

St. Andrew & St. John Episcopal Church

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The Net Tender

Newsletter of St. Andrew & St. John Episcopal Church

February 2016



A Kingdom of Priests

Last month, a communiqué was leaked from a meeting of Anglican Primates in London, indicating that, in response to the Episcopal Church's decision this summer to embrace full equality in marriage, the Episcopal Church would be subject to a three year moratorium on our participation in decision-making in the Anglican Communion. Now, there is a whole lot to translate and unpack in that sentence, but the short version is that a majority of the heads of Anglican Churches are upset enough with the Episcopal Church that they have asked us to take a "time-out."



While the immediate cause of this action has to do with marriage and human sexuality, it's fair to say that this latest spat is part of a long process of mutual misunderstanding that has its roots in very different ideas about authority, where it resides, and how it is exercised. Part of the problem is that there is a whole spectrum of ideas about what the Anglican Communion is and should be.

Historian John Robert Seeley famously said that the English "seem, as it were, to have conquered and peopled half the world in a fit of absence of mind." (*The Expansion of England, 1883*), and the development of the Anglican Church seems to have been similarly unplanned. As the British Empire bestrode the globe, the Church of England followed close behind, converting the heathen while also supporting the imperial government. One interesting artifact of this expansion is the way colonial churches tend to reflect the style of the ascendant party within the Church of England at the time they were evangelized: High, Low, or Broad Church.

As more colonies became independent in the nineteenth and twentieth centuries, it was unclear what the relationship should be between the Church of England based at Canterbury and the Church of England in, say, Singapore or Nigeria. Gradually, each of the "daughter churches" also became independent, but with ties of history and tradition back to the Mother church and the Archbishop of Canterbury. This was when the idea of a worldwide Anglican Church started to come into currency: a family of independent national churches (also called Provinces), each headed by an Archbishop (also called a Presiding Bishop or Primate), who were "in communion" with the Archbishop of Canterbury.

The Anglican Communion is not analogous to the Vatican, and the Archbishop of Canterbury is not a Pope. No archbishop, including Canterbury, has authority outside his or her province (the Archbishop of Canterbury is given the honorific "First among Equals" because his see is the oldest). The Lambeth Conference is a gathering of nearly all Anglican bishops who have met in England outside London every ten years or so since 1867, but the conference is describe as "collaborative and consultative rather than governing," and its resolutions have no legal authority. In 1968 the Lambeth Conference created the Anglican Consultative Council as a permanent body to coordinate efforts and encourage communication among the churches of the Communion. In 1979, the Archbishop of Canterbury first invited the Primates to meet occasionally for "leisurely thought, prayer and deep consultation." These four institutions: the Lambeth Conference, The Anglican Consultative Council, the Primates Meeting, and the Archbishop of Canterbury; are known as the Instruments of Communion, and are the only official bodies that hold the Anglican Communion together.

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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 March *Net Tender* is February 22



ERVIN'S NEW WINTER HOME

Floy and Spencer have settled into their winter home in Pennsylvania very nicely, meeting many new friends and catching up with old ones. They would love to hear from you.

Mr. and Mrs. Spencer Ervin
220 Crosslands Drive
Kennett Square, PA 19348

A Kingdom of Priests *(continued)*

The Episcopal Church in the US has always been an outlier within Anglicanism. Unlike other former colonies, the US has never been part of the British Commonwealth. The Episcopal Church was the first to separate from the Church of England, and the first to see itself as an independent church. It is organized quite differently from most other Anglican churches, much more democratically, with far greater voice for the laity and priests and less power for the bishops and archbishop. From the mid-twentieth century, it has become more theologically liberal than most of the Churches. Significantly, the Episcopal Church is quite small numerically relative to Anglican Churches in the rest of the world, but also far wealthier.

Tensions have been growing over the last forty years or so as the Episcopal Church has taken steps that have shocked the rest of the Communion (ordaining women, ordaining non-celibate gay people, approving same-sex marriages, etc.). What has become clear, though, is that beneath these arguments about human sexuality is a deeper difference of understanding of authority. Most of the rest of the Communion is used to authority resting with bishops, and to being able to put pressure on individual bishops to keep their churches in line. In the Episcopal Church, decisions are made by legislative bodies made up of bishops, priests, and lay people; our bishops and archbishop have very little actual authority to veto anything.

