

The Hallowed Word

All Hallows Episcopal Parish

March 2012

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LENT The season of Lent began on Ash Wednesday, February 22, this year and continues for 40 days until the celebration of Christ's resurrection on Easter Sunday, April 8. When counting the 40 days, Sundays are not counted as they are considered to be mini-Easters and the penitential character of Lent is somewhat relaxed. The 40 day period imitates Christ's fasting in the wilderness at the beginning of his time of public ministry. Christians are invited in the Prayer Book liturgy "to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word." In keeping with the more somber character of the season, the altar hangings and other decorations in the church are changed from the relatively bright green of Epiphany to a duller purple and the word "alleluia" is not used during the liturgy. The last three days of Lent constitute the sacred Tridium of Maundy Thursday, Good Friday and Holy Saturday, and special liturgies are provided in the Prayer Book for those days. And then Saturday evening, we celebrate the joyous first Eucharist of Easter as part of the Easter Vigil.

"One Spiritual Family Living in Two Houses"

Recently there has been some concern in Episcopal circles about a new initiative by the Roman Catholic Church to bring Episcopal clergy and churches into the Roman Catholic fold. The following article by the Rt. Rev. Eugene Taylor Sutton, the Bishop of Maryland, appeared recently in the Baltimore Sun and addresses those concerns: Each January, many followers of Jesus observe the Week of Prayer for Christian Unity. It was begun more than 100 years ago by the Franciscan Friars of the Atonement. Originally, the friars were an order of Episcopal priests who joined the Roman Catholic Church. Christian unity has been a part of their mission since the order's founding, as it should be for every Christian. You may have heard that the Episcopal All Saints' Sisters of the Poor in Catonsville were officially received into the Roman Catholic Church. And today, members of Baltimore's Mount Calvary Church, an Anglo-Catholic parish founded in 1842, are being received into the Roman Catholic Church's Anglican Ordinariate. In 2010, 24 of 28 Mount Calvary members present (out of a congregation of 45) voted to join the Ordinariate, following a long standing tradition of the Episcopal Church: democracy. Negotiations over real and church property ensued, and an amicable agreement was reached last month. It states that the Anglican Use Congregation (the term for a Roman Catholic congregation that is able to retain its Anglican worship rites) will be deeded the church building, adjacent offices and rectory; will keep all furnishings and personal property; and will retain the right to use the parking lot shared with Joseph Richey House, a hospice that started as a joint ministry by Mount Calvary and the All Saints' Sisters of the Poor. The Episcopal Diocese of Maryland will receive a monetary sum as part of the settlement, and will retain first right of refusal if the congregation vacates the property. Mount Calvary Church officially ends its 170-year history as an Episcopal parish in the Diocese of Maryland when it joins the Roman Catholic Church. Rome has established a separate Anglican "rite" (worship tradition) similar to several Eastern rites that are in union with Rome. This Anglican "ordinariate," as it is called

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in the Vatican has two congregations in Maryland: Mount Calvary and St. Luke's Church in Bladensburg formerly in the Episcopal Diocese of Washington. The head of the ordinariate is a former Episcopal bishop who became a Roman Catholic priest three years ago. The Episcopal Church is part of the worldwide Anglican Communion formed more than 450 years ago. Since its founding, many Anglicans and Episcopalians have chosen to continue their spiritual journeys in the Roman Catholic Church. And many Roman Catholics have chosen to become Episcopalians. I have often said we are one spiritual family living in two houses. For instance, the dean of our Cathedral of the Incarnation in Baltimore is a former Roman Catholic priest. Some of the more notable priests who became Episcopalian are Father Matthew Fox, the theologian and teacher of creation spirituality, and Father Alberto Cutie, a television personality and parish priest in Florida. There are currently more than 400 former Roman Catholic priests and deacons now serving in the Episcopal Church. And recently I received two Roman Catholic deacons into our diocese who are currently serving in parishes. But for me, the bottom line is not which denomination is winning members from the other, but rather whether we are doing the work that Jesus called us to do. I'm an Episcopalian because the Baptismal Covenant in The Book of Common Prayer is all about living out the Gospel, or "good news." When I was confirmed into the Episcopal Church, I was asked if I would seek and serve Christ in all persons, loving my neighbor as myself, and would I respect the dignity of every human being. I have found I can best do that work in the Episcopal Church, while others have found the Roman Catholic Church or other denominations better suited for them. Wherever we are on our spiritual journeys, there is work to be done. Too many children in Baltimore City will go to bed hungry tonight. Too many people will not find jobs, or housing, or medical care, or a quality education; and these are the people with whom Jesus most closely identifies in the Gospel. After the dust settles over who's on which team, let us all remember we're still on the same team. It is all Christ's one, holy, catholic and apostolic church working to build up what Jesus called the Kingdom of God here on earth. That's Christian unity.

