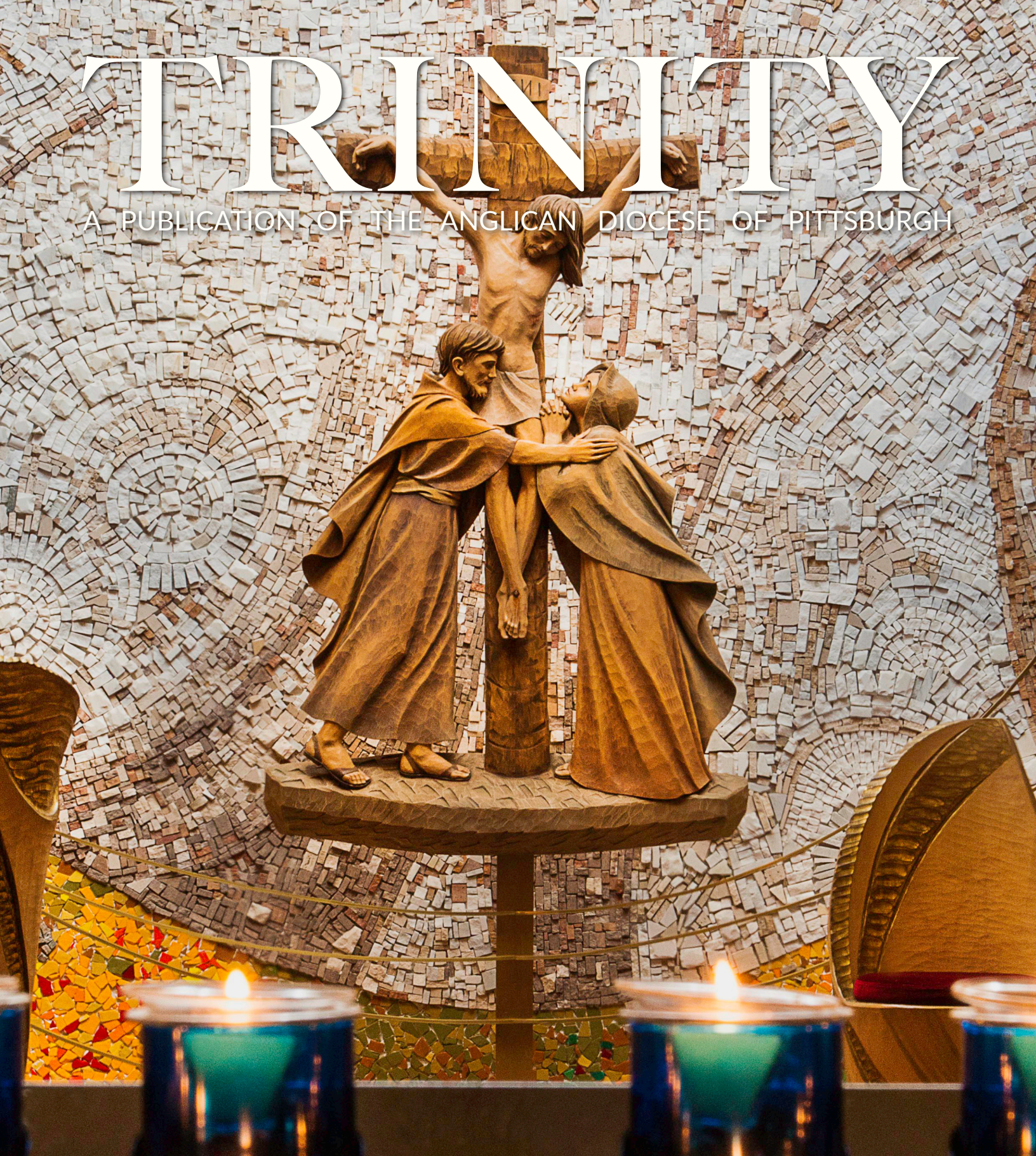


TRINITY

A PUBLICATION OF THE ANGLICAN DIOCESE OF PITTSBURGH



- Easter 2020 -

“...All this is from God, who through Christ reconciled us to himself
and gave us the ministry of reconciliation...” 2 Corinthians 5:18

Contents

3

No Longer Strangers

Bishop Jim Hobby's biblical reflection on our reconciliation theme.

Cross-Cultural Reconciliation Isn't Made, It's Developed

6

We interviewed the pastor of a church plant in East Nashville who's developing partnerships with the black community.

10

Tracing the Threads of Reconciliation

Our regular Deepening Biblical Understanding column traces the reconciliation theme throughout the Scriptures.

Healing Trauma in the Workplace

14

Diocesan mission partner, ARDF, tells how trauma in Uganda is being healed through an employer providing sustainable, safe workplaces.

