



The Net Tender

Newsletter of St. Andrew & St. John Episcopal Church

March 2012

THE BEGINNINGS OF ST. ANDREW IN SEAL COVE & ST. JOHN THE DIVINE IN SOUTHWEST HARBOR

from *The Newsletter of the Tremont Historical Society*, Vol. 15, No. 1, Winter 2012

We were delighted to find the following information about the beginnings of the Parish of St. Andrew by the Lake and St. John the Divine in the recent newsletter from The Tremont Historical Society and hope you will find our excerpt from the story they presented interesting. We are grateful to John MacDuffie, the Editor of The Newsletter of the Tremont Historical Society, for permission to excerpt their article here. Editor notes in the article are from Mr. MacDuffie.

St. Columba's Chapel on Gott's Island

Excerpts from *Gott's Island, Maine: Its People 1880 – 1992* by Rita Kenway

Elizabeth S. Peterson came from Lansdowne, Philadelphia, PA about the turn of the century. Clarence Harding remembered that she and her mother boarded at the Gott house on the Point in Bernard before they moved to Gott's Island. She built her house on the shore at Gott's in about 1901 or 1902. It was designed by Charles Lawson, an 8-room, two-story structure with a gambrel roof, two large chimneys and a small porch at the front and back doors. Attractively sided with cedar shingles, beautifully silvered by salt air, it was an imposing sight, set as it was on a granite foundation just behind the

ledges, but high enough to give an unobstructed view on three sides. There were the Duck Islands to the east, the mountains of Mt. Desert Island strung out in a line across the bay to the north, and a view to Long Island to the south. Washing the spray from her windows must have been a constant chore, particularly after winter storms.

Although she attended the Methodist Episcopal Church which had been built on the island 1893 – 1894, Miss Peterson yearned for the familiar Episcopal service....

In 1913, Bishop Codman chose The Rev. William T. Forsythe to begin the Southern Mount Desert Mission of the Protestant Episcopal Church. Rev. Forsythe, born in England in 1860, attended St. Augustine's College, Canterbury, which was designed for the preparation of priests for work in the colonies. He immediately volunteered for work in Canada and served missions and churches in Quebec for sixteen years before coming to the United States. He served another fifteen years in Vermont before the appointment to this mission. The Bishop secured a rectory for the new missionary and his family in Southwest Harbor [*then a part of the Town of Tremont. Ed.*] and Mr. Forsythe started holding services there as well as building up the work in the important Seal Cove region.

At a meeting of area Episcopal communicants in 1914, a request was made for five year pledges to support the new missionary. Among the names of those pledging were Miss Elizabeth Peterson, pledging \$25.00 per year, and Miss Lucia Leffingwell, \$1.00 per year. Miss Peterson's dream of a church on Gott's Island began to come closer to reality.

There were no Episcopal Church buildings when he began serving the region. Very often Mr. Forsythe was the only minister on this part of Mount Desert Island during long periods of the winter, and he was called upon for burials and other services to people outside his own Church, willingly responding in all kinds of weather. The distance between his residence in Southwest Harbor and Seal Cove was about eight miles, over roads never the best, and in winter and spring almost impassable. There was a bed for his use in Seal Cove when he could not return home. He maintained Sunday services in both missions (save on the few occasions when he allowed himself to be deterred by unusually stormy weather.) The trip always involved much time and great exposure; the devoted priest frequently walked between the two places.

St. Andrew by the Lake was built in 1914 in Seal Cove St. John the Divine, Southwest Harbor, was the third part of the mission to have a building. It was first opened for service on June 2, 1918.

REFLECTIONS FROM THE SENIOR WARDEN

You may have heard the terms “technical change” and “adaptive change” used by Bishop Lane or in various conversations at St Andrew & St John and other area parishes. I suppose the most concise definitions would be to see “technical changes” as “technical fixes” or incremental changes that support or fix existing programs, policies, and ways of community interaction. Adaptive change, by contrast, requires finding solutions and accommodations that are unknown, unfamiliar, and uncomfortable.

