

The Voice of **St. Margaret's**

The Official Newsletter of St. Margaret's Episcopal Church

April-May-Jun 2022

Mission Statement

The Mission of St. Margaret's Episcopal Church is
To worship, to serve, and to form the spiritual growth
Of individuals according to the teachings of Jesus Christ.



The Rector's Desk *God's Grace and Mercy*

Grace and mercy are like two sides of the same coin. While one can stand without the other, they look and sound better together. Even though both terms represent the attributes of love, and people use them interchangeably, they differ in meaning. So, what are grace and mercy, and how are they different from each other? God's mercy and God's grace are not the same things, though the differences are subtle, and they are often mentioned together. In many ways they overlap; usually when God pours out his mercy, he pours out his grace as well.

Grace and Mercy Are Both Manifestations of God's Love and Compassion. Neither are deserved. God has compassion on sinners who deserve his wrath. And he is gracious as well to those who don't love him and never thank him. But God pours out his mercy and grace especially on those he saves through Jesus. The Psalmist says, "The Lord is gracious and merciful, slow to anger and abounding in steadfast love." ([Psalm 145:8](#)) Given what we deserve, every day we live is an act of God's mercy. If God gave us all what we deserve, we would all be, right now, condemned for eternity. In Psalm 51:1-2, David cries out, "Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out transgressions. Wash away all my iniquity and cleanse me from my sin." Pleading for God's mercy is asking Him to show kindness and withhold the judgment we deserve.



Service Schedule

Sundays
8:am
Holy Eucharist Rite I
(No Music)
On Hold for Now

9:30am
Holy Eucharist Rite II
(With Music)
On Hold

11:00am
Sunday School
On Hold

Wednesday 6:30pm
Bible Study
Via Zoom

CONT'

God's grace is His unmerited favor. Grace means that God showered favor and blessing on those who did not in any way deserve or earn it. They deserved His judgment and wrath. But He showed them favor. Do our good works make God's grace beautiful? The answer to that question depends on why we do good works. It is right to do good works, but good works should only come from our response to Christ's good works on our behalf. In other words, we must learn what is right, but we must also know why we should do right. *First, Grace is Available to all "bringing salvation to all people"*

Mercy powers compassion-it gives gleams of light in a dark world- it's empathy, forgiveness, and kindness. Mercy chooses not to be disgruntled and gently sees hurting hearts behind hurtful words. Mercy is an expression and extension of God's steadfast love for us. The dictionary defines grace as polite goodwill. Meaning, we cannot deserve it, and we cannot ask for it- we receive it freely. Mercy is kindness and compassion; we can show it to people to relieve their pain or suffering.

Picture this: an armed thief breaks into your home, and a fight ensues between you and them. You overpower the thug and take the weapon from his hands. You order him to sit down as you try to understand why he chose the wrong path in life.

You learn that he's going through a rough patch which led him to the robbery, but he had no intention of hurting anyone. Instead of calling the police on him, you let him go scot-free. That is mercy. You then give him a hot meal, some money, and help him get a job. That is grace. See, you could have punished the thug for his mistakes because he rightfully deserved, but you show him mercy and grace.

Mercy and grace are an absolute necessity in a world where we are quick to judge and punish mistakes and reserve goodwill for the worthy only. As Christians, we can classify grace into two categories: saving grace and common grace. The latter is universal. The common grace is God's grace to all people, whether they believe in him or not. Good examples of common grace are the life we live, His creation's beauty, and the numerous resources He provides for us. God does not restrict His grace to certain people, or certain groups of people. Anyone who is proud that God has graciously forgiven them does not understand God's grace.

God has never chosen to show grace to someone based on something good He saw in them. The apostle Paul makes this very clear in Titus 3:5:

"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy." Paul also said, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians 2:8--9) Since grace is available to everyone, how can we know if we possess God's grace? Paul is now going to give us four tests so we can see if we really have God's grace.

Grace Motivates us to live right. Gratefulness for God's grace makes a person willing to "... deny oneself and take up one's cross daily and follow Jesus" (Luke 9:23,). Here Paul is saying that God's grace teaches us or disciplines us to live right. There is a negative side and a positive side we should be able to see in our lives.

Grace turns us away from sin "ungodliness...worldly desires"

An ungodly person is someone who lives his life as if he doesn't need God. This would include someone who is outwardly a very nice person but sees no need for God in their everyday life. *Worldly desires* is the same thing that John was talking about in 1 John 2:16: "For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. "We are either looking for pleasure in this world, or we are looking for the pleasure we find in being close to God.

