

Special Diocesan Convention will consider capital campaign Anthony Robinson to speak on *Changing the Conversation*

by Anne Clarke Brown

In his address to the 2010 Diocesan Convention, Bishop Thomas Ely called for a Special Convention of the Diocese of Vermont to be held June 4, 2011, in conjunction with a visit to the Diocese of Anthony Robinson, author of *Changing the Conversation: A Third Way for Congregations*. The Convention will receive and discuss the report of the Capital Campaign Discernment Committee regarding the feasibility of conducting a capital campaign for the Diocese and act on the Committee's recommendations. A schedule for the day and the Committee's proposed resolution are printed on Page E.

Robinson Seminar

Robinson's work offers a vision of a “third way” for congregations to move out of the polarized models of progressive/traditional, liberal/conservative, and others, and shows how to have conversations in congregations that set them on the course for following God's call to mission. Several congregations and groups in the Diocese have used Robinson's conversation method to deepen understanding of mission and purpose and to break free of the either/or places that can hamper ministry.

On June 4, Robinson will present at St. Paul's Cathedral, 10 a.m.–Noon, just prior to the Convention. This formation

opportunity is open to all in the Diocese's congregations, and clergy and delegates are encouraged to attend.

On Sunday, June 5, Robinson will visit St. Luke's, Chester, a congregation that used *Changing the Conversation* to transform their leadership and congregational life, becoming strong advocates for mission at the center of who they are and what God is calling them to be. He will preach at the 10 a.m. Eucharist and attend a brunch.

Robinson will be at Trinity Church, Rutland, Sunday afternoon, 2–4 p.m., where he will repeat the presentation from Saturday. Again, this presentation is open to all in

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Ruby Nell Sales inspires and challenges Lyndonville audiences

by Anne Clarke Brown

Ruby Nell Sales, at the invitation of the Rev. Jeannette McKnight of St. Peter's, Lyndonville, was the featured guest at a three-day community sponsored event—“Freedom: A Constant Struggle”—April 2–4, that celebrated the life and witness of Jonathan Myrick Daniels.

Daniels, an Episcopal seminarian, civil rights worker, and grandson of a Lyndonville family, was martyred in 1965 in in Hayneville, Alabama. He was shot by a deputy sheriff after pushing Sales, an African-American teen out of the way of the bullet intended for her.

Sales, who later attended Daniels's seminary, now Episcopal Divinity School (EDS) in Cambridge Massachusetts, is founder and co-director of The SpiritHouse Project (www.spirithouseproject.org), a national organization headquartered in Columbus, Georgia, that uses the arts, research, education, action, and spirituality to bring diverse peoples together to work for racial, economic, and social justice, as well as for spiritual maturity.

Sales spoke at Lyndon Institute on Saturday evening, preached at St. Peter's on Sunday, participated in Evensong at a local Catholic parish, and spoke to some 600 middle-



ACB image

Ruby Nell Sales speaks at Lyndon Institute about the civil rights movement and her friendship with Jonathan Daniels. school students from the area on Monday.

The Lyndon Institute event featured music by an ecumenical choir and speakers who had known Daniels. The Rt. Rev. Stewart Wood, retired Bishop of Michigan, active participant in the life of St. Paul's, White River Junction,

and a member of the Vermont State Advisory Committee of the U.S. Commission on Civil Right offered welcoming and closing remarks.

The choir sang the Magnificat, which echoed a thread running through both Sales's talk at Lyndon Institute and her Sunday sermon. As she told the story, it was during the singing of the Magnificat at Evensong in the Episcopal Theological Seminary (later EDS) chapel that Daniels heard the voice of God saying, “Go down to Alabama, Jonathan, and work with my people because they are my people too.”

Sales said, “I love Mary's song. I think it is one of the first freedom songs of the gospels. It makes it very clear that God is on the side of the poor and oppressed. That song is a song of hope. It is a call to a new world and a new beginning and a new creation. And I imagine that this is what was in Jonathan's mind as he headed down to Alabama to be a part of what was one of the most significant movements of the 20th century.”

Sales stressed the importance of understanding the context of Daniels's life and sacrifice, of understanding

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Join the effort to “Rebuild Our Church in Haiti”



Lee Alison Crawford image

The bells of Holy Trinity Cathedral, gathered after the earthquake, await a new home.

by Anne Clarke Brown

Summer is a perfect time for congregations to join the “Rebuild Our Church in Haiti” challenge. Diocesan Council, in adopting a resolution proposed by the Global Reconciliation Committee, asks congregations and individuals “to participate generously” by raising funds for the rebuilding of the complex of institutions associated with Holy Trinity Cathedral in Port-au-Prince, Haiti.

President of the House of Deputies Bonnie Anderson will be a special guest at the November Diocesan Convention, and the Council has set a goal of raising \$75,000 for this effort, to be presented to her at the Convention Eucharist.

The January 12, 2010 earthquake that devastated much of Haiti destroyed a substantial part of the infrastructure of The Episcopal Church's largest diocese, the Diocese of Haiti. Unlike dioceses in the United States, the Diocese of Haiti had provided significant health, education and cultural resources to the poorest nation in the western hemisphere.

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“June 4-5 will be an important weekend in the life of our diocese.”

by the Right Reverend Thomas Clark Ely, Bishop of Vermont

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen (Ephesians 3:20–21).

June 4-5 will be an important weekend in the life of our diocese. Keep reading to the end to find out why I think so.

Saturday afternoon we will gather in Special Convention at the Cathedral to discuss the recent Capital Campaign Feasibility Study Report conducted by Christine Graham, the consultant working with the Diocesan Capital Campaign Discernment Committee (CCDC). Delegates will debate and vote on a proposed resolution from the CCDC. More details are included in this edition of the Mountain Echo, and all the documents related to this matter can be found on our diocesan website, www.dioceseofvermont.org.

Saturday morning in Burlington, and again Sunday afternoon at Trinity Church in Rutland, we will welcome among us Anthony Robinson, author of *Changing the Conversation: A Third Way for Congregations*. He will offer a seminar focused on the importance of clarity and passion about our mission during these times of cultural and institutional change in our life and ministry as the church. All members of our diocese are invited to attend these presentations.

As I engage the conversation with others about our future mission and ministry here in Vermont, I hear much passion and also much concern. Important dimensions of that conversation for us as local communities of faith and as a diocesan community of faith include the relationship between the two (the local and diocesan) and how we will move forward in the midst of the “sea changes” in the cultural, economic, social and religious realms of our lives today, changes that Anthony Robinson and others describe so

clearly. What is changing is the contextual reality in which we are trying to be the Church, the Body of Christ, both locally and as a denomination. As Robinson and others help us understand, we are “swimming in a new sea.”

Understanding and embracing our call to participate in God’s reconciling mission in the 21st century post-modern, post-Christendom world of global economics, climate crisis, on-demand communications, breakthrough scientific discoveries and the myriad of cultural, political and religious clashes around the globe is serious and challenging work. World hunger, poverty and disease, along with “natural” and human caused disasters of epic proportion continue to call us to a life of compassionate response to those in need.

We hear of a deep spiritual hunger in the lives of our friends and neighbors, and yet our churches are not the places where they turn for nourishment. The changing racial, ethnic, and religious face of America calls us to a new awareness of “the other,” and yet we seem ill prepared for that ministry. In *Changing the Conversation*, Anthony Robinson reminds us that this “change” we are experiencing is “not about us” in the sense of something we did or didn’t do to bring it about. He also reminds us that it is “all about us,” in the sense that it has everything to do with how we respond.

Our experiences of these changes and challenges can lead to a multitude of emotions ranging from fear to fatigue, from anxiety to apathy, from confusion to caution. That is certainly understandable.

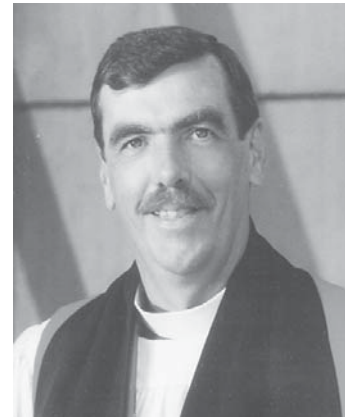
And yet, it remains at the heart of our calling to be an Easter people, a people attuned to the promise of new life. We are called to embrace a different “way,” a different range of emotions: joy, hope, possibility, trust, faith and grace. The resurrection “command” is, “Do not be afraid!” We are called to be brave, to be bold, to be confident—not in our own might, but in the power of God, which “working in us can do infinitely more than we can ask or imagine.”

I heard a story the other day, set in the context of a rural area in the western

United States. The story centered on some migrant workers in a pig slaughtering operation and the leaders of a local church. The migrant workers were being exploited by the bosses of this operation, who underpaid them and even forced them to buy their lunch from the company-run kitchen rather than allow them to bring their own lunch from home. Sanitation concerns were cited as the reason. The church leaders were good folk but totally unaware of the plight of these workers. A few of the workers did quietly attend the local church, but they never stayed very long and never really joined in the life of the faith community beyond Sunday morning.

Following the arrival of a new pastor, things began to change. The pastor and two of the lay leaders reached out to these workers and began to get to know them more. Bit by bit, and ever so slowly, they began to hear the workers’ stories and the conditions of their employment. The circumstances came as a revelation to the church leaders.

Over the course of several months, and as more of the workers began coming to church, they together organized an effort to approach the slaughter house bosses and seek changes in the working conditions. After several failed attempts, and now with the backing of the entire congregation, they were finally able to get the owner’s attention, and a small concession was won—the workers could bring their own lunches from home. At one



Gillian Randall image

level it seemed like such a small victory to the church leaders, but what it meant to the workers was that they were now able to keep more of their paychecks and use the money for other needs. And with this small victory they were given hope that other things were possible.

The church members were also changed and now understand better the economic realities of their community and some of their neighbors in a totally new way. The person from whom I heard this story is a member of that church, where several of the workers are now also members, and he’s pretty sure that they have only just begun their Easter work together!

I believe God is calling us, in our local faith communities and as a diocese, to be an Easter people of hope, joy, new life and possibility here in Vermont and beyond. As God’s community of love, and working together in service to God’s reconciling mission in the world, we can indeed “do infinitely more than we can ask or imagine.” And, that is why I think June 4-5 is an important weekend in the life of our diocese.

The peace of the Risen Christ be always with you,

+ Thomas

As an Easter people, “We are called to embrace a different ‘way,’ a different range of emotions: joy, hope, possibility, trust, faith and grace.”

The Episcopal Diocese of Vermont

The Right Reverend Thomas Clark Ely, Bishop

Diocesan Center

5 Rock Point Road, Burlington, VT 05408-2735

Telephone: 802-863-3431; 800-286-3437 (within Vermont); Fax: 802-860-1562

Web site: <http://www.dioceseofvermont.org>

Ministry Support Team E-mail Addresses

(Add to all of the email addresses: @dioceseofvermont.org)

Bishop Thomas Ely: tely	Financial Adm. Julie Giguere: jgiguere
Canon Lynn Bates: lbates	Exec. Assistant Patrick Sims: psims
Canon Susan Ohlidal: sohlidal	Admin. Assistant Josh Cheney: adminasst
	Admin. Assistant Iris Darling: adminasst
Historiographer Elizabeth Allison: eallison	
Communication Minister Anne Brown: abrown	
Stewardship Minister Angela Emerson: aemerson	
(802-359-4259; 747 Hartford Ave., Suite 1, White River Junction, VT 05001)	

Bishop Booth Conference and Retreat Center (BBC)

20 Rock Point Circle, Burlington, VT 05401-2735

Telephone: 802-658-6233; Fax: 802-658-8836

E-mail: bishopbooth@dioceseofvermont.org

Christian Formation Resource Center

Jennifer Ogelby, Director

E-mail: resourcecenter@dioceseofvermont.org

New website coming in June

www.dioceseofvermont.org

Shortly after Pentecost Sunday, the new diocesan website should be online. The site is being completely redesigned, and while all features may not be ready for prime time, it will have a new look and greater functionality.

