

The Old Sloop's Log



A Monthly Publication of
The First Congregational Church of Rockport,
UCC, The Reverend Derek Van
Gulden, Pastor

Our Covenant

We the members of this congregation welcome you with gladness into our lives. We renew our covenant of faith and offer you our support, encouragement and love to the end that all of us may grow in the boundless mercy of God. By loving and being loved, forgiving and being forgiven, serving and being served, let us go forward together with courage as Christ's disciples glorifying God by being fully alive.

Open and Affirming Statement

We the members of the First Congregational Church of Rockport are called upon to love one another as God loves us, freely and unconditionally. Therefore, we covenant to be an Open and Affirming congregation welcoming persons of every age, ability, gender, race, sexual orientation, gender identity, socio-economic status, nationality, ethnicity and immigration status into full membership and participation in our community life and ministry. We embrace and support those who experience rejection and exile from spiritual community and commit ourselves to the struggle against injustice.

UPCOMING EVENTS FOR JULY

- JULY 4 Independence Day
- JULY 11 Jessica Hunt Baptism

A NOTE FROM STEWARDSHIP JUNE 27

This morning, many of us attended our first worship service back in the sanctuary in over a year. It was, of course, wonderful to see everyone "Live and In Person," as our name tags pointed out. Safely spaced and masked, we prayed and sang. The offering plates were placed in the front and back of the church for people to deposit their envelopes or donations instead of passing the plates during worship. Small changes considering the magnitude of the pandemic that forced us into isolation, then eventually to social distancing.

The Stewardship Committee is grateful to all of you who continued to honor your pledges or make donations throughout the last sixteen months, online or through the mail. It's important to keep the idea of stewardship in mind all year long and to remember that stewardship is not just about pledging to support the church. It's our responsibility to be good stewards of all of the gifts God has bestowed on us, and to use our time and talent, as well as our financial resources, to honor His generosity. To help us remain mindful, we intend to have Witnessing Stewards over the summer this year, not just during the pledge campaign in the fall, in order to get reacquainted with each other and to hear stories about who we are, and how and

why we support The Old Sloop. Stay tuned for our first Witnessing Steward, Dan Bing, on July 11. If you'd like to tell your story, please contact one of the members of your Stewardship Committee listed below. Enjoy the summer on beautiful Cape Ann!

Stewardship Committee

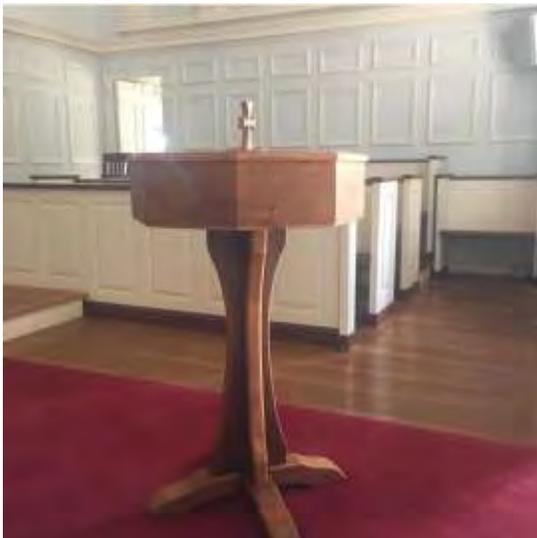
Dan Bing, Louisa Casadei-Johnson, Kathie McCarthy, Jack Reed

TWICE BLESSED



We were doubly blessed in our virtual worship service on Pentecost with the consecration of our new baptismal font and the baptism of young Oliver Hale. Oliver is the third Hale son to be baptized in the church and the first to be baptized using our new baptismal font.

Ethan Emerson, who grew up in our church, created the new font from 200-year-old wood removed from the steeple during renovations in 2015. This baptismal font is moveable and complements the congregation's existing stationary marble font. Ethan designed this unique piece and shaped and molded the wood to reveal the natural beauty of its grain—thus giving a piece of our history a new purpose for generations to come.



Ethan has been building custom furniture for 20 years and is the founder of Wolf Hill Furniture in Gloucester. The company specializes in creating custom, hand-crafted furniture from salvaged, reclaimed and repurposed wood. We are blessed to have this fine example of his work.

This project was commissioned by the Deacons and funded through the Living Memorial Fund. Expenditures from this fund are at the discretion of the Diaconate and are used for special purchases or projects of a material nature. Gifts to the Living Memorial Fund are a lasting tribute to loved ones at the time of death or later. If you

care to contribute to this fund, you may mail a check to The First Congregational Church of Rockport, c/o Living Memorial Fund, 12 School St., Rockport, MA 01966, naming the person to be memorialized.

Consecration Prayer. May 23, 2021

O God of beauty and truth, whose graciousness extends throughout the generations and whose presence fills our lives with joy, be present with us now, we pray. O Holy God, we present and dedicate this handcrafted baptismal font to be consecrated to your glory, for service in this church, and with our congregation. We pray that its presence in our sanctuary will enhance our worship of you. We also ask that you pour your Spirit of blessing, strength and grace upon Ethan Emerson, whose hands so carefully and beautifully shaped the wood. All this we ask in Jesus name. Amen.

Camilla Ayers, Diaconate co-chair



LIVING HISTORY BY DR. LIZ RICE-SMITH

Paving the Way for our 400th Commemorative. 1620 to 2021.

As noted in the first four essays in this series, November, 2020 marked 400 years since our Congregationalist, “Separatist” forebears arrived at the tip of what we now call Massachusetts. Virginia was their planned destination. And this November, 2021, we will commemorate the 400 years since our forebears first shared a harvest feast with the Wampanoag people of Patuxet/Plimoth, which we remember each Thanksgiving Day. Each of our member congregations in the United Church of Christ does well to search deeply into the past; to know where we came from; to explore how our past lives in us; to reflect on and repent what went wrong, even while honoring, enlivening, and renewing all that our faith invites us to celebrate.

This is the fifth essay in this series for us at First Congregational Church in Rockport - UCC, we who have migrated and are migrating, still, from many traditions, entering into Covenant here, written for us to gain a view on the history, people, and terrain which led to this adventure of emerging Congregationalism in North America. What led to your congregation’s historian writing this story during our 2021 Covid-19 pandemic? What inspired the writing of this serialized tale of the unfolding of our Separatist forebears’ journey across dangerous waters and landing, by mistake, at the tip of the state we now know as Massachusetts? Why track this story of the many elements which — across centuries — were paving the way for this time of 400th Commemorative of our forebears’ journey by Mayflower?

As noted in earlier essays in this series, in studying the several local histories which our Old Sloop congregation's historians have written over the years, I noted that on August 1, 1940, when Europe was embroiled in WWII, and a year before the US entered in, our congregation's historian Ralph G. Lucas published a short history, titled "The First Parish." Actually, this church was "The Fifth Parish," of Gloucester, in Sandy Bay, not the first! This church was, and is, the first congregation of Rockport, honoring its Separatist (rather than its Anglican/Puritan) location in theological/ecclesiastical history. This is why the church is named First Congregational Church of Rockport. And, to review from the first four essays in this series, Rev. Oviatt E. Desmond, pastor at that time, August 1, 1940, wrote an interesting Foreword to Lucas' history. Rev. Desmond noted that Lucas detailed "amusing stories of Church Discipline, fiery resolutions on the Slavery Question, anecdotes revealing the hardihood of our forebears, Money Problems and ways of paying salaries, school teacher pastors, spiritual depressions and subsequent revivals, early church music, the parish building schools and roads and so on, making these pages fascinating."

