

VOLUME 133, NUMBER 4

# Trinity Topics

APRIL 2007

THE NEWSLETTER MAGAZINE OF TRINITY EPISCOPAL CHURCH IN TOLEDO



**Practicing Resurrection this Easter Season:  
How will you make the Risen Christ known in your life?**

# liturgy & events



## **SUNDAY, APR 1 • PALM SUNDAY**

Isa 50:4-9; Phil 2:5-11; Luke 22:14-23:56  
ONE SERVICE ONLY

10:45a Parish Eucharist

## **SUNDAY, APR 8 • EASTER SUNDAY**

Acts 10:34-43; I Cor 15:19-26; John 20:1-18  
ONE SERVICE ONLY

10:45a Parish Eucharist

## **SUNDAY, APR 15 • EASTER 2C**

Acts 5:27-32; Rev 1:4-8; John 20:19-21

8:45a Eucharist w/hymns

9:45a Adult Formation

10:45a Parish Eucharist

## **SUNDAY, APR 22 • EASTER 3C**

Acts 9:1-6; Rev 5:11-14; John 21:1-19

8:45a Eucharist w/hymns

9:45a Adult Formation

10:45a Parish Eucharist

## **SUNDAY, APR 29 • EASTER 4C**

Acts 9:36-43; Rev 7:9-17; John 10:22-30

8:45a Eucharist w/hymns

9:45a Adult Formation

10:45a Parish Eucharist

## **SUNDAY, MAY 29 • EASTER 5C**

Acts 11:1-18; Rev 21:1-6; John 13:31-35

8:45a Eucharist w/hymns

9:45a Adult Formation

10:45a Parish Eucharist

## **EASTER TRIDUUM**



### **April 5, Maundy Thursday, 7 pm**

Eucharist in the context of a communal meal, foot washing.



### **April 6, Good Friday, noon & 7 pm**

Choral stations of the cross at noon, experiential stations at 7.



### **April 7, Easter Vigil, Saturday, 7 pm**

Joyful celebration of the First Feast of Easter. We tell the story of our faith through camp songs and follow all the fun with a champagne reception.

## **ARTS SERIES**

### **Friday, April 20, 7 pm**

#### **Perrysburg Symphony Chorale: Juxtapositions**

#### **First United Methodist Church, Perrysburg**

#### **Tickets \$7.50/\$5.50**

Play on the ancient Latin Eucharistic service. The classical melodies of Mozart play against the contemporary harmonies of Britten. Put both in contrast to a wonderfully complex folk setting by John Michael Talbot.

### **Friday, April 27, 7 pm**

#### **Maumee Community Band**

#### **Trinity Nave**

One of the area's most fun groups takes the stage for an evening of great old-time band music. Conductor Kevin Heibreider leads this local group in a rollicking concert, featuring the premier of a new work by our own Wayne Anthony, Associate for Music and the Arts.

## Approaching Holy Week

BEING PRESENT FOR THE JOURNEY

I write this as we are coming to the end of our Lenten journey and are about to travel with Jesus through the events of Holy Week. The accounts of this, Jesus' last week, from his triumphal entry into Jerusalem to his death on the cross and his resurrection acclaimed in the first Alleluias of the Easter Vigil, form the central narrative of our Christian faith. The meaning of Christ's life and death finds expression in our various liturgies and observances during this week.

The tradition of Holy Week observances is rooted in accounts written by pilgrims to Jerusalem in the fourth century. They marked the last week of Jesus' life by visiting original sites and observing the worship practices that commemorated the special events of that week. So by participating in the Palm Sunday, Maundy Thursday, Good Friday and Easter Vigil services, we are linked through time and space to "the saints who have gone before", those pilgrims of an earlier age.

On Palm Sunday we are invited to begin our journey with Jesus as he makes a triumphal entry into Jerusalem, welcomed by crowds waving palms in his honor and hailing him as king. All too soon the mood changes and as we will hear in Luke's version of the Passion, we move from shouts of joy to shouts of "crucify him" and witness his trial and death by crucifixion. We leave the service in silence as we reflect on these things.

