BUILDING COMMUNITY WITH OUR NEIGHBORS
Trinity Cathedral’s Campus Ministry program at Cleveland State University

GROWING #WHATSYOUR200
Highlighting parishes “200” activities

“HAPPENING” HAPPENING IN BELIZE
Plans to develop the retreat with our companion diocese

THE YOUTH SPY PILGRIMAGE
Reinvisioning a future cathedral

LABYRINTH: FACT, FICTION, AND FAITH
The ancient practice used for prayer, meditation, and spiritual growth

CLEARING THE WAY
More than 40 volunteers participated in the Youth and Family Work Day

WOMEN IN LEADERSHIP
A look back at women in the church

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Stories of inspiration and ministry from around the diocese

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ECW NEWS & NOTES

CALENDAR AND BISHOPS’ VISITATIONS
One of the most comforting prayers in our Prayer Book is the one from the burial office in which we pray that the deceased “may go from strength to strength in the life of perfect service in [God’s] heavenly kingdom.” It is a comfort in its proclamation that God is never done with us – neither in this life, nor in the next. It is a comfort in its confidence that there is always a greater good awaiting us, a good that will triumph over evil, a good that depends only on those things of which each of us is fully capable: loving God and loving our neighbor. It is a comfort in its hope for the future, for the kingdom of heaven, a future we glimpse in every act of mercy, justice, and grace, and which we see fully in the resurrection of Jesus.

The kingdom of heaven is not restricted to a “sweet by-and-by” that awaits us only after this earthly life. It is available to you and me and all of creation today and every day. It breaks into our lives through both our goodness and our brokenness alike, as it did through Christ on both the mountaintop and the cross. It manifests itself in every kind word, every caring, outstretched hand, every voice raised in support of the voiceless, and every just and selfless act.

Over and over, the kingdom of heaven breaks through. God meets us in the present, no matter how unacceptable we may feel we have made it, and calls us always from strength to strength, always into a future that has the potential for greater good. For that reason, the celebrations of the church are always celebrations of what is yet to be, of the kingdom of justice and love that God is dreaming for us to make with our own lives. In each of the celebrations of the church, from baptism to burial, we look to the future with a humble confidence that we can, by God’s grace, go from strength to strength in lives of perfect service, and we say, “We will!”

That is the theological foundation for celebrating the Bicentennial of the Diocese of Ohio. We don’t look back simply to congratulate ourselves on what we and our spiritual forbears have accomplished so far. Rather, we recall our 200-year history, whence we have come and what we have done, only to understand more honestly the present where God is meeting us and from which God is calling us to go from strength to strength, bringing to life God’s kingdom in and through our lives. Our Bicentennial celebrates what is yet to be; it is a personal and corporate rededication to what God is imagining for us. It is, in a very real sense, a great “We will!”

In order to proclaim together “We will!” in a way that includes communicants of all ages and from every parish, we will culminate our Bicentennial year with the 201st Diocesan Convention on November 10-12. Presiding Bishop Michael Curry will be with, as will House of Deputies President Gay Jennings and Vice President Byron Rushing, Bishop Clark and Wendy Grew, bishops from Province V and from our companion dioceses, and many others. The schedule for the weekend is very full, intended to provide multiple opportunities to meet, worship, and celebrate with the Presiding Bishop and one another. Here are some of the highlights:

**Friday, November 10**
- At noon, members of the clergy and all Senior Wardens are invited to have lunch and conversation with Bishop Curry at Trinity Cathedral.
- Friday evening there will be dinner and a rehearsal at the Cathedral for choristers and choir members and anyone from across the Diocese who just loves to sing, to form a diocesan-wide choir for the next day’s Convention Eucharist.

**Saturday, November 11**
- Saturday morning at 9:30, the Convention business will commence at the Cleveland Hilton and Convention Center, and conclude at 2:00 to prepare for the Bicentennial Eucharist at 3:00. The Presiding Bishop will be both Celebrant and Preacher.
- We will continue with a reception immediately after the service, followed by the Convention and Bicentennial Banquet. There will be music and remarks and surprises, all to be finished by 8:30 so everyone can get home and be prepared for Sunday.

**Sunday, November 12**
- Sunday we will dedicate Bellwether Farm in a celebration open to all, beginning with an opportunity at 9:30 for young people, college students, and young adults to meet with the Presiding Bishop, followed at 11 by a festive, dedicatory Eucharist in the big barn and all-diocese potluck. We will be able to tour the buildings and grounds and meet neighbors, builders, and local community leaders.

(Continued on page 4)
Trinity Cathedral’s Campus Ministry program is growing its relationship with the multi-faith communities at Cleveland State University (CSU).

Trinity Cathedral has always had a relationship with CSU and with their campus ministry organizations working with a second party organization known as The United Protestant Campus Ministries (UpCam). Partnering with this interdenominational organization enables us to have an Episcopal presence on the campus.

“My predecessor, the Rev. Sahra Harding, would stop in on certain events on campus and co-lead discussions with their director and campus intern. When I first arrived at Trinity, it was my goal to continue this effort. I also wanted to get a feel of what life on campus was like for the UpCam students and students from other faith groups,” said Christopher Decatur, who has served as Children, Youth, and Young Adult Minister at Trinity since 2014.

One of the expansions of the relationship with UpCam was to begin to provide lunch for students, as many students were struggling to find time to have lunch and attend campus ministry.

Other than the relationship with UpCam, there wasn't much of an established presence on campus. Initially, Trinity wasn't allowed to leave flyers or anything on the property; it was walking that fine line between the church and public state school. They weren't necessarily sure what our relationship could blossom into at that point in time.

Trinity decided to take steps to be present for the student neighbors. Last fall, Christopher worked with volunteers to give out more than 300 bottles of water and granola bars to students as they moved in.

“We took some time to just kind of be there for support and to talk to students who were having a hard time...
adjusting,” said Christopher. “When talking to the parents and students, we came to realize that they weren’t necessarily sure if the cathedral was part of the university campus. They weren’t even sure if there were services that took place here; it was also an opportunity to expose them to our vibrant community. We have tons of offerings and we’re in the middle of campus and encouraged them to begin to utilize our space here in the community.”

This year, Christopher and the team hosted a block party; 800 students came. They lined up on Euclid Avenue to get lunch and listen to music. Many students said it was their first time at the Cathedral. Other groups were invited to participate including the Newman Catholic Campus Ministry and the Muslim Student Association.

Soon after the gathering, Christopher learned that the Muslim Student Association had no space to pray. He invited them to tour Trinity and helped them find a space they’d be comfortable using.

“The Muslim Student Association has invited us to be a part of different vigils that they’ve had. They’re really struggling to feel that they have a place here, not only on campus, but also in this country. The Episcopal church and the cathedral have been by their side reminding them that they have a safe place here,” said Christopher.