MOUNTAIN ECHO

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Vermont response to the Anglican Communion Covenant, Final Draft

The proposed Anglican Communion Covenant [hereafter, Covenant] attempts to respond to the question posed to the authors of the 2004 Windsor Report, "What is the nature of communion and how do we live more deeply into communion?"

We believe the Covenant offers some helpful affirmations about the nature of communion and our vocation as a fellowship of independent churches. In the end, however, it appears to us to be taking a path that will lead not to deeper communion but rather to further division among our diverse fellowship. We believe The Episcopal Church should not adopt the Covenant as it has been presented to us.

Ours is a world that seems on one hand to be increasingly fragmenting into homogeneous groups and on another to be finding vitality in networked rather than hierarchical relationships. The traditions of Anglican theology and ecclesiology offer in this context the gift of a capacity to live in lively tension among diverse points of view and styles of worship and governance. The Anglican Communion has been historically a network that has resisted fragmentation. Now is not the time to abandon this charism, nor is it the time to let an urge toward uniformity overwhelm the challenges of finding unity in communion.

We believe the Chicago-Lambeth Quadrilateral is quite adequate as a guide for Anglican and Christian unity. Interdependence cannot be coerced by rules or confessions of doctrine. The Anglican gift is to show how true interdependence among diverse churches emerges as a response to shared goals and sacramental relationships. Our vocation as a communion is best expressed in our shared mission as the Body of Christ in a hurting world and in coming together to share Christ's body and blood in sacramental fellowship.

The Executive Council's Study Guide poses several questions for reflection. With regard to the first two, we do not believe the Covenant strengthens the corporate life of either The Episcopal Church or the Anglican Communion. The Introduction and Sections 1-3 do offer some helpful statements about the life of the Anglican Communion (question 3).

Question 4 is the most provocative in the sense that we find a disturbing conflation of the notion of unity with a desire for uniformity, a very unfortunate push toward the vision of an Anglican "Church" as opposed to the tradition of an Anglican Communion of independent churches, and the vesting of authority in a very small group, mostly bishops, in contrast to a more generous understanding of the ministry of all the baptized.

The Covenant would, because of its emphasis on contractual and confes-

sional language, require significant changes in our Constitution and Canons (question 5). It requires assent to the 39 Articles (now printed as historical documents in the BCP) and the 1662 BCP of the Church of England. Neither is acceptable nor consistent with the historical development of The Episcopal Church.

We are grateful for the Covenant's statements about respecting the "constitutional autonomy of all the Churches of the Anglican Communion," but we find the document to be overly focused on managing change rather than respecting the creative tension between the impulses of those stretching in new directions and the values of those holding to their own understanding of tradition.

While none of us can claim with certainty a knowledge of the workings of the Holy Spirit, we are concerned that the Covenant as proposed offers a means for a small body of the Anglican Communion to stifle the work of the Holy Spirit among us. While we may in our diverse churches be drawn in different directions at different times by the Holy Spirit, our call is to remain in fellowship, respecting our brothers and sisters in Christ.

Section 4 (question 7) remains the most contentious part of the Covenant. Rather than exhibit language of covenant that is open-ended, it veers toward contractual and punitive language that we believe will lead to conflict about who is in and who is out and lead to exercises of power that have little to do with the Gospel of Jesus Christ.

In conclusion, we see few, if any, positive consequences to signing on to this Covenant. In terms of negative consequences, we believe the Anglican Communion will have lost its most creative and compelling gift to the world of the 21st Century, a world hungering for ways to live together in difference. It may become a "Church," but it will have lost the genius of its tradition.

Endorsed on behalf of the Diocese of Vermont by:

2012 General Convention Deputies
The Rt. Rev. Thomas C. Ely, Bishop
The Standing Committee
The Diocesan Council

April 18, 2011

Diocesan groups respond to proposed Anglican Communion Covenant

by Anne Clarke Brown

For many years, institutions of the Anglican Communion have been engaged in a process aimed at finding a way to maintain "the highest degree of communion" possible among the 38 constituent provinces in a context of disagreement over issues such as human sexuality, women in Holy Orders, and whether lay people can preside at the celebration of the Eucharist.

The process became more formalized following the 2003 decision by The Episcopal Church (TEC) to proceed with the consecration of an openly gay bishop and the subsequent appointment by the Archbishop of Canterbury of the Lambeth Commission on Communion. That group issued a document known as "The Windsor Report" in 2004 that affirmed a suggestion made some years prior to develop an Anglican covenant.

The Episcopal Church has expressed in both subsequent General Conventions (2006 and 2009) its commitment to engage in the process of considering and commenting on draft versions of a proposed covenant for the Anglican Communion. Its Executive Council has produced study guides and

invited comments from individuals, congregations, dioceses and other groups as the drafting process proceeded.

In mid-December 2009, the Standing Committee of the Anglican Communion forwarded a final draft of a proposed Anglican Communion Covenant to the provinces of the Communion for consideration for adoption. In mid-2010, TEC's Executive Council produced a study guide and invited comment by Easter 2011, so that they can make a recommendation to the 2012 General Convention about how to proceed.

During the early months of this year here in Vermont, the Diocesan Council, the Standing Committee and the deputies elected to the 2012 General Convention studied the final draft and agreed to send to the Executive Council the response printed on this page of the Mountain Echo. It is signed by those three groups as well as by Bishop Ely.

Links to download the proposed Anglican Covenant, the study guide, the Vermont response and many of the previous documents and responses are available at www.dioceseofvermont.org. Click on "Proposed Anglican Covenant" on the home page. ❖

The Rev. Virginia C. Thomas 1918–2011

On Saturday, May 21, 2011, at Saint Matthew's Church in Enosburg Falls, Bishop Thomas Ely presided at a liturgy in celebration of the life and ministry of the Rev. Virginia C. Thomas, who had been involved as a deacon with the congregation since 1986.

The following is from an obituary that appeared in the *Burlington Free Press* and other papers:

The Rev. Virginia C. Thomas, one of the first women to be ordained a deacon of the Episcopal Church in America, died April 30, 2011, at the Northwestern Medical Center in St. Albans. She was 93. After raising four children and extensively traveling the world with her husband, the late R. David Thomas, Jr., she enrolled in the Lutheran Theological Seminary at Philadelphia. She graduated in 1978 with a Master's of Arts in Religion and was ordained shortly thereafter.

Following her ordination, Thomas organized the Dolphin Program in the Philadelphia area. Modeled on the close-knit behavior of these sea mammals, Dolphins are volunteers who call upon lonely people in nursing homes and become their one-

to-one companions. The program spread nationwide during the following ten years before Thomas retired from it in 1988. The Thomas couple then moved to Vermont, building a home in rural Franklin County adjacent to their daughter Betsy and her growing family.

Thomas was deacon of the local parish, St. Matthew's Episcopal Church in Enosburg Falls. Until a month before her death she regularly preached sermons that were known for their good humor, sound theology and insightful observations of family and the world around her.

Thomas was born in Utica, N.Y., the daughter of the late Daniel R. and Bessie O. (Cowles) Campbell. In 1935 she graduated from Richmond Hill High School in Queens, N.Y., where her father was a science teacher. She graduated from Cornell University in 1939, majoring in French, and embarked on her 68-year marriage the following year. She is survived by her children, Niel Thomas and partner, Hermine Baker, of Anchorage, Alaska, Duncan Thomas and wife, Nina, of La Canada, California, Betsy Hart and husband, Alan, of Bakersfield, Vermont; her grand-children, Forrest Keely and wife, Melissa, Paul Keely and wife, Regan, Shannon Millington and husband, Brian, and Wilder, David and Dylan Thomas; great-grandchildren, Logan, Dylan, Emma, and Noah Keely; and many nieces and nephews.

Thomas's urn will be placed next to her husband's in the Garth of St. Asaph's Church in Bala Cynwyd, Pennsylvania. For those who wish, contributions in Virginia Thomas's memory may be made to the Vermont Food Bank, www.vtfoodbank.org. Private messages of condolence may be sent to the family online through www.spearsfuneralhome.com. ❖

How to give to the 2011 Annual Appeal

1. Use the new "donate now" button at www.dioceseofvermont.org under "Annual Appeal." You can make a one-time donation or schedule smaller donations over a period of time. You will be asked for basic information and will have the option of electronic transfer from your bank account or credit card payment. The basic information will be stored as your account on a secure site, so that in the future, donations or payments for registration fees can be made quickly and easily.
2. Download a pledge card at www.dioceseofvermont.org under "Annual Appeal," print it, and mail it to Annual Appeal, Episcopal Diocese of Vermont, 5 Rock Point Road, Burlington, VT 05401.
3. Call or email the diocesan office and ask to have a pledge card mailed to you: 800-286-3437 or 802-863-3431; adminasst@dioceseofvermont.org.

Rebuild Our Church

Continued from Page A

The focal point for the Diocese of Haiti is the Holy Trinity Cathedral complex: the culturally significant Cathedral itself, with its famous murals, Holy Trinity Elementary, Middle and High Schools, Holy Trinity Professional School, Holy Trinity Trade School, Holy Trinity Music School and Conservatory of Music, and St. Margaret's Convent. Nearly all were destroyed in the earthquake. At the request of Bishop Jean Zaché Duracin, rebuilding the cathedral will be the diocese's first reconstruction project.

A children's choir and Haiti's only philharmonic orchestra were based at the cathedral. Both are performing, and visitors to the ruined cathedral can see music students practicing under an open air shed.

Haitian artists and apprentices have been working with art conservators from the United States in a Smithsonian-run project to conserve the three murals that remained of a world-famous collection of 14 that filled the cathedral's interior with depictions of Haitian religious life and the life of Christ in Haitian motifs.

To mark the first year since the quake, the Episcopal Church in January launched the Rebuild Our Church in Haiti fundraising campaign to support the initial phase of the cathedral project. Donations already received have ranged from a \$500,000 challenge grant from Trinity Wall Street in New York and Christ Church Cathedral in Indianapolis, Indiana, to individuals purchasing "bricks" to symbolize the cathedral's eventual new walls. The Diocese of Vermont was the first diocese to contribute to the effort, even before the campaign had been formally launched.

Tutu supports appeal

In late March, Archbishop Desmond Tutu issued a statement in support of the Rebuild Our Church in Haiti appeal:

"We are all God's children and we must be one. For this reason I am proud of my sisters and brothers in the Episcopal Church who are joining as one to help their sisters and brothers in Haiti rebuild the church that has helped them endure such difficult times. There is no "conservative" or "liberal" in this project. There is no rich or poor. There is one community of faith joining hands across a continent to raise up a new place for hope to dwell. I honor the church-wide effort to rebuild Holy Trinity Cathedral in Port-au-Prince; it deserves our wholehearted and generous support."

