



The Net Tender

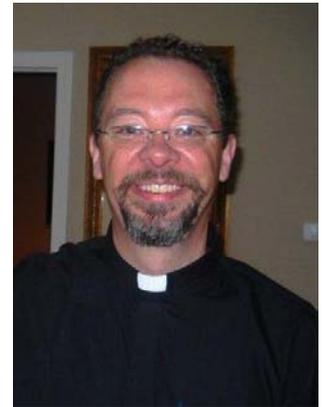
Newsletter of St. Andrew & St. John Episcopal Church

August 2012

WHY DO WE READ WHAT WE READ?

One of the real blessings of our current model of cooperative clergy leadership between St. Saviour and St. Andrew and St. John is the opportunity for both congregations to hear multiple different preaching voices from week to week (Actually, I'm a little jealous of you in that regard: I seldom get to hear preaching from my talented colleagues, and sometimes get a little tired of the sound of my own voice).

The lectionary, however, provides a thread of continuity from week to week and among congregations. The lectionary is more than just a reading list. At best, it can be an interpretive tool that encourages us to juxtapose passages of scripture that we might not otherwise, and to participate in conversations among the different authors of scripture. At worst, it can allow us to skip over difficult or uncomfortable passages, or encourage anachronistic or even anti-Jewish interpretations of the Hebrew Scripture.



The idea of a set scripture reading for each week goes back at least to the exile of the sixth century BCE when the writings of the Torah were being compiled. Early Christian congregations adopted and adapted the Jewish synagogue practice, adding the reading of open letters among congregations and the retelling of stories and sayings from the life and teaching of Jesus. While consensus developed around the canonical books of scripture in the Western Church in the third century, the scripture read each week varied widely from diocese to diocese until quite recently, especially during the "Ordinary" seasons of Epiphany and Pentecost.

Our current three-year lectionary is largely a product of the Second Vatican Council of the Roman Catholic Church (1962-1965). Prior to this point, most lectionaries for worship repeated every year, and included only a small portion of the Bible, with the assumption that Christians were reading the Bible systematically on their own at home. Goals of this new Mass Lectionary were to encourage the reading of more of the Bible in worship, and to ensure reading from the different parts of the Bible each week: Old Testament, Psalm, Epistle, and Gospel. Each of the three years in the cycle is organized around a semi-continuous reading of one of the synoptic Gospels (Matthew, Mark, and Luke), with readings from John's Gospel incorporated mostly into Lent, Easter, Advent and Christmas.

A version of the Catholic Mass Lectionary was included in the 1979 Book of Common Prayer. The current Revised Common Lectionary (RCL) was adopted with minor modifications by the Episcopal Church for trial use in 1994, and as the official lectionary of the church as of the first Sunday of Advent, 2007. It is used by many mainline Protestant denominations.

One noticeable difference with the recent adoption of the RCL is the option of two different tracks through the Hebrew Scriptures during Ordinary Time. The track which was included in the 1979 BCP is driven by the Gospel reading for the day; readings from the Old Testament are chosen to complement typological themes and images from the Gospel. The newer track is a more nearly continuous reading through big chunks of the Hebrew Scriptures from week to week. The advantage of the "complementary" track is that it (theoretically)

Continued on page 3

SENIOR WARDEN AND CHAT

*“Text: the lowest form of communication on the totem of chat,”*¹

“Marnie” to “Hannah” in an early episode of Lena Dunham’s TV series “Girls”

*“One can regard the thousand years between the scrolls and the codex the millennium during which the standardization of the text was carried out, as a metaphor for the effort of the Jewish people to create national unity. One text, one people, even if it is scattered to the four ends of the earth.”*²

Adolfo Roitman, Head of the Shrine of the Book, quoted in the A High Holy Whodunit, New York Times Magazine, 29 July 2012

*“The Medium is the message.”*³ Marshall McLuhan

I am going to save for another month any discussion about the how the Church might respond to the increasing religious practice of people walking around staring at small hand-held rectangular boxes (the new arks of the covenant?), occasionally putting them up to their ear and speaking. Instead I want to ponder what the Aleppo Codex might be saying to Marnie and Hannah in “Girls” and why they seem unable to hear the scriptural message. First, you deserve a confession about my biases, if they are not obvious: I like paper. I trust it. I can hold and touch it; it doesn’t disappear until I misplace it. I prefer to read words on it. I have been known to collect it in various forms, in abundance. Beyond that I am at the limits of my expertise² with what follows; cave, lector/lectatrix.

