



The Guardian

APRIL 2014



HOLY WEEK & EASTER

SUNDAY, APRIL 13, PALM SUNDAY

8:00 a.m. Holy Eucharist, 10:15 a.m. Holy Eucharist & Procession with Palms

MONDAY, APRIL 14

5:30 p.m. Holy Eucharist

TUESDAY, APRIL 15

5:30 p.m. Holy Eucharist

WEDNESDAY, APRIL 16

12:00 p.m. Holy Eucharist • 5:30 p.m. Holy Eucharist

MAUNDY THURSDAY, APRIL 17

7:00 p.m. Holy Eucharist with Washing of the Feet and Stripping of the Altar

GOOD FRIDAY, APRIL 18

12:00-3:00 p.m. Ecumenical Good Friday Service at West Brattleboro Congregational Church

7:00 p.m. Proper Liturgy for Good Friday with Veneration of the Cross, St. Michael's

HOLY SATURDAY, APRIL 19

7:00 p.m. The Great Vigil of Easter, followed by a celebratory reception

EASTER DAY, APRIL 20

8:00 a.m. Holy Eucharist, 10:15 a.m. Festival Holy Eucharist



NEWS OF THE PARISH

THE RITE OF RECONCILIATION OFFERED DURING HOLY WEEK

Not everyone who goes to the Episcopal Church is aware that we offer the Rite of Reconciliation, otherwise known as “confession.” We do not have confessional booths, but the Rite of Reconciliation is indeed a sacrament of our church. One can find the form for this rite in the Book of Common Prayer, page 447.

While we believe that one’s private confession to God is sufficient, there are times when participating in this sacrament can be very powerful, freeing, and a means of grace, especially for matters that weigh heavily on our hearts.

As Brother Curtis Almquist of the Society of St. John the Evangelist says, the Rite of Reconciliation “provides an opportunity to encounter Christ again in the places of our brokenness and poverty, and allows him to bind up our wounds and set us on our feet.”

If you are interested in learning more and possibly make a time to participate in this rite, please contact Mary Lindquist at mary@stmichaelsvermont.org or 254-6048, x102.



EASTER BAPTISMS

The Easter season (including the Easter Vigil on April 19) is a great time to be baptized. According to the Book of Common Prayer, “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.” Baptism is a way for us to say Yes to the gracious love God already has for us or for our children.

If you are interested in being baptized (or you have a child you would like to be baptized), please contact Mary Lindquist to discuss baptismal preparation at mary@stmichaelsvermont.org.



LAST MIDDLE EAST FORUM APRIL 1

We invite you for our final “Lenten evening” with a simple dinner at 5:30 p.m., Evening Prayer at 6:15 p.m., and the Middle East Forum at 6:40 p.m.. On this evening, we welcome Dr. Suleiman A. Mourad, a professor at Smith College in the Department of Religion. Dr. Mourad teaches courses on Islamic history and the holiness of Jerusalem. Currently, he is examining the radicalization of the ideology of jihad in mainstream Sunni thought during the Crusader period. In 2008, he co-edited “Jerusalem: Idea and Reality,” a collection of 17 multi-disciplinary studies on Jerusalem that offer insights into the complexity and significance of the city’s perception, representation, and status at the historical, religious, social, artistic, and political levels from biblical to modern times.

Don’t forget that childcare is provided from 6:15-8:00 p.m. All are welcome!



YOU ARE INVITED! A CALL FOR SUBMISSIONS TO THE FIRST ARTS ISSUE OF THE *GUARDIAN*

Your editor is delighted to announce the first Arts Issue of our *Guardian* newsletter. We have so many talented writers and artists in our parish



that it is high time to share some of your work with everyone else. So the May issue of the *Guardian* will feature your submissions. Please send poetry and other creative writing. We will also try to accommodate visual art, but remember that it will be in black and white in the print *Guardian* (color on the website, though).

All submissions must be in electronic form (Word, Text, or email for written submissions, JPEG or PDF for visual material). Please email them to the usual *Guardian* address, bodyinthelibrary@mac.com. Thanks!



