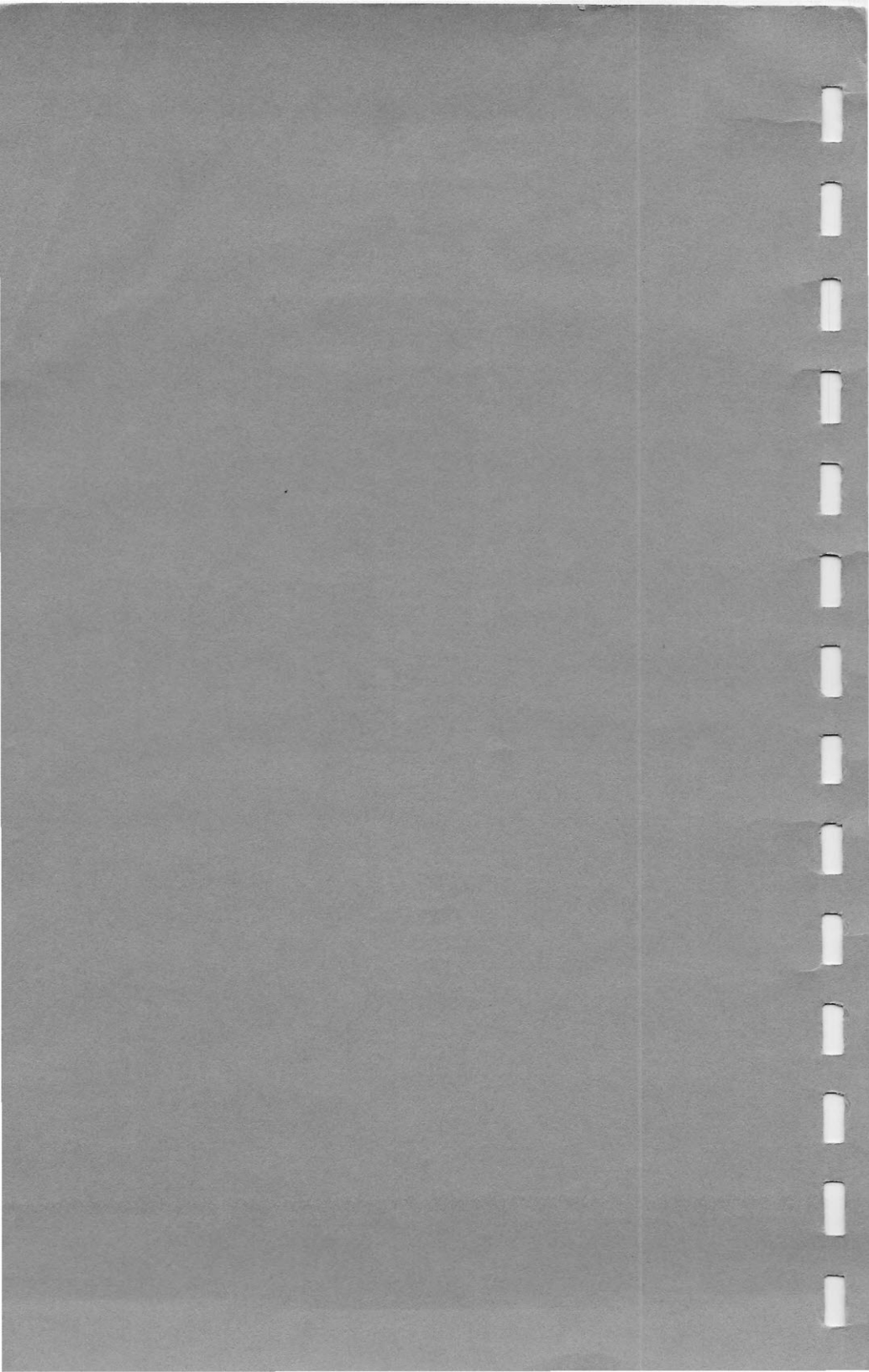


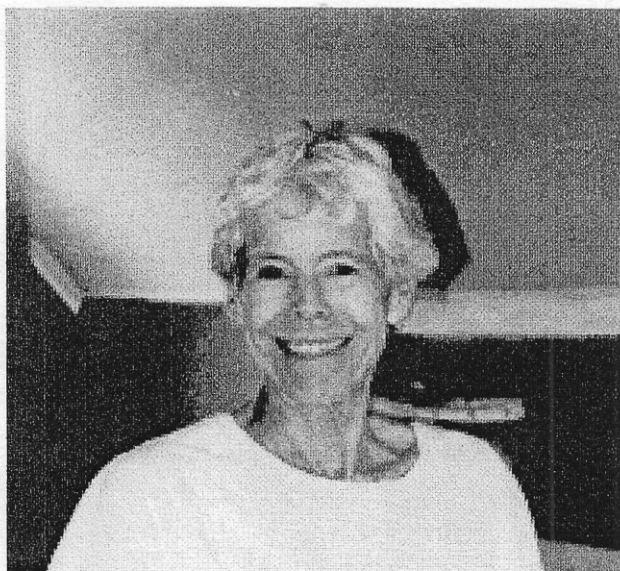
**A History of St. Andrew's
Episcopal Church
Readfield, Maine**

**~ The First 40 Years ~
1960 - 2000**



**May 2000
by
Robert E. Folsom**

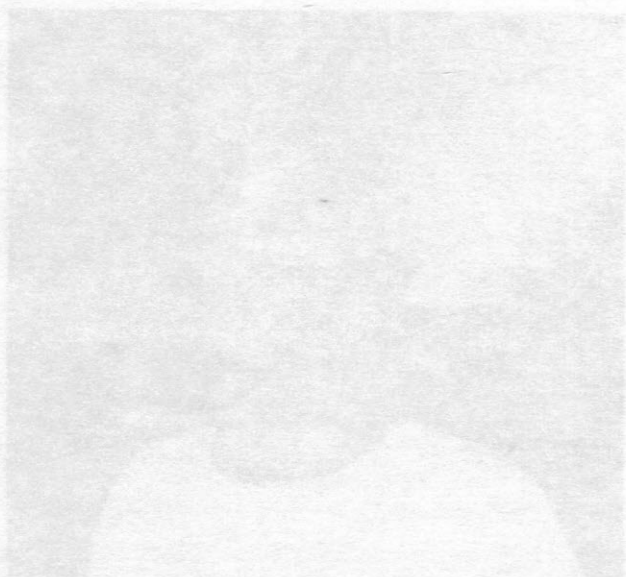




Wendy Sayres

Dedication

This history of St. Andrew's Church is written in memory of Wendy Sayres. Wendy was one of the real servants of the Lord at St. Andrew's. She was involved in just about everything that went on at our church. She was altar guild president, Sunday school director, senior warden, and most of all an enthusiastic supporter of any project that came her way. She was one of the magicians that created the magic of St. Andrew's. Her contagious smile and sparkling eyes will always be a part of our heritage. We are that much richer from having known Wendy. She personified all that is good about St. Andrew's.



Wendy Hayes

Education

This history of St. Andrew's Church is written in memory of Wendy Hayes. Wendy was one of the real servants of the Lord in St. Andrew's. She was involved in just about everything that went on at our church. She was also kind president, Sunday school teacher, senior warden, and most of all an enthusiastic supporter of the project that came her way. She was one of the members that created the magic of St. Andrew's. Her contagious smile and sparkling eyes will always be a part of our heritage. We are that much richer from having known Wendy. She personified all that is good about St. Andrew's.

Foreword

The history at any given time of any church is most often examined from the perspective of the accomplishments of the presiding rectors. For many reasons, the history of St. Andrew's cannot be viewed from that perspective. For one thing, St. Andrew's did not have a priest-in-charge for most of its formative years. When they finally did have a regular vicar, he was one of the early members of the parish, formerly the Deacon, and was not paid a salary. Eventually St. Andrew's was able to pay the vicars but they were hired only on a part-time basis. This allowed time for preparing the sermon and conducting the worship services but little else. It would not be accurate or fair to measure the history of St. Andrew's in terms of its vicars. The history of St. Andrew's is the story of its people, their accomplishments, their failures, and their perseverance.

For this reason, the history of St. Andrew's reflects the vision and passions of the lay members of the mission. Rather than to view the development of the mission in terms of the events surrounding the tenure of each priest-in-charge, the author has elected to measure the history in terms of *defining moments*. These would be those events that impacted the life of the parish and reflected the dreams and efforts of the worshipping members.

The reader must keep in mind that I am not a writer in any sense of the word. My hope is that by collecting and organizing whatever facts are available, someday someone more talented will write a really fascinating account of the history of this parish. One

thing that seemed obvious to me as I explored the life of St. Andrew's was that, like any family, the members experienced the exhilaration and joy of success, the love of friends, and the hope for the future. On the other hand, I discovered that they experienced the depths of darkness and gloom when things bottomed out. It seems to me that their faith served them well and that their story is one of great perseverance, survival, and love.

As I collected the facts, it was difficult to make them readable, so I took the liberty of filling in some of the gaps with my imagination. I imagined what it might have been like, what words may have been spoken, what events must have occurred. I kind of let my thoughts run wild as I imagined the scenario for the mailing of "The Letter" and the trip of the Virginian along the shores of Lake Maranacook and what he may have found at the end of his journey in Pondtown. Actually, the story of the Virginian has more basis in fact than fiction as the convention did happen, and many people did attend. Again, in the story of the Bishop, the first meeting of the guild, and the conversation at the mill, I simply guessed at what probably happened. Please forgive my transgressions and allow me to relate what, to me, might have been the case. I hope I haven't distorted the truth to any great extent and you may even enjoy these figments of my imagination.

Apparently St. Andrew's had at one time appointed Elizabeth Poulton as the church historian because it is noted somewhere that Mrs. Richard Knudsen succeeded her in that position in 1965. However, the only "history" found in the records at St. Andrew's is a small loose-leaf ring binder containing several newspaper articles and various notes on church happenings. In the early 1990s one of the great characters of the story, Margaret Stockford, was asked to write a history of St. Andrew's. She eventually wrote a very brief account of the beginning years. This lack of any real story about St. Andrew's is probably the reason I attempted this project.

In the title of this history I use the addendum "The First 40 Years". One must consider the story as a work in progress. The great mys-

tery is about how the story will end if ever. If you are a believer then you must know that God has a plan for St. Andrew's. What does He have planned for the future? Where will it take us today? Tomorrow? How will we get there? Who will lead us? Will the magic of St. Andrew's continue unabated? Stay tuned!

The Letter

*In the bleak mid-winter,
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;*

*Snow had fallen, snow on snow,
Snow . . on . . snow,
In the bleak mid-winter,
Long ago.¹*

The year was 1959 and although it was May already, the damp, cold rain made it seem like mid-winter in the old wood frame farmhouse. But Irene ignored the cold as she sealed the short letter in its envelope and placed the 3 cent stamp carefully in the upper right hand corner. She would mail the letter in the morning at the village post office. She enjoyed the walk that gave her a view of the distant White Mountains and the overlook of Torsey Pond. She only hoped that she would receive a prompt and favorable response to her letter.

Irene was especially pleased that the gathering at her home the previous evening had gone so well. She had expected some resistance to her ideas but she was a woman who made decisions and when she announced that "this is what we're going to do" people were expected to follow suit. And so it was that her ideas were found to be acceptable that evening and, in fact, not only were her guests supportive, they were surprisingly enthusiastic. It had been an especially hard winter with early snowfall and frigid cold two days be-

1. Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885), Hymn 112, Hymnbook 1982, The Church Hymnal Corporation, New York, New York.

fore Thanksgiving, and even now the winter was reluctant to surrender to the emerging spring.

The trip from Kents Hill to Augusta was especially hazardous along the old poorly maintained back road. At one time that winter Irene and John had turned back because of a thick layer of ice on the surface. That had upset her because she missed her regular Sunday worship service and that was the reason for the meeting at her home. The group numbered most of her close friends, and their friendship centered about their faith and worship together. She was pleased that the Shermans who lived across the street had been able to come. She thought about each of them - Bill, Bernadette, Dick, Dot, Edith, Bernice, and Norm - as she tucked the letter into her purse ready for mailing. They were confident that things would work out for the best and had joined her in prayer at the end of the meeting asking the Lord for guidance.



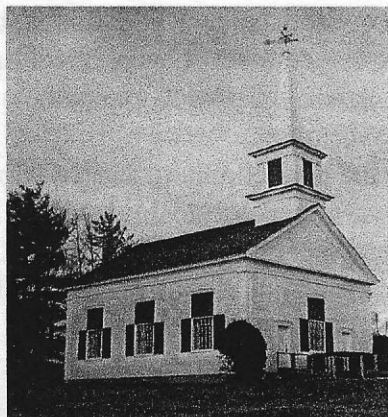
The year was 1798 and Jesse the Virginian pushed his horse ahead in spite of the dense brush and woodlands beside the beautiful lake. He had not looked forward to this trip and had many misgivings about the location of this conference that was to be the first New England Conference of the Methodist Church. Although his persistence had resulted in the first Methodist church in Maine being dedicated in 1795 in East Readfield, he feared that the isolated location of the conference and the difficulty of the trip would prevent many from attending. In fact, Readfield had only recently been incorporated as a town and the area had been known as Pondtown when he first arrived there trailing an extra horse in 1793. He had come to preach on that occasion and had managed to form the "Readfield Circuit" extending from Hallowell to the Sandy River even though it was said that there were no Methodists to be found here at that time. But this conference was another matter and he was afraid that the famous Bishop Asbury, who he had personally invited to preside at the conference, would

be embarrassed if the attendance was as sparse as he feared. He knew that it had been a dry, difficult summer for the farmers and that chores would keep most of them at home. This worried him and he became even more agitated with the fallen trees across the trail. He thought this to be as bad as the Allegheny Mountains and the shades of death.²

As Jesse neared the last rise overlooking the lake he realized that he had lost a full day because of the violent storm that roared up the Kennebec River two days before. It had been impossible to travel that day and now the conference would already be under-way. Finally he rode his tired horse onto the conference grounds and was amazed at the number of wagons parked nearby and many children at play around the large building. This was the first Methodist church in Maine and had been dedicated in 1795. It had been built as a result of his efforts. As he dismounted and walked around the far side of the church building he caught his breath as he saw hundreds of people sitting on the ground, up on the side of the hill, and even in a few of the trees that overlooked the speakers podium. He could not believe his eyes! Later he would discover that more than 1,800 people had attended the conference and that more than 300 had come from Readfield. The Bishop was to write that "these people had literally beat their way through the woods between Winthrop and Readfield to attend the conference."

Jesse Lee was really proud of "his" people for their enthusiastic reception of Bishop Asbury and, in fact, he was quite proud of the whole area. A few years later, because of his efforts, a Methodist

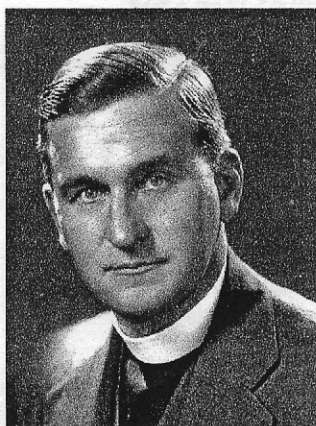
2. Many legends are associated with Shades of Death Road that winds alongside Jenny Jump State Forest in up to Allamunchy in Warren County, New Jersey. This road runs along an old lake bed which occasionally has pillars of mist rising from the top of the water. "I don't know what causes it, but I've seen it when I was fishing," states Pete Valliere. "I think it was a legend about the early settlers killing the Indians and throwing them into the lake." Some people claim they see the dead walking along the road in the mist. The road was also the site of many deaths once thought to be the curse of the area.



Jesse Lee Church

church was built in the Kents Hill area. Jesse preached at the new church on August 6, 1800. Luther Sampson had worked with Jesse in getting the church built. Luther was the founder and the motivational force behind the Maine Wesleyan Seminary, later known as the Kents Hill School, founded in 1824. A Kents Hill Methodist Society was organized in 1828. Evangelical denominations could occupy the pulpit when not used by the Methodists.

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Rt. Rev. Oliver Loring

Bishop Loring read with much interest the brief letter that had arrived only this morning and wondered how to best handle the matter. There was always resistance when local groups wanted to pull away from the larger parishes in his widespread diocese. The larger parishes were, of course, located in the more urban towns and cities and were anxious not to lose the financial support of members who came to them from the more rural suburbs. On the other hand, one of

his goals had been to establish new missions in those rural areas of the diocese that expressed interest and enthusiasm. Only recently he had been thinking about a plan to extend help to smaller communities by linking them to the more established urban parishes. This just might be the perfect opportunity to implement that plan if he could present it in a non-threatening manner. He would give Herb Craig a call and feel him out. He knew that the leadership at St. Mark's in Augusta would need to be involved in any effort to establish a mission involving any of their present members. It always fascinated the Bishop when new trends in his large, mostly rural, diocese appeared to be changing the way that the Episcopal Church fulfilled its mission. He wondered what it had been like for the earliest church leaders in what must have been a vast wilderness. In fact, he had recently been given a text that purportedly contained an authentic description of the history of the Episcopal Church in his diocese. He went to the bookshelf now and removed the old book. Bishop Loring sat down in his favorite rocker, turned on the reading lamp hanging nearby, opened the book and found the passage:

The Anglican/Episcopal Beginning in Maine

The state was known as "The Province of Maine" as early as 1662 and lands had been granted by indenture to sir Ferdinando Gorges and Capt. John Mason on November 17, 1629. The Province of Maine took several names after 1662. Possibly as early as 1667 it was known as "Yorkshire" when it was changed to Maine. Of course, if one wants to search earlier records, the Vikings were here in 999-1000; Sebastian Cabot in 1496, the French in 1604; and Popham in 1607. In 1652 Maine was under the government of the Commonwealth of Massachusetts. One certainly must not overlook the native Indians and the part they played in the history and who knows what or who traversed the lands before them?

The Church of England in Maine began in 1636 under the shadow of persecution of sorts from the Puritans of the Mas-

sachusetts Bay Colony when Richard Gibson was the first clergyman to exercise in a practical way the duties of a parish priest in Maine. He apparently lived on Richmond Island on the southeasterly side of Cape Elizabeth. He was bold and decided in his opinions, and in his loyalty to the English church. This brought him into controversy with a puritan minister in Dover, and he was brought before the court of the Massachusetts Colony on the charge "he being wholly addicted to the hierarchy and discipline of England did exercise a ministerial function in the same way, and did marry and baptize, at the Isle of Shoals which found to be within our jurisdiction." After several days of confinement, he was allowed to go free without fine or punishment on the condition that he leave the country, and this he did, never to return to the colonies.

Gibson was succeeded by Robert Jordan who was the first clergyman to settle permanently in the district. Jordan set himself to stoutly resist the encroachment of the Massachusetts Colony into Maine. This, coupled with his zealous adherence to the Church of England, brought him into constant disfavor with the Massachusetts governor. He was frequently censured for exercising his ministerial office in marriages, baptisms, and other acts. In 1660, after baptizing three children in Falmouth, he was summoned before the general court in Boston and required to desist from such practices in the future. Apparently he paid little attention to the warning, for he continued his priestly duties among the inhabitants of Scarboro, Casco (now Portland), and Saco. His house was burned in the Indian war and he barely escaped with his family to Newcastle, New Hampshire, where he died in 1679 at the age of sixty eight.

After Jordan's death the regular ministrations of the church were suspended for eighty years. The Society For the Propagation of the Gospel in Foreign Parts sent William McClenachan as a missionary to Frankfort (now Dresden) and Georgetown. McClenachan was not well fitted for the task and left after four years. He was succeeded by Jacob Bailey, known as the "Frontier Missionary." Bailey labored diligently and with great zeal amid difficulties of nature and prejudice. In 1772 he dedicated St. Ann's Church in Gardinertown. This church was burned in 1793 by a madman

who thought that he was commissioned from on high to burn the church and murder its minister. The church was rebuilt the following year.

The Diocese of Maine of the Protestant Episcopal Church in the United States of America was organized in 1820 (the same year that Maine was admitted to the Union as a state). The diocese was composed of two churches, the Episcopal Society of Pittston, founded in 1793, which had become Christ Church, Gardiner, in 1819, and St. Paul's Church, Portland founded in 1764 with seventy families, which was recognized as St. Stephens Church in 1839. (This St. Paul's is not to be confused with the current Old St. Paul's Church at 279 Congress Street, Portland, which was established in 1868.) It is interesting to note that the members of St. Paul's were taxed by the government for the support of the First Parish Church (Congregational) as well as their obligation to contribute to the maintenance of their own Episcopal worship. After an unsuccessful appeal to the Massachusetts court to be released from the assessment, the First Parish with great fairness voted to return these taxes to the Episcopalians less the cost of collection.

