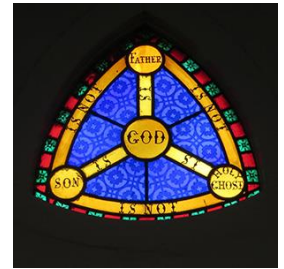




*St. John's  
Episcopal Church*  
Ashfield, Massachusetts  
Corner of Main and South Streets



*March 2015*



*Spring forward an hour  
Sunday, March 8<sup>th</sup>!*

Lenten Lunches: Nourishment for the Body and Soul

February 24 – March 24, 2015  
Tuesdays, 12:00 pm to 1:30 pm

Several churches in West County will be hosting a Lenten Series discussing food as sacred and the act of sharing food as Eucharistic. A lunch of soup and bread will be shared and the clergy of each church will lead reflections.

- February 24 – Trinity Church – The Rev. Marguerite Sheehan  
17 Severance St., Shelburne Falls, MA
- March 3 – Ashfield Congregational Church – The Rev. Kate Stevens  
429 Main St., Ashfield, MA
- March 10 – Charlemont Federated Church – Cara  
175 Main St., Charlemont, MA
- March 17 – Mary Lyon Church – The Rev. Richard Fournier  
17 Upper St., Buckland, MA
- March 24 – First Congregational Church of Shelburne – The Rev. Will Sencabaugh  
22 Common Rd., Shelburne, MA



Gather around the table of fellowship for simple soup, bread and reflection.



**MARCH 29<sup>TH</sup>**



## Sing to the Lord

Choir rehearsals for the Easter service will be held after services on March 1, March 8, March 15 and March 22. Everyone is welcome to come share their joy in the risen Lord.

## Diocesan Parish Leadership Day

The Diocese of Western Massachusetts will be holding a Parish Leadership Day on Saturday, March 7<sup>th</sup> at American international College. This day is for all interested church members.

## Redecorating the Corner House

### Parlor Room

We are searching for people willing to be on a committee to help us redecorate the parlor in the Corner House. It is in dire need of a facelift. If you are interested, please speak to Jane Wagener or Susan Todd. We would truly appreciate the help!

Thank you so much,  
Jane: 625-2111  
Susan: 628-3998



## Holy Week Worship Schedule

<i>Palm Sunday</i>	<i>10:00 am</i>
<i>Maundy Thursday</i>	<i>7:00 pm</i>
<i>Good Friday</i>	<i>7:00 pm</i>
<i>Easter Vigil</i>	<i>7:00 pm</i>
<i>Easter Sunday</i>	<i>10:00 am</i>



## Serving Schedule

<i>Date</i>	<i>Sunday</i>	<i>Celebrant</i>	<i>Preacher</i>	<i>Lector</i>	<i>Altar Guild</i>	<i>Coffee Hour</i>
March 1	2 <sup>nd</sup> Sunday in Lent	Eliot Moss	Eliot Moss	Sue Craft	Susan Todd	Marilyn Berthelette
March 8	3 <sup>rd</sup> Sunday in Lent	Eliot Moss	Eliot Moss	Marilyn Berthelette	Susan Todd	Clarence West
March 15	4 <sup>th</sup> Sunday in Lent	Eliot Moss	Eliot Moss	Jim Wagener	Susan Todd	Bambi Phillips
March 22	5 <sup>th</sup> Sunday in Lent	Eliot Moss	Eliot Moss	Kristen Wickline	Susan Todd	Sue Craft
March 29	Palm Sunday	Eliot Moss	Eliot Moss	Hetty Startup	Susan Todd	Lou Ratte





## It's time to run at our sins.

by Bishop Fisher on February 18, 2015 in The  
Bishop's Blog

*The following is the sermon given today, Ash  
Wednesday, at All Saints Episcopal Church,  
Worcester, MA.*

I have been told that there is a tradition that every Ash Wednesday the bishop preaches here at All Saints. The tradition dates back to Phillips Brooks, one of the most acclaimed American preachers of all time, when he came here in 1891. Phillips Brooks preached thousands of inspirational sermons, but he is most well-known as the writer of the Christmas hymn, *O Little Town of Bethlehem*.

Brooks was a huge man. Six foot seven and 300 pounds. A few of our churches have bishop's chairs that were built for him. When I sit in them I look like a little kid on a couch.

Brooks was a big man who took on big topics. Do you know what the title of his sermon was on Ash Wednesday, 1891? "A History of Sin."

I'm happy to continue the tradition of bishops at All Saints on Ash Wednesday. This is my third one with you. But my sermon will have a much more modest scope than the history of sin. Let's look at the ritual we are about to do and why the sequence of the prayers we use could be a key to understanding why Ash Wednesday is so important.

