

*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

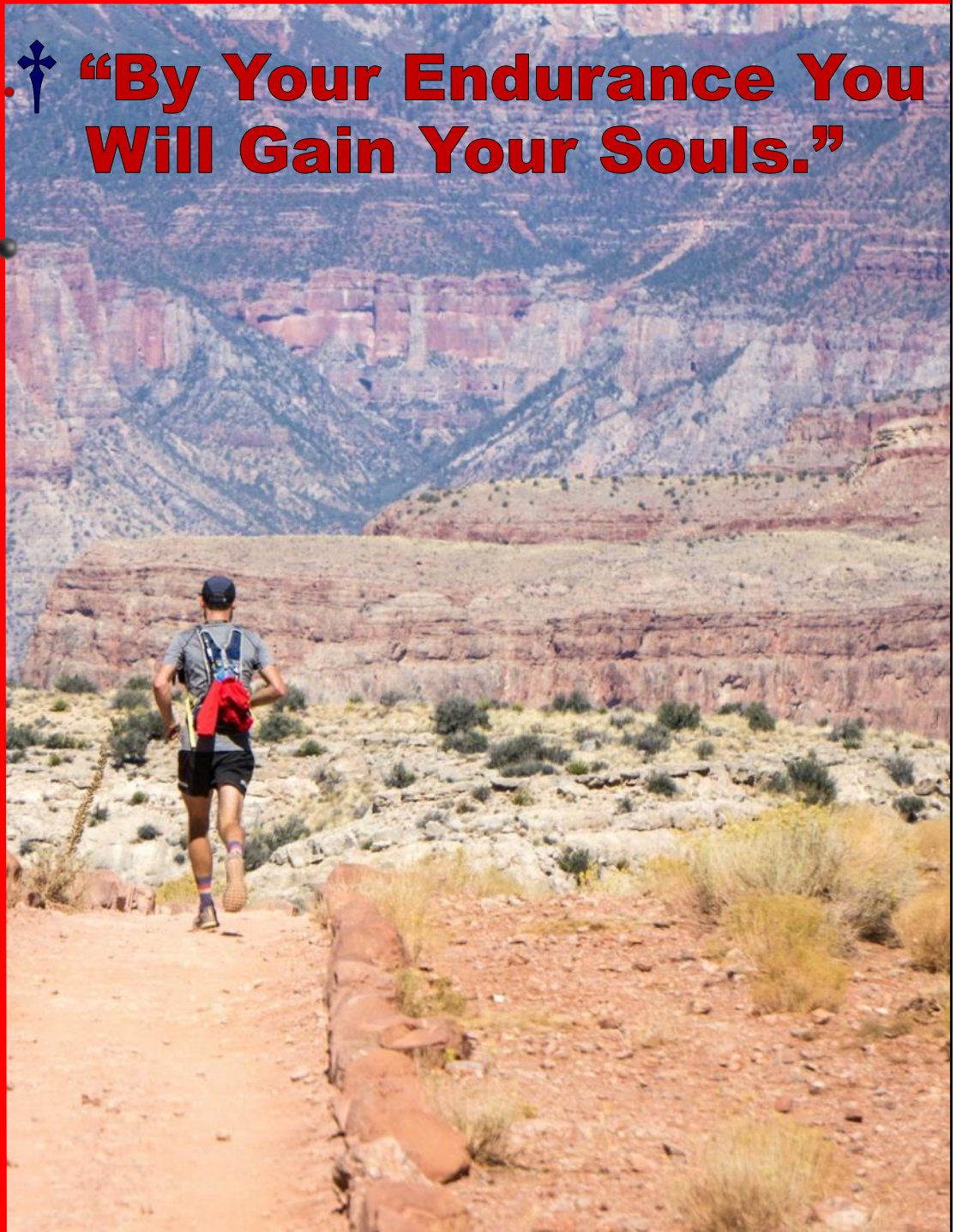
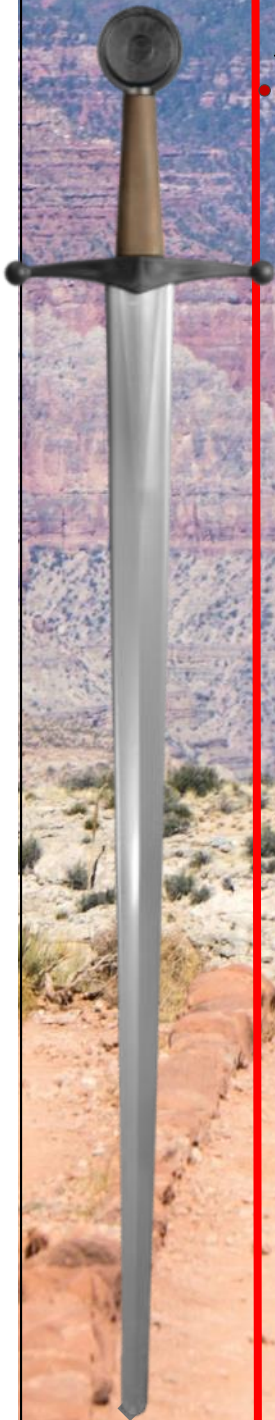
November 13, 2025

