



## Province One Convocation focuses on serving Christ in all creation

by Anne Clarke Brown

"To Serve Christ in All Creation," the pastoral letter issued by the bishops of the Province of New England in February of this year, provided the focus for the annual provincial convocation in Holyoke, Massachusetts, November 21-22. Participants in the event, titled "Reclaiming the Sacredness of Creation," heard two keynote speakers, attended workshops, shared formal and informal worship experiences, and engaged the keynoters in a concluding panel and question and answer session.

In her welcoming remarks, Bishop Chilton Knudsen, President of Province One, noted that the context for the gathering is New England, "where everything ends up on our doorstep, whether it comes on the prevailing winds or the prevailing tides."

Convocation chaplain Margaret Bullit-Jonas, writer, retreat leader and principal author of the bishops' pastoral letter, was joined during her meditations by Robert Jonas playing the Japanese bamboo flute. She told the gathering that, "We are here because of love" for the earth, for its creatures and for the God who created them. She prayed that we might "live our lives so that there is one piece of earth that mourns us when we die." Her participatory meditations engaged attendees in stillness and movement, in silence and song. Noting that prayer and action are two antidotes to despair in the face of environmental degradation, she counseled finding a balance of the two.

### "Jesus—the ecologist"

University of New Hampshire Professor of Environmental Conservation John Carroll offered the first of two Friday afternoon presentations. He said, "The environmental question is not fundamentally one of economics or politics. It is an ethics and values question. It is a theological and



John Carroll spoke about "Jesus, the ecologist," inter-dependence and the need to raise the question of limits.

spiritual question." A theology responsive to the sacredness of creation will balance concerns with divine immanence with those of transcendence, and it will recognize that everything is dependent on, and interdependent with, all things.

Carroll discussed four aspects of the Gospel in which he discerned Jesus to be an ecologist. First is the great commandment to love God and neighbor. "All creation is our neighbor and worthy of respect as sacred," he said. "God is present within creation, and therefore creation is a vehicle for loving God."

Second is the injunction to avoid worship of false idols. "We are deeply religious people," said Carroll—"we have a lot of idols!" The danger of worshipping false idols is, he said, "a fundamental ecological issue."

Third is the injunction to avoid the sin of pride, a sin that Carroll sees as "the source of the impulse to dominance." He noted that the effort to overcome pride is central for the Amish, who are clear that it requires community.

And fourth is what he sees as Jesus' concern to live simply, or, in other words, "the problem of accumulation." It is not a problem with material things themselves but rather one with acquisition. Wendell Berry, Carroll noted, "says a materialistic people would respect material things such that they would care about quality, endurance and design." In other words, they would be concerned with limiting principles. Capitalism and what Carroll called growthism have no limiting principles within them. They are, he said, "contrary to ecology and Christianity." Growthism without limits "can only end in injustice, war, and the natural crying out of the disadvantaged."

"There are no easy answers," Carroll said, but he can "imagine a society where conspicuous simplicity would be looked up to." "Hope," he concluded, "ought to be automatic simply because we don't know the future."

### God's answer to Job

Environmentalist, writer and visiting scholar at Middlebury College Bill McKibben described God's answer to Job's demand for an explanation of his suffering as "an eloquent piece of nature writing." It is also, he said, "a somewhat sarcastic tour of our non-centrality in the universe." For so long the human story—told in a Jobian world—was "about the knowledge that we are a small part in the creation." But all of a sudden, McKibben said, "we find ourselves in a place where we taunt God... where natural disasters are increasingly the result of human activity."

"Global warming," McKibben said, is "the greatest environmental challenge." In the course of this century we can expect the sea level to rise two to three feet and the temperature to go up by five degrees. Bangladesh, a low lying land subject to



ACB photos

The Rev. Margaret Bullit-Jonas, convocation chaplain, leads the group in a song. To her left are musician Robert Jonas, Province One executive secretary the Rev. Ran Chase, and keynote speaker Bill McKibben.

frequent and disastrous flooding, offers an example of what we can expect in the future in other parts of the world.

Another concern McKibben addressed is that of germline genetic engineering and the consequences of manipulation of the human genome. "What happens if it works," he said, "is the question to ask." Will it lead to the creation of a genetically privileged group? "Think about what it means," he said, "to have to see children as products." Such manipulation would raise the question of what it means to call oneself a human being. McKibben believes that we "need not cross the designer baby line to reap the benefits of our genetic understanding."

Like John Carroll, McKibben stressed the need for limits. "It is time to take a step back," he said. "The scale of the human enterprise has gotten as large or larger than it should be. It is time to try to fit more easily into the world, a world of our creator God." The interesting thing about human beings, said McKibben, "is that we are the creature who can decide not to do some of the things we are capable of doing." The problem, he said, is that "we have spent the last fifty years trying to eliminate those limits. We have become I-dolatrous."

Nonetheless, McKibben said, "There are things afoot now in the world to give us

strength for the journey ahead, things of hope." One is the influence of "Gandhi's insight that non-violence provides an enormous political tool for change." Another is the development of ecological awareness and a sense of the interconnectedness of creation. "The question we are going to need to answer," he said, is whether human intelligence is adaptive or not. "Will consciousness serve us or not?" The moment has come to consider "How big do we have to be in relation to everything else around us?" For McKibben, "We become most fully human when we learn the lesson God was trying to teach Job: that we are not the absolute center of the universe."

### Worship, workshops and dialogue

The evening Eucharist, celebrated by Bishop Coadjutor of New Hampshire

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Among the many Vermonters at the convocation were Barbara Baraw, Steve Whiteley and Regina Christiansen from St. John's in the Mountains, Stowe.

# “And now, we stand before the mystery of God...”

by the Right Reverend Thomas Clark Ely, Bishop of Vermont

The Advent prophets have spoken their word of judgment, promise, hope, and assurance. John the Baptizer has announced a way through the rubble of broken human lives and hearts, proclaiming the cleansing gift of forgiveness and the refreshing waters of a new Jordan. Elizabeth, Zechariah, Mary and Joseph have said “yes” to the surprising ways of God. And now, we stand before the mystery of God in this season of Incarnation and hear God’s Word announced to the shepherds by the angels as “Good News of a great joy.”

The angelic announcement of God’s gift of love and hope to the world—to all its people and for all time—comes first not to political or religious leaders gathered at some convention, not to managers or executives off on a junket somewhere, not to tourists or those in town for the weekend, not even to those gathered in homes or synagogues for worship, but to a group of hard working shepherds, “out in the fields, keeping watch over their flocks by night.” God has come among us—in the flesh, born of a human mother—and the first people to get the Good News of this great joy are a bunch of people at work!

Herbert O’Driscoll writes, “They were living in the fields, and a dangerous living

it was. They were tough men in a harsh world where encounters with angels were few and far between, if ever. Encounters were far more likely to be with rustlers and thieves who slit throats in the night hours and made off with a flock. Something formidable and impressive would be needed to get a response from these men, let alone terrify them—in the way Luke describes.”

We read and hear a lot today about “ministry in daily life,” about the understanding and expectation that baptismal ministry is about more than those ministries we do “in the church,” as important as those ministries are. Ministry in daily life suggests that it is in the marketplace of our daily life and living—“out in the fields,” if you will—that we are called to acknowledge and witness to God’s presence and reconciling love. At home, at work, at school and in our communities, we are invited to “see God’s hand at work in the world

about us.” And we are invited not only to take notice of that “glory of God,” but to “go tell it on the mountain,” to share what we see and hear as “Good News of a great joy,” what we encounter and experience first hand of “God and sinners reconciled.”

