

St. Philip's Episcopal Church
A Parish in The Episcopal Diocese of Albany
Disciples Making Disciples

Contact Information

Church Office Phone: 315-353-2037

Church E-Mail Address: stphilips@live.com

Church Website: saintphilipsnorwood.com

Church Service Schedule:

Holy Eucharist—8:00 a.m.—online,
10:00 a.m.—in person, pending and adhering to COVID -19
guidelines and recommendations

Vestry Meeting—2nd Saturday of the month—10:00 a.m.

Women's Guild Meeting— 2nd Wednesday—Noon

Daughters of The King meeting—3rd Saturday - 10:00 a.m.

AA weekly meetings every Tuesday at 8:00 p.m.

Common Cents' Thrift Shop hours:

Tues & Thurs—10:00—2:00

Sat—10:00—noon

Two-bag drop-off limit and please no drop-offs when the
shop is not open. Thank you.

All of the above services, meetings, etc. will happen pending and adhering to all state health guidelines and recommendations.

Editor: The Rev. Kathryn M. Boswell
Design & publishing: Karen Morgan



St. Philip's Episcopal Church

42 South Main Street
P.O. Box 225
Norwood, NY 13668

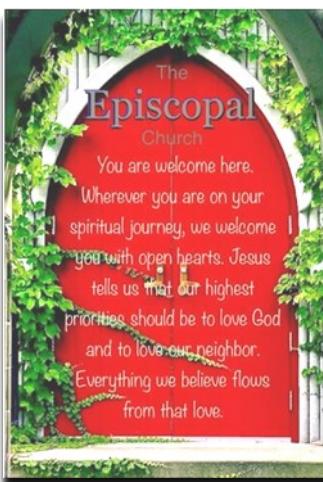
TO:

St. Philip's Episcopal Church
42 South Main Street
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The Rev. Kathryn M. Boswell, Rector

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September—October 2021
Volume 11, Issue 4



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 11:28-30)



The Rev. Kathryn M. Boswell, Rector

CommonLife

Dear brothers and sisters,

God in his great love for his children has revealed many things to us. But I have been increasingly aware these last few years of the multitude of things God didn't tell us. There are so many things in heaven and earth that can't be found between the well-worn covers of my Bible. For instance, last week I got into an airplane that weighed 150,000 pounds and it took me and 150 or so other passengers, at an altitude of 6 or 7 miles in the air, almost 2000 miles, to Denver. And all in about 4 hours. It defies my imagination, really. And yet, the Bible has nothing whatsoever to say that helps me to understand how that is even possible. The Word of God is silent on the subject of air travel, because, by the will and wisdom of God, the Bible was written at a time when air travel hadn't even been thought of. And that is perfectly all right, because the Bible tells me everything I need to know to be a passenger on that plane. God's Word tells me that God created mankind in his own image, to have dominion over the rest of creation. That means God gave his human creatures minds and imaginations to figure out things like air travel, including all the training and extensive knowledge needed by the engineers and pilots that designed and built and flew my airbus. And the Bible also tells me that God is with me at all times, no matter where I am, and that nothing happens to me without the knowledge of the One who holds everything and everyone in his loving hands. So for me, that is the all assurance I need to buckle myself into a giant tin can and fly off to Colorado.

I believe that there are a lot of issues we face in our lives about which God chooses to remain silent in his Word. Consider, for instance, the issue of Baptism. Over the centuries, Christians have bickered, sometimes violently, about whether Baptism should be administered to infants, or only to those who have reached "the age of discernment" so that they can give a credible profession of faith. (Episcopalians are officially baby-sprinklers, but we hold our conviction with a light hand, as Episcopalians are wont to do.) One mere sentence from God, on the order of: "Thou shalt baptize the infants of believers" or "Thou shalt withhold baptism until a believer shall make a credible profession of faith" – something along those lines – that would have cleared the



Rector's Message—continued

whole thing up before it started. How hard would that have been? And yet, despite century upon century of conflict, each side lining up its biblical ammunition against the other, the only truly clear thing, as far as I can see, is that God did not choose to come down on one side or the other. Here's what God did say however (more than once), "Love one another as I have loved you. The world will know that you are my disciples if you have love for one another." God chose not to give us the rule book on Baptism. But he gave us the clearest possible instructions on fighting (don't do it), and on divisions (they destroy the unity of the Body), and on mutual respect (calling our brother a fool is tantamount to murder). He told us everything we need to know to live together in unity.

