



# CHURCH

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*Life*



Whether we are willing to do the work of God is, in the end, a matter of choice for each of us, our own choice. When, where, and with whom, however, is God's choice.

May our work as the Diocese of Ohio, in this Convention and always, reflect faithful and sacrificial choices, and echo resoundingly the commitment of Isaiah: Here we are, God. Send us.

—page 6

## THE EPISCOPAL CHURCH

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*Archbishop of Canterbury*

### IN THE UNITED STATES

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

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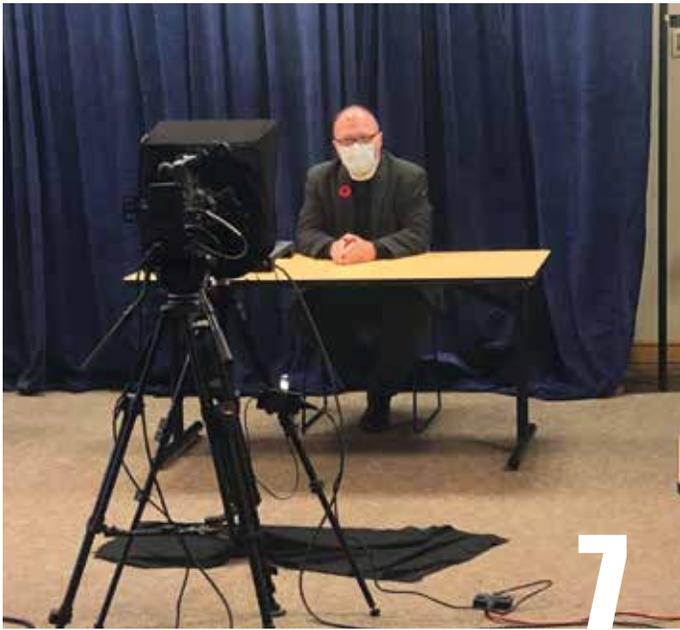
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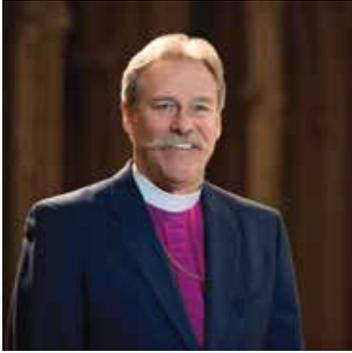
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# A MESSAGE FROM THE BISHOP

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## 204th Convention of the Diocese of Ohio November 14, 2020 Convention Address

Good morning, delegates, visitors, and colleagues. Thank you for your presence and participation in this unusual diocesan convention. We owe an exceptional debt of gratitude to Eva Cole, Bill Powel, Jessica Rocha, and Beth Bergstrom for their heroic work in designing and implementing the format, technology, and logistics necessary to convene in this way. While I long to be with you in person, I am grateful that we are able to gather in this virtual format and I appreciate your patience and forbearance as we do the work of this Diocesan Convention in a manner that is new to all of us. In order to accomplish our canonical responsibilities, we have streamlined our agenda today, and I will attempt to do the same in this address.

It is hardly necessary to identify for you the principal challenges we have faced since we gathered in convention last November. The real and unyielding presence of the coronavirus pandemic, racial inequity and injustice, and the extreme social divisions of this deeply polarizing election cycle confront us daily. Amidst the commonplace challenges that life always presents, these realities, along with the devastating consequences of global climate change, have resulted in financial, emotional, spiritual, health, and vocational uncertainty and insecurity for millions of people. In the face of them, many are feeling helpless, wearied by the relentlessness of the struggle and the persistently discouraging news. In response to each of these challenges, the question for us as Christians is “Where do we go from here?”

### Coronavirus

As the COVID-19 pandemic surges, reaching new highs daily in almost every category of measure (diagnoses, hospital admissions, availability of tests, lack of ICU beds, and deaths) we are confronted with difficult decisions about limiting the possibility of exposure and not putting one another’s safety in jeopardy. This week 62,000 people in the United States were in hospitals with COVID-19. Every congregation represented here today includes communicants or their family members whose health and security have been compromised or are at risk. It is increasingly difficult to find definitive metrics to inform our decision-making. The color of one’s county – yellow, orange, red, or purple – appears to provide some assistance, until we recognize that communicants may well live, work, and worship in different counties. Epidemiologists and infectious disease physicians, on the other hand, are very clear: if we don’t take extreme measures now, we will face extreme consequences in the weeks and months to come.

It is very possible that we will again need to suspend in-person gathering, save perhaps for food and clothing ministries. A number of our congregations have already done so. Both the Diocese of Rochester (NY) and the Diocese of Maryland have suspended in-person worship for the next few weeks, and I am certain that others will follow. To love one another means to keep them safe. Our



choices matter, and I am conscious of how carefully those decisions are being made in all of our congregations. It is impossible to discern now how we will be able to celebrate the Nativity, but in preparation, the Cathedral and Bishop's Staffs are planning diocesan-wide online services for Christmas Eve and Christmas Day, to be available to all congregations and communicants. More information on those will be coming shortly.

