

MOUNTAIN ECHO

News of the Episcopal
Diocese of Vermont

and Episcopal Life

Vol. LXX No. 1

January 2005

Discuss

The Windsor Report with Bishop Ely

The Rt. Rev. Thomas Ely invites all in the Diocese of Vermont to join him the first week in January for a discussion of *The Windsor Report*, issued by the Lambeth Commission on Communion October 18, 2004. He wants the diocese to serve as a "community of wisdom" for him in preparation for the meeting of the House of Bishops, January 12-13.

Following is the schedule. In case of inclement weather, please call the Diocesan Office (800-286-3437) to be sure the discussion will be held.

Tuesday, January 4, 7-8:30 P.M.

St. Luke's, St. Albans

Wednesday, January 5, 7-8:30 P.M.

Christ Church, Island Pond

Thursday, January 6, 7-8:30 P.M.

Christ Church, Montpelier *

Friday, January 7, 7-8:30 P.M.

St. Michael's, Brattleboro

Saturday, January 8, 10 A.M.-Noon

Zion, Manchester

Saturday, January 8, 3-5:00 P.M.

St. Paul's Cathedral, Burlington

The Windsor Report is available for download in PDF format through a link on the diocesan website, www.dioceseofvermont.org, which also has links to study resources and other materials.

* Since the Feast of the Epiphany falls on this date, a gathering for dinner at 5 P.M. and a Eucharist at 6 P.M. will precede the discussion. Youth from the Central Vermont Deanery will participate in the service and will meet separately during the *Windsor Report* discussion to get to know one another and consider possible future deanery youth activities. Contact Connie Saeger-Proctor (clsproctor@dioceseofvermont.org; 802-479-1246) for information.

New look for the Echo

Beginning with the February issue, addresses will be printed directly on the paper in the upper right corner. The need to create space spurred me to act on a long-contemplated redesign of the masthead. I also took the opportunity to include the five themes of the new Strategic Plan for Growth and Ministry on the "footer" of the inside pages and to change the font for the body text and most headlines.

Your comments and suggestions are most welcome.

The editor

Convocation addresses HIV/AIDS in Africa

by Lee Alison Crawford

At the 21st annual Province One Convocation, held November 19-20, 2004—and for the last time at Mont Marie Conference Center in Holyoke, MA—150 people from the dioceses of New England gathered to hear thought-provoking and, at times, challenging discussions about the spread of HIV/AIDS in Africa. Entitled, "Combating HIV/AIDS in Africa: Episcopalians Serving God's Mission," the convocation, through excellent presentations, addressed what is happening on the ground in Africa and why Episcopalians should care.

The convocation chaplain, the Rev. Canon Benjamin Musoke-Lubega, from the Office of Anglican and Global Relations at the Episcopal Church Center, opened the gathering by inviting several participants to read out-loud stories of ordinary people struggling against extraordinary odds created by the invasion of AIDS into their families. In Africa, almost every family has been touched by HIV/AIDS. On a 2002 afternoon in Zambia, Canon Musoke-Lubega witnessed 100 people being buried, most of whom had died from AIDS.

How Anglican Communion responds to AIDS is key to its future

The first keynote speaker, the Rev. Dr. Ian Douglas, Professor of Mission and World Christianity and Director of Anglican, Global and Ecumenical Studies at the Episcopal Divinity School in Cambridge, Massachusetts, noted that seventeen years ago he spoke in the very same place on AIDS. In this presentation, "AIDS and the Global Communion," Douglas addressed the Anglican Communion's response to AIDS in the context of an extensive discussion of the recently-issued *Windsor Report*. Douglas stated that the real questions facing the communion are those of ecclesiology and missiology. He sees the HIV/AIDS pandemic as a call to God's mission.

Douglas cited two examples of the power of the Anglican Communion when it comes together as the "on-going expression of Christ in an unlimited variety of global churches that share a common mission." The first was the response to the Decade of Evangelism in Africa and how it gave them new life in new dioceses. The second was the coming together of all the

bishops at the 1998 Lambeth Conference to confront international debt. The critical need for international debt relief was the one topic on which all eight regions of the world agreed, and US bishops returned to work for the cancellation of \$1 billion in US bilateral debt. The Anglican Communion has worked together before, Douglas said, and how it responds to AIDS will determine its future.

The face of AIDS in Africa

Conference attendees next heard from the Very Rev. William Rankin (former President and Dean of Episcopal Divinity School), founder, CEO and President of Global AIDS Interfaith Alliance (GAIA), a non-governmental organization that partners with religious organizations in resource-poor countries for community-based HIV prevention and care. Rather than give conferees a list of numbers of people affected—because "Statistics are numbers with the tears washed off"—Rankin used his presentation time to show slides of the many ministries that GAIA supports. Over and over again, conferees saw photographs

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Change in tax law is good news for Good News Garage

by Chris Hendrickson

Stories in the news implying that tax deductions for cars donated to charities will end are not true. The deduction will continue. However the method of calculating the deduction will change, and that new method favors Good News Garage (GNG) and similar programs that place the donated cars directly into the hands of low-income families.

Most people don't realize that "low-income car ownership" programs such as GNG are actually a small part of the lucrative world of car donations. Other charities—the majority in fact—that resell donated cars for cash are the ones adversely affected by the new tax law. The new law targets car donors who claim large deductions based on the unadjusted "blue book" value for cars donated to charities, while the charities receive only a small portion of that on the car's sale at auction.

Under the new law, donors who give cars that are passed on to low-income families may still deduct the fair market value of their automobiles, but donors may only deduct the sales price for cars sold by a charity.

GNG helps needy families

Helping needy families move from welfare to work through the provision of an automobile has been the primary goal of Good News Garage since its inception in Vermont in 1996. An affiliate of Lutheran

Social Services of New England, GNG accepts donated vehicles and repairs many of them to give to low-income families to get to and from their jobs. As a result, the majority of these car recipient families, in fact 75%, are able to leave state public assistance roles within a year.

Vermonters have been extraordinarily generous to their neighbors through the Good News Garage. Approximately 1400 families throughout the state have directly benefited from that generosity since the program began in 1996. The Vermont program has spawned similar GNG programs in Hartford and New Haven, Connecticut, Sturbridge, Massachusetts, and Manchester, New Hampshire.

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Vermont Land Trust/
Jordan Silverman photos
www.jordansilverman.com

Above: A family stands proudly next to their new car.



Left: Mechanic Rick Berg works on a donated car.

“...thinking about children...”

The Right Reverend Thomas Clark Ely

Dear Children of God:

I am thinking about children as I sit down to write my column for this edition of the Mountain Echo. I suppose that is because Christmas is coming and it will be our granddaughter Elisabeth's first Christmas, and best of all we will spend it together! I'm also thinking about children because Ann and I have been deciding on our year-end charitable giving, and ministries with children figure prominently in so many of those gifts, both close to home and around the world in places like the Holy Land, El Salvador and Africa. The needs of so many of the world's children tear at my heart and, I suspect, at yours as well. I am so thankful for all the many ways the people of our diocese respond to those needs, giving personally of your time, your presence and your money.

I am also thinking about children because on my desk at the office I have a wonderful picture taken at the acolyte festival we had at the cathedral back in October. The picture is the one that appeared in last month's edition of the Mountain Echo, with all the acolytes and me in our vestments. There are a few other adults in the picture, and many wonderful adult acolytes serve in our parishes. But mostly it is children and teenagers who serve with me at the altar each Sunday, and I treasure those encounters and am grateful for their ministries. I especially love watching the response (especially the eyes) of young acolytes when I ask one of them to hold my crozier or miter. Children have a unique way of entering into the mystery of liturgy.

Then, the Christmas edition of the *Sewanee Theological Review* arrived in the mail and the entire edition is devoted to the theme, “Children and the Kingdom: Theological Reflections on Childhood.” Essays include: “Children and Theology,”

“The Child as Consumer: A North American Problem of Ambivalence Concerning the Spirituality of Childhood in Late Capitalist Consumer Culture,” “Where Was God? Spiritual Question of Sexually Abused Children,” and a Sermon entitled, “To Such Belong the Kingdom.” Some heavy reading perhaps, but it all sounds interesting!

