

# The Guardian

JULY 2022

## FROM THE RECTORY

### A SPECIAL ISSUE OF THE GUARDIAN

*Hope is the hardest love we carry* —Jane Hirshfield

Summertime is often a slower time at St. Michael's. Indeed last year we combined our July and August issues of the Guardian because we did not have so much to report. While we are enjoying a change of season and while some aspects of our life together are on pause, our Building Hope for the Earth initiative is growing in intensity and focus for our community. After many months of work, the Building Hope Team has done the research and work needed to move forward from planning to implementation.

Much of this issue of the Guardian focuses on the Building Hope project, though as I read through the other contents of this issue, it occurs to me that "building hope," with God's help, covers pretty much all of what we strive to be at St. Michael's. God calls us to be people of hope, even in the face of the hard and discouraging news of our world, even though, as poet Jane Hirshfield writes, "hope is the hardest love we carry."

Three members of our Building Hope Team have contributed to this issue of the Guardian.

- **Cary Gaunt** begins this issue with an article about the spiritual imperative and urgency of responding to climate change in how we live out our faith. Since a very young age, Cary has had a deep connection with the natural world, which has manifested in her life being devoted, personally and professionally, on the protection and love of the earth. Her passion for the Building Hope project is contagious!
- **Jon Davis**, who moved to New Hampshire and began attending St. Michael's with his wife, Laurie Kaiser, has brought his amazing analytical skills to our work. Jon spent 10 years as a Civil Engineering Officer for the Air Force followed by 23 years as a federal civilian conducting environmental cleanups for the Air Force. Jon is a numbers person and whenever we need to analyze a problem or choose between vendors, Jon has been able to create a spreadsheet or graph to help us understand the facts.
- **Chris Chapman** grew up attending St. Michael's. While Chris' background as a Trust Administrator and an Estate Planner with the Trust Company of Vermont has been helpful in our capital campaign planning, it is his amazing enthusiasm for clean energy that has been his greatest contribution for the Building Hope project. Chris has been an advocate of putting solar panels on, in Chris' words, "our perfectly situated south facing sanctuary roof" for years!

We hope you will enjoy learning more about this exciting and inspiring project through the words of these three devoted parishioners.

What is next? **Please mark your calendars for Thursday evening, September 1**, when we are hoping to have a gathering with food, speakers and tours of the building to kick off our Building Hope for the Earth Capital Campaign!



Mary Lindquist, Rector

## BUILDING HOPE FOR THE EARTH

## THE EARTH CRIES, “GIVE US HOPE”

Cary Gaunt

“Give us hope,” Monarch Butterflies whispered as they danced around my head and outstretched arms, “Give us hope.” As I stood there enthralled, I pondered, “What does it mean to give a Monarch Butterfly hope?” I remembered one of my favorite Bible passages from Job (12: 7–9), *“ask the animals, and they will teach you, or the birds in the sky, and they will tell you; or speak to the earth, and it will teach you, or let the fish in the sea inform you,”* and imagined that if I listened deeply to earth and all her beings, each in their own way would probably intone, “Give us hope.”

We are a whole world seeking hope amidst the stress and strain of these last few turbulent years.

What does it mean to give hope, not just to Monarch Butterflies, but to all beings, human and other-than-human alike? It means action. It means heeding the words of nineteen-year-old, internationally recognized climate activist Greta Thunberg who admonishes us, “Adults keep saying: ‘We owe it to the young people to give them hope.’ But I don’t want your hope. ... I want you to panic. I want you to feel the fear I feel every day. And then I want you to act. I want you to act as you would in a crisis. I want you to act as if the house is on fire. Because it is” (*At the World Economic Forum in Davos, Switzerland on January 25, 2019*). These hard words speak truth and resonate for so many young people around the world — our children, grandchildren, and great-great grandchildren — who yearn for a hospitable and sustainable planet so they can plant their own hopes and dreams.

The greatest existential threat to Monarch Butterflies, indeed to all of God’s creation, is climate change. The climate crisis is here and will only get more unpredictable and catastrophic if all sectors and all

peoples of earth fail to act, especially those from more privileged backgrounds and countries.

