



CHURCH

THE MAGAZINE OF THE EPISCOPAL DIOCESE OF OHIO
FALL 2019 • VOLUME 123 • NUMBER 3

Life



"Physically, we
are one; the
question is
whether or not
we will choose
to live as one."

-page 5

THE EPISCOPAL CHURCH

IN THE ANGLICAN COMMUNION

A global community of over 80 million members in 44 regional and national member churches.

The Most Rev. Justin Welby

Archbishop of Canterbury

IN THE UNITED STATES

A community of more than 2 million members in 110 dioceses in the Americas and abroad.

Established 1789.

The Most Rev. Michael Bruce Curry

Presiding Bishop

IN THE DIOCESE OF OHIO

A community of 16,000 baptized members in 86 parishes in the northern 48 counties of the State of Ohio. Established 1817.

BISHOP OF OHIO

The Rt. Rev. Mark Hollingsworth, Jr.

CHURCH LIFE MAGAZINE

E-mail: churchlife@dohio.org

The Rt. Rev. Mark Hollingsworth, Jr., *Publisher*

Jessica Rocha, *Editor & Designer*

Beth Bergstrom, *Assistant Editor*

©Church Life! Magazine (ISSN 8750-8613)

Published four times per year in

March, June, September, and December

by The Episcopal Diocese of Ohio

2230 Euclid Avenue

Cleveland, OH 44115-2499

Postmaster: Send change of address to

Church Life Magazine

2230 Euclid Avenue

Cleveland, OH 44115

Periodicals postage paid at Cleveland, OH

and at additional mailing offices.

Member of the Episcopal Communicators.

IMPORTANT

All households of the Diocese of Ohio should receive Church Life Magazine. If you are not currently receiving it, or if you need to change your delivery address, please contact the Communications Office with your name, address, and parish.

Phone: 216.774.0459

E-mail: churchlife@dohio.org





TABLE OF CONTENTS

4 A MESSAGE FROM THE BISHOP

6 CONVENTION NOMINATIONS
An invitation to serve on Diocesan committees

8 WHY DO WE DO THAT?
A look into the vestments worn during services

10 OUR FIRST SEASON OF SUMMER CAMP
A wrap-up of the first summer camp season at Bellwether Farm

13 YOUTH ENGAGING IN MISSION
Stories from summer youth mission trips

16 5 IDEAS FOR CHRISTIAN FORMATION ADULT MEMBERS WILL LOVE
Ideas to help grow adult formation opportunities at the parish level

16 DIOCESE OF OHIO ECW ANNUAL MEETING
Notes from the 142nd Annual Meeting of the Diocese of Ohio ECW held at Bellwether Farm

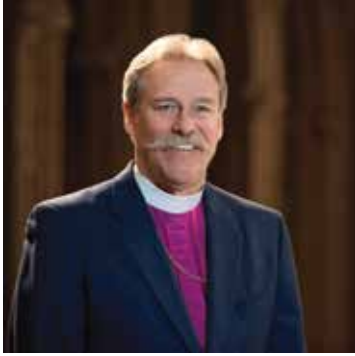
18 VACATION BIBLE SCHOOL
Photos from parishes across the diocese

20 SNAPSHOTS
Stories of inspiration and ministry from around the Diocese

21 PROFILES
Testimonies from parishioners and attendees

22 BRICK BY BRICK
Trinity, New Philadelphia's work with Friends of the Homeless in Tuscarawas County

23 CALENDAR



A MESSAGE FROM THE BISHOP

Summer Reading

It was the bane of my middle school years – a perennial, Sisyphian task. One year, for the final stretch of summer vacation, I was sequestered at my grandmother’s house, sentenced to what constituted a forced march through the reading list.

Each June, when we received them from the next year’s teacher, the lists looked mildly interesting and the thought of leisurely making one’s way through them on rainy afternoons carried a certain appeal. Inevitably, however, the distractions of summer conspired with a procrastination likely rooted in what now are identified as dyslexia and attention deficit disorders to confound any progress to which I might have aspired. Even when an hour or two was set aside for the task, reading time too easily devolved into naptime, interrupted only by the jolt of the book falling from the couch to the floor.

In this current chapter of my life, I long for more time to read. Perhaps like you, my reading list manifests itself in the stacks of books that accumulate in my study and at my bedside. I am still jarred to consciousness from time to time by the occasional volume dropping from my hands as I doze off, but I return to the printed word eager for the next narrative twist or intellectual adventure.

This summer, two books that ended up on my reading list have stood out, both autobiographical reflections of a sort. Meredith May’s [The Honey Bus](#) is the memoir of a young girl growing up with a beekeeping grandfather. In this book, suggested to me by Susan Vodrey, a parishioner at St. Paul’s, Cleveland Heights, May weaves the story of her painfully difficult family life with the biology and sociology of honeybees and the introspective disciplines of beekeeping. She beautifully recounts how the honeybee colony’s order and

communal purpose and the science and art of beekeeping provided a framework for understanding her own life and how to relate to the world within and the world around her.

The second book presented itself to me unexpectedly. In a store that carries exclusively the creations of artists who live on islands in Maine, I came across [Searching for Stars on an Island in Maine](#) by the Harvard and MIT physicist and philosopher Alan Lightman, the author of [Einstein’s Dreams](#) and other notable books. Through remarkably accessible descriptions of the nature of the universe from sub-atomic particles to deep space, Lightman explores the human yearning for “Absolutes” – absolute truth, absolute meaning, absolute good – and the sometimes challenging juxtaposition of our innate need for certainty with the uncertainty and impermanence of the physical world.

Both of these volumes scratched an incessant itch to experience more fully the divine mystery through understanding better the creation itself. Simply by calling it a creation, we express a yearning for an absolute, for a creator. Bees and stars and galaxies help us experience, if not understand, the Absolute whose existence provides stability and security in our insecure and ever-changing material world.

Until recently, we lived next-door to the Director of the Cleveland Museum of Natural History. An astrophysicist, her particular field of scientific expertise is deep space, and we had numerous conversations about the natural world and the science of the universe. I once described to her that, while I understand how we can detect the edge of our universe and I can accept the notion that the universe is constantly expanding, what I don’t get is, “Into what?” Her response was intriguing.

