

St. Michael's Newsletter



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October Calendar

Happy October Birthdays to

Matthew Thibert
Annabelle Ayer
Hanson Hundahl
Hannah Bragdon
Patricia Cool

From the Rector: Onward. Upward. Outward

A few years ago I had the opportunity to spend four days at Sarum College, located in the close of Salisbury Cathedral, Salisbury, England. My room opened onto the close and view of the beautiful cathedral and its magnificent spire. The spire is the tallest in England, standing 404 feet high. Not far from Salisbury is the small town of Bemerton and St. Andrew's Church (the home and burial place of the 17th century poet and priest, George Herbert). A walking trail leads you back from Bemerton to Salisbury. It winds its way through meadows and fields, and happily by a pub! At one point it turns, and suddenly the cathedral and its spire come into view. It is a stunning, breathtaking sight. The grand structure and spire tells you that God is the primary focus. It signifies the presence of "church": a place for the gathering of the Body of Christ, a community to praise God, to seek guidance, and to strengthen and comfort one another and the wider world.

On a significantly smaller scale, but no less powerful in its intent, a group of people in the early 18th century sought to gather and erect an Anglican church in the burgeoning community of Marblehead. The church they built in 1714 had a steeple (a spire) as well. My guess is that it was one of the taller structures in Marblehead at the time. Even for those not members of this specific community, it was a symbol of a place to focus one's relationship with



Salisbury Cathedral from the Bishop's Garden, 1823, by John Constable (1776-1837)

God. I imagined this as I walked down Hooper St. one day last summer, and turning the corner, suddenly saw the bell tower of St. Michael's appear. A steeple, I thought, would be stunning.

The original steeple was torn down in 1793 as the wood was rotting out. What has not been lost, however, is the mission of the church. Over these three hundred years, through lean and flush times, people have gathered at St. Michael's to seek and find the teachings of Christ and the presence of God.

As part of the 300th anniversary celebration of St. Michael's, the Vestry has voted to raise funds to repair, renovate and enhance the buildings of St. Michael's to further its mission. With the help of a feasibility study by the Episcopal Church

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Onward! Upward! Outward! —continued

Foundation, a goal of \$525,000 has been set. An official "kick-off" date for the campaign and celebration will take place on Saturday, Oct. 19, at the Corinthian Yacht Club. All are invited. The funds to be raised cover such things as replacing an aging oil furnace with a more efficient, and less expensive gas powered furnace; making the church and Parish Hall more accessible by providing better access from the Summer Street side; renovating the downstairs and upstairs of the Parish Hall; a 10% tithing to the Diocese of Massachusetts for its ongoing ministry or which we are a part; repairing a chronic water leak in the bell tower to help preserve our sacred space; and installing a new steeple. The steeple will provide a wonderful visible mark for the church, a beacon if you will, to those seeking that same connection to God, Christ, and community that so many of us value. It is a small part of our overall campaign, but one that carries meaningful symbolism as a place to gather in one's relationship with God.

I join with co-chairs Sarah Bates and Barbara Miller of our Onward Upward Outward campaign and hope that all may participate in the ongoing mission of St. Michael's in this capital campaign. I join also in hope that each may continue to experience those stunning, breathtaking moments that orient us to God and our neighbor, within and without our parish community.

Fr. Andrew

**The Vestry of
St. Michael's Church
cordially invites
all parishioners
to join in a celebration to
kick off our Capital Campaign
for the 300th Anniversary of
our storied Church –
Onward! Upward! Outward!**



**October 19, 2013, 6 pm
Corinthian Yacht Club
Marblehead, MA**

6:00 Cocktails and Hors D'oeuvres, Cash bar

7:00 Buffet Dinner & Dessert

8:00 St. Michael's Church 300th Anniversary

Campaign Co-Chairs
The Rev. Andrew Stoessel
Bishop Gail Harris

**RSVP by Oct. 11 to
Karin McCarthy 781-631-9708**

From the Music Director

Sunday, October 6

8:00 AM	Holy Eucharist, Rite I
9:30 AM	Children's Chapel & Church School
10:00 AM	Holy Eucharist, Rite II
1:00 PM	Blessing of the Animals
5:00 PM	Evensong & Blessing of the Sacrament

Please join us for Evensong on Sunday, October 6 at 5 pm, when the St. Michael's Choir will be singing music by Stanford and Tallis. A reception follows in the Parish Hall and all are welcome to participate.

Our Youth Choir is off and running! We have 9 young people who have now had three rehearsals (Thursdays from 4:45 to 5:30) and they are very talented and enthusiastic! They will sing for the first time for the parish on Saturday evening October 19th at the celebration at the Corinthian Yacht Club.