Recognizing this, St. Michael’s Episcopal Church is courageously stepping out as a leader locally, in the Diocese, and in the state of Vermont to demonstrate hands-on-hope through our ambitious, but carefully vetted, Building Hope for the Earth Campaign. The root of the word courage is the Latin word ‘cor,’ meaning heart. St. Michael’s is acting from our

collective heart as we seek to transform our church into a model of climate responsibility, resilience, and sustainability. The Vestry and Building Hope for the Earth Committee have completed a thoughtful, thorough, and prayerful discernment process

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that will enable the church to become more energy efficient, comfortable, and free of fossil fuels no later than the year 2030. Our leadership will demonstrate hope and possibility for others and will secure energy independence and resilience for us.

This is how we live our faith — by listening to God expressed through Earth’s cries and the voices of so many—human and non-human alike — and then acting. The letter of James addressed to the early Christian churches is more applicable today than ever: *“What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ... So faith by itself, if it has no works, is dead”* (James 2: 14 & 17).

Building Hope for the Earth emerged from our listening and caring hearts and demonstrates faith in action. If we can pull this off, which we will do with your help, we become a beacon of hope for others in a world needing light.

## BUILDING HOPE FOR THE EARTH

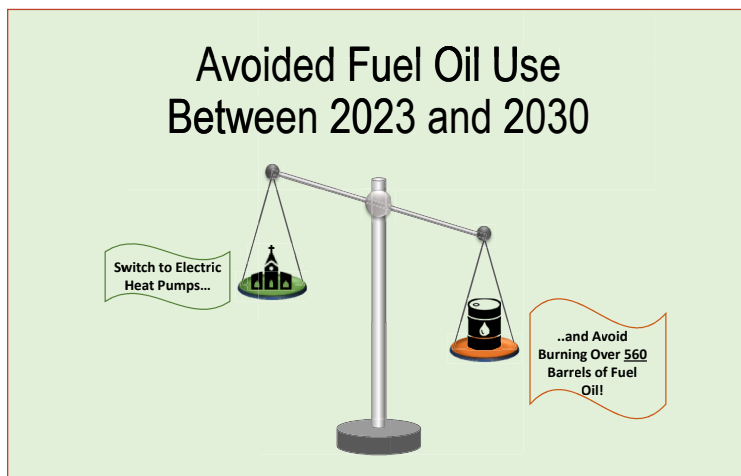
## BUILDING HOPE PROJECT

*Jonathan Davis*

The **Building Hope Project** at St. Michael's is a multifaceted endeavor that will transform our facilities into energy efficient and more comfortable worship, working, educating and living spaces. While the overarching goal is to eliminate the negative impacts our energy use has on the Earth's climate, the Building Hope Team's comprehensive approach will also offer ancillary benefits for years to come. Let's take a look at some key components of the project.

**Phase I — Replace Roofs and Insulate:** Our roofs are going to be called into service to help produce our future energy needs (see Phase II if the suspense is overwhelming). A new standing seam copper roof on the Sanctuary with a 100+ year life will tie in nicely with the existing copper-wrapped elevator structure. Many parishioners may lament the loss of the stalwart slate roof, but its time has come. Installation of the new roof will also offer the opportunity to add insulation without affecting the Sanctuary interior's beauty. The Bradley Wing and south-facing rectory roofs are being replaced with new architectural asphalt shingles. The Bradley Wing, built 60 years ago, will also have a major sealing and insulating project which will significantly reduce energy loss.

**Phase II — On-Site Solar Energy:** Over 150 solar panels will be installed on the three south-facing portions of the new roofs. The solar panels, which have



**By making this change, we estimate St. Michael's will avoid burning over 560 barrels of fuel oil and releasing nearly 700,000 pounds of CO2 between 2023 and 2030.**

a 30-year warranty, will annually produce more electricity than St. Michael's currently uses. What are we going to do with the excess energy? That's where Phase III comes in.

