

MOUNTAIN ECHO

News of the Episcopal
Diocese of Vermont

and Episcopal Life

Vol. LXXI No. 1

"Glorify the Lord, O mountains and hills..."

January 2006

"The Spirit was really alive!"

by Anne Clarke Brown

Dr. Horace Boyer kept over fifty participants enchanted and fully engaged for the better part of Saturday, December 3, as he led a workshop at Christ Church, Montpelier on the African American singing tradition. The Diocesan Commission on Dismantling Racism sponsored the event.

Boyer, who is general editor of the Episcopal Church's *Lift Every Voice and Sing II: An African-American Hymnal*, is Professor Emeritus of Music Theory and African-American Music at the University of Massachusetts at Amherst and a scholar in the field of African-American gospel music. He has directed numerous choirs and performed and lectured widely.

Alternately sitting at a keyboard and standing in the aisle, Boyer used a combination of lecture, story, demonstration and congregational singing to describe and bring to life the history of gospel music.

Boyer told the group that until Virginia passed a law in 1662 permitting slaves to be Christian, the early spirituals were based on

the stories of the Old Testament the slaves had been taught. "Where's the Negro spiritual about Matthew?" Boyer said. But as the slaves began to accept Christianity, songs like "Oh, Freedom" emerged: "And before I'd be a slave, I'll be buried in my grave and go home to my Lord and be free." Boyer had the group sing "Oh, Freedom" after explaining, "When you sing this kind of African American folk song, you need to give a percussive beat to it. You've gotta have that beat. You sing on the consonant. When you sing 'freedom,' you have to make it a three-syllable word."

By 1899, James Weldon Johnson could write "Lift Every Voice and Sing," with lines like: "Sing a song full of the hope that the present has brought us; facing the rising sun of our new day begun, let us march on till victory is won."

"You know that's not 'Steal Away' or 'Swing Low, Sweet Chariot,'" said Boyer. "It is known as the Negro national anthem, which I sang in fourth grade. When I got to eighth grade, I learned that there was another national anthem!" Boyer added, "I wonder if Johnson knew in 1899 that some of you in the fifties and sixties would be marching to make sure all of God's children would be free?"



ACB photos

Above: Dr. Horace Boyer leads participants in his gospel music workshop in singing "Oh Freedom."

Right: Boyer listens to a question.

Boyer concluded, "It has been a pleasure for me to be with you and to bring you music of the Black folk church. Sometimes you can sing a song and feel better," he said. "Sometimes you can sing a song and treat me a little better. That's what this music is supposed to do."

Bishop Thomas Ely, who attended the workshop, later told Diocesan Council, "It was an incredible day. He was also at my visitation the next day at Christ Church, and it was rocking. The Spirit was really alive!"



The Episcopal Diocese of Vermont

Praying the prayer of Christ,
learning the mind of Christ
and doing the deeds of Christ
through ministries of

Formation

Liberation

Communication

Connection

Celebration

Inside this issue:

Bishop's Column B
Sr. Bible Person & Opinion C
Coming Events D
News E, G, H
Deanery Doings F
Calendars H

Convocation considers marriage, unions and blessings

by Lee Alison Crawford

The 2005 annual Convocation of the Province of New England drew approximately 100 participants to Westborough, Massachusetts, November 17-18, to explore "Sacramental Relationships of Fidelity, Holiness and Commitment: The Church Reflects on Marriage, Unions and Blessings." The choice of topic was a response to

new legal realities permitting civil unions or marriage for same gender couples in four of the province's seven dioceses as well as to an Episcopal Church Executive Council resolution of June 2004 asking the Church to hold conversations about marriage.

In opening remarks, the Rev. Ran Chase, interim executive secretary of the province, also noted that the event was Province One's

authentic response to the Windsor Report, which asks communities to be intentional in talking about this important theme affecting the life of the church world-wide. He related a story from a recent trip to Louisiana to help out in post-Katrina relief efforts. A priest, when he found out Chase is from New England, said, "Theologically I don't agree with you, but you're absolutely right; you in Province One are doing what you need to do and we need to support you."

The Rt. Rev. Chilton Knudsen, Bishop of Maine and president of the province, reflected that, "When human beings come together to talk about things so deep, the Spirit is

alive." She said, "God is doing a wonderful thing in the Episcopal Church. It is frightening and unsettling. God is giving us the grace to hold deep to the essential inquiries to which those controversies are keyed and are attempting to mask. What we are doing here is wonderful. What happens in Province One is always open and courageous."

The Friday agenda continued with a meditation by the convocation chaplain, the Rev. Canon Tanya Wallace of the Cathedral Church of St. Paul, Burlington, and two talks by the Rev. Dr. Marvin Ellis, Bass Professor of Christian Ethics at Bangor Theological Seminary. Connecticut Bishop Suffragan James Curry celebrated the evening Eucharist, with Wallace as preacher and musical contributions by soprano and guitarist Judy Barnes of New Hampshire.

Wallace focused in her opening meditation on the word "blessing," which she sees as a powerful statement of relationship. "To bless a relationship," she said, "is to make it holy and to honor it as holy. To confer on something or someone the status of holiness is to acknowledge that the holiness is already there." She connected the blessing of human relationships to the outward and visible signs found in baptism and the Eucharist. In all, the grace already exists.

Continued on Page E



Lee Crawford photo

The Rev. John Morris of St. Martin's, Fairlee, leads a convocation workshop on the history of marriage.

No Acceptable Rationale for Torture

by the Right Reverend Thomas Clark Ely, Bishop of Vermont

Editor's note: In early November, some members of St. Barnabas, Norwich, approached Bishop Ely to ask if he might be willing to speak out on the issue of torture and the treatment of prisoners in U.S. custody throughout the world. He began a collaboration with them that spread to a larger group, including several members of the clergy. The result was the pastoral letter sent to Vermont congregations on November 16, 2005.

As a next step, the group began working on an editorial commentary to be sent to Vermont newspapers. Bishop Ely shared this effort with members of the Vermont Ecumenical Council (VEC), some of whom offered suggestions during the drafting process, and twenty ultimately signed as endorsers. The result of the collaborative effort, printed below, was published in the Sunday Burlington Free Press (December 4), The Sunday Rutland Herald and Barre-Montpelier Times-Argus (December 4) and in the Caledonian Record (December 6).

To see a list of the ecumenical church leaders who endorsed the commentary, click on the link on the home page of the Diocese of Vermont Web site.

The Internet search company Google has elicited chuckles for its informal corporate motto, "Don't Be Evil." As individuals, we struggle daily with moral choices, and it would be a great relief to have those dilemmas answered by such a simple reminder as "Don't be Evil." As a nation, we also face difficult moral decisions where, at our best, our deliberations and arguments reflect the complexity of ethical choices. It is rare to debate publicly whether to choose deliberately a path that all acknowledge is evil. The recent controversy over U.S. treatment of detainees is such a debate.

Major religious traditions challenge believers to live by some version of the

Golden Rule: do unto others as we would have them do to us. Because of this teaching, we are compelled to see in each man, woman and child held by U.S. forces another human being, made in the image of God, and to treat them as we would want to be treated ourselves. In the light of such beliefs there can be no acceptable rationale for torture. When we use torture we turn from the teachings of our faith and treat some children of God as mere objects to be degraded and abused.

