

MOUNTAIN ECHO

News of the Episcopal
Diocese of Vermont

an edition of
Episcopal Life

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

April 2008



ACB photo

The Rev. Charles LaFond, Canon for Stewardship in the Diocese of New Hampshire, invited reflection on the Anastasis Icon in three plenary sessions devoted to themes of resurrection, resistance and renewal.

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

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Province I Conference examines resurrection themes

by Anne Clarke Brown

Themes of resurrection, resistance and renewal engaged and challenged participants throughout the eighth annual Province One Conference on Stewardship, Evangelism and Congregational Development, beginning with the opening session of song and story telling through plenary sessions and workshops and ending with the U2charist celebration.

Episcopalians from all seven dioceses of the Province of New England as well as Pennsylvania—137 in all—came together March 7-9, at the Doubletree Hotel in Westborough, Massachusetts to learn and share experiences. For the first time, this year's conference welcomed all ages, with a special "discovery center" for the very young. Also for the first time, worship incorporated both English and Spanish.

Opening the event on Friday evening, musician Fran McKendree engaged participants in lively singing, and Valerie Tutson captivated all ages with stories. Tutson began with a Liberian "dilemma story" that results in the resurrection of a father who disappeared when hunting after the youngest child some years later asks, "Where is my father?" Lessons learned from their father enable each of the children to contribute to

returning him to life and the family. Tutson concluded, "No one is ever dead unless, or until, he or she is forgotten." Tutson also held her audience rapt as she retold the biblical stories of Mary and Martha (from Martha's perspective) and the raising of Lazarus and Mary's anointing of Jesus' feet.

The Rev. Canon Charles LaFond, canon for stewardship in the Diocese of New Hampshire and priest-associate at Good Shepherd Episcopal Church in Nashua, offered plenary sessions on Saturday morning and afternoon and on Sunday morning in which he reflected in turn on the themes of resurrection, resistance and renewal. To focus his meditations, he used an icon (the Anastasis Icon originally written in the 11th century) in which Jesus is depicted pulling Adam and Eve from their sarcophagi, from the sleep of death into resurrected life. Each of his sessions included significant time for silent meditation, musical interludes by Fran McKendree, and time for small group conversation.

In the opening plenary, LaFond said, "We'll be considering what it means to be lost and what it means to be found. What we will not be doing is commiserating," which means, he noted, co-misery. Both the icon

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Diocesan Council considers ecumenical document

by Anne Clarke Brown

Members of Diocesan Council gathered on March 15 at St. Paul's, White River Junction, for a full agenda of new and old business. Peg Hamlin, the diocese's associate ecumenical officer and elected member of the trustees of the Vermont Ecumenical Council and Bible Society (VEC&BS), led opening prayers. She then discussed the background for a proposed "Covenant and Codicil" that the VEC&BS trustees are offering for consideration by the organization's nine member dioceses.

A primary goal of the VEC&BS according to Hamlin is to be a witness to Christian unity. Study and conversation over the course of the last ten years have led to an agreement of the members that education, communication and the Lund Principle should ground the organization. The Lund Principle, first articulated by the World Council of Churches Conference on Faith and Order at Lund, Sweden, in 1952, says, "Should not our Churches ask themselves whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately." The VEC&BS "Covenant to Adopt and Implement 'The Lund Principle'"

and its accompanying Codicil were finalized by the trustees in March 2006. The Diocese of Vermont is being asked—along with the other member denominations—to engage in a process of reception that involves study, dialogue and ultimately incorporation of the Covenant and Codicil in its life.

The Covenant is an affirmation of the Lund Principle that includes the statement, "Here and now we pledge our persons and resources to act toward fuller unity and urge the authorities and members of our churches, denominations and ecclesial bodies to do the same." The Codicil spells out the goal of Christian unity, articulates means for achieving it through internal renewal, prayer, dialogue and collaboration, and concludes with a statement that the Lund Principle "is the sign and test of our love for all God's children, Christian and non-Christian."

Bishop Thomas Ely noted that Diocesan Council is the first group in the diocese to engage in a formal discussion of the document and said, "The question for us as a leadership body is, 'Is this something we want to embrace?' It comes to us as a gift from the member denominations, and it is now for us to do the internal work toward

greater unity." Council members asked questions and discussed what is meant by "Christian unity." They asked Council Member Nicole Stevens of St. Andrew's, St. Johnsbury, to convene a work group to find ways to bring the document more fully into the awareness of the diocese, with the intention of ultimately bringing it to a future Diocesan Convention for formal reception (a link to the document is on the home page of the diocesan Web site).

Bishop's Report

Bishop Ely reported that 17 Vermont congregations are in transition around clergy leadership. He announced the coming retirement of the Reverends Stewart Pierson (All Saints, South Burlington) and Mary Mansfield (St. John's, Stowe), the call of the Rev. Janet Brown to serve at Grace Church, Sheldon, and the scheduled ordination of the Rev. Regina Christianson (April 12), who will serve as a chaplain at Fletcher-Allen Hospital.

The bishop also noted that Debi Paterson has, for reasons of health, resigned as executive director of the Bishop Booth Conference Center. He said, "Debi served in

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"It is important that I be [at Lambeth] in order to listen, to learn and to love." by the Right Reverend Thomas Clark Ely, Bishop of Vermont

Dear people of Vermont:

In my January Mountain Echo column, I spoke about entering the New Year with hope and about four matters that I felt would be an important part of 2008 for me and for us as a diocese. I devoted this space last month to one of those matters: the welcoming of the Reverend Angela Emerson as our new Minister for Stewardship Development. This month I write about another of those matters: the upcoming Lambeth Conference—the every-ten-year gathering of bishops from around the Anglican Communion with the Archbishop of Canterbury—scheduled for July 16 to August 3, 2008.

I am one of about one hundred bishops from The Episcopal Church who have been elected since the last Lambeth Conference in 1998. Along with colleagues who have "been there before," we "new bishops" travel for the first time to Lambeth, amidst the many hopes and challenges that face the Anglican Communion, with some uncertainty about who will actually be there and what it will be like for those of us who do attend. I have no doubt that it will be an engaging

time, as was my experience last summer when I attended the *Walking to Emmaus* consultation of some 75 bishops from the United States and Africa in Madrid, Spain. I especially look forward to seeing Bishops Garang and Diing from the Diocese of Bor in Southern Sudan and the other bishops who were part of my small group in Spain, as well as my dear friend Martin Barahona from El Salvador.

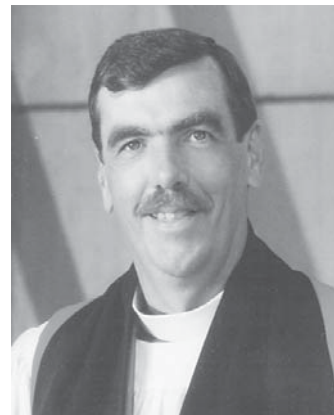
At the recently concluded meeting of the House of Bishops, we spent a good deal of time anticipating the Lambeth Conference and our participation in it. For me, that participation began in earnest several months earlier when I was asked by the Presiding Bishop to be one of three bishops from The Episcopal Church in conversation with the office of the Archbishop of Canterbury and the Anglican Communion Office around the fervent hope expressed by the House of Bishops at our New Orleans meeting last September that an invitation would be extended to the Bishop of New Hampshire, the Right Reverend Gene Robinson.

The end result of those conversations was disappointing to me, because there

did not emerge a meaningful enough invitation acceptable to Bishop Robinson. (You can read the full report made about this to the House of Bishops on the diocesan Web site.) I regret that my brother Gene, and the diocese he serves, will not be fully present, because he has not been invited, and I regret as well that other brothers in Christ who have been invited may not be there because they are choosing to stay away.