She began by explaining how the human eye is a remarkable organ. Even so, it can only see a limited section of the full spectrum of light. (Other creatures can see different parts of the spectrum. Bees, for example, can perceive ultraviolet light. Mosquitoes and some snakes can perceive infrared light.) Likewise, my neighbor explained, the human brain is a remarkable organ, yet it, too, has limits to what it can perceive. There are concepts that exceed its capacity to understand or to “get,” as I described it. And so, we develop the language of math to build a framework in which to explore that which exceeds our ability to see and comprehend, though not our capacity to imagine.

Theology is quite similar. Our thoughts are not God’s thoughts, scripture teaches us. Our minds, souls, and spirits, while able to experience the mystery of God’s love and divine intention, are not able to comprehend it fully. We see and feel expressions of it, tangible manifestations and consequences of a goodness that is beyond explanation, so we develop a framework and language to express our experience. Theology: words (logos) about God (Theos).

While the sciences are principally used to deepen our practical understanding of the physical nature of things, in a sense to further certainty, they also beckon us deeper into mystery, deeper into that which perhaps will always be beyond certitude, moving us from fact to faith. Perhaps that progression is simply the result of our need for absolutes, for some fundamental and eternal grounding amidst what modern physics reveals as the continually emerging impermanence of the physical world. Or perhaps that progression stems from the desire that God puts in each of us to be united with all in the cosmos, that divine creation out of which all matter and, I would argue, all love originates.

Bees and stars and galaxies are made up of the same exact particles as we are, as is everything in creation. Lightman writes, “It is astonishing but true that if I could attach a small tag to each of the atoms of my body and travel with them backward in time, I would find those atoms originated in particular stars in the sky. Those exact atoms.”

For some reason, I find great comfort in that notion. It helps me surrender to that for which Jesus yearned when he prayed that we all might be one, “just as [he] and the Father are one.” Physically, we are one; the question is whether or not we will choose to live as one.

In hopes that your summer reading has been fruitful,



The Rt. Rev. Mark Hollingsworth, Jr.
Bishop of Ohio

Bishops' Visitations

September

- 8 St. Stephen's, East Liverpool - Hollingsworth
- 8 Trinity, Findlay - Williams
- 15 St. Paul's, Maumee - Persell
- 22 St. Bartholomew's, Mayfield Village - Hollingsworth
- 29 Church of Our Saviour, Salem - Persell
- 29 St. Matthew's, Brecksville - Hollingsworth

October

- 13 St. Christopher by-the-River, Gates Mills - Persell
- 13 St. Paul's, Bellevue - Hollingsworth
- 13 St. Thomas, Port Clinton - Williams
- 20 St. Mark's, Canton - Hollingsworth
- 27 St. Peter's, Lakewood - Persell
- 27 St. Mark's, Shelby - Williams

November

- 3 Old Trinity, Tiffin - Hollingsworth
- 17 Trinity, Alliance - Persell
- 24 St. Barnabas, Bay Village - Williams

December

- 1 St. Andrew's, Barberton - Hollingsworth
- 8 St. Michael's in the Hills, Toledo - Hollingsworth
- 15 St. Mark's, Sidney - Hollingsworth

Convention Nominations

“We know that all things work together for good for those who love God, who are called according to his purpose.” (Romans 8:28)

To the People of the Diocese of Ohio,

Are you called to go deeper? Nominations are open for a variety of positions in the governance of our diocese. These councils and committees are not only vital to leading the Diocese of Ohio on an executive and financial level, but also in discerning together how the Holy Spirit is guiding us.

- Diocesan Council – 2 Lay, 2 Clergy
- ECS Development Council – 2 Lay, 1 Clergy
- Standing Committee – 1 Lay, 1 Clergy
- Diocesan Trustees – 1 Lay or Clergy
- Diocesan Disciplinary Board – 3 Clergy
- General Convention Deputies – 4 Lay, 4 Clergy

Our differences make us stronger. The more we can come together—from a variety of contexts, churches, geographies, ages, and backgrounds—the better we can listen and lead. We are looking for people who are committed to the Diocese of Ohio and The Episcopal Church who are visionary and big thinkers, and who have a passion for working with others in a leadership position.

We trust one another with responsibility. The governance of The Episcopal Church and the Diocese of Ohio offers an opportunity to grant more responsibility to members of our community to lead and guide us.

If you are interested in fulfilling one of these important roles, please consider making yourself available by completing a nomination form on the Diocesan website at dohio.org/nominations.

Please also consider extending an invitation to those in your parish and church family to submit their names, keeping in mind those who may not be aware of the nominations process. All members of a parish age 16 or older are eligible to serve.

Let's follow Jesus together. Let's bring people of all contexts together to listen, act, reflect, and lead this diocese in the way of Jesus.

The Rev. Anna Sutterisch
Canon for Christian Formation



Job Description Overviews

Full descriptions can be found at dohio.org. Nominations can be submitted on the website and must be received by September 13 for inclusion in the convention handbook.

DIOCESAN COUNCIL

The Diocesan Council serves as an advisory group to the Bishop and the Diocesan staff on financial and other matters. Council oversees the development of the Diocese's operating fund budget and recommends the budget to Diocesan Convention for approval. The group also provides guidance and oversight for the Diocese between conventions as well as works in committees to support Diocesan staff and Diocesan ministries. Members of Council serve as liaisons to parishes and mission areas of the Diocese.

EPISCOPAL COMMUNITY SERVICES

Episcopal Community Services (ECS) Development Council members review grant proposals submitted by Episcopal congregations in the Diocese of Ohio to serve the needs of local communities throughout the diocese and to build Episcopal identity. Grants are funded through the Bishop's Annual Appeal and Church Home funds.

STANDING COMMITTEE

The Standing Committee serves as the Bishop's Council of Advice, bringing diocesan concerns to the Bishop's attention and responding to the Bishop's own thoughts and concerns. The committee also deals with property matters because the Canons require the approval of the Standing Committee and Bishop prior to the sale or encumbrance of any parish-owned real estate. This group gives consent to candidacy and ordination of deacons and priests in the diocese and to the election of bishops in other dioceses of The Episcopal Church. The group also designs and manages the search and election process when a new bishop is needed and serves as the Ecclesiastical Authority when there is no bishop.

