



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—1st 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 pend-
ing and adhering to all state health guidelines and
recommendations.**

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St. Philip's Episcopal Church
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Norwood, NY 13668

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St. Philip's Episcopal Church
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November—December 2021
Volume 11, Issue 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 11:28-30)



The Rev. Kathryn M. Boswell, Rector

CommonLife

Dear brothers and sisters,

For the first time in maybe forever I put up our Christmas tree before Thanksgiving this year. When our kids were growing up, there was always a push and a clamor to pull the Christmas decorations out of the closet and get the tree up as early as possible. Carroll and I, whose job always seemed to be to make sure fun didn't get out of hand, had to set some limitations on how early the holiday spirit could get rolling. Never before Thanksgiving, for sure. And yet, here we are two weeks before Thanksgiving, just the two of us oldies, and our Christmas tree is already beautifully decorated (many thanks to Victoria and Lyanne who helped!) and lighting our long, dark evenings with the brightness that belongs to this season.

And from what I see in our neighborhood, there are people who are feeling the same way we are. I've already begun to see a few lights twinkling in houses here and there. And today I saw a cheerful wooden snowman keeping company with the frostbitten chrysanthemums on our neighbor's front porch steps. We are all ready for some light. We are all ready for some hope. We are all beyond ready to gather together in the warmth of our homes and enjoy the presence of the people we love.

This is always the darkest time of year, but this year it comes at the end of the darkest year many of us can remember. And we know that there is still more darkness to come: so many losses to mourn and so much healing to work through. There will still be precautions to be taken for some time to come. This is all true.

But there is no darkness dark enough to overcome the light that came into our world on the first Christmas, as John writes in the beautiful prologue of his gospel. We are so ready to celebrate the true light, which gives light to every single person. The eternal

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TO:

St. Philip's Episcopal Church
42 South Main Street
P.O. Box 225
Norwood, NY 13668



IT'S

TIME

FOR

THE

LIGHT

TO

SHINE

OUT

IN

OUR

DARKNESS

Word of God became flesh and blood, just like us, born in a little village like ours, born a tiny helpless infant. He moved into our human neighborhood, God dwelling with us, and we saw his glory, the glory of the only-begotten Son of the Father, absolutely full to overflowing with grace and truth.

It's time for the light to shine out in our darkness. May the Light of Christ heal your sorrows and fill your hearts with hope this Christmas season. Beginning right now. And may we all reflect the brightness of his love to those around us who are so much in need of light.

Love, in the wonder of the Christ Child,
Kathryn+



THANKSGIVING FOR THE BEAUTY OF THE WORLD AT HARVEST TIME

Father in Heaven, we thank thee for all this world of thy providence, so fertile in wonders, so rich in beauty to every hungry sense of man. We thank thee for thy loving-kindness and thy tender mercy, while thou with equal care watchest over the sparrow's fall, and holdest all worlds in thy arms of never-ending love. We thank thee for the beauty which thou bringest forth in every stream of water, on every hillside, and that wherewith thou fringest the paths of men as they pass to their daily work. We bless thee for the beauty which thou gatherest in the lily's fragrant cup, clothing it with a kinglier loveliness than Solomon in all his glory ever could put on. But we thank Thee still more that in a tenderer and lovelier and holier way thou revealest thy loving-kindness, and thy tenderness, and thy holiness to thy children. Thou hast endowed us with senses to receive the world of sight and sound, and to be fed and beautified therewith. Thou hast given us spiritual powers which lay hold of justice, and truth, and love, and faith in thee. Thou hast fed our souls with thyself. Lord, what shall we render thee for the least of these thy mercies? We pray thee that we may live as blameless as the flowers of the field; that our lives within may be as fragrant and without as fair, and that what is promise in our spring, what is blossom in our summer, may, in the harvest of heaven, bear fruit of everlasting life; through Jesus Christ our Lord. *Amen.*

"This Anglican prayer that celebrates the beauty of the natural world and the abundant gifts God gives his people alludes to Christ's Sermon on the Mount, found in Saint Matthew's gospel. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29).

Continued from page 11

What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infants bands. But He has decreed that ignominy shall become honor, infamy be clothed with glory, and total humiliation the measure of His Goodness.

For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infants food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and forever. Amen.