Maundy Thursday literally means new commandment and is derived from the opening words of the anthem traditionally sung in Latin on this day. On that Thursday in an upper room in Jerusalem Jesus instituted his new commandment of love and servanthood by washing his disciples' feet. At the same time, while celebrating the Jewish Passover meal with his friends Jesus instituted the remembrance of the last supper which we celebrate today as Holy Communion or Eucharist. In our Feast of Friends we enjoy our meal in community and following Jesus' example wash one another's feet, an act of humble service and love. We end our time together by stripping the altar and church as we prepare for the vigil in the Garden of

Gethsemane, watching with Christ as he prepares for his suffering and death. We leave the church in darkness and silence.

On Good Friday, we travel the road of sorrows as we walk the stages on the way to Golgotha and crucifixion and we lament Christ's death on the cross. Our liturgies offer us a time of silence, lament, and reflection, a time to encounter the darkness of loss and grief, and a time to ponder on the unconditional Love of God.

As Christians our story doesn't end with death and lament, we are a resurrection people.

On Saturday evening we begin our Easter Vigil in darkness as we wait for the breaking light of the Resurrection of the Christ. We kindle a new fire from which we light the Paschal Candle, and the light of Christ is spread symbolically throughout the community and the world as we light our candles from the each other. The Paschal candle is burned throughout the fifty days of Easter.

We hear once more by song the story of who we are as a people, a people chosen and liberated by the God of Israel. We continue to celebrate the new life we have been given and the life we are called to live in the resurrected Christ as we renew our Baptismal Covenant and receive the new bread and wine of the first Holy Eucharist of Easter.

I encourage you to take part in as many services as possible, to join in the experiences of Holy Week and to celebrate Easter as a part of the Trinity community. When we become pilgrims on this journey together we build relationships with God and with each other that strengthen us for our journeys ahead, both as individuals and as community. We are empowered and supported as we live out our Baptismal Covenant in the world.

Blessings,



**“The meaning of Christ’s life and death finds expression in our various liturgies and observances during this week...”**

# congregation

CONNECTING WITH GOD AND ONE ANOTHER

## Juvenile Detention Center

After hearing a presentation by the administrator of the Lucas County Juvenile Detention Center (one of our downtown neighbors), we have decided to partner with this facility to support its programs on behalf of the children held in custody there. These are kids, primarily 13-17 years old, who are either a danger to the community or endangered by the community. They participate in a highly structured program including classroom education, discussion groups, and gym, as well as art, dance, and creative writing classes.

Our first goal is to provide a small Easter bag/basket for each of the 60-70 kids who will be spending Easter in the facility. We will deliver these on Easter, as soon as our liturgy ends. This shift in the focus of some of our energy on Easter morning, from our own celebration to serving these kids in trouble, is consistent with our mission of standing with the marginalized and being Christ's hands and feet in downtown Toledo.

In the future, we will be looking for more opportunities to support the programs and residents of the Juvenile Detention Center

## Holy Rollers still going strong

Join us at Southwyck lanes at 7 pm on the first Friday of every month. We bowl a couple of games and then get a bite to eat. Bowling skill not required.

**Please note** that in in April we will bowl on April 13 as April 6 is Good Friday.

## Community Food Project in the works

The vestry and the Old Trinity Foundation are considering participating in a Community Food Project with Toledo Area Ministries. The goal of the Community Food Project is to provide healthy, affordable, non-emergency food and nutritional education to low income families by means of a food preparation site in downtown Toledo. Their target customers will be the poor and working poor in the Toledo area, mainly in the zip codes that surround our downtown location. Toledo Area Ministries plans to develop relationships with local farmers or farmer's markets so that by buying in bulk they can pass the savings on to the customers.

What does this mean for Trinity? The project would utilize My Brother's Place and the kitchen. This is one of

the ways we can **be engaged in the life of the city and stand with those in need**, as we live out our mission and vision.

Our kitchen is not up to code, and so would need to be remodeled in some significant ways. Toledo Area Ministries and the Old Trinity Foundation are discussing how to proceed with this work. More information coming soon about other ways that you can serve. If you have questions, please contact Steve Salander at [ssalander@woh.rr.com](mailto:ssalander@woh.rr.com).

## Regional Confirmation April 24

The annual regional confirmation for new members to be received or confirmed into the Episcopal Church will be held on Tuesday, April 24 at 7 pm at St. Timothy's in Perrysburg. Our own Becky Roth will be received into the church on this evening.

