

# Trinity Topics

*The Newsletter of Trinity Episcopal Church in Toledo, Ohio*

MARCH 2008 VOLUME 134, NUMBER 3



*Image by He Qi, China*

## Christ is risen indeed!



**Sunday, March 16: Palm Sunday**

We recall the entire story of Jesus' passion at one combined service at 10:45 am.



**Thursday, March 20, 7 pm: Feast of Friends & Maundy Thursday**

Communal meal and foot washing, remembering Jesus' last evening with the disciples.



**Thursday, March 20 - Friday, March 21: Vigil**

Lasts from approximately 9 pm Thursday through the Friday evening Stations of the Cross. Scripture reading and prayer throughout the night. Security will be present in the building.

**Good Friday, March 21: Stations of the Cross**

12 noon: Choral Stations of the Cross

7 pm.: Experiential Stations of the Cross



**Saturday, March 22, 7 pm: Easter Vigil**

This is the feast that ties us directly to the earliest Christians. Join us for a joyful celebration of the first feast of the resurrection. We tell the story of our faith through song, and go from darkness into light. Following ancient custom, the highlight of our celebration will be baptism, as we celebrate Lucy Laboe and Baylon "Butch" Heider's full initiation by water and the spirit into Christ's body the Church. A champagne reception will follow.



**Easter Day, March 23:**

The celebration of the resurrection continues with Sunday morning Eucharist and hymns. One service only at 10:45 am.

Images by Sophie Hacker  
www.reeep.org

**SUNDAY, MAR 2 - LENT 4A**

I Sam 16:1-13; Eph 5:8-14; John 9:1-41

9:00a Eucharist w/hymns

10:00a Formation

10:45a Parish Eucharist

**SUNDAY, MAR 9 - LENT 5A**

Ez 37:1-14; Rom 8:6-11; John 11:1-45

9:00a Eucharist w/hymns

10:00a Formation

10:45a Parish Eucharist

**SUNDAY, MAR 16 - PALM SUNDAY**

Phil 2:5-11; Matt 26:14- 27:66

ONE SERVICE ONLY

10:45a Parish Eucharist

**SUNDAY, MAR 23 - EASTER**

Acts 10:34-43; Col 3:1-4; Jn 20:1-18

ONE SERVICE ONLY

10:45a Parish Eucharist

**SUNDAY, MAR 30 - EASTER 2A**

Acts 2:14a,22-32; I Peter 1:3-9; Jn 20:19-31

9:00a Eucharist w/hymns

10:00a Formation

10:45a Parish Eucharist

**SUNDAY, APR 6 - EASTER 3A**

Acts 2:14a,36-41; I Pet 1:17-23; Luke 24:13-35

9:00a Eucharist w/hymns

10:00a Formation

10:45a Parish Eucharist

## The time when Jesus wasn't there



*Icon of the Epitaphios Thrinos*

During Holy Week, we live in two time zones. One is our own: the one where we need to get to work by nine, where the cable bill is due on Tuesday and the dog has to be walked before bed. This is the time zone where, for us, Easter comes around every year, on the first Sunday after the first full moon on or after the vernal equinox according to the Gregorian calendar.

But there is another time zone we live in for one week: call it Kairos Standard Time. It jumps around a bit: We start off on Palm Sunday with the story of Jesus' triumphal entry into Jerusalem. We then read right through to His passion, then we back up and run the whole story again in real time as we are asked to enter into Jesus' last few days on earth. In this time

zone, we are 21st century pilgrims who walk right along with Jesus and his disciples. We eat together, wash feet, we wait in the garden. As we read the Gospel together, we become the crowd who yell "Crucify Him!" We walk with Him to the cross. And then, we are asked to wait in that time after His death and before His resurrection.

In our regular time zone, we know what happens next. But in this other one, we are asked to set aside that knowledge and to be with the disciples in their unknowing. This is the only time of the year we Christians are ever asked, as a matter of faith, to consider what if. What if Jesus had not been who He said He was? What if Christ had not existed? Of course, from the beginning Christ was with us and with God, and we know He never was truly away from us. But for the world in Jesus' time, and therefore in our own faith story, there was a gap: there was a time, for two days, when Jesus wasn't there.