Some have called Ash Wednesday "the most honest day of the year." We say this truth: "Remember you are dust and to dust you shall return." Today we face our mortality. Then after we hear that truth, we hear more truth in the Litany of Penitence. A laundry list of wrongs we have done and goodness left undone.

Note the sequence. Acknowledging a finite time here on earth, then owning up to sin. Why that order?

Let's leave the ritual for a moment and go to one of the most well-known stories of the Hebrew Scriptures – the story of David and Goliath. You all know it from Sunday school. The Philistine and Hebrew armies are facing off. In the tradition of those days, instead of entire armies fighting, a representative from each army would do battle to decide the winner. The Philistines send out Goliath – a huge man, the size of Phillips Brooks. A comic scene follows as the Hebrews ask for a volunteer and everyone says "not me."

They finally decide on twelve-year-old David. More comedy as they attempt to dress him in over-sized armor that is far too big for him. For those of you

who were at my consecration as bishop, you might remember that the miter did not fit me and slid down over my ears. It was like that.

David sheds the armor and goes down to the river to collect stones for his slingshot. After he collects the stones, we hear the key line of the whole story. "Then David *ran* at Goliath."

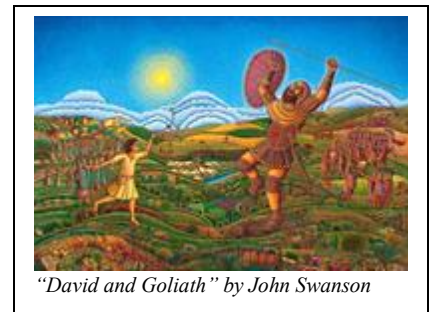
In those days, the representatives from each army would plod out to the middle of the field, moving slowly in all their gear, carrying a heavy sword and shield. When they met in the middle, the battle would commence. It was what Goliath was expecting.

David *ran* at Goliath. That action caught the giant soldier by surprise. When David launched the rock from his slingshot, Goliath was not ready. He did not get his shield up in time. The rock hit him in the forehead, killing him. David and the Hebrew army were victorious.

Let's go back to our ritual for this day. "Remember you are dust, and to dust you shall return." Our time on this earth is limited. We don't have forever. Knowing that deep truth, we confess the many ways we are not living the fullness of life God intends for us. We confess to our problems. Some are personal – our self-indulgent ways, our dishonesty in daily life and work, prejudice and contempt toward those who differ from us. Some are societal – our blindness to human need and suffering, our exploitation of other people.

Since our time is limited, maybe we need to learn from the strategy of David. Maybe it is time to *run* at our sins. If not now, when?

Maybe it is because I'm leaving the "middle age" period of my life for what some optimistically call the "wisdom years." The biblical expressions of faith have an urgency about them that I appreciate now more than ever – the 56 times Mark uses the word "immediately" in his 16 chapter book, the many "now" statements of Paul, the "do not cling to me" statement by an on-the-move Jesus in John's gospel.



"David and Goliath" by John Swanson

When we read that *Litany of Penitence* in a few minutes, I invite you to see which one strikes deepest in your soul. The one to which you respond, “Oh my God, I do that.” I invite you to hold on to that realization and pray about it – today and beyond. I guarantee our God of dynamic action and creativity will give us all a way to *run* at that sin, at that problem, at that “issue” that has plagued us for so long. God will give us a path of action to be set free from that burden and become more alive than ever before.

And I invite us to *run* at a societal issue. There are several mentioned in the litany but one that is especially urgent is this: “We confess to you, Lord, our waste and pollution of your creation, and a lack of concern for those that come after us.”

97% of scientists say climate change is real, it is upon us now, and much of it is man-made. Bill McKibbin, a climate change activist and founder of 350.Org pointed out that when it comes to addressing climate change it is like we are in the last half of the fourth quarter of a football game and we are down by two or three touchdowns. But as Patriots fans know, we can do some remarkable things when we are down in the fourth quarter. The time to do them is now.



That means political, economic and personal action to reduce carbon emissions, to reduce the burning of fossil fuels, to turn towards other methods of getting the energy we need – from solar and wind. We have a Creation

Care Missioner in our diocese – the Rev. Margaret Bullitt-Jonas. I invite you to read her blogs on our website for information, insight and action plans. And if you want to do something very “Lent” join the “Annual Ecumenical Lenten Carbon Fast” organized by Jim Antal and our friends in the Congregational Church. They will send you a tip a day during Lent to reduce your carbon footprint.

