

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 would like to share the following poem with you, which was written by my maternal grandmother, Marion Crittenden Brown. It was recently uncovered by my sister Steff when she found some of the poems our Maa wrote. Maa worked in Manhattan for different magazines

such as the Delineator an American women's magazine. Steff had the original poem with Maa's handwritten corrections framed and sent to me as a birthday gift. I have marveled at the connection between my grandmother and me.

To Keep Always

By Marion Crittenden Brown

There is a tall cross there,
an altar rail;
and sitting in long rows all robed in white
and sweet and pale,
the little singers of the Word -the children,
whose voices filled the church everywhere.

the silence and the prayer,

the singing – then
the hush of waiting for the organ’s note,
the last Amen,
are such that I would die to keep them
so to always feel the holiness of now
when I care.

Over the last few months, I have been reminiscing about what our worship was like before COVID as well as during our virtual worship days. Now that we are back to *in-person* worship, masked and distanced we face the ever-changing restrictions, as well as the challenges to make worship meaningful and interactive in new ways. I miss the 12 School Street Singers robed in blue and singing from the steps of the Chancel. I miss their singing and art when they came to us every Sunday virtually. And I was thrilled to see and listen to them in person singing masked on the front lawn of the church; ‘*God be with you till we meet gain’* as we all spilled out the front doors of church last Sunday. In my Maa’s words – “to always feel the holiness of now when I care.” Whenever the youth are together singing, dancing, playing, or creating works of art I always feel the holiness of God present. We are blessed that they have managed with much help to always find ways to bring holiness into our lives.

Shalom, Rev. Derek

UPCOMING EVENTS FOR OCTOBER

October 3 World Communion Sunday
October 11 Indigenous People’s Day
October 17 Common Cathedral: Boston

HELPING OPPORTUNITIES

OPEN DOOR

Open Door is looking for individuals to help to sort donations and to deliver food orders to individuals. Sorting takes place on Wednesday and Friday mornings from 10-12.

COMMON CATHEDRAL

On October 17 we will gather in the morning and assemble 150 bagged lunches to bring into Common Cathedral Boston. If you are interested in assembling the lunches, donating some of the needed supplies and/or driving into Boston to deliver the lunches and go to worship, please contact Katie ASAP.



The Outreach Committee is considering whether to resume our Wednesday night potluck suppers in the fall. Potlucks 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.

Nursery Volunteers Needed!

The Youth program is in need of 4-8 loving youth and/or adult volunteers willing to serve monthly/bi-monthly in the nursery starting this fall! (We are working on having a computer or something set up so the live Facebook stream will be on so you won't miss the service!)

NEIGHBORS IN NEED

On October 3, World Communion Sunday, First Congregational Church receives your offering to Neighbors in Need, the justice and compassion special offering to the United Church of Christ. Two-thirds of your offering supports justice initiatives started and sustained by UCC churches- for example, the Salam free walk-in health clinic of Epiphany United Church of Christ in St Louis, providing medical screening, treatment, and referrals for adults 18 and older with no health insurance. One-third of your offering assists the UCC's Council for American Indian Ministry, giving Christian ministry and witness to 20 UCC congregations on reservations and one urban multi-tribe UCC congregation in Minneapolis.

NIN grants are awarded to UCC churches doing justice work, including direct service, community organizing, and advocacy. This year, the United Church will give preference to local UCC church programs that serve the needs of the homeless. Did you know, the average life expectancy of a homeless person is 50 years? Almost 40% of American homeless are African Americans, 20% are children, and 42% of street kids identify as LGBTQ.

With your NIN offering, the UCC helps its members live out their beliefs via acts of service. Please give generously. At worship look for the NIN special offering envelope as you enter the sanctuary. You can donate online at ucc.org/nin, or on the church website, rockportucc.org, click on the donate button and choose Neighbors in Need. Thank you for your offering.

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

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

As noted in the first seven 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 shared a harvest feast with the Pokanoket/Wampanoag people of Patuxet/Plimoth, which we remember each Thanksgiving Day. We do well, each of us who are members and friends of United Church of Christ congregations, 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 eighth 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. These essays are being written for us to gain a view on the hidden histories, peoples, and terrain which led to this adventure of emerging Congregationalism in North America. You might wonder, what led me, this congregation's Historian, to write this story for you, during our 2021 Covid-19 pandemic?

This series offers an opportunity to explore what actually led to the early protestant-leaning faithful to "keep at it," amidst and despite horrific sweeps of deathly plague and epidemic. Amidst and beyond sharp differences in ecclesiastical perspective about Christian sacrament, rites, theology, and practice; 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 felt called to go into exile rather than be sacrificed for their deepest religious, spiritual, and ecclesiastical convictions.

Their study of Scripture was deep, powerful, and lovingly motivating for them in all they did. Their study of Scripture carried them into the past, way into the past, from their study of Isaiah 52: 1 - 11 in 740 B.C. when God was calling the exiles in Babylon, those "in bondage to sin," asking them to leave their bondage and step out in faith, to return to their land and to serve, because the Lord was offering them redemption, as

well as deliverance, and a future in their faith. And from 2 Corinthians, 6: 16 - 18, our forebears were compelled by what the Apostle Paul wrote,

“For we are the temple of the living God; as God said, ‘I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them says the Lord, and touch nothing unclean then I will welcome you, and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.’ “

Their religious, spiritual, and cultural lives were — early on — guided by what Paul asked of the Corinthians. From the late 1300s up until the time when our Separatist forebears were exiled from Britain to the Netherlands and then here to North America, they lived lives of constant persecution, persecution which included charges of heresy, countless trials and investigations, imprisonment, torture, and burnings at the stake. In coming to North America, our Congregationalist/Separatist forebears were NOT seeking to establish a Puritan “purification” of the Roman Church or the Church of England. Instead, they were rather seeking to establish a “Separatist” way of being church — a separate, distinct, and re-formed way-of-being “church” — congregation by congregation, and released from the authority of the Pope as “head” of the church; released from the authority of the King or Queen of England as “head” of the church; released to know and affirm Jesus of Nazareth, Jesus the Christ, as head of the church, as head of each congregation.

In this essay, we will just BEGIN to look at the circumstances of specific people who became known as the “saints” and “strangers” who traveled across the Atlantic ocean, finding their way to the land and the Pokanoket/Wampanoag people who had dwelt here for thousands and thousands of years. In our next essay, we will focus on who were the Pokanoket/Wampanoag people and THEIR concerns and significant contributions at the time of contact 1620/1621. And we will look at how the Pokanoket/Wampanoag people and our Pilgrim forebears entered into treaty, made a covenant.

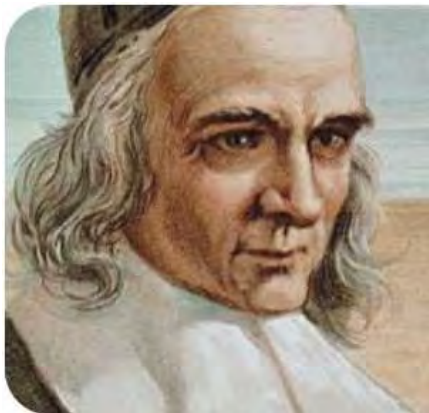
To summarize, our Separatist forebears, departing Britain in exile, arrived August 8, 1608 in the Netherlands, having been hotly pursued. There, Pastor John Robinson and Elder William Brewster guided them. William Brewster also continued to produce/publish Separatist tracts and books in the Netherlands, and that did not go unnoticed in Britain. But with King James’ emissaries, his “enforcers,” pursuing them even there, this Scrooby/Leiden group decided to leave for North America. So there were 37 Separatists on the Mayflower. The remaining 67 people on the ship, noted as “Strangers,” were there to handle the ship moving across and through the waters and also to represent the men who had financed the trip with investment for purposes of trade.

Who were some of these people? What was it about the location of Scrooby, England that led to so many protestant-leaning people to gather together there, in Separatist effort? And how did their life down the “Great North Road to London” interweave with the Separatist presence in London, also a center for Separatist/Congregationalist worship, and with the universities of Cambridge and Oxford? What were some of the key events that occurred, looming large and bearing steeply during the decades before the Separatists departed for North America?

As noted by Peggy M. Baker in the Pilgrim Hall Museum document. *“Searching for the Promised Land: The Travels and Travails of Richard Clyfton,”*

“William Bradford describes how the Separatists in the area of England known today as ‘Pilgrim Country’ (Nottinghamshire, Lincolnshire and Yorkshire) formed themselves into two distinct churches. One was the church gathered at Gainsborough in Lincolnshire (John Smyth became their pastor). The other was the church gathered first at Babworth and then at Scrooby in Nottinghamshire, about ten miles from Gainsborough. This Babworth/Scrooby congregation (which would eventually become the Pilgrim church) was under the leadership of Richard Clyfton.

‘In one of these churches [Gainsborough]... was Mr. John Smith, a man of able gifts and a good preacher, who afterwards was chosen their pastor. But these afterwards falling into some errors in the Low Countries [The Netherlands], there (for the most part) buried themselves and their names. But in this other church [Babworth/Scrooby] ...besides other worthy men, was Mr. Richard Clyfton, a grave and reverend preacher, who by his pains and diligence had done much good, and under God had been a means of the conversion of many. And also that famous and worthy man Mr. John Robinson, who afterwards was their pastor for many years, till the Lord took him away by death. Also Mr. William Brewster...’