### Racism and racial justice

The pandemic of systemic racism in our history and our current, common life is for some too easy to overlook and for others impossible to miss. None of us much likes recognizing that, as part of a system in which race determines access to opportunity, essential resources, education, and justice, we are, by definition, race-ist. In and of itself, it is not a judgment; it is simply a fact. What we choose to do about it is a judgment. If we were to think of racism in wellness terms, we might say that we need to own it before we can heal and be healed of it. Like a range of other conditions, denying it does not remove it. Once we accept it, we can begin to recover, to mend and amend our lives, to be reconciled and reconcilers.

To that end, the Diocesan Council has undertaken an intentional antiracism strategy in its own leadership development, including required antiracism training and ongoing education and reflection, with a year-long agenda and strategy to assist other committees, commissions, and congregations of the Diocese in doing the same. Like a number of congregations and extra-parochial groups, the Bishop's Staff is beginning the Sacred Ground curriculum, a film- and readings-based dialogue series provided by The Episcopal Church as part of *Becoming Beloved Community*. The Commission on Racial Understanding has adapted its antiracism training for online participation, as well as it has collaborated with the Bellwether staff to make in-person trainings COVID safe. Just last weekend there were two trainings at Bellwether, one for adults and one for youth.

In addition, the Commission on Racial Understanding is seeking, by legislative action of this Convention, to broaden its focus and structure, as reflected in a concurrent name

change to the Commission on Racial Justice. The rationale is explained in the Convention Handbook. The intention is one of incarnating the conviction that addressing systemic racism is, in Micah's words, the first of the three things God requires of us: to do justice. You know the passage: "He has showed you what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

### The election cycle

As we make our way through the second week following an historic presidential election, the reality of our deeply divided nation is evident from network newscasts to casual conversations. The polarization of the electorate is expressed in claims and counterclaims of voter fraud, illegal ballots, and voter suppression by ballot counting, as well as in protests across the country whose consequences include COVID transmission, vandalism, and gun violence. As Christians, we do not condone violence in any form. And in situations like this, we recognize that violent acts by destructive individuals do not define an entire movement. It is as inaccurate to define Black Lives Matters by the unacceptable actions of a small minority of agitators as it is to define MAGA by the Proud Boys. We must hold each other accountable for our actions and perspectives, but not by demonizing the movement writ large and painting with a broad brush. We do it as Jesus so often did, in one-to-one conversations and by asking, "What is important to you and how did you get to this place?" not "What the heck is wrong with you and why don't you go somewhere else?" And we must each take responsibility for finding non-violent ways to make public witness and structuring peaceful processes for the resolution of our differences. The polarization we are all a part of is not right. But when the response from either position is "They are not right," we are only adding to the division.

As I described at last year's Convention, "The cost of democracy, like the cost of Christian discipleship, is humility, generosity, and personal sacrifice. It is not being right and getting our way; it is belonging to God and to one another, and being so genuinely connected that together we can find solutions that serve beyond our individual capacity to imagine."



## The Good News

There is no question, however, that this is hard work. Yet, empowered by God's own spirit of holiness, we are surely up to it. In the face of these challenges, we do not despair. We are not without hope. This week's medical news about COVID vaccines and treatment provides encouragement and optimism. And for you and me, our hope is in Jesus. There is good news to proclaim, both by word and example, good news to proclaim in what we say and in what we do. That good news is Jesus.

The Good News of Jesus Christ is not that the faithful are going to heaven sometime in the sweet by-and-by. That may be. But the Good News of Jesus Christ is that, with God's help, you and I can bring heaven to earth *today*. The Good News of Jesus Christ is not that we are saved *from* something, it is that we are saved *for* something: saved for redemption and reconciliation; for restitution and reparation; for feeding the hungry, giving drink to the thirsty, bringing justice to the oppressed, showering the lonely with companionship, assuring the guilty of forgiveness, offering healing to the injured. The Good News of Jesus Christ is that we are rescued from our own fear or shame or pride or self-interest and freed, by humility and the surrender of our *own* will, to lift up the downtrodden and bring the arrogant back down to earth.

This is good news, indeed, but not always *welcome* news, because it will inevitably change us. Living the Good News of Jesus will require and cause us

to change, in one way or another – in ways we may recognize already and in ways God will need to illuminate for us. That is what the beautiful collect from the burial office means by “go[ing] from strength to strength in the life of perfect service.” The transformation, indeed the conversion that God intends for us is “now and forever,” today and throughout eternity, but *today for sure*.

In both Evening Prayer and the service of Compline, we implore Jesus to “tend the sick, give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, [and] shield the joyous.” Our prayer is in vain if we simply turn out the light and leave it to Jesus to do our bidding, for, of course, we are his hands and feet and heart – the very body of Christ – and the answer to our prayer has everything to do with sacrifice – our willingness to surrender our will to God's. “Thy will be done.” Are we willing to do the work of bringing heaven to earth with our own sacrifice? Surely, if we are created in God's image, we must be willing to do God's work.

