

The Guardian

A LETTER FROM PHILLIP WILSON

Dear St. Michael's,

Susan and I are finally settled in Burlington....sort of. At least the stack of moving boxes no longer lives in the middle of the room.

When I first retired to Putney from New Jersey in 2009, St. Michael's trusted me to carry out my ministry here in an adjunct role. What a gift that was. I was given the freedom of the pulpit, invited into people's lives pastorally, and allowed to celebrate our shared story at the altar. I was even given the opportunity to ask the theological questions that were vexing me....and still are. I was able to create Adult Forums that tried to unpack some of the stories we tell and look for new ways of telling them. Thank you, St. Michael's for inviting me in.

I rejoiced in the diversity that lives in this parish: economic, racial, sexual and gender identity, theological, and, deep down, even political. Though, to tell the truth, I doubt it is easy to be an open Trump supporter here. I hear people here asking big questions and not having to have quick answers. Just look who is on the altar any given Sunday. You see the rich variety of people in God's garden. Good for you!

I have seen St. Michael's live into its ministry, at home and beyond, in more organized and accessible ways over the years. Loaves and Fishes, Refugee Ministry, meals to feed 50 people at the shelter, Tag Sale, Pastoral Care...and on and on. And, you have gone public, telling all who drive by the church what it means for you to be Christian... seeing all people of every stripe as members of the Family of God. Sure, all Christians say this, but it is another thing to be very specific. Hence, the Rainbow Flag and Black Lives Matter sign. Good for you!

From meditation to activism; from children running around to white hairs coming to Communion with a walker; from incense to prayer vigils; from small groups to a packed church...St. Michael's has been a life-giving community for me since I came in 2009. It has even been a safe place to live with my theological and liturgical discomfort from time to time.

All this is a long winded way of saying thank you to the Parish Family not only for our parting gift to Susan and myself...an ample gift certificate to a fine restaurant in Burlington, but also for being a safe place to be a priest, to be an educator, to be active in outreach, to have cancer, to question, and to just be myself. Thank you.

Peace,
Phillip



BECOMING

A BRIEF(ISH) HISTORY OF ST. MICHAELS' CHURCH: PART TWO OF NINE

Perhaps this installment of the history will inspire you to think about or write about or draw about turtles and beavers, pranksters and dreams, or places where things are lost...and places where things are found.

PEOPLE OF THE FIRST LIGHT, OF THE EAST, OF THE DAWNLAND

"The Great Spirit decided to fill this world with life and light."
—Abenaki creation story ⁽¹⁾

"The people are the place, and the place is the people."
—Rich Holschuh, Director of the Atwoi Project, Elnu Abenaki ⁽²⁾

"In the beginning when God created the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light,' and there was light. And God saw that the light was good." —*Genesis 1:1–3, New Revised Standard Version*

In the Beginning: Ktsi Nkwaskw

Abenaki creation stories say that in the beginning there was no sound or color, no beauty. All was silent darkness until Ktsi Nkwaskw, the Great Spirit, filled the world with life and light. The Great Spirit urged Tolba, the Great Turtle, to emerge from the water and become the land. The mountains and valleys formed on Tolba's back, and clouds formed overhead.

Then the Great Spirit, tired from imagining all that was to come, fell asleep, and dreamed of many strange and different animals and people: that odd dream became reality. Later Gluskabe, both a prankster and a hero, came to teach the people how to live in this world.

THE PEOPLE: ABENAKI

The youngest emerge: the people. The Abenaki, or People of the Dawnland, have lived in eastern New York, northern Massachusetts, southern Maine, Vermont, New Hampshire, and north to Quebec for 13,000 or more years. The traditional homeland of the Abenaki is called Ndakinna, The Place Where I/We Live, or Our Homeland.



An 1866 photograph shows the petroglyphs in Brattleboro which are now underwater because of construction of the Vernon Dam.

Photo courtesy of the Vermont Historical Society.

Historically, the Western Abenaki of Vermont lived in small groups of related people, moving regularly from place to place year after year, hunting, fishing, gathering, and farming. Seasonal villages provided sources for food, stone for tool-making, and connections with a sacred geography and extensive networks of relations. Villages were located on level, dry, sandy soil, next to water sources. The Abenaki continue to live throughout the region today. The Elnu Abenaki tribe of southern Vermont, one of four officially recognized by Vermont, is working to ensure that "our traditions carry on to our children [...] trying to maintain our culture in a modern society" ⁽³⁾.