As disappointing as the ultimate outcome of our conversations was, I still intend to go to Lambeth, because I believe it is important for me to be there. It is important that my voice be there and that I carry the hopes, concerns and commitments of the Diocese of Vermont with me. It is important that I be there in order to listen, to learn and to love. It is important that I be there in witness to my own conviction, and that of the vast majority within our diocese, for the full inclusion of gay and lesbian persons in the life of our church. It is important that I be there to express my own desire, and that of the vast majority within our diocese, for sacred communion with all Anglicans around the world in order to share fully in Christ's mission of reconciling love in action.

The thing Gene Robinson wanted to do at Lambeth more than anything else was to participate in the Bible study groups. This Eastertide, in Bible story after Bible story, I am reminded of the power of God's resurrection love, and I cling to that hope for transformation in the life of the Anglican Communion. The John Gospel will be the focus of the opening retreat and the daily Bible study groups at the Lambeth Conference. I invite you to devote yourself to the reading of the John Gospel with us during the days of Lambeth.



I am a person of hope, and yet during the conversation following our report to the House of Bishops, and even with Gene's compassionate and generous words following that report (posted on the diocesan Web site), I felt that hope slipping away from me. In the midst of that moment, God gave me a great gift. That gift took the form of a "vision" that caught me off guard. The vision was of the bishops gathered at Lambeth rising up and insisting that the Archbishop of Canterbury invite Bishop Robinson to vest and process with the bishops at the closing Eucharist. I've done a good deal of thinking and praying about that vision and the hope it represents, a hope born of the deepest longing of my heart for the kind of transformation that God makes possible through incarnation.

The bishops of Province One have agreed to find ways to help other bishops meet our brother Gene during the time of the Lambeth Conference. What God will do through those encounters I can only imagine and hope, but whatever happens I will be there, and in that way so will you be there.

Faithfully,
+ Thomas

House of Bishops approves resolutions and statements

by Anne Clarke Brown

The House of Bishops of The Episcopal Church concluded their annual spring retreat and meeting March 12, at Camp Allen in Navasota, Texas, with the approval of a resolution calling for an end to waterboarding torture, resolutions formally deposing the Right Reverends John-David Schofield and William Cox from ministry in The Episcopal Church and statements on their decision to depose the bishops and on the upcoming Lambeth Conference.

Resolution on torture

Bishop Christopher Epting of the Office of Ecumenical and Interfaith Relations and Bishop George Packard, Suffragan for Chaplaincies, submitted the resolution on torture, which reads:

"Resolved, that the House of Bishops expresses its dismay at President George W. Bush's veto of the bill banning torturous interrogation techniques such as 'waterboarding.' As followers of the One who said, 'Love your enemies, do good to those who hate you, bless those who curse

you, pray for those who abuse you...do to others as you would have them do to you.'" (Luke 6:27-28, 31) we find this method of interrogation morally unacceptable and call upon members of Congress to override this veto."

Deposition of Bishops Schofield and Cox

On January 9, 2008, a review committee certified to the Presiding Bishop that the Right Reverends John-David Schofield Schofield, Bishop of the Diocese of San Joaquin, and William Jackson Cox who had resigned in 1987 as Bishop Suffragan of the Diocese of Maryland, and served subsequently as Assisting Bishop in Oklahoma, had both "repudiated the Doctrine, Discipline, and Worship of the Episcopal Church" and had "abandoned the Communion of the Church."

The charges against Schofield stemmed from his departure from The Episcopal Church and his effort "to take his Diocese with him into affiliation with the Province of the Southern Cone." Cox had performed

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MOUNTAIN ECHO

News of the Episcopal Diocese of Vermont, in publication since 1894
Now an edition of *Episcopal Life*, Vol. 19, No. 4

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Contributions of news and photographs are invited and encouraged

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Episcopal Life ISSN 1050-0057, USPS# 177-940 is published monthly by the Domestic and Foreign Missionary Society, Inc., 815 Second Avenue, New York, NY 10017. Periodical postage paid in New York, NY and additional mailing offices.

Postmaster: Send changes of address to *Episcopal Life* Circulation Department, P.O. Box 2050, Voorhees, NJ 08043-8000.

Address changes may also be sent to elife@aflwebprinting.com, or by calling 800-374-9510.

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,

On Ash Wednesday, I should have been more meditative and focused on the solemnity of the occasion, but I got side-tracked by the two references to “trumpets” in the readings. The prophet Joel says to, “Blow the trumpet in Zion; sound the alarm on my holy mountain” (Joel 12:1). But then in Matthew 6:2, Jesus says, “Do not sound a trumpet before you.” What’s a person supposed to do, trumpet or not trumpet?

D.B.

Dear D.B.,

That’s an interesting question. Here is a case when even a literalist (I hope) would agree that the context determines the meaning. In the first case, Joel wants the shofar (a ram’s horn blown as a trumpet) to sound in order to get people’s attention so they will heed the Word of the Lord. Even today, in some synagogues, one can hear the sound of a shofar being blown during Rosh Hashanah and at the conclusion of Yom Kippur. Impressive, and very attention-getting, especially if one has dozed off during the liturgy. (Here’s an idea: We might use the passage from Joel as justification for providing acolytes in our parishes with little trumpets that could be sounded whenever they see someone getting sleepy during the sermon. It reminds me of the child who asked why it is necessary to be quiet during worship and was told, “Because people are sleeping.”)

In Matthew, though, the situation is much different. Instead of summoning people to attend to the Word of the Lord, the trumpet that is being referred to seems to be something that was used in ancient gatherings to call attention to the fact that someone was offering a generous gift. “It had become the custom to announce any substantial gift at the meeting of the congregation either in the synagogue, or at an open-air service in the streets” (from *The New English Bible Companion to the*

New Testament). Jesus obviously took a dim view of this practice, because it called attention to the person instead of to God. (This is why we should not have the acolytes blow their little trumpets when they spot a \$100 bill in the offering plate.)

More than likely, this verse from Matthew about “not sounding a trumpet” is the origin of our English phrase about “not tooting one’s own horn,” which is a way of saying that we should not brag. How interesting that the earliest American usage of this phrase, according to *Barlett’s Dictionary of Americanisms* (1877) appeared as “blowin’ his bazoo,” which meant “braggadocio.” That’s apparently what Jesus is criticizing. Jesus definitely encourages alms-giving and generosity, but he looks down his nose at the practice of advertising one’s generosity. He might even have gone so far as to “thumb his nose” at the practice. Note: In Britain, the gesture of putting thumb to nose and spreading the fingers is called “Queen Anne’s fan” or sometimes called “to cock a snook.”

With this background information, we can now look forward to a new translation of Matthew 2:1, which will say, “Whenever you see someone blowin’ his bazoo in the congregation, you should cock a snook at that person.” That seems to capture the meaning of the passage while still allowing the shofar to be blown on solemn occasions.

In the meantime, I think you should consider ordering a few of those acolytes’ trumpets to keep the faithful awake and attentive!

[Do you have a question for Sr. Bible Person? Send it in care of the editor at the address on Page C, or email it to abrown@dioceseofvermont.org.] ✦

Regina Christianson to be ordained priest

The Right Reverend Thomas Clark Ely, Bishop of Vermont, will ordain the Rev. Regina Lee Christianson to the Sacred Order of Priests in Christ’s one holy catholic and apostolic Church on Saturday, April 12, 2008, at 10:30 a.m. at the Church of Saint John in the Mountains, Mountain Road, Stowe. Your prayers and presence are requested. A reception will follow the service.

