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St. Philip's Church

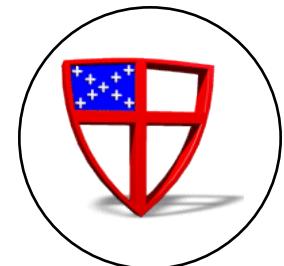
*Rector's
Message*



Rev. Kathryn Boswell
Rector

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TO:

CommonLife

Sept-October 2018 Volume 17 & 18 Issue 9 & 10

*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,

Grace and peace to you all from God our wonderful Father, and our gracious Lord Jesus Christ, in the unity and strength of the Holy Spirit!

I think I will probably always think of September as the beginning of the new year, even though the official New Year's Day, of course, is January 1st, and the beginning of the Church year is the first of Advent, which will be December 2nd this year. But for me, after many, many years as both a student and the wife of a teacher, September is the real beginning. September means the coming of cooler weather and apples and changing foliage. And, most of all, September means new notebooks and pencils and books and new things to learn!

Therefore, in honor of September and the beginning of a new year of learning, I begin my letter this month with a word study.

Aspiration (as defined by the Merriam-Webster Dictionary)

1 a strong desire to achieve something high or great – an aspiration to become famous (usually plural) as in: a young man with political/literary aspirations

2 a drawing of something in, out, up, or through, by or as if by suction – the act of breathing and especially of breathing in, as in: the aspiration of fluids into the patient's lungs

Notice, in keeping with the complexity of language, and of English in particular, that this word, *aspiration*, can mean two entirely different and seemingly unrelated things. But if we look at the root from which the word came, we begin to see the thread of meaning that connects them. *Aspiration* comes from a Latin word that is all about breathing. Therefore, both meanings have something to do with breath. And when I think of breath, I am always reminded of Spirit, because the word for Spirit in both Greek and Hebrew is the word for "breath".

Does this word *aspiration*, then, speak to us about our own life in the Spirit? Most wonderfully, yes!

First of all, our highest and strongest desire as Christians is to attain to the abundant, incorruptible life that Jesus came to share with all his creatures. In the moment of our creation, God breathed his Spirit into the creature he had made and gave it life. But at the moment of our baptism, God breathed his Holy Spirit into us in a new way: not just to animate us for life in the kingdom of this world, but to infuse us with his own divine breath for life in his kingdom. We can have no greater aspiration than to be filled with the breath of the Spirit of God.

In a spiritual sense, then, the act of aspiration, the act of drawing breath, that is what it means for us to pray. When we seek the counsel or the comfort or the healing or the wisdom of God, we are drawing in his Spirit afresh. Like the air around us, there is always more of the Spirit for us to draw in. If we cease the physical act of aspiration, we die; we say at the moment of death that the person has “drawn his last breath.” And so it is in our spiritual life. We are never filled once and for all. To be alive spiritually is to be continually in need of the next breath of life-giving Spirit.

Let us breathe deeply! (And let us never stop learning new things.)

Much, much love,
Kathryn+

Spring and Fall
to a young child

Márgarét, áre you gríeving
Over Goldengrove unleaving?
Leáves like the things of man, you
With your fresh thoughts care for, can
you?
Ah! ás the heart grows older
It will come to such sights colder
By and by, nor spare a sigh
Though worlds of wanwood leafmeal lie;
And yet you will weep and know why.
Now no matter, child, the name:
Sórrow's spríngs áre the same.

Nor mouth had, no nor mind, expressed
What heart heard of, ghost guessed:
It ís the blight man was born for,
It is Margaret you mourn for.

Gerard Manley Hopkins



October 2018

Sunday	Mon	Tues	Wed	Thurs	Fri	Sat
Year B Office Lectionary Year 2	1	2 10 am Bible Study Common Cents 10-2pm	3 10:30 am Maplewood Nursing Home service Canton Evening Study “Walk in Love” 6pm	4 Common Cents 10-2pm 	5	6 Common Cents 10-Noon Common Threads 1-3pm
7 The Twentieth Sunday after Pentecost Mass Proper 22 10:00 am Coffee Hour	8	9 10 am Bible Study Common Cents 10-2pm	10 Women's Guild Mtg. Noon 	11 Common Cents 10-2pm	12	13 Common Cents 10-Noon 10am Vestry Mtg.
14 The Twenty-first Sunday after Pentecost Proper 23 Mass 10:00 am Coffee Hour	15	16 10 am Bible Study Common Cents 10-2pm	17	18 Common Cents 10-2pm	19	20 Common Cents 10-Noon 10:00 am Daughters of the King
21 The Twenty-second Sunday after Pentecost Proper 24 Mass 10:00 am Coffee Hour Movie Night “Cry the Beloved Country” 6pm	22	23 10 am Bible Study Common Cents 10-2pm	24	25 Common Cents 10-2pm	26	27 Common Cents 10-noon
28 The Twenty-third Sunday after Pentecost Proper 25 Mass 10:00 am Coffee Hour	29	30 10 am Bible Study Common Cents 10-2pm	31 10:30 am Maplewood Nursing Home service Canton Community Dinner 5-6:30pm 	Community Supper		