THE PLACE OF THE RIVER WHERE THINGS ARE LOST: WANTASTIQUET

One Abenaki settlement existed on an alluvial terrace extending from the base of Mt. Wantastiquet into the river. The terrace later eroded to a large island, evidenced by historical maps; the island disappeared on maps by 1954, primarily due to the 1909 Vernon

continued

BECOMING *continued*

hydroelectric dam ⁽⁴⁾. Petroglyphs of birds, snakes, and a dog or wolf, carved between 660 and 1600 CE, and evidence of a sacred site, were re-identified by a master diver in 2017. Efforts are underway by the Abenaki to preserve the site, particularly by Atowi (“together in space and time”), an Elnu Abenaki “community initiative to affirm relationships to the Land and All of our Relations, raise Native voices, and foster inclusion with understanding, in place” ^(5, 6).

Wantastiquet, or The Place of the River Where Things are Lost, likely refers to a whirlpool strong enough to submerge people or objects, found (pre-dam) close to the confluence of the Kwenitekw, or Connecticut, and the Wantastekw, or West-Rivers. The whirlpool may have been viewed as “an entrance into another world

[...] a point of exchange of spirit and of power” ⁽⁷⁾. Native American sites along the Connecticut River have also been identified in Dummerston, Vernon, and Guilford, and the Abenaki continue to live throughout the region today.

—Kim Peavey

Abenaki Section Sources:

1. firstpeople.us.org
- 2, 5, 7. Hansen, Fran Lynngard. “The people are the place, and the place is the people,” commonsnews.org, July 6, 2022.
3. Elnu Abenaki Tribe, elnuabenaki.org/home
4. Goodby, Robert G. A Deep Presence: 13000 years of Native American History. Portsmouth, NH, Peter E. Randall, 2021 (69).
6. atowi.org, thecanadianencyclopedia.ca, nativelanguages.org, dawnlandvoices.org, uvm.edu, firstpeople.us, indigenouspeople.net, elnuabenakitribe.org, atowi.org, Christchurchguilfordsociety.org
7. Ktsi Amiskw, or the Great Beaver, is the Abenaki name for Sugarloaf Mountain.

COUNTLESS GIFTS OF LOVE

ST. MICHAEL'S STEWARDSHIP 2026

A deep thank you to all who have pledged towards St. Michael's ministry and mission for 2026! It is our hope that we will have 100% participation from our congregation as we say YES to sharing God's love in Christ with all. As of November 18, we have 121 pledges for a total of \$278,510. We are well on our way toward our goals for pledges received (138) and total pledged (\$321,000).

If you have not had a chance to pledge for 2026, we sincerely hope that you will. You may pick up a pledge card at church or pledge online through St. Michael's website. THANK YOU!!!

Youth Bake Sale



VESTRY NEWS

October | Paul Gallagher led our opening devotional on the topic of truth.

Our dedicated treasurer, Gwen Mousin, produced detailed informational sheets itemizing expenses and income for our third quarter, and also comparisons with both the budget and the previous year. It was encouraging to see that the 2025 Operating Income is close to budget (98.8%) and the 2025 Operating Expenses are slightly under budget (96.7%). The Annual Parish Finance Audit is finished and has been sent to the diocese. The 2026 budget planning will begin soon. Jared Rediske is about to become the new chair of the Endowment Committee, with Jeanette Landin stepping down as Chair.

In the rector's report, Mary discussed building use, noting how many organizations use our space and how busy the building often is. She proposed creating a policy on use of the space that we offer for free to other non-profits. She said the administration is also investigating the use of our Realm Software, which has its own directory that we haven't implemented yet. The advantage is that people can also look up their pledge info. She noted that Keane is trying to organize a Compline service once a month, and there are two baptisms coming up.

We had to have our septic system pumped again. The alarm went off again (this after last month's emergency repair). Apparently, people are flushing wipes and other things that shouldn't be flushed. Alan McBean and Mary are discussing not only communicating with the congregation and other users of our space, and putting trash bins by the toilets, but also putting in some protective filter/basket so those items can't get into the system.

