

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 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

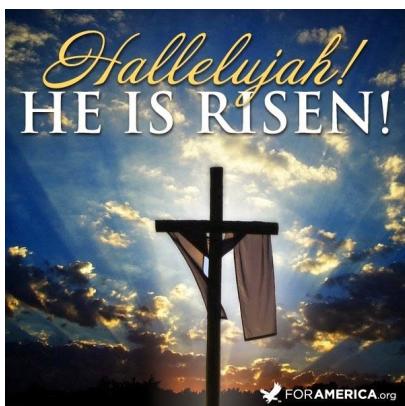
TO:

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

The Rev. Kathryn M. Boswell, Rector

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Irene Hargrave
Lynn Howe, Clerk
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St. Philip's Episcopal Church
42 South Main Street, PO Box 225
Norwood, NY 13668

April and May, 2022
Volume 12, Issue 2



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)

CommonLife

Dear brothers and sisters,

Now we arrive at the opportune time.

On the day Jesus was baptized in the Jordan River by John, the heavens were torn open, and the Holy Spirit came down upon him in the form of a dove, and the Father spoke in a voice for all to hear: "This is my Son, my Beloved, in whom I am well pleased?" And immediately after that spectacular event, Jesus was whisked away into the wilderness with only the wild animals for company, where he fasted and prayed, and was tested and tormented by the Devil. And when the devil had ended every temptation, Luke tells us, he departed from him until an opportune time.

Those things happened at the dawn of Jesus's earthly ministry, just as he was setting out to travel the dusty roads of Israel from north to south, and from east to west, proclaiming the coming of the kingdom, casting out demons, healing the lame and the blind and the deaf, cleansing lepers, and raising the dead. The poor, the unwanted, the dissolute and the disreputable flocked to Jesus by ones and twos, and by hundreds and thousands. But the reputable – the religious and political authorities, the law-abiding, the church-goers and upstanding members of the community – these became increasingly uncomfortable with Jesus and his ragtag followers.

The breaking point came three years into Jesus's ministry. His good friends, Mary and Martha of Bethany, sent an urgent message telling Jesus that their brother Lazarus was very sick, and asking Jesus to come, quickly, and heal him. Jesus stayed where he was for two days, and then he and his disciples traveled to Bethany, where they found Lazarus already dead and in the tomb, and the whole town gathered together to mourn along with the grieving sisters. Clearly, Jesus knew that he was about to bring his friend back to life. Clearly, that was his plan all along. But before he revealed the glory of God by calling Lazarus forth from the tomb, he stood with those who were grieving and wept along with them. And then, with a loud voice, he ordered that the stone be rolled away from the tomb, and he commanded Lazarus to come out. And Lazarus did.

It was the last miracle Jesus performed, a work of unarguable power, in the



The Rev. Kathryn M. Boswell, Rector

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Rector's Message -Continued

presence of a multitude of witnesses. And it sealed Jesus's fate. On that day, the people in power began to finalize their plans to do away with this troublemaker before any more harm was done. They plotted to kill Lazarus as well, just to tie up all the loose ends. As Jesus turned his steps toward Jerusalem for the last time, he knew that he was putting himself in the hands of those who would reject and abuse and murder him. To all human appearances it was the lowest and weakest moment Jesus had faced, since those first tormented days in the wilderness.

Now was the opportune time. What better moment for the Evil One to show up and put Jesus to the test – now, in his sorrow, and in his weakness, and in his friendlessness? And so, in those last days, Jesus was put to the test one last time. In the holy days of the Triduum, Maundy Thursday, Good Friday, and Holy Saturday, we walk with Jesus through his final time of testing – his arrest, his mock trial, his humiliation, his torture, and his death. As the writer to the Hebrews writes, “he was tested in every temptation as we are – yet without sin.” And on the Cross, “God disarmed the rulers and authorities,” Paul writes, “and put them to open shame, by triumphing over them in Christ.”

