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## St. Philip's Episcopal Church



The Rev. Kathryn  
M. Boswell,  
Rector

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## Common Life

April & May 2-17    Volume 9    Issue 4 & 5

### *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)

Dear brothers and sisters,

I watched a TV show the other night that cut me to the heart. Part of a series about life in a poor district in London in the 1960's, this particular episode centered on a young man whose life was all but destroyed when people found out that he was gay. As my son commented when I shared my feelings with him, that was a very bad time and place to be gay. But it wasn't the issue of homosexuality, or even sexuality in general that struck me so powerfully. It was the despair and pain of this man as his wife, his family, his neighbors, and the entire legal system turned on him, condemning him as an immoral and degenerate and worthless person. That evening it came to me like a thunder-clap that in this young man I was looking into the face of Jesus Christ. In that young man's agony and sense of abandonment I saw, more vividly and devastatingly than I ever have before, the true suffering of the Cross.

And here is what I suddenly realized in a way that I never have before: that **the real horror of the Cross is not its unthinkable strangeness. The real horror of the Cross is its terrible familiarity.**

I have never watched Mel Gibson's *The Passion of the Christ*. I have purposefully chosen not to watch it because I was afraid it would be too devastating to bear, seeing the torture and murder of Jesus portrayed in all its bloody and grisly reality. But the truth is, the suffering of the Cross isn't something any of us can avert our gaze from, because the suffering of the Cross is the summation of the horribly everyday reality of sin in our world. Our sin. My sin. The Cross is the fear and despair of Syrian refugee families living in appalling conditions as they flee one terror only to find another. The Cross is the death of a local high school child from opiate overdose. The Cross is the hidden abuse of a child who is afraid to tell anyone what happens at home. The Cross is the hate and intimidation of the KKK. The Cross is the cruelty of people who leave helpless animals to starve and die of disease and neglect. The



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TO:



Knock and the door  
will be opened unto  
you...

Cross is the gas chambers where countless Jewish men and women and children were murdered. The Cross is an elementary-school child who is bullied so relentlessly by his peers that he takes his own life. The Cross is the callous self-interest that ignores our brothers and sisters who live in desperate poverty. What the Cross is not: it is not a far-off event in a foreign land. The Cross is the sum total of the grim reality of what our sin has done and is doing to this world that God loves. And we can never turn away from that reality. "Man's inhumanity to man" is neither rare nor strange – it is a far worse thing than that. It is the reality of our sin.

But it is only in facing the real horror of sin that we understand our desperate need for the work of our Lord on the Cross. And it is only in understanding the desperate condition we were in before Jesus came, that we will fully experience the glorious joy of Easter morning. We might understand it something like this: if we have been feeling a little under the weather, suffering from a cold, maybe – even a bad cold – we are happy enough when we finally feel well again. But if we were suffering from something much more deadly; if we had been diagnosed with a particularly vicious and aggressive cancer, and woke up one day knowing that we were going to be well and whole again – then our joy would know no bounds.

And that is our situation exactly. This condition of the children of God – our condition – was terminal. Our disease was progressive, degenerative, and certainly fatal. We were altogether beyond hope – until the Love of the Father provided the cure. In Love he sent his only Son into this dying world. In Love the Son shared our poverty, our sorrow, and our suffering, even unto death. In Love he who never sinned became sin itself, enduring the agony of separation from his Father. In Love he destroyed the power of death on the Cross. And in Love he pushed away the stone from the mouth of the tomb on Easter morning and walked forth fully and joyfully alive. Love won. Our prognosis has turned from despair to hope; the healing has begun and will surely end in life.

We still grieve the ravages of sin that have metastasized to the farthest reaches of our world. There is still an immense need for healing, for compassion, for mercy, for kindness, for forgiveness. We still weep over the pain around us, and rightly so. But the light of Easter is our joy, now more than ever. The reality of the Resurrection is the promise that healing is assured. The true power belonged to Love – therefore, light and health have broken, once and for all, into the darkness that held this sick creation in bondage.