The Rt. Reverend Alexander Viets Griswold, Bishop of the "Eastern Diocese" (comprised of Maine, New Hampshire, Vermont, Massachusetts and Rhode Island) served as Bishop in Charge from 1820 until 1843. The Rt. Rev. John P. K. Henshaw, Bishop of Rhode Island, served as Bishop in Charge from 1843 until 1847. The Rt. Rev. George Burgess, Rector of Christ Church, Hartford, was called to be the first Bishop of Maine and was elected in 1847.³

The Bishop closed the book with a big sigh — perhaps a sigh of relief that he had not had to face the perils of the early church leaders in Maine. Well, he had a challenge now facing him as he set about making his own contribution.

3. Hugh M. Stearns, *A Century of Episcopal Worship*, (Plymouth, New Hampshire: Colophon Press, 1997.)

Fr. Herbert Craig was the feisty priest who now found himself winding down his career at St. Marks, Augusta. His was a friendly albeit a dominating personality. He was not the most beloved priest but he had the respect of his parishioners. The first Episcopal services in Augusta were held in 1763 at Fort Western and were preached by Rev. Jacob Bailey who was a missionary from Pownalborough. In 1840, twenty-two people petitioned to organize an Episcopal parish and the Rev. Frederick Freeman was hired as the rector for an annual salary of \$1,000. In 1841 a wooden church was erected and eight years later a chapel was added. Now, nearly 120 years later the church was considering another type of expansion. Father Craig called together some of the leaders of the parish and presented the Bishop's request to them. Surprisingly there was little resistance to the idea of establishing a "satellite" mission in Readfield under the guidance of St. Marks. Father Craig explained that if the mission were to be established St. Mark's would have to supply support in the form of a sacramentalist, at least once each month. And there was the concern that St. Mark's would lose parishioners and their pledges. However, many of those people in Readfield were longtime friends and parishioners at St. Mark's and approval of the idea was unanimous. An important part of the leadership at St. Mark's was the Brotherhood of St. Andrew. Brother Jeff Beward, who lived in Winthrop, suggested that the name of the new mission be St. Andrew's.

The following week, late in May of 1960, Father Craig, Jeff Beward, and a few members of the vestry journeyed to the Kents Hill home of Dick and Dorothy Wilson. Dorothy was the daughter of Irene Chase who had suggested that the meeting be held at the larger home of the Wilsons. They had called everybody they could think of who might be interested in establishing the new mission.

Irene was fearful that if only a few showed interest then Father Craig might not be convinced of the need for a mission in the Reafield area. To her delight, 25 people appeared for the meeting, and she was surprised to find that Father Craig and his vestry members were very enthusiastic about the new mission. However, there was no Episcopal church between Augusta and Lewiston, and the Bishop had suggested, and Father Craig agreed, that the new mission should be located in the larger town of Winthrop and serve an area to include Winthrop, Readfield, Manchester, and Kents Hill.

Winthrop

As Winthrop entered the twentieth century, its agricultural base dwindled to the vanishing point, and the fields of the back-country returned to the forest. Industry became the sole economic resource to keep Winthrop alive. But its old industrial leaders were faltering. Shoe production had long disappeared; oilcloth carpeting, which had dominated the scene for over fifty years, had passed its peak, and faced ultimate extinction in competition with linoleum. Only the woolen mill on the village stream stood strong. Winthrop Mills Co., equipped with the most modern machinery for spinning its own cotton warp and looms for weaving wool, had acquired the woolen mill at North Monmouth to become one of the nation's largest producers of blankets.

The effect of the development upon the town of Winthrop was inevitable. Winthrop Mills Co. employed up to 500 people of a population that numbered a little over two thousand. The mill built housing for the families of its workers, operated the fire department, provided much of the tax money, and inevitably dominated the lives and thoughts of Winthrop people. Winthrop became a mill town; when the mill prospered, Winthrop prospered, and if the mill faltered, Winthrop faced black, unmitigated disaster until the resort business began to blossom in the late 1930s. Such was

Winthrop's fate.

Winthrop Mills Co. did falter at the height of the great depression, making those difficult times even more difficult for Winthrop people. The company finally sold out to Wilton Woolen Co., which was having better luck making woolen upholstery cloth for the rising automobile manufacturers. Wilton Woolen Co. continued to operate the mill under the old name, "Winthrop Mills," so well established in the trade, quite successfully for thirteen years. In 1947 it sold Winthrop Mills to one of American industry's most remarkable and charming characters, Allan L. Goldfine.

Winthrop will always remember Allan L. Goldfine with great warmth and affection. Though the courts have taken a very dim view of Allan's ways of laying his hands on money, his ways of spending it met with thundering applause. Allan wanted to make friends; he wanted to make people happy, and the way to do this was to give them things that they would appreciate. He gave bicycles to Winthrop boys, blankets and food to those in need, and \$25,000 to provide new equipment for the fire departments. Allan's huge parties are still relished in memory.

Allan was quite as lavish with Winthrop Mills as with his host of friends. He cleaned out the old equipment and replaced it with machines of the most modern design for making fine woolsens and worsteds for women's suits and coats. Everywhere the old shop gleamed with the soft glow of stainless steel. The old brick walls that rose in 1814 to shelter Amos Barrett's struggles with his homemade cotton mill must have trembled in delight.

But Allan's fast footwork among the ledgers finally reached a point where vicuna coats, other "Goldfinery", and powerful friends in high places could no longer save him from the clutches of the law. Even so, the courts treated Allan gently, finding some difficulty in frowning and smiling at the same time. The man so wanted to be loved.

But the scattered empire of Barney Goldfine came tumbling down in 1952, Winthrop Mills with the rest. Its gleaming machines went to satisfy creditors. The next three years were hard years for Winthrop; some other small industries had started, and the resort business was flourishing, but the woolen mill had been the town's mainstay. The sudden loss of 500 jobs was a heavy blow.

In 1953, when the dust had settled a little, Wilton Woolen Co. picked up the pieces, but the task of re-equipping the old mill was too heavy an expense to undertake at that time.

In 1954 E. P. LeVeen Jr. purchased the old Winthrop Mills property from the Wilton Woolen Co. to operate as a subsidiary of his mill in Rochdale, Massachusetts. He named the new acquisition Carleton Woolen Mill.

Each year saw new, modern machinery added to all departments. By 1965 the mill was running six "cards", twelve spinning frames, and seventy-four looms. The total employment, with cleaners on weekends, made a payroll of 180 persons, with a yearly payroll of over a million dollars.

Dick Wilson was in Winthrop on a Monday morning working at the Carleton Woolen Mill where he often did electrical work. Dick had been an engineer in New York City for many years and enjoyed the slower pace of rural Maine although his nature was to be involved in numerous community projects. Only this weekend he had been busy organizing a fund drive for a new clubhouse for the Readfield Lions Club. He had been instrumental in planning the new facility, and Dot was beside herself trying to keep up with his schedule. Now he was concerned about finding a home for the new

episcopal mission that had been recently approved by the Bishop. His mother-in law was a little upset that the mission had to be located in Winthrop instead of Readfield. Very few decisions close to her were made by anybody except herself. But this decision was out of her hands. When she heard Dick say that he had to go to Winthrop this morning, she instructed him in no uncertain terms that he was to look for a home for the mission before he returned. Here he was, a grown man 58 years old, and his mother-in-law was telling him what he was to do! Well, he had a lot of work ahead of him that day, and the church work could just wait.

As Dick began his work in Winthrop that morning he was interrupted by a voice. "Good morning Dick. How's it going?" It was Ed LeVeen, a close friend and owner of the mill where Dick was installing some outlets. Ed actually lived in Rochdale, Mass., but spent most of his time managing the busy mill in Winthrop. Dick knew him as a caring family man, well respected by his employees and the townspeople. "I read in the KJ that Irene is in the middle of another project. How come they made you locate the mission in Winthrop, Dick?"

"Oh I don't know. I guess it's just because Winthrop is such a big city! We'll be lucky to find a place down here though. You don't know of any place we could rent, do you? It wouldn't have to be very big, that's for sure."

"As a matter of fact, Dick, I had a thought when I read the story in the KJ. You'd probably only need a place on Sundays wouldn't you?"

"Hand me that coil of wire, Ed. No, the big coil. Yeah, that's it. Thanks. No. It wouldn't be used except on Sundays, but we couldn't pay much for a place."

"Well, what I was thinking was that the office here at the mill is available on weekends and we have to keep it heated. Kind of

small but I'll bet you could get twenty five or thirty people in there. We have some folding chairs, and I wouldn't want you to pay any rent for the place. Only thing is, you'd have to set the place up each Sunday because we'd need it Monday for office work. What do you think?"

Dick thought about what Ed was saying as he stripped the plastic cover from the cable he was installing. He thought Ed was making a generous offer, and Irene would be happy that he had done some leg work for her project. Dick replied, "Now Ed, that seems like a great idea. When I get home I'll ask Irene what she thinks. But she may have her heart set on a large white clapboard building, you know her! Thanks for the offer anyway, Ed. I'll let you know."

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*To: The Rt. Rev. Oliver Leland Loring, DD,
Bishop of Maine
And To: The Standing Committee of the Diocese*

Right Reverend Father in God,

We, the undersigned, residents of Winthrop and its environs, County of Kennebec, Diocese of Maine, being desirous of obtaining the services of the Protestant Episcopal Church, and ready, according to our several abilities to sustain the same, do hereby request you to inquire into our estate and provide for us as you may deem proper and expedient.

We do hereby declare ourselves, individually and collectively, ready to do what in us lies to establish and sustain regular worship of said Church, and

promote its influence in our neighborhood; and we promise to conform to its Doctrine, Discipline, Liturgy, Rites and Usages. We put ourselves under your charge, and will reverently obey your authority. We promise conformity to the Constitution and Canons of the General Convention, and of the Diocese of Maine, and to the rules and regulations of its Convention. And we do hereby submit for your approval, Right Reverend Father in God, and that of the Standing Committee, the Constitution that we have adopted at this annual meeting, requesting your approval of the same, as required by the Diocesan Canons. Also we submit for your approval the budget which we have adopted at this meeting, assuring you that we have already in hand, as a result of the Every Member Canvass which we have conducted, sufficient funds in pledges and on account to cover this budget.

In accordance with the rules and regulations of the Canons and of the Diocesan Convention of the Diocese of Maine, we now ask the privilege of being organized as a Mission under the name of St. Andrew, and to be accepted in union with the Convention of the Diocese of Maine.

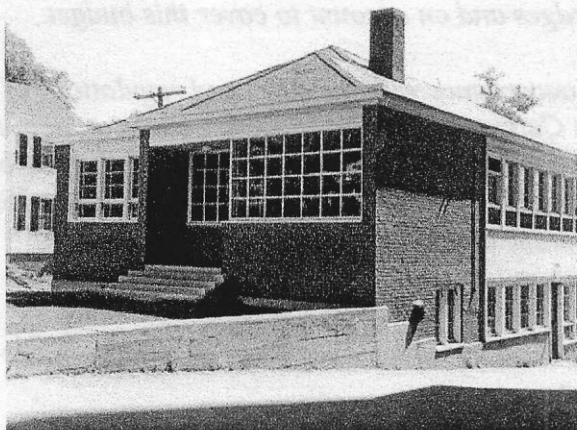
Signed: The Communicants of St. Andrew's Mission

*(Signatures) William H. Sherman (Warden),
Norman J. Lomas,
Oscar Kunnemund, Jr.,
Richard W. Wilson (Treasurer),
Dorothy C. Wilson,
Edith E. Roberts,
Bernice Lomas,*

*Bernadette C. Sherman,
Winthrop E. Jackson,
James Hopkinson,
Harriet T. Hopkinson,
Margaret Stockford,
Irene D. Chase,
Edwin Root.*

1/12/62

The Mill Office

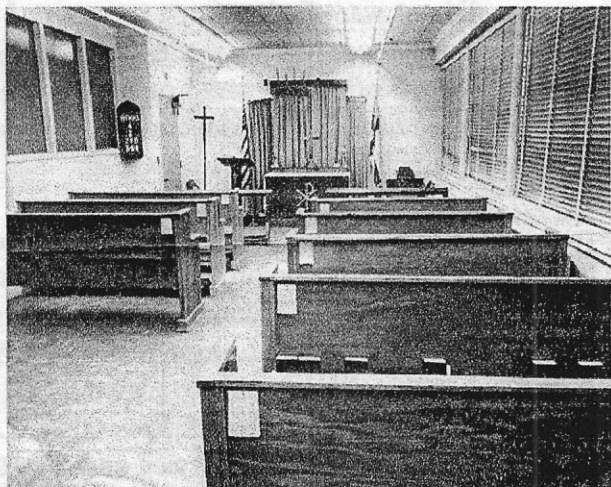


The Mill Office

And so it was that little St. Andrew's, an episcopal mission church in the Diocese of Maine, had its first home in a mill office. The mill office was entirely adequate for the small mission. One room was used as a sanctuary, one as a classroom and meeting room,

and there was a lobby. In the early days of St. Andrew's the parishioners sat on folding chairs and a simple table was used for an altar.

Later, Ed LeVeen moved his office equipment to a lower floor and turned over the street floor of his office building to St. Andrew's. There the Episcopalians built a beautiful little church. The mill was located on the end of the main business street and at the beginning of a residential area. The church neighborhood was commercial, industrial, and residential. There was an adequate public school system in town and, in addition to St. Andrew's, there were four other churches: Methodist, Congregational, Roman Catholic, and Missionary and Christian Alliance Church.



St. Andrew's Episcopal Mission 1969

It should be noted here that the arrival of an Episcopal mission in Winthrop was not enthusiastically welcomed by all. In fact, they had a "cold reception by some of the leaders of denominational bodies and a hostile attitude on the part of one Congregational minister." Father Craig sought out this latter gentleman and ex-

plained the Episcopalians' position and indicated to him tactfully that despite his opposition, the mission had every intention of serving its people and doing its share of attracting the unchurched.

Sometime in May 1960 the first service at St. Andrew's was held at 11 A.M. Father Herbert Craig provided communion services each Sunday through the first summer and supposedly once a month thereafter. However, records indicate that the people of St. Andrew's received Communion from a priest only once between September and February in 1963. This situation was the cause of a minor uprising within the mission, resulting in a requested meeting with the Bishop. The purpose of the meeting was to express the frustration of the parish in not being able to have the regular services of a priest. Father Craig was not in the best graces of the leaders and was referred to as "the bone of contention." The leaders, however, did not want Father Craig to know of their displeasure. The mission had lost two lay readers, one of them being William Sherman, and the other Norman Lomas, who both were founding fathers of the mission. The situation, while serious, was evidently resolved by the Bishop and Father Craig.

When a priest was not available, lay readers conducted Morning Prayer. The first *recorded* communion service was held on July 8, 1962. Lay readers included Oscar Kunnemund Jr., Winthrop Jackson, William Sherman, and Norman Lomas. Mrs. Dorothy Caverly of the Quaker church consented to play the foot powered organ for the Mission at that time. The Rt. Rev. Oliver Loring, Bishop of Maine, held a Consecration Service on May 10, 1961. The first Christmas service was held on December 24, 1961, and children were baptized for the first time on February 25, 1962. Occasionally there was coffee and hospitality after the services. Baby care was provided.

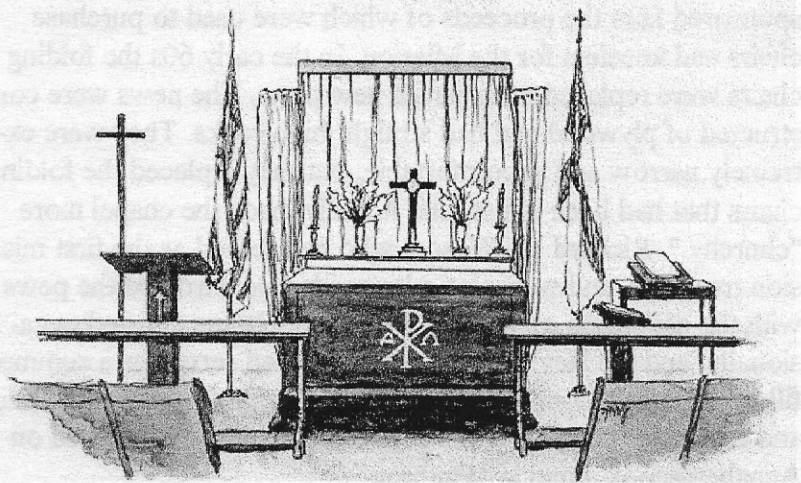
From the day of the first service in the mill office the small band of Episcopalians set out to create a comfortable and pleasant chapel of worship. The ladies of the mission were most active and

sponsored fairs the proceeds of which were used to purchase chairs and kneelers for the Mission. In the early 60s the folding chairs were replaced with eleven new pews. The pews were constructed of plywood and had straight high backs. They were extremely narrow and uncomfortable, but they replaced the folding chairs that had been in use, and it really made the chapel more "churchy." Richard W. Wilson, who had served as the first mission treasurer, and was also a lay reader, constructed the pews with the assistance of Winthrop Jackson. Others assisted occasionally, and the Rev. John Miller, who had served as a summer fill-in while vacationing at his camp in Wayne, helped sand, paint, and assemble the pews in the Jackson barn that was located on Annabessacook Road in Winthrop.

In notes from 1964 there was the first mention of the Christmas "bazaar" to be called "Christmas in August." There was also mention of a men's group supporting the fair. A men's group held a dinner meeting monthly and their aim was to provide a means of being an outreach to the community. Morton Foster, the Senior Warden of the mission, headed the men's group that was without name.

The mission altar was constructed in the dining room of the Wilson's Kents Hill home. The Wilsons furnished all of the altar materials. The Holy Communion Service was purchased with a \$250 donation from Edward LeVeen. Ralph Kennison of St. Mark's Church, Augusta, constructed altar symbols. Upon completion, Dick Wilson mounted them on the altar. Several gifts were donated to the mission, and a Sunday school was organized. Mrs. Richard Wilson taught primary children, and Evelyn (Mrs. Morton) Foster taught the older children.

In the fall of 1961 it appeared that St. Andrew's was going to survive and indeed flourish in its loaned quarters. There was a solid core of faithful worshippers, and they had managed to adequately finance their programs. It followed that the Bishop required St.



The 1963 Altar From a Post Card Sketch

Andrew's to form a Bishop's Committee and adopt bylaws for the proper administration of the mission. For this purpose the leadership called a parish meeting. It should be noted that this meeting would be the model for making all major decisions at St. Andrew's in the years to come. Being a very small group, it just made sense that gaining a consensus was the best way to make decisions. This process of group decision making was to become a tradition that St. Andrew's followed for the next thirty-five years at least and, in all likelihood, one that probably would never be completely abandoned.

The following are the actual minutes of the first parish meeting at St. Andrews.

First Congregational Meeting, Dec. 8, 1961, 7:15P.M.

A Congregational Meeting was held at Mission (Carleton Woolen Mill) for the purpose of electing a Bishop's Committee. Fourteen members were present:

The Reverend Canon Craig in charge
Mr. and Mrs. Oscar Kunnemund

Mr. and Mrs. Norman Lomas
Mr. and Mrs. James Hopkinson
Dr. and Mrs. William Sherman
Mrs. Dorothy Caverly
Mrs. Edith Roberts
Mr. Ed Root (Edwin H.)
Mr. Winthrop Jackson
Mr. and Mrs. Richard Wilson

The meeting was preceded by a short service of Evening Prayer conducted by Father Craig who also conducted the business meeting. Fr. Craig gave a very lucid and concise resume' of requirements to be met in order for us to attain mission-in-convention status.

First requirement was for a Bishop's Committee to be elected. This committee to be presided over by (a) the Bishop, (b) in his absence by his deputy Canon Craig, (c) in his absence by two members of committee appointed pro-tem by Canon Craig.

The Bishop's Committee must consist of three officers-warden-clerk-and treasurer and by at least two members of congregation.

Second requirement, the canon laws diocesan and national were to be read to the whole congregation who would be asked to sign these as covenant of good faith.

Third requirement, we are to understand we are required to submit to all church discipline and adhere to prescribed course and order of conducting our present preaching station and subsequently our mission.

We then went on to vote for officers and members. Dr. William Sherman was proposed and his nomination seconded for Warden. Two members were proposed for Clerk — Mr. Edwin Root and Mrs. Dorothy Wilson. This after Edith Roberts had firmly declined again to accept the post due to present duties and commitments as directress of the Altar Guild. Mr. Root also declined on basis of uncertain business hours, which frequently prevented his attending church and other meetings. Mrs. Wilson was then duly elected with one protest and her own unspoken ones. She will do her best at any rate and no one else present would take the job. Richard Wilson was unanimously elected treasurer. Mrs. Sherman made suggestion we have only two additional members. Mrs. Wilson suggested four on grounds in all likelihood one or two would frequently be unable to at-

tend. It was so decided. Extra members:

Mr. Edwin H. Root

Mr. Oscar Kunnemund

Mr. Norman Lomas

Mr. Winthrop Jackson, were unanimously elected once accepted.

It was decided to bring reading of canon laws before next congregational meeting - Sunday, Dec. 10th at conclusion of Morning Prayer.

Next stated meeting of Bishop's Committee was decided for Jan 5, 1962 at 7:00 PM in mill office Winthrop.

