

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: sphilips@live.com
Church Website: saintphilipsnorwood.com
Church Service Schedule:
Sunday Holy Eucharist—8:00 a.m.—online
Morning Prayer 8:00 a.m.—online
Compline 9:00 p.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.—Even months only.
All of the above services, meetings, etc. will happen pending and adhering to all state health guidelines and recommendations.
This publication may be accessed on the St. Philip's Website: saintphilipsnorwood.com

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



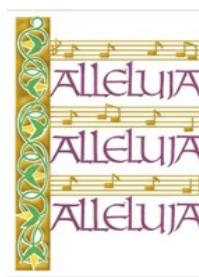
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42 South Main Street
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TO:

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Norwood, NY 13668
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MaryEllen Casselman
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Lucille Waterson



St. Philip's Episcopal Church
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March and April 2023
Volume 13, 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)



**The Rev. Kathryn M. Boswell,
Rector**

CommonLife

Dear brothers and sisters,

In this issue of CommonLife you will find a proposed timeline for the remaining months of the search for the Tenth Bishop of Albany. If it seems like it's been an awfully long time since we started this process, you are not wrong. As of February 1st of this year, the Diocese of Albany has been without a Diocesan Bishop for two whole years. In August of 2021, about a year and a half ago, we formed a group called the Profile and Search Committee, and an official call to search for a Bishop went forth. The P&S Committee was comprised of two representatives from each Deanery, one lay and one clerical, as well as six additional members elected by the Standing Committee, for a total of 22 members. (In addition to the committee proper, Fr. Darius Mojallali has blessed us by serving as our Chaplain, and Dcn. Marian Sive has done all manner of much-needed work and communication as our confidential secretary.) The lay representative from our own St. Lawrence Deanery is John Dietrich, of Zion Church in Colton, and our clerical representative is me, as most of you know.

Because the members of the P&S Committee are drawn from every deanery, the makeup of the Committee represents very accurately the makeup of our whole Diocese – we are a kind of microcosm of Albany Diocese. We represent urban parishes and rural parishes, thriving parishes and struggling parishes, big parishes and tiny parishes. And our members represent the whole range of theological understandings on all the hot button issues, differences that we have all too often seen erupt in conflict and division, both in our Diocese and in the wider Church.

But I am grateful and delighted to tell you all that that kind of conflict and division has not been our experience in the 17 months that we have been working together. From the very beginning we covenanted with one another to treat each other with mutual respect, to listen to one another without judgment, to seek common ground. And in our work together, we have found that common ground, which has given us a solid foundation for our work in service to our Lord and our Diocese. Our sub-committees studied our history, the demographics of our expansive Diocese, and the exciting range of

Inside this issue

The Rector's Message	1-2
Reflections.....	3
Timeline for Bishop Search	4
God is on the Cross	5
Poems	6-7
Calendar	8-9
Home	10
Hymns & Poetry.....	11
Local Church History ..	12-13
The Good Thief	13
N.T. Wright- Easter...and Beyond.....	14
Birthday & Anniv	15
Community Lunches.	15
Directory	16



ministries to be found throughout our churches. One hard-working sub-committee traveled the length and breadth of the Diocese to listen to the hopes and fears and frustrations of all our brothers and sisters. And now we are in the exciting and very encouraging process of interviewing real live applicants!

And through all these discussions, and long meetings, and miles and miles of driving through the Adirondacks, we have found that, by the grace of God, we have developed a bond of fellowship and friendship that transcends our differences. It is our passionate hope and prayer that the unity we have found in our work will be a seed that grows and blossoms and bears fruit in all our Deaneries and all our Parishes.

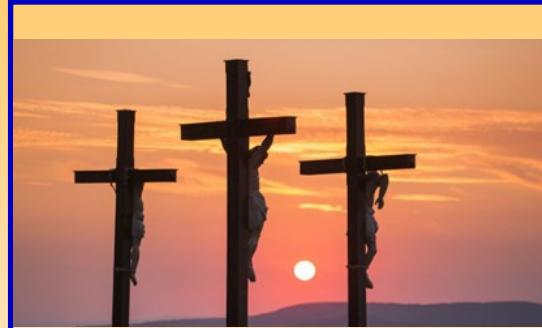
May the Holy Spirit of God embrace and sustain our Diocese in the days and months to come, blessing us with a wise and loving Shepherd of God's own choosing, and a people filled with his love.

Blessings,
Kathryn⁺

Note: St. Philip's parishioners as well as all of the St. Lawrence Deanery Parishes thank John Dietrich and Mtr. Kathryn for their tireless and committed service on the Profile and Search Committee for the past two years.



Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a bishop for this Diocese, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen. BCP p. 818



*“Father,
forgive them,
for they
know not
what
they do.”*

Sunset to sunrise changes now, for God doth make his world anew; on the Redeemer's thorn-crowned brow, the wonders of that dawn we view.

Even though the sun withholds its light, lo! a more heavenly lamp shines here, and from the cross on Calvary's height gleams of eternity appear.

Here in o'erwhelming final strife the Lord of life hath victory, and sin is slain, and death brings life, and earth inherits heaven's key.

The Hymnal 1982—# 163

Birthdays & Anniversaries

March 2023

1	Felix Levison	15	Jordan Morgan
6	Lance Rowley	18	Jennifer Woodward
9	Gabe Boswell	21	Morgan Doyle
10	Cassie Beauharnois	22	Violet & Scout Knight
13	Issac Boswell	22	Steffen Beauharnois
15	Colin Boswell	26	Elizabeth Paige

April 2023

1	Pat LaVine	19	Carroll Boswell
2	Susan Smith	19	Bob & Millie Weaver (Anniv)
3	Lindsey Levison Green	20	Roseanna Boswell-Recchia
3	FritzAnn Surace	26	Lucille Waterson
4	Jaxon Green	27	Bethanne Maple
6	Wyatt Boswell	29	Jacob Beaulieu
7	Peggy Theodore	30	MaryEllen Casselman
14	Tristan Curran		

Corrections and additions for the St. Philip's Directory of Family and Friends

* Jeremy & Terri Van Blommestein, 31 Clark Street, Norwood, NY 13668

Community Lunches
Free to all—11:30–1:00

The last Wednesday of the month—Invite a friend or neighbor to join you!!



April 26
Meatball subs
Veggies and dips
Homemade desserts

N.T. Wright on Easter....and Beyond

There are 40 days of Lent – but then, as Bishop Tom Wright points out, there are also 40 days of Easter! Why should we limit our joy to a single day, he asks? Good question....

“...Many churches now hold Easter vigils, as the Orthodox church has always done, but in many cases they are...too tame by half. Easter is about the wild delight of God’s creative power...we ought to shout Alleluias instead of murmuring them; we should light every candle in the building instead of only some; we should give every man, woman, child, cat, dog, and mouse in the place a candle to hold; we should have a real bonfire; and we should splash water about as we renew our baptismal vows. Every step back from that is a step toward an ethereal or esoteric Easter experience, and the thing about Easter is that it is neither ethereal nor esoteric. It’s about the real Jesus coming out of the real tomb and getting God’s real new creation under way.

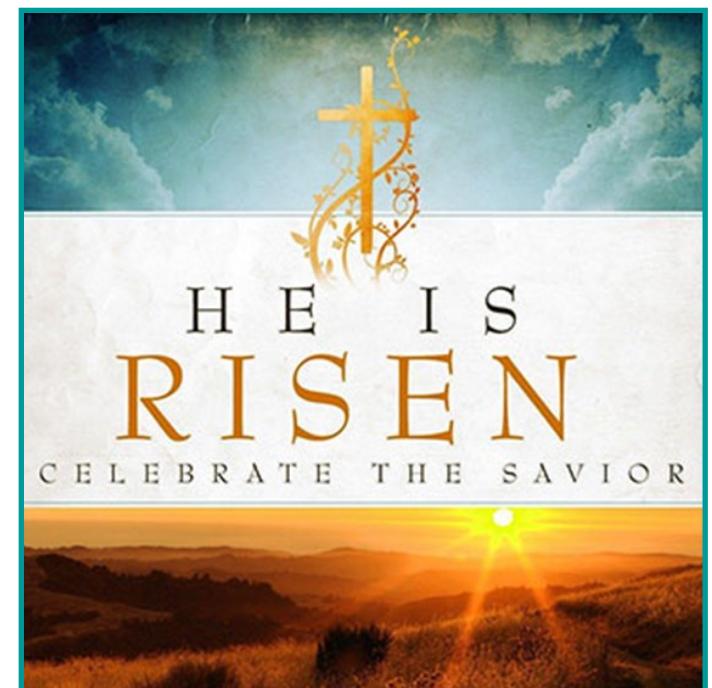
But my biggest problem starts on Easter Monday. I regard it as absurd and unjustifiable that we should spend forty days keeping Lent, pondering what it means, preaching about self-denial, being at least a little gloomy, and then bringing it all to a peak with Holy Week, which in turn climaxes in Maundy Thursday and Good Friday...and then, after a rather odd Holy Saturday, we have a *single day* of celebration.