I am also thinking about children because the Rock Point Summer Conferences Committee has been hard at work planning for the future and how we can build upon the strong history of our summer ministry with children and provide a safe, healthy, fun and rewarding experience of Christian community for them in the years ahead. Being with the campers and the adults who are part of this important ministry in our diocese is a high point of my summer, and I guess I'm doing some early-winter thinking about this coming summer already. I hope you are too, especially about how the children from your family and church can be part of this summer's exciting program.

Mostly, I guess I'm thinking about children because I am thinking about Jesus, the baby. The baby who becomes the child, the teenager, and the grownup, and the journey that is part of each person's life, including my own and that of my own children. It is a complex journey to be sure, but along the way there are some remarkable moments. I know that many people have influenced my life, especially as a child. Two of them died earlier this year and I'm not sure I ever thanked them enough for all they meant to me. Maybe, I could never thank them enough, but I

know the journey would not have been the same without them.

What I also know is that Jesus was on to something important when he talked about children and the Kingdom of God. It was not about being childish, but child-like in our approach to God, and I am always grateful when a child reminds me of what that is about. My intention is always to pay close attention, but I know that so many other things can and do get in the way. I'll try to work on that more next year.

In the meantime, I'll keep thinking about children and the wonderful story that many of us heard Bishop Margaret Payne tell at the Convention banquet in November. I really can't tell the story the way she did, but it was about the



day she found her four-year old son lying under the Christmas tree among all the presents and looking up at the decorated tree. When she inquired about what he was doing, he replied, “I'm imagining what it's like to be a present!” I might try that this year.

Playfully yours,

+ Thomas

“The needs of so many of the world's children tear at my heart and, I suspect, at yours as well.”

Views from the Frontier

by Gina Logan

Farewell!

Editor's Note: “Views from the Frontier,” which has been a regular feature of the Mountain Echo for many years, will retire after this issue. My deepest gratitude to its writers, Martha Holden, Gina Logan and, until a few years ago, Karen Sheldon.

I collect stars. They hang from, or in, various locations in my house—glass stars, wooden stars, stars in paper, tin, pewter, and brass; stars painted and plain, large and medium and small. I began my collection over twenty years ago, when I hung a small silver star above the manger scene, a central part of our family's Christmas decorations. That first star was meant to guide the Wise Men, who, in our family, spent Advent and the twelve days of Christmas traveling from the living room to the dining room, from the top of the bookcase to the stereo to the coffee table to the piano to Bethlehem (the top of the buffet). After one Epiphany, I put everything away in its wrappings in the box marked “Creche-Fragile,” but I left the star in place. In time, other stars came, and now my house has—I just counted—fourteen stars downstairs and three up (so far).

Our Wise Men belonged to the same Italian papier-mache set as the other

figures; Mary, Joseph, the Baby (who traditionally remained absent until after Midnight Mass on Christmas Eve, when one of our children would, ceremoniously, take Him out of the top drawer of the buffet, unwrap his tissue-paper swaddlings, and place Him in the carved, painted manger), three shepherds, two angels, three camels, two sheep (there was another, but our Labrador Retriever ate it, probably out of sheer loneliness one evening when the family were all away from home), a cow, a donkey, and some chickens, slightly battered, that did not belong to the original set, but migrated from a toy farm. They were slightly out of scale, but not as much as the rubber mouse that also lived in the stable for several years and could not be persuaded to leave (the mouse was bigger than the camels, which provoked some argument among several of my children, an argument eventually

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MOUNTAIN ECHO

News of the Episcopal Diocese of Vermont

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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!

Note from Sr. Bible Person: In last month's column, I responded to some intriguing questions asked by Anne Knapp from Arlington about the genealogy of Jesus. In comparing Matthew's and Luke's genealogies, I pointed out that Luke's version lists only men ("... Jacob, son of Isaac, son of Abraham, son of Terah," etc.), but Matthew includes five women: Tamar, Rahab, Ruth, Bathsheba, and Mary (see Matthew 1:1-17). I have been musing on this oddity and want to share a few thoughts. Here they are:

Scholars have offered a variety of interpretations as to Matthew's motives for including five women in Jesus' family tree.

Interpretation #1: Some think that Matthew was nervous about the "whiff of scandal" surrounding the birth of Jesus, such as the idea that if Joseph was not the **real** father, then who was? Hmmm, we've got a problem here, thought some Jewish contemporaries of Matthew. In order to combat this kind of gossip, did Matthew include the five women, each of whom was involved in an "unconventional pregnancy"?

Interpretation #2: Because four of these women were involved in a somewhat immoral act of sexual intercourse (Matthew lets Mary off this hook by alleging that that she was, indeed, **not** involved in sexual intercourse before Jesus' birth), the first four women therefore are "sinners" who will be "saved from their sins" (Matthew 1:21) by Jesus.

Interpretation #3: Two of the women—Rahab and Ruth—were Gentiles; therefore, Matthew is celebrating divine inclusiveness, similar to the importance of the "magi from the east" in Matthew's Nativity story (as Garrison Keillor notes, there is a very good possibility that the magi were Gentiles, and therefore one of

them might have actually been Lutheran—probably the one who brought myrrh, which, as most of us know, is a casserole).

Interpretation #4: Each of these women is an example of "higher righteousness." A detailed analysis of this idea can be found on page 353 in *The Women's Bible Commentary* by Carol A. Newsom and Sharon H. Ringe.

My own theory, based on a recently discovered personal diary of Matthew's younger sister, is that Matthew was a frustrated screenplay writer. Matthew was a successful evangelist, but, as his sister records in a few brief diary entries, what he **really** wanted to do was break into the group of the fledgling "soap opera" authors who were becoming popular in the 1st century in southern Palestine. Because of this passionate desire, when Matthew got around to recording Jesus' genealogy, he couldn't resist referring to some of the best soap opera plots ever invented. If you want to read some really good "potboilers," check out the story of Tamar and Judah in Genesis 38, or that incomparable tale of scandal, intrigue, adultery, and murder which is the story of David and Bathsheba. Move over *General Hospital*, we've got some great competition for you!

I appreciated the chance to revisit this genealogical question and to be reminded of how much we **don't** know about the Gospel stories. Obviously, if Matthew had thought it was important for us to know why he included five women in his story, he would have explained it. All we can do now is celebrate these five women as being part of the family tree from which Jesus sprouted and thereby mitigate some of the patriarchalism that gets imported into our faith stories.

Send questions for Sr. Bible Person in care of the editor (address on Page B).

Views from the Frontier

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settled by parental fiat: The Mouse Stays in the Picture).

We set up the creche every Advent, placing the Magi in the living room, and moving them a little bit farther each week, always closer to their destination, which they would not reach until the morning of Epiphany. Then, and only then, someone would rearrange the shepherds and the livestock, and set Caspar, Balthazar, and Melchior down in their Oriental splendor, angling them so that each King had a clear view of the Baby, to whom each held out his gift. And over the entire scene hung a star. Often, as I passed from room to room, the star would swing back and forth on its fishline tether, sending out sparks of light, just as the original Star must have.

The Wise Men have gone, with the creche, to my daughter's house, where she and her husband and their three-year-old may now trace the passage of the Three Kings from room to room, looking for the Star that shone on the first Epiphany. I have a different Nativity set now, a small

ivory bisque one, chaste and elegant, but I long sometimes for the out-of-scale chickens, the stable with its battered roof, the figures, chipped a bit, their colors rubbed and worn. I miss the way the mouse peeped out from behind a camel, and the way one shepherd always ended up lying down (too much Christmas cheer?). I miss the suspenseful progress of the Three Kings from room to room. (Everyone in the family took turns moving them, so you got up each morning of Advent and Christmastide not knowing exactly where they'd be.) However, I kept that first silver star, and now I have these others, too. And so I will continue to collect stars. They remind me, now and throughout the year, that Love shines out from heaven on the whole world, on all of us. Love's starry rays stream forth, now as then, kindling anew the light in our hopeful hearts, as we wait, together, for our Epiphany, our miracle. Amen.