The Rev. Arthur Clifton Parker, 1945–2008

The Reverend Arthur Parker, rector of St. Thomas and Grace, Brandon and Forestdale, from October 1977 until June 1986, died suddenly on February 25, 2008. A liturgy in celebration of his life was held at St. James’ Episcopal Church in Laconia, New Hampshire, March 4, and a memorial service is tentatively scheduled for Saturday, April 12, at St. Thomas and Grace, Brandon (for information, call St. Thomas and Grace, 802-247-6759).

Parker earned a BA from the University of New Hampshire in 1969, and a Master of Divinity from Episcopal Divinity School in Cambridge, Massachusetts, in 1976. He was ordained deacon in New Hampshire in 1976 and priest in the Diocese of Central Pennsylvania, where he was serving as curate, in 1977.

After leaving Brandon, Parker served briefly at Brookhaven School before becoming rector at St. Mark’s Church in Adams, Massachusetts. In 2000, he accepted a call to the Church of the Holy Nativity in Clarendon Hills, Illinois. He took early retirement after the death of his wife to travel and visit with his son’s family in New Hampshire. He spent a weekend visiting friends in Brandon last summer.

Parker is survived by his son, Stacy, his daughter-in-law, Kim, and their children, Drake and Olivia, of Laconia, NH.

Letters and Opinion

Letters to the Editor (300 words or fewer) and **Opinion** articles are welcome and encouraged on any relevant topic. **Letters must have a name and phone number or email address so I can check details.** Anonymous letters will not be printed, but names may be withheld upon request. Submissions may be edited for reasons of space.

Anne Clarke Brown, Editor, *Mountain Echo*

Opinion: World Food Supplies

by Jim Ballard

For centuries, millions of people have heard the moving story of how God enabled Joseph, a Hebrew Slave, to interpret the dreams of Pharaoh, the most powerful ruler in the ancient world (Genesis 41).

In the first dream, seven starving cows swallowed up seven healthy cows. In the second dream, seven undeveloped ears of corn devoured seven full ears of corn. As we know, Joseph revealed to Pharaoh that God would bring to Egypt seven years of plenty, to be followed by seven years of famine. Pharaoh listened to Joseph’s proposal to store produce during the plentiful years and wisely put him in charge of preparing the nation for the years of famine.

Today, we may be entering into a period when the world’s basic food supplies are becoming dangerously low. According to science journalist Julian Cribb, “The amount of food available has dropped fairly precipitously since 2000.” In other words, food production is not keeping up with demand. Recently on BBC News, it was reported that the U.S. stockpiles of wheat are at the low 1948 levels.

There are several factors for the decline in wheat and other basic food supplies, and farmers around the world are facing difficult choices.

Global weather conditions have clearly been a factor, with drought in parts of Europe, Australia and Northern China. A warm wet spring last year in parts of Canada hurt wheat production.

Saudi Arabia recently ended its efforts to raise enough wheat to become self-sufficient. One Saudi expressed an opinion

by displaying a sign saying, “Crude for food.” No one really would expect at present oil prices that Saudi Arabia would have to barter for food. Actually, the cost of fuel has enticed farmers in the United States to plant corn and soybeans for making biofuels rather than as food crops for humans and animals.

Another change is the fact that the daily diet of many Asian nations like China are changing and are increasingly become more like ours. As one BBC recent report indicated, “Increasing wealth in China and India, for example, has led to consumers eating more meat. Which means more grain is needed to feed animals.” According to the BBC, the USDA predicts China will double their imports of pork in the next ten years.

For decades, the rapid innovation and industrialization of agriculture can be given credit for helping to lessen the consequences of famine around the world, but in my opinion, we must challenge the notion that large-scale industrialization and mechanization of agriculture alone will solve the world’s present or future supply of food and energy needs.

Oxfam, a non-profit organization dedicated to eradicating global poverty, estimates that there are nearly 3 billion farmers around the world. Most of these farmers are engaged in family or tribal based operations, and their ability to survive is increasingly threatened by industrial agriculture that is usually subsidized by regional, state or national governments. Large subsidies in the U.S. paid for cotton, wheat, corn and other basic crops have a negative impact on many farmers around the world.

Sustainable agriculture—the ability of a farm to produce food indefinitely, without causing irreversible damage to the environment—certainly has its appeal, with its connection of the ancient biblical idea of stewardship of the land. Sustainable agriculture emphasizes positive environmental practices that reduce the need for commercial fertilizers and make careful use of water. The reemergence of local agricultural growers—organic and non-organic—makes sense during these times of high transportation costs. Yet neither can small producers alone increase U.S. and worldwide food supplies.

The years of famine may be upon us, before we can return to years of plenty. There is room for many voices in agriculture to be heard and to be encouraged, for many hands are needed to provide our daily bread. One way we can support agriculture is through the efforts of Episcopal Relief and Development food security programs that offer seeds and tools so communities around the world can grow better crops.

The Rev. Jim Ballard is deacon at St. Luke’s, St. Albans.

CS & R approves grants

Bob Halverson, chair of the Congregational Support and Resources Committee, reports that the group approved four grant requests at their February 20 meeting:

Under Initiative II (Talent and Resource Network), St. Paul’s Cathedral, Burlington, is awarded \$7,758 to attend a Start Up! Start Over! Conference. Each participant will provide a report on the conference, and their learning will be shared in some fashion with the diocese.

Also under Initiative II, St. Mark’s, Newport, is awarded \$1,000 for their Music for a Sunday Afternoon concert series.

St. James’, Arlington is awarded two grants: \$5,000 from Initiative III (Congregation Renewal and Emergency Assistance Fund) to replace the rectory boiler; and \$15,096 from the Walter P. Irish Funds for repairs and renovations to the rectory. ✦

Project memorializes slain UVM student, remediates damaged New Orleans soil

by Anne Clarke Brown

I met Gail Fendley, a producer with the PBS show, "Religion and Ethics Newsweekly," who has reported extensively on post-Katrina New Orleans, last September at the Morial Convention Center in New Orleans. We were seated in a press section awaiting the start of an ecumenical worship service attended by members of The Episcopal Church's House of Bishops, and Fendley told me about a project she and her son were planning to honor the memory of his girlfriend, Michelle Gardner-Quinn. She has kept in touch, and the story that follows is taken largely from her email notes on the progress of the project.

Michelle Gardner-Quinn, a senior transfer student in the environmental studies department at the University of Vermont, was raped and murdered on October 7, 2006, in Burlington. Shortly before her death, Gardner-Quinn had written an essay for the National Public Radio project, "This I Believe," in which she speaks of her reverence for all life, humanity's responsibility to the earth, and her concerns about the impacts of climate change. She wrote:

"I believe that my connection to all life forms prevents me from sitting back and

watching this catastrophe. I believe that we should understand our place in our regional ecosystems and communities, as well as pledge our allegiance to the earth as a whole. I believe that all creatures, whether they are found in my backyard or halfway around the globe, should not suffer as a result of human greed. The reality of climate change is here and now; it is the environmental battle of our generation and generations to come. In honor of all life, I am dedicating myself to preventing this worldwide ecological crisis."

As a way of continuing the legacy of Gardner-Quinn's passionate commitment, her family and friends established Michelle's Earth Foundation (www.michellesearth.org), which has among its goals advancing environmental education for young people and developing community stewardship programs that utilize the energies of youth.

One of the directors of the foundation,



Ian Willson, and his mother, Gail Fendley, initiated a program this winter called Michelle's Earth Sunflowers in New Orleans (MESUNOLA). Willson had met Gardner-Quinn at a summer camp when both were in middle school. They remained close, and in July 2006, they had traveled to New Orleans as volunteers. They loved the city and planned to return after they graduated from college in 2007. Instead, Willson, Fendley and three friends (one a student at Virginia Theological Seminary) are planting sunflowers in the Lower Ninth Ward to honor Gardner-Quinn's memory and her dreams.