Adaptive change is beyond technical expertise and for that reason presents enormous challenges for the leadership of any organization. Earlier this month the website Episcopal Café posted a short video of Ron Heifetz, the developer of the concept, talking about leadership and authority in religious communities and discussing the difference in the context of organizational development. http://www.episcopalcafe.com/video/2012/02/adaptive_change_and_the_episco.html

In the video Heifetz says “the degree to which a technical problem is different from an adaptive challenge is the degree to which the adaptive challenge forces a response that is outside our current repertoire.”

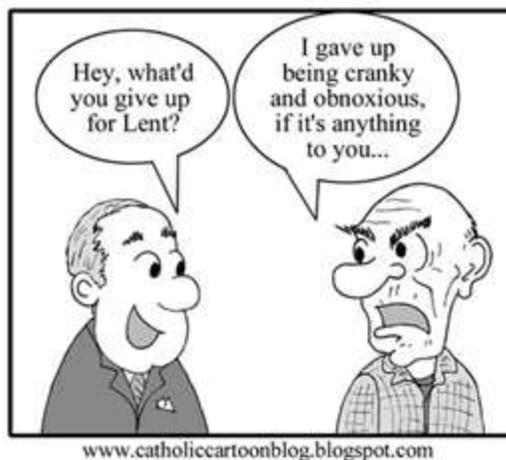
St. Andrew and St John, and indeed all “Mainline” churches and denominations, are now contending with “adaptive change” wherein our current patterns simply do not resonate or connect with younger generations, when we are faced with proposal for significant liturgical revisions, and when we have to contend with changing expensive institutional structures with limited resources. The great difficulty comes in identifying answers and putting in place responses that are consistent with the ethos and traditions of our church and yet sufficiently radical and dramatic so as to truly be responsive to those challenges. One person’s ‘hide-bound, fusty and silly set of rules’ or canons is another person’s tradition and succor in uncertain times.

These past two years the parish has seen significant changes in the areas of facilities and the engagement of clergy. Although the addition to St. John is a “technical fix” in many respects, it also provides the space the parish will need to address its adaptive challenges. Certainly long-term trends in attendance at services and the breadth of financial support for the parish require an exploration of new and unknown responses. Calling a priest jointly with St. Saviour’s perhaps is more “adaptive” in that the parish could

have afforded its own part-time priest, but to my mind the vestries were forward thinking in trying to imagine a life together that celebrated differences and embraced a common heritage. The trap, however, comes in believing or hoping that the calling of any particular person (a technical fix) will solve any particular set of adaptive challenges and in the delegating the resolution of these challenges to that person.

One of the consistent comments from candidates for the priest-in-charge position has been their excitement about working with parishes willing to try something new, to respond in new and imaginative ways to long running challenges, and the perhaps over-used, “to think outside the box.” Lent seems a perfect time to probe personally the difference between fixing what we find broken in and with our lives and more systemic changes that require radical transformation and “true amendment of life.”

Faithfully,
Ted Fletcher



COMMUNITY CONNECTIONS

- From away
- My children are MDI natives
- Married 48 years
- Taught at Pemetic when it was Pemetic High School--Danny Harper was one of my students
- Went zip lining in Costa Rica
- Accompanied my daughter to Gros Morne National Park in Newfoundland in 2011 on a Wild Women's Expedition
- Hobby is landscape photography
- Can be found biking, hiking and kayaking in Acadia

Who Am I?

MUSIC—Improvisation is well known as an important component of jazz music.

However, its role in organ playing is less appreciated. Improvisation on the organ can be traced to the middle ages, when virtually all music was improvised. Improvisation on the organ was based both on acoustical imagination and the peculiarities of the given instrument.