...Easter week itself ought not to be the time when all the clergy sigh with relief and go on holiday. It ought to be an eight-day festival, with champagne served after morning prayer or even before, with lots of alleluias and extra hymns and spectacular anthems. Is it any wonder people find it hard to believe in the resurrection of Jesus if we don’t throw our hats in the air? Is it any wonder we find it hard to *live* the resurrection if we don’t do it exuberantly in our liturgies? Is it any wonder the world doesn’t take much notice if Easter is celebrated as simply the one-day happy ending tacked on to forty days of fasting and gloom?

...we should be taking steps to celebrate Easter in

creative new ways: in art, literature, children’s games, poetry, music, dance, festivals, bells, special concerts, anything that comes to mind. This is our greatest festival. Take Christmas away, and in biblical terms you lose two chapters at the front of Matthew and Luke, nothing else. Take Easter away, and you don’t have a New Testament; you don’t have a Christianity; as Paul says, you are still in your sins...

...if Lent is a time to give things up, Easter ought to be a time to take things up. Champagne for breakfast again—well, of course. Christian holiness was never meant to be merely negative.... The forty days of the Easter season, until the ascension, ought to be a time to balance out Lent by taking something up, some new task or venture, something wholesome and fruitful and outgoing and self-giving. You may be able to do it only for six weeks, just as you may be able to go without beer or tobacco only for the six weeks of Lent. But if you really make a start on it, it might give you a sniff of new possibilities, new hopes, new ventures you never dreamed of. It might bring something of Easter into your innermost life. It might help you wake up in a whole new way. And that’s what Easter is all about.”



BECAUSE HE LIVES

After Jesus came down the Mount of Transfiguration, he told his disciples that he was going up to Jerusalem, that he would be executed, and that he would triumph over death. Jesus was not the least bit confident that he would be spared suffering. What he was confident of was vindication. Our hope, our acceptance of the invitation to the banquet, is not based on the idea that we are going to be free of pain and suffering. Rather, it is based on the firm conviction that we will triumph over suffering.

Do you believe that you, too, will live? Because that is the meaning of Christian hope. It is not Pollyanna optimism or wishful thinking. It is not something that yields to discouragement, defeat, and frustration. On the contrary, Christian hope stands firm and serene, confident even in the face of terminal cancer. However, serious we believe Good Friday is, we are confident that Easter Day lies ahead of us. What if we do die? Jesus died, too, and if Jesus died we believe that now he lives and that we shall live, too.

Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies.”

John 11:25

...Brennan Manning
“Reflections for Ragamuffins”



February 21 is Shrove Tuesday and Lent begins on February 22. There’s a [growing movement](#) encouraging people to do something positive during the season, rather than give something up. However, many Christians take it very seriously as a time for denying themselves something they enjoy, particularly food.

But why do Christians fast, and what’s so significant about fasting in Lent?

1. Jesus says so

In Matthew 6:16, he says: 'When you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others...' Instead, do it in secret; it's between you and God. He doesn't explain what fasting is for, he just assumes people will do it. So there is a strong biblical warrant for this kind of spiritual discipline.

2. We follow in his footsteps

Jesus himself fasted for 40 days (Matthew 4:2, Luke 4:2). The 40 days of Lent are a way of identifying ourselves with him during the days leading up to his crucifixion and resurrection. Denying ourselves a favourite food or some other luxury is a sign we are walking with him to the cross.

3. Fasting is a form of offering

When we deny ourselves something we enjoy, and which it isn't wrong to want, we are saying there is something more important in our lives than purely physical pleasure. If we fast because we're dieting for our health, it's because how we feel and look is more important. Fasting in Lent means that God is more important.

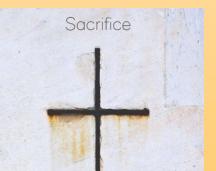
4. It's a spiritual discipline

When we fast, we are exercising our spiritual muscles. When we refrain from a basic physical desire such as eating, we're saying we refuse to be dominated or controlled by the needs of our bodies. If we can deny ourselves food, we can learn to deny ourselves other things too, which may be much more harmful or morally questionable.

5. It reminds us of God

Many of us get through the day without thinking much about God. But knowing we have to be alert and in control of our instincts, having to fight the temptation to indulge in something we enjoy, reminds us of our discipleship and of his reality in our lives.

Most of us, rightly, won't try the 'extreme' fasting practised in some traditions or by the great saints of old. But giving up even small pleasures is a way of drawing nearer to Christ on his way to the cross.



