

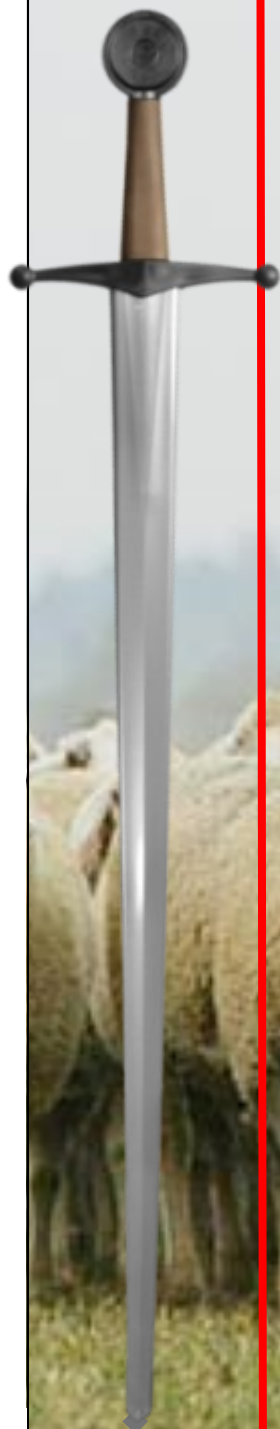
*Transforming  
Lives Through  
Jesus Christ*

# ***SWORD POINTS***

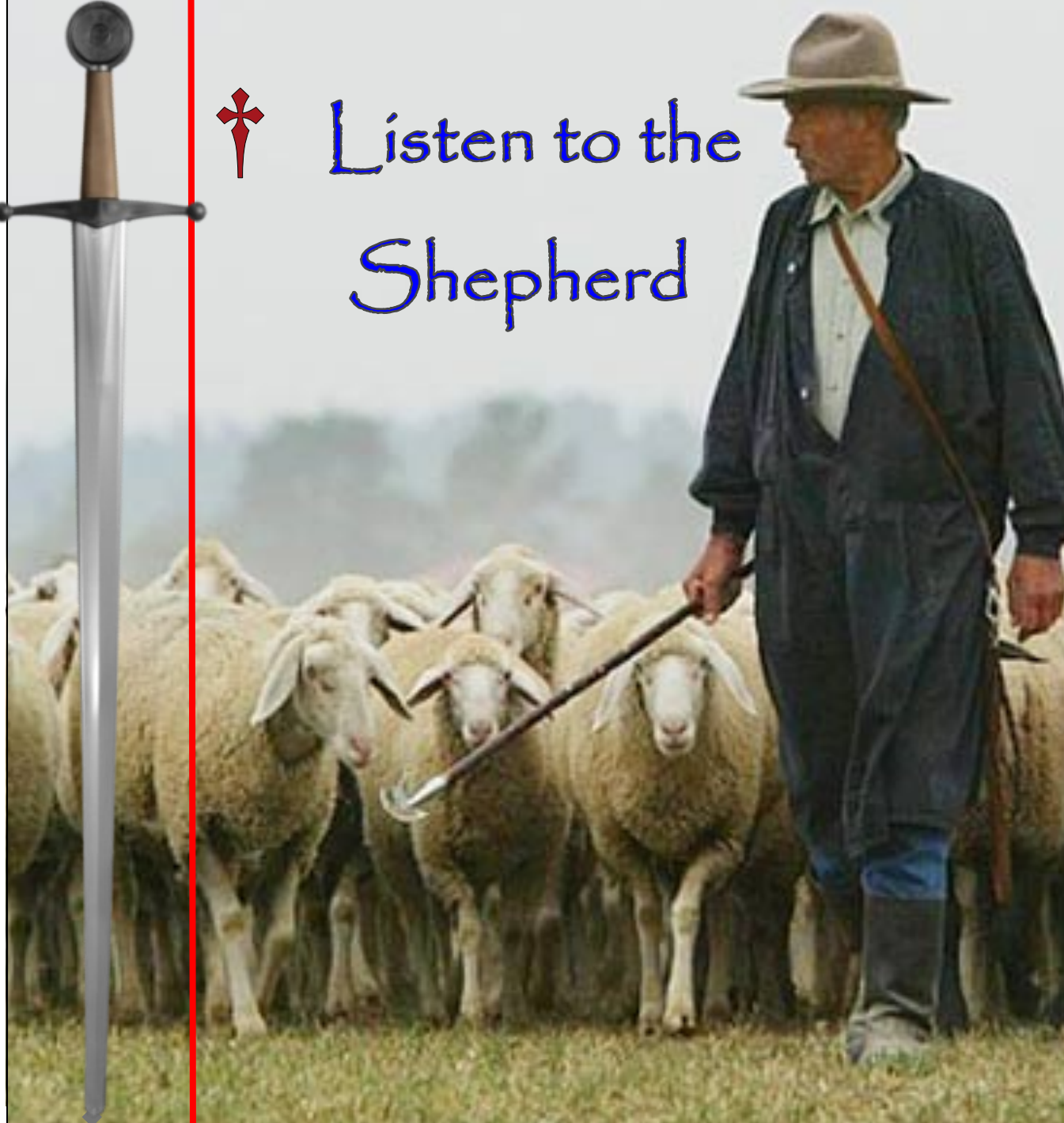
May 9, 2025

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

(203) 775-9587



Listen to the  
Shepherd



## † Listen to Believe

A few days before Peter's arrival in Joppa, he, in Christ's name, healed a paralyzed man named Aeneas, nearby. It may be that disciples heard the news and sent for Peter to come and heal their beloved Tabitha although she had died before his arrival. The power in these miracles is less about a paralytic who then walks, or Tabitha ("Dorcas" in Greek) rising from the dead, but about the effect of those who witnessed the results and told others who told others and who then believed in Jesus as Lord.

It is significant that he sent people from the room and then prayed - he was not attempting to act on his own power - and also that he then commanded - Tabitha to get up. He didn't ask her, he told her with the authority of and full faith in Jesus within him. As a result, many believed in the Lord. What Peter did had an impact - not just for Aeneas and Tabitha - but for all who heard or saw. Just as today *they will know we are Christians by our love*, says the hymn; what we do in the name of Christ can draw near or repel the faith of others. In claiming our faith we must also claim the wider impact of our faith: what we do, what we say, the actions we take are noticed and likely considered as a measure, a reflection of that faith we claim. A burden, perhaps, yet offset by what we are given in return.

In the lyrical and mystical readings from Revelation, the 23rd Psalm, and John's Gospel we see Jesus as Lamb, Christ as Shepherd, and, Jesus as human. The Lamb at the center of the throne, says Revelation, will be their shepherd, and he will guide them to springs of the water of life... As the human Jesus, he tells the gathered in John, *I have told you, and you do not believe*. This line often requires us to stop, think, and question just what do we believe? Are we a step removed, as were those who were beyond Joppa and only heard about Peter's miracles and believed? Or, are we with Thomas and still need to "see" something for ourselves?

It also might be that in this human sojourn we forget that our faith isn't just about what is to come in the eternal pasture of Heaven as long as we are reasonably well-behaved. We are to live *now* as followers of Christ Resurrected, in the peaks and valleys of life, the light and the dark, the days of more faith and the nights of less.



Jesus was gently adamant when he said *My sheep hear my voice. I know them and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand.* Let us allow our souls to be revived, to fear no evil, to know that goodness and mercy are following us all the days of this life. We are in the grasp of Jesus from whom we cannot be taken away. Let us live the resurrection life we have been given and rest in the knowing that God will wipe away every tear. As we are known by Jesus, let us remember and re-learn knowing Him from within ourselves to the reading of His words and actions. NOW is always the time to stop and listen to believe, again and again to hear his voice and to follow our Shepherd each and every day!

Jesus outlines some promises for those who hear Him and believe. "My sheep hear my voice. I know them and they follow me. I give eternal life, and they will never perish. No one will snatch them out of my hand." How can gratitude and corresponding generosity to God and others not be heightened if we trust those words? What blessed relief to know that our future with God is insured!