17

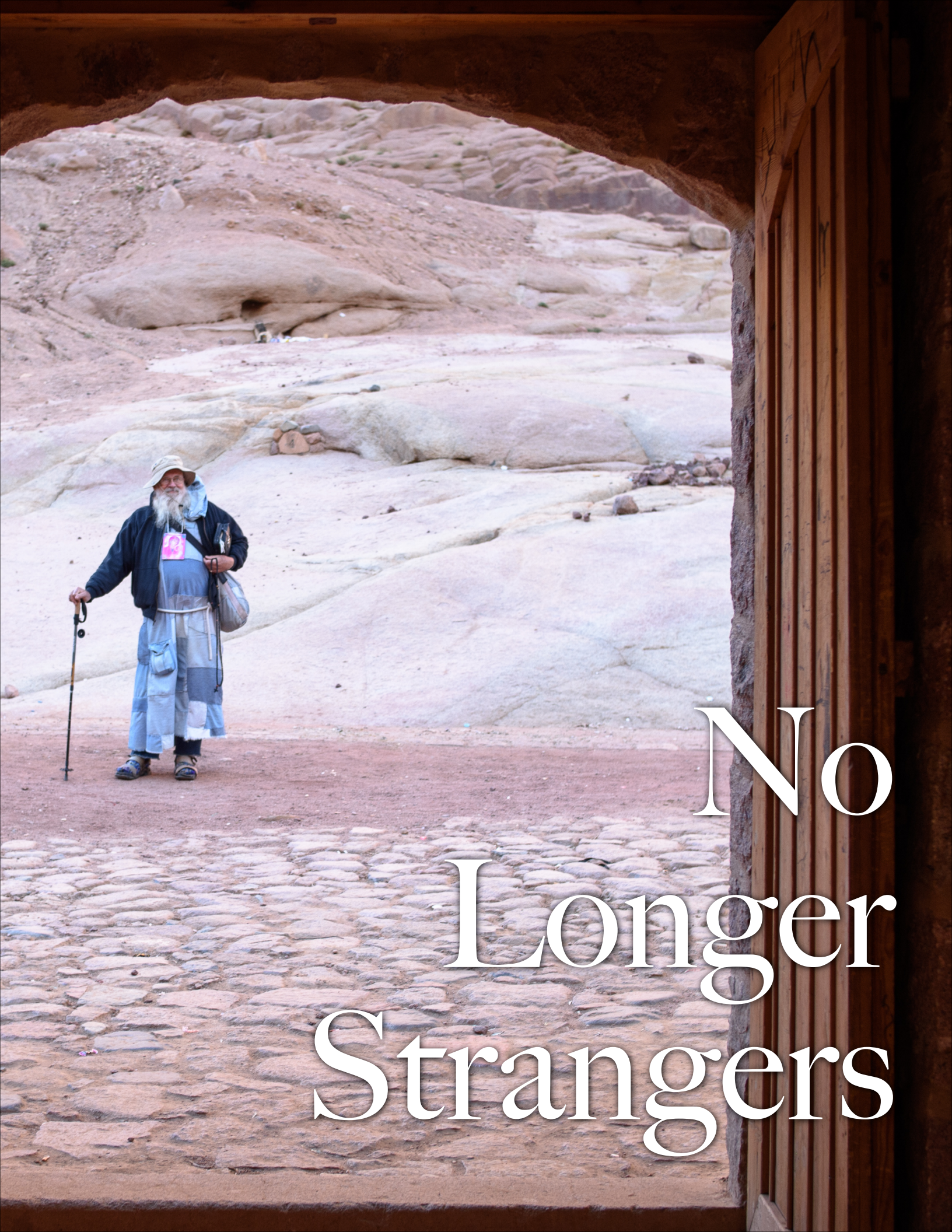
A Personal Story of Reconciliation

Rev. Cn. Shari Hobby shares a story from her past of reconciliation with God, then reconciliation with others.

Diocesan News

19

Including news on Gathering 2020, initiatives on spiritual direction and companioning, new congregations and clergy transitions.



No Longer Strangers

No Longer Strangers

Bishop Jim's biblical reflection on reconciliation

» Read this story on our blog

By the Rt. Rev. James L. Hobby, Jr.

Since I grew up in a lot of places (3 grade schools, 2 middle schools, and 2 high schools) and have lived in many parts of the country (the Midwest, the East Coast, New England, the South, and Southwestern PA), I have lived my life as a stranger and alien. When people ask me where I'm from, I give a travelogue instead of an address.

At the deepest places in our hearts, strangers and aliens long to belong. That's why my ears perk up when I hear Paul tell folks in Ephesus that they are "no longer strangers and aliens." Is it even possible to find a community where one can belong?

In Paul's day, Jews lived as aliens and strangers in Roman society. Because of their fierce monotheism, Jews lived on the periphery of a Roman culture that was saturated with deities. Since the Church initially grew up under the umbrella of Judaism, followers of Jesus were given the same alien and stranger role. But, as folks from every aspect of Roman society began to come to Christ, tensions arose, leading ultimately to widespread persecution. That's why Peter says that all followers of Jesus are exiles and sojourners in this world (1 Peter 2:9-11), even those with deep roots in one place.

However, Paul telling the Roman believers that they were no longer strangers, rang with irony. Announcing that those in the dominant culture are no longer aliens, would have seemed odd. But Paul goes on to say, that the Romans have been included in the community of God's people and are now part of the household of God, a reality that transcends every human society.

I think that the heart issue fueling much of the current division and unrest in our culture is the question of who belongs. Who

"I think that the heart issue fueling much of the current division and unrest in our culture is the question of who belongs."



Living Word Photos

are the strangers and aliens? For 400 years in North America, folks with a Western European lineage who spoke English defined "normal" as being like them. If you wanted to belong, you needed to fit the mold. Everyone else was a stranger. Since the Civil War, the nation-wide definition of who belongs has been slowly shifting. And so, we find ourselves struggling to know who belongs and who doesn't.

I can't predict the outcome of our national struggle. But Scripture is clear that followers of Jesus from every language, tongue, tribe, and nation belong in God's household. We are no longer strangers and aliens. We are fellow citizens with all God's people. My prayer is that the Church will live into the unity that already exists in the Kingdom, that we would discover each other as brothers and sisters instead of treating each other as strangers.

That's why I'm committed to listening to different viewpoints, to joining conversations with folks whose experience and perspectives diverge from mine. For me (and I invite you to join me!), this means reading books or listening to podcasts by people of color. It means tuning into radio stations that present political views I don't always agree with. It means working to

understand others so that I can present their perspective honestly and accurately.

