

The Red Door

St. Mary's Episcopal Church

November 2023

RAMBLINGS FROM THE RECTOR



Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?"

They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." (Matthew 22:17-21)

What is the truth of the separation of church and state here in the United States? Did it ever really exist? How does it work? And what does it mean for us today in the Church?

Constitutionally, it is a protection for religious groups from government interference. It guarantees that there will never be an official religion nationally (it does not guarantee this at the state level). It has never protected the US government from the influence of religious organizations.

On other legal fronts (laws – not the constitution), non-profit organizations (churches included) cannot directly endorse political parties or candidates. They can directly speak to and endorse political issues. We see this quite clearly with the Evangelical movement in the US pouring money and time into issues such as school choice (vouchers), banning books, and abortion. Because these are not specifically party or candidate issues (though they are often deciding issues between parties), this action is legal. I would argue that while it is legal, it is not in the spirit of Jefferson's ideal of a division between church and state.

And now for the theological. Jesus, in the above reading, is neatly avoiding the trap set for him. His detractors wanted him to reject the authority of the emperor (who considered himself to be a god). If he did this, he would be breaking the emperor's law. He responds by making a distinction between the government (the emperor) and God without bringing religion into it (the money comes from the emperor and therefore belongs to the emperor). This is often used as a text to claim that Jesus was not political. It really isn't. I see it more as Jesus telling the people to pick your battles. If you choose to oppose the emperor by not paying taxes, you will lose. Almost everything Jesus did was political. He was executed as a threat to the empire (insurrectionist). Jesus stood against the empire (and the religious authorities) specifically in areas where he believed that they were not fulfilling their obligations. He objected to their treatment of the poor, the sick, widows, outcasts, sinners, foreigners, ... essentially anyone who did not hold economic, religious, or political power.

(continued page 2)

PARISH READING

EXTRACTED FROM THE CLUTTER OF THE RECTOR'S DESK

Separation of Church and State

Jefferson and the Bill of Rights

In English, the exact term is an offshoot of the phrase, "wall of separation between church and state", as written in Thomas Jefferson's letter to the [Danbury Baptist Association](#) in 1802. In that letter, referencing the [First Amendment to the United States Constitution](#), Jefferson writes:

"Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State."

Jefferson was describing to the Baptists that the [United States Bill of Rights](#) prevents the establishment of a national church, and in so doing they did not have to fear government interference in their right to expressions of religious conscience. The Bill of Rights, adopted in 1791 as ten amendments to the [Constitution of the United States](#), was one of the earliest political expressions of religious freedom. Others were the [Virginia Statute for Religious Freedom](#), also authored by Jefferson and adopted by Virginia in 1786; and the French [Declaration of the Rights of the Man and of the Citizen of 1789](#).

The metaphor "a wall of separation between Church and State" used by Jefferson in the above quoted letter became a part of the First Amendment jurisprudence of the U.S. Supreme Court. It was first used by Chief Justice Morrison Waite in [Reynolds v. United States](#) (1878). American historian [George Bancroft](#) was consulted by Waite in the *Reynolds* case regarding the views on establishment by the framers of the U.S. constitution. Bancroft advised Waite to consult Jefferson. Waite then discovered the above quoted letter in a library after skimming through the index to Jefferson's collected works according to historian Don Drakeman.

United States

Main articles: [Accommodationism](#) and [Separation of church and state in the United States](#)

The [First Amendment](#), which was ratified in 1791, states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." However, the phrase "separation of church and state" itself does not appear in the [United States Constitution](#). The states themselves were free to establish an official religion, and twelve out of the thirteen had official religions. The [First Great Awakening](#) (c. 1730–1755) had increased religious in the Thirteen Colonies, and this combined with the [American Revolution](#) prompted the five southernmost states to disestablish the Church of England between 1776 and 1790. The [Second Great Awakening](#) (starting c. 1790) further increased religious diversity and prompted another round of disestablishments including New Hampshire (1817), Connecticut (1818), and Massachusetts (1833).

