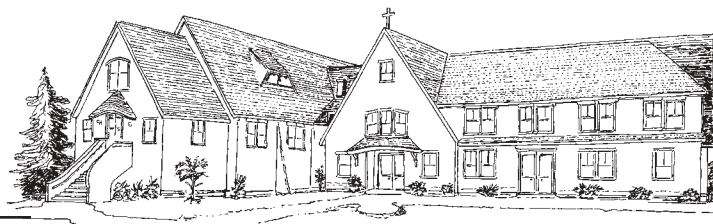


MARCH 2007

# THE ROCK



THE NEWSLETTER OF ST. PETER'S EPISCOPAL CHURCH

## Holy Week and Easter, 2007



### April 1 - Sunday of the Passion/Palm Sunday

8 am - Liturgy of the Palms, The Passion Story, Holy Eucharist  
10:30 am - Procession of the Palms (meet in the parish hall),  
*Dramatic Reading of the Passion Story, Holy Eucharist*

### April 3 - Tuesday of Holy Week

6:30 pm - Tenebrae - Night Prayer - Ancient Monastic Office of Readings,  
Psalms, Candles, Shadows and Silences

### April 4 - Wednesday of Holy Week

7 am - Holy Eucharist - Taize and Iona liturgies - in the Chapel  
5:30 pm - **Passover Seder** - Rabbi Amita Jarmon officiating,  
Presented by Adas Yeshuron Synagogue and the Rockland  
Interfaith Alliance at **Rockland Congregational Church**,  
180 Limerock Street, Rockland - with **potluck** sharing in the  
communal meal - no fee but reservations are imperative -  
call by Friday March 30: 594-8656.  
Potluck suggestions are available from parish office.

### April 5 - Maundy Thursday - The Last Supper

6:30 pm - The Foot Washing Commandment "that you love one another as I have  
loved you," Holy Eucharist, the Stripping of the Altar, the Garden Agony  
into the Night

### April 6 - Good Friday

12 Noon - **The Way of the Cross** - Procession to the Stations of the Cross  
and Franciscan Meditations on Each Theme

6:30 pm - **The Good Friday Liturgy**, the Passion Story, the Reproaches and Solemn Collects  
(no communion)

### April 7 - Holy Saturday

6:30 pm - **The Easter Vigil**, the New Fire and Pascal Candle, the History of Salvation, Holy Baptism,  
Holy Eucharist

### April 8 - Easter - The Day of Resurrection - The Renewal of Baptismal Vows

8 am - Festive Eucharist with Music

9 am - Festive Brunch - Presented by the Vestry - Please bring something to share -  
for information call the office, 594-8191

10:30 am - Festive Musical Celebration of Holy Eucharist

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## WINDOW OF THE SPIRIT *views into the souls of St. Peter's*

## Parish Focus....

### Barbara Brooks

Many of the congregation knows Barbara as Malcolm Brooks' wife and Ian Brooks' mother, but other than that you just know she is a very attractive lady. She and I sat down one Sunday afternoon to chat. She was born in Stamford, Connecticut and attended the public schools. Following graduation she attended Ohio University graduating with a degree in Sociology and having no idea what she wanted to do. She went to Washington, DC and got involved in social work, but felt she "wasn't good at it." While in Washington she attended George Washington University and also studied modern and jazz dancing. That was an interest of hers as she had taken dancing lessons all of her school years in Stamford. She left Washington and returned to Stamford where she got really involved in dancing (and waitressing to support herself!) and at the same time managed a Capezio (dance supplies) Boutique there and in White Plains, NY. It was there in Stamford that she met Malcolm, who was playing in a rock band. In 1979 they were married one beautiful summer day in an outdoor ceremony in White Plains. As she was telling me about it she laughed and said that while they were planning the event it never ever crossed their minds that it might rain. They had no tents or building they could have gotten protection from!

She continued working and Malcolm started his Bachelor's Degree at Columbia, in French. From there he went to Paris, France in 1980 where he would work with a musical group as well as compose. Shortly thereafter Barbara resigned her jobs and joined him in Paris. They had a small apartment there and she became involved in the French techniques of gentle exercises. She conducted private classes. She also sang (in French with Malcolm) songs that he had composed. After two years they returned to the United States in 1982. Once again she taught exercise classes. In 1985 Malcolm was transferred to San Francisco, CA to work at Bank of America.

By this time Barbara was convinced that she really wanted to become a physical therapist because it combined her desire to help people with her interest in the human body. It took her three years to complete all of the prerequisite courses for admission. In 1988 she entered Duke University graduating in 1990. Then she was able to return to San Francisco. To their total delight and amazement Ian was born in 1992 when Barbara was into her 40s.