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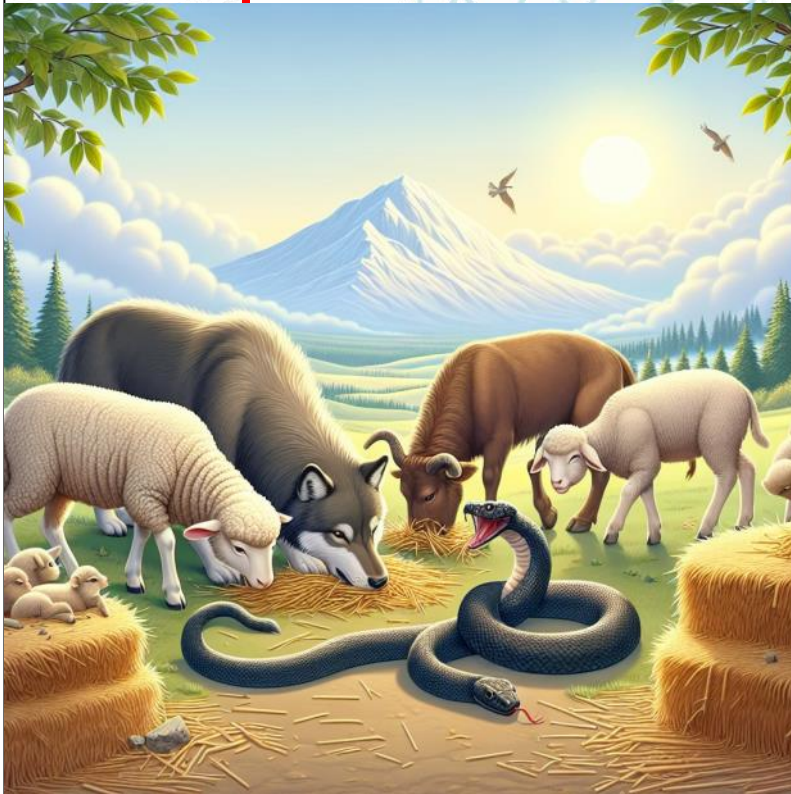
**“By Your Endurance You
Will Gain Your Souls.”**



† Do Not Be Weary in Doing What Is Right

Isaiah 65:25 from the King James Version reads, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

There are earthquakes, famines, and plagues, terrorist acts and random violence, personal tragedies, and somewhere there are lions, and tigers, and bears, Oh My, and things that go bump in the night. Let us take a breath and



stop living in the fear that terrible things will happen. Yes, of course they will, they ALWAYS HAVE, from the beginning of time not a day goes by on this earth without something terrible happening to someone, or to many, and the instant access to muddled headlines confirms the fear we want to have. But there are just as many wonderful - marvelous - things also, follow the light and see them. If you are living in a terrible time and even if you are not, seek Christ's words: I will give you words and a wisdom...By your endurance you will gain your souls. Whatever your fears the others' fears are the same. Let our enduring work begin with prayer for confidence in God's new heavens and new earth. Let us shake ourselves out of idleness borne of the paralysis of fear that masks as hate and anger. Let us move out of living in grief to finding

purpose in our earthly time. Let us find the lambs in wolf guise in ourselves and others, feed on faith together, and never, ever, weary of doing what is right.