## Bishop Bowman to visit May 6

Our annual Episcopal visitation will occur on May 6 with Bishop Bowman. We have several inquirers who will be received and confirmed into the church on that date. Please join us on this day to celebrate new members and welcome Bishop Bowman. Note that we will have **only one service** at 10:45 am on that date.

## Stewardship



Just a reminder to keep your pledge up to date. It really helps with budgeting and planning, not to mention the winter utility bills!

### MEMBER MATTERS

**William Mauk** entered new life on March 13..

**Edward McIntosh** entered new life on March 2.

**David S. Nelson** will finish his grant-funded position as Episcopal Campus minister on June 30. This summer, he'll be doing Clinical Pastoral Education as a hospital chaplain from June 5 through August 17.

## Spring Cleaning

WHAT GARBAGE DO WE NEED TO DUMP?



**A** hhhh! Finally we're beginning to feel the warmth of spring when we step outside these days. The air begs us to breathe deeply as the weather softens and the earth thaws, growing greener bit by tiny

bit. The days are getting longer, a minute or two at a time, in addition to the quick shove provided by an early Daylight Savings Time.

Spring is all about transition. Our community's transition adventure continues to move forward, slowly but steadily like the season. I can assure you that the search committee has not been hibernating, waiting out the long winter. These friends have worked quietly but steadily to prepare for the time of more obvious, vigorous activity ahead.

Is new growth sprouting here? I am delighted to see information in this newsletter about two new and exciting projects. We've found a new ministry partner, the Lucas County Juvenile Detention Center. This connection represents a new way for us to be Christ's hands and feet in this city to teens who've made some poor choices, kids who are so often and easily forgotten. You can also read about the Toledo Area Ministries' proposed Community Food Project, an opportunity to blow some fresh spring air into My Brother's Place and perhaps bring it to life in a new way.

Spring cleaning represents another kind of transition. This is the time of year when we get the urge to clean out desk drawers, tackle crowded closets and sweep out garages. (Watch for the announcement of our upcoming parish work day.) And we may not realize it, but since this transition began last year, our life together has gotten somewhat cluttered. We're dragging around some notions of liturgy that have grown brittle, some stale

ideas about what hospitality looks like, and our commitment to pursuing personal ministries is looking a little threadbare...

We have a choice. We can turn up the volume on our iPods and hope it all goes away (though we know it won't). Or we can take a good, hard look at the state we're in and start sorting and clearing, giving our common life a good, thorough spring cleaning. This involves honestly answering some tough questions: What is important from our past to carry into the future? What do we need to release from the past, in order to blossom fully in a new day? How do we need to heal, and to change, and to give, in order to really pursue our mission? Who are we now, and who is God calling us to be? What is our purpose in the Toledo community and in the Diocese of Ohio – what difference does it make that we are here?

We can use the opportunity of spring to let go of the things our hands are full of, to get rid of some of the familiar clutter that surrounds us. If we do, we will understand once again the incredible power of God to bring about transformation and new life.

Got garbage bags?

A handwritten signature in black ink that reads "Beckly".

**“We can turn up the volume on our iPods and hope it all goes away. Or we can take a good, hard look at the state we're in and start sorting and clearing, giving our common life a good, thorough spring cleaning.”**

# outreachings

OUR LOCAL MINISTRY PARTNERS INCLUDE STEWART SCHOOL, FEED YOUR NEIGHBOR, LOVE INC, THE RENAISSANCE APARTMENTS, AND FOCUS.

## MultiFaith Council Habitat Build and potluck

This is the fourth year Trinity has participated in the MultiFaith Council Habitat Build. We are financial sponsors and also have a great team of builders, construction volunteers and food suppliers. The Build will last four weeks, beginning on Saturday, April 14 and ending with the build dedication on Sunday May, 13.

Everyone is welcome to the Volunteer Potluck and Build Blessing on Wednesday April 11th from 6.30 to 8.30 p.m. at the Hindu Temple of Toledo, 4336 King Road, Sylvania where we will meet the Partner Family, Ara Jane Halsey and son Nicholas, age 7.

Trinity is signed up to bring desserts. Please note that the Hindu faith does not permit meat, eggs and fish, including eggs or bacon in a salad and it is important that we all understand and respect this dietary custom. Please also note that guests must remove shoes upon entering the Temple building and it is suggested that we wear good socks!

