

*Transforming  
Lives Through  
Jesus Christ*

# *SWORD POINTS*

August 17, 2023

[www.SaintPaulsBrookfield.com](http://www.SaintPaulsBrookfield.com)

(203) 775-9587



† “See, I Am  
Doing a New  
Thing!”



## ✠ Looking at Change in a Fresh Way

“Forget the former things;  
do not dwell on the past.  
See, I am doing a new thing!  
Now it springs up; do you not perceive it?

(ISAIAH 43:18-19)

**U**sually, we like to hang on to the familiar, the predictable and what’s safe. However, now we are facing a major change at St. Paul’s in our search for a new rector, and that can bring a sense of uncertainty or even uneasiness. We wonder what might be different, or what we might lose that

has provided us with a sense of comfort and security over the years. Change can be challenging.

For Israel, looking ahead to a very uncertain future, God wanted them to look at the changes before them in a fresh way: not as a threat, but as an opportunity to experience something better. God didn’t want Israel to retreat into the past but to believe that He had plans for them that were good. Surprises there might be, and times even of testing that would stretch their faith. Later, He would say through the prophet Jeremiah, “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” (Jer. 29:11).

During this time of transition to our new Priest-in-Charge, I believe that God wants to open our eyes to see new possibilities, to reflect on how we do ministry here at St. Paul’s, to assess what we do well and what can be improved. Each of us can have a part in that important process. God may want to do a “new thing” here and can use this interim and rector change to open our hearts to what that might be. We should celebrate and honor our past, but now God wants us to look on what will spring forth. To be open to what He purposes for us. Whatever changes might come, God wants not to harm us, but to prosper us with a settled sense of hope for the future.

Dan Bacon, Vestry Member





## † Here, Have a Seat at the Table

Matthew 15: 10-28

**D**o you think the Canaanite woman was present when Jesus called the Pharisees blind guides and then chided the disciples for being slow to understand? If so it may be that Jesus is the object of his own lesson. In the past preached desperation is often preached as the woman's motivation. She is a mother whose daughter is possessed by a demon and she will not be denied even if it means being called a dog. That may still be true but it seems ironic then that the lesson Jesus wants the disciples to understand is the lesson she leads Jesus to learn. After all, "it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles" are the words that come out of Jesus' mouth. So unless you believe it is not slander to call a desperate mother a dog based on her ethnicity Jesus is as slow as his disciples to fully comprehend the implications of his own words. But before we delve any deeper into blasphemy what if God in trying to move us beyond ethnic divisions and inbred racism is willing to become a living parable? The Jesus who knew no sin becomes sin in the way this teacher of Israel embodies the prejudice of God's chosen people who were always meant to be a light to the Gentiles but instead became hell bent on their exclusion. And so Jesus in welcoming the woman embodies the vision of Isaiah 56 in flesh and blood. The foreigner and the outcast and yes, even the eunuchs, have a seat at the table where previously they begged for crumbs.



## † This Week at St. Paul's

- |              |            |  |
|--------------|------------|--|
| Thu, Aug 17  | - 8:00 am  | - PraiseBarre ( <a href="#">Zoom</a> )                                 |
|              | - 9:30 am  | - Men's Study / Discussion Group, Guild Room                           |
| Fri, Aug 18  | 6:00 pm    | - Young Families Bible Study & Gathering                               |
| Sat, Aug 19  | - 7:30 am  | - <a href="#">John 21:12</a> Group, Theo's Downtown Diner, New Milford |
|              | 8:00 am    | - Men's Prayer Breakfast, Crocker Hall                                 |
|              | 10:00 am   | - PraiseMoves ( <a href="#">Zoom</a> )                                 |
|              | 11:00 am   | - St. Paul's Quilters, Crocker Hall                                    |
| Sun, Aug 20  |            | <b>The 12th Sunday after Pentecost</b>                                 |
|              | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )   |
|              | 9:30 am    | - Adult Class, Guild Room  |
|              | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )  |
|              | 7:00 pm    | - Recovery & Self-Reflection, Guild Room ( <a href="#">Zoom</a> )      |
| Mon, Aug 21  | - 7:00 pm  | - Men's Bible Study, Crocker Hall ( <a href="#">YouTube Live</a> )     |
| Tues, Aug 22 | - 8:00 am  | - PraiseKicks ( <a href="#">Zoom</a> )                                 |
|              | 9:30 am    | - Ladies Tuesday AM Bible Study, Guild Room                            |
| Wed, Aug 23  | - 10:00 am | - <b>Holy Communion &amp; Healing</b> ( <a href="#">YouTube Live</a> ) |
|              | 11 to Noon | - Drive-Thru Food Collection   |
| Thu, Aug 24  |            | <b>St. Bartholomew, Apostle</b>  |
|              | - 8:00 am  | - PraiseBarre ( <a href="#">Zoom</a> )                                 |
|              | - 9:30 am  | - Men's Study / Discussion Group, Guild Room                           |
| Sat, Aug 26  | - 7:30 am  | - <a href="#">John 21:12</a> Group, Theo's Downtown Diner, New Milford |
|              | 8:00 am    | - Men's Prayer Breakfast, Crocker Hall                                 |
|              | 10:00 am   | - PraiseMoves ( <a href="#">Zoom</a> )                                 |
| Sun, Aug 27  |            | <b>The 13th Sunday after Pentecost</b>                                 |
|              | - 9:00 am  | - <b>Holy Communion</b> ( <a href="#">YouTube Live</a> )               |
|              |            | - Rector Search Presentation, Sanctuary                                |
|              | 7:00 pm    | - Recovery & Self-Reflection, Guild Room ( <a href="#">Zoom</a> )      |

Check our website daily for schedule updates.

## ✠ **Unity, Forgiveness, and Tears**

[Genesis 45:1-15](#) - [Psalm 133](#) - [Romans 11:1-2a, 29-32](#) - [Matthew 15: 10-28](#)

**T**he descent of the Holy Spirit creates a community bound together by a common faith in the Lord Jesus Christ, common practices in Temple worship, the Eucharist and prayers, and a common sharing of resources distributed according to need. As recorded in the Book of Acts, “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. ... All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the Temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people” (Acts 2:42, 44-47).

Sadly, bonds of affection and shared faith are often and easily broken. Jesus, anticipating our weakness, prayed that we might be completely one as he and the Father are one (John 17:23). Indeed, unity is something to be fostered and protected, nourished, and cultivated. And so the Apostle Paul spent much of his energy founding churches and then trying desperately to keep them together. He scolds the Church in Galatia: “I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel - not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ” (Gal. 1:6-7).

Unity requires continual repentance, amendment of life, and a firm resolve to build up love and trust. This is especially difficult when a serious breach in charity has occurred, where bitterness, suspicions, fear, and animosity linger.

A dividing wall of hostility, it seems, will only fall when there is forgiveness and tears. We see this so dramatically in the story of Joseph and his brothers. Joseph, the favored son of Jacob, is on occasion sent to observe his brothers shepherding their flock and gives a bad report about them. Moreover, he has dreams that predict his father and brothers bowing down to him, which, in foolhardy fashion, he openly shares. His brothers hate him and plot to kill him but then decide to sell him instead. Joseph is enslaved in Egypt, where he rises in prominence precisely because of his dreams and interpretations. Predicting a long famine and how to prepare for it, Joseph is rewarded by Pharaoh and made second in command in all the kingdom. Eventually, hearing that there is food in Egypt, Joseph’s brothers go there, and unknowingly, they come into the presence of the brother they sold into captivity.

What happens is profoundly moving. “Then Joseph could no longer control himself ... he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, ‘I am Joseph. Is my father still alive? But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, ‘Come closer to me.’ And they came closer. He said, ‘I am your brother, Joseph, whom you sold into Egypt. ... Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him” (Gen. 45:1-4; 14-15). Real reconciliation is hard work, emotional, and even frightening. Still, restored unity is a beautiful thing. It

is like fine oil upon the head that runs down upon the beard, like the moist breeze that baptized the hills of Zion with a quiet morning dew (Ps. 133).

**Look It Up**

Read: Psalm 133

**Think About It**

Unity is a blessing.

- from *The Living Church*, 2023

*“Joseph and his Brethren” by Fr. Lawrence Lew, OP/  
Flickr*





## † Prayer as We Search for a New Rector

**A**lmighty God, you know the needs of your church in every place: look graciously upon us, the people of St. Paul's Parish, and grant us the guidance of your Holy Spirit as we seek a new Rector for this parish.

Jesus, you have blessed and sustained us through the past 238 years. We ask that you continue to lead us, stretch us, and direct us, in our search. Raise for us a priest and pastor who will boldly proclaim your Gospel, faithfully administer your sacraments, and serve your people with love and compassion, that we may continue to grow in the likeness of Christ and be a beacon of love and hope to our community and the world.

Give us discernment, wisdom, and confidence in your timing. Guide the members of our Search Committee, as they labor to be faithful in seeking your will.

We pray for the life of our parish, that we may continue to be strengthened in our mission to transform lives, being Jesus' heart, hands and feet to our neighbors no matter where they are on their journey of faith.

Bless us with mutual trust and respect, courage, and foresight as you shepherd our community through its journey.

Grace us with continuous direction and inspire us toward genuine self-reflection.