And, following that train of thought, a great deal has been said and is being said within the Church these days about gender and sexuality. It can be very, very confusing. We might wish that, like the issue of Baptism, God had laid things out in black and white for us so that we could follow the arrows and check off the boxes and know exactly what to do and think about homosexuality and same-sex marriage and people who are transgender and on and on. Some people would claim that God has spoken clearly, and yet it seems to me that the Bible really comes no closer to addressing the lives and feelings and faith of today's LGBTQ people in his Word than he does in explaining baptism or air travel. I firmly believe this is a new challenge that God is giving his Church to face, not by means of a rule book, but by means of the principles he has given us very clearly: that we are not to judge one another, that we are to be

servants to one another, that we are to love one another as he has loved us. In my family I have children and grandchildren who are identifying in new and unfamiliar (to me) ways – maybe you are also experiencing this in your family. My understanding sometimes falls short. But it is my love that is needed. It is the will of God that I love and respect each and every person: that much God has made crystal clear. And I pray that I might grow in wisdom and insight, as I allow God to teach me what I need to understand, through the continued guidance of his Spirit, but also through the life and witness of my brothers and sisters and children.

In the grace of our Lord Jesus Christ,

Mtr. Kathryn+



*Love one another
as I have loved you.*

SOME PEOPLE, in order
To find God, will read
A book. But there is a
Great book, the book
Of created nature. Look
Carefully at it top and
Bottom, observe it,
Read it. God did not
Make letters of ink for
You to recognize him in;
He set before your eyes
All these things he has
Made. Why look for a
Louder voice?

Augustine of Hippo



THE PARABLE OF THE LOST SHEEP

By Bill Ayres



I've told you there are wolves out here.
Don't you believe me?
You could fall in a hole
too deep to climb out of.
You could slip on wet rocks
and fall into the river and drown.
Good thing I noticed
your pink nose was missing.
Good thing I turn around
to check on what's behind me.
Remember that leading the flock
I look forward to find tender grass.
I can't watch every lamb.
Follow close like the others.
On my shoulders you wiggle, you bleat
you aren't hurt
but I won't put you down
knowing how you wander.
Something wrong with these hooves
that carry you left, right, left, left
to the edge of the cliff
overlooking the sea.

Illustration by Ric Carrasquillo—*Sojourner*



1st row: Jacob Morgan, Jordan Morgan, Chuck Morgan, Cheryl Doyle, Karen Morgan, Leyre Vergara. 2nd row: Tim Doyle with Lily, Melanie Morgan, Matt Morgan, Debbie Morgan, Alberto Vergara, Luna Vergara—Alberto was our exchange student from Madrid, Spain.



Praying the Lord's Prayer

Perhaps some of the most comforting words Jesus shared in Matthew and Luke's Gospels are the prayer we Christians call the Our Father or the Lord's Prayer. While the prayer is most often said in community or as part of ritual prayer, this prayer can also be contemplative practice when prayed slowly and mindfully, perhaps even in lectio divina. We invite you to pray this modern version of the prayer of Jesus from the Anglican Church of New Zealand, which both honors and reflects indigenous Maori culture.

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:

The hallowing of your name echo through the universe!

The way of your justice be followed by the peoples of the world!

Your heavenly will be done by all created beings!

Your commonwealth of peace and freedom sustain our hope and come on earth.

With the bread we need for today, feed us.

In the hurts we absorb from one another, forgive us.

In times of temptation and test, strengthen us.

From trials too great to endure, spare us.

From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and for ever. Amen.