The phrase of Jefferson (see above) was quoted by the [United States Supreme Court](#) first in 1878, and then in a series of cases starting in 1947. The Supreme Court did not consider the question of how this applied to the states diversity until 1947; when they did, in [Everson v. Board of](#)

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VESTRY

John Joy, Sr Warden
 Charles Everhart, Jr Warden
 Richard Davis
 Andrea Harner
 Judy Sauer
 Matt Sauer
 Barb Zumwalde
 1 opening
 Newsletter editor—John Glaze

Ramblings (continued)

In that vein, I will always encourage you to be politically involved. This starts with voting but it does not end there. I will occasionally bring up an issue that I believe is spoken to by the Gospel. I will sometimes tell you where I stand on that issue (if you ask me outside of church, I am more likely to do this). I will never tell you where you should stand, how you should vote, what you should say in a letter to your congressman I will only push you to act.

I believe that as Christians, we are called to speak up – to hold strong positions that are in line with the life and words of Jesus Christ.

Be political! Jesus was!

Rev Warren Huestis

PARISH READING

Education, the court incorporated the establishment clause, determining that it applied to the states and that a law enabling reimbursement for busing to all schools (including parochial schools) was constitutional.

Prior to its incorporation, unsuccessful attempts were made to amend the constitution to explicitly apply the establishment clause to states in the 1870s and 1890s.

The concept was argued to be implicit in the flight of Roger Williams from religious oppression in the Massachusetts Bay Colony to found the Colony of Rhode Island and Providence Plantations on the principle of state neutrality in matters of faith.

Williams was motivated by historical abuse of governmental power and believed that government must remove itself from anything that touched upon human beings' relationship with God, advocating a "hedge or wall of Separation between the Garden of the Church and the Wilderness of the world" in order to keep religion pure.

Through his work Rhode Island's charter was confirmed by King Charles II of England, which explicitly stated that no one was to be "molested, punished, disquieted, or called in question, for any differences in opinion, in matters of religion".

Williams is credited with helping to shape the church and state debate in England and influencing such men as John Milton and particularly John Locke, whose work was studied closely by Thomas Jefferson, James Madison, and other framers of the U.S. Constitution. Williams theologically derived his views mainly from Scripture and his motive is seen as religious, but Jefferson's advocacy of religious liberty is seen as political and social. Though no states currently have an established religion, almost all of the state constitutions invoke God and some originally required officeholders to believe in the Holy Trinity.

Extracted from: https://en.wikipedia.org/wiki/Separation_of_church_and_state#Jefferson_and_the_Bill_of_Rights

SENIOR WARDEN REPORT

On behalf of St. Mary's, I am pleased to report another month of solid progress from the various contractors working at our church. Matching shingles have been obtained and some missing ones on the new and old building roofs are scheduled to be completed with a weekin or so. This should stop a leak we have noticed in the second story ceiling of the new building. The electrician has just about completed the under floor wiring and conduit, as well as the installation of at least half a dozen new service distribution panels to replace outdated and "not to code" wiring. The disconnects to enable the fire department are installed and operational outside the old building; these were necessary for the fire department to shut off power to the building. Before this was done, there was no disconnect and the fire department would have had to wait on the power company to shut off power at the transformer, thereby making likely a long and costly delay in fighting a fire. New gas lines and regulators are being installed this coming week under the floor, and installation of the new furnaces and condenser units is scheduled shortly. The flooring and joist contractor met with us this week and he can begin installation of the sub flooring as soon as the work under the floor is complete.

I also wanted to thank all of you who have contributed to the Samaritan Outreach box in Lacy Hall. A couple of weeks ago it was empty and now has been refilled. Some of the details about our relationship with S.O.S escaped me over the years, so I thought I would share the following information about this program, and why it is important to the community and why we continue to support it. The following is from their website:

>>>Samaritan Outreach Services (S.O.S.) operates as a charity food pantry funded by grants, and private donations. It is run by three friendly and caring employees and over 60 dedicated volunteers.