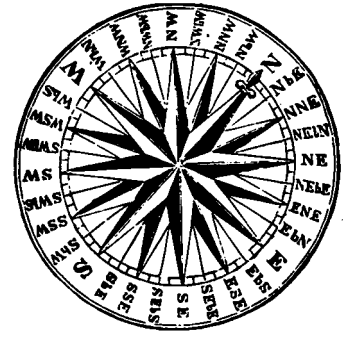
At this time Barbara's mother who lived in Florida, was seriously ill, so Barbara, Malcolm and Ian moved to Port St. Lucie, Florida and lived with her mother and cared for her until she died. Deciding that Florida was not where they wanted to put down roots, they came north looking over New England. A friend of theirs from Malcolm's rock band days lives in this area and urged them to give Maine a look. What they saw they liked and in 1997 they bought their house in Rockport. Barbara applied for a job as Physical Therapist with Kno-Wal-Lin and has been a home visiting physical therapist ever since, and loves it.

A personal note: Barbara came into Fred's and my life as he was a Kno-Wal-Lin patient (first Home Health Care, then Hospice) for nearly four years. Her visits brightened up the days with her delightful personality as she encouraged Fred with her professional loving care.

I asked her about her church affiliation. She was brought up in the Episcopal Church, but she said that the strict conservative administration of religion frightened her. She really dreaded going to church. For

years she did not attend any church. In spite of that she and Malcolm feel that they were always spiritually guided. The remarkable sequence of events in their lives attests to that. They have found St. Peter's to be a wonderful connection in every way.

— Jo McAlary



## Scripture Cake

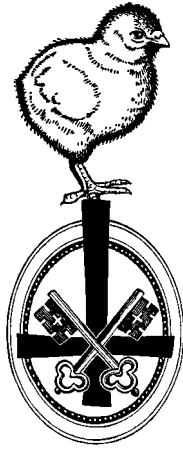
*Submitted by Susan Brooks Kanellakis*

There are many versions of Scripture Cake. Homemakers had to know the Bible well to figure out what ingredients to use. They also needed a solid foundation in cake baking since some Bible passages contain more than one ingredient. For example, Judges 5:25 mentions water, milk, and butter. One reason the cake has many versions is that the foods mentioned can be interpreted in different ways. Jeremiah 6:20 contains "sweet cane." This was sometimes interpreted as molasses and at other times sugar.

- 1/2 cup Judges 5:25 (softened butter)
- 1/2 cup Jeremiah 6:20 (light brown sugar)
- 2 Jeremiah 17:11 (eggs)
- 2 cups 1 Kings 4:22 (unsifted all-purpose flour)
- 1/2 teaspoon Amos 4:5 (baking soda)
- 1/4 cup Exodus 16:31 (honey)
- 3/4 cup Judges 4:19 (milk)
- 1/2 cup Nahum 3:12 (coarsely chopped figs)
- 1/2 cup 1 Samuel 30:12 (dark seedless raisins)
- 1/2 cup Numbers 17:8 (sliced natural almonds)
- 1 teaspoon 2 Chronicles 9:9 (spices; I like to use 3/4 teaspoon ground cinnamon and 1/4 teaspoon ground cloves)

1. Heat oven to 350°F. Grease and flour a 9-inch-square pan.
2. In a medium bowl, beat together butter, brown sugar, and eggs until light.
3. Add flour, soda, honey, and milk all at once. Beat just until smooth.
4. In a medium bowl, toss together figs, raisins, almonds, and spices. Fold into cake batter and turn into prepared pan.
5. Bake until center springs back when gently touched, about 45 to 50 minutes.

## WAYPOINTS activities and notices on our journey together



**Kids!**  
**Remember**  
**Easter Sunday**  
**is**  
**March 11.**

**There are only a few more weeks when you can try to memorize the words to the poem and songs we are preparing for the Easter program.**

Scripture references  
for this little newspaper story:

Matthew 4:1-11  
Mark 1:12-13  
Luke 4:1-13

*Reprinted from the Church Times,  
Episcopal Children's curriculum, 1995*

# THE PEBBLE

## Jesus of Nazareth, Gone Forty Days, Returns from Wilderness

GALILEE (*Church Times*)— Jesus of Nazareth, recently baptized by John the Baptist in the Jordan River, was seen today, emerging from the wilderness. He was last seen forty days ago. He appeared thin but in good health and strong of heart.