NEWS OF THE PARISH

CHOIR SCHOOL OFF TO GREAT START

The St. Michael's Choir School was launched into action on March 4 with 23 eager young singers. I am thrilled with the positive energy of the children and their obvious zeal to sing, as well as the ready support shown by their parents (and sometimes, grandparents!). The children will be singing for and with us sometime in April. Please stay tuned for the date and keep this important new program in your prayers with thanksgiving for the gifts that children bring to our parish community.

Susan Dedell



WHAT IS THE IMAGE ON THE FRONT OF THE *GUARDIAN*?

For several years the Holy Week issue of the *Guardian* has featured this image of the famous icon "Noli me tangere." It shows the risen Christ and Mary Magdalene in the garden, as described in John's gospel (you can read this wonderful Resurrection story in John 20). The original icon dates back at least to the 1400s and probably earlier. This particular version was painted by Parish Iconographer Zachary Roesemann. Very soon St. Michael's will have its own version, as it will form part of the icon triptych Zachary is painting to hang in our new chapel. Stay tuned!



SPRING TAG SALE MAY 2-3

Please mark your calendars and bring in your contributions for our annual Spring Tag Sale, to be Friday evening, May 2, and Saturday morning, May 3!



THANKS FROM HAITI

As you all may know, St. Michael's, along with others in the area, have been helping to support 39 children in Haiti who were orphaned when the earthquake happened there. Our church has given them clothes and shoes from the Tag Sale and money so that they could have a water filtration system, school uniforms and shoes, and a few Christmas presents. Below are two powerful letters we received from Pastor Duckins and his wife letting us know how St. Michael's has helped those children.

Friends,

The world has known many great people like Nelson Mandela and Mahatma Gandhi. These people inspire others through their lives and their sacrifices in order to save the lives of others. Nonetheless, there are a lot of other people who act in the shadows, who are unseen, whom no one hears of, but they are there. They make a lot of difference in each decision they make to save lives in Haiti. You all are great people. You all do honorable work. We are so grateful to the whole group of you, the sponsors, the donors, and all those who are restoring joy and happiness into the lives of the little orphans of Foyer Evangelique Orphanage with each dollar contributed each month for food, health, salaries, education, and clothing. Thank you for everything, my friends.

We love you and we never stop praying for you.

Pastor Duckens Janvier

To our Vermont friends,

We are very proud of you for being willing to put all your heart into working on behalf of the children, without receiving anything in return, that is to say as volunteers; we are very grateful. It's clear to us that it is not just my husband and I who are doing the work, but you are too. I love the children with all my heart and since I was young I have been called to take care of young ones, particularly orphaned children. I have realized this part of my calling, and I hope that the other part of my calling, to take care of the elderly, will happen someday as well. You have really inspired me to help my orphaned children even more and I hope you will continue to do



NEWS OF THE PARISH

this work. The children need my husband and I, and you too, to change their lives.

In the beginning these children could not read and write, and they barely had one meal a day to eat and they did not have a good place to live (I could go on), but now they can read and write, they eat several meals per day, eggs every day, peanut butter and bread two times a week, they have beds, sheets, towels, pillows, mosquito nets, etc. Honestly, we can say that without your collaboration it would be impossible for my husband and I to do all of these things.

We pray to God every day that He help you with your home life so that you can have the support that you need to continue to help the children here. Our children love having "Godparents" who think about them. They know they'll be getting a letter, a photo, toys, money, clothes, shoes, food, etc. from your hands to theirs. We love you all, our friends from Vermont who think of our dear young ones.

I could say so much more to you because you well deserve it. May God bless you all. Thank you. I love you so much.

Madame Deslourdes Dorsainvil



DONATING TO THE ENDOWMENT FUND

St. Michael's welcomes donations to its Endowment Fund. There are two ways for giving to the Fund. You may give with "no strings attached," or what we call a "non-designated" gift. Or you may give with a particular purpose in mind, what we call a "designated" gift.