And Jesus was clear about God's work and how to accomplish it. While not easy, it is quite simple:

Love God.

Love one another.

Love your neighbor as much as you love yourself.

Love your enemies; do good to those who hate you.

Not when and where it suits me, but now and here, always. Not only with whom I choose, but with whoever is here now. There is nothing in Jesus's words about convenience, nor is there in the Baptismal Covenant. We do the work of God at God's convenience.

In short, the vocation to be Christian is contextual. It is lived within the context of the present moment and place. When Isaiah heard God ask, “Whom shall I send? And who will go for us?” he did not reply, “I'll be over there. Send me there.” Nor did he respond, “Next week I'll be here. Send me then.” Rather, he said, “*Here* am I.” Here am I, God, in the midst of this situation that you care about. Send me now to do your work.

Whether we are willing to do the work of God is, in the end, a matter of choice for each of us, our own choice. When, where, and with whom, however, is God's choice. May our work as the Diocese of Ohio, in this Convention and always, reflect faithful and sacrificial choices, and echo resoundingly the commitment of Isaiah: Here we are, God. Send us.

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

# Convention Recap

The 204th Annual Convention of the Episcopal Diocese of Ohio was held on November 14. Due to the COVID-19 pandemic, Convention was held virtually to ensure the safety of all participants. Delegates and alternates were able to attend the Zoom Webinar and vote remotely. Three resolutions were presented and passed: R1: A Resolution on Clergy Compensation, R2: A Resolution to Create the Commission for Racial Justice, and Resolutions of Courtesy. R1 was passed after debate and an amendment that removed his/her language to the gender neutral terms of the priest or transitional deacon. R2 and the Resolutions of Courtesy passed without any amendments. The Convention also voted upon the first Canonical amendment that eliminated the Diocesan Disciplinary Board and replaced it with a Regional Disciplinary Board. The canonical change was adopted as proposed by the Committee on Constitution and Canons. The first Constitutional amendment would have changed the Constitution of the Diocese to allow the Bishop to wave parochial assessments in the event of a local, state, or national emergency. After debate, the Constitutional amendment was sent back to the Committee on Constitution and Canons to be worked upon and presented again at the 205th Convention of the Diocese. Election results were as followed:

## **Diocesan Trustee**

Christina Monreal – Christ Church, Hudson  
The Rev. Foster Mays – St. Michael's in the Hills, Toledo  
Robert Brown – St. Paul's, Cleveland Heights

## **Standing Committee**

The Rev. Alexander Martin – St. Barnabas, Bay Village  
David McCallops – Christ Church, Hudson

## **Diocesan Council**

The Rev. Christopher Decatur – St. Luke's, Cleveland  
The Rev. Lisa Tucker-Gray – Trinity, Toledo  
Lysa Kenney – St. Barnabas, Bay Village  
Kimberly Wilson – Church of the Redeemer, Lorain

## **ECS Development Council**

The Rev. Mike Floyd – Christ Church, Huron  
Catherine Heck – St. Andrew's, Elyria  
Celeste McKissick – Church of the Redeemer, Lorain  
Annie Stricklin – Trinity, Findlay

## **Regional Disciplinary Board**

The Rev. Lisa Tucker-Gray – Trinity, Toledo  
Clare Long – St. Barnabas, Bay Village

## **General Convention Deputy Alternate**

The Rev. Beth Frank – St. Paul's, Medina  
The Rev. Dr. Brian Wilbert – Grace, Sandusky  
The Rev. John Drymon – Trinity, Findlay  
The Rev. David Radzik – St. Thomas, Berea  
Sue Ann Sandusky – Trinity, Findlay  
Anne Yug – St. Andrew's, Elyria  
Diane Hexter – Trinity Cathedral, Cleveland  
Dennis Coughlin – St. Paul's, Cleveland Heights

## **Provincial Synod Representative**

The Rev. Debra Bennett – Our Saviour, Akron  
Denise Caywood – St. Philip's, Akron  
Lee Kauffman – St. Andrew's, Elyria

# Clergy Changes

## **Clergy Retired:**

The Rev. Jan Smith Wood has retired as Rector, Grace, Sandusky.

## **Clergy New to the Diocese:**

The Rev. RJ Johnson recently returned to the Diocese of Ohio and is now serving as Rector of St. Mark's, Canton.

The Rev. Dr. Daniel Grossoehme, long term supply, Trinity, Alliance.

## **Clergy Transitions:**

The Rev. Stephen Ashby was ordained to the priesthood and serves as Priest-in-Charge at Church of the Good Shepherd, Lyndhurst.

The Rev. Kelly Aughenbaugh was serving as interim at St. Luke's, Cleveland and is now in the chaplaincy program at Hillcrest Hospital.

The Rev. Brian Bechtel was ordained to the priesthood and serves as Curate to St. John's, Bowling Green and Trinity, Findlay.

The Rev. Barbara Bond is serving as Priest-in-Charge at New Life, Uniontown.