Gina Logan is a member of St. Mary's, Northfield, and a postulant for Holy Orders.

Opinion

Apology, community, and identity in the Anglican Communion

by John P. Keenan

The Episcopal Church—chastened but intact, regretful for harm caused but innocent of acting to cause harm to anyone. I am part of that church, a member since 1976, regularized as priest in 1988, serving now in St. Mark's Church in Newport, Vermont. I am a supporter of the consecration of the Right Reverend Gene Robinson as Bishop of New Hampshire, for I know how widely respected he has been for many years in the Province of New England. I support the ordination of gay and lesbian priests, having seen many become rectors and vicars in our parishes and valuable contributors to our councils.

I probably would not have given much thought to human sexuality and its orientations had I not met so many gay and lesbian colleagues. It is easier to express lofty ideas about the nature of sexuality when the real people you are referring to are not sitting right across the table, listening and responding to you.

I came into the Episcopal Church in 1976 from the Roman Catholic Church, in which I had been raised. I trained for ten years at St. Charles Borromeo Seminary in Overbrook, Philadelphia, and was ordained to the priesthood by John Cardinal Krol in 1966 at the Cathedral of Sts. Peter and Paul in downtown Philadelphia. When I left the Roman priesthood in 1969, I signed a promise not to become a focus of discord by taking any prominent role in the church, by reading the scripture or teaching classes. Some might have regarded that stricture as unfair, but—having listened to Ivan Illich talk about the priest as symbol of unity, not discord—it seemed a prudent and reasonable promise, and I intended to keep it.

Yet when Linda and I began our family, I wanted a chance to participate more deeply in the everyday life of the church. My hero in those days, as now, was Michael Ramsey, then recently retired as Archbishop of Canterbury and in residence for various periods at Nashotah House near where we lived in Wisconsin. And there, in our local Episcopal Church, I found a home, one with good theology, kindly people, and orders of priests, deacons, and bishops, who tried to respect and support one another.

And some of those Episcopal clergy were gay. Not so obviously in my early days in 1970s Wisconsin, for most there

were married, however happily. It was more obvious later after we moved to Vermont, where the diocese had begun to attract talented gay and lesbian priests. They did their jobs just like everyone else in the clergy. They were no better and no worse than straight priests, for the effective carrying out of priestly mission has no particular link to sexual orientation.

It was not a great surprise when Gene Robinson was elected bishop in New Hampshire, at least not in Province 1, but all around the world Anglicans reacted—strongly, critically, angrily. We all knew to expect some reaction, but I at least did not anticipate how intense it would become. Large segments of the Anglican Communion felt that their exercise of mission had been harmed by our action of electing and consecrating Gene Robinson. They were also disturbed by the adoption of a blessing for same sex unions in the Canadian Diocese of New Westminster.

We in North America felt that we had come to a new understanding of homosexuality, and in this we thought we were offering the wider church an example of a more inclusive practice of the kingdom. But in other parts of the Anglican Communion, many felt that we had fractured that kingdom and embraced practices that made their confession of our common faith appear to be inauthentic and unacceptable in their cultures. We were becoming a stumbling block to their commitment to and preaching of the Christian gospel.

Cultural Disconnect

I do not like being a stumbling block to anyone. So I am constrained by the objections of our fellow Anglicans to step back and wonder about the different perceptions that are filtered to us by our respective cultures. I first became aware of such cultural disconnects when as a young man I landed in San Juan, Puerto Rico, to begin my study of the Spanish language and Latin American culture. I would learn from Ivan Illich about how culturally-American patterns of Christian mission distorted the Puerto Rican, and indeed all Latin American cultures. The lessons for misguided missionaries that have been dramatized in a number of movies and books were driven home to me by Illich—how American parish styles and cultural forms have been imposed along with the gospel upon "mission lands." North American notions of law, time, family, and community were simply assumed by the missionaries to be universal, when in fact those assumptions were specific to our culture and not always shared by others. I believe—and hope—that our missionaries today are more sensitive to such cultural issues.

In a similar way, I think that our task as Episcopalians at this juncture is to step back and to consider the differences that do indeed exist across cultural boundaries. Two assumptions held by our North American culture are especially important in the context of the current impasse. The

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

Continued on Page G

More Coming Events

Winter Meditation Concerts

Vermont Youth Orchestra

Sunday, January 16, 3:00 P.M.

U-32 High School, East Montpelier, Vermont

Sunday, January 23, 3:00 P.M.

Flynn Center for the Performing Arts, Burlington, Vermont

The Vermont Youth Orchestra, under the direction of Troy Peters, offers an afternoon of varied musical works rooted in liturgical music that spans the globe. Included are works by Rimsky-Korsakov, Tchaikovsky, Chaminade, Daron Hagen and Mendelssohn. The concert showcases the talents of two senior students. Martha Bruce, from Williston, plays a solo in Tchaikovsky's "Meditation," and Roxbury's Samantha Gelfon plays the flute solo in Chaminade's "Concertino."

The Vermont Youth Orchestra Association has a long history of providing quality music programs for students. The group played a concert of Vermont music at New York's Carnegie Hall in September.

Tickets for the East Montpelier concert are available at the door only. Tickets for the Burlington concert are available through the Flynn Box office (86-FLYNN); adults \$10; seniors \$8; students \$5. For information call the Flynn or visit www.vyo.org.

Week of Prayer for Christian Unity

Vermont Ecumenical Council and Bible Society Service

Saturday, January 22, 2005

Greater Hartford United Church of Christ

Hartford, Vermont

Check the VECBS web site (www.vecbs.or) for details on this annual event.

"Domestic Violence: A Christian Response"

Friday, January 28, 7:00 P.M.

Evening Prayer and Potluck, 5:30 P.M.

St. Mary's Parish, South Main St., Northfield, Vermont

St. Mary's, Northfield, will sponsor the presentation and discussion with Auburn Watersong-Harter, of Step O.N.E., Newport, and the Rev. Ann Hockridge of Umbrella, St. Johnsbury. They led workshops at the fall Diocesan Ministry Fair Days. The January evening discussion will further develop material presented at the Ministry Fairs.

The evening will begin at St. Mary's, with Evening Prayer at 5:30 P.M., followed by a potluck supper. The 7:00 P.M. presentation will be held at the Community Room at the Brown Public Library, a block up South Main Street (Route 12) from Saint Mary's.

The public is invited. Both locales are universally accessible. For more information and directions, please call the Rev. Lee Alison Crawford at (802) 485-6011.

2005 Absalom Jones Lecture

by the Rt. Rev. Michael Curry

Wednesday, February 16, 7:00 P.M.

St. John's Memorial Chapel, Episcopal Divinity School

99 Brattle Street, Cambridge, Massachusetts

The Rt. Rev. Michael Curry, Bishop of the Diocese of North Carolina, will deliver the annual Absalom Jones Lecture and will also serve as celebrant at the Eucharist the following morning at 8:30 A.M. These events commemorate the life and ministry of Absalom Jones, the first African American priest in the Episcopal Church. The annual celebration helps support the Absalom Jones Scholarship Fund for African American students at EDS who are preparing for ordination in the Episcopal Church.

Each event will be followed by a reception in Washburn Lounge. Both are free and open to the public, although reservations are required as seating is limited. The Chapel and Washburn Lounge are universally accessible. For more information or to reserve a space, contact Alcurtis Clark at 617-868-3450 extension 306.

2005 Safer Church Training

January 15	St. Peter's, Bennington
January 22	Good Shepherd Lutheran Church, Rutland
April 2	St. Andrew's, St. Johnsbury
June 18	Bishop Booth Conference Center, Burlington
September 24	St. Paul's, Windsor

All sessions run from 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. Plan to bring 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.

January BBCC retreat will explore "Learning to Live with Life's Losses"

by Debi Paterson

The Bishop Booth Conference Center will sponsor and host a retreat program to help people find hope and reinvest in their lives after experiencing loss. It will begin Friday evening, January 28, and conclude by 4 P.M., January 29.