The address of the build site is 9628 Oak Run Court, Holland Oh 43528 and you can get directions from [info@multifaithcouncil.org](mailto:info@multifaithcouncil.org). If you would like to participate but are unable to help with construction or food, please consider a financial contribution. Please make checks payable to Maumee Valley Habitat for Humanity and send to MultiFaith Council, 3009 Gunckel Blvd. Toledo, OH 43606, marking Trinity in the memo line and thank you!

## Sixth Annual MultiFaith Banquet announced

This year's banquet will take place on Sunday, April 22 from 4 to 7 pm at Collingwood Presbyterian Church. The Banquet celebrates Toledo's participation in National Days of Interfaith Youth Service. Make reservations at [www.multifaithcouncil.org](http://www.multifaithcouncil.org) or phone Woody Trautman at 419-475-6535 or 419-215-4312.

## Renaissance Spring Fling

We had to cancel our annual St. Valentine's Day party for our neighbors at Renaissance Senior Apartments due to snow but we have rescheduled the event as the Spring Fling on Wednesday, April 25 from 5 to 6.30 pm. We will provide a great supper and hope to have wonderful entertainment for our guests. If you would like to volunteer to help set please let one of the Outreach Committee members know. All are invited to participate.

## Lenten Hygiene Project

Many thanks to everyone who participated: it was wonderful to see all the packs up at the altar! We will be giving ten pink (women's) bags to Harbor House, twenty five (blue) men's and five women's packs to St. Paul's Community Center and ten packs to the Battered Women's Shelter.

## Stewart Academy News

The new building on Avondale is up and the roof is on so all is on schedule for the school to move in for the new academic year beginning August 2007. We took round toothbrushes and toothpaste for each student at the end of March. In April we will sponsor 20 eighth graders to attend the Student Night at the Opera performance of Tosca at the Valentine Theater.

## Tree Planting

Outreach has pledged to plant ten larger trees which will form the centerpiece of Trinity's gift to Pearson Metro Park's new addition. We will also be planting smaller saplings (or "whips"). I am thrilled to say that the conference I attended in France in March raised \$350 for trees at Pearson.

We hope that this will mark the beginning of a long and fruitful friendship between Trinity and Pearson Metro Park.

*Valerie Garforth*

# practicing faith

## Resurrection as a spiritual practice for Lent



On Easter Sunday, Christians celebrate the resurrection of Jesus Christ from the dead, an event many consider to be the centerpiece of their faith. But Easter is more than just a day. What happens when we think of it as a verb? Then the resurrection becomes a spiritual practice in daily life.

Let's identify some ways we can practice resurrection in our daily lives.

- Give your **full attention** to whatever you are doing, and you'll recognize the constant renewal of life all around you.
- Whenever you with compassion **open your heart, mind, and soul** to the pain of the world, you help bring suffering beings back into the land of the living.
- When you regularly **pray for others** as part of your devotional activities, you are practicing resurrection.
- Enthusiasm is the mark of a life-giver. When you can laugh and sing and **relish life**, you are practicing resurrection.
- Every time you **forgive someone**, another resurrection is in the making.
- **Bring hope** to someone in despair, **bring healing** to those in conflict, and you are contributing to the ongoing resurrection.
- When you can **welcome guests and alien ideas** with graciousness, you are participating in a new world of hospitality.
- When you **give full rein to your imagination**, you are opening the gates of creativity so resurrection can come in.
- Your **work for justice, freedom, and equality** sets the stage for resurrection. When you feed the hungry and stand up for the oppressed, you are a life-giver.
- Find meaning in your experiences and **speak the truth to power**, and you help put death in its place.
- **Nurture yourself** — eat right, exercise, get plenty of rest — and you are helping God resurrect your body.
- Sometimes you feel refreshed by the simplest things — **laughter, games, play**. This, too, is resurrection.
- Practicing resurrection also means having confidence that God can make something out of your selfishness, anger, greed, hatred, and any of your other **shadow qualities**.
- Find a place where you can **regularly practice silence**; it will rejuvenate your soul.
- **Welcome changes** — big and small — in your experience and signal your receptivity to transformation and resurrection.
- By accepting your identity as a **child of God** and your mission as a **copartner with the Holy One** in the unfolding drama of the universe, you embody the resurrection principle.
- Practice resurrection with zeal. Be **aroused by life** and cherish every moment as a gift from the One Who renews us day by day.