The Knots Prayer

Dear God:

**Please untie the knots
that are in my mind,
my heart, and my life.
Remove the have nots,
the can nots and the do nots
that I have in my mind.**

**Erase the will nots,
may nots,
might nots that may find
a home in my heart.**

**Release me from the could
nots,
would nots and
should nots that obstruct
my life.**

**And most of all,
Dear God,
I ask that you remove from
my mind,
my heart and my life all of
the "am nots"
that I have allowed to hold
me back,
especially the thought
that I am not good enough.
Amen.**



What's So Important About



Paul wrote to his good friend and student, Timothy: "As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." Timothy was raised up in the Christian faith by his mother and grandmother, who fed his mind and spirit from the time he was a little boy with the rich food of God's Word. In those days, of course, the Word of God didn't yet contain the gospels or the letters of the early Church. Timothy was trained in the writings of Moses and the prophets, the history of Israel, and the psalter written by King David and the other authors of sacred songs. For Timothy, so much was missing of what we think of when we think of the Bible: no Beatitudes, no Sermon on the Mount, no account of our Lord's Passion, Crucifixion or Resurrection, no John 3:16. And yet, Paul assures his young friend that the Word he has studied has prepared him for the salvation he received by faith in Jesus Christ. Not only that, but the Word Timothy has studied has made him wise and has equipped him for every good work. In short, Timothy's knowledge and understanding, gained from what we call the Old Testament Scriptures, was all he needed to make him a "complete" man of God.

This illustrates for us a very important truth about God's Word. Most of us, I think, have a tendency to understand the Bible study largely in terms of gaining knowledge, by which we come away knowing more than we did when we arrived. Maybe we understand the doctrine of Baptism more clearly. Maybe we know something about the life and ministry of Paul that we didn't know before. Maybe we noticed something new about one of Jesus's parables. All these kinds of learning are important. It's encouraging to know more about our faith. But that isn't what Paul is talking about when he speaks of the value of Scripture, "breathed out by God." The power and worth of Scripture isn't because of the information it contains; it is because reading God's Word is an encounter with God's Self. The Bible isn't the authoritative textbook *about* God; it *is* his living, breathing Word. And that means that in our encounters with God's Word we are not merely informed. We are fed and challenged and transformed. But more than that, when we approach the Bible as mere children (which we certainly are) we come face to face with the One who loves us. How wonderful is that?

Mtr. Kathryn+



Community Lunches

September 29

Baked Macaroni and Cheese

Crusty rolls

Cooked in-season Vegetable

Apple desserts

October 27

Chili

Cornbread

Salads

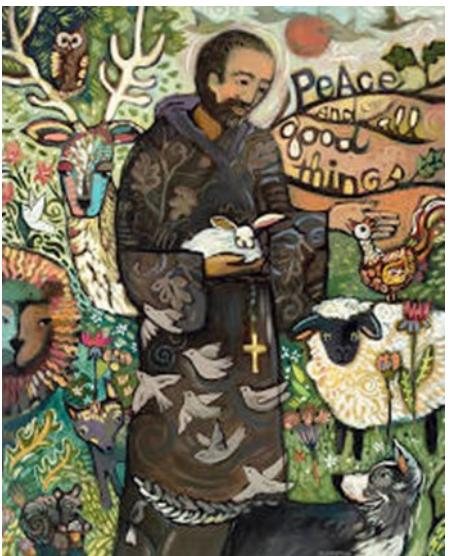
Pumpkin desserts

SAVE

THESE

DATES

The Prayers of St. Francis of Assisi



October 4th is the feast day of St. Francis of Assisi. Traditionally, we bring our beloved animal friends on or near that day for a blessing, because Francis was known to have a deep love for all of God's creatures. The prayer in our Book of Common Prayer that is attributed to St. Francis was probably not written by him. But Francis did write prayers that illustrated the depth and passion of his faith. "The Canticle of the Sun" is one that is fairly well known. Here are two of Francis's prayers you might not know:

The Prayer Before the Crucifix

Francis of Assisi
Translated from the original Italian by *Ivan A. Granger*)

Most high,
glorious God,
let your light fill the shadows of my heart
and grant me, Lord,
true faith,
certain hope,
perfect love,
awareness and knowing,
that I may fulfill Your holy will.