Timeline for the Bishop Search

Here is the proposed timeline for the remainder of the search for the Tenth Bishop of Albany. If you have any questions about the process please ask, and I will answer as I am able. These dates are tentative and may change as we move along.

But, we're getting there, people! Please keep the process, and all who are involved, in your prayers. The Profile and Search Committee has been hard at work, and in prayer, since August 2021. Most especially, please keep the man or woman that God is even now preparing to be our Bishop in your prayers.

March 11

The Profile and Search Committee selects semi-finalists and invites them to a Discernment Retreat. Background investigations, reference checks, and follow-up research on semi-finalists.

A Transition Team is formed and begins work.

April 17-20

Discernment retreat at Christ the King: Finalists are interviewed in depth and in person, by the Profile and Search Committee and by our Chancellor, Fr. Strickland.

Early May

Final candidates are identified and announced. The date for the Special Electing Convention is set, and announced.

At this time a thirty-day window opens for independent nominations (nomination forms and instructions will be available in advance.)

June 10

Diocese of Albany annual business Convention (virtual format)

Sometime in June

An Election Book, with information on candidates, is issued. The candidates complete physical and psychiatric exams.

Late June – Early July

There will be opportunities to meet the Candidates throughout the Diocese.

Mid- to late September

ELECTING CONVENTION

Through January, 2024

Consents will be sought from the House of Bishops and from other diocesan Standing Committees.

First quarter 2024

Consecration of the Tenth Bishop of Albany (the date will depend on the Presiding Bishop's calendar)

Prayer in a Time of Transition

Heavenly Father, we praise and thank you for this, your diocese of Albany. Inspire and sustain us in this time of transition.

Incline our hearts to do your will, and so direct us in your ways that the leader you are raising up to be our Bishop will find here joyful disciples, making disciples, united in faith, unflagging in hope, and steeped in mutual charity.

In your mercy, accept our repentance, and grant us peace; look with patience on our enthusiasms; and pour rich gifts and grace up all who are entrusted with the ongoing work of your church; so that, with diligence and charity, we may discern correctly and walk righteously in your ways.

This we ask in the name of Jesus Christ, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever, Amen.

first husband George Hill.



*** Of note to those interested in an offshoot of The Rev. McElroy's history. When he was in Rouses Point, NY during April 1881, he and his wife Kate were visited for a period of two weeks by a long-standing friend of theirs, Dr. George Henry Lamson. Dr.

Lamson was a physician who was quite obviously addicted to opium, morphine and other drugs. He returned to England and later the same year was arrested and tried for the murder of his wife's, 19-year-old disabled brother, Percy Malcomb John in December 1881. Upon Percy's death, his sizable inheritance would go to Lamson's wife, and subsequently to Lamson, as a woman possessed no separate estate at that time. He was found guilty and hanged 28 April 1882 at the age of 29, for the crime of poisoning his brother-in-law with acotine (wolfsbane). The Rev. McElroy, his wife Kate, and her sister Grace, who had been visiting in Rouses Point at the time, all wrote lengthy letters to the English court describing Dr. Lamson's debilitated condition and his dependence on drugs while he was visiting them. It is unknown how Lamson and the McElroys met, however, other letters written in his behalf were from individuals in the Saratoga Springs and Albany area where their families were from. Dr. Lamson's father was an Episcopal priest, Rev. William O. Lamson who founded the first Episcopal Church in Paris, France in 1857-59. Their letters are of interest, as is the case, described in detail in the book by Hargrave Lee Adam, published in 1913, by W. Hodge & Co. Edinburgh, London, *"The Trial of George Henry Lamson."*

Church Historian

MaryEllen Casselman is a cradle Episcopalian, raised in Massena, NY, an only child of parents who with her paternal grandmother respected and valued the history of their forebearers and raised her to do so also. Her ancestry ranges from Irish emigrants to Lower Canada during the potato famine to those who came in the Palatine im-

migration becoming United Empire Loyalists and settling in Upper Canada. She spent most of her life in various parts of the country (AZ, TX, NC, IL) working with the MRDD population, coaching Special Olympics and working as a Registered Nurse in Oncology and Hospice. Wherever she lived she attended a local Episcopal Church, however, it was not until she became a member of Grace Episcopal Church in Syracuse in the late 1980s that she became intrigued with church history.