We also have several new members in the St. Michael's Choir - Louise Wager, Mary Jodice and Tracey Lawrence. I hope you will introduce yourselves and make them welcome among us..

—Doug Major, Music Director

Church School & Youth

Church School

Church School meets Sunday mornings at 9:30am in the Davenport House.

Students in pre-K – 2nd grade use Godly Play.

Students in grades 2-5 use Weaving God's Promise

Middle School Supper Club

Meets on the 2nd & 4th Tuesdays of the month at 6:00 pm in the Parish Hall.

Church School Chapel, Sunday, October 6

A special chapel service for Church School children is held on the first Sunday of the month. Children meet at

9:30 a.m. in the center room on the lower level of the parish hall, outside the nursery.

Middle School Supper Club

The Middle School Club meets on the 2nd and 4th Tuesdays of each month except holidays and summer and resumes Tuesday, October 8 at 6 to 8 p.m. Sixth, seventh and eighth graders come together for a simple supper and program. This year there are 13 children.

Avery Russell has volunteered to lead the sessions until we have a new Youth Director. As in the past, in order to subscribe to our safe church policy, and to feed the kids, she will need a parent or two to volunteer and make supper while she is with the kids in the parish hall.

You don't need to be a parent to help. Contact Avery if you can assist.

Church School & Youth Directors

We are still looking for a qualified person or persons to lead our Church School and Youth programs. See the St. Michael's web site and Father Andrew for details.

Our Stewards of the Month: Carole & Jack Davidson

"We're new to St. Michael's," says Carole with a smile, "just four or five years. It was Nancy Carvill who encouraged us to join." Carole actually grew up in a Congregational church but it had an Episcopal priest and she was the church's first girl acolyte. Jack is an Episcopalian and the two met in church.

Carole particularly likes the holiness and quietness of St. Michael's and both she and Jack say that Father Andrew is a key part of the church's appeal. It is important, Carole says, to hear the word of God in our daily life. When she was in medical training in Salem, she used to attend Grace Church in the early mornings.

Carole attends the Wednesday Eucharist at 9:30 and the Bible Study that follows. "I wouldn't miss Bible study unless I have to work," she says. Currently, she is a member of the Capital Campaign committee as well as the Evangelical and Welcoming Committee. She belongs to the Prayer Shawl Ministry and St. Catherine's Guild. Jack and she both work at the Lobster Luncheon.

Flowers from the Davidsons' large garden often appear in church. "It is a joy to see our flowers on the altar,"



says Carole.

In their professional lives, Jack was vice-president of Rome Trust Company when he lived in New York and later he owned a car dealership, Davy's Chevrolet in Danvers. Currently he enrolls people in United Health Care Insurance. He is also a Mason. Carole trained as an X-ray technician at Salem Hospital and then at Northeastern University. She especially liked her years at Beth Israel Deaconess. "It was like working at the United Nations. It certainly opened up my world," she says. Now she works, per diem, at Salem Hospital and Union Hospital.

Carole and Jack have been married for 20 years. Between them they have nine grandchildren. Carole has three children, Mark, whose daughter Cassidy is 18; Rebecca, who has Sarah 13, and Braeden 11, and Jonathan, who has Aidan 12, and Hooper 10. Jack has two daughters, Kelley, who has two daughters, Lilly 9 and Rose 7, and Shelley, who has two grown sons, Brendan and Ryan. Jack's daughter Kelley is a member of St. Michael's too. "We love to be with our grandchildren. It is a real joy," adds Carole.

—This is an ongoing series by Marilyn Day.

Fall Seasons

Christmas Craft Dates

Karen McMahon and Valerie Wyckoff have organized 2 dates to work on Christmas craft projects:

Thursday, Nov. 7th at 9:30am

Wednesday, Nov. 13th, at 7pm.

They will have fabric all cut out and ready to make the potholders, Christmas trees, flowers and more. If you have scissors, straight pins, and buttons, please bring them along...and if you have more 'crafty' friends~bring them along too!

St. Michael's Thrift Shop Fall Goods (& Helpers) Welcomed!

Take those fall items you did not use last year to the Thrift Shop! Clothes, linens and housewares—clean and in good condition—can be left in the designated bin in the parish hall or brought to the Thrift Shop during open hours: Tuesday-Saturday, 1 pm—4 pm.

Contact Jacqui Williams if you can volunteer even just one afternoon a month, Saturdays or weekdays!