Rev. Desmond went on to point out, however, that "it was impossible to record everything as our history is so rich in worthwhile and amusing facts." Rev. Desmond continued, writing, "The general background of our denomination, beginning with the hanging of five men in England between 1383 and 1593 for being 'Separatists' and going along through the establishment of the Congregational Church in America by the Pilgrims at Plymouth, has by necessities of space been omitted. This study deals mainly with the first century and a half of our local history."

So it is that here, in the spirit of commemorating the 400th year of the Separatist/Pilgrim arrival in North America, and heeding the words of Pastor Desmond, we may find it useful, maybe even interesting and inspiring, to know a bit - month by month, reading in The Log - what led the way to all that means so much to us, today. Quite a saga, and not often told, in full.

In the June Issue of The Log, we have learned from John Foxe's "*Book of Martyrs*" the notable and unnerving story of what was done to John Huss, the Czech/Bohemian protestant-leaning theologian, scholar, and priest, at the hands of ecclesiastical and state leaders. John Huss had been educated at the then-newly established University of Prague in Bohemia and then at Oxford University in Britain. Accused and convicted of being a heretic, he was burned at the stake in Constance, July 6, 1415, having been inspired by the efforts of British theologian, John Wycliffe, the Morning Star of the Reformation, priest, and scholar who died 1384. We recall that we turned to John Foxe's "*Book of Martyrs*" to gain a clearer sense of what beliefs and practices led Protestant-leaning martyrs on the Continent and in Britain to bring witness to their faith, getting examined, convicted, and executed as heretics.



In Foxe's *"Book of Martyrs,"* he details for us the history of **The Fires of Smithfield**, giving an account of some of the martyrs who "with their lives sealed their testimony there for the Protestant Faith." (p. 312.) Smithfield is notable for having been the location in London for the founding in 1129 AD of the hospital of St. Bartholomew. This occurred "about the third year of King Henry I," who was the 1st son of William the Conqueror to be born in England, and his 4th son. The hospital was founded "by means of a minstrel belonging unto the King, named Rayer, and it was afterwards finished by Richard Whittington, alderman and mayor of London. This place of Smithfield was at that day the place where the felons and other transgressors of the King's laws were put to execution." (p. 312.)

Protestant-leaning martyrs were by no means only those highly educated and/or Roman Catholic priests and ecclesiastical leaders. Many of those martyred were deeply faithful people of the trades and other circumstances of work. And let us remember that these trials and executions occurred across centuries, especially during the Lancaster, Plantagenet, and Tudor reigns in Britain. One of the earliest accounts of the fires of Smithfield described in Foxe's *"Book of Martyrs"* is the account of what occurred "In the year of our Lord 1410, on Saturday, being the first day of March, the examination of one John Badby, tailor" (p. 312.) or perhaps a blacksmith, in the west Midlands. At that time, King Henry IV ruled England (1399 - 1413), the first of three 15th-century monarchs from the house of Lancaster, also Plantagenet. He had gained his crown by usurpation, successfully consolidating his power amidst repeated noble uprisings.

John Badby was one of the early Lollard martyrs, condemned by the Worcester diocesan court for his denial of transubstantiation. He maintained that when Jesus sat at supper with his disciples he had not his body in his hand to distribute.

A next examination of Badby was "made in a certain house or hall within the precinct of the preaching friars of London, before Thomas Arundel, Archbishop of Canterbury. Which John Badby did answer, that it was impossible that any priest should make the body of Christ, by words sacramentally spoken.

The archbishop considering that he would in no wise be altered, and seeing, moreover, his countenance stout, and heart confirmed, so that he began to persuade others as it appeared, pronounced the said John Badby an open and public heretic and delivered him to the secular powers.

These things concluded by the bishops in the forenoon, in the afternoon the King's writ was not far behind. John Badby was brought into Smithfield, and there, being put in an empty barrel, was bound with iron chains fastened to a stake, having dry wood put about him. And as he was thus standing it happened that the Prince of Wales, the King's eldest son [also Henry, who became Henry V], was there present, who showing some part of the good Samaritan, began to essay how to save his life.

In the mean season the prior of St. Bartholomew's in Smithfield brought, with all solemnity, the sacrament of God's body, with twelve torches borne before, and so showed the sacrament to the poor man being at the stake. And then they demanding got him how he believed in it, he answered, that he knew well it was hallowed bread, and not God's body. And then was the fire put unto him. When the innocent soul felt the fire, he cried 'Mercy!' calling belike upon the Lord; with which horrible cry the Prince being moved, commanded them to quench the fire. This commandment being done, he asked him if he would forsake heresy, which thing, if he would do, he should have goods enough; promising also unto him a yearly stipend out of the King's treasury, so much as should suffice for his sustentation.

But this valiant champion of Christ, neglecting the Prince's fair words, as also contemning all men's devices, being full determined rather to suffer any kind of torment, were it never so grievous, than so great idolatry and wickedness, refused the offer. Wherefore the Prince commanded him straight to be put again into the fire. Even so he noting at all abashed at their torments but persevered invincibly to the end." (pp. 12 - 314.)

Let us not think that all those who were convicted of heresy, imprisoned, tortured, and killed during these early years of the unfolding of our traditions of faith were men. Women were martyred, as well. Anne Askew (who was born Ayscough, Ascue and whose married name was Anne Kyme) (1521 - July 16, 1546, was an English poet and writer who was earlier condemned as a heretic in England toward the end of the life and reign of Henry VIII. Along with Margaret Cheyne, the wife of Sir John Blumer, who was similarly tortured and executed after the Pilgrimage of Grace in 1537, Anne Askew is the only woman on record known to have been both tortured in the Tower of London and burnt at the stake at Smithfield.

Anne Askew is also remembered for being one of the earliest known female poets to compose in the English language and the first Englishwoman to demand a divorce, as an innocent party in the marriage, based on Scriptural grounds. Anne Askew was born 1521 in Lincolnshire, England, the daughter of Sir William Askew, a wealthy landowner. Her father was a gentleman in the court of King Henry VIII and a juror in the trial of Anne Boleyn's co-accused. Anne Askew's mother was Elizabeth Wrottesley of Reading, Berkshire. She was the fourth of their five children and also had two step-brothers by her father's second wife. She was also related to Robert Aske, who led the

Pilgrimage of Grace, a popular 1536 uprising that began in Yorkshire before spreading to other parts of Northern England. Considered the most serious of all Tudor rebellions, the Pilgrimage of Grace was a protest against Henry VIII's break with the Roman Catholic Church, and a protest, as well, against the policies of the King's chief minister Thomas Cromwell.

William Askew had arranged for his eldest daughter Martha to be married to Thomas Klyme, but when Anne was fifteen years old, Martha died and her father decided that Anne would take Martha's place in the marriage to Thomas to save money. Anne Askew was a devout Protestant who had studied the Bible and memorized verses, remaining true to her faith and belief for the entirety of her short life. Her reading of Scripture had persuaded her of the falsity of the doctrine of transubstantiation. Her position and her pronouncements were considered controversial in Lincoln. Her husband was Catholic, and their marriage accordingly was contentious as she felt compelled to read her Bible to all who would listen to her, contrary to the wishes of her husband and brother, Francis. Anne Askew and her husband had two children with Thomas Kyme before he separated from her, based on her being Protestant. Because Askew was seeking a divorce from her husband, she was not unsettled by his actions. Upon being thrown out of her family home, she moved to London where she met other Protestants including the Anabaptist Joan Bocher, and she studied the Bible. She used her birth name, Askew, rather than the name of her husband. In London, she continued as a "gospeler," or preacher to all.