In the Senior Warden's Report, Susan Heimer announced that Skyberry has become the fiscal sponsor for Brattleboro's Warming/Overflow Shelter and is working with volunteers planning for the winter. Loaves and Fishes needs more volunteers.

In the Junior Warden's Report, John Spooner reported on the formation of five new Foyer Groups. (Last year there were three.) He also noted that the new choir area lighting is successful. Margery reminded us that we will also have the ceiling painted white to lighten the space and reflect the light. The choir mic will be relocated so as to pick up all the voices evenly.

The Vestry Nominating Committee is looking to fill four positions this year. All were delighted to hear that Rosie Wojcik has agreed to serve on the Vestry again. Other names were suggested, and people will be approached.

Margery McCrum reported on the Choir Retreat. It went well and was well attended. The choir worked on some future pieces. Several new members have joined.

Alex O'Pray reported on Planned Giving. John Lent has created an excellent draft proposal, which Mary and Alex are editing before bringing it to the Vestry.

Stewardship packets were mailed. On Sunday, October 26th, the Vestry members plan to make phone calls to thank and encourage our pledgers.

Cary Gaunt reported on the Hope for the Earth Initiative. We should now have enough data to project our electrical use more correctly. Discussions are underway about how to mesh Phase 3 of our parish's initiative with the Diocesan initiative, "Powered by Love", sponsored by the Zero Emissions Task Force of the Diocese of Vermont. The proposed Diocesan event we were going to host on October 18 will be rescheduled for the Spring. Cary says Hope for the Earth needs volunteers. "There are too few people trying to do too much."

Belle Coles reported for Responding in Faith. On Sept. 30th, an ACLU representative came to St. Michael's and spoke with more than 80 people about how to respond (and not respond) if ICE comes to our church or workplaces. Over \$200 was raised for the VT chapter of the ACLU. The Responding in Faith group also sent their resolution on Christian

continued

VESTRY NEWS *continued*

Nationalism (approved at the last Vestry meeting) to the diocese.

Refugee Ministry: In response to a query from Paul, the Vestry agreed to print the resolution approved at the last Vestry meeting about the refugee program. He foresees that while there will be far fewer refugees coming to VT in the foreseeable future, there will be a need to support the people we have already been supporting in new ways.

The Elder Ministry had a coffee hour and its first forum. Vangie came to the Pastoral Care meeting to start talking about how the Elder Ministry will overlap. Margery McCrum reported that the Pastoral Care Ministry is a “small but mighty group” that continues to meet to review and contact people who are on the prayer list.

In other business, it was noted that on Oct. 18th, No Kings Day, our parking lot would be used for the political rally on the Common. Donations collected would go to Loaves and Fishes.

Thank you notes were sent to Cliff Wood for decorating the undercroft for Bishop Ely’s Memorial Service, to Cary Storm and family for organizing the reception for David Hayden’s Memorial service, to Brother John Michael Longworth for his forum and preaching on St. Francis Day, to William Sterns for organizing the Elder Ministry Coffee Hour, and to Judy Davidson for spearheading the organization of the ACLU gathering.

Chris Meyer closed with a prayer echoing our need for truth.

—Susan Heimer

“WHAT TO DO IF ICE COMES TO CHURCH”

UPDATE FROM ACLU FORUM

We had a very successful forum with more than 60 people attending and several ministers from other churches. The ACLU attorney was very engaging and helpful and answered many questions about the legal issues involved. She sent me a PDF file of the presentation slides and legal issues which I can send to anyone who would like that. Email me at Judydavidson3d@gmail.com.

Most of you have noticed the yellow signs saying “Private” on office doors and the sacristy which is the first essential step to designating spaces where ICE is not allowed to enter without a judicial warrant. Next we will be helping the staff, especially Susie who is the major church person in the building during the week, on what she should do in the very unlikely event ICE shows up. We will be offering a training for parishioners who would like to have the skills to be able to deal

with a potential ICE visit at the door during the Sunday services. Our plan is to always have two such trained doorkeepers. We will provide scripts and role play so that all will feel comfortable in this role. Such dealings with ICE are firm, but not confrontational, just emphasizing the need for ICE to have a judicial warrant and documenting their behavior.

