

# 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.*



Beloved,

I want to share with you one of the bright spots that came out of the pandemic and our inability to meet in person not only for worship but for anything that we did within our church community. You have heard me speak about it before, but I want to share a little deeper what goes on Wednesday afternoons at 3:00 PM. I'm talking about our Old Sloop Storytelling time. As we started to transition into intergenerational faith formation within our congregation we learned that sharing our stories and Lectio-Divina Bible study, meditation with scripture are two powerful forms of Faith Formation. Now after saying that you may be led to believe that is why I started our story telling time. And though I wish I could say that was the driving motivation behind it, it was not. I love to listen to good stories and share my stories. For me, the more I read scripture the more I am enthralled by the art of storytelling.

Let me take a minute to share with you not in-depth stories but some of the words that describe the stories we shared today, Wednesday the 21st of July. Today's stories were not limited to but included blubber bombs, feedback dinners, dun fudgin around, trash can picnic, the Presbyterian recipe, ice cream socials, trekking in the woods, cone boy, the backwards clock, and summer dinners on the porch. As we shared our stories, I kept hearing a familiar piece of scripture in the back of my mind;

*The Lord is my shepherd, I shall not want. He makes me lie down in green pastures; he leads me beside still waters; he restores my soul. He leads me in right paths for his name's sake. Even though I walk through the darkest valley, I fear no evil; for you are with me; your rod and your staff-- they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord my whole life long. (Psalm 23)*

For the last year and a half, we've shared stories from so many different parts of our lives. We have learned that many of us have deeper connections than we could ever imagine. We have cried together, prayed together, at times consoled each other, and as we did today, we laugh a lot together. Storytelling is one of the oldest ways we have as humans keep our memories and history alive.

Passing on from one generation to another the stories of our lives of our community of our struggles and our triumphs, and of our faith in God.

I invite each of you to write down some of the stories of your life, of your family, of your community. Share them with folks in your family, with folks in your community, for when we stop telling stories we lose such an important part of our history. We are lucky to have scripture which teaches us so many lessons while at the same time keeping the memory and history of our faith tradition alive. But at the same time, we need to share the stories of our lives to do the same thing. We are all storytellers. May you be blessed to find your storytelling voice.

Shalom, Rev. Derek

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### UPCOMING EVENTS FOR AUGUST

August 29    Outreach will prepare lunches for the Action Shelter

August 31    First Day of School

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## HELPING OPPORTUNITIES



The Outreach Committee is considering whether to resume our Wednesday night potluck suppers in the fall. Pot lucks have been a food-and-fellowship mission of the church since 2007. We need 4 faithful volunteers to continue this effort. We start Wednesday afternoons after 4 pm and end before 7:30. The work involves setting tables, food preparation, and cleanup. If you are interested in helping us, please speak to Wendy Woodbury, Jay Reed, or Pastor Derek.

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## IN CASE YOU MISSED IT



On Sunday, July 11, Jessica Anne Alspach Hunt received the Sacrament of Holy Baptism in the church sanctuary. Jessica chose Wendy and Mark Woodbury as her godparents. Following her Baptism, Jessica was received and welcomed as the newest member of the First Congregation Church of Rockport United Church of Christ. Please find time to introduce yourself to Jessica next time that you see her and welcome her to our church family.

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**OLD SLOOP LIVING HISTORY** with Dr. Liz Rice-Smith, Historian for the Congregation

**Living History. Paving the Way for our 400th Commemorative.1620-1621.**

This is the sixth essay in our 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. You might wonder, what led me, your congregation's Historian, to write this story for you, during our 2021 Covid-19 pandemic? What inspired my writing 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?

You have read in previous essays in this series that my writing was/is inspired by the words of former Old Sloop pastor, the Reverend Oviatt E. Desmond. On August 1, 1940, he wrote an interesting Foreword to Ralph G. Lucas' history of this congregation. 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, noting, "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, that led the Pilgrims here. Quite a saga, and not often told, in full.

What was, in Desmond's and Lucas' view "by necessities of space ... omitted" from the 1940 history of this congregation, is being acknowledged and addressed in this 2021 series of essays to commemorate 400 years since the arrival of our Separatist/Congregationalist forebears in North America. This series offers an opportunity to explore what led to the early protestant-leaning faithful to "keep at it," amidst and despite horrific sweeps of plague and epidemic. Also, amidst and beyond sharp differences in ecclesiastical perspective about Christian sacrament, rites, theology, and practice; and amidst and beyond the deadly power of monarchs. Differences that led to convictions for heresy and treason in a culture where execution was practiced by horrific means. No wonder that our Separatist/Pilgrim forebears went into exile rather than be sacrificed for their deepest religious and ecclesiastical convictions.

This sixth essay in our series brings us forward, to some awareness of our Separatist/Congregationalist forebears' coping with the impact of Queen Mary I (aka "Bloody Mary") in her efforts to restore the Roman Catholic Church in Britain after her father had established himself as the head of the Church of England. This essay brings us through and beyond Queen Mary I's rule and death from influenza (compounded by stomach distress), into the accession of Queen Elizabeth I to the throne. During the five-year reign of Queen Mary I, at least 288 people are estimated to have been burned for heresy. Forty-eight of them were burned at Smithfield. Eighteen were burned at Lewes in Sussex, with seventeen in Stratford-atte-Bow (now Bow in East London), fourteen in Canterbury and seven in Maidstone (both in the county of Kent). At least seventeen people had suffered the same fate in Smithfield, alone, under King Henry VIII, as had two "Anabaptists" (extremists even regarded by Protestants as heretics) during the brief reign of King Edward VI.

In her book, *The Burning Time: Henry VIII, Bloody Mary, and the Protestant Martyrs of London*, Virginia Rounding addresses "the questions that the stories of the Smithfield martyrs provoke," noting that these questions are becoming "ever more pertinent, the need for answers (if any exist) ever more urgent." She asks, "What is it that makes people kill other people in the name of religion? Why are some of us prepared to die — or kill — for their beliefs, while the rest of us are content to muddle along with compromise and uncertainty? What led to this 'burning time' in the history of England? Could it have been avoided and how was it overcome? Could it happen again? And most importantly, is there anything we can learn from this dark period in our history to help bring an end to today's deathly religious conflicts - or are we doomed to go on repeating the same mistakes, in different parts of the world, until instances of heroism that emerge from the stories of the martyrs, the occasional glimpses of a different kind of light from that produced by flames, suggest it is worth struggling on." (pp. 8 - 9.)

In an interesting article written by Meilan Soll for the *Smithsonian Magazine*, March 12, 2020, just at the beginning of the Covid-19 Pandemic, "*The Myth of 'Bloody Mary,'*" it is noted that "history remembers the English queen as a murderous monster, but the real story of Mary I is far more nuanced." Mary was the daughter of King Henry VIII and the Spanish Catherine of Aragon, growing up as a beloved princess until her father's infatuation with Anne Boleyn led to her parents' divorce, being declared illegitimate, being separated from her mother, and surviving a parade of step-mothers. Mary's younger half-brother King Edward VI, the son of Henry VIII and Jane Seymour, had taken the throne at their father's death as a Protestant reformer, "adopting a stance anathema to her fervent Catholicism."

As Meilan Soll notes, "The first woman to rule England in her own right didn't simply inherit the throne. She seized it with unprecedented ambition from those who sought to thwart her." When King Edward VI died, he "attempted to subvert his father's wishes



by leaving the crown to Protestant cousin Lady Jane Grey, excluding those next in line — Mary and her younger half-sister, Elizabeth — from succession. Though Mary could have sought refuge with family members in Europe, she chose to remain in England and fight for what was rightful hers. Eluding the armies of her antagonists, she rallied support from nobles across the country and marched on London. Mary and Elizabeth rode into England's capital side-by-side, one as a queen and the other as a queen-in-waiting."