The suspended moment of Jesus' perceived absence is what we are asked to sit with on Good Friday and Holy Saturday. After all the disciples thought a Messiah would do, he does it very, very differently. He does not come down off the cross, He does not summon the host of heaven to smite those who oppress his people. He stays put, empties himself, and dies. And for two days, the hopes of his followers die with him.

As we live into this time, we sit with the God-shaped hole in each of us, and consider what Christ's non-existence would have meant for them and for us. Unlike our regular standard time, in this time zone, there is absolutely nothing we can do.

And that is the whole point: this is the time that is truly out of our hands, when we learn that the rest of our lives depends upon God's action and not our own. Like any great story, all looks lost just before the hero does the One Great Action. At the very moment in time where we cannot see where God is, God is working the most, and doing a whole new thing that will transform the entire story. We sit by in what we think is emptiness, only to find it fuller than we could have asked or imagined. And we find that, all along, we were living in God's time, and didn't even know it.

*Liddy*

**“We sit with the God-shaped hole in each of us, and consider what Christ's non-existence would have meant...”**

## Holy Week: What does it all mean?

by Barry Bowman from *Verger's Voice*



Image by He Qi, China

By the second century, Christians were celebrating the paschal mystery of the dying and rising again of Jesus Christ with both fasting and feasting. Friday and Saturday were fast days, The Eucharistic feast was celebrated either Saturday night or at Sunday's dawn.

What came to be Holy Week is believed to have developed in 4th century Jerusalem. By then, the week before Easter was filled with celebrations tied to the historical commemoration of the resurrection on Sunday. Friday, already a fast day, became Good Friday, the commemoration of the passion and crucifixion; the Last Supper 'on the night in which he was betrayed' was commemorated with a Thursday evening Eucharist.

Thus with the Easter Vigil already in place, the construction of churches at sacred sites in the Holy Land by Constantine, and an influx of pilgrims into Jerusalem for Easter, a series of

services developed into the liturgical observance of Holy Week. Returning pilgrims adapted and incorporated these services into the liturgies of their own churches.

These rites recall for us the historical events of the passion. They do not imitate them like a passion play, but symbolize them so that we may enter into them. The Gospel threads the stories together, we move with Christ from event to event throughout the week.

### **Sunday of the Passion: Palm Sunday**

The double title of this day-palm and passion-describes its liturgy. The service begins with the triumphal procession as we escort Jesus into Jerusalem, welcoming him with palm branches. Once inside the city, the mood changes, and we become players in the drama of the Passion. A penitential Eucharist reminds us that we walk with Jesus during his last days in the crowded city.

### **The Triduum**

Triduum is Latin for three days. It refers to the period beginning with sundown on Maundy Thursday and extending until sundown on Easter. It corresponds to the ancient celebration of the Pascha, with two days of fasting and one of feasting. The Triduum unites the paschal celebration. The omission of the dismissal at the Maundy Thursday and Good Friday services ties the liturgies of the Triduum together as a single liturgical act, from Maundy Thursday through the Great Vigil of Easter.

### **Maundy Thursday**

Maundy comes from the Latin mandatum, referring to the new commandment in John 13:34 that is sung during the foot washing. The liturgy celebrates the events of the Last Supper, the foot washing, and the institution of the Eucharist. It is the only Eucharist celebrated between Wednesday and the Great Vigil of Easter, and joins the events of the Last Supper to those of Good Friday.

### **Good Friday**

The Good Friday liturgy consists of the Liturgy of the Word and the veneration of the cross.