All this we ask as we walk in your ways to the glory of your name. **Amen.**

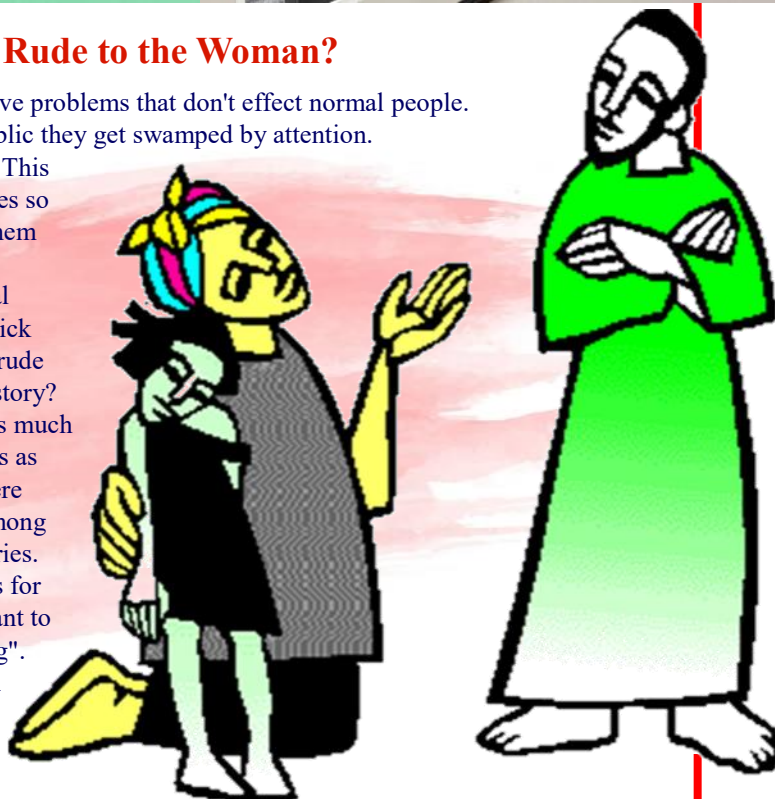


## † Was Jesus Rude to the Woman?

**C**elebrities sometimes have problems that don't effect normal people. Anytime they are in public they get swamped by attention.

Personal privacy can disappear. This happened to Jesus and his apostles so much that he finally had to get them away by a trip to Lebanon. His popularity preceded him. A local woman begged for help for her sick daughter. Jesus' reaction seems rude and even cruel. What's the real story?

Jesus seems to be speaking as much for the instruction of his disciples as for the woman. Then as now there were often bitter antagonisms among the people of the different countries. Each side used derogatory words for their neighbors. The apostles want to get rid of a trouble-maker, a "dog". Jesus throws this epithet back in their faces. The woman obviously recognizes it as a harmless joke.



SAVE THE DATE



EPISCOPAL CHURCH IN CONNECTICUT  
PARTICIPATING IN GOD'S MISSION

### † Rector Search Process Update

Gehr, will have a presentation in the sanctuary outlining the transition process and rector search. Coffee will follow.

### † **NOTICE !!**

Please mark your calendars. On Sunday, August 27 will have ONE SERVICE at 9 am.

Following the service our Diocesan Transition Minister, Amber Page



### † **"I Think It's About Forgiveness"**

Genesis 45:1-15

**T**here are few stories of family forgiveness as powerful as this. Joseph has every reason to use his position of power to punish his brothers who clearly meant to do him harm. I suppose his brothers could argue he had it coming for flaunting his multi-colored coat and favored position but being thrown down a well and sold into slavery is hardly the proper response to parental favoritism. Biblical scholars may not



agree, but it seems the Joseph story is the positive ending to the patriarchal dysfunctional family story. It started with Isaac who must have told his mother Sarah what father Abraham almost did to him, ram in the thicket notwithstanding. Isaac compounded the dysfunctional family system by playing favorites though one could argue Rebekah is the one who set Jacob up. The whole story of conceptional competition is a recipe for disaster that Jacob as future father makes worse by setting a favorite son against his brothers. That is why this story is so significant. It is Joseph choosing not to live in his past but rather choosing a new future. Listen. We are all products of our past and our family of origins exert a powerful influence on our present. If yours was good, God love you. You were blessed. But you are most likely the minority. For the rest of us may the story of Joseph be a way out of the generation to generation of family dysfunction. "I've been trying to get down to the heart of the matter, but my will gets weak and my thoughts seem to scatter but I think it's about forgiveness" (Huey Lewis and the News). Forgiveness isn't excusing whatever happened. Forgiveness is choosing to not let getting thrown down a well define your life.





EPISCOPAL CHURCH  
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## **Bishop's Statement on the passing of The Rt. Rev. Clarence Nicholas Coleridge**

**(b. November 27, 1930 – d. August 10, 2023)**

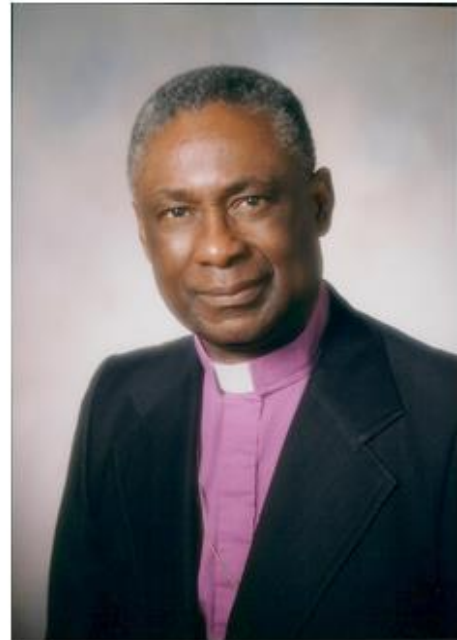
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August 10, 2023

Dear Beloved in Christ,

I write to share the sad news that Bishop Clarence Coleridge (Thirteenth Bishop Diocesan of Connecticut, 1993-1999, Bishop Suffragan 1981-1993) died this morning. He was 92-years-old.

I was able to visit with Bishop Coleridge recently, and I am grateful to Bishop Ahrens and Bishop Smith for their presence with him in recent days. Arrangements will be published when they are finalized.



Please hold his daughters, Cheryl and Caroline, in your prayers. May the soul of Bishop Coleridge, and the souls of all the departed, through the mercies of God, rest in peace and rise in glory.

Yours in Christ,  
+Jeff

The Rt. Rev. Jeffrey W. Mello  
Bishop Diocesan

## ✠ Transforming Saints of God

Thursday, August 13th

### Jeremy Taylor

*Bishop of Down, Connor, and Dromore, 1667*

**J**eremy Taylor, one of the most influential of the “Caroline Divines,” was educated at Cambridge and, through the influence of William Laud, became a Fellow of All Souls at Oxford. He was still quite young when he became chaplain to Charles I and, later, during the Civil War, a chaplain in the Royalist army.



The successes of Cromwell’s forces brought about Taylor’s imprisonment and, after Cromwell’s victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, especially *Holy Living and Holy Dying* (1651).

Among his other works, *Liberty of Prophesying* proved to be a seminal work in encouraging the development of religious toleration in the seventeenth century. The principles set forth in that book rank with those of Milton’s *Areopagitica* in its plea for freedom of thought.

Despite Taylor’s unquestioned literary genius, he was, unfortunately, not asked to have a part in the Prayer Book revision of 1662. The first American Prayer Book, however, incorporated one of his prayers, part of which has been adapted to serve as the

Collect of his commemoration; and another has been added in the present Prayer Book.

Taylor’s theology has sometimes been criticized, most biting by Samuel Taylor Coleridge, who claimed that Taylor seems to “present our own holy life as the grounds of our religious hope, rather than as the fruit of that hope, whose ground is the mercies of Christ.” No such complaint, however, was ever made about his prayers, which exemplify the best of Caroline divinity, blended with great literary genius.

In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor. To this was later added the small adjacent diocese of Dromore. As Bishop, he labored tirelessly to rebuild churches, restore the use of the Prayer Book, and overcome continuing Puritan opposition. As Vice-chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He remained to the end a man of prayer and a pastor.



**EVEN THE DOGS EAT THE CRUMBS**



† *Art in the Christian Tradition*

**Christ and the Canaanite Woman,**

by Rembrandt Harmensz van Rijn (1606-1669),

drawn circa 1650,

pen and brown ink, brown wash, corrected with white body-color

© The Getty Museum, Los Angeles

**O**ur drawing from circa 1650 by Rembrandt shows us the moment the Canaanite woman walks over to Jesus. The beginning of the reading tells us that the woman is pleading with Jesus, who doesn't answer her. The disciples are however listening to her. We see this depicted in our drawing. Jesus walks on, in fact turning his head away from the Canaanite woman, whilst three of the disciples talk to her. Jesus and his disciples are drawn as one group, while the woman is walking on her own, slightly separated from the others.

We know from our own experience that people can surprise us. We expect them to behave in a certain way and then, to our amazement, they behave in ways that far exceed our expectations. This is what happens in our Gospel reading. Jesus withdrew to the region of Tyre and Sidon, a predominantly pagan area, and he and his disciples did not expect to find much faith there. So when the 'pagan' Canaanite woman approaches them, they were genuinely surprised.