It was to some degree the preaching of Richard Clyfton and the inspiration he provided to William Brewster and William Bradford that launched the "Pilgrim adventure."

Ms. Baker continues “Richard Clyfton was born around 1553 near the Nottinghamshire village of Babworth but left to attend Cambridge University, a hotbed of dissenting theology. He returned home an ordained minister in 1586 and was named pastor of Babworth’s All Saints Church. Clyfton’s position as pastor provided

him with a ‘living’ and he was now able to marry. He and his wife Anne had three sons and three daughters, all born at Babworth. The three daughters died in infancy or childhood, but the three Clyfton sons survived. Sometime in the 1590s, Clyfton began to

preach dissenting religious views and to conduct services using prayers that were not in the officially authorized Book of Prayers. He soon drew an audience from the surrounding towns and villages. William Brewster, living six or seven miles away in Scrooby, heard Clyfton preach. Brewster joined Clyfton's Babworth congregation, walking by paths through the fields to attend services every Sunday morning and returning by foot to Scrooby late every Sunday afternoon. Several years later, around 1602, young William Bradford, who was living in Austerfield (a Yorkshire village some ten miles from Babworth), also, according to Cotton Mather 'came to enjoy Mr. Richard Clifton's illuminating ministry.' The path from William Bradford's home in Austerfield to Richard Clyfton's church in Babworth went by William Brewster's home in Scrooby. The two men - Bradford a lonely, orphaned, and intellectual teenager and Brewster a settled older family man - walked together and undoubtedly learned each other's minds and characters."

"Eventually, Clyfton's preaching and his ... methods of conducting his services (among other issues, he refused to wear vestments or use the sign of Cross at Baptism, as mandated by the official English church) came to the attention of the authorities. He was accused before the Chancery Court of being a "nonconformist and nonsubscriber." In 1605, he was deprived of his position at Babworth. It was at this point that the fledgling congregation began to meet at Scrooby Manor, the home of William Brewster. In 1606, the group that gathered there agreed to officially form themselves into an independent (and illegal) Separatist congregation. The congregation, in the manner of all Separatist communities, named their own officers. Richard Clyfton was chosen as pastor and William Brewster was chosen as elder. (John Robinson, who may not have joined the group until 1607, was then chosen as teacher.)"

By way of introduction, John Robinson from Sturton-Le-Steeple had also lost his pulpit for his views and returned home by the end of 1604. He contacted Separatist groups at Gainsborough, just over the eastern county boundary in Lincolnshire, as well as Scrooby. The minister of Gainsborough was John Smyth. In this way, the two Separatist congregations were drawn together, with Robinson assuming authority in the Scrooby congregation alongside Clyfton. Robinson had entered Corpus Christi College at the University of Cambridge in April 1592 and received his Bachelor of Arts degree in 1596. In May 1598, he was admitted a Fellow of his college and ordained a priest in the Church of England. The next year, 1599, he earned his Master's degree and took on two positions at Corpus: Praelector Graecus, a lectureship in Greek, and Decanus, a post involving student oversight. Initially, at Cambridge University, Robinson came to accept Puritan principles but over time came to a Separatist position. As pastor to the Separatist congregation in Leiden, Netherlands, John Robinson served with inspiring leadership. Though he was very supportive of the well-being of his congregation in Leiden he was keen to plan and aid in launching the eventual departure of a contingent

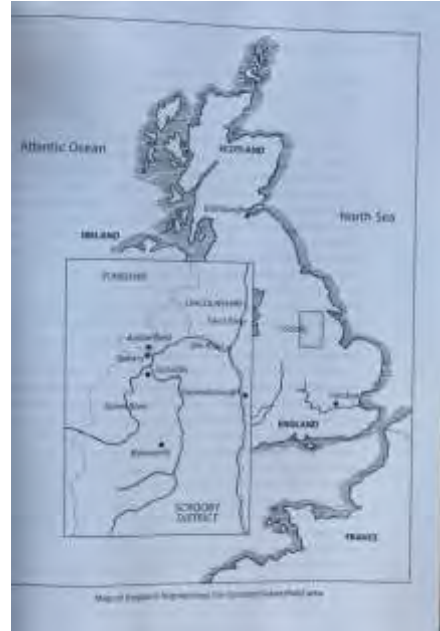
to create a life free of ecclesiastical and royal government persecution. He planned to join the congregation in Patuxet/Plimoth but issues of health and then his death prevented that.

Mary B. Sherwood is one author who writes about all of this in its unfolding for us in **“Pilgrim: A Biography of William Brewster.”** She notes, “The Great North Road from London to Scotland, as it ran in those days, cut through the village of Scrooby in the north of England. On one side of the old road was — and is — St. Wilfrid’s church, where the faith has been preserved in changing fashion and in several structures since at least the 12th century.

On the other side of the old Great North Road, a few hundred yards back from the road, was Scrooby Manor, one of the palaces of the Archbishop of York, where [William] Brewster’s father and later William Brewster himself served as bailiff, a sort of administrator for the estate. The ground is flat between the church and the Manor site. The steeple of St. Wilfrid’s is perfectly visible from the windows of a farmhouse which now stands on the palace land. A present-day church publication observes that the steeple looks from the distance like a sharpened pencil.

The existing church records do not go back far enough to include the date of William Brewster’s birth or baptism. A bit of detective work, however, places his birth at about 1567. One arrives at this date thanks to the careful court record keeping of the Dutch. In 1609, Brewster appeared as a witness in a civil suit in Leyden, and the Dutch court records refer to him as ‘William Brewster Englishman, aged about 42 years.’” (pp. 13 - 14.)

Amongst the Separatists who traveled to North America on the Mayflower, there are many other fascinating people to study and to come to know. The names John Alden, Mary Chilton, Edward Winslow, and Myles Standish are familiar, to many of us, as people who were Mayflower passengers. Even today, as hidden histories of this era are uncovered, acknowledged, and addressed, publicly, during the writing of this essay, in a September 21, 2021 issue of the **Boston Globe**, a headline notes, **“Tribe wants Boston University to change name of Myles Standish dorm.”** In this article, sent by National News from the Associated Press, we read, “-Myles Standish is remembered by this lands’ first peoples for the extreme acts of violence he committed against their ancestors.- A Native American tribe is calling on Boston University to change the



name of a dorm that honors Pilgrim military leader Myles Standish. According to the tribe's history, Standish and his men killed Wituwamat and other members of the Neponset Band of the Massachusetts Tribe because Standish suspected Wituwamat of plotting against the fledgling English colony. Wituwamat was beheaded and his head displayed atop [Plimoth] Colony's meetinghouse as a warning. The Massachusetts Tribe at Ponkapoag says in a recently launched petition that Myles Standish Hall should be renamed Wituwamat Memorial Hall after a leading Native American figure massacred along with other tribe members in 1623. A recently launched online petition also argues that Standish has no connection to the university or the stately Back Bay neighborhood where the dorm is located. The dorm instead takes its name from the hotel it now occupies. University spokespeople didn't respond to an email seeking comment Tuesday."

But for the purposes of this series of essays, in which we are exploring the many variables that "called" our Separatist forebears into exile and come here - - most notably the impact of ecclesiastical wars, deadly pandemics of plague and disease, and persecution/burning at the stake - - we can only "meet" a few of them here, to just begin to know who they were and how they contributed to the development of the Congregational Way. In this series we will "meet" the Separatist "Saints" William Brewster and William Bradford, as well as the "Stranger" and "Adventurer" Stephen Hopkins.

Elder William Brewster.

To understand the role Elder William Brewster would become in the life of Plimoth Colony, it is important to know some of the context into which he would be given the role as spiritual leader (but not the pastor) of the "Pilgrim" community in England, in the Netherlands, and then in Patuxet/Plimoth. When Elizabeth I was Queen of England, one of her goals as a monarch was to preserve and sustain the Church of England, as her father King Henry VIII had established it. That meant on one side, she was always working to contain and eliminate the presence of the Roman Catholic Church in Britain, and on the other side, she was always working to contain the influence of the Separatists who sought to establish congregations completely apart from either the Church of England or the Roman Catholic Church.

Queen Elizabeth I was cousin to the Roman Catholic, Mary, Queen of Scots, who sought to remove Elizabeth I from her throne and to position herself as Queen Mary II of England, thereby restoring the Roman Church as the religious presence in Britain. As described by Mary B. Sherwood, "Mary, Queen of Scots and prisoner of the English, drew a pair of red sleeves over her slender hands and kneeled before the executioner's cloak-draped block in the great hall of Fotheringhay Castle.

“The executioner raised his axe and brought it down twice. Mary Stuart was dead, but a third lince with the axe completed the headsman’s work.

“The execution had been carried out in accordance with the verdict of the special commission appointed to try Mary for conspiring to kill Queen Elizabeth and seize the throne of England, in accordance with the sentence of Parliament, and in obedience to the death warrant signed by Elizabeth.

‘The blows of the axe which took the life of the Queen of Scots also ended the career of a distinguished English diplomat and changed the direction of the life of a very young man in the diplomat’s service. The diplomat was William Davison, a principal secretary of state. The young man was William Brewster, and the new direction led him to help found the colony of dissenters which they called [Plymouth], in the New World. What a long, winding journey it was!

“William Brewster is usually remembered in history as the good grey elder of the Pilgrim church. But first he was a student among radicals of Cambridge, a witness to the power plays of the Elizabethan Court, a post-master at Scrooby, a printer of forbidden books in [Leiden], the Netherlands. He was a complicated man, and he was the single most important individual in the reformation and development of the group of settlers known as the Pilgrims.