How to get involved

The Global Reconciliation Committee will serve as diocesan coordinator for this effort, and questions may be addressed to the chair, the Rev. Lee Alison Crawford (lacinv94@aol.com, or 802-775-4368). However, the Rebuild Our Church in Haiti Web pages (www.episcopalchurch.org/HaitiAppeal) have abundant resources that can be downloaded. They range from planning information to fundraiser ideas to flyers, posters and photos. Also available are a thirteen-week series of bulletin inserts and a thirteen-week series of e-news content.

St. Barnabas, Norwich, already raised over \$2,000 in their annual Lenten Challenge for this appeal, and they are happy to have others use their ideas. See Page G.

As the appeal materials say, "Brick by brick, you can help create a new spiritual

Money Follows Mission Conference inspires new ministry

by Ken Hitch

They say that money follows mission; that good stewardship follows from a firm foundation in mission and meaning and purpose. If we know why we are here and where we need to be going, the money will come, the resources will come, the kingdom will come, and it will happen. If we enter more fully into our calling as Christians, move from volunteers to servants, move from club to charismatic Christian community, the resources will come. If we open our eyes to the life of abundance which surrounds us rather than be controlled by the scariness of scarcity, then the resources will come; then we will at once realize that the resources often times are already here.

Money Follows Mission was the name of the ecumenical stewardship conference that participants from congregations in the Diocese of Vermont attended on March 18-19 in Marlborough, Massachusetts. The conference began Friday afternoon with a session for the clergy and one for the laity, then continued throughout the day on Saturday with sessions on endowments and planned giving, year-round stewardship, using your building as an asset for ministry, stewardship of creation, talking about money in church, generational differences in stewardship, narrative budgets and more.

The variety of options and depth of knowledge, while sometimes overwhelming, were all the while inspiring and left everyone brimming with energy and excitement. The conference also left many of us asking, "Alright, now what; what do we do next?"

The answer to that question for us at St. James in Essex Junction has been to continue on and to carry that momentum forward. Since March, we have met regularly to reflect upon what we learned over those two very intense days; we have been intentional in framing our conversations with prayer and Bible study; we have come back to basics, to the basic question of who God

home for thousands of Episcopalians," and "Brick by brick, you can raise up the walls of a new cathedral over the ruins of the past."

It is not necessary to wait until the November Convention to submit donations to the appeal. Funds raised earlier, such as the more than \$7,500 sent by the Diocese in late 2010, and those contributed by congregations and individuals between now and the November Convention will count toward the \$75,000 goal. Congregations will be asked to bring to Convention, if not a check, a record of their contributions so that the grand total can be offered at the Eucharist.

Checks may be mailed to Holy Trinity Cathedral Fund, c/o Episcopal Church Foundation, 815 Second Ave., New York, New York 10017. Be sure to include the name of the congregation and the Diocese of Vermont.

Individuals can donate by buying bricks at www.episcopalchurch.org/HaitiAppeal. Click the "give" button at the bottom of the page, and it will go to a secure section of the Episcopal Church Foundation's (ECF) website. Please be sure to include the name of your congregation and Diocese of Vermont so your donation can be included in the Diocese's total. ❖



Mary Carlson image

Money Follows Mission participants "clown around" while preparing decorations for workshop tables. Front, right: Jim Whinn (Newport). Row 1: Mary Carlson (Essex Junction), John Speestra (Bethel), Ron Corkins and Betty Whinn (Newport), Steve Rucker (Essex Junction). Row 2: Carole Wageman (Shelburne), Jennifer Belair and Margy Zabriskie (Essex Junction), Karen Speestra (Bethel), Sandy Zabriskie (Essex Junction). Row 3: Ken Hitch and Michelle Cram-Hunt (Essex Junction), Angie Emerson (White River). Not pictured: Frances Huessy (Essex Junction) and Scott Perry (Newport).

is calling us to be and what God is calling us to do at St. James at this time and in this place.

One answer we are exploring that has been born out of this collective discernment is the idea of a community garden on the church grounds. The garden would provide fresh produce for the families we serve through the Ecumenical Lunch Bunch—a program that provides lunch to children in need in the community during the summer months. The garden would be planted by volunteers, and the maintenance and harvest would be a joint effort, a community effort where the lines between those serving and those being served are blurred.

The keynote for the conference was Mike Slaughter, a pastor from a large, cutting-edge Methodist church in Tipp City, Ohio, just north of Dayton. Over the weekend, he spoke passionately about the small church where he was placed some

thirty years ago which has now grown to be the spiritual home for thousands. Yet what animated him even more was his passion for ministry. Several times throughout his talks he would say, "I'm 57 years old. I'm almost dead. I don't have time to play church." As if to say, "Wake up people! We're not about fighting over liturgy, music, inclusion, etc., we're about being God's hands and feet in the world!"

Last year Slaughter's church gave over \$1 million to Darfur alone, and this was in addition to other outreach projects and did not come out of operating expenses. In hearing these numbers people gasped, yet Mike spoke as if this was commonplace. And it was for them. Money followed mission. Their mission was strong, their purpose well defined; it was clear for them what they needed to do, where they were going, whose they were, and the money followed.

The Rev. Ken Hitch is rector at St. James, Essex Junction.

Pure Water launches new filtration units in Haiti

[PWW] March 1, 2011 marked an important milestone for Pure Water for the World. PWW launched two water purification units in Haiti, donated to Pure Water by the Dow Chemical Company to provide safe water to two hospitals and thousands of people living close by. These water units are state of the art filtration systems fitted in 40-foot containers that use ultra-filtration and inverse osmosis technology. They are installed at the Hôpital Universitaire de la Paix in Port-au-Prince and the Hôpital Sainte Croix in Léogâne.

Each unit is self-contained with a backup generator, allowing the filter to work during Haiti's frequent power outages. The Dow technology purifies both salinated and contaminated water, providing an average of 15,000–20,000 gallons of water each day per unit, enough water to meet the demands of the hospitals and provide clean water to thousands living in neighboring areas of Port-au-Prince and Leogane.

Carolyn Crowley Meub, executive director of PWW and member of Trinity, Rutland, attended the filtration unit start-up

event at Hôpital Universitaire De La Paix. A highlight was the attendance of Dr. Alex Larsene, the Haitian Minister of Health. He and other members of the Haitian government expressed their gratitude for these filtration systems.

Mr. Beloved Hughes, head of drinking water and sanitation at the Ministry of Public Health and Population, spoke as he toured the facility, "For us at the ministry, water is the mirror of health...this reliable filtration system is capable of producing 15,000 gallons of water each day, 100% pure, allowing people to avoid waterborne diseases" (*Le Novelliste*, 3 March 2011).

Malina Dessalines, a 6-year-old student from Cité Soleil, thanked PWW and Dow for their donation. "With safe drinking water, I will be no longer sick." Her expression of thanks to Pure Water and others involved was a sentiment echoed by others who will benefit from these filters.

To learn more about the work of PWW and to donate, visit www.purewaterfortheworld.org. ❖

Special Diocesan Convention will consider capital campaign recommendation

Continued from Page A

the Diocese, and those in leadership (vestry, diocesan organizations and committees/commissions, and clergy) are particularly invited.

Copies of *Changing the Conversation* are available through the Hopkins Bookshop at www.hopkinsbookshop.com, or 877-287-2422. Read more about Anthony Robinson and *Changing the Conversation* at www.anthonynobinson.com/books.htm.

Capital Campaign

The 2007 Diocesan Convention authorized a Capital Campaign Discernment Committee to explore the feasibility of a major diocesan-wide fundraising effort to support the common mission and ministry of the Diocese for decades to come. The financial crisis of 2008 delayed that work, but the Committee made an initial report to the 2010 Diocesan Convention and presented a draft case statement.

After additional work by several committees and "stakeholder" groups, including lay and clergy leaders from around the Diocese, the Discernment Committee, with assistance from a consultant, Christine Graham, CPG Enterprises, Inc., developed a preliminary case statement, "Spirit and Energy: A fundraising campaign to equip the saints for mission and strengthen our diocese for decades to come." Based on the directions and priorities in the Strategic Plan as revised in 2010, it proposed a campaign spread over five years with a goal of raising \$5,625,000, to be followed by an Endowment Campaign with a goal of raising \$5,500,000.

The first phase included five critical and intertwined ministries, as well as modest campaign costs. In addition to the summary Case Statement, more detailed documents were prepared for each of the five ministries (spiritual formation, Earth stewardship, communications, Rock Point, and Mission Farm). All are available at www.dioceseofvermont.org. For links, click on "Capital Campaign Case Statement Information."

The consultant used the preliminary Case Study to test the feasibility of a capital campaign in interviews throughout the Diocese during March 2011. The resultant "Feasibility Study" prepared by the consultant will be used as the basis for discussion at the June Convention. The complete study, along with a shorter "Feasibility Study Analysis and Recommendations" and an appendix, are available at www.dioceseofvermont.org. Click on "Capital Campaign Feasibility Study Information" for links. (Numbers in parentheses below refer to page numbers in the full study.)

Graham conducted 29 confidential interviews with 43 individuals around the Diocese. She held three meetings with a total of 11 canonically resident clergy. Overall, the participants represented at least 23 congregations.

Graham's aim was to elicit responses that would address questions such as whether a major campaign is the right direction for the Diocese, are the proposed components what is needed, will major donors support a campaign, and how might the campaign be improved (5).

In her report, Graham noted that this interview process "cannot be interpreted to reflect the opinions of the whole Episcopal membership in Vermont, but it is intended to reflect the opinions of those individuals who could make the first 60-85% of a capital campaign a success, through their donations, connections, and hard work" (5).

The report reflects a strong sense of commitment among the interviewees to their local congregations, but "many interviewees reported a low sense of connection with the Diocese, feeling of its importance in their church life, or appreciation for its work" (7). Many also expressed a concern that the diocesan assessment is a burden on congregations (8). However, the report notes that, "Vermonters feel very lucky to have Bishop Thomas Ely in this Diocese, and appreciate his warmth, caring, and inclusiveness" (8).

The overall reaction to the idea of a capital campaign as presented in the Case Statement was negative (positive, 4; cautiously positive, 3; negative, 16; and "disappointed," 6) (9). Interviewees felt the document "did not make a strong case" (10).

They ranked the five areas of immediate need in the priority order of: Rock Point, spiritual formation, environment and earth stewardship, communication and Mission Farm, with the first three closer in terms of high priority than the last two (10).

In general, interviewees felt the Case Statement lacked a focus on youth and on support for local congregations. Some said it does not deal with "real issues" such as "outreach to people suffering and in need, a focus on social and humanitarian causes, ways to link spirituality with social mission, international crises, and evangelism" (13).

A majority were "very positive about raising endowment funds," with some believing it should come first. Others were concerned that such an effort would take away from local churches, and "Some felt the emphasis should be on the Immediate Needs, and a looming large endowment campaign would be discouraging" (13).

Only four of those interviewed believed it would be feasible to raise the amount of funds proposed in the Case Statement (14), which many felt lacked sufficient specifics to justify the funding requests (11-12).

Graham says that, "Based on the interviews in this study, a campaign as described in the Case Statement is discouraged. The Diocese would be wise to rethink and reconfigure its plans" (19). She recommends that the Diocese begin work in four areas "to improve the receptivity of its members to a campaign": communication, fundraising collaboration with congregations, education and reaching youth (20-12).

Graham recommends a campaign to begin in a year or two that would have two concurrent parts: "Supporting the Church Today: Spirit and the Environment" and "Supporting the Church for the Future: Planned Giving" (21). She concludes, "The Diocese has so many devoted, serious, thoughtful members who would like to be part of a whole that serves all members well. When they begin to feel their churches are growing stronger and their membership in the Diocese is productive, financial generosity and stability will follow."