† Lessons and Carols: Save the Date!

Our annual Festival of Lessons and Carols will be held on Sunday, December 14 at 5:00 pm. Please mark your calendars and plan to attend this beautiful service which consists of Scripture readings about the birth of Jesus interspersed with the singing of traditional carols led by our choir. What a truly wonderful way to prepare your heart, mind, and voice for Christmas!

Or better yet, if you like to sing, you are welcome to join our special choir for this service. Rehearsals are on the following three Mondays from 7-9 pm: Nov 24, Dec 1 & 8; and Thursday, Dec 11. The only prerequisites are as follows: 1) you like to sing Christmas music, and 2) you like to be around people who like to sing Christmas music. No previous participation in the music ministry required! Please contact Kirsten Peterson to join: kirpeterson@comcast.net.



About the Cover:

*Grand Canyon
Double Crossing*

By Brian Erickson,
2017

“**B**rothers and sisters, do not weary in doing what is right.” As disciples and followers “in training,” part of what is right for us is loving God with all our hearts, minds and souls, and continually striving to frequently and generously thank Him for every good gift we have been given ... and they have been many!



† **Just In!**

We just received the total for the Thanksgiving gift cards we were collecting! \$4,530!

God bless St Paul's family for their generosity!

† *This Week at St. Paul's*

- | | | |
|--------------|------------|--|
| Thu, Nov 13 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Nov 14 | - 10:00 am | - Friday Walking Group, Fairfield Hills Loops, Newtown |
| Sat, Nov 15 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Guild Room |
| | - 11:00 am | - Bruce Botticelli Requiem Mass <i>(YouTube Live)</i> |
| Sun, Nov 16 | | The 23rd Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion <i>(YouTube Live)</i> |
| | - 9:30 am | - Sermon Talkback, Guild Room |
| | - 10:30 am | - Sunday School, Classrooms |
| | - 10:30 am | - Contemporary Holy Communion <i>(YouTube Live)</i> |
| | - 12:00 pm | - Sermon Talkback, Guild Room |
| | - 12:30 pm | - Family & Youth Ministry Conversation |
| Mon, Nov 17 | - 7:00 pm | - Men's Bible Study, Crocker Hall <i>(YouTube Live)</i> |
| Tues, Nov 18 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | - 7:00 pm | - Scout Troop #5, Meadow |
| Wed, Nov 19 | - 10:00 am | - Holy Communion & Healing <i>(YouTube Live)</i> |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study <i>(Zoom)</i> |
| Thu, Nov 20 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Nov 21 | - 10:00 am | - Friday Walking Group, T.B.A. |
| Sat, Nov 22 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Guild Room |
| Sun, Nov 23 | | The Last Sunday after Pentecost: Christ the King |
| | - 8:00 am | - Traditional Holy Communion <i>(YouTube Live)</i> |
| | - 9:30 am | - Sermon Talkback, Guild Room |
| | - 10:30 am | - Sunday School, Classrooms |
| | - 10:30 am | - Contemporary Holy Communion <i>(YouTube Live)</i> |
| | - 12:00 pm | - Sermon Talkback, Guild Room |
| | - 3:00 pm | - Brookfield Ecumenical Thanksgiving Service,
Congregational Church |

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 and let him know.

† Brookfield Ecumenical Thanksgiving Service

3:00 pm Sunday, Nov. 23, at the *Congregational Church of Brookfield*



Brookfield's oldest continuing town-wide ecumenical service will be held on Sunday, November 23rd at 3:00 pm at the Congregational Church of Brookfield, 160 Whisconier Road.

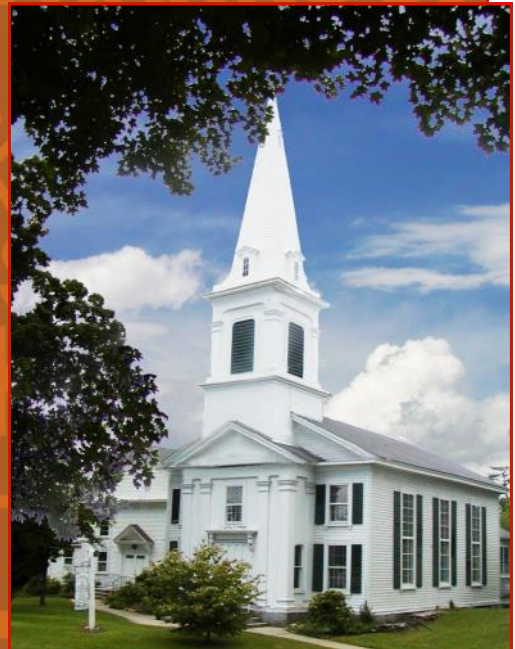
This annual service is coordinated by the Brookfield Ecumenical Clergy group.

