

Holy Communion Newsletter

Teachings & Reflections



*The Holy Scriptures:
Hear, read, mark, learn,
and inwardly digest them,
that we may embrace and ever hold fast
the blessed hope of everlasting life.*

(Common Prayer)

Spring 2023: *A publication of Holy Communion Anglican Church
Reviewed by The Reverend Nathan Stomberg, Rector*

*The Mission
of
Holy Communion Anglican Church
is to proclaim
the Gospel of Jesus Christ
and
worship Him
in
Word and Sacrament.*

*Holy Communion Anglican Church
is an autonomous
Christian Congregation
grounded in the
Liturgical,
Theological,
and
Ministerial Traditions
of the
Anglican Heritage.*

Join us for Holy Week Services!

Sunday of the Passion: Palm Sunday

April 2, 2023

Holy Eucharist: 5:00 p.m.

*Blessed is he
who comes in the name of the Lord!
Hosanna in the highest!”*
(Matthew 21:9)

Good Friday

April 7, 2023

Good Friday Liturgy: 7:00 p.m.

*“And being found in human form,
he humbled himself
by becoming obedient to the point of death,
even death on a cross.”*
(Philippians 2:8)

The Great Vigil of Easter

April 8, 2022

Holy Eucharist: 6:00 p.m.

*Alleluia! Christ is risen.
The Lord is risen indeed. Alleluia!*

There is no Service on Easter Day

O Happy Fault!

The Rev. Nathan Stomberg, *Rector*

O God, our King, by the Resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and strengthen us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. Amen.

Man's Fall in the Garden

On the first Sunday of Lent, our Old Testament reading provides us a broad narrative of the Garden of Eden. After God created the heavens and the earth, and filled it with all manner of living creatures, He crowned His creation by forming a creature from the dust in His own image. That creature was man - *adam*, which here in Hebrew is a generic term for “human being.” Understanding Adam (as well as Eve) not just as a literal person but as representative of human beings reminds us that the Ancients relied on this narrative to explain human nature, and why we are so good at messing up!

The LORD God did not stop when he created Adam. God planted for Him the garden of Eden, with every tree being pleasing to the eye and good for food, and the tree of life rising in the midst of the garden. God created Adam and placed him in paradise - God's paradise, that is, with Adam given the honor and responsibility of taking care of it.

We are all, of course, familiar with the next part of the narrative: “The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, ‘You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die’” (Genesis 2:15-17).

The narrative goes on to explain how Adam named all the living creatures, but lacking a suitable helpmate, God formed Eve, Adam's wife, from one of his ribs. And they were both naked and not ashamed.

We can infer two realities from the text at this point. First, Adam and Eve did not yet know death; God did not create sin, nor does He delight in the death of living creatures. Death, as verse seventeen states, would come from eating from the fruit of the tree.

Second, before eating of the fruit of the knowledge of good and evil, Adam and Eve did not know sin. Up to that point, they had lived in perfect submission to their loving Creator. Adam and Eve were not ashamed of their nakedness in verse 25. They were innocent, not subject to the lust of the flesh. Article 9 of the Thirty-Nine Articles of Religion (1571) describes this state as “original righteousness.”

Human beings therefore lived in original righteousness - harmony with God in paradise - and then the serpent came along. The serpent tempted Eve by eroding her trust in the LORD God, causing her to question what He had said: “Did God actually say, ‘You shall not eat of any tree in the garden’” (Genesis 3:1). Notice how subtly he distorted God’s words - not just asking about the one tree, but “any tree?”

We must be aware that Satan still uses the same trick on us today. All it takes is for us to make subtle compromises in our lives - all those “little sins” we pretend not to notice - and suddenly those compromises compound into far greater disobedience.

Satan tried this same technique on Jesus when he was led into the wilderness. The devil challenged him in the same way, but using different words; “If you are the Son of God,” amounts to the same thing as asking, “Did God actually say that you were His Son?” Yet Jesus, the new Adam, who stayed perfectly obedient to God, did not sin as we did by forgetting God’s commands.