Eventually, when trainings are done, we will inform the whole congregation about the protocol we will use in the unlikely event of an ICE visit.

I hope many of you will be interested in learning more about this possibility for protecting our sacred worship space. Please speak with me if you would like more information about this role.

—Judy Davidson

RANDOM ACTS OF KINDNESS

I am a big believer in random acts of kindness. As an octogenarian with a cane, daily I experience kindness from folks of all ages. I am never surprised because the wonderful state of Vermont is our chosen home. Wy and I are so happy with our lives in the Green Mountains and our extraordinary friends and neighbors.

Some of you may know I was born in Dallas in 1944 and left Texas for the northeast more than 50 years ago. Wy still sometimes describes me as “a good ole boy from Texas,” my friends, however, have often heard me say, “Happiness is Texas in my rearview mirror!” I did however visit Fort Worth, Texas, recently to see our son Caleb and our grandchildren Tristan and Mickey. I can’t resist a visit to see them. And then on Sunday, in Trinity Park, something quite wonderful happened.

I was sitting next to a grandmother who was there with her seven or eight-year-old granddaughter. She

was a big little girl and came running, perspiring and with a red face. She said, “Grandma, I need some water.” Her grandmother said, “I can’t afford it. We will go home soon.” I was drinking a bottle of water, and I said to the grandmother, I would share mine if they had a cup. They didn’t have one. By this point she was a very unhappy child, so I got up to look for a vendor and saw two cloth-covered tables with three six-packs of water. When I asked to buy a bottle of water, the man said, “Oh no, I am setting up for a birthday party.” I smiled and walked away. After a few feet, a young boy came up with a bottle of birthday party water and said, “My Dad said to give this to you.” I then found the very thirsty young girl who gave me a great big smile and a thank you. As my friend Mahalia sings every morning, “But the good that you do, it will come back to you, it don’t cost very much.”

—by Cliff Wood

HAPPY 50TH ANNIVERSARY BRUCE AND MARIE LAWRENCE!

From Bruce — Our anniversary was on September 20th. As an early surprise, our three children gave us a trip to Eagen, Minnesota, over the long Labor Day weekend to see our son Greg and his wife Bizzie. All of our “kids,” their spouses and all our grandchildren were there to help us celebrate. We met many of Greg and Bizzie’s family and friends at a very nice party. Everyone enjoyed a day at the Minnesota State Fair, had a relaxing picnic and swim at a local park, and spent some time at the Mall of America. The photo was taken there at the “Old Time Photo Shop.” Marie suggested it would be fun to have our picture taken there and, you know, she was right, it was fun. The other picture shows the back of the t-shirts we wore at the fair. It was a perfect trip and a great way to celebrate a major milestone.



REACHING OUT TO HELP

In 2009, as a member of the Board of Trustees of United Hospice of Rockland County, New York, I chaired the African Partnership Program through which our organization partnered with a South African NGO, assisting them in ways that we could like sending blankets and medical supplies. But what their team said they wanted most was for us to acknowledge them and their work, to call and write to them — and to visit! So we held a fundraiser to be able to send a team to visit and to take special items they needed.

The following is a poem I wrote for the occasion, a poem with relevance as well to St. Michael's work through the refugee ministry.

REACHING OUT TO HELP

by Wylene Branton Wood

Despite the contradictions
 in the land of sun
 and cheerless shadow,
 this realm of song and pain
 with brightest hues and joyous celebrations
 alongside searing anguish—
 Despite historic incongruities
 of grandeur and need—
 of rage and zeal,
 there is a chant I hear,
 a rhythm in my heart.
 It calls me to remember
 that long ago the waters flowed
 on rocky mounds of an emerging world.

In the swirl of darkness, all was one—
 one pulsing earth, heavy with species
 in a primal connection.
 We were there together,
 we and those we call “them,”
 there together in our ancestral cells.

Then came the cataclysm of universe, Earth and sea,
 and ensuing separation
 into continents and countries,
 into races and cultures.
 And the waters corralled as rivers, lakes, and fiords
 and drop by drop,
 with a throbbing rhythm,
 found their way back to the common pool,
 the oceans of our orb.

Despite their distances and histories,
 the waters ever move to connect—
 much as we seek our way back
 to the Oneness we once knew
 in our eons-old yesterdays.