This year our own, Fr. Nate, will deliver the Thanksgiving message.

You are invited to gather together with brothers and sisters from our Brookfield faith communities to pray, sing, and hear God's still-speaking voice as we celebrate with gratitude our great blessings. Worship leaders from the various congregations will lead portions of the service. A time of fellowship and refreshment will be offered afterwards.

We hope you will join us for this historic Thanksgiving celebration, which began with a Union Thanksgiving Service led by the Congregational Church and St. Paul's Episcopal in 1896.

An offering will benefit the Emergency Fuel Assistance Fund of Brookfield Social Services.



† Transforming Saints of God

Monday, November 14th

Samuel Seabury

First American Bishop, 1796

Samuel Seabury, the first Bishop of the Episcopal Church, was born in Groton, Connecticut, November 30, 1729. After ordination in England in 1753, he was assigned, as a missionary of the Society for the Propagation of the Gospel, to Christ Church, New Brunswick, New Jersey. In 1757, he became rector of Grace Church, Jamaica, Long Island, and in 1766 rector of St. Peter's, Westchester County. During the American Revolution, he remained loyal to the British crown, and served as a chaplain in the British army.

After the Revolution, a secret meeting of Connecticut clergymen in nearby Woodbury at



Glebe House, on March 25, 1783, named Seabury or the Rev. Jeremiah Leaming, whichever would be able or willing, to seek episcopal consecration in England. Leaming declined; Seabury accepted, and sailed for England.

After a year of negotiation, Seabury found it impossible to obtain episcopal orders from the Church of England because, as an American citizen, he could not swear allegiance to the crown. He then turned to the Non-juring bishops of the Episcopal Church in Scotland. On November 14, 1784, in Aberdeen, he was consecrated by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness, in the presence of a number of the clergy and laity. On his return home, Seabury was

recognized as Bishop of Connecticut in Convocation on August 3, 1785, at Middletown. With Bishop William White, he was active in the organization of the Episcopal Church at the General Convention of 1789. With the support of William Smith of Maryland, William Smith of Rhode Island, William White of Pennsylvania, and Samuel Parker of Boston, Seabury kept his promise, made in a concordat with the Scottish bishops, to persuade the American Church to adopt the Scottish form for the celebration of the Holy Eucharist.

In 1790 Seabury became responsible for episcopal oversight of the churches in Rhode Island; and at the General Convention of 1792 he participated in the first consecration of a bishop on American soil, that of John Claggett of Maryland. Seabury died on February 25, 1796, and is buried beneath St. James' Church, New London.



Embedded in the top of our altar is a stone from Aberdeen, Scotland, inscribed "Aberdeen 1784."



Seabury home in New London

† Transforming Stewardship

"Not that we do not have the right. Rather, we wanted to present ourselves as a model for you, so that you might imitate us."

2 THESSALONIANS 3:9

Stewards who live a grateful and generous lifestyle don't go around bragging about it. But through their actions and words, others do take notice. They notice because of the joy and peace that results and other people desire this in their own life. Know that the way you live your life may be the only interaction others have with the Christian faith.



† Dr. Paul on Parasites

[Isaiah 65:17-25](#) - [Canticle 9](#) - [2 Thessalonians 3:6-13](#) - [Luke 21:5-19](#)

We need to hear the “all” in the Collect of the Day when we deal with St. Paul’s prescription for parasites, no one’s favorite topic. The word conjures up horrible images of grotesque wormy organisms living hidden within us and slowly sucking the life out of us - and all the time we are unaware. It may not be an image we want to contemplate when we come to church, but it is a reality in this world. Of course, the truth is that not all parasites are disease-causing killers. In fact, some are very helpful in normal living. But they all share a common M.O. - they live off the host who does all the work of gathering and preparing food, which the parasite then greedily consumes.