In the same way, other churches would like to see the Anglican Communion operate with more top-down power, and are extremely frustrated that there isn't really much that they can do to enforce their views on the Episcopal Church. They have boycotted meetings, they have withheld invitations to meetings from US bishops, they have set up parallel international organizations, they have invited disaffected parishes of the Episcopal Church to join their provinces. It has been noisy and uncomfortable, but hasn't really changed much. What it has done, though, is gotten many in the Episcopal Church talking about the Anglican Communion, what we think it is and whether it's worth the trouble.

And, to be honest, the Episcopal Church has not been particularly charitable. When other churches have said essentially, "Hey, what are you doing? This isn't Anglican Christianity as we understand it. Shouldn't we talk about this and come to some sort of consensus?", the Episcopal Church has said, "We know better than you do because we're American, liberal, and rich. We're going to do what we want, and if you don't like it that's your problem."

At this meeting of Primates last month, the archbishops first tried to pass a resolution demanding the Episcopal Church to resign from the Anglican Communion, but it soon became clear that there really isn't a mechanism for a church to be thrown out (remember, all this structure sort of grew up willy-nilly). So their next option was to bar the Episcopal Church from participating in boards, councils, etc. Although not said, one wonders if the intention wasn't to make participation so difficult and pointless for the Episcopal Church that we would chuck it on our own (which we may yet).

So, for folks in the Episcopal Church, this changes nothing, and if we decide to leave the Anglican Communion, it would change little. Our deputation is still planning to attend the next meeting of the Anglican Consultative Council in April in Zambia. Aid groups like Episcopal Relief and Development have said that they will continue to work on poverty relief and economic development in Africa even if the Episcopal Church parts ways with the Communion. And every Sunday we will continue to pray together and pray for one another, to pray for those with whom we agree and those with whom we disagree, to pray for the ongoing reconciliation of the world through Jesus Christ. May it ever be so, until God's Kingdom reigns on earth as in heaven.

Feedback? I hope you will call or e-mail me to continue the conversation.

Yours in Christ's Peace, Tim

For further research, Tim+ suggests:

The Primates' Statement: <http://www.primates2016.org/articles/2016/01/14/statement-primates-2016/>

A response from Episcopal Church Presiding Bishop Michael Curry: <http://www.episcopalchurch.org/library/video/statement-primates-meeting>

An article from the Episcopal House of Deputies website: <http://www.deputynews.org/primates-meet-confusion-ensues/>



SHROVE TUESDAY PANCAKE SUPPER

This year's community Pancake Supper is set to take place at St. John on Tuesday, February 9th at 6 p.m. Be prepared for great pancakes (gluten-free also), ham, real maple syrup, and other delights which will be accompanied by an eclectic group of musicians led by Fred Benson and Jim Vekasi.

This is a great opportunity for you to invite those neighbors and friends you've been intending to bring to church. It's easy: their phone number is 244 ____, 288 ____, 276 ____. You go ahead and fill in the blank numbers. They may see the sign that Michael Shook has put in our front lawn, but they are awaiting your friendly invitation now. Let's fill the undercroft!

There is a sign up sheet for the supper in the undercroft, for your name and the number of guests. Please sign up there or call Michele in the office. We hope to know the numbers by Sunday the 7th, but surely by noon on Tuesday. We want to have enough food for all to truly make it "Mardi Gras".

Ted Bromage,

for the men and friends of St. John

PRAYER AND SUPPER AROUND THE ISLAND IN LENT

Tuesdays (and one Wednesday) in Lent, gather with MDI Episcopalians (and others!) for a quiet, contemplative evening worship service at 4:30 followed by a light supper.

February 9: Shrove Tuesday Community Pancake Supper at St. John, Southwest Harbor

February 16: Location TBD

February 23: at St. Mary's, Northeast Harbor

March 1: at St. Saviour, Bar Harbor

(Note that this coordinates with the March on Mount Desert Community Progressive Dinner in Bar Harbor)

March 9 (Wednesday): at Church of Our Father, Hull's Cove

March 15: at St. John, Southwest Harbor

LEARN TO MEDITATE IN LENT!