Lipstick in Catholic School

According to a news report, a certain private Catholic school in Brisbane was recently faced with a unique problem. A number of 12-year-old girls were beginning to use lipstick and would put it on in the bathroom. That was fine provided it was of a natural or neutral skin tone, but after they put on their lipstick they would press their lips to the mirror leaving dozens of little lip prints. Every night the maintenance man would remove them and the next day the girls would put them back. Finally the principal, Sister Paschal, decided that something had to be done. She called all the girls to the bathroom and met them there with the maintenance man. She explained that all these lip prints were causing a major problem for the custodian who had to clean the mirrors every night (you can just imagine the yawns from the little princesses). To demonstrate how difficult it had been to clean the mirrors, Sister Paschal asked the maintenance man to show the girls how much effort was required. He took out a long-handled squeegee, dipped it in the toilet, and cleaned the mirror with it. Since then, there have been no lip prints on the mirror. There are teachers.... and then there are educators.

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Pancake Supper 2012

All Hallows Church played host to its annual Shrove Tuesday Pancake Supper on Tuesday, February 21, 2012. Blessed with mild weather, the crowds came out to enjoy the warm hospitality and an excellent meal of pancakes, apples and sage sausage, a perennial favorite.

The Church served 425 dinners, 257 were carry-out and 168 were served in the dining room upstairs. The event brought in \$3,392, from ticket sales and cash donations for supplies. Expenses amounted to \$1,160.36 which yielded a profit of \$2,231.64. These funds will be distributed in the near future by the ECW to the Ebenezer Food Pantry, The Samaritan Shelter, Worcester County GOLD, Snow Hill High School After Prom, and the Sheriff's Christmas Fund for the Needy to mention only a few. Thanks go out to Chairperson, Alice Tweedy, who produced an outstanding event and to the 57 parishioners who created this special evening for All Hallows Church.

Memorial Search

All Hallows has many items within the church which have been memorialized. Try to match the object with the memorial - GOOD LUCK!!

OBJECTS:

1. Candelabra on main altar
2. Procession Torches
3. Gospel Brass
4. Communion Rail Brass
5. Holy Cross Altar Cross

MEMORIALS:

- A. "Given to the Glory of God in Loving Memory of Marie D. Groton by her family and friends 1993"
- B. "To the memory of Ella Wilson Hargis 12/9/1856"
- C. "In Memorium Margaret de Waal Parker 1877 - 1912"
- D. "To the Glory of God and in loving memory of Mary Ann Wilson wife of Ephriam King Wilson. Born June 12th 1826. Died October 26th 1859."
- E. "A memorial Offering from Henrietta Chaille Long October 1st 1877."
- F. "To the Glory of God and in Memory of Theodore W. Williams. Born February 26th 1864. Died January 20th 1884."

Watch Out, It Could Happen to You!!

Several days ago as I left a meeting at our church, I desperately gave myself a personal TSA pat down. I was looking for my keys. They were not in my pockets. A quick search in the meeting room revealed nothing. Suddenly I realized I must have left them in the car. Frantically, I headed for the parking lot. My wife, Diane, has scolded me many times for leaving the keys in the ignition. My theory is the ignition is the best place not to lose them. Her theory is that the car will be stolen. As I burst through the doors of the church, I came to a terrifying conclusion. Her theory was right. The parking lot was empty. I immediately called the police. I gave them my location, confessed that I had left my keys in the car, and

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that it had been stolen. Then I made the most difficult call of all, “Honey,” I stammered. I always call her “honey” in times like these. “I left my keys in the car, and it has been stolen.” There was a period of silence. I thought the call had been dropped, but then I heard Diane’s voice. “Ken” she barked, “I dropped you off!” Now it was my time to be silent. Embarrassed, I said, “Well, come and get me.” Diane retorted, “I will, as soon as I convince this policeman I haven’t stolen your car.”

