



Photograph by R. Williams

St. Michael's Newsletter

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From the Rector: Spiritual Space—Rest and Renewal

At one point during the annual end of the year lunch with the Marblehead Ministerial Association, Rabbi David Meyer at Temple Emanu-El, spoke of the seventh day of creation as the day God created “spiritual space.” Of course, we know the seventh day of creation as the day God rested. All work was completed. Rabbi Meyer reminded us that seven is a number of completeness and wholeness.

The great and well-ordered story of creation encourages God’s people to find rest as well. Later in scripture, Moses is handed the Ten Commandments for God’s people to follow. The third or fourth commandment (depending on how you count) says: “Remember that thou keep holy the Sabbath day.” Sabbath time brings one into spiritual space. It is time and space to simply rest in God. We tend to lead very busy lives. Sabbath time frequently gets overlooked.

As July and August approach, our thoughts and plans turn toward rest and leisure. A break from the often hectic pace of life’s calls. It may be found in the garden or on a boat or at the beach. Vacations beckon, too, or simply sitting quietly on a porch or patio. Engaging in such activities is engaging in spiritual time. God is as active here as in the work and the ministries we carry out on other days.

I find I often return to Isaiah 26:3; 30:15 at this time of the year. This short passage can be found in the Book of Common Prayer, page 138, in a short devotion for families and individuals. “O God, you will keep in perfect peace those whose minds are fixed on you; for in returning and rest we shall be saved; in quietness and trust shall be our strength.”

May these summer months be for all a time of spiritual space and Sabbath rest.

PS

Though attendance at Sunday services tends to drop during the summer months, both the 8:00 and 10:00 services still continue for those who wish such worship opportunity. If you are 10:00’er and have things to do, please consider the 8:00 am service. It is a quiet but meaningful service of word, and you are generally done by 9:00!



Happy July

Birthday to

Jessica Ann Attridge

David S. Armini

Marah Kleykamp

Riley Elizabeth Bowen

Noah L. Bitterman

Happy August

Birthday to

Madeleine M. Capshaw

William Pruett

Music—The Trumpet Summons

Happy Summer to all. Last evening, I had the pleasure of watching the solstice moon rise over the ocean, changing from beet red to deep orange, and finally to its creamy yellowish-white smiling face. We live in such a beautiful place – I hope you all can take the time to relax and enjoy our wonderful summer environment.

I'd like to tell you about a new recording project of Richard Watson's (trumpeter) and mine, recorded at the glorious Methuen Music Hall last summer. The new CD is entitled *Hope*, and contains 72 minutes of music by American composers Hovhaness, Eric Ewazen, James Stephenson, as well as works by Telemann, Sommerfeldt, Damase, Vackar and Tomasi. Richard Watson, a very talented trumpeter from Peabody, was inspired by words of John F. Kennedy in choosing the selections for this recording:



"Now the trumpet summons us again... a call to bear the burden of a long twilight struggle, year in and year out, rejoicing in hope and patient in tribulation..." (Inaugural Address, January 20, 1961)

Watson writes: "Hope is what sustains us, what propels us past the struggles of today to the possibilities of tomorrow. In his inaugural address, President Kennedy made the case for hope by invoking the sound of the trumpet, an instrument which has for centuries inspired action and signaled change. Here, Dr. Major and I explore musical statements of hope spanning 300 years, with origins ranging from the courts of royal Europe to an ancient mountaintop city in Peru. Some of these works have specific stories at their core while others are purely conceptual; each invites the listeners into their own vision of hope."

The new CD will be released at the end of August, and will be available from the following website: www.GnuMusic.org. The recording is produced in SACD (super audio compact disc) format, and while it sounds wonderful on a standard CD player like we have in our homes and cars, it also plays in 5.1 SurroundSound for those with more elaborate equipment. I hope you will have the opportunity to hear this new project.

Have a great summer everyone.

- Doug Major

Our New Parish Administrator



St. Michael's welcomes Jane Maihos as the church's new Parish Administrator. Jane brings wonderful bookkeeping, administrative and communication skills. On top of that, she is a very nice person!

As we welcome Jane, we also give heartfelt thanks for CC Winder's many years of service to St. Michael's in this position. We continue to pray for CC's health and recovery to full strength.

Following is a short piece from Jane introducing herself to St. Michael's:

Hello St. Michael's,

I'm Jane Maihos and delighted to be part of this wonderful church. I've been a member of Calvary Episcopal Church, Danvers since 1970, and over the years have served on Altar Guild, Choir mother, Special Events Committee, Finance Committee, formed the Counter's Ministry, and am at present the Clerk of the Vestry. I live in Danvers, as do my two daughters and six grandchildren.