Notably, Queen Mary I was "the first English queen to wear the crown in her own right, rather than as the wife of a king. She prioritized religion above all else, implementing reforms and restrictions aimed at restoring the Catholic Church's ascendancy in England. Most controversially, she ordered those 290 Protestants burned at the stake as heretics." She did, however, also set precedents and laid the groundwork for initiatives — among others, financial reform, exploration, and naval expansion — that would be built upon by her much-lauded successor, Elizabeth I. And when she died at age 42 in 1558, leaving no heir, Elizabeth became Queen.

As noted in previous essays in this series, prior to England's break from Rome in 1534, Roman Catholicism had "dominated the realm for centuries. Henry VIII's decision to form the Church of England proved predictably contentious, as evidenced by the 1536 Pilgrimage of Grace uprising, which found some 30,000 northerners taking up arms in protest of the dissolution of the monasteries, banning the feasts and holy days, and bloody treatment of clergy who refused to accept the new order." During the reign of Henry VIII's son King Edward VI, "the English Reformation reached new extremes, with legislation ending the practice of Latin Mass, allowing priests to marry, and discouraging the veneration of relics and religious artifacts." There is some considerable discussion amongst historians of this era, whether England was still more a fundamentally Catholic country when Mary I became queen, or whether efforts to establish the Church of England had taken fundamental root, alongside many other protestant-leaning faithful, including our Separatist/Congregationalist forebears. In fact, "during the first year of her reign, many prominent Protestants fled abroad, but those who stayed behind — and persisted in publicly proclaiming their belief — became targets of heresy laws that carried a brutal punishment: burning at the stake."

Meilan Soll notes that in Tudor England, such a sentence as being burned at the stake was horrific, but that "bloody punishments were the norm, with execution methods ranging from beheading to boiling; burning at the stake; and being hanged, drawn and quartered." It was a brutal age, and "one in which both Catholics and early protestant-leaning people believed that heresy warranted a death sentence." Mary's most famous victim, Archbishop Thomas Cranmer, was "preparing to enact similar policies targeting Catholics before being sidelined by Edward VI's death." And according to Gristworld's

*Game of Queens: The Women Who Made Sixteenth-Century Europe*, "That obdurate heretics, who refused to recant, should die was an all but universal tenet."



"Mary and her advisors hoped the initial spate of burnings would act as a 'short, sharp shock' warning errant Protestants to return to the fold of the 'true' faith. In a January 1555 memorandum, the queen explained that executions should be 'so used that the people might well perceive them not to be condemned without just occasion, whereby they shall both understand the truth and beware to do the like.' But Mary had grossly underestimated Protestants' tenacity — and their willingness to die for the cause."

Many consider that Thomas Cranmer, Archbishop of Canterbury during the reigns of Henry VIII, Edward VI, and Mary I is the most

important leader of the English Reformation to have been tried, convicted, and burned at the stake. He was burnt on March 21, 1556 on Broad Street in Oxford, during the reign of Queen Mary I. And Mary wanted him dead. He was the first Protestant archbishop of Canterbury (1533 - 1556). In August, 1532, William Warham, the aged Archbishop of Canterbury had died. It was necessary to replace him quickly because that was the time when King Henry VIII's divorce from Catherine of Aragon was coming to a head. Anne Boleyn was pregnant. So by March 1533, Cranmer was consecrated and instituted at Canterbury. That May, Cranmer convened his court at Dunstable, declared the king's marriage to Catherine of Aragon void/annulled, and proclaimed that the king's marriage to Anne Boleyn was valid. Three years later, in 1536, persuaded by dubious evidence of Anne's adulteries, he invalidated that marriage, too. In 1540, he assisted in the releasing of Henry VIII from his fourth wife, Anne of Cleves. Next, in 1542, he played a prominent role in proceedings that resulted in Catherine Howard's execution for treasonable unchastity. It is improbable that his private opinions on the issues in question in any way contradicted his public doings. Cranmer had not sought high ecclesiastical promotion. He had married just before his promotion to Archbishop of Canterbury in 1533. He was however, a convinced Reformer with leanings toward a succession of Continental theological changes, finding himself key, in assisting in shaping of the Church of England. Cranmer promoted the publication of an English Bible, made compulsory in the parishes by Cromwell's Injunctions of 1538. In 1554, he composed a litany for the Church of England, still in use. By 1538 he had abandoned the traditional Roman Catholic belief in transubstantiation, that Christ is "rendered substantially present by the Eucharist (although the properties

of bread and wine remain the same)— but retained his belief in the real presence of Christ in the Eucharist.” (Brittanica.com)

His position was far from comfortable, however, after the **Act of Six Articles** (1539), was written, attacking those who advocated for marriage of the clergy and those denying transubstantiation, reasserting traditional Catholic doctrine as the basis of faith for the Church of England, and reinforcing existing heresy laws. The **Act of Six Articles**, formally titled **An Act Abolishing Diversity in Opinions**, was passed by Parliament in June, 1539, and remained King Henry VIII’s policy toward reforms until his death. During the last years of King Henry VIII’s life, Cranmer’s enemies laid at least three plots to destroy him by convicting him of heresy, but on each occasion, they were foiled by Henry’s attachment to him. “In Cranmer this king, who as a rule kept himself entirely free from personal feelings for his servants and advisers, found a man whom he both trusted and liked. Unlike the rest of them, the archbishop was neither greedy nor devious; he sought nothing for himself, alone was willing to plead for those who fell into disfavor (a service he performed with equal courage and futility for Sir Thomas More, Anne Boleyn, Thomas Cromwell, and others), and miraculously retained Henry’s goodwill throughout. The king regarded him with that mixture of awe and amusement that the worldly and selfish bestow on those who appear simple in affairs; he liked him, listened to him, protected him, but allowed him no political influence whatsoever. It was not surprising that he turned to Cranmer when death came.” (Brittanica.com)

Described by John Foxe in *The Book of Martyrs*, “Thomas Cranmer, coming of an ancient parentage, from the Conquest to be deducted, was born in a village called Aslacton in Nottinghamshire. He came in process of time unto the University of Cambridge; and was chosen fellow of Jesus college. The tongues and other good learning began by little and little to spring up again, and the books of Faber and Erasmus to be much occupied and had in good estimation. In who Cranmer taking no small pleasure, did daily rub away his old rustiness on them, as upon a whetstone, until at the length, when Martin Luther was risen up, the more bright and happy days of God’s knowledge did waken men’s minds to the clear light of the truth; at which time, when he was about thirty years old, omitting all other studies, he gave his whole mind to discuss matters of religion. (p. 351.) ... And so, being master of arts, and fellow of Jesus college, it chanced him to marry a gentleman’s daughter: by means whereof he lost his fellowship there, and became the reader in Buckingham college. ... Whilst this said Master Cranmer continued as reader in Buckingham college, his wife died. The Master and fellows of Jesus college, desirous again of their old companion, chose him again fellow the same college. In few years after he became the reader of divinity lecture in the same college, and in such reputation with the whole University, that, being doctor of divinity, he was commonly appointed one of the heads to examine such as



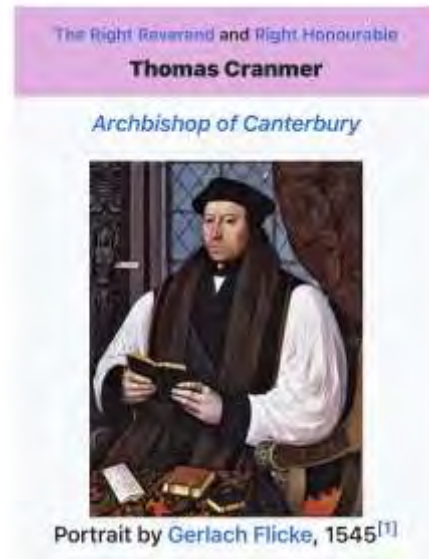
yearly profess in commencement, either bachelors or doctors of divinity; and by their disallowance the University rejecteth them, until they be better furnished with more knowledge." (pp. 352 - 353.)

