

The Northeast

Non profit
Organization
U.S. POSTAGE
PAID
Brunswick,
Maine 04011
Permit No. 34

Volume 137, Number 3

Telling the story of God's people in the Diocese of Maine since 1872

June 2008

Stephen Taylor Lane consecrated as 9th bishop of Maine

Presiding Bishop: "Is it your will that we ordain Stephen a bishop?" People: "It is our will!"

By Heidi Shott,
Diocesan Press Officer

A rainy day wasn't enough to keep more than a thousand Episcopalians from across Maine and beyond from celebrating Stephen Taylor Lane as the next bishop.

On Saturday, May 3, the presiding bishop of the Episcopal Church, the Most Rev. Katharine Jefferts Schori, together with the Rt. Rev. Chilton R. Knudsen, 8th bishop of Maine; the Rt. Rev. Gene Robinson, bishop of New Hampshire; the Rt. Rev. James Curry, bishop suffragan of Connecticut; and the Rt. Rev. Jack McKelvey, bishop of Rochester, gathered to consecrate Bishop Lane as the 1,028th bishop in succession at the Cathedral Church of St. Luke in Portland.

Bishop Lane was elected from among three candidates on the first ballot at the 188th Annual Convention of the Diocese of Maine on October 26, 2007, in Bangor. Previously he served in the Diocese of Rochester as Canon to the Ordinary for Deployment and Congregational Development since 1999. He will succeed Bishop Knudsen upon her retirement in September.

Bishop McKelvey of Rochester, who has known Bishop Lane for 18 years and worked closely with him for nine, preached the sermon. "Stephen Lane always sees there's more meat on the bones if you pick at them," McKelvey said. "He will not take things at face value. He will always dig more deeply. To Bishop Lane he said, "Encourage the notion that power, strength and authority comes from putting into action what we say with our words. Remember, you don't have to do it yourself—there is synergism in community."

That the service of consecration is one of the most stately and festive ser-

See CONSECRATION, page 11



Clockwise, from top: Bishop Lane celebrates the Eucharist. The presiding bishop prepares for the consecration. Nineteen bishops of the Episcopal Church draw near to lay hands on the newest (and 1,028th) bishop of the Episcopal Church. Photos by Shawn Patrick Ouellette (Trinity, Saco).



The presiding bishop's sermon at Christ Church, Biddeford

By the Most Rev. Katharine Jefferts
Schori, May 4, 2008

Well, it is a great joy and delight to be with you this morning, and it does look as though the biblical flood is beginning again out there, but, really it is a pleasure to be with you.

Most of my work as bishop of Nevada was in congregations like yours, so it feels to me like coming home.

Can you remember what it felt like the last time you did something really hard? I can remember the sense

of letdown that came after running a marathon or climbing a big mountain, and having just a few minutes on top before having to start back down. I distinctly remember what it felt like the day I finished my degree work. I sat in the middle of the party afterward and said to myself, "is this all?" "Now what?"

Those disciples that we heard about in the reading from Acts [1:6-14] are standing around wondering what's next now that Jesus has gone from their midst. They've sur-

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Lambeth Conference 2008
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Copy for the October 2008
issue of the *NORTHEAST* is due
25 AUGUST.

from the editor

The *Northeast*: many voices singing one song

By Deborah Oliver

As I write my last column as editor of the *Northeast*, in our churches we are marking one of my favorite times in the liturgical year: Pentecost. There's no deep theological reason for my fondness—it's more a matter of my having worshipped in churches over the years where, having just heard Acts 2:1–21, we then hear the Gospel read in multiple languages: not just English but Spanish, Latin, German, French, Danish, Russian, and, once, Lakota Sioux. It's always exhilarating to hear the Gospel spoken in a familiar—familiar even—language, to know that someone else is hearing it in their native language, as well, and to know that although we are each speaking in our own tongue, we are all saying the same thing.

And oddly enough that has emerged as the natural theme of this issue: many voices speaking in one voice, even singing one song.

This June issue gives us Martha Kirkpatrick speaking to us not in her role as diocesan environmental stewardship missionary but as a Maine parishioner inspired and humbled by what she witnessed in Haiti. We hear

about big choirs singing together as one and about very small choirs raising their own precious praise to God. There are peacemakers, chaplains, and new ministries all proclaiming our common humanity and our common love for God. Heidi Shott uses Maine's spring peepers to remind us that fleeting glimpses of God are "proof enough," and Nan Cobbey tells of Episcopal voices being raised to amend past wrongs. We find out that all of the Province of New England will be praying simultaneously, as a body, during this summer's Lambeth Conference.

And even if you weren't at the May 3 consecration of Stephen Lane as bishop coadjutor, the reverberations are still sounding throughout the diocese as we stood and with one voice joyfully acknowledged Stephen in his new role.

It has been an honor for me to edit the *Northeast* for these past four years. Thank you all for time and again raising your voices. We're singing one song, and it is surely a song of love for one another and for the God we all worship and praise.

Paz—salam alaykum—shalom—fred.

—The Editor.

people and places

Portland church installs new rector



The Rev. Everette Wayne Rollins was installed as new rector of St. Peter's, Portland, on February 24. The new rector was priest-in-charge at Epiphany Episcopal Fellowship in Charleston, West Virginia. He is an accomplished organist and choir director and brings his love of music and liturgy to enrich traditional worship services at St. Peter's.

Deborah Oliver concludes her ministry as editor

By Heidi Shott,
Diocesan Press Officer

Four years ago Deborah Oliver and her considerable gifts as an editor presented themselves at just the right time. Deborah, a member of St. Peter's, Rockland, had worked as an in-house editor for many years and was just launching her own business, Ab Initio. Heidi Shott, who had served as editor of the *Northeast* for six years, was finding the demands of editing the newspaper in addition to the many other functions as Communications Officer to be too much for a three-quarter time position.

Since 2004 Deborah has ably, faithfully, and thoughtfully collected, edited, and organized the production of 24 editions of the *Northeast*, the oldest continuously published news journal in the Episcopal Church. Earlier this year she announced that this issue would be her last. And we are sad to see her leave the helm of this important and dependable communica-

tions tool that connects the members of the 66 congregations in the Diocese of Maine.

"Deborah has been a faithful and patient in the gathering of material for the *Northeast*," Bishop Chilton Knudsen said. "She is always gracious with her dealings and so very skillful in managing the hefty flow of material generated from all corners of the diocese. She has helped Maine Episcopalians tell their stories to one another and I am exceedingly grateful for her ministry among us."

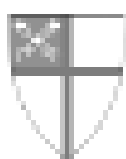
Bishop Knudsen continued, "A number of her editor's columns have really touched me."

With her demand for her editing and publishing consulting services increasing, Deborah will be busier than ever. For my part, it's been a privilege to work with Deborah these past four years. God brought us together as colleagues just when we—and the diocese—needed it, and I am thankful for her work and companionship and her willingness to share her gifts with all of us.

Barbara Martin joins Loring House staff

Barbara Martin has joined the diocesan staff as executive assistant to Bishop Coadjutor Stephen Lane. Barbara

may be reached at 772-1953 x39 and bmartin@episcopalmaine.org.



Who is the Episcopal Church?

In the Anglican Communion: A global community of 77 million Anglicans in 38 member provinces in 164 countries. The Most Rev. and Rt. Hon. Rowan Williams, Archbishop of Canterbury.

In the Episcopal Church: A community of 2.4 million members in 16 countries and 110 dioceses. Established 1789. The Most Rev. Katharine Jefferts Schori, Presiding Bishop and Primate.

In the Diocese of Maine: A community of 17,000 people in 67 congregations. The Rt. Rev. Chilton R. Knudsen, Bishop. The Rev. Stephen T. Lane, Bishop Coadjutor.

"Our vision is that our congregations, commissioned and empowered by the Holy Spirit, will grow as ambassadors of Christ's reconciliation and to God's world (II Corinthians 5:18ff). To enable this to happen, we envision that: Congregations will develop the resources and leadership to support individual and collective ministry, and diocesan leaders will provide support to these ministries." (adopted by Diocesan Convention, 1994)

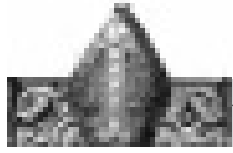
THE NORTHEAST is an official publication of the Episcopal Diocese of Maine, published six times annually. Submissions are invited and are subject to editing. Please e-mail materials to northeast@episcopalmaine.org. Address changes should be mailed to the Episcopal Diocese of Maine, 143 State St., Portland, ME 04101.

Deborah Oliver, Editor

Graphic Design: Custom Communications Inc., Saco

Visit our website at www.episcopalmaine.org

DEADLINE FOR THE NEXT ISSUE IS AUGUST 25, 2008.



the mitre box

FAQs raised with Bishop Chilton

An occasional column with additional news about and comments from the bishop.

Q. Is Steve Lane our bishop now?

A. Yes and no. He is our bishop coadjutor, which means that he is not yet the diocesan bishop but a bishop with and for our diocese. Steve will become the 9th bishop of Maine and the ecclesiastical authority of the Diocese of Maine on Saturday, September 13 (11 a.m. at the cathedral, the Rt. Rev. James Curry, vice president of province 1, officiating) in a public service called the Investiture and Seating of a Diocesan Bishop.

In that beautiful and powerful liturgy I will pass the diocesan crosier (another name for the bishop's staff, signifying the bishop's role as chief pastor of a diocese) to Stephen and he will be seated in the bishop's chair (the "cathedra," hence the name "cathedral"), thereby becoming the 9th bishop of Maine. As Steve is fond of saying, "Remember that Chilton is the bishop of Maine until September 13."

Q. How are you feeling about this transition?

A. I have all kinds of feelings. It's been a good time together these last 10+ years, and I am very grateful for that. Maine is a strong and healthy diocese, ready for the next chapter in ministry, and I will hand Stephen the diocesan crosier with a satisfied heart. I also feel some sadness, of course. As I said to those who gathered at the cathedral for the all-diocesan choral concert on April 12: This is the "damp" season; let's give ourselves permission to have damp moments. I am certainly having them myself; I am being reminded that it's possible to have a smile and tears on the same face at the same time. I am also eager to begin the next chapters of my ministry in my own faithfulness to Christ.

Q. What will you be doing after September 13?

A. I foresee three phases in my future ministry. First, I will rest and goof

off; I'll do some traveling in Europe with Mike. We'll make my sister's home in Vienna our base as we visit places we've longed to see. I will also reconnect with the Convocation of American Churches in Europe, with whom I've done some consulting over the past several years. Near the end of our European sojourn I'll take a 2-week French immersion in Aix-en-Provence, which will (God willing!) prepare me for ministry in Haiti, where the language of the church is French (the everyday language is Creole, but that comes later).

The second phase will be our usual vacation in Mexico in January, where I hope the Spanish all around us will not diminish my baby-French.

Third, beginning in late January 2009 I will become a commuting missionary to Haiti, working with our companion diocese according to whatever Bishop Duracin most needs me to do. I hope that my presence in Haiti will encourage more Mainers to visit Haiti. It's impossible to describe the challenges, the glory, and the pain of Haiti to anyone who has not been there. Many of you have already promised support for my ministry in Haiti—thank you! I will periodically come back to Maine (Mike and I will keep our home in Bath) and will keep you apprised of the needs I encounter as I minister in Haiti. One of the good things about being a commuting missionary is that I can personally take humanitarian aid—especially medicines, food supplements, and medical equipment—with me each time I return to Haiti, and assure that those items get into the hands that need them.

Q. What is your relationship with the Diocese of Maine after you retire?

A. A bishop who retires from service in a diocese remains a canonically resident clergyperson in that diocese. So Steve will be my bishop as well as yours! Steve and I will craft an agreement that recognizes his role as bishop of Maine and sets some appropriate boundaries moving forward.

TO GOD'S BELOVED IN MAINE

Herein is love . . .

I admit it. I have some old-fashioned neurons in my brain. Some favorite Scripture texts flow through my mind, like a continuous song, in the King James Version. It's the first Scripture translation that settled into my young ears. I can hardly remember useful things like my online password or where I put my car keys, but I never forget these favorite texts. From the magnificent First Letter of John:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:7, 9-11; King James Version).

