



The Net Tender

Newsletter of St. Andrew & St. John Episcopal Church

September 2012

AND THAT IS GOD-SIBB...

In the film "Doubt," based on John Patrick Shanley's play of the same name, Father Flynn preaches an explosive sermon on the topic of gossip, after having himself been the victim of gossip among the nuns of his parish. In his story, a woman confessing the sin of gossip is told by her priest to go to the roof of her apartment building, cut open a bed pillow, and shake out all the feathers. When she returns to the priest, he tells her to go back out and gather up every one of those feathers. When she protests that this is impossible, as the feathers have blown all over the city into places where she could never find them, his response is, "Exactly. And that is gossip."



Gossip in the sense of spreading rumors and passing judgment on neighbors is corrosive to community. But it is worth remembering that the etymology of the word gossip is from the Old English "God-sibb," which expresses the sibling relationship among those who are godparents to a child, or between a child's

natural parents and his or her godparents. Thus, a God-sibb or gossip was a close family friend, one who has in mind the best interests of a child, and indeed of the whole family. Gradually, a gossip came to mean any close friend, and eventually the kind of confidential chat shared among close friends.

This sort of gossip is not only healthy for a community, it is absolutely essential. In a small town, some of us may chafe under the sense that everybody knows our business before we do, but without some sort of honest gossip, how would we know that congratulations were in order for a neighbor's first grandchild, or that a member of the congregation is grieving, or that someone could really use a pot of homemade soup? This is God-sibb gossip, the kind of news that binds us together into a family, a family of God-parents and God-children and God-siblings.

In the same way, knowing each other means, on the one hand, knowing each other's stories, but also knowing each other well enough to recognize and celebrate as we write new chapters. I don't imagine any of us would like to be remembered forever the way we were in eighth grade, but a friend who knew us in eighth grade and has stayed and grown with us (and who doesn't remind us of that ill-advised hairstyle or leisure suit) is a true God-friend, one whom we can trust to share our story in confidence. Of course, no one can hurt us as deeply as a family member or a close friend who betrays us: Being a good God-sibb is a position of enormous trust and vulnerability.

Recently, a parishioner met me at the back door of the church after service to point out an older gentleman who was leaving. She told me that he and his wife are long-time members (God-sibs), but that he is seldom able to come to church anymore because he cannot leave his ailing wife alone. She told me that the wife had been a talented poet, and what a loss it was that she could no longer read her own work. She mentioned that, when she spoke to him that morning, the caregiver husband seemed a little overwhelmed and isolated, and that a visit or a call might be appreciated. The story was told so lovingly, with such empathy and genuine care, that I cannot imagine it being interpreted as the pillow-feather variety of catty gossip. This is the sort of God-sibb gossip our community does best.

Tim+

SENIOR WARDEN IS KEYED UP

“The true word of welcome was spoken in the door – “
From Poem XVI, Songs of Travel, Robert Louis Stevenson



The cover of Peter Steinke’s most recent book, A Door Set Open: Grounding Change in Mission and Hope, features a photograph of a view out the open front door of a small church, looking for all the world like St. John. Having spent most of his career examining ‘dysfunctional’ congregations, the closed nature of congregations, and their systemic limitations, Steinke turns his focus outward in this book, looking at how congregations engage or disengage their communities. Steinke writes:

The purpose of the local church is not primarily to be one’s church home or extended family, though it can be at times. And it is not to survive by obtaining more people for its support base. Its purpose is to invite people to be part of the true mission of the church. Reception into the church is only a threshold to involvement in its mission. The task is not to accumulate attendees. The church is a school for developing agents of the new creation from among those who are the beneficiaries of God’s grace.

I do think that the openness of St Andrew & St. John is an essential ingredient “for [our] developing agents of the new creation.” The front doors of both buildings are unlocked and St. John’s front door is often open inviting visitors in a way that is open-ended. The new expansive clear glass doors to the new addition reinforce this invitation in manifold ways, creating a light, airy space that connects not just the nave with the new lift and offices but also the gardens on the north side with the school’s driveway and playground to the south. So St. John is open and transparent to the community in new ways.

Nonetheless, God’s invitation is carried by people and buildings are simply one instrument that helps us in that purpose. Learning how we can see our buildings as parts of the parish’s permeable cellular membrane I believe is crucial to any future, just as it is for any charitable organization. The natural human inclination is to try to lock things down and to cabin the spirit in ways that are manageable, but surely that would be counter-productive.

