



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.**

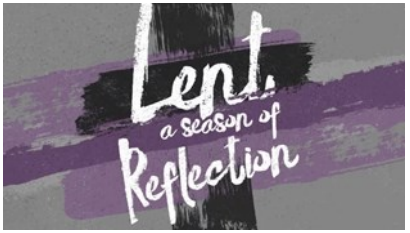
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February—March, 2022
Volume 12, Issue 1

*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,

On Ash Wednesday, which this year falls on the 2nd of March, the Church will welcome its children into the holy season of Lent once again. Part of the Prayer Book service for the Ash Wednesday service is an invitation, which provides a very good explanation of what Lent is all about. These are the words with which I welcome you this and every year, when we come together for our first service of Lent. It can be found in the *Book of Common Prayer*, page 264.

*Dear People of God: The first Christians observed with great devo-
tion the days of our Lord's passion and resurrection, and it became
the custom of the Church to prepare for them by a season of peni-
tence and fasting. This season of Lent provided a time in which con-
verts to the faith were prepared for Holy Baptism. It was also a time
when those who, because of notorious sins, had been separated from
the body of the faithful were reconciled by penitence and forgiveness,
and restored to the fellowship of the Church. Thereby, the whole con-
gregation was put in mind of the message of pardon and absolution
set forth in the Gospel of our Savior, and of the need which all Chris-
tians continually have to renew their repentance and faith.*

*I invite you, therefore, in the name of the Church, to the observance
of a holy Lent, by self-examination and repentance; by prayer, fast-
ing, and self-denial; and by reading and
meditating on God's holy Word. And, to make a right beginning of
repentance, and as a mark of our mortal nature, let us now kneel be-
fore the Lord, our maker and redeemer.*

It is traditional to take on a special discipline as part of our Lenten observance. Early Church tradition kept the Wednesdays and Fridays

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TO:

of Lent as fast days. Many of us can remember, or perhaps still practice, the tradition of giving up meat on Fridays in Lent, and perhaps giving up some special luxury, like chocolate, as a personal discipline. I encourage you to be creative as you consider what discipline you would find helpful this year. Rather than giving up a luxury, you might give of your time to some particular need in our community. You might set aside a time for prayer and meditation each day. You might read through one of the gospels, or some other spiritual book. You might take special time each day for music or drawing or writing, offering your gifts as an act of devotion to God. As a part of your Lenten discipline, I encourage you to consider attending the Stations of the Cross, which will be held every Friday at noon.

But really, the sky's the limit. There are no laws requiring you to observe your Lent in a particular way. It might be helpful to call to mind that the main purpose of Lent is repentance, which doesn't mean wallowing in guilt and shame and self-reproach. Repentance means changing direction: turning the course of our lives, which so often gets off track, back into the way of life. Let us seek to find that way together. To that end, I invite you all, in the name of the Church, to the observance of a holy Lent.

Love in the Name of Jesus Christ,
Kathryn+



"Just slap something on it when you see a blank canvas staring at you with a sort of imbecility. You don't know how paralyzing it is, that start from a blank canvas that says to the painter *you can't do anything....* Many painters are afraid of the blank canvas, but the blank canvas is afraid of the truly passionate painter who dares—and who has once broken the spell of 'you can't'."



"At present I absolutely want to paint a starry sky. It often seems to me that night is still more richly coloured than the day; having hues of the most intense violets, blues and greens. If only you pay attention to it you will see that certain stars are lemon-yellow, others pink or a green, blue and forget-me-not brilliance. And without my expatiating on this theme it is obvious that putting little white dots on the blue-black is not enough to paint a starry sky."
—Vincent van Gogh
Alireza Karimi Moghaddam,
Artwork

Ah, holy Jesus

He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God. Jn. 1:10-12

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. Is. 53:4-5

Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!

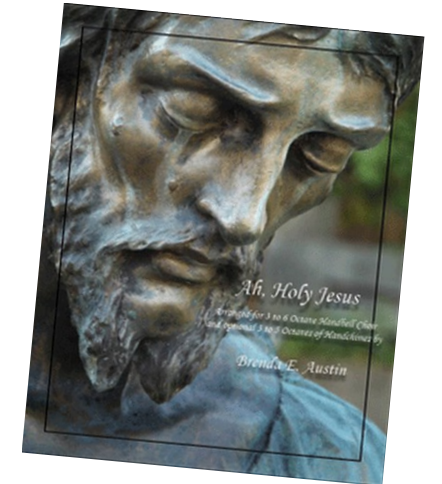
Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered.
For our atonement, while we nothing heeded,
God interceded.

For me, kind Jesus, was thine incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will every pray thee,
think on thy pity and thy love unswerving,
not my deserving.