THE GOOD THIEF

read: LUKE 23:26-43

One of the most rattling witnesses to raging confidence is the Good Thief. Christian tradition has named him Dismas, and the story goes that he was a terrorist, a womanizer, and a boozer. Yet, in a gesture of chutzpah so incredible that it would make any pickpocket or second-story man blush, he cried out, "Jesus, remember me when you come into your kingdom" [Luke 23:42]. And Jesus replied, "Truly I tell you, today you will be with me in paradise" [Luke 23:43]. One outrageous overture of reckless confidence wiped away a lifetime of sin. Dismas was given heaven in a moment.

As we stand at Calvary on Good Friday, one truth we learn is not to apply to the heart of Jesus the measure of our own stingy little hearts, so mean, so narrow and so hard. If we make him as fussy, unforgiving and vindictive as we are at our worst, we will never comprehend how good, how patient and compassionate, how gentle and extravagant Jesus of Nazareth really is.

---Brennan Manning



Rev. Irving McElroy



The Rev. Irving McElroy was born 17 January 1849 in Albany, NY the son of Samuel and Catherine Knapp McElroy. He came from Revolutionary stock, a member of the "Albany McElroy family". He was educated at Trinity School, graduated St. Stephen's College in Brooklyn with a Bachelor of Arts in 1870, a Master of Arts in 1872, and graduated General Theological Seminary in 1873. He was ordained to the diaconate on 29 June 1873 by the Rt. Rev. Bishop Littlejohn in St. Paul's Church, South Brooklyn. On July 13th of the same year married Kate Percy Williams, daughter of Thomas and Charlotte Williams at St. James Church, Fordham by the Rev. A.M. Ives. The following year on 3 May 1874 he was ordained to the priesthood and received his first call to be the assistant Minister of the Rev. D.V.M. Johnson, D.D. at St. Mary's Episcopal Church, Brooklyn. In 1875 he accepted election to the Church of the Holy Cross, Ticonderoga NY and in 1878 he accepted the rectorship of the churches/missions in Rouses Point and Champlain NY as well as St. Luke's Church, Chazy; St. Peter's Church, Ellenburg and St. Paul's Church, Mooers Forks. In August 1880 he participated in the laying of the cornerstone at St. Andrew's Church in Norwood. The Teacher's Association made him an honorary member at their conference held in Rouses Point in 1882. *The Plattsburgh Sentinel*, 17 November 1882 noted "The Rev. Mr. McElroy of Rouses Point made a very interesting and beautiful address to the children during a meeting of the Frontier Association of the clergy of the Episcopal Church that met in Plattsburgh. His references to the child's place and work in the church of Christ, illustrating them by Samuel's duties in the tabernacle were most practical and convincing, while the picture of the church below to the bliss and glories of the church triumphant, could not have failed to touch the tenderest emotions of the hearts of all who listened to its portrayal." After five years he left the north country for Washington, and that same year at Fordham, George Glenwyn, the youngest child of Irving and Kate died on 2 August 1883.

It appears that he served as rector at The Church of the Epiphany until May 1887 as a newspaper account reported he was resigning effective 16 June in order to work with the Rev. Dr. Barker in the pastorate of St. Luke's Church in Baltimore. He was noted to have taken charge of the mission chapel and guilds established by the Episcopal Church in South Washington and had carried on a great work among the poor people of the city. It was felt that perhaps no person in Washington had been more thoroughly and usefully identified doing charitable and church work among the poor people during the last three years than the Rev. Irving McElroy and that his position would

be most difficult to fill.

Missionary work in Iowa beckoned and on 10 March 1890 he accepted a position of General Missionary in the deanery of

North Iowa under Bishop Perry of that Diocese. He became the Archdeacon of Northern Iowa during his tenure in Iowa after serving there for several years. He then served as the Archdeacon of North Dakota from 1897-1900 where he also served as the clerical director at Gethsemane Episcopal Church in Fargo.

Returning to New York he filled in at St. Ann's Church for a year and also ministered to Christ Church, Bellport, Long Island where he accepted a rectorship in 1903. He was ill for a period of time during this 1902 and it was also an exciting year for his daughter particularly after he came across a marriage certificate she had hidden away. Newspaper reports from several areas as well as the *Suffolk County News*, Friday 3 October 1902 reported; "The Clandestine marriage of Miss Mary McElroy daughter of the Rev. Irving McElroy, the Episcopal priest conducting services at St. Ann's to Harry Mackey of Poe Place, Fordham has just been made known. The marriage took place in Brooklyn on July 20th. The bride is 20 years old and the groom 17. The youthful couple will not live together until December when Mr. Mackey will have attained his 18th birthday." Apparently, the groom intended to go west to make money and wanted to marry her prior to leaving. The Rev. Mr. Irving suggested money could be just as well be made in the east. A second wedding was to be held in December."