It was decided to order new envelopes for 1962 and Lenten folders were discussed. Canon Craig suggested the Clerk telephone the Treasurer of St. Mark's - Mr. Raymond Morrison and ask him to get these (Lenten folders) for us.

Upon motion duly made and seconded & carried mtg was adjourned at 9:00 P.M.

Dorothy Wilson, Clerk

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It was the fifth day of November in 1963 and Althea Webber was cleaning her house, located on Highland Avenue in Winthrop, in anticipation of her meeting later that evening. She had invited the ladies of the small mission to meet at her house to discuss the possibility of forming a ladies club for the church. Althea thought the small mission that had been meeting in the local mill office building was going very well but finances were always short and the ladies had talked about a bake sale. This had led to the subject of some kind of club or guild for the women and when Margaret Stockford had suggested an organizational meeting, Althea had offered to host a meeting at her home. She wished now that she hadn't.

Althea rushed to the kitchen as her oven timer started ringing and removed the cookies she was baking from the hot oven. She had decided on molasses cookies and Bernadette and Margaret had

volunteered to bring something also. They would have plenty of food, she knew. She wondered if Dot Wilson would drive over from Kents Hill but thought probably not because she didn't like to drive after dark.

The small mission had been a joy to Althea since it was organized a couple of years before. There was a real sense of community and offered the excitement of starting something new and challenging. She was hoping that the ladies could raise some money to improve the appearance of the chapel. They sat on folding chairs and there were no kneelers. She hoped they could discuss these things tonight at the meeting. Goodness, she thought, it's almost seven o'clock and I haven't changed my dress yet. She rushed upstairs just as the front doorbell rang. She turned on the stairs and went to open the door for her first visitor.



Margaret and her husband Frank lived on Green Street in Winthrop, only a short distance from the Webbers. She too had baked cookies for the meeting and was anxious to discuss the formation of a women's group. Margaret had been outspoken, as was her nature, about the need for fund raising and the improvement of the "chapel" as they called their new church home. She and her husband Frank had only recently joined the small congregation at

Margaret Stockford St. Andrew's but she was already a force to be reckoned with. She loved to sew, knit, and cook and was looking forward to the bake sale and the church fairs that she had proposed. She only hoped that they wouldn't want her to take on a leadership role in the group for her time was very limited. She and her husband operated a laundry business and she was very busy. "Hello, Althea, am I early?" she greeted her hostess. "Oh, no! You're not early Margaret. I'm just behind schedule as usual and haven't had time to change my dress

yet. Perhaps you could put your cookies and the ones I just took out of the oven on a plate for me while I change?" With that the doorbell sounded again and then the gathering was well underway. Althea never did change her dress but everyone said she looked "just fine." Eventually there were eight women present at the meeting.

All agreed that they should organize a women's group, and Dot Wilson said that most churches called it the Ladies Guild. Edith Roberts added that perhaps they weren't all "ladies" and that they ought to just call it "The Guild." In the end it was voted to name the group simply "St. Andrew's Guild." The stated purpose of the Guild was "To assist St. Andrew's Mission. To bring together the women of the parish to work to produce salable items which gives us funds to contribute to the Lord's work."

The women decided to meet twice a month - one evening and one afternoon. Over her own objections Margaret Stockford was elected president, and Liz Poulton was made secretary/treasurer. It was discussed to save General Mills coupons for church silverware. Another project was to save pennies with each member saving a different date. Althea was appointed reporter for the Northeast from the mission.

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Winthrop Jackson had become the organist at the Mission and through his efforts an electric-powered organ was obtained from All Saints Parish, West Newbury, Massachusetts. The organ was a beautiful old solid oak Mason & Hamlin. It was later learned that this organ was probably one of only two that were still in existence and was undoubtedly very valuable. However, the old organ was in constant need of adjustment and repair. Needless to say, there were few who had the expertise to repair that old an-

tique organ and those that did had to travel from afar, and over the years it proved to be a considerable drain on the treasury. Another problem was finding an organist who knew how to play it and had the leg strength to manipulate the keys below. However, when in good repair it made beautiful church music and added a certain solidity to the small mission's sanctuary.

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Death claimed the life of a member of our congregation for the first time on April 22, 1962. We were all shocked by the tragic loss of our beloved member James Hopkinson. In attempting to extinguish a grass fire in front of his home on Western Avenue, Mr. Hopkinson was enveloped by flames. Mr. Hopkinson was in his eighty-fourth year and was keenly missed by everyone at St. Andrew's Mission and all the people of the community. (Mrs. James Hopkinson passed away in January of 1964. Several members of the mission attended the funeral.)

The Damnable Ultimatum

And so St. Andrew's was born. It began life on it's own two feet but soon was crawling like a baby, dependent upon its mother's nurturing care, and trying desperately to gain its feet and to walk unaided.

On December 8, 1962, Win Jackson, a devoted parishioner and member of the Bishop's Committee, made a very moving plea for unity of spirit and purpose in our mission. At this time St. Andrew's was trying, with no luck, to get a priest for at least two Sundays each month. During this period there was an atmosphere of gloom about the mission's future because a priest could not be

found. Early in 1962 the suggestion was made by Dick Wilson that St. Andrew's begin to think about raising enough money for a vicar's salary and a pension fund. To this end a savings account was established in June of 1962 with a \$500 deposit. At this time it was also decided to purchase a church registry book wherein could be recorded the number of people attending each service, the date, number of communions, name of the celebrant and acolytes. The search for a permanent vicar continued in 1963.

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During 1962 and 1963, the Rev. Charles Karsten, Sr., Kents Hill, retired from a pastorate at Dobb's Ferry, New York, served as part-time pastor each Sunday with permission from the diocese.

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In 1965 Canon Roger S. Smith succeeded Father Craig as priest-in-charge at St. Andrew's. Roger was 38 years old and Father Craig retired at 65. Father Smith made the proposal of incorporating the three missions of St. Matthew's, Hallowell, St. Barnabas', Augusta, and St. Andrew's together with the mother church St. Mark's, into a single administrative unit. Father Smith indicated that this would require the hiring of two additional clergy to split duties for the four parishes. Later that year St. Andrew's was incorporated into the Greater (Augusta) Episcopal Parish. Other clergy serving at St. Andrew's in 1965 included: Father Bill Ken-nison, and Father Salman.

At that time services were conducted by Greater Parish priests, supply clergy, and lay readers. In 1965 Father Rogers and Father Bugler were added to St. Mark's staff, and in January of 1967 St.

Andrew's for the first time was supplied with priests for Holy Communion every Sunday at 9 A.M. It was also noted that the costs of the added clergy could not be paid for by the participating missions and that a deficit budget would result.

It was not in the cards for St. Andrew's to experience any dramatic growth in numbers or to make any significant impact on the community. What did develop was a real sense of caring and family within the mission and the determination to grow into a real self-supporting group of worshipping Episcopalians. But movement was slow and the lack of finances was like an anchor dragging along beside them. The treasurer's report on November 19, 1963, showed a balance of \$2.05 and, after the Thanksgiving collection, a total of \$6.40!

However, St. Andrew's was not the only church experiencing financial problems. Most of the larger parishes were feeling the effects of dwindling resources and the outward migration of its members to the suburbs. The question arose as to the justification and need for the diocese to continue its support of the numerous small dependent missions scattered about the state. Many asked why the larger parishes, who were themselves struggling financially, should encourage and support the growth of the outlying missions that were attracting members from the larger churches.

It may have been with these questions in mind that Roger Smith, priest-in-charge of the Greater Augusta Parish, traveled to New York in 1965 to investigate the possibility of a Diocesan Survey in Maine. In any event, in a letter dated November 9, 1968, the Rt. Reverend Frederick B. Wolfe, Bishop of Maine, authorized a baseline Self-Study and evaluation of the congregations in the Diocese of Maine commencing in the fall of 1969.

Each parish in the diocese was required to complete an exhaustive self-study and to answer countless questions regarding their performance and their visions of the future. A committee evaluated

the responses and submitted written reports to the Bishop.

From the St. Andrew's self-study report came the following statistics:

- 101 identifiable Episcopalians living in Winthrop and Readfield. This was about 2.2% of the population in the area - about the same as the nation as a whole that was just under 2%.
- Of the 101 Episcopalians, 42 (42%) looked to St. Andrew's as their spiritual home.
- Total parish members in 1970 was 42 (27 from in-town Winthrop, 15 from Readfield, and 9 others). This meant that 87% of the members of St. Andrew's resided in Winthrop and Readfield.
- Schools: Many small communities in the county are beginning to form administrative school districts. Busing is becoming prevalent in small towns. Winthrop still has its own high school.
- At the time of the self-study, there were six families and eight individuals not in families who were members of St. Andrew's Mission. These families and individuals totaled a persons and a communicant membership of 19 persons. In 1969, two persons were added to the communicant membership of the mission.
- On an average Sunday at St. Andrew's, there are approximately fifteen persons in attendance at the worship services and ten children in the church school. The small number of children in church school made it impossible to divide children into

separate grades. No weekday services are held; members are encouraged to attend weekday services at St. Marks in nearby Augusta. Special services throughout the year are also held in this manner.

- The church school has an enrollment of seventeen students with three teachers and staff; the average attendance this past year was ten students per Sunday. There is no Vacation Bible School held at St. Andrew's and it is not known if one is available in the Greater Parish complex.

- Confirmation instruction courses are held in conjunction with the Greater Parish organization. Adult Christian education is also provided by the Greater Parish.

- There is no organization for the six men of the congregation. (Note: Various documents make mention of "The Men's Group" in the early days of St. Andrew's, but no records of any club activity are to be found.) St. Andrew's Guild is the only organization for the eleven women in the congregation. No opportunities were cited for this organization and the problem was said to be a lack of workers. The Bishop's Committee is comprised of men and women of the congregation. Again no opportunities were cited in the organization report but the difficulty was said to be that the members were dispersed - difficult to meet.

- St. Andrew's Mission is a member of the Greater Parish organization. There is no full-time vicar. At the present time, a supply priest who is a retired clergyman residing in the area conducts Sunday

worship services. Two licensed lay readers also serve this congregation.

- According to the financial data submitted, St. Andrew's had an income last year of \$1,777.99, and total disbursements of \$1,690.51. There is no outstanding debt. There is no Every Member canvass conducted each year. However, a diocesan canvass is scheduled for 1970. Self support for this mission is too far away to be predictable. With respect to the congregation's future policy, program, and budget, the Local Study Committee reported a need for more priestly services if the congregation should expand. They mention the possibility of securing their own building in the future. The present building was the former office building of the Carlton Woolen Mills and has been loaned to St. Andrew's for its worship services. However, Mr. Edward LeVeen can reclaim the building at any time. The major opportunities that face this congregation are said to be evangelism and expansion. The major problem facing this congregation is said to be its small size. Program needs made evident on the basis of the Study is cited as "more participation in adult Christian education programs."

The mission in Winthrop (St. Andrew's) in 1967 was faced with a needed change in attitude (a "driving force inside" was called for). A five-year plan of development was suggested, basically in three program areas, with the qualification that after the five years the question of whether this church should continue or not must be faced realistically and honestly. In 1970 St. Andrew's continued small, almost stagnating, and the current data suggested no sign of a "driving force inside." In 1975 a decision would be made. Could St. Andrew's turn it around in the next five years?

Self-Study Recommendations from the 1970 report:

"The Greater (Augusta) Episcopal Parish"

St. Andrew's Winthrop

St. Barnabas' Augusta

St. Mark's Augusta

St. Matthew's Hallowell

The Greater Episcopal parish was formed in 1965 as a coalition of a large urban church (St. Mark's), a mission congregation of long standing (St. Barnabas'), an aided parish (St. Matthew's), and a new mission (St. Andrew's founded in 1960).

One of the six areas of concern that the General Division of Research and Field Study listed in their report was the following:

The mission in Winthrop, known as St. Andrew's, has not met with a great deal of success. It has failed to develop in the way it was hoped it would develop, and there was lack of progress in spite of one of the larger increases in population of any town or city in Kennebec County. The reasons for the failure of this mission to develop should be an area of concern for the entire Greater Augusta Parish. The recommendations of the Self-Study of the church of St. Andrew's in Winthrop carry many suggestions for approaching this problem, but from the point of view of the Greater Augusta parish, it appears that two factors must be considered. The first is the necessity of the clergy and the congregations in the Greater Augusta Parish to examine themselves conscientiously, to see if there have been any actions on the part of clergy or congrega-

tions that have hindered the development of this parish. Has St. Andrew's received a fair share of the time of the clergy? Have the three other congregations encouraged their members who live in this area to give their support to St. Andrew's Church? Has there been enough supervision and guidance from both the clergy and the other congregations?

The second general concern regarding Winthrop would be to consider closing this mission if there is no significant development in the next five years. The only cautions to be offered are that there be a real effort on the part of the Greater Parish to develop this mission. The major effort should be by the congregation itself in Winthrop, and that there be no hesitation or feelings of guilt about closing this mission, if, having made an honest effort, development still fails to take place.

The Rev. Derek L. Bugler, Canon Roger S. Smith, and the parish secretary, Jane Pillsbury signed the self-study report on 1/31/70.

In March of 1972, in spite of the threatening tone of the recent survey, a letter from Bishop Loring was sent to all Bishops in the Province:

My Brothers:

I am writing to you for your judgment, Under Title III, Canon 8, section 2 (a), with regard to the possibility of creating an 'indigenous ministry' in the Winthrop area, here in the Diocese of Maine. Formerly, this small congregation was served as a part of the Greater Parish, based in Augusta. Under our present regional system, the Greater Parish is dissolved, and we are looking at other alternatives of ministry. In the last three or four years the congregation in Winthrop has been served by a retired priest (with permission of the

Pension Fund). It is a small group of people, about 20 in number, in a slowly growing area west of Augusta. It would seem to be the logical kind of place for us to have a Sacramentalist present who could maintain services and a limited pastoral ministry in the next decade or so, with the hope that eventually it might become an established mission.

Clearly, the self-study report did not, in the minds of the parishioners, accurately reflect the picture that the members of St. Andrew had of themselves. All parish reports at the time seemed to be upbeat and to describe a group working hard to become established as a solid part of its community. Many hours of hard labor and well meaning effort had gone into the small mission. And yet the self study report used the term "stagnating" and accuses the mission of having no vision of the future. The report stunned the parishioners of the small mission. It seemed to say "fish or cut bait" — in other words, produce or else. In fact, it presented an ultimatum that challenged the mission to attract new members and to develop that "driving force inside" or be closed down. This was actually the fate of several small missions like St. Andrew's in the Diocese of Maine during the next ten to fifteen years.

"What else can go wrong? We have no permanent vicar. We have no money. We have very few parishioners. We have no permanent home. We don't seem to have a very bright future. Why doesn't the Lord send us some help?" These were the questions that parishioners were asking during the next few years and events proved to be very, very difficult for the small mission to overcome. How they survived the many obstacles in their path seems to have been some sort of miracle, but it may well have been their faith and determination to stay together that brought them through the difficult times.

For whatever reason, the five-year ultimatum presented by the diocesan survey group seems to have been ignored by St. Andrew's. No mention of the survey and its damnable ultimatum was

ever mentioned again in the records of St. Andrew's. It may have been that things just got too busy for them to be bothered by such mundane problems, for much bigger storm clouds were on the horizon.

Material was purchased by the guild in January, 1970, for the St. Andrew's banner. The guild met on the second and fourth Tuesdays at 2:00 P.M. Margaret Stockford was secretary and treasurer in 1970.



St. Andrew's Banner

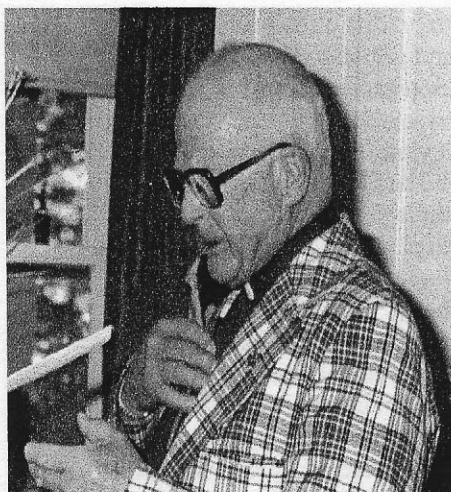
Eviction

In 1972 the Carlton Woolen Mills informed St. Andrew's that in the near future they quite likely would be needing the space then occupied by St. Andrew's in the office building. At that time Win Jackson, Father Smith, and others began exploring alternative sites. At one point space was offered at the Congregational Church in Winthrop. There was also the possibility of an A-frame building being built on the location of the new woolen mill.

On April 20, 1973, the word was received that indeed the Mill needed the space used by St. Andrew's in the mill office. St. An-

drew's was asked to vacate within ninety days, or about July 23, 1973. Fr. Roger Smith prophetically suggested at the time that "for the Mission to have to move, will not be a fatal blow, but to the contrary, may be the best thing that could happen to us at the moment."

As the storm clouds gathered around the thoughts of the parishioners, as optimism turned to gloom, and as not a few believed that this was the end of the line for St. Andrew's, Win Jackson was lionhearted. Here was a challenge. As the word arrived about St. Andrew's eviction from the factory office that they had worked so hard to transform into an attractive chapel, Win immediately considered the options. Rather than sit and wring his hands, as did some, he charged off in all directions looking for a new home for the small group of Episcopalians.



Fr. Winthrop Earl Jackson

Perhaps no single person contributed more to St. Andrew's in the early years than Fr. Winn Jackson. He was a parishioner, lay reader, organist, bishop's committee member, and generally the man who stepped forward as the real leader for the mission. On December 16, 1963 Win, who had been recently ordained as deacon, served for the first time as a lay vicar/priest-in-charge at St. Andrew's. Win's first recorded involvement at St. Andrew's was as a lay

reader in June of 1962. He was determined, steady, faithful, and, above all, a real worker. No task was too small or too big for Win. He was basically a farmer and a warm human being. As St. Andrew's found itself faced with seemingly insurmountable prob-

lems, Win Jackson maintained his enthusiasm and his faith and looked into the future.

The following article is taken from the *Northeaster*, probably printed in July or August of 1974:

Winthrop Jackson:

Rock hound, baker, news photographer, engineer, forester, school teacher, radio ham, and priest are among the vocations and avocations of one man. W1WCI are the call letters of Fr. Win Jackson, Vicar of St. Andrew's, Readfield. In 1963 he was awarded the first John Mansfield Award for services to ham operators and others in need. On behalf of Bishopwoods he made contact with Australia to seek a conference and information on Father Terry Booth who became the camp chaplain in 1979.

Entering Colby College in 1930 with a combined history/classics major, the seminary and priesthood in mind, Fr. Win found that the Great Depression made other plans necessary. Seven years and several jobs later he graduated in 1937 and entered Episcopal Divinity School. But times and money were against him and he had to leave after one year and support himself. During these years he became an accomplished baker, installed telephone circuits, surveyed the Appalachian Trail from Bigelow Mountain to Sugarloaf, and worked as a freelance news photographer. The next thirty years found Win Jackson teaching junior high school in Ashland, Maine, working as an electrical engineer on TV tubes and connectors and serving in the Pacific during World War II. Father Win entered the Army as a private, but applied for and was accepted for Officer Candidate School. He was destined for the Signal Corps, but in a not uncommon Army snafu his whole battalion ended up in the Medical Corps. Later he became a medical administrator and served with the Army of Occupation in Japan, before returning to work in the growing electronics industry in Massachusetts.

The family farm in Readfield called him back for weekends and vacations. The original Jackson owner of this farm mi-

grated on foot from Brooks, Maine, with all his livestock and family to the land that has been in the family for five generations. From his father Win learned upholstery, from his mother, cooking. He raises most of the vegetables he needs and last year tried his hand at sheep raising. Grain costs are too high so this year he is raising rabbits. Working closely with him is one of his nephews who seems to inherit Win's knack for turning a hand to anything.

Back on home territory, Father Win became one of the group founding St. Andrew's in Readfield. Commuting from Massachusetts on weekends, he served as lay Vicar of the summer chapel for seven years. This service brought him back to his original goal of being a priest so he petitioned Bishop Wolfe for an independent study program leading to the priesthood. Winthrop Earl Jackson fulfilled his forty five year goal on the second Sunday in Advent 1973 when Bishop Wolfe ordained him Deacon. On Bastille Day, July 14, 1974, he was admitted to the priesthood and assigned to St. Andrew's.

A warm and friendly man with a dry wit, who is sensitive and helpful, Father Win serves as a friend and pastor to many. Bishopswood treasures him as a hard worker, talented board member, past chaplain, trip leader and peace-maker.

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Win Jackson was officially appointed lay vicar at St. Andrew's during Father Smith's sabbatical in 1972. Win Jackson's letter to Father Smith dated May 1, 1973 reads:

"The news about the impending move for St. Andrew's was, as we expected, a bit of a bombshell for the congregation. I did, however, get a few suggestions that I pass along herewith for your consideration. (1) The brick church in Readfield (the Meeting House). (It should be noted that Roger Smith was instrumental in

making arrangements for use of the meeting house.); (2) The Jesse Lee Memorial Church near the intersection of Rt. 135 and the Manchester road; and (3) St. Stanislaus Roman Catholic chapel on Rt. 202 in North Monmouth.