Johann Heermann



"When we take time to look through the 'window' a hymn provides, it does not remain a one-way glass. Gradually, if we take the time, the hymn begins to speak to us as well. It addresses us from across time and space. Through the hymn, we begin to hear the voice of God, and the hymn, in turn, becomes our prayer."

—Nancy Roth,
noted author and spiritual director.



LOVE
 CONSENTS
 TO ALL
 AND
 COMMANDS
 ONLY
 THOSE WHO
 CONSENT.
 LOVE IS
 ABDICATION.
 GOD IS
 ABDICATION.
 —SIMONE WEIL

To Mock your reign

To mock your reign, O dearest Lord,
 they made a crown of thorns;
 set you with taunts along that road
 from which no one returns.
 They did not know, as we do now,
 that glorious is your crown;
 that thorns would flower upon your brow,
 your sorrows heal our own.

In mock acclaim, O gracious Lord,
 they snatched a purple cloak,
 your passion turned, for all they cared,
 into a soldier's joke.
 They did not know, as we do now,
 that though we merit blame
 you will your robe of mercy throw
 around our naked shame.

A sceptered reed, O patient Lord,
 they thrust into your hand,
 and acted out their grim charade
 to its appointed end.
 They did not know, as we do now,
 through empires rise and fall,
 your Kingdom shall not cease to grow
 till love embraces all.

F. Pratt Green



Parable

Here in the suburbs we are annoyed
 when the neighbors decide to raise
 chickens, build a coop and rise each
 day to crows and the promise of eggs.

we pluck feather from our petunias
 and our pools, listen to rasping cackles
 as we mow, glance to the sky to plead
 for justict and when the hawks fly low.

Only when someone forgets one nigh
 to cinch the latch on the outside fence
 can we let our indignation go. Now we
 gather our sorrows like the neighbors'

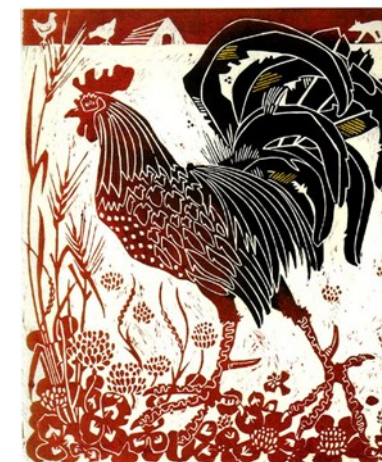
children, who find some way to pick up
 the bodies and the bones—feathers from
 our yards, too—and accept the old ways
 of foxes or coyotes, holding no judgment.
MARY M. BROWN

I, too, have been writing this

BY BRIANNA MCCABE VAN DYKE
 after Richard Blanco's "Since Unfinished"

I have been writing this
 since taking piano lessons from my
 grandmother in the room with the velvety wallpaper,
 since sensing her respect for the piano, herself, me,
 how she took all of us seriously
 gave me permission to do the same
 and I kept writing this when our lessons
 became less of a lesson and more of a marveling
 over music as I would play a little and then she would
 play a little and then my grandfather would come in and turn
 on the brass lamp on top of the piano, saying *don't you ladies*
need a little more light? because this was his way of joining us

and I've been writing this since I realized each week she left
 the brass light off, *undone*, so that he would come with feigned
 surprise and turn it on, *done*, that this was some story they were writing to one
 another and offering me witness about the finished
 and unfinished business of love, and now I know I have been writing
 this to myself all along, turning it back on...*~*



Community
 Lunches

February 23
 March 23

Eat-in or take-
 out—TBD

LENT



ASH WEDNESDAY SERVICE—
 MARCH 2— 5:30 P.M.



STATIONS OF THE CROSS—EVERY
 FRIDAY AT 12:00 NOON:
 (MARCH 4, 11, 18, 25)



(APRIL)

Details of times, etc., to be
 Announced at a later date.

Palm Sunday— 4/10/22
 Maundy Thursday—4/14/22
 Good Friday—4/15/22
 Holy Saturday—4/16/22
 East Sunday—4/17/22

Living Lent

Barbara Cawthorne Crafton

WE DIDN'T EVEN KNOW what moderation was. What it felt like. We didn't just work: we inhaled our jobs, sucked them in, *became* them. Stayed late, bought work home—it was never enough, though, no matter how much time we put in.

We didn't just smoke: we lit up a cigarette, only to realize that we already had one going in the ashtray.

We ordered things we didn't need from the shiny catalogs that came to our houses: we ordered three times as much as we could use, and then we ordered three times as much as our children could use.

We didn't just eat: we stuffed ourselves. We had gained only three pounds since the previous year, we told ourselves. Three pounds is not a lot. We had gained about that much in each of the twenty-five years since high school. We did not do the math.