>>>The mission of Samaritan Outreach Services is to offer food assistance to area families, provide education and resources, and assist in locating emergency assistance for those in need in Highland County. Our services are provided to all individuals and families, of whatever race, creed, or condition, moving them toward independence and empowering their self-determination toward a higher quality of life on a physical, spiritual, and emotional level.

>>>Eligibility for services falls within the guidelines of federal income levels. Currently we serve over 3600 individuals on a monthly basis.

Samaritan Outreach Services was formed in 1989 by Jean Carson and her husband Rev. John Carson, rector of St. Mary's Episcopal Church in Hillsboro. They, along with Michael Maloney, organized religious and community leaders to discuss how best to meet human needs in face of scarce social services in Highland County. They worked with both the Episcopal Appalachian Ministries and the Catholic Social Services in Cincinnati to create Samaritan Outreach Services. Today, Samaritan Outreach Services is a stand alone, non-profit organization serving the greater Highland County area.

John Joy
 Senior Warden

Southern Ohio Bishop-Elect's Church Roots Go Deep



Kristin Uffelman White | Screen shot from candidate video

Kristin Uffelman, a future priest, felt her first call to the pulpit at the age of 3.

“My first memory is of being in midnight Mass, with my grandparents and parents at St. John’s Church, in Milwaukie, Oregon,” said the woman now known as the Rev. Kristin Uffelman White. “My grandmother loved to tell the story. And I have pieces of images of it. Somewhere in that liturgy, I got out of the pew and went up to the pulpit while the rector was preaching his mid-

night Mass sermon. And, and he picked me up and held me for the rest of his time preaching, and then set me back down at the end of the sermon and I went back to the pew.”

This was before everybody had a camera on their cell phone. “There’s no picture of it, unfortunately,” she said. “But I have images of that time, I have images of him and of the candles and the service, and of getting back to my pew.”

Over the next few decades, she developed memories at many other Episcopal churches in at least five states. After nine years in parish ministry in Illinois, she has served since 2018 as canon to the ordinary for congregational development and leadership in the Diocese of Indianapolis.

On September 30, she was elected to be the 10th Bishop of Southern Ohio. Assuming she receives the necessary consents from a majority of diocesan bishops and standing committees, she will be consecrated in Columbus on February 17, 2024.

White and her two younger sisters were all born in Anchorage, Alaska, where her parents lived for nine years during the Alaska Pipeline migration of the 1970s. (The memorable midnight Mass occurred on a Christmas trip home to Milwaukie, a suburb of Portland.) The family moved back to Oregon and eventually settled in Prineville, a town of about 10,000 on the edge of the vast East Oregon desert.

St. Andrew’s, Prineville, Oregon | Google Maps

She grew up in St. Andrew’s Episcopal Church of Prineville, where her dad has served as the priest since 1996. It’s a tiny church — pre-pandemic average Sunday attendance of about 20 — but with a long-time loyal membership. When White’s father stood up at announcements earlier this year to say his daughter had been nominated to run for Bishop of Southern Ohio, Mrs. Van Voorhees stood up to say she had been White’s sixth-grade teacher. “And Mrs. Berger stood up and said, she sang in my girls choir in middle school,” White said.

White’s father, Stephen Uffelman, had been ordained at St. Andrew’s, and her parents had both served there as wardens. When Bishop Rustin Kimsey had church visitations in the area, he would stay with them overnight to take the pressure off from the two-hour trip to The Dalles. White remembered the bishop sharing with her about his experience at the Lambeth Conference of 1988, when she was 16 or 17. “That’s the first kind of clear sense that I had a call to the priesthood,” she said.

White paused in her Zoom conversation with TLC to check her text messages, then confirmed that she had gotten permission from

Bishop of Eastern Oregon Patrick Bell to preach on October 15, her birthday, at St. Andrew’s. She was visibly moved by the prospect. Despite the momentum toward ordained ministry throughout her childhood, White first spent nine years teaching high school writing. “And I have experienced that as very preparatory for my work in ministry, in a multitude of ways, both in order to organize thoughts and be clear about the purpose before us,” she said. She started a program where upper-class students would mentor new freshmen throughout the school year — sort of like formation for high school. The experience taught her how to “help lower the threshold to welcome folks in, and help them be incorporated into the life of the body,” she said.