“The Pilgrims are usually thought of “en masse,” with the exception of William Bradford, who wrote their history, and of John Alden, Priscilla Mullins, and Miles Standish, immortalized by Longfellow.” (pp. 9 - 10.)

When Diplomat/Secretary of State William Davison, assisted by young man William Brewster, was asked by Queen Elizabeth I to obtain and deliver her reluctantly signed document to Parliament to order the execution of Mary, Queen of Scots, it seems that Elizabeth I was deeply conflicted, hoping that “someone” would assassinate Mary Queen of Scots and spare Elizabeth I the responsibility of ordering the death of her cousin. When Elizabeth I learned that Diplomat William Davison had in fact delivered the document for this execution, she was outraged, saying that she had ordered Davison not to seal the warrant, but the execution was carried out on February 8, 1587. Elizabeth I ordered Davison to be arrested; the queen asserted that Davison had disobeyed her instructions NOT to deliver the order; Davison was sent to the Tower of London.

Davison was charged before the Star Chamber with misprision (the deliberate concealment of one’s knowledge of a treasonable act or a felony) and contempt but acquitted of evil intent, and fined 10,000 marks and imprisoned. The next year, responding to the influence and advocacy of several influential men, Davison was released from prison. Although Queen Elizabeth I refused to continue to employ Davison, he kept his office. Historical reports differ whether or not he continued to be

paid. He retired with his wife to Stepney, where he died December 1608. And with the ending of his career in service to the queen, so also ended William Brewster's job as his assistant. The story of their work together is a story in itself, and fascinating, involving international travel (even to the Netherlands) and interventions regarding risks of war.

You might wonder, how did William Brewster and William Davison ever come to know each other? They first met over many years, when William Davison was traveling on the Great North Road for purposes of diplomacy, and stayed as guest at the Manor House in Scrooby, when William was but a boy. When William Brewster was eight or nine years of age, his father, also named William Brewster, had been appointed to preside as receiver and bailiff of the Manor at Scrooby. This appointment came at the hands of Archbishop of York Edmund Grindal; the manor was the Archbishop/s residence whenever he came to this area, a key location on the Great North Road. Shortly after appointing Brewster, Sr. to this position, Grindal became the Archbishop of Canterbury, which is the highest church post in Britain. His successor as the next Archbishop of York was Edwin Sandys, a figure whose life and function would interweave with that of the son of Brewster, Sr. William, across his life and the travels of the Separatists whom we describe as Pilgrims. (p. 13.)

Mary Sherwood notes further, "The post of bailiff and receiver paid 3 pounds 6s. 8d. a year, which wasn't much even in the 16th century, but the fringe benefits were appreciable. Brewster received the use of the Manor seat and the fruits of its grounds. He was also responsible for collecting manorial fees from the tenants on the extensive grounds belonging to the Manor. In minor disputes he acted as magistrate." (p. 14.)

The father of Elder William Brewster was married twice. His first wife was Mary (Smythe) Simkinson, widow of John Simkinson of Doncaster. The William Brewster who would sail on the Mayflower was the son of William, Sr. and Mary (Smythe) Simkinson Brewster. And following her death her husband was married again, to Prudence who was to survive him. It is believed that three children were born to William, Sr. and Prudence, James, who succeeded Henry Brewster as vicar at Sutton-cum-Lound; Prudence, who married Robert Peck; and John.

"Scrooby Manor must have been a marvelous place for a boy. The River Ryton flowed beside it. The Manor house itself had 40 rooms or so, and there were stables and out-buildings. Splendid it had once been, but even by the time the Brewsters moved in, it must have been in need of more repair than it got. A hundred years later, in 1677, the historian Thoroton wrote of it, 'Here within memory stood a very fair palace, a far greater house of receipt and a better seat for provision than Southwell, and had attending to it the North Soke, consisting of very many towns thereabouts; it hath a fair park belonging to it. Archibishop Sandes caused it to be demised to his son Sir Samuel Sandes, since which the house has been demolished to the ground.' ...

“Within the Manor house were a chapel with a timber altar and a pair of organs, a dining hall ‘veiled and dressed with wainscot,’ and a hall containing six tables. ... In short, it was undoubtedly the most imposing residence in the area, even in its latter-day decay.” (pp. 15 - 17)

When William Brewster was thirteen years of age, he left Scrooby to enroll at Peterhouse College, Cambridge University, on December 3, 1580. He enrolled as a pensioner, a student who could pay for his educational fees, rather than as a sizer, one who worked his way through college. Peterhouse College is the oldest of the Cambridge University colleges, and its building is the oldest surviving collegiate building in the city of Cambridge. He had studied and was proficient in Latin, which he learned in his local grammar school. As Sherwood notes, “Latin was essential, the opening wedge to all the professions — law, diplomacy, civil service. A merchant of the bailiff of a Manor like William’s father would even need it in keeping his accounts. It was the language of diplomacy. ... Francis Bacon called Latin ‘the general language.’” (p. 20.) And young William had learned to master elementary Latin, then compose in it, carry on conversations in Latin, prepare orations, and sometimes even put on plays in Latin. Their readings would include Cicero, Ovid, Virgil and Sallust. Just for point of comparison, “At about the same time William Brewster was growing up in Scrooby, William Shakespeare was receiving his only formal education in the grammar school of Stratford-on-Avon.” (Sherwood, p. 21.)

Sherwood continues to note, “For a boy from the country, Brewster must have found Cambridge exciting, stimulating and dangerous. ... Cambridge had been dangerously involved in the Church and State battles during the reign of King Henry VIII and afterward.” (p. 22.) Contemporaries at Cambridge during Brewster’s studies there were Francis Bacon; Robert Devereux, Earl of Essex; and Christopher Marlowe, John Penry, John Greenwood, and Henry Barrow, the latter three who became noted Separatists, all executed by hanging in 1593 for their beliefs and their writings.

Others who promoted pro-protestant, Separatist ideas and practices were at Cambridge University during Brewster’s time there. “One of them was Francis Johnson, a fellow at Christ’s College, who later became a clergyman. As a clergyman, Johnson was in favor of purifying the church, but at first he opposed Separatism. In 1590 he helped seize Henry Barrow’s tracts. However he saved a couple of copies, read one, and was converted to the cause of Separatism. Johnson visited Barrow in prison, resigned his church position and joined the Separatists. Still later his path crossed Brewster’s in Amsterdam; Johnson then was pastor of the Separatists there known as the Ancient Brethren.” (pp. 25 - 26.)

“Another fellow at Christ’s College in the early 1580s was William Perkins, who also became a preacher. Brewster reprinted a volume of Perkins’ sermons in a print shop at

[Leiden], the Netherlands and took several volumes of the sermons with him to [Plimoth]. At [Leiden] Brewster also printed the writings of another former Cambridge schoolmate, John Udall, who was at Trinity College when Brewster was at Peterhouse. Udall's 'seditious' writings sent him to prison. Although he was condemned to death in 1588, the sentence was never carried out. He died in prison four years later. Udall was also suspected of writing the Marprelate works." (pp. 225 - 26.)

William Bradford, whose story comes next in this essay, writes briefly and simply that Brewster "spent some small time at Cambridge, and then being first seasoned with the seeds of grace and virtue, he went to the Court and served that religious and godly gentleman Mr. Davison, divers years when he was Secretary of State." (p. 325.)

So we see some of what William Brewster did and carried with him on his journeys from Scrooby to Cambridge, to the Queen's court in England and on his diplomatic mission trip to the Netherlands, then coping with the loss of his position with Secretary of State Davison when Davison was imprisoned, and his return to Scrooby to become postmaster at the death of his own father. And then there are wonderful stories of his life with his beloved wife, Mary, and their children. Also, of great significance was their embracing of the young adolescent, orphaned William Bradford, not quite adopting him, but moving as close to that as could be possible without any legalities. William and Mary Brewster settled deeply into their Separatist worship and life practices, right there in Scrooby, where eventually they hosted worship, prayer, study, and hospitality right there at the Manor. Even there, they were under the closest scrutiny, living at risk and searching their faith to discern what it was that God was calling them to do.

Governor of Plimoth Colony, William Bradford

Gary D. Schmidt has written a fine biography of William Bradford, the Separatist who was cared-for by William and Mary Brewster, amidst the communities of their congregations in the Scrooby area in Britain, in Leiden, Netherlands and then in Patuxet/Plimoth. He is the man who would become the second Governor of Plimoth Colony in North America, and the one who would keep a journal which is regarded as the most authoritative account of the Pilgrims and the early years of life in Patuxet/Plimoth.

Schmidt notes, "When Elizabeth came to the throne, she brought with her a fierce sense of her own role as queen of England and head of the Church of England (also called the Anglican Church). And England was ready to accept her as such. She established a new form of Anglican service and compelled all of her subjects to attend Sunday services in the English church. People who missed these services for more than a month, or who instead attended 'any unlawful assemblies ... or meetings user color or pretense of any Exercise of Religion' would be imprisoned until they agreed to conform. If after three months they still refused to conform, they would be executed.