For example, a certain progression of chords might be easier to play on a particular organ. In 16th century Amsterdam, the importance of improvisation is illustrated by the organist and composer Jan Sweelinck (1562-1621). Amsterdam became a protestant city in 1578, after which the reformed Calvinist leaders rejected organs and organ music as relicts of the Catholic era. Organ music was forbidden during services. But because the city of Amsterdam owned the organs, city officials were able to solve the problem by retaining organists as municipal employees. Sweelinck's responsibility as the preeminent such employee was to play before and after the services, and to play the organs of the church during the week. The single surviving report of his keyboard art describes his improvising. In 1624, Sweelinck's friend Guillelmus Baudartias wrote, 'As I recall, some good friends and I were at the house of my good friend Jan Pieterszoon Sweelinck, with more good friends, in the month of May; and he, having begun to play the harpsichord, continued until about midnight, playing among other things the tune "Den lustelicken Mey is nu in zijnen tijdt", which he, if I remember correctly, played in twenty-five different ways, first this way, then another.' In the Baroque era, improvisation was regarded as a high art. This is illustrated by the story of J.S. Bach's visit to King Friedrich at Potsdam in 1747.

After the king invited Bach to play his new pianofortes, Bach asked him for a theme, and immediately improvised a complex fugue. It has also been recently recognized that at least some of the large works by Dietrich Buxtehude may have been written to show students how to improvise. More recently, the French organist Marcel Dupré (1886–1971) was well known as an improviser on the organ. He believed that improvisation had always been a cerebral art, and, in recognizing that Handel, Bach, Mendelssohn, Chopin, Liszt and Franck had been excellent improvisers, he wrote: 'It is not surprising that

the great composers had at their disposal the gift of improvisation, which is, just like composition, essentially a cerebral phenomenon. Just like the eyes of the one deciphering a score precede his fingers, the thought of the fine improviser precedes his hands. It is easy to recognize the improviser that lets himself be guided by his fingers. He will not be able to keep balance between banality and incoherency. He speaks without saying anything and quickly becomes unbearable to listen to.'

Stephen Sampson

The preceding is adapted from an article on organ improvisation by Hans Fidom in the journal New Sound (issue 32, 2008).



LOOKING WHERE YOU THINK

“Hey Mike, you want to navigate for the next leg?” asked I. “Sure,” Mike shot back over his left shoulder. I poured on a little steam and pulled up on the left of his bicycle holding out the route map with my right hand. Mike looked over at me and reached for the map. The next thing I knew, I was in midair...then on the pavement with Mike and his bike on top of me. When everything stopped moving, it occurred to me that Mike, who doesn't drive a car, probably had never been on a relay team, either. The second thing my driver education teacher (Brave man!) told me – the first being that an automobile is a deadly weapon – was that a car will ‘pull’ in the direction in which the driver is looking. I suspect Mike was mulling over the laws of physics and geometry as we crawled to the shoulder of the road so traffic could proceed.

As it turns out, how we feel on any given day is much like that memorable bike tour. We can be tooling happily down the road of our day, content, kind and hopeful. Then, with a sudden side-or backward glance, the day goes crashing to the ground. Such a shift in mood can be traced to a simple change in thought. It is with us, as it was with Mike. Where he looked, there went his bike. As we think, there go our feelings.

Becoming aware of and changing our thoughts is a profound spiritual practice, which, with a little discipline, can radically improve our lives and relationships. It is tempting to try to make ourselves feel better by identifying negative emotions and attempting to fix them.

In my experience, this is a slippery slope to really dark thoughts. I have found actively putting new data into my thought patterns more profitable. This is what happened with early computers. If something went wrong with one of those old clunkers, technicians, unwilling to spend days looking for what was wrong, found they were able to make repairs by putting in new data. In short, we can choose what we think and feel the better for it.

The all-time best tool I've found for changing what I'm thinking (and thus, how I feel) is gratitude. The second all-time best tool is laughter, especially when I'm laughing at myself. The third is breathing (but that's a huge topic for another time.) The fourth is rest and the fifth, hydration.