Returning to Genesis, we see that Eve did not fare so well. She responded with her own subtle distortion of God’s command: “You shall not eat of the tree that is in the midst of the garden, neither shall you touch it” (Genesis 3:3), adding requirements where there were none before.

Having been tempted by the devil, Adam and Eve allowed their trust in God to die in their hearts and abused their freedom in order to disobey Him.

“So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked” (Genesis 3:6-7). This was man’s first sin.

Deprived, not Depraved

As our catechism describes it, “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with him, with other people, and with all creation” (HCAC Catechism, Q28).

Yet original sin is not merely the *first act* of sin. Original sin is a *condition* - the human condition. Our catechism goes on to explain that “Original sin is the fault and corruption of the nature of every human being descended from Adam (the first man), whereby humanity is very far gone from original righteousness, and are of our own nature inclined to evil (Article 9, Thirty-nine Articles)” (HCAC Catechism, Q29). When we sin, we are preferring ourselves over God and in that act scorning Him.

Pay close attention to the qualifier we use when describing the human condition. We refer once more to Article 9 of the Thirty-nine Articles when we say humanity is “*very far gone* from original righteousness.” Where one falls with respect to this dividing line has huge implications for how one understands human nature.

On the one side, there is the error of Pelagianism, the heresy which holds that human beings are “essentially good,” and that by the natural power of free will and without any help from God live a holy life, reducing Adam and Eve’s sin in the garden to nothing more than a bad example. This error is to totally misunderstand the problem of evil and renders the Gospel meaningless.

On the other side is a popular view held by very many of our brothers and sisters in Christ - the concept of “Total Depravity.”

Taught by Protestant reformers, this idea asserts that there is no goodness inherent to human beings, and because we are so radically infected with sin, we have no freedom to do anything good at all, not even to choose to believe in Christ.

Our tradition asserts that Total Depravity is unbiblical because it violates the free will of humanity and thus the love of God. Rather than “depraved,” we should instead understand our nature as being “deprived.” We are *deprived* of original righteousness, not *depraved* to the point of lacking free will.

Our Suffering, Redeemed

Faced with the problem of evil and sin in our lives, all of us have at some point asked a question: “What’s the point of all this?” Perhaps some of us have asked this question recently. “Why did God allow Adam and Eve to sin? What is the point of all the problems I have to put up with in my life?”

It is a serious question: What is all my pain and suffering and hardship good for? And it is understandable not to be satisfied with the short answer: “Oh, well, that’s just the way it is because of original sin.” While not incorrect, that answer paints God as some sort of bystander.

Reflecting on the passage from Genesis, I was reminded of an ancient phrase: “O happy fault!” From the Latin *Felix culpa*, it describes the paradox of a “happy fault” or a “blessed fall.” This phrase is used in the Exsultet (a proclamation) of the Catholic Easter Vigil mass: “O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer!”

We also make use of the Exsultet at the start of the Easter Vigil, which is led by the Deacon, and though we omit that phrase, the Deacon (standing by the Paschal candle) makes a similar proclamation:

“How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son... How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those

who mourn. It casts out pride and hatred, and brings peace and goodwill.” (2021 HCAC CPB, Easter Vigil)

And we respond: “Glory to you for ever and ever.”

Brothers and Sisters, our Lenten journey to the summit of the Easter Vigil, where we throw on the lights in proclamation of our redemption and Christ’s glorious resurrection, is our reminder that our lives, suffering and all, serve a higher purpose.

God did not stop sin because to do so would violate our free will, and thus rob us of the very love which we now enjoy through faith in His Son Jesus Christ. Jesus was not God hitting the divine “undo” button when He sent His Son. No, He was in the mystery of His perfect Will redeeming our fallen human nature to an eternal glory that surpasses anything we could ever imagine. The free gift of eternal life in Christ Jesus is far greater than that original sin.

As Saint Paul wrote in our passage from Romans for the First Sunday in Lent: “But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many” (Romans 5:15).