"While Dr. Cranmer thus continued in Cambridge, the weighty cause of King Henry the Eighth, his divorce with the Lady Catherine dowager of Spain, came into question; which by the space of two or three years had been diversely disputed amongst the canonists and other learned men. It came to pass that Dr. Cranmer, by reason that the plague was in Cambridge, resorted to Waltham Abbey, to one Master Cressy's house there, whose wife was of kin to the said Master Cranmer. He had two sons if the said Cressy with him at Cambridge as his pupils, wherefore he rested with the said two children, during that summer -time, A.D. 1529. It chanced that the King had removed himself from London to Waltham for a night or twain, while Dr. Stephen Gardiner, secretary, and Dr. Foxe, almoner, were lodged in the house of the said Master Cressy.

When supper-time came, they all three doctors met together; and as they were of old acquaintance, the secretary and the almoner conferred with Dr. Cranmer concerning the King's cause, what he thought therein.

Dr. Cranmer answered, that in his opinion they made more ado in prosecuting the law ecclesiastical than needed. 'It were better, as I suppose,' quoth Dr. Cranmer, 'that the question, whether a man may marry his brother's wife, or no? were decided by the Word of God, whereby the conscience of the prince might be equated, than thus from year to year by frustratory delays to prolong the time. There is but one truth in it, which the Scripture will soon make manifest, being by learned me well handled, and that may be as well done in England in the Universities here, as at Rome. You might this way have made an end of this matter long since.'" (p. 353 - 354.)

Both Dr. Stephen Gardner and Dr. Foxe took it upon themselves to inform King Henry VIII of Thomas Cranmer's opinion, which pleased King Henry VIII no end, and from there, the matter was discussed at both Cambridge and Oxford. "And this by means of Dr. Cranmer's handling of the matter, in both the Universities of Cambridge and Oxford, it was concluded, that no such matrimony was by the word of God lawful." (p. 357.) This of course led to considerable discussion, tumult, and ecclesiastical discord. Thomas Cranmer was consecrated March, 1533 Archbishop of Canterbury. By May that year, Archbishop Cranmer he convened his court in Dunstable, declared the king's and Catherine of Aragon's marriage invalid from the beginning, and declared Henry's



marriage to Anne Boleyn valid. Through all that transpired during Henry's reign, King Henry VIII relied on Cranmer for consultation, referring to him as his Chaplain, and protecting Cranmer amidst many ecclesiastical controversies and struggles. There are reports that Archbishop Cranmer was with the king just before the death of King Henry VIII.

During the reign of King Edward VI, Archbishop Cranmer wrote and compiled the first two editions of the Anglican *Book of Common Prayer*, a complete liturgy for the English Church. And with the assistance of several reformers in Europe, he established practice and doctrine for the Eucharist, clerical celibacy, the role of images in places of worship, and the veneration of saints. Cranmer was also close at hand at the time of the death of King Edward VI. King Edward VI identified as a Protestant, and had furthered the establishment of the Church of England during his reign. When "he perceived that his death was at hand, and knowing that his sister Mary was wholly wedded to popish religion, bequeathed the succession to the Lady Jane (being niece to King Henry the eighth), by consent of all the council and lawyers of this realm. To this testament of the King's, when all the nobles and judges had subscribed, they sent for the archbishop, and equipped him that he also would subscribe.

But he said, that it was otherwise in the testament of King Henry, and that he had sworn to the succession of Mary, as the next heir; by which oath he was bound. He was judge of no man's conscience but his own; and as concerning subscription, before he had spoken with the King himself, he utterly refused to do it. The King said, that the nobles and lawyers counseled him unto it, and with much ado the archbishop subscribed. Not long after King Edward died, A.D. 1553, being almost sixteen years old. It was commanded that Lady Jane should be proclaimed Queen: which thing much misliked the common people. Mary, shifting for herself, soon prevailed; came to London; and caused the two fathers, the Duke of Northumberland and the Duke of Suffolk, to be executed. After that the Lady Jane, in age tender, and innocent from this crime, could by no means be turned from the constancy of her faith, she together with her husband was beheaded." (p. 371 - 372.)

Further noted by John Foxe in *The Book of Martyrs*, "The Archbishop of Canterbury, though he desired pardon, could obtain none, insomuch that the Queen would not once vouchsafe to see him: for the old grudge against the archbishop for the divorcement of her mother, remained hid in the bottom of her heart. Besides this divorce, she remembered the state of religion changed; all which was imputed to the archbishop, as the chief cause thereof." (p. 372.) So it was that during the reign of Queen Mary I, Archbishop Thomas Cranmer entered into a three year period of intense challenges, charges, imprisonment, examinations, convictions, degradations, affirmations, recantations, and a final declaration of faith before being burned at the stake in 1556.

Queen Mary I really did want him dead. Just before he was burnt, John Foxe notes that Cranmer proclaimed the following in St. Mary's Church in Oxford:

“ ‘Forasmuch as I am come to the end of my life, whereupon hangeth all my life to come, either to live with my Master Christ for ever in joy, or else to be in pain for ever with wicked devils in hell, and I sees before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up: I shall therefore declare unto you my very faith, without any color or dissimulation; for now is no time to dissemble, whatsoever I have said or written in time past.

‘I believe in God the Father Almighty, maker of heaven and earth. And I believe every word and sentence taught by our Saviour Jesus Christ, His apostles and prophets, in the New and Old Testament.

‘And Now I come to the great thing, which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth; which now here I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death and to save my life it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished there-for; for, may I come to the fire, it shall be first burned.

‘And as for the Pope, I refuse him, as Christ's enemy, and antichrist, with all his false doctrine.’ ” (pp. 384 - 385.)

“And when the wood was kindled, and the fire began to burn near him, stretching out his arm, he put his right hand into the flame, which he held so steadfast and immovable (saving that once with the same hand he wiped his face), that all men might see his hand burned before his body was touched. His body did avoid the burning with such steadfastness, that he seemed to move no more than the stake to which he was bound; his eyes were lifted up into heaven, and he repeated, ‘his unworthy right hand,’ so long as his voice could suffer him; and using often the words of Stephen, ‘Lord Jesus, receive my spirit,’ in the greatness of the flame, he gave up the ghost.” (pp. 386-387.)