And so, on Easter morning, we celebrate that perfect and complete victory. Our Lord Jesus Christ, who had resisted every assault of the Evil One, who had died and who had been laid in the tomb, came forth from the tomb, not simply alive again as Lazarus had been, but eternally and abundantly and imperishably alive, never to die again. The opportune time for testing had become the final crushing defeat of our old enemies sin and death, and the ultimate moment of joy and liberty for mankind. Therefore, on that morning, we shout, “**He is risen indeed! Alleluia!**”

Grace and peace to you all, in our Risen and Victorious Lord,

Kathryn +

Holy Week and Easter 2022

***Thursday, April 14
at 5:00***

Maundy Thursday: the Last Supper, washing feet



***Friday, April 15
Good Friday: the death of our Lord
Stations of the Cross at noon
Service at 5:30***

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



***Saturday, April 16
at 5:30 p.m.
Holy Saturday:
the silence of the tomb***



***Sunday, April 17 at 10 a.m.
Easter Sunday:
Alleluia! He is risen indeed!***

Celebration brunch following the Mass

Ukrainian Easter Paska

Ukrainian Easter bread or *paska* (which means Easter) is a slightly sweet egg bread that can be decorated with religious symbols. It's traditionally taken to church on Easter morning in a special basket with other foods to be blessed. *Paska* is primarily from Ukraine, but the traditional Easter bread is eaten throughout Eastern Europe and in countries with Eastern Orthodox populations.

Ingredients:

For the Dough:

1 ½ cups milk
½ cup plus ½ teaspoon sugar
½ cup water, lukewarm
1 pkg. active dry yeast
7 ½ cups all-purpose flour, divided
3 large eggs, at room temperature, beaten
1/3 cup unsalted butter, melted
1 ½ teaspoons fine salt



For the Egg Wash:

1 large egg, at room temperature
2 tablespoons water

Directions:

In a heavy-bottomed saucepan, scald the milk and set aside to cool until lukewarm.

In a large bowl, dissolve 1/2 teaspoon sugar in the water and sprinkle the yeast over it. Mix and let stand for 10 minutes.

Add the lukewarm scalded milk and 2 1/2 cups of flour to the yeast mixture. Beat until smooth. Cover and let rise until light and bubbly.

Add 3 eggs, the remaining 1/2 cup sugar, melted butter, salt, and 4 1/2 to 5 cups of the remaining flour to make a dough that is not too stiff and not too slack.

Knead until dough no longer sticks to the hand and is smooth and satiny (about 7 minutes in a stand mixer, longer by hand).

Place dough in a greased bowl, turn to grease both sides, cover with greased plastic wrap, and let rise until doubled.

Punch down, cover, and let rise again.

Reserve a third of the dough for decorating. Shape the rest into a round loaf and place in a 10- to 12-inch greased round pan.

Shape the reserved dough into decorations of choice—a cross, swirls, rosettes, braiding, etc.—and arrange on top of the dough.

Cover the pan with greased plastic wrap and let rise until almost doubled.

Heat oven to 400 F. Brush bread with 1 large egg beaten with 2 tablespoons water.

Bake 15 minutes. Reduce temperature to 350 F and bake an additional 40 minutes. If necessary, cover the top of the bread with aluminum foil to prevent over-browning.

Remove from the oven and turn out onto a wire rack to cool completely.

<https://www.thespruceeats.com/ukrainian-easter-bread-recipe-paska-1137468>

COMMUNITY LUNCHES IN APRIL AND MAY

APRIL 27

MEATBALLS IN SAUCE
CRUSTY SUB ROLLS
SALADS
HOME-MADE DESSERTS

MAY 25

HOT DOGS AND BAKED
BEANS
CORN BREAD
SALADS
HOME-MADE DESSERTS

LUNCH IS SERVED FROM 11:30 TO 1:00, AND IS FREE TO ALL. ANY DONATIONS WILL BE DIVIDED BETWEEN OUR FREE COMMUNITY MEALS, AND THE LOCAL FOOD PANTRY. WE ARE NOT OFFERING TAKE-OUT MEALS AT THIS TIME. WE LOOK FORWARD TO EATING IN THE DELIGHTFUL COMPANY OF OUR NEIGHBORS ONCE AGAIN!



The Standing Committee of the Episcopal Diocese of Albany intentionally designated the two Sundays (March 20 and 27) for prayer and giving in support of the people of Ukraine. In response to this designation, St. Philip's dedicated these Sundays in prayer for Ukraine. A special offering for aid to Ukraine was taken in these two services, and a total of \$657.00 was received. This donation from all who were in attendance on March 20 and 27, 2022, has been sent to a special account designated for relief to Ukraine to the Episcopal Relief and Development.