**S**word Points will not be published next week. It will return on May 22nd.

### † *This Week at St. Paul's*

- |              |            |  |
|--------------|------------|--|
| Sat, May 10  | - 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                                 |
| Sun, May 11  |            | <b>The Fourth Sunday of Easter</b>                                     |
|              | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )   |
|              | 9:15 am    | - Adult Class, Guild Room  |
|              | 10:30 am   | - Sunday School, Classrooms  |
|              | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )  |
| Mon, May 12  | - 7:00 pm  | - Men's Bible Study, Crocker Hall ( <a href="#">YouTube Live</a> )     |
| Tues, May 13 | - 9:30 am  | - Ladies Tuesday AM Bible Study, Guild Room                            |
| Wed, May 14  | 10:00 am   | - <b>Holy Communion &amp; Healing</b> ( <a href="#">YouTube Live</a> ) |
|              | 11 to Noon | - Drive-Thru Food Collection #132                                      |
|              | - 7:00 pm  | - Ladies Evening Zoom Bible Study ( <a href="#">Zoom</a> )             |
| Thu, May 15  | - 9:30 am  | - Iron Sharpens Iron Discussion Group, Guild Room                      |
|              | 7:30 pm    | - Choir Rehearsal, Sanctuary   |
| Sat, May 17  | - 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   | - St. Paul's Quilters, Crocker Hall                                    |
| Sun, May 18  |            | <b>The Fifth Sunday of Easter</b>                                      |
|              | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )   |
|              | 9:15 am    | - Adult Class, Guild Room  |
|              | 10:30 am   | - Sunday School, Classrooms  |
|              | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )  |
|              | - 2:30 am  | - <b>Pam Altemus Burial Rite</b> ( <a href="#">YouTube Live</a> )      |
| Mon, May 19  | - 7:00 pm  | - Men's Bible Study, Crocker Hall ( <a href="#">YouTube Live</a> )     |
| Tues, May 20 | - 9:30 am  | - Ladies Tuesday AM Bible Study, Guild Room                            |
| Wed, May 21  | 10:00 am   | - <b>Holy Communion &amp; Healing</b> ( <a href="#">YouTube Live</a> ) |
|              | - 7:00 pm  | - Ladies Evening Zoom Bible Study ( <a href="#">Zoom</a> )             |
| Thu, May 22  | - 9:30 am  | - Iron Sharpens Iron Discussion Group, Guild Room                      |
|              | 7:30 pm    | - Choir Rehearsal, Sanctuary   |
| Sat, May 24  | - 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   | - St. Paul's Quilters, Crocker Hall                                    |
| Sun, May 25  |            | <b>The Sixth Sunday of Easter</b>                                      |
|              | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )   |
|              | 9:15 am    | - Adult Class, Guild Room  |
|              | 10:30 am   | - Sunday School, Classrooms  |
|              | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )  |
|              | -12:00 pm  | - Memorial Day Outreach - Brookfield Memorial Day Parade               |

*Check our website daily for schedule updates.*

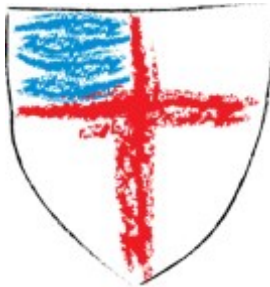






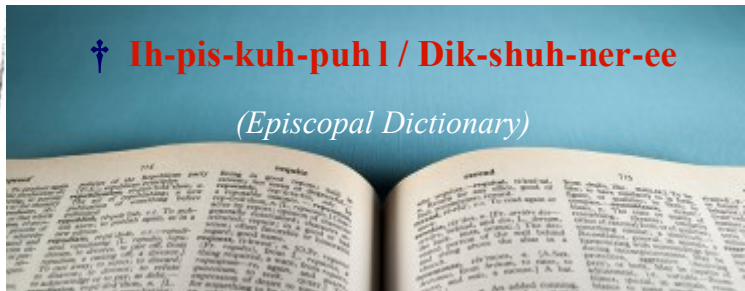
## The Priest-in-Charge WEEKLY

Fr. Nate, our Priest-in-Charge is distributing a weekly e-mail to communicate things directly from his desk to yours. **Connection, communication, and care** are among the highest priorities of his new ministry, and he wants to make sure there are regular touch points between us. If you would like to receive "*The Priest-in-Charge Weekly*" and **already receive weekly e-mails from St. Paul's**, you don't have to do anything - you're already included on the list! If you would like to receive "*The Priest-in-Charge Weekly*" and **DO NOT receive weekly e-mails from St. Paul's**, or if you want to opt out, write Fr. Nate at [priest@saintpaulsbrookfield.com](mailto:priest@saintpaulsbrookfield.com) and let him know.



† **Ih-pis-kuh-puh l / Dik-shuh-ner-ee**

(Episcopal Dictionary)



† **The Peace**

/ the / pees /

**The Peace** - A liturgical exchange of greeting through word and gesture. It is a sign of reconciliation, love, and renewed relationships in the Christian community. It is initiated by the celebrant, who says, "The peace of the Lord be always with you." The people respond, "And also with you." The ministers and people may greet one another in the name of the Lord (*Book of Common Prayer* {BCP}, pp. 332,



(Continued from page 4)

## The Peace

360). Any appropriate words of greeting may be used in the exchange of peace that follows between individuals (BCP, p. 407). The gesture of greeting has been expressed in a variety of ways, including a kiss on the cheek, an embrace, a handclasp, or a bow. The peace is also

known as the kiss of peace and the Pax (from the Latin, "peace").

The peace is an ancient Christian practice. It has been associated with Rom 16:16, "Greet one another with a holy kiss," and similar passages such as 1 Cor 16:20, 2 Cor 13:12, 1 Thes 5:26, and 1 Pt 5:14. The earliest references to the peace may be found in writings concerning the baptismal liturgies. After the baptism and the laying

on of hands and anointing by the bishop, the newly baptized were included in the exchange of the peace for the first time. Justin Martyr indicates that during the second century the peace took place before the presentation of the gifts at the eucharist. It appears that the peace originally concluded the liturgy of the word. However, the peace was moved to the end of the eucharistic prayer in the Roman rite during the fifth century. The peace was exchanged at the time of the breaking of the bread prior to communion. The peace was exchanged at this time in the eucharistic liturgy of the 1549 BCP, and it continues in this position in the Roman rite. The peace was deleted in the 1552 BCP. The 1979 BCP restored the peace at the eucharist to its ancient position at the end of the liturgy of the word. The BCP still allows the peace to be exchanged at the time of the administration of communion, before or after the sentence of invitation (p. 407).

At baptism, the peace follows the baptism and the welcome for the newly baptized by the celebrant and people (BCP, p. 308). At Confirmation, Reception, or Reaffirmation, it follows the bishop's concluding prayer and precedes the prayers of the people or the offertory (BCP, pp. 310, 419). The peace concludes the service for the Celebration and Blessing of a Marriage, although communion may follow (BCP, p. 431). The new minister's first action at the Celebration of a New Ministry is to initiate the peace (BCP, p. 563). The bishop initiates the peace at the end of the liturgy for the Consecration and Dedication of a Church, prior to the eucharist (BCP, p. 574). In the Order for Celebrating the Holy Eucharist, the peace may be exchanged after the prayers for the world and the church and before preparing the table, "or elsewhere in the service" (BCP, p. 401).

Depending on the pastoral needs of the situation, it might be more appropriate to exchange the peace at the end or the beginning of this more informal eucharistic liturgy. The peace may be intoned by the celebrant and the people. The *Hymnal 1982* provides musical settings for the peace (S 110-111).

In the late middle ages, a wooden plaque or plate with a projecting handle was used to pass the peace without direct personal contact. It had an image of the crucifixion or another religious subject on the face. It was known as a Pax Board, Pax Brede, or Osculatorium. It was first kissed by the celebrant, and then passed to other ministers and members of the congregation who also kissed it. The custom of passing the peace by use of a Pax Board is now obsolete.