“It was the most severe act of Elizabeth’s reign, and it posed the most severe questions for any person whose belief differed even slightly from those of the Church of England. Elizabeth, like her father Henry VIII, was assuming the headship of a church. But could a sovereign demand that everyone worship in precisely the same way? Was it permissible for someone to read the Scriptures and come to conclusions that might be different from the established church? And if one were to come up with ideas different from those held by the queen’s church, should such a person feel compelled to attend the state church still? Could one leave and set up a church of one’s own? Could a group of people have the right to establish their own church, with a pastor of their own choice?

“These were dangerous questions to a sovereign. To ask them meant that it would be possible to disagree with the queen’s rulings, and this the queen would never permit. But in the little hamlet of Austerfield, on hundred and fifty miles from London, a group of people were asking just those sorts of questions. No one in Austerfield had ever been to the great city of London; few had even left Yorkshire to travel on the Great North Road, which was really just a cart path, not infrequently visited by highwaymen. The surrounding countryside was mostly marsh, moors, and bogs. Where the ground was higher, there were grazing pastures. Where the ground had not been cleared, there were ancient forests. Where the eye could travel past the woods, it found rolling hills that protected the fields all the way down to the Idle. Perhaps Queen Elizabeth I had never even heard of it.

But here, William Bradford’s family had lived for generations, not far from the stone church where the Anglican services were read. Though the family would have seemed inconsequential to the court of London, in Austerfield the Bradfords were prominent. For four generations they had been buying land and houses in several different towns. Bradford’s grandfather, also named William, bought land in Austerfield, in Bawtry to the south, and in Mission, even farther to the south and over the Nottinghamshire border. The wills of these Bradfords suggest that they were if not wealthy, not poor. In a time when most people used wooden spoons, theirs were silver. They lay in comfort on feather beds, not straw mattresses, and they had flocks of lambs.

“William, in fact was born during lambing season, when most of the family was out in the fields and the opens, tending the sheep. He was baptized in the parish church on March 20, 1590, beginning his life in accord with the religious traditions that his queen so approved. He was the heir to all the family lands, as well as the flocks of lambs being born around him. But in this season, he had to share the family’s attention with the demands of the farm: the plowing and manuring, the raking and sowing in May, the sheep shearing in June, the haying in July to store up the winter’s feed, the harvest in August, the threshing in September, and the cider-making and slaughtering in the late

fall. From his earliest days he fell into the rhythms of the farm life, rhythms which would later prove valuable in his life in [Plimoth] Colony.

“During the first seven years of his life, Bradford was a part of all the daily chores that made a productive farm. ... It seems as if it might have been a quiet life filled with delights, and work and the pleasure that work gives. But it was not. In Elizabeth’s England death came quickly and often to a household, and though William and his sister Alice escaped, his sister Margaret and his parents did not. He was only sixteen months old when William Bradford, this father, was buried by the Austerfield church. He had been married only seven years; his son would have no memories of him at all. He left his wife, Alice Hanson, with fine property and goods, and Alice herself came from a rather wealthy family of shopkeepers and farmers. But she had three children and a farm to cultivate, and the tasks must have seemed almost unbearable. So when William was four years old, she married again, leading to yet another separation: young William was sent to live with his grandfather.

“Bradford would never have a close knit family. Two years after leaving his mother, William found his grandfather dead. He returned to Austerfield to live with his mother and stepfather, but had been there only one year when, in 1597, his mother died; at seven years old, William Bradford was an orphan. He did not stay with his stepfather, but went to live instead with two uncles, Robert and Thomas. It was clear that he could be useful to them, if yet another mouth to feed. They set him ‘unto the affairs of husbandry,’ the task Bradfords had been doing for generations.

“The rapid changes and losses had their effects, however; ‘soon and long sickness’ afflicted him. Though it was painful, Bradford came to see his illness as a blessing, since he was able to turn to reading instead of shepherding. At first his uncles saw the sickness in a different light: there was less that Bradford could do to contribute to the life of the farm. But if young William were to learn to write, he could be a help. In an age when very few men and fewer women could write at all — in fact, when few could even sign their names — the ability to write gave certain advantages to a family such as the Bradfords. William would be able to draft deeds, to keep accounts, and to conduct the family business.

“There was no school in Austerfield, so Bradford probably received his education from a local minister, perhaps the Reverend Silvester of Alkley, who had a library of both English and Latin books. Here he would have read books of theology — all approved by Elizabeth’s church. He would have read Desiderius Erasmus’s satirical work *The Praise of Folly*, which would have opened up Europe to a boy who had ever ventured beyond his Yorkshire hills. He would have read John Foxe’s *Book of Martyrs*, one of the most popular books of the age which, with gory and bloody details, told of the martyrdoms of Christians under Bloody Mary, Queen Elizabeth’s sister. And he would

have read the Bible — a feat that few in England could have achieved and which many in the clergy would have feared. The Bible, the clergy argued was for church men to interpret, not for any ‘Jack & Tom, & Will & Dick’ to be reading. But by age twelve, Bradford was deeply immersed in the Scriptures. Left frail and weak by illness, he found studies more to his liking than farming.

“But this reading had unexpected consequences. Though he had attended the Austerfield church with his uncles, his reading in the Bible made him wonder if Queen Elizabeth’s church was the only right and true way. Just a few miles down the Great North Road, in Babworth, ... Richard Clyfton was preaching that the English church needed to be reformed. Sometime after his twelfth year, Bradford met a boy about his own age who invited him to go to the church at Babworth to hear Clyfton. William walked the eight miles to hear a preacher whom, in later years, he called ‘a grave and fatherly old man.’ Perhaps it was that ‘fatherly’ quality that attracted Bradford; but perhaps he was attracted because Clyfton was preaching ideas that had come to him, also.” (pp. 2 - 7.)

William Bradford’s uncles did not approve of their nephew’s interest in Clyfton’s preaching. They were, in fact, appalled. “Clyfton, they argued, was one of the ‘fantastical schismatics’ who so worried the Crown. To attend his church was a particularly dangerous thing for a member of one of the more important families in the area; he would almost certainly be noticed, and he would bring disgrace upon the family — if not worse. His uncles forbade his attendance at Babworth. They told him that if he would not return to Saint Helen’s Church, where his family had worshiped for so long, he could lose his reputation, his soul, and all of the family lands.

“All these threats must have struck young Bradford keenly. It was extraordinary for a boy just into his teens to set himself against his family, his church, his sovereign. He was bringing himself and his family into disrepute and threatening the inheritance for which his grandfather and great-grandfather had worked so hard. Nevertheless, he began to walk sixteen miles each Sunday to attend the Babworth church.

“It is hard to imagine that Bradford would have withstood all of the pressures toward conformity that were every day increasing had he not found someone to give him support. He did. Halfway between Austerfield and Babworth was Scrooby Manor, the dwelling of William Brewster. Brewster was thirty-seven when he first met the adolescent Bradford, but he quickly became a friend, a teacher, and, in many ways, a father to Bradford. They had both been asking the same kinds of questions. Brewster was able to lend books to Bradford, and to encourage him in the choices he had made. And he stood against Bradford’s uncles; as one living in the bishop’s palace, Brewster had a kind of prestige that would impress them.” (pp. 8 - 10.)

Upon the death of Queen Elizabeth I in 1603, it was hoped that James I would permit the Separatists and Puritans the liberty of their consciences, but that would not be the case. “When the Puritans approached James to ask for reform, he was enraged. ‘I will none of that!’ he thundered; a church in which its members made their own choices about how they were to be governed ‘as well agreeth with a Monarch as God and the Devil. Then Jack & Tom, & Will and Dick, shall meet and at their pleasure censure me, and my Council, and all our proceedings.’ James would not be censured. He swore that he would put down anyone who challenged his authority as head of the church. ‘I



will make them conform, or I will harry them out of the land.’ In fact, this last was a lie. He would not harry them out of the land — he would imprison them, as William Bradford and his friends would soon discover, to their sorrow.

“By 1606, when Bradford was sixteen, many of the Puritan ministers that Brewster had encouraged to come to the destitute churches around Scrooby were driven from their pulpits, and all of Brewster’s work was undone. Now, with James I asserting all of the prerogatives that Elizabeth had asserted, it became a dangerous thing to even speak of reforming the established church. At Babworth, Richard Clyfton chose to resign. At Scrooby, Bradford and Brewster realized that their world was now more threatening. (pp. 12 - 13.) From here, many events led the way from Austerfield and Scrooby to Leiden, in the Netherlands, then back to England, to depart for a destination that William Bradford would expect to be Virginia but actually resulted in arrival at Pawtuxet/Plimoth harbor in November, 1620. And there, William Bradford would become the second governor of Plimoth Colony, a total story beyond the scope of this series of essays, but indeed, fascinating!

Adventurer/Stranger and Diplomat. Stephen Hopkins.

And then there is the “Adventurer,” Stephen Hopkins, not a “Saint,” but a “Stranger,” 1581 - 1644, one of the men on the Mayflower who played a significant role in working to establish Plimoth. Stephen Hopkins is described as “an ordinary Englishman whose life included many extraordinary events such as being shipwrecked in the Bermuda Triangle, witnessing famine and abandonment in Jamestown and participating in the marriage of Pocahontas. Stephen sailed on the Mayflower, helped found [Plimoth] Colony, signed the Mayflower Compact, hosted Squanto” (World Cat, p. 1) and shared in the feast enjoyed by the Pokanoket/Wampanoag people with the surviving Separatist

colonists in 1621. Caleb H. Johnson tells his story in his 2007 biography, **“Here shall I die ashore: Stephen Hopkins, Bermuda castaway, Jamestown survivor, and Mayflower Pilgrim.”** While not a Separatist, Hopkins role in establishing contact with the Pokanoket/Wampanoag people is notable and was essential in the developing contact and communication between them and the exiled Separatists.