Why sunflowers? As a result both of the flooding from Hurricane Katrina and lead paint accumulation over years, the land of the Lower Ninth Ward is contaminated with oil residue from a nearby refinery, lead and other hard metals. The land needs "bio-remediation," which can be accomplished by certain trees and by sunflowers. The flow-

ers' stems and leaves absorb lead and some heavy metals, leaving the soil improved and, eventually, safe for family gardens.

Fendley says, "This is an opportunity to take a small action that could make a big change. We start by testing the soil, plant sunflower seeds directly in the tilled ground, raise the plants (which have about a 60 day maturation rate, depending mostly on the height of the variety) pull them up, haul them to a bio-hazardous landfill, test the soil again, replant and, then test again."

The group cleared, tilled and planted sunflower seeds at five sites in January. Fendley said, "Two of the five samples we turned into the LSU Agriculture Department tested negligible for lead. The other three showed very significant amounts. We'll plant another round in those three areas once the first plants mature, about the middle of March." They planted seeds at several more sites in February. Experts say that three to four plantings should be sufficient for a substantial reduction in pollution.

MESUNOLA's goal is "to plant where people plan to rebuild and in locations where community gardens are viable." They

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episcopal acts "solely under the oversight and jurisdiction of a bishop outside the Episcopal Church without conforming to the Constitution and Canons of the Episcopal Church," and had expressed his intention to continue such actions.

Both bishops had a 60-day period to respond to the actions taken pursuant to Canon IV.9.1. As neither had submitted retractions of their actions or denials of the charges, the Presiding Bishop requested that the House of Bishops consent to the decision to depose them. The consent means that they are both forbidden from exercising the prerogatives of any ordained ministry within The Episcopal Church. While ordination itself is considered to be "indelible," the church can bar an ordained person from exercising the ministry conferred by ordination.

The House of Bishops issued the following statement concerning their decision to depose Schofield and Cox:

"Calling on the reconciling love of our Lord Jesus Christ and mindful of our call to be servants of one another and of the mission and ministry of the whole church, we have taken the action of consenting to the deposition of our two brother bishops, John-David Schofield and William Cox. This outcome was the painful culmination of a lengthy process of conciliation and review led by two Presiding Bishops. While earnest voices were raised asking if there were other alternatives at this time, the conclusion of the House of Bishops is that this action is based on the facts presented to us and is necessary for the ongoing integrity of The Episcopal Church. We seek also to respond to the needs of the people of the Diocese of San Joaquin. We are saddened by what we believe to be this necessary action and we have taken it only after deep prayer and serious conversation. We also wish to express our continuing commitment to work for reconciliation with our brothers

and the People of God who have been the recipients of their pastoral leadership and care through the years."

Lambeth and Bishop Robinson

After the meeting of the House of Bishops in September 2007, Presiding Bishop Katharine Jefferts Schori asked Bishops Thomas Ely, Bruce Caldwell and Edward Little to discuss with the Archbishop of Canterbury and the Anglican Communion Office the possibilities for the full participation in the Lambeth Conference of the Rt. Rev. Gene Robinson, Bishop of New Hampshire. On March 10, they reported that a full invitation would not be issued, that an offer for very limited participation was made, and that Bishop Robinson had declined that offer.

In his response to the report, Robinson said, "The offer to be hosted at the Marketplace is a non-offer. That is already available to me. One workshop on one afternoon and being interviewed by the secular press was not anything I was seeking. I wasn't going to Lambeth to have another interview with the secular press. If interviewed at all, I want to talk with a theologian. I want to talk about the love of Christ. I want to talk about the God who saved me and redeemed me and continues to live in my life. I want to talk about the Jesus I know in my life."

Emphasizing his belief that the discussion should have a theological focus, Robinson said, "I have been most disappointed in that my desire was to participate in Bible study and small groups, and that is not being offered. It makes me wonder: if we can't sit around a table and study the Bible together, what kind of communion do we have and what are we trying to save?"

Robinson urged the bishops to go to Lambeth and to be intentional about staying connected with him while there. "I want to say loud and clear—you must go," he said. "You must find your voice. And somehow you have to find my voice and the voices

of all the gay and lesbian people in your diocese who, for now, don't have a voice in this setting. I'd much rather be talked to than talked about. But you must go and tell the stories of your people, faithful members of your flock who happen to be lesbian and

gay." (For more on this effort, see Bishop Ely's column on Page B. The report and Robinson's response are available at www.dioceseofvermont.org.)

A statement by the House of Bishops on the Lambeth Conference is below. ✚

House of Bishops' Statement on the Lambeth Conference

*Give to your Church, O God,
a bold vision and a daring charity,
a refreshed wisdom and a courteous understanding,
that the eternal message of your Son
may be acclaimed as the good news of the age;
through him who makes all things new,
even Jesus Christ our Lord. Amen. (1)*

We, the House of Bishops of the Episcopal Church, approaching the forthcoming Lambeth Conference, are mindful of the hurt that is being experienced by so many in our own Episcopal Church, in other Provinces of our global communion, and in the world around us. While the focus of this hurt seems centered on issues of human sexuality, beneath it we believe there is a feeling of marginalization by people of differing points of view. Entering into Holy Week, our response is to name this hurt and to claim our hope that is in Christ.

As the Lambeth Conference approaches, we believe we have an enormous opportunity, in the midst of struggle, to be proud of our heritage, and to use this particular time in a holy way by affirming our rich diversity. The health of such diversity is that we are dealing openly with issues that affect the entire global community. Thus, even as we acknowledge the pain felt by many, we also affirm its holiness as we seek to be faithful to our Lord Jesus Christ.

Even though we did not all support the consecration of the Bishop of New Hampshire, we acknowledge that he is a canonically elected and consecrated bishop in this church. We regret that he alone among bishops ministering within the territorial boundaries of their dioceses and provinces, did not receive an invitation to attend the Lambeth Conference.

We appeal to the faithful of the Episcopal Church and the faithful in the wider, global Anglican family, to focus and celebrate our unity in the comprehensiveness of diversity. In union with Christian tradition through the centuries, we are willing to face challenges that precipitate struggle as a means towards reconciliation.

During our meeting we have been praying for a "daring charity and courteous understanding." With this intent and guided by the Holy Spirit, we go to the Lambeth Conference spiritually united and praying that God will sanctify our struggles and unify us for Christ's mission to a hurting world.

(1) This Franciscan-inspired prayer was offered by our chaplains during this meeting of the House of Bishops.

Conference participants “journey toward resurrection”

Continued from Page A



The Rev. Paige Blair (left), assisted by the Rev. Virginia Marie Rincon, presides at the closing U2charist.



Conference musician Fran Mckendree enlists the aid of two young conference participants.



Valerie Tutson tells the “cow tail switch” story from Liberia.

and the Easter resurrection are action-oriented, and, he said, “God’s call to us is to pull our churches out of death. The world we are called from,” said LaFond, “is the world of power, manipulation, excessive noise, over work, under-Sabbath, wealth, conspicuous consumption, and boredom.” The act of pulling ourselves and our churches out of boredom is, he said, “an act of violence, and it is upsetting.” He is looking for a revival in The Episcopal Church in which we “give up efficiency and take up adoration.” LaFond challenged his audience to ponder, first in silence, and then in table groups, “what it means to grab people by the wrist, to grab your parishes, and move them out of their fear.” And, he asked, “From what coffins is the resurrected Jesus pulling us?”