September 2018

Sunday	Mon	Tues	Wed	Thurs	Fri	Sat
						1 Common Cents 10-Noon Common Threads 1-3pm
2 The Fifteenth Sunday after Pentecost Proper 17 Mass 10:00 am Coffee Hour	3	4 10 am Bible Study Common Cents 10-2pm	5 Evening Study “Walk in Love” 6pm	6 Common Cents 10-2pm	7	8 Common Cents 10-Noon 10 am Vestry 11am Daughters will meet
9 The Sixteenth Sunday after Pentecost Proper 18 Mass 10:00 am Coffee Hour	10	11 10am Bible Study Common Cents 10-2pm	12 Women’s Guild Communion & potluck at noon 	13 Common Cents 10-2pm	14 Holy Cross Day 	15 Common Cents 10-Noon Daughters of the King (at Park Fair)
16 The Seventeenth Sunday after Pentecost Proper 19 Mass 10:00 am Coffee Hour 6pm Movie night “The Shack”	17	18 10am Bible Study Common Cents 10-2pm	19	20 Common Cents 10-2pm	21	22 Common Cents 10-Noon
23 The Eighteenth Sunday after Pentecost Proper 20 Mass 10:00 am Coffee Hour	24	25 10am Bible Study Common Cents 10-2pm	26 Community Dinner 5-6:30pm 	27	28	29
30 The Nineteenth Sunday after Pentecost Proper 21 Mass 10:00 am 2pm Blessing of the Animals						

The Feast of All Saints 2018

“We celebrate today the solemnity of All Saints. This invites us to turn our gaze to the immense multitude of those who have already reached the blessed land, and points on the path that will lead us to that destination.”
(Pope John Paul II, All Saints' Day 2003)

Remembering saints and martyrs and dedicating a specific day to them each year has been a Christian tradition since the 4th century AD, but it wasn't until 609 AD that Pope Boniface IV decided to remember all martyrs.” The Feast of All Holy Martyrs was originally on May 13th. In 837 AD, Pope Gregory IV extended the festival to remember all the saints, changed its name to Feast of All Saints, and changed the date to November 1st. We can thank the online BBC religion page for this helpful and interesting information about a feast that we celebrate every year at St. Philip's.

It is our tradition, on the holy Feast of All Saints, to dedicate our celebration of the Eucharist to all the saints who have been our guides and inspirations throughout our lives. We remember, first of all, that the word “saints” is not reserved for unusually holy and perfect people. Saints – literally “holy ones” – are all those who have been called by Jesus Christ to belong to him. We are, all of us, saints. And there are so many simple, ordinary, humble saints whose lives have touched ours: our parents or grandparents, special teachers, dear friends, loving neighbors. On the first of November we will once again remember the blessing of all the precious saints in our lives, those still living, but especially those who have gone before us into eternity. And we will give thanks to our God for them, reading their names aloud as we prepare to share the holy meal of our Lord's body and blood, in the company of all the saints, and in the presence of all the hosts of heaven.

If any of you who receive this newsletter from a distance would like to have the name of a special saint included in our reading, please feel free to send the name to me by email: stphilips@live.com

Prepare your hearts and minds!

Sunday Lectionary readings for September and October

The Scripture readings for Sunday Mass come from what is called the Lectionary, which is a 3-year cycle of reading that takes us through most of the Bible. Each year, A, B, or C, focuses on one of the synoptic gospels – Matthew in Year A, Mark in Year B, and Luke in Year C, with portions of John's gospel read in each year. Following the Lectionary, we read most of the Bible over the three years. We follow what is called the Revised Common Lectionary at St. Philip's. This schedule of readings was developed in common with several American and Canadian denominations, for the purpose of promoting unity, as many congregations across our continent are hearing the same readings each and every Sunday morning.