The Rev. Christopher Decatur was ordained to the diaconate and serving as Deacon-in-Charge at St. Luke's, Cleveland.

The Rev. Paul Gaston has resigned as interim rector of St. Mark's, Canton.

The Rev. Rachel Harrison was ordained to the priesthood and is serving as Priest-in-Charge, St. Paul's, Mount Vernon.

The Rev. David McBee was ordained to the diaconate.

The Rev. Noah Sutterisch was ordained to the diaconate and is serving at All Saints, Parma.

The Rev. Dr. Brian Wilbert has resigned as interim assistant rector of St. Paul's, Cleveland Heights, and is now serving as interim Rector at Grace, Sandusky.

# Bishop's Report on Bellwether Farm



As it has for all of us, this year has presented novel challenges for Bellwether Farm, as well as it has provided unexpected opportunities. The cancellation of summer camp and the closing of dining and retreat accommodations brought operations to a disappointing halt. Personnel changes and restructuring of responsibilities demanded creativity and flexibility on everyone's part. And primary concern for the safety of visitors has required that we develop new ways of providing the hospitality and experiential formation that mark the farm's ministry. The net result has been to use this period of uncertainty to explore new procedures and develop new protocols, and to employ in new ways the remarkable human and natural resources with which we are blessed.



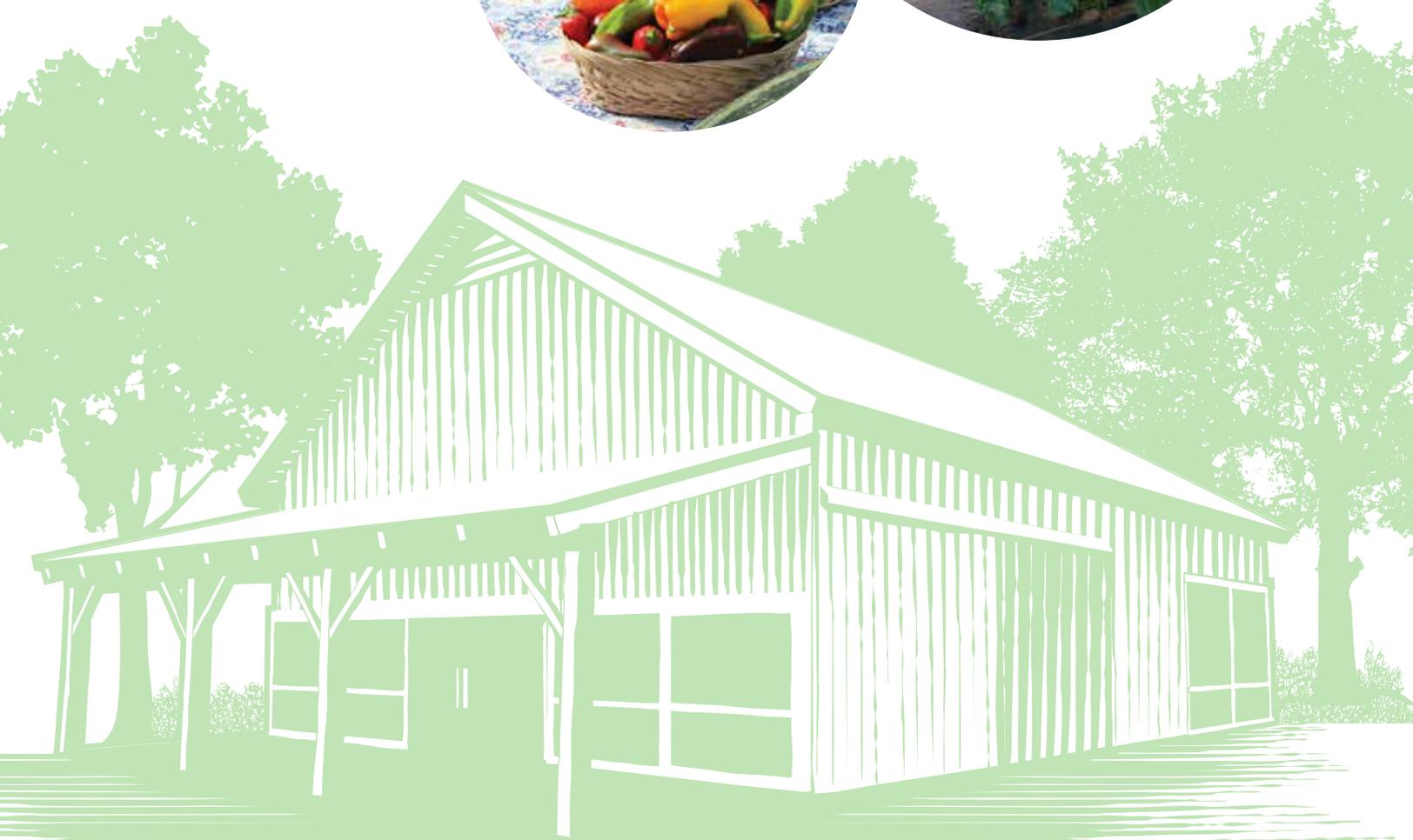
Through the summer months, with the collaboration of four wonderful agricultural and culinary interns, staff members established ways of incorporating farm volunteers, family visits, and you-pick-it opportunities, all within state, county, and diocesan COVID-safe parameters. Small groups of youth, young adults, and others were able to meet outdoors, masked and socially distanced, and sometimes receive a farm-to-table meal, individually plated and safely provided. Last month, we were able, on a limited basis, to begin receiving overnight guests for family and individual self-guided retreats. A number of people have participated in two Bellwether Book Clubs, each with a virtual meeting, one including the author. Another group purchased bags of Bellwether-grown ingredients for homemade pasta sauce, and were provided with a video link to a farm-to-table cooking class featuring Farmer Kyle Mitchell, Chef Lonny Gatlin, and Program Director Amy Melena. Following a successful "virtual" retreat earlier this year, Bellwether recently hosted a day-long, in-person "Homesteading" retreat, with staff and volunteer leaders, as well as two in-person anti-racism trainings, one for adults and one for youth. And the Rev. Anna Sutterisch has begun monthly, Sunday afternoon spiritual walks through the fields and trails. We even provided a sold-out, COVID-safe Harvest dinner for 24 lucky diners. As we are learning how to use this facility in a new and challenging context, all of this has been possible only through the creative efforts of many, to find innovative, secure, and reliable ways to gather and benefit from the healing gifts of farm, field, and woods.