What is interesting about our usage of the term *parasite* is that the first definition in the dictionary deals not with a blood-sucking worm but a greedy person. The definition reads: “One frequenting the tables of the rich and earning welcome by flattery.” And then there is definition three: “something that resembles a biological parasite in dependence on something else for existence or support without making a useful or adequate return” (*Webster’s Seventh New Collegiate Dictionary*).

Sounds like the folks that St. Paul was warning the Thessalonians about when he wrote: “Anyone unwilling to work should not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work.” In short, they were enjoying the return from the labors of others but not making any useful or adequate contribution. The word for them is *parasite*.

We have all experienced such folks. Every group project assigned in our schools is made more difficult by the individuals who do not carry their load of the work and yet get the same grade. How many times have we worked ourselves to death to overcome an obstacle or reach a seemingly impossible goal, only to have a colleague or superior take all the credit himself? And what about those so-called friends who are with us when we are doing well, but nowhere to be found when times are bad?

In Scripture, the Church has been described as the body of Christ, and as a body it is an interdependent collection of very different parts. But as a body the Church is also susceptible to the disastrous effect of the non-function of any of its parts. Historically, the Church has been compromised more by inside idleness than outside persecution. Indeed, persecution has been a consistent stimulus for the growth of the Church, while laziness has often been disastrous.

Dr. Paul’s prescription for idleness in the church is not radical surgery to remove the parasites, but a quarantine of the uninfected members; describing the personal consequences of idleness; and encouraging the idlers to become active contributors to the mission and ministry of the Church.

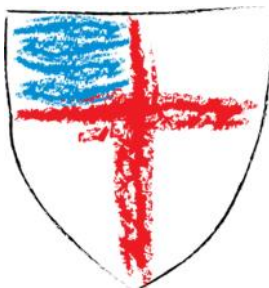
The doctor’s prescription is not one of condemnation but of exhortation. We are not talking about members versus non-members or the righteous versus the unrighteous - we are a community of brothers and sisters in Jesus Christ through a common baptism. It is not a matter of separation or excommunication, but rather one of instruction, enlightenment, and encouragement so that the Church can be all that it is meant to be.

Look It Up: [Psalm 98](#)

Think About It: When the Lord makes known his victory, all the earth will break forth in praises. The Resurrection of Jesus Christ is the victory of God. Our response is to rejoice!
- by The Rev. Dr. Chuck Alley, *The Living Church*, 2025



Acedia | Pieter Bruegel the Elder



† Ih-pis-kuh-puh l / Dik-shuh-ner-ee

(Episcopal Dictionary)



† Oxford Movement

/ oks-ferd moov-muhnt /

The Oxford Movement - A nineteenth-century movement which reasserted the apostolic and catholic heritage of Anglicanism. The Oxford Movement is also known as the Catholic Revival. It emphasized the church's identity as the divine society and the sacramental character of the church's corporate life. It also sought to uphold the Book of Common Prayer (BCP) as the rule of faith. It began when several priests of the Church of England, most notably Edward Pusey, John Henry Newman, and John Keble, became convinced that the Church of England had abandoned its heritage as a catholic and apostolic church. They feared that the Church of England was in danger of apostasy. The immediate beginning of the Oxford Movement was a sermon preached by Keble in 1833 in which he denied the authority of the British Parliament to abolish several dioceses in Ireland.

Keble, Pusey, Newman, and others began to publish a series known as Tracts for the Times, which called the Church of England to return to the ways of the ancient and undivided church in matters of doctrine, liturgy and devotion. The Tracts were a powerful and influential expression of the principles of the Oxford Movement, and the Oxford Movement has also been known as the Tractarian Movement. The writers of the Tracts and their supporters have been known as Tractarians. The Tracts were strongly opposed to the abuses which they saw in the Roman Catholic Church, but they were attacked as "papist" and rejected by many. However, many others were convinced by the Tracts, and the Oxford Movement became a major force in the Church of England. The leaders of the Oxford Movement taught that the Church of England and the larger Anglican Communion are part of the one, holy, catholic, and apostolic church. The last Tract was Newman's Tract 90(1841), which generally sought to interpret the Thirty-Nine Articles as consistent with the decrees of the Roman Catholic Council of Trent (1545-1563). This prompted considerable criticism and ended the publication of Tracts. The movement faced a crisis when Newman and others subsequently left the Church of England to become Roman Catholics. The Oxford Movement survived this crisis through the work of Pusey, Keble, Robert Wilberforce, and a second generation of priests, known as the ritualists, who worked among the poor in the large cities of Britain.