If you would like to read and meditate on the lectionary readings ahead, in preparation for coming to celebrate the Mass each Sunday, here are the readings. Karen provides the Old Testament and New Testament readings and the Psalms in the bulletin for us each week. This list is just an additional opportunity for you to access them. I have included the gospel readings as well. If you ever have questions about any of the readings, feel free to ask. If I don't know the answer, we can search for one together!

The Lectionary for September

September 2: Song of Solomon 2:8-13; Psalm 45:1-2, 7-10; James 1:17-27; Mark 7:1-8, 14-15, 21-23
September 9: Proverbs 22:1-2, 8-9, 22-23; Psalm 125; James 2:1-17; Mark 7:24-37
September 16: Proverbs 1:20-33; Psalm 19; James 3:1-12; Mark 8:27-38
September 23: Proverbs 31:10-31; Psalm 1; James 3:13-4:3, 7-8a; Mark 9:30-37
September 30: Esther 7:1-6, 9-10; 9:20-22; Psalm 124; James 5:13-20; Mark 9:38-50

The Lectionary for October

October 7: Job 1:1, 2:1-10; Psalm 26; Hebrews 1:1-4, 2:5-12; Mark 10:2-16
October 14: Job 23:1-9, 16-17; Psalm 22:1-15; Hebrews 4:12-16; Mark 10:17-31
October 21: Job 38:1-7, 34-41; Psalm 104:1-9, 25, 37b; Hebrews 5:1-10; Mark 10:35-45
October 28: Job 42:1-6, 10-17; Psalm 34:1-8, 19-22; Hebrews 7:23-28; Mark 10:46-52

Statement of the General Convention Deputation of the Diocese of Albany

Dear brothers and sisters in Christ,

It has been our honor to work for the Diocese of Albany, the Episcopal Church, and most importantly for our Lord Jesus Christ, at the 79th General Convention in Austin, Texas. At all times we aimed to hold the responsibility entrusted to us in the highest regard.

Much was considered and decided at the 79th General Convention. While the headline grabbing discussions and debate on same-gender marriage and Prayer Book revision dominated much of our time, there were other important actions taken by the General Convention. Much of our work centered around the three pillars of our church's mission as defined by our Presiding Bishop, The Most Rev. Michael Curry: Evangelism, Racial Reconciliation, and Creation Care. We passed resolutions that call the church to action on issues such as human trafficking, domestic violence, and equality in mission and ministry. A highlight of our time together came on the 6th Legislative Day when the General Convention took a great step toward reconciliation with our brothers and sisters in the Episcopal Diocese of Cuba by readmitting their bishop and deputies to their respective houses of the General Convention. We look forward to the continuing reintegration of the Diocese of Cuba into the life and ministry of the Episcopal Church.

As we move to discussion of same-gender marriage and Prayer Book revision, we first must acknowledge that there are differences of opinion on these issues throughout the diocese. We respect that people of good conscience may hold different views and expect to continue in love and fellowship with people of all views. We also wish to offer our appreciation and gratitude to the Communion Partner bishops and deputations for the support and fellowship which we shared during our time in Austin.

After much discussion and debate the General Convention passed resolution B012 concerning same-gender marriage across the dioceses of the Episcopal Church. The resolution continues the canonical authority of the Rector or Priest-in-Charge to direct the use of liturgies, including marriage, within their parish. The resolution also calls on bishops who "hold a theological position that does not embrace marriage for same-sex couples," to make those rites available in their diocese, by inviting, if necessary, another bishop to provide "pastoral support" to those couples and congregations looking to utilize these rites within their congregation. While we are appreciative that this resolution still upholds the canonical authority of the clergy, and some oversight of the bishop, we acknowledge that this General Convention has required dioceses of this church – including our own – to permit services which they cannot in good conscience permit. The Bishop and Standing Committee will have more to say about this in the coming days.

As part of its continuing deliberations the General Convention also passed resolution A068 which endorses a two-fold future for the Book of Common Prayer within the Episcopal Church. The resolution calls for "memorializing" the current Book of Common Prayer 1979, while continuing further development of supplemental liturgies. Some have equated this to the processes currently used within the Church of England and the Anglican Church of Canada. In the cases of England and Canada the church's official Prayer Book remains an older Prayer Book but many utilize liturgical resources from supplemental texts. For the foreseeable future the Book of Common Prayer 1979 will remain the official Prayer Book of the Episcopal Church and will remain largely unchanged. At the same time, supplemental and revised liturgies will be developed for the use of the church. Also emphasized was the continuing process of producing translations of current and future liturgies which are accurate and more culturally sensitive.