What is beautiful in this reading is how strongly the Canaanite woman identifies with her troubled daughter. She asks Jesus to take pity on her, even though her request concerns her daughter. Such strong identification of a parent with their child will not come as a surprise to any parent reading this reflection. Parents would literally do anything for their children to be happy and content.

This gospel reading further teaches us that sometimes the people we are tempted to keep at arm's length may be the very ones who have most to teach us. Unexpected people may teach us the most unexpected things about God! Maybe Sunday's story simply invites us to leave ourselves open to being surprised by God... through others.



# Take note

by Kirsten Peterson, Organist & Choirmaster Samuel John Stone

Greetings!

Back in 1845, an Anglican priest by the name of Frederick William Faber (1814-1863) made the bold decision to convert to Roman Catholicism. He was following in the steps of his mentor John Henry Newman (1801-1890) and others

Frederick William Faber



who were interested in focusing on the more traditional Roman roots of the Church of England as indicated by their high-church practices, roots that were increasingly threatened by the introduction of more modern reforms. In 1847, Faber even became a Catholic priest and remained in his chosen denomination until his death. Perhaps one of the things he missed most about his Protestant life, however, were the great congregational hymns which he found to be lacking in the Latin church. As a young man, he was greatly interested in poetry, claiming the great English poet William Wordsworth as one of his friends, so he decided to pick up his pen and write a few hymns, ultimately writing over 20. Only two of those hymns are well-known today: "God of Our

Fathers" (1849) and "There's a Wideness in God's Mercy" (1862). The latter we will sing on Sunday.

*There's a wideness in God's mercy like the wideness of the sea;  
There's a kindness in his justice, which is more than liberty.*

*There is welcome for the sinner, and more graces for the good;  
There is mercy with the Savior; there is healing in his blood.*

*There is no place where earth's sorrows are more felt than up in heaven;  
There is no place where earth's failings have such kindly judgment given.*

*There is plentiful redemption in the blood that has been shed;  
There is joy for all the members in the sorrows of the Head.*

*For the love of God is broader than the measure of the mind;  
And the heart of the Eternal is most wonderfully kind.*

*If our love were but more faithful, we should take him at his word;  
And our life would be thanksgiving for the goodness of the Lord.*

Faber's hymn covers a lot of ground! Here, God is described as merciful, just, compassionate, welcoming, healing, and loving. And he is that way for everybody! No matter what! Wow!

Many hymnals have edited, re-arranged, and altered the text slightly. Including ours. But Faber's original text was much longer and I wanted to include a few of these extra verses here because they are lovely:

(Continued on page 11)



(Continued from page 10)

## Choir Notes

*Was there ever kinder shepherd half so gentle, half so sweet,  
as the Savior who would have us come and gather at His feet?*

*Souls of men! Why will ye scatter like a crowd of frightened sheep?  
Foolish hearts! Why will ye wander from a love so true and deep?*

*It is God: His love looks mighty, but is mightier than it seems;  
'tis our Father: and His fondness goes far out beyond our dreams.*

"There's a Wideness in God's Mercy" has been set to many tunes as its poetic meter is fairly common and fits well with a variety of pre-composed melodies. The one I know best, and one of two in our 1982 Hymnal, is *Beecher*, composed by a German organist named John Zundel (1815-1882). Zundel had quite the international career. He was organist at St. Anne Lutheran Church in St. Petersburg, Russia for many years before emigrating to the United States in 1847. Three years later, in 1850, he accepted the position of organist at Plymouth Church in Brooklyn, NY, a position he kept for the next 28 years. He was hired by Henry Ward Beecher (1818-1887), the church's founding minister. Yes, of the Litchfield, CT Beechers, in case you were wondering. Harriet Beecher Stowe was his sister.

You can enjoy Faber's words sung to Zundel's tune sung at the Washington National Cathedral back in 2010. I'm imagining this must have been sung as a recessional; the voices get farther and farther away....

Peace and blessings, Kirsten



Zundel



*There's a wideness in God*



Here is an update about St. Paul's ongoing food-related ministries serving our community:

**Drive Thru Food Collection** - occurs every other Wednesday from 11 am - noon. We have now held over 87 food drives since April 22, 2020! Last time our trucks delivered to the Jericho Food Pantry, Danbury and the Victory Christian Center in Danbury.

Our next food collection will be next Wednesday, August 23rd and will support the Victory Christian Center in Danbury and the Jericho Food Pantry in Danbury.

Thank you all for your ongoing generosity and to the many volunteers who have helped to load the trucks and deliver food to the pantries.

## Next Drive-Thru Food Collection

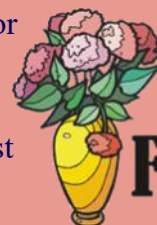
**Wednesday  
August 23rd**

*Help us,  
Help others*

**11 am to Noon**



If you would like to request Altar flowers for a particular Sunday in Memory of a friend or loved one, please fill out an envelope located in the back of the church or send an email request to [dszen@yahoo.com](mailto:dszen@yahoo.com) or contact David Szen.



**Altar  
Flowers**



## † *Go Out to God*

“**W**hen Jacob learned that there was grain in Egypt, he said to his sons, ‘Why do you just keep looking at each other?’ ... ‘I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die’” (Gen. 42:1-2). The question is a probing indictment of efforts to find daily bread and relief from poverty, both material and spiritual, simply by looking to one another or looking within. Unless Jesus comes and stands in the midst of his elect, they remain powerless to find what they need, hemmed in and constrained by fear (John 20:19). The bread we need is bread from heaven, bread from on high, a grace-perfecting nature. Go down to Egypt; go out to God.

The sons of Jacob must begin a long and deeply emotional encounter with failure, deceit, jealousy, treachery, and murder. They must face what they have done to their brother Joseph; they must feel the wound of memory. Joseph, in the course of years and according to providence, rose to greatness in the land of Egypt. God had given him the interpretation of Pharaoh’s dreams, an anticipation of plenty and famine in the land and a plan to set aside provisions for the time of want. The interpretation pleased Pharaoh, and so he placed set Joseph “in charge of the whole land” and vested him with near-regal power. “Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and people shouted before him, “Make way!”” (Gen. 41:42-43). The sons of Jacob, poor and famished, would find in their brother, whom they did not recognize, godlike power, majestic and fearful.

Yet Joseph loved his brothers, although they had betrayed him, sold him into slavery, and considered him as dead. Loving his brothers, he loved his enemies. His love was like Jesus’ love at Gethsemane, the cross, the grave, the resurrection. Joseph was deeply moved, grieved in his heart, loving as one who loves to the end and forevermore. Finally, in the presence of his brothers, Joseph “wept so loudly that the Egyptians heard it and the

(Continued on page 14)



*“The Story of Joseph” by Biagio d’Antonio. In the left-hand loggia, Jacob, seated on a throne, sends Joseph to his half-brothers tending sheep in the field. In the far left corner, the brothers, jealous of their father’s love for Joseph, strip him of his jacket and throw him into a pit. Passing merchants purchase the young boy from his brothers for twenty pieces of silver. In the background to the right, the merchants board the ship that will take them and their cargo to Egypt. In the right-hand loggia, the brothers show a blood-smeared coat to their father as evidence that Joseph is dead. With his head in his hand, Jacob mourns his son, whom he believes to be dead.*

(Continued from page 13)

## Go Out

household of Pharaoh heard it” (Gen. 45:2). “I am your brother Joseph, the one you sold into Egypt” (Gen. 45:4). “But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. ... You shall live in the region of Goshen and be near me - you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because five years of famine are still to come” (Gen. 45:5-11).

“Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them” (Gen. 45:14-15). “How good and pleasant it is when God’s people live together in unity” (Ps. 133:1). And the cost is great. Joseph says, “It is my own mouth that speaks to you,” my mouth that kisses you, my voice that cries.

When, like the sons of Jacob, a Canaanite woman came to Jesus in all her need, Jesus was moved by her wit and faith. “Woman, you have great faith! Your request is granted” (Matt. 15:28). How good and pleasant it is when there is “a great oneing betwixt Christ and us” (Julian of Norwich, chapter XVIII).



✠ **Praying for the 1/3 of our world that are still unreached with the Gospel.**

### Dargin

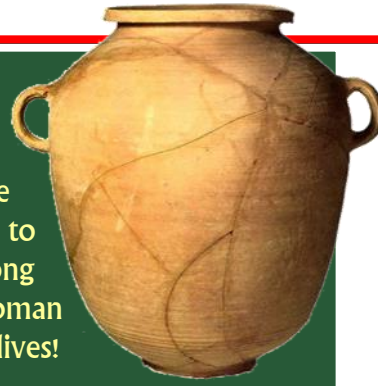
Country: Russia | Population: 442,000 | Language: Dargwa | Main Religion: Islam | Evangelical: 0.01%

**T**he influential Dargin make up the second-largest ethnic group in Russia’s Dagestan region. They were originally a collection of multiple tribes and their language has many distinct dialects. Most Dargin work in agriculture, but many use carving, woodworking, tanning, and metalworking to supplement their incomes. The Dargin were introduced to Sunni Islam in the 8th century and officially adopted it six centuries later, although animism and other pre-Islamic beliefs still heavily influence their worship. To escape alcoholism, violence, and other social ills, many have moved to urban areas surrounding the Caspian Sea. Pray for the Dargwa Bible translation to be completed. Ask God to connect faithful Christians with men and women of peace in each town and village. Pray for dreams, visions, and tender hearts among the Dargin. Ask God to grow the tiny Dargin church.