Grace moves us to embrace holiness "sensibly, righteously and godly"

Being good is not just defined by what we don't do, it also includes what we do. Living sensibly means to have self-control; *righteously* refers to how we relate to others; and *Godly* means living a "God-ward" life. This should remind us of the fruit of the Spirit in Galatians 5:22--24: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

Grace Draws us to long for Christ "looking for...Christ Jesus"

If you are really looking forward to Jesus coming back to earth, then you will be concerned about the way you live. "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure. " (1 John 3:2--3)

If you are expecting a close friend to show up at your front door at any minute you will keep your living room clean. From time to time do you find yourself just longing to see Jesus. Despite your personal struggles, just be grateful for God's Grace, and remember, *It's by God's grace, All things through Christ Jesus.*

We deserve nothing good from God. God does not owe us any good thing. What good we experience is a result of the grace of God (Ephesians 2:5). *Grace* is simply defined as “unmerited favor.” God favors us—He shows us approval and kindness—in blessing us with good things that we do not deserve and could never earn. Common grace refers to the blessings that God bestows on all of mankind regardless of their spiritual standing before Him, while saving grace is that special blessing whereby God sovereignly bestows unmerited divine assistance upon His elect for their regeneration and sanctification.

Mercy and grace are evident in the salvation that is available through Jesus Christ. We deserved judgment, but in Christ we receive mercy from God and are delivered from judgment. In Christ we receive eternal salvation, forgiveness of sins, and abundant life (John 10:10)—all gifts of grace. Our response to the mercy and grace of God should be to fall on our knees in worship and thanksgiving. Hebrews 4:16 declares, “Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”

It's a divine opportunity to witness the power of God's mercy, forgiveness, and His amazing grace.

We see God's grace and mercy portrayed in the life of the Apostle Paul. Before becoming an apostle of Jesus, he was known as Saul, a cold-blooded crusader who would stop at nothing to stop Christianity's growth. He would imprison the Christians, destroy their churches, and even supervise their murders. He was so devoted to the Jewish faith that he just wanted to eradicate all Christians.

But, on his way to Damascus, Jesus revealed himself to Saul and transformed his life forever. He became Apostle Paul, one of the most prominent soldiers for Christ. He dedicated his life to spreading the message of God's salvation to the entire world. God did not only forgive a ruthless, blood-thirsty man but used him extensively to fulfill His purpose for all humankind.

God choosing to trust Paul regardless of his crimes is a perfect example of God's love, grace, and mercy for us. Another man in the Bible who enjoyed God's grace and mercy is Moses. When he was still living in Egypt, he killed a local taskmaster and buried him in the sand. Out of fear of getting caught and facing the consequences of his sins, Moses fled from Egypt and began a new life. Despite the murder, God used him to lead Israelites from Egypt into the promised land.

In Matthew 26: 34, Jesus predicted that Peter would deny him. But Peter objected. His response was,

“Even if I have to die with you, I will never deny you. “

But when the time came, he denied him three times. It was a big test for Peter. Even though the apostle steadfastly rooted his loyalty in Christ, he failed Him.

But, that was not the end for Peter. Jesus restored Peter in John 21: 15 – 17. Although he had denied Jesus, God reaffirmed his faith and forgave him. Peter repented and continued to spread the good news until his painful death. In the book of Genesis 12:10, we see how Abraham's sense of self-preservation and fear made him lie to the Egyptians that Sarah was his blood sister. Sarah, on the other hand, laughed when God promised her that she would bring forth a son in her old age. Despite their shortcomings, God stayed faithful to His promise.

Rev. DR. Benjamin E.K. Speare Hardy II



St. Margaret's Episcopal Church

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Who's Who...