Please join us for a contemplative Lenten series *Breathing in the Spirit* on Thursdays from 3:30-4:30 at St. John's in Southwest Harbor. We will learn about breathing, the subtlest form of body work, and the prayer of the heart; how the two entwine to carry us deeper into communion with God, and both of which are ancient Christian practices and traditions. Starting February 11th, led by Mother Kathleen.

By waiting and by calm you shall be saved, in quiet and in trust your strength lies. (Isaiah 30:15)

Birthdays

FEBRUARY

3—Michael Shook
 7—Andrew McMullan
 16—Zachary DaCosta
 19—Candace DaCosta
 24—Michael DaCosta
 28—Bob Theriault

Wedding Anniversaries

FEBRUARY

4—Peggy and Eugene Walls
 12—Tim Fleck and Bob Schmeler
 14—Glenn Milligan/Michele Daley

LUNCH AT COMMON GOOD CAFÉ

The Common Good Café, 19 Clark Point Road, Southwest Harbor has announced that its seventh season of winter community meals and other events will continue through April 10. A lunch meal prepared from scratch will be served every Thursday from 11:30 a.m. until 2 p.m. For more information, call 266-2733 or 266-5602.

COFFEE'S ON!

The Maine Sea Coast Mission cordially invites all MDI Senior Citizens to join them for Coffee, Conversation and Music the first and thirds Tuesdays of each month from 9:30 to 11:30 am at the Colket Center, 127 West Street, Bar Harbor.

CAREGIVER SUPPORT GROUP

First Tuesday of each Month, 2:30-3:30pm, Birch Bay Retirement Village Library, 25 Village Inn Rd, Bar Harbor. Upcoming Topics: March 1: Behaviors; April 5: Common Issues & Resources. Facilitated by Peter Sullivan, RN and Music Therapist Melissa Violette. FMI call 288-8014 x210 or email slinScott@birchbayvillage.us

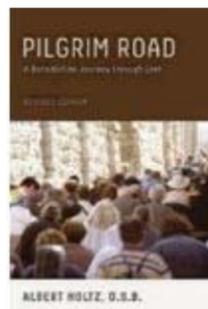
KELLEY FARM FIVE TO PERFORM

The Westside Food Pantry Recital Series continues the celebration of the 25th year of the Westside Food Pantry—*The Kelley Farm Five* will perform for the Westside Food Pantry on Saturday, February 6th at 6:30 at St John Episcopal Church, 315 Main Street, Southwest Harbor followed by a reception. Beth Herrick, Amy Kurman, Rick Barter, Fred Benson, and Jim Vekasi sing and play a variety of musical genres ranging from traditional folk to early 20th century jazz/popular songs, to contemporary pop/country music and a few original songs. This will be a LIVELY evening! Suggested donation--\$10--ALL PROCEEDS go the Westside Food Pantry. For more information, contact Susan Buell-244-8061.



LENTEN DEVOTIONAL STUDY BACK BY POPULAR DEMAND!

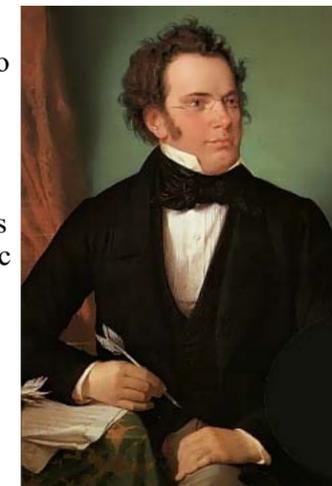
After very positive response to our reading and discussion of Brother Albert Holtz's devotional book *From Holidays to Holy Days*, this Lent we will be reading and discussing his book, *Pilgrim Road*. For these Lenten reflections, Brother Albert breaks out of downtown Newark to write daily on his sabbatical travel throughout the world. The meditations begin with Ash Wednesday, and our study will begin the First Sunday of Lent, February 14 following the 9:00 am service. The book is \$16 from Michele or on Amazon.