## † Hearing Is Believing

Acts 9:36-43, Psalms 23, Revelation 7:9-17, John 10:22-30

There is an element of exclusivity inherent in the concept of dedication. To be dedicated is to be focused - to have one purpose to the exclusion of all other functions.

Historically, this could be said of the Temple in Jerusalem. It was dedicated to the worship of God. The Jewish festival that celebrates that fact is Hanukkah, or the Feast of the Dedication. The stimulus for the celebration was the defeat of the Hellenistic Syrian oppressors who, under the leadership of Antiochus IV Epiphanies, had profaned the Temple by dedicating it to Zeus. Judas Maccabeus drove the oppressors out and rededicated the Temple to God. Built into the celebration were the concepts of restoration, renovation, and renewal.

There were three aspects of renewal incorporated in the feast. First was the miracle of the sacred oil in the lamps. All that was left was one day's supply of oil, yet the lamps

continued to burn for eight days until more could be consecrated. Second, the Temple was renewed as the divine point of contact with the earth by its rededication to God. Finally, the defeat of the Syrian occupiers provided for the renewal of the people of Israel as the people of God.

In the Gospel reading from St. John, Jesus is walking in the Temple during the feast that celebrates the Temple's rededication to God and the deliverance of Israel from her worldly oppressors. It is a time when the people are again oppressed by a



*Hanukkah | Johnk85/  
Flickr*

foreign power - this time Romans - and are looking for divine deliverance. Their expectation is that God's Anointed One, or Messiah, would deliver them like Judas Maccabeus did 200 years earlier. Their question to Jesus is, "Are you the Messiah?" Jesus' answer is a paradox: "I am, but I am not." What he is saying is that he is not Judas Maccabeus, a military leader. He is *the* Messiah, the Shepherd of God's flock.

The rededication here is not that of the Temple - Jesus is God, and his body is the true Temple. Rather, the rededication is that of the people of God. They need to become focused on their sole purpose, which is to live according to God's will. Only a people dedicated to God can fulfill the will of God.

The people have seen the signs, yet do not believe. "[O]ne does not live by bread alone, but by every word that comes from the mouth of the Lord" (Deut. 8:3). Those who listen to Jesus are those who have rededicated themselves to God, because Jesus and the Father are one.

Jesus is speaking today. He speaks through his words in Scripture, the sacraments, and the liturgy of the Church, and by his Spirit speaking to our spirits in community. We will only hear him, however, if we are dedicated listeners to God. We must become dedicated listeners to his voice - for when we do, only then will we truly follow him.

**Look It Up:** Revelation 7:17

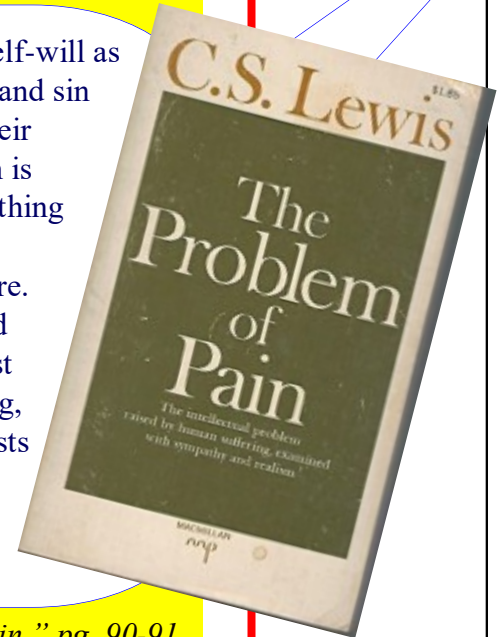
**Think About It:** Jesus does not deliver us, as his dedicated followers, from the difficulties and suffering of this world, but delivers us to himself in their midst.

- by Rev. Chuck Alley, *The Living Church*, 2025

## † Thought for Reflection

- from Fr. John Morrison

“The human spirit will not even try to surrender self-will as long as all seems to be well with it. Now error and sin both have this property, that the deeper they are the less their victims suspect their existence; they are masked evil. Pain is unmasked, unmistakable evil; every man knows that something is wrong when he is being hurt...And pain is not only immediately recognizable evil, but evil impossible to ignore. We can rest contentedly in our sins and our stupidities; and anyone who has watched gluttons shoveling down the most exquisite foods as if they did not know what they are eating, will admit that we can ignore even pleasure. But pain insists on being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain: it is his megaphone to arouse a deaf world.”



C. S. Lewis, *“The Problem of Pain,”* pg. 90-91



## † Wednesday Morning Healing Service

Our mid-week Wednesday morning 10 am Holy Eucharist with healing prayer has been growing consistently, now about 50 worshippers weekly.. 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.

**Phishing Scams - Don't fall for them!** Please do not respond to any message from clergy or St. Paul's by email or any other method of communication that asks you to purchase something (often a gift card) or asks for a "favor." **Delete reply, do not click links in the messages, mark them as** any doubt about the veracity of a text or email, at ([priest@saintpaulsbrookfield.com](mailto:priest@saintpaulsbrookfield.com)) or the office

**these messages, do not Spam or Junk.** If there is contact Fr. Nate by e-mail ([dszen@yahoo.com](mailto:dszen@yahoo.com)).



# Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

This Sunday we are singing one of my favorite Irish hymns—"The King of Love My Shepherd Is." This hymn, a setting of Psalm 23, is perfect for the fourth Sunday of Easter, also known as "Good Shepherd Sunday." In fact, we have plenty of good sheep-friendly hymns on the schedule!

As I mentioned, "The King of Love" is a beautiful metrical (poetic) setting of Psalm 23:

*The King of love my shepherd is, whose goodness faileth never;  
I nothing lack if I am his, and he is mine forever.*

*Where streams of living water flow, my ransomed soul he leadeth,  
And where the verdant pastures grow, with food celestial feedeth.*

*Perverse and foolish oft I strayed, but yet in love he sought me,  
And on his shoulder gently laid, and home, rejoicing, brought me.*

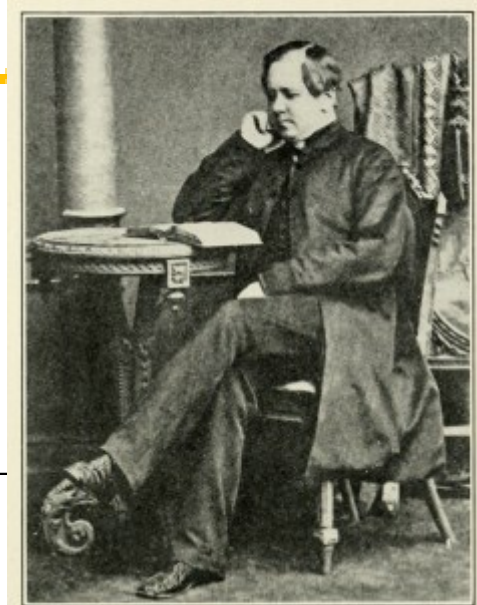
*In death's dark vale I fear no ill with thee, dear Lord, beside me;  
Thy rod and staff my comfort still, thy cross before to guide me.*

*Thou spread'st a table in my sight; thy unction grace bestoweth;  
And oh, what transport of delight from thy pure chalice floweth!*

*And so through all the length of days thy goodness faileth never:  
Good Shepherd, may I sing thy praise within thy house for ever.*

The text was versified by Henry Williams Baker (1821-1877), and Anglican priest and hymnwriter. He served as priest of All Saints Church in the parish of Monkland where he spent time compiling and co-editing the *Hymns Ancient and Modern* (1861), one of the earliest hymnals associated with the Church of England. On his deathbed, he is said to have uttered these final words from this aforementioned hymn:

*Perverse and foolish oft I strayed, but yet in love he sought me,  
And on his shoulder gently laid, and home, rejoicing, brought me.*

