

June 4, 2019



THE MOUNTAIN

A Publication of The Episcopal Church in Vermont



Bishop Thomas C. Ely and Bishop-elect Shannon MacVean-Brown
Photo by Maurice L. Harris / The Episcopal Church in Vermont

<http://diovermont.org>



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Publication Schedule

The Mountain is distributed twice monthly. The next two editions will publish on or around June 18 & July 1. Please submit content at least 48 hours in advance. If you have questions, would like to submit news or event, or have a change of e-mail address, [contact us](#).

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A Letter from the President of **THE STANDING COMMITTEE**

Dear Friends in The Episcopal Church in Vermont,

When we as a diocese gathered in convention to elect a bishop on May 18, we trusted in God's guidance, held in the hand of Jesus, and guided by the leading of the Holy Spirit to hear the dream God has for us. When the results of the first ballot were read by Bishop Ely there was a gasp of amazement. God's dream for the people of Vermont became our reality.

I am filled with joy as we enter into mutual ministry with the Rev. Dr. Shannon MacVean-Brown as the 11th Bishop of Vermont. She will walk faithfully with all the people of Vermont, the members of our 45 congregations and beyond, to share the unconditional love of Jesus Christ to the world. Her spirit of creativity and joy in faith will empower us on our journey with Christ.

In the coming weeks and months, there will be many opportunities to meet our bishop-elect and to join the celebration of her election and consecration with folks from around the diocese and the country. Please keep an eye out on *The Mountain* for the days and times of events near you.

In Christ,

The Rev. Rick Swanson, D.Min.
President of the Standing Committee



SPREAD THE WORD Coloring Outside the Lines

By Katie Runde

Back sometime in my early twenties on a trip to the Seattle Aquarium, I saw a cylindrical tank full of young salmon, all swimming frantically against a current that mimicked that of a river. This was part of an exhibit on the life cycle of salmon, a desperate picture of young fish driven by instinct to get upriver at all costs toward the ocean. They were swimming for their lives! Yet despite this feverish existential bent, their efforts were only enough to cancel out the force of the artificial current. Hundreds of fries were literally going nowhere fast.

This reverberated deeply with my sense of what the adult world had in store for me, an image similar to that of a bustling city street packed with people rushing to and fro in sensible black to get the job done and live another day, move one step up on a ladder as illusory as the river current that wasn't and the promised ocean on the other side of impassable walls.

But then I noticed that one enterprising fry had stumbled upon the truth that it was fighting against nothing but a cylindrical current: it would periodically duck out towards the center and swim against traffic for a moment before

looping back into the flow. Had it gamed the system? Was it playing? Either way, this little fish had managed to make the very picture of depressive despair into a thing of subversive hope.

I have always felt like that outlier fish, unconvinced by the flow. As a realist painter, I have had many the art world expert or contemporary artist colleague tell me that my work, because it is representational, 'lacks content.' Because I work in a traditional medium and strive after beauty instead of edge, my work doesn't have enough 'motion,' or edge, or message (read: snark).

This makes about as much sense to me as the misbegotten notion that religious symbolism and story make little literal sense and are therefore untrue. But how is beauty less real than snarkiness when snark is ultimately nothing but a defensive swipe against the existential hollowness of a worldview that lacks intrinsic meaning? How are representation and meaning mutually exclusive? How are two thousand years of spiritual insight suddenly antiquated, like oil paint? Perhaps the fundamental cultural current we live and breathe in is artificial.

Theology and representational art: The more I bring these two terribly passé media together, the more people respond not only with appreciation for my work, but with gratitude.

Theology and representational art: The more I bring these two terribly passé media together, the more people here on the ground (as opposed to the art world Powers That Be) respond not only with appreciation for my work, but with gratitude. Maybe I will never have a painting at auction at Christie's, but I paint light as people have for hundreds of years, both literally and theologically, because the light and the Light are just as alive and relevant as ever, not to mention so frequently passed over by a culture that clings to the material, the ever-new, and celebrates the edge just for its sharpness. We need reminders of our origin in the Divine and the beauty of God's creation, and desperately.

And what does this have to do with evangelism? Everything.

Evangelism to me is love out loud, and, more recently, I've realized that evangelism is really being myself out loud.

I am a quiet evangelist. I hate to force anything on anyone, and yet Christ offers us a path to wholeness in a broken world, and I do not know anyone who is not in need of love and healing. Evangelism to me is love out loud, and, more recently, I've realized that evangelism is really being myself out loud. Evangelism is sometimes as simple as being just another small fry, but one who knows the current is artificial and has no qualms about playing around in it – in public.

I paint light; I paint Light. Last fall, I built a pair of articulating, adult human-scale wings so that people could wear them and feel their own wild potential. I presented these wings at a local soft opening with fifty pages of poems and quotes about ascent from mystics from around the world from a whole spectrum of faith traditions. This massive 16-foot wingspan will eventually be the center of a whole body of (realist) work built around the theme of ascent, unapologetically mystical, all about the Divine.

Seven Days, the Vermont weekly, recently published a profile on me and my work ("Artist Katie Runde Embraces the Holy and the Cow"), and, as you might imagine from the title, the wonderful writer who took the project on was not shy about including the important dimension that faith and theology occupy in my work.



Photo: Caleb Kenna/SEVEN DAYS

The response is in: If I am unafraid of sharing who I am as a follower of Christ, people are unafraid to embrace me as such. I can show through my unabashed religiosity that perhaps faith is not such a narrow thing as secular society may assume.

I realized I can link to my church on my website because our faith family, my preaching, and our open doors are an essential part of my work as a creative whole. I also linked to the community bar where I go to study, the same bar we have been in communication with about maybe giving ashes next Ash Wednesday.

Faith and community and work are all part of the same fabric, and the more we all work with this interconnectivity in mind, the more we can all play against the current that tells us otherwise.

Faith and community and work are all part of the same fabric, and the more we all work with this interconnectivity in mind, the more we can all play against the current that tells us otherwise.

Furthermore, you never know when what you have to offer is just what is needed. Because I happened to mention that I preach, one of my favorite fans of the dance band I moonlight in recently came by to hear a sermon and was able to share wholeheartedly in the love of the whole church community. Maybe he will come back for another, maybe not – that doesn't matter as much as that for that morning, he knew how very much he is loved. Evangelism can be as simple as owning who you are as a seeker of God, a follower of Love, owning that you as a Christian are someone unafraid of swimming figure eights against the current.

Katie Runde, a free-lance artist and musician, is a member of Christ Church, Bethel, a postulant for ordination, and a member of the Green Mountain Witness Team, the evangelism outreach of The Episcopal Church in Vermont.

we can
end gun violence
wear orange

Bishop Ely Encourages VT Congregations to Participate in Wear Orange Weekend to End Gun Violence, June 7-9

The Rt. Rev. Thomas C. Ely has announced his intention to participate in Wear Orange Weekend on June 7-9, 2019, and is inviting Episcopalians throughout the Diocese of Vermont to join him. June 7 marks the fifth anniversary of Gun Violence Awareness Day and is the lead-in to Wear Orange Weekend, during which people across the national will wear orange and participate in community events to demonstrate unity in a common goal of ending gun violence.

The national event was inspired by the tragic death of Hadiya Pendleton, a high school student who was shot and killed on a Chicago playground in 2013 one week after marching in President Barack Obama's second inaugural parade.