In March, 1545, Kyme had Anne Askew arrested. She was brought back to Lincolnshire, where he demanded she stay, but the order was short-lived and she escaped. Returning to London, she continued her preaching. Then in early 1546, she was arrested again but released. Then, in May 1546, she was again arrested and tortured in the Tower of London. By her own hand, Anne Askew wrote the following, as recorded by John Foxe in "*The Fires of Smithfield*," chapter in his *Book of Martyrs*, "at the instant desire of certain faithful men and women:" (p. 329,)

"The First Examination before the Inquisitors, A.D. 1545.

Christopher Dare examined me at Sadler's Hall, and asked me, wherefore I said, I had rather to read five lines in the Bible, than to hear five masses in the temple. I confessed that I said no less; not for the dispraise of either the epistle or the Gospel, but because the one did greatly edify me, and the other nothing at all. He laid unto my charge, that I should say, If an ill priest ministered, it was the devil and not God. My answer was, that I never spake any such thing, But this was my saying: that whosoever he were that ministered unto me, his ill conditions could not hurt my faith, but in spirit I received, nevertheless, the body and blood of Christ. He asked me what I said concerning confession. I answered him my meaning, which was, as St. James saith, that every man ought to acknowledge his faults to other, and the one to pray for the other.

Then he sent for a priest who asked me, if I did not think that private masses did help the should departed. I said, it was great idolatry to believe more in them, than in the death which Christ died for us.

Then they had me unto my Lord Mayor, who laid one thing to my charge, which was never spoken of me, but by them; whether a mouse, eating the host, received God or no? I made them no answer, but smiled.

Then the bishop's chancellor rebuked me, and said that I was much to blame for uttering the Scriptures. For St Paul, he said, forbade women to speak or to talk of the Word of God. I answered him that I knew Paul's meaning as well as he, which is, in I Cor. xiv., that a woman ought not to speak in the congregation by the way of teaching: and then I asked him how many women he had seen go into the pulpit and preach? He said he never saw any. Then I said, he ought to find no fault in poor women, except they had offended the law.

Then was I had to the Compter, and there remained eleven days, no friend admitted to speak with me." (pp. 329 - 330.)

Anne Askew next wrote "The sum of my Examination before the King's Council at Greenwich." (p. 330.)

"They said it was the King' pleasure that I should open the matter unto them. I answered them plainly, I would not so do; but if it were the King's pleasure to hear me, I would show him the truth. They said, it was not meet for the King to be troubled with me. I answered, that Solomon was reckoned the wisest King that ever lived, yet misliked he not to hear two poor common women, much more his grace a simple woman and his faithful subject.

Then my Lord Chancellor asked my opinion the sacrament. My answer was this, 'I believe that so of as I, in a Christian congregation, do receive the bread in remembrance of Christ's death, and with thanksgiving, according to His holy institution, I receive therewith the fruits, also, of His most glorious passion. The Bishop of Winchester bad me make a direct answer: I said, I would not sing a new song of the Lord in a strange land. Then the bishop said, I spake in parables. I answered, it was best for him, 'for if I show the open truth,' quoth I, 'ye will not accept it.' I told him I was ready to suffer all things at his hands, not only his rebukes, but all that should follow besides, yea, and all that gladly.

My Lord Lisle, my Lord of Essex, and the Bishop of Winchester required me earnestly that I should confess the sacrament to be flesh, blood, and bone. Then, said I, that it was a great shame for them to counsel contrary to their knowledge.

Then the bishop said he would speak with me familiarly. I said, 'So did Judas, when he betrayed Christ.' Then desired the bishop to speak with me alone. But that I refused.

He asked me, why. I said, that in the mouth of two or three witnesses every matter should stand.

Then the bishop said I should be burned. I answered, that I had searched all the Scriptures, yet could I never find that either Christ, or His apostles, put any creature to death. 'Well, well,' said I, 'God will laugh your threatenings to scorn.'

Then I was sent to Newgate." (p. 330 - 332.)

Anne Askew wrote carefully, documenting what occurred during these days.

"My Handling since my Departure from Newgate.

I was sent from Newgate to the sign of the Crown, where Master Rich, and the Bishop of London, with all their power and flattering words went about to persuade me from God; but I did not esteem their glosing pretences.

Then came there to me Nicholas Shaxton, and counseled me to recant as he had done. I said to him, that it had been good for him never to have been born.

Then Master Rich sent me to the Tower, where I remained till three o'clock.

Then came Rich and one of the council, charging me upon my obedience, to show unto them, if I knew any manor woman of my sect. My answer was, that I knew none. Then said they unto me, that the King was informed that I could name, if I would, a great number of my sect. I answered, that the King was as well deceived in that behalf, as dissembled with in other matters.

Then commanded they me to show how I was maintained in the Compter, and who willed me to stick to my opinion. I said, that there was no creature that therein did strengthen me: and as for the help that I had in the Compter, it was by means of my maid. For as she went abroad in the streets, she made moan to the prentices, and they, by her, did send me money, but who they were I never knew.

They said that there were divers gentlewomen that gave me money: but I knew not their names. Then they said that there were divers ladies that had sent me money. I answered, that there was a man in a blue coat who delivered me ten shillings, and said that my Lady of Hertfor sent it me; and another in a violet coat gave me eight shillings, and said my Lady Denny sent it me: whether it were true or no, I cannot tell.

Then they did put me on the rack, because I confessed no ladies or gentlewomen to be of my opinion, and thereon they kept me a long time; and because I lay still, and did not cry, my Lord Chancellor and Master Rich took pains to rack me with their own hands, till I was nigh dead.

Then the Lieutenant caused me to be loosed from the rack. Incontinently I swooned, and then they recovered me again. After that I sat two long hours reasoning. 332 - 333.) with my Lord Chancellor upon the bare floor, where he, with many flattering words, persuaded me to leave my opinion. But my Lord God (I thank His everlasting goodness) gave me grace to persevere, and will do, I hope, to the end.

Then was I brought to a house, and laid in a bed, with as weary and painful bones as every had patient job; I thank my Lord God therefor. Then my Lord Chancellor sent me word, if I would leave my opinion, I should want nothing; if I would not, I should forthwith to Newgate, and so be burned. I sent him again word, that I would rather die than break my faith." (pp. 332 - 333.)



Woodcut of the burning of Anne Askew, for heresy, at Smithfield in 1546

Then, relying on other court and ecclesiastical records as well as information provided to him, John Foxe wrote this about Anne Askew and the end of her earthly life:

"The day of her execution being appointed, this good woman was brought into Smithfield in a chair, because she could not go on her feet, by means of her great torments. When she was brought unto the stake, she was tied with a chain, that held up her body. The multitude of the people was exceeding; the place where they stood being railed about to keep out the press. Upon the bench under St. Bartholomew's Church sat Wriothesley, Chancellor of England, the old Duke of Norfo, the old Earl of Bedford, the Lord Mayor, with divers others. Before the fire should be set unto them, one of the bench, hearing that they had gunpowder about them, and being alarmed lest the faggots, by strength of the gunpowder, would come flying about their ears, began to be afraid: but the Earl of Bedford declared unto him how the gunpowder was not laid under the faggots, but only about their bodies, to rid them out of their pains.

Then Wriothesley, Lord Chancellor, offered Anne Askew the King's pardon if she would recant; who made this answer, that she came not thither to deny her Lord and Master. And thus the good Anne Askew, being compassed in with flames of fire, as a blessed sacrifice unto God, slept in the Lord A.D. 1546< leaving behind her a singular example of Christian constancy for all men to follow." (pp. 333 - 334.)

