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"I wonder whether, through intentional and reflective disciplines of gratitude, it is possible to clothe our experiences, and thus our memories of them, in emotions of thanksgiving that might form our spirits long after the event itself has passed."

pg.5

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The Rt. Rev. Mark Hollingsworth, Jr.

CHURCH LIFE MAGAZINE

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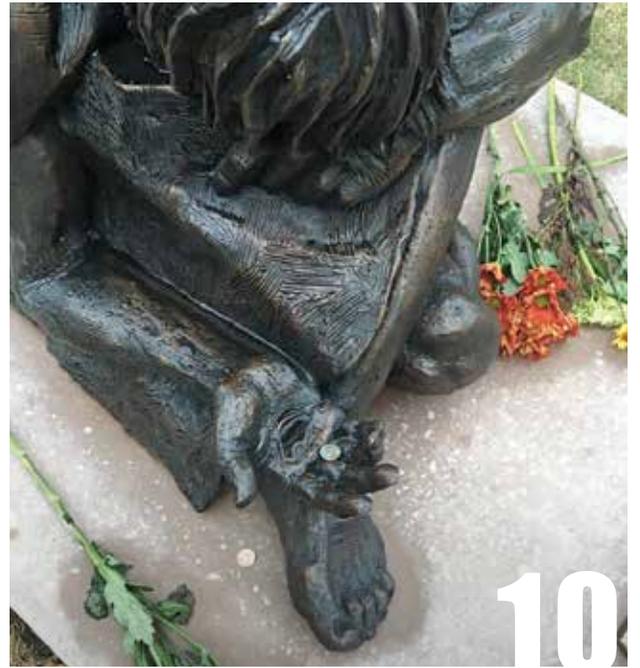
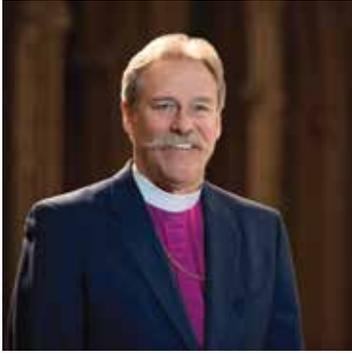


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A MESSAGE FROM THE BISHOP

A Piety of Gratitude

Recently, I learned that the brain stores images individually packaged in emotions. You will need a neuroscientist to explain to you how, but my own experience is consistent with this notion that each mental image, each past experience visually captured in the brain, is connected to the attendant feelings experienced when it happened. Thus, when we recall something for which we have a visual picture in our mind, it comes forward with attached feelings. When we remember a person or event or place, it renews or awakens those emotions the brain has associated with it.

I can't recall my late father, for example, without feeling grief and longing, even now at 36 years since his death. I don't think of my childhood home without feelings of security and comfort, my wife and children without devotion, or people I have hurt without shame and regret. It is as if the recalled image, as it comes into focus, releases the feelings with which it was originally packaged.

Sometimes, when a companion asks if we remember something, our eagerness to embrace it is startling. Other times our immediate response is "Don't go there!" Since we already know what happened, it is not the result that we resist recalling, but the feelings that we know will accompany it, not the event itself whose recollection we resist, but the emotions associated with it. On the other hand, some very disappointing experiences we are willing to revisit because of the appreciation or solace or comfort that resulted, in which our brains have wrapped their memory for storage.

Of course, life experiences most often produce a variety of feelings, some of them even conflicting. Blessings can

be mixed and disappointments can have silver linings. Satisfying accomplishments can carry with them elements of sacrifice and loss, and failures can lead to unexpected benefits and new possibilities. The recollection of those feelings, especially the negative or painful ones, we sometimes describe as emotional baggage, which may or may not warrant unpacking and addressing in a particular way.

During these winter months, my mother has been going through decades' worth of photographs, separating them into boxes destined either for her to keep or to give to me and my four sisters. When I visit her, she has begun giving me some of those she intends for me to have, and seeing them awakens mental images of the people, places, times, and events they represent. Often, I need her help in placing them, navigating my memory to locate them chronologically and geographically. Always, I am struck by how strong and wide-ranging are the feelings that come flooding forward with the reminiscences the photos evoke, or more simply put, how immediate are the emotions connected to them. The emotions do not feel like memories.

All of this has led me to wonder about how we process events in the present and how our spiritual disciplines might inform the packaging with which the brain stores and integrates them for future use. Could it be that whether we remember a painful experience years later with greater dread or greater appreciation may have something to do with the spiritual disciplines of confession, acceptance, humility, or gratitude with which we process it at the time? Might the way we pray for and about the people, events, and experiences of our lives inform how they are categorized

for recollection by our brains, and in turn, how they form our character, personality, and spirit?

I have long felt that seeking some degree of gratitude for every person and experience I encounter has a direct effect on how I both remember the past and face the future. The “attitude of gratitude” about which 12-step recovery speaks is neither a sugarcoating of the challenges and challenging people life presents us with, nor an invitation to live in a more palatable fantasy of denial. It is, rather, a rigorous discipline that challenges one to see more deeply into oneself and the context in which one lives, that opens one’s eyes and heart to potential beyond the obvious. One spiritual practice that can assist in developing a grateful perspective is the daily *Examen*. An Ignatian discipline often practiced both at noon and at the end of the day, it provides time for review of our immediate lives and reflection on God’s presence therein. It is, to my mind, a prayer of observing, one that can lead to a wide variety of revelation and response, perhaps the most helpful being gratitude.

I wonder whether, through intentional and reflective disciplines of gratitude, it is possible to clothe our experiences, and thus our memories of them, in emotions of thanksgiving that might form our spirits long after the event itself has passed. Could attention to our appreciation for life events, small and large alike, inspire in us some sort of anticipatory gratitude as we go about our day to day lives? Such a piety of gratitude might make a good discipline for Lent or any season.