St. Philip's Episcopal Church FAMILY PICTURE GALLERY

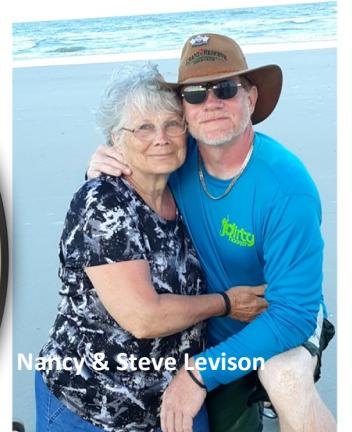
...as per Walter Cronkite...Page 2



Ellen & Gary Galo



Nancy & Fee Levison



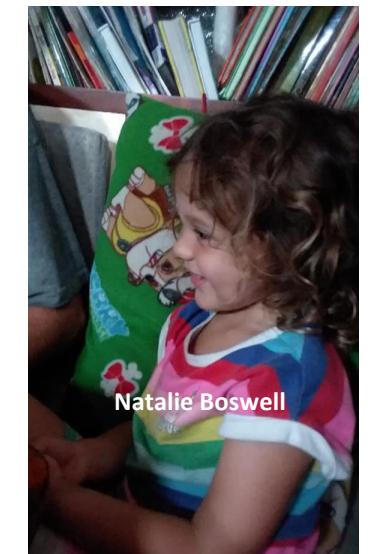
Nancy & Steve Levison



Loxlin & Azel Paige



Finn Boswell



Natalie Boswell



Naomi Boswell

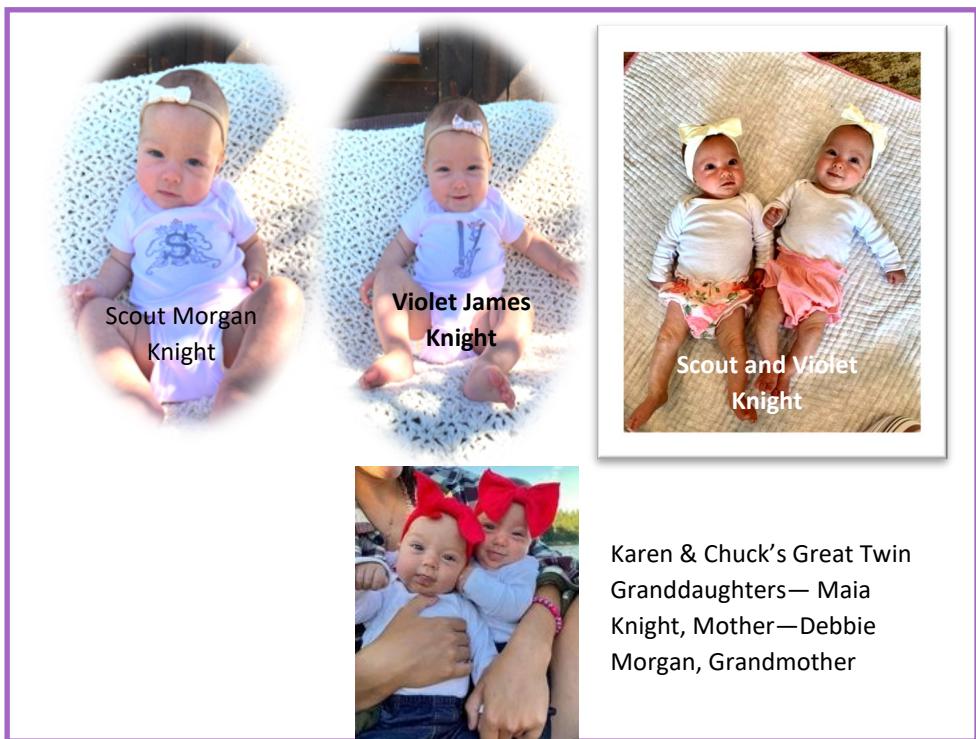


Sofia Boswell

The "Photo Gallery" will hopefully be a regular feature of the *CommonLife* newsletter. As we reach new milestones in our lives, photos are a great way to share these, especially with your Church Family. Please continue to send photos, (jpg format if possible) to Mtr. Kathryn or me, Karen, so these beautiful moments in your lives can be treasured, loved, and enjoyed by all of the St. Philip's family. The photos can be of anything—someone mowing the church lawn, cooking and preparing for the community luncheon, working in the thrift shop, setting up the Altar for Communion, or personal happenings at home with children, grand and great grandchildren—anything that you love! Thank you!!

Parent are Isaac and Christina Boswell, Mtr. Kathryn & Carroll's grandchildren.