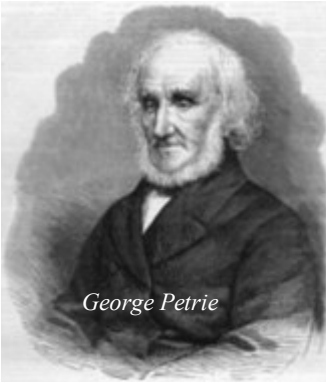




(Continued from page 8)

## Choir Notes

What makes the hymn so Irish, of course, is the tune to which we typically sing it: *St. Columba*, typically described as an Irish folk melody. As with much folk music, its authorship is unknown but its first published appearance was in a 19th century collection of folk tunes published by the Irish antiquarian George Petrie: *The Petrie*

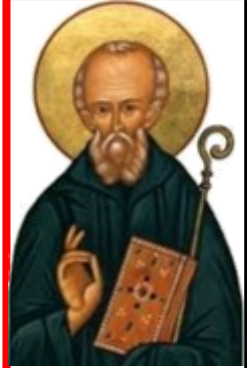


George Petrie

*Collection of the Ancient Music of Ireland* (Dublin: M. H. Gill, 1855). *St. Columba*, the name later given to the tune when it became associated with hymn singing, refers to the 6th century Irish abbot and missionary who founded Iona Abbey off the coast of Scotland, thus bringing Christianity to that region. It's a bit of a haul to get to Iona today, to which I can attest, but well worth the trip! *St. Columba* is sometimes known by his Irish name, Columcille.

Included this week is a beautiful choral arrangement of the hymn by Dan Forrest. Enjoy!

Peace and blessings,  
Kirsten



St. Columba



How many verses are in the 23rd Psalm?

- a) 6
- b) 10
- c) 14

**Psalm 23 NIV**



### † A Brief History of Mothers Day

**T**his Sunday is Mother's Day, a holiday in honor of mothers that is celebrated in countries throughout the world. In its modern form the holiday originated in the United States, where it is observed on the second Sunday in May. Many other countries also celebrate the holiday on this date, while some mark the observance at other times of the year. During the Middle Ages the custom developed of allowing those who had moved away to visit their home parishes and their mothers on Laetare Sunday, the fourth Sunday of Lent. This became Mothering Sunday in Britain, where it continued into modern times, although it has largely been replaced by Mother's Day.

Anna Jarvis of Philadelphia, whose mother had organized women's groups to promote friendship and health, originated our modern day Mother's Day. On May 12, 1907, she held a memorial service at her late mother's church in Grafton, West Virginia. Within five years virtually every state was observing the day, and in 1914 U.S. President Woodrow Wilson made it a national holiday. Although Jarvis had promoted the wearing of a white carnation as a tribute to one's mother, the custom developed of wearing a red or pink carnation to represent a living mother or a white carnation for a mother who was deceased. Over time the day was expanded to include others, such as grandmothers and aunts, who played mothering roles.

What had originally been primarily a day of honor became associated with the sending of cards and the giving of gifts, however, and, in protest against its commercialization, Jarvis spent the last years of her life trying to abolish the holiday she had brought into being.

Festivals honoring mothers and mother goddesses date to ancient times. The Phrygians held a festival for Cybele, the Great Mother of the Gods, as did the Greeks for the goddess Rhea. Likewise, the Romans adapted the practice to their own pantheon. Some countries have continued to observe ancient festivals; for example, Durga-puja, honoring the goddess Durga, remains an important festival in India.



### Greeters Needed

Greeting people in a warm way makes them feel good about their presence in church.

At St. Paul's, we are always looking for people who feel called to serve in this important ministry.

If you are interested in becoming a greeter, please contact Pam Szen ([prszen@gmail.com](mailto:prszen@gmail.com)) or David Szen



## SURPRISE!

Faithfulness will spring up from the ground.



GIVE to your  
EPISCOPAL CHURCH

THE Episcopal CHURCH



## † Saints of God

Friday, May 9th

### Gregory of Nazianzus

Bishop & Theologian, 389

Gregory of Nazianzus, one of the Cappadocian Fathers, loved God, the art of letters, and the human race - in that order. He was born about 330 in Nazianzus in Cappadocia (now Turkey), the son of a local bishop. He studied rhetoric in Athens with his friend Basil of Caesarea, and Julian, later to be the apostate emperor.

In 361, against his will, Gregory was ordained as a priest, which he described as an "act of tyranny." At first he fled with Basil to Pontus where he lived a monastic life of seclusion, but eventually he returned home to assume the work of a priest. His *Oration 2, "In Defense of his Flight to Pontus,"* remains one of the classic treatments of the weight and responsibilities of the pastoral office. He writes: "I was ashamed of all of those men who intrude into these most sacred offices when they are no better than ordinary people. Indeed, it is really very lucky if they are not a good deal worse, with unwashed hands and uninstructed souls, laying claim to the sanctuary before being worthy even to approach the temple, and pushing and shoving their way up to the holy altar as if they thought that the priesthood was simply a way of earning a living rather than a pattern of virtue, or as though it were an absolute authority instead of a ministry for which we will have to render an account. Indeed, such priests are almost more numerous than those whom they are supposed to govern, pathetic with respect to piety and completely lacking in dignity, so that it seems to me that as time and evil progress, they will eventually have no one left to rule because everyone will be a teacher."

In time, however, Gregory reconciled himself to his calling and felt prepared to undertake it, and settled down to live an austere, priestly life. He was not to have peace for long. Basil, in his fight against the Arian Emperor Valens, compelled Gregory to become Bishop of Sasima. According to Gregory, it was "a detestable little place without water or grass or any mark of civilization." He felt, he said, like "a bone flung to the dogs." His friendship with Basil suffered a severe break. Deaths in his family, and then that of his estranged friend Basil, brought Gregory himself to the point of death, and he withdrew into seclusion again for healing.

In 379, Gregory moved to Constantinople, a new man and no longer in despair. He appeared as one afire with the love of God. His fame as a theologian rests on five sermons he delivered during this period on the doctrine of the Trinity. They are marked by clarity, strength, and cheerfulness, and remain to this day one of the most influential expositions of Trinitarian theology. The next year, the new Emperor Theodosius entered Constantinople and expelled its Arian bishop and clergy. Then, on a rainy day, the crowds in the Great Church of Hagia Sophia acclaimed Gregory bishop, after a ray of sunlight suddenly shone on him.

Gregory was asked to preside over the ecumenical council in Constantinople in 381. However, exhausted by the politicking and infighting that beset the task, he shocked the assembled bishops by abruptly tendering his resignation. He retired to his home town of Nazianzus, where he continued to write and minister to the people until his death in 389.



## † Transforming Stewardship

*"The disciples were filled with joy and the Holy Spirit."*  
ACTS 13:52

Because the disciples heard Our Lord's call, they were able to spread the Gospel message with strength and vitality. We can experience that same joy if we take time to open our hearts, listen to God, ask for His direction and allow the Holy Spirit to guide our lives and our decisions.







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 132 food drives since April 22, 2020! Last time our trucks delivered to the Loaves and Fishes Hospitality House in New Milford and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, May 14th and will support the Town of Brookfield Social Services Food Pantry, 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 May 14th



*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 the flower chart or 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.





† *Art in the Christian Tradition*

**Mosaic of The Good Shepherd,  
Mausoleo di Galla Placidia ,**

Ravenna, Italy,  
executed circa 425AD ,  
© Alamy / Christian Art

Today we are reflecting on a stunning mosaic from around 425 AD, positioned above the entrance to the Mausoleum of Galla Placidia in Ravenna, Italy. This masterpiece depicts Christ as the Good Shepherd, perfectly echoing the theme of Sunday's Gospel. Christ is shown as a youthful, beardless figure, serene and approachable, watching over his flock in a calm, pastoral setting. He wears robes of vibrant gold and purple, colors traditionally associated with imperial authority and royalty, subtly affirming his divine kingship. Christ gently twists his body to comfort a sheep close to him, embodying his care and attentiveness to each individual soul. The shepherd's staff is rendered as a golden cross, a clear symbol of his victory over death. On the left, we see four streams flowing from rocky hills, a reference to the rivers of Paradise mentioned in Genesis 2:10-14 (Pishon, Gihon, Tigris and Euphrates), reminding us that Christ, the Good Shepherd, leads his flock towards the waters of eternal life.