“Stephen Hopkins is believed to have been born in 1581 in the Hampshire village of Upper Clatford, near Southampton. Shortly after his birth and baptism, his family moved to Winchester and, by 1603/4, Hopkins was married to Mary and living in Hursley, Hampshire. The couple had three children - Elizabeth (born 1603), Constance (1606) and Giles (1607) - who were all baptised there.

In 1609, Hopkins was hired by the Virginia Company to be a ministers' clerk for the Jamestown, Virginia, settlement and boarded the 'Sea Venture', which was shipwrecked in Bermuda en route to Jamestown. The crew subsequently built two boats and, remarkably, arrived at Jamestown just 11 days later in May 1610.

The shipwreck became a well-known story in London, and William Shakespeare wrote his play, 'The Tempest', to reflect many of the incidents that happened to the 'Sea Venture' and her passengers. It's believed the Bard possibly even based comic character Stephano on Hopkins!

In Jamestown, they found the situation in the settlement critical - with the group ravaged by illness and surviving on little food. But just as they were about to evacuate everyone, a relief ship arrived. Hopkins remained in Jamestown for four years but returned to England in 1614 after learning of the death of his wife. In 1617, he married Elizabeth Fisher at St Mary Matfellow Church in Whitechapel, London, and the following year the couple had a daughter they named Damaris. ...

Hopkins worked as a tanner and merchant, and was recruited by the Company of Merchant Adventurers of London to provide governance for [Plimoth] Colony and to assist with its ventures. When he learned of the Pilgrims' planned voyage to Northern Virginia, Hopkins paid for his and his family's passage, together with two servants - Edward Doty and Edward Leister. The couple took with them Constance, Giles and Damaris but did not pay for his eldest daughter Elizabeth, so it is assumed she had sadly died. And if the transatlantic crossing wasn't dangerous enough, Elizabeth gave birth while at sea to a son whom they named Oceanus. ...

Indeed, his experience was vital in the Pilgrims' early expeditions, and he was considered something of an "expert" on Native Americans for the first few contacts. While out exploring, Hopkins is said to have recognized and identified an Indian deer trap. He was also sent on several of the ambassadorial missions to meet with the various Indian groups in the region.

Over the years, he assisted Pilgrim leaders including Myles Standish and Edward Winslow. He and Elizabeth also had five more children, named Caleb, Deborah, Ruth, Damaris (in honour of their first daughter who sadly died), and Elizabeth. Hopkins is believed to have died in the summer of 1644, but the location of his burial is unknown. Stephen Hopkins is still remembered in Hampshire, where a series of guided walks allow you to hear all about his astonishing adventures and his links to Shakespeare's 'The Tempest'." (Mayflower 400 - Stephen Hopkins.)

He was the only person on the Mayflower who had ever previously put feet onto soil in North America, and had established contact with indigenous North Americans in Jamestown, including Pocahontas. In the spring of 1621, he was chosen by the Separatist leaders in Patuxet/Plimoth to make the first actual visit to the Pokanoket/Wampanoag sachem Massasoit to present a red horseman's coat as a gift and sign of friendship.

Jpnathan Mack has also written a Stephen Hopkins biography, *A Stranger Among Saints: Stephen Hopins, The Man Who Survived Jamestown and Saved Plymouth*, published 2020. An Amazon synopsis of Mack's book makes note:

"In 1609, on a voyage to resupply England's troubled Jamestown colony, the Sea Venture was caught in a hurricane and shipwrecked off the coast of Bermuda. The tale of its marooned survivors eventually inspired William Shakespeare's *The Tempest*, but for one castaway it was only the beginning.

A Stranger Among Saints traces the life of Stephen Hopkins, who spent ten months stranded with the Sea Venture crew, during which he was charged with attempted mutiny and condemned to die—only to have his sentence commuted just before it was carried out. Hopkins eventually made it to Jamestown, where he spent six years before returning to England and signing on to another colonial venture, this time with a group of religious radicals on the Mayflower.

Hopkins was the only member of the party who had been across the Atlantic before—the only one who'd encountered America's native people and land. The Pilgrims, plagued by disease and contentious early encounters with indigenous Americans, turned to him for leadership. Hopkins played a vital role in bridging the divide of suspicion between the English immigrants and their native neighbors. Without him, these settlers would likely not have lasted through that brutal first year."

We will explore more of that in the essay #9 of this series in November 2021's issue of *The Old Sloop Log*.

From the late 1300s up to 1621, our Separatist forebears met up against dangers and challenges at every turn. What they wanted was to be able to meet as local congregations, to translate Biblical languages - - Aramaic, Hebrew, Greek, and Latin into English, to transcribe Scripture and not be totally reliant on the readings, lessons,

masses, and creeds by priests of the Roman Church or then, later, of the Church of England. They wanted to be able to promote literacy and teach, they wanted to offer prayers, and they wanted to live in a way congruent with what Scripture taught about early Christian life. In their view, Communion/The Lord's Supper did not involve the changing of bread and wine to the actual body of Jesus. The sacraments were identified and celebrated as Communion and Holy Baptism. They wanted Jesus to be the "Head" of the Church, not the Pope and not the King or Queen of England. They wanted to survive and prevail beyond the waves of plague, pandemic, and disease which killed hundreds and thousands of people over the centuries. These years of the Great Dying and their impact on peoples' emerging protestant-leaning faith were filled with arrests of people hosting study groups, writing sermons and publishing books and tracts — leaflets which raised theological questions and challenged rigid views and practices. Charges of heresy were crimes requiring intense trials, examination/interrogations, torture, imprisonment, and death by burning at the stake or by hanging.

It was never that our forebears were simply seeking 'religious freedom.'" They had to go into exile so they would not be killed. Our Separatist, Congregationalist forebears had become a focus of hunt, capture, torture, burning, and hanging for more than 250 years before they finally got on the Mayflower and landed here. They had to get out of Britain and went to the Netherlands. Then King James I sent his "enforcers" to the Netherlands to capture them. So they left the Netherlands and returned to England to depart for North America. In our next essay in this series, for the November 2021 issue of the Old Sloop Log, we will turn to several primary sources, works of historical fiction, and contemporary Pokanoket commentary to what Pokanoket/Wampanoag and Pilgrim people did right there, in Patuxet/Plimoth to make a treaty, their covenant, which led to a festive harvest feast November 2021. Their treaty lasted 50 years, beyond that.

WEEKLY 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 VIA
FACEBOOK/YOUTUBE/CHANNEL 68 AT 4 PM**

10:00 A.M.



CHURCH COMMITTEE MEETING MINUTES AND NOTES
CABINET

September 19^l, 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 July 18 Cabinet Meeting, Digital Policy for Youth, 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; Lou Cannon, Personnel Committee; Bob Cannon, Music Committee; Bill Elwell, Trustees; Camilla Ayers, Diaconate; and Leap Kasten; Thriving Congregations

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 7:06PM.

The minutes of the July 18 meeting were approved as submitted by voice vote with two changes. One being the operating expenses of \$10,847 are not greater than budget. They should have been reported as being less than budget. The other change being that Stephen Kalaghan reported at the last Cabinet meeting the Open Door will reopen in-person in September. Jay Reed explained they have not created a plan for a Fall of 2021 opening yet.

2. Technical Support Coordinator

Rev. Derek reported that Dan Chase was hired and lives locally with his wife. He started today but has been shadowing Geof Lyon to learn the processes over the past few weeks. Geof also wrote a detailed description of the streaming process for Dan. Rev. Derek indicated that the role was approved for 5 hours/week.

3. New Office Manger

Rev. Derek reported that Annette Mackin accepted the job offer on 9/3 and is in orientation for 4-6 weeks. She is planning to set up time with committee chairs and/or members to become familiar with the overall operations of our church. She has been acclimating to the commute and is excited about sharing her skillset with the Old Sloop. Rev. Derek was asked by Liz Rice-Smith about the scope of Annette's job. He explained it hasn't changed from previously assigned tasks and responsibilities. Liz recommended an email be sent to the congregation and/or a Log entry be written about her duties. Jack Reed indicated it has been made clear that all requests on Annette's time will go through Derek. She will be in the office on Tuesday, Wednesday and Thursday mornings. Rev. Derek mentioned she may come in on Friday mornings occasionally but was hired for 20 hours week. The plan is to stay as close to this as possible. .

Jack recommended a reception for Annette and Dan. There was discussion of how to do this with us operating in a hybrid setting. This idea will be considered further over the next week or so.

4. Church Future Post-Covid Activities

Rev. Derek reiterated that we are slowly reopening with consideration of CDC guidelines. The women's AA group has been meeting in person Sunday afternoons, and Saturday AA has also resume meeting in-person. Rev. Derek again reminded us that flower deliveries must be coordinated with AA meetings, and Jay Reed is still willing to have the flowers dropped off with him.

The Al-Anon group started last week, and another AA group has approached Rev. Derek for a Thursday night meeting in Fellowship Hall with the option of logging in via Zoom. He is considering the in-person portion of this request, but Geof Lyon has indicated our WIFI isn't strong enough for virtual meetings at the time being. Derek mentioned this decision is on hold.