Clergy and convention delegates will hear a presentation from the Discernment Committee, have an opportunity for facilitated conversations and be invited to consider a resolution aimed development of a "detailed plan for a collaborative diocesan-wide approach to fundraising to be presented to Diocesan Convention 2012." ❖

Diocesan Convention Discussion Agenda

June 4, 2011

9:00 – 10:00	Cathedral Open for registration (coffee, etc. available)
10:00 – 12:00	Anthony Robinson Seminar: "Changing the Conversation"
12:00 – 1:00	Lunch hour – people are on their own Convention Registration
1:00 – 1:45	Convention opens, welcome, worship, remarks from the Bishop
1:45 – 3:00	Presentation from CCDC, including a summary of the discernment process to date, followed by facilitated table discussions using these questions: <ol style="list-style-type: none"> 1. The Feasibility Study conducted by our Consultant Christine Graham raised some important concerns that need to be addressed as part of our effort to launch a Capital Campaign. Referring especially to the Analysis and Recommendations and the Executive Summary sections of the Feasibility Study Report, to what degree do you agree (or not) with those concerns and recommendations? 2. What are the highest priorities for you, and how can the Bishop and other diocesan leaders best join with you and your congregation to create a more sustainable future for our church? 3. What else do you want to say about the Case Statement and/or the Feasibility Study Report?
3:00 – 3:30	Notes gathered from each table and one minute summaries given by each facilitator.
3:30	Discussion and action on the following proposed resolution, offered as a recommendation to convention delegates from the CCDC:

Proposed Resolution

Resolved, That attention be given and actions be taken at both the local and diocesan level to address the concerns raised in the 2011 Capital Campaign Feasibility Study report and summarized in the section "Analysis and Recommendations," and be it further,

Resolved, That the Bishop and Diocesan Council, parallel with the above efforts, use the next 18 months to prepare a detailed plan for a collaborative diocesan-wide approach to fundraising to be presented to Diocesan Convention 2012 for consideration and action, and be it further,

Resolved, That delegates from this Convention commit to communicate the content, spirit and outcome of this day with the members of their local congregations.

2011 Global reconciliation matching fund grants available

The Diocese of Vermont Global Reconciliation Committee, established by Diocesan Council in December 2006, is charged with making recommendations to Diocesan Council about how the Diocese of Vermont will allocate the budget line item for the diocese's commitment to devote 0.7% of net disposable income toward the Millennium Development Goals.

A total of \$8,429 is available from funds allocated in the 2011 diocesan budget to meet this commitment to give to international development programs. To engage congregations in ways that will increase the impact of this diocesan funding, the committee has developed a matching grants pro-

gram. A congregation can apply for funds to defray the up-front costs of a fundraising project, or a congregation can apply for matching funds—\$1 of diocesan money to match \$2 raised by the congregation—for a specific international project or program.

Applications are due on July 1, and October 1. Application forms can be downloaded at www.dioceseofvermont.org/Orgs/GlobalReconciliation.html. Note that vestry approval is required for an application to be considered, so plan accordingly. For more information, contact Lee Alison Crawford, lacinv94@aol.com or 802-775-4368 (Trinity Church, Rutland).



Mission Farm Open House

Sunday, June 5
4–6 p.m.

Curious to know what Mission Farm is?

Going to the Anthony Robinson Seminar in Rutland?

Stop at Mission Farm on your way home for refreshments and a tour.

All are welcome.

Mission Farm Road is a short loop off Route 4 near the base station of the Killington Skyship Gondola. Coming east from Rutland, go about 15 miles and look for the Episcopal Church Welcomes You sign on the left after the long straight flat stretch.

El Salvador Pilgrimage

Six Vermont Episcopalians made a pilgrimage to El Salvador, March 19–26, 2011, to learn about the country and the mission of the Anglican Episcopal Church in El Salvador (IAES). Their visit coincided with the annual observances of the martyrdom of Archbishop Oscar Arnulfo Romero, so it included participation in some of those events.

The Most Rev. Martín Barahona, Bishop of the IAES, spent time with the group on several occasions, sharing with them the challenges faced by the church as well as its joys. He arranged for them to visit the schools run by the diocese; they visited the communities and agricultural projects at El Maizal and El Carmen, and saw much of the Salvadoran countryside.

Led by the Rev. Lee Alison Crawford of Trinity, Rutland, who is also the canon missionary of the IAES, the group included Anne Brown of Our Saviour, Killington, Winnie Grace and Wendy Grace of Trinity, Rutland, Todd McKee of St. Paul's, White River Junction, and the Rev. Phillip Wilson of St. Michael's, Brattleboro. Some of their reflections appear on these pages.

Anne Clarke Brown



El Salvador Pilgrims, from left, Phillip Wilson, IAES Bishop Martín Barahona, Lee Alison Crawford, Wendy Grace, Winnie Grace, Anne Brown and Todd McKee.

The Power of Community — Hasta la Cosecha

by Wendy Grace

With very little education and even fewer financial resources, one individual is unlikely to realize lasting social change. But gather some of these individuals together and define them into a "community" and the changes they attain are astounding.

In El Carmen, one of the participant communities in the *Hasta la Cosecha* (Until the Harvest) project in El Salvador, I saw this in action. One of God's bountiful gifts to humankind is that, while we are allowed to live our day-to-day lives in self-absorbed ignorance, we are also granted innumerable opportunities to live in community and in communion with one another where we are afforded glimpses of God among us if we but open our eyes. I shall be forever grateful for my oh-so-brief visit with the community of El Carmen. For there, among these people, did I find evidence that *ubi caritas et amor, Deus ibi est* ("where charity and love are, God is there").

The families who make up the *Hasta la Cosecha* communities are born of those people displaced during El Salvador's civil war and of those who are former guerrillas. After years of warfare and political and economic oppression, the people of the area received government granted land but no education or resources to do anything with it. They were left to figure it out for themselves.

El Carmen found help through Fundación Cristosal and its *Hasta la Cosecha* project, with whom they've enjoyed a part-

nership for the past seven years. An early goal was to establish an agriculture school to learn how to cultivate the land. From it came the current project of a chicken cooperative to raise chickens more resistant to diseases as a marketable commodity.

Members involved in the chicken cooperative told us how they learned about chicken breeds and cross-breeding and how they have organized to achieve their goals. They are building a chicken coop and planting crops to feed the chickens. When asked what came next, one young woman answered rather succinctly, "We fill it with birds." Indeed. But then comes the care of the chickens, the breeding, the watching, waiting and praying that their well-planned project produces the end for which they've hoped and dreamed. The project truly requires a deep commitment from all its participants.

Unforeseen challenges arise in any project, but when a group remains committed to making their vision come to fruition, that's when one can see the miracle of God working amongst and through them. Individuals who take on responsibilities beyond expectation will most often rise to a new standard. Such is the case with the people of the community at El Carmen.

One man, who had always been considered a joker, the life of the party, offered to be the program director for this grand idea of a chicken cooperative. Few believed he could do it. Most thought he'd shirk his

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A new chicken house rises behind the old at El Carmen.

Lee Alison Crawford image

Finding Christ in El Salvador

by Phillip Wilson

Spending a week in El Salvador during the anniversary of the assassination of Oscar Romero gave new meaning to the phrase from the liturgy: Christ has died; Christ is risen; Christ will come again.

On our first night in San Salvador this past March, our little group joined a candlelight procession down to the square in front of the Cathedral. The very old and very young walked. Peasants, native people from all over Central America, as well as a sprinkling of gringos walked. Young people bursting in energy walked. A woman whose son and husband were both murdered in the civil war walked. People chanting, singing liberation songs, carrying street-wide banners and holding pictures of people who simply had disappeared, all walked.

The twelve-year Civil War in which 75,000 people died or disappeared all only ended seventeen years previously. Surrounding me was the energy, the solidarity of a people who had suffered deep, deep wounds that had to be remembered in order to celebrate their present hope and future direction. Sobering was the realization that to have been part of such a gathering only thirty-one years ago could have cost us our lives, when snipers from surrounding buildings shot into the crowd marching to Romero's funeral.

When he was chosen, Oscar Romero was a safe candidate to be archbishop. He would not offend the ruling families that operated like feudal lords. This bookish prelate had his head in the clouds. What was it that took away the blinders? What was it that gave him sight? Was it touching the bullet-ridden body of his friend, Father Rutilio Grande, or giving last rites to tortured bodies found in the city dump, or seeing hunger on children's faces? Romero came to see not only the suffering all around him, but also what he must do, what only he could do: speak truth to power.

He preached from the highest pulpit in the nation that human rights, equality and freedom were the same good news that Jesus preached. He resisted those who said the church must not be involved with politics and spoke directly to

the structures that defined peoples' lives. He allied the church with the poor and oppressed.

Before generals and landowners, militias and armies Archbishop Romero preached, "the church cannot remain silent before such abomination... In the name of God I implore you, I beg you, I order you: stop the repression" (March 23, 1980, the day before he was shot while presiding at the Eucharist in the chapel at La Divina Providencia Hospital). He willingly became the face to the resistance to oppression. He knew the costs. In becoming the face you become the target.

Kill the messenger and you will kill the message. It didn't work in Jesus' time and didn't work in El Salvador thirty-one years ago. With the fear of death a constant companion, Romero said, "I do not believe in death without resurrection. If they kill me I will rise again in the people of El Salvador. Let my blood be a seed of freedom" (told to a Guatemalan reporter two weeks before his assassination).

Our group of six attended a memorial service in the very chapel in which a death squad shot and killed the archbishop. Up front in a wheel chair was a nun who was there on that very day. I felt as if I were in the presence of the holy. And, I was.

After Oscar Romero's death, a poster appeared in which a young Indian woman was weeping over the body of a man riddled with bullet holes. From each wound green twigs with tiny leaves were growing. The death squad could kill the body but was powerless to destroy the life-giving spirit that grows from it.

Even though our group took this trip in the middle of Lent, what I was experiencing

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A family prays at the tomb of Archbishop Oscar Romero.

ACB image

Finding Christ

Continued from Page F

was Easter. I was experiencing what the early disciples experienced after Jesus' death, the same liberating, healing, birthing energy that creates life, even out of the ashes of death.



Lee Alison Crawford (left) and Martín Barahona were part of the altar party during the memorial Eucharist for Oscar Romero in the chapel where he was assassinated in 1980.

Libres en Cristo

A Salvadoran ministry of inclusion

by Todd McKee

A few years ago a young couple was out taking a walk in their neighborhood in San Salvador. One was raised a Methodist and the other a Roman Catholic, and they had been discussing their desire to find a church. During their walk, one of them noticed a church tucked away behind a fence on a side street near a busy traffic circle—it was San Juan Evangelista, a parish of the Anglican Episcopal Church of El Salvador (IAES). The couple decided to visit the church but assumed that they would not be accepted because they are openly gay.

Today these men are active members at San Juan and are among the energetic leaders of a vibrant group called Libres en Cristo (Free in Christ). This group meets weekly at San Juan and welcomes lesbian, gay, bisexual, transgendered, and intersexed (LGBTI) people to join together to support each other and explore their faith. In the two years since the group began, their numbers have grown to around 45.