The mosaics of Ravenna hold a place of immense importance in the history of Christian art. Created during a time when Christianity was transitioning from a persecuted faith to the religion of empire, these mosaics represent some of the earliest and finest examples of Byzantine art in the West. They mark a shift from the naturalism of Roman art to a more symbolic, spiritual style that sought to express theological truths through rich colors, shimmering gold backgrounds, and highly stylized figures. The Mausoleum of Galla Placidia, where this illustration is taken from, is particularly renowned for its exquisite mosaics that blend classical artistic traditions with emerging Christian iconography. These mosaics were designed to inspire contemplation, drawing the viewer into the mystery of salvation through visual splendor.

In Sunday's Gospel, Jesus says, 'My sheep hear my voice, and I know them, and they follow me.' Yet, this is precisely where we often struggle. We are easily distracted, caught up in the noise of daily life, and not always attentive to the voice of the Shepherd. True listening is an act of the heart and mind; it requires silence, patience, and perseverance. We are invited to return again and again to the Gospels, to read, to reflect, and to allow God's Word to penetrate deeply into our lives, so we can hear God's voice more clearly. Like the mosaic, which reveals greater beauty the longer one gazes upon it, so too does Christ's voice become clearer when we give him the time and space to speak. Little by little, through prayer and reflection, we begin to recognize his voice... leading us, guiding us, and reassuring us that we are never alone under the care of the Good Shepherd.





# Israel - Walking in Jesus' Footsteps

Click above for a video of the Peter in Joppa (Jaffa)

✠ Jaffa ✨

**P**icturesque Jaffa, on the Mediterranean Sea just south of Tel Aviv, is where our first reading on Sunday takes place and Peter raises Tabitha from the dead. It is also where the apostle Peter received a crucial vision that changed his mind about accepting gentiles into the early Christian Church. Peter was staying in the seaside house of a tanner called Simon and went up on the roof to pray. He fell into a trance and saw heaven opened and a sheet lowered, filled with all sorts of animals, which he was told to eat. When he protested that some of the animals were unclean, a voice told him, "What God has made clean, you must not call profane." It should also be noted that in Sunday's reading Peter takes Tabitha's hand in order to help her up from the bed. This is significant since touching a corpse would have rendered Peter unclean, but he has no problem entering a home where a dead person was placed and even touching the woman's hand.

*Restored town and port of Old Jaffa*



*St. Peter's Church, Jaffa, at sunset*



Realizing that "I should not call anyone profane or unclean," Peter accepted an invitation to visit a centurion called Cornelius at Caesarea, about 30 miles up the coast, and accepted Cornelius as the first gentile to convert to Christianity (Acts 10).

Jaffa offers no original sites to visit, but a disused private residence (formerly a mosque) behind Jaffa's lighthouse is believed to stand on the site of Simon the tanner's house. Peter's vision is commemorated at St Peter's Church, on a Catholic property that overlooks the waterfront just off Kedumim Square.

Another St Peter's Church, this one Russian Orthodox, is 1 1/2 miles east on the hill of Abu Kabir at Giv'at Herzl. It is on the supposed site of the tomb of a seamstress called Tabitha, or Dorcas in Greek, who was raised from the dead by Peter (Acts 9:36-43).

Called Joppa in biblical times, Jaffa is one of the oldest port cities on earth. It was here that the prophet Jonah embarked for his fateful encounter with a whale (Jonah 1:3), and for centuries it was the arrival port for pilgrims visiting the Holy Land.

## **Conquered 22 Times**

A legend says Jaffa was named after Noah's son Japheth. (Another suggestion is that its builders, the Canaanites, named it Yafi, meaning beautiful. Jaffa is called Yaafa in Arabic and Yafo in Hebrew.)

Timber from Lebanon was rafted down to the port of Jaffa for Solomon's Temple (2 Chronicles 2:16) and to rebuild the Temple after it was destroyed by Nebuchadnezzar of Babylon (Ezra 3-7).

*(Continued on page 15)*



(Continued from page 14)

## Jaffa

Down the centuries the city has been conquered no fewer than 22 times, notably by the Egyptians, Phoenicians, Babylonians, Philistines, Assyrians, Maccabeans, Seleucids, Persians, Greeks, Romans, Crusaders, Mongols, Mamluks, Ottomans, French, British and - just before the state of Israel was declared in 1948 - by Zionist militias.

Conquerors have included Alexander the Great, Richard the Lionheart, Muslim sultan Saladin, Louis IX of France, Napoleon, and General Edmund Allenby.

When Jewish forces took Jaffa in 1948, most of the predominantly Arab population was forced to flee. The old city's Arab character has now been replaced by Israeli galleries, art and craft studios, restaurants and nightclubs.

Jaffa was formally merged with Tel Aviv in 1950.

### St Peter's Church a Landmark

The reputed site of the house of Simon the tanner is an inconspicuous 19th-century building at 8 Simon the Tanner Street, down towards the sea from Kedumim Square.

A towering belfry makes St Peter's Church, just off the square to the north, the most distinctive landmark in Old Jaffa. The original church, twice destroyed and twice reconstructed, was built in 1654.

Stained-glass windows by the renowned Munich artist Franz Xaver Zettler depict events in the lives of Peter and other saints. An unusual wooden pulpit is carved in the form of a fruiting tree.

Outside and to the right of the sacristy are remnants of a citadel used by Louis IX of France when he led the Ninth Crusade in the 13th century. They include two circular rooms in which Napoleon is believed to have lived after he captured Jaffa in 1799.

The Russian Orthodox St Peter's Church at Giv'at Herzl, between Jaffa and Tel Aviv, commemorates Peter's raising the seamstress Tabitha from the dead. It is built over a chamber where a Russian priest is said to have discovered Tabitha's tomb in 1835.

### Coastline Has Changed Little

Down stairs in the center of Kedumim Square, an underground visitors' center displays exhibits from the history of Jaffa, especially the Hellenistic and Roman eras, including archaeological items found in digs around the area.

In Summit Park, the highest point of the city, are the excavated remains of a brick wall from an Egyptian fortress built by Ramses II, about 1250 years before Christ.

The pilgrim, however, may prefer to find a vantage point and survey the sea and coastline that have changed little in thousands of years - since the times when rafts of cedar logs from Lebanon arrived for the Temple, when Jonah boarded ship for Tarshish, or when Richard the Lionheart or Louis IX sailed into the harbor with their armies.

A chain of reefs protects the port, the northernmost called Andromeda's Rock. Here, according to Greek mythology, the princess Andromeda was chained as a sacrifice to a sea monster, but was rescued by the monster-slayer Perseus, who then married her.

### In Scripture:

Timber from Lebanon to be sent to Joppa: [2 Chronicles 2:16](#); [Ezra 3:7](#)

Jonah sails from Joppa: [Jonah 1:3](#)

Peter raises Tabitha from the dead: [Acts 9:36-43](#)

Peter's vision in Joppa: [Acts 10:5-16](#)

*Carved pulpit at  
St. Peter's Church*



*Stone arch depicting Old Testament  
stories in Jaffa park.*





**Website Links** - Usher, acolyte, lector, intercessor, and lay reader schedules are published monthly on our website at [saintpaulsbrookfield.com](http://saintpaulsbrookfield.com) / parish ministries / acolytes-lay-readers-lectors-intercessors / downloads. Our parish member directory is posted on our website at [saintpaulsbrookfield.com](http://saintpaulsbrookfield.com) / about / member directory / downloads.