Heart of hearts, I want people to find a place to belong in God's household. And I want all of our congregations to be the kinds of communities where strangers become siblings!

I originally wrote this column several weeks before COVID-19 became a news item, much less a pandemic. The question of who belongs and who is alien and strange has an increased poignancy now. Asian-American brothers and sisters (who find themselves often treated as strangers) report an increase in discrimination, abuse, and violence. And the long-term impact of the current economic downturn on people of color, generally, is likely to be quite severe. You can add to the number of aliens and strangers, those who are homeless along with elderly men and women who live alone and have become isolated and lonely.

This then, is a time when the Church needs to look beyond our walls and our relational networks, to see the aliens and strangers that Jesus is inviting into His family. When we are no longer sheltering at home, may we have eyes to see those who are looking for a place to belong. ■

Cross-Cultural Reconciliation Isn't Made, It's Developed



Reconciliation Isn't Made, It's Developed

a church plant's story of finding cross-cultural partnership

» Read this story on our blog

St. Paul said in 2 Corinthians 5:19-20 that Christ “[entrusted] us with the message of reconciliation...as ambassadors of Christ.” If you were to ask a good ambassador what an effective messenger of the home country looks like, a posture of humility – a characteristic St. Paul calls us to frequently – would likely be among the top five qualities. For far too long, the societal sphere where the message of reconciliation is needed most is race, as Bishop Jim called out in his Gathering 2019 sermon.

Church of the Epiphany, Nashville is one of our church plants in the East Nashville area, led by the Rev. Justin Hogg. Rev. Justin and his congregation planted themselves in a diverse neighborhood where economic and racial forces are in tension. Still, the Epiphany congregation has entered the community with a heart of humility, establishing cross-cultural relationships that show us what being entrusted with the message of reconciliation looks like.

We interviewed Rev. Justin just before Ash Wednesday, weeks before a tornado hit the East Nashville area. Thankfully, all of the Epiphany people survived the tornado. Yet, Rev. Justin said in an email, “it was a very close call.”

TM: Paint us an image of your congregation.

JH: Church of the Epiphany is small. We have one college graduate, but most of our people are probably between 30 and low 40s in age, many families with small kids; we're a group of families that are just committed to each other. Community is a big emphasis for us. We want to make sure if, someone's having a hard time, someone will go over and trim the hedges for them or whatever is needed for each other. I try to periodically call everyone in my congregation, just to check in and pray with them. I'm committed to community, word, sacrament, and being the body of Christ in the midst of east of East Nashville. We're not a financially viable congregation, yet we make it work.

I asked where
would Jesus be
in the midst of
this community?
He would be in
the gap, in the
cracks, in the
divisions of the
community.



L to R: Rev. Omaràn Lee, Pastor, St. James A.M.E. Church, Rev. Justin Hogg, Priest-in-Charge, Church of the Epiphany, Nashville



St. James A.M.E. Church 150th Anniversary Celebration

TM: Can you share with us the origin story of Church of the Epiphany in East Nashville?

JH: A little over three years ago, my wife and I moved back to Nashville. We were involved in church planting in San Antonio, Texas. My wife is from Nashville, and we came back to Nashville with the intention of planting a church here. After a year of prayer, meeting people and getting into the community, we gathered people interested and committed to the east Nashville area. East Nashville is a black community that has been gentrifying for over a decade, and I could tell it was creating some tension there. The gentrifying forces were starting to push the black community out.

When I got there, I prayed about these gentrifying forces. As I thought and prayed, I asked where would Jesus be in the midst of this community? He would be in the gap, in the cracks, in the divisions of the community.

So I started talking to the pastor of a local African Methodist Episcopal [AME] Church named Omara'n Lee at St. James AME Church in the heart of East Nashville. We formed a partnership with them and started meeting there on Sundays.

TM: Tell us more about this partnership that's been developing with Epiphany, St. James and Pastor Omara'n.

JH: Through Omara'n, I became part of the Interdenominational Ministers Fellowship [IMF]. It is an awesome group, talking about community issues. It's mostly inner-city black pastors, but also involves a lot of black leaders in the community. I got pulled into that and slowly, myself and the congregation kept going further into work with our community members.

We're a plant, a small church, but we're known in the black community and we serve. We're willing and we get invited to things. We helped with their 150th anniversary celebration and Thanksgiving meal. Together, we served over 500 people in the community.

Our approach is you lead, we'll follow, not come in. We don't want to come in, trying to make reconciliation happen. We want to develop partnerships, understanding and shared work with people in the black community. We avoid ideas of

charity or anything like that because that's not what we're doing there, and it's born some fruit. It's been a struggle at times, but it's been a really good mission for us.

TM: How did the partnership get started?

JH: I realized if I was going to come in and do any kind of work in the black community, I needed to go to them. You know, one of the mistakes you can make is to decide you're going to do reconciliation, show up and not build relationships first. I wanted to partner with the black church in East Nashville. The AME churches are more liturgical, so I thought that would make it a little easier. The first church I visited was St. James AME Church, and I met Pastor Omara'n, who is also around my age. We had similar desires, and we hit it off. Our Epiphany church plant started meeting there once a month on Sunday afternoons after their service, renting their space.

Eventually, they invited us to their communion services. We would go to their church service. They cooked a big meal afterwards and we built relationships. That grew to twice a month, then we were there weekly. We've also done joint services including Christmas Eve and Ash Wednesday. Omara'n and I share the preaching duties for those services.

We also provided a lot of labor and some funds for their recent 150th Anniversary (Freed slaves founded St. James church 150 years ago). It was a great experience to be a part of that celebration, as well as a teaching opportunity for our people. This black church has a lot to teach our church.