We redid living rooms in which the furniture was not worn out. We threw away clothing that was merely out of style. We drank wine when the label on our prescription said it was dangerous to use alcohol while taking this medication. "They always put that on the label," we told our children when they asked about this. We saw that they were worried. We knew it was because they loved us and needed us. How innocent they were. We hastened to reassure them: "It doesn't really hurt if you're careful."

We felt it was important to be good to ourselves, and that this meant that it was dangerous to tell ourselves no. About anything, ever. Repression of one's desires was an unhealthy thing. *I work hard*, we told ourselves. *I deserve a little treat*. We treated ourselves every day.

And if it was dangerous for us to want and not have, it was even more so for our children. They must never know what it is to want something and not have it immediately. It will make them bitter, we told ourselves. So we anticipated their needs and desires. We got them both the doll and the bike. If their grades were good, we got them their own telephones.

There were times, coming into the house from work or waking early when all was quiet, when we felt uneasy about the sense of entitlement that characterized all our days. When we wondered if fevered overwork and excess of appetite

were not two sides of the same coin—or rather, two poles between which we madly slalomed. *Probably yes*, we decided at these times. Suddenly we saw it all clearly: *I am driven by my creatures—my schedule, my work, my possessions, my hungers. I do not drive them; they drive me. Probably yes. Certainly yes. This is how it is.* We arose and did twenty sit-ups. The next day the moment had passed; we did none.

After moments like that, we were awash in self-contempt. *You are weak. Self-indulgent. You are spineless about work and about everything else. You set no limits. You will become ineffective.* We bridled at that last bit, drew ourselves up to our full heights, insisted defensively on our competence, on the respect we were due because of all our hard work. We looked for others whose lives were similarly overstuffed; we found them. "This is just the way it is," we said to one another on the train, in the restaurant. "This is modern life. Maybe some people have time to measure things out by teaspoonfuls." Our voices dripped contempt for those people who had such time. We felt oddly defensive, though no one had accused us of anything. *But not me. Not anyone who has a life. I have a life. I work hard. I play hard.*

When did the collision between our appetites and the needs of our souls happen? Was there a heart attack? Did we get laid off from work, one of the thousands certified as extraneous? Did a beloved child become a bored stranger, a marriage fall silent and cold? Or, by some exquisite working of God's grace, did we just find the courage to look the truth in the eye and, for once, not blink? How did we come to know that we were dying a slow and unacknowledged death? And that the only way to life was to set all our packages down and begin again, carrying with us only what we really needed?

We travail. We are heavy laden. Refresh us, O homeless, jobless, possession-less Savior. You came naked, and naked you go. And so it is for us. So it is for all of us.



Poems and Prayers for Lent

We often say that the season of Lent is a journey in the wilderness. Certainly it feels like a long stretch of time, from the night our foreheads are smeared with the reminder of our death, to the holy and sorrowful last-week's march to the Cross. And in the in-between, we make our way forward, in the unquiet shadows of our imperfection and uncertainty and our inescapable humanness, towards the joyful mystery of God's undying Love. Lent is a time to travel light; a time to be honest, with ourselves, with one another, and with God. But we don't travel alone. We walk the Way of the Cross together. We confess our stumbles and missteps together. We break our fasts together at God's own table. And we are guided by the faith and wisdom of brothers and sisters who have walked this road before us. May these poems and prayers be light for your journey this year. K+

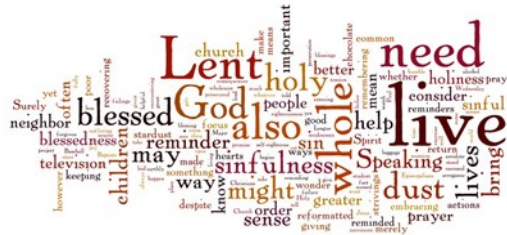
Blessing the Dust
For Ash Wednesday

All those days
you felt like dust,
like dirt,
as if all you had to do
was turn your face
toward the wind
and be scattered
to the four corners
or swept away
by the smallest breath
as insubstantial—

did you not know
what the Holy One
can do with dust?
This is the day
we freely say
we are scorched.
This is the hour
we are marked
by what has made it
through the burning.

This is the moment
we ask for the blessing
that lives within
the ancient ashes,
that makes its home
inside the soil of
this sacred earth.

So let us be marked
not for sorrow.
And let us be marked
not for shame.
Let us be marked
not for false humility
or for thinking
we are less
than we are
but for claiming
what God can do
within the dust,
within the dirt,
within the stuff
of which the world
is made
and the stars that blaze
in our bones
and the galaxies that spiral
inside the smudge
we bear.
—Jan Richardson



The Ballad of Mary's Son

It was in the Spring
The Passover had come.
There was feasting in the streets and joy.
But an awful thing
Happened in the Spring—
Men who knew not what they did!
Killed Mary's Boy.
He was Mary's Son,
And the Son of God was He—
Sent to bring the whole world joy.
There were some who could not hear,
And some were filled with fear —
So they built a cross
For Mary's Boy.