After eight years as Office Manager/Bookkeeper for a consulting company in Danvers, the firm downsized and they asked me to stay on half-time and telecommute from home. Wednesday, May 14th I had lunch with Calvary's rector and mentioned I was looking for a half-time Office Manager/Bookkeeper position – and Thursday, May 15th Father Andrew mentioned at a Deanery meeting he was looking for a part-time Office Manager/Bookkeeper. I think of St. Michael's as a gift from God and pray that I will serve Him well at St. Michael's. I hope to meet each of you and look forward to what I hope will be a wonderful experience for all of us.

- Jane

St. Michael's Windows: The Woman of Samaria

The compass with the 4-pointed rose at the bottom and the quatrefoils along the window edges signal a continuation of the theme of evangelism. The main image shows Jesus speaking to a Samaritan woman when she comes to draw water from Jacob's well outside the city of Sychar (John 4:4-42). Scholars believe Sychar is at or near the city Shechem (shek'uhm) located in the pass between Mt. Ebal and Mount Gerizim. Shechem controlled the valley where Jacob's sons pastured their sheep. The building we see in the background on the slope may be the city on Mt. Gerizim, or the Samaritans' temple on the mountain (John 4:20). Jesus has stopped at the well to rest when the woman appears alone. In the ensuing dialogue, he reveals to her that he is indeed the Messiah who can provide "living water...but whoever drinks of the water that I shall give him will never thirst" (John 4:10-14). It is this woman who, realizing that Jesus is the Messiah, leaves her valuable water jar behind to tell the townspeople to come see the man who may be Christ.

When Jesus' disciples return he is no longer hungry for earthly food – "I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper can rejoice together." (John 4:35b-36) In the upper portion of the window we see the vine tumbling around the roundel with a symbol of Jesus, and at the top, greener branches bearing "fruit," a flower with a white opalescent center.

The intertwined letters I H S in the roundel are a third century symbol of Christ formed by the first 3 letters of Jesus' name in Greek – Iota, (H)Eta, Sigma. While not it's original meaning, many Christians in more recent times have used it to indicate Latin phrases such as: *Iesus Hominus Salvator* for "Jesus Savior of Man."¹ Perhaps here it is referring to the story's concluding passage: "...for we have heard

for ourselves, and we know that this is indeed the Savior of the world.'" (John 4:42b)

Returning to the bottom panel, the compass rose with its circle of yellow rondelles (intense flattened balls of color) and the vine remind us that we must go out into the world and tell the story of our own encounters with Jesus. Here we also see the black memorial pane for Ezekiel Russell authorized in October 1893.



Ezekiel Russell was baptized at St. Michael's in 1806. He joined the Vestry in March 1856 when Richmond was rector and became a warden in 1861 when the warden Thomas Evans died. Russell remained a warden until his death until 1891. After an illness in 1884 the Vestry meetings were often held at Russell's home on Back Street (now Elm Street near Dunn's Lane). Town registers list Russell as a farmer. Russell married first Sarah Preble, but their children may not have survived. He later married the widow of his younger brother. At his death the Vestry passed a resolution recorded in the meeting minutes and sent a copy to his family.

¹Other meanings for IHS are: *In hoc sanctis* for "In this sacred place," or Constantine's Latin declaration *In hoc signo vinces*, "In this sign you will conquer."

Note: Several people have noticed that two pieces of glass near Jesus' left hand may have been installed in the wrong positions during their 1988 restoration. It's a good reminder to us that "To err is human." Perhaps we can wait to switch them at the next restoration – or leave them as is.

*This is the fifth article in a series on St. Michael's stained glass windows—
Frances Stith Nilsson, Historic Church Committee.*

St. Michael's Windows: Dorcas in the Appleton Memorial Window

Now there was at Joppa a disciple named Tabitha, which [in Greek] means Dorcas, [in English, gazelle]. She was full of good works and acts of charity. In those days she fell sick...And when he [Peter] had come...All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. (Acts 9:36-40)

The April 17, 1888 Boston Globe article on the transformation of St. Michael's describes the Appleton Memorial Window as "The most elegant, perhaps..., which is made almost entirely of Venetian and Antique [hand-blown] glass, and represents Dorcas standing in her doorway giving out garments to the poor. This window is put in to the loving memory of Mrs. Thomas Appleton, who was a benevolent Christian woman, always administering to the necessities of the poor."