This collaboration led to a larger conversation with CSU. Leaders wanted to create a true interfaith space for students on campus. Christopher is currently working with the Student Affairs Office to see if that space could officially be at Trinity. In the meantime, it is happening organically or, probably more accurately, through the power of the Spirit.

In addition to different faith groups, other campus groups have felt the pull to Trinity.

“I have been going through my emails from students just saying thank you. They couldn’t believe that the Episcopal Church welcomed them into our space. They also say that they would love to come back and that they would love to also have conversation on some of the things that we disagree about and realizing that this reconciliation that needs to take place among Christian traditions as well and it's not always just our tradition with other non-Christian traditions,” Chris says.

While an Episcopal group has not yet been formed on campus, Christopher has helped create a place for diverse faith traditions to come together.

“The Episcopal Church is truly living into our baptismal vows and our mission in regards to reconciling with everyone and being truly the Body of Christ in the world. We're showing others what that beauty looks like and how we're coming together and we're here to listen and also share our stories and our work here. It's been a really interesting experience thus far. I didn't think it was going to progress as quickly as it has. I thought it was going to be a little bit more of a fight in regards to getting students to really want to come together. But there's that need and there's that desire. They were just looking for a foundation to begin the conversation. I have to say this Episcopal community has provided that foundation to get the conversation started.”
Sowing Seeds
St. Paul’s, Bellevue grew, potted, nurtured, and gave away 200+ “Son” Flowers on Earth Day as the “What’s Your 200?” activity for their bicentennial celebration. The seeds were from sunflowers that church member Kenton Sherman planted around his property for his granddaughter Sara’s wedding. Sara’s mother, Sylvia, harvested the wedding sunflower seeds and planted them in her yard, where new flowers grew and seeds were harvested for several years. Some of these seeds found their way to St. Paul’s. More than 200 seedlings were started from the saved seeds. The members of St. Paul’s worked together to pot the seedlings and care for the flower starts. Bicentennial Missioner, LeRose Meadows shared, “Everyone in the church helped out. Everything from the seeds to the pots was saved or recycled.”

On Earth Day, the seedlings were given away from the Candy Depot on Main Street in downtown Bellevue by members of the parish. Parishioners also delivered plants to neighbors around the church and to guests at the monthly community meal. Each plant included a note that read: “Plant and enjoy your “Son” flower given to you by St. Paul’s Episcopal Church located at 285 West Main Street in Bellevue. Our worship service is 5 pm on Saturday Night and everyone is WELCOME. As your “Son” flower grows this year remember that God’s LOVE for you grows also.” A few leftover seedlings were planted in the church garden, making way for new seed harvests in the next century of serving God’s mission.

Celebrating the Earth’s Bounty
St. Luke’s, Chardon entered a float and marched in the 88th annual Geauga County Maple Festival Parade in April. The annual event celebrates the local tapping and production of maple syrup. The theme of the float, which was used in parades on both Saturday and Sunday, was “I will make you fishers of men.” The creative boat-themed float was designed and built by parishioners. In celebration of the bicentennial, the group handed out 200+ maple syrup popcorn balls and packets of goldfish crackers along with a save the date card advertising their second annual 5K/1 mile run in September. The Rev. Chris McCann, Rector of St. Luke’s, said, “The crowds were welcoming and cheered us in the parade. The parade experience made our parish group proud of our church, but no in the arrogant sense. Rather, we felt proud that God has blessed us with the privilege of being placed in Chardon and Geauga County to serve.”

This wonderful “fishing” expedition was a great opportunity to celebrate the Bicentennial, support their community, and to practice invitation in a fun way.

200 Crosses
St. Martin’s, Chagrin Falls is celebrating the bicentennial with 200 crosses. Bicentennial Missioner Linda Bird is working with an artist (who is a member of the parish) to collect fabric, paper, wooden, metal, and glass crosses. The crosses are represented in various ways including jewelry, needlepoint, artwork, table covers, notecards, and more. More than 100 crosses have already been collected. They will be displayed and available for purchase this fall; proceeds will be used for an emergency repair fund at the church as well as to purchase a sheep for Bellwether Farm. We don’t need to keep our fingers crossed to know this “200” will be a big success.
"Happening" Happening in Belize

by Drew Gittins

Happening, a retreat with a long history in the Episcopal Church, follows a "by kids for kids" approach. This retreat gives students a unique opportunity to learn from other students their age who share personal stories of their faith, struggles, and love for God. It connects high school students together and gives them a base in faith and friendship that lasts a lifetime. Happening was a huge part of my upbringing in the Episcopal Church. I started as a "happener" (a person going through the retreat for the first time) my freshman year of high school and experienced God's love with many peers my own age as we confronted relevant issues to students our age. I then graduated to a small group leader where I had the opportunity to work with several special needs students. Finally, I was given the opportunity to run the retreat as the rector; to this day, that experience remains one of the most moving of my journey in Christ.

Perhaps what is most amazing about Happening is the bonds that it forms. Many of the friends I made through this retreat remain a part of my life. And in the reality of my faith life today, these students help form a safety net for me. What's more, this retreat offers an opportunity for these same college students to gather once a year. I have found these weekends to be some of the most important in a tumultuous college faith journey. These weekends, surrounded by the priests I grew up with, the students I grew up with, and the faith I hold dear, calm my mind and allow for a spiritual peace I cannot find anywhere else.

In June of 2016, I had the opportunity to be part of a group of people selected to attend the Global Episcopal Missions Network conference in Ponce, Puerto Rico with a delegation from the Diocese of Belize. Our two dioceses broke bread together and learned a lot about each other and our needs. From these conversations, and from conversations I had with young people from Belize, it became clear to me that we share the passion for connecting young people to the church. After some brainstorming, we came up with the idea of a Happening in Belize. We plan to form a retreat that will meet the Diocese of Belize's specific needs and wants while still bringing the overall essence of Happening.

It is my hope that this retreat will inspire more young people to get involved with the church and stay with the church and for the students experience God in new and unique ways. I am honored to be part of this project and I look forward to playing whatever role God has planned for me in the summers to come.
On Friday May 19th, 2017, just under 30 youth & 20 adults gathered from across the diocese at Trinity Cathedral in Downtown Cleveland to celebrate the 200 years of Ministry of the Cathedral and the Diocese of Ohio.

Upon entrance, youth took a step back in the past to 2015’s Harry Potter & The Hunger Games Middle School Pilgrimage, when they walked into Cathedral hall where candle sticks “drifted” above their heads transforming a space that is commonly used for community meals and meetings to be the Great Hall portrayed in the film “Harry Potter”.