—Langston Hughes

"Judās, Peter"

because we are all
betrayers, taking
silver and eating
body and blood and asking
(guilty) is it I and hearing
him say yes
it would be simple for us all
to rush out
and hang ourselves

but if we find grace
to cry and wait
after the voice of morning
has crowed in our ears
clearly enough
to break our hearts
he will be there
to ask us each again
do you love me?

—Luci Shaw

Gethsemane

The grass never sleeps.
Or the roses.
Nor does the lily have a secret eye that shuts until morning.
Jesus said, wait with me. But the disciples slept.
The cricket has such splendid fringe on its feet,
and it sings, have you noticed, with its whole body,
and heaven knows if it ever sleeps.
Jesus said, wait with me. And maybe the stars did,
maybe the wind wound itself into a silver tree, and
didn't move, maybe
the lake far away, where once he walked as on a
blue pavement,
lay still and waited, wild awake.
Oh the dear bodies, slumped and eye-shut, that
could not keep that vigil, how they must have wept,
so utterly human, knowing this too
must be part of the story.

—Mary Oliver



Imperatives

Look at the birds
Consider the lilies
Drink you all of it
Ask
Seek
Knock
Enter by the narrow gate
Do not be anxious
Judge not; do not give dogs what is holy
Go: be it done for you
Do not be afraid
Maiden, arise
Young man, I say, arise
Stretch out your hand
Stand up, be still
Rise, let us be going...
Love
Forgive
Remember me

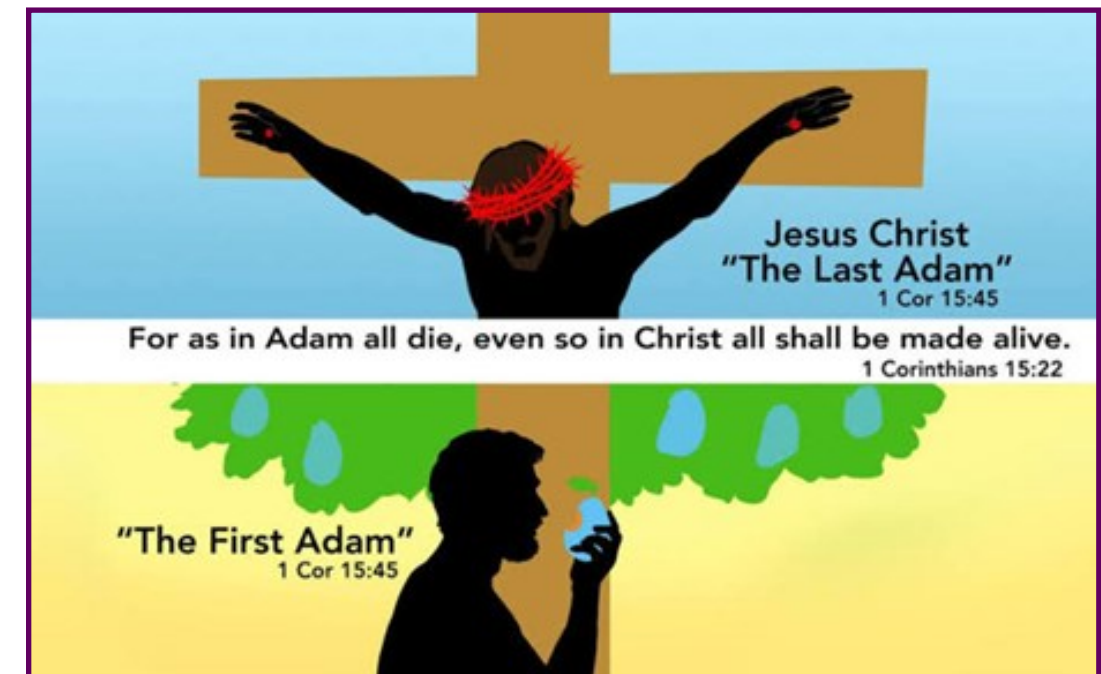
—Kathleen Norris

Ash Wednesday

With the fading of the winter, and the dawning hope of spring at last, we come to the holy season of Lent. Lent begins on the day we call Ash Wednesday, with the solemn ceremony of the imposition of ashes. The ashes, which have been made by burning the blessed palms of previous years, are a reminder to us that we are mortal creatures, that every one of us will certainly die. We remember that these bodies we inhabit now will certainly return to the stuff of the earth, sooner or later. But we also remind ourselves that death isn't the end of the story. We impose the ashes in the shape of a cross – the Cross – as a reminder that our hope looks beyond the grave. As Paul reminded the Church in Corinth:

"What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain....So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body..."