BLESSING THE BODY

Because of the way most Christians have understood the doctrine of original sin, the physical body has borne the brunt of our guilt and shame. Its needs, desires, and frailties were often labeled "sinful" and therefore were repressed instead of affirmed and channeled in healthy and life-giving ways. In honor of the Original Goodness of our bodies, we invite you to spend time with this blessing by Jan Richardson, a writer, poet, artist, and ordained minister in the United Methodist Church.

BLESSING THE BODY

This blessing takes
One look at you
And all it can say is
Holy.

Holy hands.
Holy face.
Holy feet.
Holy everything
In between.

Holy even in pain.
Holy even when weary.
In brokenness, holy.
In shame, holy still.

Holy in delight.
Holy in distress.
Holy when being born.
Holy when we lay it down
At the hour of our death.



THERE ARE
NO GAPS

*in the
divine
purpose
concerning
us. God's
work in
our lives
is all of
a piece.*

—PERCY AINSWORTH

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Love Came Down at Christmas

Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas,
Star and angels gave the sign.

Worship we the Godhead,
Love incarnate, love divine;
Worship we our Jesus:
But wherewith for sacred sign?

Love shall be our token,
Love shall be yours and love be mine,
Love to God and to all men,
Love for plea and gift and sign.



—Christina Rosetti

***Celebrate Christmas at St. Philip's!
Invite a neighbor! Bring a friend!***

***Friday Dec. 24
Christmas Eve candlelight service of
Lessons and Carols
5:30 p.m.
followed by a potluck dinner***

***Saturday Dec. 25
Christmas Morning
Holy Eucharist at 10 a.m.***

***"Joy to the World! The Lord is
come!"
Come and worship on this most holy
day.
Sunday Dec. 26
Christmas 1***

Gratitude

Many years ago, I wrote that gratitude, not understanding, is the key to joy and equanimity. I think this holds up. Understanding has not proven to be all that useful very often. But gratitude, thankfulness, that sense of having been helped, saved, seen, enriched by life, a good person, a lucky break, is magic. When we feel it, or even walk with it for part of every day, gratitude is a magnetic energy that draws people to us, because it is the most wonderful and attractive of emotions. When you are with someone who has developed the habit of gratitude, you SO want what they have. They are not grasping for more. They are savoring, shaking their heads slightly with the most quiet wonder. Gratitude

"Wake
Up!"

contains a heightened and amazed realization of how much goodness is marbled into our strange and sometimes hard, annoying lives. This catches us by surprise, as if we are children, and a sudden breeze is playing with our spirits, as if with paper planes, lifting us, restoring our sense of buoyancy, where before there was the opposite — the worried, the trudge, endless calculations and scheming, numbness.

Gratitude tugs on our sleeves and says, "Wake up!" Look around at the kindness that surrounds us, the love we are being shown, the hope that now makes sense. Emily Dickinson wrote that "hope inspires the good to reveal itself," and we can be taken aback by a sense of amazement at how much someone has shared with us, or even sacrificed, for us, for cranky, secretive, mealy-mouthed you, and me.

Wow, you think: what's the catch? No catch. No other shoe to drop. God only has one shoe. However, if you want to hold on to this warm feeling, you have to give it away, by passing it along to others. If you want to have grateful loving feelings, which is what heaven is like, you need to do loving things and help others experience life's capacity for goodness and maybe even grace.

This generous person or these people, these new circumstances, this fortune, helps us feel blessed, helps us experience life as meaningful instead of random, hopeful instead of fraught. We get to feel deeply touched, instead of armored, alive again.

Appreciation blooms in our heart, in our being, in the same lives with which we have had so many justified quibbles and complaints. I mean, don't even get me started, right?

It's a simple cloth coat resurrection nearly every time. Someone gave us kindness or a mitzvah*, like you might offer someone a meal or a glass of cool water. And this opens our hearts, makes us want to share instead of hoard or protect. Feeling stingy makes us small, clenched, dark. Feeling that we have been blessed makes us feel expansive and light. It makes us generous. We make a little gasp of surprised appreciation when we feel grateful to someone, and this gives us more breath, which connects us back to life, where we now have plenty to share. Who knew? And this is why we were born: to live, to give, to receive, awaken, expand.