As the Church, we are a people both gathered and sent. There is a familiar phrase sometimes posted on the doors of churches for people to see as they leave from worship services. It says, “The worship is over, let the service begin.” My hope for us in this season of Incarnation, and beyond, is that our worship will be full of joy and celebration and that our service will be the incarnation of that joy and celebration as we do the hard work of reconciliation, justice and peace-making “out in the fields,” where “we live and move and have our being.”

*“Ministry in daily life suggests that it is in the marketplace of our daily life and living...that we are called to acknowledge and witness to God’s presence and reconciling love.”*



*“And the shepherds said to one another, let us go to Bethlehem and see this thing that has taken place, which the Lord has made known to us. So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them.”*

Glory to God!

+Thomas

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The Right Reverend Thomas Clark Ely, Bishop

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## MOUNTAIN ECHO

News of the Episcopal Diocese of Vermont

Anne Clarke Brown, Editor

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Episcopal Life/Mountain Echo is published 11 times per year by the Domestic and Foreign Missionary Society, Inc. (ISSN 1050-0057). Periodical postage paid in New York, NY and additional mailing offices.

Postmaster: Send changes of address to Episcopal Life Subscription Office, P.O. Box 1337, Bellmawr, NJ 08099-1337.

## Views from the Frontier

by Gina Logan

I’m about to embark on a new semester. In two of my classes, Introduction to Literature, I’ll be using Tolkien’s *Lord of the Rings*. I’ve done this twice in the past few years, and it seems to work, though a few students seem dismayed (maybe “stunned” would be a better word) at first by the book’s sheer length (I use the single-volume edition, at 1100+ pages). Still, the success of the recent films has helped, and with the third and final installment just out, I think this spring’s classes ought to go at least as well as earlier attempts.

On those occasions, at least one student has elected to write about the Christian symbolism in the work; I suspect the same will happen again. We get into some good discussions about it—at least, we do as soon as people realize I won’t allow anyone to proselytize or to speak disparagingly about anyone’s beliefs. The atmosphere becomes perceptibly lighter yet also more serious when the students begin to discover that this is a safe place to talk about issues of faith, about moral codes, about values, about sacrifice, about vocation.

For there is no question, in their minds or in mine, that Frodo has been called. Though Tolkien’s great epic seems to lack an explicitly-mentioned deity, there is a higher power at work in the book, something that wants Frodo and not Sauron the Dark Lord to have the Ring, something beneficent and compassionate, something Wholly Good as the Dark Lord seems Wholly Evil, though in fact he did not start out that way—as Gandalf the wizard points out, reminding us perhaps of another adversary who, like Sauron, began as an archangel. Frodo must take the Ring

to the fires of Mount Doom and destroy it, because he is the only one who can do so; the Ring came to him for that purpose.

But Frodo cannot do this deed alone. The students gradually come to feel that Sam is the real hero of this story. Without his faithful Sam, Frodo would never have made it into Mordor, let alone come all the way to the slopes of Mount Doom. Sam’s watchful and tender love, his support and encouragement, mean that Frodo’s mission has a chance for success. The students often spend time, when we get to this part, talking about people in their own lives who have supported them through rough places, about the unconditional love that has sustained them in difficult times and with arduous tasks. We agree that Love is a force without which all our lives would be immeasurably poorer, harder, sadder, diminished.

The character upon whom the students fasten most of their anger and disgust is Gollum. He seems (and is) a perverted, thwarted, twisted sort of being, a personification of wrongness. They detest him. Only gradually do some come to see him for what he is: pitiable. Consumed by lust for the Ring, he yet yearns toward the Good that he sees and feels in Frodo; beaten and battered and solitary, Gollum is still recognizably more like the hobbits—and thus more like us, who are probably, Tolkien has already informed us, distantly related to hobbits—than he is like any of the other races who inhabit Middle-Earth. Perhaps, I suggest to the students, we hate Gollum because he reminds us of what we all too easily might become. There are few Frodos

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## Ask Sr. Bible Person

Do you have questions about the Bible?  
If so, ask Sr. Bible Person and get the answers!

Dear Sr. Bible Person,

Years ago, when our Church of the Transfiguration in Cranston, R.I. called a recently retired priest to assist in services, we soon discovered that he was very knowledgeable with the Bible. In one of his many Bible classes, he discussed the 23rd Psalm. He asked why the shepherd anointed the sheep's head with oil. After several wrong answers from the class, he advised us that the shepherd did this to keep the small snakes from biting the sheep's nose while it was grazing in the grass. Because of his vast knowledge of the Bible, I never doubted this fact but have never found anyone to confirm it. Can you?

Stuart C. Halladay  
St. Michael's, Brattleboro

Dear Stuart,

Thank you so much for your question. The phrase in question is certainly a fascinating one and worth some exploration and meditation. But I must begin by saying that I am unable to confirm the Rhode Island priest's interpretation, and I think it actually leads us astray from the basic meaning of the passage.

The basic fact about that beloved Psalm is that it mixes two different metaphors. In verses one through four, God is compared to a caring shepherd who leads the sheep (us) to good pastures and accompanies the sheep (us) at all times, including the darkest and most fearful times of our lives ("the valley of the shadow of death"). It is not surprising that this Psalm is often the one on people's lips when death is imminent or after a beloved person has died.

But with verse five, the Psalmist shifts the metaphors from "shepherd" ones to "hospitality" ones. Consistent with Middle Eastern dinner table courtesy, God is compared to a gracious host who seats guests (us) at a table and pours a full glass

## Views from the Frontier Continued from Page B

in our world, but lots of Gollums, or potential Gollums. True, says one student, but I think there are also a lot of Sams. Well, then, I say, we have a lot of room to choose which one we would like to be. And to follow in the path to which our choice leads us.

I don't know how much useful knowledge about plot and characterization, setting and symbol, language and tone my students gain from our study of *Lord of the Rings*. I do know that they get more passionate about this book than they do about others I teach. They see in it something more than a story about a heroic quest; they gain from it far more than an experience of literature. I hope that this semester our shared study of Tolkien's magical work will take us to new heights and depths.

And, meanwhile, somewhere in Heaven, I hope that John Ronald Ruel Tolkien is beaming over a pipe and a pint. Amen.

Gina Logan is a college teacher and a member of St. Mary's, Northfield.

of beverage, probably wine. The host is so generous that the cup overflows. What a comment about the grace of God that is!

And now we come to the passage in question: "you anoint my head with oil." I have never read any commentary on this passage that says that it is sheep who are being anointed. It seems clear, in the context of verse five's picture of dinner table hospitality, that the host, following an ancient Middle East custom, would put some olive oil on the guest's head. Imagine coming inside on an extremely hot day, when one's lips are chapped from the heat and one's forehead is sun-burned—then that olive oil is spread on the forehead and applied to the lips....Ahh what comfort!

Maybe the Rhode Island priest had eclectic tastes in terms of his own dinner guests and regularly invited sheep and goats to his table (I have known people who set a place at the table for their pet dog), in which case it would be proper on a hot day (does it get that hot in Rhode Island?) to put some oil on the guest's head. But I don't think that is the scene pictured in Psalm 23:5. I think the Psalmist is envisioning human guests and that is exactly why the passage is so powerful and reassuring for us.