The fires of Smithfield also took with her on that day the lives of three men, John Lacele, priest of Shropshire; John Adams, a tailor; and Nicholas Belenian, gentleman of the court and household of King Henry. It happened for them, described by John Foxe, that they died together with Anne Askew, “for albeit that of themselves they were strong and stout men, yet, through the example and exhortation of her, they being the more boldened, received occasion of greater comfort in that so painful and doleful kind of death: who, beholding her invincible constancy, and also stirred up through her persuasions, did set apart all kind of fear.” (pp. 334 - 335.)

Burnings and beheadings were anything but uncommon during the reign of Henry VIII, as previous accounts have shown, with complex interweaving amongst many political and ecclesiastical circumstances. His reign carries a history of significant impact, and horror. During the short reign of young King Edward VI (1547 - 1553), King Edward VI expected obedience in matters of religion from his subjects as well as from his half-sister Lady Mary, though from her he did not receive it. She did, after a time, agree not to be ostentatious in her observances of Roman Catholic worship. But it was not the policy of King Edward VI to use capital punishment as a means to maintain or enforce conformity of belief and practice. There were, however two Anabaptists who were burned at the stake during his reign., Joan Boucher and George van Parris. Anabaptists were a distinct movement amongst Protestant-leaning reformists, Anabaptists challenged the strong Calvinist theological view of predestination and practiced adult baptism, following the lead of the 16th century theological and reformer Ulrich Zwingli. (during our era, now Anabaptists are found amongst the Mennonites, the Amish people, the German Baptist Brethren, and the Hutterites, in Canada. When King Edward VI's first Parliament met, the Six Articles and the laws against heresy were repealed, but it was decided, even so, that the King had the right to punish heretics under the common law, and so these two victims were burnt on the authority of a royal writ. As described by Virginia Rounding in her history, *“The Burning Times: Henry VIII, Bloody Mary, and the Protestant Martyrs of London,”*

“Joan Boucher, also known as Joan Knell and Joan of Kent, came from the area near the Romney Marshes and had been involved reforming circles in Canterbury in the late 1530s and early 1540s. During Henry's reign she had spoken against the sacrament of the altar, been imprisoned for a while and then released, largely on the initiative of Cranmer's commissary, Christopher Nevinson. Joan was related by blood or marriage to William Knell of Kent, who was executed for speaking in support of the papacy in 1538, and so she was turning against her own family when she embraced Protestantism. Sometime after 1543 she became an Anabaptist, or one of those who would be defined as Anabaptists, her view now beginning to part company with even the most radical of Protestant beliefs. She became convinced of a theory concerning Christ's celestial flesh, the belief that Christ did not receive his physical body from his mother Mary, but that it

was a divine distillation, views that may have come from exiled Dutch Anabaptists, fleeing persecution in Holland. She was arrested in 1548 and convicted of heresy in April 1549. When she was condemned and her sentence read out, she told the tribunal: 'It is a goodly matter to consider your ignorance. It was not long ago since you burned Anne Askew for a piece of bread, and yet came yourselves soon after to believe and profess the same things for which you burned her. And now, forsooth, you will burn me for a piece of flesh, and in the end you will come to believe this also, when you have read the scriptures and understand them.' She was right about Anne Askew's views on the sacrament now being shared by those in authority, but her own opinions on 'the celestial flesh' remained beyond the pale of Christian orthodoxy." (Rounding. pp. 211 - 212.)

After her conviction Joan Boucher was imprisoned for more than a year and for some of that time, kept at the house of Lord Rich in St. Bartholomew's, "where both Archbishop Cranmer and Bishop Nicholas Ridley of London made efforts to persuade her back to mainstream Protestantism. But she was adamant in her opinions and would not be moved; as Rich himself (during the trial of a later martyr, John Philpot) described Joan's state of mind when she has his enforced house-guest, 'she was so high in the spirit that they could do nothing with her for all their learning.' These efforts on the part of Cranmer and Ridley ... suggest considerable reluctance to carry out the sentence of execution but Joan's refusal to compromise left them (they felt) with no alternative." (Rounding. p. 212.)

"Joan was burnt in Smithfield on 2 May 1550. After her death, further attempts were made to discredit her, her views being described by Latimer and others as 'Arian' - that is, heretical in denying the divinity of Christ (though in fact she appears to have been doing the opposite and denying his humanity).

John Deane was very close to these events. Not only did the burning take place outside his church where he served as rector, but he would also have known about Joan being held in his patron's house in his parish — maybe he even met her — and he would have seen the comings and goings of the prelates in their attempts to dissuade Joan from her heretical beliefs. No wonder if he recognized the value of conformity and of obeying the instructions of the hierarchy, even if the current instructions contradicted those that had been issued previously. Conformity in the month following Joan's burning included replacing the altar in the church with a 'table' for the receiving of Holy Communion. The only City of London church to stand out against this directive was St Nicholas Cole Abbey.

Not long after Joan's burning, in the summer of 1550, came the long-anticipated definitive (for the time being) statement on the Eucharist, with the publication of Archbishop Cranmer's *'Defense of the true and Catholic doctrine of the body and blood of our saviour Christ.'* Cranmer had been drafting this book as early as the autumn of 1548, and

he enlarged upon it in 1551 when he wrote an answer to an attack published by his rival, the incarcerated former bishop Stephen Gardiner. In his "*Answer*" to Gardiner, Cranmer affirmed that a spiritual eucharist presence is granted by grace only to the elect believer, not to everyone who receives bread and wine. That would answer the mouse question posed to Anne Askew in her examinations under the previous orthodoxy: if only the elect believer receives the eucharistic presence in spirit (which was very much Anne's view), then a mouse eating the host would not be receiving it. That answer would not have satisfied her interrogators at the time the question was addressed to Anne." (Rounding. p. 213.)

George van Parris, the second person to be burnt during the reign of young King Edward VI, was a Flemish immigrant living in London, about whom little is known. As Rounding has noted in "*The Burning Time*," "He may have been a surgeon who, after fleeing from his native Flanders, settled in France before traveling on to London, where he is thought to have joined the London Strangers' church, founded in 1550. He was arraigned before Cranmer and other commissioners in April 1551, with Miles Coverdale acting as interpreter. He was condemned for Arianism (having declared his belief that God the Father only is God, and that Christ is not very God) on 7 April, and executed at Smithfield just over a fortnight later." (Rounding. p. 213 - 2114.)

Rounding also points out that "John Foxe, the hagiographer of Protestant waints, had much difficulty in dealing with these two martyrs of the Edwardian reign. As someone who strongly disapproved of execution for religious reasons, he did not wish to acknowledge the fact that Protestants had burnt anyone — let alone that they had burnt people who could also be defined as Protestants, even though their beliefs diverged considerably from the mainstream. In consequence Foxe said very little about the deaths of Joan Boucher and George van Parris in his English editions of '*Acts and Monuments*,' confining himself to the comment that they had died for 'certain articles not much necessary here to be rehearsed.'

With the views of Anne Askew and fellow Protestants now constituting the new orthodoxy, many reformers were returning from exile, including John Bale, who had edited Anne's examinations. Bale was recorded as living in the Duchess of Richmond's house in London in 1548; on 26 June 1551 he was made Rector of Bishopstoke in Hampshire by John Ponet, Bishop of Winchester, and in the same year he was made Vicar of Swaffham. On 15 August 1552 when he met the King at Southampton, he was promised the Irish bishopric of Ossory, and formally nominated to that see on 22 October. This was connected to Northumberland's plan to confer the Irish to Protestantism." (Rounding. p. 214.)