Regular Contributors to the Voice

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Mitchell Lucas, Junior Warden
Staff
Joyce Stone, Church Treasurer

Deadline: 18th of Month

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Steven George



April

- 1 Brenda Cochran
- 14 Patricia Simpson
- 16 Sharon King-Roberts
- 18 Anita Smith
- 22 Barbara Bass
- 29 Mary Belle
- 29 Arlana Daniel Smith

May

- 3 Nancy Butler
- 3 Jillian Grant
- 4 Ruth Tillman
- 5 Dolores Walker
- 6 Juanita Grubbs
- 9 Rev. Jeanie Manning
- 11 Pamela Scott
- 22 Angelita Jones
- 30 Agnes George
- 31 Fr. Ben Speare-Hardy

June

- 7 Frances McGee Cromartie
- 9 Willa Smith
- 13 Elizabeth Clark
- 15 Patrice King Roberts
- 17 Harry Wise
- 23 Lynne' King Roberts
- 23 Anne Burns
- 25 Beatrice Ramsey
- 30 Bob Bass
- 17 Harry Wise
- 23 Lynne' King Roberts
- 23 Anne Lucas Burns
- 25 Beatrice Ramsey
- 30 Robert Bass

The Brotherhood Fish Fry and ECW Bake Sale is held on the 1st Friday of the month April, May, June, 11:00am - 6:00pm see you there.

ECW meetings are held on the second Sunday of every month after the 9:30am service, all women of the church are invited to attend, yearly dues is \$10.00 due now.

We are making plans and looking forward to celebrating Women's Weekend on Saturday May 21, 2022 with a luncheon, games and prizes, and fellowship. Sunday May 22, 2022 is celebrated with the Holy Eucharist. Rev Deborah Howard will be our guest speaker and Rev. Abby Flemister will be our Celebrant. The cost of the luncheon is \$25.00, see Maeda Thompson for tickets.

Anniversaries

May

- 13 Robert and Barbara Bass
- 21 Michael and Maeda Thompson
- 25 Lawrence and Willa Smith

In Memory of our Loved Ones



Elaine Black Strickland
April 29, 1927 - March 19, 2022

Kenneth "Khalid" Moss
Born 1946 - February 18, 2022

Edward W. Beatty
May 18, 1944 - March 29, 2022

Making the Best of Everything

April, May, June-2022

Most of us would agree that the years 2021 and 2022 have been years that we would never have imagined. Not just how we usually live our lives, but the necessity of us almost completely changing our lives. It has been so essential that we depend on our faith and keeping prayer in our lives.

There are hundreds and thousands of people who have found how difficult it is, to handle the many changes and the number of losses that have occurred, but again depending on our love, faith and prayer are the ways that we will keep the positive changes around us.

How we cope with the changes in our lives can play a significant role in our overall mental wellbeing. You can begin by thinking about how we really feel with our lives. If we find ourselves struggling with the changes we have had to make, we might find ourselves feeling negative or regretful about how something turned out.

There is one thing that we should not do and that is to avoid stress, although avoiding it can sometimes reduce the stress, but research has shown that it can actually increase the stress and anxiety.

Remember that we can make positives into our own economy everyday by reading and listening to powerful, positive life changing content and by associating with encouraging and hope-building people.

New Uses for Old Things

- 1) Do you have a lot of rubber bands around the house? Are you planning to dye eggs? Well put a few rubber bands around the boiled eggs, then dip them in the dye. When the eggs dry, you will have a nice decoration on the eggs.**
- 2) Rocks as bookends. Use large smooth rocks to keep books in line on a shelf and you'll add an earthy look to your reading collection.**
- 3) Tissue box as a plastic bag dispenser. Stash sacks in an empty tissue box for easy access. Those plastic bag that the newspaper comes in are good for lots of uses.**

Wine racks as magazine storage. Roll up your pile of magazines to be read later and slip them in the slots.

- 4) Dryer sheets for pan cleaner. If elbow grease isn't enough to get rid of that baked-on lasagna or any other food, place a fresh dryer sheet in the bottom of the pan, with warm water and soak it overnight. You will wake up with a much easier clean- up.**

Religious Thoughts

Anyway

**People are unreasonable, Illogical and Self-centered
Love them anyway**

**If you do good, people
will accuse you of selfish ulterior motives
Do good anyway**

**Honesty and frankness make you vulnerable
Be honest and frank anyway**

**The good you do today will be forgotten tomorrow.
Do good anyway**

**The biggest people with the biggest ideas can be shot down by
the smallest people with the smallest minds
Think big anyway**

**People favor underdogs but follow only top dogs
Fight for some underdogs anyway**

**What you spend years building may be destroyed overnight
Build anyway**

**Give the world the best you have and
you'll get kicked in the teeth
Give the world the best you've got anyway**

Submitted By: Ms. Brenda Cochran

This month, Say Hello to some very special people.