Creation Care Season

Retired Bishop Bud Cedarholm has called Massachusetts Episcopalians to observe Creation Care Season in October and November, “We hope and pray your congregation will continue to find new ways to honor, pray with and serve this ‘fragile earth, our island home.’”



It is a good time to remind ourselves that our mission at St. Michael's calls us to be “good stewards of God's creation.” And we have made good strides replacing our furnaces with more energy-efficient ones. We are also moving toward more energy-efficient lighting. But there are also small ways that we are changing:

- Moving away from Styrofoam, using paper hot cups, plates and bowls
- Recycling plastic cups and plastic food containers (please rinse!) as well as paper
- Recycling at the Lobster Lunch, a major operation!
- Composting garden debris
- Planting perennials and native plants

Can you suggest other ways? Please contact Frances & Ed Nilsson or Father Andrew.

- Frances Nilsson, Senior Warden

A Pivotal Moment in St. Michael's History, 1819—1823

When the Rev. Benjamin B. Smith resigned in July, 1819, a parish meeting was called where it was “Voted That it is the opinion of this Parish that the Church should be opened for the purpose of publick Worship and that a committee be chosen and authorized to supply the desk and to engage such person or persons to Officiate from time to time as the committee may think proper...” Services were held but without a regular minister. And debts continued to mount as expenses were incurred and pew taxes and rents went unpaid. A full assessment of debt was called in April 1820. With over \$800 owed, a parish meeting was held 17 July 1820 and it was voted to mortgage or sell the Glebe House.

The Rev. Thomas Carlile of St. Peter's, Salem was one of the ministers that occasionally led services at St. Michael's. To help St. Michael's he bought 6 pews that had been put up for sale for unpaid rents, for nearly \$100. Not long after a prominent citizen of Marblehead and Senator in the General Court of Massachusetts, came to Carlile with a

disturbing proposal. The Honorable William Reed was the brother and brother-in-law of several St. Michael's pew owners. He was also a conservative Congregationalist who was not happy with the Unitarian leanings of Reverend John Bartlett at the Second Congregational Church in Marblehead. In 1820 Bartlett's church officially joined the Unitarian movement. Carlile and others disagreed with his proposal, so Reed began buying pews himself while Carlile was forced to sell his to pay his own debts.

At the next annual Parish meeting held in April 1821, it was voted that there be five Vestry men, instead of the usual nine. The five were returning Vestry men Dr. Chandler Flagg and Jos. W. Green, plus the Hon. William Reed and his brothers-in-law, John Hooper, Jr. and William Hooper, Jr. Dr. John Drury and Ralph French were wardens with John Humphreys, Recording Clerk. The following September another Parish meeting was held to vote the sale of the Glebe Estate to the Rev. Carlile. The same officers and Vestry members were again elected in April 1822.

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But then additional Parish meeting was called soon after "to Consider and determine whether [sic] they will authorize and direct a petition to be presented to the Legislature of this Commonwealth at the next Session, for the Alteration of said Society from its Episcopal to that of a Congregational platform." On May 6th William Reed presented his motion and it was passed. At this point letters began to fly.

Captain Samuel Trevett of St. Michael's and of Bunker Hill fame and the Rev. Carlile both wrote to Lynde Walter, Esquire in Boston. Walter was a member of the Senate, but also an Episcopalian, son of the Rev. William Walter who had served at Trinity and Christ Church, Boston, and first cousin of the Rev. Thomas Fitch Oliver, St. Michael's rector 1786-1791. Lynde Walter immediately wrote back to Carlile outlining a strategy to block Reed's plan. Walter had already delayed the vote of the Senate until its Winter term. "...now what are you to do?" he wrote. They must gather documentation refuting Reed's reasons for the change and reasons why St. Michael's should stay Episcopalian, and to cast doubt on the legality of votes by the parish. Are there deeds, gifts and other items that were made "for the express purpose of the Episcopal Mode of Worship" including the Glebe? How recently had there been an Episcopal service? Is there a churchyard or tombs under the church with remains of Episcopalians? Who were the original benefactors? Did the Society for the Propagation of the Gospel contribute toward the building of the church? Would the other churches be harmed by having another Congregational church? Have the new proprietors contributed to the church? Was there really no other place for Reed and his followers to go? Are there more than 6, 9, 11 proprietors against the change? Was the vote to sell the Glebe and house made properly according to the charter and valued appropriately?

Walter reached out to other Episcopalians in the Senate and on the Committee... while urging Trevett, Drury and Carlile to collect more information. Walter wrote, "...you need not fear if this is done, that our Mother Church will want to support us, at least so long as I am there." And indeed Bishop Alexander Griswold was also working behind the scenes advising and backing Carlile who was running up debts in order to keep St. Michael's property in Episcopal hands. He also sent one of his newest seminarians Lot Jones to buy a pew and become a proprietor and perhaps serve as missionary.