Leading the program and serving as chaplain will be the Rev. David Hamilton, D.Min., Director of Pastoral Care and Supervisor of Clinical Pastoral Education at Fletcher Allen Health Care in Burlington. He has led workshops and seminars on grief for over thirty years.

According to Hamilton, there is a common dynamic of loss that may be associated with death of a loved one such as a parent, spouse, child, friend, or pet, with transitions such as divorce, job, moving, empty nest, or

retirement, and with chronic illness. "Learning to Live with Life's Losses" will emphasize moving beyond loss to engaging in life and community, help to normalize the experience of recovery and find the Good News of the story in a scripture based program.

The fee for the retreat—\$85 for a shared room, or \$100 for a single room if available—includes the program, meals and lodging. To register, send name, address, telephone and email address with a non-refundable deposit check of \$50 (payable to Bishop Booth Conference Center) to the conference center, 20 Rock Point Circle, Burlington, VT 05401. For more information, call 802-658-6233, or email bishopbooth@dioceseofvermont.org.

Debi Paterson is Director of the Bishop Booth Conference Center.

Read Scripture with all the senses at Cathedral's Epiphany quiet day

by Tanya Wallace

The Cathedral Church of St. Paul and the Christian Meditation Center will offer an Epiphany quiet day Saturday, January 15, 2005, 10:00 A.M. to 3:00 P.M., at the Cathedral Church of St. Paul, Burlington. "Seen With Our Eyes, Touched With Our Hands—Reading Scripture with all the Senses," will be



led by the Rev. Dr. Roger Ferlo, an Episcopal priest and Director of the Center for Lifetime Theological Education at Virginia Theological Seminary in Alexandria.

Reading a book is one of our most private and silent activities—but it was not always this way. In ancient times, and even as late as the sixteenth century, most people read aloud, even if they were reading in solitude. One great scholar of monastic life talked about reading as an act of the whole body, as invigorating as physical exercise! The act of reading Scripture can involve an appeal to all the senses—not just sight, but also sound, touch, taste and even smell. Can we reconnect to ancient traditions of reading, and learn to read the New Testament stories

about Jesus with all our senses alive and engaged?

Roger Ferlo has served parishes in the dioceses of Georgia, Pittsburgh and New York, and is the author of two books—*Opening the Bible and Sensing God*, both published by Cowley Press. A graduate of Colgate University, he earned a doctorate in English literature from Yale University and trained for the priesthood at the General Theological Seminary in New York City. He serves as a trustee at Colgate, and is the treasurer of the National Association of Episcopal Schools.

To register, please send name and contact information, along with a check for \$20.00 made payable to Cathedral Church of St. Paul and earmarked "Quiet Day," to: The Rev. Cn. Tanya Wallace, Cathedral Church of St. Paul, 2 Cherry St., Burlington, VT 05401. Lunch is included in the fee. For more information please contact Canon Wallace at 864-0471 x16 or twallace@stpauls.cathedral.org.

The Rev. Cn. Tanya Wallace is Canon Educator at the Cathedral Church of St. Paul, Burlington.

Send a parish team to Province One stewardship and evangelism conference

The annual Province One Conference on Stewardship, Evangelism and Congregational Development is planned for April 8-10, 2005, in Westborough, Massachusetts. Addressing the conference theme, "Walking with Jesus: Open Eyes, Eager Hearts, Changed Lives," will be keynote speakers, the Very Rev. Ruth Lawson Kirk, the Rev. Kirk Alan Kubicek, and the Rev. Taylor Albright. Wiley Beveridge and Diane Davis Andrew will serve as conference musicians.

A total of 27 workshops will be offered in five workshop sessions, with opportunities to concentrate on stewardship, evangelism or congregational development or to select from all the areas. Congregations are en-

couraged to send teams. The conference begins with registration at 11 A.M. on Friday, April 8, and concludes after the 10:45 A.M. Eucharist on Sunday, April 10. The deadline for registration is March 14, but previous events have sold out before the deadline.

Materials and meals are included in the conference fee of \$160 before February 15, 2005, and \$185 after February 15. Accommodations are at the Wyndham Westborough Hotel at \$73 per night, single or double. Brochures are available from the Diocesan Center (800-286-3437). For questions about registration, contact Judith Barnes, 603-224-1914, or jbinnh@juno.com.

Pastoral Enrichment Program offers online courses from EDS

[EDS] The Pastoral Enrichment Program of the Diocese of Vermont, in collaboration with the Episcopal Divinity School and the Pastoral Excellence Project, will offer two online courses this winter. "Leading Change: Using Change Theory in the Congregation," will run January 31–March 13, 2005. The second course, "From Dialogue to Study Circle: An Online E-Circle Seminar about Race and Power," will begin in February and run for eight weeks.

"Leading Change," taught by the Rev. Dr. William M. Kondrath, views congregations as complex systems. It looks at various ways of analyzing and intervening in those systems to make a creative difference, offering some basic theories of organizational change. The course also examines leadership as a function of a system more than as simply a personal characteristic of an individual or individuals. Kondrath is Director of Theological Field Education at EDS.

"From Dialogue to Study Circle" will offer self-awareness and anti-racism training to persons of faith who share a common concern for the critical issues confronting social justice. The course will be co-taught by the Rev. Canon Ed Rodman and the Rev.

Dr. Sheryl Kujawa-Holbrook. The course's primary focus is to examine race and power in our post-modern society and their impact on our lives and well-being.

These on-line courses will use *Blackboard*, an interactive educational software which is accessed through the internet. *Blackboard* is easy to use for most people who are familiar with navigating the web. Participants will have opportunities to work individually and in groups on line, including discussions and forums.

The \$200 registration fee for either course will be paid through the Pastoral Enrichment Program for members of the Diocese of Vermont.

To register for "Leading Change," send an email to Chris Carr, Pastoral Excellence Project Coordinator, at ccarr@eds.edu and include the following information: name, e-mail address, telephone number, diocese, type of internet connection (dial-up, DSL, cable/broadband, etc.) and how you heard about this course.

To register for "From Dialogue to Study Circle," send an e-mail to Gena Gourley, registrar, at ggourley@eds.edu. ❖

"Building Abrahamic Partnerships" offered in Hartford

Hartford Seminary announces a new interfaith training program, called "Building Abrahamic Partnerships," for clergy, religious educators and seminarians from the three Abrahamic faith traditions. Building on its strengths as an interfaith, dialogical school of practical theology, the seminary has designed this innovative program to be a resource for Jews, Christians and Muslims throughout North America who seek a solid foundation in interfaith ministry.

The goals of the new program are three-fold: educating participants about the beliefs and practices of all three faith traditions; creating a safe and supportive environment in which clergy, religious educators, and seminarians can forge mutually beneficial relationships across communal boundaries; and helping participants acquire pastoral skills useful in interfaith ministry.

The format will be eight-day intensive seminars in January and June. The aim for both sessions will be to enroll 10 members of each faith tradition, for a total of 30 participants. Course content will include historical overviews; shared text study of primary sources and prayers; demographic and sociological data on Jews, Christians, and Muslims in North America; obstacles to interfaith relationships; communication skills needed to create and sustain interfaith partnerships; strategies to counter negative media portrayals; formulating joint interfaith projects in local communities; web links and e-mail exchanges to foster communication and cooperation among the graduates of the program.

Libby Hillhouse of St. Andrew's, St. Johnsbury, participated in the first round of the program. Her article about the experience is in the July/August issue of the Mountain Echo, available on the diocesan website.

The second round of the program is scheduled for January 2005 and the third for June 5-12, 2005. For information, contact Prof. Yehezkel Landau at ylandau@hartsem.edu, or 860-509-9538. Information on Hartford Seminary and registration information for this program can be found at www.hartsem.edu. ❖

Lent teaching resource will be sent to all congregations

[ENS] New Lenten teaching resources for use in 2005 will invite congregations to build hospitality, evangelism, organizational transformation, and advertising to welcome new members to the Episcopal Church.