Now what about those small snakes? (By the way, the phrase "a snake in the grass" originated with the Roman poet Virgil in his third *Eclogue*.) I am confident that the loving shepherd of Psalm 23 would be on the lookout for all kinds of danger, including snakes in the grass. Maybe some shepherds did use some kind of "magic oil" to ward off snakes, but I'll bet a few quick pokes with the good old "rod and staff" would discourage any snake from bothering the beloved sheep.

I would love to meet that priest from Rhode Island and chat with him about his interpretation. Maybe he is the same person who boldly identified by name three of the sheep listed in verse 6 of Psalm 23: "Shirley, Goodness, and Mercy." Nice names, indeed, but not quite what the Psalm says.

Do you have a question about the Bible? Send it in care of the editor (address on Page B).

## Congregations invited to respond to "Hidden Hunger" video challenge

All Vermont Episcopal congregations will receive a copy of a new 17-minute video from the Vermont Campaign to End Childhood Hunger sometime in January. The film portrays the devastating impact of hunger on low-income Vermont children. Churches are encouraged to show this video during Lent, after the service or as part of an education program.

Filmmaker Anjalika Sharma traveled the roads of Vermont during early 2003, meeting people who struggle to put food on their tables and people on the front lines trying to win the battle against hunger. "Hidden Hunger" tells their story and also describes sustainable solutions to hunger that go beyond food drives and holiday food baskets.

## Letters to the Editor

Letters to the Editor (300 words or fewer) and Opinion articles are welcome and encouraged on any relevant topic. Did something in an article inspire you, aggravate you, or move you in some way? Share your reactions with other readers. Letters must have a name and phone number or email address so I can check details, if necessary. Anonymous letters will not be printed, but names may be withheld upon request. Submissions may be edited for reasons of space.

Anne Clarke Brown, Editor, Mountain Echo

To the editor:

In one of our newer liturgies the Prayers of the People speak constantly of how God still loves us despite how badly we have polluted His world. Over and over we say how sorry we are and how grateful we are for His love and forgiveness.

But it seems to me that God, the loving Parent of whom Jesus tells us, might also like to hear from us not only that we are sorry we have befouled the beautiful world He gave us, but of how we plan to change.

We as God's children have been given so many wonderful gifts—music, poetry, curiosity—and with these the responsibility of stewardship of this planet. But all of us who are of my generation and that of my children have confused stewardship with a right to remake nature for our convenience.

## Strategic planning process continues

by Anne Clarke Brown

The diocesan Strategic Planning Committee began its work early in the year with conversations with congregations and diocesan leaders about goals and hopes for ministry in the Diocese of Vermont. Out of this process came the identification of goals in six ministry areas as "key to the overall ministries of the Diocese in the next five years." They are: diocesan/parish and parish/parish relationships; communication; parish life/support and spiritual growth; social justice/outreach; Christian education/youth ministry; and organizational/structural/financial.

Action plan subcommittees for each ministry area are now at work to prioritize the goals, formulate measurable end results, set time tables and develop action plans—including funding implications and assignment of responsibility—for each goal. A preliminary report outlining the first two of those steps was given to Diocesan Council December 13, the day after this issue went to press.

From every side we hear of all the illnesses pollution is causing in our grandchildren, and this pollution is directly the result of the many compromises with ecological safety which we granted to business over these past sixty years. The scientific community has gifted us with, among many questionable chemicals, genetically modified seeds which are free to cross-pollinate with God's own natural seed, without any possible knowledge of, and without any concern for, the overall effect they will have on God's planet.

Can we call ourselves Christians if we are not willing to put a stop to this abuse of our God-given gifts and our God-given planet and begin truly to practice our God-given task of stewardship....

Patricia Hejny  
Williamstown, Vermont

For example, the first two goals offered by the communication sub-committee are to continue development of a user-friendly web site, and to offer all congregations the opportunity for adequate access to the Internet.

The subcommittees will outline the remaining steps for the Council at its March meeting and then, with Council feedback, will refine the action plans for a final presentation to Council in May. ❖

## Convocation Continued from Page A

Gene Robinson, featured instrumental music, hymns and an audio-visual "sermon" of images of people and nature from all over the world. During the subsequent social hour, Bishop Thomas Ely placed calls to the offices of Vermont senators Leahy and Jeffords to thank them for their votes that day to defeat the proposed energy bill. The Vermonters present took turns on the phone to add their thanks and encouragement.

Saturday began with an opportunity for the two presenters to respond to one another as well as to questions from convocation participants. John Carroll emphasized the importance of being conscious of our values. "The way we live our day represents choices based on our values, good or bad." Bill McKibben said that energy and food are key issues. He said, "We tend not to be religious enough in our approach to our involvement in the environment." Noting the effectiveness of "What would Jesus do?" he said, "It is clear that the world is asking us to walk up a steeper path than we have heretofore walked, and the time is now."

A rich offering of nineteen workshops in two sessions concluded the convocation. They included discussions of climate change, protecting children from toxins, living simply, speaking truth to power, the gift of water, action strategies, and the introduction of a study guide based on the bishops' pastoral letter [see Page G]. ❖

## More Coming Events

### Arts at the Cathedral Church of St. Paul

2 Cherry Street, Burlington, Vermont

#### A Song to Sing

Jewish Cantorial Song and Gregorian Chant

Sunday, January 25, 2004, 3 P.M.

Robert Freedman, Rabbi of the Israel Congregation in Manchester, Vermont, will join the Vermont Gregorian Chant Schola in a concert of Jewish cantorial song and Gregorian chant. Rabbi Freedman is a professional singer and musician as well as a professional cantor (hazzan). He will chant sections from the Song of Songs, psalms and other liturgical chants.

The Schola, under the direction of Dr. William Tortolano, Professor Emeritus of Fine Arts at St. Michael's College, will sing monastic music from the requiem mass and from Vespers for the Feast of the Conversion of St. Paul. Admission is \$10, students and seniors, \$7.

#### Free Tuesday Concerts, 12 noon – 1 P.M.

**January 6:** Young Artists Program, featuring MTNA state audition winners.

Bring a bag lunch. Coffee and tea are provided.

#### Art Shows in the Church Nave

**January 6-February 2:** "Song of Hours," illuminated manuscript/watercolors by Nancy Stone; poetry by Katherine Pope. **February 2-24:** "The Lord is My Shepherd," sculpture by Melinda White.

The Cathedral is open 9 A.M.–5 P.M., Monday through Friday, and between services on Sunday. Call for other times (802-864-0471).

#### Dinner with the Saints

St. Valentine's Day Dinner

Friday, February 13, 2004

Cathedral Church of St. Paul, 2 Cherry Street, Burlington, Vermont

Bring your friends for an evening of fine dining, catered by Barbara Bardin of Let's Pretend, and a lively silent auction. Save the date; details in the February Echo.

### Next Safer Church Training session is January 24

A Safer Church Training session will be offered at Christ Church, Montpelier, on January 24, 8:45 A.M. to 3:30 P.M. Please register in advance with Anne Brown (802-672-5250, or abrown@vermontel.net) so we will be sure to have enough materials available. Either bring lunch, or plan to get a quick take-out nearby. In order to finish by 3:30, we will take just 30 minutes for lunch.