During our pilgrimage to El Salvador in March we had the great privilege to be their guests at a dinner meeting, where we heard their stories and shared some of ours as well. There is no way to capture in words the amazing energy and vibrancy of this group. They are passionate about helping LGBTI people deepen their spiritual lives and be active and open members of their faith communities. They are also engaged in helping the faith community address a whole range of concerns around human sexuality.

This effort falls under an umbrella of ministries called Specialized Pastoral Inclusion of the IAES. The IAES and Bishop Martín Barahona are committed to reaching out to and working with people and communities that, because of various factors, have been marginalized by society and excluded from traditional churches.

According to their website, this ministry, in fulfilling the mission entrusted by Jesus Christ (Matthew 28:19-20, Luke 4:18), seeks to reach all people who want to share, deep-

After my trip to El Salvador, walking in the steps of Oscar Romero, the words of the liturgy have a deeper meaning than ever before. Christ has died; Christ is risen; Christ will come again.

Phillip Dana Wilson is a retired priest from the Diocese of Newark, and priest-associate at St. Michaels', Brattleboro.

Reflections on El Salvador

by Winifred Grace

When I told people I was making a trip to El Salvador, invariably they'd ask, "Why are you going? What are you going to do there?" I really didn't have an answer other than I hadn't been to that part of the world before and wanted to see what it was like. I felt guilty that I didn't have a more altruistic motive to my desire, but there it was.

Noah Bullock, the executive director for Fundación Cristosal, gave me the answer. He told us his goal was simply for people to come to El Salvador to see, to reflect and, only after having done that for some time, then to decide on a course of action. Well, that seemed exactly where I was on this trip. I wanted to see whatever there was to see and

spend some time with that, which I have been doing ever since we've come home.

The people we met were welcoming and warm, with such generosity, and the land was incredibly beautiful. Every time I visit a new part of this earth, I'm always struck by how very beautiful it is and how wonderfully it all fits together.

Our gift of life is to be treasured, not by building walls around it and fiercely protecting it, but by being willing to step out and spend it with a passion. I saw the people of El Salvador doing just that, even from the very first evening of our arrival. We joined a march to the Cathedral in San Salvador

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A teacher at the school at San Miguel Archángel takes her class to meet their parents at the end of the school day. The sign on the wall welcomed the Vermont visitors.

en and celebrate the inclusion of the Gospel, to live a holistic spirituality, celebrate life and faith, forgiveness, unity and the love of God. They are focusing on people of Sexual Diversity (LGBTI), persons affected by HIV/AIDS, at-risk youth, people with disabilities, prisoners, gang members and prostitutes wanting to leave the streets.

Learn more about Libres en Cristo at www.libresencristo.org.sv (with a little help from Google Translate if you need it).

Todd McKee is a member of St. Paul's, White River Junction, and a postulant for Holy Orders in the Diocese of Vermont.

St. Barnabas rises to Haiti challenge, brick by brick

by Blanche Cooper

Some six years ago St. Barnabas Church in Norwich embarked on a concept we called the Lenten Challenge. It encouraged us to adopt some cause each Lenten season that would help relieve world suffering through prayers and donations. Our efforts have included assisting in building homes in Sri Lanka and helping reconstruct the Anglican Hospital in Gaza. This year, the

needs were so great in so many places, we had difficulty making our decision.

What decided us was the article in the February Mountain Echo about the long term effects of the earthquake in Haiti and the diocesan commitment to the call for help by The Episcopal Church to rebuild the Cathedral and its associated schools which were leveled. After several telephone calls with Terri Mathes, Associate Program

verbal tale of the great need, and we decided to enclose it with our appeal letter.

Then it hit! Legos™! What attic doesn't have an old box of them in some dark corner which can be given a new life? Each Lego™ would represent a \$10 brick, and after Sunday services we would invite kids and the young at heart to help with the construction project, using the amount of bricks we had raised that week.

That first Sunday we had 80 bricks, and the building looked sad. But not for long. By the week after Easter, we had built both an elementary school and a cathedral, using 203 bricks from the \$2030 received. Some twenty-five members sent checks and guests bought additional bricks for sale each week.

St. Barnabas is a relatively small parish, and we are hopeful that if we could do this well other parishes in the Diocese will join us in accepting the diocesan challenge to raise \$75,000 for the "Rebuild Our Church in Haiti" initiative.

At the Special Diocesan Convention on June 4th we will show our efforts on a table, which may stimulate other parishes to figure out ways to promote creatively this special fund raising effort.

Blanche Cooper is a member of St. Barnabas, Norwich.



All ages took part in the Lenten Challenge at St. Barnabas, Norwich, to "Rebuild Our Church in Haiti."

Alice Gollnick image

Reflections

Continued from Page G

in memory of Oscar Romero's death and in celebration of his life. The participants weren't afraid to remember the terrible days following his assassination thirty-one years ago and how the military had shot into the crowds during his funeral procession. Now for an entire week they remember this man who so loved the common people that he would not stop speaking out for them and giving them a voice.

I saw this passion in the young teachers at the schools we visited that are run by the Episcopal Diocese of El Salvador. They have dreams for their students and pass those dreams on to the young people even in the midst of extreme poverty and deprivation. I couldn't help but believe that they have much to teach us as well. Having little doesn't stop them from doing much.

During our visits to several communities, I saw perseverance in building better lives through cooperation with one another, without insistence that everyone comply with "the one and only way." They were gentle with each other, convincing through success rather than mandating. Their faith was such that they were sure others would join them with their endeavors when they saw the good it would do for the community. Some of them were men who had been revolutionaries during the civil war years of the 1980s. Now they were building bridges and houses for chickens and maintaining water pumps that keep breaking down regularly or planting orchards or hard woods for

harvesting.

A myriad of issues does remain for El Salvador. Violence is rampant, and the struggle for human rights continues. But I saw a people working very hard for a better tomorrow. Their love for their children (the leaders of that tomorrow) will no doubt lead them to a future when people neither have to leave their families to be able to send adequate resources home, nor carry guns to protect themselves on a day-to-day basis.

So what did I learn during that short week? What do I hope to pass on to others? I had no idea with what complicity our own government had acted in creating many of the problems in Central America. It is time for us to step up and act responsibly toward our neighbors. The drug wars are not only

theirs but ours as well. I was happy to see our president visit El Salvador—even if only for a very brief time—during the week that we were there.

A big lesson I'm slowly learning is how little I really need to live a good life. I have been given so very much, for which I am very grateful, but it is really necessary to learn how to live more simply for the betterment of not only myself, but the entire earth. For there is a freedom in living simply that I long to find. I think these people can teach us these things if we give them the opportunity. My hope is that others will join me in learning this as well, and I look forward the Cristosal Summit Meeting at Rock Point the end of May.

Winifred Grace is a member of Trinity, Rutland.

The power of community

Continued from Page F

duties or even quit. But not only does the community now have a capable program director, but also he himself has grown, become more assertive, considering and responsible.

A young woman, whose background was one of violence and abuse in a culture already repressive towards women, was so broken in spirit that it took this isolated, deeply impoverished community to mend her. They accepted her as a valued member and tacitly assured her that her particular skills and talents were precisely what this project needed. This frightened woman, who rarely spoke to anyone, shared with us her passion for this project by proudly, albeit quietly, explaining the financial statistics she maintains.

Yet another gentleman told us of his community's growth and change since it was founded after the war. People who knew



El Carmen's chicken cooperative program director.

only how to fight and nearly die in battle suddenly found themselves having to learn how to live and to live in peace. He himself had to learn how to lead people, not into battle, but into a whole new culture of living. He intimated that his community, El Carmen, is a testament to the indomitable spirit of humanity.

But I see El Carmen as a living testament to God's enduring love. Clearly, God's purpose is being worked out within this community. But it's also clear that through this tiny community so far away—and with just a few short hours of one person's visit—God's purpose is being worked out in my community; for I have learned from these people how to see the miracle in the power of community. And maybe, with God's help, I will be a part of that miracle.

Wendy Grace is a member of Trinity, Rutland.

Altar Guild news

by Sarah and Betty Maynard

St. Mark's Episcopal Church in Springfield hosted the 55th annual meeting of the Diocesan Altar Guild on May 3, 2011. Directress Sarah Maynard of Saint Andrew's, St. Johnsbury, presided over the business meeting, in which members decided to donate \$200 to the diocesan Annual Appeal.

The program included an exhibition of chasubles and matching pulpit and lectern hangings and the burses and veils made for St. Andrew's by Sarah Maynard. The participants had a wonderful informal and constructive meeting about the problems encountered by altar guild members.

Bishop Thomas Ely presided at the Eucharist. He told the group that the offering, which was dedicated to his discretionary fund, would be donated for disaster relief in the southern states affected by severe spring storms.

The 2012 meeting will be held at St. Paul's, White River Junction.

Connecticut Workshop

Sarah and Betty Maynard attended an Altar Guild Workshop in Windsor, Connecticut, May 6-8. Former Diocese of Connecticut Altar Guild Director Pat Crane, author of *With These Hands...*, and frequent leader of altar guild workshops at the Kanuga Conference Center in North Carolina, led the sessions. Participants learned how to do different embroidery stitches to create a design, how to make purificators, palls, baptism or lavabo towels, mitering corners, tricks on stain removal and many other tips. ❖

Titus Presler leads college in Pakistan

[PESHAWAR, PAKISTAN] The Rt. Rev. Humphrey Sarfaraz Peters, Bishop of Peshawar, announced in April the appointment of the Rev. Canon Dr. Titus Presler as Principal of Edwardes College in Peshawar, Pakistan. He began his duties on May 1 at the century-old college of 2,000 undergraduate and graduate students.

Presler is a resident of Vermont, where his wife, the Rev. Jane Butterfield serves as priest at St. Matthew's, Enosburg Falls. She is an honorary canon of St. John's Cathedral, Peshawar.

"As a church institution, Edwardes has much to contribute to the formation of young Pakistani professionals at a sensitive time in the country's national and religious life," Presler said. "It will be a privilege to serve God's mission through higher education with Muslims, Christians and others in an intensely inter-religious environment."

Located in the city of Peshawar near the Khyber Pass leading to Afghanistan, Edwardes College serves 2,000 students enrolled in programs in sciences, humanities, business and computer studies. Students include 1,800 Muslims, 200 Christians and some of other religious faiths working with a majority Muslim faculty of 85. The Church Missionary Society founded Edwardes High

School, the first educational institution in the region, in 1853, and expanded to establish the college in 1900.

Edwardes continues as an institution of the Diocese of Peshawar, one of eight dioceses of the Church of Pakistan, a church formed in 1970 from the union of Anglicans, Presbyterians, Methodists and Lutherans. Presler was selected after a national and international search conducted by an inter-religious committee formed by the college board of governors.

Presler brings to the position a background of academic and church leadership, scholarly productivity, and cross-cultural and inter-religious engagement. He has served as academic dean at General Theological Seminary in New York and as president of the Seminary of the Southwest in Austin, Texas, where he was professor of mission and world Christianity.

As a mission scholar, Dr. Presler has written on the theology and practice of Christian mission and on gospel-culture interactions in African Christianity. His most recent book, *Going Global with God: Reconciling Mission in a World of Difference* (Morehouse, 2010), focuses on ecumenical mission trends today and on how engaging difference is the mark of mission. ❖

St. John's calls Mark Preece as interim rector



ACB image

by Steve Eubanks

The Vestry and Parish of St. John's, Randolph have announced the selection of the Rev. Mark Preece as interim rector, to begin mid-June. His first Sunday with the congregation will be June 19.