Some definitions: Lena Dunham’s HBO cable TV show “Girl’s” follows the post-college lives of four young women in Brooklyn, New York as they wrestle with work travails and the challenges and disappointments of relationships with dissolute young men. It is candid, graphic, edgy, funny, and often dyspeptic; (I suspect some would find it profane and obscene). <http://www.hbo.com/index.html#/girls> It also has generated considerable critical commentary and apparently a devoted following among early-adult age women.

The Aleppo Codex, “the oldest most complete, most accurate text of the Hebrew Scriptures,” dates to the ninth century and lived in a basement cavern in the Central Synagogue in Aleppo Syria until the mid-1950s when it was secretly taken to Israel:

<http://www.nytimes.com/2012/07/29/magazine/the-aleppo-codex-mystery.html?pagewanted=all>

Leaving aside that words are only one notch on the totem pole of human communication, these quotations illuminate the tension between the ephemeral nature of communication and the desperate human desire for communal memory through recording it with words and stories. One of the criticisms of Dunham’s series is that it is insufferably solipsistic and too self-referential. One aspect I found interesting about the clips I have seen (I don’t subscribe to HBO), was how far the references, the patois, the language (both visual and spoken) and cultural concerns were from those I grew with thirty years when I was Dunham’s age. I grew up “un-churched,” so these points of (mis)connection are of particular interest, but

then there was some religious commonality. I thought how is it possible for any religious or spiritual group (take your pick) to engage this new generation in this context, where both the language and its medium are foreign? What is said seems much less interesting than how it is said? Perhaps McLuhan’s formula has flipped after forty-five years, and the medium drives the message. The very terms “chat” and “twitter” seem dismissive of a serious engagement with language beyond as a means of immediate self-expression.

Some of Dunham’s immediate neighbors, of course, have a passionate concern for the Aleppo Codex and know a lot about it. But in our world, Dunham’s ultra-orthodox Jewish neighbors are just another form of “otherness” among an infinite variety. They, of course, are obsessed with reference to Torah, in a way as extreme as many young people seem to reject scriptural authority. Marnie’s focus on the “totem of chat” recalled for me the completely different totemic power of scripture and its interpretation that drives and unites the Jewish and Muslim communities, and to a lesser extent Christians. Fixating on the authenticity of the “text” seems rather quaint when one can rummage on Amazon for this year’s version of the “Cheerleader Bible” or the “Bible for Dummies.” Where else have we seen this polarization? Politics. Also economics, perhaps?

None of what proceeds is meant as criticism or lament about the efforts of a younger generation to discover and engage a new world,³ but I do think that world is fundamentally different from the one I grew up in a way that mine was not so different from that of my parents. And the cultural and social transformations of the “Sixties” separated those two. People are more isolated in their “virtual” worlds now.

The Episcopal Church is now trying to catch up with how it addresses new audiences through “social media” (what other kind is there?), and new digital versions of our liturgical resources. The Bible and the Prayer Book are available in a multitude of digital media, including an i-phone app and all manner of other innovations. This to my mind is just as it should be. The more difficult question rests on what to use in the context of liturgy and worship. Should the church toss books for screens and i-pads and other more ephemeral media? There remains a whole host of unconsidered issues embedded in these considerations, including ones of authority and access. This is not a question of interchangeable parts.

continued on page 3

WHY DO WE READ... (cont.)

makes preaching easier, as readings are already grouped around a theme, but at the cost of chopping up the Hebrew Scriptures into out-of-context snippets (and more or less forcing Christian interpretation of Jewish scripture). The advantage of the “continuous” track is that it allows the Old Testament stories their own integrity (like the stories of David we have been reading over the last several weeks), but makes connections less tidy. The intention is that a parish pick one track and stick with it throughout the cycle (our parishes have not been entirely consistent in this).