In Brief



Community Dinners



September 26

Baked Macaroni and Cheese
Crusty rolls

Raw vegetables and dips
Apple desserts

October 31

Shepherd's Pie
Rolls and breads
Salads

Pumpkin desserts
Trick-or-treat bags for
children



September Birthdays

11th—Barbara Colbert
16th Robert Firman
17th Larry Cavallaro
19th—Levi Rowley

October Birthdays

10th—Dusty Curran
29th—Floyd Casselman
29th—Lloyd Howe



September Anniversaries

Michael & Helen Harris
September 7th
Floyd & Janice Casselman
September 21st
Michelle & Carter Rowley
September 21st

October Anniversaries

Gary & Irene Hargrave
October 7th
Albert & Kristine Layo
October 14th



A Service of Blessing for Our Animal Friends

Sunday September 30th at 2 p.m.

In honor of the feast of St. Francis, it is our custom to welcome any and all of our animal friends to receive a special blessing.

Dogs or cats, horses or parrots:

by sharing our homes and our hearts, these creatures add so much joy and comfort to our lives.

Furry neighbors (and their people) are most welcome to join us.

The service will be held outdoors, weather permitting.

We acknowledge that there will be a multitude of reactions to the actions of the 79th General Convention. Some will laud these changes, while others will lament them. We believe there continue to be reasons for cautious optimism within our Episcopal Church. We continue to be encouraged by our Presiding Bishop's emphasis on the importance of evangelism for the future of our church. This is something we highly support. Our most important work within the Episcopal Church, the Diocese of Albany, and the local church, has been and will continue to be the work of sharing the love and hope that comes from faith in our Lord Jesus Christ. We commit ourselves to this continuing work with you and others in the Episcopal Diocese of Albany.

May God Bless you,

The General Convention Deputies of the Episcopal Diocese of Albany

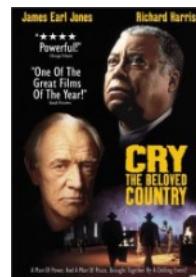
The Rev. Scott Garno, St. Stephen's, Delmar (chair) The Rev. Katherine Alonge-Coons, Grace Church, Waterford The Very Rev. Dr. Leander Harding, Cathedral of All Saints The Rev. Jill Stellman, Christ Church, Herkimer & St. John's, Richfield Springs Mrs. Jennifer Dean, St. Stephen's, Delmar Mrs. Sarah Garno, St. Stephen's, Delmar Mrs. Maggie Hasslacher, Christ Church, Schenectady Mrs. Mary Jones, Christ Church, Schenectady The Rev. Bradley Jones, Christ Church, Schenectady (clergy alternate)



Fall Movie Nights at St. Philip's Join us for popcorn and some thought-provoking films!

Sunday, September 16, 6 p.m.
“The Shack”

“Mack Phillips is happily married with three children. When a family tragedy shatters their carefree existence, Mack becomes bitter and depressed and the family starts to drift apart. Out of the blue he receives an invitation to return to where the tragedy took place, a deserted cabin known simply as The Shack. Thing is - the invitation is from God.” (summary from imdb.com)



Sunday, October 21, 6 p.m.
“Cry the Beloved Country”

“South African church minister Steven Kumalo is summoned from his village to Johannesburg. There he finds that his son Absolom has been jailed in connection with a robbery in which a white man was killed. The father of the white man, James Jarvis, is a supporter of apartheid, the separation of the races which is the law of South Africa. When they encounter each other, both Kumalo and Jarvis come to unexpected realizations not only about their sons, but about the nature of their own humanity.” (summary from imdb.com)





OF THE MOST HOLY MIRACLE OF ST. FRANCIS IN TAMING THE FIERCE WOLF OF GUBBIO

(a legend)

At the time when St Francis was living in the city of Gubbio, a large wolf appeared in the neighbourhood, so terrible and so fierce, that he not only devoured other animals, but made a prey of men also; and since he often approached the town, all the people were in great alarm, and used to go about armed, as if going to battle. Notwithstanding these precautions, if any of the inhabitants ever met him alone, he was sure to be devoured, as all defence was useless: and, through fear of the wolf, they dared not go beyond the city walls.