DIOCESAN TRUSTEES

The Diocesan Trustees, a group of five lay people and clergy, manage and have fiduciary responsibility for the Diocese's Joint Investment Fund and real property of the Diocese. Working with the Bishop, the Trustees manage the real property owned by of the Diocese. The Trustees meet quarterly with the Fund's investment advisors and evaluate their recommendations regarding asset allocation, types of investments, and the spending policy. Trustees, Diocesan staff, and the JIF investment advisor, meet upon request with leaders of parishes that are interested in participating in the JIF.

DIOCESAN DISCIPLINARY BOARD

If there is a case involving potential clergy misconduct, the Diocesan Disciplinary Board is the pool of individuals from which people are selected to serve as members of a Conference or Hearing Panel. The current Title IV canons seek to provide for appropriate and transparent accountability when clergy have committed some sort of infraction or misconduct. It also seeks to be built upon a model of reconciliation and healing, as opposed to confrontation. The Panel is comprised of five clergy and four lay members, each serving a 3-year term.

GENERAL CONVENTION DEPUTIES

Clergy and lay members elected to this position serve at the 80th General Convention in 2021, or any Special General Convention between their election and the election of their successors. Deputies may be appointed to serve on a Convention committee and report on that work to the deputation during the Convention. At Convention, the deputies consider amendments to the church's constitution and canons, resolutions on ecclesiastical matters and social issues, adopt a budget for the ministry of the Episcopal Church, and elect people to various national offices. Clergy members must be canonically resident in the Diocese; lay members must be adult communicants in good standing of the Church in the Diocese.

WHY DO WE DO THAT?

[Liturgical Vestments] by the Rev. Dr. Brian Wilbert

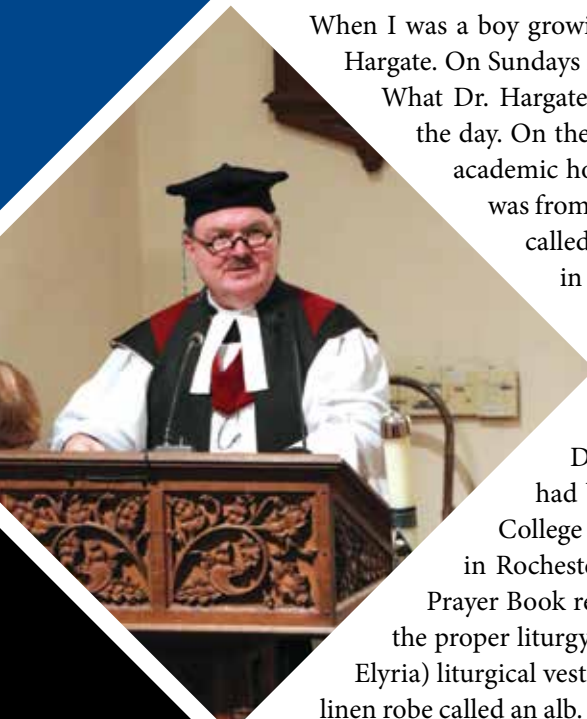
A newish member of my former congregation asked me how I decided what liturgical garb to wear on any given Sunday. It was a teachable moment. When discussing this with colleagues on the Bishop's staff, it was suggested that I share some thoughts about this for a wider audience. I am not an expert in liturgical haberdashery. However, over my 34 years as a priest, I have gained an appreciation for the breadth and depth of what clergy in The Episcopal Church wear on Sundays as a symbol of the office they are fulfilling.

When I was a boy growing up at St. Andrew's, Elyria in the 1960s, the Rector was the Rev. Dr. G. Russel Hargate. On Sundays he wore a black robe called a cassock, covered by a white garment called a surplice.

What Dr. Hargate wore in addition to these two liturgical vestments depended on the service for the day. On the first, third, and fifth Sundays, Morning Prayer was offered and he would wear an academic hood (the color of which was purple and red because his Doctor of Divinity Degree was from Kenyon College) and a long black scarf, which looked like a stole but was wider and called a tippet. On the second and fourth Sundays, Holy Communion was celebrated so in place of the academic hood and tippet, Dr. Hargate would don a stole bearing the color of the liturgical season according to "the Roman Rite" (white for Christmas and Easter, green for the season after Epiphany and the Sundays after Pentecost, purple for Advent and Lent, and red for Palm Sunday and Pentecost).

Dr. Hargate retired in 1973 and we welcomed the Rev. Dr. Roderic Hall Pierce who had been a Professor of Church History at Bexley Hall, the Divinity School at Kenyon College in Gambier and Bexley Hall when it became part of the consortium of seminaries in Rochester, New York. Dr. Pierce arrived about the same time we were going through the Prayer Book revisions of the 1970s and St. Andrew's made the leap of moving to the Eucharist as the proper liturgy for the Lord's Day. With these liturgical reforms came some new (to St. Andrew's, Elyria) liturgical vestments. To serve as the Celebrant at Sunday Eucharists, Dr. Pierce wore an off-white linen robe called an alb. Around his waist he wore a rope known as a cincture and he wore stoles bearing the color of the liturgical season. (For more information about liturgical seasons and colors, you can read the article in the Summer 2019 issue of *Church Life* "Why Do we Do That? [Liturgical Seasons & Colors]" by the Rev. John Drymon). However, as the service moved from the Liturgy of the Word to the Liturgy of the Table, Dr. Pierce would put on another garment called a chasuble which he referred to as a "Eucharistic vestment."

I'm pretty sure I didn't learn all the differences between these robes and their origins until sometime during my seminary training (1982 - 1985). By that time, Bexley Hall had merged with the Colgate Rochester Divinity School and moved to



Rochester, New York. The new Dean, the Very Rev. William Petersen, had taught ecclesiastical church history at the Nashota House Seminary in Wisconsin for many years and he brought with him an appreciation for Anglo-Catholic worship. One of my first learnings was that most liturgical vestments started out as practical clothing—at least in our English liturgical genealogy. Outside of homespun muslin, the color black was the simplest and easiest way to dye material. Clergypersons weren't the only ones who wore black robes, especially in merrie olde England which was often damp and cold. Neck-to-floor robes were worn for warmth in church and cathedral alike. These black garments weren't just worn in church or on Sundays, they were in fact "street wear" or everyday clothing. By the middle ages in the Roman Church, when functioning in a sacerdotal manner, clergy would put on an alb and chasuble if functioning as the celebrant at the Eucharist, or a white surplice if acting in an assisting role. By the time of the English Reformation, the white surplice was replaced by an academic gown known as a "Geneva gown," which clergy wore with white preaching tabs if they were filling the role of preacher. Skipping ahead a few hundred years, the simple black robes, white surplices, Geneva gowns, and preaching bands came to the shores of the United States with the Anglican missionaries before the Revolutionary War (1775-1783) and the formation of The Episcopal Church in 1785.