The training is required for clergy, church employees, lay eucharistic ministers, all who work with children and youth (except unpaid church school teachers who teach in a public place on Sunday morning), spiritual directors, and those who make pastoral visits in homes, hospitals and nursing homes. The training is highly recommended for wardens, treasurers, vestry members and church school teachers.

## Alice Mann offers workshop on strategic planning for congregations

Alice Mann, an Alban Institute consultant who worked with clergy and lay leaders in the Diocese of Vermont several years ago, will offer "Holy Conversations: Strategic planning as spiritual practice for congregations" in Hartford, Connecticut, February 9-10. The course for clergy and lay leaders is based on Gil Rendle's new book, *Holy Conversations*. The session will begin at 1:00 P.M. Monday and end at 1:00 P.M. Tuesday.

Participants in the *Holy Conversations* short course will:

- Learn how strategic planning can be a process of spiritual discernment.
- Begin to discern which "holy conversation" your congregation needs to engage in now.
- Find out how to use the *Holy Conversations* handbook to create customized planning activities for your own church.

- Sketch steps to prepare your own congregation for meaningful planning work.
- Explore a variety of related books and resources available for browsing at the special Alban Institute display area.

The \$195 per person fee includes the course, the book and snack breaks. Rooms are available at the conference hotel for \$75 if registration is received by January 12.

For information, contact Alice Mann at 978-374-6367; amann@alban.org. Her biography is at www.alban.org.

To register, send a check (made out to The Alban Institute) with the full fee (course and room) to Holy Conversations, P.O. Box 8108, Ward Hill, MA 01835. Include your name, address, telephone and email address; also your denomination, congregation, its location and your role.



## "Sound As Prayer," a not-so-quiet day planned at Cathedral

The Cathedral Church of St. Paul, Burlington, will host "Sound As Prayer: A Not-So-Quiet-Day of Spiritual Exercises Using Sound and Shared Silence" on Saturday, January 31, 2004, 10:00 A.M. to 3:00 P.M. The presenters are Ruth Cunningham, who creates intuitive improvisations that connect people to the healing and spiritual power of music, and Ana Hernández, who has been exploring the effects of rhythm and chant on our bodies and their uses in meditation and liturgies. Hernández says, "All are welcome. If you can hum, you can come!"

Noting that, "The voice is nature's most perfect instrument," Cunningham and Hernández say, "Join us for a day of singing, deep listening, and seriously fun prayer. We will re-discover God with and in our voices; listen deeply and bask in the presence that unites us all; explore sacred chant to heal ourselves and the world; experience the ways sound touches spirit; learn how sound enhances mental and physical well-being; reflect on sounds that open (and close) our hearts; and pray for inner and outer peace."

A classically trained musician, Ruth Cunningham was a member of the acclaimed vocal quartet Anonymous 4 for

ten years. In 1998, she left Anonymous 4 to explore other musical repertoires and to work in the field of sound and healing. She has worked as a freelance singer, baroque flutist and recorder player and has been involved in numerous recordings.

Ana Hernández, also classically trained, is a composer, arranger and performer of sacred music. She leads workshops, conferences, and liturgies, and she led the musical offerings for the House of Deputies at the 2003 General Convention of the Episcopal Church. She has produced four recordings: two with the Miserable Offenders, one with the National Cathedral Girls Choir, and her most recent offering, *Eternal Spirit*, a collaboration with Sr. Helena Marie, CHS. Ana and Ruth have recently made a recording together, which is soon to be released.

Lunch is included in the fee of \$20.00. To register, send name, address, phone number and e-mail address, along with a check made out to St. Paul's Cathedral, to the Rev. Canon Tanya Wallace, Cathedral Church of St. Paul, 2 Cherry St., Burlington, VT 05401. For more information, contact Canon Wallace at 802-864-0471 or twallace@stpaulscathedralvt.org.



## Join new alcoholism and drug dependency committee

by Hugh Tudor-Foley

At the request of Bishop Ely, we are forming an alcoholism and drug dependency committee in the diocese. The goal of this committee will be to provide education for clergy, church staff and congregations and to provide support, when appropriate for individuals—clergy, staff or laypersons—who may have problems with addiction.

Resolution A123, passed at the recent General Convention, calls on dioceses to form such committees. It states, "Alcohol or drug dependency is a treatable disease that should be addressed both medically and pastorally. Christians seek transformation and redemption for those who are addicted,

not stigmatization and abandonment. The Episcopal Church needs to affirm that care... should be directed toward rehabilitation rather than punishment, treatment rather than condemnation."

The committee will also recommend to the Bishop certain policies that would enhance the lives of all in the Diocese of Vermont. The Rev'd Hugh Tudor-Foley is serving as a resource to the diocese. If you are interested in serving on the committee, please call him at 802-775-4368. There will be an organizational meeting in January.

The Rev. Hugh Tudor-Foley is interim rector at Trinity Church, Rutland.

## Cathedral plans enhancements to Memorial Garden

by the Memorial Garden Committee

Everyone agrees that the Memorial Garden at the Cathedral Church of St. Paul is one of the truly beautiful gardens of Burlington. For many, it is not only a beautiful garden, but also a spiritual place to remember loved ones or simply a place to sit quietly and collect one's thoughts. It was the vision of those who developed the Garden that it would be a place where a deceased loved one who had preferred cremation could continue their association with St. Paul's, a completion of a life's cycle. Since its inception, the ashes of 173 people have been interred in the Garden.

Eighteen months ago, Joan and Ted Braun, Estelle Deane, George Little, Derk Pereboom, and Mary Tuthill formed a committee to investigate two problems that we identified with the Memorial Garden. First and foremost, there was no visible record of those people interred in the Garden. By combining the Memorial Garden registry

and the Parish registry, we believe that we now have a complete list.

The second problem was one of recognition. While everyone knows we have a garden, many do not know that it is a memorial garden. The names of all those interred in the Garden and their year of death will be sand-blasted on two Gem Mist granite plaques permanently mounted on the north and south walls of the covered area just outside the narthex doors to the Garden. Space will be available to add additional names. A smaller "Memorial Garden" plaque will be placed adjacent to the gate to the Garden.

The cost of these additions to the Memorial Garden is approximately \$15,000 and will be funded through contributions from family members, parishioners and friends of the Cathedral throughout Vermont and beyond. Contributions may be made out to the St. Paul's Memorial Garden Fund and sent to the parish office at 2 Cherry Street, Burlington, VT, 05401.



# What is the Anglican Communion?

by Thomas Little

In recent conversations around our diocese, and at our annual convention, I often heard questions about the “Anglican Communion”—what is it, where did it come from, who is in charge, how does the Episcopal Church in the United States (ECUSA) fit into it, what can the Anglican Communion “do” in response to the Robinson consecration and other actions taken at the 2003 ECUSA General Convention, and what does it all mean to our diocese and our congregations? In the last twelve months, as Chancellor of the Diocese and a deputy to General Convention, I have had an opportunity to read fairly extensively about these matters. Though I am not a historian or a scholar of Anglicanism, I would like to offer my thoughts and understandings.

## Overview

In brief, the Anglican Communion developed during two periods. The first emerged out of 17th century Britain, through its colonization of Australia, Canada, New Zealand, Southern Africa, and what became the United States. The second period started in the late 18th century, as missionaries developed Anglican churches throughout most of the rest of the world.

