



We Believe: **A Creative Look at the Nicene Creed**



One of the things

visitors to Trinity often notice is that while we all share a basic theological framework, there is also lots of wiggle room for individual beliefs. As people are fond of saying of the Episcopal Church, we don't expect you to check your brain at the door. Indeed, throughout our pews you will find a range of beliefs that are dissonant and almost contradictory. But our commitment to personal study and inquiry, which may lead us to different conclusions than those of our fellow parishioners, doesn't push us further apart. Rather, we are united in our desire to decide for ourselves what we do or do not believe. One very good example of this is the Nicene Creed. When we recite this statement of our shared faith on Sunday morning, you can hear all around you voices changing pronouns, eliminating gender references, and making other changes that more accurately reflect our personal beliefs. Like a little tower of Babel, we hear the same message, take it in, and make it our own. That creativity with the Nicene Creed inspired this exhibit, in which that historic statement of faith was divided into fifteen sentences, each of which has been interpreted as a work of art by a member of our parish. As you explore each artist's vision and take in their understanding of our common faith, we hope you are led to give greater consideration to your own views---what YOU believe.

*Trinity Episcopal Church, St. Louis, MO
September 2011*



*We believe in one God,
the Father, the Almighty*

**Kate Worland
Multi Media**

So many ideas swirl to create an abstract, yet personally engaging work to symbolize G_d (Jews do not even write the name.): the Spirit that blows through us all, the Eye of God, majesty and power, God reaching down to earth, God weeping with all of creation. Gaze into the center and you will see.

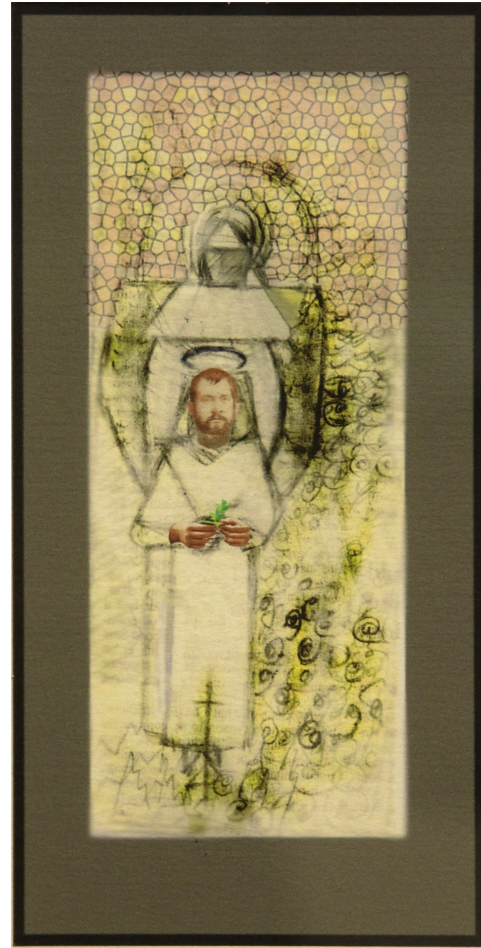


Maker of heaven and earth, of all that is, seen and unseen

Eden Harris
Hand-Cut Paper

God silently moves over the waters, the water above and the water below. There is shadow and light reminding us of what we see and what we do not see.

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We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God

Billie Harris
Digital Illustration

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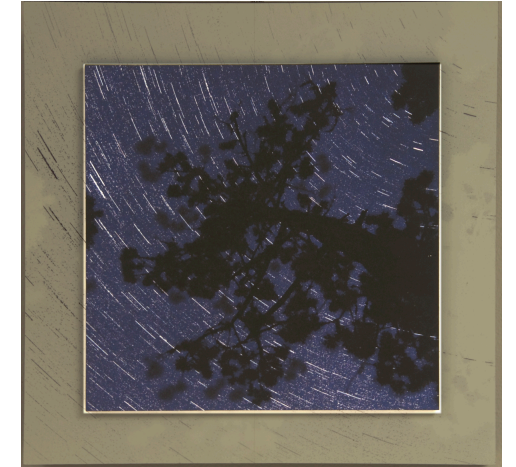


Begotten, not made, of one Being with the Father. Through him all things were made.

Marjorie Hoeltzel
Neckties, mirror, necktie silk fabric, machine-stitched, hand-quilted

Strangely, I had begun working on this piece before the project was launched. (I was investigating circles.) It all feel meaningfully together, midst much reflection on the Creed.

[7]



For us and for our salvation he came down from heaven:

Michael Haggans
Photograph

Creation is deeper than can be seen even over time in the dark night sky.

[8]



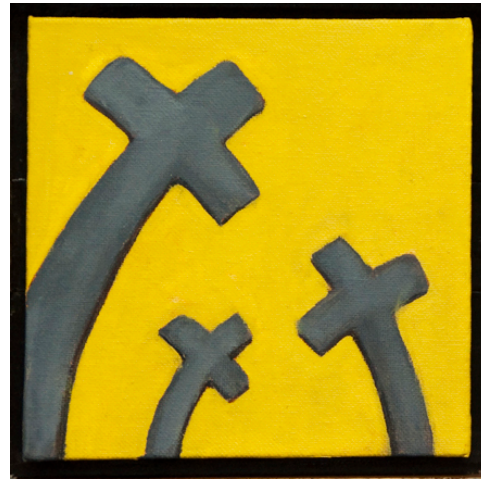
By the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

Julien Worland
Photoshop Montage

The mystery of the Incarnation is the mainspring of Western Civilization. This montage represents the energy set into motion from God's becoming human, announced in our Church's ancient language.