Blessings to all for your love of giving to those who are less fortunate than we.



Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.



About the Holy Week Services

Holy Week only happens once a year. No matter how many times we have observed the traditional days of Holy Week, it isn't always easy to remember what each service is all about, or what we can expect to happen when we come. The three days preceding Easter Sunday are called the Triduum. As we come together, day by day, we tell each other the story of Jesus's last days. Here is a little run-down on these important and holy days:

THURSDAY: Maundy Thursday

The word *maundy* is another Latin-derived word, from the word *mandatum*, meaning “commandment”. On Maundy Thursday we commemorate our Lord's Last Supper with his twelve disciples, during which he gave them his final instructions before his arrest and execution. On that night Jesus told them, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.” (John 13:34-35) Our celebration consists of the fellowship of a simple meal like that of Jesus and his friends, including the sharing of the Eucharist, which he instituted on that very night. We also follow our Lord's example in washing one another's feet, as both a sign and more than a sign - a real, hands-on practicum of humble service to one another. And we conclude our service with the stripping of the altar in preparation for the solemnity of Good Friday.



FRIDAY: Good Friday



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

SATURDAY: Holy Saturday

On this day we pray: “O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day...” On Holy Saturday we sit with our Lord in the quiet of the tomb, knowing that joy comes in the morning. There is no celebration of the Eucharist on this day.



SUNDAY: Easter Sunday!



This one we will never forget! Easter Sunday is the joyful celebration of the victory of Life and Love over death and despair. On this day we will kindle the new fire and light the Paschal candle, which will burn at all services throughout the Easter season. We will also renew our Baptismal vows together. After the long, solemn days of Lent, on this morning we proclaim the Resurrection with singing and with loud “Alleluias!”

Join us for brunch afterward – and raise your glass in a toast to our Risen Lord!

We Sing the Praise of Him Who Died

We sing the praise of Him who died,
Of Him who died upon the cross;
The sinner's hope let men deride,
For this we count the world but loss.

Inscribed upon the cross we see
In shining letters, God is love;
He bears our sins upon the tree;
He brings us mercy from above.

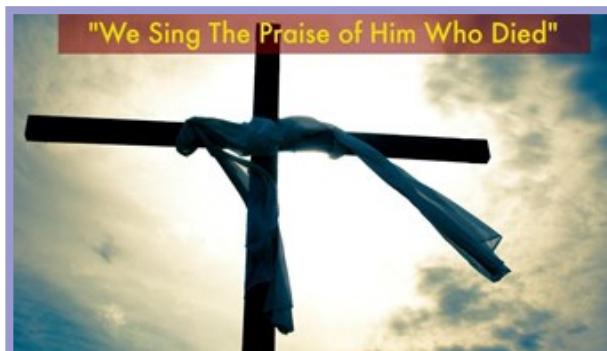
The cross! it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes the terror from the grave,
And gilds the bed of death with light.

The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in Heav'n above.

To Christ, who won for sinners grace
By bitter grief and anguish sore,
Be praise from all the ransomed race
Forever and forevermore.

Thomas Kelly, 1815. Irish Hymn writer



Easter Even

THE TEMPEST over and gone, the calm begun,
Lo, "it is finished," and the Strong Man sleeps:
All stars keep vigil watching for the sun,
The moon her vigil keeps.

A garden full of silence and of dew,
Beside a virgin cave and entrance stone:
Surely a garden full of Angels too,
Wondering, on watch, alone.

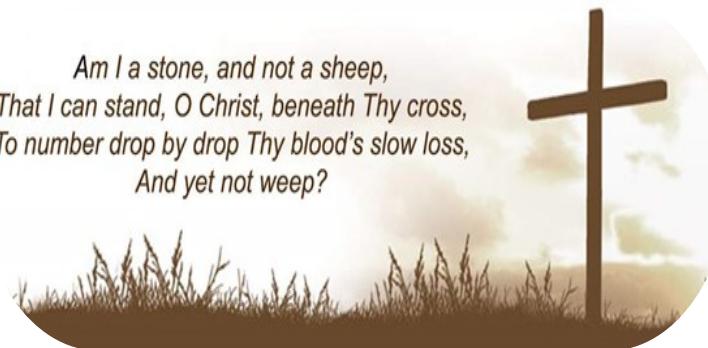
They who cry "Holy, Holy, Holy," still
Veiling their faces round God's Throne above,
May well keep vigil on this heavenly hill
And cry their cry of love.