TM: What are some of the things you're learning?

JH: I'm learning about the concern they have for anybody that comes through the congregation. And how they will go out of their way to take care of people; to make sure they're fed, they're in the right place. The congregation is always concerned for those who are in need of help, prayer and salvation within their places of influence.

I'm learning a lot about the gospel; I'm learning a lot about preaching, just listening to these pastors.

Continued on page 25



Evangile selon saint Jean *jn 3, 16*

*Dieu a tant aimé le monde
qu'il a donné son **Fils** unique
Ainsi, tout homme
qui croit en lui ne périra pas,
mais aura la **vie** éternelle.*

*Car Dieu n'a point envoyé son Fils dans le monde
pour le condamner, mais pour que le monde soit sauvé par lui.
Celui qui croit en lui n'est pas condamné,
mais celui qui ne croit point est déjà condamné
parcequ'il n'a pas cru au fils unique de Dieu.
Or voici ce jugement: la lumière est venue dans le monde
et les hommes ont préféré les ténèbres à la lumière
parceque leurs oeuvres étaient mauvaises
Car, tout homme qui fait le mal déteste la lumière,
et ne vient point à elle, de peur que ses oeuvres*

Tracing the Threads of Reconciliation

deepening biblical understanding

Tracing the Threads of Reconciliation

Deepening Biblical Understanding

» Read this story on our blog

By The Rev. Dr. Kirsten Gardner

Studying a concept as broad as “reconciliation” can be overwhelming. After all, one may reasonably say that, after “the Fall” (Gen 3), the whole of Scripture witnesses to God’s continuing design toward reconciliation between God and humans, between individuals and their brothers/neighbors, and between humanity and the rest of creation. Themes of reconciliation, or failed attempts at it, permeate the whole of the Bible and infuse every relationship imaginable. Most of us will need practical strategies with which we can venture into this study. In this column, I will demonstrate how different approaches can shed light on a complex theological concept.

Word Study Approach

First, does the Bible itself use this word? And if it does, how and in what contexts? A quick word study, using a concordance or an online resource such as Biblegateway.com, reveals that the word “reconciliation” and its derivatives is found in only a few texts.

Understanding “reconciliation” in the original languages:

The Greek verbs *katallassō* and *diallassō*, and the Greek noun *katallagē* imply a meaning most closely related to “a change of relationship or situation.” In Greek writings these words appear most frequently when describing changes of circumstances, such as in the areas of politics, family, and business.

The term “reconciliation” appears first in the Apocrypha in 2 Maccabees. Notably, the language of 2 Maccabees is Koine Greek. Here the word takes on a religious notion when the writer prays, “May [God] hear your prayers and be reconciled [*katallassō*] to you, and may he not forsake you in the time of evil” (2 Macc. 1:5).

“One may reasonably say that, after “the Fall,” the whole of Scripture witnesses to God’s continuing design toward reconciliation between God and humans...”



Understanding lexical meaning and textual context:

The word reconciliation, and its derivatives, is most often found in Paul's writings. It is here that it takes on a Christian theological inflection. Paul uses the noun four times (Rom 5:11; 11:15; 2 Cor 5:18,19); and the verb eight times (Rom 5:10 [2x]; 2 Cor 5:18,19,20; with an emphatic prepositional prefix in Eph 2:16; and, Col 1:20,22). Only once does Paul employ the verb to denote the secular dimension of reconciliation between individuals, addressed to a wife contemplating a separation from her husband (1 Cor 7:11). These contextual investigations allow for significant insights. In Paul's writings, God is always the subject of the verb; in short, it is always God who reconciles "individuals" and/or "the world" (see Rom 5:10, 11; 11:15; 2 Cor 5:18, 19). And, God's work of reconciliation is accomplished in the faithfulness of Jesus Christ, independent of human effort (see Rom 5:10; 2 Cor 5:15, 21). Paul's conception of reconciliation includes "people" (Rom 5:10-11:2; 2 Cor 5-18) and "the world" (Rom 11:15; 2 Cor 5:19); and, it contains an orientation that includes the past, the present and the future as it describes what God has already done (Rom 5:10; 2 Cor 5:19), what He is presently doing in believers' lives (2 Cor 5:17), and what He intends to do (Rom 5:10-11; 8:19-25).

The believers' appropriate response to this mighty act of God is missional in nature, having been reconciled themselves, they are entrusted with this "message of reconciliation" as "Christ's ambassadors" (2 Cor 5:18,19,20).

Narrative Approach

Narrative approaches consider stories in light of the idea of reconciliation, or failed attempts at it, in order to understand how the Bible paints the concept. This contrasts with the earlier, lexical approach, in that the word "reconciliation" does not necessarily have to be mentioned for the text to be making a point about reconciliation.

What then is contained in the concept, and what are we looking for in these stories? Typing the word "reconciliation" into the Google search bar reveals "a process of restoring broken relations" and bringing them "back into right/harmonious relations"; it also describes an accounting practice of "making financial accounts consistent," but this is less on point here. The Old Testament abounds in stories that involve broken relations, restoration attempts, and failed reconciliations. For the sake of this column, I will limit the investigation to the Book of Genesis.

Continued on page 24



Healing Trauma in the Workplace

a global story of reconciliation
from the anglican relief and
development fund

» Read this story on our blog

By Christine Jones, Director of Mobilization, Anglican Relief and Development Fund

ARDF is a mission partner of the Anglican Diocese of Pittsburgh.

Many people who live in Northern Uganda live with deep pain. In the not so distant past, the country experienced a brutal civil war. Children were taken as soldiers and civilians were taken captive and forced to witness unthinkable things. Although many of these events took place over a decade ago, trauma does not disappear overnight. In addition, the community still lives with the effects of poverty and underdevelopment due, in part, to the history of conflict.