Just to keep my neurons on their toes, I often consult "The Message//Remix: The Bible in Contemporary Language" (Navpress, 2003), which paraphrases from the Bible's original languages of Hebrew and Greek. Here's how those same verses are rendered:

"My beloved friends, let us continue to love one another since love comes from God.

"This is how God showed his love for us: God sent his only Son into the world so that we might live through him. This is the kind of love we are talking about—not that we once upon a time we loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they've done to our relationship with God. My dear, dear friends, if God loved us like this, we certainly ought to love one another" (1 John 4:7, 9-11; "The Message//Remix").

At our clergy gathering on Friday May 2, Katharine, our presiding bishop, led us through a meditation on the



The Rt. Rev. Chilton R. Knudsen

Baptism of Jesus. When Jesus emerged from the waters of baptism, God called him "beloved." And so does God speak to each of us, affirming our fundamental belovedness. That's the truest truth about our identity.

Loving one another is never easy, especially when we experience disagreement or fear or anxiety. But love is not only possible but inevitable when God's Word settles into our depths: herein is love, not that we loved, but that God first loved us.

There was a lot of love in the Cathedral Church of St. Luke on Saturday May 3 when we consecrated Stephen Lane as our bishop coadjutor. How wonderful, then, that Judy Harrison, a wise and gifted journalist covering the event, felt it, too:

"Undaunted by the cold and rainy weather Saturday, Maine's Episcopalians showed their new bishop just how much love they have to give" (Bangor Daily News, 5 May 2008).

May the doing of love (which is justice), and the fruit of love (which is reconciliation), and the leading of love (which is faithfulness) all be made ever more manifest, by God's grace, in this limb of the Body of Christ we call the Diocese of Maine. Herein is love . . .

Ever yours in Christ Jesus,

+Chilton

Retirement parties for Bishop Knudsen across the diocese

Please plan to attend!

Saturday, August 23, 2008: St. David's, Kennebunk, 4 p.m.

Friday, September 5, 2008: Church of the Good Shepherd, Houlton, 5 p.m.

Saturday, September 6, 2008: St. Mark's, Waterville, 1:30 p.m.

Friday, September 12, 2008: Cathedral of St. Luke, Portland and the Eastland Park Hotel, 5 p.m.

As the events approach, look for more information on the Dio Log and at www.episcopalmaine.org.

Bi-shəp kō-ə-'jü-tər

Bishop coadjutor: Assistant bishop with the right of succession upon the resignation of the diocesan bishop. (Episcopal News Service, Glossary of Terms)

Coadjutor: 15th century Middle

English coadjutor, from Anglo-French, from Late Latin *coadjutor*, from Latin *co-* + *adjutor* helper, from *adjuvare* to help—more at AID. (*Webster's Collegiate Dictionary*, 11th ed.)

people and places (continued)

Raising a joyful noise

Creating music for small choirs in small churches is a ministry for Rockport composer

By Sarah E. Reynolds, St. Peter's, Rockland

Malcolm Brooks has been composing music since he was seven years old, but he never intended to become a church musician.

Brooks, who lives in Rockport, is the choir director at St. Peter's in Rockland; almost since he arrived there five years ago he has been composing music to be used during services. And for the last several years he has been making his music available on the St. Peter's Website, recently adding a new domain, Chants from a Small Church (<http://chantsfromasmallchurch.blogspot.com/>). His collection of 30 pieces is free for any individual or church to use, and he knows of churches around the United States, Canada, and England that have done so.

He acknowledged that he could have published the pieces to make money on them, but said that was not the point. "I feel very strongly that this [composing liturgical music] is not a business proposition," Brooks said.

His parents did not play instruments themselves, he said, but there was always music in their home. The young Brooks asked to take piano lessons when an older brother started taking them, and very soon "I wanted to write melodies of my own," he said.

And write he did—more or less constantly—throughout his childhood and adolescence. He wrote songs for the neighborhood kids to sing and scored the musicals they put on together. Sometimes his songs served another sort of social function. Once, when one of the children he played with was annoying everyone by telling them how to do things, he came out with a song that humorously put the know-it-all in his place: "Mr. Perfect in every way, Tell us what you have to say, Is it that we all are wrong, Or was it you, all along?"

As an adolescent he heard someone play a classical guitar and immediately knew that was the instrument for him, he said. But he did not take lessons, teaching himself from books instead. Though he has composed liturgical music for a relatively short time, he said he remembered writing

"music concerning God" in high school.

After high school he got his bachelor's degree in French at Columbia University and later earned an MBA at the University of California at Berkeley.

With Rushmore DeNooyer, Brooks has scored numerous films and specializes in broadcast television documentaries for clients including PBS, Turner Broadcasting, Nova, American Experience, England's Channel 4, Germany's Der Spiegel, and others. Several of his film and television scores have received awards.

He has also collaborated on CDs and written vocal music for artists such as Sister Sun and Moving Violation. In addition, he teaches music privately.

Brooks's move into writing music for worship came about somewhat by chance. He got to know the father of one of his students; the Rev. Ralph Moore was then the rector at St. Peter's. In 2003 Moore approached him about working at the church, saying, "I want you to be our choir director," Brooks recalled.

When Brooks expressed doubts as to whether he would be a good fit as choir director, Moore replied, "I'm not sure we have a choir. But I am sure that people at St. Peter's will appreciate you."

Previously he had substituted a few times for choir director Anthony Antolini at St. John the Baptist in Thomaston, playing the hymns, which he had transcribed, on his guitar. Having been well received there made it easier to accept Moore's invitation to come to St. Peter's, he said.

Now retired, Moore remembers that Brooks's music ministry had a profound effect on St. Peter's, a small church with an even smaller choir. "We have all known that bound hymnals are not fully adequate for a growing congregation's celebrations. They are pitched too high, they reflect limited options of language, and they are often difficult to learn. Malcolm's work has revealed how simple it is for average parishioners to learn music and even collaborate in creating music in living out their worship life."

Brooks recalls making a number of mistakes at first but also that "the

See CHOIR, page 13



Members of St. Peter's small choir usually practice in the vestry room before the second service on Sundays. Once everyone knows their parts, choir director Malcolm Brooks (far right) moves the choir into this smaller room, where members can hear the blend of voices and adjust their volume. (Photo by Rhonda Hart)



Choirs from around the diocese

On April 12, 13 choirs from around the state, from Cape Elizabeth to Waterville to Castine, gathered at the Cathedral Church of St. Luke to celebrate the episcopate of the Rt. Rev. Chilton R. Knudsen, 8th bishop of Maine. Cathedral Dean Ben Shambaugh officiated at the evensong service.

Lutherans and Episcopalians lead Holy Week



Lutherans and Episcopalians helped to organize ecumenical Holy Week services for the Caribou area. The Rev. Shelly Timber, Deacon Burnham Morrell, and the Rev. Jim Morgan pose before the altar at the Methodist Church, where these services have been hosted annually for the last 18 years. Churches represented include Unitarian, Roman Catholic, Covenant Evangelical Lutheran, and Assemblies of God.

the giving corner

Put your “economic stimulus” check to good use: Give It 4 Good

This space is devoted to stories of need in Maine, in the nation, and around the world.

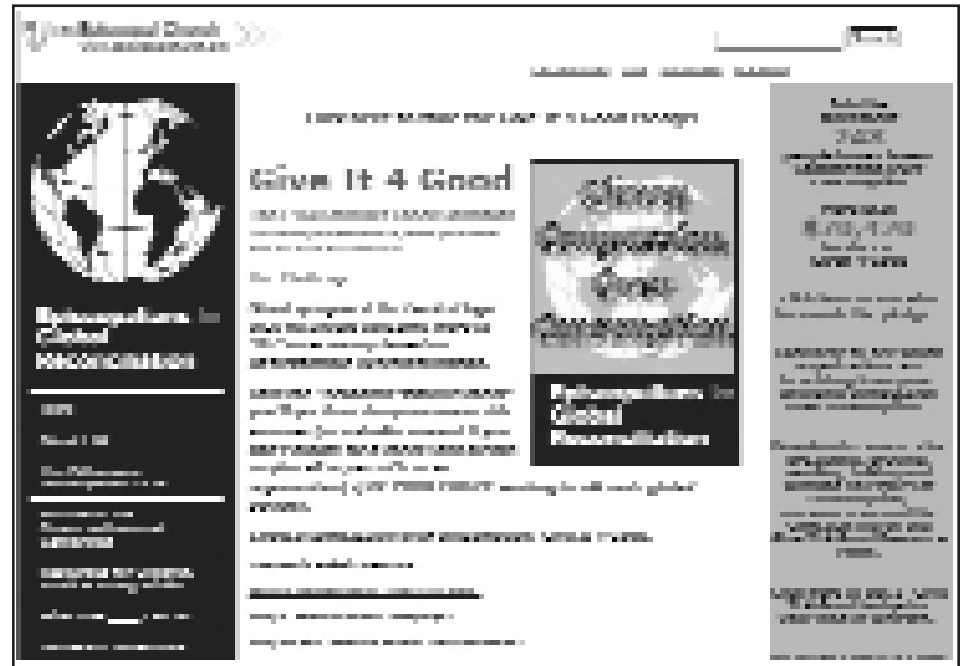
Do you remember being told to “go shopping!” after September 11, 2001? We are again being encouraged to go into consumption mode, when what’s really called for is compassion mode. Each of us can be part of a movement for economic sanity and moral accountability by donating 100 percent, 10 percent (a tithe), or even 0.7 percent (as called for by the U.N. General Assembly, see sidebar) of the government’s so-called “economic stimulus” check to an organization of your choice working to achieve the Millennium Development Goals.

To highlight the global imbalance of wealth and to help direct the stimulus checks to people who can truly benefit from this money, Episcopalians for Global Reconciliation (EGR), in partnership with Episcopal Relief and Development (ERD),

launched the Give It 4 Good campaign (www.giveit4good.org) in April. The campaign encourages people to give all or part of their stimulus check to an organization working to advance the Millennium Development Goals (MDGs), a set of benchmarks established by the international community to cut rates of global poverty. MDGs 4, 5, and 6 promote health and fight disease, efforts supported by ERD through its Inspiration Fund.

The Give It 4 Good campaign aims to redirect funds to organizations working to alleviate suffering while highlighting the unequal distribution of wealth in the world and the harmful environmental impacts of overconsumption and consumerism. Part of achieving MDG 7—ensure environmental sustainability—begins with people who live in Western countries limiting their consumption behavior.

Visit www.giveit4good.org to find out more and to make a pledge to contribute to the charity of your choice.



The Give It 4 Good campaign reminds us that we are called to compassion, not consumption.

A stimulus package

The Very Rev. Dr. Benjamin Shambaugh, Cathedral Church of St. Luke

The checks are in the mail! Very soon just about every man, woman, and child in the United States is going to get economic stimulus money from the government. What will you do with the money? Will you go out and spend it, save it for a rainy day, pay off some debt? It is not unlike Jesus’ parable of the pounds in Luke 19:11 told as the parable of the talents in Matthew 25:14. In these parables the master goes away, leaving servants with a different number of pounds or talents, the ones that invest them and create more pounds or talents are rewarded with lavish praise. The one who buries what he received in the ground is condemned and what he had is taken away and given to the one who had the most.

I heard about a sermon in which a pastor read this parable and then emptied his church’s budget by giving every parishioner \$100 with the instruction to do something with it and then come back later and report. It sounded daring and legend says that it worked, and that people returned with amazing stories. I always wondered what would happen if I dared to do that. The good news is that I don’t have to because the government is do-

ing it for me!

So—what are you going to do with your \$300? Will you tithe it, giving 10 percent back to God? In this time when in the name of lowering taxes many social programs are being cut, will you give it away to those no longer receiving heating assistance, who have no health insurance, or have trouble paying their bills or finding enough to eat? Recognizing that Social Security and Medicare will not last forever, will you put it in retirement funds so that you won’t be as much of a burden to your family or to others in old age? Thinking of the changing economy, will you use it to go back to school and learn new skills, or invest in a business venture of some sort?