Adoring God in His new mystery
Of Love more deep than hell, more strong than
death;
Until the day break and the shadows flee,
The Shaking and the Breath.

Christina Georgina Rossetti



Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?



Christina Georgina Rossetti

THE EVERLASTING MERCY

John Masefield

...All earthly things that blessed morning
Were everlasting joy and warning.
The gate was Jesus' way made plain,
The mole was Satan foiled again,
Black blinded Satan snouting way
Along the red of Adam's clay;
The mist was error and damnation,
The lane the road unto salvation.
Out of the mist into the light,
O blessed gift of inner sight.
The past was faded like a dream;
There came the jingling of a team,
A ploughman's voice, a clink of chain,
Slow hoofs, and harness under strain.
Up the slow slope a team came bowing,
Old Callow at his autumn ploughing,
Old Callow, stooped above the hales,
Ploughing the stubble into wales.
His grave eyes looking straight ahead,
Shearing a long straight furrow red;
His plough-foot high to give it earth
To bring new food for men to birth.
O wet red swathe of earth laid bare,
O truth, O strength, O gleaming share,
O patient eyes that watch the goal,
O ploughman of the sinner's soul.
O Jesus, drive the coulter deep
To plough my living man from sleep.

...Then the chains check, the brasses jingle,
The lean reins gather through the cringle,
The figures move against the sky,
The clay wave breaks as they go by.
I kneeled there in the muddy fallow,
I knew that Christ was there with Callow,
That Christ was standing there with me,
That Christ had taught me what to be.
That I should plough, and as I ploughed
My Savior Christ would sing aloud,
And as I drove the clods apart
Christ would be ploughing in my heart,
Through rest-harrow and bitter roots,
Through all my bad life's rotten fruits.
O Christ who holds the open gate,
O Christ who drive the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And Thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn forever singing:

And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ...



Alleluia!

Now the Green Blade Riseth...

Now the green blade riseth from the buried grain,
Wheat that in dark earth many years has lain;
Love lives again, that with the dead has been:
Love is come again, like wheat that springeth green.

In the grave they laid Him, Love who had been slain,
Thinking that He never would awake again,
Laid in the earth like grain that sleeps unseen:
Love is come again, like wheat that springeth green.

Up He sprang at Easter, like the risen grain,
Jesus who for three days in the grave had lain;
Quick from the dead my risen Lord is seen:
Love is come again, like wheat that springeth green.

When our hearts are wintry, grieving or in pain,
Jesus' touch can call us back to life again;
Fields of our hearts that dead and bare have been:
Love is come again, like wheat that springeth green.

John Macleod Campbell Crum



Image of the Theotokos

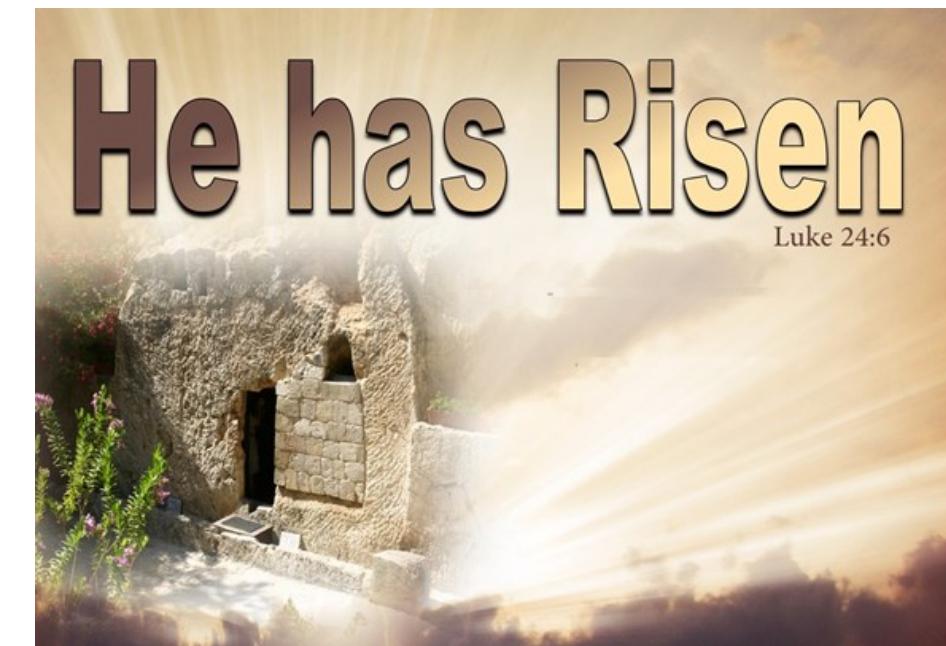
In rare and porcelain fragility
The flick'ring votive light illuminates flesh
And features of serene stability
Within a childlike paleness, pure and fresh.
The brow reveals no fretful animation,
Uncloaked and unlined as glass it bends
Upon the child in solemn adoration
and timeless honor of the life she tends.
By candle's glow the hands are pale and slender,
Not hands of homely toil and calloused palm
But motionless, the fingers poised in tender
Gesture of a sweet and holy calm.
Yet in those graceful arms what strength is curled
To bear the weight of him that bore the world?