The income generated by the non-designated part of the Fund is presently used as general operating income by the decision of the Vestry. This has allowed the expansion of our programs and the creation of new ones.

Anyone interested in giving a donation to the non-designated part of the Fund should simply send a check or marketable securities to the church office with a note indicating their intention to give. Anyone wishing to make a designated donation should first talk with the

Endowment Fund Committee. We also always urge donors to discuss their plans with their attorney.

If anyone wants more explanation of the Endowment Fund and how it functions, please see Doug Switzer or me.

Bill Ames



THANKS FROM CHABHA

CHABHA thanks parishioners for their support and the \$400 in change that you contributed to the coin roll on March 2. More AIDS orphans in Rwanda and Burundi will have health cards and will be able to continue with their education because of your generosity.

Susan Wilson



PARISH FINANCIAL UPDATE: OPERATING INCOME/EXPENSES FOR JANUARY-FEBRUARY 2014

Total Pledges Received: \$33,873. vs. Budget of \$36,660. (92% of Budget)

of which: Total Pledges Received for February: \$12,298 vs. Budget of \$18,333 (67.1%)

Total Operating Income: \$57,618. vs. Budget of \$58,767 (98% of Budget)

Total Operating Expenses: \$47,962 vs. Budget of \$63,627 (75% of Budget)



MardiGras Coffee Hour



OUR MISSION & WORK

GODLY PLAY AT ST. MICHAEL'S

Godly Play is a program for children that was developed by Jerome Berryman, an Episcopal priest. The program also leans heavily on the teaching philosophy of Maria Montessori. According to Berryman, Godly Play teaches the art of learning how "to speak Christian."

A typical Godly Play classroom surrounds the child with the language of the Christian people—parables, sacred stories, the symbolic materials of liturgical action, and meditative silence. There are two adult guides in the room, one the greeter or doorkeeper to the sacred space and one the storyteller. These two "guides" show the children how to live together in the open space and use the teaching materials.

The pattern of the class follows the structure of Christian worship. They will enter the sacred space, speaking briefly with the doorkeeper and find a seat around the storyteller. Then when all are ready, they hear a story as told by the storyteller, using materials related to that specific story. After the story, the children are invited to respond to the story in some interactive fashion of their choosing. When the time comes to end, they will be dismissed into the wider world; in our case, to go into church for the Eucharist.

We are hoping to attract additional adults to help with this important ministry. If you would like to talk with us, please grab one of us and ask questions: Annamarie Pluhar, Lydia Taggart, Susan Heimer, Jean Smith, Jane Sbardella, Jessica Bennett, Josh, Christy and Jayne Fritz, Miranda Smith, and Joel Hill. We believe that you will find it rewarding, engaging, and thought-provoking.

LAMBS FOR BRATTLEBORO LOAVES & FISHES

At our farm this year we will continue with our new ministry of helping to feed the poor. Last year and the year before we raised and processed seven sheep each year and delivered the meat to Loaves & Fishes in Brattleboro (L&F), meat that contributed to the more than 1,000 meals served at the center.

Now, if you wish, you can participate with us. Here is how it works. Individuals or groups can make a \$125 contribution to L&F and receive a charitable tax deduction. L&F will, in turn, use the funds to buy lambs from Bally Farm in Northfield, Massachusetts. We will bring your lambs to our farm in August or early September (after they are weaned) and feed and care for them until mid-December. At that time we will take them to Adams Farm in Athol to be butchered and quartered in time for the holiday season. We will then deliver the meat to L&F, with each animal delivered in the name of those who originally purchased the lamb.

After participants purchase the lambs, we here at our own farm (Alderbrook Meadows Farm) provide labor, food, grazing, water, shelter, protection from predators, vet services if necessary, and delivery to Adams Farm for processing. The processing itself and delivery of the meat are at our expense. These are our contributions to the ministry.

If you are interested in joining us in this endeavor, please call us or Ruth Tilghman. We can take only 15 participants or groups this year; first come, first served. We hope that 15 will join us in 2014!