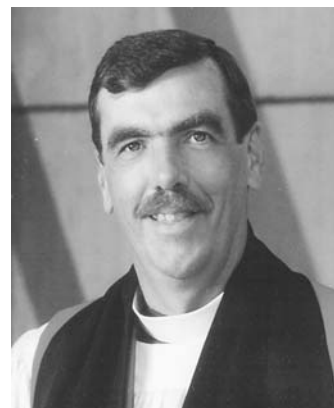
While torture has a long and sordid history, in modern times the condemnation of torture as an unqualified evil has become the official position of nearly every nation on Earth. In 1948 this found expression in the Universal Declaration of Human Rights, which states, "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment." In 1994 the United States ratified the Convention Against Torture, which states that "No exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification of torture." By setting a global standard for the treatment of prisoners, these treaties were hailed as great victories for human rights. Sadly, numerous governments have ignored and violated these global imperatives, and since September 11, 2001 the United States is likewise abandoning this global consensus.

The notion that we can only defeat enemies by resorting to evil ourselves is an old and seductive one. Those who argue this side of the torture debate include some of the most powerful figures in our government. They would have us use "any means at our disposal" to "win the war on terror." In recent weeks such officials have lobbied against a legislative ban on "cruel, inhuman and degrading" treatment of

prisoners that was introduced by Senator John McCain, himself a victim of torture. Their reasoning does not persuade me. The end does not justify the means.

Some would have us view goodness as a weakness and the Golden Rule as a luxury that we cannot afford in difficult times. Evil feeds on our fear of being victims, of being powerless in the face of shadowy enemies. We are told to imagine scenarios where only torture can save the lives of innocent millions. We are urged to reject the fundamental beliefs of our faith in order to feel protected from the nightmares of our imagination.

Early in the Gospels of Matthew and Luke, Jesus is told to imagine himself as ruler of all the nations—to think of all the good he could do with that power—if only he would bow to Satan. Evil tempts us with the idea that we can escape our fear and powerlessness if only we will bow to its seductive power. But however seductive, evil is evil. Terrorists who bomb a wedding reception may know that they are performing an evil act but are also convinced that they are advancing some greater cause. There are many possible responses to such an atrocity, but surely the worst is to endorse its twisted moral logic.



We cannot control the acts of terrorists. We cannot guarantee ourselves perfect safety. But we can heed the appeal of the prophet Isaiah not to make a "covenant with death," the exhortation of the apostle Paul not to "repay evil with evil...but overcome evil with good," and Jesus' words of warning that "If the light in you is darkness, how great is that darkness!" And, although the motto "Don't Be Evil" may seem too simplistic for a complex world, surely there are evils we can choose to renounce, including that "cruel, inhuman or degrading" act called torture.

Faithfully,

+ Tom

Diocesan Council meets, reorganizes

by Anne Clarke Brown

Bishop Thomas Ely welcomed the Diocesan Council to a new session with new members December 10, at St. John's, Randolph. He said, "I am committed to having council be the true leader in the diocese."

Treasurer Steve Smith reported an expected 2005 surplus of approximately \$23,000. Council chose to use much of it to fund a contract with Bob Uerz of Montpelier to create a plan for a new development office for the diocese, develop a job description and manage the search process.

Council also created a Strategic Plan Oversight Team, chose Lee Crawford, Dennis Hayward, Carol Knaus, Bob Lee, Roy Morgan and Tanya Wallace to serve on the

Executive Committee, and approved a Buttrick loan for St. Luke's, Chester.

The council discussed a proposal from the Rev'ds Molly Comeau and Jeanette Tweedy to begin a diocesan-wide exploration and education process aimed at growing the church and possibly leading to the starting of a new congregation. A task force will further investigate the proposal and report back to the council.

Bishop Ely reported that the Insurance Committee has recommended a three year agreement with Church Insurance of Vermont. Rates will rise 25% in the first year, pending professional property appraisals of all covered property that are part of the agreement.



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News of the Episcopal Diocese of Vermont

Anne Clarke Brown, Editor

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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,

I know you wrote two columns earlier this year about the debate over evolution, intelligent design, etc., but is there anything else you can say to help me understand what is going on and how we might move on to something more important?

Impatient

Dear Impatient,

It's sort of like mosquitoes, isn't it? No matter how much swatting you do, those pesky critters keep buzzing around.

Recently, at a meeting here in the diocese, I overheard the following conversation:

Person #1: "What am I describing when I say that something is a bacterial exchange at the anterior end of the digestive system?"

After some thought and some touching of the parts of the body being referred to, Person #2 had an 'Aha!' experience and said, "That's a kiss!"

Person #1: "That's right. Now, sing along with me.... You must remember this, a kiss is still a kiss, a sigh is just a sigh; The fundamental things apply, as time goes by....."

After that impromptu duet (which sounded quite good, actually), Person #1 said, "Those are two different languages to describe the same thing—a kiss. The first one is scientific language; the second is the language of romance. In the current debate over evolution, isn't there a confusion of two different languages? Darwinian theory is based on scientific observation and analysis of facts and makes statements in the language of science. The language of the Bible is closer to the language of romance than it is to the language of science. The Bible is a great love story between God and God's people, so let's not

get sidetracked by trying to turn it into a science textbook. It's more about sighing and kissing than it is about bacterial exchanges."

I appreciated that conversation because it reminded me that we employ different kinds of language for different purposes. Another example of this phenomenon comes from John Haught, a professor of theology at Georgetown University. He recently described two different ways to explain the boiling of water: (1) water boils due to rapid vibration of molecules, and (2) water boils because someone desires a cup of tea. The first is a response to a "how" question and the second is a response to a "why" question. Both are very legitimate answers to the question about boiling water.

So, as the rhetoric and emotions escalate in Kansas and Pennsylvania, I hope we can have some clarity about the language of Scripture, the language of theology, and the language of science. And when we really get frustrated, a few sighs and a few kisses with a beloved partner may suffice to remind us of what is really important and what is "fundamental" (how interesting to find that word in the old love song!). Also, we can thank God for the scientific knowledge we have been given so that we refrain from kissing when one of us has a bad cold or one of us knows that we have been bitten, not by a mosquito, but by the flu bug.

If you do get a cold or the flu, I hope you will put a big pot of water on the stove, get those molecules vibrating rapidly and then enjoy some Echinacea tea with your beloved. It's not quite as pleasurable as kissing, but it's still pretty good!

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

You're a What!? Liturgical ministries have new names

by Jackie Arbuckle

In one of my favorite children's books a baby bird, looking for its mother, runs up to an excavator shouting, "Mother! Here I am, mother!" The excavator replies, "SNORT!" Alarmed, the baby bird quavers, "You are not my mother. You are a SNORT!"

With hopefully less alarm we are discovering that liturgical ministers we know as lay readers aren't. Nor are LEMs (lay eucharistic ministers, for the puzzled!). In 2003 the General Convention changed the titles and functions of the licensed ministries for lay persons. Since there will be another convention in the coming year, perhaps it's time for us to catch up!

You are not a LEM. You are a eucharistic visitor! Eucharistic visitors (under special circumstances, according to the license) are licensed to take the consecrated elements from a celebration of Holy Eucharist to members of the congregation who were unable to be present at the celebration.