Mtr. Kathryn+



The First Easter Morning – Luke 24:1-12

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.



EASTER BLESSING

"On this Easter morning, let us look again at the lives we have been so generously given and let us let fall away the useless baggage that we carry – old pains, old habits, old ways of seeing and feeling – and let us have the courage to begin again. Life is very short, and we are no sooner here than it is time to depart again, and we should use to the full the time that we still have.

We don't realize all the good we can do. A kind, encouraging word or helping hand can bring many a person through dark valleys in their lives. We weren't put here to make money or to acquire status or reputation. We were sent here to search for the light of Easter in our hearts, and when we find it we are meant to give it away generously. The dawn that is rising this Easter morning is a gift to our hearts and we are meant to celebrate it and to carry away from this holy, ancient place the gifts of healing and light and the courage of a new beginning."

John O'Donohue
Dawn Mass Reflections at Corcomroe Abbey

FEAST DAYS IN APRIL AND MAY

Feast Days for April and May

St. Mark the Evangelist - April 25

Mark, also known as John Mark, is the author of the second gospel. It is sometimes called the Gentile Gospel because it seems to be directed more toward a Gentile than a Jewish audience.

Mark is listed by Paul as one of Peter's followers in the early controversies in the Jerusalem Church. According to Eusebius of Caesarea, Peter took Mark as a travel companion and interpreter. Mark wrote down the stories and teachings of Peter, using them to compose his gospel. Mark was also a missionary companion to Paul and a cousin and lifelong friend of Barnabas. He was in Rome with Peter and Paul, but survived the Neronian persecution. According to Eusebius, Mark traveled to Egypt and founded the great Alexandrian Church there, one of the most important episcopal sees of early Christianity. It is believed that he was martyred there by a mob of angry pagans.

Tradition holds that Mark was the young man who lost his clothes when Jesus was taken in the garden of Gethsemane (see Mark 14:51). It is also thought by many that the "upper room" where the Last Supper was held was in Mark's parents' home. Mark's mother, whose name was Mary, was a follower of Jesus and a friend of the disciples.

The symbol of St. Mark the Evangelist is the winged lion.

Almighty God, we thank you for the gospel of your Son Jesus Christ, committed to his church by the hand of your evangelist Saint Mark; and we pray that, being firmly grounded in its truth, we may be faithful to its teaching both in word and deed; through Jesus Christ our Lord. Amen.

St. Philip and St. James, Apostles – May 1

The apostle Philip was from Bethsaida, the hometown of Andrew and Peter, and was one of the Twelve. He was among the followers of John the Baptist when the latter first pointed out Jesus as the Lamb of God. Philip is mentioned in all four gospels and figures prominently in two episodes in the Lord's ministry. In the first, the Feeding of the Five Thousand, Jesus tested Philip by asking him how they were to feed the crowd of hungry people. (see John 6:5-14). Later he appears as a link to the Greek community. Philip bore a Greek name, may have spoken Greek, and may have been known to the Greek pilgrims in Jerusalem. He advises Andrew that certain Greeks wish to meet Jesus, and together they inform Jesus of this (see John 12:21) During the Last Supper, it was Philip who asked Jesus to show them the Father.