### **Phase III — Install Efficient Electric Heat/AC:**

Our buildings currently use fossil fuel-based heating systems that each year consume about 3,880 gallons of fuel oil while emitting over 87,000 pounds of CO2. To curtail these emissions, we will be installing

electric powered heat pumps. The excess electricity generated by the solar panels will help power the new heat pumps though "net metering" (a topic best left for a separate discussion). By making this change, we estimate St. Michael's will avoid burning over 560 barrels of fuel oil and releasing nearly 700,000 pounds of CO2 between 2023 and 2030. That's about the same CO2 reduction as removing 70 cars from the road.

We won't be removing the fuel oil systems at this time since the heat pumps will not be able to provide adequate heat once the outside temperature reaches -13° F. It's pretty rare to get that cold in Brattleboro lately (about ten nights in the last 8 years) but it makes sense to have the oil units on stand-by. We'll be watching for any technology improvements in the coming years that may eliminate this need.

Besides being extremely efficient, heat pumps will run in "reverse" and provide air conditioning. This means no more noisy, inefficient A/C units propped in various

## BUILDING HOPE FOR THE EARTH

windows. Instead, we can condition the air in selected areas of the church using the heat pumps. The rectory will have central A/C using the existing (but improved) ductwork. As we experience more hot, humid days, the A/C will also reduce the chances of mold and mildew and make our spaces healthier and more comfortable.

**Phase IV — Off-Site Solar Energy:** To ensure all of our electric needs are met with clean, renewable energy, it will likely be necessary to take part in an off-site solar project. The team will evaluate the numerous ways to make this happen.

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## ONE PARISHIONER'S EXPERIENCE WITH A SIMILAR PROJECT

*Christopher Chapman*

Perhaps it is the simplicity of the concepts behind our roof and energy project that deepens my conviction about it and makes my enthusiasm for it so strong. Another reason is that my wife and I have found success in reducing our use of heating oil, propane and electricity costs using the same techniques that the Building Hope committee is planning.

Over the five years since my wife and I made a comprehensive project of energy efficiency, we have vastly reduced our use of heating oil and propane. The savings have amounted to about \$1,500 per year on energy costs. In terms of actual reduction of fuel consumption, we have cut our heating oil purchases in half and nearly eliminated the use of propane. Our electricity bills have gone down about 65 percent, propane costs are down 96 percent, and electricity bills have shrunk by about 87 percent.

What we did was very similar to what the Building Hope project envisions: We sealed the “envelope” of our house against cold-air intrusion, improved insulation, replaced our propane hot water heater with an electric one, installed a heat exchanger, and installed a solar array.

Our home energy costs have not been zeroed out, but that is because we have not switched out of heating oil use and our kitchen stove continues to use propane. We had not planned on the addition of an electric car

and a home charger, so that energy use added somewhat to our electricity cost.

It was not only cutting current costs that motivated us. The set of improvements have also protected us to a significant degree against rising energy costs, especially for home and hot-water heating. In the long run, that will be the largest benefit, thanks to the steady solar source of electricity. I am confident that the Building Hope project will benefit similarly and that the larger scale of the church's project will yield correspondingly large savings.





## NEWS OF THE PARISH

**COME AND CELEBRATE THE SACRAMENT OF BAPTISM, SUNDAY, JULY 17!**

*Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble.*

—The Book of Common Prayer

On Sunday, July 17 at the 10:15 am service, we will celebrate the baptism of Alex O'Pray. This is the FIRST baptism we have celebrated at St. Michael's since before the pandemic began! There is something very special about the baptism of an adult as it marks the conscious decision and commitment of a person to be a member of Christ's Body, the Church. I asked Alex to write a bit about himself and what has drawn him to take this step, below:



*I studied Psychology and History at Marlboro and work at the Hospital Diversion Program (for adolescents). I've been coming to St. Michael's consistently since December (ironically, my first week was the first week of Advent) but came on and off for a while in college too. As for my*

*desire to get baptized — I think mostly I'm excited to be making such a formal commitment to living with a mind towards love for the world around me and equally full of joy to become part of a community that has loved me and accepted me so wholeheartedly.*

**COMING IN THE FALL —  
A PARISH-WIDE MYSTERY PLAY!**

*Susan Dedell*

Eight years ago, Paul and I initiated the first originally conceived mystery play, "Three in the Wilderness." This inaugural play featured the voices of Tony Barrand and Zara Bode and an unforgettable cast of puppets created and handled by Finn Campman and

the Company of Strangers. Four mystery plays written expressly for the Choir School followed. This fall, in honor of the Feast of St. Michael and dedicated to the wonderful people of our parish, we return to working with our friend and artistic colleague Finn Campman in a parish-wide mystery play that explores the existential battle between good and evil.