Preece has served as interim pastor at Immanuel Church, Bellows Falls, since December 2008. Prior to moving to Vermont, he served two congregations in the Diocese of Pennsylvania. A graduate of Dartmouth College, Preece has a Masters in Theological Studies from Episcopal Divinity School, Cambridge, Massachusetts.

Steve Eubanks is senior warden at St. John's, Randolph.

Christ Church to call priest-in-partnership

The vestry and Ministry Discernment Committee (MDC) at Christ Church, Montpelier, announced in early May that the congregation would seek to call a priest to serve a three-quarter time priest-in-partnership position. The model, according to MDC Co-chair Maggie Thompson, "complements the information gathered in the self-study phase and reflects the ministry goals and aspirations for Christ Church expressed by the congregation."

The announcement notes that the Priest in Partnership (PIP) model as used in the Diocese of Vermont "has been found to be particularly effective in parishes where the former rector had a long tenure, as is the case at Christ Church. It gives the congregation increased time and opportunity beyond the interim period to re-define and discover who we are now, and to set in motion who we aspire to become, based on responses from the parish self study."

Thompson's announcement continues, "At Christ Church, the PIP model will allow time for further focus and definition of administrative and financial issues, specifically including a capital campaign. The PIP model also engenders a close working relationship with the Diocese. This support and expertise is welcome."

Under the PIP model, Bishop Ely and the Ministry Support Team screen appropriate candidates and recommend one to the congregation for consideration. They may elect to call that person or ask to consider another candidate. ❖

St. Michael's calls new rector

[BRATTLEBORO] The Ministerial Discernment Committee and Vestry of St. Michael's Episcopal Church, Brattleboro, are pleased to announce the calling of the Reverend Mary D. Lindquist as the twenty-fifth rector of St. Michael's Episcopal Church.

Currently vicar of the Episcopal Church of West Kauai, Hawaii, Lindquist leads church and community partnership efforts for that parish, as well as children and parent ministry and programs that ensure multi-cultural experiences and growth in diversity. Previously Lindquist was associate rector of St. David's Episcopal Church in Wilmington, Delaware, where her focus was on Christian education and pastoral care. One of her first positions was as director of religious education for children and youth at Trinity Episcopal Church in Princeton, New Jersey.

A 1991 graduate of Brown University with a concentration in Religious Studies, Lindquist spent a year studying in India, Nepal and Tibet through SIT with a focus on

Tibetan studies. She earned her Masters of Divinity at Princeton Theological Seminary and a Masters in Sacred Theology at General Seminary in New York, following a Fellowship in Theological Studies at University of Tubingen, Germany:

Lindquist will move to Brattleboro in July with her husband, Kurt Johnson, and their three children. She spoke recently of her vision. "We at least need to be a church that supports the notion that ministry is often what happens after we leave the church building. I think the church of the future may look more like Jesus and his disciples in the world than Sunday morning worship and programs."

St. Michael's, the only Episcopal Church in Brattleboro, was organized in 1853. Today St. Michael's is one of the largest churches in the Diocese of Vermont with 294 active baptized members who come from within a 50-mile radius. For information about St. Michael's programs and services, visit www.stmichaels-vt.org. ✦

Nominations sought for ECW "Distinguished Woman Award"

At the 47th Triennial Meeting of the Episcopal Church Women (ECW), to be held in Indianapolis, Indiana, in July 2010, each diocese is asked to bring the name and biography of a woman in their diocese whose life in the secular community reflects her Christian values. Each woman will receive the ECW Distinguished Woman Award.

At the 2009 Triennial, Vermont's honoree (the Diocese's first) was Julia Mentzer Fifield of St. Martin's, Fairlee. In nominating Fifield, St. Martin's vestry wrote, "Julia has been part of St. Martin's Church, Fairlee, Vermont since its beginning in the 1960s. Julia secured many of the furnishings of the

church and has been a lay reader and Senior Warden. She supervised the establishment of the parish's Memorial Garden. Now in her 103rd year, she is still at church every Sunday and serves as the parish historian."

The Diocese of Vermont will receive nominations for the 2012 awards until October 1, 2011. Nominations should include a biography explaining why the nominee deserves the name "Distinguished Woman" and a 4x5 color photograph (may be sent as a jpeg file). Send nominations to Donna Abramov at 245 Holden Road, Chittenden, VT 05737, or by email to her at donnaabramov@yahoo.com. ✦

Youth Event promises Vermonters transformative experience

by Joe Bjordal for ENS

When 1,300 Episcopal youth and their adult sponsors converge on Saint Paul, Minnesota, this summer, they will be welcomed to an event planned to deepen personal faith, build Christian community and create a greater awareness of and commitment to God's mission in the world.

The triennial Episcopal Youth Event (EYE) will take place on the campus of Bethel University June 22-26. According to Heather Ogelby, EYE coordinator for the Diocese of Vermont, "We have 6 youth and two adults going to EYE from Vermont. The youth are from Colchester (St. Andrew's), Georgia (St. James, Essex Junction), Newport (St. Mark's), Bennington (St. Peter's), Shaftsbury (St. Peter's, Bennington), and Shrewsbury (Trinity, Rutland). We are gathering at the end of May to get to know each other and prepare for the trip, and we are all very excited about EYE!"

Although unable to attend the June event, Bishop Ely will join the group in May and then see them off on their adventure.

The Episcopal Youth Event was created by the General Convention in 1982 to "gather and capture the energy and enthusiasm of

young people for their church," according to Bronwyn Clark Skov, youth ministry officer for The Episcopal Church. The event has taken place every three years and has grown in many ways according to Skov, who said it is "very cool that we have the 11th Episcopal Youth Event in 2011" and that, as in the past, the event is bound to transform lives.

"What will be most significant and transformative is that for most it will be the first time to see so many other young Episcopalians their age—1,000 young people together in the same place," she said. tmosphere."

The theme for EYE 2011, "Come Together: Intimately Linked in this Harvest Work," was developed by the youth members of the design team—a group of 10 people from nine dioceses. The program will reflect the team's passion and be "all about mission," said Brooke Lucas, a youth member of the design team. Participants will build a house on campus from the ground up that will be donated to Habitat for Humanity and moved to a Saint Paul suburb following the gathering.

Joe Bjordal is an Episcopal News Service correspondent. Heather Ogelby of St. James, Essex Junction, contributed to this article.

Ruby Sales in Lyndonville

Continued from Page A



ACB image

Ruby Nell Sales, the Rev. Jeanette McKnight, Bishop Ely and McKnight's son-in-law with an icon of Jonathan Daniels commissioned by St. Andrew's Church in Birmingham, Alabama, and loaned to St. Peter's for the "Freedom is a Constrant Struggle" weekend.

the African American community that had moved from enslavement to a brief period of hope and freedom and back into a culture of oppression and white supremacy. Daniels, said Sales, found in Alabama a community of people so filled with faith that they "were not afraid to stand up in front of guns and billy clubs and horses and dogs. It was a community that was willing to go to jail for their freedom."

The struggle, said Sales, "was not only a struggle for civil rights but a struggle for dignity, for human dignity, and a powerful struggle to open up the society and to give white people a clear vision of the kingdom of God." The struggle enhanced the lives of both African Americans and white Americans. "It was," she said, "a struggle that gave each of us an opportunity to become more fully human and in right relation with each other and with God. What a powerful moment of grace. Jonathan entered a movement that reaffirmed that we are not entrapped in our history, that we can change our lives and the lives of others. We are not entrapped."

Sales was 16 when she went to work in the civil rights movement, a movement that had, she said, something "that made us believe... that we were part of something larger that ourselves, that even if we were killed, that dream would continue, that our lives were not more important than the dream." On the road in Alabama, she said, "Jonathan's faith as a Christian met his actions. And I think that on the road in Alabama, he was no longer fragmented from God's people just like himself." She explained that meeting Daniels and others like him gave her a "larger vision of what white people could be at their best. And I think," she said, "the same thing happened to Jonathan in terms of African Americans. We needed each other in a fragmented and divided world in order to be whole. And it was our relationship that got us through the days and nights in terror of violence."

Sales told the story of the day Daniels was murdered and of the failure of the legal system to hold his killer accountable. And she said, "I am getting very tired of people wanting to hear this like it is a warm and

fuzzy story. I want to touch people's hearts. I want to strengthen people's faith, so that they have the courage, even at 70 years old, to step out in the world to be gray-haired witnesses for peace and justice and say that, 'I will use the last breath that I have to carry on the work that Jonathan was a part of in Lowndes County, Alabama.'"

The challenge faces both the white and black communities, she said, because "We've all forgotten the destination," which was not one of personal power or domination. "It was a destination," she said, "that came out of a deep longing for freedom that was a constant struggle and the firm belief that as a people of God, we could live together peacefully, doing the work that we've been called to do."

To take up the challenge today, Sales said, "We can no longer afford to be quiet as Christians as violence erupts around us everywhere, as people get poorer in this country, as more than a billion people around the world live on less than a dollar a day. We can no longer be quiet. As long as I have breath in my body, I will see the struggle through, but you must also make that commitment."

The confirmation class from St. Paul's, White River, attended Sales's talk, and several of them asked questions and engaged with her following the formal session.

Sales's sermon on Sunday at St. Peter's—Bishop Thomas Ely presided at the service—again took up the themes of the Magnificat. What does Mary, as part of a marginalized people, have to sing about, she asked and said, "coming from my culture, we would expect Mary to sing a blues song, with all of what is happening to her. Instead she sings a freedom song that comes out of her community's struggle and aspirations for economic, social and political freedom from the bloody, dehumanizing and oppressive chains of the Roman Empire."

The people of the civil rights movement sang the same song, said Sales. Mary is a prophet, and "Mary's song is valid today where far too many people live under the

Continued on Page K

More Coming Events

Arts at the Cathedral Church of St. Paul

2 Cherry Street, Burlington, Vermont

Piano Premieres and Encores

David Alan Pihl, Piano and Thomas L. Read, violin

Friday, June 10, 7:30 p.m.

David Alan Pihl, acclaimed recording artist and founding member of the Essex (MA) Chamber Music Players, premieres a new piano sonata by Thomas L. Read. Pihl performs movements of Read's Piano Partita, a 2007 Pulitzer nomination, and a selection of varied and colorful piano pieces by Burlington native Steve Peisch of Lawrence Academy and the New England Conservatory. Read premieres Peisch's Three Pieces for Solo Violin. Admission: \$15; seniors and students \$10; ages 15 and under-free.

Piano Music and the Imagination

Greenfield Piano Associates

Friday, June 3, 7:30 p.m.

This annual concert, performed by members of Greenfield Piano Associates, features engaging works by Bach, Beethoven, Chopin, Mendelssohn, Bizet, Rachmaninoff, Granados, McDowell, Griffes, Debussy, and Prokofiev. Admission by donation to GPA Scholarship Fund.

Tuesdays, Noon to One

Free, informal noontime concert series. Bring a bag lunch. Coffee and tea provided.

May 31: Vocal students of Jill Hallett Levis. Mozart's *Magical Mayhem*. A potpourri of arias and duets from Mozart's favorite operas, including *The Marriage of Figaro*, *Don Giovanni* and *Così Fan Tutte*.

June 14: Brahms, Zen and More Syrnix. The twelve members of Syrnix sing the deeply moving Brahms motet *Warum ist das Licht gegeben dem Mühseligen*, the luscious *Ave Maria* by Franz Biebl, three pieces by Glenn Sproul on Zen Buddhist texts, and a wide variety of additional offerings.