The Oxford Movement encouraged a recovery of the beauty of the church's worship in the external forms of liturgical ceremonies, vestments, and music. It led to a renewed appreciation for the church's catholic heritage and tradition, the importance of the apostolic ministry and the sacraments, the recovery of Anglican spiritual life, the revival of monastic life in the Anglican Communion, and



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Oxford Movement

appreciation for the ancient doctrines, discipline, and devotional practices of the church. It inspired the Library of the Fathers, which included English translations of patristic works. The first volume was Pusey's translation of Augustine's Confessions (1838), with a preface by Pusey on the significance of patristic study. The movement also led to the liberal catholic movement at the end of the nineteenth century.

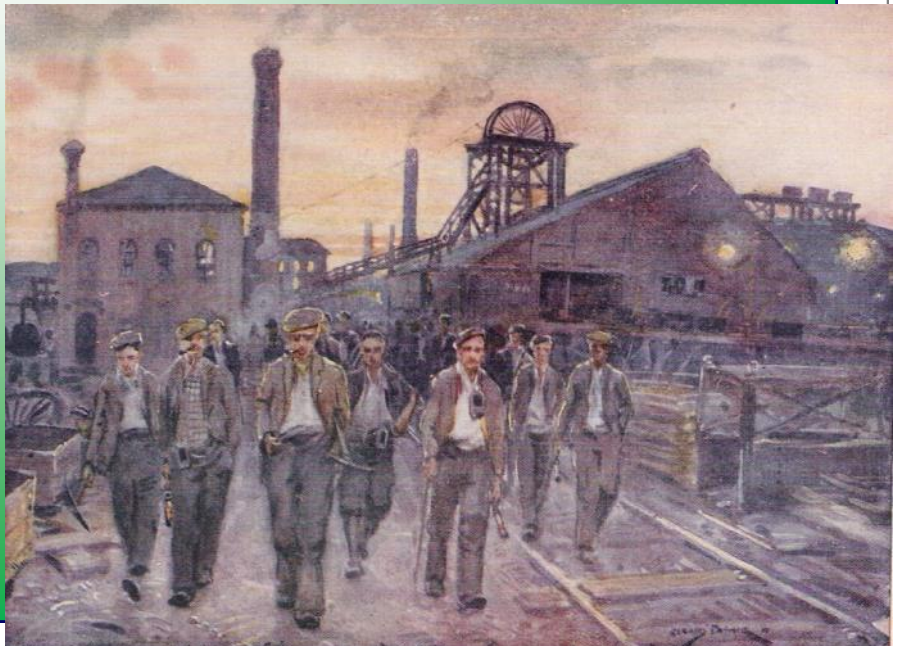
In the United States, the Oxford Movement had considerable impact, although many of its theological principles had been earlier anticipated. Many Tractarian parishes were established throughout the United States, especially in the midwest where Nashotah House in Wisconsin was influential. As in England, the movement led to many controversies in the Episcopal Church. There was an investigation of the General Theological Seminary in New York. General Convention passed an anti-ritualist canon. James DeKoven was denied episcopal election, and a few people followed Newman to the Roman Catholic Church. But the controversies eventually quieted down in the United States as in England, and many of the principles of the Oxford Movement have become widely accepted in the Episcopal Church.

At least two of St. Paul's rectors were caught up in the Oxford Movement. Rev. Richard Cunningham Shimeall, our rector from 1836-1837, who was instrumental in designing the church building that stood on this property from 1837-1837, in 1850 was deposed by the Episcopal Church and then joined the Reformed Dutch Church. Rev. Edward J. Ives, at St. Paul's from 1842-1844, was deposed by the Diocese of Connecticut in 1851, converted to Roman Catholicism and returned to the Episcopal Church a few years before his death in 1861.