The people I have most admired in my life have this common attribute, they seem to approach even the most difficult challenges with an eye attuned to the good in others and a heart open to the possibility of unexpected goodness. Indeed, they seem to live in anticipation of the next thing for which they will be grateful.

Gratefully,



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

Bishops' Visitations

March

- 1 St. Paul's, Norwalk - Hollingsworth
- 8 Church of the Epiphany, Euclid - Hollingsworth
- 15 St. Matthew's, Ashland - Hollingsworth
- 22 St. Martin's, Chagrin Falls - Williams
- 22 St. Paul's, Canton - Hollingsworth
- 29 St. Paul's, Fremont - Hollingsworth

April

- 19 Grace Church, Mansfield - Hollingsworth
- 19 St. James, Painesville - Williams

May

- 3 Trinity Church, Coshocton - Hollingsworth
- 10 All Saints, Parma - Hollingsworth
- 10 St. Paul's, Cleveland Heights - Williams
- 17 Christ Church, Oberlin - Hollingsworth
- 31 Christ Church, Shaker Heights - Hollingsworth

June

- 7 St. James, Wooster - Hollingsworth
- 14 St. Luke's, Cleveland - Hollingsworth
- 14 Trinity Church, New Philadelphia - Williams
- 21 St. Timothy's, Massillon - Hollingsworth
- 28 St. Stephen's, Steubenville - Hollingsworth



Winter Convocation

We had a great turnout at the 2020 Winter Convocation which was held at Kalahari Resort and Convention Center on February 7-8. The theme was "We're Trying!"

Nearly 300 people attended from 68 of our parishes. This was one of the highest turnouts in regards to number of parishes represented.

The keynote speaker was the Rev. Lorenzo Lebrija, the founding director of TryTank, the Experimental Lab for church growth and innovation.

In his keynote presentation, the Rev. Lebrija discussed successful and failed TryTank experiments including an Amazon Alexa prayer skill, Apple News prayer feed, Digital Collection plate,

and Spin Church. The Rev. Lebrija also discussed three steps for trying: research, ideate, and execution.

On Saturday morning, participants gathered to celebrate Holy Eucharist as a community.

Everyone then moved onto morning workshops which included an opportunity to dive deeper into "trying" with Rev. Lebrija. Other options offered focused on lay leadership in the church, theological reflection, and building relationships through food ministries.

During this time, the children had the opportunity to engage in activities regarding "We're Trying!" that were tailored to their age groups. Convocation is truly an intergenerational event.

In addition to the children's program, a youth lock-in was offered for those in grades 6-12. Nineteen youth from 10 parishes participated. The lock-in included time to attend workshops, play games, visit the water park, and build relationships.

Their involvement at Convocation is a good reminder that these youth are not only the future leaders of the church, but vital members of it today.

Lunch followed the morning workshops with additional time to mingle, network, and share conversation.

During the break, many individuals visited the exhibit tables, including Bellwether Farm and "Solarize the Diocese."



Convocation then resumed with afternoon workshops that included presentations about discerning new ministry, storytelling, communities of intentional living, creating a culture of generosity, the language of prayer, and more.



It continues to be an opportunity for people to come together from across the diocese and become engaged and inspired with ideas and information to help us move forward into the future together.



Photos can be found on our social media pages as well as on our website, dohio.org.

Save the date: February 5-6, 2021. We look forward to celebrating with you again next year!



Become Informed, Inspired, and Empowered

by Amy Melena



“Thank you for this food. This food. This wonderful, glorious food. And the animals. And the vegetables. And the minerals that make it possible.” I remember entering the dining hall during the fourth week of our very first summer of camp, and the echoing voices of 70+ young people singing grace struck me in a new light. We had sung these words weekly since the beginning of staff training, and yet the reverence they were expressing struck me deeply.

Our summer camp hosts campers ranging from ages 5-18, many of whom experience there a sustainable farm for the first time. Thinking back to my childhood, I felt a twang of jealousy for how much earlier they will understand how their food is grown and for the potential influence that knowledge may have throughout their formative years. At age 23, I found my voice through advocating for a regenerative, healthy food system. What will these youth do with their voices at just 16? 11? 6?



Our aim at Bellwether Farm is to equip children and adults to become informed, inspired, and empowered leaders for a sustainable future. Throughout the summer, campers engage in both “traditional” camp activities, such as canoeing, fishing, and cooking dinner over a fire. They also partake in stewardship-focused activities such as animal care, harvesting salad greens for dinner, cooking lessons, and being part of our compost system by taking food scraps to our lovable forest-raised pigs. As a life-long camper and lover of all things farming, I am continually awestruck by the brave and honest learnings of our young people, who are often willing to ask the tough questions I’ve seen many adults struggle to address:

- “If we can grow lettuce here, why does the grocery store sell it from California?”
- “This doesn’t taste like the other carrots I’m used to. These taste GOOD. Why?”
- “Wait, these pigs are where bacon comes from?”

At camp, we’re continually able to share our love of beekeeping, compost, soil health, local food systems, and a deep reverence for God’s amazing creation, day in and day out. Perhaps the most satisfying aspect of our work, though, is watching campers’ personal transformations as they begin to ask, “How can I take this home with me? Where do I start?”



Our work lies in planting both physical and spiritual seeds, and trusting that God will help them sprout. Do you have a young person who would benefit from attending Bellwether Farm’s summer camp this year? Registration is live!

Please visit bellwetherfarm.com/camp for more information. Scholarship applications are available on the website and due by May 1.



Summer Camp at Bellwether Farm

Bellwether Farm summer camp is an opportunity for campers to immerse themselves in fun, engaging outdoor activities. These programs will seek to teach healthy social, nutritional, and environmental practices, while providing a safe context in which to encounter God's beautiful creation. Campers will have an opportunity to learn about organic gardening, animal care, and creative cooking. They will also participate in traditional camp activities, including swimming, canoeing, arts and crafts, fishing, and field games. The Bellwether Farm staff is invested in the life of every camper, seeking to inspire future generations to become passionate leaders in the world around them.