This, then, is our Easter message: by the power of our Lord's Cross and Resurrection, Love is victorious, death was put to shame, and glorious hope reigns, today and forever.

He is risen! The Lord is risen indeed! Alleluia!

In love,  
*Kathryn*†



# Holy Week and Easter 2017

***Wednesday, April 12 at 5:30***

***Tenebrae: entering the shadow of Holy Week***

***Thursday, April 13 at 5:30***

***Maundy Thursday: the Last Supper***

***Friday, April 14***

***Good Friday: the death of our Lord***

***Stations of the Cross at noon***

***Service at 5:30***

***(the Church will be open in the afternoon  
for quiet reflection)***

***Saturday, April 15 at 7 p.m.***

***The Great Vigil of Easter:***

***kindling the New Fire***

***Sunday, April 16 at 10 a.m.***

***Easter Sunday: Alleluia! He is risen indeed!***

***Celebration brunch following the Mass***



***Was it a Morning Like This?***

Was it a morning like this  
When the sun still hid from Jerusalem?  
And Mary rose from her bed,  
To tend to the Lord she thought was dead?

Was it a morning like this,  
When Mary walked down from Jerusalem?  
And two Angels stood at the tomb,  
Bearers of news she would hear soon?

Did the grass sing?  
Did the earth rejoice to feel You again?

Over and over like a trumpet underground  
Did the earth seem to pound, "He is risen!"  
Over and over in a never-ending round  
"He is risen! Hallelujah, hallelujah!"

Was it a morning like this,  
When Peter and John ran from Jerusalem?  
And as they raced towards the tomb,  
Beneath their feet was there a tune?

Did the grass sing?  
Did the earth rejoice to feel You again?

Over and over like a trumpet underground  
Did the earth seem to pound, "He is risen!"  
Over and over in a never-ending round  
"He is risen! Hallelujah, hallelujah!"

Over and over like a trumpet underground  
Did the earth seem to pound, "He is risen!"  
Over and over in a never-ending round  
"He is risen! Hallelujah, hallelujah!"

Was it a morning like this,  
When my Lord looked out on Jerusalem?

He is risen!  
Hallelujah, hallelujah!

Jim Croegaert



***April Birthdays***

4th—Lindsey Levison  
14th—Tristan Curran  
19th—Carroll Boswell  
20th—Roseanna Boswell

***May Birthdays***

2nd—Shirley Rookey  
6th—Gary Hargrave  
9th—Sam Colbert  
14th—Riley Doyle  
15th—Alice Goodrich  
26th—Char Kovich



***April Anniversaries***

4th—Bob & Millie Weaver

***May Anniversaries***

24th—Matt & Melanie Morgan

## *About the Holy Week Services*

Holy Week only happens once a year. No matter how many times we have observed the traditional days of Holy Week, it isn't always easy to remember what each service is all about, or what we can expect to happen when we come. Here is a little run-down on these important and holy days:

### **WEDNESDAY: Tenebrae**

(this information is adapted from *The Book of Occasional Services*, p. 74)

The name *tenebrae* comes from the Latin word for “darkness” or “shadows”. This Holy Week service, found in our *Book of Occasional Services*, is drawn from the ancient monastic hours of prayer that used to be observed on the last three days in Holy Week. Our observance is made on Wednesday evening in order that the proper liturgies of Maundy Thursday and Good Friday may find their place as the principal services of those days. This service provides an extended meditation upon, and a prelude to, the events in our Lord's life between the Last Supper and the Resurrection.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.

This will be a new service for me, and I am very much looking forward to adding it to our Holy Week observance.