St. Francis, feeling great compassion for the people of Gubbio, resolved to go and meet the wolf, though all advised him not to do so. Making the sign of the holy cross, and putting all his confidence in God, he went forth from the city, taking his brethren with him; but these fearing to go any further, St Francis bent his steps alone toward the spot where the wolf was known to be, while many people followed at a distance, and witnessed the miracle. The wolf, seeing all this multitude, ran towards St Francis with his jaws wide open.

As he approached, the saint, making the sign of the cross, cried out: "Come hither, brother wolf; I command thee, in the name of Christ, neither to harm me nor anybody else." Marvellous to tell, no sooner had St Francis made the sign of the cross, than the terrible wolf, closing his jaws, stopped running, and coming up to St Francis, lay down at his feet as meekly as a lamb.

And the saint thus addressed him: "Brother wolf, thou hast done much evil in this land, destroying and killing the creatures of God without his permission; yea, not animals only hast thou destroyed, but thou hast even dared to devour men, made after the image of God; for which thing thou art worthy of being hanged like a robber and a murderer. All men cry out against thee, the dogs pursue thee, and all the inhabitants of this city are thy enemies; but I will make peace between them and thee, O brother wolf, is so be thou no more offend them, and they shall forgive thee all thy past offences, and neither men nor dogs shall pursue thee any more."

Having listened to these words, the wolf bowed his head, and, by the movements of his body, his tail, and his eyes, made signs that he agreed to what St Francis said. On this St Francis added: "As thou art willing to make this peace, I promise thee that thou shalt be fed every day by the inhabitants of this land so long as thou shalt live among them; thou shalt no longer suffer hunger, as it is hunger which has

made thee do so much evil; but if I obtain all this for thee, thou must promise, on thy side, never again to attack any animal or any human being; dost thou make this promise?"

Then the wolf, bowing his head, made a sign that he consented. Said St Francis again: "Brother wolf, wilt thou pledge thy faith that I may trust to this thy promise?" and putting out his hand he received the pledge of the wolf; for the latter lifted up his paw and placed it familiarly in the hand of St Francis, giving him thereby the only pledge which was in his power.

Then said St Francis, addressing him again: "Brother wolf, I command thee, in the name of Christ, to follow me immediately, without hesitation or doubting, that we may go together to ratify this peace which we have concluded in the name of God"; and the wolf, obeying him, walked by his side as meekly as a lamb, to the great astonishment of all the people.

Now, the news of this most wonderful miracle spreading quickly through the town, all the inhabitants, both men and women, small and great, young and old, flocked to the market-place to see St Francis and the wolf. All the people being assembled, the saint got up to preach, saying, amongst other things, how for our sins God permits such calamities, and how much greater and more dangerous are the flames of hell, which last for ever, than the rage of a wolf, which can kill the body only; and how much we ought to dread the jaws of hell, if the jaws of so small an animal as a wolf can make a whole city tremble through fear.

The sermon being ended, St Francis added these words: "Listen my brethren: the wolf who is here before you has promised and pledged his faith that he consents to make peace with you all, and no more to offend you in aught, and you must promise to give him each day his necessary food; to which, if you consent, I promise in his name that he will most faithfully observe the compact."

Then all the people promised with one voice to feed the wolf to the end of his days; and St Francis, addressing the latter, said again: "And thou, brother wolf, dost thou promise to keep the compact, and never again to offend either man or beast, or any other creature?" And the wolf knelt down, bowing his head, and, by the motions of his tail and of his ears, endeavoured to show that he was willing, so far as was in his power, to hold to the compact.

Then St Francis continued: "Brother wolf, as thou gavest me a pledge of this thy promise when we were outside the town, so now I will that thou renew it in the sight of all this people, and assure me that I have done well to promise in thy name"; and the wolf lifting up his paw placed it in the hand of St Francis.

Now this event caused great joy in all the people, and a great devotion towards St Francis, both because of the novelty of the miracle, and because of the peace which had been concluded with the wolf; and they lifted up their voices to heaven, praising and blessing God, who had sent them St Francis, through whose merits they had been delivered from such a savage beast.

The wolf lived two years at Gubbio; he went familiarly from door to door without harming anyone, and all the people received him courteously, feeding him with great pleasure, and no dog barked at him as he went about. At last, after two years, he died of old age, and the people of Gubbio mourned his loss greatly; for when they saw him going about so gently amongst them all, he reminded them of the virtue and sanctity of St Francis.

From *The Little Flowers of St. Francis of Assisi* chapter XXI <http://www.ewtn.com/library/MARY/flowers1.htm>