The second part of our prayerful admission of sin about creation is also powerful – “our lack of concern about those who come after us.” Global warming is upon us but the worst is yet to come. It will impact our children and our grandchildren far worse than it will us. Their future requires sacrifice on our part now. “Sacrifice” is not a word politicians can use and get re-elected. But we can. Jesus words, “there is no greater love,” and his actions tell us that sacrifice lies at the heart of God’s kingdom of mercy, compassion and hope.

Some theologians say we should change the “Remember you are dust and to the dust you shall return” to “Remember you are earth and to earth you shall return” because it says the same thing but stresses our commitment – our religious commitment – to the earth. Maybe we should do that. I’ll check with the bishop and get back to you.

My last point about the ritual before we actually do it. When you come forward for the imposition of ashes, I won’t just smudge your forehead with the ashes. I will impose them with the sign of the cross. Now I know it does not always look that way, sometimes it just looks like a blob of ashes, so forgive me. I really am trying to make it look like a cross.

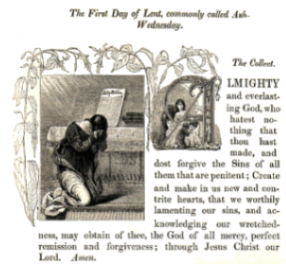


The cross makes all the difference. Yes, we are dust and we shall return to the dust. But in giving *everything*, Jesus, the Son of God, offers us unconditional love. The cross tells us that *nothing* will separate us from the love of God. We are dust, but we are God’s dust, and God brings life from the dust. We know that from Genesis and we know that from the New Creation that is the

Crucified and Risen Lord.

“Remember you are dust and to dust you shall return” is true but it is only one half of the whole truth. In Western Massachusetts we have developed a liturgical action for this. In the Easter Season we have another imposition and another remembering. In that Season you are invited to come forward again and a priest will make the sign of the cross on your forehead again but this time with oil, the symbol of healing and New Life. These words will be said “Remember, love is stronger than death and to that love you are returned.”

That is the whole truth. Let’s experience half of that truth now. And then run out of here to join Jesus in the sacrificial, life-giving, creative, dynamic, hope-filled mission that transforms us and the whole world. Amen.



## *A Prayer for Boston:*

Almighty God, who made the green grass on the Fenway, the blue waters of Dorchester Bay and the tan sands on the Cape, we have a simple prayer: Enough with the snow already. Whatever mysterious point you're making about endurance, or patience or your own awesome power, we get it: we've endured, we're plenty patient and we get that you do the snow thing. And we know that you know the old joke (since you know everything) about how if the Pilgrims landed in Florida first this part of the country would never have been settled, ha ha, but we love it here. We love the spring, especially on Boston Common. We love the Fall, especially in the suburbs. And we love the summer, especially on Cape Cod, on Cape Anne and on the South Shore. We love all those beautiful parts of your world. But we've had it with the snow. I mean, have you looked out my window? So we'd like to ask you to stop sending us the snow. And, just to be clear, when we say snow we also mean freezing rain, sleet, black ice, any kind of flurries and that new creation of yours thundersnow. We promise we'll be good during Lent, we'll be kind to one another, and won't ask for another thing, at least until the Red Sox start to play. Amen.



**-Fr. James Martin, SJ**

## *Lenten Ideas*

Ash Wednesday - Attend a church service and set up a sacred space for Lent.

Palm Sunday - Attend a service and make palm crosses.

Holy Week - Make hot crossed buns.

Maundy Thursday - Attend a foot washing service.

Good Friday - Walk the Stations of the Cross at a local church or browse through this selection of the Stations of the Cross and meditate on the sacrifice Christ made for us.

Holy Saturday- Attend a Holy Saturday or Easter Vigil service.

- ⊗ Forgive a grudge.
- ⊗ Make pretzels and share the history of this traditional German Lenten food with your family.
- ⊗ Skip a meal and pray instead for the broken places in your life you want to see transformed.
- ⊗ Buy an extra bag of groceries and donate to the local food bank.
- ⊗ Listen to St Matthew's Passion by Bach.
- ⊗ Prepare a Seder meal to share with your family or friends
- ⊗ Make a sand craft. Sand is a symbol of Christ's 40 days of temptation in the desert.
- ⊗ Skip a meal and donate the money to an organization that works with people experiencing hunger.
- ⊗ Measure your eco-footprint and/or go car free for the day.
- ⊗ Cook a meal using only local and/or organic produce.
- ⊗ Pray for creation and for those whose lives have been destroyed by pollution and deforestation.
- ⊗ Invite people from another church or house of worship to your place for dinner.
- ⊗ Skip a meal and donate what you save to a church.
- ⊗ Read through the account of the crucifixion in your favorite gospel and reflect on its impact on your life.
- ⊗ Decorate Easter eggs

# The Official Food of Lent?

The pretzel indeed has its origins as an official food of Lent. However, much of the information available is based on tradition that has been handed down through the ages.

the Vatican library actually has a manuscript illustrating one of the earliest pictures and descriptions of the pretzel.