After being sorted into four houses by a talking sorting hat, the youth then had the opportunity to meet with The Rt. Reverend William Persell, Assisting Bishop in the Diocese of Ohio and the 9th Dean of Trinity Cathedral. Following the Bishop’s visitation, the youth explored the building (that they called home for the weekend) from the inside out with a scavenger hunt. The evening ended with the youth watching Hogwarts come to life in their Cathedral and finding out that the mystery has begun...and as their houses, they have entered into a large game of “Clue” where they are to unlock what a future Cathedral will look like and what it will take to unlock that vision of the Diocese of Ohio in the year 2050!

The next morning, the students had the opportunity to venture out in the city of Cleveland to explore one of the Cathedral’s current ministries by participating in hunger ministry service work at The Trinity Cathedral Urban Farm located on E.35th and Cedar. Following their time at The Urban Farm, the youth gathered with their neighbors at Cleveland State University for lunch and outdoor games and activities.

As the youth continued to question and compete to see which house would unlock the “coded” vision of a future Cathedral, each house participated in two workshops. They had the opportunity to create “stained glass windows” for their future Cathedral and explore current social justice issues that are taking place in our city, country and across the world with “Humanity 360” a virtual reality curriculum provided by Taya by Christopher Decatur
Pocock, Kathleen Mavros, and Joseph to unlock a future solution and mission of The Church.

The youth then brought their stained glass windows, their desired music and liturgies, and their mission statements for the church together in an evening worship service where they imagined their vision of church being ignited into a reality in Trinity’s historic building.

“The key to unlock the vision of a future Cathedral is Love. Something that each of us and the youth in the diocese to possess; each of us are the key holders and have the power to ignite that vision to unlock the vision of a future church, of a future city and world,” said Christopher Decatur, Trinity Cathedral’s Children, Youth, and Young Adult Minister.

A Special Thanks is given to Christ Church, Hudson for the donation of Harry Potter decorations, Trinity Cathedral & Diocese of Ohio staff as well as all participating youth and youth leaders.
Labyrinth: Fact, Fiction & Faith

Labyrinth. For many people, the word connotes a magical maze. For others, mythology, and fairy tales. But for faith walkers, labyrinth is the ancient practice that is used for prayer, meditation, and spiritual growth.

A labyrinth is a flat square or circle with a path that leads to the center and back again. It is not a maze, which offers choices of paths and direction, but rather a unicursal which has only a single, non-branching path. One entry, one exit. There are many versions of the labyrinth, but the two most common are the seven-circuit and the eleven-circuit patterns. The circuit refers to the number of concentric circular paths of the radius.

Labyrinth patterns are universal and have been found carved into rocks, drawn, painted and woven into designs all over the world. They are believed to have been both decorative and symbolic, and predate Christianity by about 2,000 years.

The name comes from the Cretan structure in the myth of Ariadne, Theseus, and the Minotaur, although the exact location, if it exists, has not been confirmed. The same design was found on Cretan coins from the first few centuries BC. The myth tells the story of an evil king who used a Minotaur, half man and half bull, to guard his gold. The daughter of the evil king, Ariadne, falls for a young man, Theseus, and gives him a ball of yarn so that he can find his way out of the labyrinth after slaying the Minotaur.

The seven circuits of the Cretan labyrinth are said to correspond with the seven sacred planets, the seven principles of the human being, the seven principles of the cosmos and the seven days of the week.

The Reparatus Basilica in Algeria is said to be the oldest known labyrinth being used in a Christian context. It dates to approximately 324 AD, soon after Christianity was made the official religion of the Roman Empire by Constantine. It is a square, rather than round, mosaic of approximately eight feet on each side, with a center square containing the Latin words “Sancta Ecclesia” (Holy Church) positioned as a palindrome. The different shape and the words replacing the traditional Minotaur image conveys that reaching the center equates with spiritual reward as opposed to death.

Mosaic labyrinths were already popular throughout the Roman Empire as a protective and decorative symbol in public and private buildings. This adoption of labyrinths and other non-Christian symbols was an attempt by the Church to imbue Christianity with
Roman culture so that the faith would be more readily embraced.

During the spread of Christianity during the Middle Ages, the labyrinth came to represent the spiritual quest. First referenced in manuscripts, the symbol was then carved or created from colored stones and marble in the floors of cathedrals and churches. Often these were small carvings or floor mosaics, perhaps intended to have been traced with a finger and used as a touchstone for reflection. An example is the carved labyrinth at the entrance to the Cathedral of San Martino, Lucca, Italy, dated from the 12th or 13 Century, AD.

The most famous Christian labyrinth was laid at Chartres Cathedral in the early 13th century. The Gothic cathedral demanded an equally impressive labyrinth, and this one became the largest church labyrinth constructed during the middle ages, comprised of eleven concentric circles. The labyrinth survives to this day, and is known as an object of pilgrimage.

Later, labyrinths were sometimes constructed of turf, herbaceous borders, or hedges--frequently in maze patterns and especially in England. There is one remaining in the United States, originally constructed in the 1800s in New Harmony, Indiana by the Harmonists, a small group from Germany that traveled from Pennsylvania to Indiana. When they left Indiana, the labyrinth was abandoned, but residents restored it and it exists today.

The first known church labyrinth in the United States is in the Riverside Church in New York. It is a Chartres-style labyrinth and was created in 1928 and exists today.

The resurgence of church labyrinths began in the 1990s when Grace Episcopal Cathedral in San Francisco introduced a Chartres-style labyrinth. First painted on canvas, it was next replaced by a tapestry. In 1995, the church added an outdoor terrazzo labyrinth. Finally, in 2007, the tapestry was replaced by a stone labyrinth. In the days following the terrorist attacks of September 11, 2001, more than 2,000 people walked the labyrinth at Grace Cathedral to pray and search for solace.
On May 6, a dedicated group gathered in the morning chill at Bellwether Farm. Over the course of a couple hours, the crew slowly and steadily grew to more than 40 volunteers who participated in our Youth and Family Work Day.
Serenaded by Orioles and Blue Jays (as sleuthing youth figured out with help from a bird guide), a contingent swept through the lower floodplain fields to clear large woody debris from areas that will be later maintained with mowing. This was truly a committed, hard-working group! In just two hours they lifted, carried, hauled, and piled all the logs and sticks from the field—the enormous brush piles left behind attest to their determination!

Hammering echoed through the river valley as other participants carefully assembled bluebird boxes that will provide safe spaces for these field-dwelling songbirds. The boxes include features designed to accommodate the birds’ physical needs such as ventilation holes and a sloped roof and awning to keep out rain, but also included handwritten prayers on the inside from the sermon of St. Francis to the birds. These prayers were invocations of the ways in which God provides for all creatures and a way to remember that we are called to step into that care as co-workers.