You are not a chalice bearer. (You never were; you were a eucharistic minister for the chalice). Now, you are a eucharistic minister.

Eucharistic ministers are licensed to administer the consecrated elements at a celebration of Holy Eucharist. (Note that this does not say which consecrated elements, nor does it refer only to the chalice.)

You are not a lay reader. You are a worship leader! A worship leader is licensed to lead public worship on a regular basis. And a pastoral leader is licensed to exercise pastoral or administrative responsibility in a congregation, under special circumstances, as defined by the bishop. (We are not currently licensing pastoral leaders in the Diocese of Vermont.)

A preacher is still licensed to preach. A catechist is still licensed to prepare people for Baptism, Confirmation, Reception and the Reaffirmation of Baptismal Vows. Notice that in all licensed liturgical ministries, the "lay," formerly part of the title, has been eliminated, thus placing the focus on the baptismal ministry shared by all of us.

Many parishes have other liturgical ministers, such as acolytes, lectors, intercessors, etc. None of these requires a license, nor are they mentioned in the Canons.

Book Review: Where God Happens

by R. DeWitt Mallary

Rowan Williams, Archbishop of Canterbury, has been called to lead and—if possible—hold together our diverse and wonderful Anglican Communion in a time of institutional crisis. Strident voices on opposite sides proclaim loudly their sure knowledge of God's will, of orthodoxy, and of moral behavior. The archbishop needs the skills of a diplomat, the stamina of an Olympic athlete, and the wisdom of Solomon. He also needs our fervent and continuing prayers.

Rowan Williams, the man in the middle, is blessed with many gifts. He is a scholar and theologian, a poet and mystic, and a priest deeply anchored in Christian prayer. He has now given us a small book of great wisdom and practical use as we struggle to find our way in the life of the Spirit. *Where God Happens: Discovering Christ in One Another* (Boston: New Seeds, 2005) is a study of what we can learn today from the early desert fathers and mothers who followed Anthony into the Egyptian desert between 350 and 450 of the Common Era.

This is not a "how to" book, but a thoughtful look at the basic nature of spiritual life. It has a foreword by retired South African Archbishop Desmond Tutu and a useful appendix of monastic wisdom culled from the desert fathers and mothers. The book's four chapters are adapted from Archbishop Williams's lectures for the 2001 John Main Seminar of The World Community for Christian Meditation in Australia.

Williams begins by reminding us that it is impossible to think about meditation or "spiritual life" in abstraction from living in concrete community. "We are always faced with the danger," he writes, "of trying to think about this odd thing called spiritual life as if it were a matter we could deal with in isolation, and it is often very attractive to attempt this, simply because the facts of human life together are normally so messy, so unpromising and unedifying. And this is where the desert monastics have an

uncompromising message for us: relation with eternal truth and love simply doesn't happen without mending our relations with Tom, Dick, and Harriet. The actual substance of our relation with eternal truth and love is bound up with how we manage the proximity of these human neighbors."

Jean Paul Sartre wrote that "Hell is other people," but Williams insists that dealing lovingly with them is an essential part of any true spiritual life. This down-to-earth practicality informs the whole book. For example, his chapter "Silence and Honey Cakes" recounts the "spiritual tourism" that arose way back in the fifth century, when seekers after wisdom struggled out to the Egyptian desert to consult holy men and women for spiritual guidance. They were perplexed, and uncomfortable, to find Abba Arsenius who welcomed his visitors with total silence, while Abba Moses, a former highwayman, welcomed them with warm greetings and honey cakes.

Williams writes, "What could put more clearly the distinctiveness of vocations?... Silence and honey cakes are not competing achievements. There is no notion of a vocation that is superior in the abstract, only the attempt to identify those who become holy by doing what they alone are called by God to do." Bear that in mind when the "little books" on spirituality leave you either guilty or hopeless of ever becoming a more holy person.

An astute psychological wisdom pervades these talks. The chapter on "Staying" reminds us forcefully that going somewhere else or getting another job will not solve our frustration, helplessness, and lack of motivation—those feelings that the Greeks called *akedia*. The vocation of priest in the 21st century often provokes these feelings: "Is this really useful? How can such petty trivia and squabbles be what I am supposed to cope with as a priest?"

Williams reminds us that these frustrations are just as tedious and omnipresent in the life of our highest prelate. Noting that John's Jesus says, "Where I am, there will my servant be," Williams asks, "How do you learn to be with Christ when you are counting to twenty over an irritating letter of angry complaint that you have just received about something you have no particular responsibility for? You have to be with Christ there, because Christ is with you there.... To open that moment to God just by letting myself be drawn into the present moment—that's my cure for *akedia*."

The first chapter of this rich little book is called "Life, Death, and Neighbors," and it brings us back to the book's title, *Where God Happens*. First, it sets us straight on the rationale for the flight to the desert: "You 'flee' to the desert not to escape neighbors but to grasp more fully what the neighbor is—the way of life for you, to the degree that you

Continued on Page D

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

More Coming Events

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

The French Connection Karen Kevra, flute, and Elaine Greenfield, piano Sunday, January 22, 3 P.M.

This personal and accessible all-French program traces the lineage of the flute repertoire from Baroque through modern French works, with emphasis on the connections between the repertoire generated by the Paris Conservatory commissions and the venerable father and son flutists Marcel and Louis Moysse.

General Admission \$18, Seniors & Students \$13, Age 15 and younger, free.

Tuesdays Noon to One

Tuesdays 12 to 1 is a free, informal noontime concert series presented by Cathedral Arts. Bring a bag lunch. Coffee and tea are provided. For information, call 864-0471.

January 10, Young Artists Program: Gifted young performers, including winners of the 2005/2006 state audition for Music Teachers National Association.

“Love never ends—they still need our help”

Elisabeth von Trapp Hurricane Relief Concert St. Mark's Church, 44 Second St., Newport, Vermont January 15, 2006

The fourth in a series of concerts to benefit the Episcopal Relief and Development Hurricane Relief Fund for the Gulf Coast. Tickets are \$15 (\$8 for seniors and students under 12). For information, call 802-334-7365

Stone Church Arts Concerts

Immanuel Church, 20 Church St., Bellows Falls, Vermont

Stone Church Arts is a collaboration between Immanuel, Bellows Falls, and the Rockingham Arts & Museum Project. Concert tickets are \$12 (\$8 for seniors and children under 12). For more information, visit www.ramp-vt.org/events, write sca@sover.net, or call 802-463-3100.

Anneke Toomey, piano

Sunday, January 15, 4 P.M.

The concert will feature compositions from classical and jazz genres. Proceeds will benefit Stone Church Arts and WOOL LP radio, the Bellows Falls community station.

Windham Community Chamber Orchestra

Sunday, January 29, 4 P.M.

The Windham Chamber Orchestra, under the leadership of conductor Zon Eastes, will celebrate Mozart's 250th birthday (he was born on January 27, 1756) and, as usual, the Chamber Orchestra will continue its long-term exploration of the brilliant, but not-often-heard middle symphonies of Haydn. This concert has been generously underwritten by HR Block, Bellows Falls.

Rachmaninoff's Vespers

Saturday, January 28, 7:30 P.M.