In the early Church, the Lenten abstinence and fasting laws were more strict than what the faithful practice today. Many areas of the Church abstained from all forms of meat and animal products, while others made exceptions for food like fish. For example, Pope St. Gregory (d. 604), writing to St. Augustine of Canterbury, issued the following rule: "We abstain from flesh, meat, and from all things that come from flesh, as milk, cheese and eggs." Second, the general rule was for a person to have one meal a day, in the evening or at three o'clock in the afternoon, and smaller snacks to maintain strength. So a need arose for a very simple food which would fulfill the abstinence and fasting laws.

According to pretzel maker Snyders of Hanover, a young monk in the early 600s in Italy was preparing a special Lenten bread of water, flour and salt. To remind his brother monks that Lent was a time of prayer, he rolled the bread dough in strips and then shaped each strip in the form of crossed arms, mimicking the then popular prayer position of folding ones arms over each other on the chest. The bread was then baked as a soft bread, just like the big soft pretzels one can find today. (To be fair, some traditions date the story to even the 300s.)

Because these breads were shaped into the form of crossed arms, they were called *bracellae*, the Latin word for "little arms." From this word, the Germans derived the word *bretzel* which has since mutated to the familiar word *pretzel*.

Another possibility for the origins of the word *pretzel* is that the young monk gave these breads to children as a reward when they could recite their prayers. The Latin word *pretiola* means "little reward," from which *pretzel* could also be reasonably derived.

Apparently, this simple Lenten food became very popular. Pretzels were enjoyed by all people. They became a symbol of good luck, long life and prosperity. Interestingly, they were also a common food given to the poor and hungry. Not only were pretzels easy to give to someone in need, but also they were both a substantial food to satisfy the hunger and a spiritual reminder of God knowing a persons needs and answering our prayers.

Here we find another "fun" tradition of our faith, just like Easter eggs or hot cross buns.

Saunders, Rev. William. "Lenten Pretzels." *Arlington Catholic Herald*.  
This article is reprinted with permission from *Arlington Catholic Herald*.

## Pretzel Recipe

### Ingredients

2 cups very warm water  
2 TB (2 packages) dry yeast  
¼ cup sugar  
2 tsp salt  
2 TB butter, softened  
1 gg  
6 ½ to 7 ½ cups all-purpose flour  
1 egg yolk  
2 tdp water  
Coarse (or kosher) salt



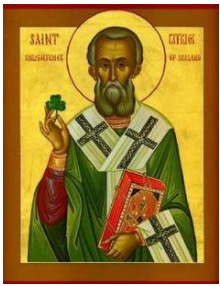
5. Cover the bowl tightly with plastic wrap, and refrigerate for at least 2 hours. (You can refrigerate it up to 24 hours.)

### Making the Pretzels

1. Turn the dough onto a floured surface. Divide in half. Cut each half into 16 equal pieces. (Total of 32 pieces.)
2. Between your hands roll each piece into a thin strip, about 20 inches long.
3. HERE'S THE FUN PART! Twist and shape each strip into a pretzel shape.
4. Arrange the pretzels on a lightly greased baking sheet.
5. Use a fork to beat the egg yolk with 2 TB water. Brush each pretzel with the mixture then sprinkle each with coarse salt.
6. Cover the pretzel sheets lightly with clean dish towels, and put in a warm, draft-free place. Let pretzels rise for about 25 minutes, until doubled in size.
7. Heat the oven to 400 degrees. Bake pretzels for 15 minutes, or until lightly browned.
8. Cool on wire racks.



## Snakes and Clovers?



The hardest thing about St. Patrick is separating the reality from the mythology. When we think about March 17<sup>th</sup> many of us picture shamrocks, leprechauns, big parades and an excuse for a party with green beer but those are American customs.

In Ireland Saint Patrick's Day is a religious celebration always landing during Lent. Fasting requirements are traditionally lifted on this day and the feast day of St. Patrick is celebrated throughout the world where ever Irish communities can be found.