Finally, a note of caution. Even with the three year, multi-track lectionary, there are huge parts of the bible that we don't read week to week. It can be argued that some passages are not particularly edifying (long genealogical lists, fine points of the purity code, chronicles of forgettable kings). Other passages, though, seem to have been left out because they are troubling: violent, misogynistic, nationalistic, or otherwise telling a story we'd prefer not to hear. For a fuller picture of humanity's relationship with God, I invite you to check out the parts we leave out: the verses before and after the appointed readings, and especially any “holes” cut out of the middle of passages. And then ask yourself, “Why don't we read that?”

Peace, *Tim+*

LICHTENBURG QUARTET PERFORMS

How lucky we were to be present for the premier recital of the Lichtenburg String Quartet with guest cellist, Noreen Silver of Bangor! Amos Lawrence, Merrick Nelson, and Jan Kolar from Brookline MA and Richard Su from Ellsworth, who ably filled in for Page de Camara, played pieces by Haydn, Dvorak and Schubert. As a fund raiser for the Westside Food Pantry, these fabulous musicians donated their time and talent to help us raise money to help others. Over 60 people attended and more than \$1100 was raised. The musicians appreciated the very enthusiastic and attentive audience and the outstanding acoustics in our sanctuary. We hope to see the Lichtenburg String Quartet again.

Susan Buell



LOVE LETTERS PERFORMANCE



Love Letters will be performed on Monday, August 20th, 7:30 P.M. at St John's, by Chloe Hatcher and Phil Fox. Suggested donation \$20. All proceeds will go to the Westside Food Pantry and Quietside Friends. [http://en.wikipedia.org/wiki/Love_Letters_\(play\)](http://en.wikipedia.org/wiki/Love_Letters_(play)) tells us: "*Love Letters*" is a Pulitzer Prize for Drama nominated play by A. R. Gurney. The play centers on just two characters, Melissa Gardner and Andrew Makepeace Ladd III. Using the epistolary form sometimes found in novels, they sit side by side at tables and read the notes, letters and cards – in which over nearly 50 years, they discuss their hopes and ambitions, dreams and disappointments, victories and defeats – that have passed between them throughout their separated lives."

SR. WARDEN AND CHAT (cont.)

How language is presented makes a difference in how it is received, for better and for worse. So it behooves us to consider all this intentionally and with a process that honors these considerations and God's love for us. I remain unconvinced of the benefits of these changes; I also like books. That said we need to connect with a younger generation. How?

I could go on, but I must end here.
C U L8R, faithfully,
Ted Fletcher

COMMUNITY CONNECTION

- Illinois State Archery Champion three times
- Is able to throw a diamond hitch
- Had the same English teacher as Ernest Hemingway
- Landed a Beaver aircraft in Silver Salmon Creekand, took off
- Won blue ribbons at the Bangor Sportsman Show

WHO AM I?

ELOISE REPAIRED

The state of the musical instruments at St. Andrew and St. John took a big step forward in July with a visit to the Estey reed organ at St. Andrew by Allen C. Myers of the Mudfog Reed Organ Revival (Brooklin, Maine). Several stops on the Estey — known locally as “Eloise” — were not working, including those for the foot pedals, and the blower was very noisy. Allen, an expert in reed organ maintenance and repair, fixed virtually all of the Estey’s problems and also gave the instrument a thorough cleaning. A brief summary of his repairs follows:

- the pedals were fixed by replacing a broken spring with a second ‘spare’ spring that Allen found lying loose inside the organ;
- the several stops that had not been working were fixed by cleaning out debris within the reed chambers — the debris comprised primarily mouse droppings that had been sucked into the reed chambers;
- the non-functioning tremolo vane was fixed by adding a paper washer to the vane;
- a faulty pedal stop was fixed by gluing a dowel back in place;
- Eloise’s innards were vacuumed and dusted to the extent possible;

As a result of these repairs, Eloise is now back in good musical form, as verified in the comments many of those at the 8:00 a.m. service at St. Andrews.