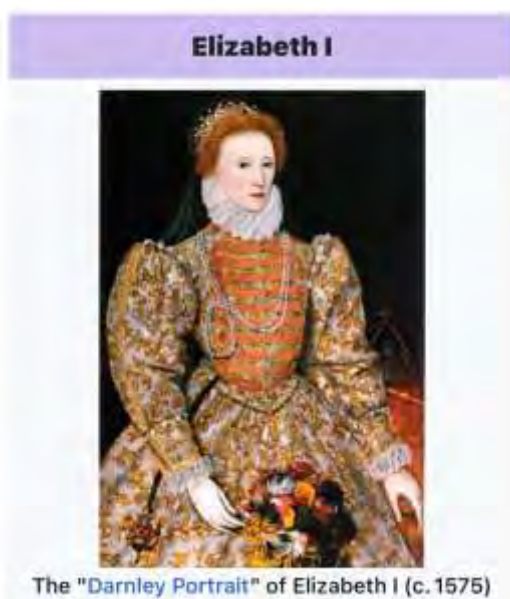
As Meilan Solle noted in the **Smithsonian Magazine** article, *The Myth of ‘Bloody Mary,’* “ ‘What a Tudor legacy: Henry VIII had at least 81 people burned at the stake during his 38-year reign, but heresy was far from the sole charge that warranted execution in Tudor England. Estimates suggest Henry ordered the deaths of as many as 57,000 to 72,000 of his subjects — including two of his wives. ... Edward VI had two radical Protestant Anabaptists burned at the stake during his six-year reign; in 1549, he sanctioned the suppression of the Prayer Book Rebellion, resulting in the deaths of up to 5,500 Catholics. Mary's successor, Queen Elizabeth I, burned five Anabaptists at the stake during her 45-year reign, ordered the executions of around 800 Catholic rebels

implicated in the Northern earls' revolt of 1569; and had at least 183 Catholics, the majority of whom were Jesuit missionaries, hanged, drawn, and quartered as traitors." "While Mary's gender played a pivotal role in the formation of her image — especially during her own lifetime ... arguably the most important factor in the 'Bloody Mary' moniker's staying power was the rise of a national identity, built on the rejection of Catholicism." Soll further underscores my position that the book by John Foxe known popularly as *Foxe's Book of Martyrs* played a pivotal role in the creation of this Protestant identity, detailing the torments suffered by men and women burned at the stake under Queen Mary I, through word-of-mouth accounts and visceral woodcut illustrations. Foxe also relied on carefully recorded, detailed documents of trials and proceedings, as have been cited in the essays in this series for our congregation. As noted earlier in this series, too, John Foxe's book was widely published, circulated, and read in churches, in congregations, and in the homes of Protestants, shaping a narrative about persecution of Protestants and Mary's reign over the past 450 years. "After taking the throne, Elizabeth I took care not to replicate her sister's policies. Writing in *Mary Tudor*, Judith Richards observes, 'It may have helped protect Elizabeth's reputation that many [of those executed during the reign of Elizabeth I] ... were hanged as seditious traitors for seeking to restore Catholicism rather than burned as heretics.'"

We may remember, as noted earlier in this series, that the "*Book of Martyrs*" was first printed in 1559, the year after Protestant Queen Elizabeth I's accession to the throne. That was when John Foxe returned from the Continent to England and in London devoted himself to completing his manuscript. In 1560, John Foxe was ordained a priest in the Church of England, researching official registers, interviewing eyewitnesses, and perusing written accounts. John Foxe completed his work, March 1563, printed and naming it "*Acts and Monuments of these Latter and Perilous Dayes.*" Immediately, his book acquired the popular name, "*The Book of Martyrs.*" In 1570 he published a second

edition, with some additional changes in his third (1576) and fourth (1583) editions.

With the accession of Queen Elizabeth I to the throne, 1558, her efforts to continue to establish the Church of England with herself at its Head lead to the persecution and execution of many Roman Catholics, and continuing persecution of Separatist Protestants. One of her most notable victims was the Roman Catholic Mary, Queen of Scots, on February 8, 1587. During the reign of Queen Elizabeth I, in England, the Puritans and the Separatists/Congregationalists were distinctly



emerging as the two bodies of dissenting thought in regard to the Church of England. The differences between them, in their dissent, at this point in history, are notable. The Puritans “remained within the Anglican church because they believed it to be a true church, though corrupted; Separatist Protestants denied that the Church of England was a true church and severed all relations with it and its members.” (Bremer, p. 30.)

We remember that in Rev. Desmond’s “Forward” to Lucas’ 1940 “First Parish” history of this congregation, he noted “it was impossible to record everything as our history is so rich in worthwhile and amusing facts. 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.” We understand now, better than Rev. Desmond, that many more than five men were executed for Separatist/Congregationalist leanings, and not nearly so many by hanging as by being burned at the stake. We also know that the denomination to which Rev. Desmond was referring at the time of his 1940 writing is the denomination, Congregational Christian, just one of the several denominations which joined together to create the United Church of Christ in 1957. And each of these *uniting* and *uniting denominations* carries its own saga of faith, with considerable challenges *en route* to *uniting* and becoming *united*. Our own Congregational Christian tradition is one of several which came together and in 1957 created the United Church of Christ, along with the Evangelical and Reformed Church, which is often referred to as “E&R.” Over the past several decades, too, the significant histories and legacy of African American congregations in the United Church of Christ is gaining more well-deserved recognition. The complex histories of those components within our denomination is beyond the scope of this series for the Old Sloop Log, but not meant to go ignored. Within the United Church of Christ, there are several different special interest groups, including United Black Christians, the Council for American Indian Ministry, the Council for Hispanic Ministries, and the Pacific Islander & Asian American Ministries. Two of the five men noted but un-named in 1940 by our former pastor Rev. Oviatt E. Desmond as Separatist forbears who were hung in 1593 were Henry Barrow and John Greenwood. In London, these two reformers were active in establishing Separatist congregations during the 1580s. They emerged as Separatist leaders just as Robert Browne (after whom Separatists were often called “Brownists”) retreated. Browne had published several treatises urging reform “without tarrying” for the magistrates, and had then backed down. Barrow and Greenwood had become leaders of the Separatist movement in London, criticizing the Church of England and urging true Christians to separate from it.



Henry Barrow was born 1550 in Shipdam, Norfolk, England. After leading a notably dissolute life while studying at the University of Cambridge, Barrow became a lawyer and then by chance heard a sermon in a London church and was converted to Puritanism. John Greenwood was born in 1556 in Heptonstall, West Riding, Yorkshire, England, and entered as a “sizer” at Corpus Christi College, Cambridge in 1577/78, graduating with a B.A. in 1581. Holding strong Puritan positions, he became Separatist in his faith and ecclesiastical perspective. In 1581, he was chaplain to Lord Rich at Rockford, Essex, and was made deacon by John Aylmer, Bishop of London and priest by Thomas Cooper, Bishop of Lincoln. Greenwood was appointed Vicar of All Saints, Rackheath, in Norfolk, not far from the “Brownish” church of Norwich. Greenwood later embraced “Brownish,” and proclaimed his Anglican, Church of England ordination as “wholly unlawful,” resigned his position as Vicar of All Saints, and traveled to London to join and lead the underground, Separatist church there.

John Greenwood befriended Henry Barrow and persuaded him to accept the Brownist position of advocating the foundation of churches separate from secular governmental authority. They promoted early separation of church and state positions. Taking its government, worship, and discipline from the New Testament, Barrow’s vision of an ideal church was one in which there was no distinction between clergy and laity, stressing the autonomy of each congregation.

Henry Barrow and John Greenwood then led the Separatist London Underground Church from 1587 - 1593. Barrow spent most of that time in prison and writing Separatist apologetics, most notably “*A Brief Discoverie of the False Church.*” It is also thought that Henry Barrow may be the author of the *Marprelate Controversy*, a publishing “war” of pamphlets in England and Wales 1588 - 1589 between a Puritan/Separatist writer who used the pseudonym Martin Marprelate, and defenders of the Church of England. Sharing in perspective with Robert Browne, Henry Barrow and John Greenwood maintained the right and duty of the Church to carry out necessary reforms without awaiting the permission of the civil power. They also advocated congregational independency. For Browne, though, the ideal was a spiritual democracy, toward which separation was only a means.