Nearly seven weeks ago, Jesus came from Galilee to be baptized by John the Baptist. One account of his baptism records a dramatic event. As John was baptizing Jesus in the river, a dove descended from heaven over the head of Jesus and a voice from above was heard to say, "This is my Son, the Beloved, with whom I am well pleased."

Shortly after the scene at the river, Jesus disappeared. His family and friends were deeply concerned about his safety, and they are now rejoicing over his safe return. We asked one of Jesus' close friends whether he had shared anything about where he went, or about what happened during the time he was away.

### Three Temptations

We were told, "Jesus said he wandered into the wilderness. He was led there by the Holy Spirit for his love of God. While he was in the desert, he fasted and prayed. He said he stayed away for what seemed like forever—forty days and forty nights.

"Toward the end of the days in the wilderness, when he was so hungry from having fasted during the forty days, the devil came to speak with Jesus. The devil came to tempt and test Jesus. This is what happened between them.

"First, the devil said to Jesus, 'If you are the son of God, since you are so hungry, command these stones to become loaves of bread.'

"Jesus answered, 'One does not live on bread alone but by every little word that comes from the mouth of God.'

"Next the devil took Jesus to the holy city where they went to the temple. The devil made Jesus stand on the highest point of the Temple roof, and told him, 'If you are the Son of God, throw yourself down. The angels will save you. They will hold you up so that you will not even hit your foot on a stone.'

"Jesus replied to the devil, 'It is written, do not put the Lord your God to the test.'

"The devil tried to tempt Jesus a third time. The devil took Jesus up to the top of a very tall mountain where they could see all the kingdoms and splendors of the world.

"The devil said to Jesus, 'I will give you all this. You will be rich and powerful beyond all others, if you will kneel down and worship only me.'

"Jesus responded loudly, 'Away with you Satan! for it is written, Worship the Lord your God, and serve only him.'

"After this, the devil left Jesus and angels came and took care of Jesus and nurtured him back to health.

"We are thankful that Jesus has returned unharmed and stronger than ever after his encounter with the devil and temptation.

"When asked what his plans are now that he has regained his strength, Jesus said he intends to return to Galilee to begin teaching there and doing good works."

# “WE MAKE FUN OF EPISCOPALIANS...”

**W**e make fun of Episcopalians for their blandness, their excessive calm, their fear of giving offense, their lack of speed and also for their secret fondness for macaroni and cheese. But nobody sings like them. If you were to ask an audience in Des Moines, a relatively Episcopaliansless place, to sing along on the chorus of “Michael Row the Boat Ashore,” they will look daggers at you as if you had asked them to strip to their underwear. But if you did this among Episcopalians, they’d smile and row that boat ashore and up on the beach! ....And down the road!

Many Episcopalians are bred from childhood to sing in four-part harmony, a talent that comes from sitting on the lap of someone singing alto or tenor or bass and hearing the harmonic intervals by putting your little head against that person’s rib cage. It’s natural for Episcopalians to sing in harmony. We are too modest to be soloists, too worldly to sing in unison. When you’re singing in the key of C and you slide into the A7th and D7th chords, all two hundred of you, it’s an emotionally fulfilling moment. By our joining in harmony, we somehow promise that we will not forsake each other.

I do believe this, people: Episcopalians, who love to sing in four-part harmony are the sort of people you could call up when you’re in deep distress. If you are dying, they will comfort you. If you are lonely, they’ll talk to you. And if you are hungry, they’ll give you tuna salad! Episcopalians believe in prayer, but would practically die if asked to pray out loud. Episcopalians like to sing, except when confronted with a new hymn or a hymn with more than four stanzas.

Episcopalians believe their rectors will visit them in the hospital, even if they don’t notify them that they are there. Episcopalians usually follow the official liturgy and will feel it is their way of suffering for their sins. Episcopalians believe in miracles and even expect miracles, especially during their stewardship visitation programs or when passing the plate. Episcopalians feel that applauding for their children’s choirs will not make the kids too proud and conceited.

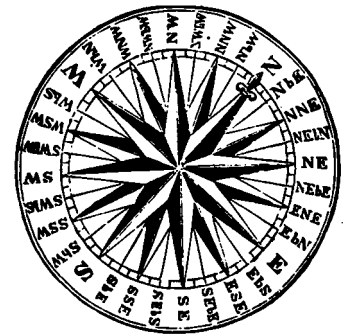
Episcopalians think that the Bible forbids them from crossing the aisle while passing the peace. Episcopalians drink coffee as if it were the Third Sacrament.