Susan Dedell will lead the Brattleboro Community Chorus in a performance of the Vespers by Sergei Rachmaninoff.

EDS offers organizational strategies workshop for church leaders

Twenty-first century America presents a societal system that is in great need of transformation. It can be argued that churches have the greatest moral responsibility and most effective points of leverage among our many social organizations to help promote such change. The Episcopal Divinity School looks to aid the advancement of such knowledge through a continuing education workshop entitled “Organizational Strategies for Church Leaders: Systems, Concepts, Vocabulary, Tools, and Working Models.”

The workshop will run during two, two-day sessions beginning on Friday, February 10 and Saturday, February 11 (from 4:00 to 9:00 P.M. on the 10th, and 9:00 A.M. to 4:00 P.M. on the 11th) and concluding Friday, March 10 and Saturday, March 11.

“To embrace the church's emerging role in American society and continue to operate with fiscal viability, today's church leaders, both lay and ordained, must become more effective at organizational and leadership

development, operational efficiency, and financial management,” explains Peter Schuller, Procter Scholar at Episcopal Divinity School, and workshop instructor.

The workshop will introduce innovative approaches for meeting this challenge, providing a conceptual framework for strategic thinking and planning, specific tools for analysis and management of organizational development issues, and integrated methodologies for generating effective leadership, wise stewardship of assets, ethical decision-making, and social responsibility in

Bishop to lead March Lenten Retreat

by Mary Lou Ashton

The 2006 Lenten Retreat, planned for March 10-12, 2006 at the Bishop Booth Conference Center, will be led by our bishop, Thomas C. Ely. Using the theme of “Stories of Struggle, Faith and Hope for the Journey,” the Bishop will draw on his pilgrimage experiences in Israel/Palestine. He will reflect on human stories of struggle, faithfulness and hope, inviting participants to do the same with respect to their own lives and journeys. Meditations will include pictures from the Holy Land connecting us to the stories of others as they journey for peace in that troubled part of the world.

Bishop Ely received his M.Div. in 1980 from the University of the South, Seawanee, Tennessee, was ordained a deacon in June 1980 and a priest in December 1980, and was then consecrated as Bishop here in Vermont in April 2001. His areas of special in-

terest include ministry development, small church/regional ministries, world mission, youth ministry/camp and conference center ministry and youth suicide prevention. Perhaps one might ask him what the “Norwalk High School Alumni Wall of Fame” honor is, which he received in 2002!

There will be the usual schedule of daily offices, Eucharist, spiritual counsel and silence in the holy place that is Rock Point in Burlington. The retreat begins with registration at 5 P.M. on Friday, March 10 and ends around 2 P.M. on Sunday, March 12. The fee is \$150 for a double or triple room, or \$175 for a single, when available. To register, send a \$50 non-refundable check, made out to the Diocese of Vermont, to John King, 433 Bean Road, Colchester, VT 05446. Questions, call John at 802-862-6834.

Mary Lou Ashton is a member of St. Andrew's, Colchester.

EDS announces Absalom Jones Lecture

The annual Episcopal Divinity School Absalom Jones Lecture will be February 15, 2006 at EDS at 7:00 P.M. This year's lecturer is the Rev. Dr. Gloria White Hammond, who will also serve as the preacher during the Absalom Jones Eucharist on the following day, February 16, at 8:30 A.M.

An Absalom Jones celebration is held every year at EDS to help support the Absalom Jones Scholarship Fund for African American students attending EDS and preparing for ordination in the Episcopal Church. The Episcopal Church recognizes Absalom Jones as its first black priest.

The Rev. Dr. Gloria E. White Hammond is a co-Pastor of Bethel AME Church in Boston and a practicing pediatrician who has worked at the South End Community Health Center since 1981. In 1997, she graduated from Harvard Divinity School and was ordained an itinerant elder in the African Methodist Episcopal Church.

“Like Jones, Gloria's humanitarianism and work within the African American Community sets her apart from many,” said Karen Montagno, Dean of Community Spiritual Formation. In July 2001,

White Hammond was part of a coalition of black ministers from Boston who traveled to Sudan as part of a slave redemption mission led by Christian Solidarity International (CSI.) She made a return trip in April 2002, when she gave medical care to slaves disfigured by abusive owners.

Both the lecture and Eucharist will take place in St. John's Memorial Chapel and are free and open to the public. Each will be followed by a reception in Washburn Lounge. Reservations are encouraged as seating is limited. The Chapel and Washburn Lounge are handicap accessible. For more information or to reserve a space, contact Alcurtis Clark at 617-868-3450, Ext. 506.

Book Review

Continued from Page C

put yourself at their disposal in connecting them with God... [T]he desert monastery of the first generation is not meant to be an alternative to human solidarity but a radical version of it that questions the priorities of community in other contexts.”

Second, we learn from these strange desert mothers and fathers that it is by a combination of openness about their own sins and refusal to judge others that they become means of helping neighbors connect with God. Williams writes that gaining the brother or sister “is opening doors for them to healing and to wholeness. Insofar as you open such doors for another, you gain God, in the sense that you become a place where God happens for somebody else. You become a place where God happens. God comes to life for somebody else in a life-giving way, not because you are good or wonderful, but because that is what God has done.”

Rowan Williams is a profound thinker and a prolific writer. Many of his books are hard. This one is short, relevant to our current interest in things spiritual, and rewards careful reading. He mines the seemingly abstract writings of exotic, long-ago Christian monks, and finds truths that apply to any of us who care to dig deeper into life in Christ. When we are means of connecting others with God, that is “Where God Happens.”

The Rev. R. DeWitt Mallary is a retired priest who attends St. Martin's, Fairlee.

Safer Church Training

January 28, 8:45 A.M. to 3:30 P.M., at St. Peter's, Bennington

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.

Woodstock team builds in Honduras

by Jill Anderson

A sixteen-member team from St. James', Woodstock, left Vermont November 5 to build houses in the Flor del Campo section of Teculcalpa, Honduras. Deacon Diana Collins (our team leader) and Howard Clarke from St. Paul's, White River joined us. We worked a week building two wooden houses with new corrugated metal roofs, poured cement floors, and helped with rebar and wire cutting for a storage shed at the Lamb Institute.

The work was tough, mostly because the setting was so difficult physically and emotionally. It is hard not to break down and weep all the time, as we saw stunted, malnourished or sick children; filth and stench; hopelessness and cruelty. But we also saw strength and courage and love in the beautiful faces of Flor del Campo. The little children were dressed in rags, yet they played and laughed. They were curious about us and tried to help with the project. Our teens especially spent a lot of time interacting with the children with play and hugs.

The Lamb Institute, run by Suzy McCall, offers daycare, kindergarten, outreach and residential care to children from the slums and orphaned or abused kids placed by the state in her care. Suzy now has 32 children

living with her! Suzy plans a new community home for her charges on a large site outside of the city. Her plans call for several houses each with 10 or so kids and a set of houseparents. This project would also include agricultural work, and other teaching components.

We also had an afternoon with Betsy who runs a Christ-centered mission for prostitutes in the city. She teaches the women to sew beautiful items for sale and also runs a daycare for the children of these former prostitutes, teaching and evangelizing for our Lord. Both Suzy and Betsy have been forged in the pain of others, and both have given their lives over to Christ. They are amazingly strong and powerful, yet tender-hearted. We will remember them forever, and our four teen members are so lucky to have these two women for inspiration.