FROM THE ORGAN BENCH

Stephen Sampson

On this January 31 it seems appropriate to write a few words about Franz Schubert, the Austrian composer (1797 – 1828) who wrote so much beautiful music during so brief a lifetime. Born in Vienna, Schubert was exceptionally prolific, composing approximately 600 songs, overtures, string quartets, quintets, an octet, 20 piano sonatas, and other works as well. He was the son of a schoolmaster and grew up in a very musical family. At age 11 he was admitted to the choir school of the Royal Chapel, where he received a good musical education. Upon finishing school he was an assistant in his father's school, but soon he became completely absorbed in music and devoted himself to that. I'd like to close this very brief biography with these words written by Percy A. Scholes, author of *The Oxford Companion to Music* (Oxford University Press, 1972). 'Schubert carried the torch at the high ceremony of Beethoven's funeral and next year was buried beside him. He left worldly property of the tiniest value and a huge mass of lovely music—more, perhaps, than the world will ever have time to know.' (material in this Net Tender article is from *The Oxford Companion to Music* and the following website: <http://www.classicfm.com/composers/schubert/>)



SUNDAY FORUM at 10:00 a.m.

February 7

When Primates Attack: What is the Anglican Communion and Why Are They so Mad at Us?

Fr. Tim will attempt to explain recent developments in the Anglican Communion in light of British Imperial History.



Sergey Dyomin, *Boris & Gleb* ©2001 used by permission of the artist.

PASTORAL CARE TEAM

Please join us for our Pastoral Care Team Gathering on Wednesday, February 24th at St. Saviour's from 3:30-5pm. We will check in with one another and about the possibility of resurrecting our prayer chain. Our learning module and reflection will be about prayer.

Send cards to:

George Swanson
 Care One At Lexington
 Lexington Health Care Center
 178 Lowell Street
 Lexington, MA. 02420

ASH WEDNESDAY SERVICES

Ash Wednesday, February 10th is one of the most solemn days of the church year. This liturgy marks the beginning of our Lenten journey as we prepare ourselves to remember and celebrate our Baptism at Easter and ritually "pass over" with Jesus from death to new life. Please join us at St. John's for our Ash Wednesday service which will be held at 12 noon when we receive ashes on our foreheads as a sign of our mortality, witness, repentance, and renewal in Christ. If you are unable to make the 12 noon service at St. John's, St. Saviour's will be holding their Ash Wednesday service at 8:30am. Both St. Mary's in Northeast Harbor and Church of our Father in Hull's Cove will also be holding evening services, respectively 5pm and 7pm. I encourage you to observe this holy day in worship and prayer. Faithfully, *Mother Kathleen*



Episcopal Relief & Development invites you to share in the 2016 Lenten email series. Each day during Lent you will receive a daily reflection, co-authored by a group of respected leaders from our international programs and across the Episcopal Church. During this season of reflection on our Christian faith, their writings will enhance your spiritual journey as they both inspire and challenge you.

[Sign up to Receive our Daily Lenten Meditations by Email](#)

REFLECTIONS ON LENT

Remember you are dust and to dust you shall return. (Genesis 3:19)

Several years ago I imposed ashes on Ash Wednesday at Trinity Wall Street Episcopal Church in New York City, both in the sanctuary and on the street. It was cold and windy that day and after standing outside for hours, I was frozen! But, I was also overflowing with warmth, humbled and honored to be present to and with so many different people from so many walks of life. People were touched to be touched, marked with ashes and the sign of the cross—even if they didn't understand what it all meant—and to be reminded of who they are and that they are indeed loved by God.

I never cease to wonder at how many of us are seeking something, call it God, love, connection, source, or meaning. This “something” is deeper, greater, inside, and beyond ourselves. When I owned a yoga studio and healing center, I quickly realized that most everyone who came for classes was searching, though often without their knowing it as such. I wondered how to help them, and I continue to wonder how to help others, and if I'm able. Of course it's not “me” that is doing the work, but Christ moving in me.

This coming season of Lent is a time of seeking, soul searching, and of transparency and spaciousness: we make a little more room for Christ within us by giving something up, decluttering or simplifying our lives through fasting and abstinence from food or habit, or taking up prayerful self-examination in various ways. The word *lent* from its Old English and German origin means *spring* or *springtime*; we can look at Lent as a time of spiritual spring cleaning during which we discover and let go of ways of being that are hindering our relationship with the living God. Through our Lenten disciplines we come to greater freedom from habitual and dense consciousness, which creates more awareness of Christ within us; Christ then shines through us with more clarity, while we in our lighter state, flow more easily towards Christ.