As we remember who we are,
 we remember them,
 the others of our lives.

*Long ago and far away,
 distant as you seem to be,
 yet your need is calling me.
 As your kin in nature's plan,
 my heart bids me lend a hand.*

*We issue from a common form
 as neighbor, sibling, friend.*

*As small streams trickle to the sea,
 and splash as one in unity,
 we two may seem quite far apart,
 but we are one within my heart.*

HOMEMADE, SECOND-HAND, AND ALREADY OWNED

I love Christmas. I have the great good fortune of a deep, abiding family tradition inherited from my Czech father and supported by my deeply religious mother. Following the Czech tradition, the tree and gifts are brought on Christmas Eve Day by Ježíšek (the baby Jesus), and after a dinner of fish, potato salad, and green salad, the tree and gifts are revealed. When there are children, the tree is hidden and a bell signifies that Ježíšek has left and it's time for the gift exchange and the sweets and spirits of Christmas.

We enjoy the gift exchange. However, in the aftermath of the financial crisis of 2008, everyone in my family was feeling pinched. We agreed to have an exchange of gifts that were homemade, second-hand, or already owned. It was fun. We were all freed from having to find “the perfect gift,” and instead found or made gifts that were good enough.

Some items stand out. My thirteen-year-old nephew got a really long rainbow scarf from me I found at Experienced Goods. He wasn't out as gay yet, but we all knew it. He knew it too. He wore it all the time that winter. My brother tells me of a pair of bowls he

received that didn't seem like much at the time, but have turned out to be very useful. My partner gave my nephews a treasure trove of classic adventure films. Not all presents were successful and many are forgotten, but what I remember is the fun and the ease of the exchange.

As family finances improved, we have largely reverted to gifts that are new. Some said it was harder to come up with gifts, as they had money, but not the time to make things or browse second-hand stores. Still the ethos remains. Another year I received an amazing Black Russian bread baked by my brother combined with a jar of homemade mayo. (My brother hates mayo and thinks my love of it is very strange.) No one in my family would consider it “cheap” or unseemly to give a gift that wasn't new.

In these perilous times, I've seen calls to boycott a “consumerist” Christmas. I offer this model of homemade, second-hand, or already owned as a means to participate in such a boycott, but still have the pleasure and fun of the Christmas gift exchange.

—Annamarie Pluhar

CHRISTMAS EVE PAGEANT

The candles lit, the handsomely-festooned church fills.

Warm against the cold Christmas eve outside, a full range of faithful anticipates the telling of the Nativity as pageanteers wiggle into places to await their cues.

Giggling excitement and a few last-minute questions fill the air. Some kids are running lines, some sing, others are poking a sibling or fellow sheep.

The scent of Christmas — of pine and love — fills the space. The prelude begins and the telling unfolds. As grown-up helpers urge the company to focus and

deliver and I wave my hands to “conduct,” we teeter sometimes on the edge of chaos but always come back ‘round to the Story.

It's a beautiful one and it's the kids'. Having done pageants for half my life, I know at the first note why I do: this is where the light is. This is the most beautiful, hopeful, joyful, promising time of year as Advent gives way to Nativity. And pageant players manifest that goodness inimitably well.

I hope your kids will join this year. Interested? Contact me at verbatimvt@gmail.com.

*Ever grateful for this privilege,
Annie Landenberger*

THE AFTERLIFE EXPLORATION GROUP

I think most of us can agree that God speaks to us in different ways!

This past summer, a group assembled at Brooks Memorial Library for five sessions to explore the afterlife using paranormal research and evidence. Led by Diane Southard and Valerie Abrahamsen, approximately 20 participants learned together from experts and each other about “crossing over” — the epitome of the “God question.” We learned from university-based research projects, scientific investigative techniques, reputable mediums, and people who have had near-death and out-of-body experiences. We also heard real-life stories about past lives and reincarnation — not topics normally discussed in a lot of circles, but fascinating to members of the group.

Participants received a list of evidence-based books, and the group added resources to the list as we went along. We began and ended each session with meditations, we shared our stories, we watched videotaped interviews

with researchers, and several participants reported on books they had read on the various topics.

We learned a number of lessons from our time together.