The first man, Adam, was from the earth, a man of dust; the second man, Jesus Christ, is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven."



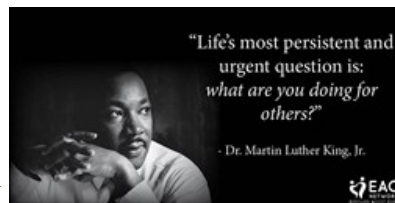
FEAST DAYS IN JANUARY, FEBRUARY, AND MARCH

Feast Days for January, February and March

Because CommonLife missed its January issue this year, I am including January's Feast Days and Commemorations in this issue....

January 17 – Dr. Martin Luther King Jr.

While Dr. King is not officially recognized in our book of *Lesser Feasts and Fasts*, he has an undeniable place among the saints. He stands as an example for God's people: as one who truly hungered and thirsted after righteousness, and who was willing to love his brothers and sisters in the greatest possible way, according to the teaching of our Lord, giving up his life for the good of all. In 1964, four years before his assassination by a white racist, Dr. King was awarded the Nobel Peace Prize for his tireless efforts towards peace and justice. The following is the final paragraph of his speech at that ceremony, in which he identified the three major crises facing the world today: racism, poverty, and war. May we heed his warning and follow his example.



“Let me close by saying that I have the personal faith that mankind will somehow rise up to the occasion and give new directions to an age drifting rapidly to its doom. In spite of the tensions and uncertainties of this period something profoundly meaningful is taking place. Old systems of exploitation and oppression are passing away, and out of the womb of a frail world new systems of justice and equality are being born. Doors of opportunity are gradually being opened to those at the bottom of society. The shirtless and barefoot people of the land are developing a new sense of “some-bodiness” and carving a tunnel of hope through the dark mountain of despair. “The people who sat in darkness have seen a great light.” Here and there an individual or group dares to love, and rises to the majestic heights of moral maturity. So in a real sense this is a great time to be alive. Therefore, I am not yet discouraged about the future. Granted that the easygoing optimism of yesterday is impossible. Granted that those who pioneer in the struggle for peace and freedom will still face uncomfortable jail terms, painful threats of death; they will still be battered by the storms of persecution, leading them to the nagging feeling that they can no longer bear such a heavy burden, and the temptation of wanting to retreat to a more quiet and serene life. Granted that we face a world crisis which leaves us standing so often amid the surging murmur of life's restless sea. But every crisis has both its dangers and its opportunities. It can spell either salvation or doom. In a dark confused world the kingdom of God may yet reign in the hearts of men.”

<https://www.nobelprize.org/prizes/peace/1964/king/facts/>

January 18 – Confession of St. Peter, Apostle

When Simon, son of John, made his confession, “You are the Christ,” Jesus responded, “You are Peter, and on this rock I will build my Church.” Peter and his brother Andrew were the first disciples called by Jesus. This rough fisherman, impetuous, intense, often uncouth, would become one of Jesus' inner circle of friends, a pillar of the new Church, and a martyr for his faith.

Peter was a man of courage and contradictions. It was Peter who attempted to walk on the sea, and began to sink. It was Peter who foolishly wished to build three tabernacles on the mountain at Jesus' Transfiguration. It was Peter who, just before the crucifixion, three times denied knowing his Lord.

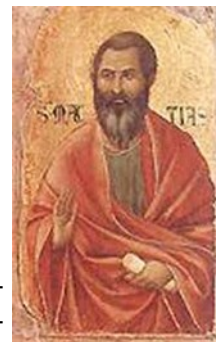


But it was also Peter who, after Pentecost, risked his life to do the Lord's work, boldly proclaiming his faith in Jesus. Although he was opposed at first to the baptism of Gentiles, Peter obeyed the vision God sent him and baptized the Roman centurion Cornelius and his whole household. Peter struggled with his Jewish conservatism, even at one time dissociating himself from table fellowship with Gentile believers. And yet it was Peter who spoke up when Paul and Barnabas came before the apostles and elders in Jerusalem, pointing out that Jews and Gentiles alike were saved through the grace of Jesus Christ.

Although the gospels make no mention of it, the tradition connecting Peter with Rome is early and virtually certain.