Frederic and Mary Ann Brussat  
[www.spiritualityhealth.org](http://www.spiritualityhealth.org)

**“Every time you forgive someone,  
another resurrection is in the making.”**

# what in God's name?

## Reflections on a Vigil and Peace Action

by David C. Nelson

**O**n March 16 I went to Washington, DC, with a small group of people from the Diocese of Ohio to participate in a vigil service at the National Cathedral and a peace action on the lawn of the White House. The vigil was a service of remembrance for the victims of the war, both American and Iraqi, an opportunity for repentance in our complicity, and a witness to the war's effects and ramifications. The Peace Action was a strategic action, with the specific objective of raising public awareness of the problematic nature of the U. S. war as it is currently being waged.

Eleven of us gathered in the Church House parking lot at 6 a.m. to drive to Washington, DC. Our drive through rain, sleet, and then snow took us until after 3. We had barely time to check into our hotel, grab a quick bite, and negotiate the "metro" transportation to the Cathedral. A great crowd gathered, even in the wind-whipped sleet. By the time the service was scheduled to start, the Cathedral, which seats four thousand, was filled to overflowing. We waited through a delay while another thousand late-comers were routed to the nearby Presbyterian Church, television monitors were set up for them.

At the vigil we prayed, sang hymns, observed silences, and listened to readings from Scripture and from witnesses to the war. We heard tales of the journeys of those present, that reflected all our longings. Forty-eight states were represented in the congregation; one group of four had driven all the way from Spokane, Washington, only to get into an accident in Pennsylvania in the ice, so they had hitchhiked the rest of the way to be at the service!

Interspersed, we heard the reflections of several leaders including Celeste Zappala, a member of the advisory board of the National Council of Churches, Raphael Warnock, current senior pastor of the Ebenezer Baptist Church, where Martin Luther King, Jr. was spiritually nourished, and Jim Wallis, editor of *Sojourners* magazine and author of *God's Politics*.

As the vigil ended we were sent outside in two orderly streams, one for those who would do the four-mile march to the White House and another for those who needed transportation either to the White House or hotels. We

marchers lit our chemical and electrical candles, put our hoods up against the sleet and prayed for it to cease, which it did, eventually. As we marched we sang, hymns and protest songs including the familiar "We Are Marching in the Light of God" and we observed the parade boundaries as police zipped back and forth clearing traffic for us.

The Peace Action consisted of two levels, a legally permitted parade and through-the-night sit-in demonstration outside a perimeter that police had erected around the inner grounds of the White House, and a civil disobedience, staged about midnight, in which non-violence-trained participants deliberately crossed the perimeter. About two hundred were arrested in an orderly fashion. Meanwhile, the leaders of the sit-in outside gave speeches, and then read the names of fallen American soldiers and staffers and Iraqis of all walks of life, one by one, and we chanted, "We remember you!" to

each name. I stayed until nearly 1 a.m., then found my companions and returned to the hotel, but the demonstration went on, and busses kept disgorging people who would stay through the night, then march the next day.

On our return van trip Saturday, we eleven all expressed new hope; we were not alone, but part of a great throng that thirsts for peace and for justice.

My reflection on this is very simple.

None of this is news to us; we all know about the prevarication that kept the Vietnam War going until 30,000 of our soldiers were slain, we've all heard about the missing "weapons of mass destruction," stolen rights at Guantanamo, torture at Abu Ghraib, neglect of our returning wounded soldiers at Walter Reed Hospital, and civil war in Iraq that Iraqis now say is worse than living under Saddam.

Let us as people of faith take the initiative as citizens. Write to your Senators and Congresspeople; cut the funding for this war. The agents of the war will then be empowered to "do the right thing" with a coherent, if humiliating, exit strategy. Write to the *Blade*, to your blog, to your friends and colleagues; as activist Molly Ivins put it, "raise hell." This effort needs all of us.



*David C. Nelson braves the weather at the Peace Action*

## Spring Break 2007~ The Journey Back to Louisiana

by Megan Simmons

Three weeks ago I had the opportunity to go down to Louisiana to do hurricane relief after Hurricane Rita (September 2005). Each year Toledo Campus Ministry Fellowship at UT offers students the chance to go somewhere and do service work over spring break instead of heading to the beaches of Florida or on a cruise. I've been on five trips and each one has been a great experience. Last year TCMF sent five teams of students, faculty, and community members to do hurricane relief along the Gulf Coast, and when we returned we decided to promise five years of support to two of the sites (Bay St. Louis, MS and Lake Charles, LA). This year I volunteered to be a student coordinator for the Lake Charles, LA trip.