Barrow and Greenwood, however, regarded the whole established church order as polluted by the relics of Roman Catholicism, insisting on separation as essential to pure worship and discipline. Barrow also differed from Robert Browne regarding church governance, preferring placing it in the hands of elders rather than the entire congregation, as he



Henry Barrowe (left) and John Greenwood, stained-glass windows at Emmanuel United Reformed Church, Cambridge

distrusted too much democracy. Barrow, from Norfolk, had been converted to puritanism 1586 when he stopped at a church where he was walking and heard a sermon. A year and a half later, he attempted to write a rebuttal of one of Robert Browne's separatist works, but in the process became even more converted to Separatism. Befriended by John Greenwood and becoming leaders in the London Underground Church, at such time as Greenwood was imprisoned in "The Clink," Henry Barrow visited him on November 19, 1587 and was detained by the gaoler and brought before Archbishop John Whitgift. Barrow insisted on the illegality of the arrest and refused either to take the ex officio oath or to give bail for future appearance, and was committed to the Gatehouse Prison. After nearly six months' detention and several irregular examinations before the high commissioners, he and Greenwood were formally indicted at the Newgate Sessions in May 1588 under the 1581 Recusancy Act, which was originally directed against Roman Catholics. They were fined 260 pounds and moved to the Fleet Prison.

Barrow was subjected to several more examinations, once before the Privy Council at Whitehall on March 18, 1589, as a result of petition to the Queen. On these occasions, he maintained the principle of separatism, denouncing the prescribed ritual of the Church as a false worship, and the bishops as oppressors and persecutors. During their imprisonment, he wrote some controversial tracts, with Mrs. Greenwood smuggling the pages out of prison and their maid smuggling the books back in. In 1590, Greenwood wrote, "*An Answer to George Gifford's pretended Defence of Read Prayers*," which like much of his writing encouraged spontaneous prayer, even suggesting that the Lord's Prayer should not be used in worship. Greenwood was released in July, 1592 after four years in the Fleet prison and was voted "teacher" of the underground Church in London. That December, Greenwood was arrested once again. In March 1593, he was tried, together with Barrow and condemned to death of a charge of "devising and circulating seditious books." After two respites, one at the foot of the gallows, both Greenwood and Barrow were hanged on April 6 1593 in Tyburn, Middlesex.

Present-day Church historian specializing in Puritan history, Francis J. Bremer (**The Puritan Experiment: New England Society from Bradford to Edwards**) "puts" the emergence of Separatism much later than argued in this series, positioning the first Separatist efforts during the reign of Elizabeth I, in contrast to Puritan efforts to "purify" the Church of England. Bremer notes, by way of summary, that "Most Puritans continued their struggle to reform the church, though they were forced to develop new tactics. A growing number abandoned the hope of reforming England's church. Such Separatists had existed ever since the reign of Elizabeth. Rather than continue to compromise with practices they believed to be against the will of God, they established their own congregations in which they worshiped as they pleased in defiance of authority and of the laws of England. There had been Separatist

congregations as early as 1567. Archbishop Grindal had believed that there were four or five such clergymen and over two hundred lay men and women in London who had withdrawn from their [Anglican] parish churches.

Bremer further notes, "... In the 1580s Robert Browne (after whom Separatists were often called Brownists) published several treatises urging reform 'without tarrying' for the magistrate. Browne later retreated from Separatism, but other leaders emerged. Henry Barrow and John Greenwood were arrested in 1587 and executed along with John Penry in 1593. They had been leaders of the movement in London, criticizing the church establishment and urging true Christians to separate from it. They emphasized that the powers of a true church resided in a gathered congregation of covenanted saints." (Bremer, pp. 29 - 30.)

As Anglican church leaders seemed to be steering away from reform of the Church of England, the spirit and movement of Separatism grew. To escape persecution for their views, many Separatists fled abroad. Francis Johnson, for example, had been imprisoned 1592 for his views and leadership in the Separatist movement. Upon being released from prison, he attempted to establish a Separatist colony on the St. Lawrence River in Canada. When that effort was unsuccessful, he later relocated to Amsterdam, in the Netherlands, where their congregation grew to over three hundred congregants in the early 1610s.

After the death of Queen Elizabeth I, tensions developed between the Puritans and the anti-Calvinists late during the reign of King James I and became more intense during the rule of Charles I (1625 - 1649). More recent studies of the faith of Charles I "have argued that Charles I seemed to have little comprehension of or sympathy for the Calvinist sense of the Spirit working in the individual believer, preferring to stress external behavior and adherence to a moral code of conduct. Rejecting the widespread Protestant belief in the priesthood of all believers he preferred a faith prescribed and spelled out by the king and his bishops. He also had a dread of disunity and disorder and sought to rigorously pursue conformity and uniformity." (Bremer, p. 29.)

Further, the richness of the liturgical program promoted by Anglican ecclesiastical leaders "appealed to the king's aesthetic sensibilities and his personal sense of proper religion. He was easily persuaded (or found it convenient to believe) that such had been the forms of worship practiced at the courts of Edward and Elizabeth, and he insisted that such be instituted throughout the realm. Practices such a swearing the surplice, bowing at the name of Jesus, and using the sign of the cross in baptism — practices called for in the canons of the church but often ignored — were to be enforced along with new practices that emphasized sacramental grace for which there was not Protestant precedent." (Bremer, p. 29.)

All this - across centuries - setting the context in which our Separatist/Pilgrim/Congregationalist forebears went in fear and exile from England to the Netherlands, then migrating to North America.

Next month, in September's Essay #7 of our Old Sloop Log series, "**Living History. Paving the Way for our 400th Commemorative.1620-1621,**" we will take a very quick look at the development of Protestant-leaning theological and ecclesiastical movements on the continent, with particular focus on the impact of Martin Luther and John Calvin. We will especially consider the ways their perspectives had bearing on and differed from perspectives of our Separatist/Congregationalist forebears. We will also begin to consider the significant histories/cultures of the many indigenous peoples who inhabited and tended the waters, lands, and skies of the Saint Lawrence Seaway, Cape Ann, and Massachusetts for thousands of years, for centuries before our Separatist/Congregationalist forebears first arrived in North America. And we will take a beginning look at what was happening in the lives of our forebears who came together to make their Mayflower journey in 1620. Our essays in the 2021 October and 2021 November issues of The Log will continue with our forebears and conclude our focus to commemorate this 400th Anniversary 1620/1621 of our forebears' arrival in North America.

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 AND ALSO FACEBOOK

10:00 A.M.





**CHURCH COMMITTEE MEETING MINUTES AND NOTES  
CABINET**

**MEETING MINUTES JULY 18, 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 June 20 Cabinet Meeting, 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; Bruce Coates, Treasurer; 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; Lou Cannon, Personnel Committee; Bob Cannon, Music Committee; Bill Elwell, Trustees; Camilla Ayers, Diaconate; 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 7:01PM.

The minutes of the June 20 meeting were approved as submitted by voice vote.

**2. Technical Support Coordinator**

Lou Cannon reported that the Indeed account is up and running. There have been two applications. A third known candidate has yet to apply.

**3. Recruiting a New Office Manager**

Lou reported that Rev. Derek is working on the job description. He hopes to have it up on Indeed this week.

**4. Church Future Post-Covid Activities**

Rev. Derek reported that we are slowly reopening with consideration of CDC guidelines. The women's AA group is meeting in person Sunday afternoons, and Saturday AA plans to resume this week. We were reminded that flower deliveries must be coordinated with AA meetings, and Jay Reed said flowers can be dropped off with him.

## **5. Consequences of the steeple lightning strike**

Geof Lyon reported on the damage from the recent lightning strike.

The fire alarm panel was damaged. Protection 1 says the panel must be replaced. We are awaiting a quote.

The church Internet service stopped working. Comcast found that one port of the modem/router was affected. Switching to a different port solved the problem.