This past week various locks in the St John building were changed with various different key sets made. This may strike you as odd for a building whose front

door is never locked and is often left open. On Thursday Tim Fleck, Jim Vekasi, Michele Daley and I easily agreed about who needed what key in the immediate days ahead and gave each other what we needed. Further discussions about who should have what kind of key to what parts of the building will be part of living into the expanded space at St. John, as the Vestry re-examines policies about building use. Our common desire is to remain as open as possible; recognizing that securing offices and parts of the rear of the building may better allow us to provide a generous, open handed mission to our community.

In the initial handing out of keys, I was reminded of the Nusaybah family, Muslims in Jerusalem, who have held the keys to the Church of the Holy Sepulcher since the end of the Crusades. The church is shared fractiously among six Christian denominations, and placing the keys and responsibility for opening and closing the Church building in neutral hands made sense. Keys, of course, have a rich symbolism in their association with the apostle Peter, their connection to apostolic succession, and institutional authority. If anyone can tell me why a bottle opener is called a “church key,” explaining the connection between opening church doors and opening bottles, I would be very appreciative. In any case, we are never going to get away from keys and the challenges of turning them in when we’re done with them, with fretting about why we haven’t been given one, and the frustration with misplacing them when they are entrusted to us. Our best hope is a mindfulness about unnecessary institutional baggage that does not serve God’ purpose.

I do not think Jesus would have any patience with locked churches or for the good, earnest folks who invested emotional energy in the carrying of church keys. When Steinke writes “[r]eception into the church is only a threshold to involvement in its mission,” I believe he is also talking about crossing the threshold going out the door. The front doors to both St. Andrew & St John remain unlocked, and the true word of welcome is spoken in the open door.

Faithfully,
Ted Fletcher

CONSTRUCTION STATUS

We have moved into the new office and meeting room space of the addition and expect to have the final touches of painting, lift, fire alarms and so forth completed over the next couple of weeks. The space feels light, airy, and very useful. The new roof is on and the new siding is in progress. The new walkways are in place and final site grading, loaming, and seeding has started. The kitchen demolition is complete and the new work has started.

Thanks to our many generous and faithful donors, we successfully reached our funding goals. We have received \$562,215 to date. With an additional \$52,280 of pledges still to be received, we anticipate total funding of \$614,495. This has exceeded our original goal of \$600,000 and will allow us to accomplish some related but unbudgeted work such as landscaping, exterior lighting, and furnishings.

Bishop Stephen Lane will help us dedicate the space on October 7th. We hope to have all work substantially complete by then.

This is a major accomplishment and a reason for pride and celebration for the entire congregation.

Jim Vekasi



NATURAL CAUSES KILLED VICTOR

George Swanson has written a folk opera, *Natural Causes Killed Victor*, as a part of St. Saviour's outreach to the people of our Island and this nation. This debut presentation of the opera hopes to raise thousands of dollars for families on our Island who cannot afford food and fuel. The Westside Food Pantry will be one of the recipients of the funds raised by this opera. The opera attempts to turn dead end United States prisons into farms and trade schools. Performances are October 26 and 27 at 8 p.m. Tickets are on sale at the Maine Sea Coast Mission. Auditions are Sunday, September 9 from 1 p.m. to 4 p.m. Rehearsals are Sunday afternoons September 15 through October 21. Producer: Rod Goldberg. Musical Director: George Swanson. For more information, email: george@katrinadream.org or call [415.464.7744](tel:415.464.7744)

NOTES FROM THE ORGAN BENCH

This installment of Notes from the Organ Bench briefly summarizes the history of pipe organs in the United States. It is believed that the first pipe organs in the U.S. were located in Spanish missions in the Southwest. The first documented use of an organ in the original colonies was in 1703, at "Old Swedes" Church in Philadelphia.

Organ-building was first established in America by colonists in Pennsylvania in the mid-18th century, as a means of supplying instruments for the musical traditions associated with the continental European religious denominations they brought to America. Organ-building first reached fruition in the U.S. in the 19th century, as confidence in American craftsmanship rose and most of the churches that formerly eschewed music began to welcome it. Two groups of organ-builders rose to prominence in the early 19th century, one in New York and one in Boston. Organ-building peaked by mid-century, as a result of advanced manufacturing capability and increased demand for organs. Henry Erben in New York ran the largest factory in the U.S. at mid-century, and in Boston E. & G. G. Hook earned a widespread reputation.