Open House: Join us for one of our Open Houses this spring to see what camp is all about! Tour the property, meet the staff, and see what a day in the life of a camper will look like.

- Sunday, April 19, 1:00 - 4:00 p.m.
- Sunday, April 26, 1:00 - 4:00 p.m.

Dates & Offerings:

- Week 1: June 15 - June 20
Day Camp, Elementary Camp, Junior High Camp, Leader-in-Training Week 1
- Week 2: June 22 - June 27
Day Camp, Farm-Table-Song, Leader-in-Training Week 2
- Week 3: June 29 - July 4
Day Camp, Mini Camp, Elementary Camp, Junior High Camp, Leader-in-Training Week 3
- Week 4: July 6 - July 11
Day Camp, Elementary Camp, Junior High Camp
- Week 5: July 13 - July 18
Day Camp, Elementary Camp, Junior High Camp
- Week 6: July 20 - July 25
Day Camp, Senior High Camp

Visit bellwetherfarm.com/camp for more information and to register.

- Register by March 15 and receive \$25 off by using code: WORM
- A sibling discount is applied when you register two or more siblings for a week of camp
- Scholarship assistance may be applied for by submitting the application form, located on the website, by May 1

Activities Include:





Schmalz Sculptures in the Diocese

“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” – Matthew 25:35-36

Timothy P. Schmalz, a Canadian artist, has been creating large scale sculptures for more than 25 years. Schmalz primarily creates his work based upon a spiritual theme and views his sculptures as visual prayers.

Homeless Jesus, arguably his most famous work, can be found around the world. The sculpture has become so sought after that Schmalz limits one to each city. Locations include the Vatican, St. Anne’s Square in London, and as of September, outside of Trinity Church, Toledo.

Trinity Church had *Homeless Jesus* installed on September 3, and offered a blessing over the sculpture on September 22.

According to Schmalz, “the *Homeless Jesus* sculpture is a visual representation of Matthew 25. The sculpture suggests that

Christ is with the most marginalized in our society. The Christ figure is shrouded in a blanket with His face covered with the only indication that the figure is Jesus being the visible wounds on the feet.” There is also room at the end of the bench for someone to sit next to *Homeless Jesus*.

While in the area on other work, Schmalz approached the leadership of Trinity in February 2017 to encourage them to consider installing one of his sculptures since Trinity is located in the heart of Toledo’s downtown business district and sees quite a bit of foot traffic on a daily basis. The vestry quickly chose *Homeless Jesus*, and, after quite a bit of thought, decided to place the sculpture right next to the church’s front doors on Adams Street.

Both poverty and homelessness are very prevalent in Toledo, with approximately 1 out of every 4 Toledo residents living in poverty and 1 out of every 662 being homeless.

Lynzi Miller, Communications Coordinator for Trinity Church, said that both parishioners and the community have had very positive reactions to the sculpture. “It makes them



by Beth Bergstrom

take pause and think about who Jesus really is," said Miller.

Community members have also left gifts on and around the sculpture. The gifts are primarily food items and winter gear. Trinity partners with Food for Thought, located on the second floor of the church building. Any food that is left at the sculpture is donated to Food for Thought for distribution at their food pantries. Any other gifts are dispersed in a variety of ways including local elementary schools, the Next to New Thrift Shop, or other ministries of Trinity Church.

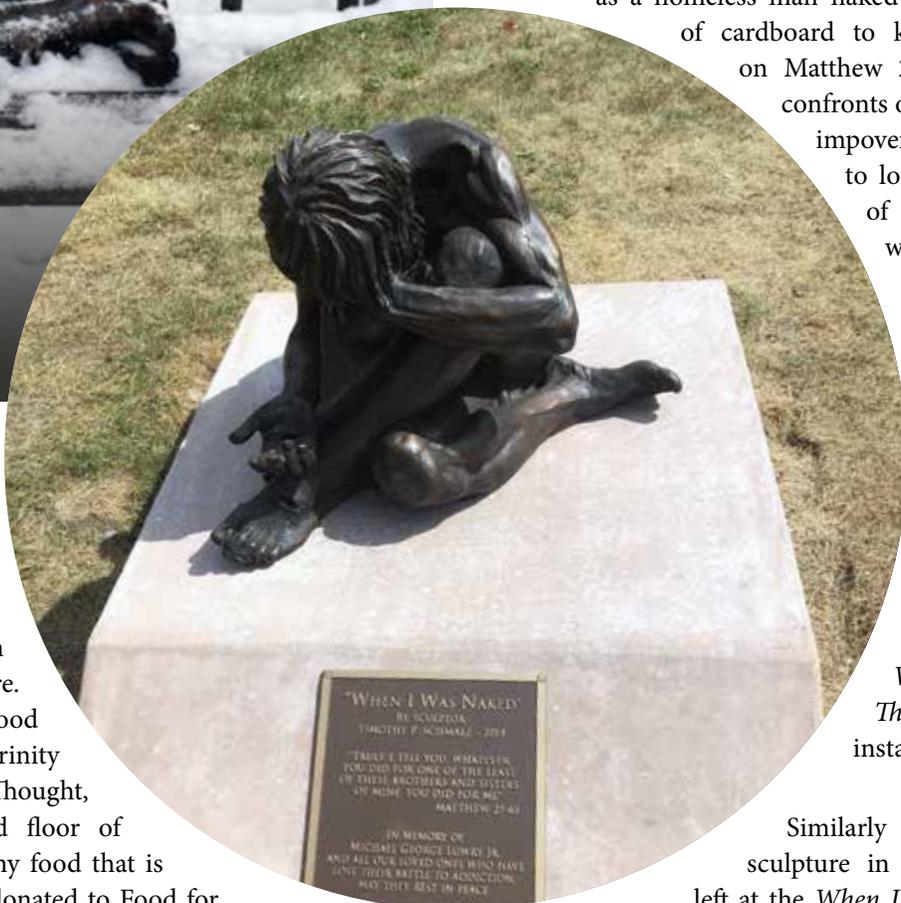
In Youngstown, a different sculpture of Schmalz's was installed outside of St. John's. The sculpture, *When I Was Naked*, was donated by the family of Michael Lowry, Jr., in his memory. Lowry died one year before the dedication after losing his battle

with drug addiction. The family chose to dedicate the sculpture to Lowry and everyone who has lost their battles with drug addiction.