After nearly eight years in Bellport, he became the rector of St. Thomas's Church, Farmingdale, Long Island in 1911. During his time at Bellport, he was secretary of the Bellport Bay Yacht Club as well as an active member and official in the Accommac Cub, a businessmen's association.

After three years ministering at St. Thomas's, he died at the age of 64 years at the rectory, 31 December 1914. Although he had not been in good health for some time, his death was unexpected. He was a Thirty-second degree Mason and belonged to the Society of the Sons of the American Revolution. He was survived by his second wife (the sister of his first wife Kate 1839-1893), Grace P. Williams McElroy (1860-1949) and children Robert Haring 1876-1937 (Mable Coulter), Thomas Percy 1877-1920 (Maude G. Towne), Mary (Harry Mackay), Margaret 1874-1949 (T.M. Dieuaide) and Katherine 1896-1956 (Howard Carter). Katherine was in fact the child of Margaret and her

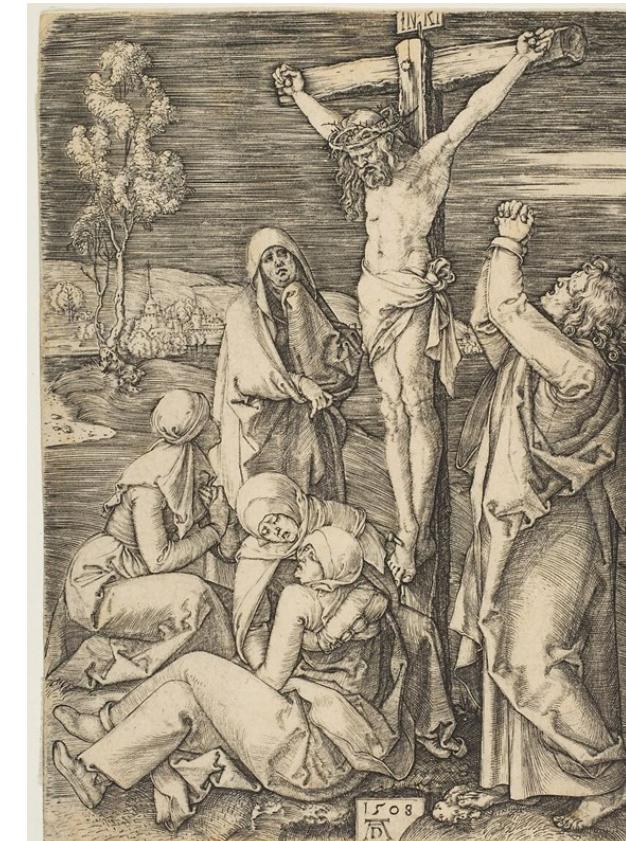


Local Church History At the Episcopal Mission Churches of Norfolk And Norwood NY. et al

My God, my God, why have you forsaken me

Why are you so far from helping me, from the words of my groaning? O my God, I cry by day, but you do not answer; and by night, but find no rest.

Ps. 22:1-2



"Why have you forgotten me?" (Ps. 42:9) This question comes from the lips of all Christians when everything stands against them, when all earthly hope has been shattered, when in the course of great world events they feel totally lost, when all of life's goals seem unattainable, and everything appears pointless....When I fall into doubt, God remains solid as a rock. When I waver, God remains unshakable. When I become unfaithful, God becomes faithful.... To endure humiliation and to be mocked for the sake of the faith – that has been a distinction of the godly for centuries. It hurts body and soul that no day passes without the name of God being doubted and blasphemed then, is your God?

I confess God before the world and before all enemies of God when in deepest need I believe in God's goodness, when in guilt I believe in forgiveness, when in death I believe in life, when in defeat I believe in victory, when in desolation I believe in God's gracious presence. Those who have found God in the cross of Jesus Christ know how wonderfully God hides himself in this world and how he is closest precisely when we believe him to be most distant.

Dietrich Bonhoeffer – *God is on the Cross*

To mock Your reign, O dearest Lord,
they made a crown of thorns;
set you with taunts along the road
from which no one returns.



They did not know, as we do now,
how glorious is your crown;
that thorns would flower upon Your brow,
your sorrows heal our own.