Beloved, the victory that Christ won over sin has given us greater blessings than those which sin had taken away from us. Let Lent be a reminder to us that there is a much higher purpose that exists beyond our mortal pain, as we march on to the joy of our Easter Vigil in this life, and eternal reward in the next. O happy fault!

*“Christ being raised from the dead will never die again;
death no longer has dominion over him.
The death that he died, he died to sin, once for all;
but the life he lives, he lives to God.
So also consider yourselves dead to sin,
and alive to God in Jesus Christ our Lord.”*

(Romans 6:9-11)

We look for the resurrection of the dead, and the life of the world to come. Amen.

The Rev. Mark R. Galloway (Bishop-retired), BA, ThM, MA, STM

“For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures.” As stated in the words of The Nicene Creed, which we recite virtually Sunday by Sunday and each Holy Day in our celebration of the Holy Eucharist, the Resurrection of our Lord Jesus Christ, the only Son of God, the Messiah, from the dead is the great truth of the Christian Faith, the central teaching of the New Testament, and the core of the Gospel message that is commanded by Our Savior to be taken by His one holy catholic and apostolic Church out into “all nations” (Matthew 28:19).

After Jesus had stretched out His arms upon the Cross, and offered Himself, in obedience to the Father’s will, a perfect sacrifice for the sins of the whole world, Our Lord’s Body lay in the grave Good Friday night, all day Saturday, and until early Easter morning. During this time His soul was with the departed spirits in Hades, or Sheol, the abode of the dead, that place where, according to the Old Testament writers, the souls of all those who died went to reside.

According to the way our Jewish spiritual-ancestors counted time, Jesus was in the grave for three days. They counted part of Friday as the first day, Saturday as the second, and part of Sunday as the third day. Sometime early Easter morning Christ’s soul came back from the realm of the departed spirits and was once more united to His body. And although His dead body had lain those three days in the grave, God the Father would not, as foretold through the Psalmist, let a touch of corruption come near the body of the only-begotten Son: “My heart...is glad and my spirit rejoices; my body also shall rest in hope. For you will not abandon me to the grave, nor let your holy one see the Pit. You will show me the path of life; in your presence there is fullness of joy, and in your right hand are pleasures for evermore” (Psalm 16:9-11).

With the reunion of His soul and body, Jesus rose from the dead. His body which had lain dead and cold came to life, never again to suffer or to die: “Christ being raised from the dead will never die again; death no longer has dominion over him” (Romans 6:9).

Our Lord Jesus Christ arose from the dead by His own power. Indeed, during His public ministry He had said to the world, “I have power to lay down my life, and I have power to take it again” (John 10:18). By His Resurrection, Jesus overcame death and opened to all believers the way of eternal life. We share in Our Lord’s victory over sin, suffering, and death when we are baptized into the New Covenant and become living members of his Body, the holy catholic Church.

What is the New Covenant? It is the new relationship with God the Father given by Jesus first to the Apostles, and then through their proclamation of the Good News, to all who come to accept Christ as Lord and Savior, putting their whole trust in His grace and love. For Christ promised to bring all who believe in Him into the Kingdom of God and to give them life in all its fullness: “Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also” (John 14:1-3).

In The Nicene Creed, we Christians boldly proclaim that “we look for the resurrection of the dead, and the life of the world to come.” And in The Apostles’ Creed we proclaim our belief in “the resurrection of the body, and the life everlasting.”

In the early days of my life as an ordained priest (nearly three decades ago now), I remember reading about a poll taken which indicated (at the time) that more than half of all “Christians” in America did not believe they would experience a literal resurrection of their bodies after they have died. That is (as the Creed teaches), at Jesus’ Second Coming when “He will come again in glory to judge the living and the dead, and [and usher in] His kingdom [which] will have no end.” As I reflect on the memory of reading that poll decades ago, I am put in mind of Saint Paul’s words to the

church in Corinth: “If the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is in vain; you are still in your sins” (1 Corinthians 15:16-17).