In addition, groups built fire-starters (from recycled materials) which will be used for future camping events. We really tried to cover all the bases—there were even eager workers scrubbing the rust off garden tools and others filling in potholes with gravel! Since the splendor of spring was difficult to ignore (and the kids kept telling us how awesome the forest was), a small group took a brief wildflower hike to find (and smell!) neighboring Trillium, Wild Ginger, Virginia Bluebells, and Mayapples.

At the end of our time together, all gathered to pray and enjoy a meal. And what a meal it was! Along with the countless potluck dishes generously provided, we enjoyed a salad with dandelion greens and wild chives foraged from the surrounding area by the youth. Volunteers grilled local hotdogs and hamburgers from Chris and Jamie Hilaman of CHL Farms, neighbors of Bellwether Farm, who raise Angus cattle on pasture. Wrapped in ramp (wild leek) leaves from Bellwether’s forest, these not only tasted fantastic and replenished our energy, but were also an embodied connection to the land and the ways we aim to continue connecting through well-grown, well-raised, and well-foraged food at Bellwether Farm.

Many thanks to Bellwether’s Project Director Katie Ong-Landini and Development and Project Management Specialist Claudia Wilson for their help and coordination. By 2:00 p.m. we all found ourselves muddier, happier, and warmed by the company of so many wonderful people in this common space; a gifted, blessed space of recreation and re-creation.

For questions about Bellwether Farm programs and events, please visit dohio.org or contact the Land Stewardship and Program Manager, Jessica Miller, at jmiller@dohio.org. Stay updated on the happenings at Bellwether by following us on social media.
Women in Leadership

by the Rev. Dr. Brian K. Wilbert & Lynette R. Williams

On the occasion of the 50th Anniversary of the Ohio Woman’s Auxiliary, Mary Collacott composed a commemorative hymn text from which the following verses come.

May the choir of those beloved ones
Whose work lives through us today
Though unseen, in our hearts dwelling
Lead our song and point our way.

Christ has called us; we have answered
Father, grant the harvest be,
with our gifts of life and service
One acceptable to Thee.

As we give thanks for “the choir of those beloved ones whose work lives through us today,” we must start with noteworthy women who endured life and labor in the state of Ohio’s early days. Specifically, we must begin with the wives of the Rev. Dr. Joseph Doddridge and the Rev. Roger Searle: Jemima Bukey Doddridge (1777-1829) and Sarah Pomeroy Searle (1772-1849).

It is regrettable that we do not have portraits of either of these two remarkable colonial women. Joseph and Jemima Doddridge and Roger and Sarah Searle earned every ounce of gold in their heavenly crown for what they endured to propagate the Gospel and the Episcopal Church here in Ohio’s wilderness. It is nothing short of miraculous that they were able to accomplish what they did without the aid of electricity, smartphones, automobiles, computers, or the internet. In his history of the Diocese of Ohio, the Rev. George Franklin Smythe puts it best:

“These women shared their husband’s fortunes and were in no degree inferior to them in courage, devotion, labors, and sufferings. Their industry and economy made it possible for their families to live on the next-to-nothing that was paid their husbands. Their affection, faith, and good cheer held up their husbands’ hearts. Little is said in history, or anywhere, of the wives of [early] Ohio clergymen, but it must be that in the book of remembrance which is written before the Lord, the names of [these] minister’s wives shine among God’s peculiar treasures.” (Smythe pg. 213).

To their memory, we add that of Nancy Willard Wetmore, spouse of Josiah Wetmore, of Stow, Ohio. She gathered her neighbors into her cabin every Sunday for three years beginning in 1818, to read the Morning Prayer Office from the Book of Common Prayer. Her efforts led to the organization of the Episcopal churches in Kent and Cuyahoga Falls.

And Harriet Jukes who, with her husband the Rev. Mark Jukes, labored in Maumee where the first Episcopal mission had been established in 1830. They arrived to share ministry with that community in 1852, however, they both died during the cholera epidemic of 1854, leaving their children orphaned after heroically caring for the sick and the dying.

Truly, these were “the lights of the world in their generation.” (BCP p. 380).

Next we turn to two more remarkable women, the wives of Philander Chase: Mary Fay and Sophia May Ingraham.

Mary was born the daughter of Daniel and Mary Fay of Bethel, Vermont. While still very young, her family moved to Vermont, where, in 1796 at age sixteen, she met Philander Chase and they soon married.

“This early marriage, before [Philander’s] ordination, was no doubt considered by his elders most unwise and imprudent; and so it was in some respects, but after all it nerved his heart and hand to do all in his power to win the battle of life worthily, especially as the girl he had chosen was well-born and well-bred and, as tradition declares, was a bright, and lovely girl” (Laura Chase Smith, pg. 41).

A year after their marriage, Mary gave birth to the couple’s first child, a son, George. Mary and Philander would have five children together, two of whom died before their first birthdays. Due to her husband’s evangelical work, Mary moved with him many times beginning with his charge as Rector of Christ Church, Poughkeepsie, New York.

Mary eventually fell ill with tuberculosis, otherwise known as “consumption,” which she refers to in her letters as a “hemorrhage of the lungs.” Because of her illness, Philander decided to help establish the first Episcopal church in New Orleans in the hope that the warm and humid climate might help her health. The couple left their children behind in the care of Philander’s brother, Dudley Chase, and spent six years laboring on behalf of Christ Church, the first Protestant church in New Orleans.
Unfortunately, Mary’s health only continued to decline, so they moved back to Hartford, Connecticut. Philander soon decided to preach in the unconquered West; he, Mary, and Dudley, the youngest of their three surviving sons, moved to the “pioneer community” of Worthington, Ohio.

In this age and era of text messaging and e-mail, archivists and historians mourn the loss of the extraordinary paper trail left through letter writing – an almost lost art today. But, thanks be to God, we have letters from our ancestors which give us detailed information into their lives and work for the church during Ohio’s early days. In addition to a few letters which exist in our diocesan archives, copies of letters between Philander and his wives exist in the two volumes of Chase’s Reminiscences and a biography of Philander by his granddaughter, Laura Chase Smith.

In a letter dated 1817 to Philander Chase, Jr., Chase describes his travels and travails. He was attending to parishes under his care which included: St. John’s, Worthington; Trinity Church, Columbus; St. Peter’s Church, Delaware; and Christ Church, Windsor Mills; as well as parishes being organized in Cleveland, Medina, Wooster, Ravenna and the Parkman/Boardman areas. None of the parishes had a properly consecrated church building. Congregations worshiped in log cabins, private homes, schools, county court houses, and, in one case, a blacksmith shop. During this time, Philander was building his own home in Worthington. He actually built the house himself, during which time he was tenderly and unceasingly caring for his wife, Mary, whose health had begun a final decline. Nevertheless, amid all of that he was able to write to his son: “I am happier in my domicile than I ever was before. Why? Because I have so much to do and so many fond things in anticipation. After a man has stretched his thoughts and capacities as far as he can into the future, he must stretch them a little further. And you know that this is all a man has, to make him happy in this world of shadows...”