When asked why she didn’t go straight into ministry, she said simply, “I wasn’t ready.” Fresh out of high school, she discovered a bit of a rebellious streak when she started studying toward an associate’s degree at Cottey College in Nevada, Missouri. “My great rebellion was going to be sleeping in on Sunday mornings. And I made it three weeks. And I felt like the liturgy was oxygen,” she said. “So the church has just always always been my home.”

She and her husband John White met at Western Oregon University, where she obtained a bachelor’s degree. She began to feel called to ministry again after the birth of their daughter, Katherine Grace, who was extremely premature — about 27 weeks. Bishop Kimsey visited her in the neonatal intensive care unit. She developed a close circle of friends at St. Timothy’s in Salem. One day while attending an ordination, “I couldn’t not see it. I had a profound experience of God’s presence and call to ordained ministry. And I didn’t know how it would work,” she said.

The way it worked was, John left a “wonderful job” as local construction coordinator at Habitat for Humanity in August 2006. They sold their house, and “packed up our our 8-year-old and our dog and moved across the country” to what was then Seabury-Western Theological Seminary in Evanston, Illinois, a northern suburb of Chicago. (John White now works as an electrician, a role that likely will be transportable when the couple moves again, to Cincinnati.)

Kristin White was the student representative to Seabury’s board in February 2008 when the board “declared financial exigency and voted to release all professors from tenure,” she said. She was able to finish her master of divinity degree on campus, but “it was a time of significant institutional change.” Some vestige of Seabury lives on today as part of Bexley Seabury, a “seminary beyond walls” that offers online degrees from the second floor of Chicago Theological Seminary in Chicago.

White has been a strong proponent of the Seattle-based Congress for Congregational Development since she took her first course in 2016. CCD provides a “vocabulary of faith and [provides] leaders both lay and ordained with very practical ways of building the body of Christ.”

“And I’m excited about that in the context of southern Ohio,” she added, citing “the history that they told in their profile about Bishop Henry Wise Hobson, after the floods in 1937, using the proceeds from the sale of St. Paul’s Cathedral to buy an Airstream trailer and travel around the river country and minister to people whose lives have been devastated in the floods.” She said it was a story of “a bishop who was with them at a time and in a way that they so needed.”

White was elected on the third ballot. The other candidates were: The Rev. Canon Whitney Rice, canon for evangelism and discipleship development, Diocese of Missouri, The Rev. Dr. José Rodríguez, rector and vicar of the Episcopal Churches of Christ the King and Jesús de Nazaret, Orlando, Florida, The Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation care, The Rev. Dr. Elaine Ellis Thomas, rector of All Saints, Hoboken, New Jersey.

The Diocese of Southern Ohio was established in 1875 in Cincinnati, which was and is home to a candle and soap maker called Procter & Gamble. The diocese shares the state with the Cleveland-based Diocese of Ohio.

Southern Ohio is a midsize diocese that is remarkably affluent, thanks to Jane Procter, wife of the co-founder’s grandson, who bequeathed 30,000 shares of P&G stock in 1953. The William Cooper Procter Memorial Fund today is worth about \$68 million, and provides more of the diocese’s budget than the assessments on 71 congregations.

This article written by Kirk Petersen was reprinted with kind permission of Rev. Mark Michael, Editor-in-Chief of “The Living Church.” It will appear in the 26 Nov 2023 issue of “The Living Church.”

November
Happy Birthday!

11-Nov Ty Harner
15-Nov Shirley Gilliam

The Red Door

St. Mary's Episcopal Church
234 N. High St.
Hillsboro, OH 45133
937-393-2043

SERVICE TIME
Sunday - 9 am



What's going on?

Electrical work has been going on at St. Mary's. In case you've not noticed, here are some photos from around the building, beginning with the outside, moving to the basement and then the sanctuary.