If you're a mind to, try this: when you first wake, even before getting out of bed, make a list of, say, five things about your life for which you are grateful. Repeat the process just before you go to sleep. Moreover, gratitude can be used throughout the day. Yes, I know this sounds pie-in-the-sky but it works. Remember, this is a practice and a practice has to be...well...practiced. Science has shown us it takes 90 days to purge old patterns from our brains. Recovery programs urge newcomers to attend 90 meetings in 90 days. In addition, researchers have shown it takes 90 days to establish a new, healthy habit. The practice of gratitude can replace old, unhelpful thoughts. It's good for the heart as well as the mind. And, ultimately, it is contagious. As the great Hindu saint Vivekananda (d.1902) said, “If I change, you change.”

A word of caution: Obsessive thinking is one of the indications of clinical depression. If you find yourself in a repetitive thought loop, consider speaking to someone about it. Depression is not a moral issue but a chemical one. Don't be ashamed. Ask for help.

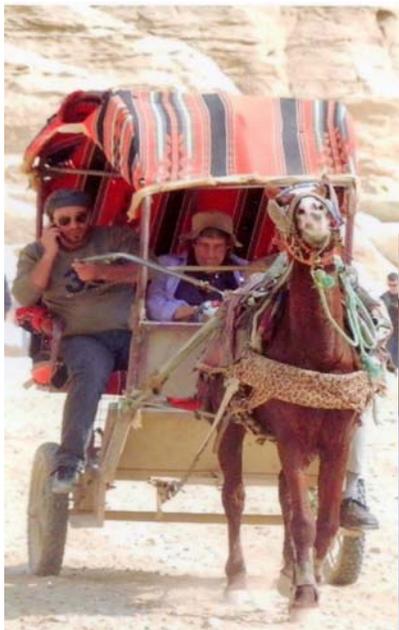
The Rev. Johanna-Karen Johannson

SUNDAY FORUMS IN FEBRUARY

February 5th

College of the Atlantic
President Darron Collins

*A Human Ecological Education at COA:
Adventurous Learning
on Mount Desert Island*



February 19th

Ted Fletcher and Anne
Wetzel



WORSHIP SCHEDULE FOR MARCH

Lent 2—March 4

8:00 and 10:00 a.m.—Holy Eucharist at St. John the Divine
Psalm 22:22-30; Genesis 17:1-7, 15-16; Romans 4:13-25; Mark 8:31-38
The Rev. Johanna-Karen Johannson

Lent 3—March 11

8:00 and 10:00 a.m.—Holy Eucharist at St. John the Divine
Psalm 19; Exodus 20:1-17; 1 Corinthians 1:18-25; John 2:13-22
The Rev. Deborah Little Wyman

Lent 4—March 18

8:00 and 10:00 a.m.—Holy Eucharist at St. John the Divine
Psalm 107:1-3, 17-22; Numbers 21:4-9; Ephesians 2:1-10; John 3:14-21
The Rev. Johanna-Karen Johannson

Lent 4—March 25

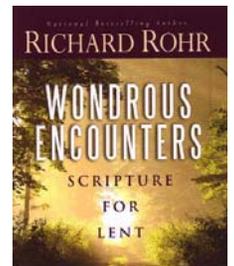
8:00 and 10:00 a.m.—Holy Eucharist at St. John the Divine
Psalm 51:1-13; Jeremiah 31:31-34; Hebrews 5:5-10; John 12:20-33
The Rev. Johanna-Karen Johannson

Thursdays: 12:30 p.m.—Holy Eucharist

LENTEN STUDIES AVAILABLE:

Wondrous Encounters

Every Thursday from 1-2 pm through the season of Lent, The Rev. Deborah Little Wyman welcomes all to a time of short reading, silent meditation, and reflection, using Wondrous Encounters: Readings for Lent, by Richard Rohr, Franciscan priest and director of the Center for Action and Contemplation. Copies are available, and participants are welcome to take one home for use between meetings. Please come and go as you are able.