Some of you may wonder if work trips like this one are really worth it, if they make any difference in the lives of the people we serve when the needs seem to be so overwhelming. Suzy wrote us a letter and I'd like to share a bit of it with you. "Three families are sleeping more securely and more comfortably because you came, and because you cared enough to improve their quality of life. They feel loved. I'm sure they often wondered if everyone, including God, had

Provincial Convocation

Continued from Page A

In her homily at the Eucharist, Wallace reminded worshippers that the command to love one's neighbor as oneself is at the heart of the Gospel. "Jesus pushed that definition of neighbor out until it reached the ends of the earth and included all of God's children."

Keynoter Ellis, speaking on "Marriage in a New Key," observed that ours is a marriage culture, with 90-95% of United States adults marrying at least once by age 65. In such a culture, same-gender couples are interested in marrying for the same complex reasons as those of heterosexual couples.

According to Ellis, marriage—a covenanted, contractual relationship we tend to understand as a partnership between equals—historically has not been based on equality. "We are standing in the tradition but calling for its renewal," he said.

Ellis says marriage is a changing, evolving institution that should exemplify how we respect people and their moral standing as human beings. He believes the strength of marriage lies in its adaptability and changeability, when it is not bound by concepts and assumptions of other times and places but is able to fit better the current times and human needs. By extending the freedom to

marry to same-gender couples, society and the church recognize and honor the full humanity of gay and lesbian people, he said. Ultimately, supporting marriage and the freedom to marry is a conservative stance.

Ellis' second talk, "The Marks of Good Relationships," addressed ethical relationships based on respect and commitment. "The goal is not perfection but learning what it means to be more human, to live as forgiven and forgiving people alongside God and one another," he said. "The norm is justice and love in all our relationships, public and intimate."

Ellis said the real issue is integrating what it means to be sexual and spiritual. Discussions the church holds on marriage, either for opposite-gender or same-gender couples, need to address the Christian tradition's negative view of sex as well as the patriarchal view of marriage, in which the bulk of power is given to the male.

Ultimately, Ellis claims, a new ethic of marriage does not "lower the standards but raises them." Re-visioning marriage is, to Ellis, a "gift of possibility" that invites everyone to work toward justice in all relationships. To him, the mark of good relationships "should be a very odd passion for a wildly inclusive love that refuses to give up no matter what."

Vermonters led three of the five Saturday workshops. The Rev. John Morris gave an overview of 4,000 years of marriage traditions. Bishop Ely and the Reverends Thad Bennett and Diane Root addressed the development of the Diocese of Vermont's response to the 2000 civil union law. And Stan Baker led a session on resources for couples and congregations on same-gender blessings.

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



Tom Weschler and other members of the St. James' team are ready to go to work.

forgotten them....Aside from the issues of basic comfort, there exists the much greater issue of security. La Canterra is an extremely dangerous place to live. One of the families you served has no men in the house. They were completely vulnerable, their only hope lying in the fact that they own practically nothing. Still, there are greater dangers than robbery, especially for young women, and I know they must feel much safer, especially at night, now that they have four strong walls around them and a decent roof over their heads. You brought them that peace of mind.... In the end, it isn't so much what we DO, or how much we SPEND—it's the simple fact that we cared enough to Show Up!"

I ask myself and all of you, what is the price of a dream? For us here, Christians who have more of everything—food, clothes, healthcare, housing, schools—what is the price of a memory? Can we work to-

gether to help the families of Flor del Campo fulfill their dreams of basic needs? Can the little girl I hugged claim a future of health, education, respect and love? Will any one of these beautiful people we were blessed to meet have a memory to share beyond the filth and fear of the slums?

Where do we fit in? How do we help? Pray, give, and give some more. And you youngsters—I urge every one of you to join a mission work team. It will change your lives forever, and you will change the world.

Want to help? Contact Diana Collins at 802-885-2619, or dianacollins@valley.net.

[Members of the St. James' team were Mary and Liz McCuaig, Titia and Bill Ellis, Christina Brannock-Wanter, Mindy, Tom, Kate and Carrie Weschler, Mary and Hillyer Burnside, Isabelle Bradley, Sally and Maureen Garmon, Jill Anderson, and Danelle Sweeney.]

A reflection on the trip to Honduras

The Beauty of it all

18 people committed to doing a good thing

Suzy who cannot turn away a needy child

Betsy who gives women another life

Gladys who said nobody should have to live like this so we built them a house

A Flor del Campo pastor who called Chris his sister in Christ as she was mixing cement

Don Santo, our foreman, who communicated everything with patience and kindness, even though he used no English

Little Frankie who stole all our hearts

Little Barney Rubble who didn't say anything

People growing closer to each other

Going to sleep knowing you did a good day's work

Physical limitations that weren't so limiting

A group of people somehow knowing how important it is to keep each other laughing

Beauty found in an ugly purple bag

Houses blessed with holy water as well as sweat and tears

Families blessed with better homes because strangers came to help

Teenagers who can feel empowered to make a difference

One God binding us all together through love

Danelle Sweeney



Frankie



Lee Crawford photo

The Rev. Liz Stedman, of St. Paul's, Burlington, asks keynoter Ellis a question.

Northwest Deanery 1

Beth Crane, Bureau Chief

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The Northwest Deanery will meet Wednesday, February 1, 6 P.M. at St. Matthew's, Enosburg Falls.

On Sunday, Jan. 8, the deanery will enjoy its annual trip to see the Creche Display at St. Joseph's Oratory in Montreal. The bus leaves Holy Trinity, Swanton, at noon. A bag lunch will be provided. Supper will be on your own on the return trip. Reservations with payment are required; \$15 includes bus trip and admission to display. Call **Sandi Kenyon** at 524-3693 to reserve your place on the bus.

Dances with live music continue in the parish hall at ST. MATTHEW'S, Enosburg Falls, on Dec. 17 and 31. The New Year's Eve dance will feature special foods prepared by the members of St. Matthew's.

Elisabeth von Trapp's benefit concert at ST. LUKE'S, St. Albans, on Dec. 6, raised over \$2,300 for ERD. One hundred fifty-two people attended.

HOLY TRINITY, Swanton, will host a program on dealing with grief after loss Jan. 11 and 18, 7-8:30 P.M. in the parish hall. Loss comes in many forms, and the effects catch up with us in ways both expected and unexpected. The Rev. Dr. **David Hamilton**, Director of Spiritual Care at Fletcher Allen Health Care, will lead participants through the process and provide strategies for moving through this time of transition.

Otter Creek Deanery 2

Donna Abramov, Bureau Chief

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ST. THOMAS' & GRACE, Brandon and Forest Dale, will celebrate only one liturgy on Sunday mornings during December and January at 9 A.M. at St. Thomas'.

ST. STEPHEN'S, Middlebury, welcomed the Rev. **Terence P. Gleeson**, who joined St. Stephen's as their 38th rector on Dec. 18. [See story on Page G.]

The Women of TRINITY, Rutland, held their holiday party on Dec. 5, and collected gifts for the children at the Women's Shelter in Rutland. In an effort to be good stewards of their resources Trinity Church will close the main church during most of the winter. The 8 and 9 A.M. services will be held in the Chapel, and the 10 A.M. service in Nourse Hall. Following the Confirmation service on Jan. 8, **Bishop Ely** will help the parishioners "close" the main church, and the heat will be lowered. It will be reopened Palm Sunday, April 9.