The Rev. Carlile and Dr. Drury got together in early December to review the evidence gathered and to prepare a remonstrance or a statement of the facts, namely that "There have been donations of a bell, chandelier, plate &c to this society as a body of Episcopalians" as well as founders contributions; that Reed acted solely to establish an-

other congregational society; and that if he feared loss of his value, others would gladly buy back his pews. They also listed the 19 proprietors at the time, who were Episcopalians, who were not, who backed Reed, those against, and those on the fence, plus changes since the vote.

Walter took all the information and drew up a formal remonstrance to which he excitedly added new information from Lot Jones that the Charter of Incorporation required 2/3rds vote to make any sale of property. He declared the Charter "a most wonderful one it is—you ought to have...a certified copy...to be turned to on all occasions." Meanwhile Drury and Trevett were urged to speak to wavering proprietors and particularly Henry Gallison whose politics were opposite Reed's.

In the last days of December 1822 and first of January 1823 William Reed's petition was presented to the Massachusetts Legislature followed by the "Petition and Remonstrance of Samuel R. Trevett and others..." and then "The Remonstrance of the Revd Griswold, Bishop of the Eastern Diocese and Other Clergy in Support of St. Michael's Church." The Senators committed these to the Joint Committee on Incorporation of Parishes. Between January 3 and 14th when the committee would meet Walter, Carlile, Drury and George Sullivan of Trinity Church worked tirelessly to get statements from Rev. Dana, and Rev. Bartlett and Selectmen on the impact of a change on their churches as their ability to absorb more members. Everyone agreed that it was Marblehead's economic condition that was causing all distress and that Reed's petition would just heighten the religious schisms within Marblehead. The Joint Committee held 3 hearings January 14th-16th. A report was prepared and read to the Senate on January 17th with their recommendation, and then to the House of Representatives on Jan. 18th. Both bodies agreed with the recommendation that the Petition of William Reed be withdrawn.

Knowing the subsequent history of St. Michael's and the Episcopal Church it is difficult for us to comprehend the Hoopers, Reeds and others voting as they did. While William Reed went on to contribute his wealth to build Old North's new meeting house and support Andover Seminary and other charitable groups, the Hoopers, Reeds, Blacklers, and other Proprietors and their descendants stayed on becoming staunch supporters of St. Michael's and the Episcopal Church throughout the 19th Century. Perhaps it was this pivotal moment—the discussions, the arguments, the review of past heritage—that gave all a deeper understanding of what it meant to be an Episcopalian and a communicant at St. Michael's.

- Frances Nilsson, *Historic Church Committee*
A continuing series on the history of St. Michael's.

Dialogue at the Dead Sea

I believe that the definition of dialogue encompasses the following ideas: Everyone must listen and observe, at the same time as everyone allows themselves to change, growing in understanding and affection. While dialoging, no one is 'right' or 'wrong'; no one 'wins' or 'loses' - and finally, we love our neighbors as ourselves.

Our interfaith journey to Israel -- members of the congregations of the Reform Jewish temple and the UCC church in my town -- was an ocean of dialogue made up of many small drops, the kind of experience that cemented the bonds of affection among us.

On the day we swam in the Dead Sea, we had spent a hot, bright day in the desert. Our bus left Jerusalem on the road that would have been the setting of the Parable of the Good Samaritan. Scenes ranged from the Biblical to the current political situation and encompassed the not always harmonious intersection of the three Abrahamic faiths: the Judean Desert where Christ wandered in the Wilderness, the concrete security wall, Jewish settlements in the West Bank, a Bedouin encampment, and Jericho, where the children of Israel first entered the Promised Land, now controlled by the Palestinian Authority, accessible only by passing through checkpoints watched by armed guards. We stopped at Qumran, ancient refuge of the Essenes, an ascetic Jewish sect that flourished in Roman Judea, and saw the caves where the Dead Sea Scrolls were discovered, then moved on to Masada, the spectacular isolated plateau fortified by Herod the Great and the site where a band of Jewish rebels committed mass suicide rather than capitulate to Roman siege in 72 A.D.

Masada was intense, hot, dry and bustling with visitors who had either hiked up or taken the funicular. Schoolchildren were enacting scenes from history; guides were pointing out Roman mosaics; the former synagogue had been transformed to a scriptorium where scribes were hand-copying Torah scrolls. The view of sun and shadow on the desert and the Dead Sea was stunning. We spent a long time there and left tired and sated with history and sun.