Evening Prayer in the Manner of Taizé

Cathedral Church of St. Paul, Burlington

Sunday, June 5 (Seventh Sunday of Easter), 7:30 p.m.

6th Annual Feast of Singing

Chandler Music Hall, 71-73 Main Street, Randolph, Vermont

Saturday, June 4, 9:30 a.m.–4:00 p.m.

St. John's, Randolph, is sponsoring the 6th Annual Feast of Singing choral workshop, led by Peter and Mary Alice Amidon. This year, they are joined by the dynamic and superbly talented Kim and Reggie Harris, whose Gospel style songs of faith, freedom, hope, healing and social change create a wide repertoire of music meant to set the spirit free. The registration deadline is June 2nd. To register, or for more information see feastofsinging.org, or contact Jane Eubanks at 802-234-9671.

Art Show and Sale

St. James Episcopal Church, On the Green, Woodstock

Opening Reception, June 17, 5:30–8:00 p.m.

Sale, June 18, 10 a.m.–5:00 p.m.

St. James will host their first Art Show and Sale, with proceeds to go 60% to the artists and 40% divided equally between the Woodstock Community Food Shelf and the Hand in Hand Community Suppers at the Unitarian Church in Woodstock. Noted local artists participating include: Annette Compton, Neil Drevitson, William B. Hoyt, Carolyn Egeli, Frank Peabody, Jane Curtis, Ellison Lieberman, Mary Church and many others. All are welcome.

Sewanee Church Music Conference

Sewanee and Monteagle, Tennessee

Monday, July 11 – Sunday, July 17, 2011

The annual conference for church musicians and choir members, now in its 61st year, features a distinguished music faculty and lectures by the Rev. Barbara Cawthorne Crafton and the Rev. Dr. Susanna Metz. The registration fee is \$250, and accommodations and meals are available with rates depending on location. For more information and brochure with registration form, visit www.sewaneecmf.com, or contact Janet Perkins, 770-498-1678; janet@wingwing.com.

Everyone, Everywhere 2011

YMCA of the Rockies in Estes Park, Colorado

October 13-16, 2011

"Where is Your Place in Mission?" is the theme for the 2011 global mission conference planned for October in Estes Park, Colorado. Welcoming everyone, everywhere, the conference is for individuals, congregations, dioceses, and groups active in the global and domestic mission of the Episcopal Church.

Register early and save. Visit <http://events.SignUp4.com/everyoneeverywhere2011> for cost and accommodation details. For more information visit www.episcopal-church.org/ee11.htm or contact ee2011@episcopalchurch.org.

Cathedral to sponsor School for Teachers of Christian Meditation

by Kenneth Poppe

The 4th Vermont School for Teachers of Christian Meditation will be held at the Bishop Booth Conference Center (BBCC) in Burlington, Vermont, October 28-30, 2011. The School is sponsored by the Cathedral Chapter of St. Paul's Cathedral and its Meditation Center, a center of the World Community for Christian Meditation (www.wccm.org).

The first part of the School is the "Workshop on the Essential Teaching"—an experience of the community that meditation creates together with a sense of the wonderful tradition in which it is grounded. It is designed for meditators who have been on the path for some time and already feel that a commitment to a personal practice is growing and enriching their lives. It is an opportunity to share the experience, its problems and challenges as well its fruits. The weekend builds community among the participants, and friendships discovered during the workshop are a gift in themselves.

The Essential Teaching Workshop will help you arrive at a deeper insight into what this experience means. You may also see ways you can share it with others—a quite natural step that arises at the right time on the journey. An integral part of your weekend experience will be an opportunity to work in groups to prepare an introductory talk on Christian meditation as taught by John Main. The weekend will give you a clearer sense of how personal meaning and practice, the tradition, and the sharing within groups, come together to create community. And that community can continue beyond the workshop.

There are four linked aspects in the Essential Teaching workshop: (1) the basic elements of the teaching passed on by John Main, (2) an overview of the mystical Christian tradition, (3) a survey of the personal, psychological stages of the journey and (4) the role of the meditation group. The spirit of the workshop is relaxed, informative and friendly. Participants raise questions,

share experiences, learn new things and put it all together in a way that will enrich and strengthen their practice.

Many meditators attend the Essential Teaching Workshop more than once, because it is always slightly different. However long you have been leading a group, it is always beneficial to hear the ideas and insights of others.

The cost for the weekend workshop is \$225, which includes lodging and meals at BBCC, a sanctuary where people experience a sense of God's presence, the beauty of creation and Christian community. The workshop will begin with dinner on Friday, October 28, 2011, and conclude with lunch on Sunday, October 30, 2011. Please contact Lucy Beck (stoltzhouse@gmail.com) for an application.

The Very Reverend Kenneth W. Poppe is Dean at the Cathedral Church of St. Paul, Burlington.

Jim Cassarino to lead workshop on Welsh Hymnody

Jim Cassarino, music director at Trinity Church in Rutland, will offer a workshop called "The Influence of Welsh Music in American Hymnals (with special attention to the Episcopal 1940 and 1982 hymnals)" at Trinity on Saturday, June 11 at 1:30 p.m. The workshop had been scheduled originally for the Ministry Expo in Shelburne that was cancelled due to weather.

The workshop will follow the monthly Community Luncheon—serving begins at 11:30 a.m.—to which all are welcome. There is no charge, but donations are welcome.

Cassarino, who defended his doctoral dissertation about this topic at the University of Wales, Bangor, Wales, in May, has planned an informative and lively afternoon that will culminate in a hymn-singing of a number of hymns (and maybe even anthems). ❖

Israeli founder of Interfaith Encounter Association to speak at Montpelier synagogue

by Miriam Hansen

Beth Jacob Synagogue, 10 Harrison Avenue, Montpelier, is honored to have Dr. Yehuda Stolov, founder and director of the Jerusalem-based Interfaith Encounter Association (IEA), as a speaker at 7:00 p.m. on Monday, June 20.

Last year, four thousand Palestinians and Israelis came together in churches and synagogues and mosques, in cafés and on beaches, in Israel and the West Bank, to share a meal and discuss aspects of their individual faiths. Christians, Jews, Muslims and Druze, young and old, clerics and bus drivers, settlers and Palestinian villagers have taken the risks and overcome huge obstacles to meet with each other in a safe, respectful environment.

The opportunities for those encounters has been provided by the IEA, which has

won numerous prizes over the past nine years for its efforts to promote coexistence and sustainable peace. Stolov points out that, "For most people this is their first time meeting 'the other.' We are apolitical. We leave our politics at the door. You don't have to worry. Whatever politics you came in with, you can take the same ones out when you leave. No one will touch them."

At the June 20 event, Stolov will show a brief video, talk about the work of IEA and answer any and all questions. Everyone is welcome and urged to attend. For more, go to: www.interfaith-encounter.org.

Those inspired by this work to donate to Friends of the Interfaith Encounter Association may send a (tax-deductible) donation to Miriam Hansen, 460 Sparrow Farm Road, Montpelier, VT 05602 or bring a check to the event. ❖

St. James Fair now on a Saturday

[WOODSTOCK] The 2011 St. James Fair will be held on Saturday, July 16, from 10:00 a.m. to 3:00 p.m. Proceeds from the fair are used to support the wide variety of outreach projects that St. James supports.

Held every summer since the 1920s, the St. James Fair is a time-honored Woodstock tradition. The fair provides excellent shopping opportunities with bargains on antiques, art, linens, knick-knacks, toys, books and a large selection of white elephant items. With crowds of shoppers on the green, live music on the steps of the church and yummy culinary delights, the fair has the feel of a festival.

“A New Ancient Harmony” Advent Retreat features John Philip Newell

Lutheridge Conference Center in Asheville, North Carolina, will host an Advent Retreat December 4-8, 2011, with keynoters John Philip Newell and Judy Brown and musician Fran McKendree.

Each morning, Newell will lead participants in simple chants and meditative practices. His teaching will draw on ancient Christian tradition especially through the lens of Celtic spirituality.

Each evening, Brown will help reflect on the morning's teachings to understand how the lessons can lead to new ways of living and acting. She will facilitate personal reflection as well as community dialogue. Her poetry will be a tool to encourage new creativity.

McKendree and his fellow musicians will teach participants to harmonize, and the Rt. Rev. Brian Prior, Bishop of Oregon, will share stories and lead prayers.

Newell is a poet, a scholar and a teacher. Formerly Warden of Iona Abbey in the Western Isles of Scotland, he is currently Companion Theologian for the American Spirituality Centre of Casa del Sol in the high desert of New Mexico. He is internationally acclaimed for his work in the field of Celtic spirituality, including his best known titles *Listening for the Heartbeat of God* and *Christ of the Celts*, as well as his poetic book

The fair creates a time of bonding, fun and fellowship among the parishioners and the community. Items are donated by parishioners and community members alike. Many non-members help out in the weeks before the fair, as donated articles are dropped off, sorted, and priced.

Historically the fair was held on Thursdays, because years ago stores and businesses in Woodstock closed on Thursday afternoons, and men were available to help with the heavy goods. Now the Fair is held on Saturdays so that everyone is available to help and the weekend tourist crowd is here to shop.

of prayer, *Sounds of the Eternal*. A Church of Scotland minister, he has a passion for peace in the world and a fresh vision for harmony between the great spiritual traditions of humanity (www.jphilipnewell.com).

Judy Brown is an educator, speaker, facilitator, poet and writer, whose work in organizations revolves around themes of renewal, change, learning, creativity, dialogue and the practices of inspiring leadership. Her books include *A Leader's Guide to Reflective Practice* and a collection of her poetry, *The Sea Accepts All Rivers*. She teaches leadership at the University of Maryland and works with leadership groups from a wide range of sectors (judysorumbrown.com).

McKendree is known to Episcopalians around the country for his music leadership at conferences and retreats (including a Province I Stewardship Conference). He and colleague Ann Holtz have recently founded “AwakeningSoul,” and he is joining with Holtz and Prior to present “A New Ancient Harmony” (franmckendree.com).

To learn more about the conference and to register, visit www.awakeningsoulpresents.org/AdventConference.

Ruby Nell Sales Continued from Page 1

heel-print of tyrannical and oppressive governments.” It was valid for Jonathan Daniels, who “understood that Christianity held up the possibility of chipping away at the stones and bricks that surround our hearts and cement our hearts with hate and otherness. Jonathan understood that Christianity held out the exquisite possibility of loving each other.” We must, said Sales, “continue on this freedom journey that is the cornerstone of the vision of the Magnificat.”

Sales recited the words of a song by Bernice Johnson Reagan called, “I remember, I believe,” which is about the “essentiality of memory to a life-affirming theology.” She concluded, “This is why Mary shouts. She remembered, and she believed, because she remembered that, without a doubt, God intends for the coming of Jesus to send a powerful and nonnegotiable warning to the state.” Sales continued, “God’s message is clear. Emperors do not hold the reins of history. Nor do their empires last forever. In the long run, God will have the last word, and the people of God will be free. Thanks be to God.”

Summer-long ECVA-VT art show has three venues

by Judith McManis

The annual Episcopal Church & Visual Arts – Vermont (ECVA-VT) art show is “going on the road” as it were, with exhibitions in three parishes, making it easy for even more talented Episcopal artists to be part of this great experience. The show will run through June, July and August. One third of the show will be mounted in each location for a month; then the whole thing rotates with a “new” 1/3 of the show being exhibited in each location, rotating again for August. In this way, people in different parts of the state will be able to experience the work of their fellow Episcopalians.