"Soon after the tragedy, Hadiya's childhood friends decided to commemorate her life by wearing orange," Wear Orange explains in a recent partnership letter promoting Wear Orange Weekend. "They chose the color because hunters wear orange in the woods to protect themselves and others."

In the partnership letter, Wear Orange goes on to say:

National Gun Violence Awareness Day asks everyone who believes we can do more to save American lives from gun violence to do one simple thing: Wear Orange. Originating in hunting culture, Wear Orange acknowledges that America has a proud heritage of responsible gun ownership and reflects the value of human life. The 5th National Gun Violence Awareness Day on June 7, 2019, will be the largest-ever show of support for this issue. In greater numbers than ever before, Americans will come together to show that we are united in our goal of ending gun violence.

The effect of gun violence on our communities is pervasive, long lasting, and impacts everyone uniquely. Wear Orange is an opportunity to demonstrate our collective power as members of the gun violence prevention movement, bringing together a broad spectrum of organizations working in different ways to curb gun violence.

Bishop Ely commented, "Wear Orange Weekend resonates with me both as a member of Bishops United Against Gun Violence and as a supporter of the End Family Fire movement. Whenever I put on my orange stole, I am reminded of Hadiya as well as countless others right here in Vermont who have been injured and killed in senseless, preventable acts of gun violence, including suicides and accidents in the home—especially accidents involving children. I believe that Wear Orange Weekend makes a difference because it highlights the wide-reaching effects of gun violence in both rural and urban communities and gives us a glimpse of the power we have together to make a change."

According to statistics provided by Brady United, a key data source for Bishops United Against Gun Violence, 310 people are shot every day, 21 of whom are children and teens. End Family Fire, a movement that promotes responsible gun ownership in the home, estimates that 4.6 million children have access to unlocked and loaded guns, significantly increasing the risk of an accidental shooting.

Bishop Ely reminds clergy and congregation leaders that the Bishops United Against Gun Violence website contains liturgical resources that congregations wishing to participate in Wear Orange Weekend may find useful. He has named The Episcopal Church in Vermont as a formal partner of Wear Orange and is encouraging congregations throughout the Diocese to register using the Wear Orange Partner Sign-On form, as well. (For questions related to sign-up, please email Maura LaMendola, Deputy Director of Partnerships, Everytown for Gun Safety at mlamendola@everytown.org.)

To follow are suggestions, inspired by Wear Orange, for congregations wishing to participate in Wear Orange Weekend:

SOCIAL MEDIA. Turn your church logo, social media avatars, and/or website orange. Post original content or amplify content on your congregation's Facebook or Twitter page on or before June 7.

COMMUNICATIONS. Send an email to your members on and before June 7 to encourage participation in Wear Orange. Share a press release with your town's local media announcing your participation in Wear Orange Weekend.

FIELD ENGAGEMENT. Wear and Share – Take photos in orange or create a unique orange product to display in solidarity. Light Your Church – On the evening of June 7, turn your church building orange. Field Events – Drive participation to a local Wear Orange field event, or host an Wear Orange service.

Should you choose to plan a service or event, please notify Maura LaMendola, Deputy Director of Partnerships, Everytown for Gun Safety, so that Wear Orange can connect you with other Wear Orange leaders who may be in your area. [Read the complete partnership letter](#) to learn more.



Killington Farmers Market Now Accepting Vendor Applications for Summer 2019

The Killington Farmers Market is now accepting vendor applications for Summer 2019. The Killington Farmers Market at Mission Farm is a collaborative effort supported by the Town of Killington's Recreation Department, the KPAA and Church of Our Saviour (Episcopal). Mission Farm provides beautiful, historic setting of a bygone era. It is easily visible from Rt. 4 across from the Skyship Gondola. Last year the market met monthly, and this year the market will meet weekly from 3:30-6:30 p.m. on Thursdays from June 13 through October 3.

"I am excited that the farmers market is coming back for its second year. Supporting opportunities for local commerce is important, so we hope visitors and residents alike take full advantage of what the Killington Farmers Market has to offer," said Sarah Newell of the Killington Pico Area Association (KPAA).

The market showcases and provides a resource for local products from area crafters, bakers and fresh produce from local farmers.

Weekly special events are scheduled on Thursday's at Mission Farm to coincide with the Farmers' Market. Some of the scheduled events include children's projects presented by the Killington Parks and Recreation Department, outdoor yoga, group painting instruction, seed exchange, guest en plein air artist Peter Hontoon, and a Blessing of the Animals. On Thursdays from July 11 through August 29, visitors may pick up picnic food from the Farmers' Market on the way to the town of Killington's River Road Concerts series -just up the road - starting at 6:00 p.m.

Vendor applications are now being accepted for Summer of 2019. The vendor fee is \$10 per day or \$130 for the entire season. Make checks payable to the KPAA. Please contact Cathy Foutch, 802-422-3932 or redirector@killingtontown.com for details, to confirm your interest and availability to commit to the Thursdays Farmers Market in Killington!

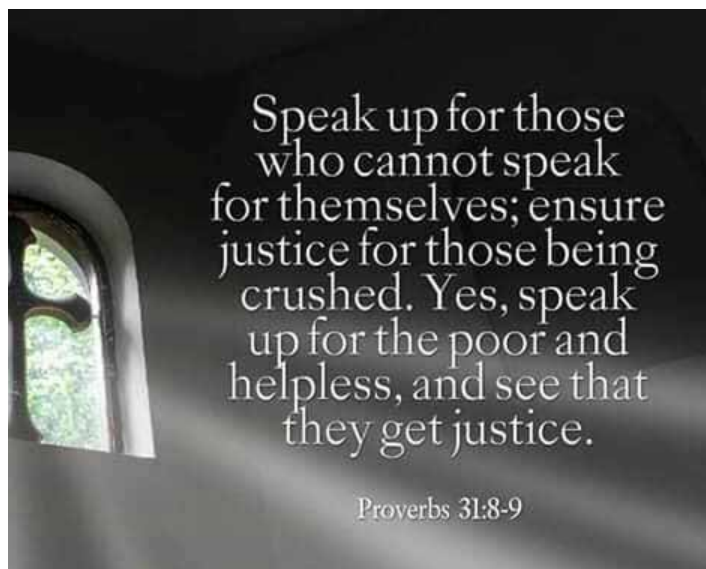


Meals on Wheels Volunteers Needed in the Burlington Area

Age Well, the area agency on aging for Addison, Chittenden, Franklin, and Grand Isle counties in Northwestern Vermont, is in urgent need of Meals on Wheels volunteers in the Burlington and South Burlington areas.

"Meals on Wheels serve those in need by delivering fresh, nutritious food to seniors and others in need," explained Meals on Wheels Volunteer Coordinator Laura Need. "In addition Meals on Wheels volunteers are often the only friendly face a senior may see all day. It is a great way for volunteers feel connected to their local community. Volunteers can do once a week or once a month, whatever works for them. This is also a fun activity for grandparents to do with their grandchildren this summer or stay-at-home parents to do with their children."

Meals on Wheels are delivered Monday-Friday starting at 9 a.m. It takes up to two hours to complete a delivery. To participate, contact the Volunteer Office at 802-662-5254 or send an email to Laura at lneed@agewell.org





THE EIGHTH ANNUAL ALLELUIA! OPEN GOLF TOURNAMENT

Neshobe Golf Club, Brandon, VT
September 14, 2019

Proceeds will benefit the **Alleluiafund**.