Patrick was born as Particius in coastal Roman Britain around 390 AD. He was the son of a deacon and grandson of a priest. As a young teenager he was captured by raiders and sold into slavery in Ireland. He remained in Ireland for approximately 6 years, after which he was able to escape and return to Britain. He believed that his capture and escape were ordained by God and this inspired him to study for the priesthood. Most stories agree that some sort of vision called Patrick to bring Christianity to the pagan worshippers in Ireland while none of the accounts agree on the form or content of the vision.

Traditionally we have been told that Patrick was Bishop of Ireland, but some sources say he was never ordained. Patrick



died in Ireland around 461 AD the exact location of Patrick's burial is unknown, thus allowing many places in Ireland to claim that they have relics of Patrick. There are several writings accredited to Patrick, the most famous is the *Lorica* or "Breastplate" (text of hymn 370 in Hymnal 1982).

Since exact details of Patrick's life and mission are not known many colorful legends have been associated with him. One legend claims that Patrick converted all of Ireland to Christianity; it is more likely that he preached Christianity in one place and it spread farther through the teachings of a number of missionaries over several centuries. Another says that he drove all the snakes out of Ireland, highly unlikely as there have never been snakes in Ireland. In art Patrick is commonly depicted standing on snakes. The clover has become a symbol of St. Patrick because legend has it that Patrick used a

clover to explain the trinity. Patrick is also credited with the creation of the Celtic cross by superimposing the sun on the cross in hopes of converting the Irish by integrating their traditional religions with Christianity.

One thing is known for certain, the feast of St. Patrick is celebrated on March 17<sup>th</sup> in many churches, including the ECUSA.



Almighty God, in your providence you choose your servant Patrick to be the apostle of the Irish people, to bring those who were wandering in darkness and error in the true light and knowledge of you: Grant us so to walk in that light that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

This commemoration found in *The Book of Common Prayer*, Church Publishing Inc., 1979



## *Sharing the Legacy: Episcopal Relief and Development Sunday*

Lord, when was it that  
We saw you hungry and gave you food?  
We saw you thirsty and gave you something to drink?  
We saw you a stranger and welcomed you?  
We saw you sick and took care of you?  
We saw you in prison and visited you?  
'Truly I tell you, just as you did it to one of the least of these  
who are members of my family, you did it to me.'  
—*Matthew 25: 37-40 (NRSV)*

The words of Matthew 25 are well known to Christians around the globe, but I believe they strike a special chord with those familiar with Episcopal Relief & Development's work. This is because these verses were the very ones that inspired and encouraged Episcopalians 75 years ago to take action by feeding the hungry, welcoming strangers, caring for the sick and launching an effort to resettle the refugees who had been displaced from their homes by a rapidly escalating war in Europe.

As the season of Lent approaches, I find myself contemplating the values to which Christ exhorts us, and how I can best live them out. But in this 75th Anniversary year, as I look back at Episcopal Relief & Development's history and our community, I also see that **it's not how I can best manifest Christ, but how we, together as a Church, carry these values out.**

Starting in 1938, just before World War II, dioceses and parishes, spurred by the call of the National Council of The Episcopal Church to reach out to refugees, worked together to assist displaced families by offering shelter and tending to their immediate needs. Soon afterwards, parishioners, auxiliary and men's clubs, youth groups and many other affiliated organizations and individuals sent gifts to help the millions affected by the war in Europe. This remarkable upswell of support from the Episcopal community eventually led to the creation of The Presiding Bishop's Fund for World Relief (The PB Fund), an institution that would act as The Episcopal Church's instrument for "seeking and serving Christ in all persons" and "loving our neighbors as ourselves."

As the world seemed to get smaller and our awareness grew of the challenges faced by our brothers and sisters due to man-made and natural disasters, Episcopalians continued to act together to respond. In 1951, when Jamaica was struck by its worst hurricane in the 20th century, Episcopalians responded. In 1954, when a devastating earthquake hit Southern California, Episcopalians responded. In the 1960s, as the tension between Cuba and the United States escalated and as more and more people fled that country, not only did the work of resettling refugees continue, we worked in partnership with Episcopal college chaplains to help young Cuban refugees receive a college education. Since the inception of The PB Fund, Episcopalians have responded.

In the 70s, 80s and 90s, response to global crisis continued. Efforts to help after the civil wars in Nigeria, the genocides in Rwanda and the famines in Ethiopia, Eritrea and other parts of East Africa, were possible only because of the fervent support of parishioners who were responding to Christ's call to serve and love.

As demands grew, the Presiding Bishop's Fund would spin off its refugee work and eventually get renamed Episcopal Relief & Development, focusing on the long view of moving communities out of crisis and poverty and into genuinely healthy and whole livelihoods. As our reach expands, the values expressed in Matthew 25 are still at our core.