"Michael" depicts this conflict through the eyes and experiences of Michael the Archangel as he encounters and grapples with evil in the form of dragons, both great and small. Michael is, of course, the patron saint of our church, as well as the patron of both healers and soldiers. Michael is both male and female, ageless and timeless. And the dragons? Dragons of all sizes represent sins and temptations of every size and shape. Our dragons will drape from the beams, lurk behind the altar, perhaps even sit in the pews. The struggles between Michael and the dragons form the core of an epic legend that has held our human imagination for centuries.

Members of our parish family will be narrators, soloists, choristers; assist in puppet handling; and — very importantly — help in building the dragons. Here's where we are reaching out to YOU! Finn Campman will be the art director for this project, and we are seeking volunteers from the parish to sew, paint, construct, weave cane, and work with paper maché. Doesn't that sound like fun? If you are interested in being part of this project, we would be excited to hear from you. Send a message to Susan at [dedellsusan@gmail.com](mailto:dedellsusan@gmail.com); leave a message in her church mailbox; or speak to one of us at church.

*"For this reason, rejoice, you heavens...because the devil has come to you with great wrath, knowing that he has only a short time."*

—Rev. 12:12

*"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...And I heard a loud voice saying, 'Look! God's dwelling place is now among the people and God will be with them.'"*

—Rev. 21:1,3



## NEWS OF THE PARISH



*Congratulations to Clara, Jonah, Andachew, Julia and Meg (not present), who graduated from high school!*



*Congratulations to Darcey and Lars who were ordained to the diaconate on June 4 in Burlington!*



*Congratulations to Jeff and Ruth, who were married at St. Michael's on June 18!*



*Congratulations to Adwoa Wilson who was ordained to the diaconate on June 4 in Boston!*

## NEWS OF THE PARISH

## MEDITATIONS ON THE INNER LIFE OF WORDS, A SERIES

Benson Bobrick

## SIN

*Before Abraham was, I am.* —John 8:58

Near the end of Homer's Greek epic, *The Odyssey*, Odysseus, the Warrior-King, draws his mighty bow and hits the mark. After ten long years of wandering about the world trying to find his way home, he has arrived at last, purified and chastened by his trials, to become the transcendent being he was meant to be.

There are many words in the Greek New Testament for sin, expressing different varieties of error and transgression. The most common, however, is "hamartia," from the verb "hamartanein," which means "to miss the mark." Such a definition might seem oddly oblique, even impersonal, for a moral, and possibly mortal, failing. But the opposite is true. Its root meaning is "not to have a share in," or "to forfeit," a reward — by implication (for a Christian), Paradise.

How did these two distinct ideas — marksmanship and salvation—come to be joined? Theologians seem unable to explain it, except in obvious yet superficial terms — as, for example, that falling short is "a state of alienation from God" (Paul Tillich). Others have tied themselves in such speculative knots as to bring themselves — and their readers — to tears.

This will not be our plight.

In the *Iliad*, Homer used the word for a spear-thrower who fails to hit his target; the Greek historian, Thucydides, for someone losing their way. Aristotle, in his discussion of Greek tragedy in his *Poetics*, used the word to describe an error in judgment that brings about the hero's fall. The New Testament's use of the word for sin is a later development, of course, in literary terms. *But not in Idea.*

*The Odyssey* tells us all we need to know.