Approximately 125 members of St. John's and the Youngstown community came together on September 5 to dedicate and unveil the sculpture.

Although they are not members of St. John's, the Lowry family asked to have the sculpture placed at the church because of the church's location. However, since the installation of the sculpture, the family has begun to volunteer in different parish ministries.

According to Schmalz, "in this piece, Christ is portrayed as a homeless man naked and clinging to a piece of cardboard to keep him warm. Based on Matthew 25, *When I Was Naked* confronts our prejudices against the impoverished and compels us to look deeper for a glimpse of the divinity and dignity within them."



Located less than a mile from St. John's are First Presbyterian Church and the Catholic Cathedral, St. Columba. First Presbyterian has a different Schmalz sculpture installed from the same series, entitled *When I Was Hungry and Thirsty*. St. Columba will be installing *Homeless Jesus*.

Similarly to the *Homeless Jesus* sculpture in Toledo, gifts are being left at the *When I Was Naked* sculpture in Youngstown. Flowers are being left around the sculpture and coins are being placed in Jesus' hand. According to the Rev. Gayle Catinella, rector of St. John's, Youngstown, the majority of foot traffic in front of the sculpture is comprised of Youngstown State University students and community members who are going to participate in the church food pantry, the Red Door Café. "These aren't rich people who are leaving the gifts," said Catinella, "and that's something really remarkable to witness."



Diocese Hosts 100 Men from Men's

The Diocese of Ohio hosted a Super Bowl watch party at Trinity Cathedral for 100 men from Lutheran Metropolitan Ministry's Men's Shelter at 2100 Lakeside on Sunday, February 2.

The guests and volunteers enjoyed the game and a delicious Super Bowl menu of chicken wings, nachos, hot dogs, and chili catered by The Elegant Difference and Chef Marcie Anderson.

While watching the action projected on a 16' screen, the men participated in a free raffle drawing which included gift cards

and a Cleveland Browns jersey autographed by Jarvis Landry and donated by the Browns Foundation. Every guest received an orange stocking cap with "Cleveland" embroidered in brown to pay homage to our hometown team.

"This spirited event was a natural collaboration between the Diocese, the Men's Shelter, and The Elegant Difference, three longtime partners in serving the community. Trinity Cathedral, in its role as a gathering place for the city, was the obvious place to host it," said Bishop Hollingsworth. "I am particularly grateful to Angelo Anderson, a facilitator at the Men's Shelter at 2100 Lakeside, Marcie Anderson and Evonne



Shelter for Super Bowl Watch Party

Falkner of The Elegant Difference, and Corrinne Wallner of our Cathedral staff for coordinating this wonderful evening of football, food, and fellowship.”

The event was inspired by Super Soul, an organization in New York City which has held Super Bowl parties for the homeless for the last three years. Rabbi Meir Kalmanson has encouraged people across the country to host those who are homeless for Super Bowl viewings and parties.

The Diocese of Ohio and Super Soul collaborated to provide bags for the guests that included socks, gloves, toothbrushes,

toothpaste, tissues, energy bars, and a Browns, Indians, or Cavaliers baseball cap.

“This event was really important for the men to experience,” said Mr. Anderson. “It was important for them to have a form of normalcy. You don’t usually think of those who are homeless being able to go to a Super Bowl party. They were very grateful and upbeat. They really had a great time.”

Thank you to the donors and volunteers who made this event a success!

WHY DO WE DO THAT?

[Discerning Ministry] by Kristen Pungitore

I was six years old when I asked for my first Book of Common Prayer (BCP). I'm not even sure what I loved about the book so much as a kid, but I remember getting one, writing my name in cursive inside of it, and underlining and highlighting some of my favorite parts. I was obsessed with playing school (when I wasn't playing "Communion") and I'd often teach my students lessons from the Book of Common Prayer. I'd create worksheets where they had to fill in or explain different pieces of the Creeds or answer questions about faith from the Q&A section in the back.

When I prepared to make my Confirmation, I read and studied and constantly asked my parents questions. I loved church, church camp, youth group, learning about my faith, and being involved in my parish. I could not wait to share with the bishop all that I had learned.

As I got older, I often served as the go-to religious person in my family. I wrote and spoke eulogies at my deceased grandparents' funerals, and at his request, wrote the liturgy and presided over my grandfather's funeral service at the funeral home for the family. I am always the person volunteered to lead prayer at family meals and often the person family members turn to when they're struggling to make sense of something challenging in their lives.

My whole life people have been telling me I should be a priest. For a long time I felt a strong aversion to this. Why were people saying this? Why can't I care about my faith without being ordained? Through a lot of self-reflection in my early twenties, I realized that there were two major reasons for the aversion to imagining myself as a priest or being open to the call to ordination. One was that I had never, until about six years ago, had a strong female role model who was a priest. Almost all of the priests and deacons I knew growing up were male and lived lives that I could never envision for myself. I also had a sense of being not good enough to lead in this capacity. I knew from the Bible that leaders were called to a higher standard and priests are the spiritual leaders of their communities. This was not a role that I felt was suitable for me. I did not understand the conclusion that because someone is serious about their spiritual life and desires to know and serve God, they need to become a priest. After all, isn't that what we are all called to do as Christians?