One employer in Northern Uganda is working to heal the wounds of trauma and poverty. The Market Project (marketproject.org) establishes market-based businesses that

provide sustainable, healing workplaces for men and women who have experienced complex trauma such as domestic violence, exposure to war, physical or sexual violence, and human trafficking. Stable jobs at The Market Project's Nguvu Dairy help transform lives once debilitated by trauma and war. These jobs bring stability and opportunity to trauma survivors and those who might otherwise be vulnerable to exploitation.

The need is great. Over 70 percent of Nguvu employees have experienced two or more traumatic experiences. Seventy percent of employees financially support family and or neighbors outside of their household.

With funds from the Anglican Relief and Development Fund, and in partnership with the Bible Societies of Uganda and America, The Market Project implemented a variety of trauma healing activities for their employees. These activities have transformed employee relationships, strengthened interpersonal communications and built a team ethos.



Robert and Gloria
Alfred at a workshop.



Doreen Oyuku,
District Manager,
NguvbuDairy

One training focused on the dynamic that trauma brings in a work-related environment. Managers at the dairy learned what is significant about trauma and how to communicate with others about it. Scenarios and stories helped managers increase their understanding of what happens physiologically when a person experiences trauma and why people exhibit certain behaviors typically associated with trauma-affected individuals. Managers and staff are now better equipped to respond with understanding when staff are triggered. Everyone can design supportive responses that are critical to a 'trauma-informed' workplace.

A second series of workshops was for staff who have experienced trauma themselves.

The impact of this trauma healing program is already visible. One member of the group, a woman from the community who had experienced significant trauma, committed to follow Jesus as her only hope of true healing, prompted by the Spirit through the teaching in the program. She is not alone.

Gloria, is a production assistant. "Before I used to feel like everyone was in the wrong. For any small mistake a person would make, I would eventually grow annoyed, get irritated and would not control my tears, which would eventually trigger what I had gone through in the bush. I would feel like fighting and killing the offender – but those are now in the past. Thanks to Nguvu Dairy and the Bible Society for bringing healing in my heart. I can now relate freely with colleagues at the workplace."

Doreen is the District Manager for the Dairy. She reports that, "Before the trauma healing training, most of the employees impacted by trauma were not friendly to each other, and they were haunted by their past. When we brought in the training, lives started changing. People forgave. They started working in a group. The business itself started growing rapidly. When you see the ladies [impacted by trauma] now, they are not like they were. They are able to support their families. There is a great change in them. Those people who were not on good terms with their partners have gone back and reconciled. At the workplace, we now have unity. We work as a team. That is what we advocate for at Nguvu Dairy."

The impact of these trainings is undeniable. The Market Place regularly has participants complete surveys to back up the anecdotal evidence that the trauma healing programs – along with a stable job – are having an impact on people's lives.

"We continue to pray that God would do a mighty work of healing in the lives of Nguvu staff through the gift of sustainable, dignity-affirming work." - Dorothy Douglas Taft, Executive Director, The Market Project.

The employees are not the only ones to benefit. This programming has impacted Nguvu Dairy's bottom line by bolstering the confidence of the sales force to sell yogurt.

ARDF is proud of the impact The Market Project is making in Northern Uganda. Join us in praying for the employees of the Nguvu Dairy, that their hearts would be healed and they would learn the power of forgiveness through Jesus Christ. ■

A Personal Story of Reconciliation

By The Rev. Cn. Shari Hobby



By The Rev. Cn. Shari Hobby

"We rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation." -Romans 5:11

As a fairly newly ordained person, I left the church that Jim and I were serving together in hurt and angry. I will not go into details regarding the conflict with the church's leaders. But it was an awful time for both Jim and me. Eventually, we began to put the pieces together with the help of a counselor. I began to realize, and then admit, that the wrong was mine, and not just "theirs." However, I was pretty sure that I was "finished" in ministry and that the Lord would never choose to use me again.

Reconciliation with the Lord

But the Lord was gracious. One Sunday, as I was seated in the pew of another congregation in town, the Lord met me through the Scriptures. The texts for the day were all about leaders that had messed up, but God still chose to use them for his purposes.

Exodus 32:1, 7-14 - Moses is delayed coming down the mountain and Aaron gives into the people's wishes to build a golden calf. When Moses comes down from the mountain, he pleads with the Lord to relent from the disaster he had spoken bringing on his people.

Psalms 51:1-18 - David, a man after God's own heart, has sinned against the Lord and he cries for mercy. David knows his transgressions and his sin that is ever before him. After acknowledging God's power to cleanse, he asks the Lord to restore to him the joy of his salvation.

1 Timothy 1:12-17 - Paul was a former persecutor of believers in Jesus. In this letter to Timothy, Paul says that the grace of our Lord overflowed for him with the faith and love that are in Christ Jesus, and that Jesus came into the world to save sinners, of whom Paul was the foremost.

Luke 15:1-10 - The parables of the lost sheep and the lost coin continued to minister to my heart. Though, like the sheep, I had strayed, my shepherd was willing to seek me out and restore me. Restore me to him! Restore me to the people I had wounded!

Continued on page 25

“Though,
like the
sheep, I
had
strayed, my
shepherd
was willing
to seek me
out and
restore me.”

A hand holding a silver pen is positioned over a notepad. The notepad has a black border and contains text in a serif font. In the background, a laptop keyboard and a document with a pie chart and bar graph are visible.

Thank you for reading!
We'd like your feedback on
this digital version.