One of the most substantial pivots of this coronavirus time has been the redirection of produce and livestock grown at Bellwether to five parochial hot-meal feeding programs in what we've called Feeding the Beloved Community. Just because we have not had the expected campers, retreatants, and other groups to feed since April, farm operations were not reduced. In fact, they were expanded. Produce crops were increased. Laying hens were added. Pigs and meat chickens were raised and harvested. Dozens of turkeys were fattened up for the holidays. For \$100, purchasers bought two turkeys, one for themselves and one for Feeding the Beloved Community. For six months, Bellwether has provided hundreds of pounds of vegetables and a half-ton of ground pork to urban and ex-urban parish outreach programs, whose volunteers have

cooked and served thousands of take-out meals to children, women, and men in need. And not one ounce was at a cost to the parish. This effort has been fully underwritten by a COVID-19 emergency grant from Episcopal Relief and Development, private foundation support, and diocesan outreach funds.

Unlike similar facilities, Bellwether does not have a long history and generations of former participants to support it during challenging times like this. Therefore, to all those who have made financial contributions and the many volunteers who have given of their time and talent, our gratitude is as bountiful as our gardens. Bellwether is a start-up, and indeed now, because of this pandemic, a re-start, and the companionship of all who have put a hand to the plough, a seed in the ground, a shoulder to the wheel, or a check in the mail has made this year a year of growth, promise, and hope. Thank you!





# Dismantling Racism

Nine bright youth (grades 8-10) gathered at Bellwether Farm on a beautiful autumn weekend in November to participate in a Dismantling Racism training. Created in collaboration between the Episcopal Diocese of Atlanta and the Absalom Jones Center for Racial Healing, this curriculum covers topics such as internalized oppression, white privilege, and historical and present contexts of institutionalized racism. The weekend's co-trainers were Dr. Robin Woodberry and the Rev. Anna Sutterisch.



The youth were actively engaged and passionate about learning the history, nuances of racism, and opportunities for healing. One of the most powerful moments was creating a timeline of historical events. Did you realize the first enslaved Africans arrived on what is now U.S. soil the year before the Mayflower did? Or that 100 years separated the institution of Black Codes (passed in 1866, aimed at restricting employment for Black people) and the Voting Rights Act (1965, aimed to overcome barriers that prevented Black people from voting)? Shock and rage erupted when the youth learned that the leader of a white supremacy organization was active in U.S. politics as recently as 2016 (during an unsuccessful run for the U.S. Senate). The group—which represented a variety of racial identities—agreed to continue the conversation around dismantling racism monthly, requesting deep dives into intersectionality, the prison pipeline, and Scripture which responds to oppression.



The same weekend, on the other side of the farm, a group of nine adults from seven different parishes participated in the Diocesan anti-racism training “Seeing the Face of God in Each Other.” The workshop invites participants to consider the harsh, complex realities of individual and systemic racism, and how to become more anti-racist, both in the church and the world. The workshop supports The Episcopal Church’s long-term commitment to Becoming Beloved Community, urging all Episcopalians to respond to racial injustice and become a “community of reconcilers,



justice-makers, and healers.” It also satisfies the requirements of a resolution (R-2), approved by the 201st Convention in 2017, that requires Diocesan office holders to receive anti-racism training within one year of assuming office.

The two groups joined together on Saturday afternoon to have lunch and participate in a series of one-on-one conversations, sharing answers to questions such as, “Growing up, what contact did you have with people whose racial and ethnic heritage was different from yours?” Both the adults and the youth found hope in each other—for example, the youth realized they were not alone in the fight to dismantle racism, and the adults were inspired by the young folks joining the movement with such energy and passion.