Colorful orchestral organs built in the first half of the 20th century and the development of electrical and pneumatic action altered the course of organ-building tremendously. Appreciation of the pioneering work in symphonic organs, including that by Steere, Estey (builder of the organ at St. Andrews), Skinner, Austin, Wurlitzer, Kilgen, Kimball, and Aeolian, is currently on the rise. [adapted from the website of the Organ Historical Society]

Stephen Sampson



LOVE LETTERS



BRAVO! and many, many thanks to Chloe Hatcher and Phil Fox for their very touching and convincing performance of "Love Letters". Phil and Chloe became their characters, Melissa and Andy. By reading letters written throughout their lives, Phil and Chloe led us through Andy and Melissa's misunderstandings, missed chances, changing priorities and lost dreams. The audience was hanging on every word. We knew we were watching a very special performance. Thanks to Phil and Chloe's gift of time, talent and treasure over \$1500 was raised for the Westside Food Pantry and the Quietside Helping Hands. We are very grateful.

Susan Covino Buell



WORSHIP SCHEDULE FOR SEPTEMBER

Pentecost 14, September 2

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

10:00 a.m. — Prayer Service led by Rita Redfield

10:00 a.m.—Joint Service at St. Saviour's
Psalm 45:1-2, 7-10; Song of Solomon 2:8-13; James 1:17-27; Mark 7:1-8, 14-15, 21-23
The Most Rev. Frank T. Griswold III

Pentecost 15, September 9

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

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

Psalm 125; Proverbs 22:1-2, 8-9, 22-23; James 2:1-17; Mark 7:24-37
The Rev. Lynn Orville

Pentecost 16, September 16

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

10:00 a.m.—Joint service at Suminsby Park

Psalm 19; Proverbs 1:20-33; James 3:1-12; Mark 8:27-38
The Right Rev. Stacy Sauls

Pentecost 17, September 23

8:00 and 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

Pentecost 18, September 30

8:00 and 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. Ralph Moore

Thursdays: 12:30 p.m.—Holy Eucharist

JOINT SERVICES IN SEPTEMBER

Sunday, September 2nd

The Most Reverend Frank T. Griswold III, Presiding Bishop of the Episcopal Church from 1998-2006, will be the celebrant at St. Saviour's Parish at 10:00. There will also be a 7:30 a.m. service at St. Saviour's, an 8:00 service at St. Andrew's, and a 10:00 Prayer Service at St. John's.

Sunday, September 16th

Area Episcopal churches will join together at Suminsby Park on Sargeant Drive in Northeast Harbor at 10:00 a.m. The Right Rev. Stacy Sauls, Bishop of Lexington from 2000-2011, will be the celebrant. He is currently acting as the Chief Operating Officer for the Episcopal Church. The service will be followed by a potluck picnic hosted by St. Mary and St. Jude. Bring picnic chairs and a dish to share.



Church Going by John Updike

Susan Buell shared with us that a recent (repeat) edition of *Prairie Home Companion* included a reading of John Updike's poem *Church Going*. It is a wonderful piece, and you may find a copy of it on the web at: <http://www.betterlivingthroughbeowulf.com/?p=5040>

Birthdays

SEPTEMBER

1—Vesta Kowalski
 6—Paul Haertel
 10—Sonia Loizeaux
 14—Margot Haertel
 20—Sam Lawrence
 21—Susan Hazard
 26—Barry Pollard
 30—Alice Downs

Wedding Anniversaries

SEPTEMBER

12—Spencer & Floy Ervin
 18—Ted Fletcher & Ann Kidder
 19—Steve & B.J. Fallica
 23—Vicky Vendrell
 & Hayward May

AUGUST VESTRY BULLETS

- The Vestry will hold a retreat led by K. Collier McLaughlin from the Diocese of Lexington, Kentucky on November 2 and 3 at the Maine Seacoast Mission.
- Floy Ervin is the point of contact for coordinating the landscaping of the church property.
- The Vestry is in the process of setting up guidelines for regular scheduled reviews of the staff.

THE LIGHTER SIDE...