Musings by Jim, Part III

In response to the last issue of *The Hallowed Word*, I received an inquiry from Tom Dryden, a member of Holy Cross Episcopal Church. He has given two Prayer Books to the Episcopal Diocese of Maryland, one dated 1791, the other dated 1818. The cover of the latter Prayer Book was embossed with the name Samuel Handy and he asked if I had any information on this relative of his. This is what I found:

Col. Samuel Handy (1742-1828)
Snow Hill, MD.

	Children	
<u>NAME</u>	<u>BORN</u>	<u>DIED</u>
1. John Custis	Sept. 28, 1768	Aug. 31, 1840
2. Littleton	Dec. 25, 1774	July 7, 1776
3. Elizabeth Custis	Apr. 13, 1777	Nov. 30, 1804
4. Sarah Custis	Aug. 17, 1779	Nov. 30, 1804
5. Harriette	Apr. 13, 1780	May 14, 1781
6. Harriette Gore	Oct. 12, 1783	Mar. 4, 1824
7. Mary Dennis	Dec. 20, 1787	Dec. 18, 1865

Col. Samuel Handy was one of the most eminent members of the Handy family. He was a native of Somerset County, Maryland, but removed at an early period into Worcester, where he always maintained a high and influential position. His father was Samuel Handy, son of William, son of Samuel the Progenitor; and his mother, Mary Dennis, sister of Littleton Dennis, Esq., of Somerset. The records of Coventry Parish make the date of his birth March 5, 1751-52. This is evidently an error, as he married November 27, 1767, and would thus have been not quite seventeen years old at the time of the nuptials. The marble slab over his grave also contradicts this record. It is more probable that he was born in 1741-42, and that he was the oldest child of the family. Col. Handy married Mary Gore of Northampton County, Virginia, with whom he spent upwards of 60 years of contentment and peace. His wife was a devout Christian and an active member of the Episcopal Church, kind to the poor, domestic in her habits, a great economist, and a woman of uncommon dignity and influence. For many years she occupied a conspicuous seat in All Hallows Church at Snow Hill, and as she sat there with an air of state, she was familiarly designated by her friends and neighbors as ‘the old queen.’ She died January 25, 1827, preceding her husband just one year. She lacked only two years of being four score. Her remains are at rest, after an earthly pilgrimage of 76 years, in the beautiful old churchyard of All Hallows. (Grave 402)

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Col. Handy distinguished himself during the Revolution for his patriotism and utter abhorrence of British rule. At an early period he became a member of the Maryland Association and with the other members of that society protested against the tyranny of a "Foreign Power." He was a member of the several conventions which met at Annapolis from 1774 to 1776, and was prominent in all the republican measures advocated by that memorable body. He assisted in forming the Constitution of the state, and his name is among those who signed the ratification on November 3, 1776. He was appointed the same year with Col. Peter Chaille and the Hon. John Done to collect all the gold and silver coin in Worcester with a view of carrying out a "resolve of Congress"; and at the same meeting of the convention he was elected by ballot, with Messrs. T. Johnson, Plater, Chaille, and Hooper, to consider and report "proper alterations and additions to the Resolutions of the Convention for encouraging the making of marine salt." Mr. Handy was elected January 6, 1776, by the Maryland Council of Safety, First Major of the Second Battalion of Militia, and on April 1, 1777, he was appointed by the Legislature a Justice of the Peace for Worcester County. The date of his commission to the colonelcy is not known. Col. Handy, until laid aside by the infirmities of age, was a man of active business habits, always engaged in some movement for the benefit of his family or of the community in which he lived. He was a great friend of order and neatness, was a terror to loafers and idlers, and had boys and Negroes stand in special awe of him. He was a popular politician, had free use of language, and in the section of Worcester called "The Forest" he was a sort of oracle. His opinions were universally respected, and his advice was considered indispensable in times of danger and trial. In 1785 Col Handy was appointed by the General Assembly a Commissioner of the Tax for Worcester County, to continue in office until 1791. His associates in the discharge of this trust were Thomas Martin, John Selby, Thomas Purnell, and his brother William of Indiantown. As a member of All Hallows Parish, he occupied a leading position. He had probably been a communicant from his youth, and throughout his lengthened life he was a pillar in the church. As a vestryman, he seemed to be the very cornerstone of Episcopacy in Snow Hill, and his name was associated with every movement for the moral improvement of the community.