Thanks so much. Blessings,

Bill and Nancy Ames

ST. MICHAEL'S LEGACY SOCIETY

Is St. Michael's in your will? If so, please let us know! We will soon be creating a permanent wall plaque for the St. Michael's Legacy Society, and we want to make sure to include the names of everyone who has remembered the church in their wills so far. This is also a good time to remind all of us to make a will! Whether you include St. Michael's in it or not, a will is an important way for us to be good stewards of what God has given us.

Bill Ames, Clark Anderson



OUR MISSION & WORK

POVERTY GROUP CONTINUES ITS WORK

Who lives in poverty, in the United States in general and in our own community? How widespread is the problem, and what are the causes? Does poverty in the U.S. affect poverty throughout the world? How can we as individuals, as citizens, and as Christians combat poverty both individually and collectively?

The Poverty Group at St. Michael's is tackling these questions following a stimulating inter-faith workshop on poverty that was held on February 8 at Centre Congregational Church. St. Michael's sent the largest contingent of participants (Joe Grannis, Susanna Grannis, Joel Hill, Susan Nichols, Lori Palmer, Joyce Vining Morgan, and Valerie Abrahamsen) and this working group has met several times since then to continue the discussion and decide on action plans.

Meeting with this group has stimulated my thinking with two basic questions: What kind of society do we want? and How do we get there? If stamping out poverty is doable, perhaps looking to other nations like ours can give us ideas we can draw on with our considerable resources and innovative spirit. The comparative poverty rate is striking: 21.6% of American children live in poverty (according to information provided by the Diocese of Vermont). By contrast, the number of Norwegians and Swedes who live below the poverty line is zero. How do these countries achieve that feat? One clue can be found in an online CNN article from September 2013 with the provocative title, "Happier people live in countries with a generous social safety net." Author Benjamin Radcliff explained that these happier people live in "countries [such as Norway, Sweden, Denmark and the Netherlands] whose governments 'tax and spend' at higher rates, reflecting the greater range of services and protections offered by the state." Switzerland, too, has some of the happiest, healthiest citizens in the world, according to a Huffington Post article in October 2013. Among the reasons are excellent health care, investment in top-quality education, ease of transportation, and a high level of Internet connectivity.

What about job security? If American workers fall into poverty in part due to losing their jobs, how do our policies compare to those in Europe? According to Stephen Bruce in the *HR Daily Advisor* of April 7, 2013, U.S. workers have almost no job security. "Most other countries have indefinite employment," he stated. "They regulate employment, but you can't fire people for no reason as you can in the U.S. If an employer operating in Europe wants to terminate an employee, specific legal procedures must be followed." Written employment contracts, fairly rare in the U.S., are legally required in Europe. Our laws such as Family Medical Leave and Fair Labor Standards provide only minimal benefits in comparison to European employment law requirements.

As we explore poverty in the U.S. and abroad over the next few months, we at St. Michael's will look at a range of issues that cause or intersect with poverty: health care, housing, wages, violence, paid time off, retirement benefits, racism, and discrimination. We hope to collaborate with other local groups on initiatives on which we can work together, and we also plan to host experts on several sides of the issues, perhaps in panel discussions, to find ways to take constructive action. As Episcopalians, we are reminded of the resolution on poverty passed at the 2012 Convention, which reads in part: "Resolved, that this 180th Convention of the Diocese of Vermont encourage its members to cultivate mindfulness about poverty in our communities." (The full resolution can be found at <http://diovermont.org/PDFs/diocesan-convention-2012/resolutions/PovertyRes.pdf>.)

A follow-up inter-faith meeting is scheduled for May 3 at Centre Congregational, at which time the faith communities involved will report back on the initiatives they are pursuing. Please contact one of us if you are interested in joining our group and/or attending the May 3 meeting.