Please let us know at
www.pitanglican.org/trinity-magazine

Diocesan News



In this section

Announcement on Gathering 2020:
Diocesan Conference & Convention 20

Initiatives on Spiritual Direction
and Companionship 21-23

Clergy Transitions 24

Welcoming New Congregations 24



Photo of Midday Prayers at Gathering 2019 by Kevin Patterson, Living Word Photography

Announcement

On Gathering 2020: Diocesan Conference & Convention

» [Read this story on our blog](#)

Gathering 2020: Diocesan Conference & Convention is a safe place to learn, fellowship, worship corporately and do the annual business of the diocese (aka, Convention). The Bishop and Diocesan Leaders determined the COVID-19 quarantine limitations create an inadequate planning window and we could not produce the event as described. Therefore, it is with lament we announce there will not be a Gathering 2020.

The Diocese will be putting on the 155th Convention in November, per our Canons. As we approach November, we will be discerning whether to hold this event in person or online.

New Diocesan Initiatives

spiritual companioning and direction



Photo by Kevin Patterson, Living Word Photography

» Read this story on our blog

By Canon Joanne Martin

Spiritual companioning, in its simplest form, is the ministry of one member of the body of Christ to another; acting as support, listening ear and guide along the pilgrim's way. Over time, some members of the community may be recognized as having particular gifts in this area, an actual vocation to serve in this ministry in a more intentional way. Those with the vocation of companioning are often referred to as "spiritual directors," and may be either clergy or lay people. Spiritual direction is then, before all else, about learning to listen and respond to the voice of the Holy Spirit.

Since Bishop Hobby appointed a Canon for Prayer & Worship in 2018, "training related to spiritual direction" has been the most frequently requested resource from this position. In early 2019, a needs assessment was conducted to determine the needs of current directors, clergy, lay people and the Bishop's Office. "Training for current directors, education to raise up new directors, more male directors, and a clear, unified understanding of what direction is" were identified as the immediate needs. In response to this, after a year of prayerful discernment, the Bishop encouraged Canon Joanne Martin to create a training series for current directors, called Spiritual Direction Expansions, and a pilot program for raising up new companions and spiritual directors. The pilot program, called Vessels of Honor: Spiritual Direction Essentials, is now accepting applications for a cohort to begin in August 2020. ■



Living Word Photos

Photo by Kevin Patterson, Living Word Photography

Vessels of Honor

training in the essentials of spiritual direction

» Read this story on our blog

The Anglican Diocese of Pittsburgh is forming a two-year experimental training cohort to prepare individuals for service as spiritual directors and companions (the “Vessels of Honor” cohort). The goal of this program is to prepare individuals spiritually and practically for the ministries of spiritual direction and companioning. Through this cohort, the diocese will in turn discern the readiness and viability of an on-going spiritual direction training program. The cohort structure and curriculum have been built on the foundation of five core values:

- Trinitarian worship: Father, Son, and Holy Spirit
- Servanthood (service in community)
- An ethos of gentleness and humility
- Competence
- Formation and readiness for ministry

Cohort Structure/Schedule: The program is a combination of every-other-month in-person meetings (Friday-Saturday, 9 am-5pm), with ten readings and related assignments in-between (averaging one book and two reflections per month). The schedule format is designed to build community and allow participants to come together for two days/ month, without being overly burdensome on their everyday lives. Participants are also required to be in direction and will begin sitting with directees, under supervision, during Year One. The cohort size will be 8-12 members.

General Curriculum:

- Year One focuses on personal formation/readiness, relationship with the Lord, introduction to practices, and skill development.
- Year Two deepens year one with an emphasis on theological grounding and formation practices.
- The pilot cohort will strongly preference participants willing to make a two-year commitment. Future cohorts have the option to take year one without proceeding to year two.

Outcomes: The purpose of the program is to serve the church and the kingdom of God by raising up leaders called to the particular ministries of companioning and spiritual direction. The curriculum is designed to provide participants with the personal, spiritual readiness and practical tools necessary to establish a ministry of spiritual direction. A “Certificate of Completion” will be given to those finishing Year Two.

Year 1 - 2020-21	Year 2* - 2021-22
August 14-15, 2020 (overnight)	August 20-21, 2021
October 16-17, 2020	October 16-17, 2020
December 11-12, 2020	December 10-11, 2020
February 12-13, 2021	February 11-12, 2022
April 16-17, 2021	April 8-9, 2022 (overnight)