### **THURSDAY: Maundy Thursday**

The word *maundy* is another Latin-derived word, from the word *mandatum*, meaning “commandment”. On Maundy Thursday we commemorate our Lord's Last Supper with his twelve disciples, during which he gave them his final instructions before his arrest and execution. On that night Jesus told them, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this



## **Dinners**

**April 26**

***Taco Salad  
Fresh Salsa and Guacamole  
Tortilla Chips  
Pies and Cakes***

**May 31**

***Cookout!  
Hotdogs and Hamburgers  
Potato, Macaroni, and Vegetable Salads  
Baked Beans  
Chips  
Ice Cream Sundaes***





*And you, who were dead in your trespasses*

*and the uncircumcision of your flesh,*

*God made alive together with him,*

*having forgiven us all our trespasses,*

*by canceling the record of debt that stood against us*

*with its legal demands. This he set aside, nailing it to the  
cross.*

*He disarmed the rulers and authorities*

*and put them to open shame,*

*by triumphing over them in him.*

Colossians 2:13-15

all people will know that you are my disciples, if you have love for one another.” (John 13:34-35) Our celebration consists of the fellowship of a simple meal like that of Jesus and his friends, including the sharing of the Eucharist, which he instituted on that very night. We also follow our Lord's example in washing one another's feet, as both a sign and more than a sign - a real, hands-on practicum of humble service to one another. And we conclude our service with the stripping of the altar in preparation for the solemnity of Good Friday.

### **FRIDAY: Good Friday**

Paul wrote to the church in Thessalonica, “We do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For...we believe that Jesus died and rose again...” (1 Thessalonians 4:13-14) Good Friday is a solemn day. We enter as fully as we are humanly able into the suffering and death of our Lord: the physical pain of the scourging and piercing of his flesh, but even more terrible, the agony of his separation from the source of all Love as Jesus took the sin of the whole world on himself. On this night, we read the story of the Crucifixion in which we are complicit by the very real weight of our sin. We add our voice to that of the crowd as they cry out for his blood, “Crucify him!” And we grieve. But we do not grieve as those who have no hope. We enter into the sorrow of this day in the full assurance of the Resurrection.

### **SATURDAY: The Great Vigil of Easter**

This grand and glorious celebration is the first service of Easter. We begin our Easter celebration at sunset on Saturday evening. As the traditional Jewish Sabbath day comes to a close, the day we mark as our Christian Sabbath forever opens. We begin with the telling of our story – the great story of our salvation, from the Creation and Fall of mankind to the promises given through the Old Testament prophets. After the story has been told, the new fire is kindled in the darkened sanctuary. The Paschal candle is lighted from the fire, and from the Paschal candle each person lights their own candle. We renew our Baptismal vows together, before the Resurrection is proclaimed with loud “Alleluias!”, the lights are restored, and we celebrate the first Eucharist of Easter together.

### **SUNDAY: Easter Sunday!**

This one we will never forget! Easter Sunday is the joyful celebration of the victory of Life and Love over death and despair. Join us for brunch afterward – and raise your glass in a toast to our Risen Lord!



### *Sonnet for Easter*

MOST glorious Lord of Lyfe! that, on this day,  
 Didst make Thy triumph over death and sin;  
 And, having harrowed hell, didst bring away  
 Captivity thence captive, us to win:  
 This joyous day, deare Lord, with joy begin;  
 And grant that we, for whom thou diddest dye,  
 Being with Thy deare blood clene washt from sin,  
 May live for ever in felicity!

And that Thy love we weighing worthily,  
 May likewise love Thee for the same againe;  
 And for Thy sake, that all lyke deare didst buy,  
 With love may one another entertayne!  
 So let us love, deare Love, lyke as we ought,  
 --Love is the lesson which the Lord us taught.

Edmund Spenser (1552-1599)



### *Easter*

Rise, heart, thy lord is risen. Sing his praise  
 Without delays,  
 Who takes thee by the hand, that thou likewise  
 With him may'st rise:  
 That, as his death calcinèd thee to dust,  
 His life may make thee gold, and, much more, just.

Awake, my lute, and struggle for thy part  
 With all thy art,  
 The cross taught all wood to resound his name  
 Who bore the same.  
 His stretchèd sinews taught all strings what key  
 Is best to celebrate this most high day.