As the Episcopal Diocese of Ohio continues to discern, repent, and act to create God’s Beloved Community, gatherings like these parallel trainings can be a catalyst for direct action in our lives, community, church, and country. We are all on our own journey to becoming anti-racist, but we know that we won’t get far without each other. Only together can we strive to become God’s Beloved Community.

# Los Amigos

by Frances Hummer

Los Amigos Episcopales (LAE) began in our Diocese in 1990 to sponsor schools in El Salvador. This country has had pressing needs for many decades. A poor economy, gang violence, and destructive weather are among forces making life difficult in urban and rural areas of this middle-American country. Los Amigos Episcopales has been the sole support for La Divina Providencia elementary school, equipping the school and paying tuition and salaries. LAE now also supports the newly established Semeneria Episcopal Anglican de El Salvador.



We have provided laptop computers and study materials for four seminarians who will be ordained in early 2021, the first class to graduate. Los Amigos Episcopales is committed to continuing to support both schools.

Tropical storms recently destroyed or damaged crops, homes, and other infrastructure in the Diocese of El Salvador. Many people are food insecure and/or homeless. In July, Bishop Alvarado informed Al Mueller, president of Los Amigos Episcopales, that locusts threatened to destroy replanted fields and crops. LAE provided some food relief for 30 families in the diocese, funds to replant staple crops, and funds for temporary housing. The families are very grateful for the help and support.



Traditionally Los Amigos Episcopales has had a Soup Supper in October to raise funds for continuing its activities in El Salvador. Obviously, this year we are unable to have our Soup Supper due to the coronavirus pandemic. We will be contacting our usual contributors and welcome anyone who wants to join LAE and/or contribute to the cause. Currently we are having meetings monthly on Zoom. See our website or Facebook to contribute.





# Diocesan Youth Days

by the Rev. Anna Sutterisch

How do you get teenagers to spend an afternoon chasing butterflies? Put their phones away, let them know they are safe and loved, and set them loose. At least, that's what worked at the three Diocesan Youth Days held in August and September. Due to the coronavirus pandemic, our annual overnight retreat turned into three smaller gatherings, on three different days, in three different locations. During the three events, which were capped at 15 youth each, we had 32 participants from 12 parishes. Many youth attended more than one event. The theme was "wilderness," and we explored the feeling of being in a wilderness as we navigate a global pandemic, a national race reckoning, and virtual/hybrid school transitions.

Each event offered time for quiet, play, and adventure. At our August gathering, St. Matthew's, Brecksville provided an ideal location to play in the parking lot and shaded yard, and easy access to Cuyahoga Valley National Park. We hiked about five miles to Deer Lick Caves and back. In September, we kayaked on Cowles Creek at Geneva-on-the-Lake, relaxed in the sun, and learned some hilarious, (socially distant) large group games. And for our third event, the Rev. Mary Staley from St. Paul's, Put-in-Bay led us on a cycling pilgrimage all over the island. We made a lot of stops to learn the history and connect each location to stories from Jesus. We even got to fish.

It was so lovely to see youth from all kinds of parishes and backgrounds gather for these events. At one lunchtime, some of the adult leaders noticed most kids were sitting with people they had come with rather than new friends. We told the youth to sit with someone new. They responded by forming one large circle, so that every single person was included.

What lessons we can learn from our youth about widening the circle to include everyone!

One of the goals of these events was to reiterate to the youth that they are not alone in the wilderness, and that they are beloved. This message is especially important during this challenging time, according to a child psychologist who recently met with formation leaders across the Diocese over Zoom. The current sense of isolation and anxiety are leading to profound mental health challenges for youth, and the church is well positioned to remind the children of God—in all generations—that they are a part of a community, that they are loved, and that they are safe.

Bronwyn Skov, Officer for Youth Ministries for The Episcopal Church, has urged youth ministers to emphasize this message over program and content. Our youth are not longing for a place to explore difficult content (as they have been in other times). They are longing for places where they can be themselves and be loved for who they are. Indeed, one youth from Trinity Cathedral said her favorite part was "getting to learn a lot about people I didn't know that well." A youth from St. Mark's, Shelby who was a participant at all three events said she loved "getting to reconnect with old friends that [she hasn't] seen in a while, and making new friends."

This kind of safe and loving environment, rooted in the radical hospitality and inclusion of Jesus, allows for miracles to happen. We witnessed: a widened lunch circle, a conversation among three youth who each had difficult summers about their self-care tools, hours of painting rocks, making new friends lakeside, and even teenagers chasing butterflies.



# The Power of the Theological Pen - Part 2

## A Brief History of Religious Newspapers in the Diocese of Ohio

by the Rev. Dr. Brian K. Wilbert

In part one of this series we arrived at the birth of *Church Life* on July 2, 1887. Like most printed theological publications up to this time, it did not contain graphics.

The first photograph printed in *Church Life* was that of Mr. M. J. Caton, President of the Euclid Avenue Business College. It appeared on page 16 of the March 1889 edition.