Fast forward to completing both an undergraduate and graduate degree in theology, scoring a job where I get paid to teach young girls about scripture and social justice and remind them of their call to holiness in the world, participating in EfM, serving on the vestry, traveling to Salt Lake City as a deputy for the General Convention, serving as a lay preacher, and finding a group of amazing and intentional young people to workshop and do life with the Agape community, I found myself to be in a really healthy and whole place. I was involved in the life of the parish and my job was feeling incredibly vocational.

Then I'm sitting in a Taizé service in St. Mark's Cathedral during a trip to the Pacific Northwest and I hear an audible voice say, "What you are doing is good, but there is more." Wait, what? What does that mean?

I journaled about it, prayed about it, and then honestly tried to suppress it, but I couldn't stop thinking about it. Did this experience mean God was calling me to be a priest? Is that the more? I honestly tried to ignore the whole thing for about six months and then decided I needed to put the work and energy into figuring this out. I decided if this was something that other people have told me, that my gifts and interests aligned with, and that God might be calling me toward, then it was probably something that deserved my attention and discernment. At this time, I had some really strong female priest role models in my life, I no longer felt "not good enough" to be a leader, and I was more open to the possibility that this might be what God is asking of me. At the time, I journaled about being open to a lay life or to an ordained life. Looking back, this new stance of openness was really where my discernment began.

So what did discernment of this question look like for me? I wanted to look deeply at the question "Do I need to be ordained in order to fulfill my vocation?" I had four segments to my discernment of this question.

1. I talked about it. I began by talking about it with those closest to me, including family members, friends, and people in my church community.
2. I read. I read a lot of memoirs of (mostly) women who were discerning big life changes.
3. I took a pilgrimage. I walked 250 miles of the Camino de Santiago in Northern Spain with my mom, in part to wrestle with the question of discernment.
4. I started spiritual direction. I got a spiritual director and committed myself to learning to listen to God.

The result is that I have confidently discerned and believe that God calls me to the laity. This is not a lower or lesser call than the call of the deacon or priest, and I believe it is a call of great freedom and responsibility. According to the BCP, the ministry of the laity is "to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church" (BCP, p. 855).

I live out my call to represent Christ and his Church in line at the grocery store, serving meals at St. Augustine's Hunger Center with my students, or leading my students on a pilgrimage on the Towpath. I live out my call to represent Christ and his Church by opening my home on Thursday evenings to a fierce and holy group of women who sit around my table to eat and pray together and in speaking truth and showing love to my dear fiance who I will marry in May and enter into a new stage of my vocation as a Christian. I live out my call to represent Christ and his Church by being involved in the life and worship of my parish and being a member of the Commission on Ministry for the Diocese. I live out my call to represent Christ and his Church by talking to my grandma on the phone for an hour when she's having a hard day. I live out my call to represent Christ and his Church by being the person that God created me to be.

Whatever or wherever my specific work might be, my vocation to be a Christian will always be my primary vocation.



Rooted in Jesus

by the Rev. Anna Sutterisch

Around 2,000 Episcopalians packed the gym at Clark University, the majority of them participants of Rooted in Jesus, a four-day Episcopal conference centered on discipleship. Renowned speakers, teachers, musicians, and leaders gathered from a variety of Episcopal entities including Forma, Missional Voices, Episcopal Evangelism Society, Episcopal Preaching Foundation, Evangelism Matters, Forward Movement and The Episcopal Church Foundation. Many of these organizations normally offer their own stand-alone conference, but by collaborating in Rooted in Jesus, they were able to provide a more diverse selection of offerings. Participants could choose between workshops on evangelism, formation, mission, leadership, communications, preaching, and stewardship. There was also an intentional area set up with prayer stations and opportunities to rest and reflect.

The Diocese of Ohio was represented by 14 individuals attending the conference, who spread out to experience a wide variety of workshops. Over dinner the last night of the conference, we discussed our initial takeaways from what we had learned and experienced. Ginger Bitikofer of Trinity Cathedral and the Rev. Greg Stark of Christ Church, Oberlin and St. Andrew's, Elyria were inspired to develop tools for discipleship in their congregations through intentional engagement and small groups. For Kate Gillyooly of St. Luke's, Cleveland and the Rev. Bridget Coffey of St. Andrew's, Toledo, that work is rooted in The Baptismal Covenant. Baptismal ecclesiology—that baptismal ministry is of all the people—is a radical concept in the face of our hierarchical world. Kate continually experiments with the question “How can lay people be agents of change for the church?”

Richard Pryor, III of Christ Church, Kent was inspired to respond to the brokenness and hurt in the world in both the pulpit and the public arena, living into the baptismal ministry of Christians to be spirit-driven activists in our community. Debbie Likens-Fowler, also from

Trinity Cathedral, framed this as a reminder that the church is a grassroots movement, not a hierarchy. Debbie shared a vision that the church is lay-led and clergy-supported, rather than priest-led and lay-supported. Imani Driskell from St. Michael in the Hills, Toledo was feeling the power of the ministry of the baptized and is excited to evangelize and empower.

In addition to the transformational workshops and discussions, the conference opening plenary featured the Rev. Dr. William Barber, President of Repairers of the Breach, and one of the leaders behind “Moral Mondays” and the “Poor People’s Campaign.” He reminded us that our consciences ought to be rooted in the Spirit, and that we are anointed by the Spirit to be an agent of a higher calling to liberate and serve outside of the temple: we should “expect God to be present to transform words into action of love and liberation.” He reminded us that “we can’t worship God without a Holy Spirit-shaped conscience.”