Valerie Abrahamsen, ThD



WINGED PRODUCTIONS



THREE IN THE WILDERNESS **A NEW MYSTERY PLAY BY PAUL DEDELL AND FINN CAMPMAN**

Puppets built and designed by Finn Campman

Original music and score by Paul Dedell

Performed by Tony Barrand, Zara Bode, Stefan Amidon, Kathy Andrew,
Helen Schmidt, Kirk Murphy, Finn Campman, Paul Dedell

April 10, 11 at 7:00 p.m. • April 12 at 3:00 and 7:00 p.m.

Donation \$10/\$8 • St. Michael's Episcopal Church

Three in the Wilderness is a mystery play by Paul Dedell and Finn Campman based on the Gospel stories of the temptations of Christ in the wilderness. Scripture tells us that Jesus dwelt in the desert for 40 days, during which time he received three temptations from the Devil. His responses reveal an absolute surety, a calm rejection of the sly offerings, no matter how high the stakes. In fact, Christ's Scriptural responses seem almost rehearsed, and the outcome is never in question. It is as if Christ and the Devil are going through a pre-arranged meeting, a formal dance repeated many times and in many places.

Why? What are we to learn from this oft-repeated story as we navigate the retinue of choices we make every day, our very own oft-repeated dance with Christ and the Devil? To help explore this question, a third character makes an appearance in *Three in the Wilderness*, a roly-poly ragamuffin who finds himself both uncertain and inspired as he witnesses the supernatural exchanges between Christ and the Tempter. Who is this third character that has to make his challenging, sometimes humorous, and always completely human choices in the face of these temptations?

Come and find out as Winged Productions presents *Three in the Wilderness*, featuring the puppet mastery of Finn Campman, Helen Schmidt, and Kirk Murphy, the powerful singing of Tony Barrand and Zara Bode, the soaring violin of Kathy Andrews, the percussion dazzle of Stefan Amidon, and the evocative music of

Paul Dedell. *Three in the Wilderness* is suitable for both children and adults and lasts slightly over an hour. Let the dance begin!

WHAT IS A MYSTERY PLAY?

Mystery plays are dramatic representations of Scriptural incidents or the anecdotal lives of saints that developed and flourished from the 10th to 16th century in both England and continental Europe. The name comes from the Latin *mysterium*, meaning "a divine miracle." Originally, mystery plays were presented on church premises by clergy and consisted of tableaux alternating with Latin chants. During the latter part of the 11th century, lay people began producing their own plays in the common language at sites removed from church property. Under these conditions, the plays became less strictly structured, much more colorful, and often contained additional apocryphal stories and contemporary commentary or interpretation. Original music for the plays was widely composed, but just as commonly popular secular melodies were adapted.

At their height in the 15th century, mystery plays could be quite elaborate in their production. Mechanical devices, trapdoors, and other artifices were employed to portray flying angels, fire-spouting monsters, miraculous transformations, and graphic martyrdoms. Almost every town of some size held week-long festivals of plays, with the town craft guilds each producing their own play.



WINGED PRODUCTIONS

In the years following the Reformation, the plays were banned both in England and in most of the continent. To the Protestants, they belonged with the Catholic theology that the Reformation had rejected: they represented God on stage, and elaborated in imaginative and even comic ways on the pure Word of God as contained in the Bible. The ruling governments wanted them suppressed because they depicted the intermingling and equality of all social classes from kings to shepherds and often contained unwanted social commentary. And the emerging humanist movement scorned them because of their irrational depiction of time and space, and their pervasive themes of supernatural powers.

It took several decades to thoroughly stamp out the mystery plays, which were much loved by the people, but the influence of these plays had already made a profound mark on the future development of theater, oratorio, and opera.

Perhaps the most important thing that Shakespeare and his artistic contemporaries inherited from the mystery plays was the readiness to stage anything and everything, and to enlist audience participation in the make-believe that the stage could show the impossible. The invisible fairies of *A Midsummer Night's Dream* were no problem to an audience familiar with the idea that God could be put on stage, nor the shifting between Egypt and Rome in *Antony and Cleopatra* to anyone accustomed to a drama that could encompass Heaven, Earth, and Hell.

