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Vestry:

<i>Jacob Beaulieu</i>	<i>Russell Colbert</i>
<i>Helen Harris</i>	<i>Lynn Howe</i>
<i>Karen Morgan</i>	<i>Sharon Yousey</i>



St. Philip's Church

*Rector's
Message*



Rev. Kathryn Boswell
Rector

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CommonLife

January-February 2016 Volume 6 Issue 1-2

**Welcoming the weary, dedicated to
discipleship**

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” (Matthew 11:28-29)

Lenten discipline is not for seeking the Lord, but for adopting the position where he can find us, in silence and solitude, in patient waiting not hectic activity. Little Zaccheus had the right idea (Luke 19). He could not reach the Lord for the crowds and the noise and his littleness of stature, so he climbed up a tree and waited in solitude and silence.

Martin Thornton, *A Joyful Heart: Meditations for Lent*

Dear brothers and sisters,

Lent is early this year, and its approach seems to me to be coming on with the speed and urgency of an express train. As I look at the calendar, it's time for Shrove Tuesday, closely followed by Ash Wednesday, Stations of the Cross, Lenten luncheons and Soup and Compline suppers. And don't forget, in the midst of all this holy activity, we should all pledge ourselves to a more rigorous discipline in our spiritual lives. “This is the year,” we say to ourselves, “that I will wake up an hour early every morning of Lent to meditate on Scripture before I begin my day.” “This is the year that I will really give up chocolate – or sugar – or coffee – and not cheat even once.” “This is the year,” we say. I don't know about you all, but I seem to remember saying these very things to myself. Quite often. “This is the Lent,” I tell myself, “that I will finally succeed in being a really spiritual person.”

But into our vain glorious and overly-ambitious good intentions comes Martin Thornton's quiet wisdom. Don't wear yourself out seeking God. Find a quiet place; sit still; stop your endless *doing*. And guess what? He will find you. Because He is there all the time, if only we stand still and keep quiet long enough to hear Him. No one can have been more surprised than Zaccheus – perched in the branches of the sycamore tree above the heads of the excited crowds – when Jesus stopped and looked straight up at him and invited Himself to lunch. Surely no one expected that



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TO:

less than the little tax collector himself. And certainly no one's heart was more filled with joy and love for the One who found him as he sat and waited, hoping against hope for just one glimpse of Jesus.

The purpose of all Lenten discipline is not to try to transform ourselves into "holy people" for six weeks by sheer self-denial and will-power (and then give a deep sigh of relief when we can relax and return to 'normal' when Lent is over!) The purpose of our Lenten discipline – whether it is a personal fast, or the coming together to pray and share a simple meal with brothers and sisters – is to allow ourselves to climb up a little bit, above the rush and clutter of our daily lives and into a quiet space where we can be surprised by our Lord, who invites himself into our lives. Because then indeed our hearts will be filled with joy and love for the One who always finds us. And in His excellent company we will find that we are being transformed into truly "holy" people, children of His household, blessed citizens of His kingdom.

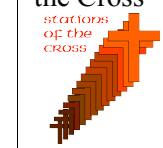
By the way, I highly recommend Thornton's book of Lenten meditations!