A New Home

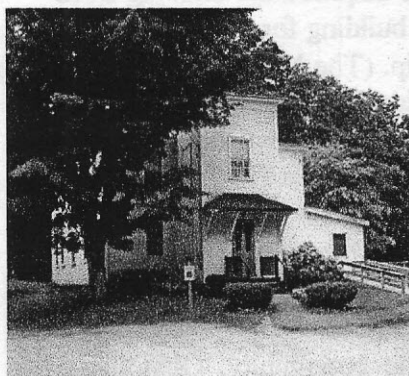
The decision was to move to the brick church (the Union Meeting House) in Readfield. The initial thought of the parishioners was to use the Meeting House for summer worship services and to move into the adjacent smaller wooden structure during the winter. The Meeting House was immediately available and required very little investment of money for alterations. Actually the Meeting House Association maintained the building for just this purpose and was very pleased to see it once again housing a church group. The actual purpose of maintaining the building was twofold: (1) the preservation of the valuable art work for viewing and as an asset to the community; and (2) to serve as a meeting place to be shared by various religious or other public groups for church services, public ceremonies, weddings, funerals, memorial services, public lectures, educational events, public meetings and whatever other assemblies as may be deemed worthy and of benefit to the community.

And so it was that St. Andrew's small band of worshippers found a new home in Readfield. The first church service held in Readfield was on June 24, 1973, the second Sunday after Pentecost. While only thirteen people attended the last service in Winthrop, there were fully thirty-eight the following Sunday in Readfield. Father John Miller, who later retired from his church in Connecticut to live in Wayne and become priest-in-charge at St. Andrew's, officiated at the initial service in Readfield. The second service in Readfield was officiated by Fr. Bob Maitland who, in his retirement

years, also became priest-in-charge at St. Andrew's and, still later, a regular parishioner.

While the Meeting House served the congregation quite nicely in the summer of 1973, it was obviously too big for the small number of people attending, especially as summer ended and the chill air of September mornings approached. The Meeting House had no heat, no running water, and no toilet facilities. Furthermore, the ancient pews had a partition under the seats that made kneeling difficult if not impossible. You must kneel frequently during Episcopal services, so, as planned, the decision was that St. Andrew's would move into the smaller, adjacent wood building which became St. Andrew's new home.

The white clapboarded wood frame structure that served as the new home of St. Andrew's had been called The Union Vestry and also The Universalist Chapel. The building was actually quite



St. Andrew's Church

large, being approximately 30 feet wide and 35 feet deep. There was a full second floor with several rooms that served as Sunday School areas and for hospitality after the service. However, the only access to the upper area was up a steep, winding stairway and several of the elderly parishioners had difficulty climbing. There was no basement because the building sat on granite slab footings. The early history of the building is not

clear but it is believed that it originally was a carriage house for the Giles Estate on the main road at Readfield Corners (now Route 17). At some point it was moved from its original location to its present site and served as a meeting place for women of the various church denominations and a place where they could socialize and do their sewing and craft work for the church. Women, in the

early days of church history, did not have much say and did not hold prominent positions in the church hierarchy. Later, it is said, the building was used for the rectory for the Meeting House.

The diocese had purchased the building in good faith for \$1.00 in 1973 from one Rudolph A. Poray. According to the Meeting House Association, the building had been sold years earlier with the stipulation that it be moved off their land. Whereas the building had not been moved, the Association, probably rightfully so, contended that the ownership of the building should have reverted back to them. It is possible, and quite likely, that those who sold the building to the Diocese of Maine never had a clear title and that they violated an agreement to move the building from the Meeting House property. The quitclaim deed, dated November 23, 1973, deeded the building from one Rudolph A. Poray to the Protestant Episcopal Church in the Diocese of Maine. Mr. Poray had acquired the building from Victor Biagiotti on August 12, 1967. Mr. Biagiotti, reportedly, had acquired the building from the Universalists who had used the building for many years and thereby assumed they had ownership. (The Methodists moved to the larger wood frame building beside St. Andrew's, sometimes referred to as the "Chapel," which later was owned by Bliss Plumbing until sold to a computer business in 1995.)

Although not recognized at the time, the troubling matter of the rightful ownership of the building was a problem that was going to come back to haunt St. Andrew's. Outwardly, the village was very happy to have St. Andrew's in the community. Obviously, the parishioners who lived in Readfield and Mt. Vernon were pleased to have the church nearer to home. But as the years slipped past, there was a definite undercurrent of resentment and inhospitality by certain members of the local neighborhood who believed that St. Andrew's and the diocese had taken advantage of the situation and now claimed ownership of a building that others believed to be a part of the Meeting House complex. There is no record of any welcome or recognition by officials of Readfield, although this

may have taken place and no note of it made. Suffice it to say that all were not happy with the situation.

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St. Andrew's Ladies Guild annual report for 1973: St. Andrew's Guild had no meetings this past year. Also, because we had to move to new quarters, we were unable to have our summer fair. However, we did hold a Christmas fair at the Morrill home, which proved to be very successful. We were also happy to sponsor the reception for Win Jackson at his ordination as Deacon at St. Mark's Church on December 9th. Bank balance = \$3,166.05.

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Margaret Stockford, in a brief history of St. Andrew's, written in 1985, states: "The building (the new church in Readfield beside the Meeting House) had not been used for many years and was in need of considerable work. The members of the congregation cleaned and painted the inside of the building. Richard Wilson, helped by others, installed the stove and the electric lights. The ladies guild purchased the drapes for the windows and the drape in back of the altar. Carpeting for the platform in the church was donated by Mrs. Grace Lavenburg. (During the years that Win Jackson was the vicar, he worked tirelessly to involve the youth of the parish in his acolyte program. He provided extensive training and insisted that the acolytes adhere to the strictest of standards. One thing he insisted on after the new carpet was installed was that the acolytes remove their shoes before walking on the clean rug. It is not known if they assisted during worship services in their stocking feet!) The guild voted to purchase gold drapes for the chapel and also voted to pay for the carpeting for the rest of the chapel floor. The guild offered to pay for the repair of the church roof until reimbursed by the diocese (a grant was requested for the repair).

While the building had no central heat, there was present, or was installed, a wood stove. Richard Wilson, and presumably others, would arrive early on a Sunday to build the wood fire in the heater stove. Reportedly, Mr. Wilson, at the beginning of the sermon, while the congregation waited patiently, would refill the stove with wood. (Note: Richard Wilson died in August of 1975, and St. Andrew's lost one of its founding fathers. Dick Wilson was one of the most hard-working, generous, and dedicated members of the parish.)

From a letter written by Win Jackson to the diocese in 1977 as part of an appeal for funds to purchase a new furnace and to help restore the church building:

As a matter of information, this congregation has avoided the incurrence of indebtedness, feeling strongly that this is to be employed only as a last resort. The building was given to the Episcopal Diocese of Maine for the use by St. Andrew's Church at the time that it became necessary for St. Andrew's to relocate from Winthrop where it occupied temporary quarters. The building was in need of extensive repair and complete interior decoration. There was no provision for heat nor were there toilet facilities.

Wood stoves were used at first to heat the building as it had no furnace. A new metal roof had to be installed. A platform had to be built in the chapel area, carpeting and drapes were installed by the parishioners, and painting had to be done inside. Later, an oil furnace had to be installed; a rear fire escape had to be built, and a chemical toilet was provided. In 1973 Fr. Roger Smith wrote to Edward LeVeen, the owner of the Carlton Woolen Mill in Winthrop, requesting that he consider a request for funds to help pay for the new heating plant in the building at Readfield. It was

estimated that the new furnace, installed, would cost \$1,200.

Excerpts from Father Roger's letter:

We have been welcomed into the village because we provide a village church. Beside the brick church is a smaller white frame building with a large hall on the first floor which we have turned into a sanctuary. This is going to provide a very attractive place of worship. The highest priority is the heating system. At the moment we are using wood stoves (maybe our best bet this winter).

Mr. LeVeen replied:

Your nice letter has been given consideration. I'm sad to think that the church has gone to Readfield for I should very much like to see it right in Winthrop. I fully realize the problems that must be faced but I do so hope that the Readfield location may be temporary or better a second parish and that soon we shall have our own back in Winthrop. I'd like to assist in the project and why don't you allow us to know about how much money is required for this project you do require. I think that we can assist.

Cordially,
CARLTON WOOLEN

MILLS, INC.

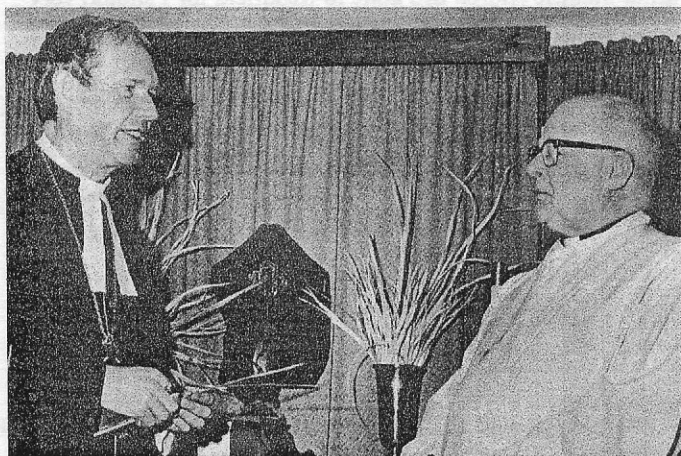
Edward P. LeVeen, Jr.

(Author's note: One can only guess what the course of St. Andrew's might have been if there had been a serious follow-up on Mr. LeVeen's comments in this letter. It is known that he had earlier offered land to the parish near the new mill in Winthrop and that an A-frame structure was discussed. It is not inconceivable that, had the opportunity presented itself, he may have made a sizable contribution toward the building of a new structure on that land. The location of the church in Winthrop most likely would have placed the parish in a highly visible location, with room to expand, and in a much larger town where 57% of its parishioners resided. It may have been that the parishioners and their leaders

were in a survival mode due to the recent threatening diocesan survey. And, in fact, there probably was a lack of that internal driving force that would have been necessary in order to undertake such a challenge. Perhaps thoughts of expansion and investment in a new building seemed well out of their reach at that time. In any event, Mr. LeVeen seems to have had a special place in his heart for St. Andrew's and a desire to keep the church in Winthrop.)

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On Sunday, March 23, 1975, the new building was dedicated by the Rt. Rev. Frederick B. Wolfe, Bishop of the Episcopal Diocese of Maine. The Rev. Winthrop Jackson was vicar. There was in



The Rt. Rev. Frederick Wolf, Episcopal Bishop of Maine, left, and the Rev. Winthrop Jackson, vicar of St. Andrew's Mission are shown at the conclusion of dedication ceremonies at the mission in Readfield Corner Sunday. (KJ photo by Veilleux)

strumental music by Robert Otis Chase, trumpeter from the Boston Conservatory of Music. A reception was held after the service upstairs in the parish hall. The public was invited to the event which was sponsored by St. Andrew's Women's Guild under the direction of Edna Mae Cloutier, Guild president.

A Spirit Of Contentment

The years of 1977 and 1978 were years of some discord among Episcopalians as they tried to adapt to the new forms of worship services. Rite I was the old familiar service and the new rites, II and III, were somewhat different. Being mostly older Episcopalians, it was difficult for St. Andrew's to accept the changes with an open mind. Indeed, Father Winn favored the newer Rite II much to the consternation of many in his congregation. As with all changes, it took some time before people were comfortable with the newer forms. It was Father Winn's hope that the day would come when St. Andrew's would have enough members to hold two morning services. In that event, he proposed, he would use Rite I at one of the services and Rite II at the other!

In the vicar's report at the end of 1977 there was this annotation, "I have noted what appears to be the slight beginning of a spirit of contentment among us all. We have accomplished much in the recent years and now it seems that we tend toward resting on our achievements." Father Winn wanted St. Andrew's to become increasingly meaningful in the area, and it was disturbing to him that St. Andrew's was not growing in numbers. Although there was some growth in new members, this was balanced by the loss of old ones. It was almost an attitude of resignation, or withdrawal, that settled in after the burst of energy that was generated by the move from Winthrop. This was to become an attitude that, unfortunately, was to be carried into the 1980s and an atmosphere of impending gloom surrounded the small mission as they continued to get the feeling that the Bishop was again looking for that inner driving spirit that was considered missing back in Winthrop. Some parishioners were convinced that Bishop Wolfe and his successor, Bishop Chalfant, wanted, once again, to shut down St. Andrew's.

In 1978 there existed a small shed on the north side of the church building in Readfield that housed the organ fan motor and the oil tank. It was in such disrepair that the Bishop's Committee discussed the need to rebuild it. As a result, a special parish meeting was held after church on July 16, 1978, to discuss and vote on having an addition put on the ground floor of the church instead of replacing the existing shed. A diagram of a partial addition or a full addition was displayed for all to see and questions were asked and answered. It was necessary to have this meeting to be able to submit a request to share in the St. Mary's Falmouth Fund by August 16 of that year. St. Mary's had a sum of money they were willing to share with smaller parishes for such projects. (Eventually, St. Andrew's received \$2,125 from St. Mary's.) It was voted and seconded that the existing north wall should be extended and an addition be put on to encompass an area for the existing furnace, a sacistry, and an all-purpose room. A plan would be drawn up and bids solicited. (In October the Bishop's Committee voted, and was later confirmed by the concurrence of the congregation, to accept a bid of \$6,800 made by Amburg Construction. By that time there was in hand a sum of \$4,975 and a promise of \$1,500 more from the Ladies Guild.

The furnace was presently installed in one corner of the chapel, quite close to the altar area. This was necessary since there was no basement under the building. It was felt that the construction of a single-story addition along the north side of the building with a basement under it would accomplish several desirable things. (1) The furnace could be moved from the chapel, providing more space and eliminating an annoying noise; (2) the basement would provide for the installation of a water supply and the consequent installation of a small kitchen and adequate toilet facilities; (3) the space provided by this addition would, at the main floor level, provide a sacistry adjacent to the chancel; and (4) a general purpose room immediately accessible from the chancel where such activi-

ties as the coffee hour, classes, discussion groups and the like could be conducted. The anticipated cost for this project was \$9,000 to \$10,000. There is no evidence to indicate that any concern was given to the fact that St. Andrew's may not have owned the church land. The eventual decision to build the addition minus the basement may have been a factor in further alienating the Meeting House people and damaging already fragile community relations due to the questionable "purchase" of the building in 1973. Evidently some people believed that consideration should have been given to preserving the original architecture of the old building. The alteration of the building with a vinyl-sided shed addition was probably not pleasing to some in the community.

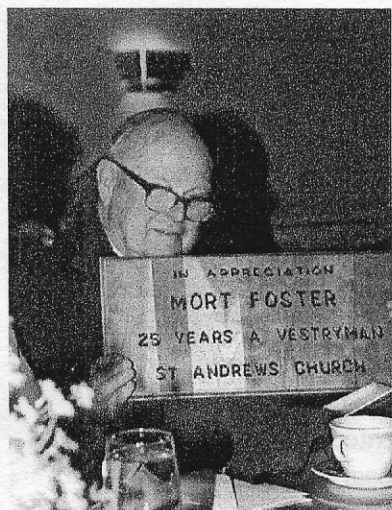
In the fall of 1977 St. Andrew's presented the expansion proposal to the Diocesan Council. In the proposal Win Jackson stated:

All that has been accomplished to date to make this building usable and to create a chapel which truly provides a proper place of worship has been done by members of the congregation. There is a great willingness to continue to work to further the growth and improvement of the physical facilities in order that St. Andrew's Church may increase its ministry in the community. We have contracted to make a small addition to the church building (contract price \$6,800) that will expand the lower area to permit the removal of the existing furnace from the church proper. It will also provide a small meeting room area for coffee hours, storage for vestments, and a badly needed sacistry area. The interior insulation, wall covering, wiring, painting and moving of the furnace, etc., is not included in the contract. The parishioners will install the insulation, wiring, and other work where possible, except for the cost of material and other labor as required.

(Note: A Lovett Fund Grant of \$2300 was requested. Eventually a \$1,000 grant was received in October but was to be used exclusively for the fire escape restoration.)

When it became evident that the completion of the addition was

going to cost much more than expected, Mort Foster, Senior Warden at that time, appealed to the parishioners of St. Mary's, Falmouth, who had funds available to loan to small missions in need. Mort



Morton Foster

was able to get a \$2,000 loan with no interest and no payback schedule. Evidently, Mort considered this loan as his own obligation and was determined to return the money to St. Mary's. He began saving from his personal funds. Many years later, in 1992, Mort had finally saved the \$2,000 and traveled to Falmouth to return the money. When he explained to the vestry at St. Mary's the purpose of his visit, he was surprised to discover that there was no record of this loan. St. Mary's refused to take his money! Mort then turned the money over to St. Andrew's where it was used in the outreach program for other charities. This little story is an example of the strength of character and devotedness that carried St. Andrew's through some of its most difficult years.

The decision to expand the church building seems to contradict Father Win's earlier assertion that there was afoot a feeling of contentment at St. Andrew's. This decision to spend more money on the building came at a time when work on the painting of the exterior and renovation of the upstairs area was not completed; in fact, it was stalled because of a lack of funds! Certainly this showed a considerable degree of faith in the future of the parish.

Annual Meeting, January 8, 1977: Marjorie Johnson

elected Clerk; Mort Foster, Senior Warden; Dr. Stanley Painter, Junior Warden; Truman Johnson, Treasurer; Owen Pollard, Assistant Treasurer; J.R. Nason, Dr. Richard Hobbs, Dorothy Wilson, Edna Cloutier, Alice Bloom, and Evelyn Foster, committee members. James Osborne was elected Sexton.



Jim Osborne

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This note from Win Jackson in late November or early December 1980:

Your budget committee feels that the time is right for us to take the necessary steps to align St. Andrew's with the Coalition of Missions. To do this requires that we file a request with the Diocesan Council for a grant. The amount of this request will be determined when the extent of our budget deficit is known. Following this action and after the receipt of a grant from Diocesan Council, we then become affiliated with the coalition and each year thereafter will submit our budget and funding request to the coalition. This is of supreme importance at present as we look into the future. Fr. Win is canonically required to retire in two years. While he may be permitted to serve longer, this cannot be assumed. Therefore, active participation in the coalition is essential in order that St. Andrew's will have that support available when a new Vicar is sought. Remember the Stewardship luncheon after church on Sunday, Dec. 7 (1980).

It is of interest to note that for the first eighteen years of its existence, the tiny mission of St. Andrew's was able to survive without a diocesan allotment. Although they survived from month to month with barely any money in the checking account, there was

no request for outside help from the Diocese. This was to change in September of 1981 when the first grant of \$1000 was received from the Diocese. This resulted in St. Andrew's becoming a member of the "Coalition" — a coalition of all missions in the diocese of Maine. The Bishop formed this group, professedly to share the common problems faced by small rural parishes. However, membership was most important to those missions that required financial help from the diocese and the Coalition was soon viewed as an organization whose purpose was to determine how much money was to be awarded annually to each mission. A lump sum of money was dedicated to the group from the diocesan budget. It was left to the coalition to elect a chairperson and to disperse the money, as they deemed appropriate. (Eventually the coalition became almost a political entity and began to exert pressure on the Bishop's spending priorities. As the tensions heightened in the early 1990s, Bishop Chalfant called a meeting of the coalition in Augusta and abruptly announced that he was discontinuing the practice of allowing the group to disburse funds to the missions and that his office would henceforth make those decisions.)

The understanding in 1973 at the time of Win Jackson's appointment as vicar was that this ministry would be carried out at no cost to the diocese. The situation, apparently, changed and the matter of clergy compensation was reconsidered in 1981. According to a letter from the Bishop to the Commission on Missions, St. Andrew's had taken some preliminary steps towards clarification of expectations between the vicar (Win Jackson) and the Bishop's Committee. St. Andrew's felt that the ministry at this time required about two and one half days of paid clergy time. The Bishop urged the Mission Commission to explore this matter before any decision by the coalition or the Bishop.

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In the spring of 1981 St. Andrew's was visited by the Diocesan Committee on Missions. This was a planning meeting to discuss the future of St. Andrew's in light of the proposed new clergy salary requirements. The following description of the Readfield area was prepared for the meeting:

Readfield Area: rural, scattered, summer place, bedroom community, growing, a lot unchurched, some Methodists and Baptists, transient, educational level on average is higher than high school, wide variety of income levels, Republican, conservative, Readfield is community center, very good schools (regional system) serve to unifying, Kents Hill School, Saunders Aluminum, Carleton Woolen Mill, Globe Albany, fiber glass boats, many small industries, apples biggest agricultural industry, many summer camps, fire and rescue units active and highly supported.