ST. PAUL'S, Vergennes, celebrated the restoration of the church organ with a concert by **Kevin Parizo**, organist at St. Mary's, Middlebury, a service of choral evensong and an "elegant reception." The E. and G.G. Hook organ, originally built in 1862, was rededicated in thanksgiving for the ministry of the late **George Swift**, organist at St. Paul's for forty years, who left funds that enabled the restoration.

❖ deanery doings ❖

News of Parishes and People in the Diocese of Vermont

compiled and reported by the Mountain Echo "Deanery Bureau Chiefs"

Southwest Deanery 3

Sarah Smith, Bureau Chief

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Southeast Deanery 4

Bureau chief needed to compile monthly news from the Southeast Deanery. Contact Anne Brown, abrown@vermontel.net.

Three Rivers Deanery 5

Genie Rayner, Bureau Chief

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Parishioners of ST. JOHN'S, Randolph, undertook a Celtic tradition for Advent, with each Sunday an opportunity to "build" a crèche from the ground up—literally. On First Advent, folks brought earth, minerals, soil or rocks for the floor. Plant life of various kinds appeared the second Sunday, animal figures the third, and human figures from all over the world on the fourth Sunday.

At ST. MARTIN'S, Fairlee. One parishioner issued a challenge to match donations to Episcopal Relief and Development up to \$1000. In one month, parishioners donated \$1,170. From the regular outreach budget, they sent \$600 for tsunami relief and are sending another \$400 for general purposes—a total of \$3,170 from one little parish for ERD.

ST. BARNABAS', Norwich, is now hosting monthly meetings for people who are currently unemployed and seeking new job opportunities. **Geoff Carter** is the contact person. Information about the Upper Valley, ideas, and best job search practices are among the items for discussion. And the congregation has welcomed their new organist, **Alice Maleski**. Alice has "formidable credentials" for her ministry of music, and parishioners declare themselves tremendously fortunate.

Another crèche story comes from CHRIST CHURCH, Bethel. **Jon and Karen Bindrum, Karen Speerstra and Jean Peterson** made all kinds of materials available to create unique figures for a very un-"standard" set. Bags of fabric, wood, paper, glitter, bottles and jars and cans and more were available each Advent Sunday as children and young people of all ages worked and created together.

Alternative Gifts Mission was the theme for young people at ST. PAUL'S, White River Junction. The fifth and sixth grade Sunday School class made coffee hour into gift-giving times, offering the opportunity to give donations in someone's name to Episcopal Relief and Development, or, more locally, The Haven or Hannah House. Cards from each agency were there for signing and sending to loved ones about these gifts in their names. The students answered questions and explained the mission of each agency.

ST. JAMES', Woodstock, began the new liturgical year with the first in a series of Spiritual Fitness classes. **Jane Wolfe** is leading the twelve-session, 30-minute-long "shape-up" evenings, and writes, "The revolutionary thing about spiritual fitness training is that it is easy to understand and easy to do. The notion is that there are some basic things we all have to do to be spiritually fit, just the way there are some things we have to do to be physically fit, and these can be taught fairly easily."

Central Vermont Deanery 6

Marty Roberts, Bureau Chief

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At a Dec. 5 potluck supper at GOOD SHEPHERD, Barre, **David Larcombe** did a slide show presentation of his and **Sandra's** summer vacation in South Africa, where he was educated and ordained to the priesthood.

Two sons of ST. MARY'S, Northfield, **Christopher Murphy** and **John Brennan**, safely returned after their one-year deployment in Kuwait with the Vermont National Guard. The parish gives thanks for their return home.

St. Mary's had a busy Advent with its first sessions of *via media*, co-led by **Connie Saeger-Proctor** and **Lee Alison Crawford**; the 12th annual open house at the rectory; Advent Lessons and Carols; and the new youth group visiting the local nursing home, where they gave residents gingerbread houses they made. The youth group meets with teenagers from the local Congregational Church in Northfield.

The second Sunday of each month, ST. JOHN'S IN THE MOUNTAINS, Stowe, has one service at 9 A.M., followed by a potluck brunch. This gives the folks from the two services (8 & 10 A.M.) the opportunity to worship together and to enjoy fellowship. The third Sunday, the young people "take over" as greeters and ushers, readers, acolytes, and musicians. They even host the coffee hour. This began as the idea of three mothers who wanted the young people to know how valuable they are to the life of the church and to realize that they have a place in the church.

With **Reone Kraemer's** encouragement, the doves from the Dove Tree flew into parishioners' hands. Each paper dove had written on it a specific gift or the hope for a gift certificate. Consequently, a number of local elementary children as well as middle and high schoolers will have something to open on Christmas morning.

St. John's Project Committee is working on the final design details for the renovation and expansion with the architect, with bidding expected in mid-late winter. Work on the new parking lot will begin after mud season.

Northeast Deanery 7

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ST. PETER'S, Lyndonville, led by the Rev. **Jeannette McKnight**, hosted the Lyndon Area Community Thanksgiving service, with a large community choir directed by Dr. **Beth Norris**. Friends and relatives of **Herbert Elliott** joined the congregation Nov. 27, to hear and read his poems as compiled by his daughter, **Sandria Elliott Ebbett** in her book *Take Your Last Look*. The Rev. **Robert Castle** organized the event.

ST. MARK'S, Newport, will be bringing some 'international' artists for the 2006 season of the "Music for a Sunday Afternoon" concert series. The series kicks off in March with a pianist and organist from Italy. For information, visit www.riverbendvt.com/concertseries.html or call the church at 802-334-7365. An additional hurricane relief concert by **Elisabeth von Trapp** will be held on Sunday, January 15, at 3 P.M.

Champlain Deanery 8

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Betsy Yung, Bureau Chief

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To Set Our Hope On Christ is the published response by The Episcopal Church to the Windsor Report and may be available in your parish library or Hopkins Bookstore (\$5). The Shelburne, Charlotte, Hinesburg Interfaith Project (SCHIP) celebrates its first anniversary by awarding \$15,000 in grants (raised at the resale shop on Rte. 7 in Shelburne) to non-profit organizations that help their communities.

The CATHEDRAL CHURCH OF ST. PAUL, Burlington, donated proceeds from a bake sale on Dec. 18 to hurricane relief. **Henry Carse**, the director of Kids4Peace in Jerusalem, was the guest preacher and led the adult forum Dec. 18. A First Night celebration will feature Taizé music.

The Discernment Committee at ST. JAMES, Essex Junction, will hold cottage meetings in January so the parish can provide their thoughts and help in defining the St. James' culture. Committee co-chairs are **Mary Carlson** and **Al Frugoli**.

The TRINITY, Shelburne, youth group will hold a retreat Jan. 14-15 at the Bishop Booth Conference Center. **Leyla Kamalick**, an aspirant to Holy Orders through the Diocese of Western New York, is serving her period of discernment at Trinity. **Bobbe Maynes** is the new chair of the Flower Guild. Thanks to **Anne Pardee** for her many years in this position. SCHIP representatives are **Bud Ockert** and **Nancy Holden-Goodrich**.