Blessings to you all for a quiet, holy and fruitful Lent,

Kathryn+



January 24—February

Sunday	Mon	Tues	Wed	Thurs	Fri	Sat
24 The Third Sunday after Epiphany 10:00 am Holy Eucharist Annual Meeting	25	26 10:00am Romans Bible Study Common Cents 10-2pm	27 5-6:3pm Community Dinner	28 Common Cents 10-2pm	29	30 Common Cents 10-Noon
31 The Fourth Sunday after Epiphany Advent 10:00 am Holy Eucharist	Feb 1	2 10:00am Romans Bible Study Common Cents 10-2pm	3	4 Common Cents 10-2pm	5	6 Common Cents 10-Noon
7 The Last Sunday after Epiphany Advent 10:00 am Holy Eucharist	8	9 10:00am Romans Bible Study Common Cents 10-2pm Shrove Tuesday pancake supper	10 Lent begins Ash Wednesday service 5:30 pm 	11 Common Cents 10-2pm	12 Noon Stations of the Cross 	13 10 am Vestry Meeting Common Cents 10-Noon
14 The First Sunday in Lent 10 am Holy Eucharist 5pm Soup & Compline	15	16 10am Romans Bible Study Common Cents 10-2pm	17 Lenten luncheon noon at St. Philip's	18 Common Cents 10-2pm	19 Noon Stations of the Cross 	20 Common Cents 10-Noon
21 The Second Sunday in Lent 10 am Holy Eucharist 5pm Soup & Compline	22	23 10:00am Romans Bible Study Common Cents 10-2pm	24 Lenten luncheon noon at Knapp's Station Community Church	25 Common Cents 10-2pm	26 Noon Stations of the Cross 	27 Common Cents 10-Noon
28 The Third Sunday in Lent 10 am Holy Eucharist 5pm Soup & Compline	29					



Come, let us to the Lord our God

*Come, let us to the Lord our God
with contrite hearts return;
our God is gracious, nor will leave
the desolate to mourn.*

*His voice commands the tempest forth
and stills the stormy wave;
and though his arm be strong to smite,
'tis also strong to save.*

*Long hath the night of sorrow reigned,
the dawn shall bring us light;
God shall appear, and we shall rise
with gladness in his sight.*

*Our hearts, if God we seek to know,
shall know him, and rejoice;
his coming like the morn shall be,
like morning songs his voice.*

*As dew upon the tender herb
diffusing fragrance round,
as showers that usher in the spring,
and cheer the thirsty ground.*

*So shall his presence bless our souls,
and shed a joyful light;
that hallowed morn shall chase away
the sorrows of the night.*

Words: John Morison, 1781

In Brief**January Belated Birthdays:**

6th-Karen Morgan
11th-Robert Weaver
12th-Charles Morgan

**February:****Anniversaries:**

1st Larry & Carol Cavallaro
7th Scott & Linda Dafoe

February Birthdays:

10th—Linda Dafoe
Stacey Ledger
12th—Albert Layo
17th—Nancy Levison
20th—Lynn Howe
24th—Michael Harris



Hours: Tuesday: 10-2pm
Thursday: 10-2pm
Saturday: 10-noon

Please note:

Clothing needs to be in clean fair condition, no tears or holes please. Thank you.

*It's Community Dinner
time again!
January 27
from 5 to 6:30*

January's menu will be:

*Spanish Rice
Rolls
Salads
Desserts*

Come to enjoy a good meal. Come to be a good neighbor to those who all too often have to eat alone. Come to obey our Lord, who calls us to 'feed his lambs'. See you there!



Community Dinner

Memorial Gifts

St. Philip's has been richly blessed by the generosity of the friends and family members of

Joan Ladouceur and Ruth Blanchard.

It has been our desire to put these gifts to good use, in ways that will continue to enrich our life and worship as a family of faith for many years to come.

We acknowledge these new gifts with heartfelt thanks:

- + 35 new pew Bibles to put God's Word into our hands and hearts



Some Family History

Now we come to one of the most important of the early church fathers. Athanasius was born to a Christian family near Alexandria, Egypt, in about 295, when Anthony was in his mid 40's. His parents were wealthy enough to give him a good secular education in the classics; by his early twenties he had already written two brilliant books including *On the Incarnation*. Origen's teachings influenced him a lot, but he soon rejected Origen's idea that the Bible should only be understood allegorically. Athanasius was the first church father to write in Coptic as well as Greek. He was a black African and very short in stature. His enemies would call him "The Black Dwarf".

Athanasius was ordained a deacon in 319. During this time he first encountered Arius, who taught that Christ was created by God, along with the rest of the universe, and thus was not truly God Himself. But if this were true, Athanasius knew, then it would be idolatry to worship Christ. Thus began the controversy over the Trinity. While he was a deacon, Athanasius also met Anthony. Anthony's spirituality so impressed him that he adopted ascetic principles himself and became a vigorous supporter of the hermits in the desert, and wrote a biography of Anthony.