✠ **Sunday School Info!**

**ATTN: PARENTS OF ALL  
SUNDAY SCHOOL STUDENTS:**

Bring your Sunday School students to the classrooms by 10:30. Children will be returned to the sanctuary in time for Communion.



they FOLLOW ME

John 10:22-30

**COFFEE HOUR HOSTS**

|                                |                         |
|--------------------------------|-------------------------|
| May 11th 8 am - Greeley's      | 10:30 am - Jack Collins |
| May 18th 8 am - Ann/Dave Allen | 10:30 am - Switzer's    |



**COFFEE HOUR  
HOSTS NEEDED**

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







# SKYE PETERSON

Fri., May 9, 2025 | 7:30 P.M.

Tickets \$20

[www.communitycoffeehouse.org](http://www.communitycoffeehouse.org)



Community Coffeehouse | 7 Madison Ave. | Danbury, CT 06810 | (203) 748-4972



† **Underground New England**

You are invited to join us on Saturday, June 7 from 10-1 in Crocker Hall to learn more about The Underground New England, a faith-based non-profit organization that exists to eradicate human trafficking in Connecticut and New England through awareness, prevention, and intentional survivor support. There will be a presentation, Q&A, and fellowship. Refreshments will be served.



**SATURDAY  
JUNE 7, 2025**

**5K** **SAVE  
THE  
DATE**  
**RUN &  
WALK**



**ATHLETES OF CHRIST**

**RUN THE RACE**

**STARTS AT ROGERS PARK  
RACE TIME 10AM**

**INSTAGRAM= @AOC DANBURY**

**FB= @ATHLETES OF CHRIST**

**ATHLETESOFCHRIST.COM**







Camp Washington

May 30-31, 2025

# NIGHT (STAR) WATCH

MEETING GOD IN NEW & WONDERFUL WAYS



**REGISTER NOW AT [CAMPWASHINGTON.ORG](https://campwashington.org)**  
OR CALL 860.567.9623 FOR MORE DETAILS

**Our CW Youth Group On the Move  
ends the program year, home at Camp Washington!**

Join friends old and new for a time of wonder, awe, calm, peace, and reflection-  
and an overnight celebration of creation and each other- under the stars.  
Combined with great food, Nuke'm, friendship bracelets, games, s'mores and more-  
This is an event you don't want to miss. Celebrate the end of the school year  
and the start of summer at your Camp!!

**AGES 12-17**

**\$125 per person**

(Need-based Financial Aid available)

SCAN QR CODE  
TO REGISTER



Camp Washington | 190 Kenyon Road | Lakeside, Connecticut 06758



# Jericho Partnership Inc.

Mobilizing Ministry . Transforming a City



JUNE 5 | 7:30 AM | THE AMBER ROOM

## THE POWER OF MENTORING FUNDRAISER BREAKFAST

GOOD SAMARITANS OF THE YEAR:  
ANGELA HASELWOOD, VIRGINIA KONOPKA,  
MIKE TAYLOR



WE'RE HONORING A VOLUNTEER IN EACH AREA OF OUR MINISTRY:  
FOOD SERVICES, ACADEMICS, MENTORING

JOIN US TO CELEBRATE LIFE-TRANSFORMATION  
AND SUPPORT JERICO'S PROGRAMS



\$90 SEAT/ \$900 TABLE

Tickets: <https://bit.ly/Jericho-Breakfast>

Yup! That's our very own Angela who works our food drives. Congrats Angela for being honored by Jericho.

# Jericho Partnership Inc.

Mobilizing Ministry . Transforming a City

## † Meet Madelin

**M**eeet Madelin – A Dedicated Jericho Instructor

For 4 years, Madelin has been a supportive part of our Jericho team, helping students learn and grow in a comfortable environment

"The kids can be challenging, but I love being here," she says. "We meet them where they're at - whether they're overstimulated, struggling with homework, or just need patience. It's not just a job; it's where I want to be."

From guiding students through their homework to asking how their day has been, Madelin's consistency and care make a real difference in our programs. Her approach? Respect their boundaries, adapt to their needs, and keep showing up.

We're grateful for team members like Madelin who help make Jericho a place where kids thrive.



## SAVE THE DATES

Our two most important fundraising events of the year are coming up!

Save the dates for our:

**Golf Outing** - Wednesday May 21, at Richter Park

**Power of Mentoring Breakfast** - Thursday, June 5, The Amber Room

More info to follow! If you or your business would like to sponsor either of these events, please contact Lisa Siedlecki at

[lisa@jerichopartnership.org](mailto:lisa@jerichopartnership.org)





# *Jericho Partnership* Inc.

Mobilizing Ministry . Transforming a City

Swing for a Good Cause

## Join us for the Jericho Golf Outing

May 21, 2025

11 am Registration & Lunch

1 pm Shotgun Start

Dinner & prizes

Richter Park, Danbury CT



Proceeds support wraparound academic, mentoring, and food security programs & services for Danbury's at-risk youth and their families.

Register: <https://bit.ly/Jericho-Golf>



### † The Saints with Palms

The author of the book of Revelation is trying to encourage Christians to hold on to their faith. He uses a great morale-booster. He imagines heaven to be like the emperor's court. Jesus--represented as a Lamb--sits on a throne. Around him are all of these who withstood the temptation to abandon their faith during trials on earth. The author recalls Palm Sunday and the triumphant entry of Jesus into Jerusalem. This is one reason why the Church gives out Palms on the annual commemoration of this event. Where is your palm?



### † Psalm 23

Souls are restored when guided along right pathways even if it takes a rod and staff to get us there. That's because we can get lost in the shadow valleys of this world where the lines between right and wrong are obscured by selfish desire and sinful pride. Truth is our sight can adjust to low light and we grow accustomed to being less than we were meant to be and before you know it we can't tell the difference between a green pasture and a desert. But the Lord like a shepherd does not abandon us to our wandering ways but prods us with the rod of the Law even as the staff of the Gospel frees us to live into peaceful places of soul refreshing rest.



## ||| A THIRD OF US

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

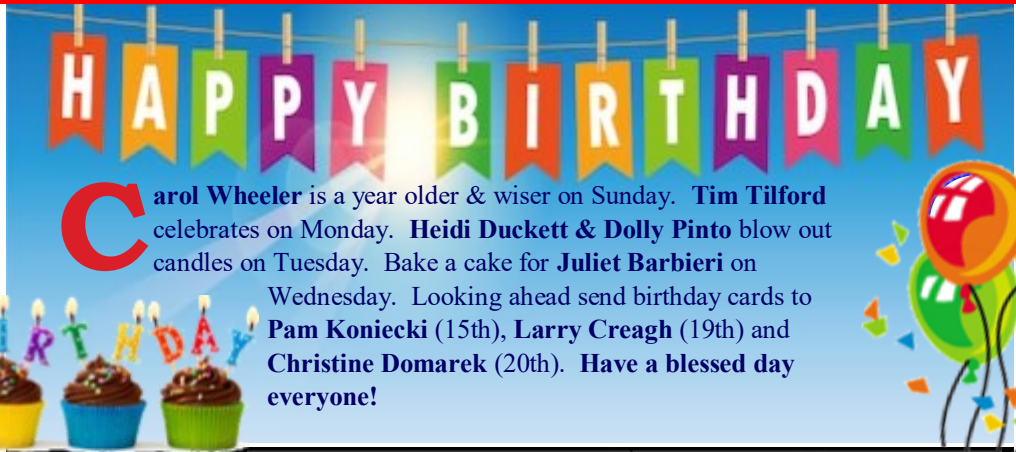
### Qassab

Country: India | Population: 1,215,000 | Language: Urdu | Main Religion: Islam | Evangelical: 0.0%

The Qassab people are found throughout northern India. Qassab is an Arabic word that means "to cut" and aptly describes this traditional caste of professional butchers and slaughterers of animals and selling meat. The Qassab people are known today by many other names and also work in business or as daily laborers. They are entirely Sunni Muslims and adhere to the Islamic code of conduct with regard to marriage, divorce, remarriage, and the inheritance of property. Their sacred specialist is the Qazi, who performs worship and other rituals. Pray that God would open the hearts of the Qassab to hearing the Gospel message.