The Gospel this week which speaks of the pleas of the Canaanite woman (the Canaanites and Israelites did not enjoy amicable relationships), Jesus reminded the Disciples that he had been sent to seek the "lost." How reassuring to know that he still to this day seeks the "lost" among us, and that if we continue to have faith as the woman did, God has promised to guide and support our lives!



### † Transforming Stewardship

*"For the gifts and the call of God are irrevocable."* - ROMANS 11:29

God has a special mission in mind for each of us. He has given us the gifts we need to accomplish that mission. We are called to be good stewards by using those gifts to do the work that He has planned for each of us. If we deny our gifts or fail to use them as God calls us to use them, then some part of His work will be left undone.



25 Stories for 25 Years

Rev. Dr. Thomas  
Lounsbury

JERICOHO EXECUTIVE  
BOARD MEMBER  
(WITH WIFE, PROPHET KATHIE)



"For over 25 years, Jericho has been a safe haven for young men and women, supporting their development and ensuring a bright and positive future. As a pastor who serves in Danbury, I have always admired Bill Beattie's vision to launch a Christ-centered organization that brings the love of God to young people. Also, Jericho provides the opportunity for Christians from churches in the area to volunteer alongside one another, fostering a sense of unity and connection."





## ✠ Making Sense of God's Guidance Open Doors

I have always been intrigued by the Scriptures use of the term “open doors” to describe God’s sovereign control and guidance. For instance, in 1 Cor. 16:9 we read, “But I will stay on at Ephesus until Pentecost, because a great door for effective work has opened to me, and there are many who oppose me.” Here the Apostle Paul talks about an unusual opportunity that has come about by God’s special work. In other words, Paul saw the hand of God in opening a door of opportunity for ministry in this difficult and dangerous city called Ephesus. Because God was behind the scenes guiding the apostle, now Paul was in a place to preach and teach the gospel with powerful affect. Likewise, later when Paul is writing to the church in Corinth, he mentions the God-given opportunities in Troas when he says, “Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me” (2 Cor. 2:12).

These are examples of the Lord of the Harvest at work in guiding his servants to a place of service. When Jesus first used this title for himself in John 4, he was trying to help his apostles understand the laws of the harvest and to see needs and opportunities as Jesus did. Later the Apostle Paul would describe further the harvest and our various roles within it when he explained, “What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task.” (1 Cor. 3:5). The point is clear. The responsibility of the Lord of the Harvest is to place his workers in the roles and places that he has prepared and equipped them. God guides us to that place of opportunity or special need.

I remember so vividly the critical directors’ meeting at our International Headquarters in Singapore back in the early 1970’s. I had just been recently appointed for an interim director role as part of our international leadership team but to date all of my experience had been in Japan. Now in our meeting we were listening carefully to various field reports and opportunities and needs within our existing commitments across East Asia, but as a mission we had no plans to advance further at that point because our resources were already stretched seemingly to the limit.

However, a Christian Cambodian army officer was in Singapore and because of a connection, was invited to our meeting to share a report on conditions in beleaguered Cambodia. I’ll never forget his story and in particular, his appeal to us as a mission to consider placing workers into Cambodia as he saw a God - given door opening. He told of growing spiritual hunger as conditions worsened in Cambodia due to the pressure of the Khmer Rouge and the urgency of stepping in now before doors should close. The risks were considerable, but the door was open, and God was obviously calling us to step through it. This surely was a “man from Macedonia” call that we could not ignore. As a result, a small team was sent in and saw tremendous fruit before the fall of Cambodia to the Communists. Now many years later we have over 80 workers in Cambodia seeking to serve the growing and vibrant church movement in that place.

The very title, Lord of the Harvest, indicates that Jesus commands and controls his work

in this world. But to accomplish his work, laborers are needed and thus he involves us in the asking for workers but also in the being sent and serving aspect as well. He is not casually observing our fallen and needy world but actively at work in bringing the right kind of workers to the places of need and opportunity. Jesus himself called his followers to pray for laborers because the harvest was ripe but the workers were few (Matt. 9:38).

There is a profound statement within the Apostle Paul’s sermon in Acts 17 about God’s directive activity or

*(Continued on page 17)*





(Continued from page 16)

## Open Doors

guidance in our world in terms of the Harvest. While in Athens, Paul seizes the opportunity to address a rather skeptical and slightly bored audience of intellectual speculators at the Areopagus. In Athens, the ancient world's intellectual center, the Athenians and foreign residents loved to debate the latest ideas. This openness gave Paul an opportunity to preach his message.

The apostle makes clear that history is not unfolding haphazardly but rather the Lord is superintending events for the sake of the gospel. Notice Paul's words from his message when he asserts, "From one man he made every nation of men that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us." (Acts 17:26-27). What is breath-taking to me is the revelation that in one sense, history is programmed! What Paul is stating is that God has determined the "times" for each nation or literally, each ethnic group. The word used for time here is not sequential time, but rather the kinds of time a nation will experience. It describes the quality of time, the good or bad times, the times of prosperity or the times of difficulty. And what is God doing behind the scenes through these pre-determined times? He is at work so that people will be drawn towards him and seek his help and salvation. This certainly puts a different perspective on history.

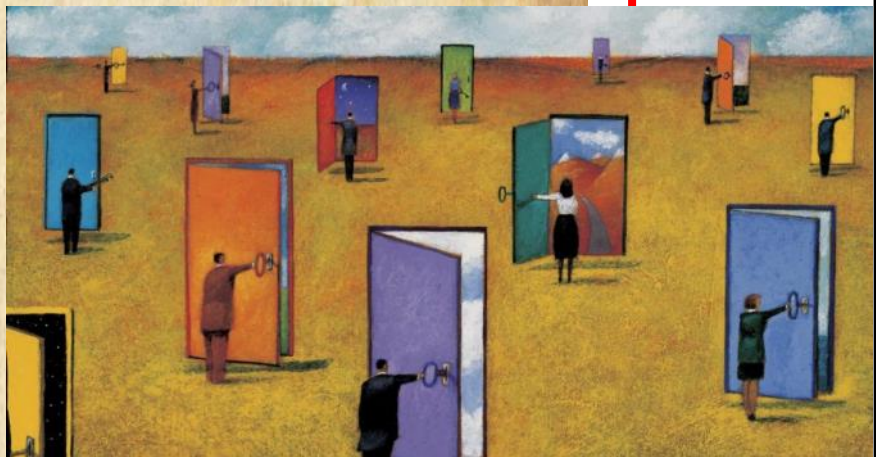
My wife and I experienced a special challenge some years ago when we received an unexpected letter from our International Headquarters in Singapore requesting that we come to Singapore to serve as part of the leadership team there for a 2-year stint. This was a difficult decision for us as we loved Japan and were feeling fulfilled in our ministry there. However, after considerable prayer and consultation, we accepted this interim assignment and went to Singapore. There were a lot of initial adjustments moving from Japanese culture to basically a Chinese setting and we were understandably missing our colleagues and friends back in Japan.

However, one day my wife Lindie happened to bump into a Japanese woman at a nearby convenience store. They began talking, a friendship was formed, and one thing led to

another. Over the following weeks we discovered that there was a community of some 10,000 ex-pat Japanese living and working in Singapore. Shortly afterwards we were introduced to two Japanese couples who worked for the same engineering firm in Singapore. It turned out that those couples were believers and from there, we saw a bible study launched which over the course of the next 18 months became a lively church with some 100 Japanese taking part. We saw more church growth in that short period of time then we had seen in our previous eight years of church-planting in Japan! Truly God had opened up a door for ministry unknown to us, but as part of his master plan he led us to Singapore just at the right time.

I suspect most of us can relate incidents when God has put before us doors of opportunity or opened our eyes to see a situation of need. We sense that this is a God-arranged set of circumstances, and He has led us to this point. God is not passive when it comes to his work in this world and leads his servants to those places of service. The Apostle Paul echoes this reality when he writes the Corinthian church from Ephesus that he hopes to visit Corinth soon "...if the Lord permits." (2 Cor. 16:8). He is the Lord of the Harvest and is continually leading us through doors of opportunity or perhaps closing one door in order to open another.

- Dan Bacon







The Episcopal Diocese of Hawai'i is at Holy Innocents Episcopal Church - Maui.



We have received the first on the ground photos confirming that Holy Innocents' Church buildings (sanctuary, preschool and vicarage) are gone. The public elementary school, Kamehameha III, next door is also gone.

The Church - God's people - abound. Members of Holy Innocents are sheltering throughout Maui and Oahu.

The Episcopal Diocese of Hawai'i is coordinating immediate diocesan relief efforts with state, county and others to the Lahaina Fire disaster through the Diocese's A CUP OF COLD WATER (ACCW) (<https://www.episcopalhawaii.org/a-cup-of-cold-water.html>) (a separately incorporated subsidiary of the Diocese that serves the houseless on Maui). Make an online donation through the Bishop's Pastoral Fund ([here](#)) on the website of the Episcopal Diocese of Hawai'i (the funds will be gathered and sent to ACCW).