Stephen Sampson



POST COMMUNION BLESSING

Several people have asked about the text and source of the blessing that Fr. Tim has been using at the end of the Eucharist. This is a favorite blessing of The Rt. Rev. Stacy F. Sauls, Tim’s Bishop in Lexington, but it’s not original to him, either. It was written by The Rev. G. Thomas Mustard of the Diocese of Southwestern Virginia. Tim was working from memory and got a few of the words slightly wrong. Here is the original:

Be careful as you go into God’s creation, for it does not belong to you.

Be gentle with yourself and with others, for we are the dwelling place of the Most High.

Be alert and be silent, for God is a whisper.

And the blessing of the eternally loving God: Father, Son, and Holy Spirit be with you and remain with you always.

INTERLUDE DURING COMMUNION



Fred Benson, Jim Vekasi and Stephen Sampson played *Ashokan Farewell* by Jay Ungar at the July 1st worship service at St. John’s.

SPECIAL WEST INDIAN SERVICE

West Indian Eucharist Sunday, August 12, 7:00 p.m. Many of the folks who come to MDI for the summer work on Sunday mornings, and many of these folks come from Jamaica or other parts of the Caribbean. In order to welcome these folks into our community. St. Saviour’s will be hosting a special service of Holy Eucharist, with music and preaching provided by members of the local West Indian community. All are welcome!

THE LIGHTER SIDE...

A minister waited in line to have his car filled with gas just before a long holiday weekend. The attendant worked quickly, but there were many cars ahead of him. Finally, the attendant motioned him toward a vacant pump. “Reverend,” said the young man, “I’m so sorry about the delay. It seems as if everyone waits until the last minute to get ready for a long trip.” The minister chuckled, “I know what you mean. It’s the same in my business.”

WORSHIP SCHEDULE FOR AUGUST

Pentecost 10, August 5

8:00 a.m. — Holy Eucharist at St. Andrew by-the-Lake

10:00 a.m.—Holy Eucharist at St. John the Divine

Psalm 78:23-29; 2 Samuel 11:26i-12:13a; Ephesians 4:1-16; John 6:24-35

The Rev. Vesta Kowalski

The Transfiguration, August 5

Join with Church of Our Father. (*see below for information*)

Pentecost 11, August 12

8:00 a.m. — Holy Eucharist at St. Andrew by-the-Lake

10:00 a.m.—Holy Eucharist at St. John the Divine

Psalm 130; 2 Samuel 18:5-9, 15, 31-33; Ephesians 4:25-5:2; John 6:35, 41-51

The Rev. Timothy Fleck

Pentecost 12, August 19

8:00 a.m. — Holy Eucharist at St. Andrew by-the-Lake

10:00 a.m.—Holy Eucharist at St. John the Divine

Psalm 111; 1 Kings 2:10-12, 3:3-14; Ephesians 5:15-20; John 6:51-58

The Rev. Lynn Orville

Pentecost 13, August 26

8:00 a.m. — Holy Eucharist at St. Andrew by-the-Lake

10:00 a.m.—Holy Eucharist at St. John the Divine

Psalm 84; 1 Kings 8:1, 6, 10-11, 22-30, 41-43; Ephesians 6:10-20; John 6:56-69

The Rev. Timothy Fleck

SPECIAL GUESTS COMING IN SEPTEMBER:

September 2nd - The Most Rev. Frank T. Griswold, former Presiding Bishop of the Episcopal Church. Bishop Griswold led the Episcopal Church from 1997-2006, and is widely recognized as a preacher, teacher, and retreat leader. Each parish will have its own early service as scheduled – 10:00 AM will be a joint service at St. Saviour's.

September 16th - The Rt. Rev. Stacy F. Sauls, Chief Operating Officer of the Episcopal Church. Bishop Sauls has been an outspoken advocate for the church's greater focus on mission, and is one of the architects of the proposed simplification and decentralization of the administrative structure of the Episcopal Church. Each parish will have its own early service as scheduled – 10:00 AM will be joint service at St. Saviour's.