*2021-22 dates to be confirmed

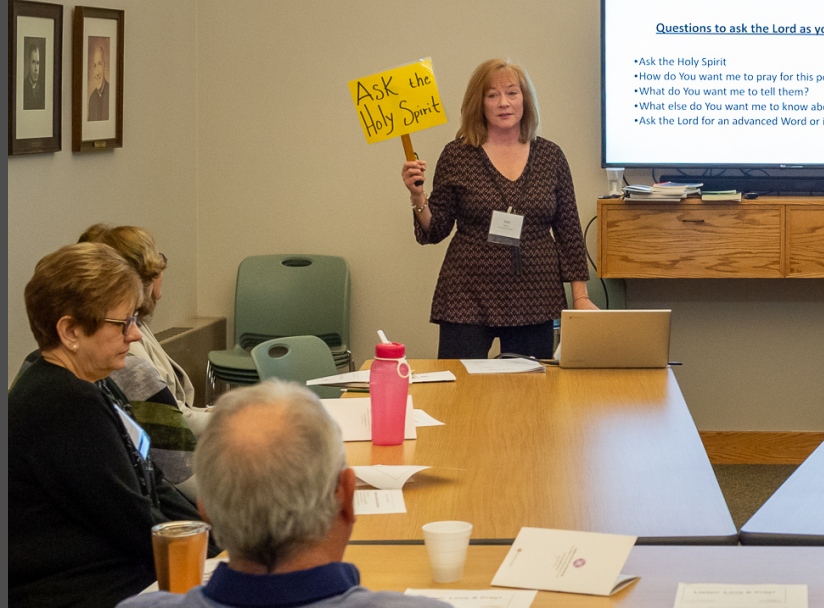
Continued on page 25

Call for Diocesan Intercessors

Did you know that the Bishop's office has a group of faithful people who pray for the diocese? They pray a variety of needs including, clergy, congregations, the Bishop, diocesan leaders and our congregations' neighborhoods - meaning you are included in our prayers! We are now seeking to add NEW intercessors to this team. You can pray as much as or as little as you like. Once you join the team, you will receive 24-hour access to a list of requests, so you can pray at your convenience. If you would like to pray with others, there is a monthly Zoom/phone call that you can join. If you would like to learn more or become part of this effort, please contact Joanne Martin, Canon for Prayer & Worship at 412-281-6131 ext. 150 or martin@pitanglican.org.



Continuing Education Workshops for Spiritual Directors



» Read this story on our blog

These workshops are part of *Spiritual Direction Expansions*, a Continuing Education program for Spiritual Directors and Disciples offered by the Anglican Diocese of Pittsburgh.

Play Without Ceasing: Spontaneity and Freedom in Spiritual Direction & Companionship

Friday, July 10, 2020 9:00 am – 3:00 pm

This interactive workshop will introduce spiritual directors and disciples to the basics of improvisational play theories through fun, imaginative exercises, periods of prayerful reflection and group sharing. By presenting the practical insights of improvisational play in the context of ministry, spiritual directors and companions can grow in their ability to stay present and attentive in relationships, and respond with flexibility to follow wherever the Holy Spirit is leading. Playful interaction allows both directors and directees to move beyond simple cognitive response into lived, embodied practice. Topics include: creating safety in the listening environment, better “in-the-moment” discernment skills, and how to help others tell their stories within God’s Story. Participants should come wearing comfortable clothing and footwear for ease of movement.

Setting Up a Practice: The Basics for Spiritual Directors

Saturday, July 11, 2020 9:00 am – 3:00 pm

There are a lot of practical decisions spiritual directors need to make when beginning their ministry – from where to offer

direction to whether and how to accept money – and each decision can have potential legal, ethical and tax ramifications. This helpful workshop will go over the basics of insurance, record-keeping, taxes and other practical issues to ensure that no matter which decisions you make, your ministry will be on solid footing.

Location: Grace Anglican Church, 325 Church Lane, Sewickley, PA 15143

Registration: Workshops may be taken individually or together. \$25/day. Online registration will open in May. Lunch included.

Questions? Contact Canon Joanne Martin, 412-281-6131 ext. 150 or martin@pitanglican.org

About Monica Romig Green, Founder of Evangelical Spiritual Directors Association

Monica Romig Green is a sought-after spiritual director, speaker and writer who draws on her extensive background in theatre and spiritual formation to create interactive experiences that bring people closer to God and one another. With degrees from Talbot School of Theology and Stanford University, Monica has co-written 10 small group spiritual formation studies for Grafted Life Ministries, including *The Art of Spiritual Leadership* and the *Life with God* series. From 2011 to 2016, she was the Founding Director of the Evangelical Spiritual Directors Association, an international support network of over 500 members. She currently lives in California with her husband, Matt, and chihuahua, Gomez. She worships in an Anglican church in the Diocese of Western Anglicans. ■

Clergy Transitions

The Rev. Jamey and The Rev. Canon Tracey Russell both began serving as Rector at Trinity, Washington on September 1, 2019.

The Rev. Benjamin Hughes began serving as Youth Minister at Christ Church Fox Chapel on October 2, 2019.

The Rev. Benjamin James Wulpi transferred in from the Anglican Diocese of the Great Lakes on September 19, 2019. He was ordained to the priesthood by Bishop James Hobby on October 12, 2019.

The Rev. Dr. Lang Pegram retired on October 5, 2019.

The Rev. Glenn Cryzter began serving as Rector at Christ Anglican Church in New Brighton on October 6, 2019.

The Rev. Andrea Herlong Hale transferred to Churches for the Sake of Others on October 21, 2019.

The Rev. Daniel Aaron Porter transferred in from the Anglican Diocese of the Rocky Mountains on November 11, 2019.

The Rev. Regis H. Turocy was ordained to the priesthood by Bishop James Hobby on December 7, 2019.

The Rev. Keith Almond began serving as Rector at Christ Church, Brownsville on December 29, 2019.

The Rev. Canon Dr. David Wilson began serving as Interim Rector at St. Peter's Church in Uniontown on January 5, 2020.

The Rev. Todd Michael Murden was ordained to the priesthood by Bishop James Hobby on February 15, 2020.

Welcoming New Congregations

At Diocesan Convention 2019, we welcomed All Souls Anglican Church in Wheaton, IL and Holy Cross Anglican in Lake Villa, IL to our diocese. All Souls is a Congregation in Union, and Holy Cross is as a Mission Fellowship.

The "Congregation in Union" status indicates a recognition of the diocese's authority. Standing Committee has reviewed and approved the congregation's governing structures and budget. And lay deputies have seat, voice and vote at diocesan convention.

The Mission Fellowship status is generally given to church plants and indicates diocesan association. The intention is Mission Fellowship will become a Congregation in Union in five years or less, per our Canons.

All Souls is named after All Souls' Day, making it even more appropriate that last year's convention was held on All Souls' Day! As the congregation notes on their website, "[the holy day] reminds us that we are all, every one of us, in exactly the same boat: under the same judgment, under the same Mercy, and obliged to pray always for one another. And the good Lord, in his grace and kindness, honors our prayers."