**“It is all there in the symbols of our faith:  
fire, light, water, bread and wine.”**

## Great Vigil of Easter

The incorporation of baptism into the Vigil resulted from the fixing of Easter as the great baptismal feast, probably in the second or third century. By the fourth century, the Vigil was well established as the service for baptizing the catechumens. The decrease in adult candidates for baptism started the decline of the Great Vigil in the Middle Ages. The reformers abolished the celebration of the Vigil, turning their attention to Easter morning, which had become the popular celebration of Easter.

In its present form, the Great Vigil consists of (1) the Service of Light, (2) the Service of Lessons, (3) Christian Initiation, and (4) the Holy Eucharist.

The Service of Light is a form of lamp-lighting that was once a part of every evening service. Its origin is purely utilitarian, but it did not long remain so. Bringing light into the dark building was identified with the light of Christ shining in the darkness-not only at the Vigil but also at every evening service. The Vigil emphasizes this theme, however, with the kindling of new fire that is carried into the darkened church.

During the Service of Lessons, the new fire provides the light by which the Hebrew scriptures are read, beginning with the story of Creation, and including Israel's deliverance at the Red Sea. These readings, and their Christian interpretation in the collects following, are a summary of the church's tradition as it passed on to a new generation of Christians preparing for baptism.

Then, the action moves to the font and the time for Christian Initiation. The water is blessed, the candidates are baptized, and the baptismal covenant is renewed by the congregation. Baptism is the theological climax of the Great Vigil. As we celebrate the resurrection of Christ and our own participation in that resurrection, we bring new members to share in that new life through the baptismal washing so that we and they may pass with Christ through death into life.

The Vigil is clearly the time for the reaffirmation of the Baptismal Covenant, as we remember that in the waters of baptism we made this passage with Christ.

Finally, the church, renewed and increased by the addition of the newly baptized, celebrates the Holy Eucharist. What has been hinted at in the scriptures is now made explicit in the resurrection Gospel.

It is all there in the symbols of our faith: fire, light, water, bread and wine. In the Great Vigil of Easter we pass with Christ from death to life, and the church from Lent to Easter.

## Easter flower memorials

Don't forget to make your donation to honor friends and relatives this Easter. The donations are used to offset the extra costs of flowers and music for Holy Week and Easter Day. An envelope is included in this issue of Topics and the deadline for inclusion in the Easter bulletin is Monday, March 17.

## ECW Meets at St. Mark's

Did you miss the opportunity to watch the investiture of the Presiding Bishop? Are you interested in what's happening in The Episcopal Church in the United States of America? View the DVD of the worship service in Washington National Cathedral, then The Rev. Kelly O'Connell will answer your questions regarding The Episcopal Church. Soup and salad lunch provided. Monday, March 17 at 10 am at St. Mark's, 2272 Collingwood.

## Thanks from Nancy Paulas

*I cannot thank you enough for all the prayers and cards with good wishes I received during my hospital confinement. The blanket was put to good use. At such a busy time of the year, you found time to encourage me. I shall never forget your kindness.*

Love,  
Nancy

## Supporting our postulant

As chair of Marie Harkey's parish discernment committee, I'd like to invite the community to continue to support her in prayer and in a variety of other ways as she begins the transition from Trinity to seminary.

Marie has indicated that one of the major concerns that she and Kathy have is around their house. If you know of anyone who might like to rent from them for the 2 years that Marie is away (or, better yet, purchase their home) could you let Marie or me know? Their house has 3 bedrooms (one is a master suite on the second floor), 2 1/2 baths, and a finished basement. It's in west Toledo, between Lewis and Bennett. Watch this space for more ways that you can help as Marie and Kathy continue in this journey.

Mike Lowrey

## International Women's Day March 8

The United Nations Assembly celebrates International Women's Day on Saturday March 8 so it is appropriate that we will be gathering in our Personal Hygiene packs for women and children at the Battered Women's Shelter on Sunday March 9. The U.N. celebration is to recognize that peace and social progress require the active participation and equality of women. Yet, the majority of the world's 1.3 billion absolute poor are women. On average, women receive between 30 and 40% less pay than men earn for the same work. And everywhere, women continue to be victims of violence, with rape and domestic violence listed as significant causes of disability and death among women of reproductive age worldwide. The U.N. statement says: "Until men and women work together to secure the rights and full potential of women, lasting solutions to the world's most serious social, economic and political problems are unlikely to be found."