Focus on the Millennium Development Goals

Presiding Bishop Katharine Jefferts Schori invites you to use the Millennium Development Goals as your focus for Lenten study and discipline and prayer and fasting this year. The Millennium Development Goals are truly reflective of several of the Five Marks of Mission. A printed copy of her Lenten message is on the bulletin board in the undercroft and an audio is available at <http://www.episcopalchurch.org/page/presiding-bishop>

The Bible Challenge

Bishop Lane invites individuals and congregations to join him in this challenge starting in Lent. Following this schedule of daily readings, you will be able to read the entire Bible in a year, from Lent to Lent. Read devotionally—not as an intellectual or academic exercise. (Piety, rather than study.) Each day's readings include 3 chapters of an Old Testament book; one Psalm; and one chapter from the New Testament. Click... http://thecenterforbiblicalstudies.org/pdf/Lent_to_Lent_Read_the_Bible_in_a_Year.pdf ...for a schedule of readings that began on Ash Wednesday (February 22) and ends on Shrove Tuesday (February 12, 2013). Or if you shy away from commitment to reading the WHOLE Bible in one year, you might begin more modestly this year, using part of this schedule, for example, (1) to read the entire New Testament, or (2) read one of the Gospels each day, or (3) read the whole book of Psalms. Then next year in Lent you can start the schedule over again, using more of the readings for those days. Invite family members and friends who aren't church members to read with you. Your chances of following through with this commitment are better if you tell others, and ask for their support.

Birthdays

MARCH

14—Vonnie Bell
 14—Penny Place
 15—Kathryn Wake
 19—Becky Buyers
 20—Marisa Buyers-Basso
 20—Ann Kidder
 26—Jean Storage

**Wedding
Anniversaries**

MARCH

3—Peggy and Eugene Walls

MAINE PEOPLE’S ALLIANCE INVITING YOU TO LEARN MORE

This year the Maine People’s Alliance celebrates thirty years of helping Maine citizens organize for a better Maine. MPA's purpose is to bring individuals and organizations together to realize shared goals. They focus on leadership development to increase the number of citizen leaders prepared to work for positive social change.

Staff and volunteers are known for their ability to do grassroots organizing and education that reaches more than 100,000 Mainers each year and in collaboration with numerous Maine organizations, they seek to ensure that Mainers can become better-educated citizens and voters. They led the successful effort to defend same day voter registration last November and have terrific plans for this year.

Recently, Ted and I met with Phil Bailey from MPA and learned more about their good work..... We offered to host a house party, probably in May, so that more of our friends and neighbors can learn more, and perhaps be interested in volunteering or making a donation. Please let us know if you’d like to receive an invitation.

Joan Bromage

OFFICE HOURS

The office will be closed from March 1-18th.

If you have questions or need assistance, please call Ted Fletcher (244-3115) or Mary Mitchell (244-9951)

THE GREAT EMERGENCE

Bishop Steve Lane is re-reading Phyllis Tickle's book, The Great Emergence: How Christianity is Changing and Why. He invites members of the diocese to read along with him. The Great Emergence is available for purchase for \$12.23 on Amazon.com. Phyllis Tickle will be a keynote speaker at the Downeast Spiritual Life Conference in Ellsworth on August 24-26, 2012. Registration is now open for the conference at www.downeastspiritual.org



SALE OF SAWYER HOUSE

In late January, 2012 the property at 54 Clark Point Road in Southwest Harbor was sold. Part of the money has been invested in the Endowment Fund and a portion was transferred to the Capital Campaign Fund.

VESTRY BULLETS

Due to the absence of several members, there was no meeting of the Vestry of the Parish of St. Andrew and St. John in February 2012. Next scheduled meeting will be Thursday, March 15th.

WHO AM I?



Elaine Theriault

JANUARY WAS POVERTY AWARENESS MONTH

Dean Henry shared the following in late January with those who work with the Westside Food Pantry. We thought you might find it interesting, too.