From 1833 until 1851, a liturgical reform movement known as the Oxford Movement (a.k.a. Tractarianism) swept across the boundaries of the known Anglican Communion which sought to reclaim the Eucharist (and the ceremonies of the Eucharist), including the use of all five senses for worship. This paved the way for the reintroduction of liturgical colors and Eucharistic vestments. In our diocese during this time, Bishops Charles MacIlvaine and Gregory Bedell were ardent anti-Tractarian. Bishop MacIlvaine wrote and preached volumes and volumes of sermons against Tractarianism and its "Popish" ways and many are the stories of his battles with parishes in our diocese who had altars instead of communion tables, vested choirs, or whose priests dared put colored stoles around their necks. While Bishop Bedell was equally "low church" in his approach to his Sunday uniform, by the end of his episcopate he took his place in Sunday morning processions behind vested clergy and vested choirs in some congregations of our diocese.

When Trinity Cathedral was consecrated in 1907, the fourth Bishop of Ohio, the Rt. Rev. William Andrew Leonard, was presented with a ceremonial cope, mitre, and crozier by the

Mather family. Rumor has it that he wore it only once and no photographs exist of him vested as such. A photograph does exist of the fifth Bishop of Ohio, the Rt. Rev. Warren Lincoln Rogers, wearing Bishop Leonard's cope and mitre but he looks very uncomfortable in these vestments. When the Rt. Rev. Arthur B. Williams, Jr. was consecrated Bishop Suffragan of Ohio at Trinity Cathedral, he was dressed in a cope and mitre given to him by the clergy of the Diocese of Ohio. Our current bishop, the Rt. Rev. Mark Hollingsworth, Jr. and our assisting bishops, the Rt. Revs. Arthur B. Williams, Jr. and William Persell are equally comfortable wearing high church or low church vestments—thanks be.

For a further description of what deacons, priests, and bishops wear while celebrating, officiating, or presiding see [A Priest's Handbook: The Ceremonies of the Church](#) 3rd Edition (Dennis G. Michno, Christopher Webber) or [The Ceremonies of the Eucharist: A Guide for Celebration](#) (Howard E. Gally). Both of these manuals provide ample descriptions and sometimes conflicting information on when different robes may be worn, what may or may not be worn under a cope, or when liturgical hats (such as Canterbury caps, birettas, or zucchettas) might be worn—or not. If you really want to know the background of liturgical wear, you can consult my 1897 edition of [Historic Dress of the Clergy](#) by the Rev. Geo. S. Tyack. All of which is to say that from this priest's perspective, there are lots of opinions and guidelines but no hard rules about what a priest wears on Sunday mornings—or at other times of celebration.

If I am celebrating the Eucharist, I generally wear a cassock-alb, stole, and chasuble. On high holy days, I'll often wear a cope and a biretta for the liturgy of the Word and change into a chasuble in the sacristy at the time of the offertory. If I'm officiating at Morning Prayer on a Sunday I'll wear a cassock, a surplice, an academic hood, and a tippet. If I'm asked to officiate at Evensong (sung evening prayer), I'll add a Canterbury cap and preaching tabs to the liturgical mix. If I'm assisting at celebrations of the Eucharist but am not the Presider, I generally wear a cassock, a surplice, and a stole but might also wear a cassock-alb and a stole.

We have a rich liturgical history in The Episcopal Church/Anglican Communion from which to draw. And since involving all of our senses in worship is one of the goals for good liturgy, having a variety of vestment choices helps with our sense of sight. Hopefully our liturgical haberdashery serves to enhance and not distract from worshipping God in the beauty of holiness.

OUR FIRST SEASON OF SUMMER CAMP

by the Rev. Anna Sutterisch



Bellwether Farm held its first season of summer camp this year! More than 175 youth, ages 5-18, attended over the five week span. Campers were engaged in programming that taught them about healthy social, nutritional, and environmental practices while immersed in God's beautiful creation from morning until night. Let's take a look at some of what campers experienced this summer.

For those who stay overnight, summer camp starts the day at 7:00 a.m. The morning begins with music and weather announcements bellowing from the speakers in front of the cabins. The campers know they have to be out of bed by the end of the second tune to gather in the Worship Barn for morning songs. We stretch, sing, and learn about the current theme.

Each day has a theme that ties together the intellectual, emotional, spiritual, and physical learning that occurs every day at Bellwether Farm:

- Monday: "Be the Bellwether" invites conversations about ways to be a leader and we discuss the parable of the Mustard Seed (and the actual mustard seeds from the plant at the farm).
- Tuesday: "The Buzz About Biodiversity." The parable of the Five Talents helps us demonstrate that we all have different gifts and skills and can use them to better our community and environment.
- Wednesday: "Part of the Herd" takes a look at the connections we have with so many, and the campers discuss a local Native American story that illustrates this theme.
- Thursday: "The Least of Us" is supported with the parable of the Good Samaritan as we learn the value of spiders and about the parts of ourselves or community we don't think have value.
- Friday: "Wild and Holy Compost" helps us to see that even when things end, they can create fodder for new beginnings and new life. The story of the lost sheep cements the entire ethos of camp, that all are welcome and all are loved just as they are. One camper reflected on this running theme, "You make everyone feel so accepted no matter what they do, what they look like, anything. It means a whole lot." Another camper mused, "I felt so accepted, I felt like everyone here was like family."

After the themed discussion, we leave the barn and head to the Grange for breakfast. We tidy up our cabins and paired cabins (referred to as family groups) head out to their first activity. Activities include: archery, sensory nature hikes, harvesting vegetables, swimming, canoeing, fishing, arts and crafts, chaplain's time, and cooking lessons. After midday assembly, lunch, and rest time, family groups continue their scheduled activities. There's also time for friendship bracelets, basketball, field games, visiting with the farm animals, and gaga ball. Each evening after dinner, campers participate in some kind of group activity—capture the flag, a mystery game across the whole campus, a barn dance, or a cooking competition. Things quiet down for bedtime prayers, a compline-like service which includes sharing, reflecting, yoga, songs, and sometimes a reinterpretation of a parable as prepared by the campers.