- Our exploration affirmed the basic Christian belief that we all survive physical death.
- Well-known and respected people, both past and present, believe/d in the paranormal. It demonstrates the beauty and breadth of God’s creation and is nothing to be afraid of.
- The Law of Love rules. All of the investigators we learned from are guided by love and compassion, and the basic essence of “the other side” is love.
- To our knowledge, the faith of none of the participants (most of whom were St. Michael’s parishioners) was undermined by this exploration.

The group was so well-received that Diane and Valerie hope to offer it again. Contact either or both of us if you have questions (Diane, dianes2022@gmail.com, Valerie, valabrah@gmail.com).

ST. MICHAEL’S ELDERS MINISTRY

Nearly two years ago a small group began meeting to discuss the experience of aging. There are now four such groups moving at their own pace each digging into that strange journey. One of the flowers from those groups was a recognition that there is an opportunity to more fully address the interests and needs of the aging at St Michael’s. It is too risky to do on one’s own! So, a few people from that work have come together to develop an Elders Ministry — by and to the aging in our congregation.

Led by Vangie Holvino, the emerging Ministry is preparing a series of Sunday Forums, one of which has already occurred, built around some excellent work Vangie and her late husband James developed when he had serious health issues. This work bases itself on the book “My Mother, Your Mother” by Dennis McCullough, a palliative care doctor.

McCullough outlines a series of steps many people go through as they move into elderhood. The principal feature of these is that they nearly always ratchet forward — once one has passed step one, for example, and possibly experienced a serious health issue, life will not return to what it was before. This feature is a wonder for the young as they grow through phases achieving adulthood and maturity, passing the gates of education, career selection, identity development, partner selection, etc. At the other end of life there are a similar series of phases from preparation to dying. Like maturing, these steps, or gates as Vangie and James called them, are identifiable — we can anticipate them: plan, alert our support systems and family, and prepare.

The Elders Ministry’s series of forums will cover these and strategies to cope with each. There will be time for

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ST. MICHAEL'S ELDERS MINISTRY *continued*

discussion and, if desired, follow-up workshops will be offered. Rob Szpila, who gave a forum last spring and offers services to the aging to help prepare and cope, has agreed to collaborate with us and serve as a resource.

The forums will be about every two months from September to next December. We look forward to seeing you.

—*Evangelina (Vangie) Holvino*

STM

MAGNIFY: MARY'S SONG AND THE MAGNIFICENT WOMEN OF ADVENT

A take-home devotional *and* an Adult Forum Series!

Each Advent season, Christian communities return to Mary's song often called the Magnificat because of the first word in its Latin translation — Magnificat anima mea Dominum (My soul magnifies the Lord)...[But]Mary doesn't sing alone. She sings with Hannah, and Elizabeth, and Miriam, and Shiphrah, and Puah, and Rizpah, and Ruth — and all the other people who magnificently "magnify" God's mission of love and grace...

— *A Salt Publication Advent Devotional*

This Advent, St. Michael's will offer copies of the Advent Devotional, Magnify, for your personal Advent reflection time. In addition, the Adult Forum Advent Series will take a deeper dive into Mary's song, exploring how her Old Testament predecessors, Shiphrah and Puah, Ruth and Hannah reflected the values of Mary's song in their own lives.

November 30 Mary and the Magnificat — We might think that Mary is "meek and mild" but there is nothing meek and mild in the ecstatic song she proclaimed while pregnant with Jesus. We will look at this song in depth and reflect on what it means in the context of our awaiting Jesus' birth. *Led by Mary Lindquist*

December 7 Shiphrah & Puah — *Led by Craig Irvine*

December 14 Ruth — *Led by Ellen Davis & Kate Dare-Winters*

December 21 "All Christ's Mothers" — *Led by adwoa Wilson*

ADVENT & CHRISTMAS SCHEDULE

Sunday, November 30

FIRST SUNDAY OF ADVENT

St. Nicholas Day Fair, 11:30 am

Saturday, December 6

GREENING OF THE CHURCH

9–10 am

Sunday, December 7

SECOND SUNDAY OF ADVENT

Advent Lessons & Carols, 4 pm

Sunday, December 14

THIRD SUNDAY OF ADVENT

Sunday, December 21

FOURTH SUNDAY OF ADVENT

Wednesday, December 24

CHRISTMAS EVE

Christmas Pageant & Holy Eucharist, 4 pm

FESTIVAL CANDLELIGHT

CHRISTMAS EVE SERVICE

with Holy Eucharist, 8 pm

Thursday, December 25

CHRISTMAS DAY MORNING PRAYER,

8 am in the Chapel

Sunday, December 28

FIRST SUNDAY AFTER CHRISTMAS

Holy Eucharist, 8 am

CHRISTMAS LESSONS AND CAROLS

(no Eucharist), 10:15 am

HAPPY BIRTHDAY TO...