We also participated in two worship services at the host church, All Saints' Episcopal Church in Atlanta. Incorporating jazz, gospel, and Latin American music, 1,500 Episcopalians made a joyful noise in worship. The Rev. Gay Clark Jennings preached on the theme of rootedness, likening the firm roots of kudzu to the values we find ourselves clinging to in our own lives. At the closing Eucharist, the Rev. Mark Andrew Jefferson asked us if it was time for a transplant—are our roots in The Episcopal Church tangled up in one another? What would happen if we broke open our current container and transplanted ourselves into something new?

It’s a pretty sure bet that all of the participants of Rooted in Jesus are ready to do just that. We are the Episcopal branch of the Jesus movement, and our roots are ready for a new thing. Anointed by the Holy Spirit, following the example of Jesus of Nazareth, and inspired by the creation of the human and non-human creation around us, we are ready to proclaim that the “Way of Love” is, can, and should be our way of life.

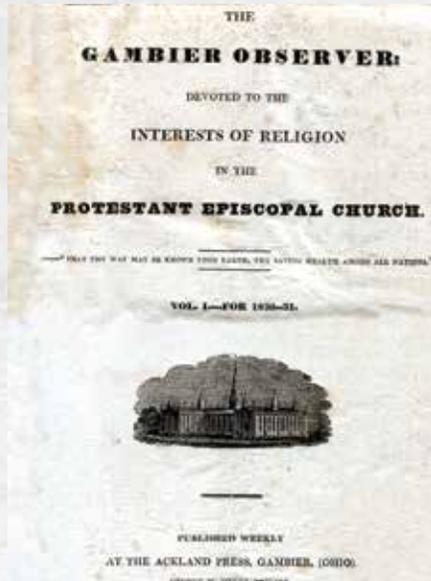


The Power of the Theological Pen

A Brief History of Religious Newspapers in the Diocese of Ohio

by the Rev. Dr. Brian K. Wilbert

For Christians the power of the theological pen dates back to the epistles written by and/or attributed to St. Paul. Along with the Gospels, these letters were written and circulated in the early church as theological teaching and were eventually gathered together into what we know as our canon of Scripture. The invention of the printing press allowed for greater circulation of the Word and has provided more opportunity to get out the Word of God. The Church in Ohio has also depended on the power of the theological pen to teach and to work for the spread of the Good News.



The Gambier Observer was the first periodical published by The Episcopal Church in the Midwest. Its founder and sponsor was the Rt. Rev. Philander Chase, the first bishop of Ohio. The first edition came off of a printing press on May 28, 1830. The press and movable type were donated

to Chase by Lady Lydia Elizabeth Hoare Acland, spouse of Sir Thomas Dyke Acland of England. It was “Devoted to the Interests of Religion in the Protestant Episcopal Church.” The

first editor was Professor William Sparrow of Kenyon College, later of the Virginia Theological Seminary. With the first issue of Vol. 8 in 1837, the name was expanded to *The Gambier Observer and Western Church Journal*. In 1840, it was moved from Gambier to Cincinnati, and the name was changed to *Western Episcopal Observer*. It ceased publication in the fall of 1842. Its tradition was carried on by *Western Episcopalian*, which began publication in Gambier in August 1843.



Western Episcopalian was a journal published from August 11, 1843 until June 25, 1868. It had various changes in ownership, editorship, name, and frequency of publication. The tagline included “Speaking the Truth in Love” and also the Latin phrase “In necessariis unitas—in non necessariis libertas—in omnibus caritas,” which translated reads “In essentials unity, in non-essentials liberty, in all things charity.”



Standard of the Cross was a weekly periodical which continued the work of the *Western Episcopalian*. It began publication on Aug. 22, 1868 in Gambier and was published until June 16, 1887. The editor was the Rev. William C. French. He and his family are admirable examples of extraordinary ministers in the early years of the Diocese of Ohio and The Episcopal Church: rector of St. Luke’s Church, Granville, Ohio (1846-1849); rector of St. Peter’s, Delaware, Ohio (1850-1858); rector of Christ Church, Oberlin (1858-1873); assistant at St. Paul’s Church, Cleveland (1873-1886); and Secretary of the Diocesan Convention (1846-1887). *Standard of the Cross* merged with *The Church*, which was published in



Philadelphia. It was from that time edited by French's son, and continued from July 2, 1887, until May 7, 1892.



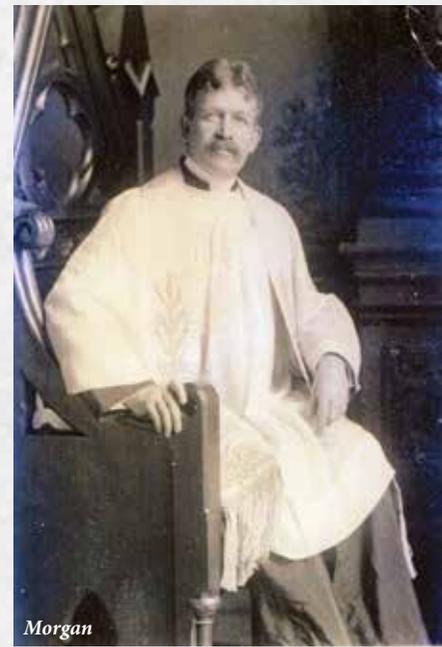
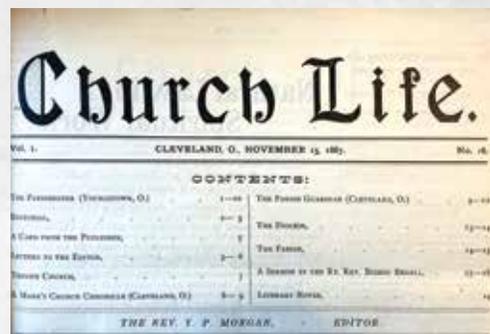
The first issue of *Church Life* was published in Cleveland, Ohio on July 2, 1887. On the front page was an editorial which stated the “distinctive aim” was to reach every parish in the Diocese (and adjoining dioceses) with reports of special interest so that the readers of *Church Life* would know what is occurring in each parish church. The anonymous editor made a strong statement that *Church Life* was not meant to be a successor to *Standard of the Cross* (which had been removed from Cleveland to Philadelphia) but that *Church Life* was “in full harmony with *Standard of the Cross*.”