SCHEDULE/AGENDA

- 8:30 a.m. Registration, raffles and contests
- 10:00 a.m. Play starts with contests on the course
- Lunch at the turn
- Awards Banquet completed by 4:00 p.m.

REGISTRATION FEE

Registration fee for golf, cart and meals: \$125/single; \$500/team

SPONSORSHIP

Please consider becoming a sponsor. Sponsorship levels are:

- **Eagle Sponsors @ \$750 level** get one player free
- **Hole in One Sponsors @ \$1,500 level** get all players free
- **Birdie Sponsors @ \$200** for a hole
- **Par Sponsors @ \$100** to Co-Sponsor a hole

REGISTER TODAY!

LINK TO REGISTRATION & SPONSORSHIP FORM

<https://form.jotform.com/81484135709966>

CONTACT

For more information, contact Craig Smith, **csmith@diovermont.org**



CT's 'Coffee Hour at the Commons' Podcast Features VT's Rev. Nicholas Porter

[Listen Now!](#)

The Rev. Canon Nicholas Porter, priest at St. Mary's in the Mountains, Wilmington, VT, and Executive Director & Founder of [Jerusalem Peacebuilders](#), was featured on the May 24 episode of "[Coffee Hour at the Commons](#)," a podcast produced in The Episcopal Church in Connecticut. In the half-hour episode, Nicholas discusses the background and purpose of Jerusalem Peacebuilders, as well as an event the organization will be hosting in New Haven, CT this summer. Jerusalem Peacebuilders is an interfaith, non-profit organization with a mission to create a better future for humanity across religions, cultures, and nationalities. Among its many programs, the organization offers an annual Leadership Institute at its Brattleboro, VT location that brings together Israeli, Palestinian, and American teens with a focus of creating a new generation of peacebuilders and leaders.

SSJE Announces Re-election of Br. James Koester as Superior

The Society of Saint John the Evangelist has announced that Br. James Koester SSJE has been elected to serve a second term as Superior.

"I am honored and delighted to have this trust bestowed upon me by my brothers", Br. James said. "It is a daunting, but exciting challenge."

The Regina, Saskatchewan native was ordained in the Anglican Church of Canada in 1984. He served in parish ministry for five years prior to making his way to SSJE, where he was life professed in 1995. He had filled a variety of roles within the community prior to his election as Superior in 2016...

[Read the complete story online!](#)

FROM THE EPISCOPAL CHURCH OFFICE OF PUBLIC AFFAIRS

The Episcopal Church is accepting applications for the position of Episcopal News Service (ENS) reporter/assistant editor, a member of the Presiding Bishop's staff. [Read More](#)

In response to questions related to The Episcopal Church's position on abortion, the Office of Government Relations offers this summary of General Convention Policy on Abortion and Women's Reproductive Health. Additional information, including the text of the official policies and statements of the General Convention and Executive Council of The Episcopal Church may be found here. [Read More](#)

The Department of Faith Formation today announced that the 2020 Episcopal Youth Event (EYE20) will be held in partnership with the Washington National Cathedral and the Episcopal Diocese of Washington on the campus of Howard University July 7-11, 2020. [Read More](#)

Individuals or groups interested in learning more about Sacred Ground: a film-based dialogue series on race and faith are invited to a June 11 introductory webinar hosted by Katrina Browne, Sacred Ground curriculum developer, and producer/director of the acclaimed documentary *Traces of the Trade: A Story from the Deep North*, and the Rev. Canon Stephanie Spellers, canon to the Presiding Bishop for evangelism, reconciliation, and creation care. [Read More](#)

Traveling the Way of Love, Episode 3: Worship, the latest installment of a new video series from The Episcopal Church Office of Communication, is now available for viewing on The Episcopal Church website (click on Worship). [Read More](#)

The application process is now open for the Constable Fund Grants for the 2019 grant cycle. The Constable Fund provides grants to fund mission initiatives that were not provided for within the budget of The Episcopal Church, as approved by General Convention 2018, with a stated preference for work in the areas of religious education. In 2018 Constable Grants ranged from \$17,000 to \$71,000 for a total amount of \$200,000 distributed among six grant recipients. [Read More](#)

Electing Convention

Sermon
Meditation
Reflection



This special section of *The Mountain* contains the full text of the sermon, meditation and reflection delivered at the Special Electing Convention of The Episcopal Church in Vermont on May 18 at the Cathedral Church of St. Paul, Burlington. Video of the presentations is available online in the [2019 Electing Convention Archive](#).





CONVENTION EUCHARIST SERMON **Defined by Hope**

By the Rev. Carole Wageman | Convention Chaplain

*Amos 5:10-15, 21-25, Psalm 34:15-22,
1 Corinthians 13, Matthew 23:1-11*

In the name of God whose power working in us can do more than we can ask or imagine.

Today is an exciting day, isn't it? It is a day that has been a long time coming, for which many of us have been waiting with great anticipation and even some anxiety. On this day, we are all taking another step of faith with God into an unknown future as we elect our next bishop to join us in ministry.

Today is also a bittersweet day as we take yet another step with God in saying farewell to Bishop Tom Ely and his wife, Ann, who have been with us for so many years and whose ministry has enabled us to grow in our faith, to address important social issues around us, and to transform our understanding of how God is calling us forward here in Vermont. +Tom has brought exceptional leadership that has built upon the legacies of a rich heritage, has walked with us and guided us through challenging times in the present, and is now inviting us to stretch into the future with faith, courage, and hope.

Speaking for myself, I am very grateful to you, +Tom, and to you, Ann, for all you have done, for all you have given of yourselves, and for all the hope you have now placed in our hands. Thank you.

These days I work with congregations who are in a time of transition as they search for new clergy leadership. In that work, I try to point out to them that clergy come and go. They may have a significant impact on a parish, but it is the congregation—the people of God—who have been called to be in ministry in their unique place and time. They are the ones who remain and continue to minister

in that community regardless of who comes as their clergy. It is the people of God in their location who carry the history and legacies of the past, who nurture and tend the present, and who hope and dream, worry about, and prepare for the future. Clergy come to work alongside them and help them figure out how to be Jesus' hands, heart, and mind in any given community but to a great extent it is the congregation who must do the heavy lifting if their church is to thrive.

Transition can be a time when people get nervous and anxious the familiar is changing and the future is still a huge unknown. But I wonder if we have stopped to think about where God might be in this liminal space of uncertainty. To that point, here is a reflection by author Danaan Parry (*Warriors of the Heart*) called The Parable of the Trapeze.

Sometimes I feel that my life is a series of trapeze swings. I'm either hanging on to a trapeze bar swinging along or, for a few moments in my life, I'm hurtling across space in between trapeze bars.

Most of the time, I spend my life hanging on for dear life to my trapeze-bar-of-the-moment. It carries me along at a certain steady rate of swing and I have the feeling that I'm in control of my life. I know most of the right questions and even some of the answers.

But every once in a while as I'm merrily (or even not-so-merrily) swinging along, I look out ahead of me into the distance and what do I see? I see another trapeze bar swinging toward me. It's empty and I know that this new trapeze bar has my name on it. It is my next step, my growth, my aliveness coming to get me. In my heart of hearts I know that, for me to grow, I must release my grip on this present, well-known bar and move to the new one.