February 24 – St. Mathias

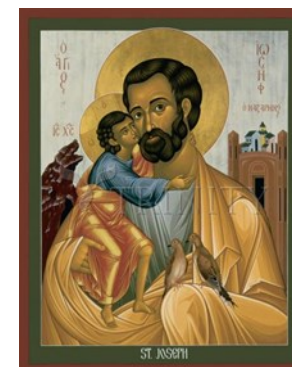
Judas' betrayal of Jesus and his subsequent suicide left a vacancy in the fellowship of the apostles. The remaining eleven apostles resolved to fill that vacancy and in so doing set an important precedent for the church. The first chapter of the Acts of the Apostles tells us that two men were nominated, Joseph Barsabbas and Matthias. The apostles prayed for the guidance of the Holy Spirit and then cast lots to see which of the two should be chosen. The lot fell to Matthias, who was then enrolled with the apostles. The apostles were, therefore, deemed fit, under the guidance of the Holy Spirit, to select and appoint new apostles as some died or fell away. It was partly on this precedent that the Apostolic Succession was based. It is interesting to note that even today in America a bishop's election must be with the consent of the House of Bishops, along with lay people and clergy, and is not considered proper until the new bishop is ordained by several bishops.



We know nothing of Matthias' life following the events described in Acts. Tradition holds that he was an exemplary bishop, and on his feast day we pray that the church might always be “ordered and guided by faithful and true pastors.”

<https://prayer.forwardmovement.org/calendar/220224>

March 19 – St. Joseph



Joseph was called, under challenging circumstances, to fill the role of Jesus' father on earth. Described in Matthew's Gospel as a righteous man, he was planning to dismiss Mary, who was with child before they lived together, but instead obeyed the message given to him by an angel of the Lord to take Mary as his wife. Joseph is honored in Christian tradition for the love he showed to the boy Jesus, who lived under his roof for at least twelve years. His tender affection and care for Mary has, likewise, been long celebrated in the church.

Joseph was a devout Jew, descended from the line of David. A carpenter by trade, he was a man of very modest means, with no education outside the synagogue. It is generally believed that he died quietly and naturally, prior to our Lord's active ministry. The gospel writers tell us that Jesus was widely known as the “son of Joseph the carpenter,” and Joseph's influence on him was, of course, inestimable. Though Joseph might not have grasped the importance of his humble life, it stands as a grace-filled model of serving God through simple everyday activities, as a devoted husband and father.

<https://prayer.forwardmovement.org/calendar/LI0319>

March 25 – The Annunciation

Not only one of the most important, but also one of the most touching events described in the gospels is Luke's account of the visit of the angel Gabriel to Mary and of Mary's response. The angel's salutation, “Hail, O favored one, the Lord is with you!” was certainly startling. The angel's announcement must have been frightening and deeply perplexing. “You will conceive and bear a son... He will be great, and will be called the Son of the Most High...and will reign over the house of Jacob forever; and of his kingdom there will be no end.” It is not difficult to imagine trembling in her voice when Mary asked, “How can this be?”



When the angel had finished his explanation, Mary freely agreed to submit to God's will in the matter, saying, “Here I am, the servant of the Lord; let it be with me according to your word.” So we, who are the church in this age, are called upon to respond obediently and confidently to God's will for us. One is reminded of Isaiah's response when he was called upon to do the Lord's work in his generation, “Here am I, send me.” It is also interesting and comforting to note that neither Mary nor Isaiah was forced into submission, but rather, “in the fullness of time” each responded willingly, gracefully, and positively, having little idea of what lay ahead.

<https://prayer.forwardmovement.org/calendar/LI0325>

Thomas Merton's Prayer

“My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore will I trust you always, though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.”

Thomas Merton (1915-1968) is arguably the most influential American Catholic author of the twentieth century. His autobiography, *The Seven Storey Mountain*, has sold over one million copies and has been translated into over fifteen languages. He wrote over sixty other books and hundreds of poems and articles on topics ranging from monastic spirituality to civil rights, nonviolence, and the nuclear arms race.



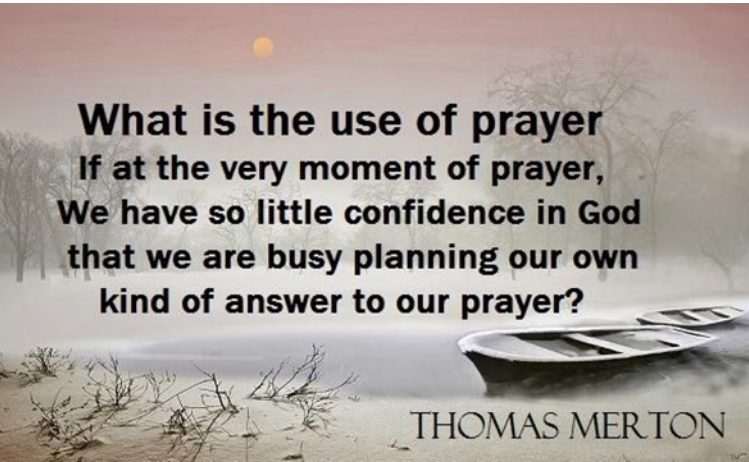
Thomas Merton was born in Prades, France. His New Zealand-born father, [Owen Merton](#), and his American-born mother, Ruth Jenkins, were both artists. They had met at painting school in Paris, were married at St. Anne's Church, Soho, London and returned to the France where Thomas Merton was born on January 31st, 1915.