LaFond’s second plenary session focused on the notion of resistance, the ways “we pull back from the *dynamis* of resurrection.” Resistance is closely linked to fear, which was, he said, removed by the church from the list of deadly sins because it “realized that this is the soup in which we live.” The condition that results from such fearfulness is best described by the early monastic term, *acedie*, a kind of dull spiritual boredom, “a form of resistance that is hard to deal with because of the limpness of it.” *Accedie*, said LaFond, is “a turning away from God’s gifts,” and it can come from being overwhelmed with too much, even too much good to do.

“With Westerners,” LaFond said, “Satan has chosen an incredibly effective strategy. ‘I will give them too much good to do. That will distract them from God, and there will be no paper trail—it doesn’t look evil.’” In silence and then among those at their tables, LaFond asked participants to consider ac-

New Orleans project

Continued from Page D

have the support of Bishop Charles Jenkins of the Episcopal Diocese of Louisiana, St. Paul’s Episcopal Church, the LSU Cooperative Extension Service, and many other churches and community organizations. Contributions for the project are welcome and may be sent to Michelle’s Earth Foundation, Preston King Station P.O. Box 5140, Arlington, VA 22205. Designate MESUNLA on the check. To learn more about Michelle’s Earth Foundation and read her “This I Believe” essay, visit www.michellesearth.org, and click on “home.” ❖

cedie in their own lives and what might pull them out, and then to reflect on how fear or *acedie* might affect stewardship, evangelism and development efforts in their congregations. “What do we have to do,” he asked, “to bring resistance out into the open to be burst into flames in the sun, to be healed and changed?”

In his final meditation, LaFond said that we are ready for renewal, that we need Christ, the morning star. The church, he said, “is in a form of disaster,” a word that comes from *dis-astron*, without a star. “We forget that Christ on Easter morning is the eternal star guiding us to where we want to be.” He identified nostalgia (the lies of the past) and fantasy (the lies of the future) as obstacles in the way, both in the personal life and the corporate life, of following the guidance of the star that is Christ.

“Once we have recognized the star, recognized the disaster we are in, removed the nostalgia and fantasy, then what do we do?” LaFond asked. He suggested that people want simplicity, silence and space for adoration. “If adoration is not the foundation of service and mission,” he said, “the church becomes just one more dysfunctional group. Spiritually, we are what we adore.” He said,

Ben Chase explores spirituality of Islamic extremism

by Scott Perry

Why would you behead a teen-aged boy who apologized for having once denied the validity of his faith?

Why would you jail a woman in Sudan and threaten her with public lashing because she allowed her 6- and 7-year-old students to name a teddy bear Muhammad?

Why would you sentence a rape victim in Saudi Arabia to jail time and public lashing? When the victim spoke out about this injustice, her public lashing sentence was doubled to 200 lashes.

In much of the Middle East, the Arabic statement, *Islam din wa dawla*—Islam is religion and state—is common among Islamic extremists.

The Rev. Benjamin O. Chase gave three talks at St. Mark’s, Newport, on three Wednesday evenings in February addressing the spiritual foundations that would lead to holding these beliefs and justifying these actions. Chase, currently serving as interim

“Stopping the noise and entering into the silence is what launches the adoration of the heart,” and that leads to profound renewal. After asking the group to consider the roles of nostalgia in their lives and that of their congregations, LaFond challenged them to “go home and do some strategy.” And, he concluded, “What if we as churches held up Sabbath-making as a time of renewal and not as one of recovery to do more work?”

Workshops

Conference participants could choose among seven workshops, with four offered in the morning, and four (one repeated) offered in the afternoon. The Rev. Virginia Marie Rincon addressed issues of concern in Hispanic ministry. The Rev. Jane Bearden used her experience of post-Katrina recovery ministry to speak of how the church is at its best when engaged in mission partnerships. Craig Smith of Western Massachusetts offered a primer on stewardship as living with an assumption of abundance. Ruth-Ann Collins spoke about how working with children on the topic of stewardship runs against the grain of a marketing and advertising culture.

In afternoon workshops, Sarah Dylan Breuer addressed the emerging church of

priest for St. Mark’s, has spent 15 years in the Middle East. He was deployed there by the Department of Missions of the Episcopal Church 1988-1999 as a “special teacher.” In 2000 he returned to the Middle East for three months as a retreat leader and a consultant to St. George’s College in Jerusalem. His retirement in 2000 was interrupted by a call-back to serve on the Arabian Peninsula: Aden, Yemen (2001); Dubai, Sharjah, and the Northern Emirates (2003-2004); again in Aden, Yemen (2005); and lastly in Oman (2006-2007).

“During my time on the Arabian Peninsula,” said Chase in introducing his talks, “I have come to befriend many Muslims who both supported my Christian work and lived lives worthy of anyone’s emulation. My talks are not going to deal with the spiritual beliefs found in either Sufism or mainstream Islam (Sunni, Shiite, and Ibadi), but we will look into the spirituality of those who have left mainstream Islam to operate on the fringes.”

the post-modern generations; Merredythe Nadeau spoke about evangelism as connecting people to the power of God and some practical ways of doing that; the Rev. Mary Hitt led a discussion on environmental stewardship; and Virginia Rincon repeated her session on Hispanic ministry.

Rounding out the weekend were an evening of song with Fran Mckendree and a concluding U2charist led by the Rev. Paige Blair of St. George’s Church in York Harbor, Maine. Blair described the evolution of the U2charist, which uses the music of the band, U2, in the context of a Rite II Eucharist. She said, “We often say that we celebrate the Eucharist. Today, we get to act like that’s true,” and she invited the congregation to dance to the music. Blair’s sermon addressed the Millennium Development Goals and how they had been a new way for the congregation at St. George’s to make incarnate the Good News.

The conference offering of \$1,384 is being donated to an organization called Play Pumps International (www.playpumps.org), which constructs water systems powered by the energy of children using a merry-go-round to bring clean water to communities in developing countries. ❖

Chase was careful to describe his approach: “Because I am neither an Arabic or Islamic scholar, I will only use material that comes directly from their own teachings. I will do my best to remain objective, although I will tell some of my experiences as illustrations.”

The first talk began by looking at some terms common to Christianity and Islam. They seem to have parallel meanings, but, according to Chase, that is deceptive. Examining them aided our accurate understanding in later talks. Chase also reviewed the foundational documents of Islam—*Quran*, *Hadiith*—and what constitutes *sunna* and *shari’ah*. This session helped us understand why it is so hard for mainstream Muslims to condemn the activities of Islamic militants.

The second talk examined how “reformers”—extremists—view mainstream Islam. Chase contrasted our reac-

Continued on Page H

Northwest Deanery 1

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Otter Creek Deanery 2

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TRINITY, Rutland, will hold a spring rummage sale Apr. 12. The congregation returned to services in the church on Palm Sunday. They estimate having saved approximately \$7,500 by holding services in Nourse Hall during the winter months.

ST. PAUL'S, Vergennes, honored **Helen Vrooman** for her 22 years of service as parish treasurer.

Southwest Deanery 3

Sarah Smith, Bureau Chief
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ST. JAMES', Arlington, began a new Sunday School program in February, led by music director **Laura Weiss** and Rector **Scott Neal** and assisted by young parishioners including **Eric and Alex Trayah**. In March, the children participated in a Bowling for Bucks day to raise funds for the local homeless shelter. St. James' had an energy audit performed by a representative of Vermont Interfaith Power and Light. Many have been volunteering their services to clean and repair the rectory for **Scott Neal** and his family. Plans are underway for an all-parish retreat to be held at Rock Point in June.

ST. PETER'S, Bennington, plans a talent auction on Apr. 19. Members are invited to donate talents such as yard work, legal services, knitting, cooking, and more. **Dave Newell** will serve as auctioneer and desserts will be served. St. Peter's gardeners can swap seeds, plants and gardening lore at a special table in the parish hall on Sunday mornings.