At ALL SAINTS', South Burlington, a new Book Group will read *Pope Joan* by Donna Woolfolk Cross for the Jan. 8 meeting; all are welcome. **Peter Huffman** and **Daniel Staples** are All Saints' newest acolytes. ❖

St. Peter's hosts Vermont Interfaith Power and Light energy workshop

by Clover Whitham

[Reprinted from the November 29 Bennington Banner with permission.]

Saving energy saves Creation. That was the message at a community workshop [November 28] sponsored by Vermont Interfaith Power and Light (VTIPL). Members of Bennington's faith-based communities gathered to discuss their "moral obligation" to increase energy efficiency in their places of worship and at home.

VTIPL is part of a nationwide organization that aims to teach people about the threat "global warming presents to Creation and Earth" and to promote conservation. According to its Web site, "the goal of the organization is to move Vermont's faith-based communities toward sustainable energy use and reduction of greenhouse gas emissions."

Saint Peter's Episcopal Church hosted members of VTIPL to conduct an energy audit of the old stone building and to provide tips to community members at an open workshop. According to Peter Bulterman, the "energy czar of St. Peter's," the Pleasant Street church became interested in the subject of energy conservation after receiving this year's energy bill. "To be honest, we got a bill for \$8,000 that put us \$7,000 over budget for electricity and oil," said Bulterman.

Colin High, a former professor of environmental science at Dartmouth College, is treasurer and a founding member of VTIPL. High spoke at the meeting before about 15 people from a variety of religious backgrounds. He explained how churches and other places of worship could reduce their energy costs and "save the planet."

The Rev. Michael Caldwell, VTIPL's interfaith community organizer, said the faith-based community has a "moral imperative" to take action. "The secular community has been at the forefront of the urgent climate crisis while the faith-based community has been notoriously indifferent," Caldwell said before the meeting.

Caldwell opened the workshop with a

meditation from Genesis and a prayer in which he asked that others be spared violent storms fueled by global warming and that Creation not be spoiled.

For Caldwell and High, the Bennington meeting was their third workshop in Vermont, and the fourth energy audit of a place of worship, and High told members of St. Peter's how they could go about conserving energy. The Bennington church's problems were similar to the ones faced by others around the state, he said.

Places of worship were often built and designed in a time when high energy costs and greenhouse gases were not common problems. He said churches were often not designed to be warm and cozy places. "People expected to go to church and be cold, to be quite honest," said High, a comment that drew laughs and nods from many attendees. Places of worship have particular energy concerns, said High. The rooms used for services are often the largest and least used, which may mean they are the least energy efficient. High suggested that a dramatic change would be for churches to share the use of one building for weekly sermons.

"The problem that we are facing here is so large we really need to think creatively," said High. Other suggestions were to meticulously winterize places of worship, install fluorescent lighting, replace old appliances, buy "green energy" and to start congregation carpool services. "You will save money for much more worthwhile spiritual and community things, and you will save the planet," said High. For global warming factors outside of a community's control, High said a congregation should "lend a strong moral voice," at town meetings and to policy makers.

For High, energy conservation is a social justice and moral issue that transcends theology. He said, "We are passing on to the next generation, and especially those already in poverty and least able to live in a difficult environment, a terrible legacy." ❖

Refugees enjoy Thanksgiving at St. James'

[From an article by Ashley Matthews in the November 25, 2005 Burlington Free Press and Margy Zabriskie, a member at St. James', Essex Junction.]

St. James', Essex Junction, played host to more than seventy Sudanese and Somali refugees—almost forty-five of them children—from the Vermont Refugee Resettlement Program for a Thanksgiving feast of more than ten traditional dishes. Emily and Tim Guziak and Margy and Sandy Zabriskie, all of St. James', organized the event and, with the help of other volunteers, cooked the meal and transported many of their guests to St. James' on a snowy Thanksgiving day.

Volunteers included not only members of St. James', but also a family from the First Congregational Church and a woman with her two sons from the local synagogue.

Before dinner was served, the participants joined hands in a circle around the room for prayers from representatives of

three countries. The Rev. Sandy Zabriskie said, "We all pray to our god as Muslims or as Christians, but we enjoy our god's gifts together."

Chol Atem, a refugee from Sudan, offered a prayer in Dinka. Atem explained, "I said, 'God bless this food and bless the people who made this food. We thank our American friends who made this dinner for us.'"

Abdi Liban, a 17-year-old refugee from Somalia who spoke in Maay Maay to bless the food, translated: "I said Allah created us, and we are the people of Mohammed."

Liban was the only Somali at a table full of young Sudanese men. They spoke loudly as they ate, and Liban joined the banter, laughing often. "They have a different religion, but we are still friends," said the Muslim sitting among Christians. "It's just different beliefs."

Describing the boisterous event afterward, Margy Zabriskie said, "It was wild, but we left the building in one piece!" ❖

St. Stephens calls rector

The vestry and discernment committee at St. Stephen's, Middlebury, have called the Rev. Terence P. Gleeson as their 38th rector. Chosen from a field of 52 qualified candidates, Gleeson comes to St. Stephen's from New York City, where he has been serving as assistant to the rector at Christ and St. Stephen's Church near Lincoln Center. He began his ministry at St. Stephen's on December 18, 2005.

Born and raised in Australia, and one of six children, Gleeson attended Roman Catholic schools in a shire town not far from Sydney. He spent several summers of his youth working on sheep and cattle farms and is comfortable in both urban and rural life.

After seminary study, Gleeson was ordained as a Roman Catholic priest in 1980. He worked initially in a very large parish in Australia and came to New York in 1990 as part of a newly formed monastic community. In 1994, he left the Roman Catholic Church and spent several years leading one of the most highly regarded social service



organizations in New York City. It was there that he also met his life partner, Dennis Manalo.

In 2003, Gleeson was received as a priest in The Episcopal Church. He holds a master's degree in sacred theology, a master's degree in education and a bachelor's degree in theology.

In addition to his strong commitment to

Christian education for all ages, particularly children and teens, Gleeson is attracted by the opportunities for campus ministry, the availability of clergy peers and the ecumenical activities of the Middlebury Clergy Association. As a spiritual leader, he sees himself as "changing people's hearts by encouraging conversation between the Gospel and life." He adds, "I want people to come away from worship seeing a part of their lives, or an aspect of their relationships, differently, and knowing that the difference comes from the Gospel being seen and heard and understood in a new way, as if for the first time."

[From a press release issued by St. Stephen's, Middlebury.]

St. John's stages Chocolate Fair

by Jane Eubanks

On Sunday, November 13, pink table cloths, multicolored balloons, music from the lands of coca, and lots of rich brown chocolate creations transformed the upper room at Chandler Music Hall into a chocolate lover's dream. It was the first Chocolate Fair sponsored by St. John's, Randolph.

The fifty-eight chocolate items that covered the tables arrived from as far away as Boston, and as close as downtown Randolph.

There were whipped cream cakes, bundt cakes, plain and fancy cakes, brownies, pies, cheese cake, hand dipped bon bons, chocolate desserts with special diet ingredients, chocolate truffles and chocolate breads. Crowning the display, were five fabulous chocolate creations from five Montpelier New England Culinary Institute MOD Advanced Pastry Class students.