Titled "Groundwork" and set for mailing to all congregations in early January, the new resources are centered around lesson plans for use in varied teaching settings. The effort continues a proactive strategy begun by General Convention in 2000 to strengthen local congregations and to counter membership declines experienced in recent years by all mainline denominations.

The Rev. Dr. James B. Lemler, director of mission for the Episcopal Church, said, "Groundwork" will be an educational offering that joins together reflection on the study and proclamation of the Lenten Sunday Scripture cycle and learning about evangelism, congregational invitation, and mission in the present changing context." Lemler added that the "Groundwork" resources will also provide a thematic complement to the Episcopal Church's new on-line visitors' center, www.comeandgrow.org, and to the related national advertising campaign planned for 2005. ❖

Diocesan leaders review ministry

by John Morris

After Bishop Ely was elected in November of 2000 and consecrated in April of 2001, the Standing Committee and the Bishop signed a Letter of Agreement. One of the items we agreed on was that there would be a regular review of ministry of diocesan leaders.

The first review was held in September of 2002. The second review was held on October 24, 2004. On that day, twenty people, including the bishop, met for three hours in Randolph. Representatives of the Diocesan Council, the Ministry Support Team, and the Standing Committee participated. The Rev. Geoff Robbins from Middlebury and Kathleen West from Burlington served as facilitators.

The first question asked was: What is going well in the Diocese? The group listed 29 things in response. The very impressive list filled three pages of newsprint! The entire list will be included in the report being prepared by the facilitators.

The next part of the discussion focused on "bumps in the road." A summary of this discussion would include the fact that the

diocese is experiencing "growing pains" as a result of numerical growth and spiritual growth. As the diocese grows more fully into living out the ministry of all baptized, and works more intentionally out of a model of collaborative decision-making, there are bound to be stubbing-of-toes and bumping-into-one-another and getting-off-on-tangents. Some examples of these occurrences will be documented in the facilitators' report.

During the final summing up, one participant offered the metaphor of marriage for the work of the bishop with the diocesan leaders. He suggested that the leadership review of 2002 occurred in the "honeymoon phase" of the marriage and now we are three and a half years into the marriage itself. Some of the "honeymoon glow" is gone, and we are now doing the hard work of staying connected and living together with fidelity and mutuality. The overall sense of the group gathered in Randolph was that the marriage is going pretty well.

The Rev. John Morris is president of the Standing Committee of the diocese and priest-in-charge at St. Martin's, Fairlee.

Provincial Convocation looks at AIDS in Africa

Continued from Page A

of orphans, who now have to make do without their parents and, in many cases, aunts and uncles.

A challenge and some responses

In his powerful and prophetic sermon at Friday evening's Eucharist, Canon Musoke-Lubega challenged worshippers to leave behind their complacency, and look at systemic injustices—such as social stigma assigned to people with AIDS, unequal distribution of economic, technological and medical resources—and to speak out against them. Over \$500 given at the offering will go to the Episcopal Relief and Development program for HIV/AIDS in Africa.

On Saturday morning, participants heard from people working directly with organizations that provide education, relief and resources to people with HIV/AIDS. Workshops addressed US public policy, Episcopalians for Global Reconciliation, a Diocesan Jubilee ministry, and more.

Of particular note is the work of Dr. Susanna Grannis, member of St. Luke's, Chester, who has started a foundation, CHABHA—Children Affected by HIV/AIDS. Working primarily in Rwanda and South Africa, CHABHA has supplied sewing machines to start up micro-businesses, sponsored thousands of children in primary and secondary school, paid for taxi bicycles for young household heads, and raised funds for T-cell monitoring, among other projects. [Visit www.chabha.org.]

The Anglican Church, with lots and lots of help from Episcopal Relief and Development and other relief organizations is doing a Herculean effort in combating AIDS and engaging in preventative measures. ERD focuses its efforts in nine sub-Saharan dioceses where AIDS is attacking young and old. One of the hardest hit populations is children who can become serial orphans—that is, once their parents die from AIDS, they might be taken into a relative's home and that relative may also

die. It costs so little to prevent AIDS, and yet critical measures to staunch the spread of AIDS are thwarted. [For information on how to contribute to ERD's AIDS work, visit their web site at www.er-d.org and go to their "Gifts of Life" catalogue.]

As William Rankin said, "AIDS is a ghastly opportunity" that calls us on a pilgrimage of mission. This year's convocation succeeded in sensitizing people to the global crisis of AIDS and offered tools to assist congregations and dioceses in becoming partners in addressing the crisis. Attendees saw the faces with the tears; it is now the church's task in mission to bring hope and comfort to those afflicted with HIV/AIDS.

The Rev. Lee Alison Crawford is rector of St. Mary's, Northfield.

Diocesan Study Program class to graduate

Four participants in the Diocesan Study Program will mark completion of the two-year course of study with a graduation ceremony at Church of Our Saviour, Killington, January 29, at 4:00 P.M. Bishop Thomas Ely will officiate.

Donna Abramov and Joanne Williamson of Trinity, Rutland, Gaen Murphree of St. Stephen's, Middlebury, and Connie Saeger-Proctor have spent twenty full Saturdays studying and praying together since January 2002, under the guidance of Anne Clarke Brown and the Rev. Lee Alison Crawford. The theme for their course of study is "Learning to be a faithful Christian in the twenty-first century."

A second DSP group, meeting at St. Paul's, White River Junction, will complete its course in June. For information about a possible group to begin in September, contact the Rev. John Morris, jcmvt@sover.net; 802-333-9725. ❖

Northwest Deanery 1

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The next Northwest Deanery meeting will take place Tuesday, Feb. 1, at 6 P.M., hosted by Holy Trinity, Swanton.

ST. MATTHEW'S, Enosburg Falls, will hold a special (and splendid) potluck dinner on Jan. 16, at the time of their annual meeting, followed by a celebration of the Rev. **Thora Chadwick's** ministry with them. The 16th is Thora's last Sunday as interim at St. Matthew's. The Rev. Dr. **Linda Maloney** will join the congregation at the beginning of Lent.

ST. LUKE'S, St. Albans, is presenting a class on C.S. Lewis', *The Case for Christianity*. Written the years of World War II, it is still applicable today. Get together for discussion will occur around Sunday Suppers at the rectory. Call the parish office, 802-524-6212, for dates and times.

On Feb. 5, from 1 to 5 P.M., St. Luke's will have a craft show and sale, the great bakers will have their wares for sale, and some special items will be placed in a silent auction. Last, but not least, there will be a chance to sit down and have some wine and cheese and relax. For further information, contact **Russ Walters**, 868-5899 or **Sally Sweeney**, 527-1383.

At HOLY TRINITY, Swanton, Zoom Zone—After School continues to be a fun place for campers to learn about fellowship and sharing. The monthly themes help them understand how they can share the love of Christ through community ministry. Campers have sent letters to children at Our Little Roses Home for Girls in Honduras, made Thanksgiving cookies and decorations for Martha's Kitchen, made crafts to share at home, and learned about fellowship with other campers. Zoom Zone will meet on monthly basis, 3:30-6 P.M. in the Parish Hall, on Jan. 27, Feb. 17, March 24, April 28, and May 26. All children ages 6-11 are invited to join.

Open Door Dinners at Holy Trinity—the first Friday of the month, 5:30-7 P.M. in the Parish Hall—serve the community and involve a partnership with the Swanton Teen Center.

Otter Creek Deanery 2

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The Women of ST. THOMAS, & GRACE, Brandon/Forest Dale, gathered on Dec. 8, to arrange cookie platters to take to individuals in the community.

ST. STEPHEN'S, Middlebury, will host a Newcomer's Gourmet Festival Jan. 15, at 6 P.M. Longtime parishioners (over two years) are asked to bring their best gourmet dish (and recipe) to share with newcomers and wannabe newcomers. The Sheldon Graves Funds have granted \$10,000 and the general funds \$10,304 for community outreach. **Gaen Murphree** reports the Worship Committee initiated the season of Advent with wreath-making

❖ deanery doings ❖

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

and a revival of the St. Stephen's tradition of sending the Three Wise Men traveling from home to home before returning to the sanctuary at Epiphany. On Nov. 21, **Bishop Ely** confirmed six young people, received two adults and heard the reaffirmation of baptismal vows of a third adult.