St. Philip's Episcopal Church FAMILY PICTURE GALLERY



Boswell family...



The Praises of God

Francis of Assisi

(Translated from the original Italian by Regis J. Armstrong, OFM CAP & Ignatius C. Brady, OFM)

You are holy, Lord, the only God, You do wonders.
You are strong, You are great, You are the most high,
You are the almighty King.
You, Holy Father, the King of heaven and earth.
You are Three and One, Lord God of gods;
You are good, all good, the highest good,
Lord, God, living and true.
You are love, charity.
You are wisdom; You are humility; You are patience;
You are beauty; You are meekness; You are security;
You are inner peace; You are joy; You are our hope
and joy;
You are justice; You are moderation, You are all our
riches.
You are beauty, You are meekness;
You are the protector,
You are the guardian and defender;
You are strength; You are refreshment.
You are our hope, You are our faith, You are
our charity,
You are all our sweetness,
You are our eternal life:
Great and wonderful Lord,
God almighty, Merciful Savior.



*Speak to
me of
Love, said
St. Francis
To the
Almond
tree
And the
tree
Blossomed.*

Nicholas Kazantzakis



FEAST DAYS IN SEPTEMBER AND OCTOBER

Holy Cross Day September 14

While not a commemoration of one of the saints, **Holy Cross Day** is one of the lesser feasts in the Calendar of the Church Year. The feast of the Exaltation of the Holy Cross celebrates two historical events: the discovery of the True Cross by Saint Helena, the mother of the Emperor Constantine, in 320 under the temple of Venus in Jerusalem, and the dedication in 335 of the basilica and shrine built on Calvary by Constantine, which mark the site of the Crucifixion. The basilica, named the Martyrium, and the shrine, named the Calvarium, were destroyed by the Persians in 614. The Church of the Holy sepulcher which now stands on the site was built by the crusaders in 1149.

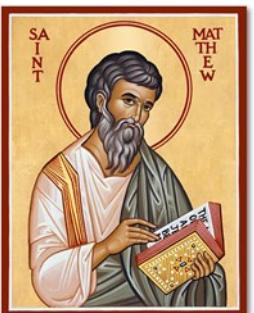


However the feast, more than anything else, is a celebration and commemoration of God's greatest work: his salvific death on the Cross and His Resurrection, through which death was defeated and the doors to Heaven opened. The universal symbol of the Christian faith, the cross represents Christ's victory over death. The feast celebrates the redemptive transformation of a barbaric instrument of torture into a divine "tree of life" that brings hope to humankind. In some traditions, a cross is oriented to the cardinal directions to represent the universal nature of Christ's sacrifice, and prayers are said for the salvation of all.

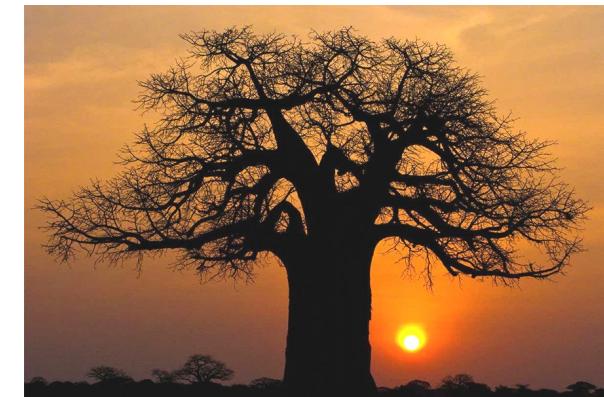
The entrance antiphon for the Feast of the Exaltation of the Holy Cross is: "We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection: through him we are saved and made free."

Saint Matthew, Apostle and Evangelist September 21

Matthew, also known as Levi, was a Jew who worked for the enemy. Matthew collected taxes from his fellow Jews for the occupying Roman forces. For that reason, tax collectors, also called "publicans," were despised as traitors. The Pharisees lumped them together as "sinners" and shunned them. It was nothing short of an outrage, then, when Jesus called such a man to be one of his intimate followers. When Jesus attended a party at Matthew's home, it greatly added to the suspicion and hostility against Jesus that he would rub elbows with "tax collectors and sinners." Jesus responded, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners" (Matthew 9:12b-13).