More than just asking us to be good stewards, the parable of the pounds and the parable of the talents challenge us to make the best use of the gifts we have been given. Recognizing that the checks represent a loan that will need to be repaid with interest by our children, we have a responsibility to do far more than just shop at a big-box store for items made by the country that loaned us the money in the first place.

What we stimulate with the stimulus is up to us. Remember, however, the message of those parables—God is watching and we will be judged by what we do next.

What’s the significance of 0.7 percent?

Development economists and world leaders agree that 0.7 percent is the percentage of the rich nations’ Gross National Income that it will take to accomplish the MDGs by the target date of 2015.

The U.S. currently gives approximately 0.16 percent—but that figure also includes economic assistance for political allies (Egypt and Jordan) and for the so-called drug

war. Five nations (Norway, Luxembourg, Denmark, Sweden, and the Netherlands) now give at 0.7 percent or above. The U.S. ranks next to last (only Italy gives a lower percentage of GNI).

Source: Episcopalians for Global Reconciliation, www.e4gr.org/giveit4good.html, at “0.7%,” click on “Wondering what this figure is . . . ?”

Chaplain services for clergy families

The Rev. Nancy Duncan, chaplain to clergy families, is available to clergy families around the diocese for pastoral care or consultation.

Information about clergy family chaplaincy services are at www.episcopalmaine.org (click on the green Diocesan Life tab for Clergy Family Chaplaincy).

Contact:

The Rev. Nancy Duncan, LCPC,

691-1036

famchpln@midcoast.com

upcoming in maine

Documentary on Episcopalians' role in the slave trade airs this month

By Nan Cobbey,
St. Margaret's, Belfast

"Traces of the Trade," a daring and controversial documentary made by Episcopalian Katrina Browne about her slave-trading family, will kick off the 2008 season of POV (Point of View) on MPBN on Tuesday, June 24, at 10 p.m. Don't miss it—it's a knockout.

More than six years in the making, the film premiered January 21 at the Sundance Film Festival, one of only 16 documentaries chosen from 953 entries. It was purchased by POV. Variety called it "a courageous scab-ripper of a tale about slavery, white privilege and original sin."

Variety is quite right. I saw "Traces" two years ago when I interviewed Katrina Browne for a magazine feature. The film, not quite finished at that point, already packed a wallop.

The DeWolf family of Rhode Island was the largest slave-trading family in early America. More than 10,000 Africans—kidnapped, chained, beaten—made the hellish middle passage across the Atlantic in the holds of the DeWolf ships. Over the course of three generations, from 1769 to 1820, 47 of those ships made runs back and forth across the Atlantic and built a family a huge fortune.

Among the DeWolf ancestors are Mark Anthony DeWolf Howe, the first bishop of the Diocese of Central Pennsylvania (1871–95) and James DeWolf Perry, the 7th bishop of the Diocese of Rhode Island from 1911 to 1946 and also the presiding bishop of the Episcopal Church from 1930 to 1937.

Down the generations, the source of the family fortune became an embarrassment, a subject to be avoided. So when Browne began tracing her family's unsavory business in 2001, her effort was not welcomed. When she invited 200 of her relatives to join

her "on a journey of discovery," only nine said "yes." Those nine, ages 32 to 71, traveled with Browne to the family's original homes and factories in Rhode Island, to the family's former holdings and sugar plantations in Cuba, and to the slave forts of Ghana in West Africa. Browne filmed it all.

When they returned, the nine met with Charles Ogletree, law professor at Harvard Law School and leader of a legal team pursuing reparations for African Americans. Ogletree led through a challenging discussion and debriefing. Browne's camera caught that as well.

"Traces of the Trade" confronts viewers with their own family histories. "It is particularly important that the Episcopal Church be on the cutting edge of this," says Dain Perry, Browne's cousin and one of those who made the journey. "It was the Episcopal Church that was condoning slavery. We were the dominant denomination in early America and we did not stand up against slavery and, in fact, ministers had slaves."

In 2006 Browne screened a rough, unfinished version of "Traces" at the 75th General Convention and then filmed audience reactions and response. Today's finished film ends with footage from that convention, footage of Browne's testimony before the committee considering a number of antiracism and reparation resolutions.

Browne is excited about the POV purchase of "Traces" in part "because the work of the Episcopal Church is now going to be taken to the nation." One of her original goals was to make a film that would become a catalyst for dialogue and education. She wanted, also, to help publicize the 2008 bicentennial of the abolition of the trade. She has accomplished both.

—Nan Cobbey is a former associate editor of Episcopal Life, the national newspaper of the Episcopal Church

Bangor Theological Seminary announces new president, fall courses



This fall at the Bangor campus (Husson College), Anglican Liturgy (DS 1725) will explore the particular and uniquely Anglican approach to corporate worship. The 3-credit class will be held Friday mornings beginning at 9:00. The Rev. Ann Kidder is the instructor.

At the Portland campus, students in the Shaping of Anglican Identity (DS 1729p) will explore what it means to be an Anglican Christian. The 2-credit class will be held Friday mornings beginning at 9:00, plus two arranged hours. The Rev. David Robinson is the instructor.

For more information visit Bangor Theological Seminary at www.bts.edu.



Effective July 1, the Rev. Dr. Kent J. Ulery will become the tenth president of Bangor Theological Seminary, which has campuses in Bangor and Portland. Founded in 1814, BTS is an ecumenical seminary in the Congregational tradition of the United Church of Christ and is the only accredited graduate school of religion in northern New England.

Creating a Culture of Peace Workshop-Retreat

November 14–16, 2008

Living Water Spiritual Center, Winslow



On a nonviolence training trip to the Middle East, Janet Chisholm, facilitator of the CCP retreat, stands with Palestinian children.

Workshop on the spirituality and practice of peacemaking
Nonviolence training for personal and social change
Three-day retreat offers new approaches to conflict

Registration deadline is Sept. 30

- Retreat leader Janet Chisholm is a faith-based peacemaker and educator who established CCP as a nationwide, community-based training program that has benefited thousands
- CCP has been embraced by youth groups and intergenerational groups, congregations, civic groups, peace and justice organizations, and colleges and seminaries
- CCP has been adopted by national and regional faith groups, including the Episcopal Peace Fellowship, and by Veterans for Peace

Scholarship Assistance

Lay congregants in the Diocese of Maine can apply to the Wolf Fund for assistance; funds are dispersed on a first-come, first-served basis. For more information call Loring House at 772 1953 or download the application from the diocesan website (www.episcopalmaine.org; click on the Church Resources/Forms tab). Two full scholarships will be awarded to young people 16 years or older from Maine Episcopal Peace Fellowship.

For registration and more information, contact Karen Rienert (353-8446) or Carol Huntington (CCP@CarolHuntington.com). Sponsored by Maine Episcopal Peace Fellowship

Ministry Outside the Box workshop returns to Brewer June 7

By the Rev. Linton Studdiford

The third Ministry Outside the Box workshop will be held Saturday, June 7, at St. Patrick's, Brewer from 10 a.m. to 3 p.m. The Revs. Bob Smith, Lev Sherman, Carolyn Metzler, and Lin-

ton Studdiford will be facilitators. The day will begin with a DVD by DeWitt Jones, "Celebrate What's Right with the World," to help participants recognize the possibilities and find solutions for many of the challenges before us.

This series of workshops started

in November 2007 with the presentation of Kevin Thew Forrester on the theological implications of the baptismal covenant in the Book of Common Prayer and its implications for how we organize ourselves as congregations in the 21st century. Forrester is the author of "I Have Called You

Friends' . . . : An Invitation to Ministry" (Church Publishing, 2003).

Coffee, tea, and refreshments will be available starting at 9:30 a.m. on June 7. Attendees are asked to bring a brown-bag lunch. Contact Linton Studdiford at lhstuddi@blazenetme.net or 798-5899 for more information.

The bishops of Maine

On this page you'll find photos of the previous bishops of Maine. Six weeks after Maine became a state in 1820, the two Episcopal churches in the state (Christ Church in Gardiner and St. Paul's in Portland) convened a con-

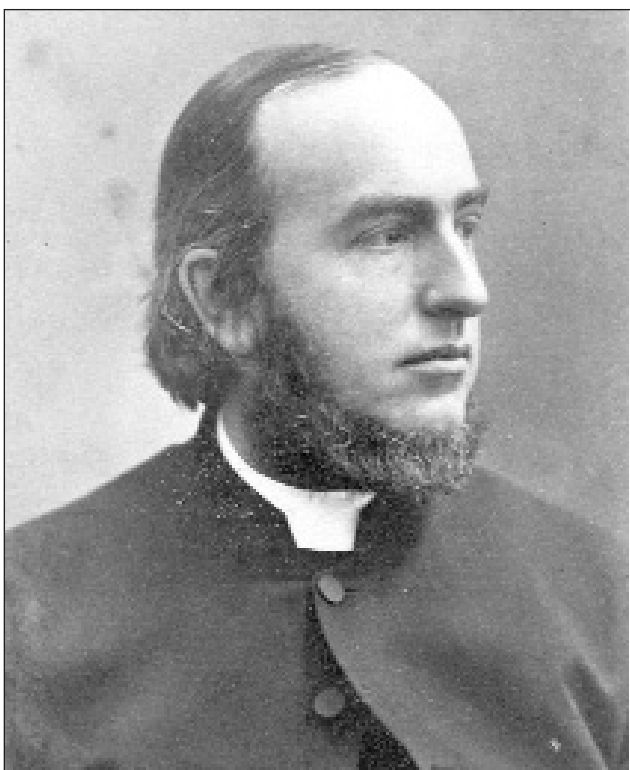
vention and formed the Episcopal Diocese of Maine.

Since we couldn't afford our own bishop at that time, we were under the care of the Rt. Rev. Alexander Viets Griswold, who was bishop of the East-

ern Diocese (Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island, created ca. 1804), until his death in 1843. The Diocese of Maine was then overseen by the Rt. Rev. John Prentiss Kewley Henshaw, who

was Bishop of Rhode Island and in charge of our diocese until 1847.

We are indebted to Elizabeth Maule, diocesan archivist, for her diligent research.



Clockwise from top left:

The 1st bishop of Maine (1847-66), the Rt. Rev. George Burgess.

The 2nd bishop of Maine (1867-99), the Rt. Rev. Henry Adams Neely. (Photo by J. H. Lamson, Portland, Me.)

The 3rd bishop of Maine (1900-1915), the Rt. Rev. Robert Codman. (Photo by Purdy, Boston)

The 4th bishop of Maine (1916-40), the Rt. Rev. Benjamin Brewster.

The 5th bishop of Maine (1941-68), the Rt. Rev. Oliver Leland Loring. (Photo by Fabian Bachrach)

The 6th bishop of Maine (1968-86), the Rt. Rev. Frederick Barton Wolf.

The 7th bishop of Maine (1984-96), the Rt. Rev. Edward Cole Chalfant.

The 8th Bishop of Maine (1998-), the Rt. Rev. Chilton Abbie Richardson Knudsen.



environmental stewardship

Earth Day's four R's: Reduce, Reuse, Recycle, and Restore

By the Rev. Martha Kirkpatrick,
Missioner for Environmental
Stewardship
(mkirkpatrick@episcopalmaine.org)

During the Lenten Season and Eastertide this year there was more than usual attention to greening the churches and trying to live more sustainably. The Episcopal Public Policy Network had a weekly Lenten series recommending specific actions we can take to reduce our ecological footprint and to live on the Earth more mindfully. Presiding Bishop Katharine Jefferts Schori issued an Easter Day message about caring for the Earth as part of our baptismal covenant. I know of several churches that celebrated Creation Sunday during the Easter season. At Grace Church in Bath we had a hugely successful local foods dinner on April 20—not the easiest time of year to find local foods in Maine. Thankfully, a lot is happening in the national church and in the churches.

Lili Pugh is a member of St. Andrew's, Newcastle, who resolved to live more sustainably and simply as part of a Lenten journey that began for her in 2007.

Pugh told me that she had been inspired by the Episcopal Church's embrace of the United Nations' Millennium Development Goals, which reminded her "of the connection between environmental protection and the global village." Called to action on her own environmental beliefs, she felt equally called to tell others of her journey and to invite St. Andrew's

parishioners to convert their "green Lenten sacrifice" into a donation to Episcopal Relief and Development.