After everyone left and I was closing up Harbor House two women arrived to pick-up vouchers. They had forgotten the second distribution Sunday closes at 1 PM instead of 2. They pleaded with me to give them their vouchers. They simply could not make it until February 5. We went back inside. These are our neighbors and not strangers or statistics. I ask myself if Alice and I could live our way on \$22,314 – the arbitrary poverty level, or maybe less? Think about it. What challenges would this present to you? What kind of juggling of bills and commitments would be required? It's no wonder I am presented frequently by those registering for vouchers with disconnection notices and overdue utilities bills as "proof of residency."

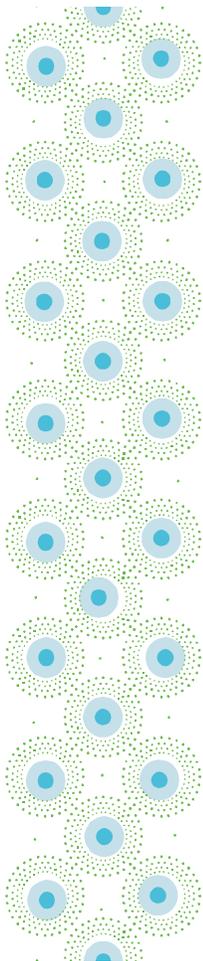
The Catholic Conference of Bishops designated January as Poverty Awareness Month. What follows is a small introduction and something to reflect on and open our awareness to the challenges and difficulties many of our neighbors face.

The largest "state" in the United States is Poverty USA. Nearly one in six Americans (46 million people), and one in four children, live there. The government's official poverty threshold for a family of four is \$22,314. Trying to live on this number are people working at minimum wage (often with more than one job), seniors on fixed incomes, unemployed people, those suffering from illnesses, and others.

And so we pray this news . . .

Holding the Poor in Our Hearts

by Frederic and Mary Ann Brussat



We hold in our hearts
all those who have
lost their homes
and have no shelter
from the storms of life.

We hold in our hearts
all those who do not
have enough food to
feed their loved ones.

We hold in our hearts
The increasing number
of children showing up at
soup kitchens and shelters.

We hold in our hearts
all those who have no
medical insurance
and are at the mercy
of illness and dread.

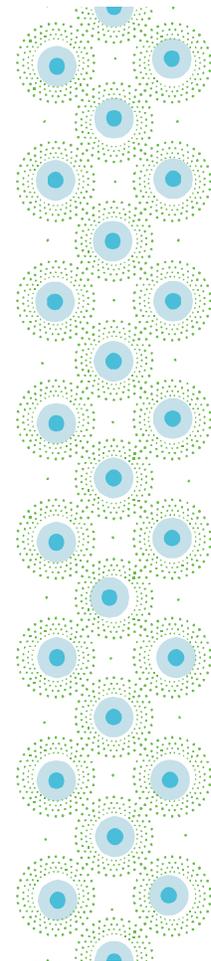
We hold in our hearts
all those who have to
make hard choices
about which bills to pay
in a constant battle
against financial disaster.

We hold in our hearts
all those who have
been forced into
bankruptcy and
engulfed in feelings
of failure and shame.

We hold in our hearts
all those who have
lost their jobs and feel
useless and depressed
in the face of a faltering
economy and an
uncertain future.

We hold in our hearts
all those low-income
families that due to
circumstances beyond
their control are one-step
away from life on the streets.

And we hold in our hearts
with esteem all those
who have defended the poor,
stood by them, and pleaded
their cause in the name of
justice, freedom, peace,
and hope.



The Net Tender - March 2012

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CAPITAL CAMPAIGN

The Campaign continues to close in on our \$600,000 goal, and we plan to celebrate our success within the next three months. As of now, however, we are not yet there. Please consider accelerating your pledge payments or adding to your pledge to help put us over the goal line and reduce the amount of funds we may have to borrow to complete the building project.

The Capital Campaign Committee

If you no longer wish to receive the Net Tender or prefer to receive it by e-mail, please call the church office.

Deadline for articles for
April *Net Tender* is March 29