* A "mitzvah" is an act of kindness or good deed, done out of obedience to God

Ann Lamott (Ann wrote this for World Gratitude Day 2015)
<https://www.facebook.com/AnneLamott/photos/today-is-world-gratitude-day-im-sharing-this-piece-i-wrote-last-year-as-gratitud/945895655540078/>

Community Lunches

**Will resume in
January**

See you then...

**Ho! Ho! Ho!
Three Projects for
the Holidays!**



CLPK Thanksgiving
Dinner—boxes for 70-
75 needy families in
our community, collec-
tion of non-perishable
foods are welcome.



**Coupon Shopping Day
for Christmas—
December 18**

A box in the Parish
Hall is available for do-
nations for Coupon
Shoppers to select
gifts for their children
for Christmas.



**"Little Bazaar"
December 11, 2021
A Theme-Gift Basket
donation to be raffled;
small amount of
Christmas crafts for
sale—all donations
are welcomed.**

All Saints – November 1

It is believed by many scholars that the commemoration of all the saints on November first originated in Ireland, spread from there to England, and then to the continent of Europe. That it had reached Rome and had been adopted there early in the ninth century is attested by a letter of Pope Gregory the Fourth, who reigned from 828 to 844, to Emperor Louis “the Pious,” urging that such a festival be observed throughout the Holy Roman Empire.

However, the desire of Christian people to express the inter-communion of the living and the dead in the Body of Christ by a commemoration of those who, having professed faith in the living Christ in days past, had entered into the nearer presence of their Lord, and especially of those who had crowned their profession with heroic deaths, was far older than the early Middle Ages. Gregory Thaumaturgus (the “Wonder Worker”), writing before the year 270, refers to the observance of a festival of all martyrs, though he does not date it. A hundred years later Ephrem the Deacon mentions such an observance in Edessa on May 13, and the patriarch John Chrysostom, who died in 407, says that a festival of All Saints was observed on the first Sunday after Pentecost in Constantinople at the time of his episcopate. The contemporary lectionary of the East Syrians set a commemoration of all the saints of Friday in Easter week. On May 13, in the year 610, the Pantheon in Rome – originally a pagan temple dedicated to “all the gods” – was dedicated as the Church of St. Mary and All Martyrs.

All Saints’ Day is classed, in the Prayer Book of 1979, as a Principal Feast, taking precedence of any other day of observance. Among the seven so classified, All Saints’ Day alone may be observed on the following Sunday, an addition to its observance on its fixed date. It is one of the four days recommended in the Prayer Book (;age 312) for the administration of Holy Baptism.

Kathleen Norris: A Meditation on the Feast of All Saints

“I was never prouder of my sister Rebecca than on the day we were told that her esophageal cancer was no longer treatable. When the oncologist offered to give a prognosis, she asked, suspiciously, “What’s that?” Brain-damaged due to medical errors at her birth, and raised in our ex-

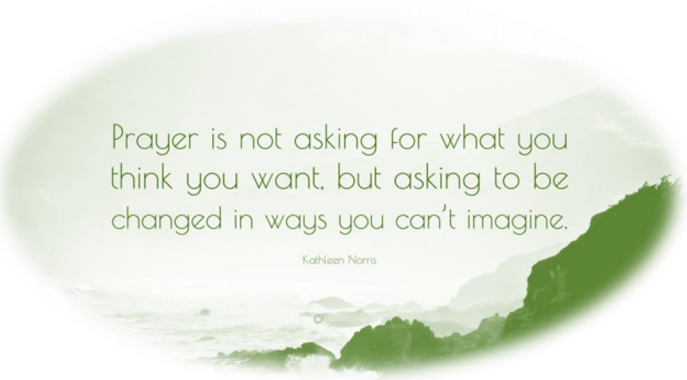
ceedingly verbal family, Becky had a workable vocabulary, but I was certain she’d never heard this term. When the doctor explained what it meant, her eyebrows shot up and she said, indignantly, “No way!”

The theologian Karl Rahner tells us that “we live a dying life.” Becky had never heard of Rahner, but her wisdom on that day equaled his. I told her I agreed with her decision; she could continue to enjoy her life without worrying about when it would end. It seemed that the main reassurance she wanted was that I would still be taking her to movies. Of course, I agreed. She died two months later.