The second portrait was that of the newly elected “Assistant Bishop-elect,” the Rev. William Andrew Leonard. It was a lithograph which appeared on page 7 of the June 1889 edition of *Church Life* announcing Leonard’s election as the next Bishop of Ohio. The editorship of *Church Life* had reverted back to W. W. Williams, who is also listed as publisher, but in the January 1889 issue, it was announced that the Rev. F. M. Munson of St. Mary’s Church, Cleveland would “take editorial charge.”

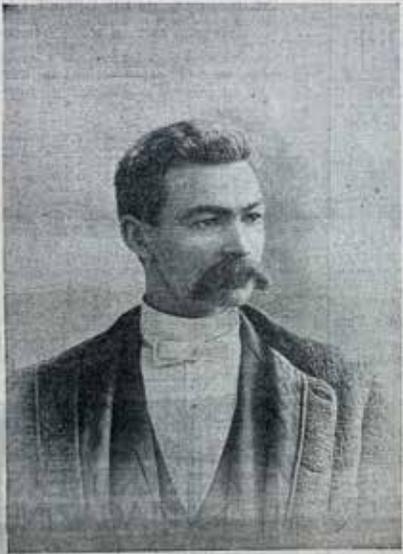
prior to this change in format, Bishop Leonard began the practice of printing a diary of his work in each edition of *Church Life*. This practice would continue through the episcopate of Bishop Tucker!

This edition of *Ohio Church Life* shows how the Publicity Department encouraged parishes to append their church newsletters to the Diocesan Paper. As an example, in December 1891, the Churches of the Cleveland Convocation all banded together and put their addresses “up front” just ahead of Christmas.

*Church Life* continued publication uninterrupted until 1917 when, for financial reasons, it was discontinued. Bishop Leonard was not pleased at this development. In the final edition prior to the shutdown, he wrote, “*Church Life* has been filed and bound for the archives of the

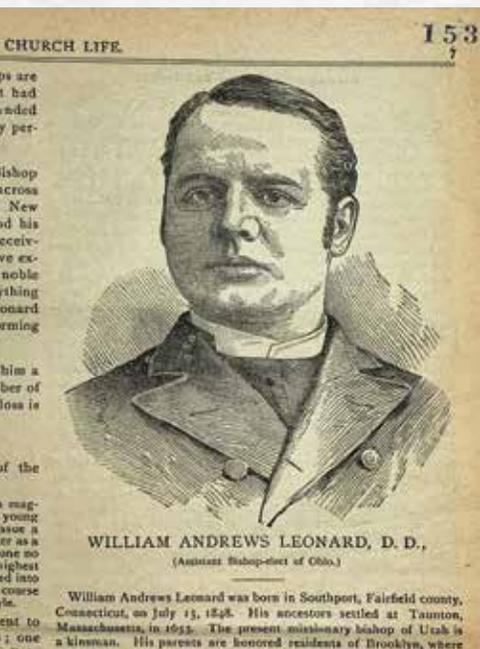
diocese, covering a period of thirty years. This means one-third of a century of history in detail. If *Church Life* had done nothing else, it would have justified its existence.” Now, 100 years later, Bishop Leonard’s words continue to speak this truth, for the absence of *Church Life* from 1917 - 1921 covers a period in the life of our diocese that included both the flu pandemic of 1918-20 as well as the First World War. Attempting to research our faithful response as “the Episcopal branch of the Jesus movement” during this time period is much more difficult due to this omission.

*Church Life* began to be published once again in May of 1921. By act of the convention meeting that year, it was financed to once again be a quarterly publication. Throughout the Roaring Twenties, *Church Life* chronicled everything from the 100th Anniversary of the founding of



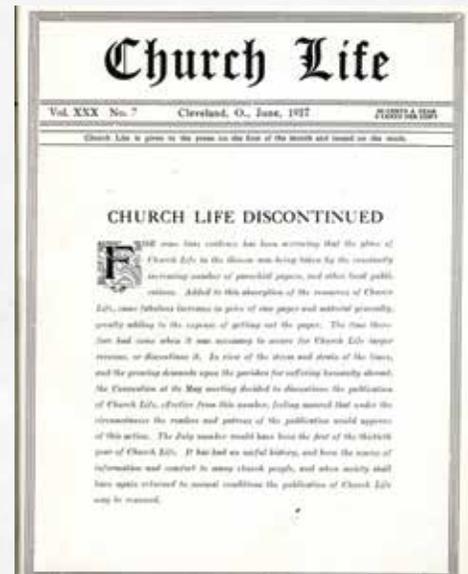
M. J. CATON, PRESIDENT.  
Euclid Avenue Business College,  
CLEVELAND, OHIO.