Philip the Apostle is probably not the same as Philip, Deacon and Evangelist, who is mentioned in the fifth and eighth chapters of Acts.

James, son of Alphaeus, was one of the Twelve also. He is called James the Less, probably to distinguish him from James, the brother of John the son of Zebedee, and James, the brother of our Lord. He is mentioned only four times in Holy Scripture, and then only briefly, in a list.

We know very little about Philip and James, but we do know that they were chosen by Jesus to be the founders of his Church, which still stands these two thousand years and more after their deaths. What more glory could any human being desire? As Paul wrote: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Corinthians 4:5).



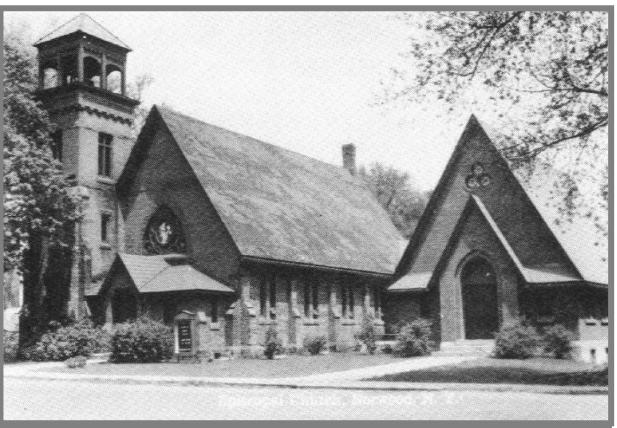
Local Church History Continued—

The Rev. Searing's ministry also included prisoners as a newspaper report in 1905 read, "The Rev. S.S. Searing visited the State Prison in Charlestown MA each month to minister to those of his faith, who have become a company of nearly forty, whose devotion to instruction and the truth he has given them makes an impression in the prison of no mean value in favor of right purity and obedience to the Master who calls them."

He died at the age of 50 on October 5, 1910, survived by his wife and a son, Stanley, and was buried near his parents in Saratoga Springs.



Grace Episcopal Church, Norfolk, NY



St. Philip's with original tower bell

Easter

*Break the box and shed the nard;
Stop not now to count the cost;
Hither bring pearl, opal, sard;
Reck not what the poor have lost;
Upon Christ throw all away:
Know ye, this is Easter Day.*



MAKE
EACH
MORN
AN
EASTER
DAY

*Build His church and deck His shrine,
Empty though it be on earth;
Ye have kept your choicest wine—
Let it flow for heavenly mirth;
Pluck the harp and breathe the horn:
Know ye not 'tis Easter morn?*

*Gather gladness from the skies;
Take a lesson from the ground;
Flowers do ope their heavenward
eyes
And a Spring-time joy have found;
Earth throws Winter's robes away,
Decks herself for Easter Day.*

*Beauty now for ashes wear,
Perfumes for the garb of woe,
Chaplets for dishevelled hair,
Dances for sad footsteps slow;
Open wide your hearts that they
Let in joy this Easter Day.*



*Seek God's house in happy throng;
Crowded let His table be;
Mingle praises, prayer, and song,
Singing to the Trinity.
Henceforth let your souls always
Make each morn an Easter Day.*

—Gerard Manley Hopkins



Local Church History

Many of us have grown up hearing stories about our families: grandparents, great-grandparents, uncles and aunts – all the people that make our family uniquely itself. Churches, too, have a family history. Who were the people that came before us, making St. Philip's the wonderful church we know today? In this issue of CommonLife, MaryEllen Casselman, a scholar of local history, begins a series of stories about the people that have made us who we are. Enjoy!

Rev. Samuel Stanley Searing was born November 25, 1859 in Saratoga Springs, New York, a son of William and Caroline "Carrie" Hulig Searing. His father was a Lieutenant Colonel in the Civil War and read law in Saratoga Springs.

