

# THE MESSENGER

*A seasonal publication by and for the community of Saint Ann's  
to inform and involve them in its activities, programs and ministries.*

*October 2008*

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Progress Report

Dear Friends:

This past Monday, a few hours after the House of Representatives defeated the initially proposed 700 billion dollar credit bail-out bill, out of curiosity I tried to check the web pages of the state's representatives to see how each voted. The message came back, each time, that the House of Representatives' web site had been shut down because it couldn't handle the sheer number of hits coming in. That seemed to me to be a clear indication of the amount of anxiety and anger that surrounds our current financial debacle. And, so far, the vitriol surpasses the worry, which threatens to make a bad situation even worse.

Suddenly, all our vaunted expertise has collapsed like a house of cards. Our breezy confidence in free markets has shown itself to be false pride. Millions of people feel duped - by the very persons and financial instruments in whom and in which they had most trusted, with their own livelihood. Every age has its con-men and its snake oil. It's good to remember that one name for the devil is Lucifer - the very one who seems to offer light (e.g. easy guaranteed wealth and care-free independence) often proves to be the one who delivers darkness instead.

Saint Augustine defined sin as our condition of being hopelessly wrapped around ourselves (*homo incurvatus in se*). If you listen to the heated rhetoric that surrounds this crisis, the same sin that began the troubles is just as apparent in the loud and popular resistance to proposed solutions. Hatred is convenient, especially when it can be focused on an elite few who chose to enrich themselves without any care for the many who stood to lose the most. And hatred's satisfied only when that same hurt and panic is reversed and imposed against those who initiated it.

In his book, Wishful Thinking, Frederick Buechner included an entry on anger that I have never forgotten. It is as follows:

Of the Seven Deadly Sins, anger is possibly the most fun.

To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor to the last toothsome morsel both the pain you are given and the pain you are giving back - in many ways it's a feast fit for a king.

The chief drawback is that what you are wolfing down is yourself.

The skeleton at the feast is you.

I make no presumption to be an economist, and I can take no true measure of this predicament. There may have been as many prayers said on Black Monday as there were inquiries made via the House website. But divine intervention of this sort - miraculous salvation for one's own good - isn't the role of faith. True intervention comes from the bottom up, not the top down. It comes from the church acting in the midst of the world, not from a sheer act of God from outside it. Nonetheless, we should know just how much the church and faith can make a difference.

# Worship

A happiness that is sought for ourselves alone can never be found:  
for a happiness that is diminished by being shared is not big  
enough to make us happy. There is no end to the sharing of love.  
Infinite sharing is the law of God's inner life.\*

Faith puts in danger all false  
confidence

Johann Baptist Metz speaks of Christianity as an ongoing practice of “dangerous memory.” What he means by this is that the church continually tells a story that shatters all the idols we make for ourselves. Con-games are confidence games. They rely on false confidence, and part of the crisis now is that we no longer know which authorities to trust. But, at heart, Christianity is our centering ourselves where true confidence can be gained. When the prophets spoke “the word of the Lord” they announced that their message could be trusted. When Jesus claimed he was God's word incarnate, he declared that what he was showing in himself was true and would give life. And the worship of the church is the practice of these enduring words, so that we can build community, experience peace, extend forgiveness, and, regardless of all crises, live with hope.

Faith puts in danger all false confidence: in ourselves, in abstract systems of trade, and in the many promises of security, prosperity, and continual happiness hatched by those who know how eager we are for quick fixes and capital gains. These utopias, however, have never been achieved, and the Gospel, because it speaks so honestly, reminds us how often our own private dreams fail.

What we receive in return for this confession, however, is a new view into the passion that God has for us and for the whole of creation. We are invited to see that we are the objects of God's limitless self-giving - the very opposite of sin's self-obsession - and thus we can know and share the balm of love that bears all things, endures all things, and never ends. This eternal commitment affords us a joy far deeper and more complex than any measure of happiness.

The next time you come to worship, don't presume that Christianity is staid or that the liturgy is repetitious or that the routine is dull. Think of it as marvelously dangerous - the best news that any week can offer.

As you notice, there is no report from Janie this month. She is off on a pilgrimage to Israel with her ordinand group until October 12th. Please keep Janie and Lauren and their group in your prayers. She will have a full length report on her travels for us next month.