**C**arol Wheeler is a year older & wiser on Sunday. Tim Tilford celebrates on Monday. Heidi Duckett & Dolly Pinto blow out candles on Tuesday. Bake a cake for Juliet Barbieri on Wednesday. Looking ahead send birthday cards to Pam Konecki (15th), Larry Creagh (19th) and Christine Domarek (20th). Have a blessed day everyone!

**RFB**

*Presents*

## COFFEE WITH JESUS

### Tough Jesus



The young men need to see a tough Jesus. A sword-wielding, muscle-bound, long haired, take-no-prisoners, action hero badass.



You guys are always trying to remake me. It wasn't that long ago you painted me as a Southern California surfer. With blue contact lenses!



How about we emphasize the carpentry aspect a little more? Maybe your gimmick could be a huge hammer. Or better yet, a saw!



*Wait!* I've got it! What if my superpower was...*oh this is so good...* Forgiveness! That would be *so radical!* You guys think you could work with that?



Facebook.com/RadioFreeBabylon

# Women's SPRING BRUNCH

<https://en.wikipedia.org/wiki/Haiti>

## SAVE THE DATE

Women's Spring Brunch at the Sherman Church, with special guest speaker, Naomi Woodmansee, Head of School at Hope Academy of the Bronx.



SATURDAY  
10 MAY  
10:00 AM



Please RSVP by calling the church at (860)354-6114  
or by completing the online form at  
<https://forms.gle/FSRTQGFveDork8WDA>,  
or scanning the QR code.

While the event is free, free-will donations are welcome.  
We strongly encourage you to make a reservation.



THE SHERMAN CHURCH

6 CHURCH ROAD SHERMAN, CT 06784    INFO@SHERMANCHURCH.ORG    SHERMANCHURCH.ORG



# THE Episcopal CHURCH



May 11, 2025 – Easter 4 (C)

## Reflections on the Resurrection, Week 4

*During the Easter season, Sermons That Work is pleased to present reflections from some of the newest bishops of The Episcopal Church on the resurrection of our Lord. Check back each week for a brief exploration of how Jesus Christ's rising from the grave changes everything. To listen to this reflection, scan the QR code on this page and subscribe to the Sermons That Work podcast.*

Easter first happened in a cemetery. Not under the sparkling sunlight of a spring morning. Not in a field of pastel tulips. Not tangled in a prolonged cellophane celebration. Easter happened in a cemetery. Surrounded by death. Incubated by stubborn shadows. Carried in a broken heart. Greeted quite unexpectedly by a woman who no longer dreamed dreams.

Mary Magdalene was a brave, bold woman. But even brave, bold women can be devastated by the shocking violence of this world. And on Easter morning, she was devastated. Though there was breath in her lungs and blood in her heart, in a way, Mary died with Jesus – because violence is never an isolated incident; there is always collateral damage; it spreads like a disease.

But resurrection is contagious, too. And on Easter, Mary came back to life with Jesus. In a cemetery, in the midst of death, there was life. Pulsing with resurrection, Mary was brave enough to see more than emptiness in the empty tomb. She had the courage to be the first citizen of the Easter world to show her resurrection, to walk her tear-stained cheeks into a locked room of downcast disciples, who knew nothing about the empty tomb, who had not yet experienced resurrection life, and testify: "I have seen the Lord!"

It was a stunningly audacious statement given the circumstances. She journeyed to the graveyard to visit a corpse. She found the body missing. Before she ever spoke a word about resurrection, she told a story of grave robbers. And as that bad situation grew worse, she lingered to weep while the guys went home.

But then Easter happened, in a cemetery, where the dying and the burying happen. Because that was where Easter was needed. And it is still needed. In this Good Friday world, in this world in which the dying and the burying happen, in this world in which despair holds a place of prominence, we need a Church that has experienced Easter, and has felt the breath of the Risen Christ. We need Christians who are brave enough and bold enough to show the world their resurrection.

We do not have to settle for a Good Friday world. We do not have to accept the death and violence, the nightmares and the despair. We do not have to resign ourselves to the scourge of war, to the plague of addiction, to shelter-in-place drills in kindergarten classrooms, to partisan discord, to racism and hateful prejudice. Those things are all too real, but they are not the reality God wants for us or for this world.

And that is the miracle of Easter: Easter happens in this world, with these heartaches. Easter happens in the shadow of the cross. It happens in the cemetery. It is watered by tears. It does not deny the reality of pain and death; Easter defies pain and death. It is the sun that scatters the clouds. It is a dream so much truer than any nightmare.

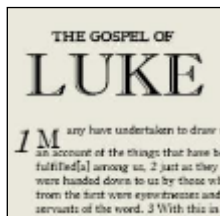
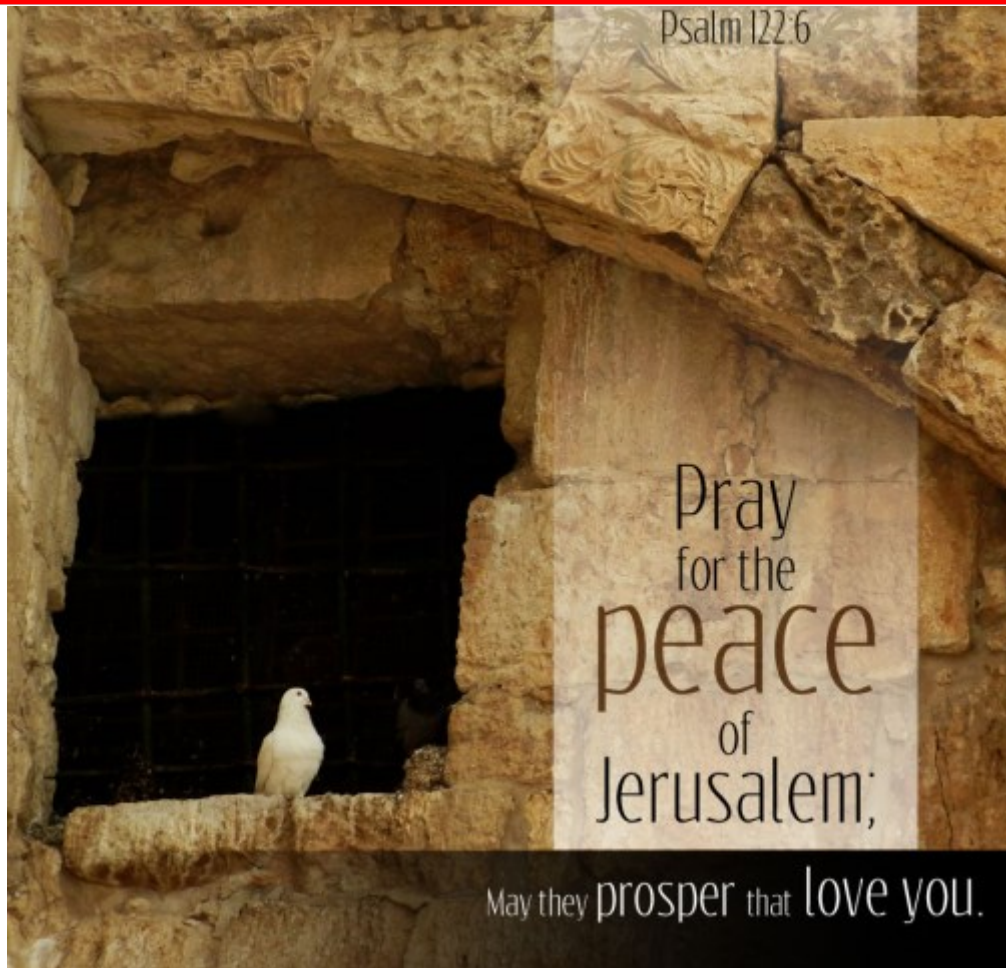
The Easter God is daring us to dream that impossible dream. To believe that impossible dreams can come true. In this world. God is calling us to listen for the voice of the Risen Christ, still whispering resurrection, still speaking forth new life, in this world. Jesus is still telling that ancient and eternal story – a story in which love wins, and life is stronger than death, and hope is never in vain.