These two can be found regularly at St. Margaret's doing whatever is necessary to keep our church going. From planting flowers to pulling weeds, to running the vacuum, to mopping the floor, to cleaning the bathrooms, they are ready, willing and able to help out, often at their own expense.

They decorate our church for any season, but especially Christmas, with beautiful poinsettias, to Easter, with seasonal Easter Lillie's. They water and care for the indoor plants as well. Making sure they're watered and removing the dead leaves.

She makes sure we always have what is needed to dress our alter with the proper colors for each church service, and that we have the elements needed for communion. She is indispensable at funerals, and special events, such as carrying the cross at the Stations of the cross ritual, and making sure the incense and holy water are just where they need to be. He makes sure The sanctuary is swept, and that the bags we use for communion waste are removed and replaced for each service. He helps set up tables in the Parrish Hall, cleans, cooks and serves at the monthly fish fry, and never grumbles or complains.

Together, they help keep our curb appeal clean, cut, and decorated with seasonal flowers. They take out the Christmas decorations, decorate the church, and then disassembles and repacks the decorations for the next year.

They have both served on the vestry, she as Senior Warden, he as a member.

They are devoted to St. Margaret's, and can always be trusted to follow through on whatever needs doing.

Of course, by this description, there is no need for introduction, So the next time you see this hardworking duo, she doing whatever needs to be done to make St. Margaret's functional and beautiful, and he, right by her side doing his part to assure that all is well...

SAY HELLO TO JEFF AND PHYLLIS BRUNSON!

Submitted By: Ms. Judy Wilson

Presiding Bishop Michael Curry's Easter Message



Bishop Michael Curry

“Easter is the celebration of the victory of God,” Episcopal Church Presiding Bishop and Primate Michael B. Curry said in his Easter 2022 message. “The earth, like an egg, has been cracked open, and Jesus has been raised alive and new, and love is victorious.”

The festive day of Easter is Sunday, April 17.

The following is the text of the Presiding Bishop's Easter 2022 Message:

In Matthew's gospel, the resurrection of Jesus is introduced this way: “After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake, for an angel of the Lord had descended from heaven, came and rolled back the stone before the tomb until it was open.”

A number of years ago, when I was serving as the bishop of North Carolina, one of our clergy, the Rev. James Melnyk, offered a workshop on the Saturday before Palm Sunday on how to design, and color, and make Easter eggs.

I attended the workshop with a number of other people from around the Raleigh area and did my best to make an Easter egg. But Jim was a master at doing so. You see, Jim's family hailed from Ukraine, and he had been making those Easter eggs from childhood, and spoke of his grandmother and the family tradition that hailed from Ukraine, the

making of those Easter eggs. I knew the significance of the Easter egg and Easter. I knew the stories and the truth and the teachings about the coming of new life into the world, and the connection of life emerging from an egg, and Jesus rising from the dead, bringing new life and hope into our world.

But it became clear to me, in the last month or so, in this time when the people of the Ukraine are struggling for their freedom, struggling to be what God intends for all people to be, free people, that, that egg, which is deeply embedded in the life and the consciousness of the people of Ukraine, that those Easter eggs are not just mere symbols, but reminders of the reality of the resurrection of Jesus. Think back. On Palm Sunday, Jesus entered Jerusalem, as we know, riding on a donkey. That was a deliberate act on his part.

He entered Jerusalem at about same time that Pontius Pilate, the governor of Rome, would've been entering the city from the other side, from the other gate. Pilate would've been riding a war horse, accompanied by a cavalry and infantry. He would've been riding in the streets of Jerusalem at this, the dawn of the Passover, which was a celebration of Jewish freedom. Harking back to the days of Moses and the Exodus, Pilate knew that the people would remember that God decreed freedom for all people, and that the Roman empire, which held Judea as a colony, would need to put down, by brute force, any attempt to strike a blow for their freedom.

So, Pilate entered Jerusalem on a war horse, and Jesus entered Jerusalem on a donkey. The way of humility, the way of the love that we know from the God who is love, the way of truth, the way of compassion, the way of justice, the way of God, the way of love. That way faced the way of the world, brute force, totalitarian power, injustice, bigotry, violence, embodied in Pontius Pilate, governor of Rome. And the rest of the week was a conflict between the way of the empire and the way of the kingdom or the reign of God's love.