In his homily for All Saints and All Souls, Rahner reminds us that “the dead are silent because they live, just as our noisy chatter is supposed to make us forget that we are dying.” Most of us are content with our daily chatter and clutter, and regard as morbid the stark admonition in the Rule of St. Benedict: “Day by day remind yourself that you are going to die.” But people who embrace this wisdom, whether or not they’ve been diagnosed with a terminal illness, whether they’re named as saints or are known only to their loved ones, offer us a great gift. They remind us to focus on what is truly important. They remind us to practice love.

In the last weeks of my mother’s life she often asked, “Are my parents still living?” She was ninety-two, living in that stage between life and death, when time is eclipsed by love. Every time she asked that question it gave us the chance to talk about her parents, and as we shared memories and - stories, I realized that her parents were alive for her in a way they weren’t for me. She sensed that they were waiting for her, and it made her glad.

As we gather these early days of November to praise the saints who show us how to live and to grieve for the dear souls we’ve lost, let’s take to heart the beautiful words of Scripture, even when they hurt. The absence of our dead is cruel, but we find reassurance that they are at peace with God. We need the realism of both the Beatitudes and John’s vision. Yes, there is suffering and grieving, but there is also an end to it. We need Rahner’s reassurance that our dead are “not absent . . . [but] living near us, transfigured . . . into light . . . into love.”



ADVENT – A TIME OF ACTIVE WAITING

I certainly don’t want to suggest any parallels between anticipating the coming of Christ and choosing a new government. In many ways they are very different. Yet one thing they have in common is that they express our desire for the world to be shaped in a particular way.

When we cast a vote we are saying, “this is how I want the world to be”, for ourselves and others. Advent shares some of this sense of longing for the world to change – but in a way that is radically and profoundly beyond the scope of any human system of organising society.

The prophet Isaiah, writing some half a millennium before Christ, spoke of judgement for society’s injustices and sins. When it all happened and much of the nation was enslaved, he wrote of the hope of return, of God’s transforming power. It is some of the most beautiful and passionate poetry of the Bible – and the return happened. Isaiah’s readings accompany the Church through Advent. He paints a vivid picture of a time when all nations will be at peace, when there will be no more tears and pain, no weapons or division and justice will prevail. It can all seem removed and unreal. Something to dream of, but not a reality.

HOPE, IN THE SENSE OF PURPOSEFUL EXPECTATION, MOTIVATES ACTION.

On the contrary, Isaiah the prophet was utterly realistic. He lived in a country that preferred the illusion of all being well to the reality of social sin. Reality was his stock in trade. It was in reality that he held the vision for what could be if the people co-operated with God, if a value-based nation, albeit occupied and dominated by others, could seek the common good, as we might call it. We too can see how our hope for the future may start to change the present. Hope, in the sense of purposeful expectation, motivates action. Hope inspires us to follow God where God already is: at work in the world.

That is why Christian waiting and looking forward is never passive. It empowers hope to take courage and aspire to change the world. It makes space for God to work in our lives, being open to the challenge of the Spirit.

That is the hope-filled invitation that Jesus Christ offers to each of us – and that is why we wait both by praying, and by living out this joyful call to walk with God who brings light out of darkness, and purpose out of waiting.

Justin Welby, Archbishop of Canterbury

<https://reaction.life/why-advent-shows-us-there-is-purpose-to-waiting/>



**“ IN
A WORLD
WHERE LIFE**

***Goes hard
With us all
In turn,
I say that
Tenderness
And the
Loving will
To help
Are never
Out of place
And never
Wasted.”***

—PERCY AINSWORTH

I AM THE HARVEST

By Luke Sawczak

I will teach you by the river,
I will name the place to meet,
how quick is the water;
I am the harvest: come gather and eat!

This is no time for spectators,
no time to take a weary seat;
pray for more workers’
I am the harvest: come gather and eat!

The mountains sigh across the field
and what they say the dells repeat,
the earth’s a living being;
I am the harvest: come gather and eat!

Every crow that watches is an angel,
the dove atop the post the paraclete,
you work awash in grace;
I am the harvest: come gather and eat!

Each grain and bud I ask you fully love,
each drop of water and each ounce of meat,
only chaff must be let fall;
I am the harvest: come gather and eat!

Wake late into the night that you may listen,
bring oil and answer when the rains entreat,
there is light you barely see;
I am the harvest: come gather and eat!

Life in the form of food abounds forever,
the green the ground pulls over as a sheet,
eternity of life awaits;
I am the harvest: come gather and eat!