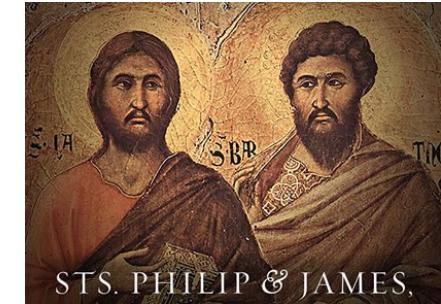
He came to serve the missions in Norfolk and Norwood in late 1883, and remained for a year. The Norwood News December 4, 1883 reported, "The following paragraph is taken from a paper issued by the Episcopal Board of Missions of the Diocese of Albany "Norfolk and Norwood, for the last eight months connected with Massena have been united with the parish at Potsdam, the Rev. Dr. Kirby, Rector of that parish, having kindly taken the work in hand. Being the Rector of a large Parish, with wealthy laymen to support him and a resident assistant (the Rev. S. Stanley Searing) at Norfolk, the work will now be fully developed, which for lack of this important item has, of course, moved but slowly, and the church edifice at Norwood, the foundation of which has been waiting for some time, will be pushed to a speedy completion, as a large sum has already been promised, if the people will only stir up a little interest."

He married a deaf woman, Jane B. Payzant, June 29, 1892. In a paper from Delhi NY in September 1893 it was noted "The Rev. Mr. Searing, a skilled organist, at the close of the evening service gave much pleasure to the congregation by a short organ recital at Christ Church, Waltham." It is surmised by the author that his wife's deafness led him into a different ministry as from 1893 -1895 he was the rector at the Gallaudet Home for Deaf-Mutes near Poughkeepsie leaving there to assume the position of minister in charge of St. Andrew's Mission for Deaf Mutes on Chamber's St. in Boston, Massachusetts. In a yearly report on St. Andrew's, he concluded by saying" May God bless the General Manager and his assistant for their labor of many years and give us grace to follow in their footsteps, that the deaf may hear the voice of the Master calling them to a more perfect service, and that although Paul has planted and Apollos watered, it is God Himself who gives the increase."

A Boston newspaper reported "The Gallaudet Home in Poughkeepsie inspired one hearing Preacher, the Rev. S.S. Searing, to work on establishing a home for the deaf in Boston. His wife was deaf and he was active in the Boston deaf community. With funds from four friends, Rev. Searing bought a house in 1901 and established the New England Home for the Deaf-Mutes with two deaf residents. At 1905 the Home had grown to eleven residents and a waiting list of sixteen. A larger home was purchased in Everett, a suburb of Boston. In 1924 Helen Keller the famous deaf-blind woman and her teacher Ann Sullivan were on the Board of Directors. Through Helen Keller, a wealthy hearing man became interested in the home and when he sold his large estate, he donated \$5,000 to their building fund and donated more money and land later on."



Almighty God, who gave to your apostles Saint Philip and Saint James grace and strength fearlessly to bear testimony to the truth: Grant that we, being always mindful of their victory of faith, may learn like them to overcome the world, and glorify the Name of our Lord Jesus Christ. Amen.



STS. PHILIP & JAMES,

Ascension Day – May 26

At the Last Supper, Jesus told his sorrowful disciples, "because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you." (John 16:6-7)



On Ascension Day we remember the day on which the Risen Lord returned to the Father, having fulfilled his mission on earth. It is not hard to imagine the sorrow and bewilderment of his friends and followers on that day, but living on this side of Pentecost we know that the presence of God with his people didn't end on that day. Rather, Jesus had set in motion the breaking in of God's kingdom into our world, the beginning of the birthing of the New Creation. From that day to this, and forever more, His Spirit would never again be absent from his people.

Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his Church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

The Visitation of the Blessed Virgin Mary - May 31

According to Luke's Gospel, Mary, immediately after being told of the forthcoming birth of Jesus, went "into the hill country...into a city of Judah" to visit her cousin Elizabeth. Elizabeth was also pregnant, and her child would grow up to be the man we call John the Baptist.



There are several possibilities as to exactly which city this was, including Hebron, south of Jerusalem, and Ein Karem. The journey from Nazareth to Hebron is about 130 kilometres (81 mi) in a direct line, probably up to half as far again by road, depending on the route taken. Elizabeth was in the sixth month before Mary came (Luke 1:36). Mary stayed three months, and it is most likely that she stayed to assist with the birth of John.

Given the prevailing cultural traditions and needs for security, it is probable that Joseph accompanied Mary to Judah then returned to Nazareth, and came again after three months to take his wife home. The apparition of the angel, mentioned in Matthew 1:19–25, may have taken place then to end the tormenting doubts of Joseph regarding Mary's maternity.