For we “believers” who routinely recite the Nicene and Apostles’ Creeds, “the resurrection of the dead” is a matter of trust and faith. It is something about which none of us has any experience. It is a promise. Though not a perfect analogy, it is in some ways like the promise I made to my wife Sharon almost thirty-six years ago (August 8, 1987), that I would live together with her in the covenant of marriage. Promising to love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as we both shall live. There is in fact no proof for such a promise. Its only validation is in the trust that Sharon has in me as her husband.

Twelve years ago (this coming April 29th) my dear father, Donald R. Galloway, departed this life, and ever since that time, more and more I have come to powerfully rely on that part of the Creed which proclaims: “We look for the resurrection of the dead, and the life of the world to come.” Before my dad’s death, I would say these words (I must admit), believably but also rather academically. It was something in which I trusted, but I never had such a deep investment in those words, even though my beloved maternal grandparents (who lived within one-hundred yards of my parents’ home my whole life) were both dead – and with whom my father now shares a grave.

But with my dad’s death, those words have meant everything to me. The Creed is not only a historical and scriptural statement describing how the Triune God works in the world, it rather has become something very personal, intimate, and alive, not just between me and my dearly departed father, but with the LORD God Almighty Himself. Hence, the acclamation Saint Paul made to the Corinthians has taken on a much deeper and joy-filled meaning for me: “Thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:57).

My brothers and sisters in Christ, as we continue to journey with Jesus through these forty days of Lent and, thus, prepare our hearts

to once again make “the Way of Suffering” (the *Via Dolorosa*) with Jesus through His Holy Week Passion and onto the empty tomb and our celebration of His Resurrection on Easter morning, I ask you to please join with me (as the great hymn states) and “ponder anew what the Almighty can do, who with his love doth befriend thee.”

One day the Almighty will raise us from death to the fullness of our being, that we may have everlasting life with Him, the eternal God: the Father, the Son and the Holy Spirit. For this is our assurance as Christians: that nothing, not even death, “will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:38).

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*Praise to the Lord,
who doth prosper
thy way and defend thee;
Surely his goodness and
mercy shall ever attend thee;
Ponder anew
what the Almighty can do,
Who with his love doth
befriend thee.*

Joachim Neander
1650-1680
The Hymnal 1982, 390:3

No Turning Back

Deacon Doug Stomberg

December 7, 1941, was proclaimed as “A date which will live in infamy” by then President Franklin Roosevelt, after the surprise Japanese attack on the United States Naval Base at Pearl Harbor. More than 2400 Americans died in the attack, and another 1000 were injured. As important and historic as this date is, it leads to another date of focus, April 18, 1942.

The Pearl Harbor attack caused American morale to plummet. There became a sense of urgency; something needed to be done. In January 1942, U.S. Navy Capt. Francis S. Low approached Adm. Ernest King with the idea of launching U.S. Army Air Forces bombers from the deck of an aircraft carrier. So it was, Lt. Col. James “Jimmy” Doolittle was tapped to head up “Special Aviation Project No.1” and once proven that a B25 Mitchell Bomber could fly from a deck of an Aircraft Carrier, the mission to strike back would begin.

What makes this mission so extraordinary is that the B25, once taken off from the deck of the carrier, could not return to the deck due to its size and sea conditions. The bombers would instead have to commit to dropping their ordinances on the planned targets and then fly to destinations in unoccupied parts of China, trusting on limited fuel.

Once a plan was tested and agreed upon, eighty flyers accepted the challenge. There were 16 planes each with a 5-man crew. Lt Col. Jimmy Doolittle flew the lead plane. Jimmy Doolittle was an inspiration to the other 15 crews. The USS Hornet would be the carrier for the bombers, joined by a contingent of other support vessels. The mission was under way.

On the morning of April 18, 1942, the Hornet spotted a Japanese patrol craft just 20,000 yards from the carrier. Although the USS Nashville destroyed the ship, the Hornet intercepted an outgoing message to the Japanese military. This event forced the Taskforce to launch the mission approximately 200 miles farther out than

planned, thus putting a squeeze on the squadron's fuel. So, the command was given to launch the bombers to avoid Japanese interception.