Each time it happens to me I pray that I won't have to let go of my old bar completely before I grab the new one. But...[somehow] I know that I must totally release my grasp on my old bar and, for some moment in time, I must hurtle across space before I can grab onto the new bar.

Each time, I am filled with terror. It doesn't matter that in all my previous hurtles across the void of unknowing I have always made it. I am, each time, afraid that I will miss, that I will be crushed on unseen rocks in the bottomless chasm between bars. I do it anyway. Perhaps this is the essence of what the mystics call the faith experience. No guarantees, no net, no insurance policy, but you do it anyway because

somehow to keep hanging on to that old bar is no longer on the list of alternatives. So, for an eternity that can last a microsecond or a thousand lifetimes, I soar across the dark void of "the past is gone, the future is not yet here."

It's called "transition." I have come to believe that this transition is the only place that real change occurs. I mean real change, not the pseudo-change that only lasts until the next time my old buttons get punched.

... in our culture, this transition zone is looked upon as a "no-thing," a no-place between places. Sure, the old trapeze bar was real, and that new one coming towards me, I hope that's real, too. But the void in between? Is that just a scary, confusing, disorienting nowhere that must be gotten through as fast and as unconsciously as possible?

NO! What a wasted opportunity that would be. I have a sneaking suspicion that the transition zone is the only real thing and the bars are illusions we dream up to avoid the void where the real change, the real growth, occurs for us. Whether or not my hunch is true, it remains that the transition zones in our lives are incredibly rich places. They should be honored, even savored. Yes, with all the pain and fear and feelings of being out of control that can (but not necessarily) accompany transitions, they are still the most alive, most growth-filled, passionate, expansive moments in our lives.

So, transformation of fear may have nothing to do with making fear go away, but rather with giving ourselves permission to "hang out" in the transition between trapezes.

Transforming our need to grab that new bar, any bar, is allowing ourselves to dwell in the only place where change really happens. It can be terrifying. It can also be enlightening in the true sense of the word. Hurting through the void, we just may learn how to fly.

From: *Warriors of the Heart* by Danaan Parry

I think that is exactly where we are right now: "hanging out in the void". We are in an incredibly intense and vibrant time of residing in that liminal space between the familiarity of "what has been" and the unknown of "what will be". So I wonder, "What might God be birthing in this in-between space where we are letting go of the past in order to build God's dream of the future?"¹ What story is God inviting us to hold and make our own? We are shaped by the stories that we tell about ourselves. What do we

want our story to be?

At St. Stephen's in Middlebury where I am currently serving, the vestry and interim ministry team have begun reading a book entitled *Canoeing the Mountain* by Tod Bolsinger. It is about church leadership in uncharted territory but it uses the story of the Lewis and Clark expedition to discover the Northwest Passage as a metaphor for the challenges out in front of the church today. The expedition had set off with an expectation based on the best geographical knowledge they had at the time. They expected to find a point in their journey where they would crest a hill and see a wide open slope leading to the Columbia River and the Pacific Ocean beyond. Then they would take their canoes and paddle their way there. After all, that was the way they had traveled from the east coast onward and that was what was expected.

But when they got to the point where they crested the hill and looked beyond, what they saw was totally unexpected and unlike anything they had ever seen before: The Rocky Mountains stretched for miles in front of them with snow on the peaks. Mountains that were nothing like the east coast mountains with which they were familiar. They had canoes and were experienced river men. What they needed was something they didn't have. They had to adapt or die. "The true adventure—the real discovery—was just beginning."²

Something new had to be born. They were in this same liminal place as we are of letting go of the familiar and reaching toward something distinctly different for which they felt ill prepared. We, too, are on a new adventure for which there is no roadmap and we might have to figure out how to adapt as we go. We are at a "hinge moment"—a place that is connecting a rich and varied past with all of its successes and disappointments with a new future that is yet to be discovered and defined.

Spiritually speaking, it frequently at this point of being in an in-between place, where the Spirit does the best work because it challenges us to call upon our better angels to show up. It draws forth imagination, ingenuity, creativity, and courage that we might not have realized we had. It calls us to turn to and rely upon an unseen energy and

Continued on the next page...

¹The Rev. Tom Brackett Officer for Church Planting and Ministry Redevelopment in the Episcopal Church in 2012 for the Episcopal Diocese of Vermont Ministry Expo in Randolph, VT

²Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (InterVarsity Press Books, Illinois 2015) p17.

Continued from the previous page...

strength that is frequently hidden in plain sight and yet, yearns to let us personally know how beloved we are.

What spirit of discovery is God inviting the Episcopalians in Vermont to uncover? What God-shaped story is unfolding here today?

All throughout scripture are the stories of women and men whose lives were shaped by the Holy One whom we encounter every day in some way or other. In almost all those cases, God came calling...often as a surprise. Sometimes it was only in hindsight that a person really perceived how God had been at work in their lives in unforeseen ways.

Consider the story of Paul, who is credited with writing today's Letter to the Corinthians—the famous “Love Chapter.” He was a feared and fanatical obsessive persecutor of the early Christians. After the resurrected Jesus' confrontation with Paul on the road to Damascus, he surely must have been in a place of wondering what happened to his familiar “trapeze bar” and what was this new “trapeze bar” coming toward him. He was in an in-between place with the Spirit of God. That life transition had no roadmap, yet it enabled the outreach of God to move the early church into new territory that they didn't realize was out there waiting for them.

Consider also the story of Peter and Cornelius, one of the first converts to Christianity by Peter's own hand. When he, Peter, was called on the carpet by the church in Jerusalem for baptizing someone who, as a Roman soldier and Gentile, clearly did not belong, Peter acknowledged he had realized the Spirit of God was moving in a new and unexpected way—that of including Gentiles as Christians. Peter said: “If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?” (Acts 11: 17)

Who are we, too, that we could hinder God in the uncertain future that beckons us forward to do the work we are called to do. Perhaps it is the blessing (and not the misfortune) of this age that we are called and challenged to figure out where God is leading.

God is wonderfully persistent and we are an Easter People. We live on the resurrection side of the cross. We are defined by Hope and we are called Beloved. Let us pray:

Gracious God, who in your love and faithfulness, does not call us to live in chaos or anxiety, but always finds ways to redeem our story that it becomes your story of love. As we hurtle through this unknown time, grant us your grace, patience, and courage to slow down and savor these moments of transition and transformation together. Help us to make space to listen for your small, still voice reminding us that what might seem like an unknown to us, is familiar territory to you...and that you are already there waiting to meet us at your open door. Amen.

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hold.

Many wonder how do those birds do that? Peter W. Marty, editor of the *Christian Century* reflects on these murmurations and says:

As I observe the undulating coordination of these small black birds in flight, the musical term *legato* comes to mind. A *legato* passage in a musical score has a curved line above the phrase to indicate that it is to be sung or played in flowing manner. The job of the musician is to smoothly connect each note with the next, avoiding any and all space between them...The starlings I've observed in the Illinois sky fly *legato*. Few other species in creation replicate their synchronicity. Like a gifted horn player floating through complex movements, starlings enjoy a coordinated fluency to their flight.

Thanks to high-speed photography, researchers today know why starlings interact so coherently and how they avoid midair collisions. Each starling pays attention only to six or seven surrounding birds. There is no designated leader. Any bird can initiate a change of direction. A consensus among hundreds or even thousands of birds can emerge within 50 milliseconds.