After a rambunctious youth and adolescence, Merton converted to Roman Catholicism whilst at Columbia University and on December 10th, 1941 he arrived at the Abbey of Gethsemani, a community of monks belonging to the Order of Cistercians of the Strict Observance (Trappists), the most ascetic Roman Catholic monastic order.

The twenty-seven years he spent in Gethsemani brought about profound changes in his self-understanding. This ongoing conversion impelled him into the political arena, where he became, according to Daniel Berrigan, the conscience of the peace movement of the 1960's. Referring to race and peace as the two most urgent issues of our time, Merton was a strong supporter of the nonviolent civil rights movement, which he called "certainly the greatest example of Christian faith in action in the social history of the United States." For his social activism Merton endured severe criticism, from Catholics and non-Catholics alike, who assailed his political writings as unbecoming of a monk.

During his last years, he became deeply interested in Asian religions, particularly Zen Buddhism, and in promoting East-West dialogue. After several meetings with Merton during the American monk's trip to the Far East in 1968, the Dalai Lama praised him as having a more profound understanding of Buddhism than any other Christian he had known. It was during this trip to a conference on East-West monastic dialogue that Merton died, near Bangkok, on December 10, 1968. The date marked the twenty-seventh anniversary of his arrival at Gethsemani.

Thomas
Merton
The
Monk
Who
Became
A
Prophet



According to a legend based on that tradition, Peter fled from Rome during the persecution under Nero. On the Appian Way, he met Christ, and asked him, “Domine, quo vadis?” (“Lord, where are you going?”) The lord answered, “I am coming to be crucified again.” Peter thereupon retraced his steps, and was shortly thereafter crucified, head downwards. This was Peter’s choice. “I am not worthy to be crucified as my Lord was,” he is supposed to have said.

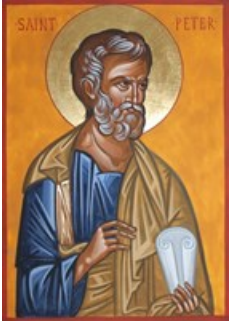
As we watch Peter struggle with himself, often stumble, love his Lord and deny him, speak rashly and act impetuously, his life reminds us that our Lord did not come to save the godly and strong but to save the weak and the sinful. Simon, an ordinary human being, was transformed by the Holy Spirit into the “Rock” on which the Church of Jesus Christ was established.

(Adapted from *Lesser Feasts and Fasts* 2006)

January 25 – Conversion of St. Paul

Paul, or Saul as he was known until he became a Christian, was a Roman citizen, born at Tarsus, in present-day Turkey. He was brought up as an orthodox Jew, studying in Jerusalem for time under Gamaliel, the most famous rabbi of the day. Describing himself, Paul said, “I am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.” (Romans 11:1)

A few years after the death of Christ, Saul became one of the most fanatical of those were determined to stamp out this “dangerous heresy,” called “the Way” by followers of Jesus of Nazareth. Saul witnessed and approved the stoning of Stephen, a prophet, and one of the first deacons of the Church. It was on the way to Damascus to carry out further persecution of the Christians when Saul’s dramatic conversion took place. Stopped in his tracks by a blinding flash of light, he saw a figure and cried out, “Who are you?” The figure replied, “I am Jesus, whom you are persecuting.”



From that day, Paul devoted his life totally to Christ, and especially to the conversion of Gentiles. The book of Acts describes the courage and determination with which he planted Christian congregations throughout the known world of that time.

His letters, the earliest of Christian writings, reveal him as the founder of Christian theology. He writes, “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Galatians 2:20)

It was said of the Apostle Paul, “His letters are weighty and strong, but his bodily presence is weak, and his speech of no account.” Paul writes of having a disability which he had begged God to remove from him, and he quotes the Lord’s reply, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore, Paul went on to say, “I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.” (2 Corinthians 12:9)

Paul is believed to have been martyred at Rome in the year 64 under Nero.

(Adapted from *Lesser Feasts and Fasts* 2006)

Feb. 2 – Presentation of Jesus in the Temple

The Feast of the Presentation is sometimes known as the Purification of Saint Mary the Virgin, and sometimes as Candlemas. In the Eastern Church it has been called the Meeting of Christ with Simeon. Such a variety of names is sufficient testimony to the wealth of spiritual meaning that generations of Christians have discovered in this small incident.