Consort, both heart and lute, and twist a song  
 Pleasant and long;  
 Or, since all music is but three parts vied  
 And multiplied  
 Oh let thy blessèd Spirit bear a part,  
 And make up our defects with his sweet art.

George Herbert (1593-1633)







**Matthew 28:7b.** *[The angel said] “He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.”*

Today [Easter Sunday] we rejoice in the glorious news that Jesus has been raised from the dead—that indeed he is no longer in the tomb. We celebrate the amazing and breathtaking announcement that Jesus has gone ahead of us to Galilee. This news of motion, this powerful movement of Jesus leaving the tomb and the accompanying promise that we will see Jesus in Galilee suggests that we too must move into new life.




During Easter, we encounter great joy at Jesus’ resurrection. To see Jesus, to really encounter the Risen Christ, we cannot sit comfortably where we are. We must go out into the world, where we are promised we will see Jesus. What does it mean for us to see Jesus in our own communities — our own Galilee?

*ALLELUIA, CHRIST IS RISEN!*


—Elizabeth Marie Melchionna, Rector  
Chapel of the Cross in Chapel Hill , North Carolina



# April 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Common Cents 10—noon
2 Lent V— Holy Eucharist 10:00 a.m.	3	4 Common Cents— 10-2 Bible Study—10 a.m.	5 Women's Guild- noon; Discussion & Prayer for the nation, supper provided 5:30	6 Common Cents—10— 2:00	7 Stations of the Cross— 12:15	8 Vestry—10:00 a.m. Common Cents—10—
9 Sunday of the Passion—Palm Sunday - Holy Eucharist— 10:00 a.m.	10  Monday in Holy Week	11 Tuesday in Holy Week—Bible Study— 10:00Common Cents—10-2—AA	12 Wednesday in Holy Week— Tenebrae- 5:30	13 Maundy Thurs- day—Agape meal and Holy Eucharist—	14 Good Friday— Stations of the Cross at noon, Service	15 The Great Vigil of Easter— Kindling the New Fire—7:00
16 The Sunday of the Resurrec- tion—Easter Day—Holy Eu- charist 10:00 followed by	17 	18 Common Cents— 10-2 AA Meeting—8:00 pm	19	20 Common Cents—10-2	21	22 Common Cents—10-2
23 Easter II— Holy Eucharist— 10:00 Admission Ser- vice for the Daughters of the	24 	25 Bible Study—10:00 Common Cents 10- 2 AA Meeting—8:00	26	27 Common Cents 10-2	28	29 Common Cents 10-2
30 Easter III— Holy Eucharist						

# May 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2 Bible Study— 10 am Common Cents—10—2:00 pm AA Meeting 8:00	3 Women's Guild Mtg—Noon	4 Common Cents—10—2:00 pm	5	6 Vestry Mtg. — 10 Common Cents— 10—Noon
7 Easter IV—10:00 am—Holy Eucharist	8 Mtr. Kathryn leaves for North Carolina	9 Common Cents—10—2:00 pm AA Meeting—	10	11 Common Cents—10—2:00 pm	12	13 Common Cents— 10—Noon
14 Easter V—10:00 am— Dcn. Rick Littlejohn— Guest Clergy <b>Mother's Day</b>	15	16 Common Cents—10—2:00 pm AA Meeting—	17	18 Common Cents—10—2:00 pm	19 Mtr. Kathryn returns home from North Carolina.	20 Common Cents— 10—2:00 pm
21 Easter VI—10:00 am— Holy Eucharist	22	23 Common Cents—10—2:00 pm AA Meeting—	24	25 Holy Day— <i>Ascension Day</i> Common Cents—10—2:00	26	27 Common Cents— 10—2:00 pm
28 Easter VII—10:00 am—Holy Eucharist	29 	30 Common Cents—10—2:00 pm AA Meeting— 8:00 pm	31 Holy Day— <i>Visitation of the Blessed Virgin</i>			