Anglican Churches—those that are in “communion” with the Archbishop of Canterbury—uphold and proclaim the catholic and apostolic faith, based on Holy Scriptures as “interpreted in the light of tradition and reason.” At the most fundamental level, churches in the Anglican Communion are dedicated to proclaiming the Gospel. The “faith and order” of the Communion are manifested in the Book of Common Prayer, the 16th and 17th century Ordinals (the form and manner of making, ordaining and consecrating of bishops, priests and deacons) and in the Chicago-Lambeth Quadrilateral (adopted by the US House of Bishops in 1886 and then, with minor alterations, at the 1888 Lambeth Conference). The Quadrilateral affirms four elements as essential to the Church’s faith and order in the quest for Christian unity:



Canterbury Cathedral

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God;

2. The Nicene Creed as the sufficient statement of the Christian Faith;

3. The Sacraments of Baptism and the Eucharist, ministered with the words and elements used by Christ;

4. The Historic Episcopate (bishops making new bishops in succession through prayer and laying-on-of-hands), locally adapted in the methods of its administration to the varying needs of the nations and peoples [See the BCP, pp. 876-878].

## Origins of the Communion in the U.S.

The American Revolution threw our church’s Anglican connections into confusion until 1789, when two groups of American Anglican/Episcopalians (a “high church” group led by Bishop Samuel Seabury of Connecticut, and a “low church” group led by Bishop William White of Pennsylvania) reconciled among themselves, and with the Church of England. This convention adopted a revised prayer book, incorporating elements of the English and Scottish versions, and also established a separate legislative “house” for bishops (who would be elected, not appointed), to join the existing House of Deputies. In 1792, the four bishops of the Protestant Episcopal Church in the United States consecrated a fifth bishop, setting the practice that has endured ever since. This is the Anglican “context” in which the Vermont Episcopal Church developed.

## Composition of the Communion

There currently are 38 “provinces” in the Anglican Communion, with a total membership of over 70 million. Each province is an autonomous church with its own internal governance structures, bishops and leading bishop (in some cases a presiding bishop, in others an archbishop, but each known as a primate). Dioceses, each overseen by a bishop, are the primary organizational and governing units within the provinces.

ECUSA is one of the 38 provinces, and the Most Rev. Frank Griswold is our presiding bishop/primate. Unlike in the Roman Catholic hierarchy, there is no over-arching legal jurisdiction or governance structure among or involving the provinces. This distinguishes the Anglican Communion from its constituent provinces. While a province generally has governance rules for admitting new dioceses, electing bishops, enacting legislation, etc., this is not true of the Anglican Communion.

## Traditions and principles of the Communion

Nonetheless, strong traditions and principles of communion and interdependence are intrinsic to Anglicanism’s understanding of itself. These traditions and principles are manifested in canonical or other legal arrangements for mutual recognition of holy orders and participation in sacraments. This allows priests in one province, under certain established conditions (including the consent of a receiving bishop), to become active as priests in another province.

At an international level, these traditions and principles are manifested in what are known as the “instruments” of Anglican unity. As explained below, these instruments are critical to the cohesion of the Communion, but they are not formal, binding governance, legislative or judicial mechanisms. There is no central body that has legal jurisdiction or control over the provinces of the Communion. This lack of binding governance and decision-making structure, together with the diversity of cultures, local church traditions, forms of worship, etc., means that the Anglican Communion exists (and has persisted over the last two hundred-plus years) in the midst of diversity, disagreement, controversy and friction. To quote from the 1988 Lambeth Council report, “authority in the [Anglican] Church works *through* rather than in spite of disagreement.”

The ties that bind the Anglican Communion seem to defy easy classification. The Communion is not like a corporation, or even an unincorporated association. Some have likened it to this country’s Articles of Confederation, as opposed to our Constitution, but neither is an accurate description. The Communion is not based on a contract or series of explicit, written agreements. None of these captures the spirit of the relationship, which involves sacramental, spiritual and ecclesiastical elements.

Yet the Communion is not a casual or accidental collection of churches. Although the provinces are autonomous, to paraphrase the Chancellor to the Archbishop of Canterbury, the provinces are subject to reasonably uniform, self-imposed constraints, stemming from their recognition of Holy Scripture, the creeds, the early councils and certain other common elements of faith and ecclesiastical order.

## The four “instruments” of unity

Critical to the provinces’ sense of communion is their recognition of, or participation in, four “instruments” of unity:

### *The Archbishop of Canterbury*

Through a suitably arcane and idiosyncratic Anglo-Anglican process of ecclesiastical and political consultation, nomination by the Prime Minister and consent by the Crown, a cleric (usually a bishop) of the Anglican Communion is made Archbishop of Canterbury. The Archbishop serves as a diocesan bishop, Primate of the Church of England, and leader of the Anglican Communion. The current archbishop, the Most Rev. Rowan Williams, is from the Church of Wales, but his predecessors have been bishops in the Church of England. The Archbishop of Canterbury wields unmatched influence within the Communion, having sole capacity to convene the Lambeth Conferences and the primates’ meetings. These are powerful and influential functions, but they do not constitute legal authority over the constituent members of the Communion.

### *Lambeth Conferences*

Named after the Archbishop of Canterbury’s palatial home and meeting rooms, these conferences began in 1887 and are traditionally called by the Archbishop every ten years. All bishops in the 38 provinces



Photos by James Rosenthal/Anglican World

**The Most Rev. Rowan Williams takes the oath of office at his enthronement as Archbishop of Canterbury, February 27, 2003.**

are invited. The formal resolutions adopted at Lambeth command considerable respect in the provinces, although their authority and influence have no binding legal force on the attending bishops or their dioceses.

### *Anglican Consultative Council*

This Council was created following a resolution of the Lambeth Conference in 1968. It has voting representatives—laity, clergy and bishops—from each province. The constitution of the Council was accepted by the general synods or conventions of all the member churches of the Anglican Communion. Membership is symbolic and proof of a province’s participation in the Communion. The Council provides the only official Communion-wide forum for the voice of laity and clergy. It has adopted guidelines to assist the Archbishop in determining whether and how to recognize the Communion status of churches seeking admission, but it has no authority to require any action of any province.

### *Primates’ Meeting*

These meetings, the first held in 1979, are convened by the Archbishop of Canterbury to respond to the needs and mission of the Communion. The meetings are not conducted pursuant to any constitution or other governance structure, and they typically conclude with pastoral letters or “statements” (as in the October 2003 Meeting), not formal resolutions. To the extent that a meeting concludes with a strong consensus on an issue, it can influence the actions of the provincial governing bodies.

## Meaning of the Communion for our diocese

The Anglican Communion acts non-judicially and non-legislatively in a peculiarly Anglican manner. As a constituent member of ECUSA, the Diocese of Vermont has a powerful spiritual, symbolic and sacramental connection to Anglican dioceses all over the world through ECUSA’s relationship of communion with the See of Canterbury.

A number of provinces and dioceses have expressed their displeasure with the consecration of Bishop Robinson and the General Convention resolution acknowledging the reality of same-gender bless-

Continued on Page G

## Northwest Deanery 1

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The annual Northwest Deanery trip to Christ Church in Montréal will take place on Jan. 4. We will attend a service of Lessons and Carols for Epiphany. The bus will stop at St. Luke's in St. Albans at 11:30 A.M. and Holy Trinity in Swanton at 12:00 noon. We will stop for a buffet lunch on the way and arrive in Montréal about 3:00 P.M. The service is at 4:00 and will be followed by a reception with our host, Dean Michael Pitts.