In 325, he served as bishop Alexander's secretary at the First Council of Nicaea. Though only a secretary, he contributed to the formula of faith that was eventually adopted, the formula we now know as the Nicene Creed. It established the doctrine of the Trinity, that there is one God in three persons, as official Christian doctrine.

Already recognized as a theologian and ascetic, he was the obvious choice to replace his aging mentor Alexander as patriarch (bishop) of Alexandria in 328, at about 30 years of age. It would prove to be a 45 year long term of office but one of great turbulence. What had presumably been settled at the Council of Nicaea unraveled quickly and the supporters of the Trinitarian faith were hunted down and persecuted.

Five times Athanasius was exiled; 17 of his 45 years were spent in hiding or exile. The first exile occurred in 335 when he was sent to what is now Trier, in Germany, for two years. In 338 a new emperor banished him, this time to Rome for two years. In 345 the persecution against the orthodox party broke out more violently and the emperor gave orders to put Athanasius to death if he tried to go back to Alexandria. But when this persecution subsided, there was a whole decade of peace.

Then in 355 a council in Milan condemned Athanasius. On the night of February 8, 356, while engaged in worship services, a band of armed men burst in to secure his arrest. He escaped arrest, however, and withdrew to hide in the desert with the monks for six years. He was able to return to his office in 362 but only for a few months before fleeing back to the monks. He returned to Alexandria after about a year but had to go back into exile in 364 for two more years.

By 366 it was finally over. The opponents of the Trinitarian position had all died or been repudiated. Athanasius spent his final years repairing the damage done during the earlier years of persecution and exile. He resumed writing and preaching undisturbed, emphasized the view of the Incarnation defined at Nicaea. On May 2, 373, nearly 80 years old, Athanasius died quietly in his own bed, surrounded by his faithful supporters.

– Carroll

Soup and Compline is back!

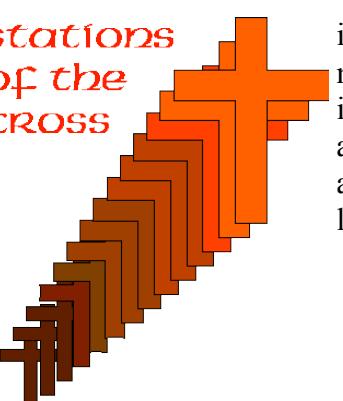
For the last two years, one of our Lenten practices has been to come together in the evening once a week to share a simple meal of soup and bread, and to read Compline together from the *Book of Common Prayer*. This is a new 'tradition' introduced to us by Bob Firman and Char Kovich: one of the many blessings of their time among us. Soup and Compline will be Wednesday evenings in Lent at 5 p.m. Each week a family, or a team of individuals, volunteers to host the meal, which means providing the soup and bread, and setting up before the meal. Prayer and clean-up are shared by everyone present. If you would like to be a host, please sign up – the Boswells will host the first week, February 17. Hosts will be needed February 24, March 2, March 9, and March 16. There will be no Soup and Compline in Holy Week.

Norwood Lenten Luncheons

Lenten luncheons are a long-standing tradition here in Norwood. Each Wednesday in Lent one of the congregations hosts a luncheon, sharing also some of our unique spiritual traditions in prayers and songs as we meet together. Like our Community Thanksgiving service, this is a wonderful opportunity to enjoy fellowship in the broader community of Christ's people. Luncheons begin at noon. These are the host churches for 2016:

February 17 – St. Philip's
 February 24 – Knapps Station
 March 2 – St. Andrew's
 March 9 – Free Methodist
 March 16 – Norwood United Ministry – held at the Methodist Church

Stations of the Cross



One of the most powerful and meaningful of our Lenten practices is the weekly service of the Stations of the Cross. Each Friday at noon we meet to walk and pray through our Lord's Passion and death, using the icons around the walls of the sanctuary as our focus. If you have never attended this service, I highly recommend that you try it. You will come away changed by the reality of our Lord's suffering and his unimaginable love for you.