## Harbor House

Another Toledo organization that helps homeless single women to rebuild their lives as they recover from substance abuse is Harbor House. The agency is facing a serious short term funding gap while they wait for new grants to kick in and we would like to offer them our support during that time. They could use any personal hygiene items (such as bars of soap, toothbrushes and toothpaste, and laundry powder) as well as food items. Your donations would be very welcome - please place them in the box labeled Battered Women's Shelter and mark the bag Harbor House. Thank you!

## 7th Annual MultiFaith Banquet

The MultiFaith Council, our Habitat For Humanity partner for the past four years, announces its 7th annual banquet on Sunday, March 9th to be held at Rosary Cathedral from 4 to 7 pm. Father Singler of Rosary Cathedral will conduct an optional seminar and tour of the cathedral beginning at 3 pm, with a mixer and faith display tables from 4 to 5 pm and

dinner and program from 5 to 7 pm. Dr. Tarunjit Singh Butalia of the world Sikh Council will speak. Reservations (\$15 adults, \$10 children 12 and under) are due by March 3. For more information: [info@multifaithcouncil.org](mailto:info@multifaithcouncil.org).

## News from Renaissance Senior Apartments

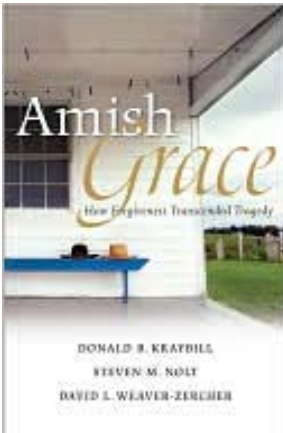
We have received this letter of appreciation from Troy Alexander, Senior Property Manager: Dear Friends, We can't begin to tell you how wonderful your generous donation was for the residents of the Renaissance Senior Apartments following the recent explosion we suffered. All of the residents were forced to leave their homes suddenly and without warning on a very cold night in late November. When the donation was delivered to their temporary shelter set up at the Seagate Hotel, a sincere appreciation and gratitude was felt by all the residents. For the community to give so generously of themselves to those involved in this tragedy was heartwarming and helped to lift the spirits of everyone affected by the incident. There were so many of you involved and I wish I had all the names to personally thank you but this thank you is extended to ALL who helped. We will be forever grateful for your kindness." Troy reports that the plan is for residents to move back into their homes about April 1st although the common areas on the first floor will not be ready for use.

## FOCUS Annual Meeting

If you are interested in learning more about FOCUS, our partner agency that helps people struggling with homelessness and poverty, you are welcome to attend the annual meeting on Monday March 3rd from 5.00 to 6.30 p.m. at St. Mark's Episcopal Church. The agenda will include the annual review of 2007, special recognitions, approval of the budget and installation of officers and new board members - among these will be Karen Wabeke, who will serve as an At Large board member. Please phone 419 244 2175 if you would like to attend.

*Valerie Garforth, Outreach Chair*

## Book Review: Amish Grace



### **Amish Grace: How Forgiveness Transcended Tragedy**

Donald B. Kraybill, Steven M. Nolt, David L. Weaver-Zercher

September 2007

On Monday morning, October 2, 2006, a gunman entered a one-room Amish school in Nickel Mines, Pennsylvania. In front of twenty-five horrified pupils, thirty-two-year-old Charles Roberts ordered the boys and the teacher to leave. After tying the legs of the ten remaining girls, Roberts prepared to shoot them execution style with an automatic rifle and four hundred rounds of ammunition that he brought for the task. The oldest hostage, a thirteen-year-old, begged Roberts to "shoot me first and let the little ones go." Refusing her offer, he opened fire on all of them, killing five and leaving the others critically wounded. He then shot himself as police stormed the building. His motivation? "I'm angry at God for taking my little daughter," he told the children before the massacre.