Pugh found a number of areas in which to exercise green economy. Reducing the number of miles driven by the family each week remains a challenge and finds expression in Pugh making dinners from what's on hand rather than making a special trip to the grocery, and driving the family's more fuel-efficient car instead of their 24 mpg minivan. At home the family keeps the thermostats lower than they have in the past, adding layers rather than cranking up the heat. A solar hot water heater supplements the conventional water heater.

Addressing the "reduce" and "reuse" parts of the four R's, Pugh is on a campaign to turn over long-unused items to others for reuse, rather than add them to the waste stream. "My goal is to simplify my life so that those items don't control my life and my need for organizers and more space is minimized," says Pugh.

Now that she's been on this journey for a year, she observes that "it is hard to keep up with being good." When she's tempted to choose "convenience over sustainability," Pugh says that prayer helps her remain "mindful of what [her] imprint on the Earth is." For Easter this year she made a contribution to ERD and was joined in doing so by parishioners inspired by Pugh's story.

What are your personal and congregational stories of environmental stewardship?

Province 1 conference examines resurrection themes

by Anne Clarke Brown,
Communication Minister, Diocese
of Vermont



Themes of resurrection, resistance, and renewal engaged and challenged participants throughout the eighth annual province 1 Conference on Stewardship, Evangelism, and Congregational Development, beginning with the opening session of song and storytelling through plenary sessions, workshops, and ending with the U2charist celebration.

Episcopalians from all seven dioceses of the Province of New England as well as from Pennsylvania—137 attendees in all—came together March 7–9 at the Doubletree Hotel in Westborough, Mass., to learn and share experiences. For the first time the conference welcomed all ages, with a special "discovery center" for the very young. Also for the first time, worship incorporated both English and Spanish.

Opening the event on Friday evening, musician Fran McKendree engaged participants in lively singing, and Valerie Tutson captivated all ages with stories.

The Rev. Canon Charles LaFond, canon for stewardship in the Diocese of New Hampshire and priest-associate at Good Shepherd Episcopal Church in Nashua, offered plenary sessions on Saturday morning and afternoon and Sunday morning in which he reflected in turn on the themes of resurrection, resistance, and

renewal.

In the opening plenary LaFond said, "The world we are called from is the world of power, manipulation, excessive noise, overwork, under-Sabbath, wealth, conspicuous consumption, and boredom." The act of pulling our selves and our churches out of boredom is, he said, "an act of violence, and it is upsetting." He is looking for a revival in The Episcopal Church in which we "give up efficiency and take up adoration." LaFond challenged his audience to ponder, first in silence, and then in groups, "what it means to grab people by the wrist, to grab your parishes, and move them out of their fear."

LaFond's second plenary session focused on the notion of resistance, the ways "we pull back from the dynamos of resurrection." Resistance is closely linked to fear, which was, he said, removed by the church from the list of deadly sins because it "realized that this is the soup in which we live."

In his final meditation LaFond said that we are ready for renewal and that we need Christ, the morning star.

See PROVINCE, page 9

Congregations in Search

CHURCH

ST. COLUMBA'S, Boothbay Harbor

ST. MARY & ST. JUDE, Northeast Harbor

ST. PETER'S, Rockland

ST. BRENDAN THE NAVIGATOR,
Stonington

ST. STEPHEN THE MARTYR, Waterboro

STATUS

Beginning search process

No longer receiving names

Receiving names

Receiving names

No longer receiving names

For more information, contact Canon Vicki Wiederkehr at 1-800-244-6062 x23 or vwiederk@episcopalmaine.org. Additional information may be available on the deployment page of the diocesan website, www.episcopalmaine.net/congregations/congregations_in_search.html



Musician Fran McKendree welcomes two young conference participants to the stage to assist him. (Photo by Anne Clarke Brown)

the palm and the pine: the maine-haiti connection

Our prejudices stand between us and unity with God

The Rev. Martha Kirkpatrick, the diocesan environmental stewardship missionary and the assistant rector at Grace Church, Bath, returned in April from her first trip to Haiti as part of a mission trip. Grace is in a partner relationship with Christ the King in Terrier Rouge and with St. Bartholomew's in Ouanaminthe. Three members of the Bath church made the travel to explore how it could live into its ministry with its Haitian partner parishes. The group also visited Institution Univers, a K-12 ecumenical Christian school that is supported by the Haiti-Maine partnership.

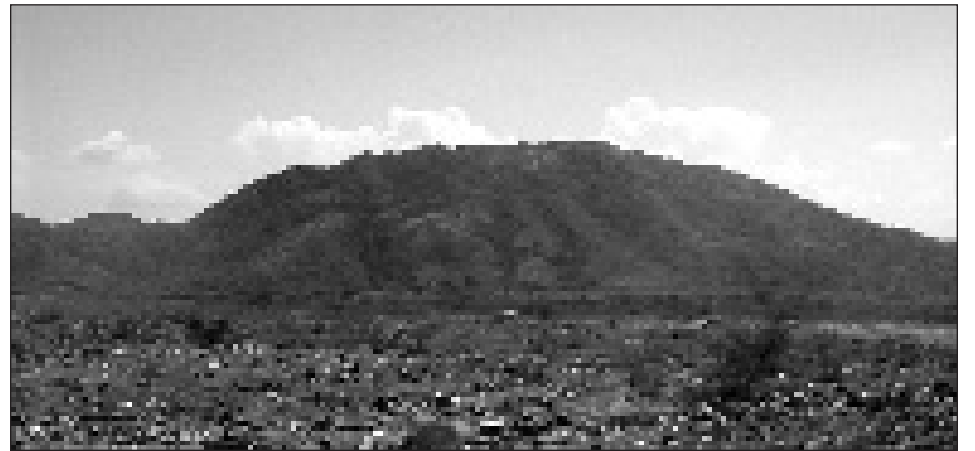
On her return to Bath, Kirkpatrick delivered a sermon about her Haitian experience. She shared with the congregation her apprehension about the poverty she expected to encounter there and about how she would react to what she anticipated would be vast differences in our cultures. "As I look back on it," she noted, "it seems I thought I was about to visit another planet. I am struck now by the arrogance of this."

"One of the first things that happened to me, which was my regular companion for the week, was a challenge to my assumption that extreme poverty, dirty streets, and rundown buildings, my being American and

white, all added up to particular danger and threats to my personal safety. Let me say at the onset that this was simply not true." Kirkpatrick related incidents throughout the week of safe travel during the day as well as in the evenings, observing that it felt safer to her than some places in Maine. She said honestly and with humility: "these challenges to my assumptions unearthed prejudices I had preferred to think I didn't have."

She told parishioners about what she saw as "moments of grace" throughout her week in Haiti: the poverty balanced by the *caritas* evident in a home for the elderly; a collaboration between a Haitian caregiver and an American physical therapist to help a stroke patient; and the career aspirations of a class of 8th-graders.

In closing her sermon Kirkpatrick observed that "true mission work does not flow in one direction. It is not a redistribution of wealth from the have-mores to the have-lesses. It is encountering another, connecting with each other recognizing our common humanity. Through this engagement God's gifts will flow abundantly, not from one, the giver, to another, the receiver, but to and through each one of us and back again. Through this en-



Top: As evident here on the drive to Ouanaminthe, the need for home fuel results in deforestation, which then contributes to flooding during the frequent tropical storms. (Photo by Martha Kirkpatrick) Bottom: The group felt safe walking through Ouanaminthe and everywhere else they traveled in Haiti. (Photo by Mary Richardson)

counter we—all of us, American and Haitian—grow into that perfection of

the human spirit that glorifies and reflects the nature of God."

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Province... continued from page 8

The church, he said, "is in a form of disaster," a word that comes from *disastron*, without a star. He suggested that people want simplicity, silence, and space for adoration. "Stopping the noise and entering into the silence is what launches the adoration of the heart," and that leads to profound renewal. After asking the group to consider the roles of nostalgia in their lives and that of their congregations, LaFond challenged them to "go home and do some strategy." He concluded, "What if we as churches held up Sabbath-making as a time of renewal and not as one of recovery to do more work?"

Conference participants could choose among seven workshops. The Rev. Virginia Marie Rincón of Maine addressed issues of concern in Hispanic ministry. The Rev. Jane Bearden used her experience of post-Katrina recovery ministry to speak of how the church is at its best when engaged in mission partnerships. Craig Smith of Western Massachusetts offered a primer on stewardship as living with an assumption of abundance. Ruth-Ann Collins spoke about how work-

ing with children on the topic of stewardship runs against the grain of a marketing and advertising culture. Sarah Dylan Breuer addressed the emerging church of the postmodern generations; Merredythe Nadeau spoke about evangelism as connecting people to the power of God and some practical ways of doing that; and the Rev. Mary Hitt led a discussion on environmental stewardship.

Rounding out the weekend were an evening of song with Fran McKendree and a concluding U2charist led by the Rev. Paige Blair of St. George's Church in York Harbor. Blair described the evolution of the U2charist, which uses the music of the band, U2 in the context of a rite 2 Eucharist. Her sermon addressed the Millennium Development Goals and how they have provided a new way for the congregation at St. George's to make incarnate the Good News.

The conference offering of \$1,384 is being donated to an organization called Play Pumps International (www.playpumps.org), which constructs water systems powered by the energy of children using a merry-go-round to bring clean water to communities in developing countries.

Stephen Taylor Lane consecrated as 9th bishop of Maine

Consecration is part of celebrations



The consecration beginning the morning of Saturday, May 3, was just one of a number of events at which ordained and lay members of the diocese celebrated both Bishop Lane and a visit from the 26th presiding bishop.

Friday, May 2: Presiding Bishop Katharine Jefferts Schori presided over a lunch for clergy at Trinity Church, Portland, while Richard Schori appeared at a lunch for clergy spouses nearby at Woodfords Congregational Church.

Saturday, May 3: Consecration began at 11 a.m. in Cathedral Church of St. Luke, Portland. Reception followed at the Portland Club across the street. At 5:30 p.m. the Mision San Lucas service was held in Spanish at Emanuel Chapel in the cathedral, with the presiding bishop preaching.

Sunday, May 4: The presiding bishop preached at the 10 a.m. Eucharist at Christ Church, Biddeford.

Top left: At the altar of Emmanuel Chapel on Saturday evening with Presiding Bishop Jefferts Schori are the acolytes and the Rev. Virginia Marie Rincón, Hispanic Missioner for the Diocese of Maine and vicar of la Mision de San Lucas.

Center left: The presiding bishop offers the Eucharist at la Mision de San Lucas.

San Lucas photos by Richard Schori. All other photos by Shawn Patrick Ouellette.



Below: Bishop Lane joined the coconsecrating bishops under the cloister, which offered shelter from the rain: Jack McKelvey, bishop of Rochester; Gene Robinson, bishop of New Hampshire; James Curry, suffragan bishop of Connecticut; Katharine Jefferts Schori, presiding bishop and primate of the Episcopal Church; and Chilton Knudsen, bishop of Maine.



Left: Bishop Lane introduces his wife Gretchen (at left) and his children and their families to the congregation.

Below: Bishop Gene Robinson of New Hampshire and Bishop-Elect Lane, who served together as canons to the ordinary in their prebishop lives, share a joke before the consecration service.



Stephen Taylor Lane consecrated as 9th bishop of Maine

spanning the weekend

Consecration... cont'd from p. 1

vices of the Episcopal Church was without dispute on May 3 in Portland. Guided by a full complement of vergers, the procession included the Cathedral Choir, torchbearers, crucifers, young people waving long streaming banners, visiting and diocesan clergy, representatives from ecumenical and interfaith communities, and officers of the diocese.

Bishop Lane had been warned by other bishops that, in the tumult of the day, they had "missed" their consecrations. He described to me the resolve he made to pay attention: "I noticed the flowers on the altar as I walked in. I heard the music and sang the hymns with gusto. I watched the banners swirl as the Holy Spirit came alive in the church. I paid attention to the moments of grace that opened up:

Victoria Hugo-Vidal, the young person who read the Hebrew scripture so well and so clearly; Kat Sivret as cantor with her wonderful rendering of the Lord's Prayer that captured people and the Spirit.