While Odysseus was wandering the world over, his wife, Penelope, was marooned at home, fending off

unruly suitors and pining for his return. By the time Odysseus finally appears, in disguise, she has almost given up hope and is prepared to accept any suitor who can meet the test she contrives. So she sets up twelve double-headed axes in a row, each with a hanging ring. Any suitor who can string her husband's bow — which, we are pointedly told, once belonged to the grandson of Phoebus Apollo, the Sun God — and shoot an arrow through all twelve rings, will win her hand. The suitors are a disreputable lot, unworthy of the challenge and, as we might expect, all of them fail. Then Odysseus steps forward, and bending the bow that only he can bend, makes the perfect shot.

Why twelve axe-heads in this test? Each axe represents a month of the solar year. And in this great story, Odysseus represents the Sun. Just as he threads the axe-head rings with *unerring* aim, so the Sun is the one celestial body that follows an unerring course, known as the ecliptic, across the sky. In that respect, the Sun stands in complete contrast to the planets, which appear to stray along the solar path and wander against the background of the fixed stars. Our word "planet," in fact, comes from another Greek word meaning "to wander" or "to err."

Though Odysseus is the Sun, he is also the divine nature in all of us, which can only come into its own after being purified by trial. Just so, the suffering Christ is all of us, too — in that he bears our sins and sorrows — yet God. Odysseus, as "the solar hero" (a figure found in many ancient tales), is a pagan type or figure of Christ; for the Sun embodies Light, keeps to its one true path — "I am the Way, the Truth, and the Life" — and is Christ's natural image in the world.

Long before Aristotle wrote his *Poetics*, or any archer shot his bow, the meaning and redemptive promise of our lives were shown to us by God in the patterns of the sky.

As above, so below. That is the paradigm.



## NEWS OF THE PARISH

## BRINGING AFGHAN FAMILIES TO SAFETY AND PEACE

George Moore

It is by the grace of God (or dumb luck) that we live in a part of the world not dominated by murderous bullies, in a place in which centuries-old ethnic and religious hatreds do not fill our streets and places of worship with blood. According to Karen Armstrong in *The Great Transformation*, desperation for relief from continual violence spurred the birth of the great religions of the world. Yet, despite the transformative power of the Golden Rule and equivalent teachings in Islam, violence still plagues humanity. What can we who live in relatively safe regions do for our brothers and sisters in distant troubled lands? Frustratingly, this spiritual question must be mediated by political and global realities.

I refer to our brothers and sisters in spirit, but many of our new Afghan neighbors have literal brothers, sisters, spouses, parents and children living in Afghanistan in daily danger from the Taliban and other terrorist groups, not to mention existential threats from the growing humanitarian disaster. In the chaos of the bungled American withdrawal, many families were torn apart, including families St. Michael's has taken into our loving embrace. It is inspiring the many ways we have served these families as restitution for our government's role in bringing war to Afghanistan. Now as they settle in and begin to find their own ways here, their most urgent concern is to bring their beloved family members to safety.

Most of the Afghans were allowed entry into the US on parole status which expires in 2 years. If their applications for asylum are granted, they will then be able to bring their children and spouses here. As you can imagine, for them yesterday is not soon enough to apply for asylum in hopes of receiving a quick hearing and approval. Anxiety and impatience around the process run extremely high. Unfortunately, there are hundreds of thousands of applicants from many countries already in the pipeline of an almost broken system. In 2018 US Citizenship and Immigration Services (USCIS)

addressed the backlog of applications by changing to a first in/first out system for processing applications. This change gives hope that some of the recent Afghan immigrants will receive hearings within a couple of years; however, my wife Margery's cousin, a long-time immigration lawyer, tells me that a wait of 5 years would not be unusual. I feel secure in saying that none of our new neighbors can tolerate imagining having to wait so long for relief from this stress. Some Afghans have told me of friends who received their hearings in less than a year, but our lawyer relative also warns that false rumors spread like brushfire through desperate immigrant communities. In the face of many variables and the impersonal grinding of politics and bureaucracy, there is hope as well as potential for great heartache.