Deanery congregations will convene at St. Matthew's, Enosburg Falls, on the Epiphany, Jan. 6, at 6:30 P.M. to share in the Eucharist, followed by a meeting with **Bishop Ely** and Canon **Jeanette Tweedy**. The meeting will continue the discussion of collaborative ministry in the Northwest Deanery begun in September.

## Otter Creek Deanery 2

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The women of ST. THOMAS' & GRACE, Brandon/Forest Dale, invited all women in the parish to bring 2 or 3 dozen Christmas cookies on Dec. 9, to share with those in nursing homes, the home-bound and others in the community.

ST. STEPHEN'S, Middlebury, has added the Dr. Pete Society to this year's recipients of outreach grants from the Sheldon Graves Funds, with a grant of \$5,500 for a pilot project offering dental care for low-income teens and adults. Thanks go to members St. Stephen's who have started transporting meals from Middlebury to Bridport for Meals on Wheels. This allows the Champlain Valley Area Agency on Aging to expand services.

TRINITY, Rutland, held a First Annual Advent Lessons and Carols Dec. 21. The Trinity Church Choir was joined by guest musicians and Music Director Emeritus **Betty Clark**. The featured work was "Magnificat" by 18th century composer Gallus Zeiller for full choir, soloists, oboe and organ. Included in the service was congregational singing of Advent hymns and songs.

ST. PAUL'S, Vergennes, welcomed Dr. **Scott Kellermann** (a family physician) and his wife **Carol** (a teacher and spiritual director) who now run "gonzo clinics" in Uganda. They let the people know they're coming, set up a table in a field, and provide the only medical care for hundreds of miles. They are also building a hospital to serve the Batwas. The Kellermanns had a very busy weekend in Vermont: Dr. Kellerman preached at St. Stephen's, Middlebury, on Dec. 7, and preached at Evensong at St. Paul's, followed by a parish dinner where members could learn of their work in Africa.

## Southwest Deanery 3

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# ❖ deanery doings ❖

News of Parishes and People in the Diocese of Vermont  
compiled and reported by the Mountain Echo "Deanery Bureau Chiefs"

Musician **Gregory Norbet** and iconographer **Kathryn Carrington** led an Advent retreat at ZION, Manchester, Dec. 20, and the next day, they hosted a service of lessons and carols. A group at Zion is pursuing an in-depth scripture study using *Exploring the New Testament: A Guide to the Gospels and Acts*. Based in the English tutorial system, the course began in October and will run through May, 2004.

The Sunday school of ST. JAMES', Arlington, collected some 300 pounds of food during the Thanksgiving Food Drive and transported it to the Arlington Food Shelf. The annual Giving Tree has ornaments with gift requests for area children and a boy at Brookhaven Home. Parishioners take the ornaments, buy the gifts and return the wrapped package to the church for delivery. The youth group raised \$500 at a fall rummage sale.

## Southeast Deanery 4

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The Christian Formation Ministry Team of ST. MICHAEL'S, Brattleboro, under the leadership of **Jeff Woodward** and **M. J. Woodburn**, recently celebrated their first birthday. Just a few highlights of their first year were an annual planning calendar, a brochure of parish, diocesan, and provincial events, the exploration of possible future events and a parish-wide assessment.

IMMANUEL, Bellows Falls, expected that their expanded Sunday School space would be blessed during the mid-December visit by **Bishop Ely**. Due to increasing enrollment, the space had to be "reclaimed" from a local preschool that had occupied it for years. The preschool has relocated to a new site. The Sunday School kids had their "Shopping Mall" event, where a can of food for the food shelf "bought" them a gift for a family member or friend.

Prompted by growing membership, the folks at ST. LUKE'S, Chester, recently held a highly successful "Stewardship Fair—A Celebration of Ministries" after a Sunday service. Parishioners old and new pledged their time, talent, and effort to a myriad of projects. These folks have not one, two, or three but four weekly Bible Study Groups. WOW!

GETHSEMANE, Proctorsville, is the proud owner of a much-needed new furnace. Thanks to some quick work by **Paul Darnauer** and **John Berlenbach**, a grant for almost \$2,000 was awarded to the project by the McClure/Discovery Fund. Clanging pipes no longer accompany the organ on cold Sunday mornings.

The Rev. **Marnie Keator** is serving as "supply" at ST. MARK'S, Springfield, hopefully at least into February, as these folks plot the next step of their exciting new "faith journey." As of this writing, **Bishop Ely** will help "kick off" the parish's first service at the new Southern

State Correctional Facility in Springfield.

The people at ST. MARY'S IN-THE-MOUNTAINS, Wilmington, have put together a discernment committee for the possible calling of the Rev. **Thad Bennett** to be their rector instead of priest-in-charge. They are also working on a community Christmas project by providing food, toys, and clothing for some less fortunate families with several children. The church continues to remain open every Wednesday from 3 to 6 P.M. for those wishing some quiet reflective time.

With thanks to **Ted Hillis** and **Jane Osgood**, the "Parish Pulse" newsletter of ST. PAUL'S, Windsor, has been resurrected and issued on a regular basis. These folks recently had a "Ministry Appreciation Sunday" and discovered all the wonderful things they were already doing and, from a definitive list, sought volunteers for future projects.

With Epiphany upon us let us pray for "Guidance from the Wise" and continue, in our own humble ways, to seek the Almighty in all that we do.

## Three Rivers Deanery 5

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**Callie Wuttke**, a second-grade member of CHRIST CHURCH, Bethel, joined the ranks of noted diocesan thespians and once again acted in the Christmas Revels productions at the Hopkins Center in Hanover, NH. This year she played the daughter of an English bobby in a bleak 1890s London. Calling forth ancient traditions, Christmas was transformed into "a boisterous and joyful celebration"—no doubt because of Callie's and the others' singing!

As they have done for many years, the congregation of ST. MARTIN'S, Fairlee, reached out to the communities of Orford, Fairlee, West Fairlee and Piermont—their extended "family"—through the "Barbara's Red Stocking" initiative for holiday delivery of baskets of food and health needs. This is only part of their outreach efforts; for the last two years they've also had a goal to tithe their pledge income for outreach.

CHURCH OF OUR SAVIOUR, Killington, as a member of the Killington Chamber of Commerce, had a table at the Employee Appreciation Expo in mid-December. Having fun at Snowshed Base Lodge and meeting people: a perfect winter day in ski country! Not bad evangelism either.

As part of preparing for their discernment work, parishioners at ST. BARNABAS', Norwich, participated in Advent discussion groups between services. Long-time members shared their recollections, newer folks considered what attracted them to St. Barnabas', and everyone remembered special services or events. All this is to discover "Who we are at St. Barnabas" and to get to know each other better.

Rector **Tim Eberhardt** reports that the people of ST. JOHN'S, Randolph, have ventured much in the past year, with strong spirit for a good purpose. By investing in "the grace economy of the Kingdom," he says, the vestry's work for the business and financial needs of the church makes sense, even at vestry meetings.

## Central Vermont Deanery 6

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On Dec. 15, the Tree of Lights, which has become part of the holiday celebration in Stowe, was lighted for the first time this holiday season. Originally organized by **Anne Orlov Rubinow** of ST. JOHN'S IN THE MOUNTAINS, and now guided by **Deb Clark** of St. John's, the beautiful blue spruce in the center of the Village of Stowe was covered with lights again this year. Each lighted bulb represented a contribution of \$1 in honor or in memory of someone or in thanksgiving for an event in someone's life. The local businesses and community provided their expertise to support this ecumenical event. All proceeds went to three area hospices.