"There was a moment in the presentation of the gifts as symbols of Episcopal ministry that we paused and listened to that beautiful George Herbert anthem and just let the Spirit wash over us. It wasn't quite planned that way but I've had many people tell me that that pause, as I stood there, was a moment to let this new thing that was happening settle in. I certainly felt that way."

An audio slide show with more of Bishop Lane's comments about the day with photos and audio clips of moments from the consecration service is available at www.episcopalmaine.org/consecration.htm.

Photos by Shawn Patrick Ouellette (Trinity, Saco).

Top right: The presiding bishop presents Bishop Lane with a Bible inscribed with these words, "Receive the Holy Scriptures. Feed the flock of Christ committed to your charge, guard and defend them in his truth, and be a faithful steward of his holy Word and Sacraments."

Center right: The bishops of New Hampshire, Maine, and Rochester stand together as coconsecrating bishops; not visible here is the bishop of Connecticut.

Below: Before the rain began to fall, members from across the Diocese of Maine wait for the cathedral doors to open at 10 a.m. before the consecration. The line wrapped around the cathedral circle and down State Street.



Presiding bishop preaches in Biddeford on consecration weekend

“The goodness and love of God is all around us, if we’re willing to pay attention. It doesn’t always come in ways that proclaim that the actors are Christian. But if it’s about valuing and caring for our fellow creatures, and treating our brothers and sisters with dignity, it’s a pretty basic version of Good News.”

Sermon... continued from page 1

vived the horror of his arrest and Crucifixion, and the almost-unbelievable experience of his resurrection. And now he really does seem to be gone. That reading from Acts is particularly poignant: two angels come and ask the disciples, “why are you standing here staring into space?”

We all get stuck there once in awhile. It would be really nice if someone would come along and tell us just what to do next. Some people spend their lives waiting like that.

A priest friend of mine tells about going to lunch one Sunday in his collar and having an older woman come up to him and ask him very politely if he believed in the rapture. He’s a good Episcopalian and he said, “No, ma’am, actually I don’t.” And she smiled sweetly at him and said, “You’re going to hell, you know,” [laughter] and went back to eating her lunch.

The sad thing is that to that woman and her friends, the rapture means that they don’t have to worry about anything, or indeed do anything, because according to them God has already decided that they’re the only ones worth saving. Thanks be to God that’s not the way this church reads the Bible.

Those disciples who are still standing around have had several people tell them about Jesus’ resurrection, but they don’t believe it until they see Jesus for themselves. When Jesus finally does turn up in their midst, they’re still pretty clueless. They want to know if he’s going to put a new king on the throne of Israel. And then he reminds them that they are supposed to wait around a bit for the Holy Spirit and then get busy. And be witnesses to the ends of the Earth. Everywhere: not just with your friends or your brother but with the neighbors next door, and strangers you meet in the grocery store, and maybe, just maybe, with the rest of creation, even the part that’s not human beings.

We’re not meant to stand around just waiting for God to zap us into the stratosphere, like the lady in the restaurant. We’re not supposed to just wait around for God to show up. We’re supposed to recognize that God’s already here, all around us, very much at work,

still loving us with reckless abandon. We’re supposed to notice that this is God’s body right here, that we call the Body of Christ. And we’re supposed to use the power that’s given to us in Holy Spirit to be the Body of Christ and tell the whole world about it.

So how do we begin to be the body of Christ? It starts with what kind of news we’re going to share with the rest of creation. Is it going to be, “I’m saved and you’re not”? Or that “God loves you beyond imagining, and that I’m here to show and do what I can to tell you that”? There’s that marvelous prayer that comes after baptism. It says, give this person, that newly baptized person, an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Those are all ways of discovering good news around us.

When I ask young people what they’re good at, what their gifts are, I hear all sorts of things. Things like basketball or swimming, dancing, wrestling, math, organizing things, being a friend. Each of those has got possibilities for sharing good news. Whether it’s good sportsmanship, or encouraging your opponent, or learning about the wonderful gifts of God’s creation.

My husband and I sat in a coffee shop yesterday afternoon. And two guys came in and sat down just across the way from us, one with a big bag of stuff. And from the conversation we overheard, I would guess that they’re probably living in a shelter. One of them offered to buy the other one a cup of coffee, and then he started talking about going to church. He said to his friend, “You don’t have to go to confession—just go on in. It’s a good church. Lots of faith there. People have been praying there for years and years. I’ve been going there since I was five.” This fellow was probably in his sixties.

I think he was trying to remind his buddy that life as friends goes even beyond buying each other a cup of coffee. But that’s not a bad place to start.

There was a remarkable story in the news this week, about a softball game between western Oregon and central Washington. The score was 0–0, the visiting team was at bat, two runners on base, and a senior with a



The presiding bishop at the pulpit in Christ Church. (Photo by Richard Schori)

terrible hitting average hit her first home run. She rounded first base, missed the tag, and collapsed after tearing a knee ligament. The other two runners came home, and the coaches and players and umpires stood around trying to figure out what was going to happen next.

There’s a rule in games like that about not helping someone on your own team. Ah, physically: you can’t go and pick them up and help them get around the bases. But all of a sudden one of the players on the home team said, “Can we carry her around and let her touch the bases?” The umpires allowed as how that would be legal, and they did. And the home players’ team ended up losing the game.

Now, I can’t tell you about the inner motivation of that central Washington player who volunteered to carry her opponent around, but it looks a lot to me like what God asks of all of us. It wasn’t just good sportsmanship: it was a Christlike act. Good sportsmanship would have let the wounded player retreat from the field with dignity, without any cat calls or heckling. What actually happened was a way of saying that winning is not all there is in life. That our enemies and our opponents are supposed to be treated with as much dignity as our friends and the people on our team.

The goodness and love of God is all around us, if we’re willing to pay attention. It doesn’t always come in ways that proclaim that the actors are Christian. But if it’s about valuing and caring for our fellow creatures, and treating our brothers and sisters with dignity, it’s a pretty basic version of Good News. If an encounter brings hope and new life, then it must be God at work. But God also works in ways that don’t look so good. God’s in the messy parts of life, too—the midnight storms and the floods, the dy-

ings—as much as God is at work in the joy of eating together, or messing about in boats, or playing with children. God is to be found just as much in Hillary and Obama’s mud wrestling [laughter], and his name does not have to be invoked in every other paragraph. Finding God’s presence in the middle of the presidential campaign has a lot more to do with noticing if and where his work of love and respect and dignity and justice is being done.

Jesus disappears into heaven and leaves his friends to get to work. In a very real sense, they never would have gotten busy if he had stuck around. When he was no longer there fishing them out of the lake, or correcting their thick-headedness, they had to start learning how to be God’s body in the world.

You and I are in the same predicament. But we don’t have to do it all alone. Jesus is still present, here, in this body, and we have the gift of God’s spirit still teaching us. And we have opportunities every day to become his body.

Sharing good news doesn’t mean standing on a soapbox in the middle of Walmart. It means using the gifts we’ve been given to the best ends possible. Whether it’s teaching someone to read, or making glorious music, or healing an animal, or holding the hand of someone who’s dying. All it has to do is to make these words real: “I love and value you because you are God’s beloved.”

Look around. Look around at your neighbors; see God’s beloved sitting there. When you get up in the morning and brush your teeth, see God’s beloved in the mirror. And then go out in the world and make that real to all the rest of God’s beloveds.

Transcribed from the audio file at www.episcopalmaine.org/consecration.htm

Mainstream

This issue publishes extended calendars for both bishops. Visit the diocesan calendar at www.episcopalmaine.org for updates and additions.

Bishop Coadjutor Lane's Calendar

Maintained by Barbara Martin
(1-800-244-6062 x39,
bmartin@episcopalmaine.org)

June

- 1-2 Consecration of Bishop-Elect Prince Singh, Rochester, NY
- 3 Clergy Day, Christ Church, Gardiner
- 3-4 Clergy Day Committee, Living Waters, Winslow
- 5-7 Lutheran Annual Assembly, Worcester, MA
- 8 Visitation, St. Peter's, Rockland
- 10 Province 1 bishops meeting, Concord, NH
- 13 Interims and consultants, St. Matthew's, Hallowell
- 14 Ordination of transitional deacon, St. George's, York Harbor
- 15 Visitation, St. John the Baptist, Thomaston
- 17 Grants Review Committee, Loring House Committee on Holy Orders, St. Mark's, Waterville
- 20 Maine Council of Churches, Topsham
- 21 Deacon Formation Program, Tidewater Way, Walpole
- 22 Visitation, St. Matthew's, Lisbon Falls
- 28 Deacon ordination, cathedral

July-Aug.

- 3-12 Family vacation

- 13 Visitation, Church of the Good Shepherd, Rangeley
- 14-Aug. 5 Lambeth Conference, England
- 6 Summer chapel clergy meeting & luncheon, cathedral
- 8 Begin Aroostook Cluster visit
- 9 Deacon ordination, Aroostook Cluster
- 10 Visitation, Aroostook Cluster
- 13 RACA luncheon, Brunswick
- 15 Visitation, Camp Bishopswood
- 17 Visitation, St. Mary and St. Jude, Northeast Harbor
- 21 BION, Camp Bishopswood
- 23 Dedication of stained glass window, cathedral
- 24 Visitation, St. Andrew and St. John, Southwest Harbor
- 26 Finance Committee Meeting, St. Mark's, Waterville

September

- 6 Diocesan Council, Augusta
- 7 Visitation, St. Columba's, Boothbay Harbor
- 12 Portrait unveiling and evensong, cathedral
- 12 Final farewell celebration in honor of Bishop Knudsen, Eastland Park Hotel, Portland
- 13 Investiture of the Rt. Rev. Stephen T. Lane as 9th bishop of Maine, cathedral
- 14 Visitation, TBA
- 16-20 House of Bishops, Salt Lake City, UT
- 28 Visitation, St. Matthew's, Hallowell

Diocesan Calendar

To place an event on this calendar, please contact Pam McClellan at pmclellan@episcopalmaine.org or 1-800-244-6062.

June

- 3 Clergy Day, Gardiner, 9:30-1:30. FMI LwbDidache@aol.com.
- 7 Safe Church Training, St. Saviour's, Bar Harbor, 8:30-12:30. FMI 1-800-244-6062.
- 7 Ministry Outside the Box workshop, 10-3. FMI cwmetzler@telplus.net.
- 8 Celebration of new ministry, St. George's, Sanford, 5-7pm.
- 8 Open house, Camp Bishopswood, Hope, 10-2. FMI georgia@bishopswood.org.
- 11 Taizé service, St. Andrew's, Readfield, 7-8pm. FMI jeni.lewis@roadrunner.com.
- 19 Labyrinth walk, Trinity, Portland, 4-8pm. FMI 772-7421.

July

- 8-13 National EYE, Texas. FMI youth@episcopalmaine.org.
- 9 Taizé service, St. Andrew's, Readfield, 7-8pm. FMI jeni.lewis@roadrunner.com.
- 19 50th Anniversary Down East Fair, Church of Our Father, Hull's Cove, 9-9. FMI Joanne Sousa 288-5193.

August

- 13 Taizé service, St. Andrew's, Readfield, 7-8pm. FMI jeni.lewis@roadrunner.com.
- 16 Blueberry Festival, St. Columba's, Boothbay Harbor. FMI 633-6313.
- 18 Staff orientation for BION. FMI youth@episcopalmaine.org.
- 19-23 BION Teen Camp, Bishopswood. FMI youth@episcopalmaine.org.
- 23 Bishop Knudsen's retirement party in Kennebunk, 4-7pm. Reservations 1-800-244-6062.

September

- 5 Bishop Knudsen's retirement party in Houlton, 5-8:30pm. Reservations 1-800-244-6062.
- 6 Bishop Knudsen's retirement party in Waterville, 1:30-6pm. Reservations 1-800-244-6062.
- 10 Taizé service, St. Andrew's, Readfield, 7-8pm. FMI jeni.lewis@roadrunner.com.
- 12 Bishop Knudsen's retirement party in Portland, 5-9pm. Reservations 1-800-244-6062.
- 13 Investiture of the Rt. Rev. Stephen T. Lane as 9th bishop of Maine, cathedral, 11am. FMI 1-800-244-6062.