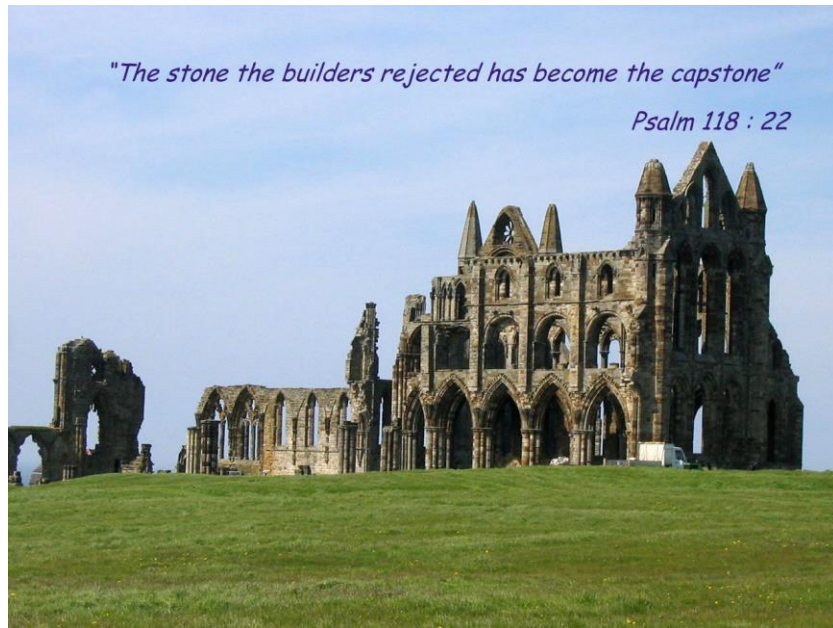
Over the years, an approach has been honed that emphasizes working with local church partners to empower communities using their own unique gifts: this is Asset Based Community Development, or ABCD. You will hear this term and see this acronym a lot during our 75th Anniversary Celebration and beyond. During Lent and on Episcopal Relief & Development Sunday, we have an opportunity to turn the mirror back on our own communities to recognize the unique gifts we have, such as faith, trust and legacy. When our partners are applying an ABCD approach, it means they have taken the time to build relationships and trust in their respective communities. Over the past 75 years, you have entrusted us to be your hands and feet around the world, and more recently, to join hands and feet in our own cities through the US Disaster Preparedness and Response Program.

It is through these longstanding relationships, with you and with our partners, that Episcopal Relief & Development is able to respond more effectively and efficiently to disasters such as Typhoon Haiyan in the Philippines, the earthquake in Haiti in 2010 and, more recently, the Ebola crisis in Africa. The crises are different and the affected communities are ever-changing, but the Church, the collective body of members, remains the same in responding with love and care to all.

As Lent approaches, I ask you to consider setting aside the a Sunday of Lent to join us for Episcopal Relief & Development Sunday and reflect on the legacy of the Episcopalians who started this organization in hope of a flourishing future for all. It is a celebration of the work we have done together for the past 75 years, but also an encouragement and a reminder to continue answering Christ's call to feed the hungry, provide clean water for the thirsty, welcome the stranger, care for the sick and visit the prisoner, together.

— Sean McConnell is Episcopal Relief and Development's director of engagement.





## Chrismon Tree

*-Marilyn Berthelette*

A **chrismon** is a Christian symbol representing Jesus Christ. The term *chrismon* comes from the Latin phrase "*Christi monogramma*", meaning "monogram of Christ". Since early Christianity, the term *chrismon* has traditionally referred to any symbol or figure reminiscent of the name of Christ.

In the 20th century the term also started to be used in a wider sense to refer to ornaments that are "symbols for Christ or some part of Christ's ministry"; these are often used during Advent and Christmas, to decorate a Chrismon tree.

A Chrismon tree is an evergreen during Advent and Christmastide. The Lutherans in 1957, although the denominations. As with the Christmas "symbolizes the eternal life Jesus Christ from the traditional Christmas tree in Chrismons made from white and gold colours of the Christmas season. The symbols for Christ or some part of Christ's ministry. Laurence Hull Stookey writes that "because many symbols of the Chrismon tree direct our attention to the nature and ultimate work of Christ, they can be helpful in calling attention to Advent themes."



tree often found in the chancel or nave of a church Chrismon tree was first used by North American practice has rapidly spread to other Christian provides". However, the Chrismon tree differs that it "is decorated only with clear lights and material", the latter two being the liturgical Chrismon tree is adorned with Chrismons, "ancient