We left Toledo in the evening of March 2 and drove all night, and by about 7 pm on March 3 we arrived at Sweet Lake United Methodist Church which would become our home for the week. On Sunday we went to church and afterwards went to see the area that we would be working in. We actually ended up working in Cameron, LA a small town on the beach that was literally flattened by hurricane Rita. There were only about fifteen houses left standing in the city after the storm and we had the opportunity to work on one of them through out the week. The only remnants of the community were the slabs of concrete and driveways to houses that no longer existed. Every day we had about a twenty minute drive from Sweet Lake to Cameron and we would pass about five houses that had just been deposited in the marsh by Rita. We also met residents that couldn't even find their houses when they returned after the storm.

On the first two days of work we divided into two groups and the one that I was in worked on stripping the siding off a trailer. We later built a railing and put up a tin roof for the porch. Through out the day we learned that the owner of the trailer's house was completely lost in the storm, and that she had bought the trailer with the FEMA money that she was given. The refurbished trailer had become a "permanent solution" to this family.

On Wednesday I got to work on the house that the other half of the group had been working on for the past two days. The house belongs to Paul and Cindy Seller, who both work in Cameron. We put up OSB board and then drywall through out most of the house. We also built a cover for the hot water heater, helped fix the plumbing in two bathrooms (so that they could finally have running water), put up a ceiling in the dining room, and mudded after the drywall was hung. Paul and Cindy were so grateful to have us there working on their house, Cindy kept saying that she "couldn't believe that it was starting to look like a real house again"!

On Thursday, the last day of work, four of us got the opportunity to work on another house in the area. When we first arrived in Sweet Lake, the pastor of Sweet Lake UMC told us that the Mennonite Disaster Relief group was looking for help hanging drywall. We later found out that they were looking for help because they were suppose to have a group from Bluffton University that week, but the group didn't come because of the bus accident on the previous Friday. After hearing their story, we felt obligated to go and work in honor of Bluffton for the morning.

Friday we left Sweet Lake to head back to Toledo. On the way back we got to drive back through New Orleans. I worked there last year and there are parts of the city that don't look any different from how they did last March. At least the whole city has power now (which wasn't the case last year)! We arrived safely back in Toledo at 11:30 am Saturday morning after a long, all night drive.

The people of Cameron were really appreciative to have us down there to work in their community, but even more important than the work, they were glad to not be forgotten. On more than one occasion we were told to share the stories that we had heard while we were working in Cameron. So I am fulfilling my promise to them by sharing about my trip so that the residents of Cameron will not be forgotten!

**“Even more important than the work,  
the people of Cameron, Louisiana were glad to not be forgotten.”**

# from the wires

## REACTIONS TO THE NEWS FROM THE ANGLICAN COMMUNION

**Ed. Note:** I'm not a cradle Episcopalian, as most of you know. I came to this church willingly, intentionally, for a number of reasons. One was because I'm not required to "check my brain at the door". Another is the inclusiveness of our church and the wider communion. I need to practice my Christianity with people who are very different from me. I need to break bread with them at worship and work with them in the ministry and struggle with our differences and marvel at the mystery that holds us all together, close to God's heart.

So these statements by our House of Bishops give me great hope for The Episcopal Church. They say that we intend to be faithful to the path the Holy Spirit has called us to AND to the Anglican Communion and that we hope we'll be allowed to stay. They make it clear that, at least for our bishops, trading away integrity for some false, easy idea of unity is not an option. That's good. No one ever said this being a Christian deal was going to be easy.

Below you'll find excerpts from the third statement made by our House of Bishops after they met at Camp Allen March 16 -21. I encourage you to go to [www.espiscopalchurch.org/3577\\_84148\\_ENG\\_HTM.htm](http://www.espiscopalchurch.org/3577_84148_ENG_HTM.htm) and read all three statements in their entirety. They are brief and very wise.