The choir of TRINITY, Rutland offered the parish and community a Service of Advent Lessons and Carols on Dec. 19. Guest musicians joined the choir, directed by **James Cassarino**. The Youth Group and others visited nursing homes and other local venues for caroling Dec. 12. Once again on Christmas Eve, all former Trinity youth choir members were invited to sing at the 7 P.M. service.

Women of Trinity were able to donate over \$4,000 to local charities and Trinity's discretionary fund this year, thanks to a January fundraiser and a successful fall rummage sale. Their annual holiday party was a joyous event, with a pot luck supper and gift exchange. They collected new toys to be donated to the Women's Shelter for needy children in the community.

ST. PAUL'S, Vergennes, has been blessed with the addition of the Rev. **Lucy Pellegrini** as their new deacon. On the fourth Sunday, St. Paul's parishioners (and others) are invited to join Lucy and a small group from St. Stephen's, Middlebury, at Helen Porter Healthcare and Rehab at 4 P.M. for a simple Evensong with a brief homily. St. Paul's has begun an Adult Forum between services. In January the restoration of St. Paul's 1862 Hook pipe organ will begin, thanks to funds saved over several years

Southwest Deanery 3

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Activities throughout the deanery in December stressed the real meaning of Christmas through gifts and services for the less fortunate in our communities.

ST. JAMES', Arlington, held its annual Santa Lucia Festival Dec. 11, with the offering going to the Northshire Interfaith Council's "Faith in Action" program. Children from St. James' and the Federated Church presented a live nativity Dec. 19.

ST. PETER'S, Bennington, distributed the poinsettias decorating the church to the sick and shut-in of the parish after the Christmas service. A favorite tradition is the annual Christmas Pageant presented on Advent IV and written by long-time parishioner, the late **Katrina Hemenway**. The cast is made up of all who wish to participate. On Jan. 6, a Feast of Lights will celebrate Epiphany with lessons and carols and the sharing of lights.

ZION, Manchester, welcomed the Smith Family from England to the community at a Thanksgiving service and dinner. The Rev. **Chris Smith** will serve as associate rector, and **Catherine** and their

two boys, **Joe and Tom**, are looking forward to experiencing the cultural differences between Vermont and their previous home in Cambridge. Zion has formed a Green Church Committee to develop an environmental policy and action plan.

Southeast Deanery 4

[Bureau Chief Volunteer Wanted! Contact Anne Brown at 672-5250 or abrown@vermontel.net]

ST. LUKE'S, Chester, hosted a record Saturday Night Supper—for attendance, money collected and foods donated for the Vermont Food Bank. Special guests were Congressional Hunger Fellows **Judy Stermer** and **Estera Barbarasa**, who spoke about their work at the food bank and special programs for the schools. A Faith Alive Team, chaired by **John DesLauriers**, is working with guest coordinators to plan a Faith Alive Weekend for growth and renewal Jan. 28-30.

Three Rivers Deanery 5

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The congregation of ST. MARTIN'S, Fairlee, is in the final stages of the process in which they and the Rev. **John Morris** are discerning their future relationships.

In a thank-you letter to ST. JOHN'S, Randolph, for a package and the thoughts and prayers of parishioners, Staff Sergeant **Karl King**, a parishioner, writes that things are "tense with a lot of things going on in Falluja and elsewhere" in Iraq, but that it "can be a great nation ..." He writes, too, of the "beautiful kids who just want a better life." Given his report that "we get attacked on a nightly basis, but we follow our training and hope for the best," this writer is sure that the thoughts and prayers of *everyone* in the diocese are added to those in Randolph.

OUR SAVIOUR, Killington, hosted a very successful ecumenical Thanksgiving gathering with members of Bethany Mennonite Church in Bridgewater and the Sherburne and Bridgewater United Church of Christ congregations. Also invited were the international workers who come to live and work in and around Killington during the ski season.

In writing about the planning and managing of the properties of Bethel's CHRIST CHURCH, **Karen Speerstra**, organist and music director, quotes author David Spangler: "Newness is a spiritual energy that acts within a structure or condition to open it out, to create spaciousness, and to energize and enliven it so that energy and life flow more freely and gracefully..." This is certainly true, in the work **Lori Borden** and **Karen Bindrum** have accomplished in spearheading the transformation of the parish house.

Central Vermont Deanery 6

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The children of ST. MARY'S, Northfield, church school held a bake sale to raise money for CHABHA (Children Affected by HIV/AIDS), the Vermont-based foundation created by Dr. **Susana Grannis** of St. Luke's, Chester. They raised \$300, enough to purchase three taxi-bicycles for boys in Rwanda orphaned by AIDS.

Debra Rogler of St. Mary's organized an old-fashioned quilting bee to make a "Support the Troops Quilt." So many blocks came in that there is enough to put another quilt together in January. The first quilt will go to **Richard Santini**, a Marine serving his second tour in Iraq. **Tammy Breckenridge**, owner of Maplewood Quilts in Northfield, generously donated fabric for the cause.

Northeast Deanery 7

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The members of ST. JOHN THE BAPTIST, Hardwick, expanded their knowledge of the Bible at two after-service gatherings in Advent with the Rev. **John Morris's** lively and informative "Sprint through the Bible." Skillfully mixing knowledge and humor, which he enhanced with clever cartoons, Morris brought the Bible to life, inspiring his listeners to rush home and start retracing the tours he had laid out for them.

ST. MARK'S, Newport, will begin formation of a Covenant Group Jan. 8, with a study program taught by **John Keenan** using *Understanding the Old Testament* by Bernhard Anderson. Members of the Northeast Deanery and all others interested are invited. The group will meet the second Saturday of each month at 10 A.M.

Champlain Deanery 8

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Most parishes will hold annual meetings this month. Your participation is encouraged. Used cell phones, batteries and accessories can be donated to the Chittenden Solid Waste District; those in good condition will be given to the Battered Women's Shelter, and damaged ones will be sold to Recycle North to raise funds for the shelter. There are volunteer opportunities at Fletcher Allen Health Care; call 847-3536, option 3 for more information.

The CATHEDRAL CHURCH OF ST. PAUL, Burlington, is holding an Advent Listening Campaign during Advent and early January to listen to members' stories and concerns about the community. This is a continuation of the relationship with

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Apology, community, and identity in the Anglican Communion Continued from Page C

first is that each of us is first and foremost an individual. The second is that sexual orientation is fundamental to our identity as individuals.

Individuals All

Cultural assumptions are indeed only that—assumptions. They are not always, or perhaps even often, actually true. So to claim that we Americans regard ourselves as individuals is not to make the case that we actually are so, but merely that when we face issues of who we are, we appeal to the social preconceptions of our own culture. We feel that no matter what groups we may participate in, we are each one an individual, each one possessed of our inherent being, prerogatives, and responsibilities.

This attitude is evident in our reaction to the Windsor Report's call for an expression of regret on our part. As individuals, we are innocent of offense, and so we hesitate to apologize. In fact, we don't believe that we *should* apologize, for in our culture to apologize means to confess to wrongdoing, to assume individual responsibility for the deleterious results of our actions. But I am familiar with cultures that have very different understandings about the individual and the community and very different attitudes about the meaning and importance of apology within a community.

I lived for a few years in Japan, where people apologize at every turn, not necessarily because they commit offenses any more frequently than we do, but simply because they know that this is an effective way of maintaining harmony within a group. In that hierarchical society, everyone knows that the leader of any group—a business, a school, a church—is expected to accept blame for any action by the group that might cause harm or inconvenience to others. In practice, this attitude toward making apologies is a very significant cultural difference.

Sexual Identity

Ever since the launching of the gay rights movement, we in the United States have argued and debated issues of sexual orientation and identity. In the Episcopal Church we have negotiated among ourselves—and we are both straight and gay—to ordain gays and lesbians to the

priesthood, and lately to the episcopacy. This seems a natural move to liberal Episcopalians—as it does to most younger people in this country, the surveys say—for we have come to see and experience homosexual orientations simply as different from heterosexual orientations. If indeed we are created straight and gay, what possible reason could one advance to exclude gay persons from any human role or service? Or indeed, from any sacramental calling? Within our cultural orbit, this makes perfect sense.