Maria Theresa Gardner (1822-1885) was baptized at the First Church in Marblehead but confirmed into the Episcopal Church at St. Michael's in 1842. In 1844, she married Thomas Appleton (c1817 - 1895). Maria Appleton was very active at St. Michael's joining the Parish Aid Society in 1868 and serving as President from before 1883 to her death. Under her leadership, and after, the Society sewed and collected clothing for Indian missions at the Lower Brule' and for The Dakota League. The Parish Aid Society also collected clothing local families in need.

In our window Dorcas is standing in a doorway handing out clothing to a woman, man and young boy. Loaves of bread are waiting on the left. Father Johnson once noted that the man looks very much like the images of Jesus seen in our other windows, reminding us of Jesus' saying, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' (Matthew 24:40)

The quote below this scene often confuses us as it does not come from the Acts, but instead from the Gospel story of the woman who broke a flask of costly nard and poured it on Jesus. "She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." (Mark 14:8-9)

The cross and crown in the roundel at the top of the window suggests another reward: "Blessed is the man who endures trial [the cross], for when he has stood the test he will receive the crown of life which God has promised to those who love him." (James 1:12)

Varieties of Stained Glass

Overall, the Appleton window contains the widest variety of glass. The doorway is fashioned with large panes of streaky glass simulating wood graining. The large grey and black panes inside the doorway have tiny bubbles "seeded" in the glass, best seen when the light is bright. Cathedral glass, which is textured on one side and smooth on the other, is used in different ways to create different effects. The texture can be rippled with high ridges or have more subtle surfaces. When the flat side is presented, the light creates a mottled or opalescent effect as seen in rectangles with Appleton's name or in the flower at the top of the Russell Window. The lettering is on the flat side of white rippled glass with brown grizzle work painted in the background.

Small green faceted jewels on either side of the quote were hand cut and polished. The larger green and smaller red rondelles in the top and bottom sections provide intense color that is darker at the thicker center fading out to thinner edges.



This is the sixth article in a series on St. Michael's stained glass windows—Frances Stith Nilsson, Historic Church Committee.

Lesser Feasts and Fasts: William Reed Huntington, July 27

W R Huntington, although never a bishop, had more influence on the Episcopal Church than most bishops. He was born in Lowell, Massachusetts, in 1838, studied at Harvard, and was ordained a priest in 1862. In each of the thirteen General Conventions of the Episcopal Church that met between 1870 and his death in 1906, he was a member of the House of Deputies. In 1871 he moved for the restoration of the ancient Order of Deaconesses, which was finally officially authorized in 1889. His parish became a center for the training of deaconesses. Huntington's was the chief voice calling for a revision of the Book of Common Prayer in 1892, and the greatest single influence on the process of revision.



Despite his involvement in the national affairs of the Church, Huntington was foremost a parish priest, for 21 years (1862-1883) at All Saints' Church in Worcester, Massachusetts, and for 26 years (1883-1909) at Grace Church, New York City. He died 26 July 1909.

In his book *The Church Idea* (1870), Huntington undertook to discuss the basis of Christian unity, and he formulated the Chicago-Lambeth Quadrilateral, a statement of four principles which Anglicans regard as essential—scriptures, creed, sacraments and the historic episcopate and provide a basis for discussion of union with other Christian bodies. This statement was adopted first by the House of Bishops of the Episcopal Church in 1886 and then, with slight modifications, by the Bishops of the world-wide Anglican Communion assembled at Lambeth in 1888. See the 1979 Book of Common Prayer, p. 876-7 for these statements.

Adapted from James E. Kiefer's "William Reed Huntington" in Biographical sketches of memorable Christians of the past—<http://justus.anglican.org/resources/bio/212.html>

*Now is the only time!
The past is over;
The future not yet here.
(from our resident philosopher)*

Huntington's 1893 Prayer Book

St. Michael's has a large white service copy of the 1893 prayer book housed in the Archives. The Inscription inside the cover reads:

Presented to
St. Michael's Church, Marblehead
by
Wm. Reed Huntington
in loving memory of his mother,
Hannah Hinckley Huntington
1800—1859
and of her twin sister
Mary Hinckley
1800—1877
daughters of Joseph & Deborah Hinckley
longtime worshippers in
St. Michael's
Feast of St. Michael's & All Angels
MDMVII

A Collect for the Feast of the Transfiguration August 6

According to the Rev. R. Rys Williams, a hike up Sargent Mountain on Mount Desert Island Maine, inspired Huntington to promote the celebration of this feast and write this prayer for the 1892 prayer book.