The characters in mystery plays encompass the whole of humanity, a stage where princes and artisans—indeed, even saints and demons—belong side by side, and participate equally in joy and disaster, coming eventually to a common Judgment. Mystery plays offer themselves not as comedies or tragedies, but simply as “plays,” as imaginative recreations of whatever in heaven or earth can be imagined.

EXPLORING OUR FAITH TOGETHER

WHAT IS HOLY WEEK?

During the last week of the Lenten season we celebrate Holy Week, a sacred time of the year for Christians when the events of Christ's passion and death are remembered. In the remembering of the sacred stories, we hope not only to remember, but to experience the drama of these stories ourselves, that we may know Christ's love for us in a new way.

Palm Sunday, April 13—This special liturgy begins with a procession of the congregation and the blessing of the palms, commemorating the triumphal entry of Jesus into Jerusalem. The Gospel reading is the complete story of the Passion. The service underlines the contrast between the crowd's joyous greeting of their king and then their condemnation of him—the contrast between shouts of “Alleluia!” and “Crucify him!”

Monday, Tuesday & Wednesday, April 14, 15 & 16—We gather together on the Monday, Tuesday, and Wednesday of Holy Week for a brief time of prayer

and to celebrate the Eucharist. At these services, lay people are asked to preach.

Maundy Thursday, April 17—The word *maundy* is derived from the Latin word *mandatum* (commandment), and refers to Jesus giving the “new commandment” to “love one another as I have loved you” to his disciples at the Last Supper (John 13:34). The Maundy Thursday service commemorates the Last Supper and focuses on two things Jesus did then: washing the disciples' feet and instituting the sacrament of Holy Communion. The service ends in complete silence with the stripping of the altar, in recognition of Jesus' prayers in the Garden of Gethsemane and the despair and death to come.

Good Friday, April 18—This day commemorates the Crucifixion of Jesus. During this solemn service, we mourn for the death of Jesus and for our own sins. No Eucharist is celebrated on this day.

Easter Eve, Saturday, April 19—The Great Vigil of Easter is called the “king of liturgies.” We light the



EXPLORING OUR FAITH TOGETHER

new fire of Easter and move from darkness to light telling the ancient stories of God's people. We proclaim the Easter message, "Christ is risen!" Bring your bells and other musical instruments.

Easter Sunday, April 20—This is the most important day of joy in the Christian year as we celebrate how Christ overcame death to rise to new life, offering his redemption and love to all.



ADULT FORUM SCHEDULE FOR APRIL

April 6, Sacrifice—Led by Phillip Wilson. Is that an adequate way to describe Jesus' gift to the world or the direction of the Lenten journey? How does the understanding of "sacrifice" affect you positively or negatively as a Christian today?

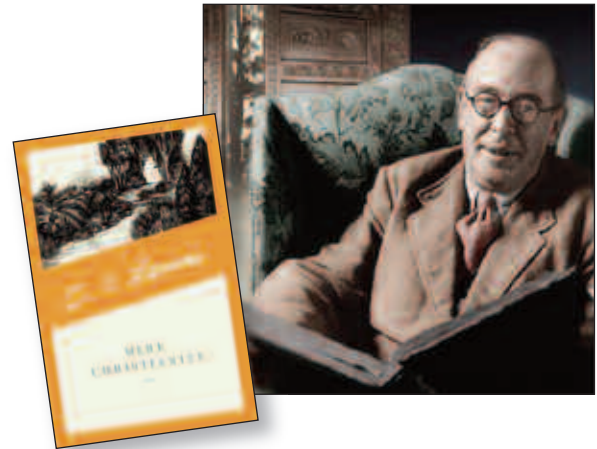
April 13, Palm Sunday—No Forum

April 20, Easter Sunday—No Forum

April 27, Liturgy & Modern Language: Fad or What Jesus Actually Said/Meant?—See those two versions of the Lord's Prayer in the Book of Common Prayer side-by-side? Is it just trying to be "modern" or is it trying to be more faithful to what Jesus actually said? Likewise, are the liturgies from *Enriching Our Worship* or Rite II just trying to be "contemporary" or are they using words that are trying to be more faithful to Jesus and his message of God's love for all? Join Thad Bennett as we explore some of these questions while we look specifically at the two versions of the Lord's Prayer in preparation for the possibility of using the non-King James version for some seasons in our worship together.