Rounding further asks us to consider this, during the interlude between the many burnings which occurred during the reigns of Henry VIII and Queen Mary I: "it is interesting to consider the reaction to the burning of Joan Boucher on the part of one of

the most renowned clergymen to have flourished under Edward VI. ... This is the Reverend John Rogers and the story is a striking one. Foxe recounts how, after Joan's sentencing, Rogers was approached by an unnamed friend, often assumed to have been Foxe himself. This friend urged Rogers, who was a prebendary of St Paul's and Vicar of the church of St Sepulchre-without-Newgate, a few hundred yards from St Bartholomew's, to intercede on behalf of Joan, 'exhorting and beseeching him that he would use his utmost influence with the Archbishop of Canterbury, that, her error being as far as possible chastised and restrained, the life at least of the unhappy woman might be spared.' The conversation between the two men is reminiscent of the arguments over the parable of the wheat and tares discussed earlier, the friend suggesting that if Joan were allowed to live, she might in time be cured of her erroneous opinions and would 'corrupt' at most only a few people, whereas her execution might actually promote her opinions. It would therefore be more sensible as well as more merciful to keep Joan in close custody where she could not have access to what the friend termed 'persons of weak mind,' while also being given the opportunity to repent. But Rogers, after listening to him, declared that he nevertheless thought Joan deserved to die.

His friend continued to try to persuade him otherwise and then, when he had realized Rogers could not be so persuaded begged that at least he petition for another method of execution, protesting that Christians should not follow the example of 'the Papists' by consigning someone to 'the horrors of a death so tormenting.' But Rogers disagreed. This form of punishment, 'by which men are burned alive,' was, in his opinion, 'the least agonizing of all, and sufficiently gentle.' At this, his friend responded with passion, striking Rogers's hand which he had been holding, and uttering the prophetic words: 'Well perchance you may yet find that you yourself, shall have your hands full of this so gentle fire.' (Rounding. pp 221 - 222.)



Rogers, John

John Rogers being burned at the stake, woodcut from John Foxe's *The Book of Martyrs*.

John Rogers would in fact be the very first Protestant martyr during the reign of Queen Mary I. The English scholar William Tyndale had influenced him to forsake his Catholicism for the Protestant faith. After Tyndale was executed in 1536, Rogers combined Tyndale's translation of the Old Testament, which was complete through 2 Chronicles, with the remaining books translated by Miles Coverdale, another English scholar, and added Tyndale's New Testament of 1526. This version of the complete Bible, which also included

Coverdale's translation of the Apocrypha was first printed in Antwerp in 1537 by a pseudonymous Thomas Matthew, to protect Rogers from meeting Tyndale's fate, at that time. Rogers supplied notes and valuable prefaces which are the first English commentary on the Bible. His work formed the basis of the Great Bible of 1539 from which the Bishops' Bible of 1568 and the King James Version of 1611 came to be. Having been appointed a prebendary of St. Paul's Cathedral in London in 1551, Rogers was soon made a divinity lecturer. On the accession in 1553 of the Roman Catholic queen, Mary I, John Rogers preached an anti-Catholic sermon warning against "pestilent Popery, idolatry, and superstition" after which he was immediately put under house arrest.

In January 1554, the Bishop of London sent him to Newgate, where he was imprisoned for a year. Then with ten other prisoners, he was brought before a council in Southwark in January of 1555 for examination. Within a week he was sentenced to death by burning for heresy. By report of John Foxe in "*Book of Martyrs*," When the time came that he should be brought out of Newgate to Smithfield, came to him Master Woodroffe, and asked him if he would revoke his evil opinion of the sacrament of the altar. Master Rogers answered and said, 'That which I have preached I will seal with my blood.' 'Then' quoth Master Woodroffe, 'Thou art a heretic.'

'That shall be known,' quoth Rogers, 'at the day of judgment.'

'Well,' quoth Master Woodroffe, 'I will never pray for thee.'

'But I will pray for *you*,' quoth Master Rogers.

His wife and children, being eleven in number, and ten able to go, and one sucking on her breast, met him by the way as he went towards Smithfield. This sorrowful sight of his own flesh and blood could nothing move him; but that he constantly and

cheerfully took his death. When the fire had taken hold by upon his legs and shoulders, he, as one feeling no smart, hashed his hands in the flame, as though it had been in cold water. —Smithfield, 1555." (pp. 391 - 392.)



So it was that after the death of King Henry VIII, and after the short reign of his son King Edward VI when Henry VIII's daughter Mary was crowned queen of England and Ireland (1553 - 1558), her reign became well known as "*a time of burning*." A pronounced Roman Catholic, Queen Mary I is notably remembered for her vigorous attempts to reverse the English Reformation and restore to the Roman church many properties which had been

confiscated during the two previous reigns. During her brief five-year reign, more than 280 protestant-leaning people were burned at the stake in Marian persecutions. Queen Mary was known and feared as Mary Tudor and “Bloody Mary.” As noted in our June issue of *The Log*, during Queen Mary’s reign, colleagues from England continued to inform John Foxe, living then on the continent, of the many executions of Protestants in England, sending him written accounts from which he brought writings in his “*Book of Martyrs*” up to 1556. Our August 2021 edition of *The Log* will carry tales in the sixth essay of this series, bringing news of the plights of many of our Separatist/Congregational forebears during the reign of “Bloody Mary,” and beyond. We will find ourselves set in the context of the reign of Queen Elizabeth I, who acceded to the throne in 1558.

Our next essay, the sixth, in August will bring us closer to the stories, journeys, and deaths of Henry Barrow, and John Greenwood, considered to be the fathers of Elizabethan Separatism. Barrow and Greenwood are our two spiritual forebears who were referred to by this congregation’s pastor the Rev. Oviatt Desmond in his forward to historian Ralph G. Lucas’ 1940 history, as having been executed by hanging in 1593. These two refused to compromise their beliefs to conform to Anglicanism and as a consequence they died as martyrs for their steadfast adherence to the principles and practices of English Congregationalism. They were, in fact, not martyred by being burnt but rather by hanging early in the morning of 6 April 1593, at the gallows of Tyburn, having been condemned by the state for writing seditious works. Their hanging was conducted in a clandestine fashion, as secretly as could be achieved. The Roman Road junction at Tyburn became associated with the place of criminal and heretical executions after many were moved there from Smithfield. Prisoners were taken in public procession from Newgate Prison in the City, via St. Giles in the Fields and Oxford Street, then known as Tyburn Road. The first recorded execution took place at a site next to the stream in 1196. William Fitz Osbert, a populist leader who played a major role in an 1196 revolt in London saws corner in the church of St Mary-le-Bow, and dragged naked behind a horse to Tyburn, where he was hanged. In 1537, King Henry VIII used Tyburn to execute the ringleaders of the Pilgrimage of Grace, including Sir Nicholas Tempest, one of the northern leaders of the Pilgrimage and King Henry VIII’s own Bowbearer of the Forest of Bowland. More about all that in August, 2021.

SPEAK UP, STAND UP, SHOW UP FOR JUSTICE

WEEKLY ZOOM EVENTS

WEDNESDAY AFTERNOON
STORY TELLING

3:00 p.m.



WEDNESDAY AFTERNOON
BIBLE STUDY

5:00 p.m.



THURSDAY MORNING
BOOK GROUP

9:00 a.m.



FRIDAY AFTERNOON
PRAYER SERVICE

5:00 p.m.



SUNDAY MORNING WORSHIP
LIVE BUT ALSO YOUTUBE AND FACEBOOK

10:00 A.M.