O God, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may in faith behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

"Pilgrimage to Acadia's Sargent Mountain," by the Rev. R. Rys Williams, Episcopal News Service, August 6, 2004.

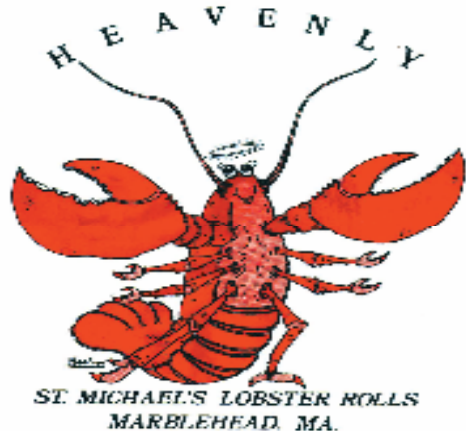
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*Lifelong spiritual guidance
through
service and celebration.*



St. Michael's Heavenly Lobster Luncheon

Friday, July 4 — 11 am to 3 pm
Saturday, July 5 — 11 am to 3 pm
Sunday, July 6 — noon to 3 pm

Enjoy lobster rolls, clam chowder, Marblehead salad, hot dogs, PB&Js, cookies, watermelon, our famous mint tea and other beverages.

Buy raffle tickets for 2 Red Sox tickets, 20 pounds of lobster or a "green" designer bag.

**All proceeds support St. Michael's
community and world missions.**

St. Michael's Church

Officers: *Sarah Bates, Sr. Warden; Barbara Miller, Jr. Warden; Laurence Pierce, Treasurer; Paul Roberts, Asst. Treasurer; Walter Haug, Clerk*

Vestry: *Jack Attridge, Jeff Barnett, Vivian Bennett, David Bittermann, Louise Hunt, Anna Onishi, Paul Pruett, Christopher Riegle, Linda Smidt*

Staff: *The Rev. Andrew J. Stoessel, Rector; Dr. Douglas Major, Music Director; Jane Maihos, Parish Administrator; Ron St. Pierre, Sexton; Donna Hingston, St. Michael's Nursery School*

Saint Michael's Church

July 2008

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY



		1)	2) 9:30 am Holy Eucharist 8:00 pm AA Meeting	3) 5:00 pm – 8:00 pm Arts Festival Exhibit	4) INDEPENDENCE DAY 10:00 am – 3:00 pm Lobster Luncheon 10:00 am – 5:00 pm Arts Festival Exhibit	5) 10:00 am – 3:00 pm Lobster Luncheon 10:00 am – 5:00 pm Arts Festival Exhibit
6) 8TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Baptism & Eucharist, Rite II 12:00 am – 3:00 pm Lobster Luncheon 12:00 am – 5:00 pm Arts Festival Exhibit	7)	8)	9) 9:30 am Holy Eucharist 10:45 am Devereux Visitation 8:00 pm AA Meeting	10)	11)	12)
13) 9TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	14)	15) 12:00 pm Parish Aid	16) 9:30 am Holy Eucharist 8:00 pm AA Meeting	17)	18)	19)
20) 10TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	21)	22)	23) 9:30 am Holy Eucharist 8:00 pm AA Meeting	24)	25)	26)
27) 11TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	28)	29)	30) 9:30 am Holy Eucharist 8:00 pm AA Meeting	31)		

Saint Michael's Church

August 2008

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY



					1)	2)
3) 12TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	4)	5)	6) TRANSFIGURATION OF OUR LORD 9:30 am Holy Eucharist 8:00 pm AA Meeting	7)	8)	9)
10) 13TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Baptism & Eucharist, Rite II	11)	12)	13) 9:30 am Holy Eucharist 8:00 pm AA Meeting	14)	15) ST. MARY THE VIRGIN THE ASSUMPTION <i>Newsletter Deadline</i>	16) 2:00 pm Orne/Cantell Wedding
17) 14TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	18)	19) 7:30 pm Vestry Meeting	20) 9:30 am Holy Eucharist 8:00 pm AA Meeting	21)	22)	23)
24) 15TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II	25)	26)	27) 9:30 am Holy Eucharist 10:45 Devereux Visitation 8:00 pm AA Meeting	28)	29)	30)
31) 16TH SUNDAY OF PENTECOST 8:00 am Holy Eucharist, Rite I 10:00 am Holy Eucharist, Rite II						