*O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go, preserve Janie and Lauren and their group; surround them with your loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. Amen.*

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## Associate Priest The Rev. Patricia Davidson

Recently many of my friends have been bitten by the genealogy bug and I have to say that, while it is not one of my passions, I am intensely interested in knowing my family history - where my ancestors lived, how they lived (some of them were scoundrels!) what they were interested in and, indeed, what they thought. It is fascinating not only because it is a story, and all stories are interesting, but because it is my story and learning about my forebearers tells me a great deal about myself including insights into why I am the way I am - for better or for worse. Just as the old family photo album often reveals physical resemblances (my sister has the "Foote nose" I have the "Murray eyes"), the family history reveals other kinds of resemblances.

Each family has its store of customs and traditions (the things we "always do") which are passed down through the generations. Each has its own lore, its own myth. In the end we all are who we are because of those who have gone before and because of those with whom we belong - added to those features in each of us that are distinctly unique.

And so it is with the organizations to which we belong, including the church. In the Griswold Forum series called "The Episcopalians" we are looking back over the centuries at our family genealogy and through the pages of our family album with the hope of learning more about ourselves; how we are like and how we are distinctly different from other congregations of Christians. At the last forum we reviewed a little history, including the cultural and political influences that led to the beginning of the development of the Anglican Church in the 16th century - while affirming our continuity with the first century church of St. Paul and the Apostles. Next time, on October 19th, we will continue to turn the album pages to look at some of the most important figures in our history and how their ideas have influenced our way of thinking and worshipping God. And we will be moving forward to discuss some of our unique features.

Archbishop Rowan Williams has said: ". . . the Anglican tradition as a whole . . . is tantalizingly hard to pigeonhole." You might say that is one of our peculiar characteristics. Richard Holloway, former Bishop of Edinburgh, Scotland said: "So we are not a church for everyone, which is why really ardent extremists of one sort or another find us exasperating. People who like a well-chiselled definition in doctrine and ethics will find us irritating, because we have a debilitating weakness for seeing the other side." Holloway also said: ". . . at our best there is something to be said for us. There is a moderation and reasonableness about Anglicanism, a sort of modest kindness that has something of the gentleness of God in it."

On the 19th we will begin to explore these statements and as the months go by we will discuss, among other topics, our position on authority, our tradition concerning saints and sainthood, what we think about the Trinity, the Incarnation, the Creation and the Resurrection, distinctive features of our liturgy including the Book of Common Prayer and the Hymnal. Throughout, we will be noticing our particularly difficult to pigeonhole perspective which has become known as the Via Media, the middle way - not merely a matter of compromise, but one of selection and balance. I hope and expect that for those who are able to attend, there will be many "aha"s, a broader understanding of the church and a deepening of faith.

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# Mission

What is the value of a virtuous life, if it be a life without love and without mercy. Love is the gift of God's mercy to human sorrow, not the reward of human self-sufficiency.\*

## Outreach

### A long obedience in a single direction.

*Anita and Michael Dohn are physicians serving as missionaries with La Iglesia Episcopal Dominicana through the South American Missionary Society. They live along the southern coast in San Pedro de Macoris in the Dominican Republic.  
E-mail: < DohnFamily@sams-usa.org >*

\* \* \* \* \*

We closed the monthly health promoter meeting in prayer. However, during the meeting after the meeting the group considered where we might hold the next workshop for the promoters in that community. The Assembly of God chapel was engaged; the Roman Catholic chapel already had a meeting scheduled; the open-air community "terrazo" is too public and noisy (OK for a meeting, but not a workshop); and the Episcopal church would be occupied that day (and is also very small). However, the Church of God Pentecostal church would be available and would work well. Those promoters who had a connection to that chapel took responsibility for reserving it for the workshop.

One of the ways that the community supports its community health program is when the local churches offer their buildings for meetings and workshops. We have been told by the diocesan staff here that the community health program may be the most actively ecumenical ministry within the Diocese. We are constantly borrowing facilities from and sharing resources with various denominations.

All of our materials say that the Clinic is a health ministry of the Episcopal Church, Michael and I are missionaries, and the Clinic's car has a large Episcopal diocesan shield plastered on each front door. However, the community health program approaches communities less as the Episcopal Church and more as the generic Church with a big "C." We have promoters across the spectrum from Roman Catholics to Evangelicals, as well as non-believers. And how could it be otherwise in a community health program if it really reflects the local pluralistic community.