The Old Sloop Landing

12 School Street
Rockport, Massachusetts
office@rockportucc.org
978.546.6638

The Old Sloop landing has been suspended at this time.

CHURCH COMMITTEE MEETING MINUTES AND NOTES

CABINET

MEETING MINUTES JUNE 20, 2021

Subject to Approval

Special note: This meeting was held during the COVID 19 pandemic while social distancing kept the members of the cabinet from being physically together. Cabinet members attended using the Zoom video conferencing facility.

Handouts: (sent by email before the meeting): Agenda, Draft Minutes of the May 16 Cabinet Meeting, Draft Minutes of the Special May 27 Cabinet Meeting, Digital Policy for the Youth of the Church, Year to Date Operating Summary, Cash and Investment Summary, and Year to Date Budget Performance Report.

Present: Jack Reed, Moderator and chair; Rev. Derek van Gulden, Pastor; Katie Welch, Director of Christian Education and Faith Formation; Jay Reed, Treasurer of Mission Funds; Rev. Elizabeth Rice-Smith, Historian and Old Sloop Fleet; Dan Bing, Stewardship Committee; Stephen Kalaghan, Christian Outreach Committee; Karen Hurst, Christian Education Committee; Joe Chambers, Board of Ushers; Lou Cannon, Personnel Committee; Bob Cannon, Music Committee; Susan Lillis, Membership Committee; Leap Kasten; Thriving Congregations team, and Geof Lyon, Clerk and recording secretary.

Rev. Derek van Gulden led the assembly in prayer.

Action, Discussion, and Follow-up Items

1. Declaration of a quorum, approval of minutes.

Moderator Jack Reed observed that a quorum was present and called the meeting to order at 7:05PM.

The minutes of the May 16 meeting were approved as submitted by voice vote.

2. Technical Support Coordinator

Lou Cannon reported that Laurie McKenna is setting up an Indeed account. Several candidates have been suggested. Rev. Derek, Laurie, and Geoff Lyon have been asked to participate and to suggest interview questions. Derek confirmed that we have used Indeed in the past and have an account.

3. Recruiting a New Office Manager

Lou reported that Laurie and Rev. Derek are leading this effort. Rev. Derek is working on a job description with some new directions for the position. He suggested that a Trustee participate to lend a financial perspective.

4. Church Future Post-Covid Activities

The reopening advisory team met and developed recommendations for resuming in-person worship June 27 with COVID precautions. The Trustees approved the plan. The Trustees also approved the use of the facility by Old Sloop Coffeehouse and outside groups as long as they adhere to CDC guidelines. Everyone who attends in-person worship will sign in for contact tracing purposes. Everyone will be masked throughout services, and congregants will sit in every other pew and distance within pews. The congregation will sing a hymn while masked. There will be no Zoom, but services will be live streamed, so we have to work on the worship service to make it effective both for those present and those watching online. People in weekly groups will continue to use Zoom for the short term but may transition to a hybrid model.

There was discussion as to whether we should stick with Zoom as the hot summer church will be uncomfortable with masks. Rev. Derek said the services will be kept well under an hour. There was discussion as to whether unvaccinated people should be discouraged from attending. It was suggested that the live streams offer a good alternative for people who are uncomfortable with the risk. There was discussion that some will be uncomfortable signing in, and it was suggested that attendees be assured that the sign-in will be used only for COVID contact tracing.

Jay Reed asked when the Outreach Committee can resume making sandwiches for Action, Inc. Rev. Derek said we must submit a reopening plan to the town, which will then inspect the kitchen. It may also be necessary for some participants to be Serv-Safe certified.

5. Digital Policy for Youth of the Church

Katie Welch reported that the policy is based on training she received in this area. There was discussion about the balance between privacy and the requirement to include parents.

6. Online version of the Old Sloop Fair

Dan Bing reported that the Stewardship Committee had decided to table plans for an online Fair in view of discussions about the possibility of an in-person fair.

7. Results of the special meeting of the Cabinet on May 27

Joe Chambers reminded us that four motions were considered at the May 27 meeting. The first motion was to form an advisory council. The council has met and is looking at the personnel manual. The second motion was defeated, and the third motion was withdrawn. The fourth motion was to send a letter from the cabinet to the congregation. Joe will draft a letter.

It was pointed out that we had not reviewed the minutes of the May 27 meeting, The minutes were approved as submitted by voice vote.

8. Managing the new website

Geof reported that the committee that had overseen the development of the new website had completed its assigned task and disbanded. The church must decide how further changes to the website are overseen and how blog submissions are approved. We expect the officer manager to manage many of the actual changes, but the office manager shouldn't make content decisions. With the imminent return to in-person services, many of the pages are already out of date, so there is some urgency. It was observed that the Membership Committee is responsible for publicity, and there was discussion as to whether that should include oversight of the website. It was decided to revisit this at a future meeting. A committee consisting of Rev. Derek, Dan Bing, and Geof Lyon was authorized to make the essential immediate changes.

Officer reports

Pastor

Rev. Derek reported that Bay State Locations will use the front lawn of the church to film footage for a commercial for an arthritis medication. Bay State Locations will pay the church \$1,000 for each of the two days they expect the filming to take.

Treasurer

Treasurer Bruce Coates was unable to attend the meeting. Jack Reed referred to the financial reports that had been distributed by email and pointed out that the big expense item was about \$20,000 in legal fees. Apart from that the finances are in good shape.

Treasurer of Mission Funds

Jay Reed reported that the outreach treasury contains \$6,300.

Historian

Rev. Liz reported that Jim Schell helped her move the historical materials that occupied Fellowship Hall to an unused portion of the preschool space. She will transcribe the addresses from Sunday's worship zoom/video Pastor Derek's words about what it has meant to offer pandemic virtual worship as well as Kristina Martin's A Tribute to Mothers, Online Services video and comments by Phil Swanson. She has completed her fifth essay about what led to our forbears' arrival at Provincetown and Plymouth.

Committee Reports

Diaconate

Rev. Liz reported that the Diaconate is working out how they will conduct in-person communion. Jessica Hunt will be baptized and received as a member July 11.

Trustees

Geof reported that a crew from American Steeple and Tower resealed the flashing around the steeple posts to try to stop the leaks. The work on the parsonage garage has been completed.

Christian Outreach Committee

Stephen Kalaghan reported that disbursements have been made to several organizations. The balance of the Pastor's Fund is sufficient. The Outreach Committee is considering use of the building for AA meetings, potluck suppers, and Open Door.

Old Sloop Fleet

Rev. Liz reported that the fleet welcomed new baby Eliza Jylkka. Cards have been sent to several people who are ill.

Stewardship

Dan Bing reported that the Stewardship Committee has made a plan for this year’s campaign and has a theme. They have reached out to people who were involved in past campaigns and will formalize and document the process.

Christian Education

Katie Welch reported that she is using the summer to figure out what to do in fall. It will be trial and error. She has been giving families Faith Formation books. The youth did a scavenger hunt around town for their year-end.

Membership

Susan Lillis reported that the committee is still short a member. They have invited two people to join, but both have declined. The committee is considering its goals since its stated responsibilities are too broad. They decided to focus on trying to be welcoming and on strengthening the involvement of people who are already members.

Music

Bob Cannon reported that music is in a time of transition. He thanked the staff and tech people. He observed that Rhiannon Hurst continues to do us proud.

Personnel

Lou Cannon reported that the May 27 special cabinet meeting was helpful. The advisory committee consists of Joe Chambers, Susan Lillis, and Mark Jurewicz.

Thriving Congregations

Leap Kasten reported that the project is currently at a standstill.