Midweek, campers carry supplies and ingredients into the woods to cook dinner. They dig a firepit, learn how to build and start a fire, chop veggies, and cook in large dutch ovens propped over the flames. After dinner, they make dessert (cobbler with preserves from the farm) and sit around the fire to tell stories, reflect, and pray. They clean up and head out of the woods, usually singing songs.

In my opinion, the pinnacle of a week at Bellwether Farm Summer Camp is Friday night. There is a talent show/dance party where each cabin (along with counselors and staff) present a group talent, complete with costumes, music, and dance moves. Personalities shine through! Family groups get creative with skits, dance-offs, songs, and full-fledged dramas. After all of the fun and laughter, we settle down for the closing Eucharist. Lights are dimmed and a camper lights the candles and brings out vases of fresh-picked flowers from the farm. We compare celebrating Eucharist with celebrating a birthday party—candles, decorations, flowers, food, dancing, and friends—and proceed with a simple, fun service. The campers are a vital part of the celebration. They make the bread, pick the flowers from the fields, and write the prayers. They are invited to stand in front of the altar during the Eucharistic Prayer to be close witnesses. After the celebration, everyone goes out to the bonfire and sings songs and makes s'mores. The night contains some of the most essential parts of Bellwether: play, sacrament, and nature.

In addition to the traditional week-long overnight summer camp, Bellwether Farm hosts a number of camps for all different age groups. Young children participated in day camp or mini camp (which lasts three days and two nights to give campers a taste of what it's like to stay for a full week). One of our favorite stories was a young camper who came for mini camp and called on the way home to ask if she could come back and finish the week—and she did!

Bellwether Farm also held a three-week Leadership-in-Training program which gives older campers opportunities to develop their own skills and get to know what it takes to run a camp. Four high schoolers participated, including one from our companion diocese in Belize. They shadowed program staff, led songs and activities, visited churches, and participated in leadership development activities. One participant stated, "It's been a very amazing time. Bellwether Farm shows you never know how much potential someone or something has until you actually try to reach for it."

This first summer was amazing and we can't wait to continue reaching toward all the potential Bellwether Farm has to offer. We are so grateful to all those who made Bellwether Farm Summer Camp's first year possible! We can't wait for next year!



Youth Engaging in Mission

by Rachel Weller

Presiding Bishop Michael Curry describes mission as: “to go into the world and help to be agents and instruments of God’s reconciliation.

To go into the world, let the world know that there is a God who loves us, a God who will not let us go, and that that love can set us all free.”

Short-term mission trips offer and teach our young people a way to grow in their relationship with God and prepare them to serve Christ in all they do.





By participating in mission trips, young people learn how to overcome obstacles and navigate the unfamiliar. They learn what it means to live in the moment, how to look at their efforts as holy work, and how to build connections with people they don't know. By offering their time and energy, they get to reflect on their own lives and are pushed to consider inequality and injustice in our country.

Mission trips call us to serve as “ambassadors of Christ” (II Cor. 5:20) as we practice reconciliation and learn from others as we engage with Christ in the stranger’s guise. Every year, the Diocese of Ohio works with parishes to partially sponsor joint parish mission trips so that the young people build bonds with those from other congregations as they pray and work together. These grants are funded by the Bishop’s Annual Appeal.

This summer, there were eight churches that received youth summer mission trip grants from the Diocese. Five parishes, St. Matthew’s, Brecksville; St. Timothy’s, Macedonia; St. John’s, Cuyahoga Falls; St. Paul’s, Medina; and Trinity Cathedral, all sent youth participants to a mission site in Franklin, PA. The work of this mission trip was to participate in repair efforts to provide low-income families with safe, dry housing. They also assisted with an ongoing renovation project at a local homeless shelter.

St. Peter’s, Lakewood sent 21 kids and adult leaders to Jackson County, WV where they joined forces with youth groups from other churches. Their mission was to help spread the word of God by assisting people with repairs for their homes, including helping to build porches and wheelchair ramps. This mission trip helps homeowners and their families and empowers young people to serve others.

St. Timothy’s, Perrysburg; St. Matthew’s, Toledo; and Christ Church, Huron sent young people to Barnes Mountain, KY where they winterized a home, removed and replaced existing roofing of another, performed several significant maintenance and repair jobs around St. Timothy’s Episcopal Mission Center, and continued to build and strengthen relationships that have been developed with residents of the mountain over the past decade.

St. Thomas, Berea sent 30 adult leaders and young people to Lotts Creek, KY to help the Lotts Creek Community School as well as two local families. The work of the trip was to help clean and repair school grounds and classrooms. The group also repaired a family’s porch and painted another family’s living room.

The Diocese sent out a survey to the organizers of the trips who shared it with the participants. We asked them to describe a “God moment” and to articulate the lesson/s they learned from the local community that they could integrate into their own lives. Responses were varied, but a common theme was building and strengthening bonds with fellow participants and developing connections with those they were serving. What really inspired the young people were the lessons and experiences that they learned from members of the local communities. You can find some of the responses on the adjoining page.

In times when hope can be in short supply, we give thanks for these young people who have stepped into new situations with trust and enthusiasm.

"I learned that even when you face struggles in your work, such as not having the right tools or materials, or cutting something incorrectly, you can still succeed in your project. However, to succeed you must work together and brainstorm together to fix the problem."

-Hannah

"My group and I worked alongside several construction workers to build a shed for a domestic abuse shelter. Watching our progress as we assembled the shed and developed our skills was such a rewarding experience. It has certainly inspired me to seek out new volunteer opportunities. I hope to use the confidence and sense of fulfillment I gained from the community on this mission trip throughout my life as I continue to volunteer and help those around me."

-Cassidy

"Going into this trip many of us didn't know one another, and by the end of the week we were all best friends. I saw God in the bonds that were made in the trip, how everyone was brought so close together with one another, and how happy we made each other through the tough work, hot weather, and challenging times."

-Sarah

"I'm more aware of poverty in America, and I know that you don't have to go to a different country to help people."