One of the common elements among the health promoters is that they all volunteer to serve their neighbors and community. Most of them feel some kind of call and recognize this as a ministry. I am delighted when I see the Church working in the world and providing the means for us to serve one another in very real ways. I am privileged to have been called into a spot where I can see that intersection so clearly and frequently.

Keep praying, Anita

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## Essex Soup Kitchen:

Judy Hutchinson has resigned as chair of the Essex Soup Kitchen after many years of dedicated service. We thank her so much for her efforts in support of this valuable program. We are now in the process of looking for a replacement. St. Ann's is responsible for eight dinners a year, and that includes cooking, set-up and clean-up. We have a dedicated group of volunteers (we are always looking for more) and the chair is responsible for coordinating the needs. The next four dates are **October 7, December 2, February 3, and March 31**. Please contact Kathy Kronholm if you are interested in being the chair or volunteering to help out.

## Layette ministry:

This ongoing ministry provides layettes to San Pedro, Dominican Republic. Each layette includes the following:  
One dozen cloth diapers  
Diaper pins, Plastic pants  
2 Onesies, 2 Nighties  
2 Undershirts, One Outfit  
3 Light Baby Blankets (receiving)  
Socks or booties  
Face Cloth and towel  
In winter, a heavier blanket and a knitted item

The layettes are sent out every two months, and since this is a continuing ministry, regular donations are very helpful. If you have any questions or would like to donate, please contact Ann Haddad.

**Dorothy Smith** sent 12 cartons of supplies to **Haiti** that included yard goods, dresses, school and office supplies and a trombone for the music school. Alan and Iain Barkley helped load and transport the supplies. The cost of postage was \$360.

There will be a **caregivers conference** on November 13, at Woodwinds in Branford. The program is free and begins at 8:30. Dorothy Smith is the contact person.

We will put up the **Giving Tree** on November 19. On **November 20, we will have a tag making activity at the church from 11:00-2:00**. Attendees are asked to bring bagged lunches. Tags for Covenant Shelter will be green, Old Lyme Social Services, yellow and Child and Family Services, red. A very important need for this project will be the transportation of the gifts to the organizations in December. Please contact Kathy Kronholm if you wish to volunteer.

The **Outreach Committee** meets regularly to address needs both locally (Shoreline Soup Kitchen, Essex Soup Kitchen, Covenant Shelter, Food Bank) and on the island of Hispaniola (Haiti and the Dominican Republic). Our present committee consists of **Kitty Law, Dorothy Smith, Maggie Faulkner, Anne Haddad, Jen Mathanool and Kathy Kronholm**. We invite anyone interested in mission to join us. Our next meeting is **October 22, at 5:00**. We welcome your ideas and help.

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## **Dominican Republic Work Team**

The Work Team sponsored the showing of "*The Price of Sugar*" on Thursday, September 25 amidst a flurry of legal questions. The documentary is essentially about the plight of Haitian sugar cane workers living in the Dominican Republic on plantations owned by one of the country's five major sugar providers. The practices of the company are challenged by a Roman Catholic priest, Christopher Hartley, who tries to improve the living and working conditions on the bateys. A law suit has been filed against the film makers stating that there are many misrepresentations in the film. The Diocese of Connecticut received a letter from the law firm representing the sugar producers regarding the showing of this film at Saint Ann's. In essence, we were put on notice of the company's claims that the movie was defamatory. After much deliberation, it was decided that we would go ahead with the showing of the film and that we would make available full copies of the complaints filed in court. Our interest is not with the politics of the bateys. As a church and mission team it is taking humanitarian action to alleviate the plight of the Haitians living on the bateys. Those present were moved by the film and donations offered toward our mission exceeded \$300.

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Following are more biographies of team members who will be going to the Dominican Republic in February:

### **Jeri Wilson**

My education and experience is varied: beginning as an art major, to RN, continuing with religion, an MDiv. with emphasis on pastoral care, one year seminarian, and a chaplain intern. Most recently, I am back to painting, working primarily in pastel and studying with pastelist Joann Ballinger at the Lyme Art Association. This is my first trip to the DR; and I am looking forward to it with anticipation, although I must admit to some feelings of apprehension about the poverty and deprivation I will see. Most of all, I am excited about meeting the people there. I will be entering their world, a world I have never encountered. The culture is different, I don't speak Spanish, they don't speak English. But I hope we can connect within the context of what we share in our faith and love for our families. In any case, based on what I've been told, I expect to return a changed person with a much wider perspective of the world, along with a reordered sense of priorities.