On Friday, the empire struck. Jesus was executed on the orders of the governor of Rome. He was killed, and hope seemed to die with him. His followers fled, save those few women who stood by the cross, and save old Joseph of Arimathea and Nicodemus, who provided a tomb for the body of Jesus. The Scripture says they placed his body in the tomb and rolled the stone in front of the tomb. And there he lay dead, lifeless. There their

hopes dashed on the altars of reality, their truth was crushed to earth. Their love itself seemed to die.

Then early Sunday morning, Mary Magdalene, and at least one other, and maybe a few other women, went to the tomb to anoint his body, to do the rites of burial that were customary. But when they got there, they realized that there had been an earthquake, that the earth, if you will, had been cracked open, and that the tomb was empty. The tomb was open and empty. The earth had been cracked open, and they would soon discover that Jesus had been raised from the dead. The earth cracking open, the tomb opening like an egg cracked open, and new life emerging from it.

That is the victory of life. That is the victory of love. That is the victory of God. The resurrection of Jesus is the victory that we can believe in and live by.

Many years before South Africa ever saw its new day of freedom, I heard Desmond Tutu in Columbus, Ohio. This was in the mid-1980s. This was while Nelson Mandela was still in prison, while there was no hope of deliverance. I heard him say in his speech that I believe that one day my beloved South Africa will be free for all of her children, Black, white, colored, Asian, Indian, all of her children.

I believe it, because I believe that God has a dream for South Africa, and nothing can stop God's dream. And I believe that because I believe that God raised Jesus from the dead, and nothing can stop God. Easter is the celebration of the victory of God. The earth, like an egg, has been cracked open, and Jesus has been raised alive and new, and love is victorious.

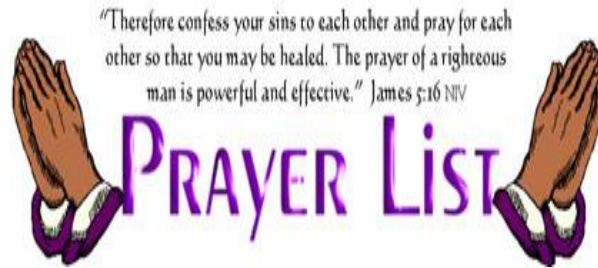
In the year 2020, in that first Easter during the pandemic, when our church buildings were closed, we broadcast an Easter service from the National Cathedral, and members of our communication team organized for, what may have been the first time in our church's history, organized an online choir.

And they sang an ancient Easter hymn. And they will sing it for you now. It sings of this victory, this victory of love of God. The strife is o'er, the battle done. The victory of life is won. The sound of triumph has begun. Alleluia, alleluia. The victory is won. Our task is to live in that victory, to live out that love until the prayer that Jesus taught us, thy kingdom come, thy will be done on earth as it is in heaven. And so this Easter, behold, the Ukrainian Easter egg, for the victory of love and life is one.



WEARING A FACE MASK
is an ACT OF LOVE

TEAFLY 2020



Bernadette Wills, 4821 Old Hickory Place, Trotwood, Ohio 45426
Bette Stratton, Grand Haven Living Center 3145 West Mount Hope Ave.,
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Billy Jean Edwards, Bette and Harold Stratton's son's mother-in-law
Connie Hudgens, 5790 Denlinger Rd., Trotwood, OH 45426, (937) 854-7864
Donna Wright, 413 Majestic Dr., Dayton, OH, 45417 (937) 263-3700
Fr. George Kimani, 303 W. Herr St., Englewood, OH 937 708-6129
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Lukinta Lucas, Atlanta, Georgia, son of Mitchell, nephew of Raymond Lucas
Madeline Moxley, 531 Belmonte Park North #904, Dayton, OH 45405, (513)
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Sylvia Wilson, 3101 Valarie Arms Dr., #3D, Dayton, Oh 45405, 937 723-6265
Thasha Kuntz, Cynthia Kilby's cousin
Theresa Griffiths, Father Ben's mother who is in Liberia
Timothy Mundy, Sylvia Wilson's youngest son
Valerie Jackson, 3650 Stormont Road, Trotwood, OH 45426, (937) 837-6717

Remembering St. Margaret's EC

You may make a bequest to St. Margaret's Episcopal Church by preparing a new will or by adding a codicil to your present will. To make sure your exact intentions are carried out wills and codicils should be prepared by or with the advice of an attorney.

The most useful bequest is an unrestricted bequest for the general purpose of the Church. This permits the Church to use your gift wherever it is needed at the time.

For more information on making a bequest consult your attorney or estate planner.