Detail of first panel



For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

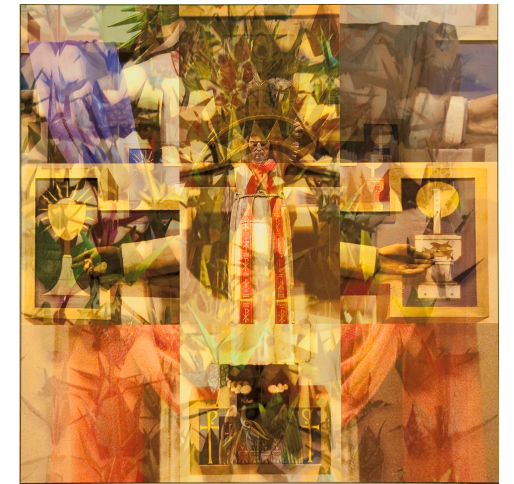
Steve Turner
Oil on Artist's Board

This triptych portrays the heart of the Gospel message.



On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.

C. Alexah Strongheart
Encaustic Wax



He will come again in glory to judge the living and the dead, and his kingdom will have no end.

Michael Haggans
Photography

Depending on time of day and time of year, in red light of setting sun, in dark of only street light, draped in black, swathed in red, or bathed in white light, we see Trinity's Christus Rex as if in many layers.



We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

Anne Giedinghagen
Acrylic on canvas

The Holy Spirit is widely viewed as the feminine essence of Divinity, and so appears here as female (based in part on an icon of Sophia, Wisdom, another feminine face of the Godhead). As Mother and Giver of Life, she infuses all Creation with the breath of life, imbuing it with glorious vitality. The Greek pneuma, used for the Holy Spirit in the New Testament, means 'breath' or 'wind'. She is God in action, in motion, more verb than noun. The words on the sides are 'pneuma,' 'kecharitomene' (full of grace), 'zoopoio' (giver of life) and 'chava,' (Eve, Mother of Life).



With the Father and the Son he is worshiped and glorified.

Martha K. Baker
Silk embroidery on muslin apron

You're looking at the "S" aren't you? Admit it. In our heads, we know God is beyond gender. Not so in practice. God is a he by habit, not thought. And even though both Anselm and Julien refer to Jesus as Mother, the Word as feminine disquiets many Christians. The Holy Spirit begins by being numinous, thus without gender. The gender of the word is neuter in Greek, masculine in Latin, and feminine in Hebrew, so that is the person of the Trinity that can most easily be feminized. "He" becomes "She." Ahhh. I needed that. Women's work is blessedly quotidian, embued with the Holy Spirit. It is "liturgy," literally, "the work of the people." It is beautiful; it is practical. It is love.



He has spoken through the Prophets.

Jeff Wunrow
Digital Graphic Design

A prophet is a man or woman who speaks uncomfortable truths to people not yet ready to hear them. I was inspired by the women and men who have given their all to fight for social justice throughout history. The bible verse is Joel 2:28.



We believe in one holy catholic and apostolic Church.

Anne Kelsey
Photo Collage

Themes of creation, baptism, and Christian community the interpretation of my assignment. In this vision the church is founded in creation and is united by baptism. The church buildings themselves reflect the different cultures of baptized Christians throughout the world who are shown in the small insets. These are as varied as a thatched roof church in Sudan, the Church of the Holy Sepulchre in Jerusalem, and a monastery in New Mexico. The photos were taken in Israel, Kenya, Sudan, and the United States.



We acknowledge one baptism for the forgiveness of sins.

Shawn Reeser
Paper, wood and acrylic paint

Throughout the ages baptism has been symbolized by water and Christianity by the cross. The water in this piece is characterized by the rough blue tones to depict the troubled waters of everyday life. The cross, emerging from the water, is white to represent purity and a Christian life. The water splashing over the edges reminds us we do not live in a perfect world. We are always struggling to remember our baptismal vows, live a more pure Christian life and be forgiven for our sins, new and old.



We look for the resurrection of the dead, and the life of the world to come.

Suzanne Sirko-Carney
Paper Mosaic on Wood

I have always loved mosaics, so this project was an opportunity for me to delve into this medium for the first time. Since this was my first time creating a mosaic, I wanted to keep it simple and use material I already had at home. This project was very special to me because my stepdaughter, Joerdan Carney, and I worked on it together. While the idea to create a mosaic was mine, Joerdan and I finished it together and had a great time.



Amen.

Trinity Parish
Fabric, Wire Mesh, Wood Frame

At the opening reception for this art exhibit, members of the congregation helped create this final artwork, adding their own "Amen" to this expression of our common faith.



www.trinityepiscopal.net
314 361-4655

Brochure photos by Julien Worland