The steeple lighting system was affected. The light in the lantern is entirely out. Several lights at the bell deck level are out. Some lights illuminate when the dimmers are all the way up and go out when the levels are lower. Spittle Electric replaced the dimmers, but the problems remain. We are waiting for next steps from Spittle.

Much of the video equipment used for streaming and recording services was damaged. Three cameras, a computer monitor, the video switcher, two HDMI extenders, and two video amplifiers stopped working. Canon is replacing two cameras under warranty. The third camera is out of warranty. Asus is repairing the monitor under warranty. The video switcher is out of warranty, but it is covered by a service agreement with the vendor. The unit has been returned to Full Compass and we are awaiting a report.

The Trustees authorized an expenditure of \$800 to replace the video switcher and the out-of-warranty camera so we could resume streaming quickly.

Lightning damage is covered by the church's insurance policy, but the deductible is \$5,000. The Trustees decided to wait to file a claim until we have a better idea of the total cost of the damage.

## **6. Status of Kitchen reopening**

Rev. Derek reported that we cannot resume the Wednesday community suppers until the kitchen is inspected and we have at least one person who is serv-safe certified.

There is a local trainer who can conduct training at the church for \$150 per person. If 5 people sign up a 6th will be free. Rev. Derek is looking for a way for the church to cover the cost. The trainer is also a certified proctor for the required exam.

## **7. Who has Oversight of the Web Site?**

There was discussion about whether the website should be overseen by the cabinet, another existing committee, a new subcommittee, or a task force, and whether a bylaw change would be needed. There was discussion about the involvement of other committees and the office manager and about the training that would be needed. Jack Reed and Dan Bing offered to draft a document describing a process for maintaining the website.

## **8. Christmas Bazaar**

Treasurer Bruce Coates reminded us that the Christmas Bazaar is part of the budget and asked about its status. A planning meeting was held at which attendees decided to revisit the matter in August. Some tables already have materials that can be sold.

### **Officer reports**

#### **Treasurer**

Bruce referred to the reports he had circulated by email. Operating income is \$5,477 less than budget. Operating expenses are \$10,847 greater than budget. Legal fees have been a significant expense. Year to date net income is a loss of \$32,229.68, \$16,324 worse than budget. Unified pledges are behind by \$7,603. The Fidelity holding increased in value by \$21,308 in June, for a year-to-date increase of \$116,607.

#### **Treasurer of Mission Funds**

Jay Reed reported that the outreach treasury contains \$5,200.

#### **Historian**

Rev. Liz reported that she has completed her 6<sup>th</sup> essay about our forebears' arrival at Provincetown and Plymouth and is working on a 7<sup>th</sup>.

### **Committee Reports**

#### **Diaconate**

Camilla Ayers reported that the Diaconate is still working on how to deal with communion.

#### **Trustees**

Bill Elwell reported that the clock is still not operational after the lightning strike. Some of the railings are dangerously corroded with sharp edges. The Trustees voted to make a change to the railings that must be approved by the Historical Commission. An application has been made. Chip Kistner has cleaned up the back playground area. There was talk about reaching out to Backyard Growers about a community garden in that space.

#### **Christian Outreach Committee**

Stephen Kalaghan reported that the balance of the Pastor's Fund is sufficient. Open Door will reopen in-person in September.

#### **Old Sloop Fleet**

Rev. Liz reported that flowers and cards and notes have been going out for condolence and illnesses. The Fleet also sent flowers to Kristina as a thank you for her Mother's and Father's Day video tributes.

#### **Stewardship**

Dan Bing reported that the Stewardship Committee is working on their letter for the upcoming campaign.

### **Christian Education**

Katie Welch reported that she is working on the curriculum for Sundays. She is also looking for nursery volunteers. She noted that we may be able to use our streaming to show the worship service in the nursery for the volunteers. She is planning for Common cathedral, pie baking, and support for the Christmas Bazaar.

### **Membership**

Rev. Liz reported that the Team for the Welcoming Ministry of Hospitality is looking for volunteers who would be part of the Team and help to coordinate coffee hour.

### **Music**

Bob Cannon reported that Old Sloop Coffeehouse is changing its name to Old Sloop Presents. The change could open new possibilities. Offerings could include classical music or youth music. The church is replacing the piano in Fellowship Hall and would like to sell the Kawai that is there now. Bob asked who has the authority to sell church property, and Jack suggested the matter should go to the Trustees. An issue has been raised about the best way to provide space for the administration of music in the church. The music office off the sanctuary is not heated. Phil and Kristina will specify what they need, and the Music Committee will work with the Trustees to see if they can find a more optimal space.

### **Personnel**

Lou Cannon reported that the Personnel Committee has been meeting in augmented form to review the new employee manual. When they finish the manual will go back to the lawyers and then to the cabinet for approval.

### **Thriving Congregations**

Katie Welch reported that the Thriving Congregations New England cohort has tasked our team with asking community groups and church groups some questions about the pandemic. Over the next month, the team will send the questions out for each committee to review and reflect and provide their responses.

### **Adjournment**

The meeting was adjourned at 7:59PM.

### **Date of Next Cabinet Meeting:**

The Cabinet will not meet in August and will next meet on September 19 at 7PM.

Respectfully submitted, Geof Lyon, Clerk

SUBJECT TO APPROVAL

TRUSTEES

MEETING MINUTES JULY 12, 2021

via Zoom

**Trustee meeting** called to order at 7:03pm.

**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 June 14<sup>th</sup> meeting were approved.
- **Treasurer's Report:** Bruce Coates provided the Treasurer's Report. He noted that the total Year to Date Operating Income as of June 30 is \$5,477.07 under budget and the total Year to Date Operating Expenses as of June 30 are over budget by \$10,847.70 leaving the Net Ordinary Income at a deficit of \$32,229.68 or \$16,324.77 less than budget. The total of Operating Pledges is down \$3,802.56. Not pledged at this time is below budget by \$3,395.00. He noted that this is not unusual for this time of year. The pledges usually continue to come in until the end of the year. The total expenses are \$10,847.00 over budget leaving the Net Income at \$16,324.77 under budget.
- **Review of Bank/PEX statements:** Chip Kistner reported that he checked the Bank Statement for June and confirmed that all is well. Bonnie reported checking the PEX statement and was missing a receipt from Derek for Kingdom.com in the amount of \$67.51. He purchased Communion cups with wafers and white juice. Derek will send that receipt to Bonnie. The PEX statement is OK.

**Old Business:**

- **Steeple Leaks:** Geof Lyon reported that he had checked the steeple for leaks on a rainy day and found none. Upon checking a second time during a windy rainstorm, he did find small leaks. He will ask Bob Levesque from American Steeple and Tower to check it again and make final repairs. He also noted that there are bolts that should be tightened now that the steeple has had time to settle. This was expected.
- **Plan for re-opening:** Derek reported that the Book Group is now meeting in the church. The Women's AA group has been given approval to begin meeting in the church. The Al Anon group will begin meeting in either August or September. When asked about the need for wearing masks during Sunday worship, Derek stated that he did not want to ask those present if they had been vaccinated or not and we have had un-vaccinated children attending services. For now, masks will be worn during worship.
- **Tech. Position:** This position is now posted to the site INDEED. The Personnel Committee may have info on possible applicants.
- **Elevator Inspection:** The inspection has been scheduled for September 6<sup>th</sup>. Derek reported that the phone in the elevator has been checked and is working properly. He will check it again to be certain that the lightning strike did not affect it.



- **Back Yard Clean-up:** Chip Kistner has been working on the back yard and has done a wonderful job cleaning it up. The sand box and swing-set have not been removed. The hope is to find someone who could use it. Bill offered the use of his dumpster if the decision is made to throw them away. A discussion of how to best use this space brought about an idea from Derek to establish a Community Garden. The Trustees approved this idea and Bill offered to contact the Backyard Gardeners with the offer.