Mail checks to:  
A Cup of Cold Water  
2140 Main St.  
Wailuku, HI 96793





## PUT YOUR FAITH INTO ACTION

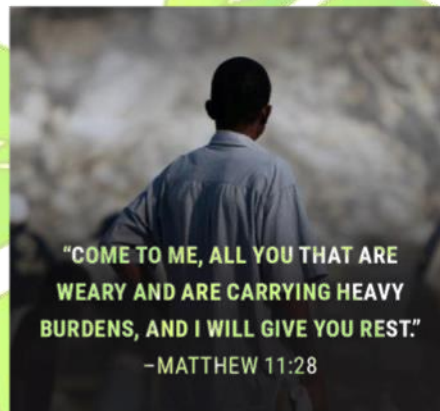
### Support the Hawai'i Fire Response

High winds from Hurricane Dora and drought conditions combined to accelerate the growth of brush fires that devastated the Lahaina community in Hawai'i. Episcopal Relief & Development is in contact with the Episcopal Diocese of Hawai'i in the wake of wildfires that have killed many people and displaced hundreds of families on Maui.

To make a donation, please fill out the coupon below and mail it in with your check or credit card information.

Thank you for your compassion and prayers. With your partnership, we are Working Together for Lasting Change.

For 80+ years, Episcopal Relief & Development has been collaborating closely alongside communities and our Anglican partners to respond to **disasters** and carry out long-term development strategies in three key priority areas, **Women, Children and Climate**, to help alleviate hunger, create economic opportunities, respond to disasters, promote health and strengthen communities.



**"COME TO ME, ALL YOU THAT ARE WEARY AND ARE CARRYING HEAVY BURDENS, AND I WILL GIVE YOU REST."**  
—MATTHEW 11:28

We provide emergency and long-term support for those who are impacted so they can make full and sustained recoveries – as well as resources and training to help people prepare for the next disaster.



Visit [episcopalrelief.org](http://episcopalrelief.org) to learn more about our programs for women, children, and climate.

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Mail to: P.O. Box 7058  
Merrifield, VA 22116-7058

## † Missionaries in Cambodia Update

Dan...

*“It’s* so encouraging to hear that you have been praying for us. Yes, we’ve been here for about a year. We’ve both gotten the chance to study language and culture for a year now, which has been such a blessing. We’ll start our English church plant soon, with the goal of adding a Khmer service shortly thereafter. Thankfully, the Dean here has already hired a Khmer pastor, so we’ll hope to start Khmer services soon. Thank you so much for your continued support and prayers.”

Will and Becky McLaughlin in Cambodia

Our mailing address is:  
McLaughlins in Cambodia  
2702 Crystal Spring Ave SW  
Roanoke, VA 24014



It is not what enters into the mouth that defiles the man

but what proceeds out of the mouth

this defiles the man



Matthew 15:11

## † To Make My Race Jealous



In Sunday’s Epistle, Paul is frustrated by the reaction of many Jews to his missionary efforts. A zealous group has been hounding him, trying to undo his work. He is proud of his success among non-Jews or gentiles. He sees this achievement as a vindication of Christian faith and hopes it will arouse jealousy among his peers. Paul isn’t boasting of his glorious accomplishments. He wants the other members of his “race” to interpret the victory as a blessing from God, a sign of divine approval to faith in Jesus.





## Parish Picnic

End of Summer

September 3rd

Noon



**Who:** You

**What:** Parish Picnic

**When:** Sunday September 3rd, noon

**Where:** Ed & Joanne Siergiej on Candlewood Lake; 62A Forty Acre Mountain Road, Danbury.

St. Paul's will provide hamburgers, hotdogs, etc. Everyone is asked to bring a potluck dish / salad / dessert to share. Maps will be provided Sunday morning. The forecast is good. Swimming / boating also!



## † Ladies Tuesday Morning Bible Study

The Tuesday morning Ladies Bible Study is in "Summer Session" gathering to discuss the appropriate daily devotion from *My Utmost for His Highest* by Oswald Chambers. .

Zoom is available and all ladies are invited. They meet every Tuesday at 9:30 in Crocker Hall or by Zoom. Contact Mary Beth Durkin [durkin.mb@gmail.com](mailto:durkin.mb@gmail.com) for the Zoom link and further information.



## † Wednesday Service Growing in Popularity

Our mid-week Wednesday morning 10 am Holy Eucharist with healing prayer has been growing consistently. With live music and a brief homily, this service is just what you need to sustain you through the week. Come join us and check it out or watch on YouTube Live.

## COFFEE HOUR HOSTS

Aug 20th 8 am	- Roginski's	10:30 am - Heidi Duckett
Aug 27th	9 am - Jim Miller / Nancy Rekart	
Sep 3rd 8 am	- Crocker's	10:30 am - Simons



**COFFEE HOUR  
HOSTS NEEDED**

Contact Mary Allen at  
203-775-6633 or  
[chamla@charter.net](mailto:chamla@charter.net)



## † The Barn

**F**or many years following WWII and ending in 1988, St Paul's hosted an annual "Friendship Fair." It was indeed a full community event. For the first Saturday in August, our meadow was transformed into a gala event with a flea market, pony rides, face painting, antique auctions, Vermont cheese sales, baked and handcrafted goods, plants and many other fanciful venues. And, for the many years of the Fair - it NEVER rained on that particular Saturday - never!

One of the challenges for the event crew was the storage of props, tents and other essential materials from one year until the next. On the exit drive leading to the library existed a one car garage in very decrepit condition and ready to collapse. In the mid 1970's, our Men's Group purchased a

prefabricated barn, poured the concrete foundation and erected our beautiful and functional barn. It has served us well for many years and has unfortunately been a repository for much obsolete materials and a home for rodents. Upstairs is currently being used by the Scouts, Garden Club, The Salvation Army and our parish for storage.

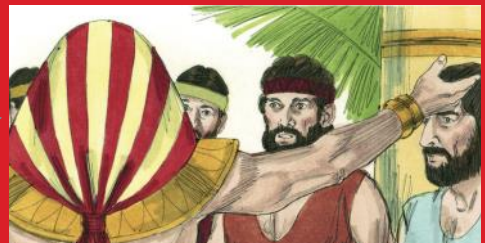
So, in the summer of 2023, our now 50 year old barn is being refurbished. A cleanout of unwanted, unused accumulations has been accomplished. And, thanks to Robert Lecroix, a Scout in Troop 5, sponsored by St. Paul's, a full updating is currently underway. This is a part of Robert's service project as he works for his Eagle Scout rank. Replacing rotted wood, a new window, clearing exterior trash and brush, new lighting for the meadow, repairing the doors, and finally power washing and painting are all in order. Robert is responsible for the entire project plan and implementation. He has appeared before the Property Committee for approval. Robert provides leadership, procures materials, fundraises, and manages all volunteer work efforts. In this case, several hundred hours of work. And, other than individual donations, there is no expense to St. Paul's.

As the long hot summer progresses, keep your eye on our newly renovated historic barn. We are all proud of our beautiful campus and property. Don Winkley, Property Committee



When Joseph revealed his identity to his brothers, and asked them if his father was still living ... Why didn't they answer?

**Genesis 45:1-3 NIV**





### † Memorial Garden Fees to Increase

**P**lease note: The Memorial Garden fees for in-ground and wall niches will increase January 1st, 2024. Ground purchase will increase from \$350 to \$500; Wall niche purchase will increase from \$500 to \$750. This is the first fee increase in over 20 years. The fee includes the niche, opening and closing, service, engraved plaque and perpetual maintenance in our beautiful garden. For information please contact Mary Beth Durkin at [durkin.mb@gmail.com](mailto:durkin.mb@gmail.com).



### St. Paul's Barn Repair Fundraiser

Hello from Robert Lacroix a member of BSA Troop 5, sponsored by St. Pauls. I'm working towards my Eagle Scout Rank. My service project involves a refurbishment of the "barn" on the church property. The project has been approved by the Property Committee, the Troop Committee, and the Scout Council.

My Leadership will involve all volunteer scouts and adult helpers. I'm soliciting equipment and materials from local merchants.

Additionally, I will need \$2,000 for other expenses and I am asking for parishioners assistance. Cash or checks made out to "St. Paul's Eagle Project" in memo line would be appreciated.

Please keep an eye out on the barn over the next few months as we make progress. Thank you.



# Holy Land Revisited

## ✠ Tyre & Sidon ✨

**T**he names Tyre and Sidon were famous in the ancient Near East. They are also important cities in the Old and New Testaments. Both are now located in Lebanon, which is why we have never visited them on our Holy Land pilgrimages. Tyre is 20 miles south of Sidon and only 12 miles north of the Israel-Lebanon border. Today each is just a shadow of their former selves.