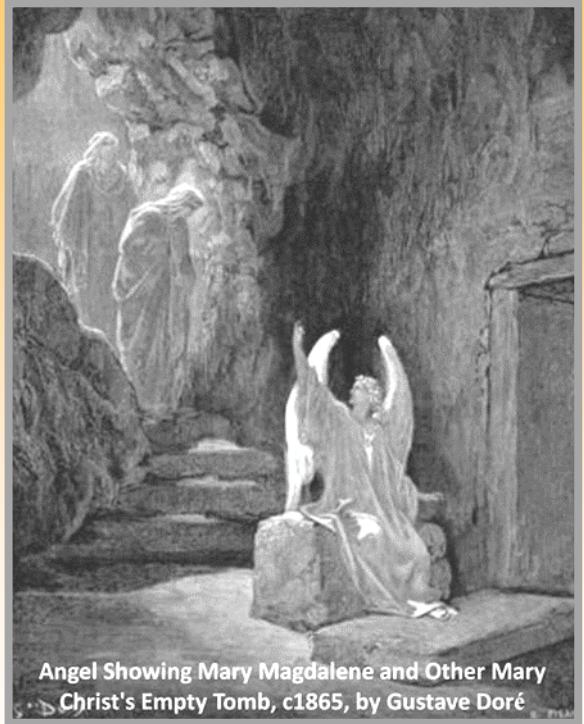
In mock acclaim, O gracious Lord,
they snatched a purple cloak,
your passion turned, for all they cared,
into a soldier's joke.

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,
though empires rise and fall,
your Kingdom shall not cease to grow
till love embraces all.



Beneath Thy Cross

Christina Rossetti

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

No so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon—
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.



This Bread I Break Dylan Thomas

This bread I break was once the oat
This wine upon a foreign tree
Plunged in its fruit;
Man in the day or wind at night
Laid the crops low, broke the grape's joy.

Once in this wine the summer blood
Knocked in the flesh that decked the vine,
Once in this bread
The oat was merry in the wind;
Man broke the sun, pulled the wind down.

This flesh you break, this blood you let
Make desolation in the vein,
Were oat and grape
Born of the sensual root and sap;
My wine you drink, my bread you snap.

—EVELYN UNDERHILL

Easter

Rise heart; thy Lord is risen. Sing his praise
Without delays,
Who takes thee by the hand, that thou likewise
With him mayst rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more just.

Awake, my lute, and struggle for thy part
With all thy art.
The cross taught all wood to resound his name,
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day . . .

Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss:
There is but one, and that one ever.

George Herbert

Easter
Rise heart, thy Lord is risen
Sing his praise without delays
Who takes thee by the hand
That thou likewise with him
Mayst rise
That, as his
death calcined thee to dust
His life may make thee gold
Or much more, just
awake, my lute, and struggle for
thy part with all thy art
The cross taught all wood to
resound his name, who bore the same
His stretched sinews taught all strings
what key
Is the best to
celebrate this
most high day
Consort both heart and lute
and twit a song pleasant and long
Or since all must die in his three parts
red and multiplied O let
thy blessed spirit bear a part
And make up our defects
With his sweet art



Christ
is
Risen!
Alleluia

Noël nouvelet Medieval French carol

Now the green blade riseth from the buried grain,
wheat that in the dark earth many days 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 whom hate had
slain,
thinking that never he would wake again,
laid in the earth like grain that sleeps unseen:
Love is come again like wheat that springeth green.

Forth he came at Easter, like the risen grain,
he that 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,
thy 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.



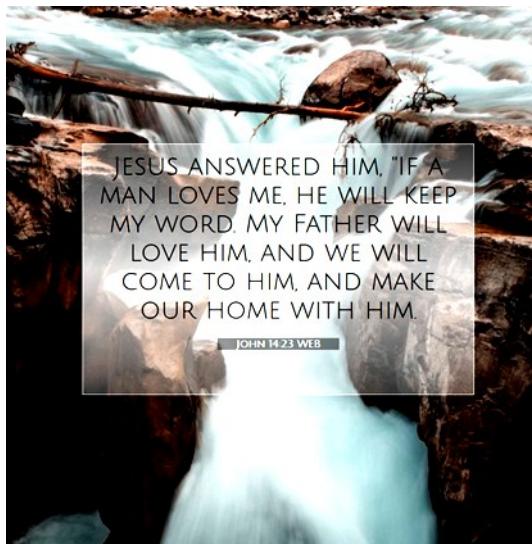
Home

Jesus says simply, "Remain in me, as I in you." (John 15:4) Home is not a heavenly mansion in the afterlife but a safe place right in the midst of our anxious world. "Anyone who loves me will keep my word, and my Father will love him, and we shall come to him and make a home in him." (John 14:23)

Home is that sacred space - external or internal - where we don't have to be afraid; where we are confident of hospitality and love. In our society we have many homeless people sleeping not only on the streets, in shelters or in welfare hotels, but vagabonds who are in flight, who never come home to themselves. They seek a safe place through alcohol or drugs or security in success, competence, friends, pleasure, notoriety, knowledge, or even a little religion. They have become strangers to themselves, people who have an address but are never at home, who never hear the voice of love or experience the freedom of God's children.