-Caleb

"I experienced God when I saw how the people in Lotts Creek, Kentucky, kept going through life positively with a sparkle in their eyes and a smile on their face, even though they might have been struggling."

-Alyse

"Events transpired before the mission trip that were extremely painful and weighed heavily in my soul. During Compline, I broke down in tears and gave everyone a rundown of what had happened. I was engulfed in a huge hug by all of the youth and was told how much I was valued, loved, and that they were supporting me every step of the way."

-Amy

"When a family had an accident happen to a beloved family member, the way that everyone came around to support them truly made me know God was present."

-Katrina

"It's hard work, but worth it to see God's work grow. A way to break out of your comfort zone."

-Sophie

"Lessons I've learned are that even doing the smallest things turn out to have a big impact on others' lives. I've taken from this trip that God is everywhere, even in the small details of happiness in our lives that we don't think about often enough. And overall, you don't need a phone or money or a special place to have fun; you can have a great time with the right people right next to you, no matter what you may be doing."

-Sarah

5

Ideas for Christian Formation Adult Members Will Love

“We’ve tried Adult Education in my church, but our adults just don’t show up!” While that seems true in many churches, it is neither inevitable nor universal. Here are five ideas that may help:

1. Start thinking about Faith Formation rather than Christian Education. Education is about head learning. Formation is about deepening spiritual lives. One example: Education is someone teaching a series on prayer. Formation is someone leading people in practicing and reflecting upon their experiences of prayer.
2. Formation is often most transforming when it takes place outside of a classroom type setting. For example, 10 minutes of spiritual reflection after an outreach event, or a moment in a Sunday service when we learn about and so experience differently some aspect of our liturgy. Everything the church does is an opportunity for prayer, spiritual reflection, learning, celebration, fun, and fellowship. All of that is Faith Formation.
3. Use a variety of approaches at a variety of times. Sometimes it’s after church. Sometimes it’s during the week. Sometimes it’s part of outreach. Sometimes it’s a retreat. Sometimes it’s a short video and conversation. Sometimes it’s something to do at home followed by group reflection. Sometimes it’s online. Sometimes it’s topical. Sometimes it’s Scriptural. People learn differently, are interested in different things, and available at different times.
4. Pray for the grace to be grateful for whatever number of people participate. This is a lot easier when doing a variety of things over short periods of time rather than expecting one approach to be the answer for everything. Spending high quality time with two or three people (or 10 or 20) can be life changing for everyone, including you.
5. Take advantage of the huge variety of readily available resources and help. You don’t have to be an expert theologian or teacher. There are thousands of high quality resources that only require the leader to facilitate conversation. If you have a regular priest, she has the education to lead many aspects of this work. But you don’t have to have one. The Bishop’s staff is always happy to help all types of congregations explore opportunities, resources, and grants that will work for their church.

People often ask how to grow their church. But because the church is you and me, growing our church is really about growing ourselves. And in the church, growing ourselves means deepening our relationships with God and each other. The church thrives when and where its members thrive. Please contact Brad Purdom at bpurdom@dohio.org if you are interested in exploring any of this more deeply.

Diocese of Ohio

by Elaine Willis

The 142nd Diocese of Ohio Episcopal Church Women (ECW) Annual Meeting took place at Bellwether Farm on May 3 - 4, 2019. Though it was rainy and cool all weekend, it didn’t dampen the attendees’ spirits! Starting with a warm welcome from the Bellwether staff, continuing with presentations by keynote speaker Lelanda Lee, and ending with Eucharist in the Worship Barn, the weekend was inspiring and brought us all closer to the Lord.

The weekend began on Friday evening with a family-style meal, most of which was made from ingredients sourced right from the farm. We enjoyed learning about Bellwether’s farm-to-table philosophy and had a taste of summer with greens, carrots, and radishes fresh from the greenhouse.

After dinner, the group assembled to hear Lelanda Lee’s keynote presentation. She has served as a lay leader at all levels of The Episcopal Church, from her parish to the Executive Council. She was the Diocese of Colorado’s ECW Distinguished Woman in 2012. Lelanda spoke about remembering our past (accepting and owning our stories, no matter how painful) in order to answer God’s call to wholeness and restoration. She shared some of the story of her life, inspiring us to do the same with each other in small group exercises (and ultimately, with others as we share the Gospel and how our faith and relationship with the Lord have made a difference in our lives).

During the business meeting on Saturday morning, the 2019 Carlotta East Scholarship recipients were recognized. Kelly Henderson, a member of Trinity Cathedral, attends the University of Akron. Robin Woodberry, a member of St. John’s, Youngstown, attends the Church Divinity School of the Pacific (CDSP) in Berkeley, California.

We then assembled for another talk by Lelanda, this one on redeeming our past. She taught us that we can use our past – mistakes and all – to make connections to God and to one another in order to fulfill our Christian mission of restoring and reconciling all to God through Christ. She spoke of challenging ourselves to see and remove our biases, see barriers that need to be removed for healing and reconciliation to occur, and reach out to all

ECW Annual Meeting



with respect. We were also inspired by learning about how broken objects are made whole in art, with mosaics and the Japanese art of Kintsugi (mending broken objects with gold) as examples. If that can be done in art, imagine what can be made of our broken lives!

After lunch, Lelanda gave her final talk on the topic of Holy Empowerment. She suggested that we can reclaim our power by changing the narrative – how we see our mistakes and the life challenges that we face. How we tell our stories matters. How do we create a new narrative for our life? To help with that, Lelanda shared a model for reflection about our stories called “The Big Whys,” in which you reflect on an issue by examining your position on it, what Christian tradition says about it, what Scripture says about it, and what our culture says about it. Then you distill any insights these reflections have given you. Lelanda’s observations and stories were thought-provoking, inspiring, and empowering.

After a brief break, we reassembled in the Worship Barn for a concluding Eucharist celebrated by Bishop Hollingsworth. During the Eucharist, the newly elected Diocesan ECW Board officers (Susan Quill, President-Elect; Elaine Willis, Secretary; and Maxanna Dyne-Demko, Worship Chair) were installed, and the United Thank Offering (UTO) and Seamen’s Church Institute knitwear offerings were presented by various parishes.

During the breaks, attendees spent time exploring the farm by visiting the greenhouses as well as the sheep and lambs out in the pasture. We all look forward to seeing Bellwether Farm again when the weather is more welcoming so we can explore the beautiful surroundings further.