Church Life began as a weekly journal of 14 pages. Subscription for one year cost one dollar. It was published by the Williams Publishing Company in Cleveland, Ohio. The first edition reported on the Seventieth Annual Convention which had assembled at St. Timothy’s Church in Massillon in June. The paper included Bishop Bedell’s address to the 1887 convention which referenced not only his disapproval at the prospect of a “new” prayer book and his opinion against a proposed change in name of the Protestant Episcopal Church (to use the term

“Catholic” as all-inclusive), but also his horror at finding a life-sized crucifix and an altar dedicated to St. Mary in St. John’s Church, Toledo. Additionally, there were news-notes from several parishes around Cleveland and a very interesting article entitled “How We Managed Our Surpliced Choir” by the Rev. J. H. Van Buren. The second edition of *Church Life* included a tagline “The Care of All the Churches” and promoted its weekly publication as “Independent in thought. Independent in utterance. Devoted to the interests of the Church.” Its aims were listed as to give news: first, of the parish; second, of the Diocese; third, of the Church at large; fourth, a weekly resume of Church opinion; and fifth, a summary of Christian work among “all who profess and call themselves Christians of whatever name or denomination.” Over the next three months the paper began to include Letters to the Editor, advertisements, hymn texts (poetry), train schedules, obituaries, and the table of contents for *Harper’s Magazine*. The thematic material for articles included: temperance, liturgical practices, “altar societies” (pre-cursors to parish altar guilds), the importance of Sunday School, the Psalms, the Bible, and the Episcopacy.

After 15 weekly editions, it was announced on October 15, 1887 that *Church Life* would be published monthly instead of weekly due to low subscriptions. In the November 15, 1887 edition of *Church Life*, it was announced that the rector of Trinity Church, Cleveland, the Rev. Yelverton Payton Morgan, was assuming “editorial charge.” It also revealed that the anonymous editor for the first four months was none other than the owner of the Williams Publishing Company, W. W. Williams.

Next time: *Church Life*, a journal for the seasons of the Church in Ohio.



snapshots:

stories of inspiration & ministry from the diocese



Youth at **St. Mark's, Shelby** built an indoor playground to provide kids a safe area to play. As one of the youth members of the parish, Parker, was beginning his senior year, the Rev. Daniel Orr discussed with him what he wanted to do with Sunday School. Parker, who is interested in engineering, suggested a group effort to build a playground. In the city of Shelby, there is no area for kids to play downtown nor is there a playground at many of the churches within the city. The vestry approved this project and bought the supplies. Parker designed the playground; the Sunday School children (ages 3-17) all helped. The entire playground was painted by the youngest children. The goal is for the playground to serve children in St. Mark's and children from neighboring churches as well.



Old Trinity, Tiffin has a ministry with Crossweah, a correctional facility in Tiffin. Before the ministry began, a parishioner set up a county-wide Opiate Task Force of various professionals. The Rev. Aaron Gerlach was asked by him to participate and offer a spiritual perspective, which eventually led to the Crossweah ministry. The ministry falls into three parts: Bible study, church attendance, and personal relationships. During Bible study, participants may choose what to focus on or it may be focused on the lectionary. Old Trinity and The Journey Church, a non-denominational church, are designated by Crossweah, however, permission to attend other churches is granted. A parishioner transports the men to Sunday service, and the women are transported by a taxi service that the church provides. Parishioners also attempt to help Crossweah clients find a church home upon release. Pam Easterday, a UCC pastor, also shares in the ministry.



St. Andrew, Mentor hosts a “choice” food pantry in partnership with Advent Lutheran Church to serve residents of Lake and Geauga counties. The pantry operates two days and two evenings per month to accommodate varying schedules. As opposed to getting a bag of set items, guests go through the pantry, which is organized like a grocery store, with a shopping volunteer, choosing food. The quantity of food offered is based upon family size. Pantry guests may shop up to four times per month. Whenever they visit, guests are offered options that include proteins, grains, vegetables, fruits, fresh produce, and dairy products. During the summer of 2019, St. Andrew and Advent Lutheran Church hosted a joint cookout/celebration with their parishioners and pantry guests to recognize 10 years of the pantry partnership between the two churches. Since 2013, approximately 30,000 households have been served by the St. Andrew Choice Food Pantry.

PROFILES

Justin Rife

St. Paul's, Fremont



I grew up attending church on a fairly regular basis, but I never felt any need to develop an actual relationship with God. Sometime in my early teenage years, my family grew apart from the church we had been going to, and we just stopped attending church at all after that. I became mostly apathetic toward the idea of God over the following years, and came to identify myself as agnostic. Years later, I ended up at St. Paul's entirely by happenstance. Playing piano for a wedding led to occasionally filling in on Sundays, which led to becoming a part of the service every week as a musician, and now I have found a purpose working with the children of our parish. Through The Episcopal Church, I have learned to know God and have begun to work on my relationship with Him. It will likely be a long journey, but I know that my brothers and sisters at St. Paul's will be alongside me all the way, and that is why I know I am following the path that was meant for me.

John Hammel

St. Luke's, Niles



The first time I entered an Episcopal church, I saw a poster on the wall. It depicted Jesus in prayer at Gethsemane and the caption read, "If He had questions, why can't you?" I knew immediately, "This is the place for me." It is still "the place for me," not only to ask my questions, but also to grow in my faith and in service to God, my parish of St. Luke's, Niles, my community, and the world. I have been privileged to serve as a Lay Eucharistic Minister, Visitor, and recently preacher. With the unfailing support and encouragement of my parish, I continue to study, teach, and, yes, still ask questions. Our sense of history, beautiful liturgy, and long tradition provide the strong foundation that has helped me navigate my life in the more than 40 years since I first saw that poster. The joy I feel entering the church, seeing the smiling faces of my church family, and reciting the familiar prayers has been a blessing that I could not have imagined all those years ago when I was searching for a new church home. The Episcopal Church continues to be "the place for me," and always will be.