Other Business

Rev. Derek reported that a Juneteenth vigil that was co-sponsored by the UUs and held on the front lawn of our church drew about 60 participants. This was the second year the vigil has been held. He also reported that he and Jay are working with other people in town on a project sponsored by ECCO. The chief of police has formed a committee, and Derek will be a member.

Adjournment

The meeting was adjourned at 8:23PM.

Date of Next Cabinet Meeting:

The Cabinet will next meet on July 18 at 7PM.

Respectfully submitted,

Geof Lyon, Clerk

SUBJECT TO APPROVAL

MEETING MINUTES JUNE 14, 2021

Trustee meeting called to order at 7:01pm.

Present: Walter Vining, Bill Elwell, Geof Lyon, Kevin Love, Bruce Coates, Chip Kistner, Bonnie Gray, Rev. Derek VanGulden.

- Rev. Derek offered an Opening Prayer.
- **Minutes:** The minutes of the April 12th meeting were approved.
- **Treasurer's Report:** Bruce Coates provided the Treasurer's Report but was unable to attend the meeting. Walter noted that the total Year to Date Operating Income as of May 31 is \$111,997.46 and the total Year to Date Operating Expenses as of May 31 are 135,860 leaving the Net Ordinary Income at a deficit of \$23,862.94.
- **Review of Bank/PEX statements:** Chip Kistner reported that he has checked the Bank Statements and confirmed that all is well. Bonnie reported checking the PEX statement which had one new charge for the month of May for the Power Church Software. There was a refund of \$270.00 for a "Plug-In" for the new web-site which allows for donations to be made through the web-site. PayPal will be used instead.

Old Business:

- **Steeple Leaks:** Geof Lyon reported that Bob Levesque from American Steeple and Tower visited during a rainstorm a few months ago to survey the situation. He returned earlier on the day of our meeting and left one of his workers to attempt a repair. He resealed the flashing around the steeple posts. There was some light rain after he left, and Geof saw no leaks, but the rain wasn't heavy enough to reach any conclusions.
- **Parsonage Issues:** Bill reported that work on the garage has been completed.
- **Fellowship Hall Window Shutters:** Geof was hoping to replace a few of the shutters in Fellowship Hall that are in poor condition. He recalled that there were extra shutters in storage that could be used as replacements, however he was not able to find them.
- **Plan for re-opening:** Derek reported having a meeting earlier today with a group made up of members of various Church committees to make a decision on re-opening the Church. Services will be held in the sanctuary beginning on June 27th with some restrictions.
 - Masks will be required. Given the fact that we won't know who has been vaccinated and who has not and that children under 12 have not been vaccinated, the group felt that masks should be mandatory for everyone. This mandate will also prevent discrimination as to the vaccination status of attendees.
 - Every other pew has been roped off leaving 6' between the pews being used.
 - Everyone will sign-in upon entering the sanctuary in the event that contact tracing will need to be done.
 - Only one hymn will be sung by the congregation for a while and the choir will not sing at all (which is usually the case in the summer anyway). The hymns will be printed in the bulletin rather than have the congregants use hymnals.

- Permission was given to Rev.Derek to hold weddings & funerals in the sanctuary.
 - The sexton will wipe down all the pews after each service.
 - The congregation will gather outside after the service, but food will not be served for now. The kitchen needs to be certified for safety by the Town before this can happen. We also need to have one person from the Church be certified with Safe Serve. Derek is working on these issues.
 - A motion was made and approved to re-open the Coffee House in September with the understanding if the Covid situation worsens, this decision will be re-evaluated. A performance of the Messiah in December and the Rockport New Year's Eve activities both were approved as long as CDC Guidelines are followed.
- **Tech. Position:** No one has been hired to fill the proposed Tech. Support position.
 - **Request to rent the kitchen:** Derek has not heard back from the pizza chef hoping to use our kitchen.

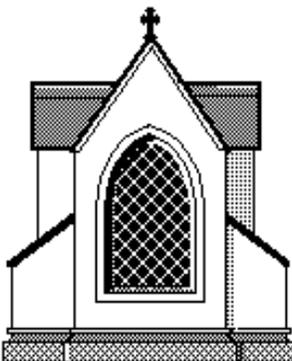
New Business:

- The elevator/phone inspection was done. The phone is not working. Derek will arrange a re-inspection as well as an inspection of the alarm system and sprinkler system.
- The yard in the back of the Church needs attention. Chip offered to come by and remove the weeds and spread a weed preventer (vinegar/salt/dishwashing liquid) over the entire area. It is felt that it is better not to plant grass and leave the present chips as is.
- Derek reported a request from the Rockport Rotary Club to use the front lawn on Saturday to set up a small tent and sell their calendars. Whereas Saturday is the Juneteenth Celebration, the Trustees approved this request for Saturday, the 26th.

There being no further business, the Board of Trustees adjourned at 7:55pm. The next scheduled meeting of the Trustees is on Monday, July 12, 2021.

Walter Vining
Chair, Board of Trustees

Bonnie Gray
Recording Secretary



Stewardship Committee

MEETING NOTES MAY 26, 2021

Christian Stewardship: the responsibilities that Christians have in maintaining and using wisely the gifts that God has bestowed

- Administrative
 - In attendance: Jack Reed, Dan Bing, Louisa Casadei-Johnson, Kathie McCarthy
 - April minutes approved
 - Next meeting: Weds. June 23,2021 at 4:00
 - Cabinet report-
 - Meeting Th. May 27 to discuss Personnel issues: proposed limiting number of committees one person can represent
 - Stewardship Comm. discussion re: above---1) Moderator and Clerk to serve on only one other committee 2) other members serve on only two committees 3) start this in January? 4) Louisa will attend meeting
 - Handbook is completed and ready to publish
 - Rev. Derek is taking a course to be a supervisor
 - Stewardship Comm. will need help with tech skills (put this in tech job description)
 - Log update: Louisa writes for July
 - Offering update: Louisa for June 6; Dan for June 20 (Fathers' Day)

- Old/ongoing business
 - Dan tells his story as Stewardship witness at the end of June (no specific date given)
 - Online Church Fair: table this for now (church members seem to favor smaller in person Fair)
 - Pledge Campaign
 - Need mail merge logistics to relieve Geof of this responsibility
 - Find contact at Power Church to see what can be done through them
 - Create word documents ourselves
 - How does Geof coordinate letters and lists?
 - How proceed with mail merge?

- New business
 - Theme for this year
 - Check UCC website: what Stewardship theme from them this year? (Louisa will check)
 - Focus on positive changes, take what learned from last year, what continue to do?

- Create videos again (reference Simple Gifts song: “returning and getting things straight”)
 - How show videos in sanctuary?
- Next steps for upcoming meeting
 - Mail merge details
 - Discuss theme

MEMBERSHIP COMMITTEE

MEETING MINUTES JUNE 15, 2021

Attendees: Susan Lillis, Geof Lyon, Derek Van Gulden, Rick Kasten and Dan Bing

Quorum: Yes

Agenda:

1. Filling Vacant Membership Position

Derek indicated we can approach a particular member. Susan said that she would connect with her in the near future.

2. Clarification of role of Diaconate vs. role of Membership Committee as it relates to interested new members:

Susan commented that she understands Diaconate likes to be the org. that reaches out to people. She asked Derek if it has been the Diaconate’s role in the past to be the first to welcome new members. Derek mentioned that he hasn’t looked at bylaws recently, but before this committee was formed the Deacons did this. *Geof mentioned it is unclear where the boundary is so it should be looked at and the committee agreed.*

Susan plans to reach out to Liz to find out what she thinks.