Col. Handy always wore his military title with dignity, but he was much more a statesman than a soldier. He held himself in readiness for any duty and was a brave and fearless man, but it is not known that he ever had occasion to bring his regiment into active service. The only exploit now remembered in connection with his official position is of a character quite ludicrous. It is reported that he was reconnoitering with a party of his men somewhere on the Atlantic beach near Snow Hill, when suddenly a detachment of the enemy's marines hove in sight, much to the dismay of the little squad. As the odds were greatly in favor of the British, it was agreed at once to resort to an expedient, hoping thus to avoid a capture. Dispersing quickly among the bushes and along the sandy beach, every man appeared to be more or less in an ugly plight. It is said that oyster shells were freely used, and that as the men squatted here and there, blood streamed in profusion. The detachment presently came up, but they were warned not to approach too near, as a wretched disease, the bloody flux, had played sad havoc in their little camp. The demonstrations being unmistakable, this ruse had its effect, and without further inquiry the enemy made off in double-quick time. Whether Col Handy was the originator of this stratagem, our informant saith not. He with

the party, however, was recognized as the head of the gang, and came near being taken as a trophy of the expedition. Whether this anecdote be true or false, it is correctly reported that Col Handy had a very modest estimate of his abilities as a military chief, and he would often say of himself, "Mighty poor Colonel! Mighty poor Colonel!" Col. Handy died in Snow Hill May 25, 1828, in the 87th year of his age. He lived longer than any other person of the Handy family in immediate descent from Samuel Handy of Annamessex. He was of a quiet and easy temper, spending his time chiefly in agricultural pursuits, and even when called to do some service to his country, never allowing himself to give way to fretfulness or excitement. It was thus, no doubt, that with a naturally good constitution he added years to his life. Of Col. Handy's seven children, two only were sons, and one of these died in infancy. John Custis survived his father several years, was 40 years Clerk of Worcester County, and lived all his days, three-score and sixteen, in Snow Hill. All the daughters were educated and accomplished ladies. Elizabeth married the Hon. William Whittington; Sarah gave her hand to the Hon. Ephraim K. Wilson; and Mary Dennis became the wife of Gen Robert Henry of Somerset.

Col. Handy raised and educated all the children of his deceased brother William, one of whom was only 6 years old at his father's death. He acted also as executor of his uncle, Littleton Dennis's estate, was guardian to his children, and so remained until the oldest was able to take care of the property. The remains of this aged patriot and Christian were laid beside those of his wife in the Episcopal churchyard in Snow Hill and are covered with a large recumbent slab, upon brick, inscribed in a plain and durable manner simply with the name, date of death, and age. He is represented on the stone as being in his 88th year, which is probably a mistake of at least a year. Col. Handy left a large estate. His will occupies many pages of the official register and is a masterly document of the kind.

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The Green Thing

Checking out at the store, the young cashier suggested to the older woman that she should bring her own grocery bags because plastic bags weren't good for the environment. The woman apologized and explained, "We didn't have this green thing back in my earlier days. The clerk responded, "That's our problem today. Your generation did not care enough to save our environment for future generations." She was right - our generation didn't have the green thing in its day. Back then, we returned milk bottles, soda bottles and beer bottles to the store. The store sent them back to the plant to be washed and sterilized and refilled, so it could use the same bottles over and over. So they really were recycled. But we didn't have the green thing back in our day. We walked up stairs, because we didn't have an escalator in every store and office building. We walked to the grocery store and didn't climb into a 300-horsepower machine every time we had to go two blocks. But she was right. We didn't have the green thing in our day. Back then, we washed the baby's diapers because we didn't have the throw-away kind. We dried clothes on a line, not in an energy gobbling machine burning up 220 volts - wind and solar power really did dry our clothes back in our early days. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing. But