The lives of our colonial ancestors were filled with times of shadows which often came upon them with little or no advance warning. Mary Fay Chase died on May 5, 1818 at the age of 39. Not a year had passed since she had left her home in Hartford to join her husband in Ohio’s wilderness. She was buried in Worthington under the chancel of St. John’s Church. Eventually a tablet was placed in the church nave part of which reads:

BY...FAITH SHE LIVED THE LIFE OF THE RIGHTEOUS. IN DEATH SHE HAD THE HOPE OF THE BLESSED RESURRECTION TO ETERNAL LIFE. THIS TABLET INSCRIBED BY THOSE WHO KNEW HER MANY VIRTUES AND WHO HOPE BY FOLLOWING HER EXAMPLE TO MEET HER IN ANOTHER AND BETTER WORLD.

On June 3, 1818, less than a month after Mary Fay’s death, a Diocesan Convention was held in Worthington at which Philander was elected the first Bishop of Ohio. He was consecrated in Philadelphia on February 11, 1819. He returned to Ohio on March 3, as a bishop (with no salary) of a far-flung diocese with only five priests scattered throughout the state. There was much work to do.

Later that year Bishop Chase married his second wife, Sophia May Ingraham. She was the sister of Frances Greenleaf Ingraham Sparrow, wife of the Reverend Professor William Sparrow of Kenyon College. Sophia Chase devoted her entire life to the happiness of her family. Though very much in love, she knew that her husband, at the time they found each other, was looking for someone to fill the roles of a mother to care for his two-year-old son, a housekeeper, and a loyal wife. In Sophia, Bishop Chase found all three.

Sophia was stouthearted, as was needed in the Ohio wilderness. Domesticity was one of her strongest traits. She almost instinctively knew just what to do in any domestic situation. She sheared sheep and spun the wool in order to make clothing for her growing family. She and Bishop Chase would have three children together: Mary, Henry, and Philander. She chopped wood for fences and sometimes even built or mended the fences. She raised her own crops and livestock and prepared each herself from beginning to end. She made clothes from animal pelts. She even made many of the utensils, tools, and cookware necessary for her family’s wilderness life.

At Kenyon College, Sophia cared not only for her family, but also the students and faculty. Kenyon was far-removed from almost everything so the students depended on her to meet many of their needs. When her husband was home, and not away on business, Sophia cooked for the students, did their laundry, cleaned for them, and tended their illnesses (as she was known for medical abilities). Students affectionately called her the ever-present “Mother Chase.”
When Bishop Chase was abroad to raise money for Kenyon, he left the day-to-day operations of the college up to Sophia, not trusting anyone else to administer in his stead. She managed its records and accounting in addition to her other responsibilities.

Bishop Chase resigned the episcopacy of Ohio at the Convention of 1831. The Chase family spent the winter of 1831 in Millersburg, Ohio and then moved to Gilead, Michigan, where Bishop Chase was elected first Bishop of the Diocese of Illinois. As he did to establish Kenyon College, the Bishop returned to England to solicit funds to build a new school, Jubilee College, for the training of clergymen in the new diocese.

We end our brief survey of Philander and Sophia Chase referencing some correspondence between them concerning the loss of their home in Gilead to fire. While Bishop Chase was in England, Sophia wrote of the tragedy by giving thanks to God for deliverance from the flames and gives a detailed list of what was saved and what was lost. Imagine what it must have been like for Sophia to pen these words as well as for Bishop Chase to read them. This is another example of the incredible courage and sustaining faith in God which allowed these two remarkable laborers in Christ’s vineyard to continue to live and move and have their being even amid the world’s shadows. It is clear that our first bishop thought of his spouse as an equal in the ministry they shared. Bishop Philander Chase died on September 20, 1852 and Sophia entered into eternal rest on November 15, 1864. They are buried in the churchyard at what is now Jubilee State National Park in Illinois near Peoria.

Next, we tip our hats and hearts to the Episcopal Church Women in Ohio. In 1818, fifty-three women from Ashtabula, Boardman, Canfield, Cleveland, Columbia Station, Ravenna, and Niles met in Boardman to form “The Female Tract Society of Boardman Canfield and the Connecticut Western Reserve.” This organization was under the auspices of the Episcopal Missionary Society of Philadelphia and its primary goal was to raise funds for the meager stipend given to missionaries such as the Rev. Roger Searle.

In 1871 the General Convention authorized the Board of Missions to organize the Women’s Auxiliary (WA) to the Board of Missions. In 1875, after the Diocese of Ohio was divided into two dioceses (Ohio and Southern Ohio), Bishop Gregory and Julia Bedell encouraged the formation of a Diocesan Women’s Auxiliary chapter.

The first official report wasn’t offered to the “Rt. Rev. Bishop of Ohio” until 1877. Emma V. French, the first Director of the Women’s Auxiliary in the Diocese of Ohio, wrote: “The work of the Woman’s Auxiliary has been slowly developing in your Diocese until it is of sufficient importance to present you [a] report of its first year’s labors.”

The money raised by the Women’s Auxiliary Societies in Ohio that first year amounted to $338.39 from the parishes of Trinity Church, Cleveland; St. Paul’s Church, Cleveland; Trinity Church, Toledo; St. Paul’s Church, Norwalk; St. Mary’s Church, Cleveland; St. Thomas’ Church, Berea; Church of the Holy Spirit, Gambier; St. Paul’s Church, Mount Vernon; and St. Paul’s Church, Marion. The money raised was divided into funds for domestic and foreign mission work, including: scholarships for Bishop Tuttle’s School for girls in Salt Lake City, Utah; scholarships for Bishop Schereschewsky’s college in Shanghai, China; the Indian Mission at Crow Creek; the work of Bishop Brown in Fond du lac, Wisconsin; the Church of Jesus in Mexico; the work of Bishop Penick in Africa Foreign Missionary Work; and Diocesan Missionary work.

This first report of the WA also mentions “two important parishes in which Auxiliaries would have been organized had the ladies not undertaken to supply their Rectors with commodious and comfortable rectories.” These two parishes were St. James’, Painsville, and St. Paul’s, Medina. The report also mentions that the Auxiliaries of St. Matthias Mission, Van Wert; St. Paul’s, Akron; and St. Paul’s, Bellevue had been organized too recently to have work completed to report.

This is a very impressive list of accomplishments for a first report of the Diocese of Ohio Women’s Auxiliary and it is to this organization that our present ECW can trace its roots.