The mission statement of Holy Cross Anglican is to encounter, form, and practice the presence of Christ throughout Lake County, IL.

Please join us in welcoming these souls to our Pittsburgh Diocesan community!

Deepening Biblical Understanding Continued

Genesis 2 portrays a state in which things have no need of restoration. This creation account depicts a peaceful intimacy between the created environment, the first humans, and God. Adam is placed in the garden (v.15), and has his being and purpose within this setting. It is within the garden that the first couple enjoy relationship with each other and with God. In chapter 3, however, this picture shatters amid sin, shame, and blame, fracturing relations along all three dimensions: human to God (vv. 8,10,23,24); human to human (vv. 12,16); and human to created world (vv. 15,19). The fratricide of chapter 4 appears as a literary exclamation mark. In essence, chapter 4 presents a picture completely antithetical to the ideal of the garden: Cain kills Abel (v. 8), talks back to God, “Am I my brother’s keeper?” (v.9) and is cursed to work a ground that will no longer yield its crops to him (v.12).

From this spread of sin and alienation between individuals (Gen 4) and peoples from God (Gen 6ff; Gen 11), to the seeming destruction of the family when Joseph’s brothers abandon him into slavery and deny their crime (Gen 37), the book of Genesis explores fractured relationships, and efforts to mend them (Gen 33; Gen 45). The account of Jacob and Esau (Gen 25 ff.), their animosity and their restored relationship, are often presented as a positive example of a successful reconciliation. Yet, while the meeting in Gen 33 transpires peaceably, the two parties are depicted as going separate ways following the encounter. Thus, the text portrays the larger family as continuing in a fractured state. Notably, in the second text that also explores brotherly reconciliation (Gen 45 ff), Joseph attributes the events and the agreeable outcome to God (Gen 50:20). This text then most closely anticipates Paul’s writings, centuries later, as it attributes restoration to God.

Reading the stories in Genesis through the lens of reconciliation highlights a human propensity to make a mess of things. Yet, despite humanity’s repeated undoing, God’s mercy and saving activity is demonstrated in the birth, death, and resurrection of our

“From this spread
of sin and
alienation between
individuals and
peoples from God,
to the seeming
destruction of the
family when
Joseph’s brothers
abandon him into
slavery...the book
of Genesis
explores fractured
relationships and
efforts to mend
them.”

Lord and Savior Jesus Christ: Restoring us into right relationship with Him, with our neighbors, and with our environment.

May God’s gift of restoration and reconciliation be made manifest in our lives this Easter season.

Questions, comments, topics for future columns?
Email me at: kirsten_gardner@fuller.edu ■

A Personal Story of Reconciliation Continued...

Through each of these texts, I began to get a taste of what reconciliation with the Lord and with others would/could look like. I received the bread and wine. I left a good deal of pain at the altar and departed with unimaginable hope in my heart. I continued to see the Lord in new ways and tangibly began to feel his forgiveness and grace.

Reconciliation with Others

At that point, it was time for me to begin the hard work of reconciliation with so many people I had hurt. I asked the new Rector of the church whether he would allow me to come speak to the church as a group. A very firm, "No," was his response, but I did have his permission to talk to people individually.

Months were spent taking individuals to lunch 2-3 times a week, as much intensity as I could handle. During that time, I confessed my sin, asked for and received their forgiveness. At the end of each lunch, I would ask who else I still needed to talk to. It was a long season of this intense pattern, one person at a time.

But the time came, when that work was done! There was no one else I needed to talk to. I was free! To the best of my ability, I had done what was asked of me, and found the Lord faithful to restore me to himself and to others.

And, the Lord's faithfulness continues! He chooses to use me in the lives of others, by his power and for his glory. I am grateful. ■

Vessels of Honor Continued

Cost/Payment: The cost of the program is \$2100 per year. There is a \$50 application fee, which will be applied toward the total cost for applicants who are accepted to the program. A payment plan schedule is being developed and will be released when applications are available.

Applications will be accepted until May 30th, allowing us to interview applicants and notify those accepted by June 15th.

The ideal candidate for this pilot cohort is someone who:

1. Has demonstrated a clear commitment to Jesus Christ and a lively faith.
2. Already has some sort of demonstrable Scripture/prayer practice.
3. Already has some experience in mentoring/discipling others.
4. Is established/participating regularly in a worshipping community.

Questions? Please contact Cn. Joanne Martin, Canon for Prayer & Worship, 412-281-6131 ext 150 or martin@pitanglican.org ■

TRINITY

The official publication of the Anglican Diocese of Pittsburgh by The Rt. Rev. James L. Hobby, Jr., Bishop of the Anglican Diocese of Pittsburgh.

Editor

Kristen Parise

Copy Editor

The Rev. Bill Starke

Photography

Kevin Patterson, Living Word Photography

Columnists

The Rev. Kirsten Gardner

Bishop Jim Hobby

The Rev. Cn. Shari Hobby

Contributors

Christine Jones

The Rev. Cn. Joanne Martin

Contact and Submission Information

Communications Director

Kristen Parise

(412) 281-6131

communications@pitanglican.org

www.pitanglican.org

Submissions may be considered throughout the year. Submissions must arrive via email in MS Word or compatible text format. Photos should be at 300 dpi and include photo credit when necessary.

Epiphany Nashville Continued

Another lesson I'm learning as I interact with this congregation is perseverance. They have a way of hoping through anything that is powerful to observe. They are basically unassailable. Through all the mistreatments and injustices, there they are 150 years later, still hoping and



The Anglican Diocese of Pittsburgh
907 Middle Street
Pittsburgh, PA 15212
(412) 281-6131
www.pitanglican.org