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that young lady is right. We didn't have the green thing back in our day. Back then, we had one TV, or radio, in the house – not a TV in every room. And the TV had a small screen the size of a handkerchief (remember them?), not a screen the size of the state of Montana. In the kitchen, we blended and stirred by hand because we didn't have electric machines to do everything for us. When we packaged a fragile item to send in the mail, we used wadded up old newspapers to cushion it, not Styrofoam or plastic bubble wrap. Back then, we didn't fire up an engine and burn gasoline just to cut the lawn. We used a push mower that ran on human power. We exercised by working so we didn't need to go to a health club to run on treadmills that operate on electricity. But she's right. We didn't have the green thing back then. We drank from a fountain when we were thirsty instead of using a cup or a plastic bottle every time we had a drink of water. We refilled writing pens with ink instead of buying a new pen, and we replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got dull. But we didn't have the green thing back then. Back then, people took the streetcar or a bus, and kids rode their bikes to school or walked instead of turning their moms into a 24-hour taxi service. We had one electrical outlet in a room, not an entire bank of sockets to power a dozen appliances. And we didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find the nearest pizza joint. But isn't it sad the current generation laments how wasteful we old folks were just because we didn't have the green thing back then?

Words Matter, by Kemp Wills

A short column this time on the word “Doxology” which is the name of the prayer we usually sing when the offerings are brought up to the altar. The word is Greek meaning [doxa] "belief / glory / praise" (e.g., orthodox, paradox) + [-logia] "saying". Thus, it is a statement of belief, a “glory saying” or a “praise saying”, and is a short hymn of praise to God often added to the end of psalms and hymns.

A widespread Protestant doxology, simply referred to as “The Doxology”, is the one we use:

*Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.*

These words were written in 1674 by Rev. Thomas Ken as the final verse of two hymns, "Awake, my soul, and with the sun" and "Glory to thee, my God, this night," intended for morning and evening worship at England's Winchester College. [really? Fr. Ken wrote those famous words? Oh, “Thom Ken” and not “Ken Thom”. It seems this Fr. Ken was a bishop and one of the founders of modern English hymnology, but I digress]. This final verse (“The Doxology”) frequently marks the dedication of alms or offerings at Sunday worship, and is sung to the tunes “Old 100th”, "Duke Street", "Lasst uns erfreuen", or "The Eighth Tune" by Thomas Tallis, among others. Since this is a words column and not a music column, you'll have to ask Jim or one of the Fr. Kens which music we use. [Ref. Wikipedia “Doxology”]

One of Us – Bonnie Caudell, by Cub Reporter Katherine Gordon

Bonnie Caudell and her family moved to Snow Hill in 1943 (She was in the 4th grade.), because her father, who was a foreman in a steel mill was tired of working 12 hours per day, 7 days per week and never being able to spend time with his family. He knew nothing about farming but liked the area. He built a successful business on the farm by reading everything put out by the Department of Agriculture. He “lived” at the county extension agent’s office, and he let the Experimental Farm in Quantico use their farm to their benefit and “ours.” She said, “We all worked very hard. But it went well.”

Her father had been raised Episcopalian but had not been to church since he was a child. When Bonnie was in the 8th grade, her father decided he wanted to go to church. Bonnie made a suit and bought a hat at Miss Lottie’s millinery store. The family never went back after that first time, and only recently her sister told her why. Someone came in and told dad they were sitting in “her” pew, and they would have to move. So they did, and never went back.

Years later Bonnie was working at the State Hospital in Cambridge, and had a patient who was admitted regularly to the hospital. She was bi-polar and had frequent flare-ups of the illness. Every time she came in to the hospital, her rector visited her, and she told Bonnie about him and the church.

It was at this time that Bonnie went through the process of divorce, and crashed into a major depression. A Baptist for many years, she was taught that – apart from salvation – the major tenet of the faith is the priesthood of the believer; no one need stand between her and God. She was to go directly to Him in her need. (“We made fun of those poor people who had to read their prayers.”) But no one taught Bonnie what to do when she could not pray. She could only cry, and the words would not form. Bonnie decided to talk to her patient’s rector. She figured if the rector did not have the answers, at least he would be honest with her questions.

Bonnie searched for answers and discovered the liturgy, and the beautiful words to carry her straight to God. Someone told her that if she listened carefully to the prayers in her former church, she would find that the “extemporaneous” prayers were really the same words repeated week after week. But they were not nearly so powerful as those of the liturgy.

As Bonnie was on the way home from her mother’s funeral in Snow Hill, God told her to move to Snow Hill. She told Him He was crazy. Bonnie had worked for 3 years previously in a job that required a commute equal to the distance from Snow Hill to Cambridge, and the drive exhausted her. She could not do that again. BUT in the drive back home, He won. Then everything proceeded to line up. Her sister Bea found the house in Snow Hill where they now live. Perfect fit. Then a month before Bonnie was to move, the Somerset County Health Department called her in

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Cambridge to offer her a job in Westover. Bishop Sorge confirmed Bonnie on November 1, 1988, and she has been “home” ever since.