### **Kathleen Kronholm**

I'm writing this bio as a member of the third work team that is going to the Dominican Republic in February, 2009. The team would like you to get to know us a little better and have a deeper understanding as to why we would volunteer to do this project. Our goal is to have participation in this program by the whole parish, through understanding, donating or volunteering.

I have been an active member of St. Ann's for 33 years, serving as a church school teacher and director, youth leader, search committee member and Vestry member. My three children were also active in the church serving as acolytes and choir members. In my professional life, I was co-owner of Lad and Lassie

# Communion

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Nursery School and then an insurance agent specializing in long-term care. I have a Bachelors degree in Spanish. I began my outreach ministry in the Dominican Republic fifteen years ago via a Diocesan project, chaperoning youth at a summer camp for children in the mountains of the Dominican Republic. My role was recruitment, communication and participation as an advisor and counselor. I have grown to care very deeply about the people of this country and have grown in my understanding of who they are, their customs, their faith and their hopes. We work, play and pray together and part from one another with shared experiences that remain with us, listening more, judging less, working with people to achieve their goals, not our own.

## Parish Life Maryann Clancy

### Book Discussion Group

The newly organized book discussion group is underway. At an organizational meeting held on September 24, the founders agreed that the group would meet the second Tuesday of each month from 2:30 - 4:00 in the Griswold Room. The discussions will be led by members of the group, and the books will be selected at the suggestion of the designated leader and with the consensus of the group. The schedule for the remainder of 2008 has been established as follows:

- October 14 - *Life Is So Good* - Leader: Jane Keydel  
by George Dawson and Richard Glaubman
- November 11 - *Olive Kitteredge* - Leader: Judy Tucker  
by Strout
- December 9 - *Gilead* - Leader: Maryann Clancy  
by Marilynne Robinson

All are welcome! Please call Maryann Clancy for more information or to add your name to the list of participants.

### Newcomers Dinner

We intend to hold a newcomers dinner on **November 1st** and although we think we know who you are, we want to make absolutely certain that we don't miss anyone. If you are a new member of the Church or are thinking of becoming one, please sign up on the sheet outside the Griswold room or call Celia Magnus at 860-434-5176. Invitations will be mailed in due course.

### Bus Trip to New York Cancelled

Our regrets to those who signed up to go to the New York Botanical Garden to see Kiku: The Art of the Japanese Chrysanthemum and other wonders of the Garden on October 28th. There simply were not enough of you to make the bus trip feasible. Response from the surrounding garden clubs was also unencouraging, and so **we cancelled our plans**. The Parish Life committee is sorry we could not make this event happen, but we will keep trying to come up with others that may have broader appeal. Our thanks to those who exhibited interest, and to Stephanie Clayton for providing those lovely photos of last year's Kiku exhibit.

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## Altar Guild

Liz Zeman

The Altar Guild is thrilled to share with you that our **new white Altar hangings** have arrived. At our annual May luncheon, we all looked at fabric samples. The final decision was a group one. The new hangings are magnificent. They will be used for years to come to the glory of God and in loving **memory of Priscilla Anderson**, a long-time member here. (We wish to most sincerely thank the donors, Nancy Mckeever, Priscilla's daughter and her husband, for their generous donation to the Altar Guild.)

## Women of Saint Ann's

Thanks to the dedication, hard work and resourcefulness of our *Nearly New Board and volunteers*, the WSA will soon be distributing grants to deserving organizations and mission efforts. Recent donations include tuition for a nursing student in Haiti, the Red Cross, two scholarships for Haitian students, Doctors without Borders, postage for Haitian mission packages, subsidies for Covenant Shelter, and the Shoreline Soup Kitchen.

All of the women of our parish are welcome to attend any of our meetings, so please, come and share a cup of coffee and some conversation. Add your input as we make these crucial decisions at one of our next scheduled meetings. The next two scheduled meetings are **November 2nd at 9:00am and January 11th at noon.**

## The Laity and Miracle

Onesimus

*"If you believe, you will receive whatever you ask for in prayer"*

*Matthew 21:22*

As preparation for this piece I decided to test the local waters by casually dropping into random neighborly chats this question . . . "Do you believe in miracles?" My oft confirmed findings were that this query either brought conversation to a dead halt, aroused concern for my general well-being or led to a dead end conversation as to what do you mean by miracle.