Many other cultures do not share our North American assumption that sexuality is constitutive of identity. Many indeed do not share the notion that individual identity is the central issue.

These issues are deep and complex, and they have been argued for centuries. What is the difference, if there is one, between being and acting? Is nature, the principle of action, identical with essence, the being of a being? What makes a person real? Is the mystical body of the church more real than the body of each of its individuals? Or is it just a metaphor for a “voluntary association” of individual Christians? Why is one cultural construction of sexuality preferable to another? Who gets to say?

We Episcopalians in the United States have certainly not solved these questions, but over the last fifty years we have, in our typically democratic way, come to some consensus: With the obvious exception of a few dissenting parishes and dioceses, we accept as priests, or at least allow other dioceses of our Church to accept, gay and lesbian people.

What to Do Now?

I am not at all sure what course of action we ought to adopt now, and I am quite happy that the decision is not left to me. I have spent too many years in foreign cultures and too many nights in my study reading foreign books, but it does seem to me as an observer that our strategy ought to be different from what it has been.

Democracy is a good and treasured part of our heritage. But, despite the present war in Iraq, I do not think that we can forcefully export democracy, for it presupposes a history of coming to terms with lust for power and with ideological divergence. It is not a plan for anybody's

future, but rather a mode of adjudicating and thus channeling difference and lust for control. In the same manner, I do not think that we can export to other provinces of the worldwide Anglican Communion our cultural understandings of sexual individualism. If we insist that other cultures and churches fit into our mold, we reduce the church to yet another player in the global culture wars. How can we even hope to discuss our issues with people whose languages do not have the words to describe sexual orientation as a fundamental element of the identity of individuals?

I think perhaps the reason that the worldwide Anglican Communion became so upset with the consecration of Gene Robinson, although they had seemed more or less undisturbed by the American Church's ordaining gay and lesbian priests, is that a bishop is a representative of that worldwide communion, participating in the Lambeth meetings, and potentially in other meetings or international bodies representing the heart of the Anglican tradition. Apparently, the ordination of gay priests may be regarded as a matter of local cultural differences, but not the consecration of a gay bishop.

And so, aware that—however unintentionally—we have stumbled into a realm of cultural meanings that we had not foreseen, I would think it quite appropriate for us to express regret, indeed to apologize. Are these not the very first words of

Jesus in our earliest gospel? “Repent and believe the gospel,” he says in Mark, and there is no indication that only the guilty are to repent.

As an individual priest of this church, I here express regret, without making the excuse that we certainly did not intend for other people to feel injured. Our action did break with the cultural norms of many other peoples and cultures within the Anglican Communion, and it constituted an innovation in our shared Anglican tradition.

The next step beyond this expression of regret is to develop an apologetic that is culturally sensitive and not confrontational. In a word, if we are to argue intelligently our case in a global context, we must address the cultural assumptions underlying the way in which we as Christians identify ourselves. Are we indeed individuals, differentiated by gender and sexual orientation? Or are we synergistic members of a united body? Do gender and orientation not matter at all? ...such that they simply do not figure in issues of morality? ...or such that they redefine issues of morality? These are some of the issues we must consider in all honesty and with all sensitivity to the fact that, although we live and think within a culture that is bounded, we must address ourselves to a church that is global.

The Rev. John P. Keenan, Professor Emeritus of Religion at Middlebury College, is priest-in-charge at St. Mark's, Newport.

Good News Garage

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Since Good News Garage opened its doors, hundreds, if not thousands of non-profits have jumped on the bandwagon of accepting car donations from the public. But there's a big difference. Most of these programs convert all of the cars received to cash by selling them upon receipt. While Good News Garage does sell some cars to help fund the program, cars that run, have limited body damage, low on-going maintenance and operating costs and pass state inspections are given to needy families.

How you can participate

Good News Garage is currently experiencing a dip in donations. Since the new tax law does not take effect until January 1, 2005, donations made by the end of 2004 will yield maximum benefit to both the donor and GNG. After January 1, if your donated car has enough life in it to be passed on to a needy family, your deduction remains the fair market value of the car. This is the case with cars that can benefit from the expertise of the GNG mechanics and still run for a year or two or three.

Donors who give a car to the Good News Garage that *doesn't* make it to a needy family may still deduct from their taxes the amount the car is sold for if the value is greater than \$500. If less than \$500 the donor sets the fair market value.

Of course, all of this assumes that car donations are motivated by the hefty tax break. Our experience tells us that most car donors give because they care, and because donating a car really does change a life.

Von Trapp concert benefits GNG

Elisabeth von Trapp, with Erich Kory on cello and Chas Eller on keyboard, gave

a concert of Christmas music to a large and enthusiastic audience at St. Paul's Cathedral December 8 to benefit Good News Garage. The concert was part of a six-event tour through New England on behalf of the programs of Lutheran Social Services.

Thank you for the great generosity you have consistently shown your fellow Vermonters. As always, you can call 877-GIVE-AUTO (877-448-3288) to donate a car. To learn more go to www.goodnewsgarage.org. Pass the word.

Chris Hendrickson is President and CEO of the Good News Garages.

Cully Lecture

Continued from Page H

presentations on liturgical posture and gesture, as well as a viewing and discussion of the video, *Dancing With God*, from St. Gregory of Nyssa Episcopal Church in San Francisco.

Reactions

The 2004 Cully Lecture Workshops were well received and well attended. People enjoyed the opportunity to share a meal and to reflect together on our liturgical life in some of the places where we worship weekly.

The Rev. Gordon Bardos, commented, “We've long taught worship to be a multi-sensory, many-layered experience. This year's Cully Lecture brought this teaching to a new and exciting reality. Clearly, there are multiple ‘right’ ways of celebrating the liturgy.”

Mark Howe is organist and music director at the Cathedral Church of St. Paul, Burlington.

deanery doings

Continued from Page E

VIA (Vermont Interfaith Action). On Dec. 19, the high school youth group sang carols and made cookies to deliver to the residents of 3 Cathedral Square.

Kevin Casey and **Russ Stratton** are leaders of the junior high youth group at ST. ANDREW'S, Colchester, and **Carol Hood-Cross** leads the senior high group. The Sunday School had a successful Party-Light Candle fundraiser.

The adult education class at ST. JAMES', Essex Junction, reflected on Dietrich Bonhoeffer's *The Mystery of the Holy Night*. The junior choir led the singing at the Christmas pageant on Dec. 19. The singles group, The Sole Mates, will continue their social activities by attending UVM sporting events in January; for

more information contact Pat Sequin 878-3698 or Mary Carlson 899-2197.

Parishioners from TRINITY, Shelburne, volunteered as bell ringers at the Salvation Army kettles at the Price Chopper. Families of low-income and at-risk children provided wish lists of items for the Giving Tree, and gifts were purchased for distribution. Send your stories and remembrances of the recently restored Trinity bell tower from previous years to **Jeanne-Marie Diehl DuFort** at jdiehldufort@yahoo.com.