Sidon, called Saida today (Arabic for 'fishing'), was named after the firstborn son of Canaan (Gn 10:15) and probably settled by his descendants. The northern border of ancient Canaan extended to Sidon (Gn 10:19). Later, Jacob spoke of it as the boundary of Zebulun (Gn 49:13) and Joshua included it as part of the land promised to Israel (Jos 13:6). Sidon

was included in the inheritance of Asher, on its northern boundary (Jos 19:28), but it was not taken by that tribe in conquest (Jgs 1:31, 3:3). Settled from the beginning as a port city, Sidon was built on a promontory with a nearby offshore island that sheltered the harbor from storms. Twenty miles south of Sidon, in the middle of a coastal plain, Tyre (called Sour in Arabic today) was constructed on a rock island a few hundred yards out into the Mediterranean (Ward 1997:247). In fact, the city took its name from this rock island. Tyre comes from the Semitic *sr* (Hebrew *Sor*, Arabic *Sur*, Babylonian *Surru*, Egyptian *Dr*.) meaning rock.

Located at the foot of some of the Lebanese mountain's southwestern ridges and near the gorge of the ancient Leontes River (the modern Litani), the rich and well-watered plain became the fortified island's primary source of food, water, wood and other living essentials. Apparently the island was fortified first and called Tyre, while the coastal city directly opposite was settled later. It was originally called Ushu in cuneiform texts (Ward 1997:247) and later Palaetyrus ('old Tyre') in Greek texts (Jidejian 1996:19).

A Phoenician city located 25 miles up the coast from Tyre. Sidon was ruled by kings and had a close relationship with Tyre. Sidon was the first Phoenician city to send ships into the open seas,

and was the first in the area to make contact with the Greeks. Sidon is mentioned several times by Homer.

Assyria subdued Sidon and other Phoenician towns, and they were required to pay tribute. King Ahab married Jezebel, daughter of Ethbaal, who was the King of Sidon, and she introduced her native cults to Israel. God directed Elijah the prophet to the widow's house in the area of Sidon, to live during the three-year drought.

Nebuchadnezzar conquered Sidon on his way to Judah, but when Babylon later fell, Sidon was revived, and under Persian protection became powerful again.

When Alexander the Great conquered Tyre, Sidon gave up willingly and even benefited

*(Continued on page 25)*





(Continued from page 24)

## Tyre & Sidon

from the fall of Tyre. In 198 BC it was conquered by the Seleucids of Syria, and in 64 BC it was taken by Pompey. Jesus traveled to the Sidon, Tyre region and cured the daughter of a Syrophenician woman.

Paul, as a prisoner traveling to Rome was allowed to visit friends when his ship docked at Sidon. Today Sidon is a city in Lebanon.

### Alexander the Great

While Tyre seemed to withstand Nebuchadnezzar, it was not prepared for Alexander 250 years later. Although every Phoenician city to the north, including Sidon, welcomed Alexander, Tyre would only agree to surrender nominally to him. They would not allow him entrance to the city, which was exactly what Alexander intended to do. Not be denied, after only a seven-month siege of the island city, he did what no one else had ever considered possible. Utilizing stones, timber, dirt and debris from the mainland, Alexander constructed a causeway out into the Mediterranean. At last he reached the island, breached the city wall and slew or put into slavery the defiant Tyrians. An amazing feat, Tyre was changed forever.

### The New Testament Period

By virtue of its submission to Alexander, Sidon under the Greeks enjoyed relative freedom and an advanced cultural life. In the early days of the Roman Empire, Sidon even had enough autonomy to have its own senate and mint its own coins. Unfortunately for archaeologists, the area of ancient Sidon remains occupied today and only minimal archaeological evidence for New Testament Sidon is available.

Meanwhile, Tyre also recovered from Alexander's devastation. In 126 BC, now a peninsula extending into the Mediterranean, Tyre became a Roman province and later the capital of Rome's Syria-Phoenician province.

The site of the ancient mainland city became a large and ornate Roman necropolis. Here also was built a typical Roman hippodrome, the best preserved in the world today. An east-west colonnaded street, a huge triple-bay triumphal arch and a water aqueduct also extended from this area toward the sea.

On the island of Tyre, near the site of the ancient Egyptian (southern) port today sits impressive ruins from the Roman and Byzantine periods. These include a western extension of the colonnaded street from the mainland site, the agora (market place), an unusual arena, and a huge bathhouse.

Thus, New Testament Tyre and Sidon were prosperous Roman port cities. Yet there was great spiritual hunger in the region. Early in Jesus' ministry, people from Sidon and Tyre heard about the things He did. They came to see Him (Mk 3:8) and be healed by Him (Lu 6:17).

Later in His ministry, Jesus visited the region of Sidon and Tyre. There he healed the Canaanite (Syrophenician) woman's daughter (Mt 15:21-28; Mk 7:24-31). This was the same area where God sent Elijah when the widow fed him (1 Kgs 17:9). Elijah's visit was to the port city of Zaraphath (Serepta to the Greeks and modern Sarafand), almost mid-way between Sidon and Tyre. Both these Old and New Testament visits to the region may be a reminder that the Promised Land extended as far north as Sidon. While full of non-Israelites, it was still part of Israel's inheritance.

Jesus pronounced judgment on Chorazin and Bethsaida suggesting that if the pagan cities of Tyre and Sidon had experienced what Chorazin and Bethsaida did, they would have long ago repented in sackcloth and ashes (Mt 11:21-24).

The inhabitants of Sidon and Tyre offended Herod Agrippa I and came to visit him at Jerusalem. While both were significant Roman cities on the eastern Mediterranean, their leaders felt the need to keep in Herod's favor. This visit was the occasion of Herod's death at God's hand (Acts 12:20-23).

After his arrest in Jerusalem and imprisonment in Caesarea, Paul was taken as a prisoner to Rome. From Caesarea his ship stopped at Sidon and Paul was allowed to meet with a group of disciples in that city (Acts 27:3).

When Paul returned to Palestine from his third missionary journey, he sailed into Tyre. He met with a group of disciples there and spent seven days in the city (Acts 21:3-7). He probably walked the colonnaded street, passing the hippodrome.

Our next trip to the Holy Land is in May of 2024! We leave on April 30th for a two-week journey into our faith. Watch future *Sword Points* for more info.



*Submerged ancient columns with the skyline of the modern city of Tyre in the background.*



**Our Daily Bread** - The *Our Daily Bread* devotional pamphlet for September, October & November is now available at the back of the church. *Our Daily Bread* contains a scripture verse and meditation for each day.

### † **Has God Rejected His People**

Romans 11:1-2a, 29-32

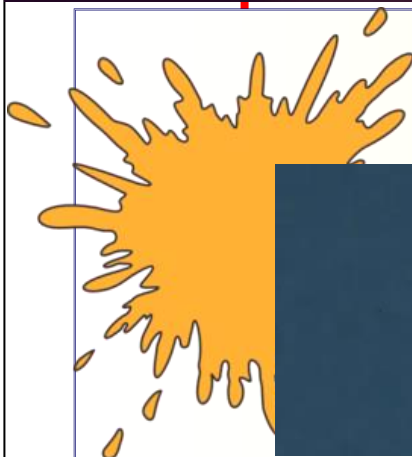
**T**he irrevocable gifts and calling of God is Paul's conclusion to the "great sorrow and unceasing anguish" for "his kindred according to the flesh" (Romans 9:2). Even though the Christ Paul professes has been rejected by those who are imprisoned in disobedience, God will in the end be merciful to all. It is a daring statement that we diminish when we qualify it based on our limited knowledge. The point is the cross confirms the covenant and unlike people who God laments "honor me with their lips" but whose "hearts are far from me" (Isaiah 29:13) the promise from God's lips and the love of God's heart is one in the same. If Paul believes God's mercy extends to descendants of Abraham who do not confess Christ, we might even dare to hope God's mercy extends to those for whom we have great sorrow and unceasing anguish trusting that in the end mercy triumphs.



### † **Ladies Evening Bible Study**

**Ladies Evening Zoom Bible Study** - Which meets every Wednesday is taking the remainder of the summer off and will resume on September 13th. Please contact Carol to get on the weekly email with the zoom link: [cmeadwheeler@hotmail.com](mailto:cmeadwheeler@hotmail.com) or 203-525-0011.

### † **Recovery & Self-Reflection Group**



**E**very Sunday evening at 7 pm in the Guild Room, Gordy Hiltz is convening a new Recovery & Self-Reflection group. It will be a "fellowship meeting for those who are looking to make amends with past decisions by reflecting on where we've been, are now, and would like to be. This will be accomplished using topic guided discussions, increasing self awareness for our day to day actions, with the goal of being a slightly better version of ourselves from who we were the day before each and every day."





## Holiness Comes on the Wings Of God's Peace

The way of peace and the way of holiness lie side by side, or rather, they are one. That which bestows the one imparts the other; and he who takes the one takes the other also. The Spirit of peace is the Spirit of holiness. The God of peace is the God of holiness.

If at any time these paths seem to go asunder, there must be something wrong - wrong in the teaching that makes them seem to part company, or wrong in the state of the man in whose life they have done so.

They start together, or at least so nearly together that no eye, save the divine, can mark a difference. Yet, properly speaking, the peace goes before the holiness, and is its parent. This is what divines call "priority in nature, though not in time," which means substantially this, that the difference in such almost identical beginnings is too small in point of time to be perceived by us, yet it is not on that account the less distinct and real.

The two are not independent. There is fellowship between them, vital fellowship, each being the helpmeet of the other. The fellowship is not of mere coincidence, as in the case of strangers who happen to meet on the same path, nor of arbitrary appointment, as in the case of two parallel roads, but of mutual help and sympathy - like the fellowship of head and heart, or of two members of one body, the peace being indispensable to the production or causation of the holiness, and the holiness indispensable to the maintaining and deepening of the peace.