Southeast Deanery 4

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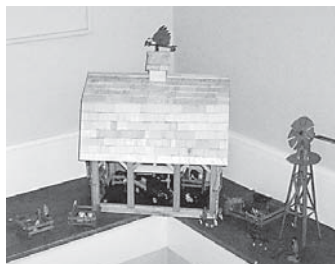
ST. MICHAEL'S, Brattleboro, shared Triduum services with Trinity Lutheran Church, with the Maundy Thursday service at Trinity and Good Friday and the Great Vigil of Easter services at St. Michael's. Members of St. Michael's went to El Salvador in March, and a group is planning a return trip in April to the Gulf Coast to help with post-Katrina reconstruction.

ST. LUKE'S, Chester, had "A record freeze," where people of all ages came together to prepare and freeze nearly five dozen delicious meals for shut-ins in the St. Luke's community. The meals have become known as, "Meals with Meaning." Members of all ages are engaged in an on-going project to write letters and make cards for soldiers in Iraq.

❖ **deanery doings** ❖**News of Parishes and People in the Diocese of Vermont**

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

Rector **Jud Pealer** of ST. PAUL'S, Windsor, exhibited his watercolors at Mount Ascutney Hospital during the month of February. Another St. Paul's artist, **Maurice Oakes**, crafts model barns. The one below is on display at St. Paul's.

**Three Rivers Deanery 5**

Editor's note: Welcome to Betsy Arnold, who has volunteered to gather news for the Three Rivers Deanery. Please let her know of news you would like to have appear in this column.

Betsy Arnold, Bureau Chief
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The Sunday School children at ST. JOHN'S, Randolph, used the Lenten season to raise money for a pig and some bees to send to Africa through the Episcopal Relief and Development (ERD).

Central Vermont Deanery 6

Editor's note: I would welcome a volunteer Bureau Chief. Call me at 802-672-5250.

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Betsy Yung, Bureau Chief
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To support NESEI's "Girls Rising Campaign," see www.nesei.org. The Vermont Chapter of Episcopal Church and the Visual Arts (ECVA) spring show, entitled "Resurrection," will be mounted at the Cathedral in April and May (see Page G).

The CATHEDRAL CHURCH OF ST. PAUL, Burlington, hosts a weekly meditation group on Tuesdays, 7–8:30 p.m., in the Commons Room. The session includes quiet music, a short teaching, 30 minutes of silent meditation, a question and answer period, and ends with a service of Compline. Contact Dean **Ken Poppe** 864-0471 x 17. The Earth Care Circle will hold adult education on

Climate Change April 27 at 10:15 a.m., with a speaker from UVM. Contact **Sylvia Knight** at sknight@gmavt.net for more information.

The Healing Team of ST. ANDREW'S, Colchester, took food to Allen House, a single-room occupancy home, in Winoski to feed about 15 men and women, staying to share the meal and fellowship. Instead of a summer mission trip the youth will attend Rock Point Summer Camp and work with Habitat for Humanity. Volunteers help at the Colchester Food Shelf at Holy Cross Church on Tuesdays. **Roni Lessage** and **Jenny Lynn Calmer** are the planning committee for Game Nite, which returns beginning Apr. 4, 6–9 p.m.

ST. JAMES', Essex Junction, will help Green Mountain Habitat for Humanity in the building of 3 houses in Milton.

April workshop set for wardens, treasurers, vestries and clergy

by **Jeanette Tweedy**

"Learning, Sharing and Teaming: Building Healthy and Professional Relationships among and between Wardens, Vestries, Treasurers and Clergy" is scheduled for Saturday, April 26, 2008, from 9:30 a.m. to 3:30 p.m. at Church of the Good Shepherd, 39 Washington Street, Barre.

The workshop will provide the opportunity to learn new information from workshop leaders and from one another. Participants will explore the mutual ministry roles of clergy and congregational leaders for the purpose of living out God's mission in Christ both in our midst and in the world.

The Oversight and Audit Committee, diocesan Financial Administrator Julie Giguere, and members of the diocesan Ministry Development Group will be the

Contact **Larry Ingraham** at ingraham80@comcast.net or 879-0702 to volunteer for Apr. 3 and June 7. A new monthly healing service begins in April as part of the Wednesday morning prayer service at 10 a.m.

TRINITY, Shelburne, called **John Hensel** to be the new director of music. The music committee has surveyed the parish to discern their musical wants and needs. The next Trinity Senior Community Luncheon is Apr. 14. To volunteer, contact **Gail Anderson** at 425 6146, or **Darcy Jewett** at 985-2067. The Men's Fellowship Breakfast is held the second Saturday of the month.

At ALL SAINTS', South Burlington, the Rev. **Diane Nancekivell** will lead a discussion of the conflict between Israel and Palestine at forums on Apr. 13 and 20. **Stewart and Julie Pierson** will discuss "Reducing Our Carbon Footprint" at forums on Apr. 6 and 27, and May 4. Forums are at 9 a.m., between services.

CALVARY, Underhill, will hold its annual spring rummage sale May 9 and 10 (see Page G). ❖

workshop leaders.

Presentations and discussions will include the mutual ministry cycle, vestries as communities of spiritual leaders, and creating ministry position descriptions for congregational leaders. Also covered will be the needs and concerns associated with the financial management of a congregation, including the clergy compensation package, preparing the annual audit and parochial reports, the new diocesan health insurance coverage, the Unit Fund investments and much, much more.

Please pre-register by April 15. Contact the Diocesan Office at 802-863-3431, 800-286-3437, or e-mail adminasst@dioceseofvermont.org and give your name, parish and telephone number.

The Rev. Jeanette Tweedy is canon for ministry development.

**NESEI school to open in Sudan
Student backpacks needed**

The New Sudan Education Initiative (NESEI) will open the New Sudan School of Health Sciences in Yei, Sudan, in May for 150 young people, 75 young women and 75 young men. They will begin their secondary education in a safe and supportive environment, allowing them to build a future of hope for themselves and Sudan.

One way Vermonters can help this new venture is by sending backpacks for the students, either by buying the packs and supplies and sending them to the NESEI office during April (123 Ethan Allen Ave., Ste. #300, Colchester, VT 05446), or by sending a \$45 check along with a personal letter for a Sudanese student.

Either buy a low-cost backpack or donate a gently used one and fill it with:

- 1 Basic Calculator
- 1 small pencil sharpener
- 1 three-subject college-ruled notebook
- 10 black or blue ink pens
- 10 #2 pencils

• a letter to the student, and photos of you and your friends

• an envelope containing \$20 to purchase the student's textbooks.

NESEI can arrange to pick up 5 or more backpacks from locations in the Burlington area or 25 or more from other parts of the state. ❖

Pipe Organ Concert

**St. Peter's, Bennington
Sunday, April 13, 3:00 p.m.**

Anne Marcure will present the third concert in the Wills Memorial Concert Series, featuring music of the Baroque Period from Italy, France, and Germany. Tickets are \$8.00 and may be purchased at the door. A reception in the Parish Hall will follow the concert. Information: 802-442-2911 or www.stpetersbenningtonvt.org. St. Peter's is at 200 Pleasant St., Bennington.

More Coming Events

Africa Night Celebration

Friday, April 4, 6-8:30 pm

St. James' Episcopal Church, 4 St. James' Place, Essex Junction, Vermont

The fundraiser in support of the New Sudan Education Initiative has been rescheduled. The event includes a traditional Sudanese meal, an update on NESEI's first school in South Sudan (due to open this spring), the Sudanese Men's Choir, and the Jeh Kulu Dance and Drum Theater. Though the event is free, donations are greatly appreciated. Call 238-2677 or email Stjamesafrica@aol.com by April 1 to reserve a spot.