The mission would be a success. The air crews would claim hits on all assigned primary targets. The crews would reach China; there were three fatalities from accidents during bail-outs and crash landings. Two crews were captured by Japanese forces in China after bailing out, one near the coast and one near Lake Poyang. The Chinese attempted to purchase the freedom of the captured air crews, but they were unsuccessful. Four of the raiders remained prisoners of the Japanese until the end of the war. One died of dysentery in 1943. Three were executed by the Japanese in October 1942.

Although the news of the attack on Tokyo did not reach the public until almost a year later, the success of the daring mission changed the morale of the nation.

Eighty men accepted a mission to launch from an aircraft carrier deck, knowing they could not return to the ship. In addition, there was the prospect of an early launch which would jeopardize landing at a final destination. There was no turning back.

Jimmy Doolittle gave each of his flyers opportunity to back out of the mission at various times. Not one of the 79 other flyers would take him up on his offer.

I do not know the faith of these 80 men. I am willing to go out on a limb and suggest a majority of them were men with faith in Jesus Christ. These men were presented a mission of moral duty. They did not back out. They did back down. And once committed, they could not turn back. It was something that had to be done. This is the same fortitude it takes to choose to follow Jesus.

Once we make the decision to follow Jesus, we are accepting the mission of defending the faith and going forth with the Great Commission (Matthew 28:16-20). We go forward in a manner which is acceptable to Him and we choose to follow with our whole heart. We accept our mission through faith in Christ. We put our trust in Him.

The author of Hebrews writes to Christians who are persecuted. He tells them they must not “shrink back,” and he mentions the need for “endurance.”

“Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God you may receive what is promised. For,

‘Yet a little while,
and the coming one will come and will not delay;
but my righteous one shall live by faith,
and if he shrinks back,
my soul has no pleasure in him.’

But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.” (Hebrews 10:35-39)

If you are a true Christian, you cannot wake one morning and say, “I am no longer Christian.” It is simply not possible. On the other hand, there are those who are “Christian in name only” (CHRINO). A CHRINO is much like an Atheist in that they go about their life as if God does not exist. They do not worry about shrinking back from commitment, for they never embarked on the journey in the first place. Starting a journey, race or a period of discipline takes courage and endurance. Courage is most important because we are engaged in a cosmic battle. We are not just fighting flesh and blood but the forces of Satan. Endurance is key as well.

Jesus in Luke 21, speaking of the “end times,” qualifies “endurance” as a key to finishing the race:

“You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name’s sake. But not a hair of your head will perish. By your endurance you will gain your lives.” (Luke 21:16-19)

Courage is not easy. I know this too well. We all are perfectly capable of crumbling in a time of crisis. Satan would “sift *us* like wheat.”

When Jesus predicts Peter’s denial, He tells him, “Simon, Simon,

behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers” (Luke 22:31-32).

Notice that Jesus tells Peter he prayed for him and his faith. Jesus prayed for Peter; He will pray for you and I. Wrap your mind around that thought.

Peter in his epistle warns believers from first-hand experience, “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour” (1 Peter 5:8).

Courage and Endurance are powerful qualities which take strength. These qualities may be hard to fathom to the common, meek, and simple man. But I must say, these qualities can be difficult for anyone in any category. Saint Paul qualifies this in his letter to the church in Philippi, “I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me” (Philippians 4:12-13).

Our strength comes to us from Christ. But for it to come from Him, we must be “In Christ”. Saint Paul, in his epistles, uses, “in Christ” approximately eighty times.

So, what does it mean to be “in Christ”?

By God’s grace, through Jesus Christ, we are redeemed and given everlasting life. It is our free will to accept or reject this grace. And God also bestows his blessings. But do we receive Christ simply for these benefits? No, we must be “in Christ.” To be in Christ, we must love Christ as He has loved us, because to do otherwise would be like marrying someone for money or prestige or simply for good cooking and home tidiness. As well, to love the Lord, we must follow His commandments (see John 14:15).