He who affirms that he has peace, while living in sin, is "a liar, and the truth is not in him" (1John 2:4). He who thinks that he has holiness, though he has no peace, ought to question whether he understands aright what the Bible means by either the one or the other; for, as the essence of holiness is the soul's right state toward God, it does not seem possible that a man can be holy so long as there is no conscious reconciliation between God and him. A spurious holiness there may be, founded upon a spurious peace, or upon no peace at all; but true holiness must start from a true and authentic peace.

- Horatius Bonar, Kelso, Scotland, July 1864.



**"Your trust is enormous," says Jesus to this Canaanite woman. A faithful follower is one who is able to show enormous trust in Jesus. If you were asked about your level of trust in Jesus, just how would you respond?**

## ✠ How Good and Pleasant Indeed

**I**n five short verses Psalm 133 states the obvious and makes one wonder why the church doesn't pursue unity with more purpose. Instead of pouring the precious oil of peace on each other we heap insults and draw theological lines in the sand staining the collar of our robes with division. You might expect this of the more strident traditions but even the Unitarians, or so we're told, don't always get along. Go figure. It could be that we make unity nearly impossible because we wrongly assume that unity can only happen we everyone agrees. But the psalm doesn't say or assume that. Unity is a willingness to live with and love one another despite differences of opinion. The fragrant extravagance of good and pleasant unity is the blessing that falls from heaven as unity is bestowed from above whenever it is understood from below as the very essence of what it means to claim Christ as Lord. How good and pleasant indeed.



## ✠ Heart to Hands

Dear Parish Family,

**I** wanted to you remind you that the ministry "Hearts to Hands" is still alive and active.

Although there have not been any announcements for needs lately, it is primarily because you, as parish family members, have reached out to individuals knowing what their needs are and have stepped in. This is what original intent of "Hearts to Hands" - to make individuals feel comfortable in sharing what need they have and fellow members becoming aware and helping.



However, as a ministry, we're still here to help you...to be that first point of contact. This ministry focuses on the needs of our church family members. We have our ministry "Beyond the Red Door" that can help others but we also need to support each other within as needed. Following is a list of some needs previously provided but we are not limited to these. To help others, the ministry seeks others who may specialize in a field. Note that any financial support requests are required to be brought to the Wardens for approval. Requests are confidential but of course, if support is needed from the greater congregation it will need to be communicated to get that support.

- Drive to/from doctors appointments
- Yard clean-up for elderly/handicapped
- Meal provision after tragedy or surgery
- Guidance/assistance for moving – i.e., help with tag sale, finding home, listing items on website to sell

If you have a need, please contact Dorothy Crocker via text 860-488-1982 or leave a voice mail message.



# THE *Episcopal* CHURCH



## The Feast of St. Bartholomew the Apostle

The Church celebrates the Feast of St. Bartholomew on August 24.

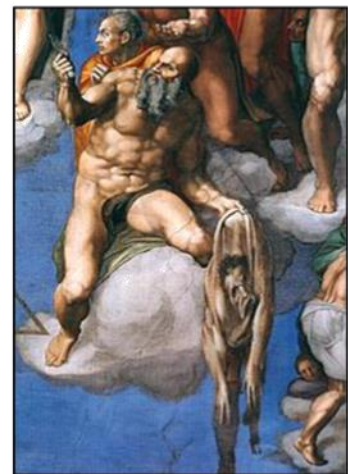
One of the twelve apostles of Jesus, Bartholomew is known to us only by his being listed among them in the Gospels according to Matthew, Mark, and Luke. His name means “Son of Tolmai, and according to *Holy Women, Holy Men*, “He is sometimes identified with Nathanael, the friend of Philip, the ‘Israelite without guile’ in John’s Gospel, to whom Jesus promised the vision of angels ascending and descending on the Son of Man” (*Holy Women, Holy Men*, 538).

Unfortunately, this is the only information recorded about Bartholomew across the Gospels; few other historically reliable sources are available. Despite this lack of a reliable historical record, tradition has filled in several details around his travels, ministry, and martyrdom.

This *hagiography*, or writing of the life of a saint, has come to diverse conclusions. Some sources hold that church historians Jerome and Bede knew of a Gospel of Bartholomew, though such a text is lost to us today. Eusebius of Caesarea writes in the third century that a Hebrew text of Matthew’s Gospel was found in India by a traveling philosopher-theologian, attributed by locals to “Bartholomew, one of the Apostles.”

There is also a tradition that Bartholomew, along with the Apostle Jude Thaddeus, brought the gospel to Armenia. While there, they are reputed to have converted Polymius, the king of Armenia, to Christianity, thus enraging the king’s brother, who ordered Bartholomew’s execution. The story holds that the apostle was flayed alive and crucified at Albanopolis, leading to a common (and sometimes grotesque) depiction of the saint as a man or skeleton holding his own skin.

There are at least 18 Episcopal churches named in honor of the saint, from California and the Dominican Republic to Michigan and Georgia. Perhaps the most famous example is St. Bart’s on Park Avenue in New York City, a rare example of Byzantine Revival architecture from 1916 and a National Historic Landmark.



*Detail of St. Bartholomew the Apostle  
from Michelangelo's The Last Judgment*

### *Collect for St. Bartholomew*

Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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## ✠ Shutting Up the Inner Pharisee

by Mari-Anna Stålnacke @flowingfaith

**D**o you ever wonder why on earth Jesus gave the Pharisees such a hard time? They were decent folks, weren't they? Here's how Jesus saw it:  
*Frauds! Isaiah's prophecy of you hit the bull's-eye: These people make a big show of saying the right thing, but their heart isn't in it. They act like they're worshipping me, but they don't mean it. They just use me as a cover for teaching whatever suits their fancy."* He then called the crowd together and said, "Listen, and take this to heart. It's not what you swallow that pollutes your life, but what you vomit up." (Matthew 15: 7-11, MSG, emphasis added)

And here's how Jesus explained it:

*Peter said, "I don't get it. Put it in plain language." Jesus replied, "You, too? Are you being willfully stupid? Don't you know that anything that is swallowed works its way through the intestines and is finally defecated? But what comes out of the mouth gets its start in the heart. It's from the heart that we vomit up evil arguments, murders, adulteries, fornications, thefts, lies, and cussing. That's what pollutes. Eating or not eating certain foods, washing or not washing your hands - that's neither here nor there."* (Matthew 15: 15-20, MSG, emphasis added)

What does that have to do with us? Everything. John Calvin has said "The human heart has so many crannies where vanity hides, so many holes where falsehood lurks, is so decked out with deceiving hypocrisy, that it often dupes itself." Here's some more clarification:

*"It's easy to see a smudge on your neighbor's face and be oblivious to the ugly sneer on your own. Do you have the nerve to say, 'Let me wash your face for you,' when your own face is distorted by contempt? It's this I-know-better-than-you mentality again, playing a holier-than-thou part instead of just living your own part. Wipe that ugly sneer off your own face and you might be fit to offer a washcloth to your neighbor." (Luke 6: 41-42, MSG)*



We are all so busted. Because there is an inner pharisee in all of us. Lord, have mercy!

Even if we do walk the talk we are in danger to develop a holier-than-thou attitude. C.S. Lewis warns us this way "An individual Christian may see fit to give up all sorts of things for special reasons - marriage, or meat, or beer, or cinema; but the moment he starts saying the things are bad in themselves, or looking down his nose at other people who do use them, he has taken the wrong turning."

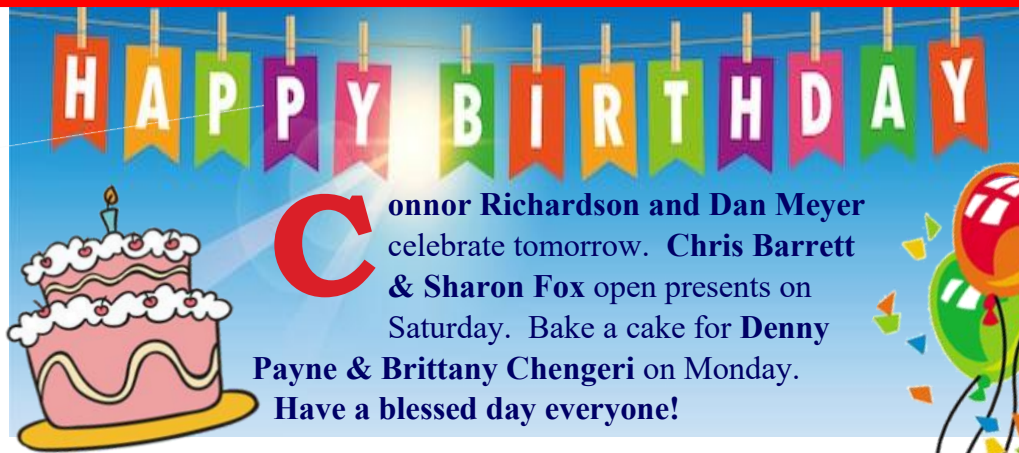
We need to be careful to not to feed our Inner Pharisee. We need to repent and ask Jesus to whitewash out hearts and start all over again every single morning. Because if God's love does not fill out our hearts, soon our Inner Pharisee is having a party polluting everything that comes out of our mouths. We can't shut up our Inner Pharisees on our own. We can't love without grace. We can't live without Jesus. But the good news is....we don't have to. So my resolution is to daily surrender my whole heart to Jesus and ask him to kick the Inner Pharisee out of there. I want to be filled with love and compassion. Just like Jesus. Why don't you join me?