Membership in St. Margaret's Episcopal Church, Trotwood

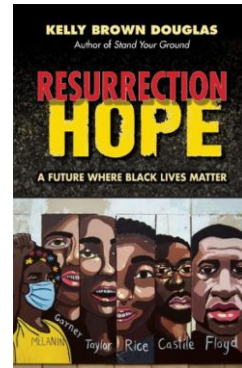
If you are currently a member of another Episcopal Church and would like to transfer your membership to St. Margaret's please contact the Parish Administrator at 937-837-7741 so that a request for a letter of transfer can be prepared for you.

If you are not currently a member of an Episcopal Church and desire to become a member we would welcome your commitment to God and the Church. All baptized Christians are welcome to receive Communion in the Episcopal Church and to participate fully in programs and ministries of the Church.

Individuals who have been baptized within any denomination can officially be prepared for membership by attending formal confirmation classes, which are conducted by the church. The Bishop subsequent to class completion will perform confirmation of prepared candidates. Dates for both classes and confirmation will be announced when they have been determined.

If you would like additional information or baptism, please call the Parish Administrator at the church office 937-837-7741. Planning a reception or anniversary celebration, or just looking for a place to hold a meeting call for complete details.





The Very Rev. Kelly Brown Douglas

One of the tough questions that the Very Rev. Kelly Brown Douglas faced from her son, a Black man, was whether Black lives would ever matter.

It was in the summer of 2020, when the pandemic and public killings of Black men were all over the news. The question was crucial, but the answers weren't so simple and pushed Douglas to examine what she really believed about the crucifixion and resurrection of Jesus Christ. "I get it that Christ is Black," he said to Douglas. "But what difference is that making to us right now? Black people are still getting killed."

It's answering this question that drives Douglas's book ["Resurrection Hope: A Future Where Black Lives Matter."](#) In the book, she articulates how she, and this nation, can get stuck on the crucifixion, where death becomes the end of the story. Instead, she argues, Christians should turn to meet Christ in Galilee, finding him and joining him in the work of making a new life.

Douglas spoke with Faith & Leadership's [Chris Karnadi](#) about the book and what we can learn from our children's questions. The following is an edited transcript.

Faith & Leadership: What led you to write this book?

CONT'

Kelly Brown Douglas: All of my books begin with a journey of “faith seeking understanding,” to quote Anselm. That’s what I think theology is; that’s what it has been for me.

And so my writings always begin with these issues and questions of faith as I try to understand the justice of God amid the realities of white supremacy, anti-Blackness and ongoing systemic, cultural sin.

In this instance, those questions of my own faith were exacerbated because I was also facing the questions of my son, as a mother. My son and I often find ourselves in various conversations as he navigates what it means to be Black and male in a culture and a society so thoroughly saturated with white supremacist, anti-Black realities.

And my son kept asking me a question in 2020 that I could not turn away from: “Will Black lives ever really matter?”

That question cut to the core for me, what it meant for me to be a mother and my concern for my son and his future and the future of his kids. And it also cut to the core of my faith, because that question — “Will Black lives ever really matter?” — was really the question, “Can we really trust in the promise of God for a more just future?”

If Black lives are never going to matter, then that promise of God is a false promise, so we cannot trust him. And so the many different ways in which he asked that question, and sometimes directly, is what pushed me into this journey through this book.

My son grew up in the church and grew up with the notion of the Black Christ. But he was asking a question of theodicy.

In the midst of the pandemic and the deaths of George Floyd, Breonna Taylor and others, what did it matter that Christ identified with us? And what I realized is that I was stuck on the cross and this Christ that was Black was dying with us. But Black death was being sanctified and became necessary.

His question took me there. What does the Black Christ really mean?

F&L: What does resurrection hope look like, then?

KBD: It took me a while to get there. This book was a journey through despair, to faith, through doubt, back to faith, through crucifixion, to

resurrection. It affirmed and made me really believe that faith and doubt go together.

Even though I can come out and say at the end of this book that there's resurrection hope, that doesn't mean that it's a once-and-for-all journey, and that I won't have to walk through this journey again.

Faith is not a one-time journey. Hope is something that, I think, takes work.

And so what does that look like, on two levels? First, it means understanding what got us to this place and the depth of the reality that we live in, where Black lives have come not to matter.

We keep repeating this crucifying reality; we keep repeating Good Friday over and over and over again. I had to ask myself, "Does God allow us to die?"