Matthew is traditionally held to be the author of the first synoptic gospel. (The synoptic gospels, Matthew, Mark and Luke, are so called because they all follow the same general time line of Jesus's life and ministry.) Bishop Eusebius of Caesarea quotes the Apostolic Father Papias of Hierapolis of the late first/early second century, who wrote, "So then Matthew composed the Oracles in the Hebrew language, and each one interpreted them as he could." Some modern scholars question Matthew's authorship, but it is certain that the first gospel was written for a Jewish-Christian Church in a strongly Jewish environment.



"Thou are indeed just, Lord, if I contend"

Thou art indeed just, Lord, if I contend
With thee; but, sir, so what I plead is just.
Why do sinners' ways prosper? and why must
Disappointment all I endeavour end?
Wert thou my enemy, O thou my friend,
How wouldst thou worse, I wonder, than thou dost
Defeat, thwart me? Oh, the sots and thralls of lust
Do in spare hours more thrive than I that spend,
Sir, life upon thy cause. See, banks and brakes
Now, leavèd how thick! lacèd they are again
With fretty chervil, look, and fresh wind shakes
Them; birds build – but not I build; no, but strain,
Time's eunuch, and not breed one work that wakes.
Mine, O thou lord of life, send my roots rain.

Gerard Manley Hopkins

For some reason, I always think of this poem as an autumnal poem. Like David's Psalms, it expresses both beautifully and honestly the poet's despair and longing, knowing that God is the source of all we need.
Mtr. K+

DIVIDED WITHIN MYSELF

Brennan Manning

The proof par excellence of the Christian who has experienced God's unbearable forgiveness and infinite patience is that he is able to be forgiving and patient with others. Whatever other gifts he may possess, this sign given by Jesus stamps his life as being "in the Spirit."

Francis McNutt has said: "If the Lord Jesus Christ has washed you in his own blood and forgiven you all your sins, how dare you refuse to forgive yourself?" Self-hatred is a sin. Anything that causes division in the Body of Christ is sinful. When I am divided within myself, when I am so preoccupied with my own sins, egocentricity, and moral failures that I cannot hear the anguished cry of others, then I have subtly reestablished self as the center of my focus and concern. Biblically, that is idolatry.

Be merciful, just as your Father is merciful.
Luke 6:36

A PILGRIM PEOPLE

Brennan Manning

The Church of Jesus Christ is a place of promise and possibility, of adventure and discovery, a community of love on the move, strangers and exiles in a foreign land en route to the heavenly Jerusalem. We are a Pilgrim people who have checked into the hotel of Earth overnight with bags packed and ready to go. Regrouping and retrenching, squatting and discussing are not the poses or postures of a wandering Aramean or the lifestyle of the Lord Jesus. "The foxes have their holes, the birds of the air their nests, but the Son of Man has nowhere to lay his head."

*This is what the LORD says:
"Maintain justice
and do what is right,
for my salvation is close at hand
and my righteousness will soon be revealed."*

ISAIAH 56:1

St. Luke—Cont'd

Three early works – St. Irenaeus's Against Heresies, the Anti-Marcionite Prologue to the Gospels, and the Muratorian Canon, which lists the books received as sacred by the Christians—identify Luke as the author of the third Gospel and Acts. The Prologue makes the particular assertion that St. Luke was "a man from Antioch, Syria" who wrote while being "moved by the Holy Spirit"—that is, as a prophet.

Saint James of Jerusalem, brother of our Lord Jesus Christ and martyr c. 62 October 23

In the first chapter of Paul's letter to the Galatians, Paul refers to James the brother of Jesus as an "apostle" and yet we know that James was not a follower of Jesus during his earthly ministry. After his Resurrection, however, Jesus appeared to James (1 Cor. 15:7) and within a few years James had become an important leader in the Church at Jerusalem, particularly after King Herod Agrippa I of Judaea beheaded James, son of Zebedee, in about A.D. 44., and after Peter had fled from Jerusalem (Acts 12:1-17). James the brother of Jesus was the chief spokesman for the Jerusalem church at the Council of Jerusalem, regarding Paul's mission to the Gentiles (Acts 15:13) and final visit to Jerusalem (Acts 21:18).