CHRIST CHURCH, Montpelier, parishioners of all ages gathered on Thursday evenings in December to join in the Eucharist, a potluck supper and to make banners to hang in various places in the church building. The Adult Forum is beginning to read and discuss New Testament scholar Marcus Borg's *The Heart of Christianity: Rediscovering a Life of Faith*. Borg talks about looking at Christianity as if for the first time, how a Christian life can remain a transforming relationship with God.

GOOD SHEPHERD, Barre, has a new center stained glass window, which was dedicated Oct. 5. Local artist and parishioner **Nancy Hanson** played a major part in the design of the window. She said, "The image (in the window) seemed to provide us with a wonderful, new 21st century iconography for the creation of the world—order created out of chaos. The three wings incorporate the Trinitarian concept of God with the traditional imagery of the dove, the wings of the Holy Spirit, but it is not like any bird any of us has ever seen....Because it is not traditional, it can convey a sense of the mystery inherent in creation and the evolution that has continued to happen since that time."

## Northeast Deanery 7

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Again the kitchen of ST. JOHN THE BAPTIST, Hardwick, was fragrant as members gathered to bake pies for the Christmas dinners that the Food Pantry located in the church would distribute. In addition to food, toys and other objects to enrich Christmas for the families served by the Pantry had been collected. Many home-baked pies had added a special

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## Episcopal Divinity School offers online environmental justice course

[EDS] Episcopal Divinity School is pleased to announce a new online course, "The Ministry of Environmental Justice," offering ecological activism training to persons of faith who share a common concern for the critical issues confronting the environment. Designed by the Faith and Environment Network and taught by Bishop Steven Charleston, president and dean of EDS, the course begins January 27, 2004 and ends March 2, 2004.

"The Ministry of Environmental Justice" provides an introduction to social issues and scientific information designed to help demystify environmental headlines such as global warming and species extinction. Students will develop analytical tools to locate environmental justice in the context of international economics, human rights and health, resurgent colonialism, and racism. The response of faith communities through scripture, theology and witness will be stressed as students learn how to develop and carry out an environmental ministry on the local level.

"You don't have to be an expert to take this course," says Bishop Charleston, "you only have to want to learn more and be willing to put that learning into practice. The spiritual response that arises from a faith-based perspective will be a core

understanding developed in the class. The practical action that God would call us to, will be at the heart of the course. I hope that each student will complete the six week course with a commitment to environmental activism."

"The Faith and the Environment Network deserves the credit for creating this course," continues Bishop Charleston, "It was a collaborative effort that shows a new spirit of cooperation between the environmental movement and the community of faith."

The Faith and the Environment Network includes environmental activists from Clean Water Action and Alliance for a Healthy Tomorrow, as well as persons from the religious community, including the Jewish Community Relations Council and Episcopal Divinity School. Working together, this emerging partnership is working on initiatives to inspire environmental action within New England's faith community. The new on-line course is one of the first of these projects.

For more information or to register for "The Ministry of Environmental Justice" contact the Registrar's Office at Episcopal Divinity School at [ggourley@episdivschool.edu](mailto:ggourley@episdivschool.edu) or 617-868-3450 ext. 316. Enrollment is limited. ❖

## Guide available for congregational discussion groups on the environment

by Anne Clarke Brown

Members of the Committee on the Environment of the Diocese of Connecticut have developed a detailed study guide to assist congregational groups who wish to explore the issues raised by "To Serve Christ in All Creation," the pastoral letter on the environment issued by the bishops of Province One in February, 2003. The course, based on a "discussion circle" process, consists of an introductory session, followed by four discussion sessions.

Titled, "To Serve Christ in All Creation," the study guide includes the bishops' pastoral letter, a coordinator's and facilitator's guide, and participants' reading material for each session. A PDF file (8.6mb) that can be read and printed using the free Adobe Acrobat Reader may be downloaded for free by clicking the link at [www.ctdiocese.org/committees/environment.htm](http://www.ctdiocese.org/committees/environment.htm). A copy should be made for each participant.

Committee members Barbara Putnam and Paul Lipke introduced the course during a workshop at the November Provincial Convocation. A key aspect of the course is the "discussion circle" process, a structured, yet non-didactic format that can be used for considering a wide variety of issues. Circles should be no larger than 12 participants, so a large congregation might have more than one circle, meeting at times convenient to the participants. Coordinators do not need any special training, and everything needed is in the guide.

As described in the study guide, "The Discussion Circle approach aims at engaging people of faith in conversation around their core values and spiritual connections with God's creation. The process used to conduct the group seeks to model the same values we need in caring for creation: Respect, care, and affirming the value of each creature. The objective is **not** for each group to come to agreement or consensus on the issues raised in the Pastoral Letter. It is rather to create a fun, engaging, informative and empowering setting for congregants

of our churches to deepen their personal understanding of what it means to 'Serve Christ in All Creation.'"

Paul Lipke said the process is also designed to encourage the telling of personal stories that become a "magnet to create the kind of meaning that builds commitment to action on behalf of the creation."

The introductory meeting is an opportunity for the coordinator to explain the course, to model the discussion circle approach, to distribute the study material and to organize meeting times, etc. It is also an opportunity for potential participants to decide whether they wish to commit to the subsequent sessions. The four session explore the pastoral letter's urging

- that we act together to honor the goodness and sacredness of God's creation, and to acknowledge the urgency of the planetary crisis;
- that we seek to understand and uproot the political, social and economic causes of environmental abuse, to repent of greed and waste, and seek simplicity of life;
- that we pray and take action to restore a right relationship between humankind and creation, commit ourselves to energy conservation and the use of sustainable sources of energy, and to reduce, reuse and recycle;
- to realize that through participation in community, public policy, and business decision-making, we have corporate as well as individual opportunities to practice environmental stewardship and justice."

The materials in the study guide are rich, and there are more discussion questions for each session than can be considered in one gathering. Participants may decide to meet more than four times, or the group may begin with the four-session program and then decide to return to topics that could not be covered in those sessions. In other words, the program has built-in flexibility that makes it attractive for a variety of settings. ❖

## What is the Anglican Communion?

Continued from Page E

ings by declaring themselves to be "out of communion" or in a condition of "impaired communion" with ECUSA—or with dioceses and bishops who approved those actions. Such statements or resolutions of a diocese or province may be evidence of conflict within or around the Communion, but they are not binding on the Communion as a whole. They may actually impair the status of the originating church as much as the status of the church at which they are directed.

### Conclusion

The Anglican Communion is arguably an unwieldy force for Christian unity but, over time, has been a remarkably successful institution for collectively seeking the mind of Christ and walking throughout the world in His ways. I hope this very brief discussion has been useful in understanding some of what has been written and said in the aftermath of General Convention 2003. Please let the Echo know if you would like to read more about the Anglican Communion (or other "chancellor" topics), and please let me know of any errors or omissions. I want



The Compass Rose signifies the Anglican Communion. The Greek reads, "The truth will set you free."

to thank my colleagues in the chancellors' community for their assistance in developing this article.

Thomas Little is Chancellor of the Diocese of Vermont, a Deputy to General Convention and a member of Trinity Church, Shelburne.