5. Consequences of the steeple lightning strike

Bill Elwell reported that Walter Vining has initiated contact our insurance carrier, Church Mutual, for a claim. Bill explained there was extensive wire damage being chased by ADT and we need to look at their response to this. It has been ongoing for weeks and he's concerned about their ability to effectively handle the situation. Their sales rep working on the insurance claim with Walter.

Bill also reported the Verizon antennae's have been shut off and will be worked on again this Wednesday. Bill added that he was contacted by someone who has a picture of the strike from a security camera on Granite Pier. This photo has been sent to him and he will print it soon. Bill is also aware of a photo capturing the strike from someone in Gloucester.

6. Status of Kitchen reopening

Rev. Derek reported there was no update on this and 7 people have signed up for the Serv-Safe course. This will cost \$900. The Trustees feel this is important but need to decide where the money will come from.

7. Plan for Managing the new Web Site

Dan Bing reported on the meeting he and Jack Reed had on August 10. They identified a list of tasks related to the upkeep and management of the site. It was decided to create a sub-committee to live under the Membership committee. It would be named the Website Management Committee (WMC). Dan explained a list of committee members was created to approach to ask if they would handle updates and requests from their perspective committees. Recommendations for members of the WMC was decided on as well. Dan asked the Cabinet to think of anyone they might know who a good fit would be. A document outlining this information was not sent out to the Cabinet prior to the meeting because more thoughts and ideas need to be considered.

Dan mentioned he and Geof Lyon would be willing to be on the new WMC. Dan involved with the content piece and Geof handling the technical aspects. Dan indicated he would need assistance with editing content and there might be some involvement from the Tech Coordinator (TC) and Office Manager (OM). Geof and Dan briefly discussed this during a phone meeting and left it that the OM would most likely keep the calendar updated and the TC's assistance will need further consideration. Dan has reached out to Zach Jylkka to ask if he could help in any way.

Lou Canon indicated it would not be possible to involve the TC due to the role being very new. She mentioned this a couple of times so Dan assured her the WMC would not plan on his help at this time. Liz Rice-Smith asked if the TC and/or OM would be part of the WMC. Dan indicated they would not be members and would function independently if they were to do any tasks related to the website.

Jack Reed mentioned he thought it was decided the WMC would only be responsible for handling content. Dan explained this was being considered but cautioned about not including technical tasks. These are critical and having them handled separately could be difficult to keep track of. Another idea would be to have this person integrate directly with the Membership Committee, but this poses challenges as well.

8. Approval of Digital Policy for Youth

Katie Welch read the policy document that was sent prior to the meeting. Lou Canon asked if volunteers would still be CORI'd. Katie reported they would be.

Rev. Derek asked about Zoom meetings with youth as it relates to the Safe Church policy of having two adults in a room with a child. The question being if this would pose a challenge with Zoom. Katie agreed that a change to the policy was necessary to

address this and went on to explain that a second adult could be on the Zoom session screen with the youth.

She was asked about videos not being a part of the policy and explained they have parental permission for their use so it was not necessary to include them in the policy.

There was a Motion to Approve with the above-mentioned change to be made, the vote resulted in a unanimous decision to adopt the policy.

9. Committee Membership

Jack Reed asked for a word on committees. He reported that he has looked at the membership on each church committee and 39 people are on committees. Two people are on 4 committees, three people are on 3 and five people are on 2 committees. He mentioned the Personnel Committee is losing two out of three members and Stewardship will be down to 2 members by the end of the year. Jack has reached out to a few people and no one has expressed interest in joining a committee.

Jack feels there are too many committees. He expressed that Membership and Diaconate could be consolidated to one committee and Stewardship could be combined with the Trustees. He recommends we look at this sooner than later. People are getting burned out.

Liz Rice-Smith said this is a good topic and should be discussed at a future meeting to allow time to plan ahead. She added that a cold, off the cuff discussion would not be productive. Jack added it wasn't his intent to decide now. Stephen Kalaghan recommended a special meeting be dedicated to the topic and Jay Reed noted that a look at our congregation shows a lot of them already on committees.

Liz added that a solution to this could take a year to figure out and Camilla Ayers mentioned in years past that one member of each committee was required to take a role on Stewardship. Liz will bring this topic up to the Nominating Committee at Tuesday's meeting.

10. Status of Christmas Bazaar

Camilla Ayers reported that the group did meet and decided not to hold the Bazaar this year.

11. New Business

No new business was brought to the attention of the Cabinet.

Officer reports

Pastor

Rev. Derek reported the Interim Area Conference Minister had previously asked what he needed help with. Derek indicated he explained to her that he needed input on the

supervision of church personnel. He explained that his past experience with managing large groups of people didn't help in the church setting.

The Interim Minister helped Derek find a course and he took it. There were 138 pastors in attendance and it was very helpful. Derek explained the Southern New England Conference has coaches trained to work with pastors and conduct 4 to 5 sessions. The cost for them is minimal when compared to the benefits he'll derive from attending.

Treasurer

Bruce Coates referred to the reports he had circulated by email. Operating income is down \$11,037 and pledges are behind by \$14,914. He hopes this can be made up over the next few months. Operating expenses are \$19,292 lower than budgeted and Bruce indicated the legal fees we incurred would still come from reserves barring any surges in income. He then reported a generous donation was given to the church and our Fidelity Investment account was up \$21,339 for YTD growth of \$155,230.

Jack Reed mentioned a reminder could be sent to pledgers but Bruce isn't sure if the deficit is due to monthly pledges or lower donations. Jack agreed to look at PowerChurch to determine the area of concern.

Treasurer of Mission Funds

Jay Reed reported that the outreach treasury contains \$4,500. He added that all the charities we support have received their allotted money except the Church of Christ. Jay predicts that year end will show a fair balance. Even considering the two \$500.00 checks sent to the relief funds of the most recent hurricanes.

Historian

Rev. Liz reported that she is working to complete the submission of the 8th essay for her Living History series on the 400th commemorative of our Pilgrim forebears arrival here in 1620. These essays are published in the Old Sloop Log and in oldsloop.org, our congregation's website.

Committee Reports

Diaconate

Camilla Ayers reported that beginning this month the Deacons have assumed responsibility for lining up people to read the prayer of invocation and scripture passages in our Sunday services.

Trustees

Bill Elwell reported the town approved the CPC grant. Geof Lyon pointed out the filtration through furnace ducts could be an issue. Bill found an excellent HVAC company and had them look at this. They indicated filters could be built in.

He then added if the church is thinking of using air purifiers, we need to be careful. If the UV rays are left running it could be dangerous. If purifiers are installed, they would need to be properly managed.

Bill mentioned that the Art Association will have the Pageant this year but recommends we don't do the supper. He assumes the Trustees will grant permission to allow it on the front lawn as in years past. Liz Rice-Smith mentioned the Bean Supper was done via Brackets last year. Bill has thought about this because it brought in more proceeds than the supper in Fellowship Hall. However, he mentioned there was no Pageant and this may have helped make it easier to access without the streets being used for the event. No decision was made on this.

Nominating Committee

It was reported that the committee was hard at work. The particulars were not mentioned.

Christian Outreach Committee

Stephen Kalaghan reported the "big ticket" discussion was on how to get potluck suppers started again. He indicated that Jay Reed will be asking for help with the suppers soon and added the Afgan refugees being on the local area and churches radar.

Old Sloop Fleet

Rev. Liz reported the Old Sloop Fleet Crew Captains and members of the different Crews have written and sent many cards and notes; provided chicken soup; offered countless miracles and acts of kindness; and presented flowers for encouragement and love during times of medical concern and condolence. She also mentioned the possibility of a new person with great ideas on ministries and little packages might join the team.

Stewardship

Dan Bing reported that the committee is working on a trifold instead of the standard letter for the upcoming campaign. Jack Reed has created a draft in its third version on Publisher and a professional graphic designer is being consulted.

Christian Education

Katie Welch reported that she is reviewing and updating the Safe Church policy over the next few months. She explained the certification ceremony at the end of October will be on Zoom and somehow it will be celebrated in the sanctuary.

Katie added the kids will sing outside until it gets too cold. She hopes to come up with something at that point and urged us to stay tuned.

Membership

Dan Bing was the only member in attendance and was not prepared to report on the committee's needs or activities. The committee had a productive meeting on 8/25 and is working on the goals identified earlier in the year as important to achieve.

Music

Bob Cannon reported that the saga with copyright issues continues. Ongoing efforts are being made to meet the legal need to protect the work of composers and musicians while not expending more of our time and effort than is necessary.

Bob also reported on considerations to improve space in the church for the choir and music office. Thinking has been in the direction of raising the quality and utility of the existing space (off the sanctuary), building on the fine work already accomplished with doors and windows. Possibilities for improvements in heating, flooring, office furniture, thorough cleaning, and general brightening up have been raised. Further discussion--including input from choir members--will be needed before anything is proposed to the Trustees.

Personnel

Lou Cannon reported that the Employee Manual is in draft form. She said the lawyer is prepared to address questions and if none surface a vote could occur. If the vote results in an approval of the manual, they will look at the church bylaws for guidance on formally adopting the manual for use.

Thriving Congregations

Leap Kasten reported that the Thriving Congregations New England cohort has sent the questions to community groups and church groups pertaining to the pandemic. Over the next month, the team will review the responses and compile them for a report on their findings.

Adjournment

The meeting was adjourned at 8:24PM.

Date of Next Cabinet Meeting:

The Cabinet was not asked and did not chose a date for the next Cabinet meeting.