Jonah and The Whale has been cast, and rehearsals are underway at ALL SAINTS', South Burlington. The parish is participating in the JUMP grocery bag collection. ❖

Diocesan Calendar

January 2005

Windsor Report Discussions

- 4 St. Luke's, St. Albans, 7-8:30 PM
- 5 Christ Church, Island Pond, 7-8:30 PM
- 6 Christ Church, Montpelier, 7-8:30 PM
- 7 St. Michael's, Brattleboro, 7-8:30 PM
- 8 Zion, Manchester, 10 AM-12 noon
- 8 St. Paul's Cathedral, Burlington, 3-5 PM
- 4 Fresh Start, Good Shepherd, Barre, 9:30 AM-2 PM
- 6 Ministry Developers, Christ Church, Montpelier, 1-4
- 7 **Deadline, February Mountain Echo**
- 8 Diocesan Study Program, Mission Farm, Killington, 9-4
- 8 Christian Formation Committee, Christ Church, Montpelier, 12 Noon
- 9 Bishop at St. Dunstan's, Waitsfield
- 11 Diocesan Consultants and Interims meeting, St. John's, Randolph, 5-8 PM
- 11-13 House of Bishops, Salt Lake City, Utah
- 15 Safer Church Training, St. Peter's, Bennington, 8:45 AM-3:30 PM
- 15 Diocesan Study Program, St. Paul's, White River, 9-4
- 16 Bishop at St. James', Essex Junction
- 18 Clergy Day, St. John's, Randolph, 10 AM-4 PM
- 20 Diocesan Ministry Support Team, Diocesan Center
- 22 Safer Church Training, Good Shepherd Lutheran, Rutland, 8:45 AM-3:30 PM
- 23 Bishop at St. Paul's, White River Junction
- 24 Rock Point Summer Conferences Committee, St. John's, Randolph, 5:30-8 PM
- 29 Diocesan Study Program, Mission Farm, Killington, 9-4 Graduation, 4 PM
- 29-30 "Learning to Live with Life's Losses," BBCC
- 30 Bishop at Church of Our Saviour, Killington

Winter youth ministry events planned

by Connie Saeger-Proctor

Youth ministry is for young people, but if you are someone who ministers with young people, this is for you too.

High School Young People and those who minister with them: Be on the Diocesan Youth Committee (DYC) that plans the Youth Retreat for high school young people. Young people on the committee create the retreat theme, develop and lead workshops and worship. They also plan a lot of cool, fun activities, like the Episco Disco, and Kool Aid snow sculptures. The planning meeting scheduled at Trinity, Rutland on February 5-6, 2005, is for the event at the Bishop Booth Conference Center in Burlington on April 1-3, 2005. If you are a leader of your peers or want to be, please plan on attending!

High School Young People: The Dioceses of Vermont and New Hampshire are co-sponsoring an exciting trip to the Cathedral Church of St. John the Divine for **Nightwatch**, on February 11-13. Participants will experience the world's largest gothic cathedral, participate in many games and activities with other young people from Vermont, New Hampshire and other places and denominations. Friday night, there will be a candlelight meditation. Saturday, you can choose one of four site-seeing trips around New York City. These trips include Museum of Natural History, Metropolitan Museum of Art, Statue of Liberty, Rockefeller Center, Ground Zero, the Empire State Building, and more. There are spaces available

for adults who minister with young people too!

All young people grades 6-12 and those who minister with them: Please mark your calendars and plan on attending a Diocesan Youth Network Gathering on Saturday March 5, 2005, at St. John's in Randolph. There will be a time to meet and reconnect with others around the diocese, learn what is happening in other churches, attend workshops, and plan the calendar for the upcoming year.

Deanery 7 (in the North East Kingdom) invites young people and those who minister with them to an overnight retreat on March 18-19. Watch for more information.

Just a note of recognition to those in the diocese who have joined me on the team that is planning the spring **Province 1 (New England) Youth Event:** Ted Calcagni, Katy Marshall, and Corrie Wilcox (young persons) and Alden Franzoni (adult). The event is for all high school young people in New England and will be held at Camp Bement in Western Massachusetts. The first planning meeting was in September and a second is scheduled for January 21-23, 2005. Thank you for your leadership and ministry. We look forward to the event April 15-17, 2005.

Information on all of these events is posted on the diocesan website at <www.dioceseofvermont.org> or contact Connie Saeger-Proctor, Canon for Youth Ministry at clsproctor@dioceseofvermont.org or 802-479-1246. ❖

New format extended reach of 2004 Cully Lecture

by Marke Howe

The Kendig Brubaker Cully/*Christian Century* Lectures have taken place at St. Paul's Cathedral since the 1980s, out of the generosity of Iris Cully and *The Christian Century*. Until recently, lecturers would normally speak in Burlington. Late in 2002, the Cathedral Chapter discussed the possibility of shifting the pattern, making the lectures available more broadly throughout the diocese as a series of workshops and inviting not one person but a team of people focused on the same issue. Basing the workshops in parishes could bring the issue of context to the fore, and leaders from different worshipping communities would allow for a conversational dynamic, rather than a lecture.

Planning for the 2004 events

As the musician at St. Paul's, I felt there might be an interest in liturgy and set about seeking a group of workshop leaders to come to the diocese in October, 2004. The group—Judy Dodge (parish musician, St. Columba's, Washington, DC), Clayton Morris (liturgical officer, The Episcopal Church), and Donald Schell (co-rector, St. Gregory's San Francisco)—was asked to lead workshop participants in an extended conversation about worship and its present and future shape in the diocese and in individual parishes.

Four parishes agreed to be hosts for the 2004 Cully Lecture workshops: Immanuel, Bellows Falls; St. James', Arlington; Christ Church, Island Pond; and St. Paul's Cathedral. Each congregation provided the team with a series of photographs of the church, inside and out, as well as a floor plan. They also wrote a description of the life of the congregation and a statement about where the community would like to be in ten years. Finally, the parishes with evening presentations were asked to provide a supper in three courses, so that hors d'oeuvres could be eaten standing as people gathered, an entrée could be enjoyed at tables and dessert could be served at the end of the evening.

Lecture takes to the road

The three evening presentations in Bellows Falls, Arlington, and Island Pond were structured liturgi-

cally, with the eucharistic rite from the 2nd-century *Didache* forming the framework for each event. Thus, after the gathering around hors d'oeuvres, people took places at tables, blessed bread and shared. Then, during the main course, quiet conversation addressed such questions as: Where have you felt God's presence? What is your first memory of being in church, and did you feel included or excluded?

Conversation in the context of a Power Point presentation prepared by Donald Schell followed. He asked the participants to describe their feeling response and talk about a series of photo or artistic images of the buildings and gatherings of people. The goal was to articulate differences between worship in a temple and worship in a household. Most western church architecture, including in Vermont, evokes temples, which have a series of entrances into increasingly holy places of increasingly restricted access—the tabernacle being the most restricted and holiest place. In contrast, Christian worship derives from Jewish household rites celebrated, for the most part, at the dining room table. Our worship tradition says household, but our buildings suggest temple.

Participants then moved into the worship space in a simple dance, while singing. There, the space was observed, appreciated and tested; for example, people were given the opportunity to stand behind the altar and in the pulpit. There was singing in two or three places in the space. At all times, there were questions: "How does the space feel?" "Is it welcoming?" "What are the sight-lines like?" "Does the seating encourage a sense of the gathered community, or does it pull us into a more solitary experience of church?" "If it were to be changed, what would enhance the community's worship?" "What would create a space more in sync with a lively, joyful, or solemn household gathering?"

The group moved back to the place where the meal had been eaten for dessert, the blessing and sharing of the cup, and a final celebrative dance to the round, *Shalom chaverim*.

The longer workshop at the Cathedral on Saturday, October 9, included the Noonday Office and

Continued on Page G

Diocesan Youth Calendar

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For information about the activities of the Diocesan Youth Committee, contact Keri & Alden Franzoni, 802-644-8989

For information about other diocesan youth activities, contact Connie Saeger-Proctor, Canon for Youth Ministry 802-479-1246
clsproctor@dioceseofvermont.org

2005

- Feb. 5-6 DYC Planning Meeting
- Feb. 11-12 Night Watch, St. John the Divine, NYC
- Apr. 1-3 DYC High School Retreat
- Apr. 15-16 Province I Youth Event
- July 26-31 Episcopal Youth Event, Berea, KY

The J. Warren and Lois McClure Discipleship–Discovery 2000 Fund

Funds Available for Parish Use As of November 1, 2004

Initiative I	
The Bishop Butterfield Revolving Loan Fund	\$ 142,132
Initiative II	
The Talent and Resource Network	\$ 16,597
Initiative III	
The Congregation Renewal and Emergency Assistance Fund	\$ 5,552
Initiative IV	
The Diocesan Outreach Fund	\$ 16,147

Appropriate uses for each initiative, application forms and requirements may be found in the Diocesan Handbook. For further information, please call the Diocesan Office.