St. Andrew's: small, struggling, courageous, determined, poor, 21 years old, average age high, some young families, some growth this year, average attendance 20 in winter, 30 to 40 in summer, need running water, apprehensive for when lose Fr. Winn, congenial, warm congregation, courteous and reliable, cooperative, whiz of a guild, enthusiastic, soon to dedicate addition.

As a result of the meeting with the Mission Commission the following mission statement was developed:

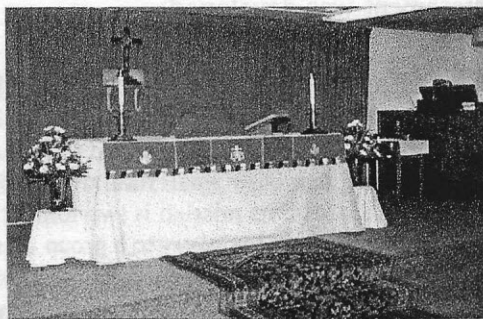
St. Andrew's Episcopal Church - Statement of Mission (June 25, 1982) "St. Andrew's Church is located in the Town of Readfield. Its congregation is derived from the towns of Readfield and four other small rural towns within a ten mile radius of Readfield. Its mission is two-fold: (1) To provide a church home for and ministry to a group of people who desire to worship in an Anglican tradition but prefer not to brave the distances necessary to worship in one of the major Episcopal churches in the area (Augusta, Gardiner,

Lewiston, Farmington);
and (2) to provide through individual and collective outreach a ministry to the Town of Readfield and these other communities represented by the membership.

St. Andrew's received \$1,350 from the Coalition of Missions in 1983. They requested no funds in 1984. Father Doug Morrill was interim priest-in-charge in 1983 while a search for a permanent priest was being conducted. Truman Johnson was chair of the search committee and he reported that it was obvious that St. Andrew's did not have enough money to support even a half-time priest. The Bishop said that he did not want the interim priest (Father Morrill) to become the permanent priest at St. Andrew's.

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In May of 1983 it was decided to move the altar away from the wall and to install drapes along the entire front wall. In the fall the entire roof of the main church at St. Andrew's had deteriorated to such an extent that excessive leaking was causing internal damage to the ceilings and walls. The condition was so bad that replacement of the roof had to be done prior to snowfall to prevent further damage during the winter. Work was completed in December at a cost of \$2,500.



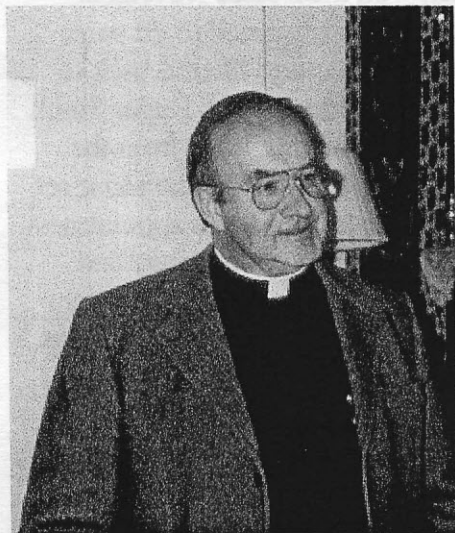
Altar Moved Away From Wall

In January of 1986 St. Andrew's was searching for a new priest-in-charge, Father Morrill having been with them since November 1982 as an interim. Father Morrill evidently wanted to do some traveling and writing. According to some, word filtered back to St. Andrew's that the Bishop had decided to appoint Roger Smith as the new priest-in-charge without considering input from the congregation. As a result, St. Andrew's sent a delegation to meet with the Bishop and requested that he hold off on his appointment until the parish had a chance to do some sort of self-study and make recommendations to the Bishop. This was seen at the time not as resistance to Father Roger but as a reaction to the process. The Bishop suggested that he was very impressed with the congregation and stated that he would not appoint a successor without input, but at the same time recommended that Canon Smith help with the self-study process hoping that this would lead to a contract with Fr. Smith. It appears highly unusual that the Bishop seems to have decided ahead of time who should be the next priest-in-charge. The usual procedure involved a self-study process that had to be completed before the Bishop would even discuss replacements. Never the less, a contract was drawn up with Father Smith outlining both his and the parish's responsibilities for the self-study process. Father Smith acted as a "planning consultant" during the process.

In July of 1986 Canon Roger Smith became part-time vicar and priest-in-charge at St. Andrew's, Readfield.

Perhaps no single person in the history of St. Andrew's was involved with the parish over such a long period of time than was Roger Smith. Father Roger was the priest-in-charge at St. Andrew's on three separate occasions. First in 1965 when he became rector at St. Mark's in Augusta. At that time St. Andrew's was the responsibility of the rector at St. Mark's. Subsequently Winn Jack-

son was ordained priest-in-charge at St. Andrew's and Father Roger was no longer responsible for the parish. However, this was not to be the end of his involvement. Later, in 1982, following Fr. Winn Jackson's retirement Roger was again priest-in-charge until Fr. Doug Morrill was appointed as interim. Father Roger was instrumental in the move from



Father Roger Smith

Winthrop to Readfield. He had suffered with the parish as they struggled to survive in the early years during the 60s. As rector of the Greater Parish of Augusta he had several parishes to consider as well as St. Andrew's. When he was unable to be at St. Andrew's he assigned an assistant to be present. When St. Andrew's was forced to leave Winthrop Father Roger believed that in the long run this would only strengthen the parish. He was right. After

serving as the resident canon at the Cathedral of St. Luke in Portland and as interim priest at several other churches, Father Roger was appointed priest-in-charge at St. Andrew's, for the third time, in 1986.

Roger Smith's 1999 Resume:

The Rev. Roger S. Smith, D. Min.

Residence: 70 Country Club Road

Present Occupation: Retired

1992 – 1993 Interim priest, St. James, Old Town, Maine

1991 Interim priest, Church of St. James the Less, Scarsdale, New York

1986 – 1991 Vicar, St. Andrew's Church, Readfield,
Maine
1984 – 1985 Interim priest, Trinity Church, Saco,
Maine
1983 – 1984 Interim priest, Christ Church, Biddeford,
Maine
1982 Interim priest, St. Matthew's, Lisbon Falls
1982 Interim Priest, Cathedral Church of St. Luke
1977 – 1981 Resident Canon, Cathedral Church of St.
Luke, Portland, Maine
1965 – 1977 Rector, St. Mark's, Augusta, Maine and
priest-in-charge at St. Andrew's, Winthrop, Maine

1960 – 1964 Caplain, Aramco Communities, Diocese of
Jerusalem
1955 – 1960 Rector, St. Paul's, Fort Fairfield, Maine
and Vicar, St. Anne's, Mars Hill, Maine
1953 – 1955 Vicar, Church of the Good Shepherd,
Rangeley, Maine

Present Church Service:

Member Committee on Spirituality and Environment
Member of Committee on Indian Relations

Education

Colgate University, 1950, B.A. Philosophy
Berkeley Divinity School, 1953, STM
Hartford Seminary, 1985, D. Min.
Interim Pastor Training, Mid-Atlantic Association for
Training and Counseling
Clinical Training – Massachusetts General Hospital
Group Dynamics Training – National Training Laboratories
Short Courses: Counseling, Marriage Counseling, Death
and Dying, Hospice Training
Graduate work - Abnormal Psych, Social Psychology, and
Counseling

Prior Church Service

Joint Commission the Church in Small Communities
National Committee on Church Development

Member Diocesan Council
Director of diocesan Deacon Formation Program 1979 – 1980
Deacon Network of Province I
Established the Friends of the Cathedral
Chairman Ecumenical Relations 1968 – 1970
Commission on Ministry 1970 – 1980, Chairman 1974 – 1977
Provincial Representative Council for Development of Ministry
Standing Committee 1974 – 1978
Reader GOE 1979 – 1980
General Convention Deputy, 1970, 1976, 1982, 1988, 1991
President, Association of Pastoral Care

Community Activities

Hospice Volunteer
Served on various task forces, State of Maine
Revision of adoption laws
Environmental task force
Tribal State relations
Revision of welfare laws
Commissioner of mental health task force
Teen age suicide
Mental health standards
Board of Directors, and Long Range Planning Committee, Augusta General Hospital
Board of Directors, Kennebec Valley Mental Health Clinic
Board of Directors, Augusta Community Action Program, President, 1970.
Founding member of the Augusta Regional Church Housing Corporation
Chairman, Senior Citizen Housing Committee
Established Open Door Program for Senior Citizens at St. Mark's Church, Augusta

Other

Contributor to Ecology & Christian Responsibility
Companion of the Community of the Cross of Nails of

Coventry, Coventry Cathedral, England

Significant Accomplishments

The Rev. Canon Roger Smith was a member of the original design team and for several years directed the Deacon Formation Program for the Episcopal Diocese of Maine. This program trained adults to serve as deacons in the church on a non-stipendiary basis. His work involved design of the curriculum, finding faculty and fieldwork supervisors, and teaching and helping individuals plan study programs. The Hartford Seminary recognized this work and Roger was awarded a Doctor of Ministry degree. The Deacon Formation program has trained a number of people for ordination who are involved in significant servant ministries in the diocese. Some of Roger's insights in this work were cited in a report of the Council on the Development to the General Convention of the Episcopal Church.

Friends of the Cathedral

Part of Father Roger's work as the Resident Canon at the Cathedral Church of St. Luke was to organize the Friends of the Cathedral composed of clerical and lay persons from all over the state. The "friends" came together to help the Cathedral be a focal point of ministry of spirituality and education in the diocese. Through their gifts of money, time, and talent, programs were sponsored at several locations throughout the state.

Greater Episcopal Parish

Four congregations in the greater Augusta area were brought together to operate as a single parish. It was an experiment in combined budgets, staff, and program. The insights of this experiment were a contributing factor to the reorganization of the parishes of the Diocese of Maine into a system of regional councils. Father Roger's work in the Greater Episcopal Parish was recognized by Coventry Cathedral in England where he was made a Companion of

the Order of the Cross of Nails. St. Mark's Church of Augusta, that was the key location of the Greater Parish, was made a Cross of the Nails center.

Oil Company Chaplain

From 1960 through 1964, Father Roger served as Chaplain to an oil company community in a Muslim country. For security reasons, the name of the country cannot be revealed. The experience of living in a completely different culture as well as the experience of working in an industrial company town, gave Roger an appreciation for the stress of the workplace and its disruptive effect on family lives. During this time Roger was in the Diocese of Jerusalem so he became familiar with some of the Israeli and Palestinian problems of the Middle East. Father Roger remains aware of this situation and regularly returns to the Middle East .

Pastoral Counselor

During his thirty-eight years of parish ministry and his work as a counselor to individuals in need, Father Roger has had a significant effect on the lives of many people. The confidential nature of his counseling does not allow for specific detailing of the work, but it should be noted that through the success he has had in the area of ministry he was able to develop a private practice in pastoral counseling.



Although the following years were tight financially, St. Andrew's seems to have survived the transition from Father Win's leadership quite nicely. Father Roger was a solid leader and long time supporter of St. Andrew's. But with the problem of a permanent vicar now solved, the congregation became very comfortable and, unfortunately, quite self-satisfied. In the eyes of the Bishop, the situation resembled the attitude that existed at the time of the 1969 Diocesan Survey when St. Andrew's was accused of lacking an inner driving force. This was a period of little community out-

reach, although the guild was quite active and many in the congregation were involved individually in various public charitable activities. Never the less, the parish became self centered and comfortable, perhaps too comfortable. For instance, in a 1989 newsletter, Fr. Roger said: "I am pleased with the spirit of the congregation as we move forward together on our journey in Christ. As I mentioned in the sermon Sunday we had a low self-image and that has changed. We are learning to celebrate and give thanks for our gifts and this is showing in the spirit of our life together." This seemed to ignore the fact that St. Andrew's exhibited a limited parish outreach program and that growth in the parish was nonexistent. At the same time there was a feeling held by many that the Bishop was considering the closing of St. Andrew's.

In November of 1990 plans were being made for Father Smith's retirement in March of 1991. At this point in time the information available indicated that Father Smith would be able to return to St. Andrew's as priest-in-charge after a period of six months from the time he retired. However, the Bishop later stated that regulations dictated that he would not ever be able to return as priest-in-charge. Father Roger actually retired on December 1, 1990 but would stay on as interim after that until March 1, 1991.

The budget for 1990 was in deficit but Fr. Roger suggested a "Faith Budget" whereby the deficit is looked at as a goal to be achieved. It was noted that they had nearly a \$4,000 decrease in income that Father Roger said created "a situation in which we are forced to do some radical rethinking about how we operate as a congregation."

Perhaps it was God's plan to place among the parishioners a man, young when first brought to church by a caring mother and a father who was a physician. The young man was to remain in the

parish long after his parents had left him - so long that he remained longer than any others. At one time he was appointed the parish sexton. He had the uncanny knack of remembering the names of priests and parishioners and could recite dates and events as though reading them from a script. He knew everybody and did not hesitate to call out to him or her with his loud clear voice. In a way he was St. Andrew's conscience crying out for understanding and compassion, for the young man was severely challenged mentally.

One can imagine that on one particular Sunday morning God decided to repair the man's mind for a few moments and allow him to deliver the sermon at St. Andrew's. Given that capacity he may have put on his best suit for the occasion and very confidently stepped up to the lectern, cleared his throat, and delivered the following sermon in a soft but very deep and clear voice:

I stand before you a grown man in uncomfortable clothes. I have the capacity for rational thoughts somewhere between a five year old and an oyster. I'm retarded. I'm damaged. I'm sick and tired of so many years of confusion, utter and profound confusion. I'm mystified by faucets and radios, elevators and newspapers, and popular songs. I cannot always remember the names of my parents. But I will not go away. And damaged though I may be, I shall not wither for I am unique, irreplaceable, and a product of you all. Civilizations are judged by the way they treat their most helpless citizens. I am that citizen. And if you turn away from me you extinguish your own light, deny your own wounds. I am just a simple man, but I simply am a man.⁴

There was concern expressed that people in Readfield still did not know much about St. Andrew's. Evidently the selectmen knew about St. Andrew's because the Bishop received a letter from them regarding property taxes. The church building was valued at \$34,650 with a tax of \$540.47. The town requested that St. Andrew's pay at least 20% of this for police, fire, sanitation, etc. The

4. *The Boys Next Door*, A Hallmark Hall of Fame production, 1992.

diocese's position on this was to do nothing. (It is interesting to note that although the Union Meeting House owned the land, the Town of Readfield listed it as belonging to St. Andrew's and requested taxes accordingly!) As an aside, an almost comical event emphasized the fact that the community was unaware of St. Andrew's, and even the fire department, for which taxes were being levied, knew little about the location of the building. During the Heritage Days Fair in the mid 90s, Church Street was blocked off for the parade and the fire department members were restricting traffic. One of the parishioners was attempting to get to the church and explained that he just wanted to go to St. Andrew's. The fireman, standing only a few yards from the church, responded by asking "Where is St. Andrew's?"! One could only hope that God would provide some divine guidance if there was ever a fire at the church!

It was reported that St. Andrew's this year had only a 5% shrinkage while the diocese shrank by 10% and that the average pledge at St. Andrew's was \$6.75 per week, one of the highest in the diocese.

A traveling communion kit was purchased as a memorial to Bernie Lomas who died in August.

Total pledges in 1985 were \$8, 349. Pledgees included:

Truman Johnson, Sr. Warden

Sharon Colgan, Treasurer

Bonnie Dwyer, Jr. Warden

Foster

Fuller

Boudway

Cloutier

Garrepy

Howe

Hunt

Keast
Kunemund
Lavenburg
Morrill
Osborne
Painter
Reiter
Sayres
Schalk
Silz
Stockford
Wilson

In 1985 the Women's Guild pledged to cover the cost of needed repairs. They included: New caulking for windows, a heat booth for the organ, (Author's note: Dr. Stanley Painter, organist at the time, constructed a wood frame covered with plastic sheeting around the organ so that he could practice in the cold church during the week. At the time the church was unheated except on Sunday. Undoubtedly the fluctuation in temperature contributed to the deterioration of the old organ.) insulation around the fuel tank, and toilet repairs. St. Andrew's ran a deficit of \$645 in 1985. Finances were very tight. They received \$2200 from coalition but will need more in 1986. The guild reported that it had paid the treasury of St. Andrew's \$1,250 for the new hymnals, altar supplies, and other expenses. They also held \$1,000 in reserve for the treasurer for unexpected expenses. This evidently was St. Andrew's "rainy day fund." Margaret Stockford was diligently saving green stamps and purchased three more folding tables.

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In 1985 Father Doug Morrill was still the interim priest-in-charge.

The Bishop's Committee did not meet in March, April, or May. Sharon Colgan reported on A Stewardship Seminar: "We should establish where we stand as a parish, and the character of our church, so we can realistically face long & short range concerns. Guidelines for the various roles in the church should be done as the old ones have been lost and/or outdated." In light of financial difficulties and fewer people volunteering for church jobs, it was decided to hold a meeting to address these problems. Eventually "Study and Action Groups" were set up to improve stewardship using the "SWEEP" program. These groups reported back the results of their discussions: "Prefer a small church, want Sunday School, Bible study, child care, running water and kitchen and toilet facilities, paving the parking area, special birthday and anniversary recognition⁵, we should find a cause to support with more personal involvement rather than opening our pocketbooks."

~

1985: It was voted to use Rite I on every first Sunday. The processional cross was given in memory of Jim Osborne's parents, Dr. & Mrs. John Osborne.

1986: There was discussion at a Bishop's Committee about having it quiet before the service starts (a topic that resurfaced in 1995 and again in 1999 when a decision was made to have a period of organ music and meditation for a few minutes before the service).

5. This suggestion became a reality and to this day the first Sunday of each month recognizes special days such as birthdays and anniversaries. The little "dog house" is moved to the front of the church and donations are stuffed down the chimney — the donations are placed in the rainy day fund.



Christmas Fair 1981

Left to right — "Tiny" Osborne, Margaret Stockford, Lauren Wright, Barbara Wothy Cavarly, Bonnie Dwyer, Raymond Poirier, Evelynright, Dorothy Foster, Marjorie Johnson, Dorothy Wilson, Maxine Boudway, Marge Jacobs.

~

The annual picnic was held July 28, 1986 at Dick Kunnemund's camp at Narrow's Pond. In September 1986, the St. Andrew's altar was removed from the brick church. St. Andrew's requested \$3,300 from the coalition for general operating expenses but received only \$1800 with \$1,500 being held in escrow.

~

Father Smith suggested that it would be helpful to have a meeting of the "Executive Committee" of the Bishop's Committee prior to the regular meeting. It had been historical at St. Andrew's to make most decisions almost entirely by a committee of the whole parish.

Later there was a large Bishop's Committee and this proved to be an awkward decision making process. Thus the request for an executive committee. Eventually the bylaws were changed to limit the number of people on the Bishop's Committee. Father Roger's request for an executive committee was approved by the Bishop's Committee; but having made that decision it was then voted to put the matter on the agenda for the annual meeting to approve! This was standard operating procedure at St. Andrew's even though the Bishop's Committee eventually assumed responsibility for decision making. However, when decisions of any magnitude needed to be made, the matter was customarily placed before the entire congregation.

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In September of 1986 new aluminum storm windows were installed on the ground floor. A nominating committee was appointed consisting of Sharon Colgan and Dr. Painter. The Christmas August Bazaar yielded over \$600. Willard Howe was able to resume some normal activities after heart surgery.

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From a newsletter of October 1986:

Father Smith stated that this was his first opportunity since becoming Vicar to address the parish in writing. He expressed his willingness to visit people at their homes but needed directions. "

1987: - Clerk of the Bishops Committee was Winnie Keast, Vicar was Roger S. Smith, Treasurer was Richard Kunemund

Father Smith stated that there was a need to revise the bylaws and he and Bob Fuller were appointed to draw up recommendations. Also, for the first time the Bishop's Committee was comprised of the officers (clerk, senior warden, junior warden, and treasurer), and two members at large. Also, it was decided to establish a building fund although the purpose of this fund was not spelled out. However, it would include use the contributions from the monthly birthday and anniversary gifts and other undesignated gifts. It was voted to authorize Dick Kunemund as Envelope Treasurer, an office that was not mentioned again in the records of St. Andrews until Gil Hand was appointed to this position in the late 1990s.

It was decided to participate in a project called "No More Stranger Program" which entailed an exchange of parishioners between certain churches on week-end visits in order to exchange ideas on solutions to problems and to become more in personal touch with each other. St. Andrew's chose St. Abram's, Machias as an exchange partner.

There was an effort this year to tackle the problem of church growth through evangelism. A specially trained group was invited to come to St. Andrew's to help us with a program to increase membership.