The minister was preoccupied with thoughts of how he was going to ask the congregation to come up with more money than they were expecting for repairs to the church building. Therefore, he was annoyed to find that the regular organist was sick and a substitute had been brought in at the last minute. The substitute wanted to know what to play. "Here's a copy of the service," he said impatiently. "But, you'll have to think of something to play after I make the announcement about the finances." During the service, the minister paused and said, "Brothers and Sisters, we are in great difficulty; the roof repairs cost twice as much as we expected and we need \$4000 more. Any of you who can pledge \$100 or more, please stand up." At that moment, the substitute organist played *The Star Spangled Banner...* And that is how the substitute became the regular organist!

TREASURER'S REPORT

As can be seen by the status report below, our cash flow and budget status is in good shape. Some highlights: The Quietside Festival fund raising efforts resulted in about \$12,800 income. Pledge payments are arriving close to schedule, but please take this report as a reminder to check your status. Apparent savings in the facilities budget will disappear when our annual oil bill and the bell and other repair costs are paid. While some income sources are below budget, savings related to the timing of Tim's arrival have kept us ahead of budget. As always, thank you for your help in meeting our financial needs.

Jim Vekasi

Budget Status Jan 1 - Aug 25, 2012		Actual	Budget	Actual - Budget
Income				
	4010 · Contributions - Pledges	43,785.38	50,646.78	-6,861.40
	4020 · Non-Pledged Donations	5,537.44	8,633.55	-3,096.11
	4025 · Blessings Fund	900.00	1,951.61	-1,051.61
	4050 · Investment Income to Operations	1,789.03	2,172.58	-383.55
	5800 · Fundraising	14,057.21	16,480.65	-2,423.44
	4100 · Dedicated Gifts	<u>2,332.19</u>	<u>3,847.93</u>	<u>-1,515.74</u>
	Total Income	68,401.25	83,733.10	-15,331.85
Expense				
	7100 · Outreach	2,141.00	3,513.74	-1,372.74
	7200 · Personnel	53,325.02	66,608.44	-13,283.42
	8000 · Other Expenses	5,266.25	5,835.93	-569.68
	8200 · Facility Operations	3,423.64	13,908.96	-10,485.32
	8650 · Assessments - Diocese of Maine	<u>12,987.96</u>	<u>12,988.00</u>	<u>-0.04</u>
	Total Expense	77,143.87	102,855.07	-25,711.20
	Net Income - Expenses	-8,742.62	-19,121.97	10,379.35

FOR WHOM THE BELL TOLLS – NOT US, NOT FOR A WHILE!

Since July you may have noticed a strange silence at the beginning of each service at St. John. While re-roofing and preparing to put new siding on our bell tower, Todd Hardy's crew examined the bell and its carriage. The bell is fine; the support is in bad shape. Please see the images. Once the carriage system was brought to the ground it was obvious it had had numerous "band-aid" repairs over the years. The pieces were taken to Metal Magic (who recently stripped, polished, and lacquered our offering plates) for examination. After sandblasting we found one leg beyond repair; the horizontal support brazed, welded, and augmented with angle iron just as bad; and the rope wheel fractured and poorly repaired. These pieces will be tack-welded together and, along with the one good leg, sent to a foundry here in Maine to use as patterns for new cast iron replacements. We are awaiting an estimate of the cost and time frame to produce and remount the bell. We suspect it will be a couple of months process with a cost less than \$2,000.

Ted Bromage



COMMUNITY EVENTS

Everybody Eats presents a free concert by **Flash In the Pans** at the Ramada Inn, 215 High Street, Ellsworth, on Labor Day, Monday, September 3 at 7:30 pm. Bring a picnic chair and be ready to dance! Refreshments available. Donations welcome for *Everybody Eats*, a Free Community Meal every Monday from 3-6pm at St. Dunstan's Church, 134 State Street, Ellsworth.

Listening Presence is a regional and ecumenical training program of formation and education grounded in ones' relationship with God. Are you someone who wants to reach out to people in our communities during times of loss, grief, stress or crisis? Do you want to listen and to offer your presence to others? This training could be for you. Sessions start Saturday, September 22 and end Thursday, October 18 at St. Andrew Lutheran Church in Ellsworth. Fees are \$30 for materials and expenses and you may contact Rev. Priscilla Hukki at pastorh@gwi.net or call 667-7641 with any questions or to register. The class will be limited to 16, so register soon!

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St. Andrew & St. John Episcopal Church

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Priest-in-Charge

Timothy Fleck

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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 October *Net Tender* is September 30

BLACK-AND-WHITE PHOTOGRAPHY EXHIBIT

by ANNE WETZEL

September 1-30

Harbor House

Opening Reception—Sunday, September 2—4-7 p.m.