One of the things that was happening in the nation because of George Floyd's death, everyone was coming to this sort of new awakening of racial injustice. It required Black death to get us there, but we'd already had a number of crucifixions. We already went through Trayvon Martin, Mike Brown and Philando Castile; Rekia Boyd and Atatiana Jefferson. How many Black deaths does it require just to get us to recognize that there's racial injustice, and how many more Black deaths are going to happen before we create a racially just society?

I was stuck on Good Friday, but this nation is stuck on Good Friday, too, when it comes to Black lives.

So I said, "Maybe if that's where we are, then this isn't the faith for me." But then I heard the scripture of the resurrected Jesus telling the disciples to meet him at Galilee; I literally remember hearing that in my head. And I went in search of Galilee.

The only Galilee that I could think of at that point was the Black Lives Matter protests down in D.C. And to be in those protests, among those protestors, I knew then that it is in this movement for a more just future that we really see the movement of the resurrected Christ. You really see God, and you feel the presence of God. Because I felt, I felt the presence of God, and my hope was reawakened.

And that's the resurrection hope. Hope is a signal of transcendence, but hope is always an active thing, as the resurrection is an active thing. It

required people to move and to go back to Galilee and to recommit themselves to the ministry of Jesus.

In that protest, these people believed, really believed, that a future where Black lives could matter would indeed become a reality, because if they didn't believe it, they wouldn't be down there fighting for it. And that to me is hope, what hope looks like. And that is what resurrection hope looks like, because it calls you to life so that we can partner together in creating new life.

F&L: Looking toward Easter, how do you think our Easter hopes should be influenced by the events of the world?

KBD: If we're going to talk about the resurrection, the Easter resurrection, we cannot talk about that apart from the crucifixions that are happening in our society and in our world.

We have to ask ourselves, "Where would the resurrected Jesus be calling us to?" Where's Galilee for us, and what does that mean for us in terms of the ways in which we have to partner with God to move toward new life?

When we talk about Easter Sunday, we can't just talk about it and say, "I believe the Lord is risen." What does that look like practically, in reality, in history? We only know what that looks like when we have an appreciation for the crucifying reality, from which God has freed us or is trying to free us.

F&L: You talk about the silence of the white church in the book — what should Easter look like for them?

KBD: It should look like the courage to claim their voices and to really claim their faith.

We hear the voices of the white church when it's George Floyd. We didn't hear that much around many others who have died. Why don't we hear those voices when it's not a big thing on TV? Black people are being killed every day; where are those white clergy voices now?

I think that the white church has to reclaim its faith and what it really means to have faith in a resurrected Jesus.

I think of the white church like the religious leaders and disciples after Jesus' death cowering behind closed doors in fear.

Who are the enemies that they're scared of? Are they afraid of losing some kind of privilege? Easter for the white church should mean being called out from behind those closed doors.

[This story was originally published by Faith & Leadership.](#)

April bulletins are sponsored by:

Judy Battle

In honor of the Jan West's birthday (April 27)

If you wish to sponsor bulletins, please sign-up on the sheet provided in the Narthex. Cost is \$40.00 for each month you wish to sponsor. See Barbara Bass to make your payment and obtain a receipt. Thanks.

Episcopal Church Women (ECW) will celebrate Women's Weekend May 21, 22, 2022. The theme is "Women Chosen For Such a Time As This".

March - May Events:

1. The ad campaign for the Saturday program booklet is moving along.
 - Blank **ad contracts** are available in the Narthex and have been emailed
 - Dead line for submitting ads –**May 2, 2022**. Ads need to be print ready.
 - See **Barbara Hudson-Banner** for additional ad details.
2. Honor Special Women / Patron lists sign-up forms are now available. If you have not gotten your form, see Sandra or Barbara Scott or pick one up in the Narthex. All completed forms should be returned no later than **May 10**.
3. The Saturday luncheon tickets are now available. To **purchase tickets**, please contact Maeda Thompson at 937 825-7751

Instant Giving - If you are here today and would like to make a financial donation to St. Margaret's (1) utilize the giving envelope in your pew or (2) download the new app called "Vanco Mobile – Faith" from the Apple Store or Google Play. Then look for St. Margaret's, Trotwood. See Barbara Bass for additional App instructions.

Lenten Season Teaching – We will end with Week #5 of Fr. Ben's five-week lenten series class on Wednesday, April 6, 2022. Series title: "*The Saints of Africa*". Class time, 6:00 pm. All classes are conducted via Zoom.