This is the story that means to transform your life and spill from your lips. Be brave enough to see more than emptiness in that empty tomb; be daring enough to dream impossible dreams. And then be foolish enough to live as if those dreams will come true.

*The Rt. Rev. Jeremiah D. Williamson is the tenth Bishop of the Episcopal Diocese of Albany. He is married to Jennifer, a United Methodist pastor. They have two sons and a small dog.*

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**O**ur Men meet weekly study on Monday nights. They are currently dissecting the Gospel of Luke. Join them each Monday night at 7 pm in Crocker Hall. All the studies are available live on YouTube.

### † **Ladies Wed Evening Bible Study**

**A**ll women are invited to join the Ladies Wednesday Evening Bible Study for our new study of the book of Ephesians. Every Wednesday evening, 7-8 pm by Zoom.

This letter includes many praises and prayers to God for his saving love and gifts to the church. We look forward to studying and sharing our questions and experiences together. Please join us as we receive God's Word (3:17) "that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love."





## † This Sunday's Readings

(Click on the red links for the readings)

### Our Good Shepherd

#### Acts 9:36-43

In this reading from the story of the early church Peter is summoned to Joppa and raises up a disciple named Tabitha. Tabitha was known for her many good works and her restoration to life led to numerous new converts. Peter then stays for a time in Joppa with Simon, a tanner whose occupation would have rendered him a near outcast.

#### Psalms 23

The Lord is shepherd and guide. God is present in the time of danger and is generous and merciful.

#### Revelation 7:9-17

This lesson presents a vision of those who have survived great tribulation and now worship before the throne of God and the Lamb. These myriad saints come from all over the world and have been purified through their own sufferings in association with the sacrifice of the Lamb. But now the Lamb (which is a figure for Jesus) will be their shepherd, and they will suffer no longer. Such a vision would be a great consolation to those undergoing persecution.

#### John 10:22-30

In our gospel Jesus speaks to those who are unable to come to belief in him and then tells of his sheep who belong to him forever. Some of the Jewish people gather around Jesus in one of the areas alongside the main temple. They ask if he is the Christ, but Jesus sees that they do not believe. Yet the sheep that the Father has given

can never be taken from the Father's protection, and Jesus is one with the Father.

#### John 10:22-30

The challenge for most mainline Christians is not following Jesus. We've been taught pretty well about that. The challenge for us is recognizing Jesus' voice.



I STILL WISH THAT I UNDERSTOOD JESUS **BETTER.**

WELL, SURE.

BUT JESUS IS COMMITTED TO YOU REGARDLESS.

THAT'S WHAT I DON'T **UNDERSTAND!**



JOHN 10:22-30

© WETZSTEIN 16.04.13

### † Sermon Shorts

**B**ridging the Gap with ... Forgiveness." 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. In this Eastertide we rejoice together at the resurrection of Christ. That the world may be commended to the care of the Good Shepherd, let us pray for the whole people of God in Christ Jesus and for all people according to their needs, as pray for:*

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

.....**St. Thomas'**, New Haven; **Trinity on the Green**, New Haven; **St. James**, New London.

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

.....Parish prayer groups; intercessory prayer chains; healing prayer groups, and parish and community bible studies.

.....For the Peace of Jerusalem. - *Psalms 122:6*

.....**Clayton Ferry, Barbara Hock, Jim Megura, Peter Scalzo, Sr., Peter Scalzo, Jr., Doris, Karen, Beverly Hall, Roger, Fred, Cynthia, Valerie, Heidi Pinheiro, Dale Mitchell, Larry, Ruth, Rob Duckett, Blake, Nick Marcalus, Cliff, Amy Boyce, Cathy Schrull, Mike & Evelyn Kirner, Bob Cutting, Jane Sedor, Jim Beck, Linda Pendergast, Elana and Veronika** continued healing.

.....the people of **Ukraine**; the people of the **Republic of Haiti**; the people of **American Samoa**; the bishop, clergy and laity of the Diocese of Milwaukee -The Episcopal Church; and our sister and brother members of the **Moravian and Historic Peace Churches**.

.....For the Church: that empowered by the Holy Spirit, we may give convincing witness to the freeing and healing power of the Risen Christ.

.....**Town of Brookfield Food Pantry**, the recipient of our food basket collections for the month of May.

.....Our missionaries, **Will & Becky McLaughlin** and their family, and their ministry in Cambodia; and for all missionaries: that God will inspire the message that they offer, help them to recognize how they can best serve their communities, and sustain them in times of loneliness.

.....For freedom from fear: that we may rely upon the Spirit's strength as we face challenges and negative messages in our work and society.

.....**Kingdom Way Pentacostal Church**, Danbury, / a church partner of the Jericho Partnership.

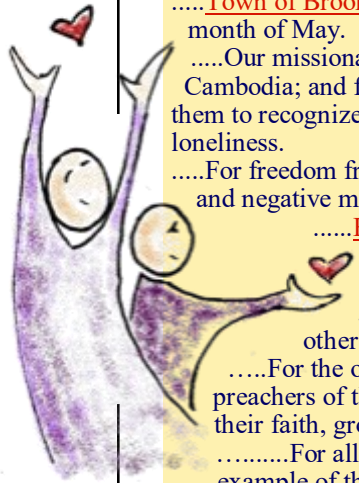
.....**The Unity of the Church**

.....That we continue to share the joy of our faith and be an example for others.

.....For 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 that they would become strong in their faith, grow in numbers and be a light to those around them.

.....For all mothers and those who give motherly care, that they may follow the example of the Good Shepherd, who leads his children to good pasture.

.....**Peace Among the Nations**.



### Psalm 23

Psalm 23 is one of the most well-known and well-loved psalms in the Bible. It brings us comfort in our darkest hours because it creates beautiful imagery of lush green pastures, gentle streams, and God's providence. In contrast, this video takes us to the barren Judean Wilderness to visit hungry goats to talk about this passage of Scripture. King David wrote these words in the wilderness because, as a shepherd himself, he knew the key for his flock's survival was for them to keep their focus on him. So when discouragement sets in, remember "When the Lord is the Shepherd, His people lack nothing."







# Just For the Joy of It!

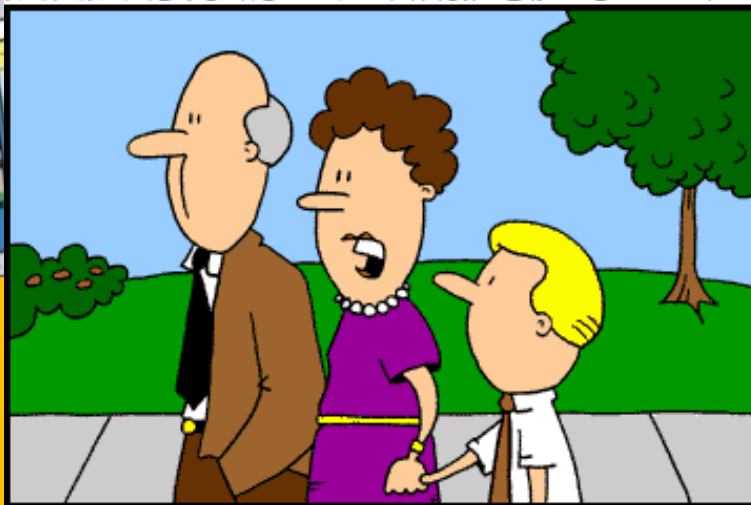
(And Christian Fellowship)

## Random Fact of the Week!

Did you know ... that an Italian adage says that a fat pope follows a thin one?




REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



YOUR FATHER HAS AGREED TO STAY AWAKE IN CHURCH TODAY SINCE IT IS MOTHER'S DAY ... IT WOULD BE NICE IF YOU WOULD DO THE OPPOSITE FOR ONCE



 Find us on Facebook

 Follow us on Twitter

 Find Us On Instagram

Watch us on 

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