Episcopalians feel guilty for not staying to clean up after their own wedding reception in the Fellowship Hall. Episcopalians are willing to pay up to one dollar for a meal at church. Episcopalians still serve Jell-O in the proper liturgical color of the season and Episcopalians believe that it is OK to poke fun at themselves and never take themselves too seriously.

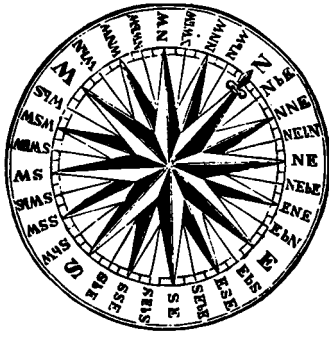
## Garrison Keillor on Episcopalians (Adapted from an essay by Garrison Keillor)

### And finally, you know you are an Episcopalian when:

- ❖ It’s 100 degrees, with 90% humidity, and you still have coffee after the service.
- ❖ You hear something really funny during the sermon and smile as loudly as you can.
- ❖ Donuts are a line item in the church budget, just like coffee.
- ❖ When you watch a Star Wars movie and they say, “May then Force be with you,” and you respond, “and also with you.”
- ❖ And lastly, it takes ten minutes to say good-bye.



## WAYPOINTS *activities and notices on our journey*



## **WAYPOINTS** *activities and notices on our journey together*

### **AIO Challenge**

**M**ary Hunter and Deacon Isabel Polk have issued a challenge to St. Peter's parishioners: Collect 100 pounds of food supplies for the Area Interfaith Outreach Food Pantry each week!

## **Vestry Notes**

### **The Vestry met at 7 pm on February 25th.**

Ralph gave a report on financial activities. Micki Colquhoun, Laura Curtis (the new bookkeeper), Mac Deford, Jake Thomas, and Ralph have been meeting to facilitate a smooth transfer of financial duties.

Ralph asked that Lee Karker and Tom Putnam be removed as check signatories and be replaced by Micki and Joanne Murphy. This action was moved, seconded, and approved.

Ralph also passed along a request for net authorization for Laura and Micki. It was moved and seconded that the authority be given for these two persons, as well as a third person to be selected by the finance committee. This action was approved.

Doug Curtis requested a clarification on spending money for building and grounds; the need for matching receipts and invoices was discussed as well as having Doug review all expenditures for building and grounds. Jude Thomas suggested having Laura sign a standard confidentiality agreement.

Ralph discussed the upcoming Vestry Retreat on March 9 and 10 in China Lake. Members were to let Ralph know if they were unable to come as soon as possible so that he could make a decision by Tuesday, February 27, to go ahead with the retreat or to plan something else.

The schedule for future meetings was discussed. The final decision will be made in April.

### **The Vestry met on at Noon on March 18th.**

Jake Thomas gave a report on financial activities. Up-to-date financial pages will be mailed to vestry members. Jake distributed a revised budget for 2007 which included additional line items for the interim rec-tor. Following a lengthy discussion, the revised budget was approved by the vestry.

Vestry members also discussed selecting a supply priest for the summer. Absent vestry members will be consulted by telephone by Thursday, March 22, before an invitation is issued.

John Chatfield distributed a hand-out on "Your Priest is Leaving – Now What Happens?" Members were asked to review it before the next vestry meeting.

Ralph handed out a recent issue of Vestry Papers which focuses on finances. He recommended reading the paper and related that he is working on a compilation of documents for the vestry.

Doug Curtis Sr. suggested that rather than hire a sexton, that the volunteer system be continued, and that the budget item be used to pay for profession help as needed.

Joanne Murphy reminded vestry members that traditionally they were responsible for the coffee hour on Easter Sunday. Joanne will call Anne Hurtt and ask her to coordinate. Ralph will write up a brief article for The Rock.

**The next meeting of the vestry is Wednesday, April 11, at 7 p.m.**

Trying to solve certain kinds of problems can lead to discoveries of the Spirit. During its last meeting, the vestry received a report from Doug Curtis, Sr., junior warden, about the cleaning and upkeep of our facilities. He reported that the members of the congregation who presently volunteer their time and skill for specific tasks of cleaning are doing a very good job. And he raised a question that most of us had not thought of before: if we were to create a new position of a regular sexton would that discourage the volunteers so that they no longer wanted to serve on the maintenance roster?