Hannah Burnett

St. Paul's, Medina



I am a senior in high school and a member at St. Paul's, Medina. To me, being a Christian not only means believing in something larger than yourself, but it also means having a community on which you can always rely. I have found that my church community, whether it be my parish or the diocesan youth, is one of the most caring and most amazing families I have experienced. At church I am an acolyte, Lay Eucharistic Minister, lay reader, rector search committee member, vestry member, choir member, and I participate in the youth group, including our yearly mission trips. At the diocesan level I am involved in many youth events, including the upcoming Episcopal Youth Event, and I am the rector of Happening in March, which means I am the main leader for this youth-led retreat. I like to think that I have a fairly strong relationship with God. I came into the whole church thing relatively late, but I have had some pretty tough years in that time and have relied heavily on prayer and my faith to get through those times and trust that there are always better days ahead. I hope I can find ways to connect with church and God in whatever comes next for me.

The Bishop's Annual Appeal - Developing Leaders

by The Rev. Alexander Barton



The Bishop's Annual Appeal is both a vital contributor to my spiritual growth and to the spiritual vitality of the parish I serve: Church of the Redeemer, Lorain.

All through my process to become a priest, the Diocese has provided support from the Bishop's Annual Appeal. I have been able to hold leadership positions, attend workshops, develop missional support groups, and facilitate gatherings because of this important diocesan support. It is also a visible reminder of the role the Diocese plays in raising up new leadership and providing ongoing education for the continual growth of already established leaders. The appeal allows for me to explore what my own leadership style looks like in the particular contexts I have served.

The Bishop's Annual Appeal is also an incredibly important part of the ministry at Church of the Redeemer, Lorain. Like many other rustbelt cities, Lorain has a great many people living close to or below poverty level. Our parish is committed

to living out the mission: Love God. Love Your Neighbor. Change the World.®

So much of our new life has been found in breaking bread with our neighbors. The Bishop's Annual Appeal enables us to care for one another through the spiritual work of serving meals, providing pantries for food and hygiene products, holding service events, like bra fittings for women in need, inviting partner nonprofits to use our space, hosting holiday events, helping people find housing and necessary legal documentation, and most importantly providing a space for people to find Jesus in one another. We, at Redeemer, are very aware of the gift of being in a Diocesan structure because we are reminded daily that we are not alone in this work. Every dollar of support that provides a meal or a birth certificate or a bus pass is a reminder that Episcopalians all over the Diocese of Ohio believe in the life we are trying to lead.

The Bishop's Annual Appeal is the principal vehicle by which communicants and congregations support many creative and vital ministries not otherwise afforded by the diocesan budget. It allows us to undertake ministries that are beyond the scope of individual congregations, helping us to act together as one community. The appeal funds parish based outreach ministries, leadership development for lay and clergy leaders, youth and adult formation, and other initiatives that build up the vitality of our congregations and the communities they serve.

The 2020 Bishop's Annual Appeal will kick off during the Lenten season. Brochures and information will be available at your parish and will be mailed to your homes. You may also visit dohio.org/give-now for more information.

ECW Carlotta East Scholarship

Applications are now being accepted for the Carlotta East Scholarship. This scholarship fund was established in 1945 to assist Episcopal women who need aid to complete their education, upgrade skills before returning to the workforce, or complete religious training.

Interest and dividends, in addition to other donations, are used for the scholarships each year. The usual grant for scholarship aid is approximately \$1,000 per applicant. Exceptions in amounts granted may be made by the Carlotta East Scholarship Committee.

Applications may be obtained from Susan Quill, Carlotta East Scholarship Committee Chair, at planetquill@roadrunner.com or online at the Diocese of Ohio ECW webpage.

Written references will be required from your rector and from two other persons who are familiar with your need and qualifications. If your parish has no rector currently, the reference should come from the Senior Warden. The deadline for receipt of applications and references is March 31, 2020.



UPCOMING EVENTS

MARCH

March 7
Connecting Communities Training 1

March 13-15
Happening Retreat
Bellwether Farm

March 16
Standing Committee
Trinity Commons

March 19
Diocesan Council
Trinity Commons

March 19-21
Commission on Ministry Gathering
Bellwether Farm

March 21
Lay Preaching Continuing Ed.
Bellwether Farm

March 26-27
Anti-Racism Training
Trinity Commons

March 28-29
Middle School Pilgrimage
Trinity Cathedral

APRIL

April 7
Clergy Renewal of Vows
Bellwether Farm

April 20
Standing Committee
Trinity Commons

April 24-26
Spring Youth Gathering
Good Shepherd, Lyndhurst

MAY

May 1-3
Province V ECW Meeting
Bellwether Farm

May 2
Station Hope
St. John's, Ohio City

May 8-9
Lay Preaching College
Bellwether Farm

May 8-9
Anti-Racism Training
Bellwether Farm

May 12-14
Clergy Conference
Geneva Conference Center

May 15-16
Diocesan ECW Annual Meeting
Bellwether Farm

May 18
Standing Committee
Trinity Commons

May 21
Diocesan Council
Trinity Commons

May 30
Connecting Communities Training 2

JUNE

June 13
Reimagining Sunday School

June 15
Standing Committee
Trinity Commons

June 18
Diocesan Council
Trinity Commons

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

**REALTALK:
SPRING YOUTH GATHERING**

April 24-26

Church of the Good Shepherd, Lyndhurst

Register at dohio.org/SYG

*Grow Your Faith. Know Your Power.
Be Together. Express Yourself.*