Gracious God, We repent that we've let our inner pharisees pig out in our hearts.  
Forgive us! Cleanse us! May our hearts brim with your love and compassion.  
In Jesus' name, **Amen**

Q4U: What are the lies your Inner Pharisee tries to make you believe?

Be blessed, my fellow pilgrim, as you dare to open your whole heart for Jesus!





*Presents*

**COFFEE WITH JESUS**

**Ministry Opportunity**

<p>I need to find a ministry opportunity, Jesus.</p>	<p>Everyone you meet, Lisa; everywhere you look; dozens of times every day there are opportunities to minister.</p>
<p>I wouldn't feel right walking around telling random strangers, "God loves you and has a plan for your life," Jesus.</p>	<p>Yeah, that'd be weird, Lisa. So show them instead.</p>

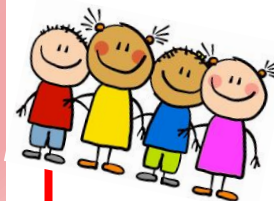
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**SUNDAY SCHOOL CLASSES WILL RESUME ON SEPT. 17.** Parents, you'll need to fill out registration forms on the 17th before classes start so we have students' ages and food allergies, if any.

**SUNDAY SCHOOL TEACHERS' MEETING:** Sunday Sept. 10 at 9:45 promptly in the Gr. 3-4 classroom.

**GOOD NEWS:** There will be nursery care for children age 4 and under in August. The caregiver will bring children to their parent or guardian before the start of Communion. Questions: Ask Julie Astbury.



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## † This Sunday's Readings

(Click on the red links for the readings)

### Claiming God's Blessings

#### Genesis 45:1-15

Our Hebrew scripture lesson relates a decisive moment in the story of Joseph as he reveals himself to his brothers, who then journey home to tell their father Jacob that his son is still alive. The brothers are at first overwhelmed by the discovery that the brother they had sold into slavery is now Pharaoh's right-hand man. Joseph tells them not to be upset: this had all been part of God's plan to preserve Israel during the coming time of famine.

#### Psalms 133

The psalm celebrates the blessing of a harmonious people.

#### Romans 11:1-2a, 29-32

In this reading Paul sets forth his belief that God plans to bring Jews as well as Gentiles to salvation. This apostle to the Gentiles continues to wrestle with a difficult question: why is it that so many of Jesus' own people have not accepted him as the Christ? God has not rejected the Jewish people who were foreknown, yet now Jews and Gentiles are equal in that all have been disobedient to God. In the next step the Jewish people will see the mercy shown to the Gentiles and want themselves to share in it in their own way.

#### Matthew 15: 10-28

In our gospel Jesus teaches that the thoughts and intentions of the human heart are paramount. Jesus warns against such blind guides preoccupied with externals. He then travels beyond the boundaries of Israel to the territory of Tyre and Sidon and encounters a Canaanite woman who beseeches him to heal her daughter. The first Christians were unsure whether they were to offer the faith to non-Jews, and the give-and-take in this story may reflect that uncertainty. Jesus sees his own mission as confined to Israel, but the woman's faith causes him to give her the bread she asks for.

#### Matthew 15:10-28-33

This incident is a beautiful illustration of the teaching Jesus has just made. Outwardly, this woman has nothing about her that is "clean." But she has two things in her heart that make her right with God: her unwavering, nagging, persistent care for her daughter; and, her unwavering, nagging, persistent trust that Jesus can cure her daughter. And these two things cause Jesus to undergo a change of heart himself.



## † Sermon Shorts

Whose faithfulness do we think needs proving? To replay all our sermons, audio and videos follow this link for the [Sunday Sermons](#). Check out our [Sermon Archives](#) as well.



## † Your Prayers Are Requested For...

*It is such an intimate time when praying for the health and well being of others and such a privilege. The Canaanite pressed her needs and was heard. We expectant faith, let us place before God earnest petitions for ourselves and our world, as we pray for:*

.....**Joe Hock, Harlan Jessup, Jan Brochu, Ed Licence and other parishioners** convalescing in extended care facilities.

.....**Epiphany**, Southbury; and **St. Paul's**, Southington.

.....Revival at St. Paul's and the greater Danbury area.

.....Students preparing to enter schools, colleges, universities, and seminaries; school, college, and university chaplains; all campus ministries.

.....**Clayton Ferry, Barbara Hock, Jim Megura, Peter Scalzo, Jr., Gail, Doris, Karen, Beverly Hall, Robert, Eve, Roger, Barbara, Fred, Cynthia, Arlene, David Williams, Heidi Pinheiro, Donna, Denny, Dale Mitchell, Larry Wanzer, Joe, Ruth, Jayne, Ken, Mark Baird, Elana, and Veronika** continued healing.

.....the people of **Ukraine**; the people of the **Republic of Paraguay**; the people of **Cuba**; the bishop, clergy and laity of the Diocese of Wusasa - The Church of Nigeria (Anglican Communion)(Kaduna Province); and our sister and brother members of the **Apostolic Gospel Church of Jesus Christ**.



.....Those who are troubled by demons of mind and body, and for those who must watch others suffer.

.....**Victory Christian Center**, Danbury and their **Food Pantry**, which is the recipient of our food basket collections for the month of August.

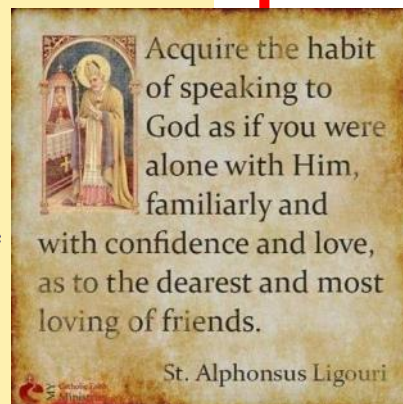
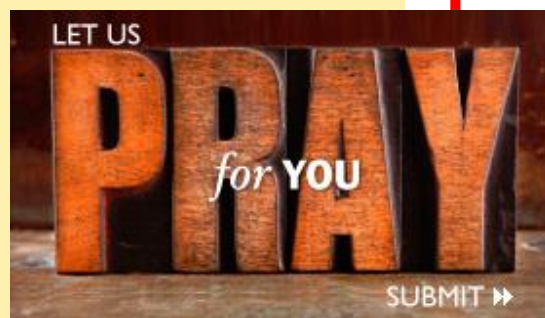
.....French Speaking Baptist Church, Danbury, a partner church of the Jericho Partnership.

.....Our missionaries, Will & Becky McLaughlin and their family, and their ministry in Cambodia; the Holy Spirit will provide them with words that communicate effectively in the Cambodian culture and language.

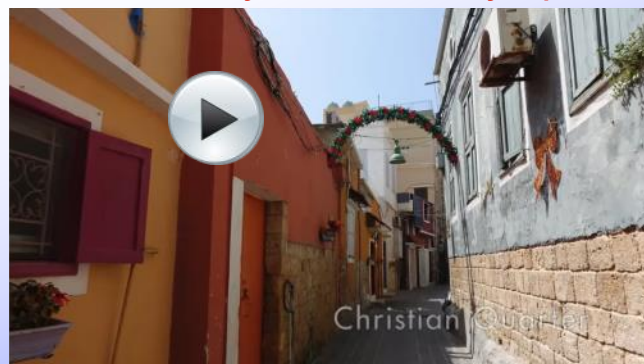
.....that we may show our gratitude for God's great gifts through our active participation in the ministry of God's Church.

.....The one third of humanity that does not have access to the gospel, for zealous preachers of the word, that by the Holy Spirit, they open the ears of their hearers to the good news of salvation and their eyes to the loveliness of God's wisdom.

.....**Local Government**.



## Sidon & Tyre, Lebanon: A Day Trip In Phoenician Footsteps



Take a journey south from Beirut to visit two of the most historic cities in the Middle East; Sidon (Saïda) and Tyre (Sour). For many years it was unsafe to visit the southern Lebanon and the fascinating sites of the region remain relatively unexplored.





# Just For the Joy of It!

(And Christian Fellowship)



## Random Fact of the Week!

**Did you know ...** that as we were concluding our Family Fun Night last Friday we saw this string of lights gliding across the sky. No one had any idea what it was. A bit of research showed it was the SpaceX Starlink Satellites launched earlier in the day from Cape Canaveral, FL.

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YES, DOGS ARE ALLOWED IN CHURCH WHEN BLINDNESS IS INVOLVED, BUT USUALLY IT IS THE OWNER WHO IS BLIND

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## WHEN YOUR DOG MANIPULATES SCRIPTURE...



## "DOES NOT THE DOG EAT THE CRUMBS THAT FALL FROM THEIR MASTER'S TABLE?"

**Ecclesiasticus 43:27** - We could say more but could never say enough; let the final word be: 'He is the all.' - 30 -