The story captured the attention of broadcast and print media in the United States and around the world. By Tuesday morning some fifty television crews had clogged the small village of Nickel Mines, staying for five days until the killer and the killed were buried. The blood was barely dry on the schoolhouse floor when Amish parents brought words of forgiveness to the family of the one who had slain their children.

The outside world was incredulous that such forgiveness could be offered so quickly for such a heinous crime. Of the hundreds of media queries that the authors received about the shooting, questions about forgiveness rose to the top. Forgiveness, in fact, eclipsed the tragic story, trumping the violence and arresting the world's attention.

Within a week of the murders, Amish forgiveness was a central theme in more than 2,400 news stories around the world. The Washington Post, The New York Times, USA Today, Newsweek, NBC Nightly News, CBS Morning News, Larry King Live, Fox News, Oprah, and dozens of other media outlets heralded the forgiving Amish. From the Khaleej Times (United Arab Emirates) to Australian television, international media were opining on Amish forgiveness. Three weeks after the shooting, "Amish forgiveness" had appeared in 2,900 news stories worldwide and on 534,000 web sites.

Fresh from the funerals where they had buried their own children, grieving Amish families accounted for half of the seventy-five people who attended the killer's burial. Roberts' widow was deeply moved by their presence as Amish families greeted her and her three children. The forgiveness went beyond talk and graveside presence: the Amish also supported a fund for the shooter's family.

**Amish Grace** explores the many questions this story raises about the religious beliefs and habits that led the Amish to forgive so quickly. It looks at the ties between forgiveness and membership in a cloistered communal society and ask if Amish practices parallel or diverge from other religious and secular notions of forgiveness. It will also address the matter of why forgiveness became news. "All the religions teach it," mused an observer, "but no one does it like the Amish." Regardless of the cultural seedbed that nourished this story, the surprising act of Amish forgiveness begs for a deeper exploration. How could the Amish do this? What did this act mean to them? And how might their witness prove useful to the rest of us?

*Review published at [www.josseybass.com](http://www.josseybass.com)*

**"The surprising act of Amish forgiveness  
begs for a deeper exploration."**

TIME SENSITIVE MATERIAL — PLEASE HANDLE PROMPTLY



# Trinity Episcopal Church

One Trinity Plaza ■ Toledo, Ohio 43604-1585

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

NON-PROFIT ORG.  
U. S. POSTAGE  
**PAID**  
Toledo, Ohio  
Permit Number 529



*Serving Downtown Toledo since 1842.*

Check here and return this page if you no longer wish to be on Trinity's mailing list.

### Parish Staff

Elizabeth Hoster, *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; Jeff Albright, junior warden; Charles Kiskaddon, treasurer; Jason Rahe, clerk; Lucia Cooper, Bud Gartz, Jane Gomersall-Zohn, Jennifer Siebold, Sherre Owens Smith, Karen Wabeke, Jim Zechman.

### 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;  
Jeanne Mitchell, *Manager*

### Building Services

Johnson's Cleaning Services, *Housekeeping*

## services

**SUNDAYS** 9 & 10:45 am, Holy Eucharist  
9:45 am Formation for all ages  
**HOLY DAYS** as announced

## prayers

### FOR THE PARISH COMMUNITY

David S. Nelson, Robin & Susan Schneider & their family, Jessica Snyder, MaryAnn Manalac, Rick Powell and the parish of St. Paul's Lutheran, Marshall Brown, Paul Fager; those on death row, all victims of war and violence; Marie Harkey and David S. Nelson in their continuing vocational discernment, the vestry and search committee of St. John's, Charleston during their transition.

**For those who have died:** *In the world:* Shell Kepler (actress), Barry Morse (actor), Robert Jastrow (Astronomer), Phyllis Whitney (writer), Roy Scheider (actor). David Groh (actor), William F. Buckley, Jr. (writer), Myron Cope (writer, sportscaster).

## 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.