Christian congregations [and I would include "dioceses" as well] that know how to move with spontaneity, but which enjoy order within that spontaneity, are what I call *legato* congregations. They don't obsess over rules, yet they understand good process. They don't have a hierarchical plan for every new initiative, yet things get accomplished. They don't expect everybody to know everybody else, yet groups of people do purposeful things and build intimate community. Through the interplay of believers trying to find their way together, *legato* congregations build a coherent and meaningful life.

Legato is more than a musical term. It can also define a flock of birds flying overhead, or a group of believers working together down below.¹

As we listen for the spirit among us, in us, around us, I offer this image that God's holy spirit is a lot like murmurations of the starlings: swirling, swooping, shifting, delighting us in the hidden wonder of how the spirit works among us. In your imagination, give yourself over to watching that picture in your minds-eye during this next little while as we sing *Veni Sancte Spiritus*...simply because it is delightful to do and inspiring to perceive the hand of God moving among us.

¹Peter W. Marty, "When churches fly like starlings" *Christian Century*. org/article/publisher/when-churches-fly- starlings May 23, 2018 . Accessed May 23. 2108.

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MEDITATION

Listening to the Spirit

By the Rev. Carole Wageman | Convention Chaplain

Psalm 104 (24-26) is a wonderful song of thanksgiving for God's creation of the world. In particular are these three verses:

O LORD, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.

²⁵Yonder is the great and wide sea,
with its living things too many to number,
Creatures both small and great

²⁶There move the ships,
and there is that Leviathan,
which you have made for the sport of it.

It is interesting to consider that God might have created a "leviathan"--perhaps a whale--for the "sport of it."

But why wouldn't God create something that was simply to delight and create a sense of whimsy and wonder? Why wouldn't God want to have a bit of fun?

Perhaps there are other instances of God's sense of humor and wit if we have the eyes to see them.

If you drive around the rural farm country you might have occasion to notice the phenomenon where a large group of birds, frequently flocks of starlings, swoop together in flight, moving as a group with one mind, changing the shape, silhouette, and direction instantaneously and precisely at the same millisecond. "Thousands of these tiny birds flock together, swooping, dipping, and climbing in graceful uniformity". Each shape different and unrepeatable. "Synchronized movements that look like a magic carpet rippling and rolling through the sky, sometimes even obscuring the sunlight when the flock is large." (Peter W. Marty)

There is a name for that kind of wonder. It is called a "murmuration". We might also think of it as God's artwork in the sky because it is simply stunning and breath-taking to be-



REFLECTION

Remembering Thurgood Marshall

By Eric Davis

“**W**ith malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation’s wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.”

Abraham Lincoln spoke those words on March 4, 1865, as he was sworn in for his second term as President. Most Lincoln scholars believe that his reference to “charity for all” meant not charity as philanthropy, but “charity” in the sense of the Greek word *agape*, the self-giving, self-sacrificing activity originating from God that is translated in the NRSV as “love” in the lesson from Paul’s First Letter to the Corinthians that we heard this morning, and is translated as “charity” in the King James Version of the Bible, the book that Lincoln probably knew better than any other volume.

Within a few weeks of Lincoln’s delivering this address, the Civil War was over, and the President had been assassinated. Within a decade, the noble Reconstruction that Lincoln wanted, the Reconstruction that would both reunite the nation and deliver real freedom to those Americans who had been held in bondage for two centuries, was replaced with what Southerners called Redemption, reversing the results of the Civil War by re-establishing white supremacy in nearly all the states of the old Confederacy.

Lincoln’s Second Inaugural Address is engraved on the walls of the north gallery inside the Lincoln Memorial in Washington.

Nearly 100 years after Lincoln delivered that address, Martin Luther King, Jr. stood on the steps of the Lincoln Memorial and proclaimed that he had a dream that “one

day this nation will rise up and proclaim the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal.” . . . that one day every valley shall be made exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together. This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.”

From the mountain of despair a stone of hope. In different ways, at different times, Lincoln and King, both men of a deep faith in God, a loving, liberating, life-giving God, dreamed, and wished, and exhorted for the hope that the gap would be closed between the American dream and the American reality, that Americans – all Americans – could reach across the divide – the divide between the realities of 1865 and 1963 and the aspirations set out by the authors of the Declaration of Independence in 1776 and the Constitution in 1787.

In the American context – a government of laws, not of people – working to close that gap between aspiration and reality often ends up being the work of lawyers. As Frederick

Douglass argued, there was no path to racial equality that did not include political power. For African-Americans in the mid- 20th century, facing the solid white South of Jim Crow at the polling booths and in the halls of Congress and in the state legislatures, the path to racial equality and political power ran through the courts. And, arguably, no attorney working in the 20th century in the fields of civil rights and constitutional law did more to bring American practice into line with American values than the man we honor on the Episcopal Church calendar today, a lifelong Episcopalian, Supreme Court Justice Thurgood Marshall.

Marshall is honored at this time of the year in order to commemorate his role in the Supreme Court’s decision in *Brown v Board of Education*, handed down 65 years ago yesterday, on May 17, 1954. From 1936 to 1961, Marshall was part of the legal staff of the NAACP, and headed that organization’s Legal Defense and Education Fund from 1940 to 1961. Beginning in the late 1930’s, Marshall and his colleagues began chipping away at the edifice of legally mandated segregated education in the South, beginning with graduate and professional schools and then moving on to elementary and secondary schools. In *Brown*, the Supreme Court ruled unanimously that, “in the field of public education the doctrine of ‘separate but equal’ has

Continued on the next page...

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no place. Separate educational facilities are inherently unequal.”

While Marshall is best known for his work on Brown and other school desegregation cases, his work – carried out in collaboration with many others, including another person on the Episcopal Church calendar, Pauli Murray, an attorney and the first African-American woman ordained as an Episcopal priest – encompassed many other areas of the law: voting rights, employment discrimination, housing discrimination, discrimination against the poor, and the criminal law, particularly opposition to the death penalty as both inherently incompatible with evolving standards of fair and appropriate punishment and racially discriminatory in its application.

In 1961, President Kennedy nominated Marshall for a seat on the Federal Court of Appeals for the Second Circuit, in New York City, a position he held for four years. After two years as Solicitor General of the United States, the government’s chief advocate before the Supreme Court, Marshall was nominated by President Johnson to a seat on the High Court, which he held from 1967 until he retired in 1991, at the age of 83.

Thurgood Marshall grew up in Baltimore, and was a member of St. James Episcopal Church in that city – the same parish that included Pauli Murray as a member, and the parish where Presiding Bishop Michael Curry served as rector from 1988 to 2000.

During his years in New York City, from the late 1930s until the middle 1960s, Marshall was an active member of St Philip’s Episcopal Church. Founded in 1809 by free African-Americans who were part of the congregation of Trinity Church Wall Street, St Philip’s is one of the oldest historically black churches in the nation, located first in lower Manhattan, then in Harlem. Marshall served on the vestry of St Philip’s for many years, including time as Senior Warden. He was also a member of the deputation from the Diocese of New York to the General Convention in 1964, while he was serving as an appeals court judge in New York City. After moving to Washington in 1965, Marshall and his wife, Cissy, were members of St Augustine’s Episcopal Church, a new parish founded in Southwest Washington, on the waterfront, in the same year Marshall took up his duties in D.C. as Solicitor General.