1988: - Mailing List:

Dorothy Donovan
Mr. & Mrs. Robert Fuller
Cynthia Cushing

Mr. & Mrs. David Dumaine, Jr. (David was a
Bishop's Committee Member)
Mrs. Walter Green
Mr. & Mrs. David Brown
Mr. & Mrs. Mort Foster (Mort was Jr. Warden)
Susan Gerry
Sophia Hendrickson
Mrs. Lena Howe (husband Willard died 6/13/87 Lena was
Bishop's Committee member and guild representative)
Miss Winifred Keast
Aimee Kugler
Mr. & Mrs. John Knox (John was Treasurer,
Regina was his assistant)
Richard Kunnemund (Envelope Treasurer)
Mr. Jim Osborne
Dr. Stanley Painter
Marie Reiter (Clerk of Bishop's Committee)
Mr. & Mrs. George Savory
Nella Robbins
Mr. & Mrs. William Sayres
Mildred Schalk
Mr. & Mrs. Henri Silz (Henri was Senior Warden)
Tim & Luvia Sniffen
Roger & Edna Smith
Margaret Stockford
Mrs. Richard Wilson
Charles & Daphne Karsten

Mrs. Richard Wilson died June 23, 1988. A note from Ellie Schotz, a friend, stated "Mrs. Dorothy Wilson was a friend of extraordinary compassion, intelligence, and integrity - a blithe spirit in the journey of life."

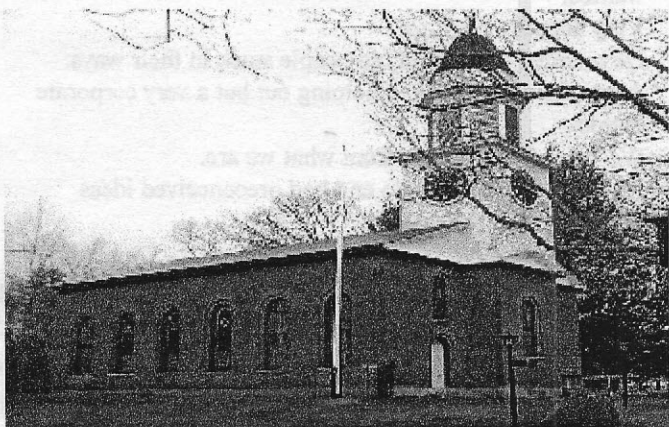
~

There was mention in the Bishop's Committee notes of making the president of the Ladies Guild a permanent member of the Bishop's Committee, which Fr. Smith said should be considered but that it was not in our bylaws. (Note: At the annual meeting on January 24, 1988, this matter was discussed. Father Smith stated that he opposed the idea on the basis that if we made membership of a guild member part of the bylaws, it would then mean that other groups in the church could expect representation. It was not voted on and a guild member was elected to the Bishop's Committee, which satisfied those present.)

~

In June of 1988 spiritualist services were held at the Meeting House. Church members held a first service at the historic Union Meeting House, and about thirty attended including trustee Ernest Bracy. Bracy said, "I was quite favorably impressed with the group. There's certainly a lot to it." He is not a member but said, "I'm open to everybody's opinion." Spiritualists believe that life does not end with death. They believe in extra sensory perception (ESP). They claim to be able to contact ancestors dating back three or four generations. Psychic readings are available during services. Bracy said Episcopalians are using the Meeting House Sunday mornings.

St. Andrew's announced summer services were to be held at the Meeting House beginning May 11, 1988. Services were scheduled at 9:30 during the summer months. There was no furnace in the meeting house. This meeting house was built in 1827. It is the only building left in Maine to feature trompe l'oeil artistry by Charles J. Schumacher. This is the art of applying images to flat walls to create a third dimension.



The Union Meeting House

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Once again, in February of 1988 the matter of church growth was of concern. An evangelism committee suggested several steps that could be taken: "Bible study advertised in newspapers, newspaper ads in KJ, Sun, Sentinel, posters in stores, a newsletter, a card for visitors to fill out, everyone-bring-a-friend campaign, and informative community forums."

There was no organist this year. A search was ongoing. The search was complicated by the fact that not just anybody could play the ancient Hamlin reed organ.

Evidently there was a continuing concern that the Bishop did not want to continue supporting St. Andrew's as a mission. The Bishop sent Archdeacon Foote to visit St. Andrew's in the spring of 1988. The impression he left with the Bishop's Committee was as follows:

Not much sympathy for our tiny congregation.

We would be moved to Winthrop regardless of what we wanted.

Very negative feelings.

He resented a parish of old people stuck in their ways.

A lot of platitudes about helping out but a very corporate outlook.

We should be different from what we are.

He had a tough job to do and had preconceived ideas.

Had a misconception of us.

Father Smith's reaction was that we were a very different group since the Evangelist Team started its work. Attitudes had changed and evidenced in the money raised and the time volunteered for the Readfield playground. He suggested that we invite Father Foote back in July and request that he assist us with long-range strategy.)

It was voted to actively pursue moving Sunday services this summer to the Union Meeting Hall during July and August.

Purpose statement adopted this year — 1988:

To proclaim the good word of God's work

To provide a focus for people from local communities to worship, receive spiritual nourishment and support for each other

To make a meaningful contribution to the community

Goals for this year — 1988:

To double the size of the congregation

To have a regular organist

To have a church school

To have a large altar guild

To make a meaningful contribution to the community

To have financial stability
To maintain the same friendly spirit
To afford a clergy person
To have a better physical plan for more activities

1989:

Senior Warden - Henri Silz
Junior Warden - Mort Foster
Clerk - Marie Reiter
Treasurer - Gil Hand
At Large Members of Bishop's Committee - Lena
Howe & Colin Miller

~

Outreach projects during 1988 were donations of money to worthy projects, one being the support of the Melville's doing missionary work in Panama, and the involvement of parish members in the construction of the Readfield playground. Scholarships to the local graduating high school seniors were initiated this year. As in all past years, parishioners were involved in a myriad of community projects on an individual basis.

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It was proposed at the annual meeting in January of 1991 that a Men's Group be formed. A burst of applause confirmed that the suggestion was well received — especially by the women who over the years had shouldered the burden of money raising and other projects as there was no organized men's group to call upon.



St. Andrew's Men's Club April 2000

Front - Don Banker, Buzz Butler, Henri Silz. Middle - Ray Kittredge, Bob Maitland, Carl Smith. Back - Don Fowler, Ken Freye, Roger Smith, Doug Thornsjo, John Miller, Kevin Elwell.

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It was decided that keys to the church would be made available to any parishioner requesting one, but that the door would not be left open. (In later years hanging a key on the railing of the front steps solved the problem of gaining access to the church.)

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Grace Lavenburg died in Phoenix, Arizona on May 3, 1991.
Edith Roberts died in Winthrop on November 8, 1991.

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Mending Fences

Fr. Tim Sniffen, a member of the parish, agreed to serve as interim priest-in-charge for six months until Father Smith's return from sabattical. At this time, January 1991, it was assumed that Father Smith could return to St. Andrew's. Later it was learned that diocesan rules would prevent Father Smith from returning as vicar at St. Andrew's. Tim Sniffen served as interim vicar during the search for a new vicar and led the parish in a process of self-evaluation. As the parish began the self-evaluation effort, it was evident that St. Andrew's needed a broader outreach effort and a greater involvement in the community.

From a newsletter dated May, 1991:

Thoughts about the spring parish meeting: Before we can search for a new Vicar we need to clarify our hopes for the future. Our goal may be to carry on as we are now. However if we have higher hopes we need to consider resolving some of the problems we face with our present building/property restrictions. Possible solutions might include the following:

1. Purchasing a different building that has water, sewer, adequate facilities and parking space.
2. Finding land and building from scratch.
3. Moving our present structure to a new location.
4. Exploring ways of cooperating with the Union Meeting House people who own the land we presently occupy.

A major parish decision, one that gave St. Andrew's a new identity in the community, was the vote to return ownership of the church building to the original owner, the Union Meeting House Association. Over the years, St. Andrew's relationship with the Meeting House had been strained. As St. Andrew's tried to understand more about this problem, it became clear that they were probably at least partly responsible for misunderstandings or for actions in the distant past that continued to haunt them. They may

have established a reputation in town that failed to attract Readfield people. This is hard to establish but it did seem that a mending of relations with the Meeting House was in order.

An unexpected opportunity to accomplish this appeared in May of that year when Mr. Ernest Bracy, the leading trustee of the Union Meeting House Association, surprised St. Andrew's with an offer to run a waterline from their recently drilled well to the St. Andrew's building. In part he stated that the Meeting House would like to be able to occasionally use the building because they lacked such facilities, but he also seemed to be making a very generous and friendly gesture of sharing.

Though at first such an offer might seem a wonderful answer to a prayer, second thought turned up complications. If a bathroom were to be installed in the building it would necessitate the installation of a septic system on Meeting House property. The idea of tying *our* building to *their* well seemed to involve complicated arrangements. Furthermore, it was becoming clearer, as they continued to talk, that Mr. Bracy considered the St. Andrew's building, as well as the land, as belonging to the Union Meeting House.

It might be well to add that in a 1991 review of the history of the Readfield Union Meeting House, and of the St. Andrew's building in particular, it was found that since the mid 1800's the buildings have been used by a variety of denominations. None of these appears to have owned the buildings. It is essential that one understand the political and religious climate that existed in the early days of Readfield in order to appreciate the historical aspects of this situation.

The Union Meeting House:

Settlement of the area now known as Readfield had begun by 1765 with the Whittier Farm and a few others. The area was known as "Pondtown", an incorporated plantation by 1770 or 1771. The state was known as "The Province of

Maine" as early as 1662 and lands had been granted by indenture to Sir Ferdinando Gorges and Capt. John Mason on November 17, 1629.

The Province of Maine took on several names after 1662. Possibly as early as 1677 it was known as Yorkshire when it was changed to Maine. Of course, if one wants to search earlier records, the Vikings were here in 999-1000, Sebastian Cabot in 1496, the French in 1604, and Popham in 1607. In 1652 Maine was under the government of Massachusetts. One certainly must not overlook the Indians and the part they played in the history and who knows what or who traversed the lands before them.

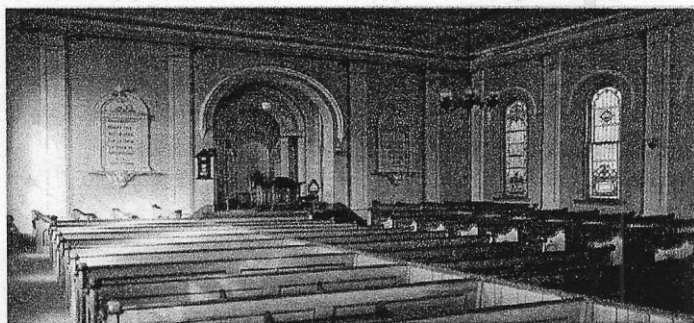
In Readfield some historians have claimed that there was a sawmill built by a James Craig in 1770, a yard and cloth mill by Robert Conforth in 1785, and a grist mill also by Craig in 1790. The Readfield Corner and the Kents Hill areas were well established by the decade of the 1780's and the Depot area also was growing with a church, grist mill and other indications of becoming an early industrial section of the community.

Tracing the religious history, one finds that the early pioneers in the area were episcopal clergy, mostly Tories, and many deserted their charges to seek loyalty under the British flag. Baptists were early followers with the First Baptist Meeting House in Kennebec Valley said to have been built in Readfield in 1793. At this point in history historians mention that the citizens of Readfield built the Union Meeting House at Readfield Corner. This is a brief reference when one considers what a tremendous task it must have been to construct such a large structure from bricks made on a local farm.

What, indeed, was the religious climate that prompted the act? What was the factor that put so many people into a frame of mind to expend so much energy and to put so

much emphasis into a meeting house for use by all faiths? One could well imagine that it could have been the austerity of some of the early practices existing already in the community and that this was an effort to create a change. The corner was centrally located in Readfield. The records show that the corner stone of the Meeting House was laid by the Masonic Lodge on May 24, 1827. The constitution of the Meeting House, adopted by 1828, dwelled upon the openness to various denominations instead of one and upon the holding of the pews. Pews were to be held by the corporation and could be resold upon failure of their holders to pay their taxes. Pews were taxed for expenses and not for filling the pulpit. Cost of construction was estimated at \$10,000.

The corporate records are not very interesting, being colorful only in the formality and austerity of the times. It is evident that the same things plagued the forefathers of the community as plague today's small religious groups in Maine. They struggled over and over again through the years with heating problems, roof repairs, general repairs, getting a caretaker and the preservation of the building. Members did not pay their pew assessments and often there was not enough money to meet the repair needs.^{6...}



Union Meeting House Showing Trompe l'oeil

Wit

h this

6. *Keeping the Faith - The Story of The Union Meeting House*, Ernest Bracy, 1990.

history of the area and these buildings in mind, St. Andrew's gingerly looked into the question of ownership, and as they explored the matter, had to admit that there were legitimate questions to be answered. The diocese had purchased the building in good faith for \$1.00 in 1973 from one Rudolph A. Poray. However, there remained a feeling in the community, especially in the Meeting House Board of Trustees, Ernest Bracey, Chairman, that the building rightfully belonged to the Association. According to the Maine Housing Authority, the building had been sold years earlier with the stipulation that it be moved off their land. Whereas the building had not been moved, the MHA, probably rightfully so, contended that the ownership of the building should have reverted back to them. A legal opinion, evidently procured by St. Andrew's in 1988, suggested that St. Andrew's probably did own the building because of "squatter's rights" if nothing more. However, it was possible that those who sold the building to the Diocese of Maine never had a clear title and that they violated an agreement to move the building from the Meeting House property. The quitclaim deed, dated November 23, 1973, deeded the building from one Rudolph A. Poray to the Protestant Episcopal Church in the Diocese of Maine. Mr. Poray had acquired the building from Victor Biagiotti on August 12, 1967.⁷ Mr. Biagiotti had, reportedly, acquired the building from the Universalists who had used the building for many years and assumed they had ownership. The Methodists moved to the larger wood frame building — sometimes referred to as the Chapel next to St. Andrew's — which later was owned by Bliss Plumbing until they sold it to a computer business in 1995.

However, the MHA contends that they never gave up ownership and that the reason they showed little interest in the building was because they had no funds to keep it up. It made no mention of any stipulation that required that the building had to be moved off the Meeting House land. In fact, the deed mentions "the two

7. Recorded in Kennebec County Registry of Deeds, Book 1452 at page 198.

story building situated on land belonging to the Union Meeting House Company and known as the Union Vestry or the Universalist Chapel." So, in fact, there never was any real dispute on ownership of the land - only on the ownership of the building because of an alleged agreement that it would be moved or it would revert back to the Meeting House. St. Andrew's acquisition of the quitclaim deed evidently appeared to have been an arrangement between friends, which the Meeting House trustees never recognized. Furthermore, Mr. Bracy insisted that the question would have to be settled in a court of law.

It is interesting to note that the deed from Mr. Poray stipulated that should the diocese cease to use the premises for church services within five years the title would revert back to him. One can only assume that Mr. Poray's motivation was to aid the worshipping congregation and wanted it to stay in Readfield. (On the other hand, Mr. Poray has been characterized as a "wheeler and dealer" in real estate and may have been motivated more by the Internal Revenue Service than by community involvement. Perhaps out of feelings of guilt, and knowing that he really didn't have legal ownership of the building, Mr. Poray later made a sizable donation to the Meeting House Association.) He obviously did not want the Diocese, once they acquired title, to sell the building for profit and move St. Andrew's elsewhere. And yet there is evidence that the people of St. Andrew's were not really sure that they wanted to stay in that building or in Readfield. This is indicated by the final clause in the deed that states that should church discontinue using the building, any heating system installed in said building could be removed. One can assume that some in the congregation really wanted to get back to Winthrop and viewed the Readfield move as only temporary.

Some of the congregation at St. Andrew's in 1991 felt quite strongly that the matter of ownership should be contested legally and that they should protect their equity. Others felt that the question of ownership was not all that important, and even if they

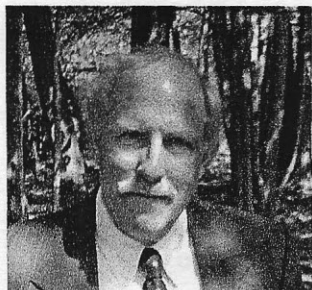
should establish that they owned the building, that would not help them to improve the facility or to repair relations with the Meeting House or the community. A confrontation probably would have revived ill feelings and recall actions that, if not illegal, certainly appear unethical. Finally, the building would not be marketable without land, and disposal of such a large old building might be expensive should the congregation wish to later move out.

In light of all this, it was decided to explore all the alternatives including a possible leasing arrangement that might provide an opportunity to improve the facility and at the same time repair damaged community relations. Other factors in this decision were the need for a septic system, running water, more parking, and the possibility of expanding the building if needed. The options explored at the time included: (1) Moving the building to a new location; (2) Building a new church in another location; and (3) Turning ownership of the building back to the Union Meeting House Association and getting a lease arrangement.

The decision was made on May 19, 1991 — by the entire parish assembled — that the immediate future of St. Andrew's would be carried forth from the present structure and that ownership of the building would revert to the Union Meeting House Association. St. Andrew's would cooperate with the Union Meeting House Association in making needed improvements.

After considerable work on a leasing arrangement, the parish voted, with the Bishop's approval, to give the building back to the Meeting House Association in return for the right to lease the building for \$1.00 per year for the next ten years. This action on the part of St. Andrew's seemed to spur a renewed presence in the town and a feeling of goodwill between the Meeting House and the parish.

Probably this history of St. Andrew's should give real recognition to the contributions of Father Tim Sniffen in accomplishing one of



Fr. Tim Sniffen

the giant steps in the growth of the parish. Although serving just one year as interim priest-in-charge, Father Tim led the parish through a very significant transition from a period of survival to a time of renewed spirit and pride in their church and genuine outreach to the community. Because of his gentle guidance St. Andrew's recognized it's ethical and moral responsibility in regard to the own-

ership of the church building. It should be noted that the driving force and motivational spirit behind this momentous decision in the history of St. Andrew's was the attitude and work of Father Tim Sniffen who was the interim priest-in-charge all during this period of transition.

Chapel of Ease?

It was at this time during the 1990s that St. Andrew's was experiencing a very unique and unlikely happening. While many small missions in the diocese had to depend on supply clergy from Sunday to Sunday, and in most cases pay considerable travel expenses, St. Andrew's, perhaps in God's plan, found themselves with an abundance of retired seminary-trained priests. Father Roger Smith, who had retired from St. Andrew's, planned to be a member of the parish during his retirement years. Father Don Fowler and his wife Shirley had moved earlier to their retirement home in Readfield and were regular members. And, of course, Father Tim Sniffen was a regular member of the parish, and although not a retired priest, he lacked a parish affiliation other than St. Andrew's. Shortly thereafter two more retired priests would move to

the area and become regular members and serve as priest-in-charge for a number of years. All five of these priests had previously worshipped and conducted services at St. Andrew's, some very early in the history of the parish. It was with these resources in mind that Father Tim conceived the idea of a team of priests who would provide ongoing leadership at St. Andrew's. He proposed the plan to the Bishop although the wish of the parish was to be able to hire a new vicar. However, the new salary scale for Priests dictated by the diocese seemed to present a very real predicament for the small church. They would have to share a priest with at least one other church and even a third-time priest would be very costly.

If there was ever a defining moment in the history of St. Andrew's, it was the arrival of a somewhat confrontational letter from Bishop Chalfant, his so-called "Chapel of Ease" letter dated November 12, 1991. It was in response to Father Tim's suggestion that a team of priests might be the answer to St. Andrew's plight.

Dear Tim:

Thanks for your letter of October 31 and your observations about St. Andrew's. I am among those who are grateful to you for extending your time with them, and I am sorry to see it come to a close.

Hank is not in the office today, so I am not able to get an immediate update on the process at Readfield. I have not seen any material in response to some of the questions I raised through Hank concerning discernment of ministry and identity for the congregation. We are looking for some statements of vocation and call on their part, and also a firm commitment of their willingness to support and pay for it. I appreciate your suggestion about the possibility of a team of priests who might serve at St. Andrew's. It is an interesting concept, one that might be helpful when we resolve the primary questions of purpose and reason for presence in Readfield. I agree with the

congregation that it is better to have a consistent pastor if that is possible. I want to proceed with a guarded pace towards the commitment for priestly presence until we understand the mission strategy behind it. It would not be wise to simply establish or continue a "chapel of ease", and the best way to avoid that is to ascertain a clear understanding of purpose and mission. The Readfield area seems appropriate for the presence of an Episcopal church, but there is a large question about why we do not attract new members. I am sure this and other issues will gain clarity as the process continues.

Again, Tim, know of my personal gratitude for your service at St. Andrew's and your willingness to respond to the needs of the Diocese. Be assured of my prayers and best wishes.

Faithfully yours,

*The Right Reverend Edward C. Chalfant
Bishop of Maine*

This letter and its use of the phrase Chapel of Ease had an astounding impact on the members of St. Andrew's. It seemed at first light to be rather insulting and at best to be unsympathetic to the situation as it existed at the time. Some were rather discouraged but most were downright angry. It was almost as if a voice shouted in unison — "We'll show him that we're no *Chapel of Ease*."