A few of many St. Philip’s Saints who have gone before us...



Ruth Wolstenholme



Alice Goodrich



Al Layo



Joan Ladouceur



Barbara Murray



Eva Whan Wright



Fred Wright



Howard C. Taylor



Harriett and Joe Swan



Fr. Curtis and Mary Denney



Gaile Washburn Colbert



Richard LaVine



Dorothy Colby



Scott Dafoe

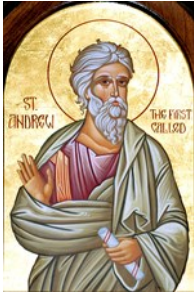
FEAST
DAYS
IN
NOVEMBER
AND
DECEMBER

Saint Andrew the Apostle – November 30

Most biographical notes on this Apostle begin “Andrew was Simon Peter’s brother,” and he is so described in the Gospels. Identifying Andrew as Peter’s brother makes it easy to know who he is, bit it also makes it easy to overlook the fact of Andrew’s special gift to the company of Christ. The Gospel according to John tells how Andrew, a disciple of John the Baptist, was one of two disciples who followed Jesus after John had pointed him out, saying, “Behold the lamb of God” (John 1:29). Andrew and the other disciple went with Jesus and stayed with him, and Andrew’s first act afterward was to find his brother and bring him to Jesus. We might call Andrew the first missionary in the company of disciples.

Though Andrew was not a part of the inner circle of disciples (Peter, James, and John), he is always named in the list of disciples, and appears prominently in several incidents. Andrew and Peter were fishermen, and Matthew’s Gospel records Jesus’ calling them from their occupation, and their immediate response to his call. Andrew was the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude.

We hear little of Andrew as a prominent leader, and he seems always to be in the shadow of Peter. Eusebius, the Church historian, records his going to Scythia, but there is no reliable information about the end of his life. Tradition has it that he was fastened to an X-shaped cross and suffered death at the hands of angry pagans.



Andrew is the patron saint of Scotland.

Saint Thomas the Apostle – December 21

The Gospel according to John records several incidents in which Thomas appears, and from them we are able to gain some impressions of the sort of man he was. When Jesus insisted on going to Judea, to visit his friends at Bethany, Thomas boldly declared, “Let us also go, that we may die with him.” (Jn. 11:16) At the Last Supper, he interrupted our Lord’s discourse with the question, “Lord, we do not know where you are going; how can we know the way?” (Jn. 14:5) And after Christ’s resurrection, Thomas would not accept the account of the other apostles and the women, until Jesus appeared before him, showing him his wounds. This drew from him the first explicit acknowledgment of Christ’s Godhead, “My Lord and my God!” (Jn. 20:28)

Thomas appears to have been a thoughtful if rather literal-minded man, inclined to skepticism; but he was a staunch friend when his loyalty was once given. The expression “Doubting Thomas,” which has become established in English usage, is not entirely fair to Thomas. He did not refuse belief; he wanted to believe, but did not dare, without further evidence. The sign did not create faith; it merely released the faith which was in Thomas already.



According to an early tradition mentioned by Eusebius and others, Thomas evangelized the Parthians. Syrian Christians of Malabar, India, who call themselves the Mar Thoma Church, cherish a tradition that Thomas brought the Gospel to India. Several apocryphal writings have been attributed to him, the most prominent and interesting being the “Gospel of Thomas.” The Gospel of Thomas, however, according to Biblical scholar N.T. Wright and others, is written much more in accord with the Gnosticism of the 2nd or 3rd century than with first-century Jewish or Christian thought, and is very unlikely to have been written by Thomas the Apostle.

Thomas’ honest questioning and doubt, and Jesus’ assuring response to him, have given many modern Christians courage to persist in faith, even when they are still doubting and questioning.

Saint Stephen, Deacon and Martyr – December 27

Very probably a Hellenistic Jew, Stephen was one of the “seven men of good repute, full of the Spirit and of wisdom” (Acts 6:3) who were chosen by the apostles to relieve them of the administrative burden of “serving tables and

The Nativity Sermon of St. John Chrysostom

Behold a new and wondrous mystery.

My ears resound to the Shepherd’s song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassibility, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech.

For with God we look not for the order of nature, but rest our faith in the power of Him who works.