Adults and children alike whispered over—and tried not to reach out and pat—the chocolate sculpted dog with the chef's hat and white chocolate bone. The oversized decorative woven chocolate basket full of bon bons was a treat to look at, while the towering topiary cake with its ribbons of chocolate and multicolored chocolate candies grabbed everyone's attention. More subtle, but equally full of detail were the Chai Chocolate cake with its Oriental design, and the gluten-free cake with each slice outlined in perfectly curled and embossed chocolate.

Before the rest of the eager chocolate tasters were allowed in at 2:30, a panel of judges rated the entries, and a total of fifteen blue ribbons were distributed during the afternoon.



Harriet Chase photo

Spike the Chocolate Dog took a blue ribbon for Brianna Shok at St. John's Chocolate Fair.

It is difficult to speak with your mouth full of chocolate, but the smiles, shining eyes and smeared lips said it all without words: the first St. John's Chocolate Fair was a success.

Jane Eubanks is a member of St. John's, Randolph.

BBCC to host Afternoon High Tea with Programs Sunday, January 8, 2006, 3-5 P.M. "The History of Tea"

Our first-ever High Tea Program will most appropriately feature Tea itself. Join us for this intriguing presentation by Beverly Blakely, proprietor of Uncommon Grounds, a tea and coffeehouse, on the Church Street Marketplace in Burlington.

Enjoy a variety of teas and treats prepared by BBCC Chef Chris Mack. Tea, treats and program, \$10/adult, \$4.00/child under 16.

Other Sunday High Teas are planned for Feb. 12 and March 19.

For information call the Bishop Booth Conference Center, 658-6233.

Diocesan Calendar

January 2006

- 3 Clergy Fresh Start, Good Shepherd, Barre, 9:30-2:30 PM
- 5 Ministry Developers, Christ Church, Montpelier, 10-4
- 6 Deadline, February Mountain Echo**
- 7 Diocesan Study Program, Christ Church, Montpelier
- 8 Bishop's Visitation, Trinity, Rutland
- 8 Rock Point Summer Conferences Committee, Trinity, Rutland
- 10 Consultants and Interims, St. John's, Randolph, 5-8 PM
- 11 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 12 Ministry Developers, Christ Church, Montpelier, 10-4
- 13-14 Bishop's Advisory Commission on Ministry, Burlington
- 15 Bishop's Visitation, St. Michael's, Brattleboro
- 17 Clergy Day, St. John's, Randolph, 10 AM-2 PM
- 18 Trustees, Diocesan Center, 12-5 PM
- 18 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 22 Bishop's Visitation, St. Peter's, Bennington
- 25 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 28 Safer Church Training, St. Peter's, Bennington, 8:45-3:30
- 29 Bishop's Visitation, St. Mary's, Northfield

February 2006

- 1 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 2 Ministry Support Team, Diocesan Center, 10-4
- 4 Diocesan Council, 10-2
- 4 Diocesan Study Program, Christ Church, Montpelier
- 5 Bishop's Visitation, St. John's, Randolph
- 6 Deadline, February Mountain Echo**
- 7 Clergy Fresh Start, Good Shepherd, Barre, 9:30-2:30 PM
- 8 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 13 Congregational Support and Resources, St. Stephen's, Middlebury
- 15 Spiritual Fitness Training, Location TBA, 7-8:30 PM
- 16 Ministry Developers, Christ Church, Montpelier, 10-4

D Y C

Diocesan Youth Calendar

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

2005

Feb. 17-18 Plan Middle School Event, St. Paul's, White River

Mar. 31- Apr. 2 Middle School Event, BCC

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

Funds Available for Parish Use As of October 1, 2005

Initiative I		
The Bishop Butterfield Revolving Loan Fund	\$	282,500
Initiative II		
The Talent and Resource Network	\$	13,551
Initiative III		
The Congregation Renewal and Emergency Assistance Fund	\$	5,880
Initiative IV		
The Diocesan Outreach Fund	\$	12,790

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

St. Andrew's moves to winter worship space

Parishioners from St. Andrew's, St. Johnsbury, prepare to process down Main Street on December 4 to their new winter home. South Congregational Church has offered the use of its worship space and meeting rooms to help with heating fuel expenses during the winter months. St. Andrew's members carried various items symbolic of their "exodus" journey in the procession, celebrated an initial Eucharist in the "new" space, and were greeted and feted by members of the Congregational Church with a delicious "Souper Supper." Amazing Grace!

Armand Henault



Armand Henault photo

Newcomer Ministry Tip Attracting Baby Boomers & Busters

Baby Boomers and Baby Busters are sophisticated shoppers for, and consumers of, church services. Unlike the Silent and GI generations (born earlier), who participate in church life out of their commitment to Christ and a sense of obligation, Boomers and Busters will only attend and join a church if it meets their particular spiritual needs.

Churches which are serious about attracting and welcoming Baby Boomers and Baby Busters should carefully evaluate their ministry in these areas:

1. Classes to help parents teach their children at home about the Christian faith.
2. Choirs for children and youth.
3. Youth group(s).
4. Nursery care
5. Sunday Church School

Watch for future Newcomer Ministry Tips that will address some of these ministry areas and offer some suggestions to make your church more appealing to Boomers and Busters.

Don Scott, Chair
Evangelism Committee

Julia Fifield of St. Martin's celebrates 100th birthday



Hank Buermeyer photo

Julia Fifield, long-time member of St. Martin's Church in Fairlee, cuts her birthday cake. During coffee hour on Sunday, December 4, the vestry hosted a party for Julia, whose 100th birthday was that day. Shown in the photo are, from left, Ellen Gluek, Gene Yeates, Julia Fifield, and Judy Cross.

Douglas updates Province One Synod on Anglican Communion

by Lee Alison Crawford

Representatives to the Synod of the Province of New England met November 18, 2005, at the Wyndham Hotel in Westborough, Massachusetts, prior to the start of the Provincial Convocation. All dioceses of the province were represented.

After opening prayers and welcome by the president of the province, the Rt. Rev. Chilton Knudsen, Bishop of Maine, the synod heard a special report from the Rev. Dr. Ian Douglas, Professor of World Mission and Global Christianity at the Episcopal Divinity School, Cambridge, Massachusetts. Douglas spoke and took questions on "The Anglican Communion Update: Windsor Report, Anglican Consultative Council and Beyond."

Douglas stated that he is basically an "optimist" and glad that so much attention is being focused on the Anglican Communion and what it means to be an Anglican. Douglas said, "Since General Convention 2003, there have been more productive conversations



EDS photo

about the Anglican Communion and reflections on missiological and theological levels about the role of the Anglican Communion in the world today."

Douglas sees the Anglican Communion living in a new Pentecost, where people who have historically been considered minorities—women, the laity, people who speak languages other than English and people who are not western or holders of a United States or Commonwealth passport—are moving to the center so that the Anglican Communion becomes a global, multi-centric, multi-voiced, pluralistic family of churches. Douglas tries to take a longer view on the dissent that currently marks much conversation in the communion and not to be reactive. Ultimately, he believes that we in The Episcopal Church must hold out a "hermeneutic of hope" to those who disagree with us.

The Rev. Lee Alison Crawford is Vermont's clergy representative to the Provincial Synod.