Do you know anyone in the community who might like to attend our Forums? Have you just met a person or persons who have come to St. Michael's for the first time? Invite them! You do not have to be a member of St. Michael's to attend.

For the Committee: Bill Ames, Nancy Barber, Joel Hill, Mary Lindquist, Annamarie Pluhar, Ruth Tilghman, and Phillip Wilson



BACK BY POPULAR DEMAND:

ADULT CLASS ON *MERE CHRISTIANITY* OFFERED AGAIN

So many parishioners asked if we would offer the class on *Mere Christianity* again that we are happy to do so! The class will meet five Wednesday evenings from 5:30–6:30 p.m. beginning April 30.

"To explain and defend the belief that has been common to nearly all Christians at all times." That is why C.S. Lewis wrote the book *Mere Christianity*. That he succeeded puts it mildly; this is arguably one of the most influential and beloved Christian books ever written. It remains a best-seller, and it has shaped the faith and lives of countless people including me. This is the good stuff, the real core of who we are (or are trying to be) as Christians. You will have to think and maybe even struggle a bit. But there is much joy as well! More than any author I know, Lewis can pierce our hearts with deep joy and make us say, "Yes, that's it. That's really it."

I am always amazed how God calls people to holy work. C.S. Lewis was a classic academic nerd. He was an atheist. He loved smoking his pipe and drinking beer. But he was also one of the greatest writers in English who ever lived. And when God finally turned his heart, Lewis set out on his ministry to teach, console, and inspire in some of the most wonderful ways you've ever read.

Clark Anderson



ROTA FOR APRIL

LITURGICAL ROTA FOR APRIL 2014 • 8:00 AM AND 10:15 AM SUNDAY SERVICES UNLESS OTHERWISE NOTED.

Position	April 6	April 13	April 20	April 27
8:00 A.M. SERVICE				
Lay Assistant	Anita Crosson	Wayne Cook	Kate McGinn	Wayne Cook
Intercessor	Laura Lewis	Joanne Patalano	Doug Switzer	Bill Ames
Sacramental Healing	Betsy Bates			Janet Cramer
Usher	Judy McGee	Anne Cook	Anne Cook	Anne Cook
10:15 A.M. SERVICE				
Crucifer	Peter Johnson	Ricky Davidson	Mikael Mattson	Annie Landenberger
Torch Bearers	Kiersten Landin Andachew Mousin	Annamarie Pluhar Miranda Smith	Caleb Fritz Clara Fritz	Whitney Nichols Fred Bump
Element Bearers	Michael Doty-Tolaro Ron Doty-Tolaro	Betsy Bates Nancy Barber	Chris Hart Sue Dyer	Andy & Elise Burrows
Lay Assistant	Nancy Barber	Greg Lesch	Sarah Benton	Brian Morgan
Lector	Ronny Johnson		Paul Moberly	Joyce Vining Morgan
Intercessor			Susan Heimer	Craig Hammond
Ushers	Sissi Loftin Janet Brockhurst	Judith & Alan McBean	Susan Wilmott Michael Wilmott	John Daly Leigh Marthe
Sacramental Healing	Trudy Crites Robin White-Diamondstone			Sarah Benton Robin White-Diamondstone
Altar Guild	Sue Dyer Elise Burrows Pat Laubach Judy Walker Laurie Chiperfield	Sue Dyer Elise Burrows Pat Laubach Judy Walker Laurie Chiperfield	Jane Sbardella Christine Gauthier Lucia Osiecki	Jane Sbardella Christine Gauthier Lucia Osiecki
Coffee Hour	Joan Pinilla and family	Healing Team	Liz Vick Craig Hammond Sue Avery	Susan Heimer
Counters	Sherry Stimmel Judith Hildreth	Wayne Cook Vince Johnson	Ricky Davidson Jared Rediske	Sherry Stimmel Judith Hildreth

If you cannot make it, please find your own replacement; then call Jeanie in the Office at 802-254-6048, ext. 104. Thank you.