But while these our no-nonsense neighbors are bogged down in everyday realities, they are unwittingly awash in miracles. Consider that every minute we are hurtling through space at 68,000 mph on a planet of shifting plates (NE was once part of the UK), with a molten core of 7,000 degrees, and even though people stand on sloping sides (or even the bottom of our sphere) each perceives themselves as standing upright. Each of our hearts, unnoticed, pump life-giving blood throughout our bodies, about 3-1/2 million beats each month of our lives. The 200,000,000,000 neurons in our brains not only direct our every action but allow us to summon up with complete clarity decade old events, etc. Miraculously, we are absolutely unique in the limitless universe.

However as aspiring Christians, we are intimately as well as ultimately involved in a different, deeper level of miraculous events--those involving God's revelation mainly in and through the person of Jesus. To get a fresh sense of this, I was moved to revisit the miracles reported in the Gospel of Luke the physician

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(as the one being more attuned to such matters). After reviewing some 34 instances of a variety of healing, I became aware that those variously healed related to Jesus at three very different levels of involvement and understanding.

The first group were those whose only interest was getting better so they could get on with life. These were the people who besieged Jesus in the general healing events described in the Gospel; perhaps best typified by the nine lepers who when cleansed by our Lord, headed home without even so much as a thank you.

The second group were those who saw not only the opportunity to be made well, but were equally aware that there was a unique and beneficent power at work which could be trusted, notably the woman who had been hemorrhaging for years reaching through the crowd at ground level to touch the hem of Jesus' robe to find instant healing.

The third group were those who saw beyond the healing the reality of a changed life, a life yielded to and centered on God. Luke best pictures these committed ones in the prostitute who visits Jesus in the house of a Pharisee named Simon. Breaking every norm she lovingly anoints his feet with precious oil and dries them with her unbound hair, completely oblivious to the scorn and outrage of the gathered Pharisees. In this case, Jesus bestows his deepest healing to banish her pitiable loss of self and so free her to love him and all others authentically.

These varying reactions to the healing love of Jesus during his earthly sojourn are all surely represented in our Christian communities today. The first group here are those who rarely attend services, participate on the basis of convenience, whose main motivation seems to be a claim to Church membership. Those in the second group generally include members for whom involvement in Church activities is what it's all about, but somehow lose their deep personal and neighborly concern, along with their zeal, in the hurly-burly of daily life. The much smaller number in the third group are usually identified by their unselfish dedication but more by their quiet, helpful availability and discerning affirmation for others, undergirded by their lives hid with Christ in God.

So too for us, the essence of our Christian Journey is thinking through the nature of our relationship with our Lord Jesus and how it may best be nurtured. One productive way to get at this is to realize the astonishing miracles on which our faith rests.

1. God exists . . . as Father (and all that this implies).
2. God's nature and intent is love (realized overwhelmingly in the life, sacrifice and resurrection of Lord Jesus).
3. You and I are born in his image and completely known by God (even the hairs of your head are numbered).
4. Jesus' resurrection has ushered in the New Creation.
5. The Holy Spirit works within you and me for unity with God.

Living into these miracles is truly our life work, empowered by *acceptance of God's presence and availability for God's leading.*

*"Whatever man prays for, he prays for a miracle.  
Every prayer reduces itself to 'Great God, grant twice two be not four.'"*  
Turgeniev

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## ***The Griswold Forums*** ***(Sundays, 9:30-10:20 AM)***

The Griswold Forums provide an important complement to our worship. They are times of education and conversation, which help to integrate more fully our Christian faith with the issues of the day. This year we have divided our forums into four major categories, scheduled in rotation.

### **FOR OCTOBER**

**October 12: Learning How to Read the Bible: "The Word of the Lord."  
Peter Vanderveen**

At almost every worship service, when a reading from Scripture is concluded the reader declares that what has been read is "The Word of the Lord." What do we mean by this? We should know because it's an audacious statement. It's sometimes the cause of much harm. Often, it's tacitly ignored. Some people think of the Bible as a magical book. They believe that they can open it to any page, find a random verse, and what they read there is their message from God for the day. This is both misguided and dangerous. Others treat the Bible like any other ancient record of cultural wisdom. Eloquent but deeply flawed, they approach the Bible not as God's word to us but as our musing about God – which empties much of the strength and authority of its claims. In this forum, we will examine a middle ground, where we can affirm the Bible's singular status without making the text itself an idol.