Bishop Knudsen's Calendar

Maintained by Barbara Martin
(1-800-244-6062 x39, bmartin@episcopalmaine.org). Please note this is new contact information. See page 3 for more on Chilton's plans.

May

- 28-29 Homecoming, St. Brendan's, Stonington
- 30-31 Consecration of new bishop in Rochester

June

- 1 Homecoming, S. Mary's, Falmouth (am)
- 1 Consecration of New Building, St. Peter's, Bridgton (pm)
- 2 St. John's, Bangor, 30-year anniversary celebration for Deacon Tom Benson
- 3 Clergy Day, Christ Church, Gardiner
- 3-4 Clergy Day Committee, Living Waters, Winslow
- 4 Evensong with confirmation, St. Andrew's, Newcastle (evening)
- 6-7 Lutheran Annual Assembly, Worcester MA
- 8 Homecoming, St. Thomas', Camden (am)
- 8 Celebration of new ministry, St. George's, Sanford (pm)
- 10 Province 1 bishops, Concord NH
- 14 Ordination of transitional deacon, St. George's, York Harbor
- 15 Homecoming, St. Peter's, Portland (am)
- 15 House blessing, the Rev. Calvin Sanborn (pm)
- 17 Grants Review Committee
- 18 Committee on Holy Orders
- 20-21 DFP Retreat, Tidewater Way, Walpole
- 22 Homecoming, St. Barnabas, Augusta (am)
- 22 Building dedication, St. Ann's, Calais (pm)
- 28 Ordination of deacons, cathedral (am)

- 29 Ordination of transitional deacon, Good Shepherd, Houlton (pm)

July/August

- 3-6 Family vacation in Maryland
- 8-Aug. 4 Preconference meetings and Lambeth Conference, England
- 6 Hold for summer chapel meeting and luncheon, cathedral
- 7 Transition Committee (St. Paul's Brunswick), pm
- 9 Deacon ordination, Aroostook Cluster, 11 am
- 10 Homecoming, Good Shepherd, Houlton (am)
- 13 RACA luncheon
- 14 Holy Trinity Summer Chapel, Peak's Island (pm)
- 21 BION, Camp Bishopswood (all day)
- 23 Dedication of window, cathedral
- 23 Farewell Party #1, St. David's, Kennebunk (pm)
- 27-28 Moving out of Loring House Office

September

- 5 Farewell Party #2, Good Shepherd Houlton (eve.)
- 6 Diocesan Council (am)
- 6 Farewell Party #3, Waterville (pm)
- 7 Homecoming, Brownville Junction and Dover Foxcroft
- 12 Portrait unveiling and evensong, cathedral, 5 pm
- 12 Final farewell party (Eastland Park Hotel, Portland, eve.)
- 13 Investiture of the Rt. Rev. Stephen T. Lane as 9th bishop of Maine, cathedral
- 16-19 Fall House of Bishops Meeting (Salt Lake City)
- 30 Official retirement date, per Pension Fund

Choir... continued from page 4

people of St. Peter's were so open to experimentation" that he quickly felt at home. Though he had always had a sense of relationship with God and felt that music came from God, Brooks had had little formal religious training and was not an Episcopalian when he came to St. Peter's.

But music had long been the medium through which he experienced God: he remembered singing "Silent Night" as a child in school, with the older students singing harmony. "[That] felt completely holy to me," he said. . . . "It was 'Silent Night' being sung that opened my heart to God."

The pieces he writes are simple but take a long time to write because of Brooks's high standards. They must be original, fresh, effective with anywhere from one to eight voices, and able to be sung a cappella. He gets inspiration from the people of St. Peter's themselves, who, he said, generate a feeling during worship that is differ-

ent from everyday experience. It is this spirit of reverence and prayer that he seeks to carry over into his compositions.

He explained his theology of music: "For me, there's no such thing as a musical performance—there's only a musical prayer." An outgrowth of this approach is that he intentionally leaves room in his pieces for improvisation, because "God speaks through all the players, not just the composer." He is open to modifications of his music suggested by the singers.

He tells his singers, "We don't have to be perfect—we just have to be loving and strive to be as perfect as we can be today."

As a result, he said, the congregation "sees the choir as individuals who are opening their hearts." As Richard Fisher, a nonchoir member of St. Peter's, put it, "Malcolm's music, especially his meditative guitar interludes during Communion, is like an airborne kite connected to the ground of All Being by a clear filament of sound."

youth news

youth news

youth news

youth news

Campers Wanted!

CAMP BISHOPSWOOD

There is still time to register for Camp Bishopswood this summer

Weeklong sessions begin June 29 and end August 6

Complete information is available at www.bishopswood.org and from Georgia Koch georgia@bishopswood.org 772-1953 x27



It's worthwhile to transform from a participant into a staff member

By Katherine Sivret, college student, St. Anne's, Calais

Being on staff for a diocesan youth event is very rewarding. There are many different things you can do as a teen or an adult staff member to get involved, but let me warn you, you have to be ready (if you're not quite ready, we can help you!) for a great time, where you meet new people, share your experiences, be open, and grow closer to Christ.

As a teen staff member you get to see the event from a different point of view than when you were a participant. There are many different leadership opportunities for you to get involved in, such as leading worship, giving a talk, facilitating a small group, being on the music team, or being part of the crew. It is a great way to help set the tone of the weekend because if the staff is having a terrific time, then the participants will see that and want to have a good time, as well. It's also a great way to build stronger relationships with friends and Christ.

The Teens Encounter Christ (TEC) high-school event in March was great, and the high-school staff was outstanding. The event was led by teens MacLean Cadman (St. Andrew's, Newcastle) and Alyssa Withee (St. Matthew's, Hallowell). Staff came from all over Maine and even from Massachusetts.

The requirements for youths to be on staff of a high-school event are that you must have been a previous participant of the event and that you are willing to serve others and to be open to

See TEENS, page 16

TEC high-school weekend draws crowd of ninety

By MacLean Cadman, 12th-grader, St. Andrew's, Newcastle

The last weekend in March saw the Diocese of Maine's seventh TEC (Teens Encounter Christ) event. It was organized by Diocesan Youth Ministries and hosted at Trinity Church, Portland. I was given the opportunity to serve as rector, which is the teen leader of the weekend. And am very impressed with how the

weekend went. Almost a hundred participated, and God's presence was evident the entire time through the atmosphere, attitude, and actions of those involved.

The TEC event included spiritual
See TEC, page 15

Nicole Begley (St. Ann's, Windham), Whabi Kodi (Trinity, Portland), Mack Lundberg (Diocese of Mass.), Mary Macaluso, and Carlton Parsons (Trinity, Portland) have fun at the TEC high-school retreat in March 2008.



youth news

youth news

youth news

youth news

Conference for federal chaplains is surprisingly *not* a drag

By Hannah Sivret,
St. Anne's, Calais

My dad, the Rev. David Sivret, a priest at St. Anne's in Calais, is also a chaplain for the Maine Army National Guard. Dad served in Mosul, Iraq, in 2004-5.

This April my dad was required to attend a federal chaplains' conference at Kanuga Conference Center in North Carolina, and his family was encouraged to attend. My mom, sister, and I went with him.

At first I didn't want to go: we would be going to church three times a day and have supervised study time but no TV, only limited Internet time, and limited phone time. I thought that would be incredibly boring, but I was wrong. It was really good to be with other military kids whose parents had been deployed or will be deployed.

While together we prayed, studied, did rock climbing, made prayer



Hannah Sivret from Calais, Maine, with other children of federal chaplains, meet with the Most Rev. Katharine Jefferts Shori, presiding bishop of the Episcopal Church.

beads, went on a confidence course, and met and talked with the presiding bishop and had fun!

Church provides support, networking for Episcopal chaplains

By Sherry Sivret, St. Anne's, Calais

Recognizing the importance of "faith formation with federal chaplains and their families," the Office of the Bishop Suffragan for Chaplaincies brings Episcopal chaplains and their families from around the world together every three years for support, education, and worship. The office endorses all diocesan chaplains, military chaplains, the Federal Bureau of Prisons chaplains, and veterans' affairs chaplains.

Presiding Bishop Katharine Jefferts Shori spoke about humpback whales, which gather twice a year. These whales arrive singing an individual song, but by the end of their time together they are singing the same song, taking this new song back to their home waters.

This year the theme was "Telling the Chaplain's Story," and each day a panel was presented by several chaplains telling their stories and answering questions. The question is "how can one effectively tell the chaplains' story?" The role of the chaplain has changed in the past several years, and there is now a greater need for chaplains than there was before. Soldiers are being deployed and are often rede-

ployed with only short breaks at home, families are struggling to understand and cope with the separations, soldiers return from war the same and yet changed, many have lost their business or job, they are lonely, discouraged, and struggling, wondering how to fit in at home, the community, and in church.

The chaplains and families came together singing their individual songs—many feeling isolated, struggling to balance two bosses (the church and the military or federal employers), and wanting to make sense of all they are experiencing and to share with others who understand. By the close of the conference the song had changed, and we were singing one song as we worshiped, prayed, and shared Holy Communion together; spirits were uplifted, nurtured through the conversations and the Eucharist, strengthened and empowered in our baptismal ministry, ready to return to duty stations.

We thank Bishop Knudsen and the churches around the diocese for your support, love, prayers, gifts, encouragement, and love during David's deployment, his return, and his continued service as chaplain to the Maine Army National Guard.

DIOCESAN YOUTH CALENDAR

CAMP BISHOPSWOOD

From June 29 • youths ages 7-15 • Camp Bishopswood, Hope
Coed overnight youth camp runs weeklong sessions throughout the summer; see ad on p. 14.

E.Y.E.—NATIONAL EPISCOPAL YOUTH EVENT

July 8-13 • high-schoolers • Texas
Our diocesan team, chosen from teens who applied in March, will join about 1,000 high-schoolers from Episcopal dioceses all over the U.S. to connect, celebrate, worship, and share.

STAFF ORIENTATION FOR BION

Aug. 18 • Camp Bishopswood, Hope

BION TEEN CAMP

Aug. 19-23 • for youths completing grades 6-12 • Camp Bishopswood
You'll meet great new people and enjoy living in cabins and sitting around campfires. See ad on page 16.

WILDERNESS EXPERIENCE FOR INTERNATIONAL MISSION TEAM

Summer • date and location tba

A challenging experience for the 15 high-schoolers and their leaders who will serve in the village of Jalonga in the Diocese of the Dominican Republic in summer 2009.

LEADERSHIP TRAINING FOR AWAKENING

Sept. 26-27 • Grace Church, Bath
Youths and adults prepare to lead.

DOWNEAST YOUTH EVENT

Oct. 11-12 (staff may arrive Friday) • grades 6-12 • St. Anne's, Calais
Five Calais churches offer the 3rd annual weekend of fun and exploration about God.

AWAKENING

Oct. 17-19 • grades 6-8 • Grace Church, Bath
A weekend of fun, faith, and new friends

YOUTHS AT CONVENTION & BENEFIT DINNER?

Friday, Oct. 24 • grades 6-12 • Bangor Civic Center
Youths serve as pages at this annual diocesan meeting. Youths and adults serve Friday dinner to benefit our international mission project.

LEADERSHIP TRAINING FOR HAPPENING

Nov. 7-9 • Christ Church, Gardiner
Team building, worship, and training for teen and adult leaders

HAPPENING

Nov. 21-23 • high-schoolers • Christ Church, Gardiner
A deep weekend led by high-schoolers for high-schoolers. We'll look at questions about evil and how Christ overcame evil and helps us to overcome it.

SAFE CHURCH TRAINING for adults who work with teens or children

Find dates and locations on the Web at www.episcopalmaine.org.

OFFERED ALL YEAR: Visits by a youth missionary and/or youth to your congregation (call us!).

For more information, talk to your priest or youth group leader, call YOUTH MINISTRIES at 772-1953 x29 or 1-800-244-6062 x29, or e-mail us at youth@episcopalmaine.org. Check us out at www.maine.youth.org.