3. Pentecost message follow up:

Susan reviewed her email message to the team indicating she did a 2 minute presentation on Pentecost Sunday. It focused on 2 things, welcoming new people/visitors and helping to strengthen current relations to improve involvement.

4. Introduction of Committee Members:

Use of Website

Personal membership statements

There was discussion regarding the goal of introducing the committee to the congregation. It was decided to take a broader approach to this and reintroduce the entire congregation to each other.

- Susan agreed to pick up name tags and markers at Staples that could say-I attended Live and In-Person Worship. No decision was made.

- Geof recommended the blog as a tool to introduce the committee
- The committee could be asked to stand up at a service as well
There was additional discussion around what to say once an approach is made and Susan indicated this is one of the main topics she plans to bring up in conversation with the Diaconate.
Dan was asked about the Witnessing Steward video, and it was decided to have these be done in-person during service going forward. More discussion is necessary on this topic.

We talked about Jessica Hunt joining the church on the 11th. She has worked with Derek mostly and Liz from the Diaconate. Susan pointed out the question on where the line is between Membership and Diaconate in situations like this. Again, she will be talking with Liz in the near future and will report back at the next meeting.

The question of when in the conversation do we ask if a new person would like email from the church?

- Susan recommended a soft approach, Geof mentioned a card that could be given to them asking for permission. A “Thanks for joining us today” card was discussed and Geof agreed to put a draft together for the next meeting.
- Geof was handed a small loaf of homemade bread when he and Celene left a church service they visited on vacation-Derek liked this idea.

Susan hasn’t been a regular attendee at services but thinks one person should be responsible to approach visitors.

- How do we recognize new people? In the past, Derek would approach them before the service started in some cases and Ruth Janet Taylor was good at this as well. We talked about the Attendance log not being used for a long time and the timing of a “Reintroduction” theme. (More discussion required on this)

5. Strengthening connection with current members:

Susan introduced the use of Faith statements from the previous membership committee as a starting point and we discussed the impact of having people stand up in church to speak about why they are involved/active.

The question was asked-Do we have access to a list of members, and how long they have been members? Geof will send Susan a list from

PowerChurch but this doesn't include how long people have been members.

We talked about the Story Telling and other groups continuing virtual, and this will be the case until further notice. Conversation on formats for Discussion Groups should occur during future meetings.

6. How do we make it easier for virtual community to reach us:

This was tabled due to having in-person worship commence on 6/27

Being a little after 8:00 we decided to adjourn and discussed a date for next meeting: July 13 or 14 at 7PM are possibilities so Susan will reach out to Louisa about chairing it because she only has the 15th. She will email the team so **Christian Education and Faith Formation**
Dan Bing



**Christian Education and
Faith Formation**

JULY 2021

During the summer I think we will be taking a break from zoom for a bit. But stay posted for anything else that might be happening during the summer!

Katie Welch

Director of Christian Education and Faith Formation

Christian Outreach Committee



MEETING MINUTES

June 13, 2021

PRESENT: Jay Reed, Wendy Woodbury, Rev. Derek Van Gulden, Jessica Hunt, Steve Kalaghan, Bill Davis, Ann Kistner

Jay opened the meeting with a prayer at 11:30 a.m.

TREASURER'S REPORT: The balance in the budget is \$6301.23 as of May 31, 2021. Disbursements have been made to the Massachusetts Conference, UCC-Basic Support, the Northeast Association Scholarship Fund, the North Shore Health Project, and Open Door.

PASTOR'S FUND: The account is sufficient at this time.

ECCO'S JUSTICE/ POLICING INITIATIVE: Rev. Derek reported that the Essex County Community Organization has met a few times. As reported last month, this is a policing initiative designed to discuss issues such as racial profiling, the use of police force, the role of a school resource officer, etc. The idea is to prepare for an informational interview with the Rockport Chief of Police in the future. As of now, approximately 8-12 individuals are participating in Rockport's group. The next meeting may be held around July 1.

FAMILY PROMISE'S WALK TO END HOMELESSNESS: Family Promise will host a fundraising walk on June 27, 2021 at 12:00 starting and ending at Temple Bnai Abraham in Beverly, MA. Family Promise is looking to continue to have its guests live in a static location, as opposed to rotating in different churches, as had happened in the past. A future capital campaign will more than likely be needed in order to fund the construction of a new home or the purchase of an existing building for this purpose. The organization is extending its services of helping with the sheltering and/or rehabilitation of clients as needed, to include homelessness prevention. This might include supporting someone who is trying to locate an affordable home or helping someone who is about to become homeless and may need temporary assistance.

REFUGEE IMMIGRATION MINISTRY: RIM is hosting a September 12th walk from Lynch Park in Beverly. Approximately 45-50 individuals from all of the clusters usually attend this. Jay will give us more information on this as it becomes available.

JUNETEENTH CELEBRATION: Our church will join the Rockport UU church on June 19th at 11:00 on our church lawn for a celebration of Juneteenth. This day has been celebrated to commemorate the ending of Slavery in Texas in 1865. Attendees are asked to bring a sign expressing a message of peace, love or justice.

PREPARATION FOR OPEN DOOR DINNER REOPENING: The committee discussed serving meals for Open Door, as well as reinstating our Wednesday night Pot Luck Dinners. We discussed the possible ways that preparing food for Open Door might

occur, as we need to be in touch with the Board of Health to have the kitchen inspected when we intend to resume using it. We need to present a plan as to how and when we will reopen the kitchen in order to have an inspection. We would want to start the application process soon as it may take a while to be inspected. Additionally we need to become Serve Safe certified. Rev. Derek suggested that we consider opening the kitchen in September or possibly August. We discussed opening up right after Labor Day as a possibility. He will discuss this at the next Trustees meeting. The group decided that it would be easiest to prepare our meal at the Open Door facility as opposed to transporting a hot meal from our church. Jay will be in touch with Ken to let him know our plans.

OTHER BUSINESS:

BUILDING USE: Rev. Derek will talk with the Trustees about how to allow AA to resume safely meeting in the church building.

DENMAR: Wendy will keep us posted on delivering a meal to the staff at Den-Mar.

NORTH SHORE PRIDE PARADE: Rev. Derek reported that a parade will take place in Salem on Saturday, September 18 at 12:00. He would like to get a large group of people to walk together. Although the parade is not until September, anyone can register at this time. The meeting adjourned at 12:20.

NEXT MEETING: July 11, 2021

Respectfully submitted, Ann Kistner

<p>First Congregational Church of Rockport, UCC</p> <p>12 School Street Rockport, Massachusetts 01966</p> <p>Phone: (978) 546-6638 Email: office@rockportucc.org Website: www.rockportucc.org</p> <hr/> <p>During non-business hours:</p> <p>Rev. Derek van Gulden can be reached at (508) 818-0616 or revdvan@yahoo.com</p> <hr/> <p><i>The Old Sloop's Log</i> Susan Lillis, Editor Please submit articles to: sglillis56@gmail.com</p> <p>** All articles are due on the 18th of each month. **</p>	<p>Church Office Hours</p> <p>Tuesday – Friday 9 a.m. – 1:30 p.m.</p> <p>Sunday Worship Service</p> <p>LIVE and via zoom</p> <p>Sunday School</p> <p>Resumes in September</p>	<p>Church Staff</p> <p>Pastor Rev. Derek van Gulden</p> <p>Music Director Dr. Phil Swanson</p> <p>Youth Choir Director Kristina Martin</p> <p>Christian Education and Faith Formation Director Kaitlyn Welch</p> <p>Sexton Phil Bynarowicz</p>
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