**New Business:**

- **The Lightning Strike:** Geof reported that the modem used for streaming should be replaced as well as the alarm system panel. The equipment used for streaming the Sunday worship services has been damaged. Broken video switches have been sent to be fixed. Three cameras are not working. 2 of 3 HDI extenders are not working, He reported that if we replaced two cameras this week, the streaming could resume next Sunday. The cost would be \$800. Bonnie made the motion to approve this expenditure. The motion carried unanimously. Although there is a \$5,000 deductible on our insurance, consideration will be made to file a claim. When all the expenses for repairs are added up, the total could be more than \$5,000. Spittle Electric came and replaced damaged switches in the steeple. The lights are now working. Bill reported that the Town will come and check the clocks.
- **Iron Railings:** Bill reported that the iron hand-railings from School Street to the front of the Church and the railings on the front steps of the Church need to be replaced. They are very rusted and could cut someone's hand. To replace them with the same design would be costly. He suggested a simpler design with just the curved hand-rail on the top. Approval from the Historic District Commission will be needed. Bill will file the application.
- **Carbon Dioxide Detector:** Derek requested approval to purchase a Carbon Dioxide Detector. The cost is under \$200. It would be used during services to determine whether or not there is enough ventilation. Request was approved.
- **Kitchen re-opening:** In order to open the kitchen, The Church must have a certified Safe-Serve person at every event using the kitchen. A training and testing session could be arranged at the Church. Derek is hoping to have at least 6 volunteers who are willing to participate. The cost for each participant is \$150. He feels that the Outreach Committee and Deacons would be willing to cover the cost. Re-certification must be done every three years. He will have a request for volunteers printed in The Log.

There being no further business, the Board of Trustees adjourned at 8:15pm. The next scheduled meeting of the Trustees is on Monday, August 9, 2021.

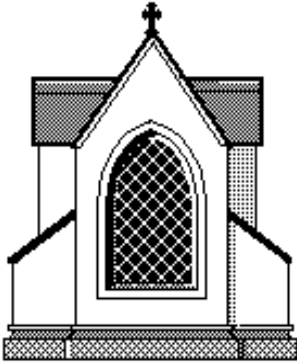
Walter Vining

Chair, Board of Trustees

Secretary

Bonnie Gray

Recording



## Stewardship Committee

We are now back in church but not quite back to normal: We wear masks, no coffee hour and limited singing. But what about our spiritual approach to regular worship? On Zoom, we did not need to dress up for church. Many enjoyed a cup of coffee during the online services. But now, back in church, we need to focus – on what? This is a time to reflect on the crises we have faced over the last year, and to focus on our spiritual focus going forward. What are the needs of the church physically and spiritually going forward? How can I help? What will my roll be in all of this? Am I committed to my support of the church? Food for thought!!

### MEETING MINUTES JUNE 23, 2021

1. The meeting was called to order at 7 pm. Present were Louisa Casadei Johnson, Dan Bing, Rev. Derek van Gulden and Kathie McCarthy.
2. The May 26, 2021 minutes of the committee were approved. Louisa will send them to Susan Lillis for inclusion in the log with Louisa's writeup.
3. Cabinet report:
  - a. Job descriptions for the office manager and tech positions will be completed within the next few weeks and posted for recruitment.
  - b. Live Church begins June 27<sup>th</sup>. Masks will be required and no coffee hour will follow.
  - c. There was a motion made to limit the number committees that one person could serve on. It was voted down since it is difficult enough to fill committee positions.
  - d. A task force was formed to review a draft employee handbook and to make recommendations for changes to the bylaws to recognize the human resource functions.
4. Log responsibilities: June – Louisa; July – Jack; and August – Louisa.
5. Stewardship will introduce the offering portion of the service on the first and third Sundays. July 4<sup>th</sup> – Louisa; July 18 – Louisa or Jack
6. Old/on-going business:
  - a. Pledge Campaign theme: Simple Gifts
  - b. Returning to live church, but how to return spiritually?

- c. What is calling us as we head back?
  - d. Use verses of the Simple Gifts hymn – maybe involve the choirs to spread this message.
  - e. We need to brainstorm to develop this theme.
  - f. Too soon for a specific monetary goal.
7. New business:
- a. Fund raising options:
    - i. Table the on-line fair for now.
    - ii. Nothing planned for this summer.
    - iii. Christmas Bazaar should take place, but not Stewardship’s responsibility.
    - iv. Dan will look at on-line fundraising options such as a silent auction.
    - v. Derek suggested a wrapped package auction with unknown contents.
  - b. Campaign letter. Dan will write the first draft and have letter ready by mid-August. Will need to pull data from PowerChurch – can Jack do this?
  - c. How do we update mailing addresses and emails?
  - d. Ask Geof about thank you notes and confirmations.
  - e. Dan will talk with Geof about tech support for mailings.
  - f. We need to think about implementing “Witnessing Stewards” now that we are back in church.
    - i. Dan – can he tell his story on July 11<sup>th</sup>?
    - ii. Should we have monthly witnessing stewards rather than just four in the fall?
    - iii. Will we be able to use videos and other visuals in the sanctuary that will live stream?
  - g. Derek said that we recently have been paid by a film crew filming a commercial on our property and suggested that the money go to the flow committee.
8. For our next Meeting (July 14<sup>th</sup> at 4 pm):
- a. Concrete plan for how Simple Gifts plays out.
  - b. Current thinking on giving pledge updates to congregation.
  - c. Start monthly witnessing stewards rather than just four during the fall.
  - d. Website blog? Currently no plan.
  - e. Dan – suggestions for something online to spearhead a fund raising campaign.

There being no further business, the committee adjourned at 5:03 pm. Next meeting on July 14<sup>th</sup>.

Kathie McCarthy, Secretary

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## MEMBERSHIP COMMITTEE

The Membership Committee has been working on ways to keep our current membership engaged as we continue to identify opportunities to connect with newcomers who may someday become new members. As we worship in the sanctuary this summer, let's all practice radical hospitality and greet each other, both old friends and new faces. We are likely to spot some regular summer visitors as well! Be sure to say hello! Following are the committee's minutes.

### MEETING MINUTES JULY 13, 2021

**Attendees:** Geof Lyon, Derek van Gulden, Louisa Casadei-Johnson and Dan Bing

**Quorum:** Yes

**Administrative:**

- *Approve June minutes-* Louisa read June minutes: There was no discussion and Minutes were approved.
- *Next meeting date was proposed for August 2-*Dan will not be able to attend and will contact Rick Kasten to find out if this date at 7PM will work for him. We may use Zoom for this meeting.

**Current Issues:**

- *Filling vacant membership position-* The suggested member declined. Louisa mentioned Jessica Hunt but she's already on a committee. We discussed if the Nominating Committee should be asked to help and Geof shared that the past Chair found that it is easier to have each committee find their own members. Derek recommended we ask indicating it doesn't hurt to ask and we agreed that NomCom should take a more active role in helping committees find members. Louisa will ask the Chair about this and report back at the next meeting.
- *Clarification of role of Deaconate vs. role of membership committee re new visitors or attendees-*
  - a. **Formalize process for identifying and approaching new visitors and how to follow up with interested people-**Susan will report discussion with Liz re Deacons next month. In short, the Deacons are more involved when people are considering joining.