December 1	Liz Vick
December 3	Alexander Meima
December 4	Elizabeth Freese
December 5	Mark Horton
December 8	Julia Fedoruk, Paul Dyer
December 9	Jeanette Perry
December 10	Clara Fritz
December 11	Wylene Wood
December 12	Jenny Karstad, Hailey Cogliano, Gemma Meima
December 15	Carol Hesselbach
December 17	Julie Ackerman-Hovis, Jessica Bennett
December 18	Whitney Hightower
December 19	Eva Kopacz, Leo Storm, Elias Leor
December 20	Merribelle Coles, Annabel Horton
December 22	Susan Avery
December 23	Jean Smith
December 24	Carol Leitch
December 25	Joyce Vining Morgan
December 26	Imogene Drakes, Jeanette Landin, Hugo Taggart, Susan Ruggles
December 27	Sarah Thessing
December 28	MJ Woodburn, Christine Gauthier
December 30	Annamarie Pluhar, Laurel Harrison
January 1	Caleb Webb
January 2	Robert Peeples
January 3	Joslyn Haineswood, Rachel Fox
January 5	Andy Burrows
January 15	Bruce Griffin
January 19	Pam Carr
January 20	Miranda Smith
January 21	Linda Neilson, Lily DeLeon, John Spooner, Ralph Meima
January 23	Julie Cogliano
January 24	Melia Allen
January 25	Dyana Lee
January 26	Rebecca Olmstead, Andachew Mousin
January 28	Gwen Mousin
January 29	Paul Dedell
January 30	Megan Buchanan
January 31	Linda Parker

**Please see Thursday E-Notes
and Sunday Bulletins for other
important dates and news.**

VESTRY

Susan Heimer, Senior Warden
heimer.susan@gmail.com | 802-387-2650

John Spooner, Junior Warden
jspooner52@gmail.com | 917-847-9467

Gwen Mousin, Treasurer
gmousin@gmail.com | 802-380-5888

Carol Beninati, Clerk
writers@sover.net | 802-258-4636

Belle Coles
bellescoles@gmail.com | 802-579-5110

Paul Gallagher
pkgall07@gmail.com | 203-809-8531

Cary Gaunt
chg.watershed@gmail.com | 802-734-5009

Mary Lindquist
marydail7@gmail.com | 802-254-6048

Margery McCrum
sullariadoc@gmail.com | 802-258-4593

Chris Meyer
cuba.vermont@gmail.com | 802-380-2385

Alex O'Pray
Claire8Bear@gmail.com | 626-239-5850
(email preferred)

IMPORTANT UPCOMING DATES IN JANUARY

Tuesday, January 6 | The Feast of the Epiphany

Sunday, January 11 | The Baptism of our Lord

Sunday, January 18 | MLK Sunday. Preacher:
The Reverend Charles A. Wynder, Jr., Dean of
Chapel & Spiritual Life, St. Paul's School,
Concord, NH

Monday, January 19 | MLK Day of Service

Sunday, January 25 | St. Michael's Annual
Meeting, following the 10:15 am service

The Guardian is published monthly by St. Michael's Episcopal Church. News items, announcements, articles, etc. should be submitted to parishadmin@stmichaelsvermont.org by the 15th of the month for consideration.

The Guardian mailing list: Contact Susie Webster-Toleno with address changes or requests to be added or removed from *The Guardian* mailing list.
parishadmin@stmichaelsvermont.org or 802-254-6048.

Printed on recycled paper 100% post consumer, PCF

The Guardian

St. Michael's 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. (in-person and online)
WEEKDAYS	8:00 am	Morning Prayer (online) and Tues.–Thurs. in Chapel
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)