What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God labored. O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature.

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

Continued on page 15

HEAD

I find the great thing in this world is not so much where we stand, as in what direction we are moving: To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.

—Oliver Wendell Holmes,
The Autocrat of the Breakfast-Table



HEART

This wind you hear is the birth of memory when the moment hatches in time's womb there will be no art talk, the only poem you will hear will be the spearpoint pivoted in the punctured marrow of the villain; the timeless native son dancing like crazy to the retrieved rhythms of desire fading in- to memory.

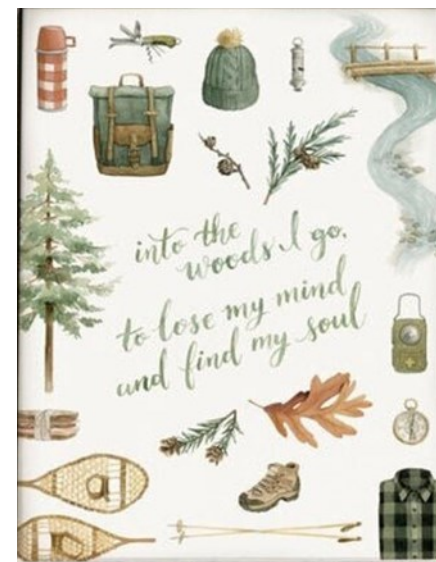
—Keorapetse Kgositse, *My Name is Afrika*



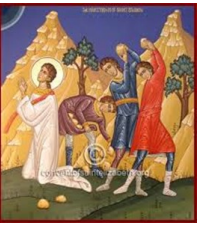
HANDS

The plain fact is that the planet does not need more successful people. But it does desperately need more peacemaker, healers, restorers, storytellers, and lovers of every kind. It needs people who live well in their places. It needs people of moral courage willing to join the fight to make the world habitable and humane. And these qualities have little to do with success as we have defined it.

—David W. Orr, Ecological Literacy:
Educating Our Children for a Sustainable World



caring for the widows.” By this appointment to assist the apostles, Stephen, the first named of those the new Testament calls “The Seven” became the first to do what the Church traditionally considers to be the work and ministry of a deacon.



It is apparent that Stephen’s activities involved more than simply “serving tables,” for the Acts of the Apostles speaks of his preaching and performing many miracles. These activities led him into conflict with some of the Jews, who accused him of blasphemy, and brought him before the Sanhedrin. His powerful sermon before the Council is recorded in the seventh chapter of Act. His denunciations of the Sanhedrin so enraged its members that, without a trial, they dragged him out of the city and stoned him to death.

Saul, later called Paul, stood by, consenting to Stephen’s death, but Stephens’ example of steadfast faith in Jesus, and of intercession for his persecutors, was to find fruit in the mission and witness of Paul after his conversion. The Christian community in Jerusalem, taking fright at the hostility of the Judean authorities, was scattered, so that for the first time the Gospel of Christ began to spread beyond Jerusalem.

Saint John, Apostle and Evangelist – December 28



John, the son of Zebedee, with his brother James, was called from being a fisherman to be a disciple and “fisher of men.” With Peter and James, he became one of the inner group of three disciples whom Jesus chose to be with him at the raising of Jairus’ daughter, at the Transfiguration, and in the garden of Gethsemane.

John and his brother James are recorded in the Gospel as being so hotheaded and impetuous that Jesus nicknamed them “Boanerges,” which means “sons of thunder.” They also appear ambitious, in that they sought seats of honor at Jesus’ right and left when he should come into his kingdom, yet they were faithful companions, willing, without knowing the cost, to share the cup Jesus was to drink. When the other disciples responded in anger to the audacity of the brothers in asking for this honor, Jesus explained that in his kingdom leadership and rule takes the form of being a servant to all.

If, as is commonly held, John is to be identified with the “disciple whom Jesus loved,” then he clearly enjoyed a very special relationship with his Master, reclining close to Jesus at the Last Supper, receiving the care of Jesus’ mother at the cross, and being the first to understand the truth of the empty tomb.

The Acts of the Apostles records John’s presence with Peter on several occasions: the healing of the lame man at the Beautiful Gate of the Temple, before the Sanhedrin, in prison, and on the mission to Samaria to lay hands upon the new converts that they might receive the Holy Spirit.