Keep the faith,

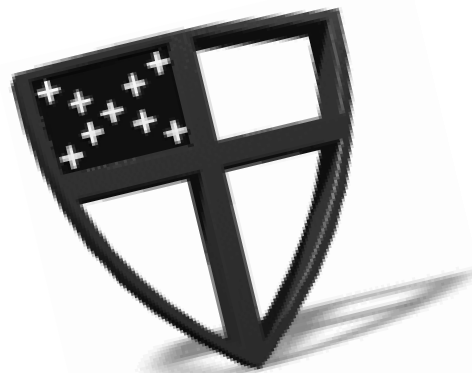
*Maui*

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## "Mind of the House" resolution from the House of Bishops

### **A Communication to The Episcopal Church from the March 2007 Meeting of the House of Bishops**

**W**e affirm once again the deep longing of our hearts for The Episcopal Church to continue as a part of the Anglican Communion. We have gone so far as to articulate our self-understanding and unceasing desire for relationships with other Anglicans by memorializing the principle in the Preamble of our Constitution. What is important to us is that The Episcopal Church is a constituent member of a family of Churches, all of whom share a common mother in the Church of England. That membership gives us the great privilege and unique opportunity of sharing in the family's work of alleviating human suffering in all parts of the world. For those of us who are members of The Episcopal Church, we are aware as never before that our Anglican Communion partners are vital to our very integrity as Christians and our wholeness. The witness of their faith, their generosity, their bravery, and their devotion teach us essential elements of gospel-based living that contribute to our conversion.



We would therefore meet any decision to exclude us from gatherings of all Anglican Churches with great sorrow, but our commitment to our membership in the Anglican Communion as a way to participate in the alleviation of suffering and restoration of God's creation would remain constant. We have **no intention of**

**choosing to withdraw** from our commitments, our relationships, or our own recognition of our full communion with the See of Canterbury or any of the other constituent members of the Anglican Communion. Indeed, we will seek to live fully into, and deepen, our relationships with our brothers and sisters in the Communion.

*There are a few paragraphs at this point on the history of our response to the Anglican Communion. Check them out at the website. They are well worth the read.*

It is incumbent upon us as disciples to do our best to follow Jesus in the increasing experience of the leading of the Holy Spirit. We fully understand that others in the Communion believe the same, but we do not believe that Jesus leads us to break our relationships. We proclaim the Gospel of what God has done and is doing in Christ, of the dignity of every human being, and of justice, compassion, and peace. We proclaim the Gospel that in Christ there is no Jew or

Greek, no male or female, no slave or free. We proclaim the Gospel that in Christ all God's children, including women, are full and equal participants in the life of Christ's Church. We proclaim the Gospel that in Christ all God's children, including gay and lesbian persons, are full and equal participants in the life of Christ's Church. We proclaim the Gospel that stands against any violence, including violence done to women and children as well as those who are persecuted because of their differences, often in the name of God. The Dar es Salaam Communiqué is distressingly silent on this subject. And, contrary to the way the Anglican Communion Network and the American Anglican Council have represented us, we proclaim a Gospel that welcomes diversity of thought and encourages free and open theological debate as a way of seeking God's truth. If that means that others reject us and communion with us, as some have already done, we must with great regret and sorrow accept their decision.

With great hope that we will continue to be welcome in the councils of the family of Churches we know as the Anglican Communion, we believe that to participate in the Primates' Pastoral scheme would be injurious to The Episcopal Church for many reasons.

First, it violates our church law in that it would call for a delegation of primatial authority not permissible under our Canons and a compromise of our autonomy as a Church not permissible under our Constitution.

Second, it fundamentally changes the character of the Windsor process and the covenant design process in which we thought all the Anglican Churches were participating together.

Third, it violates our founding principles as The Episcopal Church following our own liberation from colonialism and the beginning of a life independent of the Church of England.

Fourth, it is a very serious departure from our English Reformation heritage. It abandons the generous orthodoxy of our Prayer Book tradition. It sacrifices the emancipation of the laity for the exclusive leadership of high-ranking Bishops. And, for the first time since our separation from the papacy in the 16th century, it replaces the local governance of the Church by its own people with the decisions of a distant and unaccountable group of prelates.

Most important of all it is spiritually unsound. The pastoral scheme encourages one of the worst tendencies of our Western culture, which is to break relationships when we find them difficult instead of doing the hard work necessary to repair them and be instruments of reconciliation. The real cultural phenomenon that threatens the spiritual life of our people, including marriage and family life, is the ease with which we choose to break our relationships and the vows that established them rather than seek the transformative power of the Gospel in them. We cannot accept what would be injurious to this Church and could well lead to its permanent division.