Two of the families sponsored by St. Michael's are Hazara Shia. For hundreds of years, Hazara have been the most persecuted ethnic group in Afghanistan, and that persecution continues today at the cruel hands of both the Taliban and ISIS, another Sunni terrorist group. They are attacked because of their ethnicity and their religion, being considered infidels by Sunni Muslims due to their Shia faith. You can notice that most reports from Afghanistan of bombings and shootings are in Shia Mosques or in predominantly Hazara neighborhoods. In addition to attacks, Hazara are subject to being dispossessed of their land and homes. The US State Department 2021 Report on Human Rights Practices and the 2021 Report on International Religious Freedom detail horrendous acts of persecution as well as violent reprisals against those who cooperated with the US, worked for the budding Afghan Government, or worked with International Agencies.

Because of the danger they would face as a result of their ethnicity and religion, the Hazara Afghans are more likely to be successful in their bid for asylum. Members of other ethnicities who have fled will face the task of convincing USCIS that a return would be



## NEWS OF THE PARISH

dangerous for other reasons, such as the three listed above. Even though conditions continue to worsen for women and girls in Afghanistan, it is doubtful that being female will be considered an adequate reason to grant asylum.

Temporary Protected Status (TPS) is an alternative to full asylum. TPS is offered to certain nationalities on a country by country basis. On May 20, Afghans became eligible to apply for TPS, which expires in 18 months but can be renewed so long as Afghanistan remains on the list of unsafe countries. I am only aware of this alternative because of my discussions with Margery's cousin, who emphasizes that Afghans should apply immediately as backup protection in case their asylum applications are denied. If they fail to apply during the initial 3-month period of eligibility, they will not be permitted to reapply when the TPS is renewed and their parolee status expires. Those with TPS cannot bring family members to the US. Because everyone is so focused on receiving asylum status and bringing family members to the US, little attention has been given to applying for TPS either by the Afghans or by the agencies assisting them. I hope to generate interest in pursuing both avenues for protecting the lives of our new neighbors. For those not eligible for a waiver of the application fees, application for TPS, along with the necessary Employment Authorization Document, is expensive. Because of the generosity of St Michael's, we have funds available to assist with the fees. This help could make the difference between life and death (or worse).

The final challenge for receiving asylum is a hearing with a USCIS official. By rule the interview is not supposed to be adversarial but they often are. One of the Mohammadi family, Mustafa Janati, has been hired

to assist other Afghans in preparation of their statements and for their interviews. He and I worry about some of the applicants, who have never in their lives been in a situation of being interviewed, going through the process in a foreign language with interpreter and with the extreme stress of their own lives and the lives of their families in the balance. In some cases, asylum has been refused because of minor factual discrepancies between the applicant's written statement and the interview. Some interviewers take a challenging tone or nitpick language, dates, or other details. Interviewees may misunderstand because of cultural differences, may be tempted into guessing about a detail when they are not certain, or out of desperation may exaggerate in hopes of improving their chances. Mustafa and the ECDC team will do their best to help our neighbors prepare for this challenge.

Helping to prepare justifications for asylum entails documenting seemingly endless examples of cruel inhumanity continuing over long periods. Some days I have been laid low by secondary trauma. Yes, we take on the trauma and suffering of the world through empathy and compassion, but it is also crucial that we share with the world our blessing of having lived lives less traumatized. Perhaps inner peace, like prayer, can penetrate administrative borders to settle in the hearts of distant people. It is certain that grounded calm is contagious when in direct person to person contact. As psychologist Judy Greenberg has told us, our Afghan friends can borrow our serenity as they develop their own inner stability and expectations of a future free of hateful violence.

(Note: One concrete step is to support passage of the Afghan Adjustment Act.)

## NEWS OF THE PARISH

## SUMMARY OF JUNE MEETING OF THE VESTRY

The meeting opened with prayer and a reading of Ecc 3:1–8, followed by sharing of where people find positivity in dark times.

After last month's Minutes were approved, Bruce presented the Treasurer's report, saying there were no real surprises in the budget in May, our finances are in good shape. Mary noted a new upcoming expense, updating some fire safety items in the upstairs corridor in anticipation of the nursery school's expanding space needs.

In the Rector's report, Mary expressed our thankfulness for the approval of a grant from the diocese to help in supporting Adwoa's ministry for a year, meaning she will be returning to work part time at St. Michael's and around the Diocese beginning in the Fall. Annie, and all present, thanked Mary for her work on the grant process.