APRIL LECTIONARY

Sunday, April 6: Ezekiel 37:1–14; Psalm 130; Romans 8:6–11; John 11:1–45

April 13, Palm Sunday: The Liturgy of the Palms—Matthew 21:1–11; Psalm 118:1–2, 19–29; The Liturgy of the Word—Isaiah 50:4–9a; Philipians 2:5–11; Matthew 26:14–27:66 or Matthew 27:11–54; Psalm 31:9–16

Sunday, April 20, Easter Day: Acts 10:34–43 or Jeremiah 31:1–6; Colossians 3:1–4 or Acts 10:34–43; John 20:1–18 or Matthew 28:1–10; Psalm 118:1–2, 14–24

Sunday, April 27: Acts 2:14a, 22–32; 1 Peter 1:3–9; John 20:19–31; Psalm 16



MILESTONES & TRANSITIONS

APRIL BIRTHDAYS

- April 2 Elizabeth Wilkinson, Becky Anderson
- April 3 Mateo Course, Callan McDowell
- April 5 Monica Mattocks
- April 6 George Connell
- April 7 Neil Montgomery
- April 8 Kelli Allen
- April 10 Sherry Stimmel, Bruce Capponicelli
- April 11 Peter Johnson, Kurt Johnson
- April 12 J. Michael Wilmott, Devin Starlanyl
- April 13 Ellen McCulloch-Lovell,
Cliff Dempster, Diane Clouet, Ron Bell
- April 14 Kate Perrin
- April 15 Ian McBean, Emily Brown
- April 16 Zachary Roesemann
- April 17 Trudy Crites
- April 18 Douglas Switzer
- April 21 Samuel Kochinskas
- April 22 Marcia Steckler
- April 24 Norma Willingham
- April 25 Alison Hale
- April 27 Susan Heimer, John Daly
- April 29 Marta McBean, Annie Landenberger,
Brian Hesselbach, Zolt Pomazi
- April 30 Lawrin Crispe, Douglas Bonneville

APRIL ANNIVERSARIES

- April 9 Charlie & Susan Daigneault



The Guardian is published monthly by St. Michael's Episcopal Church. News items, announcements, articles, etc., should be submitted to Clark Anderson, *editor*, by the 15th of the month for consideration.

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WISDOM FROM THE TRADITION

The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection and its consequences were the "gospel" or good news which the Christians brought: what we call the "gospels," the narratives of Our Lord's life and death, were composed later for the benefit of those who had already accepted the gospel. They were in no sense the basis of Christianity: they were written for those already converted. The miracle of the Resurrection, and the theology of that miracle, comes first: the biography comes later as a comment on it. The first fact in the history of Christendom is a number of people who say they have seen the Resurrection.

C.S. Lewis (1947)

VESTRY OF ST. MICHAEL'S EPISCOPAL CHURCH

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The Guardian

Progressive, Prayerful, and Seeking to Follow Jesus in All Aspects of Our Lives



Our Worship Together

SUNDAYS—8:00 a.m., Quiet service of prayer and Holy Communion

10:15 a.m., Prayer, music, and Holy Communion, with Sunday School and childcare

WEEKDAY MORNINGS—6:00 a.m., Silent hour in chapel

WEDNESDAYS—Noon, Brief service of prayer and Holy Communion

THURSDAYS—9:00 a.m., Rite I service; 5:30 p.m., Contemplative service of chanting, silence, and prayer

SATURDAYS—8:00 a.m., Centering prayer

This Month At St. Michael's Episcopal

APRIL 10, 11, 12—Mystery Play

APRIL 13—Holy Week begins
(see first page for schedule)

APRIL 30—*Mere Christianity* class begins