Cathedral Arts

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

The Sad Tale of Dido & Aeneas, with Music by the English Orpheus

Oriana Singers, William Metcalfe, director

Saturday, April 5, 8 p.m.

The concert opens with two Symphony Anthems by Purcell, followed by a performance of the first English opera. The Oriana Singers are joined by period strings led by Scott Metcalfe, movement by Shyla Nelson and dancers choreographed by Margery Segal. Soloists include Shyla Nelson, Bill Bickford, Jane Snyder and Linda Radtke. Pre-concert discussion at 7 p.m. General admission \$17; seniors & students \$15.

Music by Mozart, Chopin, Schumann, and Shostakovich

Matthew Manwarren, piano

Friday, April 18, 8 p.m.

Dr. Manwarren currently serves as Professor of Piano at Winthrop University in Rock Hill, SC, and is on the faculty of the Admant Music School in Vermont, a prestigious summer program for advanced-level pianists from around the world. General admission \$17; seniors & students \$15; age 15 and younger \$6

Master class with Matthew Manwarren

Saturday, April 19, 9:30 to noon:

Hear wonderful piano playing and world class instruction. This special event is co-sponsored by Greenfield piano Associates. Free and open to the public.

Tuesdays Noon to One

A free, informal noontime concert series. Bring lunch. Coffee and tea provided.

April 8, A Rush of Wind: Nicholas Fehr, organ. A selection of short, elegant, varied and exciting pieces that show the organ at its finest.

April 22, Springtime Keyboard: Susanna Guthmann, and Melody Puller, piano. Piano music of Bach, Beethoven, Ravel, Janacek, and Debussy.

"Mrs. Moses: The Woman Behind the Man"

A Biblical Musical Comedy with the All Saints' Players

Saturday, April 12, 7 p.m. and Sunday, April 13, 4pm

All Saints' Church, 1250 Spear Street, South Burlington

The musical comedy by Mary Lou Sutherland will be presented by the All Saints' Players under the direction of Pat Halverson. Suggested donation is adults \$7, students & seniors \$5, and children \$4. For information call 862-9750.

**Estate Planning/Financial Planning/
Planned Giving Workshop**

April 16, 7:00-8:30 p.m.

St. Mark's Church, 44 Second Street, Newport

Attorney Bill May of Barton, and financial planner Paul Decelles of Newport, will join forces for an evening of expert advice on estate planning, financial planning, and planned giving. Planned giving, or making advance bequests to the charity or charities of one's choice before death generates certain tax benefits while one is living, and the church or other charity can receive the bequest later.

The workshop is open to all, but please notify the church office at 334-7365 or Scott Perry at 754-8580 if you plan to attend. Light refreshments will be served.

Go in Peace

A Retreat for Christian Women Healing from Abuse

April 18-20, 2008

Evensong Retreat Center, Harwich Port, MA

Led by Nicole Sotelo, author of *Women Healing from Abuse: Meditations for Finding Peace* (Paulist Press), this retreat is for Christian women who have experienced abuse and seek a holistic healing path that integrates body, mind and spirit. The weekend will offer women the space to explore their own healing journey in a safe, spiritual setting through the use of meditation, music, art and other healing practices.

Nicole Sotelo is a graduate of Wellesley College and Harvard Divinity School. Her articles have appeared in numerous publications, and she is a contributing editor and writer for www.BustedHalo.com, a national website for spiritual seekers in their 20s and 30s. For information or to register call 800-455-0247, or email info@evensongretreat.com.

Vermont ECVA Art Show

Monday, April 7 through May 2008

Cathedral Church of St. Paul, Burlington

The theme of the 2008 Vermont Chapter of the Episcopal Church and the Visual Arts art show will be "Resurrection," which can be expressed by visual artists in many ways through paintings, sculpture, photography, fiber-art, calligraphy, etc. Limited space may still be available. Direct questions to Judith McManis, communications director for ECVA-VT. (802) 951-9942 or laudata@mac.com.

Music for a Sunday Afternoon

St. Mark's Episcopal Church, 44 Second Street, Newport

For information on the full fourth season of the Sunday concert series, visit www.musicforasundayafternoon.com.

Michele Choiniere, Singer-Songwriter

Sunday, April 20, 4 p.m.

St. Albans-based singer-songwriter Michele Choiniere combines the rugged vitality of Quebecois folk music with the wistful poetry of cabaret and café culture in her finely detailed, emotionally rich music. In addition to writing and performing, Choiniere teaches French at the Williston Central School. Her classes often include workshops in Quebec music and culture.

Stone Church Arts

Immanuel Episcopal Church, 20 Church Street, Bellows Falls

Tickets for most Stone Church Arts concerts are \$15 and \$10 (seniors and children under 12). Call 802-463-3100 for information, or visit www.immanuelepiscopal.org.

Christiane Klonz, classical pianist

Saturday, April 26, 7:30 p.m.

German pianist Christiane Klonz received the Gold Medal in the Robert Schumann Competition in 1987, and in 1996, she was the first pianist to be awarded a one-year artist's scholarship by the Konrad Adenauer Foundation. CD recordings of works of Bach, Mozart, Beethoven, Schubert, Schumann, Grieg, Chopin, Liszt and Shostakovich illustrate her ability to give convincing interpretations of works of different ages and styles. She performed a debut concert at Carnegie Hall in March 2008.

2008 EDS Kellogg Lectures:

The Rev. Canon Marilyn McCord Adams, lecturer

Thursday, May 1 and Friday, May 2

Episcopal Divinity School, 99 Brattle Street, Cambridge, MA

The Rev. Canon Marilyn McCord Adams, Episcopal priest and Regius Professor of Divinity at Oxford University, will deliver three keynote addresses on, "Horrors: why creating human beings in a world like this looks like a bad idea;" "Christ: what if God's primary purpose in creation is to be God-with-us in this world;" and "Holiness: should we rebel? What if God and not the world as we know it is the basic condition of our existence?" An accomplished author and speaker, Adams has written several books including *Christ and Horrors: The Coherence of Christology*, *Wrestling for Blessing*, *Horrendous Evils and the Goodness of God*, and *The Problem of Evil*.

For more information or to register for the series, please contact Priscilla Burns at pburns@eds.edu or at 617-682-1506. Alumni/ae with one guest may attend free of charge. Fee for non-alumni/ae is \$100. For three or more non-alumni/ae registering together the cost is \$100 for the first registrant and \$50 for each additional registrant. A limited number of full and partial scholarships are available. All attendees are asked to pre-register. This event is handicap accessible. Participants are encouraged to take public transportation as parking is limited. Parking in the EDS lot is \$10.

Annual Spring Rummage Sale

Friday, May 9, 9 a.m.-3 p.m. and Saturday, May 10, 9 a.m.-12 p.m.

Calvary Episcopal Church, Route 15, Underhill

The sale will feature clothing, books, toys, housewares, miscellaneous items, and some great bargains. Questions, call 899-2326.

"Working from the Soul"

May 29-June 1

The Cenacle in Lincoln Park, Chicago, Illinois

The Coalition for Ministry in Daily Life (CMDL) is an ecumenical group committed to fostering the affirmation and practice of ministry in daily life by all followers of Christ. Just prior to this consultation, on Thursday May 29, the Episcopal Partners for Faithfulness in Daily Life will have a "pre-meeting" titled "Beyond Base Camp—Becoming an Equipping Church," for planning and networking. Those attending include national, regional, and local groups and individuals who are interested in addressing the specific support systems concerning ministry in daily life that are available in the Episcopal Church.