Easter Lilies - Its time to sign-up for the purchase of Easter lilies. There is a sign- sheet in the narthex. Please print clearly. Cost \$10.00 each. Payment to Phyllis Brunson. **Update** Easter lily signup will be handled the same as Christmas poinsettias – no need to identify who you wish to honor – just the number of lillies you wish to purchase.

Kenneth "Khalid" Moss – a special memorial service celebrating the life of Khalid will be held here at the church today, April 3rd at 3:00 pm

The next **Ready-4-Work** class starts April 4th. Please register at <https://stmargaretsdayton.org> or call Sharon King-Roberts at 937 416-7131

Church Clean-up We need to come together periodically to clean and sanitize our church – we're currently in need of a little spring cleaning. We have visitors coming.

Looking for volunteers to work on April 6 and 7. Small jobs need to be performed. Please see Barbara Bass or call the church. Would like to have the list compiled by Tuesday, April 5

Holy Week Services

**Sunday, April 10 (Palm Sunday) 9:30 AM Sunday service here at the church. Special Palm Sunday service 3:00 PM at Greater Allen AME

**Thursday, April 14 (Maudy Thursday) Two services, 12 Noon and 6 PM in fellowship with Greater Allen AME and Bethel Baptist

****Friday, April 15 (Stations of the Cross) 12 Noon here at the church
in fellowship with St. Mark's Episcopal**



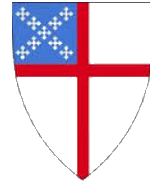
SAVE THE DATES

Saturday, May 21 &
Sunday, May 22, 2022

**St. Margaret's Episcopal Church
Episcopal Church Women (ECW)**

Annual Women's Day Weekend

Theme: Women Chosen for Such a Time as This (Esther 4:13-14)



Saturday, May 21, 2022



**Fedoras, Food, Fun, and Fellowship
Celebrating Women's Weekend
Luncheon, Card Games,
Hat Show, Door Prizes**

Donation ~ \$25. Please bring a pack of baby diapers to help us support:
Gem City Gives Diaper Project. Sizes 4,5, or 6.

Sunday, May 22, 2022

Church Service ~ 9:30 A.M.

**Keynote Speaker
The Rev. Deborah Howard**



**St. Margaret's Episcopal Church
The Rev. Dr. Fr. Benjamin E. K. Speare-Hardy II, Rector
5301 Free Pike, Trotwood, Ohio 45426**

For more information call St. Margaret's Episcopal Church (937) 837-7741

Eucharistic/ Acolyte Ministers Schedule May - June 2022

May 9:30am

1. Barbara Hudson Banner
8. Ellen McDaniel
15. Madea Thompson
22. Willa Smith
29. Judy Battle

June 9:30am

5. Judy Wilson
- 12 . Willa Smith
- 19 . Jim Bolden
- 26 . Cynthia Kilby

Greeters: Sandra Scott, Barbara Scott, Yvonne Hodges

In Person Service continues with one service only
at 9:30 am.

Communion will be the communion kits.

Please make an extra effort to serve when scheduled or **if absolutely unable please make arrangements to trade with someone.** Thank you for your dedication and support to this ministry.

Peace and Blessings
Phyllis

Episcopal Church presence at Pride

June is Pride month, and communities throughout the diocese will be holding in-person Pride parades and festivals again this year. The diocese plans to sponsor an Episcopal Church presence at all Pride festivals where churches or individuals would like to march or host a vendor tent spreading the all-inclusive message of love from the Episcopal Church.

Confirmed Pride events include:

June 4: Dayton, Hamilton, Hillsboro

June 18: Columbus

June 25: Cincinnati and Granville

If you are interested in marching in a parade or working at a vendor tent at any festival, please contact the organizers by filling out the form

at <https://episcopaliansinconnection.org/pride/>.

Churches are welcome and encouraged to bring materials to hand out at the tent in addition to those that the diocese will supply.

We are still looking for a coordinator for Cincinnati. If you are interested in heading up this event, contact Julie Murray at jmurray@diosohio.org.

St. Margaret's Episcopal Church



***Holy Easter Blessings
He Has Risen, He has Risen,
Tell it Out with Joyful Noise***

Living the Vision from Generation to Generation



**St. Margaret's Episcopal Church
5301 Free Pike
Trotwood, OH 45426**

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Notes