Do You Knit or Crochet?

The ECW needs you to help with the Christmas-at-Sea project of the Seamen’s Church Institute. There is a great need for hats, scarves, and other knitted or crocheted items for the mariners from tropical countries who arrive in New York and New Jersey during the winter months. See the Christmas at Sea webpage at <https://seamenschurch.org/christmas-at-sea> for information and patterns. Inexpensive yarn can be used or they will even send yarn to you. The Annual Ingathering is held at our Annual ECW Meeting in May. Start a knitting group in your parish or be your own personal cottage industry. For more information, contact Sue Little at susanlittle@neo.rr.com.

Church Periodical Club

A grant funding source that is not often publicized is the

Church Periodical Club (CPC). It is an independent, affiliated organization of the Executive Council of the Episcopal Church. From its founding in 1888, CPC has been dedicated to the worldwide ministry of the written word. Today, it provides free literature and related materials (books, magazines, audio and video materials, and computer software), both religious and secular, to people who need and request them and have no other source for obtaining them. CPC is funded by voluntary contributions from individuals, parishes, dioceses, and provinces.

Two grants are available. The National Book Fund is primarily for adults. Grants are made to schools, libraries, individuals, agencies, and parishes throughout the Anglican Communion. The Miles of Pennies Fund provides grants for children up to age 18. The maximum grant is \$844.80, which represents one mile of pennies. Information and grant application forms are available at www.churchperiodical.com. Contact Maxanna Dyne-Demko, our Diocesan CPC Coordinator, at mmdemko@aol.com for additional information.

Upcoming ECW Meetings

The National ECW (NECW) board will meet at Bellwether Farm in October 2019. On Saturday, October 19, the NECW board invites the women of the Diocese of Ohio to meet with them. Details will be announced. The NECW board meets three times each year. During the current 2018–2021 Triennium, they will visit each of the Episcopal Church’s nine provinces.

The 143rd Diocese of Ohio ECW Annual Meeting will be held on May 15 & 16, 2020. Save the date!

VACATION BIBLE SCHOOLS TOUROS





snapshots:

stories of inspiration & ministry from the diocese



St. Andrew's, Cleveland collaborated with the Golden Ciphers Neighborhood Center to deliver a joint production titled, "We Can Change the World." The three-day experience combined music, rhythm, and text at the center with the goal of encouraging teenagers to offer their viewpoints on how their talents, time, etc. will make a positive difference as they embark on their career aspirations and life goals. 13 teenagers participated in the workshop. Participants recorded themselves discussing what their dreams are, what inspires them, and who their influences are. Some of their dreams included becoming an interior designer, a landscaper, a registered nurse, an entrepreneur, a professional athlete, a musician, a child advocacy attorney, an engineer, and a psychologist.



St. Paul's, Canton hosted the African Children's Choir on their "Just As I Am" North American tour, beginning with a concert that drew a crowd of 125 people. Children from Canton joined their counterparts from the other side of the world in a combination of song, dance, and storytelling ranging from traditional Ugandan rhythms to "This Little Light of Mine." The evening raised more than \$900 to sponsor the choir, which is part of Music for Life, a ministry that extends to a half-dozen African countries. And while music is its backbone, the goal is education. The children, most ages 7-10, spend six months preparing for their nine-month tours. When they return home, they'll attend boarding school through university graduation. They told the audience at St. Paul's that they'll become doctors, nurses, teachers, scientists, and police officers.



Bishop Hollingsworth led a grand opening celebration for the new parish hall of **St. Peter's, Lakewood** on June 9. The project took 10 years to plan and execute, and included five years of participation in the Planting for Tomorrow campaign. The campaign, which included \$350,000 for Bellwether Farm, raised more than \$2.9 million. The total project cost was almost \$4 million. The new parish hall allows the entire St. Peter's physical plant to become completely accessible. The exterior features large amounts of glass so that the community can look into the church, and the church can look out to the community. The new building includes office, meeting, and gathering spaces; new daycare facilities; and a beautiful new chapel/multi-use space. The members of St. Peter's are excited to imagine how to best utilize the new space as a community resource.

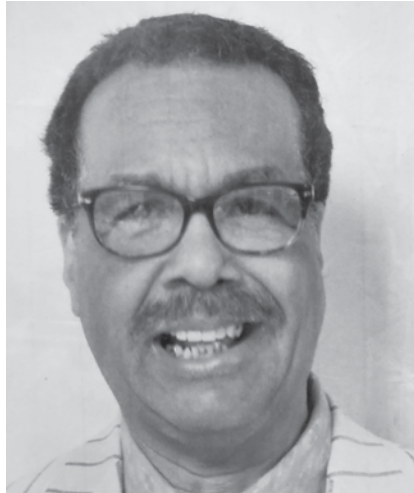
PROFILES

Jess Kotnour
Harcourt Parish, Gambier



I first learned of God's unconditional love at Harcourt Parish, Gambier when I moved to the Diocese of Ohio for college. Around the altar at the Church of the Holy Spirit, I saw women preach and members of the LGBTQ community in positions of leadership. As a trans person, I soon saw that this church was somewhere I could be loved by God and serve God and Her people. During my time at Harcourt, I led our campus ministry and served on vestry. As a camp counselor at Bellwether Farm, I was given the opportunity to share God's love with all of the campers, no matter who they were, what they had done, or anything else that they felt like separated them from God. Through working on the farm, we learned how to feed one another in more ways than one. We cried with one another when we missed home, took communion together, and played in God's creation. Since leaving Bellwether, I've been living in Tucson, Arizona as part of the Episcopal Service Corps.

Johnny Williams
St. Andrew's, Cleveland



I am a third generation Episcopalian whose grandparents joined St. Andrew's around 1920. My mother dedicated her life to St. Andrew's. She became the church organist in 1934 and played for 77 years. This underscores the significance of St. Andrew's and church ministry as an important part of my life's journey. My spiritual connection to St. Andrew's became very significant when I became a church school teacher for 24 years. From 1987 to 2014, I was afforded the privilege of exposing young people to community luminaries in the form of music, law, medicine, social work, sports, and entertainment. We attended and held many diverse youth events as I collaborated with fellow church members to hold many Sunday afternoon programs to commemorate special events and holidays. One thing in particular that stands out about St. Andrew's is that I could always count on total support from the members to help with sponsoring of field trips, book fairs, concerts, and community events that focus on the enhancement of young people's lives. I have been and continue to be blessed!