Later tradition records that James was also called "the Just" and was noted for his devotion to Jewish law. Though opposing those Jewish Christians who required that Gentile Christians submit to Jewish Law, including circumcision, he believed Jewish Christians should continue loyalty to Jewish practice and piety, as he did himself. James the brother of Jesus is traditionally held to be the author of the Letter of James, which displays a veneration for the Law. James was put to death by the Jews about A.D. 62, reputedly either by stoning (after Flavius Josephus, historian of the Jews) or by being thrown from a Temple tower (after the early Christian writer St. Hegesippus). The early church designated James the first bishop of Jerusalem, though the title is not used in the New Testament.

Thanks to franciscanmedia.org, justus.anglican.org, saintsresource.com, and britannica.com for providing much of this information about our Feast Days.

Saint Simon and Saint Jude, apostles October 28

Both Simon and Jude were ordinary men who were chosen by Jesus himself to teach others about God's love and to "make disciples of all nations" (Matthew 28:19). Their lives help us to understand that even the most average people can become saints when they decide to follow Jesus.

Both of these men were known by other names during their lives. Simon was often called "the Zealot." A zealot is a person who is strongly committed to something. In Simon's case, he firmly believed in the importance of people following Jewish law. Once he met Jesus, his life was changed and he became convinced that the most important thing was to follow Jesus and his teachings. We believe that another reason Simon had a nickname was to keep people from confusing him with the other apostle named Simon, the one Jesus called Peter.

Jude was also known as "Jude Thaddeus." People used this formal title so that he was not confused with Judas, the apostle who betrayed Jesus and handed him over to be arrested. Jude is the patron saint of hopeless cases and desperate situations. Traditionally, people pray to Jude when they feel that there is no one else to turn to. They ask Jude to bring their problem to Jesus. Simon and Jude died for their faith on the same day in A.D. 65 in Beirut in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected. The axe that he is often shown holding in pictures symbolizes the way in which he was killed. Jude's body was later returned to Rome where it was buried in a crypt under St. Peter's Basilica.

The Epistle of Jude is a brief document addressed to the Church, and warns against corrupt influences that have crept in. It has some obscure and baffling references to old Jewish traditions, but it includes a memorable exhortation to "contend for the faith once delivered to the saints," and an even more memorable closing:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God, or Savior, be glory and majesty, dominion and power, both now and ever. Amen."



St. Michael and All Angels

September 29

On the Feast of Michael and all Angels, popularly called Michaelmas, we give thanks for the many ways in which God's loving care watches over us, both directly and indirectly, and we are reminded that the richness and variety of God's creation far exceeds our knowledge of it.



The Holy Scriptures often speak of created intelligences other than humans who worship God in heaven and act as His messengers and agents on earth. We are not told much about them, and it is not clear how much of what we are told is figurative. Jesus speaks of them as rejoicing over penitent sinners (Lk 15:10). Elsewhere, in a statement that has been variously understood (Mt 18:10), He warns against misleading a child, because their angels behold the face of God. (Acts 12:15 may refer to a related idea.)

There are four individual archangels associated with this feast: Michael, Gabriel, Raphael, and Uriel.

Michael (the name means "Who is like God?") is said to be the captain of the heavenly armies. He is mentioned in the Scriptures in Daniel 10:13,31; 12:1 (where he is said to be the prince of the people of Israel); in Jude 9 (where he is said to have disputed with the devil about the body of Moses); and in Revelation 12:7 (where he is said to have led the heavenly armies against those of the great dragon). He is generally pictured in full armor, carrying a lance, and with his foot on the neck of a dragon. (Pictures of the Martyr George are often similar, but only Michael has wings.)



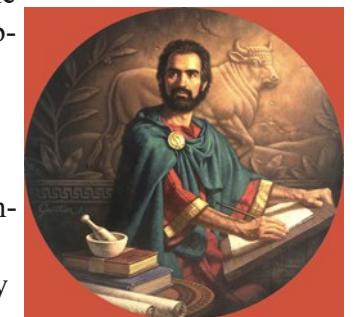
Gabriel (the name means "God is my champion") is thought of as the special bearer of messages from God to men. He appears in Daniel 8:16; 9:21 as an explainer of some of Daniel's visions. According to the first chapter of Luke, he announced the forthcoming births of John the Baptist and of our Lord to Zachariah and the Virgin Mary respectively.