The title, “The Presentation,” reminds us of the Jewish law (Exodus 13:2,22-29) that every firstborn son was to be dedicated to God in memory of the Israelites’ deliverance from Egypt, when the firstborn sons of the Egyptians died and those of Israel were spared.

When Mary placed her small son into the arms of Simeon, it was the meeting of the Old and New. The old sacrifices, the burnt offerings and oblations, were done away; a new and perfect offering had come into the Temple. As God had once provided a ram for Abraham’s offering on Mount Moriah, God now provided himself a lamb for the burnt-offering: his only Son, who would be offered once for all on the cross. At every Eucharist, those who are in Christ recall that sinless offering and unite “themselves, their souls and bodies” with the self-offering of their Lord and Savior.

(Adapted from *Lesser Feasts and Fasts* 2006)

February 2022

Sun Mon Tue Wed Thu Fri Sat

		<i>1</i> Common Cents 10-2	<i>2</i>	<i>3</i> Common Cents 10-2	<i>4</i> Bible Study Meets 10-11	<i>5</i> Common Cents 10-2
<i>6</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Epiphany 5	<i>7</i>	<i>8</i> Common Cents 10-2	<i>9</i> Women's Guild Meeting—Noon	<i>10</i> Common Cents 10-2	<i>11</i> Bible Study Meets 10-11	<i>12</i> Common Cents 10 -2; Profile & Search Committee Mtg.— Mtr. Kathryn.
<i>13</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Epiphany 6	<i>14</i>	<i>15</i> Common Cents 10-2	<i>16</i>	<i>17</i> Common Cents 10-2	<i>18</i> Bible Study Meets 10-11	<i>19</i> Daughters of the King Mtg. 10 a.m. Common Cents 10 -2
<i>20</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Epiphany 7	<i>21</i>	<i>22</i> Common Cents 10-2	<i>23</i> Community Lunch—eat in or take-out TBD	<i>24</i> Common Cents 10-2	<i>25</i> Bible Study Meets 10-11	<i>26</i> Vestry Meeting 10:00 a.m. Common Cents 10 -2
<i>27</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Epiphany 8	<i>28</i>	<i>February Birthdays and Anniversaries</i> Schyuler LaBarge (2/1) Larry & Carol Cavallaro (2/1)- Anniv. Eric Dafoe (2/4) Linda Dafoe (2/10) Stacey Ledger (2/10) Nancy Levison (2/17) Lynn Howe (2/20) Michael Harris (2/24) Susan & Andrew Smith (2/24) - Anniv.				

March 2022

Sun Mon Tue Wed Thu Fri Sat

		<i>1</i> Common Cents 10-2	<i>2</i> Ash Wednesday service 5:30 p.m. 	<i>3</i> Common Cents 10-2	<i>4</i> Bible Study Meets 10-11 Bible Study Meets 10-11 Stations of the Cross—Noon	<i>5</i> Common Cents 10-2
<i>6</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Lent I	<i>7</i>	<i>8</i> Common Cents 10-2	<i>9</i> Women's Guild Meeting—Noon	<i>10</i> Common Cents 10-2	<i>11</i> Bible Study Meets 10-11 Bible Study Meets 10-11 Stations of the Cross—Noon	<i>12</i> Vestry Meeting— 10 a.m. Common Cents 10-2
<i>13</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Lent II	<i>14</i>	<i>15</i> Common Cents 10-2	<i>16</i>	<i>17</i> Common Cents 10-2	<i>18</i> Bible Study Meets 10-11 Bible Study Meets 10-11 Stations of the Cross—Noon	<i>19</i> Daughters of the King Mtg. 10 a.m. Common Cents 10-2
<i>20</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Lent III	<i>21</i>	<i>22</i> Common Cents 10-2	<i>23</i> Community Lunch—eat in or take-out TBD	<i>24</i> Common Cents 10-2	<i>25</i> Bible Study Meets 10-11 Bible Study Meets 10-11 Stations of the Cross—Noon	<i>26</i> Common Cents 10-2 Profile & Search Committee Mtg.— Mtr. Kathryn.
<i>27</i> Holy Eucharist— 8 a.m. online & 10 a.m. in person Lent IV	<i>28</i>	<i>29</i> Common Cents 10-2	<i>30</i>	<i>31</i> Common Cents 10-2	<i>B&A March: Felix Levison(1); Lance Rowley(6); Gabe Boswell (9); Isaac Boswell(13); Colin Bos- well(15); Jordan Morgan (15); Morgan Doyle(21); Violet & Scout Knight (22); Elizabeth Paige (26)</i>	