At the same time, we understand that the present situation requires intentional care for those within our Church who find themselves in conscientious disagreement with the actions of our General Convention. We pledge ourselves to continue to work with them toward a workable arrangement. In truth, the number of those who seek to divide our Church is small, and our Church is marked by encouraging signs of life and hope. The fact that we have among ourselves, and indeed encourage, a diversity of opinion on issues of sexuality should in no way be misunderstood to mean that we are divided, except among a very few, in our love for The Episcopal Church, the integrity of its identity, and the continuance of its life and ministry.

In anticipation of the traditional renewal of ordination vows in Holy Week we solemnly declare that "we do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and we do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church." (Book of Common Prayer, page 513)

With this affirmation both of our identity as a Church and our affection and commitment to the Anglican Communion, we find new hope that we can turn our attention to the essence of Christ's own mission in the world, to bring good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to liberate the oppressed, and to proclaim the year of the Lord's favor (Luke 4:18-19). It is to that mission that we now determinedly turn.

**“We proclaim the Gospel that in Christ all God's children, including gay and lesbian persons, are full and equal participants in the life of Christ's Church.”**

## Parish Staff

E. Ann Webber, *Interim Rector*  
Wayne F. Anthony, *Associate for Music and the Arts*  
Susan Lowrey, *Associate for Spiritual Development*  
Marie Harkey, *Associate for Digital Ministries*  
Virginia Shafer, *Executive Secretary*  
Jane A. Bueche, *Parish Accountant*  
Bridget Blanchard, *Organist*

## Parish Vestry

Becky Roth, senior warden; Steve Salander, junior warden; Charles Kiskaddon, treasurer; Hydie Ralston, clerk  
Jeff Albright, Jeff Barranco, Darl Crawford, Bud Gartz, Jane Gomersall, Jennifer Siebold, Sherre Owens Smith,

## Parish Offices

Mon thru Fri, 8:30 am – 4:30 pm  
Phone 419.243.1231 Fax 419.243.0920  
Email: trinity@trinitytoledo.org

## Episcopal Diocese of Ohio

2230 Euclid Avenue, Cleveland, Ohio 44115-2499  
800.551.4815 216.771.4815  
The Rt. Rev. Mark Hollingsworth, Jr., *Bishop Ordinary*

## Next-to-New Thrift Shop

Mon & Thurs, 9:30 am – 3 pm; Sat 9:30am—12:30 pm  
Jeanne Mitchell, *Manager*

## Building Services

CB Richard Ellis/Reichle Klein, *Building Management*  
Johnson's Cleaning Services, *Housekeeping*

# services

## SUNDAYS

8:45 am & 10:45 am, Holy Eucharist

9:45 am, Formation for all ages

## TUESDAYS

Healing Service with Eucharist at noon during Lent

## HOLY DAYS

as announced

# prayers

## FOR THE PARISH COMMUNITY

Ruth Arden, Sue & Jim Jennison, Alice James, Ruth Haersknecht, Carol Romstadt, Ruth Adams, Ben Bueche, Ruth Archer, Paul Fager, PFC Matthew Drake; those on death row, all victims of war and violence; Marie Harkey, Jeff Barranco and David S. Nelson in their continuing vocational discernment; Beth Bueche & Derick Oyler, and Erin Abood & Elias Fayed (preparing for marriage).

**For those who have died:** *In the parish:* Edward McIntosh (*Marjorie McIngosh*), *Bill Mauk* (*Betty Mauk*). *In the world:* John Backus (compiler developer), Calvert DeForest (comic), Luther Ingram (singer/songwriter), David Honigsberg (writer/rabbi).

# vision & mission

**Trinity is called to be a progressive, inclusive and creative urban community.**

- We will practice radical hospitality.
- We will be engaged in the life of our city.
- We will stand with those in need: the poor, the sick, the friendless, the marginalized.
- We will actively invite all to experience and celebrate God's living presence.
- We will journey together toward a Christ-centered life, pursuing personal ministries that connect us to God, to one another, and to the world around us.

**TIME SENSITIVE MATERIAL — PLEASE HANDLE PROMPTLY**



Phone: 419-243-1231  
Fax: 419-243-0920  
Email: trinity@trinitytoledo.org

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