Raphael (the name means "God heals") is mentioned in the Apocrypha, in the book of Tobit, where, disguised as a man, he accompanies the young man Tobias on a quest, enables him to accomplish it, and gives him a remedy for the blindness of his aged father.

Uriel (the name means "God is my light" -- compare with "Uriah", which means "the Lord is my light") is mentioned in 4 Esdras.

Saint Luke the Evangelist October 18

Luke is traditionally held to be the author of the third synoptic gospel, as well as the Acts of the Apostles, a sort of two-volume account of Jesus's mission and the establishment of his Church. Luke was a companion of St. Paul the Apostle, and the most literary of the New Testament writers.



Luke is first mentioned in the letters of Paul as the latter's "coworker" and as the "beloved physician." The former designation is the more significant one, for it identifies him as one of a professional cadre of itinerant Christian "workers," many of whom were teachers and preachers. His medical skills, like Paul's tentmaking, may have contributed to his livelihood; but his principal occupation was the advancement of the Christian mission.

Continued on page 10

September 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2 Common Cents 10-2	3	4 Common Cents 10-noon
5 Pentecost 15 Proper 18 Holy Eucharist 10 a.m.	6 Labor Day 	7 Common Cents 10-2	8 Women's Guild Meeting—noon	9 Common Cents 10-2	10 Bible Study 10 a.m.	11 Vestry Meeting 10 a.m. Common Cents 10-noon
12 Pentecost 16 Proper 19 Holy Eucharist 10 a.m.	13	14 Holy Cross Day 	15	16 Common Cents 10-2	17 Bible Study 10 a.m.	18 Daughters of the King 10 a.m. 
19 Pentecost 17 Proper 20 Holy Eucharist 10 a.m.	20	21 St. Matthew, Apostle & Evangelist Common Cents 10-2	22	23 Common Cents 10-2	24 Bible Study 10 a.m.	25 Common Cents 10-noon
26 Pentecost 21 Proper 20 Holy Eucharist 10 a.m.	27	28 Common Cents 10-noon	29 St. Michael & All Angels Take out Community Lunch 11:30-1:00	30 Common Cents 10-2	B&A—September L. Cavallaro 17 Jacob Morgan 2 Jesse Howe 5 Jesse Curran 6 Jacob Ledger 6 M & H Harris 7 Tom LaVine 7 C & T Doyle 10 Barbara Colbert 11 Patrick Kiley 13 Scott Dafoe, II 17 F&J Casselman 21 P&L Kiely 28 Paige Levison 30	

October 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Bible Study 10 a.m.
3 Pentecost 19 Proper 22 Holy Eucharist 10 a.m. Blessing of our Animal Friends 2 p.m.	4 St. Francis of Assisi	5 Common Cents 10-2	6	7 Common Cents 10-2	8 Bible Study 10 a.m.	9 Vestry Meeting 10 a.m. Common Cents 10-noon
10 Pentecost 20 Proper 23 Holy Eucharist 10 a.m.	11	12 Common Cents 10-2	13 Women's Guild Meeting—noon	14 Common Cents 10-2	15 Bible Study 10 a.m.	16 Daughters of the King 10 a.m.  Common Cents 12-noon
17 Pentecost 21 Proper 24 Holy Eucharist 10 a.m.	18 St. Luke, Evangelist	19 Common Cents 10-2	20	21 Common Cents 10-2	22 Bible Study 10 a.m.	23 St. James of Jerusalem Common Cents 10-noon Diocesan Convention
24 Pentecost 22 Proper 25 Holy Eucharist 10 a.m.	25	26 Common Cents 10-2	27 Take-out Community Lunch 11:30-1:00	28 St. Simon and St. Jude, Apostles Common Cents 10-2	29 Bible Study 10 a.m.	30 Common Cents 10-noon
31 Pentecost 23 Proper 26 Holy Eucharist 10 a.m.				B&A—October Irene & Gary—7 Dusty Curran—10 Ethan Knight—11 John Ohst—20 Floyd Casselman—29 Lloyd Howe—29		