Andrew Bolden
St. Timothy's, Massillon



I'll never forget my first Episcopal experience nearly twenty years ago. While I fumbled between the bulletin, hymnal, and prayer book, I had an epiphany as we read aloud the prayers and responses in attentive unison: "Ah, so this is corporate worship!" I had been raised attending church all my life, but that was the first time I truly felt connected to the rest of the congregation. Even more, as I later came to understand, I was connected to Christians throughout time and space, observing the same rite and partaking the sacrament with me. Now, nearly every time I am in a service, I am struck by the beauty and consistency of the liturgy, the vision and scope of the Scripture readings, and the welcome of the table, all conspiring to renew my sense of who and what and why. And boy, can the English ever write a good hymn descant! The Episcopal Church has shown me how faith is so much more than just belief in a deity or a ticket to a comfortable afterlife; it is a force for love and community, for positive change in our present reality. As a gay man who struggled for years to reconcile my faith with my person, I can't tell you how vital it has been finding the "wideness in God's mercy" that The Episcopal Church offers to all.



Brick by Brick

Callie Swaim-Fox

The last thing Jack Ream expected in his retirement was a call from God. Yet, he feels that is exactly what happened. In 2003, Jack had a dream that he says called him to open a homeless shelter in his county, Tuscarawas. When he brought the idea to members of his parish the next day, Trinity Church, New Philadelphia, he was met with bewilderment. There were no homeless shelters in Tuscarawas County, and many weren't sure that the county was in need of one. Yet, Jack knew that there was a need for a shelter and he continued to work towards his goal. For months he continued to bring up the idea and another parishioner agreed to help. They began to work with County Services to plan the next steps to building this organization. In his career, Jack had been a steel mill superintendent and knew next to nothing about homelessness or how to address it. Undeterred, he formed a committee of members from 11 churches in the area that considered the possibilities and determined the funds they needed to form a shelter. Over the course of a year, they raised an astounding sum with donations from all the different parishes and supporters within and outside the State of Ohio. Through an agreement with the local Presbyterian church to rent out an old apartment building they owned, Jack and his group placed the final piece of the puzzle together. In October of 2005, Friends of the Homeless of Tuscarawas County officially opened.

14 years later, Jack's dream has surpassed what he could have possibly imagined. The main facility of the shelter provides a home for 36 members of the community. In 2013, the Shelter opened a Sober Home for men dealing with substance abuse and since then five men at a time have continually had the shelter and resources to deal with the issues of addiction. Beyond simply providing shelter, Friends of the Homeless of Tuscarawas County provides an array of services to the guests to help them make future plans and find permanent housing. The shelter partners with Compass Rape Crisis Center, the Ohio State Extension Services, Compass Center, and classes of Kent State University and Stark State College. On site, residents are able to access life and employment training, support groups, spiritual enrichment, and connections to many more off-site resources. Each guest works with case workers to form a plan for their future individually suited to them and their needs.

Faith organizations have supported Friends of the Homeless since its founding. Jack explains that through all their support "the Church has made a big impact in the community." Beyond helping with the original funds to start up the organizations, churches in the area provide both daily necessities and supplemental services to Friends of the Homeless. Every evening, guests have a warm dinner to eat, usually prepared by members of one of the involved churches. Different churches provide: bible studies, "listeners" willing to process with guests, transportation to religious services, and used bikes for guests. Many churches also hold fundraisers for the organization.

The director of Friends of the Homeless, Calvin White, says that faith-based organizations are unified by their work with the agency. "It's just really neat because it's not political inside the building. We all come together to work for the same goal and purpose. There's a great sense of unity among the faith community." He feels the shelter is made possible by the work of all these different organizations. "Every group that supports us helps us build a building, brick by brick. Every single one is important and the structure doesn't come together without each one of those bricks," he describes.

A portion of the funds raised from the Bishop's Annual Appeal helps to support the individuals receiving shelter and resources from Friends of the Homeless of Tuscarawas County. For more information or to make a gift to the Bishop's Annual Appeal, please visit dohio.org/give-now or contact Laura Hnat, Chief Development Officer, at lhnat@dohio.org.



UPCOMING EVENTS

SEPTEMBER

September 1

Family Camp
Bellwether Farm

September 2

Diocesan Offices Closed

September 14

Connecting Communities
Bellwether Farm

September 16

Standing Committee Meeting
Trinity Commons

September 19

Diocesan Council
Trinity Commons

September 26-27

Diocesan Anti-Racism Training
Bellwether Farm

OCTOBER

October 2

Clergy Day
Bellwether Farm

October 4-6

Diocesan Youth Event
Bellwether Farm

October 7 (through December 20)

Undesign the Redline
Trinity Commons

October 12

Ministry Discernment Day
St. Paul's, Cleveland Heights

October 17

Diocesan Council
Trinity Commons

October 19

Lay Preaching College
St. John's, Youngstown

October 21

Standing Committee Meeting
Trinity Commons

October 25-26

Diocesan Anti-Racism Training
Bellwether Farm

NOVEMBER

November 8

Convention Eucharist
Grace, Sandusky

November 9

Diocesan Annual Convention
Lyman Harbor Entertainment Complex

November 9

Standing Committee Meeting
Lyman Harbor Entertainment Complex

November 14-16

BACAM
Bellwether Farm

November 26

Interfaith Thanksgiving Service
Trinity Cathedral

November 28-29

Diocesan Offices Closed

DECEMBER

December 13-14

Diocesan Council Retreat
Bellwether Farm

December 24-31

Diocesan Offices Closed

December 25

Christmas Day

Episcopal Diocese of Ohio
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

SAVE THE DATE:

The 203rd Annual Convention of the Episcopal Diocese of Ohio

- Convention Eucharist will be held at Grace, Sandusky on Friday, November 8.
- Convention will be held at the Lyman Harbor Entertainment Complex in Sandusky on Saturday, November 9.
- If attending, you must register by October 11 (clergy and lay delegates, visitors, exhibitors, etc.)
- Parishes must certify delegates by October 25, according to the Canons.

Register at dohio.org/convention