This is why we begin our journey with a reminder of our mortality and of a symbol of repentance—of turning and turning over ever more to God—by having ashes placed in the sign of the cross on our foreheads. But however we prepare during Lent for Easter and whatever discipline we undertake, the ultimate purpose is to transform our entire person: body, soul, and spirit, that we may become a little more like Christ, “*becoming by grace what God is by nature*” (St. Athanasius).

Create in me a clean heart, O God, and renew a new a right spirit within me. Psalm 51:11

I'm going to switch gears a bit and speak to some of the challenges of Lent. We read in scripture that the same Holy Spirit that baptizes Jesus immediately drives him into the wilderness after he is baptized. God's Son, the Beloved is unceremoniously pushed out of the nest. I imagine Jesus breathing hard, even stumbling as he was run into the desert, forty days of labored breathing to follow as he wrestled with wild beasts, temptations, and Satan. Surely Jesus was overwhelmed, but was he thinking or feeling his way through the desert? I wonder: did the angels wait on Jesus, as in serving him, or did they wait for him to endure his trial? We really don't know what happened to in the desert, though in Matthew and Luke Jesus is confronted by the devil with specific tests *after* his forty days of fasting when he would have been quite weak. Satan goes for the juggler when we are most vulnerable, but Jesus, hungry and emptied out, countered with razor sharp clarity. Kenosis (an emptying) yields transformation. *My grace is sufficient for you, for my power is made perfect in weakness* (2 Corinthians 12:9).

Over the years I have heard sermons during Lent which imply that we should give up our “giving up” if we're struggling too hard with our disciplines, if we're breathing too hard or if we're too hungry physically or metaphorically; after all the season of Lent is not really “biblical” but rather liturgical, and a rather morbid season at that. This seems to me to be a disassociated desire, a rationalization of what is meant to be visceral. In the Proper Preface for Lent, we are bid to “*prepare with joy for the Paschal feast.*” A feast awaits us! Fullness comes from emptiness. Life comes from death.



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WORSHIP SCHEDULE FOR FEBRUARY

February 7, Last Sunday After Epiphany

9:00 a.m. — Holy Eucharist

Psalm 99; Exodus 34:29-35; 2 Corinthians 3:12-4:2; Luke 9:28-43a

The Rev. Kathleen Killian

February 10, Ash Wednesday

12:00 noon — Distribution of Ashes

Psalm 103; Joel 2:1-2, 12-17; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

The Rev. Kathleen Killian

Sunday, February 14, Lent 1

9:00 a.m. — Holy Eucharist

Psalm 91:1-2, 9-16; Deuteronomy 26:1-11; Romans 10:8b-13; Luke 4:1-13

The Rev. Timothy Fleck

February 21, Lent 2

9:00 a.m. — Holy Eucharist

Psalm 26; Genesis 15:1-12, 17-18; Philippians 3:17-4:1; Luke 13:31-35

The Rev. Kathleen Killian

February 18, Lent 3

9:00 a.m. — Holy Eucharist

Psalm 63:1-8; Exodus 3:1-15; 1 Corinthians 10:1-13; Luke 13:1-9

The Rev. Timothy Fleck

Thursdays at 12:00 p.m.—Holy Eucharist

February 4—Thursday after Ash Wednesday

February 11—First week in Lent

February 18—Second week in Lent

February 25—Third week in Lent

Reflections on Lent *(continued)*

Sometimes the very same Spirit that caresses us coerces us into an uncomfortable place. We're meant to breathe hard, remembering that in our breath is life; all else is concept. The immediacy of the body, the restlessness of the heart, the overwhelm of the mind and of our desires, thoughts, and feelings—this is the place of our becoming. As 14th century German mystic and theologian Meister Eckhart puts it: *Grace is not a stationary thing; it is always found in a Becoming.*

I look forward to being with you during the season of Lent.

Faithfully,

Mother Kathleen

Bless our journey O Lord.

May our fasting be a hunger for You and for justice for all.

May our prayers be guided by your Spirit.

May we know the reconciliation of our hearts in Jesus.

May we begin and end together in Your bountiful joy.