According to tradition, John later went to Asia Minor and settled at Ephesus. Under the Emperor Domitian, he was exiled to the island of Patmos, where he experienced the visions recounted in the Book of Revelation. Irenaeus, at the end of the second century, liked to recall how Polycarp, in his old age, had talked about the apostle whom he had known while growing up at Ephesus. It is probable that John died there. He alone of the Twelve is said to have lived to extreme old age and to have been spared a martyr’s death.

The Holy Innocents – December 29

Herod the Great, ruler of the Jews, appointed by the Romans in 40 B.C., kept the peace in Palestine for 37 years. His ruthless control, coupled with genuine ability, has been recorded by the Jewish historian Josephus, who describes him as “a man of great barbarity towards everyone.” An Idumean, married to the daughter of Hyrcanus, the last legal Hasmonean ruler, Herod was continually in fear of losing his throne. It is not surprising that the Wise Men’s report of the birth of an infant King of the Jews (Matt. 2) caused him fear and anger. Although the event is not recorded in secular history, the story of the massacre of the Innocents is totally in keeping with what is known of Herod’s character. It is known that Herod banished his first wife and infant son to marry his second wife, Mariamne, for political purposes. Later, he had Mariamne executed, along with several of his family members.



To protect himself against being supplanted by an infant king, Herod ordered the slaughter of all male children under two years of age in Bethlehem and the surrounding region. No one knows how many were killed, but the Church has always honored these innocent children as martyrs. Augustine of Hippo called them “buds, killed by the frost of persecutions the moment they showed themselves.”

November 2021

SUN	MON	TUE	WED	THU	FRI	SAT
	1 Feast of All Saints	2 Common Cents 10-2	3	4 Common Cents 10-2	5	6 Vestry—10 a.m. Common Cents 10-noon
7 All Saints (observed) Holy Eucharist 10 a.m.	8	9 Common Cents 10-2	10 Women’s Guild—Noon	11 Veteran’s Day Common Cents—closed	12	13 Common Cents 10-noon
14 Pentecost 25 Holy Eucharist—10 a.m.	15	16 Common Cents 10-2	17	18 Common Cents 10-2	19	20 Common Cents 10-noon
21 Christ the King Sunday Holy Eucharist 10 a.m.	22 Altar Guild Brass Cleaning—10 a.m.	23 Common Cents CLOSED until November 30	24	25 Thanksgiving Day	26	27 Common Cents—Closed
28 Advent I Holy Eucharist 10 a.m.— In-Gathering Sunday	29	30 Common Cents 10-2	Birthdays and Anniversaries for November Alberto Vergara—11/1 Kristine Layo—11/3 Romi Sebald—11/3 Ellen & Gary Galo—Aniv. 11/8 Noah Hargrave—11/9 Carol Cavallaro—11/12 Brook & Bekk Chudzinski—11/30 <div>   </div>			

December 2021

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2 Common Cents—10-2	3 Bible Study—10 a.m.- “The Jesus I Never Knew” - Philip Yancy	4 Vestry—10 a.m. Common Cents—10-noon
5 Advent II Holy Eucharist—10 a.m.	6	7 Common Cents—10-2	8 Women’s Guild Christmas Luncheon—noon	9 Common Cents—10-2	10 Bible Study—10 a.m. Set up for Bazaar—11 a.m.	11 St.Philip’s “Little Christmas Bazaar” - 10 -2; Common Cents 10-noon
12 Advent III Holy Eucharist—10 a.m.	13	14 Common Cents—12-2	15	16 Common Cents—10-2	17	18 Common Cents Christmas Coupon shopping day—10-1; Common Cents 10-noon
19 Advent IV Holy Eucharist 10 a.m.	20	21 Common Cents CLOSED until January 10	22	23	24 Christmas Eve Holy Eucharist—5:30; followed by covered-dish supper	25 Christmas Day ! Holy Eucharist 10 a.m.
26 1st Sunday after Christmas Holy Eucharist 10 a.m.	27	28, 29, 30,—January 31—New Year’s Eve Birthdays and Anniversaries for December Maia Knight—12/4 Charles Colbert 12/14 Emily Boswell Stuercke—12/17 Melanie Morgan—12/19 Patty Layo Beauharnois—12/22 Laura Kiley—12/27 31 <div>   </div>				