St Philip’s and St Augustine’s, through the Dioceses of New York and Washington, prepared and introduced the resolution approved by the 2009 General Convention through which the Feast Day of the Blessed Thurgood

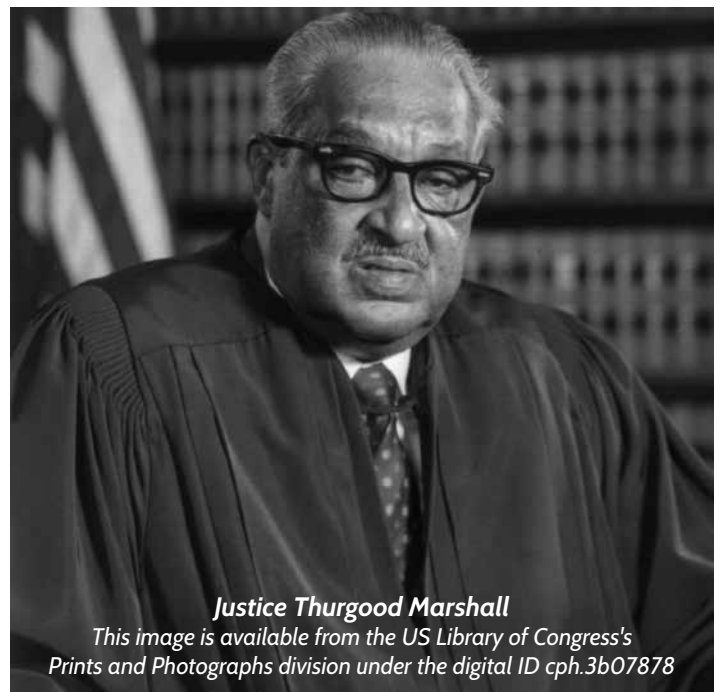
Marshall was added to the Church calendar on May 17.

As we reflect on the life and work of Thurgood Marshall, let us consider the catechism at the back of The Book of Common Prayer, on page 855, where we read that “[t]he ministry of lay persons is to represent Christ and his Church; to bear witness to [Christ] wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.”

Thurgood Marshall truly lived the ministry of lay persons. In both New York and Washington, he actively took his place in the life, worship, and governance of the Episcopal Church.

Using his considerable gifts – not only intellectual ability and argumentative skills, but also empathy for the people whose causes he was representing – Thurgood Marshall never forgot the named plaintiffs and defendants for whom he was speaking – Marshall used the structures of American law to carry on Christ’s work of reconciliation in our broken society – to feed the hungry, to give drink to the thirsty, to clothe the naked, to comfort the sick, to visit those in prison. And through his work to dismantle the structures of historical and systemic racism in American society – work which he recognized required changes in the hearts and minds of women and men as well as changes in law and legislation – Thurgood Marshall – a man of deep faith – brought Americans closer to that love of which Jesus spoke – loving one’s God, and through loving one’s God, loving one’s neighbor as oneself.

Amen.



Justice Thurgood Marshall

This image is available from the US Library of Congress's Prints and Photographs division under the digital ID cph.3b07878







Diocesan Council Meeting Highlights & Bishop's Report

Diocesan Council is the legislative arm of the diocese between conventions. Council meetings are open to all people of the Diocese. The next meeting will be held June 29 from 10:00 a.m. to 3:00 p.m. at St. Paul's, White River Junction. If you wish to attend the business portion of this meeting, please contact the Diocesan Office at (802) 863-3431. To follow are highlights from the April 13 meeting from a council member's perspective followed by Bishop Ely's monthly report. Council's meeting schedule and publicly available reports [can be found online](#).

May 11 Meeting Highlights

By Jean Wilson

The Diocesan Council met at Christ Church, Montpelier.

The Rev. Dr. Fred Moser reported that he recently returned from the National Workshop on Christian Unity and Annual Meeting of the Episcopal Diocesan Ecumenical and Interreligious Officers. Much time was spent reflecting on the potential Episcopal/United Methodist work toward Full Communion agreement, and the implications of the recent decision of the Methodist community concerning LGBTQ persons. Fred shared a desire for the diocese to host a seminar on the concept of full communion, and to also host a vibrant program on ecumenical formation that reaches out to young people.

Dr. Gerry Davis, treasurer, submitted a written report. The 2018 finances are still being finalized as all parochial reports are not yet in. For 2019, the financials look good - anticipated revenue is a bit above expectations at this point. It was noted that the assessment model appears to be working well.

It was reported that the Grants and Loans Committee met on April 27 and awarded grants totaling \$17,750: Rock Point Pollinator Project, \$4,050, St. Paul's Cathedral for Rock Point Camp Scholarships for Sudanese Immigrant

Community, \$6,000, St. Mary's Wilmington Jerusalem Peacebuilders two-week leadership program, \$7,500.

Our Province I representative reported on the annual synod meeting held May 10 in Worcester, MA. At that event, our own Rev. Dr. Titus Pressler led a story-sharing session about what God is doing in our midst. Additionally, Tom Little, our diocesan chancellor, presented on the history of the provinces of the Episcopal Church of America, and brought forth ideas for changes in the Province I Canons, including increasing the representation on the executive council to include a lay member. The event featured other presentations on mission, evangelism, racial reconciliation, and immigration.

Diocesan Council is very pleased with hard work of the Bishop Discernment & Nominating Committee and Transition Committee in the search for our 11th Bishop. The three very impressive bishop candidates were in Vermont for "walkabouts" April 28-30, which went very well. Council commented about the fairness and consistency in the sessions. There are important future dates to note: May 18 Electing Convention, June 2 and 29 Farewell Celebrations for Bishop Ely and Ann, and September 28 Consecration.

Council passed a resolution to move \$7,500 from the Bishop Butterfield Grant Fund to the Episcopal Transition budget to provide livestream and videography coverage for the consecration by CCTV. This will allow the event to

be streamed online, broadcast on television, replicated on DVD.

Renovations at the Bishop's House are moving along well. Larger capital projects are being funded through the Partnership Campaign for Rock Point, while cosmetic work is covered by funds set aside for the Bishop Transition. Bishop Ely and Ann will be moving out of the Bishop's House the week of June 10.

The Alleluiafund annual appeal has been mailed out, and all are encouraged to contribute and to spread the word in their home parishes.

The next Diocesan Council meeting will be on Saturday, June 29 at St. Paul's, White River Junction.

May 11 Bishop's Report

1. The following congregations are in some phase of transition (mostly with respect to calling new clergy leadership): St. James, Arlington, currently served by Supply Clergy; St. Thomas & Grace, Brandon, Interim Team, with the Rev. Paul Gratz as Team Leader; St. Paul's Burlington, the Rev. Laura Bryant, Interim Rector; St. Andrew's, Colchester, the Rev. Robert Leopold, Interim; St. Luke's, Fair Haven, Local Ministry Support Team in Formation, the Rev. Richard Brewer, Regular Supply; Christ Church, Island Pond: Supply Clergy; St. Peter's, Lyndonville: Supply Clergy; Saint Stephen's, Middlebury, Interim Ministry Team in place with the Rev. Carole Wageman as Team Leader; Saint Mark's, Newport: The Rev. Jane Butterfield, Interim; Gethsemane, Proctorsville: Supply Clergy; Saint John's, Randolph: The Rev. Angela Emerson, Interim; Saint Luke's, St. Albans: Supply Clergy, with some regular support from the Rev. Craig Smith; Saint Andrew's, St. Johnsbury: Supply Clergy; St. Mark's, Springfield: The Rev. Martha Dyner and others as regular Supply Clergy; St. Paul's Windsor, Supply Clergy; St. Mary's, Wilmington: The Rev. Nicholas Porter, Interim; Saint James, Woodstock: the Rev. Lisa Ransom, Interim

2. Michelle Sandul is leaving her employment with the Diocese of Vermont, effective May 10, but will be with us to assist with registration at the Special Electing Convention. She is taking a new administrative position at the UVM Medical Center.