For all this, if you are “in Christ”, there is no turning back.

A Christian does not go on the “mission” alone. We have our fellow Christians. The Doolittle Raiders flew each plane with a five-man

crew. Every plane manned with a Pilot, Co-Pilot, Navigator, Bombardier, and Engineer Gunner. Each man with an assignment. Each man with a talent. In Luke 10, Jesus sends seventy-two appointed on ahead of Him, two by two. He warns them of the peril and instructs them of proper procedure. Likewise, Saint Paul tells in 1 Corinthians 12:14-20, each is a member of the “Body of Christ” and has a talent.

“For the body does not consist of one member but of many. If the foot should say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.” (1 Corinthians 12:14-20; See also entire 1 Corinthians 12)

I write these words for encouragement, not just for you, but for myself as well. I do believe that we are entering “times that try men’s souls”. And for followers of Christ, I fear the road does not get easier to travel. So, as you travel, do not travel alone, do not shrink back, and do not turn back.

Let us go forth to love and serve the Lord!

*“We rejoice in our sufferings,
knowing that suffering produces endurance,
and endurance produces character,
and character produces hope,
and hope does not put us to shame,
because God’s love has been poured into our hearts
through the Holy Spirit who has been given to us.”*

(Romans 5:3-5)

Prayers for Holy Week

Almighty God, ...

*... whose most dear Son went not up to joy but first suffered pain,
and entered not into glory before he was crucified:
Mercifully grant that we, walking in the way of the Cross,
may find it none other than the way of life and peace;*

*... by the Passion of your blessed Son you made an instrument of
shameful death to be for us the means of life:
Grant us so to glory in the Cross of Christ,
that we may gladly suffer shame and loss for the sake of
your Son our Savior Jesus Christ;*

*... whose blessed Son our Savior gave his body to be whipped
and his face to be spit upon:
Give us grace to accept joyfully the sufferings of the present time,
confident of the glory that shall be revealed;*

*... we pray you graciously to behold this your family, for whom
our Lord Jesus Christ was willing to be betrayed,
and given into the hands of sinners, and
to suffer death upon the cross;*

*... Grant that, as the crucified body of your dear Son
was laid in the tomb and rested on this holy Sabbath,
so we may await with him the coming of the third day,
and rise with him to newness of life; who now lives and reigns with
you and the Holy Spirit, one God, for ever and ever. Amen.*

(from the Collects for Holy Week: Common Prayer)

The Empty Tomb

*They looked into that empty cave, but could they trust their eyes?
The linen cloths were tossed aside; imagine their surprise.*

*An angel spoke those glorious words, “You must not be afraid.
He is not here; He has been raised!” The debt of sin is paid.*

*But Jesus wasn’t finished yet; He had more joy to spread.
He walked along Emmaus road and proved He wasn’t dead.*

*Two times He came to frightened friends,
“Peace be with you,” He said.
Thomas had to touch his scars and share some fish and bread.*

*He fixed them breakfast by the sea and taught them how to feed
the “sheep” that He would send to them.
God’s wisdom they would need.*

*But Jesus had to leave this earth to be with God above.
And then the Holy Spirit came to fill our hearts with love.*

*And so our Easter joy lives on. The hallelujahs ring.
We live to join our risen Lord—*

Our Prophet • Priest • and • King!



HOLY COMMUNION ANGLICAN CHURCH

meeting at the

Rocky Hill Grange
1340 S. County Trail
East Greenwich, RI

The Reverend Nathan Stomberg, Rector

website: holychommunionri.org
facebook: Holy Communion Anglican Church
email: anglicanfellowshipri@gmail.com

Sunday Worship

Holy Communion	5:00 p.m.
Adult Education	6:30 p.m.

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*“Unless you eat the flesh of the Son of Man
and drink his blood, you have no life in you.”*

(John 6:53)