Mary updated us on the offer of some covid respite for staff members recognizing the additional work and stress of pandemic times, inspired by an initiative in the Diocese of Massachusetts. We were glad to hear that Jeanie and John will be able to take respite time out on Fridays in July and that Mary was to go on a retreat in the week following our meeting.

It was noted that we have recently had 3 funerals for congregants in a short space of time, recognizing

particularly Corky Elwell and Wendell Howard who had been longtime pillars of our church community.

In the Warden's report Annie summarized what was gleaned from the parish meeting discussing the portrait of Bishop Hopkins. The vestry plans to assemble a small working group to continue work on this project, informed by the work of the Becoming Beloved Community covenant groups, and the feedback from the meeting.

We went on to discuss plans for the upcoming Newcomers Lunch. This led to some consideration of how we might gather and make accessible information about the many ministries, both at church and in the wider community, which parishioners are engaged in. This could be a good resource for both newcomers and existing members of the church to facilitate connection with those ministries that call to them. The topic will be looked at further by the Communications Team.

We heard committee reports from Vestry representatives and lastly sent thanks to Janet Cramer for the donation of the icon of Thomas Cranmer on behalf of Al Cramer, now installed in the Meeting Room, and to the Committee who oversaw Adwoa's Internship for their work to support her.

*Rosie Wojcik*

*Lemonade on the Lawn*



*Caleb and Tian*



*Mary and Darcey*

## EXPLORING OUR FAITH TOGETHER

## LECTIONARY FOR JULY

**Sunday, July 3:** Isaiah 66:10–14, Psalm 66:1–8,  
Galatians 6:(1–6) 7–16, Luke 10:1–11, 16–20

**Sunday, July 10:** Deuteronomy 30:9–14,  
Psalm 25:1–9, Colossians 1:1–14, Luke 10:25–37

**Sunday, July 17:** Genesis 18:1–10a, Psalm 15,  
Colossians 1:15–28, Luke 10:38–42

**Sunday, July 24:** Genesis 18:20–32, Psalm 138,  
Colossians 2:6–15, (16–19), Luke 11:1–13

**Sunday, July 31:** Ecclesiastes 1:2, 12–14; 2:18–23;  
Psalm 49:1–11; Colossians 3:1–11; Luke 12:13–21

## JUNE 2022 CELEBRATIONS

## BIRTHDAYS

July 1	Meaghan Landin, William Stearns, Patrick Ackerman-Hovis
July 3	Rosie Wojcik
July 4	Matthew Wojcik
July 5	Thea Porter, Rebecca Porter
July 6	Duncan Hilton
July 7	Lori Palmer, Joanne Patalano
July 8	Judith McGee
July 9	Anita Crosson, Irene Burtis
July 11	David Treadwell
July 12	Ann Switzer
July 13	Jessica Mattson, Beth Ruane
July 14	Marian Wojcik, David Carr
July 16	Olivia Capponcelli
July 20	Richard Gauthier
July 22	Susan Wilmott
July 25	Phillip Wilson
July 27	Kerry Capponcelli
July 30	Shirley Hodgdon



## ANNIVERSARIES

July 1	Pam & David Carr
July 13	Susan & Paul Dedell
July 20	Susan & Phillip Wilson
July 23	Mary Lindquist & Kurt Johnson
July 26	Susan Heimer & Tim Ragle
July 27	Ann & Douglas Switzer, Kiersten McKenney & John Byrnes

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# The Guardian

a Christ-centered community of practice awakening to the abiding presence of God



## OUR WORSHIP TOGETHER

SUNDAYS	8:00 am	Quiet service of prayer and Eucharist
	10:15 am	Prayer, music and Eucharist.
WEEKDAYS	8:00 am	Morning Prayer (online)
WEDNESDAYS	11:30 am	Centering Prayer (in-person)
	12:00	Eucharist (in-person)
THURSDAYS	5:30 pm	Contemplative service (in-person and online)
SATURDAYS	8:00 am	Centering Prayer (in-person)