To those of us in flight, who are afraid to turn around lest we run into ourselves, Jesus says, You have a home. I am your home. Claim me as your home. You will find it to be the intimate place where I have found my home. It is right where you are, in your innermost being. In your heart.

Brennan Manning - The Ragamuffin Gospel



All the Luncheons!

During the month of March we will be participating in the Norwood Lenten Luncheons. After a Covid-enforced hiatus of three years, we are so excited to share these meals with our brothers and sisters in this community once again. Following is a list of dates and locations. All luncheons begin at noon.

March 1 –	St. Andrew's Roman Catholic Church, 4 Park Avenue
March 8 –	St. Philip's Episcopal Church, 42 South Main Street
March 15 –	Norwood United Methodist– Congregational Church, 10 Prospect Street
March 22 –	Knapps Station Community Church, 3035 County Road 47
March 29 –	Norwood Free Methodist Church, 12 Dry Bridge Road

We also hope to welcome members of St. Olympia Orthodox Church and of the Bastille's Fellowship to these luncheons. It is a joy to us, and a witness to the wider community that we are truly one Body in Christ.



Watercolor painting by
Lynn Mumford
With permission

Holy Week and Easter 2023

Thursday, April 6 at 5 p.m.
Maundy Thursday: the Last Supper
We share a meal, and wash one another's feet

Friday, April 7
Good Friday: the death of our Lord
Stations of the Cross at noon
Service at 5 p.m.
(the Church will be open in the afternoon
for quiet reflection)

Saturday, April 8 at 5 p.m.
Holy Saturday: In the holy darkness of the tomb

Sunday, April 9 at 10 a.m.
Easter Sunday: Alleluia! He is risen indeed!
Celebration brunch following the Mass

March 2023

Sun Mon Tue Wed Thu Fri Sat

			1 Lenten Luncheon—Noon—St. Andrew's R.C. Church/ Women's Guild	2 Common Cents—10-2	3 Bible study—10:00/ Stations of the Cross—Noon	4 Common Cents—10-noon
5 LENT II—Holy Eucharist 10 a.m.	6	7 Common Cents—10-2	8 Lenten Luncheon—Noon at St. Philip's Episcopal Church	9 Common Cents—10-2	10 Bible study—10:00/ Stations of the Cross—Noon	11 Vestry Meeting—10 a.m. Common Cents—10-noon
12 LENT III—Holy Eucharist 10 a.m.	13	14 Common Cents—10-2	15 Lenten Luncheon—Noon at Norwood United Methodist/ Congregational	16 Common Cents—10-2	17 Bible study—10:00/ Stations of the Cross—Noon	18 Common Cents—10-noon
19 LENT IV—Holy Eucharist 10 a.m.	20	21 Common Cents—10-2	22 Lenten Luncheon—Noon at Knapps Station Community Church	23 Common Cents—10-2	24 Bible study—10:00/ Stations of the Cross—Noon	25 Common Cents—10-noon
26 LENT V—Holy Eucharist 10 a.m.	27	28 Common Cents—10-2	29 Lenten Luncheon—Noon—Norwood Free Methodist Church	30 Common Cents—10-2	31 Bible study—10:00 Stations of the Cross—Noon	

April 2023

Sun Mon Tue Wed Thu Fri Sat

						1 Vestry Meeting 10 a.m. / Common Cents—10-noon
2 PALM SUNDAY Holy Eucharist 10 a.m.	3	4 Common Cents CLOSED for Easter 4/4—415	5	6 MAUNDY THURSDAY meal & Eucharist 5 p.m.	7 Stations of the Cross—noon/ GOOD FRIDAY service—5 p.m.	8 HOLY SATURDAY service—5 p.m.
9 EASTER SUNDAY! Holy Eucharist 10 a.m. with brunch following!	10	11 Women's Guild meeting at noon	12	13	14	15
16 EASTER II—Holy Eucharist—10 a.m.	17	18 Common Cents—10-2 Re-opens	19	20 Common Cents—10-2	21	22 Common Cents—10-noon
23 EASTER III—Holy Eucharist—10 a.m.	24	25 Common Cents—10-2	26 Community Luncheon—11:30—1:00	27 Common Cents—10-2	28 Bible study—10:00	29 Common Cents—10-noon
30 EASTER IV—Holy Eucharist—10 a.m.						