With the blessing of the vestry, I would like to suggest that we make chrismons for our traditional Christmas tree. Chrismon suggestions include all sorts of crosses, fish, lily, chalice, grapes, wheat, trefoils, dove, ship, candle, heart, stars, lamb, lion, keys, scroll, bible, crown, shepherd's crook, alpha and omega, chi rho, butterfly, shell, angel, lamp. Some suggested materials: fabric, paint, wood, metal, thread, glass, yarn. Some suggested media: embroidery, painting, metalwork, stained glass, knitting, crocheting, and woodwork. **Only white and gold colors are used.**

There are patterns available on the web. I have counted cross patterns for fifty symbols. How about committing to making one chrismon this year in time for Advent, 2015?

## March Calendar

- |    |                              |                                                                                 |                                 |
|----|------------------------------|---------------------------------------------------------------------------------|---------------------------------|
| 1  | 10:00 am                     | Healing & Eucharist Service - 2 <sup>nd</sup> Sunday in Lent                    |                                 |
|    | 12:00 pm                     | Vestry Meeting                                                                  | St. John's Corner               |
| 3  | 12:00 - 1:30 pm              | Lenten Lunch                                                                    | Congregational Church, Ashfield |
|    | 2:30 pm                      | Hilltown Churches Food Pantry - Volunteers<br>Congregational Church, Ashfield   |                                 |
|    | 3:00 - 6:00 pm               | Hilltown Churches Food Pantry - Distribution<br>Congregational Church, Ashfield |                                 |
| 7  | 8:30 am - 3:30 pm            | Parish Leadership Day<br>American International College, Springfield            |                                 |
| 8  | DAYLIGHT SAVINGS TIME BEGINS |                                                                                 |                                 |
|    | 10:00 am                     | Eucharist Service - 3 <sup>rd</sup> Sunday in Lent                              |                                 |
| 10 | 10:30 am                     | Senior Center Outreach                                                          | St. John's Corner               |
|    | 12:00 - 1:30 pm              | Lenten Lunch Charlemont Federated Church, Charlemont                            |                                 |
| 15 | 10:00 am                     | Eucharist Service - 4 <sup>th</sup> Sunday in Lent                              |                                 |
| 17 | 12:00 - 1:30 pm              | Lenten Lunch                                                                    | Mary Lyon Church, Buckland      |
|    | 2:30 pm                      | Hilltown Churches Food Pantry - Volunteers<br>Congregational Church, Ashfield   |                                 |
|    | 3:00 - 6:00 pm               | Hilltown Churches Food Pantry - Distribution<br>Congregational Church, Ashfield |                                 |
| 21 | SPRING HAS SPRUNG!!!         |                                                                                 |                                 |
| 22 | 10:00 am                     | Eucharist Service - 5 <sup>th</sup> Sunday in Lent                              |                                 |
| 24 | 12:00 - 1:30 pm              | Lenten Lunch<br>First Congregational Church of Shelburne, Shelburne             |                                 |
| 29 | 10:00 am                     | PALM SUNDAY - Eucharist Service & Blessing of the Palms                         |                                 |

Sundays: Eucharist - 10:00 am St. John's Church

Mondays: MotherWoman - 11:00 am St. John's Corner  
Al Anon - 7:30 pm St. John's Corner

Tuesdays: Double Edge Theater Studying - 8:30 am - 10:00 am  
St. John's Corner  
Ashfield Community Playgroup - 9:30 am  
St. John's Corner

Wednesdays: Centering Prayer - 5:30 pm St. John's Corner  
Double Edge Theater Studying - 4:00 pm - 7:00 pm  
St. John's Corner

Thursdays: Osteoporosis Class - 9:30 am St. John's Corner  
Double Edge Theater Studying - 4:00 pm - 7:00 pm  
St. John's Corner

Saturdays: Double Edge Theater Studying - 10:00 am - 2:00 pm  
St. John's Corner



# THE EPISCOPAL DIOCESE OF WESTERN MASSACHUSETTS

"CELEBRATING GOD'S ABUNDANCE"