**October 19: Anglican Formation: (see Pat Davidson' message)  
Pat Davidson**

**October 26: Bowdlerized Christianity: The Things Left Out – Violence  
Peter Vanderveen**

We live in the midst of a great irony. On one hand, we are assiduously dedicated to the elimination of forms of violence wherever we see them: schoolyard bullying, parental discipline, and for some, even competition in sporting events (everyone should be a winner). On the other hand, we seem to have no objections to graphic violence in films – even for children (how many children were taken to see the latest Batman movie). We produce hundreds of intensely violent video games, and popular music is filled with violent and degrading imagery. All of which, it is contended, has no real effect. It's just idle entertainment. Following the first rule, we have chosen to exclude from our lectionary much of the violence described in the Bible. God needs a little cleaning up. Following the second, whatever violence remains tends to be treated as inconsequentially as murder at the movies. But the Bible's violence should not be so easily disposed of in either way. It is meant to be read and experienced in all its true ferocity. In this forum, we will look at how our good intentions lead to banality and lead us away from the good news of the Gospel.

**November 2: Anglican Formation (See Pat Davidson's message)  
Pat Davidson**

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## Progress Report on Youth and Family Ministry

There have been great strides made in developing a youth program at St. Ann's, many of which are not visible simply from the vantage point of sitting in the pews on Sunday morning. Although many people at St. Ann's have been drawn into a youth related activity in one way or another thanks to Janie's marvelous talent for spreading her wings in a way that involves a multitude rather than a slender few, the fullness of the program as it stands now merits description.

The addition of Janie Donahue to our clergy last year was the first step in the vestry's vision of establishing a comprehensive youth program to attract, educate and spiritually nourish the next generation. Now, a year later, we are into the second school year, the basement has been transformed and a Christian Formation Program from pre-school through high school has emerged.

The Biblical foundations that inspire the program for each age group include:

- ◆ loving as Christ loved us,
- ◆ loving one another as Christ commissioned (the new commandment),
- ◆ love the Lord above all and your neighbor as yourself (the summary of the law),
- ◆ share the good news with others (the great commission).

Program contents flow from the acknowledgement that an understanding of our Baptismal commitments is the basis for living into the fullness of these Biblical foundations.

Designed for pre-school through elementary, the Sunday morning program uses the tree of life theme as a backdrop for telling the stories of salvation history. Downstairs is a magical tree house room which transforms from the Garden of Eden to the Tree of Knowledge to a sheltering tree under which Abraham and Sarah count the night stars of their promised descendants. Take a peek in the middle room downstairs and you will see it change month by month, but watch out for the slithering snake! Rumor has it that this will reach an intergenerational crescendo of parish-wide dimension during the pageant service of lessons and carols on December 21 this year - all very exciting!

Equally exciting are Sunday evenings when St. Ann's bustles with activity from 5:30 pm to 8:30 pm. The pre-teens gather first for dinner followed by discussion and activities of the highly respected "Journey to Adulthood" curriculum led by Janie and teacher volunteers. At 7 pm they join the high school youth to worship in a service designed and lead by the high school students to the accompaniment of the St. Ann's band of percussion, reed, keyboard and string instruments. These young people are in the early stages of forming a unique and enthusiastic young Christian community.

Confirmation class follows worship and will meet throughout the school year. There is an adult mentor for each student and the mentors join the young people for worship and class once a month. The baptismal promises are explored and inform the confirmation class. There are community ministry requirements to initiate the confirmation candidates into the notion of personal ministry and calling, and confirmation journals are used for reflection after events and discussions. The basic structure of the Old Testament (The Law) and the New Testament (The Gospels), the Daily Office, Lectionary, Sacraments, liturgical elements of the services, and organizational structure of the Episcopal Church are all explored. The capstone of the confirmation program is the Spring Retreat, and of course, nothing is complete without a final exam.

Without a comprehensive program there will be no participation. A little over a year ago, St. Ann's essentially had nothing for youth. Now, a rich, stimulating and age-appropriate curriculum is in place, and it is good, very good.

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