In 1891, three very significant events occurred in Ohio which are significant to Episcopal Church Women: (1) the first Girl’s Friendly societies were organized in Cleveland and Toledo; (2) the first Daughter’s of the King chapter was formed at Grace Church, Cleveland; (3) the first report of a “united offering” (UTO) was mentioned in the Women’s Auxiliary Yearbook.

The official UTO was not formed until 1889; the total ingathering that year from across the PECUSA was $2188.65. In 1901,
the UTO Ingathering at the General Convention reached an unprecedented $100,000.00. In 1928, the year before the crash of 1929, the UTO Ingathering broke $1,000,000.00 (Ohio's share was $21,320).

Sarah Leonard, spouse to the fourth Bishop of Ohio, became President of the Diocesan Women's Auxiliary in 1898 and remained so until 1912 when she was given the title “Honorary President.” Under her fourteen year leadership, the organization grew and blossomed. Incidently, the Yearbooks of the Ohio Branch of the Woman's Auxiliary to the Board of Mission from 1877 - 1911 were bound and presented to Mrs. Leonard with the following inscription:

“This valuable collection was made by Mrs. Cyrus Bates (Veronica S. Bates) Secretary/Treasurer of the Ohio Auxiliary. It is a tribute gift to Mrs. Leonard and it is the only set of Auxiliary Yearbooks of the Ohio Auxiliary in existence.” (We are grateful that this "tribute gift" now resides in the Archives of the Episcopal Diocese of Ohio.)

In the 1920s, 1930s, and 1940s, the Women's Auxiliary had a great impact on the mission and ministry of the church in Ohio. In 1924, a tornado destroyed the Church of the Redeemer and much of Lorain, Ohio. Then WA president, Elizabeth J. Backus, traveled to Lorain and presented the WA of Redeemer, Lorain with a check for $400, "a gift from the women of the diocese, in token of their sympathy and affection for their sisters in time of great trouble and need."

During World War II, the WA campaigned that “the Church is our sure defense against the powers of evil...the Missionary Spirit directed by love is the exact opposite of all that Hitler represents.” Also during World War II, the WA supported ministry to refugees through the sale of refugee stamps.

The name change from Women's Auxiliary to the Episcopal Church Women in Ohio occurred at the 82nd Annual Meeting held at Trinity Cathedral on May 19-20, 1959.

There are two significant endowments which have contributed to the spiritual life of Episcopal Church Women in the Diocese of Ohio. The first is the Eliza J. Backus Endowment Fund which was established in July 1930 with a $16,000 gift from Mrs. Backus. The fund was invested with the Trustees of the Diocese of Ohio. The income from this fund assists in the travel expenses of the ECW Board and committee members thereby insuring that all may participate. In grateful recognition of her many years of service (she served as President from 1919 - 1929 and remained active until the end of her long life in 1953 at the age of 98), the ECW budgets a $300 gift to the Episcopal Relief and Development Fund. The second fund is the Carlotta East Scholarship Fund which was established in 1945 with a bequest from the estate of Mrs. East. The fund is under the management of the Trustees of the Diocese of Ohio and the interest provides aid to Episcopal women who need assistance to further their education or to upgrade their skills before returning to the work force.

Beginning with the General Convention of 2006, the Women's Triennial Meeting of the ECW has honored one woman from each diocese as "distinguished." Those from Ohio who have had that honor bestowed on them include: Kathy Stehno from St. Paul, Medina (2006); Mary Clements from The Church of the Epiphany, Euclid (2009); Margaret Folger from Trinity Church, New Philadelphia (2012); and Mary Stewart from St. Philip, Akron (2015).

When in the life of the Episcopal Church in Ohio did women begin serving on vestries, serving as delegates to Diocesan Convention, and as deputies to General Convention? When did Ohio pick up the mantle of women's ordination? These questions and more will be answered in part two of this series.
St. Christopher’s-by-the-River, Gates Mills has been holding a biannual rummage sale, known as Christopher Fox’s Bargain Box, for more than 60 years. The rummage sale is held on the fourth Friday of April and September. All of the funds raised are designated for the support of various charitable organizations. While many of the organizations are in Northeast Ohio, funds are also designated to help with national and international ministries of the Episcopal Church. Some organizations that they have donated to in the past include the community suppers at St. Andrew’s Episcopal Church in Cleveland, The Cleveland Food Bank, Episcopal Relief & Development, Episcopal Church Women, The Diocese of Jerusalem, Episcopal West Side Ministry, Family Promise, The Gathering Place, Hospice of the Western Reserve, Meals on Wheels, New Directions, Women Safe, and The United Thank Offering.

St. John’s, Youngstown runs a food pantry out of the parish. The food pantry, called the Red Door Food Pantry allows people from adjacent zip codes to come and receive a bag of groceries and produce. The pantry is open every third Saturday of the month from 10:00 to 11:15. The majority of the food is purchased from the Second Harvest Food Bank. The Food Bank also donates the produce that is given from the food pantry. The food pantry is always searching for donations; specifically, for donations of toilet paper, cereal, cleaning supplies, and personal hygiene items. The food pantry is run by volunteers from the church and the community. The food pantry is named for the notable red door at St. John’s.

Christ Church, Huron installed an operational Little Free Pantry. Little Free Pantries are set up across the country. The pantries are designed to be a place where neighbors can help neighbors and where those in need can find help. The pantry also is available to those who needs something, like a cup of sugar, in a pinch. The Little Free Pantry was delivered to the church and was then installed by a parishioner. Maura Amato, an art teacher in Perrysburg, reached out to Christ Church to ask if they had an idea for a project for her students that would both show their art skills and raise awareness of the needs of the community. Once it was constructed, Maura and her students painted and prepared the pantry. Maura and her students also donated food and other items to begin stocking the pantry.
Church of the Ascension, Lakewood has held Frankfurter Fridays for the last six years. Every other Friday from June until mid-September the parish serves hotdogs and lemonade on the front lawn of the church. The volunteers put the grill on the sidewalk and invite those who pass by to come join them for a free dinner. Frankfurter Fridays typically attracts approximately 50 to 60 people, only half of which are parishioners. The program started as a way to meet people in the neighborhood, give on opportunity for neighbors to meet neighbors, and an opportunity for the neighborhood to be familiarized with the parish. With the exception of last year, the program begins the first week of June. At the second to the last Frankfurter Friday last year, the program doubled as a movie night and over 100 people came. Church of the Ascension plans on having another movie night this year.

Church of Our Saviour, Akron runs the Almost New Shop, a consignment shop. The consignment shop is run by parish volunteers. The goal of the consignment shop is to provide the community a place to buy necessary merchandise at a reasonable cost. The shop is open Mondays from 9:30 to 3:00, Wednesdays from 9:30 to 5:00, and Saturdays from 9:30 to 2:00. The shop carries adult and children clothing as well as home items. The Almost New Shop is always searching for donations. The shop is located at the parish.