The discussion was thorough and considerate. There was finally a consensus about this. First, we agreed that we must thank and honor and support the people who presently volunteer keeping the facilities clean and ask them to continue for at least a short time longer. Second, we decided to identify those tasks that require more time and skill than volunteers can realistically handle and then pay for the services of skilled people who can do them. The vestry will monitor how this goes. It will also invite us all to consider serving as a volunteer for a period of time. The vestry will also have conversations with the groups who use the spaces to ask their involvement in keeping the place clean.

The blessing in all of this is that it begs the question in a new way about what a faith community is. We seem to have two bold options in before us. One is the notion that the building is there for us, the people of St. Peter's, to do with as pleases us in order to serve the desires of our congregation. The other is that the building is there for the whole ministry and mission of St. Peter's, to be used to serve needs of all the people of the whole community. This, of course, includes the people of St. Peter's. In the first case, we might incline toward hiring a regular sexton to make sure the facilities are ready for our worship on Sundays and other activities. In the second case, we might incline toward supporting a corps of volunteers to keep the place serviceable for all who come into it seven days each week. It would be the difference between operating a club house for our own private pleasure and maintaining a home to serve needs of us ourselves and of the wider community.

Little tell-tale indicators around our buildings show that St. Peter's buildings are often treated as a club house. After Sunday activities worship leaflets, items of clothing, even prayer books and hymnals, and other odds and ends are found in the strangest places. Unless someone in our leadership does something, a pile of things can grow over the space of weeks. We usually do not treat our homes this way because it turns out that it is we ourselves who must do the neatening up. When guests are expected we all pitch in to make sure our spaces are ready to receive and welcome them. The question Doug raises begs us to recognize our relationship to our facilities as though they were home to a family we belong to and for which we share the responsibility for making them welcoming to all.

It also suggests that in many other areas of our parish life we have developed a heavy reliance—perhaps an over-reliance—on staff and clergy for tasks that should be shared or carried completely by others. The vestry is now gearing up for the new experience that begins after my last Sunday, June 3. I'm afraid to think of the goofy discoveries of the many tiny things that I've gotten used to doing that really should be done by others. A long time ago I was the supply priest in a parish during that rector's sabbatical leave. The most bizarre assortment of unanticipated tasks came tumbling onto my plate—such as the rector's daily habit of emptying the coin box of the parish hall pay telephone. I apologize right now for the legacy of such mistaken choices of tasks that I leave behind. It will be a healthy, if confusing, period of finding out who ought to look after certain things (or let them fade away).

All of this comes into focus when we realize that we are a faith community, a family, "people of God," the Laos ("Laity")—and not a club. No other type of organization is exactly the same as the Body of Christ. The presence of the Spirit sees to that. Doug's question helps us see that. Thanks be to God!

In Christ,

*Ralph*



## *From the Rector*

*St. Peter's Episcopal Church seeks to serve God's mission of restoring all people to unity with him. We open wide our doors and say, in the name of Jesus Christ, "Welcome."*

### **Worship**

Sunday 8:00 and 10:30 AM Holy Eucharist

Wednesday 7:00 AM Taizé Holy Eucharist

### **Office hours**

Monday-Friday 9 AM to 12 PM

**\*note new office hours\***

The Rev. Dr. Ralph Moore, Jr., Rector  
(home 596.0421, rector@stpetersrockland.org)

The Rev. Isabel Polk, Deacon  
(home 596.0003; deacon@stpetersrockland.org)

The Rev. Lee Karker, Deacon  
(home 596.0606 lkarker@mchinc.org)

Ferris Donoso, Parish Secretary  
(stpeters@stpetersrockland.org)

Robert Earle, Organist

Malcolm Brooks, Composer and Choir Director

Valerie Wells, Coordinator of Children's Ministries

**The Rt. Rev. Chilton R. Knudsen, Bishop of Maine**

### **Officers**

Senior Wardens

John Chatfield, jschat@worldnet.att.net, 236.2187

JoAnne Murphy, 594.4023

Doug Curtis Sr., 594.7191, Junior Warden

Micki Colquhoun, cell. 592.5992, Treasurer

Linda Ames Mann, Clerk

### **Vestry members**

Elizabeth Biddle, Katherine Brown, Ferolyn Curtis, Jim Curtis, Spencer Hurtt, Ellie Hutchinson, Thomas McBride, Billy Smith, Pat Snow, Jude Thomas

### **THE ROCK**

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Please e-mail submissions to Marty @ mlr@midcoast.com

**You are welcome to contribute to our next newsletter.**

**Submission deadline is noon May 11th.**



Mailed March 23, 2007

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11 White Street • Rockland, Maine 04841

# THE ROCK



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