For information on the Episcopal meeting, go to www.dailylifeministry.org/EPFDL.htm. For information on the "Working from the Soul" consultation, go to www.dailylifeministry.org/consultations.htm.

Diocesan Calendar

April 2008

- 1 Fresh Start for Clergy, St. Paul's, White River Junction, 9:30 am–2:30 pm
- 2 Canons Committee, Diocesan Office, 10:30–1:30
- 2 Administrative Group, Diocesan Office, 1 pm
- 2 Rock Point Board, Diocesan Office, 3–5 pm
- 2 Ministry Development Group, 9:30 am–4:30 pm
- 3 Executive Committee, St. Stephen's, Middlebury, 9:30
- 4-5 Bishop's Advisory Commission on Ministry, BBCC
- 5 **Deadline, April Mountain Echo**
- 6 Bishop's Visitation, St. Stephen's, Middlebury
- 8 Taizé Service, BBCC Chapel, 6:00 pm
- 13 Bishop's Visitation, St. Barnabas', Norwich
- 15 Clergy Day, St. Paul's, White River Junction, 5 pm
- 17 Trustees of the Diocese, Diocesan Office, 11 am–3 pm
- 19 Race and congregational history workshop, Vermont Historical Society, Barre, 10 am–2 pm
- 20 Bishop's Visitation, St. Mark's, Springfield
- 26 Vestry, Wardens and Treasurers Workshop, Good Shepherd, Barre, 9:30 am–3:30 pm

May 2008

- 6 Fresh Start for Clergy, Christ Church, Montpelier, 9:30 am–2:30 pm
- 7 Administrative Group, Diocesan Office, 10 am
- 8 Ministry Development Group, 9:30 am–4:30 pm
- 9 **Deadline, May Mountain Echo**
- 10 Diocesan Council, Trinity, Rutland, 10 am–2 pm
- 11 Bishop's Visitation, St. Paul's, White River Junction
- 18 Bishop's Visitation, Trinity, Shelburne

Diocesan Council Continued from Page A

her position with dedication since July 2002; her resignation has been accepted by the Rock Point Board and me with much gratitude for her many years of ministry to and among us." He announced that Canon Lynn Bates will oversee BBCC operations and the Rev. David Larcombe, a member of the Rock Point Board, will oversee finances during the interim period.

Bishop Ely introduced the Rev. Angela Emerson, the diocese's new minister for stewardship development and invited her to speak about herself and her work. She did a brief exercise with the group to demonstrate the way she engages congregational groups around questions of stewardship. She said, "It is for me resurrection work. It is about redemption, reconciliation and great joy in the abundance of the God we worship."

Council continued ongoing discussions about aspects of the diocesan Strategic Plan and possible ways of reconfiguring the budget process in relation to the plan. The next meeting is May 10, at Trinity, Rutland. Members of the diocese are welcome to attend. ❖

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

Funds Available for Parish Use As of February 1, 2008

Initiative I		
The Bishop Butterfield Revolving Loan Fund	\$	585,897
Initiative II		
The Talent and Resource Network	\$	20,278
Initiative III		
The Congregation Renewal and Emergency Assistance Fund	\$	5,303
Initiative IV		
The Diocesan Outreach Fund	\$	9,352
Walter P. Irish Fund		
Assistance for churches in small communities	\$	34,193
Appropriate uses for each fund, application forms and requirements may be found in the Diocesan Handbook. For further information, call the Diocesan Office, or go to www.dioceseofvermont.org/Orgs/Congsupport.html .		

Come home to Rock Point Summer Camp!

by Betsy Brown

Brochures and registration forms for the 2008 session of Rock Point Summer Camp are now available at www.dioceseofvermont.org (link on the home page), and they have been mailed to congregations.

Rock Point Summer Camp is a program of the Bishop Booth Conference Center (BBCC) at Rock Point and the Episcopal Diocese of Vermont. The center has been our camp site for 27 summers. Located on the shores of Lake Champlain, Rock Point is a sanctuary where people may experience a sense of God's presence, the beauty of creation, and a caring community.

Our summer theme is "Handle With Care." God made us for relationship—with God, with each other, and with creation. The call to relationship echoes throughout the biblical witness. Campers will deepen their understanding of what it means to live in loving relationship with God, each other, and creation, with an emphasis on how they can "Handle with Care" their relationship with creation.

Activities are adapted to camper age levels and Episcopal Church teachings and traditions. Programs are firmly rooted in Scripture and offer a fun, thoughtful way to explore our relationship to



God, one another, and creation. Campers will participate in all the fun, traditional camp activities such as games, swimming, sports, singing, arts & crafts, s'mores by the fire, and much, much more.

Each week new campers are greeted by enthusiastic, well trained camp counselors and volunteer leaders who help to plan programs geared especially to each camper age group. Campers stay in cabins with up to 10 campers and 2 counselors.

To register, send a completed registration form with a \$90 non-refundable deposit to the address printed on the form. Upon registration, you will be mailed a camper/parent handbook with important information, health form to be completed by camper's physician, permission and release forms.

Fees for the various camp sessions are outlined in the brochure. Scholarships are available, but please ask your congregation for help before applying to the summer camp. Donations to the Campership Fund are most welcome to help those who might not otherwise be able to experience camp. For information on the camp sessions, scholarships or to make a donation, contact Director Betsy Brown, betsycamps@hotmail.com, 802-658-6233, or 20 Rock Point Circle, Burlington, VT 05408. ❖

Rock Point Summer Camp Schedule

RESIDENT CAMP

Grades 10–12 June 22–27

Counselor-in-Training (CIT) Camp
(Ages 15–18) June 29–July 4

Grades 7–9 June 29–July 4

Grades 4–6 July 6–11

Performing & Creative Arts Camp
Grades 5–12 July 20–25

Explore your gifts & talents and celebrate God's creation through singing, acting, dancing, photography, drawing, painting...

All Ages Camp July 20–25

An intergenerational experience for families and friends. Play, rest, sing and worship together in God's creation.

NEW THIS YEAR!

Grades 2–3 Mini-Camp

Sign up for one or both

Session One July 13–15

July 15 is Parent Visiting Day!

Session Two July 15–18

DAY CAMP

Entering Grades 1–6

Session One July 7–11

Session Two July 14–18

Session Three July 21–25

Chase explores Islamic extremism Continued from Page E

tions to those of Islamic extremists to two events from recent history: the pulling down of Saddam Hussein's statue; and a statement made by the Egyptian brotherhood about Egypt's war with Israel in 1967. Those examples illuminated the concept of the *ummah* (the people of Islam) and how this concept is understood by radical Islam. The extension of this led to an examination of *jihad*.

The third talk looked into how radical Islam views "God's will." It provided the context for answers to those three questions posed at the beginning of this article—decisions that may seem wholly senseless to Westerners but reflect a different understanding of faith from the point of view of Islamic extremists.

The beginnings of the 21st century have suggested a new alignment of enmities. Islamic extremism is not going to go away. If we only interact from our perspective, everything we do and say will be seen as provocative and aggressive. We must in good faith learn as much as we can about the spiritual aims of the extremists and begin to find creative ways that will end our destructive grappling with one another. The

first step is learning how our opposition thinks, and why. This series of talks was the local community's chance to begin that education.

The price of admission to Chase's talks was food for the food shelf or a cash donation for the food pantry. St. Mark's collected more than \$150 in cash and several basketsful of food. Attendance was surprisingly good despite bad weather for the first and third of the three talks.

St. Mark's member Bob Wilson has made DVD copies of the bulk of the three talks, which are available for review by interested parties.

Scott Perry is a member of St. Mark's, Newport.

Episcopal Relief and Development

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