3. The Rev. Robert Stulman has been called as Priest in Partnership to serve at Calvary, Underhill, effective May 1, 2019.

4. I participated in Holy Week and Easter Services at the Cathedral Church of Saint Paul, beginning with the Taizé

liturgy on Holy Monday. The Most Reverend Christopher Coyne, Bishop of the Roman Catholic Diocese of Burlington co-officiated at this service with me again this year.

5. On April 24, I participated in an event in Portland, Maine, honoring Bishop Stephen Lane, of Maine, who is also retiring this year. The Forum titled the Stephen T. Lane Legacy Lecture Series focused on faith voices and the public square, in which Bishop Lane has been engaged. I spoke about the work of Bishops United Against Gun Violence.

6. On April 24, I offered Devotions in the Vermont State House of Representatives and was surprised and honored by a Joint Resolution of the Vermont Legislature expressing appreciation for my ministry over these past 18 years. I am very grateful to the Rev. Rick Swanson, President of the Standing Committee, and others for arranging for this honor.

7. On April 26, I hosted the Friday Facebook Live Prayer service for Bishops United Against Gun Violence. The livestream was from the Cathedral Chapel, thanks to Maurice Harris.

8. I met with the three Candidates for Bishop on Sunday April 28. Three very gifted women, indeed! Well done Bishop Discernment and Nominating Committee.

9. I testified at the Sentencing Trial of the Rev. Armand Henault on May 3rd in Superior Court, St. Johnsbury.

10. Visitations since our last Council meeting included Sunday visitations with Saint Matthew's, Enosburg Falls on April 14, Saint Luke's, Chester on April 28 and Saint Luke, the Beloved Physician, Saranac Lake, NY on May 5. Week-day Visitations included Church of Our Saviour, Killington on May 1 and All Saints, South Burlington on May 8.

11. There is considerable work underway at the Bishop's House under the supervision of David McKay.

12. There is a concerted focus on the Electing Convention May 18 with many folks involved and making great contributions.

13. Ann and I are trying to pack up one house and prepare our home in Newfane for our move the week of June 10.

Faithfully,

+ Thomas

Sunday Worship with a Celtic Twist! **St. James Episcopal Church, Essex Junction**

You are invited to join St. James Episcopal Church for a trinity of special services of Holy Eucharist with a Celtic flair as we explore texts and music from Celtic traditions.

The Rev. Kim Hardy served for nine years as Celtic Liturgy Coordinator and musician at All Saints Episcopal Church in Brookline, MA. She and members of the St. James Worship Team are delighted to offer these three summer services for any who may be interested. All will take place at 10:00 a.m. in the Parish Hall which overlooks our beautiful garden.

Sunday, June 16
Trinity Sunday

Sunday, July 21
Celebration of St. James the Apostle

Sunday, August 11
Celebration of Jonathan Daniels,
Seminarist & Martyr (U.S. Civil Rights Era)

St. James is located at 4 St. James Place, Essex Junction, VT.
Please join us.

If you would like to know more about Celtic Spirituality or these opportunities, please contact Kim Hardy at
revkimhardy@gmail.com



By Source, Fair use, <https://en.wikipedia.org/w/index.php?curid=50235576>

Trinity Shelburne Presents Film About Historic Challenge to VA Laws Prohibiting Interracial Marriage, June 7

SHELBURNE, VT – On Friday, June 7, from 6:00 to 9:00 p.m., Trinity Episcopal Church will host a screening of the 2016 romantic drama *Loving*, a film about the historic legal challenge to Virginia's laws prohibiting interracial marriage known as *Loving v. Virginia*. The event will take place in the church's McClure Room and dinner will be provided. Those wishing to attend are asked to contact the Rev. Dr. Fred Moser by at fredmoser@trinityshelburne.org or (802) 985-2269 so that event organizers can plan for an adequate amount of food. Trinity Episcopal Church is located at 5171 Shelburne Rd, Shelburne, VT. All are welcome.



Free Scholarly Roundtable Addresses Homosexuality, Queer Theory and the Bible, June 11

What does the Bible say about homosexuality? What is Queer Theory and how has it developed? How has religious life provided a way to transgress what we consider heteronormative lifestyles? Dive into these questions and more in an online discussion with scholars Brandy Daniels, Whitney Bauman, and Jordan Miller on June 11 from 6:00 to 7:00 p.m. The scholars will share some of their own work and reflections, discuss the aforementioned topics, and then engage in Q&A with participants. The session, hosted by [Westar Institute](#), will also be recorded, and video will be made available to registrants who are unable to attend. Westar Institute – home of the Jesus Seminar – works to bridge the gap between scholarship of religion and popular culture. [Read More & Register](#)



'Big' Christian Concert Comes to VT, June 15

BARRE, VT - VT Christian Music is helping get the word out about the Big Daddy Weave show coming to the Barre Auditorium on June 15. Big Daddy Weave is best known for the songs "[Redeemed](#)," "[My Story](#)," and "[The Only Name](#)." General Admission will open at 6:00 p.m. and the show will start at 7:00 p.m. Tickets are available for \$15 - \$75. Premium tickets include a post-concert photo opportunity with the band and a premium laminate pass! [Read More & Get Tickets](#)

Responding to the Humanitarian Migrant Crisis, June 16

MONTPELIER, VT - Learn how people of faith and good-will can respond to the current refugee crisis on Sunday, June 16 from 1:00 to 5:00 p.m. at the Unitarian Church of Montpelier, 130 Main St. Learn about action including and beyond offering sanctuary. Hear from those already involved. Build partnerships in Vermont and beyond.

Panel A, "Migration in a legal context," will feature Erin Jacobsen, South Royalton Legal Clinic, Vermont Law School; and Bria Yazic, AALV legal intern. Panel B, "Solidarity with Asylum Seekers" and other Migrants will feature Steve Crofter, Executive Director, Community Asylum Seekers Project of Vermont; and Annie Gonzalez Milliken, Boston Immigration Justice Accompaniment Network. The panels will run consecutively so you won't miss anything!

Information will be available from Migrant Justice; Amnesty International; Central Vermont Refugee Action Network; American Friends Service Committee; and ACLU of Vermont.

There is a suggested donation: \$10 at the door. Refreshments will be provided. Child care and translation will be provided upon request with registration. [Please register online.](#)



St. John's Highgate Announces Rare Chance to Hear Concert on 19th Century Organ, June 30

HIGHGATE FALLS, VT - Mark your calendars for June 30 at 2:00 p.m. All are cordially invited to what promises to be an incredible concert on an early 19th century Henry Erben organ at [St. John's Episcopal Church in Highgate Falls, VT](#). A suggested donation of at least \$10 is requested and will go toward the St. John's Vicar's Fund endowment for the preservation and operation of this historic church, which is under the care of Holy Trinity Episcopal Church in Swanton. All are welcome regardless of ability to make a donation. The Drs. Read, along with their daughter, a violinist from Massachusetts, will play period music written for just such an organ. A reception will follow the concert.