VISITING PRIEST IN JULY



The Rev. Lynn Orville

CELEBRATE FEAST OF THE TRANSFIGURATION

Sunday - August 5. Hike up or drive up Cadillac Mountain! Meet at Church of Our Father at 2:30 pm and carpool to the hike start point of the North Ridge Trail (so no one will have to retrieve their vehicles after the service). The ending point will be the Blue Hill Overlook. The Summit Fellowship Dinner will be held at 5:30 pm at the Blue Hill Overlook. We will then attend the Sunset Service held by the Ministry in the National Park organization. BYOD (Bring Your Own Dinner)---Dessert and Drinks provided. Bring water! This event is OPEN TO ALL. For more information: 667-5087.

Birthdays

AUGUST

18—Tina Baker
20—Dianne McMullan
27—Brooks Saltsman
29—Elaine Theriault
30—Rita Redfield
31—Peter Obbard

Wedding Anniversaries

AUGUST

13—Ted and Joan Bromage
25—Chris Peterson and
Vanessa Pinkham

WHO AM I?



Paul Haertel

QUIET SIDE FAIR @ ST. JOHN'S

Thanks to everyone who helped create, put on, and clean up after this year's Fair. The process began in January, continued on through the event and had pretty much concluded by the end of July. The generosity of parish donors, neighbors, and the business community paid off as about \$12,000 dollars was raised, a decent percentage of our annual operating budget. When you have contact with our donors, please thank them on behalf St. John and the Hancock County Medical Mission.

Kudos to Mary Mitchell, Barbara Campbell and Sue Newman and their crew as the Garage Sale and Treasure Trove contributed more than a third of the income. This was a tremendous effort at a cost of many hours labor vs. dollar of sales. All booths did well, a tribute to those who manned them. A great round of applause for the great music provided by the Dog Mountain Band – they were the pied pipers bringing patrons to the site.

There were many rewarding moments when various fellow worshippers and other members of our community stepped forward. Tom and Sue Hodge beat the bushes for Silent Auction items. If you are willing to help write Thank You Notes to donors of the Auction, please let Dean Henry, Anne Wetzel or me know. While striking the big yellow tent Victoria MacDonald and Lynn Brown came over and helped get it ready for return to the Bass Harbor Memorial Library. This past week, with the residue of the Treasure Trove getting a bit more than stale, David MacDonald's big white tent was struck, with help from Dianne McMullan and Michele Daley. When it was time to fold it, a passerby jumped in, and when the large steel tent stakes needed to come out, Anthony, a pipefitter on the addition's fire suppression system, rescued me and saved my back.

The future of the Fair is cloudy at this point as Mary and I have stated our mutual retirement. Please consider taking a leadership role in it or some other major fund raising venture.

Ted Bromage

JULY VESTRY BULLETS

- The Quietside Festival made \$11,576. A little more will be coming in.
- July 31st is moving day into the new addition.
- There will be an Open House for the new addition after the service on August 12. Refreshments will be served on the lawn.
- Fr. Tim led a discussion on the role of a Vestry member. This conversation will continue going forward.

QUIETSIDE FESTIVAL THANK YOU...

The Basket Raffle was a great success thanks to the crafty hands and clever minds of so many. Kudos to Jayne, Karen, Michele, Ann Kidder, Sarah, Chloe, Betsy, Marilyn, Mary Mitchell and cousin Linda Ramsdell, Barbara, Sue, Judy, Dottie, Jean, Edie and Ida, Elaine, Mary V., Peggy, Doris, Anna, Anne W., Wanda, Susan B. and Mel. A really big thanks to Rebecca and Barbara Campbell for wrapping, labeling and general do gooding and Ticket Sellers extraordinaire Pamela, Sarah and Vesta.
Thanks to you all.