TEC... continued from page 14

activities such as worship services, discussions about Jesus and aspects of Christianity, music, talks about the content of the event, and a dance party. Participants grew closer to God, others, and themselves through these and other interactions. An ex-

cellent kitchen staff, talented music team, and God's blessing, of course, combined to help make the event a success. Most impressive to me was that many teens came to TEC knowing only one or two participants, but they became close to many others by the end of the weekend.

youth news

youth news



BION

Diocesan Youth Ministries' Believe It or Not . . . Camp

Choose from activities like duct-tape creations,
beads & hemp, ultimate Frisbee, kayaking,
music, and swimming.

Worship God, be in crazy contests,
find friends, laugh,
and be in focus groups about God and life.

For teens completing grades 6-12
Tuesday-Saturday
August 19-23, 2008

Download application from
www.maine-youth.org

Teens . . . continued from page 14

Christ. The staff spends a full week-end before the event preparing to lead.

Middle-schoolers in seventh grade or above who are good role models and eager to serve God and others can volunteer for middle-school event leadership. I was on staff in seventh and eighth grades, and those were some of the most fun weekends I had all year.

As for you adults, don't think I forgot about you! Adults are just as important as the youths. Being an adult staff member is a great experience. I was an adult at Crosswalk (a middle-school event) in February for my first time, it was something new, but it was very rewarding. The teenage group leaders led the group and I was

there as a mentor to listen and give my input when asked. You don't need to be in charge, but you do need to be there to listen, share your experiences, and sometimes help the group stay focused. The teens will make a big impact on you. You think that you're there for them, and the teens are really there for you!

Each person is unique and has something special to add, so why not be on staff and let your light shine? Being a staff member means being a good role model for participants and other peers, they look up to you! So come be on staff for a youth event, I promise, you won't regret it!

To find out more, contact Jane Hartwell or Sherry Sivret at Diocesan Youth Ministries.

within our communion

ERD mobilizes cyclone relief for Myanmar

From Episcopal Relief and Development and the Episcopal News Service

Numbers of confirmed dead climb daily and will continue to rise as the dead are retrieved and as sanitation conditions worsen. As of this writing, 28,000 people are confirmed dead, a million are homeless, and close to 2,000 square miles are under water; Oxfam International warns that the death toll could reach top 1.5 million if humanitarian aid and emergency sanitation measures are not implemented soon.—Ed.

Episcopal Relief and Development (ERD) is providing emergency assistance to communities in Myanmar (formerly Burma) affected by Cyclone Nargis. The storm, packing winds up to 120 miles per hour, swept through the Southeast Asian country on Saturday, May 3, leaving tens of thousand dead and another 41,000 missing as of

“Survivors urgently need water, food, and shelter.”

this writing. Officials fear the death toll could rise dramatically once the damaged areas are more accessible.

The low-lying Irrawaddy River Delta suffered the most severe damage. There, entire villages were inundated by a 12-foot wall of water. More than 5,000 square kilometers remain under water, destroying the vital rice crop and much of the country's agricultural and fishing industry. Contaminated water, food shortages, and deadly diseases are likely to cause additional suffering in the weeks to come.

The situation in Myanmar is dire. At best the infrastructure in Myanmar is marginal, and the storm has

See MYANMAR, page 17

Communiqué from our Maine connection to Myanmar

A member of St. Bartholomew's, Yarmouth, the Rev. Katharine Babson is an Episcopal Church missionary with Myanmar. Speaking to the *Northeast* about the cyclone, she notes that the Irrawaddy Delta “is the country's rice basket—and now all the crops have been destroyed at the height of the growing season.” The “global food crisis,” that is, dire rice shortages in Asia and Africa and rising food prices because of feed corn diverted to ethanol production, “has been mightily compounded by this tragedy.”

According to Babson, traditional village houses in the delta and around the Myanmar countryside would be made of bamboo, “with leaf-thatched roofs. Flimsy in a storm. In the delta area, tidal waves and the storm surge would have swept everything away easily. There is no high ground. No safe haven.”

Snow Aye, the daughter of recently retired Archbishop Samuel San Si Htay and his wife, Rhody Yin Mya, is studying for

her Master's in Theological Study at Virginia Theological Seminary. After finally getting through to her family in Yangon, she wrote of the situation in an e-mail received by Babson:

“Dear All, As you already known that the news about the cyclone in Myanmar. I have just called to Myanmar right now. Both Cho Too and my parents are fine. Some of the buildings in Holy Cross Theological Seminary are devastated especially our precious library, dorms and refectory. They said that the library lost many books and computers. Also the Provincial Office in Rangoon had some devastation. 75% of trees in Rangoon were fallen down. Now the Holy Cross Seminary starts to clean up all the mess and repair some areas. Now they have no electricity and enough food. Now all the prices are gone up and people are struggling for food, water, and electricity. Please remember in your prayer for Burma.”

within our communion

Province 1 announces prayer vigil during Lambeth Conference

Province 1 President Marge Burke announced that plans are underway for a prayer vigil to support the twelve bishops in the seven dioceses in the province while they are at Lambeth. She said, "I feel it is very important that our bishops know their sisters and brothers back home are offering themselves to God through prayer, on their behalf."

At the spring House of Bishops meeting, province 1 bishops initiated plans for two evening gatherings during the Lambeth Conference this summer to introduce the Rt. Rev. Gene Robinson to other bishops from around the Anglican Communion and to create a forum for dialogue among the bishops.

The prayer for the vigil was written by the Rt. Rev. Barbara Harris and is available from provincial and diocesan sources. The prayer text appears at right.

Burke said she hopes that the prayer will be seen as a meaningful way for all of us to stay connected, and that it will be used in all congregations in the province on the Sundays during Lambeth (July 16 to August 3) and at weekday services, at Bible study and prayer groups, and by individuals. While any time of day or night is appropriate for individuals to pray for those attending Lambeth, two specific times are suggested as likely to coincide with prayer time at the conference: 7 a.m. and 12 p.m. Eastern (England is 5 hours ahead of Maine).

The Rt. Rev. Jim Curry, province vice president, said, "My sense is that

Petitions for a Lambeth prayer vigil

From the bishops of the Province of New England

Gracious and loving God, whom we know as the God of justice, peace, and reconciliation and who alone can order the affections of your people, be present with those assembled in prayer, study, worship and converse at this fourteenth decennial Lambeth Conference. Watch with them in their daily round. Lend your Holy Spirit to the diverse minds, tongues and interpretations of Scripture gathered there that they might seek to strengthen the bonds which unite us and seek to dispel those things that divide and separate us.

Let flow the balm of mutual respect which brings a realization that unity does not require uniformity, nor that such unity is achieved at the cost and sacrifice of your great gift of diversity.

Give to the bishops, spouses, and other attendees, especially those from province 1 of the Episcopal Church, strength to witness to the wholeness of all your creation and people,

including our brother Gene who has been excluded and relegated to the margins of this gathering. Help them to raise clear voices as they seek to engage others in dialogue. Also give them open hearts as they listen to other understandings of your purpose and will for your people.

As we keep vigil here at home, strengthen us in that deep sense of solidarity which upholds us in the fellowship of your Son, Jesus Christ, our Risen Lord and Savior in whose Holy name we pray. Amen.

Connecticut: Bishops Drew Smith, Jim Curry, Laura Ahrens

Maine: Bishops Chilton Knudsen, Stephen Lane

Massachusetts: Bishops Tom Shaw, Bud Cederholm, Gayle Harris

New Hampshire: Bishop Gene Robinson

Rhode Island: Bishop Gerry Wolf

Vermont: Bishop Tom Ely
Western Massachusetts: Bishop Gordon Scruton

all of the Lambeth Conference needs to be surrounded by the prayer vigil and that we pray that our mission embody inclusivity and not exclusivity in

our life in Christ." Bishop Robinson said, "I am humbled by the kind and wonderfully supportive offer of prayer during the stressful time of Lambeth."

Myanmar... continued from page 16

strained the already limited services. Power outages and scattered debris across the country continue to hamper recovery efforts. Reports indicate that tens of thousands of homes were destroyed, leaving hundreds of thousands of people without shelter. The full extent of the damage throughout the country remained unclear days after the cyclone due to poor communications and roads made impassable by the storm. In Yangon (formerly Rangoon), the capital, machete-wielding monks took to the streets to assist with clearing the wreckage.

ERD has established relationships with local partners in Myanmar to enable us to get assistance quickly to many of the most vulnerable people. As part of a long-term strategy, ERD has had active programs in the country to help people achieve economic stability through education, vocational training, and microfinance initiatives.

"We have also provided tools and training to improve the food supply and access to clean water," said Abigail Nelson, ERD's vice president for programs. "This is a major disaster that will require a strong and committed response," said Nelson. "Survivors urgently need water, food, and shelter. We must respond generously to save lives now and help people recover."

To help people affected by the cyclone in Myanmar, make a donation to ERD's "Myanmar & Cyclone Response" online at www.er-d.org or by calling 1-800-334-7626 x5129. Gifts can be mailed to Episcopal Relief and Development "Myanmar & Cyclone Response," P.O. Box 7058, Merrifield, VA 22116-7058.

The 4-1-1 on the Lambeth Conference

Confused about what you've been hearing about this summer's upcoming Lambeth Conference? Let us help confuse you further, tackling the easy questions first:

WHEN?

Every ten years for varying durations; this year it will be held for 19 days, from July 16 through August 3.

WHERE?

The 2008 conference will be held at the University of Kent in Canterbury, England.

WHAT?

Lambeth Conference is named for Lambeth Palace, which has been the official London residence of the

Archbishop of Canterbury since 1200 and was the site of the first Lambeth Conference in 1867. Invitations noted that the conference "has no 'constitution' or formal powers." The Rev. Dr. Ian T. Douglas, a U.S. member of the conference design team, noted that the conference is merely "an important gathering of bishops to take counsel together, worship together, talk together to see how together they can better serve God's mission in the world." Outcomes of the Lambeth Conference affect the Episcopal Church only when taken up by our church's General Convention.

WHO?

The Archbishop of Canterbury

(and head of the Church of England), currently Rowan Williams, formally invites all serving, suffragan, and assisting bishops in the 44 member churches of the Anglican Communion who are, as Douglas noted, "in communion with the See of Canterbury." Bishop Robinson of New Hampshire is the sole bishop in the Episcopal Church not invited to the conference. Both Bishop Knudsen and Bishop Coadjutor Lane from Maine have been invited and will attend.

WHY?

The theme of the 2008 conference is "Equipping Bishops for God's Mission." The stated goals are that "all delegates will be restored and

refreshed spiritually; gain deeper knowledge of each other; become more aware of the spiritual and physical resources God has given them to meet missionary challenges in different parts of the world; develop greater understanding and appreciation of life together in the Anglican Communion; address conflict; discover a new level of trust in common service to God; and gain greater understanding of the contribution Anglicanism can make to the worldwide church and the world."

Sources include *Episcopal Life Online*, *Episcopal News Service*, and *Anglican Communion Official Website*.

within our communion

In this season: Pentecost 2008 A letter to the Episcopal Church from the presiding bishop

By the Most Rev. Katharine Jefferts Schori

My brothers and sisters in Christ,

As we come to the end of Eastertide and the feast of Pentecost, we shift to an awareness of God present with us in Holy Spirit. The early church marked that gift as inspiration, fire, and language—the breath of ever-new life and the burning desire for ongoing relationship with God. That gift of Holy Spirit keeps us lively and moving, bears us into new territory and challenges unsought.

In this as in every age, we face issues of identity, vocation, and mission as members of the Body of Christ. Entering the long season of Pentecost brings our focus to how we, too, will follow Jesus inspired by Holy Spirit. I would like to offer a few reminders about identity, vocation, and mission that I shared recently with the people of the Diocese of San Joaquin:

1) Jesus is Lord. In the same sense that early Christians proclaimed that Jesus, not Caesar, is Lord, remember that no one else—not any hierarchy, not any ecclesiastical official, not any one of you—is Lord. We belong to God, whom we know in Jesus, and there is no other place where we find the ground of our identity.

2) We are all made in the image of God. Even when we can't see that image of God immediately, we are challenged to keep searching for it, especially in those who may call us enemy.