Bonnie has taken God’s words seriously. She served on the vestry and as senior warden; led Bible studies; and as a Lay Eucharistic Minister and a Licensed Worship Leader. (At first she resented that so much training was required for such roles, but was grateful that our church takes worship so seriously and prepares us to do our best.) She works on the Church newsletter, participates in the Episcopal Church Women, collects books and magazines for local Nursing Homes, and generally steps up to provide help with any odds and ends she sees needing to be done.

Bonnie is always pleased to be able to help someone else. She doesn’t jump when she sees a need, because she wants to allow others to be involved, too. Bonnie heard some visitors who attended our service, say to another, “I don’t know who she is, but she is somebody important.” But that is not how Bonnie wants to be known. God has given her so much, and All Hallows family is a very special gift to her.

She is grateful that ministries are open to her. This was not so in the Baptist church, and women still are not allowed to be a church officer or teach any male over kindergarten age. It was clearly stated in General Convention, that by virtue of our baptism, every ministry in the church is open to each of us. There are no gender prohibitions. “This is one more reason that I thank God regularly for bringing me to All Hallows.”

Bonnie is grateful for the love and support she receives from the Church family and especially after her son Nick’s death. The funeral service was itself a celebration of his life, and the service was an incredible comfort. But far beyond all these blessings, the Church family gave so much of themselves to help her at home and at church. She wants to give a special “Thank You” to the All Hallows family.

The next time you see Bonnie tell her that it is All Hallows family that has been blessed by God sending her to Snow Hill.

Junior Warden’s Column – by Kemp Wills

Things were busy the past two months getting the Parish Hall ready for the pancake supper, which had great weather this year, so there was no need for snow shoveling or salt spreading. Winter pruning was performed on each of the shrubs around the buildings, and a valiant attempt was made to diminish the yews on either side of the front doors. Some smaller tombstones were righted in the cemetery where moles, saplings or erosion had tilted them. Inside, a stately blue and white Episcopal shield was mounted high on the east wall of the Parish Hall, and downstairs in the kitchen, the pass-through sliding window was repaired so that it

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can now be raised and lowered again. Just this week, one of the radiator pumps started leaking in the basement. Check Smullen and his brother spent a full day draining the system, replacing the pump, repairing corroded radiator bleed valves, and then refilling and testing the system. If it ever gets cold again, he says we'll notice that the radiators will be much hotter now. Please thank him if you see him!

Subj: The Bible

Did you know that when you carry "the Bible," Satan has a headache, when you open it, he collapses; when he sees you reading it, he loses his strength, AND when you stand on the Word of God, Satan can't hurt you!

"I Wandered Lonely as a Cloud" or "The Daffodils" – by William Wordsworth

Written in 1804, and revised in 1815, it is considered Wordsworth's most famous work. It was ranked #5 in the BBC's 2009 poll of "England's Favourite Poems". – Kemp

I wandered lonely as a cloud That floats on high o'er vales and hills,
When all at once I saw a crowd, A host, of golden daffodils;
Beside the lake, beneath the trees, Fluttering and dancing in the breeze.

Continuous as the stars that shine And twinkle on the milky way,
They stretched in never-ending line Along the margin of a bay:
Ten thousand saw I at a glance, Tossing their heads in sprightly dance.

The waves beside them danced; but they Out-did the sparkling waves in glee:
A poet could not but be gay, In such a jocund company:
I gazed, and gazed, but little thought What wealth the show to me had brought:

For oft, when on my couch I lie In vacant or in pensive mood,
They flash upon that inward eye Which is the bliss of solitude;
And then my heart with pleasure fills, And dances with the daffodils.

Calendar of Events

Worship Schedule

March 18, Holy Eucharist, Irish Liturgy

March 25, Holy Eucharist, Rite II

April 1, Palm Sunday, Holy Eucharist, Rite I

April 7, Easter Vigil, Holy Eucharist, Rite II, 8:00 PM

April 8, Easter, Holy Eucharist, Rite II

Special Events

March 20, Soup and Salad Supper, 6:30 PM

March 27, Soup and Salad Supper, 6:30 PM

April 3, Soup and Salad Supper, 6:30 PM