St. Paul’s Cathedral in Burlington will host part of the show, being joined by Immanuel, Bellows Falls. Each of these venues has an established arts ministry and is excited by this new venture. A third site, St. Andrew’s, St. Johnsbury, has joined the group and is delighted to offer its space for the exhibit.

This year’s theme is, “A Reverence for Trees.” We all think of trees as living beings, part of God’s vast creation and especially

close to our hearts here in Vermont. But trees are even more: they are shelter, they are building material, they are toys and sporting equipment; they provide food; they are places of community (whether for birds & animals or when offering signs of a life-sustaining spring in the desert); they symbolize everlasting life (evergreens are often planted in cemeteries, for example); they have been cleared from the land and re-planted in the land (tree-planting ceremonies are often part of visioning a pleasant and profitable future); some trees live for thousands of years, speaking slowly and wisely of the comings and goings of human-kind; and wood from a tree was made into the cross of the crucifixion.

Please plan to see the whole show—that means three visits over the course of the summer. The Cathedral is open for viewing Tuesday–Friday, 9:30–4:30 and between Sunday services. Call Immanuel (802-463-3100) and St. Andrew’s (802-748-2121) for times. Questions, email JudithMcManis@laudata.com.

Judith McManis is a member of the Cathedral Church of St. Paul, Burlington.

Network of Biblical Storytellers to gather in August

The Network of Biblical Storytellers’ Festival Gathering is a four-day immersion experience of biblical storytelling with performances, opportunities for biblical scholarship through the NBS Seminar, lively fellowship, worship and workshops. The 2011 Festival Gathering will be held Wednesday, August 10, through lunch on Saturday, August 13, 2011, at the Ridgecrest Conference Center outside of Asheville, North Carolina.

The theme of the conference is “How Many Times? Stories of Forgiveness,” and participants will study together “How Many Times Must We Forgive?” (Matthew 18:21-35), “Who Can Forgive but God Alone?” (Mark 2:1-17) and “Father, Forgive Them” (Luke 23:32-43).

Dr. Kenneth E. Bailey will be the keynote speaker. His area of specialty is the cultural background and literary forms of the New Testament. He spent 40 years living and teaching in seminaries and institutes in Egypt, Lebanon, Jerusalem and Cyprus. For 20 years he was Professor of New Testament and Head of the Biblical Department at the Near East School of Theology in Beirut, where he also founded and directed the Institute for Middle Eastern New Testament Studies. Bailey has written more than 150 articles as well as *Jesus Through Middle Eastern Eyes*, other books and scripts for two full-length feature films.

To learn more and to register, visit www.nbsint.org/festivalgathering.

Blessings Project materials online

The Standing Commission on Liturgy and Music (SCLM) has announced that the materials and resources related to its work on General Convention Resolution C056 (2009) are available online at the website of the Archives of The Episcopal Church: episcopalarchives.org/SCLM.

The resolution directed the SCLM to work with the House of Bishops to collect and develop theological resources and liturgies for blessing same-gender relationships. In March, the SCLM convened a consultation in Atlanta attended by General Convention deputies (2 per diocese) from all over The Episcopal Church to discuss the Commission’s work. The materials from that consultation are among those available through the Archives. The plenary presentations and press conference were webcast live and are archived at www.episcopalchurch.org/live/sclm.

Local author presents at national conferences

Penny Hauser, author of *Broken by Addiction, Blessed by God*, has been selected to present workshops based on her book at two national conferences. In May, the presentation was at the National Episcopal Health Ministry conference in Burlingame, CA. In September, she will present at the annual Granger Westberg Conference in St. Louis. The Westberg Conference is provided for health ministers and parish nurses of all faiths.

Broken by Addiction, Blessed by God—a woman’s path to sustained recovery, focuses on recovery from addiction and other struggles for women. The material was gathered during Hauser’s 30 years as a psychiatric/mental health nurse and her own recovery. Long term recovery is seen as held in an active relationship and conversation with God.

This book, which is targeted for recovering women, counselors and therapists, has received excellent professional international

reviews. And families of women dealing with issues of substance abuse and other mental health issues have seen it as educational and supportive.

In March Hauser and her husband, Joe, were co-facilitators at a Friends of Recovery state conference in Montpelier for pastors and congregations interested in providing support and welcoming for families dealing with the consequences of addiction.

The Hausers, who attend Trinity, Rutland, are the co-chairs of the Episcopal Diocese of Vermont’s Substance Abuse Committee. In this capacity they remain open to presenting education and support to individuals, families and congregations based on principles and spirituality of recovery. Penny Hauser is also available to present workshops and discussions on her book for congregations and women’s groups.

Contact the Hausers at pennyhsr@comcast.net

Diocesan Calendar

June 2011

- 1 Rock Point Managers, Diocesan Office, 8:30–9:30 am
- 4 Anthony Robinson on *Changing the Conversation*, St. Paul's Cathedral, Burlington, 10 am–Noon
- 4 Special Diocesan Convention, St. Paul's Cathedral, Burlington, 1–4 pm
- 5 Anthony Robinson on *Changing the Conversation*, Trinity, Rutland, 2–4 pm
- 5 Open House at Mission Farm, Killington, 4–6 pm
- 7 Fresh Start for Clergy, 9:30 am–2:30 pm
- 15 Dispatch of Business, Diocesan Office, 1–3 pm
- 21 Rock Point Program Comm., Diocesan Office, 3–5 pm
- 25 Deacons' Council, TBA

July 2011

- 4 Diocesan Office closed, July 4th holiday
- 5 Fresh Start for Clergy, 9:30 am–2:30 pm
- 6 Rock Point Managers, Diocesan Office, 8:30–9:30 am
- 16 Diocesan Council and Budget Summit, St. Paul's, White River Junction, 10 am–2 pm
- 19 Rock Point Program Comm., Diocesan Office, 3–5 pm
- 26 Rock Point Board, Diocesan Office, 3–5 pm
- 27 Dispatch of Business, St. Paul's, Burlington, 1–3 pm



Rock Point Summer Camp 2011

Register Now

Elementary Camp ✨ June 27–July 1

Day Camp ✨ July 5–July 8

Intermediate Camp ✨ July 10–15

Junior High Camp ✨ July 17–22

Kids4Peace ✨ July 13–July 24

High School Camp ✨ July 24–August 3

Note: High School Camp moved to accommodate the 2011 Episcopal Youth Event

Also new this year: High School Camp is 10 days!

Family Camping ✨ August 7–12

A new opportunity. Please email director if interested.

Please contact Jennifer Ogelby, Summer Camp Director at jenloring52@yahoo.com to volunteer or ask questions.

Registration forms and 2011 brochures are available on the Rock Point website, www.rockpointcenter.org.

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

Funds Available for Parish Use As of May 15, 2011

Initiative I		
The Bishop Butterfield Revolving Loan Fund	\$	800,798
Initiative II		
The Talent and Resource Network	\$	18,522
Initiative III		
The Congregation Renewal and Emergency Assistance Fund	\$	20,476
Initiative IV		
The Diocesan Outreach Fund	\$	7,710
Walter P. Irish Fund		
Assistance for churches in small communities	\$	36,158

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.

New Christian rock band explodes on scene



ACB image

The Pink Saints of Paul play during the 2011 Ministry Expo opening worship at St. Michael's, Brattleboro.

by Saul Paints

Decked out in saintly pink shirts, the new Christian Rock band, "The Pink Saints of Paul," woke up an older audience in Brattleboro, Vermont, on April 9, 2011. This reviewer was visiting friends in Brattleboro and tagged along to the Episcopal Diocese of Vermont Ministry Expo—and what an unexpected treat!

The band spokesperson Megan Barton introduced the eight band members (count them, 8 teen-agers who left their home parish in White River Junction at 6 a.m.). She warmed up the crowd with her explanation of the band's name. "We are all from St. Paul's, and three of the four original members had pink shirts." Barton and her co-lead singer Alec Murphy gyrated professionally and with rhythm as they performed the band's limited repertoire.

Gabe Patenaude, performing passionately on drums, grounded the music in a steady beat. His leadership in the band is not only through his selection of music but also through his talent on the drums. He was ably complimented by other rocking percussionists Rowan Chaboyer on the snare drum and Isabelle Nagle on the tambourine. Mitchell Kelly anchored the brass section, which provided a smooth

and melodic harmony. The small electronic keyboard vibrated and literally jumped around under the able and nimble fingers of the diminutive Lily Feenan. Bass guitarist Donovan Kelly was so deeply absorbed in the sounds of his music that he appeared oblivious to the crowd.

The songs they performed were well representative of the themes and concerns of a younger generation. As a group, they need a little more practice together to enrich the sound and bond into a cohesive group, but their enthusiasm was electrifying and infectious. The audience roared with approval. Exit interviews revealed a deep gratitude and appreciation for the hard work and sacrifice of the band. All are looking forward to more performances—maybe at Diocesan Convention?

Watch out! They might be coming to a church near you. If you get a chance to catch this great little band from St. Paul's Episcopal Church in White River Junction, don't miss out. Check out their performance on YouTube, "The Pink Saints of Paul."

The pseudonymous Saul Paints wishes to remain just that!

New Season of Ministry celebrated at St. Mary's

by Jane E. Bryant

The heavens were sunny blue as friends and family joined parishioners and several priests of the diocese at St. Mary's, Northfield, to celebrate the installation of Rector M.P. (Empy) Schneider and a new season of mission and ministry, Saturday, April 30, 2011. The church was decked with Easter flowers and the new Paschal candle.

The Rt. Rev. Thomas Ely presided, and the Rev. John D. Alexander, rector of S. Stephen's, Providence, Rhode Island, preached, using the Gospel lesson, John 15:9–16. He noted that before the 1979 Prayer Book, a rector was simply installed in a new parish, while in the current prayer book the event is titled the Celebration of a New Ministry and focuses on the shared ministry of rector and congregation.

"[T]he first approach restricts our attention a bit too narrowly on the person being instituted as rector," Alexander said. "But the second approach runs the risk of blurring the very real distinctions between ordained and lay ministers in the church and of making ministry itself too vague and nebulous a concept. When the term ministry comes to mean anything and everything that Christians do together, it quickly becomes devoid of meaning and so comes to mean nothing at all."

Alexander said the rector and congregation have different but complementary responsibilities and duties. The congregation has to relate to the person as

priest, rector, and human being as the person undertakes to preach, administer the sacraments, teach, and offer pastoral care and administrative oversight.

"Only the rector and congregation working together can bring about parish renewal and growth. In short, you need her, and she needs you... By practicing mutual forbearance and forgiveness you can gradually become perfect," Alexander said.

Bishop Ely led the renewal of baptismal vows. At the induction, parishioners presented a Bible, vessel of water, a stole, a book of prayers, oil, keys to the church, the Constitution and Canons of the Church, and bread and wine to their rector. Adam Schneider, the rector's son, was guest organist.

"I never thought that at this stage of my life I would be experiencing so many milestones," Schneider said. "I couldn't have experienced a more glorious celebration of new mission and ministry than we enjoyed here. I'm happy and excited to be at St. Mary's. I look forward to our journey as we strive to love and serve our Lord together in this place."

Schneider graduated from The General Theological Seminary, was ordained in Providence, Rhode Island, last September and began service at St. Mary's last November. Her early career was as a music educator, and guidance counselor.

A gala reception followed the service.

Jane E. Bryant is a member of St. Mary's, Northfield.