## *Diocesan Prayer Cycle - March 2015*

- |                                                                                  |                                                                              |                                                                                                            |                                                               |
|----------------------------------------------------------------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| 1. Diocesan Staff - Steve Abdow, Canon for Mission Resources                     | 1. The Presiding Bishop - Katharine Jefferts Schori and her husband, Richard | 18. Maggie Addai, Mampong Babies Home, Ghana                                                               | 18. Action Center Tutoring Services (ACTS) - Springfield      |
| 2. Mick Kalber and the Trustees for the Diocese                                  | 2. President of the House of Deputies - The Rev. Gay Jennings                | 19. St. Martin's, Pittsfield, Rev. Noreen Suriner                                                          | 19. Education for Ministry Coordinator, Ms. Joan E. Gilchrist |
| 3. St. Peter's, Springfield, The Rev. Michael DeVine                             | 3. Province I. of New England                                                | 20. St. John's, Williamstown - Rev. Peter Elvin                                                            | 20. Contemplative Outreach, Ltd.                              |
| 4. Clergy spouses, and families                                                  | 4. Spfd. Roman Catholic Diocese - Bishop Timothy McDonnell                   | 21. Church School Teachers & Christian Educators                                                           | 21. Food, Friends, and Fun Program – Greater Springfield      |
| 5. St. Luke's, Springfield - The Rev. David O. Nicholson                         | 5. National Altar Guild Association                                          | 22. Diocesan Support Staff - Carol LaPlante, Susan Olbon, and Esther Barker                                | 22. General Convention Deputies                               |
| 6. Diocesan Missionaries - Tom & Dianne Wilson                                   | 6. Standing Committee                                                        | 23. Bp Jim Hazelwood, New England Synod of the Evangelical Lutheran Church in America                      | 23. The Episcopal Community                                   |
| 7. All Saints, Worcester - Revs Judith Clark, Edward Prevost, and Ronald Crocker | 7. Society of St. John the Evangelist (SSJE)                                 | 24. The Repose of the Soul of Robert Hatch, IV Bishop of Western Massachusetts                             | 24. National Network of Episcopal Church Employees            |
| 8. St. Luke's, Lanesboro— Rev. Noreen Suriner                                    | 8. The Church Scholarship Society                                            | 25. Grace in the Southern Berkshires—Rev. Dr. Janet Zimmerman                                              | 25. Northampton Survival Center                               |
| 9. Grace Church, Amherst – Rev Tom Syman and Rev. Susan Schaeffer                | 9. Forward Movement Publications                                             | 26. St. John's, Millville - Rev. Dr. John Derek Stubbs                                                     | 26. Anglican Society                                          |
| 10. Ministry in Higher Education                                                 | 10. Archives of the Episcopal Church                                         | 27. Southwick Community Episcopal Church – The Rev. Taylor Albright                                        | 27. Western Mass. Food Bank                                   |
| 11. St. John's, Ashfield - Rev. Eliot Moss                                       | 11. The Society for the Increase of the Ministry                             | 28. St. John's, Sutton, The Rev. Lisa Green                                                                | 28. The Victims of Domestic Violence                          |
| 12. St. Philip's, Easthampton – Rev. Jill Rierdan                                | 12. National Episcopal AIDS Coalition (NEAC)                                 | 29. All inquirers, postulants, candidates for Holy Orders                                                  | 29. Episcopal Disability Network                              |
| 13. St. James', Greenfield – Rev. Heather Blais, Rev. Jane Dunning               | 13. The Episcopal Network for Stewardship (TENS)                             | 30. St. Matthew's, Worcester - Rev. Nancy Baillie Strong, Dcn. Jane Griesbach, and Rev. John Edgar Freeman | 30. Worcester Roman Catholic Diocese, Bishop Robert McManus   |
| 14. Ascentria Care Alliance                                                      | 14. Episcopal Parish Services                                                | 31. For the Mission of the Church                                                                          | 31. Anglican Women's Empowerment (AWE)                        |
| 15. Lainey Hurlbut, Diocesan Support Staff                                       | 15. Safe Church Intake Officer, The Rev. Molly Scherm                        |                                                                                                            |                                                               |
| 16. Ecumenical Efforts                                                           | 16. Ministry of the Armed Forces Chaplains                                   |                                                                                                            |                                                               |
| 17. St. Stephen's, Pittsfield - Rev. Cricket Cooper and Rev. Jenny Gregg         | 17. Prison Chaplains                                                         |                                                                                                            |                                                               |

MAY THE STRENGTH OF GOD  
PILOT US,  
MAY THE WISDOM OF GOD  
INSTRUCT US,  
MAY THE HAND OF GOD  
PROTECT US,  
MAY THE WORD OF GOD  
DIRECT US.

- SAINT PATRICK

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*St. John's Episcopal Church*  
*P. O. Box 253*  
*Ashfield, MA 01330-0253*

**My greatest struggle is the struggle not to struggle.**

(Northumbria Community Trust, Ltd., *Celtic Daily Prayer from the Northumbria Community*, Harpercollins Publishers, Inc., New York, 2002, p. 528)