- i. Susan connected with a women interested in becoming a member of FCCR at worship on 7/11. She pledges and currently, isn't a member, but would like to be. WE NEED TO FOLLOW UP WITH HER ASAP.
  - Dan mentioned having someone assigned to connect with new people, it's important to maintain consistent touches, have interesting talking points and good questions to ask.
  - Geof thinks it will be different for different people and it will be important the Congregation greet someone they introduced themselves to the previous week. He also thinks we should include in our address to the Congregation that it's ok to make mistakes with people that have been coming awhile-Don't hesitate to ask for their names again.
  - Geof added we should know when is right to ask if they want add'l info? Should we ask them to access the log, review the website? Ask them how did they find us? What brought you here today?
  - Card? Geof shared what he did for the 3x5 card he drafted. We added that space should be available on the back side to write our name and contact info. He'll send it around for our review and it could be approved at our next meeting.
  
- ii. **How to follow up with new members (need to confer with Deacons)**
  - Coffee with Susan and Louisa or other committee members? S and L already asked Jessica per Liz RS's suggestion-We agreed this should be more of a social get together
  - Ask new members to write blog or log article; possible log interview (see above)-We agreed this was a good idea but needs more discussion.
  - In closing on this topic, follow up with new members might overlap with what the Deacons do. Jessica has been attending for 2 years so isn't a new member, but could love to hear from someone. The draft of our process will need to describe the transition from Membership to the Deaconate.
  
- iii. **Draft of *Thanks for Joining Us today* (Geof)–**
  - See above. Discussed content and follow up; include Deacons if not already for input; Follow up on bread or welcome token?



Dan mentioned a Welcoming Kit to include some benefits of becoming a member- welcome token will require more consideration.

- iv. **Should someone take a stab at drafting a process in conjunction with Deacons regarding connecting and following up with 1) new visitors, 2) pp interested in membership, and 3) new members?**

We agreed that Membership should take the first step with follow up and Louisa suggested an approach on paper - new members are our responsibility so we need to package the steps. LC-J will produce rough draft for discussion

Do we want someone to identify people as potential new people? Derek added if one or all members of Membership are present that each of us should introduce ourselves. Geof mentioned that everyone in the congregation should identify and greet new people, then ask Membership to take it further if appropriate. He recommends we mention this at a service instead of introducing the Committee and Derek plans to speak about hospitality in 2 weeks so this might be an opportunity for this.

- v. **Continue discussion on bringing back attendance book, need new name?! – It was decided to move this to our next meeting**
- vi. ***Our Ministries* or similar booklet for visitors and new/interested members: discuss overlap with Stewardship and content relevant to this committee**

- We talked about a tri-fold that would focus on how things have changed over the past 2 years. Derek mentioned there are examples of shorter Narrative Budgets and he'll point Louisa towards them so she can become familiar. Important questions to keep in mind are: What purpose are we going to use it for? Should we have multiple documents? (Design them for what we want to accomplish, for example would we use this with new people we don't want to talk about money. Point them to the website is best approach.)

**Topics Moved to Next Meeting**

- Strengthening connection with **current members** (some overlap with above)
  - Use blog to introduce committee or not necessary? Other comms could too?
  - Live faith statements: watch Dan's video. How often? Alternate with Stewardship, Outreach/Others?

Committee members will get face time if we take turns introducing and list committee members when we do. Decide on date for first one if possible? Is there a place for video statements on website? Who decides and arbiters quality of recording?

- Use blog and log to share content or excerpts of live faith statements and additional faith statements: JH said she would allow us to print hers in bulletin and blog (maybe excerpts?)
- How often? Alternate gender, tenure, etc.
- Revisit “Glad you came to worship” card and process for new members
- Membership may be asked to get involved with hospitality/coffee hour per Liz R-S
- Ongoing business
  - Re-establishing live study groups etc.
    - Highlight members and work of all of the committees
    - Other ideas from committee? Derek?
  - How do we make it easier for virtual community to reach us: who else is discussing this?
  - Follow up on bread or welcome token.
  - Continue discussion on bringing back attendance book, need new name?!

Dan Bing and Louisa Casadei-Johnson

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## Christian Education and Faith Formation

AUGUST 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

July 11, 2021

**PRESENT:** Jay Reed, Wendy Woodbury, Steve Kalaghan, Rev. Derek Van Gulden, Ann Kistner

Jay opened the meeting at 11:14 with a reading from Dr. Martin Luther King.

**TREASURER'S REPORT:** The balance in the budget is \$5,203.11 as of June 30, 2021. Donations totaling \$3,409.04 have been made to the Mass. Conference UCC, Family Promise North Shore Boston, Refugee Immigration Ministry, and Scholarships. We discussed how to proceed with disbursing the remaining funds that are available for the rest of this year.

**PASTOR'S FUND:** The balance is currently sufficient.

**FAMILY PROMISE:** Family Promise hosted its walk on June 27 in Beverly. It is close to meeting its fundraising goal of \$35,000. Our church donated approximately \$1,200. The organization is working to determine how best to use its volunteers at its location. It is hoping to hire an intern as a volunteer coordinator, as it continues to search for a static facility for its sheltered families. The organization wants to increase its support to six families.

**REFUGEE IMMIGRATION MINISTRY:** RIM will host an upcoming walk on September 12, 2021 at Lynch Park. Our current supported family is doing well towards achieving financial self sufficiency. They may not need the support of the organization by the end of the year, when a new family with that need will be considered for support.

**OPEN DOOR:** Kenn Tabor has notified us that Open Door meals will not resume at this time. Jay reported that we would try to use the Open Door kitchen for our meal preparation in the future. We discussed how that would occur.

**SERV-SAFE:** Discussion centered around the need to have a large number of people in the congregation sign up in order to be Serv-Safe certified with our kitchen. Rev. Derek spoke towards having someone from the organization come from Boston to our church for the instruction and testing that is required. We discussed how this would be paid for. An appeal will be made to the congregation for volunteers to sign up for this training. After the certification occurs, the Board of Health would come and do a required inspection. We would look toward September for this to happen.

POT LUCK: We discussed reinstating the Wednesday night Pot Luck dinners. There is a large need for consistent help to cook, set up and serve on Wednesdays from 4- 7:30. Rev. Derek suggested asking the church's committees to help by having a couple of members from each committee contribute their time on a rotating basis. Jay will ask for volunteers for this at the Mission Moment and will put it in the Log by September.

ESSEX COUNTY COMMUNITY ORGANIZATION: The ECCO met recently with Jay, Rev. Derek, members from the UU church, and other Gloucester churches along with several pastors of those churches and community members. The group Zoom called with Chief Horvath of the Rockport police. Recommendations, pertaining to several areas of concern, were made to ECCO's core team. One request was for a citizen review board to oversee the police, the school resource officer, etc. The team will be back in touch later in the summer. The model for this group originated in Lynn.

GRACE CENTER: The Grace Center has returned to the UU church in Gloucester. Fewer volunteers are currently needed because with Covid, the number of guests has been smaller. It is expected that the numbers will increase in the future, with more volunteers being needed.

JUNETEENTH ON THE CHURCH LAWN 6/19: Our church hosted a Juneteenth celebration attended by approximately 50-60 people. We will get permanent flags and banners for use in the future.

HOUSING CHOICE IN MASSACHUSETTS: The Massachusetts Legislature passed a law, Chapter 358, stating that all communities on the MBTA rail must offer affordable housing within a certain distance from the rail line.

ACTION LUNCHESES: We prepared lunches for the Action Shelter on 6/30 at Wendy's home. Our next date for this is 8/29. We will determine at a later date if we do this at the church kitchen or at Wendy's. Jay will send out an appeal for this closer to the date. The meeting adjourned at 12:11.

NEXT MEETING: August 8, 2021

Respectfully submitted, Ann Kistner

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### SCHOLARSHIPS

The Outreach Committee is pleased to announce recipients of the 2021 church scholarships. They are Lindsey Coates, Rhiannon Hurst, and Olivia Newman. Congratulations to each of them!

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