3) In baptism we discover that we



(Photo by Getty Images, used by permission)

are meant to be for others, in the same way that God is for us. This means that God's mission must be the primary focus, not anything that focuses on our own selves to the exclusion of neighbor. For when we miss the neighbor, we miss God.

4) None of us is alone. We cannot engage the fullness of God's mission alone, nor know the fullness of God's reality alone. Together as members of the Body of Christ, we can begin to try. And the Spirit, burning fire, inspiring breath, and speaking in many tongues, is present in that Body, empowering and emboldening and strengthening our work. Thanks be to God who continually makes us new.

Your servant in Christ,
Katharine Jefferts Schori

June is Torture Awareness Month

From the Maine Council of Churches

The National Religious Campaign Against Torture (NRCAT) has declared June 2008 to be Torture Awareness Month. You can advocate for an end to torture by educating yourself, entering your congregation into worship and study, and engaging your community on this moral issue. Maine Council of Churches is an endorsing member of NRCAT and many congregations in Maine have already participated in antitorture study programs and events.

June is your opportunity for your

congregation to join this effort, or to expand your public witness against torture. Resources are available for worship, bible study, film screenings, and discussions within your congregation. You can witness to your opposition of torture by signing NRCAT's Statement of Conscience, writing letters to the editor or your congressional representatives, attending a candidates' forum, or hanging a banner at your church.

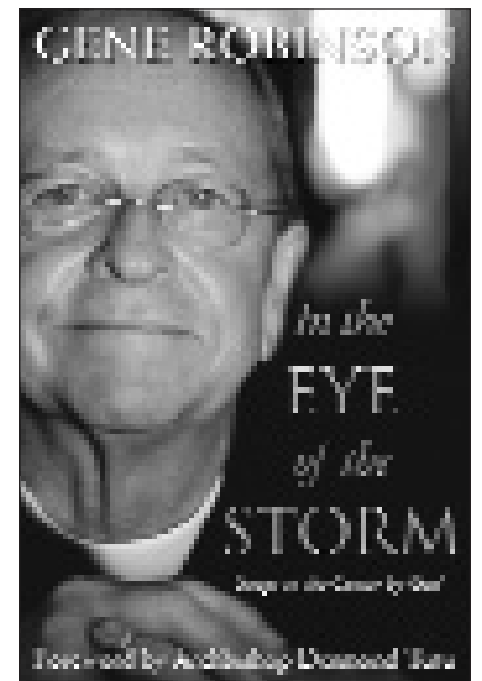
For more information, resources, and designs for banners, visit www.nrcat.org or contact MCC's Congregational Outreach Coordinator, Eric C. Smith at esmith@mainecouncilofchurches.org.

Bishop Robinson will speak, sign his new book at EDS

The Rt. Rev. Gene Robinson, bishop of New Hampshire, will sign his new book "In the Eye of the Storm: Swept to the Center by God" at Episcopal Divinity School, 99 Brattle St., Cambridge, Mass., on Friday, June 13, from 5 to 7 p.m. in the Washburn Lounge. There will be 300 copies available on site for purchase.

Robinson, who in 2003 became the first openly gay man to be elected as a bishop in the Episcopal Church, has been the center of controversy in the Anglican Communion involving the inclusion of gays and lesbians who wish to serve and minister within the church. In the book Robinson calls on all Christians to embrace gays and lesbians as children of God. He speaks out about the controversy surrounding his appointment, shares his story of how faith has carried him through his experiences, and offers perspectives on the future of the church.

For information or questions about the book signing, contact



Robinson's first book was published in April 2008 by Morehouse Publishing, an imprint of Church Publishing.

Priscilla Burns at pburn@eds.edu or 1-617-682-1506.

resourcefully yours

Recent conferences provide food for thought

By Elizabeth M. Ring, Director,
Diocesan Resource Center,
Supporting Lifelong Learning (772-6923, ering@episcopalmaine.org)

This month I want to give you just a snapshot of a few of the topics discussed at the two conferences I recently attended.

The National Workshop on Christian Unity, and our concurrent Episcopal Diocesan Ecumenical and Interreligious Officers annual meeting, covered these key topics:

- the Anglican/Orthodox dialogue on the church of the triune God,
- interim Eucharistic sharing with the United Methodist Church,
- the opportunities of full communion with the Moravian Church,
- what it means to "pray in Jesus' name."

For a transcript of Sr. Lorelei Fuch's opening sermon, visit www.nwcu.org. Fuch is a wise and witty

speaker who gives life to the praxis of Christian unity.

Overlapping meetings of Diocesan Christian Educators, the National Organization of Episcopal Resource Centers, and the National Association of Episcopal Christian Education Directors, covered these topics:

- living into the understanding of lifelong learning as central to vital congregations,
- formation topics to come before General Convention in 2009,
- how to make sure lay professionals, paid and volunteer, are affirmed and supported in their ministries,
- what's new at the Episcopal Church Center.

Both conferences generated ideas and materials for study and spiritual growth. Get in touch so we can discuss what might pique your interest for further exploration.

For ideas for summer programs, vacation bible school, and otherwise, contact the Diocesan Resource Center.

THE TABLET of the HEART

Do not draw consolation only from the scriptures written in ink, for God's grace also writes the laws of the Spirit directly on the tablet of the heart.

—Pseudo-Macarius, 4th century monk

The Tablet of the Heart is a forum for commentary about issues facing the church, essays about spiritual journeys, and tales of miracles and grace in our congregations. The views expressed in

this column are those of the author. All submissions are subject to editing for content and length.

E-mail to northeast@episcopalmaine.org.

Proof enough

By Heidi Shott,
Diocesan Press Officer

Last Sunday evening my family and three others gathered for a picnic supper at the old farmstead that serves as the headquarters of the Damariscotta River Association, a conservation land trust here on Maine's Midcoast.

The main reason for our gathering, besides sharing a meal and one another's company, was to search for spring peepers (*pseudacris crucifer*) and wood frogs (*rana sylvatica*) in the DRA's freshwater marsh just below the farmhouse. Our friend Tom, a biologist, had led a walk in search of frogs and salamanders just two nights before that drew 40 people. His friends, we losers, had missed it, so he and his children, Andrew and Jenny, agreed to host a private peeper hunt.

Among our party was Mamiko, a woman in her late fifties who came from Japan to spend this school year teaching Japanese and learning English at our local high school. She lives with our friends Ned and Denise and their sons Abe and Lucas.

By the time we finished our potluck meal, the sun was setting over the tidal river beyond the treeline. As we donned hats and zipped jackets, Tom and Andrew stopped to put on waders. I looked down at my Converse All Stars (white) and my sons' sneakers and experienced a moment of maternal inadequacy. I looked over at my husband Scott and knew, after almost 23 years of practice, that he was just along for the company . . . if he didn't get his feet wet and see the diminutive peeper up close, that was just fine with him.

Mamiko was wrapped in her full-length winter jacket but hatless. On my way out of the house I had grabbed several wool beanies and still had one in the car. It had been a beautiful spring day but now the air chilled to remind us that spring is a fickle friend to Mainers.

"I will get a hat for you, Mamiko," I gestured the universal sign for hat and ran off. A moment later, with peepers in full voice as dusk dropped quickly upon us, I returned to her. Everyone else had start-

ed down the hill to the marsh: Andrew, who is 12, swinging his long-handled net marched ahead and Audrey, who is two, tried to keep up with the big kids despite the uneven grass.

"Not many Americans get to do this kind of thing," I told Mamiko. "This is special. This is rare." She turned to me as we walked along.

"I know," she said, smiling in her shy way. "I am very happy." And forgetting to be reserved with her, I put my hand on her shoulder.

Earlier Tom had explained that the call of the spring peeper is pitched so high that it makes it almost impossible to identify where the sound is coming from. "They're only an inch long and you can practically look right at one without seeing it." Now, down at the marsh's edge, everyone fanned out with flashlights. After five minutes we'd found a lot of big spiders but no frogs whatsoever. In the dark I'd lost my husband, sons, and Mamiko, but found myself beside my five-year-old godson, Lucas, whose responsible and loving mother had supplied him with a headlamp and rubber boots.

"Okay, Lukie, I'm depending on you to find a peeper."

"I can hear them but I can't see them," he said, earnest but exasperated.

"We're going to have to go closer to the water. Tom said they'd be in the water or on the grass at the edge." As I stepped closer, a surge of frigid marsh water seeped into my All Stars and socks. I trained my flashlight on the tufts of grass that made cozy little inlets for frogs and searched. After another few minutes in the deafening roar of lovesick frogs, I heard Lucas's brother call out to him and off he stomped in hope of allying himself with someone with better luck and eyesight.

Alone, I realized that the only way I was going to get close enough was if I knelt down in the water. Another plunge and my left leg, knee to ankle, was soaked. Argh. My flashlight probed every little nook of the brown marsh grass for the evidence of just one of the gajillion tiny amphibians making all this racket. It's obvi-

ous that they're here, so why do I feel compelled to see one? How uncomfortable must I become before I'm rewarded with the proof.

After another few moments, I decided to try something. I switched off my light and in a few seconds, I heard a call that was just inches away. I hit the button with a "haHA!" Nothing. I tried it again and the little voice returned from a tuft near my left hand. On with the flashlight, a quick grab, a plop. My light picked up a tiny frog doing a froggy kick in the water. Splash as my hand went in and came up with nothing. Well, I saw the critter at least. That would have to do.

Standing up, dripping, cold and happy, I heard a commotion 20 feet away. Andrew had succeeded in catching one in the water. He sloshed over to the edge of the marsh in his waders and we gathered around. "Bring it inland so I can see," I heard my husband call from higher ground.

There it was, a tiny frog, just as we'd been told.

How powerful is this need to see with our own eyes, to feel, to taste, to hear, to smell. Though the aural evidence of the presence of peepers was overwhelming, a sound I've welcomed every spring of my life, the urge to actually see one and—better still—to hold one for a few seconds was strong. It was strong enough to compel me to get my shoes and jeans soaking wet in the chill of a spring evening, to turn off my flashlight and kneel alone in the dark. It's not a far leap to liken this human requirement for evidence to how we demand such proof from God.

Though when it comes to delivering sensory input, it's hard to beat the Episcopal Church. The feel of an oil-slickened thumb making the sign of the cross on your forehead; the smell of smoke emanating from the thurible; the sweet taste of the wine; the swell of a well-played organ or a practiced choir; and the sight of the backs and shoulders of your loved-ones—or, better yet, strangers—as they kneel at the rail and wait for their turn or intimate gaze of people's eyes as you offer the chalice to their lips.

These physical points of confirmation give us license to believe the

unbelievable. They embolden us to make choices that the world deems foolish. They feed us enough in the way of faith to last until we become faint and doubting again and then provide the space to return to be replenished, week after week, year after year.

ee cummings had it right:

"how should tasting touching hearing seeing breathing any—lifted from the no of all nothing—human merely being doubt unimaginable You?"

Even if Andrew hadn't caught a peeper to show around, seeing the quick flash of the little frog in the mucky water would have been enough.

I think of my young friend Lucas for whom I couldn't deliver the goods. Despite my willingness to soak my shoes and pant legs for our efforts, he went over to the big boys who could. But still he's my friend. In fact, as we climbed back up the hill, he told me and Mamiko all about it. And the warmth of his mittened hand resting securely in mine is proof enough to last awhile.

Read more of Heidi's essays at www.heidoville.blogspot.com.

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Stephen Taylor Lane consecrated as 9th bishop of Maine

Cathedral bustles with consecration preparations



Top left: Canon Carolyn Coleman is ably assisted by youths of the cathedral in baking bread for the consecration.

Top right: For days before the consecration, the cathedral flower guild was busy receiving, storing, and then arranging many boxes of flowers.

Left: The Norumbega Ensemble practices in the cathedral.



Left: Preparations in the nave included color-coding every seat and labeling seats for dignitaries and special guests. Also visible is one of the cameras that provided a bird's-eye view to those seated in Emmanuel Chapel and in the parish hall.

Below: Altar guild members Mary Jane Northrop, Marlene Cordes, Cheeky Draper, and Sally Esposito polish away in preparation for the May 3 consecration.

Photos by Nancy Mawhinney