St. Paul's, Medina works with Faith in Action. Faith in Action is a Medina based organization that is a network that provides one-on-one assistance to those in need. The activities these volunteers may be called to do include driving someone to a doctor’s appointment, doing light housekeeping, playing cards with someone, or simple sitting with them and talking. Faith in Action brings together those of many faiths to help members of the community who are in need. For more information or to volunteer, visit http://fiamedina.org/.
Support the Future of the Diocese

2017 Bishop's Annual Appeal

As we celebrate this Bicentennial year, we have had the opportunity to reflect on our shared mission and parish-based ministries that are core to our values and identity as a Diocese. The Bishop's Annual Appeal provides vital funding to support programs and activities that further our collective mission.

Since its inception, the Bishop's Annual Appeal has raised nearly $3 million to support youth programs and leadership development, parish-based outreach ministries, clergy and lay formation activities and many other important endeavors. The Appeal is a vehicle where members may invest directly in the future of the Diocese.

Over the past decade, your generosity to the Appeal has provided more than $1 million in support to Episcopal Community Services (ECS). ECS funds parish-based outreach programs that address the needs of the communities where are parishes are located. Programs include those that help the hungry and homeless, support youth and education, increase access to healthcare, and address a myriad of other needs. One program to receive funding is the lunch program at St. James’, Painesville. For more than 30 years, St. James has been serving a hot mid-day meal up to 4 days a week. The church serves more than 20,000 meals each year. Seniors, families with children, and homeless people are among the scores that rely on these meals. It is one of the primary safety-nets for those experiencing hunger in Lake County.

The Appeal also provides significant support for youth programs and formation activities. With your support the Diocese of Ohio sent the largest delegation from one Diocese to the young adult festival at the last general convention. The Appeal also provides funding for youth in our Diocese to attend the Episcopal Youth Event. This summer, the Appeal will also sponsor two youth from Belize and two from Tanga to attend the gathering. Other youth support includes funding for Vacation Bible School, internships with the Diocese and youth mission trips.

If you have not already made your gift, please consider giving today. For more information, please contact, Laura Hnat, Chief Development Officer, at 216.774.0463.

Save the Butterflies

Butterflies are tougher than you may think, but they need our help. Monarch butterflies migrate from right here in Ohio all the way to the Gulf of Mexico – 2,000 miles away. After wintering in Mexico, Monarchs make their way back north laying eggs on milkweed plants. This is the only way butterflies can reproduce.

Over the past 20 years the Monarch butterfly population has declined by 90%. This has been attributed to the lack of milkweed. Sadly, some of the commercially sold milkweed has been treated with chemicals that harm butterflies and honey bees.

At Bellwether Farm, we have planted butterfly friendly milkweed, grown from seed, and other plants that attract pollinators, like butterflies and bees. Kids and adults alike will have an opportunity to learn about butterflies and many more of God’s creatures at Bellwether Farm.

Help us save the butterflies by Bellwether Farm. We have created a giving catalog of the items needed to outfit the center. It can be found at dohio.org/outfitting-bellwether-farm.
Jack Ream  
*Trinity Church, New Philadelphia*

I’ve been very active in the Episcopal Church for many years, and I am a fan of Jesus. My journey with God began as a child in Sunday school, where I learned a lot about Jesus but very little about God. From the gospels I learned what Jesus taught, but I didn’t see the adults in my life following what Jesus taught. For a long time I didn’t know what to believe. In college I dropped out of the church. I tried to keep following what Jesus taught, but the world kept distracting me.

After I had been married and had children, I came back to the church because I wanted my children to learn about Jesus and Sunday school was where that could happen. Being active in the church didn’t add much to my spiritual journey. In my fifties, I had an experience of God, through prayer, which got my attention and I started studying scripture and paying attention to what was going on around me.

Then at 73, I had an experience of being visited one night and given a job that I didn’t want, but couldn’t refuse. My life was instantly changed. I was told to open a homeless shelter. By the time the shelter opened two years later, I had witnessed so many miracles that I began to understand God, not the way the Church presents God, but the way the prophets present God.

I was then led to organize and run what has turned out to be one of the largest food pantries in Ohio, and possibly the nation. During that process I learned how to see what God was doing in my community and in my life. I have become convinced that if the churches combined their efforts, and listened to God, they could end poverty in the United States without the help of government, and that, I believe, is what God wants from God’s church.

Kasey Vanden Bosch  
*St. James, Boardman*

“And the Lord answered, “If you have faith the size of a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.”

I’m strong in my faith – it’s something that shows in me. It’s something I have tattooed on my hand. It’s something that my parents were always so proud to see in me.

I remember the weekend I started to grow in my faith, and probably to no one’s surprise, it was at my Happening at Cedar Hills in 2011. I think about that weekend all the time, it’s the start of every story I have about my faith. If you’ve been apart of Happening, happener or staff, you’ll know exactly why this weekend was the start of it all.

For those who haven’t attended, just know it’s a really powerful weekend that I continue to be apart of.

Someone who will always have a strong role in the growth of my faith gave me a mustard packet, which I still have six years later, at my Happening. It is beyond gross, but it reminds me everyday about my faith and what it means to me.

My faith grows whenever I grow, and I’m always growing – that’s how it continues to be apart of me. I don’t think my faith will ever stop expanding, and honestly, I would be so sad to see that happen. I’m grateful for my faith, I always will be. It has brought me some amazing friendships and moments.

Do you or someone you know have a testimony to share? Email: jrocha@dohio.org. Subject: Getting to Know Your Neighbors.
The 140th ECW Annual Meeting was hosted by Grace Church, Mansfield on Saturday, May 12. We welcomed several ladies who had not attended an ECW meeting previously and found that this year’s location in the South Central Mission Area was convenient for them. During the business meeting, we approved the 2017-18 budget. Elected were Susan Little (St. Mark’s, Canton), Vice President; Susan Quill (St. Paul’s, Cleveland Heights), Secretary; and Linda Smith (St. Timothy’s, Macedonia), UTO Coordinator. Susan Little and Susan Quill were also elected as delegates to the 2018 ECW Triennial Convention in Austin, Texas. Frances Hummer and Hilary Nerby are the alternate delegates.

Two resolutions were approved. The first urges ECW members to work individually and through their parishes in support of hunger relief efforts in our Diocese. This can be done by participating in the Hunger Network in Ohio (HNO) as well as local food programs. The second resolution continues ECW’s support of our Diocese’s partnerships with the Anglican Dioceses of Belize and Tanga. Both the current and immediate past presidents of ECW are members of the Commission on Domestic and Global Mission (CGDM) and have travelled to Belize. ECW’s past connection with the Diocese of Tanga was also reviewed.