Directions. From Swanton take Rte. 78E 4.3 miles to right onto Highgate Road/Rte. 207 for about a half mile, the church is on the left around a small park. From St. Albans take Rte. 7 to the interstate access exit 20, turn onto Rte. 207N for about seven miles to the church on the right of a small park.

Mark Your Calendar: Jerusalem Peacebuilders to Host Public Events on July 23, 25 & 28

As part of their peacebuilding and leadership experience, teen participants in the annual Jerusalem Peacebuilders Leadership Institute in Brattleboro, VT will be hosting a public film viewing and discussion on the Israeli-Palestinian conflict on July 25. This event will be open to the public. Additionally, the young leaders will be co-hosting public events at St. Mary's-in-the-Mountains, Wilmington on July 23 and St. Michael's, Brattleboro on 28 July. Mark your calendar now! Details to follow.



NDIN to Host Disaster Chaplaincy Training, July 15-17

The Beecken Center, in partnership with the National Disaster Interfaiths Network (NDIN), invites clergy and lay spiritual caregivers to disaster chaplaincy training at the University of the South in Sewanee, Tennessee, July 15-17. Program graduates can volunteer in their own diocese or faith community, or with NDIN and its national partners. NDIN can also assist unaffiliated volunteers in finding disaster spiritual care volunteer opportunities in local communities across the United States. Tuition: \$570. [Read More](#)



The Chavez Forum for the Humanities to Host Literary Analysis Retreat at Rock Point, July 27

BURLINGTON, VT – Attention, literature lovers! The Chavez Forum for the Humanities invites you to register and attend “Literary Humanities, Empathy, and Social Progress,” a one-day literary analysis retreat to be held on July 27 at Rock Point Center in beautiful Burlington, Vermont. Want to explore the writings of Ralph W. Emerson, Harriet B. Stowe, Martin L King, Betty Friedan, Upton Sinclair and others, and how they speak to our current social challenges involving the environment, immigrants’ plight, women’s identity and the #MeToo movement, animal rights, and racial justice in America? Details and registration: <https://liberalartsandscie.wixsite.com/mysite>

Rock Point Intentional Community Wisdom Practice Circle

Semi-monthly Meetings
5:30 to 7:30 p.m. First Thursdays
5:00 to 7:00 p.m. Fourth Mondays
Except when otherwise noted.

Rock Point Center
20 Rock Point Rd., Burlington, VT

Next Meeting:
Monday, June 6 @ 5:30 p.m.



Rock Point Intentional Community Monthly Eucharist

Eucharist takes place on 2nd Fridays
at noon except in summer and
when otherwise noted.

Located in the Chapel of
St. Michael & All Angels at
Rock Point Center
20 Rock Point Road, Burlington

Next Eucharist:
Friday, June 14 @ 6:00 p.m.



CALENDAR AT A GLANCE

For additional details, visit the [Diocesan Calendar](#).

Every third Wednesday at 7:00 PM, Celtic Evensong at St. Mark's, 44 2nd St, Newport, VT. [Read More](#)

June 6 at 5:30 p.m. Rock Point Intentional Community hosts Wisdom Practice Circle at Rock Point Center. [Read More](#)

June 7 from 6:00 to 9:00 p.m. Trinity, Shelburne presents film about challenge to VA Laws prohibiting interracial marriage [Read More](#)

June 8 from 8:45 a.m. to 3:00 p.m. Safe Church Certification at St. James' Episcopal Church, Arlington, VT. [Read More](#)

June 11 at 1:00 p.m. Sacred Ground Race Dialog Series Informational Webinar. [Read More](#)

June 11 from 6:00 to 7:00 p.m. Westar Institute offers free, online scholarly roundtable addressing homosexuality, queer theory, and the Bible. [Read More](#)

June 15 at 6:00 p.m. Christian band Big Daddy Weave performs at the Barre Auditorium. [Read More](#)

June 16 at 10:00 a.m. Trinity Sunday Worship with a Celtic Twist at St. James, Essex Junction. [Read More](#)

June 16 from 1:00 to 5:00 p.m. Panel discussions on "Responding to the Humanitarian Migrant Crisis" at the Unitarian Church of Montpelier. [Read More](#)

June 14 at 6:00 p.m. Rock Point Intentional Community hosts monthly Eucharist at Rock Point Center. [Read More](#)

June 29 Farewell event for Bishop Tom and Ann Ely at St. Michael's Episcopal Church, 16 Bradley Ave., Brattleboro, VT. Evensong at 5 p.m. Program from 6 to 8 p.m. [Read More](#)

June 30 at 2:00 p.m. St. John's, Highgate hosts concert performed on 19th Century Henry Erben organ. [Read More](#)

July 21 at 10:00 a.m. Celebration of St. James the Apostle with a Celtic Twist at St. James, Essex Junction. [Read More](#)

July 23 Jerusalem Peacebuilders hosts public event at St. Mary's-in-the-Mountains, Wilmington. [Read More](#)

July 25 Jerusalem Peacebuilders hosts public film viewing

and discussion on the Israeli-Palestinian conflict. [Read More](#)

July 27 Literary Analysis Retreat at Rock Point Center. [Read More](#)

July 28 Jerusalem Peacebuilders hosts public events at St. Michael's, Brattleboro. [Read More](#)

August 11 at 10:00 a.m. Celebration of Jonathan Daniels, Seminarian & Martyr (U.S. Civil Rights Era) with a Celtic Twist at St. James, Essex Junction, VT. [Read More](#)

BISHOP ELY'S 2019 VISITATION SCHEDULE

Schedule is subject to change.
Watch the [Bishop's Page](#) for updates.

JUNE

9-Grace Church, Sheldon
11-St. Barnabas, Norwich
16-St. Paul's, Canaan
19-Gethsemane, Proctorsville
26-Immanuel, Bellows Falls
30-St. John's, Essex, NY

JULY

7-St. James, Arlington

Save the Date: Annual Women's Retreat at Rock Point, Nov. 15-16

SAVE THE DATE for the annual Women's Retreat at Rock Point Center (formerly Bishop Booth Conference Center). Sign-in will begin at 4:00 p.m. on Friday, November 15. Participants will be able to meditate in the chapel or walk the trails. The retreat will begin with dinner at 6:00 p.m. and will end at 5:00 p.m. on Saturday, November 16. More details to come!

Photo by luizclas from Pexels

FAREWELL EVENT FOR BISHOP TOM & ANN ELY

June 29, 2019

St. Michael's Episcopal Church | 16 Bradley Ave., Brattleboro

Evensong: 5:00 p.m. Reception and program: 6:00-8:00 p.m.



Be there!



If you have any questions, contact the Transition Committee at TC@diovermont.org.

The event photos above are from the June 2 farewell event at the Cathedral Church of St. Paul, Burlington.

Photos courtesy of Kitty Davis, Amma Kim, and Paul Van de Graaf.



THE EPISCOPAL CHURCH IN VERMONT
Together in Christ...growing locally, serving globally