He is possessed of courage, energy and

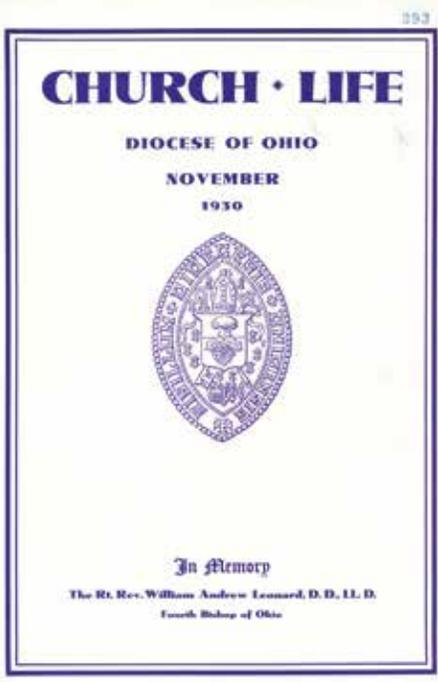


WILLIAM ANDREWS LEONARD, D. D.,  
(Assistant Bishop-elect of Ohio.)

William Andrews Leonard was born in Southport, Fairfield county, Connecticut, on July 13, 1848. His ancestors settled at Taunton, Massachusetts, in 1632. The present missionary bishop of Utah is a kinsman. His parents are honored residents of Brooklyn, where



Kenyon College in 1924 to the 40th anniversary of Bishop Leonard's consecration in 1929.



The effects of the stock market crash of 1929 began to be felt in 1930 and once again the decision to cease publication for financial reasons was made. The final two editions of *Church Life* in this span of Diocesan history occurred in 1930. The issues announced Bishop Leonard's death and Bishop Warren Lincoln Roger's "enthronement" as Diocesan bishop.

published by the Bishop and maintained by him from discretionary and personal funds. It was intended to be published at intervals of three or four times a year.

*Church Life* resumed publication in magazine format in May of 1938. This special edition, published by the Field Department of the Diocesan Council, announced Bishop Roger's request for the election of a Bishop Coadjutor on May 24 "for reasons of health, age, and the need for younger leadership in the work of the Diocese."

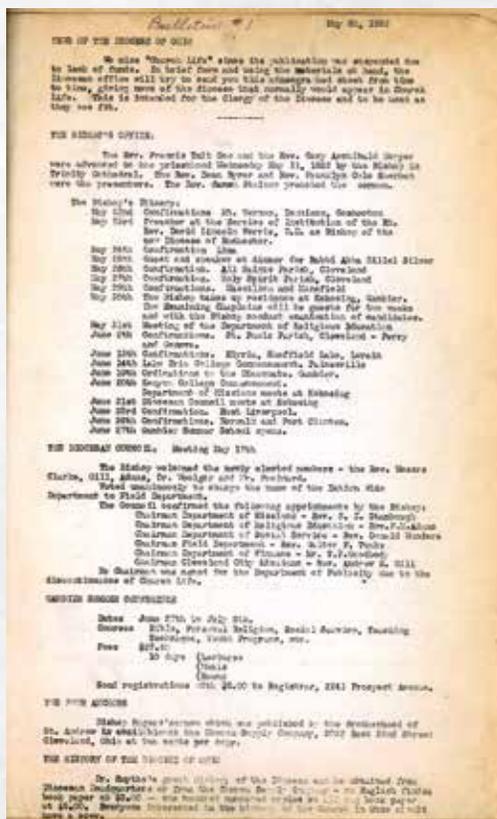
The next edition of *Church Life* was also a "special edition" announcing both the death of Bishop Rogers and the consecration of the Rt. Rev. Beverly Dandridge Tucker as sixth Bishop of Ohio. It was published June of 1939 by the Diocesan Council. The Rev. John Ernest Carhartt, Rector of St. Peter's, Ashtabula, and Diocesan Historiographer and Registrar, was the editor.

*Church Life* resumed regular, albeit intermittent, publication in November of 1939. It was published as "the Official Organ of the Diocese of Ohio" by the Diocesan Council and the Rev. Andrew Gill, Rector of Emmanuel Episcopal Church, Cleveland, served as editor.

On May 20, 1932, a one page mimeographed bulletin from the Bishop's Office titled "News of the Diocese" commenced publication "from time to time" to give news from around the diocese. It was intended for the clergy of the Diocese to use as "they see fit." The editor, typist, and the one who stood at the mimeograph machine was Marjorie Daw Moreland of the Publicity Department for the Diocese of Ohio.

In February 1935, the Bishop's newsletter "Published in the Interest of the Diocese of Ohio" began as a printed leaflet. It was acknowledged as a "poor substitute" for the Diocesan paper, *Church Life*, but "better" than the bulletin "to which we have been forced to resort for a time." The first edition included news of the Diocesan Convention, including Bishop Roger's annual Episcopal Address.

The December 1935 edition of the Bishop's newsletter was published in booklet format. The inside front cover made it clear that the newsletter was



In June of 1943, the format of *Church Life* changed once again to book format, just in time to announce plans for the General Convention which our Diocese would host in October of that year. Clifford C. Corwin served as the editor of this issue. The yearly subscription rate remained \$1.00. *Church Life* would remain in this format until 1962. A future final installment of this series will follow the evolution of *Church Life* from this format to our present day full color magazine publication.

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

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

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