The newly elected officers and Triennial delegates were installed during the Eucharist, which was celebrated by Bishop Arthur Williams, the Rev. Daniel Orr, and the Rev. Dr. Brian Wilbert. The offering was over $300, which was given to the Grace Food Pantry. Knitted items were received for the Seamen’s Church Institute’s Christmas at Sea program. (Several knitters in attendance were unfamiliar with this program and requested information about it.) Following the Eucharist, Bishop Williams facilitated a small-group exercise that allowed us to learn more about each other. It was a special honor to have Bishop and Mrs. Williams with us for the day.

Following a delicious catered lunch, the Rev. Daniel Orr, Director of the Grace Food Pantry, gave a presentation on this outreach of the parish to its local community. Daniel was assisted by Eddie Howell, who has been a Pantry volunteer for 16 years. We learned that the Pantry has grown into the largest in Richland County. In addition to the food that is distributed, the relationships and friendships that are established have proven to be just as important. The many volunteers from the local community are vital to the success of the program.

The day concluded with a visit from the first bishop of the Diocese of Ohio, Philander Chase (Brian Wilbert), as well as his first wife, Mary Fay, and second wife, Sophia. A special thank you goes to Lynette Williams for portraying both of Philander’s wives! From archival correspondence from that time, we learned about the lives of our first bishop and his family. We heard about Philander’s establishment of a new college for the training of ordained ministers, including a first-person account of Mrs. Chase’s experiences during those years. We also heard a delightful presentation about the roles of countless women in our Diocese over the past 200 years. This history dates back to 1818, when a meeting was held in Boardman, Ohio, to form the “The Female Tract Society of Boardman, Canfield, and the Connecticut Western Reserve.” We learned about women who have been important to the leadership of the Episcopal Church, including the first women from our Diocese who served in the House of Deputies at General Convention, as well as the first women to be ordained to the priesthood in our Diocese. Many thanks to the Rev. Wilbert and Mrs. Williams for their enlightening presentation!

We extend grateful thanks to Grace, Mansfield for their hospitality during the day, with special thanks to the kitchen crew! Follow-up comments about the day were positive; we hope to see many of your at next year’s meeting.
Diocesan Calendar

June
1  Diocesan Ordinations – Alex Barton and Greg Stark, Trinity Cathedral
7  Diocesan Council – Executive Committee, Trinity Commons, Cleveland
7  Fresh Start, Trinity Commons, Cleveland
15  Diocesan Council, Trinity Commons, Cleveland
19  Standing Committee, Trinity Commons, Cleveland
24  Youth and Family Work Day, Bellwether Farm, Wakeman

July
4  Diocesan Offices Closed in observation of Independence Day
10-14  Episcopal Youth Event, Edmond, Oklahoma
17  Standing Committee, Trinity Commons, Cleveland
29-30  Family Camping Weekend, Bellwether Farm, Wakeman
30  Play and Pray Day, Bellwether Farm, Wakeman

August
3-5  EfM Mentor Training, Loyola Retreat House, Clinton, Ohio
20  Play and Pray Day, Bellwether Farm, Wakeman
21  Standing Committee, Trinity Commons, Cleveland

September
4  Diocesan Offices Closed in observation of Labor Day
6  Diocesan Council – Executive Committee, Trinity Commons, Cleveland
14  Diocesan Council, Trinity Commons, Cleveland
18  Standing Committee, Trinity Commons, Cleveland
23  Lay and Clergy Leadership Conference, Lorain Community College, Elyria

October
6-8  Diocesan Youth Event, St. Martin’s Church, Chagrin Falls
11  Diocesan Council – Executive Committee, Trinity Commons, Cleveland
14  Ministry Discernment Day, TBD
16  Standing Committee, Trinity Commons, Cleveland
19  Diocesan Council, Trinity Commons, Cleveland

November
10-12  Diocesan Convention and Bicentennial Weekend Celebration

Bishops' Visitations

June
4  Christ Church, Shaker Heights - Hollingsworth
11  St. Luke's Church, Cleveland - Hollingsworth
11  St. Paul's Church, Oregon - Williams
18  St. Timothy's Church, Massillon – Hollingsworth
18  St. Andrew's Church, Cleveland - Williams
25  St. Stephen's Church, Steubenville - Hollingsworth

July
2  St. John's Church, Napoleon – Hollingsworth
9  St. James', Boardman - Hollingsworth

September
10  St. Paul's Church, Akron – Hollingsworth
10  Grace Church, Defiance – Williams
24  Holy Trinity Church, Lisbon – Persell
24  St. Paul’s Church, Put-in-Bay - Hollingsworth

October
1  Steubenville, St. Paul's Church – Hollingsworth
8  Findlay, Trinity Church – Hollingsworth
8  Warren, Christ Church – Williams
15  Sandusky, Grace Church – Williams
15  Shelby, St. Mark’s Church – Hollingsworth
22  Willoughby, Grace Church – Persell
22  Cleveland Heights, St. Paul's Church – Williams
22  Tiffin. Old Trinity Church – Williams

Clergy Changes

The Rev. Dr. Barbara L. Bond has accepted a call to serve as interim rector at St. Andrew’s, Cleveland

The Rev. Dr. Paul L. Gaston has accepted a call to serve as the acting dean of Trinity Cathedral

The Rev. Joseph Keblesh, Jr. has retired as rector of St. Matthew’s, Toledo

The Rev. Anthony D. Setley has resigned as priest-in-charge at St. Thomas, Port Clinton

The Rev. Dr. Erwin M. Smuda has accepted a call to serve as interim rector of St. Paul’s, Canton
Diocesan Bicentennial Weekend
Friday-Sunday, November 10-12, 2017

Honored guests include:

The Most Rev. Michael B. Curry
Presiding Bishop

The Rev. Gay Jennings
President, House of Deputies

The Hon. Byron Rushing
Vice President, House of Deputies

The Rt. Rev. Philip Wright
Bishop of Belize

The Rt. Rev. & Mrs. J. Clark Grew, II
10th Bishop of Ohio

Bicentennial Weekend activities:

Friday, November 10:
12:00 p.m.  Lunch for Clergy and Senior Wardens with the Presiding Bishop at Trinity Cathedral

Saturday, November 11:
9:30 a.m.-2:00 p.m. Convention and Episcopal Address, Cleveland Hilton Downtown
3:00 p.m.  Convention Eucharist, Huntington Convention Center of Cleveland, Presiding Bishop Curry, Celebrant and Preacher
5:15 p.m.-8:30 p.m. Reception and Bicentennial Banquet, Cleveland Hilton Downtown

Sunday, November 12: Bellwether Farm
9:30 a.m.  Presiding Bishop Curry, Conversation with Youth and Young Adults
11:00 a.m.  Eucharist and Dedication
Presiding Bishop Curry, Celebrant and Preacher

Lunch following

Convention information: dohio.org/convention