Bishop Edmund
Chalfant

Whether the Bishop purposely instigated an uprising, or, more menacingly, was threatening to close down St. Andrew's, will perhaps never be known. But small congregations have endured such recriminations for decades. The following statement perhaps describes the

parish's reaction:

The message they get from their Bishop is that they are a failure because they fail to grow while consuming inordinate amounts of time. Middle judicatories try to merge them, yoke them, close them - mostly to no avail. You can't kill these congregations with a stick. A Bishop can place an incompetent pastor in a large church and lose 200 members in one year. Yet the same executive can throw incompetent clergy at Family Churches, (or) leave them vacant for years - all with little effect.^{8....}

For certain, this letter had a profound effect on St. Andrew's. One of the first reactions was for the parish to develop and adopt a new set of goals and objectives. There did not exist at the time any operable mission statement for St. Andrew's. Meeting at Tim Sniffen's home in December of 1991, the following goals and objectives were developed by a committee of Henri Silz, Bob Folsom, Gil Hand, and Father Tim. These were subsequently adopted by the Bishop's Committee and the parish as a whole.

Goals and Objectives adopted 12/31/91:

Statement of Mission:

St. Andrew's Mission is an expression of God's unifying presence among the communities of Readfield, Mt. Vernon, Manchester, Kents Hill, Wayne, Winthrop, and Monmouth, of Kennebec County in the State of Maine.

The Mission seeks to spread the Good News of God's Love by offering worship, teaching, and witness of the Episcopal Church in this area.

The congregation strives to grow spiritually, both through providing support and pastoral care for fellow members and through building an awareness of the impact of faith on social and moral issues in the larger community. We

8. *Discerning Your Congregation's Future*, Roy M. Oswald and Robert E. Friedrich, Alban Institute Publications, Bethesda, Maryland, 1996.

will continue to develop stewardship concerning these issues.

The Mission's goal is to provide a model of good stewardship and to foster good community relationships by responding to the needs of our society; by reducing isolation, deprivation and the abuses of residents of our community; by creating awareness, providing information, and encouraging and appropriate community response.

Worship: St. Andrew's Episcopal Mission will provide an appropriate setting to worship the Lord for people of the surrounding communities.

Objectives:

- (1) To acquire the services of a regularly appointed priest-in-charge
- (2) To provide regular and adequate music to support the congregation's worship. A regular organist would be ideal
- (3) To continue to involve laity in worship and to offer ongoing training in the opportunities for lay leadership
- (4) To improve the appearance of the chancel

Community: St. Andrew's will establish a sense of Christian community within St. Andrew's and among the surrounding towns.

- (1) To finalize lease arrangements between St. Andrew's and the Union Meeting House
- (2) To make our facility more accessible by adding new amenities and necessities for public use
- (3) To make St. Andrew's a strong presence through community service
- (4) To continue to build involvement with other area churches

Christian Education: St. Andrew's will give emphasis to our own education and that of the community about social, moral, religious, and ethical issues from a faith perspective.

- (1) To provide Bible study
- (2) To make available some form of Inquirer's Class
- (3) To provide a planned system for responding to the changing needs of a church school
- (4) To provide a forum of at least four outside speakers to discuss current issues.

Outreach: St. Andrew's will dedicate a portion of time, talent, and treasure to projects outside our own congregation.

- (1) To develop at least one specific project whereby St. Andrew's will assist the underprivileged and provide training for participants
- (2) To continue global outreach including support of the Presiding Bishop's Fund for World Relief, The United Thank Offering, and projects of the Diocese of Maine
- (3) To develop outreach to summer visitors and youth camps

Stewardship: St. Andrew's will use the gifts of time, talent, and treasure to adequately reflect the depths of our faith.

- (1) To become self supporting
- (2) To increase active membership by at least five families
- (3) To maintain and improve the physical plant
- (4) To be sensitive to individual strengths and limitations

Communications: St. Andrew's will adequately share the Good News about ourselves with each other, and about the congregation with the larger community.

- (1) To improve coverage of mission events in local news media
- (2) To publish a monthly newsletter
- (3) To provide reports of the Bishop's Committee meetings
- (4) To establish a telephone network

If one looks back at this period of time at St. Andrew's and traces the actions and achievements in the following months and years, the progress on these goals toward fulfilling the mission statement are truly amazing. Within a few years St. Andrew's

was self-supporting; had completely refurbished the building inside and out; had attracted several new families; had developed a valuable outreach program; had instigated bible study; and had obtained a priest-in-charge. Beyond this, the small parish was resolutely moving to become an effective and visible participant in the local community.

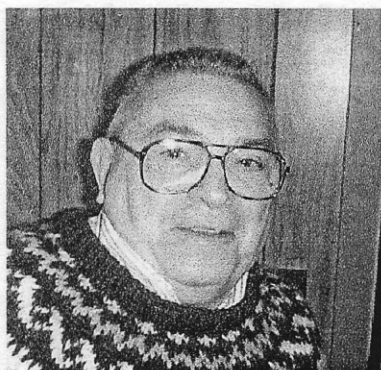
Father Tim Sniffen's note to the parish as he ended his year (Feb 1991 to Feb 1992) with us as priest-in-charge:

"I want to say how much I have appreciated this time with you. Fortunately I do not have to say goodbye. My last thought as we enter the Lenten season is that perhaps we should slow down a bit, digest our recent changes, and center ourselves as Jesus did during his forty days in the wilderness."

Community Outreach - December 1992: Senior Warden Henri Silz learned of a major need in the neighboring town of Mt. Vernon for Christmas assistance in providing and delivering food to the needy at Christmas-time. Through his interaction with the First Baptist Church of Mt. Vernon, St. Andrew's furnished some 25 turkeys, 250 pounds of potatoes and more than 30 gift sets for families who would have been without. This effort was the beginning of an extended relationship with the Baptist Church in cosponsoring the food bank located at their church in Mt. Vernon. The towns assisted by the food bank included Readfield, Fayette, Manchester, Kents Hill, and Vienna.

Henri Silz, who was Senior Warden at the time, was the prime mover in the food bank outreach effort. His untiring work to assist the ladies at the Baptist Church and his success in uniting the Episcopalians at St. Andrew's behind the food bank not only transformed the food bank program but offered St. Andrew's a much needed major outreach project for its ministry in the community. One of the ladies at the Baptist church said that "We prayed for help with our food bank but we never expected the Lord to send

us Episcopalians!"



Henri Silz

The food bank in Mt. Vernon in 1992 consisted of a small 3 foot by 5 foot closet with a sump pump on the floor to keep out water. One wall was shelved for canned food. It was obvious that there had to be an expansion if the food bank was going to be able to meet the needs of the community during the early 90s in the aftermath of a serious and continuing recession that found many families out of work and out

of food. The St. Andrew's Men's club purchased material and installed 20 feet of additional shelf space at the Baptist church and shortly thereafter, another 20 feet. This offered a much greater capacity for storing food. In addition, through the efforts of parishioner Gil Hand, St. Andrew's became a member of The Good Shepherd Food Bank in Lewiston where tons and tons of food were purchased each year at a very low cost. Most of the food at the Good Shepherd came from damaged or out-shelf-dated food from the large food chains. The parishioners of St. Andrew's used their resources and trucks to transport the food to Mt. Vernon. A cooperative effort evolved between the First Baptist Church, St. Andrew's, and the United Methodist Church of Kents Hill to supply volunteers each Saturday to assist at the Food Bank in the distribution of food to the needy.

The St. Andrew's Men's Club sponsored several fund raising activities to help buy food for the food bank. They held two Schooner Fare concerts in the gymnasium at Maranacook Community School. Many people had considerable doubt that little St. Andrew's could successfully stage such a major fund raiser. The Schooner Fare group commanded a large outlay of money, and a big crowd would be necessary to pay them and still make a profit.

Henri Silz was instrumental in organizing this effort in spite of the doubters, even though there remained a large question of how many people would support the concert. On the evening of the concert only a thin trickle of people began to arrive. There was considerable gloom among the organizers. But as the hour approached the trickle became a stream that eventually packed the large gymnasium, and one of the more memorable social events of the community became a huge success. More than \$3,000 was raised through these concerts. Shortly thereafter St. Andrew's donated more than a ton of food to the fledgling South China food bank helping them initiate a much needed resource in their community.

This outreach project was one of the first responses to the Bishop's infamous Chapel of Ease letter to St. Andrew's after Father Smith's retirement in 1991 and during the time of search for a new priest-in-charge. And if one looks objectively at St. Andrew's at this time - it was clearly a time of survival. There was very little collective effort at outreach, and the major concern was to find the resources to continue regular Sunday worship under the leadership of an ordained priest. The congregation was small and growing smaller; old and growing older. Things were going fine. And going nowhere. St. Andrew's was definitely in a survival mode.

However, once the decision to return the ownership of the building to the Meeting House was made, there was a period of new energy that resulted in wonderful improvements to the physical plant at St. Andrew's. The building had never had running water and the use of the gas toilet was most uninviting and, no doubt, discouraged any number of prospective members. Although there was a refrigerator in the Wilson Room, drinking water had to be brought in each Sunday for the coffee hour. There was a refrigerator but no sink and no real kitchen.

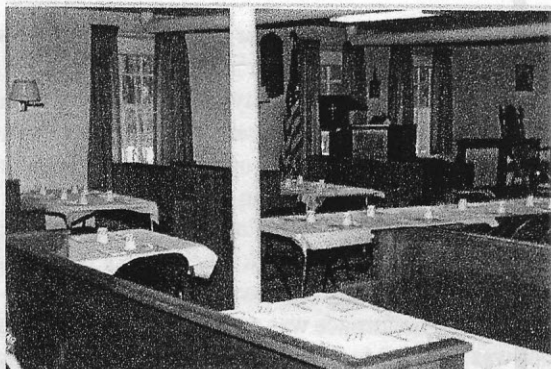
- From the Jr. Warden's Report at the Annual Meeting on January

16, 1994:

"This was a particularly trying year due to the fact that we added a bathroom and undertook a major remodeling of the Wilson Room. Due to the generosity of the Meeting House in the fall of 1992 we had the convenience of running water and a new septic system. The Bishop's Committee voted to install new fixtures in the bathroom and to add a small kitchen to one end of the Wilson Room. The members of the Men's Club built a beautiful little kitchen with a large gas cooking range, dishwasher, microwave oven, ample counters, and a sink. The furnace was enclosed and a bright new bathroom was added. Much expense was avoided by doing most of the work ourselves."

In 1994, for the first time since moving to Readfield, St. Andrew's heated the church building throughout the week. This provided a warm meeting room for the Bishop's Committee meetings and other gatherings. It made the building useful for weekday and evening functions by both community and church groups. Lo and behold, the old building, formerly heated by wood each Sunday and rarely used during the week, was transformed almost overnight into a comfortable meeting place and became, really, a new community resource and a new focus for the worshipping community.

The Men's Club, who previously had been meeting at member's homes, started scheduling their monthly meetings in the building. They also initiated a tradition of holding public suppers and many social events in the building. To accommodate these functions, the pews were simply moved to the altar area and tables and chairs set up in the sanctuary. It truly became a multi-use facility. Later, after a lengthy debate by the Bishop's Committee, it was voted to install a telephone. Barely a few years before, this action would have been considered a silly extravagance and far too expensive for the budget.



Old Pews Set Up For First Public
Supper Held At St. Andrew's 1991

The parish used community facilities for public bean suppers, first the grange hall next door, and then the Lions Club in Readfield Depot. In the early 90s St. Andrew's held a public bean supper in their own building. One parishioner was heard the next day saying in disbelief, "We did it!" This event can probably be categorized as another defining moment in the history of St. Andrew's for it seemed to boost their self image and to make people realize that they could be a player in the life of the community. From that time on St. Andrew's began holding social events and public suppers in their small church. The large pews were moved, tables and chairs were set up, and a stream of delicious food poured from the small kitchen. For several years the Men's Club held a St. Patrick's Day party at the church with music and sing-alongs. Cloggers danced on a temporary plywood floor on one occasion and many public forums attracted members of the public. Although the small parish lacked a parish hall, it in no way diminished the activities of the church.

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Winnifred Keast died in Skowhegan on May 19, 1993.

Edna Mae Cloutier died in Manchester, Connecticut on September 11, 1993.



Morton Foster

Morton Foster died in East Winthrop on October 13, 1994. Mort was one of the great characters in the story of St. Andrew's. His presence was that of a gentle giant as he stood tall among the parishioners with his soft voice and pleasant demeanor. Mort served many years on the Bishop's committee and was a two-time Senior Warden. His last term as Senior Warden lasted seven years during a time of limited resources and waning support. After

Mort retired from the Bishop's Committee and as his health failed, he still showed up to help anytime there was a work session at the church. He was a staunch supporter and member of the Men's Club. It just may be that Mort Foster was one of the main reasons St. Andrew's exists today.

The momentum created by the infamous Chapel of Ease letter seemed to bring about several major changes in the life of the parish. None was more remarkable than the acquisition of eleven sturdy pews to replace the old hand made plywood seats and folding chairs used since the early days. From the Newsletter of Febru-

ary 26, 1992:

A windfall from St. John's by the Sea of Old Orchard Beach. On learning from the Diocese that furnishings from this no-longer active church were available to us, Bob Folsom, Henri Silz, and Gil Hand journeyed to Old Orchard on a cold winter day in a rented truck and obtained a variety of useful items. Most striking is the complete set of new pews! Eleven 12-ft oak pews which date back to the days of the Winthrop Chapel. These pews are identical to those at the Cathedral in Portland. Though the original small pews served well, the larger ones allow easier seating for more people. The change in the church's appearance is striking.

It should be noted also that some at St. Andrew's felt strongly that one of the factors slowing their growth was the lack of seating available for newcomers. The smaller plywood pews appeared to be full with two people in them, and the folding chairs along the outer aisles were not very inviting. The new pews allowed the removal of the folding chairs and seemed to leave sufficient space for any visitors or new parishioners. This may have been a factor in the slow but steady growth at St. Andrew's in the early 90s. It should be stated, however, that the removal of the old plywood, hand-built, pews caused some sadness among the older parishioners. The men of the parish had built the old pews in the Jackson barn in the early sixties. There was a certain sentimental attachment to the pews, and not everybody was delighted with the new ones. Most, however, were astounded at the change in appearance of the small chapel. It now had the appearance of a real church, and seemed significantly larger and roomier. The seating capacity was expanded dramatically.

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From the newsletter: "And a new organ - This wonderful contribu-

tion from a Mr. Barnes of Poland Springs is now in the chancel and offers an alternative for accompaniment. Incidentally, our old reed organ is still with us." The small electric organ, while functional, was never used for a service at St. Andrew's. The organist at the time, David Rowe, preferred to use the old Mason-Hamlin reed organ, when it was working properly, or the piano. When the organist was unable to attend, cassette tapes were used for music. For many years St. Andrew's did not have a regular organist and Gil Hand was referred to as "our organist." When chided about this he would hold up his right index finger, wiggle it, and say "There's the magic finger, right there!" During the summer months Dr. Pat Page, a long-time summer resident, played the piano. The new organ was eventually returned to the diocese, never having been played at St. Andrew's.

Music, in fact, continued to be a matter of major concern at St. Andrew's. Few were satisfied with the patchwork combination of organ, piano, and tapes used for the worship services. In spite of this the parishioners were a really enthusiastic group of singers, and there was much agitation for a solution to the music problem. The crux of the situation was the old reed organ. There seemed to be no answer as to what should be done about it. It seemed to be an old and valued member of the congregation having served faithfully, if intermittently, over the years beginning in the Mill Office building in Winthrop and following them to Readfield. It was at the same time both cursed for its constant repair costs and loved for its intrinsic beauty and value. It had, in fact, become a keepsake, a relic of the past. It was said that it was one of only two remaining reed organs of its type made by Mason-Hamlin. Parishioner Henri Silz tells an interesting story related to this. It seems he and his wife, Gen, were visiting friends in Montgomery, New York, where they attended services at the Episcopal Church. To their surprise there sat the identical twin to St. Andrew's old reed organ!

Reportedly, the old organ was worth as much as \$15,000 as an an-

tique if it were to be restored to its original condition. It certainly had a unique, rich quality of sound when played properly and when in good repair. The parish did not have the funds to maintain it in good operating order. There were few organists available who knew how to play it properly, and those that knew how experienced leg fatigue when faced with the physical strength demands necessary to use the foot pedals.

One of the first steps in solving the music dilemma was to start a music fund in the early 90s to help pay for an organist and to begin saving for a new organ. The problem with getting a new organ was that nobody knew what to do with the old Mason-Hamlin. This problem was solved when the parish voted to trade the old organ as a part of the purchase agreement for a new state-of-the-art electronic organ. (Note: The Bishop's Committee had already decided to purchase the new organ but the old organ had been a real source of pride to the parish almost from its beginning. Because of the depth of feeling that this subject generated, it was obvious that the only way they could part with the old instrument would be to hold a full parish meeting, in keeping with a well established tradition, and to take a vote. After much discussion the decision was made.) Pledges were made and the parishioners raised \$9,000. The new organ appeared in 1993. David Rowe served as organist for several years, and his playing of the beautiful new organ produced a quality of music that brought new pride and spirit to the worship services at St. Andrew's. In the late 90s Ruth Ann Smith became the organist and continued a tradition of fine music. A music committee was formed and the beginnings of a real music program appeared to be gaining strength at St. Andrew's. At one point a choir of eleven parishioners sang at the Christmas evening service.

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New Priests/Old Priests

Once again it appears that God had plans for St. Andrew's, for in the 1990's He sent a two new priests-in-charge. Actually, they were not new to St. Andrew's for both had served the mission during the summer months in the mill office building in the early 1960s.

The Bishop had stated earlier that he preferred a regular priest-in-charge rather than a clergy team and, following the interim service of Fr. Tim Sniffen in March of 1992, he appointed Fr. Robert Maitland, recently retired from a large parish in New Jersey. Father Bob was not new to St. Andrew's and, in fact, he had conducted services during his summer vacations in the early 1960s at St. Andrew's in the mill office in Winthrop. He had a sense of St. Andrew's history as well as a sense of humor and a feel for the parish's aspirations. He was ready to support the new outreach effort and he extended a feeling of warmth and welcome to newcomers. Father Robert Maitland fit St. Andrew's like an old glove. He was to serve St. Andrew's as priest-in-charge for four years, 1992 to 1995, a period that brought many significant changes in the parish.

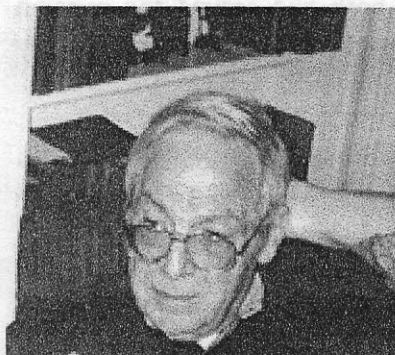
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Fr. Bob Maitland

The Reverend Robert Houston Maitland, Jr., was ordained a priest in Christ's Holy Catholic Church on December 17, 1955, by the Rt. Reverend Benjamin Martin Washburn, fifth Bishop of the Diocese of Newark, New Jersey.

Father Maitland's academic preparation for ordination was undertaken at Lafayette College in Easton, Pennsylvania,

where he was awarded the Bachelor of Science degree. He twice served in the U.S. Navy, first at the end of World War II and was recalled later from the reserves to serve during the Korean War. Afterwards, he entered the General Theological Seminary in New York City. He graduated from the seminary in 1955 with a Master of Divinity degree.



Fr. Bob Maitland

As a young priest, Father Maitland was asked by his Bishop to undertake the supervision of three Diocesan mission churches in the then rural western part of New Jersey. He became vicar of St. Peter's Church in Mount Arlington, Christ Church in Stanhope, and St. Joseph's Church in Lake Lackawanna. Then in 1963 he accepted a call to become the rector of the Church of Holy Communion, Norwood, New Jersey, where he served

until 1969. In that year he again heeded the call of his diocese and became Vicar of the Church of the Savior, Denville, New Jersey. Under his leadership that mission church grew rapidly and became a parish in 1979. Not surprisingly, one of the first actions of the vestry of the new parish was to elect Father Maitland their first rector. He remained in that parish until his retirement in 1991. After moving to his retirement home in Winthrop, Maine, he accepted appointment as the part-time vicar of St. Andrew's.

During this lifetime of service in the Diocese of Newark. Father Maitland also filled a number of other positions. He was active in diocesan youth work and became a dedicated member in the diocesan Department of Missions. For a time, at his Bishop's appointment, he served as an Archdeacon, having supervision over one of the nine areas of the diocese. In a testimony to his stature in his diocese, the convention of the Diocese of Newark elected him a deputy to the 1969 General Convention of the Episcopal Church and subsequently re-elected him every three years so that he became Dean of the delegation and attended seven General Conventions. He was also elected to the Diocesan Standing

Committee and served as its president.