When Mary arrived, Elizabeth's unborn child leaped in her womb, a sign of spiritual awareness of the presence of the Savior whom he was to proclaim. Elizabeth was also the first to recognize Mary as the Mother of the Lord, exclaiming "Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1:42).

At this holy meeting, Mary, filled with the Holy Spirit, poured forth the prophetic song we call the Magnificat: "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Luke 1:46-47).

Father in heaven, who chose in wondrous grace the Blessed Virgin Mary to be the mother of your incarnate Son: Grant that, as we honor the exaltation of her lowliness, so we may follow the example of her humble obedience to your will; through Jesus Christ your Son our Lord, who now lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Sources: The Liturgical Calendar from forwardmovement.org and wikipedia.com

April 2022

Sun Mon Tue Wed Thu Fri Sat

Birthdays & Anniversaries in April: Pat LaVine 1st; Susan Smith 2nd; Lindsey Levison 4th; Jaxon Green 5th; Wyatt Boswell 6th; Tristan Curran 14th; Carroll Boswell 19th; Bob & Millie Wedding Anniversary 19th; Roseanna Boswell Recchia 20th; Lucille Waterson 26th; Bethanne Maple 27th; Jacob Beaulieu 29th.

					1 10 a.m.— Bible Study Noon— Stations of the Cross	2 Common Cents 10-noon
3 <i>Fifth Sunday of Lent—Holy Eucharist 10 a.m.</i>	4	5 Common Cents 10—2	6 Women's Guild meeting Noon	7 Common Cents 10—2	8 10 a.m.— Bible Study Noon— Stations of the Cross	9 Vestry Meet- ing—10 a.m. Common Cents 10-noon
10 <i>Palm Sunday—Holy Eucharist—10 a.m. Passover Seder 4 p.m.</i>	11 HOLY	12 WEEK	13	14 Maundy Thursday— Agape meal and Holy Eu- charist—5 p.m.	15 Stations of the Cross— Noon Good Friday Service 5:30	16 Holy Satur- day - Service - 5:30 p.m.
17 Easter Sunday— Holy Eucha- rist—10 a.m. Easter Cele- bration Brunch — following	18	19 NO Common Cents	20	21 NO Common Cents	22 NO Bible Study	23 NO Common Cents
24 The Second Sunday of Easter—10 a.m.	25	26 Common Cents—10-2	27	28 Common Cents 10-2	29 Bible Study 10 a.m.	30 Common Cents—10- noon

May 2022

Sun Mon Tue Wed Thu Fri Sat

1 <i>The Third Sunday of Easter—Holy Eucharist 10 / Annual Meeting & Luncheon to follow service</i>	2	3 Common Cents—10-2	4	5 Common Cents 10-2	6 Bible Study 10 a.m.	7 Common Cents 10— noon
8 <i>The Fourth Sunday of Easter, Holy Eucharist 10 a.m.—Happy Mother's Day!</i>	9	10 Common Cents—10-2	11 Women's Guild—noon	12 Common Cents—10-2	13 Bible Study— 10 a.m.	14 Common Cents—10- noon
15 <i>The Fifth Sunday of Easter—Holy Eucharist—10 a.m.</i>	16	17 Common Cents—10-2	18	19 Common Cents—10-2	20 Bible Study— 10 a.m.	21 Common Cents—10- noon
22 <i>The Sixth Sunday of Easter—Holy Eucharist—10 a.m.</i>	23 Mtr. Kathryn away 5/23— 5/31	24 Common Cents—10-2	25	26 Common Cents—10-2	27 No Bible Study	28 Common Cents—10- noon
29 <i>The Seventh Sunday of Easter—Holy Eucharist—10 a.m.</i>	30	31 Common Cents—10-2	<i>Birthdays & Anniversaries for May: Shirley Rookey 2nd; Gary Hargrave 6th; Tom Hargrave 8th; Sam Colbert 9th; Andrew Smith 12th; Riley Doyle 14th; Gary Galo 16th; Joanne Howe 18th; Donna & Errol McLean Anniversary 23rd; Matt & Melanie Morgan Anniversary 24th; Char Kovich 26th; Joe Hargrave 29th; Donna McClean 29th.</i>			