Respectfully submitted,

Dan Bing on behalf of Geof Lyon, Clerk

SUBJECT TO APPROVAL

TRUSTEES

MEETING MINUTES

September 27, 2021

Trustee meeting called to order at 7:10pm.

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 July 2nd 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 August 31 is \$11,637 under budget and the total Year to Date Operating Expenses as of August 31 are under budget by \$19,292.14 leaving Net Ordinary Income at \$7,655.12 over budget. Once the Extraordinary Legal Fees in the amount of \$26,085.00 are added to Expenses, the Net Ordinary Income is at a deficit of \$568.45 or \$18,429.88 less than budget. The total of Operating Pledges as of August 31 is \$93,622.84 \$9,236.04 under budget. Not pledged at this time is below budget by \$3,707.94. Loose offerings and donations are also under budget leaving Total Pledges and Offerings at a total of \$99,419.00 which is \$14,039 below budget. The total income (including the cell tower, use of facilities) through August 31 is \$194,908.56, which is \$11,637.02 below budget. The total expenses are \$169,392.01, which is \$19,292.14 under budget leaving the Net Ordinary Income at \$25,516.55 which is \$7,655.12 over budget. After adding Extraordinary Legal Fees to Expenses, the final Net Income as of Aug. 31 is -\$568.45 which is \$18,429.88 under budget.
- **Review of Bank/PEX statements:** Chip Kistner reported that he checked the Bank Statements for July and August and confirmed that all is well. Bonnie reported checking the PEX statement and purchases have been verified.

Old Business:

- **Air Purifier:** Bill contacted Paul O'Loughlin of Horizon HVAC for information on Air Purifiers for the Church. The recommendation he received was for the Casper 5000 Air Purifier which is mounted in the heating ducts. The blower of the furnace should be running even when heat is not required. This involves some electrical work. This system outputs several friendly oxidants that protect the air and surfaces it comes in contact with. The estimate of \$950 given is far below retail. Paul O'Loughlin appreciates the business and referrals the Church has offered him. Derek offered to check with other churches to find out what systems are being used. A decision by the Board will be made at the next meeting.
- **Insurance Claim:** Walter is collecting information re: damages from the lightning strike for the insurance claim. The adjustor requested to view the damaged items. Walter sent this request to ADT and Spittle Electric. Geof reported that the video equipment he replaced was under warranty. The exception was one Canon Camcorder.

- **Lightning Strike Repairs:** ADT will check each piece of failed equipment. If the equipment is unharmed, the wiring will need replacement. No decisions will be made until this is done. Bill will contact ADT in an attempt to get ADT to speed up this process and suggested that Spittle Electric is capable of rectifying this problem and would give much quicker service.
- **Wrought Iron Railings:** Bill withdrew the request for replacing the railings in front of the church because he had mistakenly thought the railings at the School Street entrance did not have balusters and he had used those as an example for the new railings. The Trustees agreed that balusters were not needed in the new railings. Bill will re-submit his proposal to the Historical Commission for approval.
- **Serve-Safe Training:** Derek reported that seven people have signed up to receive the training which will be held on October 16th.
- **Balusters:** Walter reported that he has replaced the broken balusters on the indoor stairway.

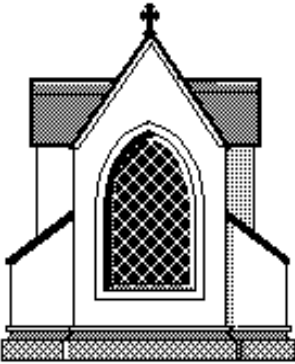
New Business:

- Bonnie reported that the committee that has been responsible for the Christmas Bazaar and Old Sloop Fair met in August and has decided not to try to hold the Christmas Bazaar this year. Two issues brought about this decision: 1) Covid. 2) the lack of a Chairperson. Michelle Elwell is no longer able physically to Chair these events. Both she and Ann Kistner, who helped, were both in physical pain after the last Old Sloop Fair. There is a need to find younger people who would take on this responsibility. The Committee is more than willing to help, but none of the members are willing to Chair the events. It is possible that the two fund-raisers may not happen next year and Bonnie requested on behalf of the Committee that those two events be removed from the 2022 budget and beyond.
- Kevin mentioned that both he and Bonnie will be leaving the Board of Trustees in January and we need to be thinking of possible replacements.
- Geof mentioned the upcoming programs at the Church: Coffeeshouses and Handel & Hayden's Messiah; What Covid precautions should be put in place for these events?
- Chip mentioned the \$86,000 we have been awarded by the CPC for painting the façade of the building and repairing the windows in the office areas. Should we be taking action on these projects? It was agreed that Window Women would be contacted for the window work and that the painting could not be done until spring and that Alpine would be the company to hire for the painting.

There being no further business, the Board of Trustees adjourned at 8:28pm. The next scheduled meeting of the Trustees is on Monday, October 11, 2021.

Walter Vining
Chair, Board of Trustees

Bonnie Gray
Recording Secretary



Stewardship Committee

A Note From Stewardship

As we do every fall, the Stewardship Committee is in the process of preparing for the Annual Pledge and Giving Campaign to gather pledges from our friends and members in support of next year's budget. That may sound pretty dreary to many of you who think Stewardship is about asking people for money, which in part it is. However, with that task comes many blessings and rewards.

I have had the pleasure of working with Dan and Kathie and Jack for the past few years and have gotten to know them in ways I wouldn't have had we not all been on this committee. I now understand Jack's sense of humor. I watched Dan start a business. I witnessed Kathie overcome her fear of Microsoft Word when she agreed to take minutes for our meetings. She and I shared a glass of wine last week in my living room and continued our transition from churchmates to friends.

We all pushed outside of our creative comfort zones last fall in the midst of social distancing and produced a series of videos for the 2021 Pledge Campaign. We did this mostly by gathering comments that members and friends had recorded on their cell phones and sent to us via text or email. It was a crazy way to produce a project, but it showed me our congregation's willingness and commitment to give their time to help fundraise for the church. I personally feel that I got to know each of those participants a little better and a little more deeply because of my work on Stewardship.

Kathie and I will be completing our terms on Stewardship in January 2022. I heartfully encourage anyone looking for fulfillment, and an opportunity to deepen your relationship with other individuals from our congregation, to step onto the Stewardship Committee or any one of the other committees welcoming new members for the upcoming year.

Please share your time and talents with the congregation. Your rewards will be plentiful!

Submitted by Louisa Casadei-Johnson for the Stewardship Committee

Dan Bing, Jack Reed, and Kathie McCarthy

STEWARDSHIP MEETING MINUTES

September 7, 2021

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

- **Attending** – Dan Bing, Jack Reed, Louisa Casadei Johnson, Kathie McCarthy
 - **July minutes approved:** Discussed:
 - How to handle printing and mail merging
 - Fall Campaign – Simple Gifts theme
 - How to develop the theme
 - Create a trifold pamphlet
 - Stewards speak about why give to the Church – possibilities suggested
 - **Witnessing stewards**
 - Dan tells his story to kick off campaign
 - Contact possible speakers
 - Dates: Oct. 24, Nov. 7, Nov. 14, Nov. 21 (to be confirmed by Reverend Derek)
 - **Trifold And Pledge Card**
 - Ready for mailing late October
 - Louisa made a first draft. Jack is developing a prototype
 - Need access to photos – search these out and select what is needed
 - Dan created first draft of pledge letter. (Separate letter or include in trifold?)
 - **Simple Gifts theme**
 - All gifts accepted; turning toward the new; what changes?
 - Incorporate music
 - Talk with Phil and Christina about possibilities
 - Ask Evelyn Reed to check if we can use original “Simple Gifts” music
 - **Next Meeting** – Weds., Sept 29, 2021, 4 pm
-

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 autumn, let's all practice radical hospitality and greet each other, both old friends and new faces. We are likely to spot some regular seasonal visitors as well! Be sure to say hello! Following are the committee's minutes.

MEETING MINUTES

August 25, 2021

Attendees: Susan Lillis, Louisa Casadei-Johnson, Geof Lyon, Dan Bing

Quorum: Yes

Admin:

1. Approve July minutes – Approved by majority vote
2. Next meeting date: September 22 at 7PM

Current Issues:

3. **Filling vacant membership position:** Susan explained she has no idea what the best course of action would be regarding this, Louisa had previously agreed she would contact head of Nominating Committee but hasn't. Geof and I had no input or suggestions. **ACTION PLAN**-Louisa will contact Nominating Committee before the next meeting. She will also look at current team member terms.
4. **Formalize process for identifying and approaching new visitors and how to follow up with interested people—see attached;** Louisa read doc-We may be the impetuous to get the Greeters back. How do we feel about this? Geof feels it would be less awkward, greeters welcome everyone. Historically, welcoming activities have been handled by the Deacons.
 - Geof thinks bringing greeters back is a great idea and recommends they would focus on people that are less known. Greeters have a specific role and it should be clear to them at the outset. The team agree to move this forward so Susan will talk with Deaconate.
 - We discussed using the other side of welcome card for people that wanted to provide additional info.
 - Name tags should be worn as we get back to in-person worship. It will help to promote conversation with newcomers. Louisa will talk with Derek about this. Red Book idea on hold for now-Susan and Geof not loving it. If we plan to use the book, buy in from other committees might be necessary.

Discuss welcome card and/or trifold; move forward; welcoming kit or token?