## deanery doings

Continued from Page F

touch to the Thanksgiving dinner boxes prepared for that holiday. Five members of St. John's serve on the Pantry's Board of Directors.

The vestry voted unanimously to proceed with the church's Renovations and Additions Campaign and soon will meet with the architects to begin the design phase of the expansion and renovation program.

The Rev. **John P. Keenan** has been appointed priest-in-charge at ST. MARK'S, Newport. He celebrated at both Christmas Eve services, and he and his wife **Linda** officially start their ministries on Jan. 1. The Keenans return to Vermont from Maine, where John Keenan had served a congregation following his retirement from the Middlebury College faculty.

### Champlain Deanery 8

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**Betsy Yung**, Bureau Chief  
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Congregations will hold their annual meetings in January. Your attendance is important for budget and program discussions as well as elections. The stewardship campaigns are completed; the opportunity to pledge is still available.

The adult forum at the CATHEDRAL CHURCH OF ST. PAUL, Burlington, recently completed Part I of the Christian initiation process, "Exploring the Episcopal Church." The next topic is "Christian Formation." Contact Canon **Tanya**

**Wallace** at 802-864-0471, x16, for more information.

The Cathedral's Christian meditation group meets Tuesday evenings at 7 P.M. in the Commons Room. The meeting includes quiet music, a short talk, a period of silent meditation followed by a question and answer period and Compline. Contact Dean **Ken Poppe** at 802-864-0471, X17, for more information. The December Youth Group studied the Gospel according to *The Lord of the Rings*. The teens discussed its themes and the implications in their lives.

ST. ANDREW'S, Colchester, will begin on Jan. 27, a 20-session adult education program based on the well-known DOCC (Disciples of Christ in Community) program. Contact the Rev. **Lisette Baxter** at 802-658-0533, for more information. Special stewardship events are planned for January around the theme of "Stewardship of Time." The Outreach Committee project for January will be to support a new refugee family by making cleaning kits.

TRINITY, Shelburne, presented a Christmas Pageant Jan. 4, at the Arbors immediately after church. Parishioners participated in an annual gift giving by picking a family from the Giving Tree.

At ALL SAINTS', South Burlington, the play *Daniel* has been cast and rehearsals have begun. Mark your calendar for Feb. 14 and 15 at 5 P.M. The Evergreens had a grab bag gift exchange at their potluck lunch on Dec. 18. The children from the childcare center collected items for the food shelf for a basket offered at the family service on Dec. 24. ❖

## Diocesan Calendar

### January 2004

- 3 Executive Committee, Diocesan Center, 1 PM
- 4 Bishop's visitation, St. Peter's, Lyndonville
- 7 **Deadline, February Mountain Echo**
- 8 Rock Point Board, Diocesan Center, 11:30 AM
- 10 Diocesan Study Program, Mission Farm, Killington
- 11 Bishop's visitation, Christ Church, Montpelier
- 14 Fresh Start, 9:30 AM-2:30 PM
- 17 Diocesan Council, Christ Church, Montpelier, 10 AM
- 17 Diocesan Study Program, St. Paul's, White River
- 18 Bishop's visitation, Zion Church, Manchester
- 23 Trustees, Diocesan Center
- 24 Safe Church Training, Christ Church, Montpelier, 8:45AM-3:30 PM
- 31 Diocesan Study Program, Mission Farm, Killington

### February 2004

- 1 Bishop's visitation, St. James', Woodstock
- 2 **Deadline, March Mountain Echo**
- 8 Bishop's visitation, Trinity Church, Rutland
- 11 Fresh Start, 9:30 AM-2:30 PM
- 21 Diocesan Study Program, St. Paul's, White River

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## Diocesan Youth Committee Calendar

For more information about the activities of the Diocesan Youth Committee, contact Keri & Alden Franzoni  
1491 Vermont Route 108  
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- Jan. 31-Feb. 1 Senior High Event Planning Meeting
- Mar. 12-13 Senior High Event, BBCC
- Mar. 26-27 Vermont Watch, St. Paul's Cathedral

### 2002 Parish Audit Update: 55%

**Status:** Just over half of our parishes have sent their 2002 audit reports to the diocesan office; we hope others are on the way.

**Notice:** Audit reports were due September 1. Check with your rector, treasurer or a vestry member to see if your parish is in compliance with this required process that will reduce your parish's risk of liability.

[A reminder from the Oversight and Audit Committee]

### The J. Warren and Lois McClure Discipleship-Discovery 2000 Fund

#### Funds Available for Parish Use As of December 1, 2003

<b>Total Pledged</b>	<b>\$1,600,000</b>
<b>Pledges Received (92%)</b>	<b>\$1,464,545</b>
<b>Funds available:</b>	
Initiative I	
The Bishop Butterfield Revolving Loan Fund	\$ 234,674
Initiative II	
The Talent and Resource Network	\$ 13,318
Initiative III	
The Congregation Renewal and Emergency Assistance Fund	\$ 2,742
Initiative IV	
The Diocesan Outreach Fund	\$ 13,406
Appropriate uses for each initiative, application forms and requirements may be found in the Diocesan Handbook. For further information, please call the Diocesan Office.	

## Refugees new to the United States celebrate Thanksgiving at BBCC



Debi Paterson photos

Volunteers prepared Thanksgiving dinner for refugees gathered at the Bishop Booth Conference Center.

by Debi Paterson

The Bishop Booth Conference Center at Rock Point hosted the Vermont Refugee Resettlement Program Thanksgiving dinner for refugees new to the United States on Thanksgiving evening. Approximately 110 refugees of all ages were served in two seatings.

Preparations for the celebration began months ago. Individuals, families, churches, and schools provided donations of food. Students of Charlotte Central School created handmade turkey centerpieces for each table and a large welcome sign. (See photo.) Fifty-Five volunteers set tables, prepared food, washed dishes, provided transportation, explained traditions, and provided children's activities.

The celebration was a joy to observe. The honored guests were clearly thankful and in awe of the abundance of food and the spirit of hospitality. Smiles and excited conversation filled the room as they were served. The volunteers were just as pleased as were their guests. Each table included volunteer hosts and refugees of several nationalities. One table group asked me to take their picture. As I looked through the eye of the lens, I felt a lump grow in my throat. For there, at the table, I surely caught a glimpse of heaven.



Debi Paterson is director of the Bishop Booth Conference Center. A guest at the BBCC Thanksgiving dinner with the welcome sign made by the students at Charlotte Central School.

### Wanted: Camp Director for Rock Point Summer Conferences

The Personnel Sub-Committee of the Rock Point Summer Conferences (the diocesan camp) is taking applications for Camp Director. The camp serves children and young people between grades three and twelve in a series of weeklong sessions. In addition, there are a week for all ages and a special interest camp.

The director is responsible for the day-to-day operations of the residential summer conferences at Rock Point and is required to reside at the Bishop Booth Conference Center while camp is in session. Responsibilities of the director include: staff training, staff supervision, lead staff meetings, plan interest groups for the camp and hire the camp staff. Camp begins June 20, 2004, with a week of staff orientation and training and ends with All Ages Camp, August 7, 2004.

For a full job description, salary, and skill requirements contact Connie Saeger-Proctor, Canon for Youth Ministry at 802-479-1246 or clsproctor@dioceseofvermont.org. Application deadline is February 2, 2004. The Summer Conference Committee is especially interested in hiring someone who can serve more than one summer as the Camp Director.