When you have contact with any of the following businesses please thank them for their support and generosity on behalf of St. Andrew & St. John and the Hancock County Medical Mission

Business/Commercial Donors to QSF 2012

- | | | |
|------------------------------|--------------------------------|-------------------------------|
| Acadia Air Tours | Cafe2/Eat a Pita | McEachern & Hutchins Hardware |
| Acadia Fuel | Cleonice Restaurant | Mainely Delights Restaurant |
| Acadia Repertory Theater | Darlings Automotive- Bangor | Mother's Kitchen |
| A. C. Parsons | Darlings Automotive- Ellsworth | National Park Canoe Rental |
| Aquaterra Adventures | Dead River Company | Northeast Harbor Golf Club |
| Audiology Center of Maine | Doug Gott & Sons | No Frills Oil Co. |
| Artful Designs | Ellsworth Chain Saw | Pamela Smith |
| Bar Harbor Bank & Trust | Fiddler's Green Restaurant | Stanley Subaru |
| Bar Harbor Whale Watch | Frank Pierson - Optician | Seal Cove Auto Museum |
| Brandon & Laura's Restaurant | Gayln's Restaurant | Sawyer's Specialties |
| Crocker House Restaurant | Hamilton Marine | Top of the Hill Restaurant |
| Café This Way | Jack Russell's Steak House | Under the Dogwood Tree |
| Claremont Hotel | K & B Automotive | Westside Florist |
| Carroll Drug Store | Looking Glass Restaurant | West Marine |
| Causeway Club | Mount Desert Islander | Wild Acadia Fun Park |

Parish/Community Donors to QSF 2012

- | | | | | |
|-----------------|------------------|--------------------|----------------|-------------|
| Elisabeth Buell | Patsy Fogarty | Rod Lucas | Edie Stanwood | Anne Wetzel |
| Michele Daley | Margot Haertel | Victoria MacDonald | Sarah Vekasi | |
| Connie Eck | Kristen Hutchins | Bob Stanwood | Vicky Vendrell | |



We are grateful to the Dog Mountain Band (Stan Wass, Fred Benson, Mike Ryan and Jim Vekasi) for their wonderful, crowd gathering music at the Fair. We thank both David MacDonald and the Bass Harbor Public Library for loan of the big tents.



We are also grateful for **YOU** - the many people who created, baked, served, grew, clerked the many booths of the Fair and the ensuing clean up. Thank you! *Ted Bromage*



The Net Tender - August 2012

St. Andrew & St. John Episcopal Church

315 Main Street • P.O. Box 767 • Southwest Harbor, ME 04679

Phone: Church Office 207-244-3229

E-mail: saints315@myfairpoint.net / tim@mdi-episcopal.org

Website: www.saintsmdi.org

Office Hours: Monday · Tuesday · Thursday, 8:30 a.m.—2:30 p.m.

Priest-in-Charge

Timothy Fleck

Music Director

Stephen Sampson

Parish Administrator

Michele Daley

Editors

Jayne Ashworth

Anne Wetzel



INSIDE:

Anniversaries/Birthdays	6
Blessing	4
Lighter Side	4
Organist's Notes	4
Quietside Festival	6/7
Rector's Notes	1/3
Sr. Warden's Notes	2/3
Sunday Guests	5
Transfiguration Service	5
Vestry Bullets	6
Westside Food Pantry	3
Who Am I?	3/6
Worship Schedule/Scripture	5

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 September *Net Tender* is August 26

THANKS FOR YOUR PRAYERS

Letter received by Mary Vekasi from father of a soldier who was on our prayer list December-June:

On Wednesday June 20th, our son MAJ John Orsmond USMC returned safely from another tour in Afghanistan.

We met him at Pease Intl. Trade center where more than 250 marines were welcomed by the Pease Greeters, a totally volunteer group which meets each military flight in a manner similar to the Bangor Troop Greeters. Lots of local merchants donate pizza, sandwiches, soda, ice cream and stuffed animals for those troops with young family members to take home. We were fortunate to have three hours with our son before the flight took off for the last leg to Miramar and Camp Pendleton.

At the start of his tour you offered to place his name on the list of people which the congregation at St. John's remembers in prayer. Jackie and I are so grateful to the congregation for this remembrance and for all who make the homecoming something special.

In our gratitude, we think of those families whose sons or daughters did not return or who returned suffering lasting physical or mental damage. Your prayers and our practical assistance for these families and disabled troops are perhaps even more needed.

Sincerely,
David