We read L's Welcome Card version and reviewed Geof's. We favored

mentioning online services but didn't come to a decision. Susan recommends we delete the second thank you and just end with Peace be with you. We spoke again about using the back of the card for additional info about the newcomers, (Cue card theory).

Current members and people attending who haven't joined... Susan wants Derek's input on this stuff-he and Liz have been moving forward with people who have been interested. Susan added that Derek will get these minutes, and this will prompt him that we want his input. Susan likes this idea of making a trifold to having it in the narthex. She also mentioned that some people comment that they don't know where to turn for info on the church. With this in mind, a trifold could highlight the ministries, the covenant, our open and affirming philosophy and more. It should circulate through other committees for additional input and start with a draft. Then reach out to Derek for his input. Louisa and Susan will work on the draft.

Continue discussion on bringing back attendance book, need new name?! Guest log/"Red Book"/Contact tracing could serve as visitor log but Cabinet addressed this at their last meeting. It was clearly stated that the tracing list be only used as such. Susan recommended we postpone this and circle back after we get Greeters in the fall.

5. **Susan's report on discussion with Liz re Deacons.** In short, they are more involved when people are considering joining. *The role of deaconate versus membership.* Liz said that the Membership Committee was formed after the Deaconate. The committee used to host a six-week journey of faith meeting series. Derek, a Deacon plus a membership person would run the series. Louisa's personal experience with this six-week series was that things weren't clear as to the goal of the meetings.
 - Liz feels the Deaconate should start these again. One person from Membership to attend. Welcome wagon style events, gay pride, film series and potluck was also discussed as things done pre-COVID. The Team of Welcoming Ministries has done a great job with these.
 - We talked about how things are being implemented through committees AND who's managing these things. This led to how people CAN fall through the cracks but nothing was clearly defined as to the roles of the deaconate and membership.
6. Susan connected with someone at the in person service who pledges and isn't a member but would like to be, like Dan did before joining. How to follow up with her. Discuss with Susan.
 - Susan reported she still needs to connect with this person.

7. Follow up with new members? Coffee with Susan and Louisa or other committee members?
 - We agreed this would be tabled for the time being. Move to Issues on Hold.
8. S and L move ahead and ask Jessica Hunt to coffee and Gwen Clancy to Zoom. Ask what new members need or want to know? New member or committee write blog or log article; do log interview; JH sent LC-J faith statement. Since she is not technically new member, should LC-J write Log article as simply a member of congregation?
 - Louisa reported she still hasn't scheduled coffee with Jessica
9. **Strengthening connection with current members**
 - a. Use blog/log to introduce committee or not necessary? Other committees could too. *Not discussed at 8/25 meeting*
 - b. Live faith statements: How often? Alternate with Stewardship, Outreach/Others? Talk to Derek. Decide on date for first one if possible? Is there a place for video statements on website? Who decides and arbiters quality of recording? *Not discussed at 8/25 meeting*
 - c. Use blog and log to share content or excerpts of live faith statements and additional faith statements: How often? Alternate gender, tenure, etc. *Not discussed at 8/25 meeting*
 - d. **We should reach out to those who have stopped attending recently to let them know they are not forgotten.** According to Geof, none of them stopped/rescinded their membership. Who should do this? Geof feels that the Deacons have a stated responsibility here. It would be nice to know our procedures. Discuss at our next meeting.
 - e. **What about a recent individual, who talked to Liz, Derek, and Louisa about feeling left out of the fold?** Should membership occasionally write or announce that we like to hear from our current membership if they have something on their mind? Our self-proclaimed mission this year was to find ways to keep the current membership engaged...**does dissatisfaction fall outside of our purview?**
 - Geof mentioned that there were attempts to reach out to some of these people. It was suggested an announcement in the bulletin could ask if anyone has needs. We discussed that people rely on word of mouth.
 - *How and why is this happening now?* This warrants a broader discussion. Louisa and Susan will follow up appropriately. Louisa will approach Derek and Susan will talk with Laurie at Deaconate. As time goes on, we will find questions that are effective.

- o Dan suggested that a specific group be assigned to reach out to members of the church during times of grief and/or other family related stressors.

Issues on hold:

10. Membership may be asked to get involved with hospitality/coffee hour per Liz R-S
 11. Re-establishing live study groups etc
 - a. Highlight members and work of all of the committees
 - b. Other ideas from committee? Derek?
 12. How do we make it easier for virtual community to reach us: **who else is discussing this?** Is this a priority?
-



Christian Education and Faith Formation



OCTOBER 2021

Sunday School

Sundays at 10 am (excluding long weekends and vacation weeks).

Nursery care is available most Sundays for our littlest ones.

Our k-8th graders are welcome to attend our Old Sloop Youth where they begin in the church service, and then head over to the youth room.

We are using the FAITH5 curriculum with the goal of equipping our youth to bring their faith at home with them every night. It is hoped that the FAITH5 course will transform our church as it transforms families into faith communities who share life's highs and lows, read God's Word, apply God's Word to their lives, pray, and bless one another every night in every home. It will equip leaders and families with the tools and know-how to implement FAITH5 into the core of their nightly family bedtime routine, and at the core of the congregational children, youth and family faith formation strategy.

Midweek check-ins

Wednesdays @7:30 via zoom

This is for our older youth and young adults to check in on each other, and keep connected from wherever they may be!

Upcoming Intergenerational faith formation events

October 17th Common Cathedral this year we will gather in the morning and assemble 150 bagged lunches to bring into Boston. If you are interested in assembling the lunches and/or driving into Boston to deliver them and go to worship, please contact me ASAP.

Instead of Pie Bake

On November 21 we will be teaming up with the Outreach Committee and putting together kit baskets for the Open Door (for example a birthday kit, family fun night, school snack packs etc.). This will be instead of the pie bake, to be safe and cautious during this time of Covid.

Certification in Faith Formation and Youth Ministry

After the past two years I am finally receiving my certification in Faith Formation and Youth Ministry leadership at the end of October/early November, if you would like the information to attend the certification presentation via zoom please let me know and I will share that information with you!

“Faith formation is more than a subject to be taught,-it is an invitation to a way of life.”

Be blessed!

Katie

faithformation@oldsloop.org

978-290-3427 If you have any questions call or txt!

Christian Outreach Committee



MEETING MINUTES

September 12, 2021

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

Jay opened the meeting with a prayer at 11:17.

TREASURY/PASTOR’S FUND: The balance in the Wider Mission Treasury is \$4514.96 as of August 31, 2021. Disbursements of \$1680 have been made this past month. The Pastor’s Fund is sufficient at this time.

FAMILY PROMISE: Jay spoke to the idea of having different churches take on different responsibilities at the Family Promise location. He helped with lawn care and is looking into having some flowers/plants planted at the site.

REFUGEE IMMIGRATION MINISTRY/ WALK FOR REFUGEES: Jay will be attending the 9/12/21 fundraising walk in Beverly for RIM. Other church clusters walked previously this summer, splitting up the groups to accommodate the current Covid requirements. He was hoping for approximately twenty individuals to walk. He discussed the hope of taking in an Afghan refugee at some time in the future. Up to thirty individuals or families are looking for support. Military bases are housing Afghan families at this time.

NOMINATIONS: Committee nominations will be turned in this week. We discussed the transitions on our committee for the upcoming year.

SERV-SAFE: We discussed the best day and location for assembling a group to be Serv-Safe certified. Rev. Derek suggested that the group should meet on a Saturday in Fellowship Hall. The cost per person will be \$150. We will need to determine how the costs will be covered for this. Additionally, we will need to have the kitchen be inspected first. Related to opening up the kitchen, we discussed several issues concerning reinstating the Wednesday Night Pot Luck dinners. As all municipal buildings require individuals to be masked, we are following the town guidelines for this. We discussed how to go about this, and the prospect of what else would be needed (fans, open windows, spacing, etc.) in order to open safely. Jay will make a pitch to the congregation, asking for help in setting up for Pot Luck if we can resume this.

OPEN DOOR: Jay reported that after talking to Kenn Tabor, there is currently no plan to resume serving dinners at this time. Open Door is looking for individuals to help to sort donations and to deliver food orders to individuals. Sorting takes place on Wednesday and Friday mornings from 10-12. Also, the Grace Center has now moved back to the UU church in Gloucester with a small group of guests participating at this time.

NEIGHBORS IN NEED: We are looking for someone to speak to the congregation about Neighbors in Need, which gives grants to UCC supported initiatives. The organization has a website which lists the different grants that are funded by NIN. One time donation envelopes are no longer being put into the bulletins at this time, so donating is different than in the past.

ACTION LUNCHESES: The committee will prepare Action Lunches on 9/29 at Wendy's. Jay will mention this during the next Mission Moment.

OTHER BUSINESS: Local clergy members met with Gloucester's mayor to discuss how to go about being able to accept Afghan refugees locally. We discussed asking different

individuals from local agencies such as Open Door, Action, Wellspring, Family Promise, the Grace Center, etc. to come to speak to our congregation on one Sunday or on various Sundays.

As Stewardship starts in October, we will have a talk during the service on the last Sunday of September.

The meeting adjourned at approximately 12:30. The next meeting will be on October 17, 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>Christian Education and Faith Formation Director Kaitlyn Welch</p> <p>Office Manager Annette Mackin</p> <p>Music Director Dr. Phil Swanson</p> <p>Youth Choir Director Kristina Martin</p> <p>Sexton Phil Bynarowicz</p>
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