Father Maitland also served on the Board of Trustees of the General Seminary. He played a role in the founding of Health Village, a church-sponsored retirement community in Hackettstown, New Jersey and, as a trustee, led that institution through a period of significant expansion. One of his special joys was to serve as Warden of the Community of St. John Baptist, a religious order for women, in Mendham, New Jersey.

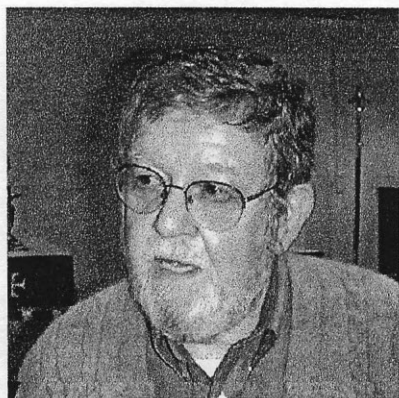
Busy in his diocese, dedicated to the parishes he served, and active in the communities in which he has lived - these things characterized the ministry of Robert Maitland in the forty years since he was ordained a priest. Any number of brother and sister priests would attest to the fact that he is a person they sought out when they themselves were in the need of the advice and counsel of a wise priest who is a person of spiritual depth and never too busy for them.

Father Robert Maitland retired from his priest-in-charge duties at St. Andrew's on December 31, 1995. However, he remained a member of the parish serving in many capacities - teaching Sunday school, counseling parishioners, helping at the food bank, performing weddings, preaching, and celebrating the Holy Communion. He is an active member of the Men's Club, lending his advice and support and even hawking hot sausage and peppers at the Readfield Heritage Days Fair. Father Bob was one of the earliest priests to serve St. Andrew's and remains one of the most loved priests in its history.

Fr. Bob retired as Priest-In-Charge at St. Andrew's in December of 1996 and was succeeded by Father John Miller. Father John was well known at St. Andrew's at the time, having been a regular member of the parish for the past few years and having served as a supply priest during the summer months since the early 1960s. Fr. John brought wonderful sermons and steady leadership to the mission. He and his wife Barbara arrived as a team - Barbara being an ordained Deacon.

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Fr. John Miller and Deacon Barbara Miller:



Fr. John Miller

John and Barbara were married in September prior to the beginning of his final year at Cambridge. Upon graduation, John Miller was called to be the Curate at St. Paul's Church, Holyoke, Massachusetts. Bishop Lawrence remained John's mentor until the Bishop's death. John arrived, with his now pregnant wife in June of 1957 to begin his work. The Millers first child, Robin, was born a month later. After slightly more than two years, John was called to be Rec-

tor of Holy Trinity Church in Southbridge, Massachusetts, in September of 1959 where the family, now four in number, lived in its first real home and spent eight happy years. During the Southbridge years two more children were born to John and Barbara. In the Diocese of Western Massachusetts John also served as the Chairman of the Bement Camp and Conference Committee, was a member of the Diocesan Council, and a member of the Board of examining chaplains, who examined graduates in Theology.

In 1967, the Millers moved to Bangor, Maine, where John became Rector of St. John's Church. They arrived and moved in on a wild stormy day that was a sign of things to come. The Church began its revision of the 1928 Book of Common Prayer the following January. They were difficult and exciting years, the years of the struggle with Women's Ordination, and the Generation Gap. The Civil Rights

Movement was cooling down. The women's liberation movement had begun. The Parish thrived and grew strong, typical of Bangor in difficult times. John served as a member of the Diocesan Council, Chairman of the Division of Mission, and served seven years on The Standing Committee of the Diocese of Maine, six of them as its chairman. In 1976 John was nominated to be the Bishop of Minnesota, finishing second in a five way election. He also served two terms as a Deputy to General Convention.

After fourteen years in Bangor, John accepted the invitation to be the Rector of The Church of the Holy Trinity in Middletown, Connecticut. By this time the four Miller Children were no longer at home, three of them having the University of Maine and the youngest, Peter, having enrolled in the same school. During his ministry in Connecticut, John undertook, at the Bishop's request, a project to design and implement a program for the training of Deacons. But he refrained from running for any other offices, choosing to focus his energy on the parish and the low income housing which had been built in the former rectory on site. In 1987, John was again nominated to be a bishop, this time, Suffragan of Connecticut. He was again spared election.



Deacon Barbara Miller

In 1993 the Millers felt it was time to leave Middletown. The parish was once again on a solid footing and after thirteen years the initial job description had been fulfilled. Having taken interim training, John decided to accept the interim position at Christ Church, West Haven, Connecticut. He commuted from his home in Middletown while Barbara, who had since been ordained Deacon, remained in her appointment as Deacon at St. Stephen's Church, East Had-

dam. Following fifteen months at Christ Church, Miller moved across the Bay to East Haven as a temporary interim

for four months until the Millers sold their Middletown house and retired to their remodeled home on Pocasset Lake in Wayne, Maine.

The retirement lasted four months. John went first to Jefferson for four months and then accepted an interim call at St. Mark's, Waterville for four more months where he during the rector's sabbatical leave. At the end of that time both John and Barbara were asked to come to St. Andrews where John served three years as priest in charge until he decided once again to retire. At the end of December 1998 that second retirement took effect. He then served as one of the priests acting as a sacramentalist at St. Andrews where Barbara remained the Deacon.

Resurrection

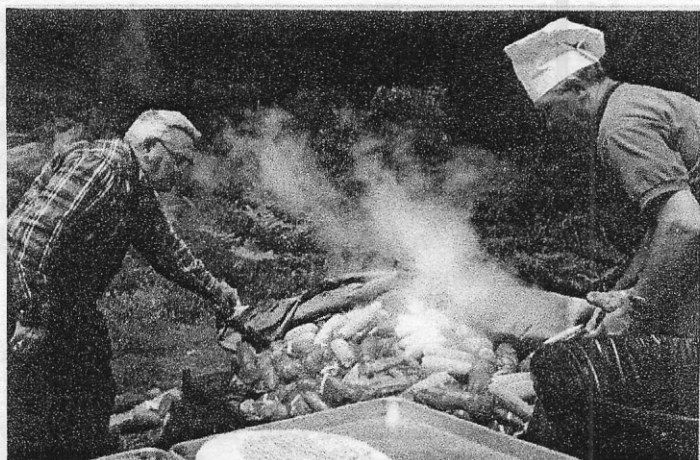
Through the efforts of Father Tim Sniffen as the interim leader at St. Andrew's in the early 1990s and with the arrival and solid leadership of Bob Maitland and John Miller during the middle years of the decade, St. Andrew's commenced a startling transformation if not a resurrection. St. Andrew's had always had feelings of despair and a low self-image. This dated back to the times of it's earliest history when they could not find a regular priest and when they were accused of having no inner driving force, and to the time of the more recent insinuation that they were a chapel of ease. They considered themselves second-class citizens, dependent upon the diocese for their financial survival and constantly under the threat of being shut down.

After the many changes in the early 90s, Father Tim Sniffen suggested that "perhaps we should slow down a bit." Well, St. Andrew's was having none of this! In the next few years the parish flourished as never before.

The Bishop's Committee, with the concurrence of the parish, voted to decline any further financial assistance from the diocese. The food bank outreach effort continued to grow. A new \$9,000

organ was purchased and paid for by contributions. The building was completely repainted on the inside. The big church school room upstairs received new carpeting and the walls were stripped of the old wallpaper and painted afresh. The exterior of the building was completely resided, and every window in the building was replaced with modern thermopane frames. All of the improvements were paid for through donations and without a major fundraising effort. The changes gave the building a much needed facelift and contributed to the new feeling of pride in the parish.

The Women's Guild and the Men's Club sponsored many parish activities. Public suppers were held at the church. Easter and Christmas celebrations were festival in nature. Parish fairs involved the entire membership and raised extraordinary amounts of money for parish projects. Social gatherings were commonplace with summer picnics at Reid State Park where lobsters and clams were the feast of the day.



Henri Silz and Bob Folsom prepare to serve lobsters and clams.
Reaid State Park. Circa 1995.

Several new members were attracted to the church. When asked why they chose St. Andrew's, one new couple said, "Well, on our first Sunday they fed us lobsters and clams and we've been here ever since!" The abundance of ordained priests within the membership provided a solidity never before experienced in the mission. St. Andrew's, long the neglected child in the family, all of a sudden was one of the most admired and successful parishes in the diocese. St. Andrew's was cited as an example of how a small rural parish could survive and flourish.

Realistically, however, no other parish could expect God's blessing in the way that St. Andrew's had. At one time the parish enjoyed the membership of eight ordained priests! If this was the way for a small parish to succeed then it would be a difficult act to follow. The abundance of priests, although none was priest-in-charge, and none wanted to be, provided a luxury that few churches have ever enjoyed.

In 1998, John Miller resigned as priest-in-charge at St. Andrew's, having served for three years. This required St. Andrew's to consider their leadership options. The usual procedure at that time was to undergo a discernment process and to arrive at a common vision for the future. This required guidance from the Bishop and with her support a plan was developed for the discernment. During this interim period the resident priests agreed to lead the services of Holy Communion on a rotating basis, providing a delightful smorgasbord of sermons and priestly personalities.

At the time of this discernment process, the Diocese of Maine was exploring alternate forms of ministry, sometimes called New Forms of Ministry, Baptismal Ministry, or, more commonly, Mutual Ministry. Many believed that this approach was driven by the shrinking number of worshippers in the smaller, and for that matter, the larger parishes of the diocese. Few rural parishes could afford to pay even reasonable salaries that now included housing allowances, family medical insurance, and growing retirement bene-

fits. At St. Andrew's, for instance, even a third-time priest would now require a diocesan mandated salary that would exceed the parish's entire annual budget. Suffice it to say, however, that the new Bishop, Chilton Knudsen, offered a wide latitude of considerations for the smaller parishes in choosing their model of leadership. For St. Andrew's this was an intriguing challenge. There was not the urgency usually associated with the loss of a priest. St. Andrew's had the luxury of continued availability of the clergy, extremely flexible discernment guidelines, and time to consider many options.

At the same time, however, this period of "no priest-in-charge" meant that all of the administrative functions traditionally performed by the priest had to be assumed by lay persons. St. Andrew's answer was to assign responsibilities to members of the Bishop's Committee and others. Many committees were formed such as ones for visiting the sick, music, buildings and grounds, crisis response, worship, ushers/greeters, visitor follow-up, pastoral care, stewardship, diocesan relations, newsletter, clergy scheduling, flowers, etc., etc. In all, twenty five separate committees were created! This plan seemed to cover all the bases but in reality there were many unforeseen gaps, not the least of which was the need to follow up on all these committees and to keep the parish informed about the new administrative structure. At the very least, this effort made people aware of the myriad of details necessary to the smooth functioning of any parish, small or large. And, in addition, although somewhat veiled, it provided a taste of what the concept of mutual ministry would require of its participants. Whether they recognized this or not, St. Andrew's was already sharing responsibilities in a way that most other parishes could only imagine. It was in fact a new form of ministry that could well be labeled "mutual ministry" or "baptismal ministry", depending on one's definition.

As the discernment process evolved and approached the new millennium, the situation presented a perplexing dilemma. Most of the

parishioners seemed to enjoy the rotating priests and, all in all, they approved of the interim administrative arrangement. A theme oft heard was "We like St. Andrew's the way it is. After all, things here just seem to happen and everything gets done without a lot of fuss. This is the *Magic of St. Andrew's*! So why do we want to change it?" This seemed a reasonable question but it did not recognize that some day the multitude of priests probably would not be available. Some reasoned that this was no different than the situation would be if there was a priest-in-charge who suddenly announced retirement. Others contended, perhaps rightfully so, that a vision of the future was necessary to the organized growth of the parish and that such things as the consideration of a new building could not happen without setting goals and adopting appropriate strategies.



Ray Kittredge
Sr. Warden 1997 - 1999

It was decided that the entire parish, in lieu of a "covenant group," would be involved in the discernment process. After all, this was the way that St. Andrew's had operated right from the start. Everybody had the opportunity to speak their mind. This was at a time when the Bishop's Committee had recently been expanded and was expected to make very important decisions. But there was very little conflict, for the Bishop's Committee brought every far-reaching decision to the discernment group for affirmation. This pattern was somewhat traditional at St. Andrew's, but consensus seemed to waver from wanting a strong and resolute Bishop's Committee on the one hand, to a mood of indignation when the committee acted in a decisive mode.

And so it was that St. Andrew's, Readfield, in the Diocese of Maine, completed 40 years of service to the Lord. As the year 2000 arrived, the future of the small parish appeared to be promising. There were several new families in the parish who proved to be very willing to give of their time and talents. The lay members of the parish undertook all of the administrative functions usually charged to the priest-in-charge. The group of retired priests administered the sacraments and assumed pastoral roles when needed.

There will undoubtedly be many exciting chapters to add to this story in the years ahead. Perhaps no words can summarize the faith and promise of the parish as it began its search for answers to its future in the year 2000 than the "Prayer For Guidance and Discernment" used at every Sunday service during the discernment time of 1999 and 2000. This prayer was written by Regina Knox, a member of the parish:

Holy Spirit, you see us where we are.
Bring us to where the Lord God desires us to be.
Grant us grace to travel the path that is before us.
Fill it abundantly with your wisdom and your love.

Happy and blessed to be members of this small and
wonderful community.
We mean so much to each other.
Show us how to be even more.
Create in us an awareness of our own gifts
and those of each other.
Grant us the grace to be all that you

created us to be, individually and together.

Let us minister to each other.

Help us to reflect your love to each other
and to the communities in which we live.

We can shine brighter, but only with your grace,
Only in your love.

All this we humbly ask in Christ's name. AMEN

The End

Appendix I

Bishops of the Diocese of Maine

1820 - 1843 The Rt. Rev. Alexander V. Griswold,
Bishop of the "Eastern Diocese" - Maine, New Hamp-
shire, Vermont, Massachusetts (Maine became a state in
1820.)

1843 - 1847 The Rt. Rev. John P. K. Hanshaw, Bishop
of Rhode Island, in charge

1847 - 1866 The Rt. Rev. George Burgess

1867 - 1899 The Rt. Rev. Henry A. Neely

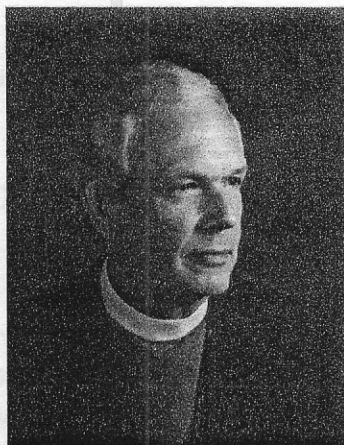
1900 - 1915 The Rt. Rev. Robert Codman

1916 - 1940 The Rt. Rev. Ben-
jamin Brewster

1941 - 1968 The Rt. Rev.
Oliver L. Loring

1968 - 1986 The Rt. Rev. Fred-
erick B. Wolfe

1984 - 1996 The Rt. Rev. Ed-
ward C. Chalfant



Rt. Rev. Frederick Wolfe
From the archives of the Diocese of
Maine

1996 - 1997 The Rev. James Moody, Interim

1998 - The Rt. Rev. Chilton Knudsen



Bishop Chilton Knudsen

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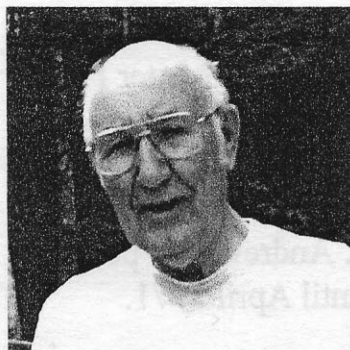
Appendix II

The Clergy at St. Andrew's

The earliest recorded Holy Communion was July 8, 1962 by the Rev. R.W. Golledge. There was no priest-in-charge. The first service at St. Andrews, although not in a register, was in May 1960. In the early years at St. Andrew's, the parish was supplied by St. Marks, Augusta - mainly by Canon Herbert Craig - and commu-

nion was held on about twenty Sundays each year. During the summer months there was often a different clergy member each Sunday. Other clergy supplying St. Andrews in the early years at Winthrop included Charles Karsten, Sr., Father Van Fleet, Father Golledge, Bill Kennison, H.A. Hopkins, Father Salman, Ian Bugler, Father Rogers, T.J. Henry, Father McGarrett, Bob Butler, Father Duffy, Father H. Pressey, Dick Colby, Father Kellett, Don Fowler, R.W. Sim, Gerard W. Rubino, Father Bradford, Father Ketchum, John Miller, and Robert Maitland.

Note: Father Don Fowler, noted above as one of the earliest priests to serve St. Andrew's, was to return years later as a regular parishioner. The Fowlers clearly remember their earliest association with St. Andrew's and worshipping in the mill office in Winthrop. As parishioners, the Fowlers were active at St. Andrew's, participating in the various activities and lending their counsel where needed. Fr. Don, born in Canada, began his priesthood in New Jersey where he spent ten years at the Church of the Good Shepherd in Hamburg. He left New Jersey and began a new life adventure in the northlands, first at the Anglican Church of Canada on the coast of Labrador and later at St. Anthony parish in Newfoundland. Still later he moved to the parish of Bonne Bay South on the edge of Grosse Morne Park. The Fowlers moved back to Maine in 1981 and took up work at the Central Maine



Fr. Donald Fowler

Mission responsible for St. Thomas, Winn, and St. Hugh of Lincoln. At this time life involved a regular commute to Torsey Lake in Readfield where the Fowlers had purchased property in 1969 and begun building their retirement home. Retirement became a reality in 1991, although it was also the beginning of several years of supply ministry and involvement with St. Andrew's.

Appendix III

Priests-In-Charge at St. Andrew's

1960 – 1965 Fr. Herbert Craig, intermittently for The Greater Parish of Augusta (referred to as "The Bishop's Deputy")

1962 – 1963 The Rev. Charles Karsten, Sr., part-time pastor with the permission of the diocese

1963 – 1965 Deacon Win Jackson, lay vicar/priest-in-charge

1966 – 1973 The Rev. Canon Roger Smith — January 1, 1966 to December 1, 1973 for The Greater Parish of Augusta.

1969 – 1971 Fr. Charles Karsten, Sr. served as supply priest (if not priest-in-charge) at St. Andrew's 90 per cent of the time from September 1969 until April 1971.

1973 – 1982 The Rev. Winthrop Jackson — Dec 16,

1973 to June 27, 1982

1982 – 1986 The Rev. Douglas Morrill — Nov. 21,
1982 to Feb. 9, 1986

(Fr. Doug Morrill was named interim priest-in-charge in
1983 while a search for a permanent priest was being
conducted.)

1986 – 1991 The Rev. Canon
Roger Smith — February 12,
1986 to February 28, 1991

1991 – 1992 The Rev. E. Timo-
thy Sniffen - (Interim) March 3,
1991 to February 28, 1992



1992 – 1996 Rev. Robert H.
Maitland — March 1, 1992 to January 15, 1996

1996 – 1998 Rev. John Miller — Jan 15, 1996 to Dec
31, 1998

1996 – Deacon Barbara Miller — January 15,
1996 to

1999 - 2000 A team of Clergy served on a rotating basis
to lead the worship services and deliver the sermons. The
group included Rev. Catherine Firth, Rev. James Gill,
Rev. Robert Maitland, Rev. John Miller, Rev. Donald
Hastings, and Rev. Roger Smith. Sr. Wardens Raymond

Kittredge and Doug Thornsjo, and Deacon Barbara Miller were the contact persons for the bishop during this period.

Appendix IV

Senior Wardens at St. Andrew's

1962	Dr. William Sherman
1964	Morton Foster
1965	Win Jackson
1967	Richard Knudsen
1972	Win Jackson
1977	Morton Foster
1984	Truman Johnson
1986	Sharon Colgan
1988	Henri Silz
1994	Wendy Sayres
1997	Raymond Kittredge
2000	Douglas Thornsjo

Appendix V

Memorial Gifts At St. Andrew's

In Remembrance

To the Glory of God and in Honor of:

Sara and Edgar Brush – Altar Cross – 1961 – by Family and Friends

William Wentworth – Altar Candlestick – 1961 – by Family and Friends

Ruth Lomas – Altar Candlestick – 1961 – by Family and Friends

Richard Wilson – The Wilson Room – 1974 – by Family, Friends, and Congregation

Ruth Lomas – Home Communion Kit – 1961 – by Family and Friends

Francis and Arthur Edwardson – 1985 – An Altar Frontal – by Genevieve and Henri Silz

Kathleen M. Osborne – Processional Cross – 1985 – by James Osborne

Willard C. Howe – Altar Service Book –1987 – by Lena
Howe and Church Friends

Margaret K. Gilpatrick – Altar Linen – 1987 – by Wendy
and Bill Sayres

Dorothy Wilson – Funeral Pall – 1989 – by Family and
Friends

Helen Webber Greenleaf – Electrolux Vacuum and Rug
Shampoo Machine – 1991 – by William C Webber

Margaret Stockford – Sunday School Room Furnishings
– 1998 – by Family and Friends

Evelyn Foster – Sunday School Room Furnishings –
1998 – by Family and Friends