Time for a swim. Fortunately our next stop was a spa at Ein Gedi, an oasis on the Dead Sea. After lunch, we changed into bathing suits. It was February, so the locals were not swimming, but some of the intrepid New Englanders in the group were not going to miss the opportunity to swim in the Dead Sea. First, the mud baths. Aaahhh. The

Dead Sea is famous for its mud and minerals with health and cosmetic properties. It had been a long morning, filled with history and politics, but it was no longer possible to be serious while smearing oneself with black mud in the company of new-found companions and friends. We showered off most of the mud, then jumped on the little shuttle to the beach. Who would have imagined a beach made entirely of salt crystal? Hobbling barefoot was out of the question.

Some of us tried to crawl and quickly gave up as hands and knees began to bleed. Those who had held back began tossing sneakers and shoes to those who were determined to swim. I had worn flip-flops and was glad indeed as I waded into the warm, salty water and swam away from the shore. If you can call it swimming. The water is so buoyant that you can't really get your arms and legs underwater. Swimming in the Dead Sea is rather like I imagine walking in zero gravity would be. Not a familiar form of propulsion. More laughter. More amazement as we

floated about, arms and legs in the air. Very carefully, I tasted the water. Bitterly salty. And then swam back to shore, extra careful not to scrape against the bottom as the water became shallow close to shore.

"Wear your shoes! You have to wear your shoes!" the early comers shouted to those who had lingered at the mud pools. Many pairs of shoes were sacrificed to the Dead Sea that day.

There was still more after the mud and the salt: the mineral-rich sulfur pools were a warm, odiferous finish. We emerged with smooth and glowing skin. These pools are said to reduce the blood pressure and promote relaxation. The expressions of pure bliss on the faces of the group as we sat on the steps of the spa waiting for the bus were evidence of the truth of the assertion. Some of us were sipping beers and I do believe the rabbi and the reverend were passing nips of vodka back and forth. We were tired and content as our bus brought us back to Jerusalem. Watching the full moon rising as the sun set over the Dead Sea, we drifted off to sleep in puddles of tranquility.

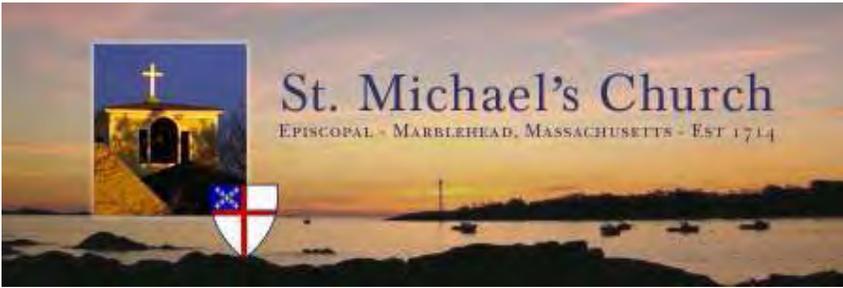
Had dialogue occurred?

—Susan Butterworth

St. Michael's field experience masters student from the Episcopal Divinity School.



Salt-encrusted rocks at the Dead Sea. Photo: Crystal Nilsson.



ST. MICHAEL'S EPISCOPAL CHURCH
26 Pleasant Street
Marblehead, MA 01945-3432

Phone: 781/631-0657
Fax: 781/639-2866
E-mail: office@stmichaels1714.org
Web: www.stmichaels1714.org



Sunday, October 6

8:00 AM Holy Eucharist, Rite I
9:30 AM Church School
9:30 AM Nursery Care
10:00 AM Holy Eucharist, Rite II
1:00 PM Blessing of the Animals
5:00 Evensong &
Blessing of the Sacrament

Onward Upward Outward

Capital Campaign &
300th Anniversary Kickoff

6:00—9:00 PM
Corinthian Yacht Club

St. Michael's Church

Officers: Frances Nilsson, Sr. Warden; Stephen Clay, Jr. Warden; Sue Cool, Clerk; James Dearborn, Treasurer; Karl Renney, Asst. Treasurer.

Vestry: Melissa Amberik, Jenny Armini, Sarah Bates, Brian Carlson, Xavier Chickering, Rory Gaunt, Robert L. Howie, Jr., Karin McCarthy.

Delegates for Convention: Jan Barnett, Denise Shea. **Deanery Delegates:** Jan Barnett, Frances Nilsson, Denise Shea

Staff: The Rev. Andrew J. Stoessel, Rector; Dr. Douglas Major, Music Director; Jane Maihos, Parish Administrator; Jennifer Hill, Sexton.