† Work Quietly and Eat Your Own Food

Paul had won many converts in the city of Thessalonica by speaking of the end of the world. He seriously believed that it was coming soon and pressed his listeners on this point. There was a strong reaction, but one with unexpected weaknesses. Many of the people figured that since the end was coming, they should spend their last days in prayer.

Hence they quit their jobs and focused on meditation. This won Christians a bad reputation. Paul tries to counter-act this by citing his own example. He was a tailor by profession and earned enough from this work to pay for his own needs and those of his co-workers.



✠ *Art in the Christian Tradition*

The Desperate Man,

by Gustave Courbet (1819-1877),

oil on canvas, painted between 1844–1845.

© Private Collection of the Conseil Investissement Art, BNP Paribas

Most of us have had at least one ‘bad hair day!’ Here the French Realist artist, Gustave Courbet, painted himself at the age of 24 as *The Desperate Man*, keeping the portrait in his studio for the rest of his life. Light in the painting falls on the artist’s forehead, nose and arms as he tears at his hair.

Jean Désiré Gustave Courbet led the Realism movement in 19th-century French painting. Committed to painting only what he could see, he rejected academic convention and the Romanticism of the previous generation of visual artists.

Was Jesus feeling desperate when he looked around him in wide-eyed horror and grief, all his senses alert to the signs of devastation looming? He knows he must both challenge and reassure the people listening to him. They must go beyond admiring the beautiful decoration of the temple to contemplate and do something about much that was wrong in their world. The cost would be greater than that of precious stones because it could well demand their life blood. Yet, God’s tender concern for even every hair on their head must be trusted. It is the same for us now.



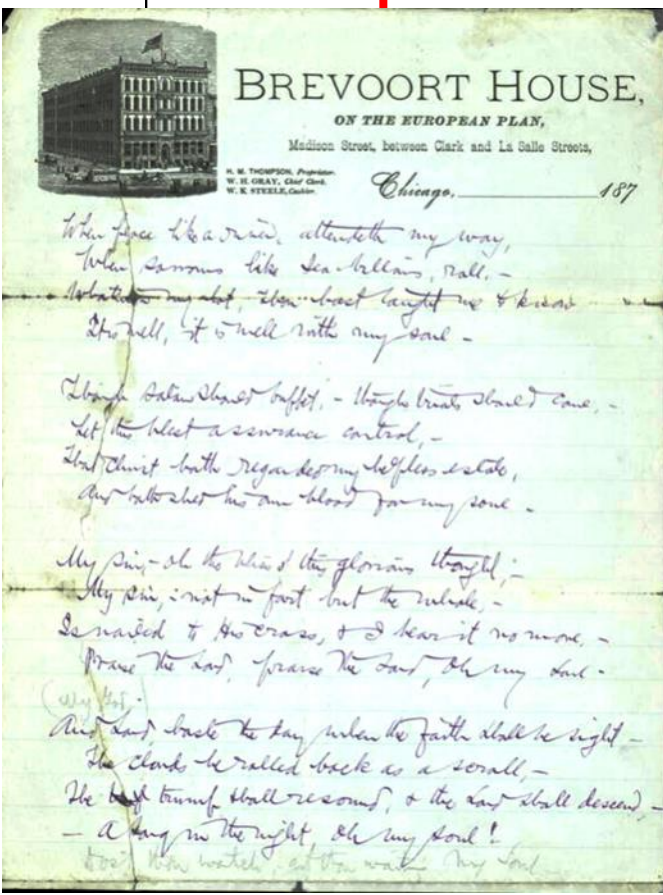
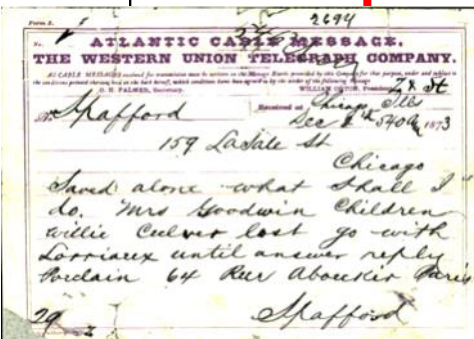
Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

For this Sunday's 8:00 service, Rebecca Moshay will be singing the beautiful hymn "It is Well With My Soul" for the offertory. I thought I'd take a moment to share with you the story of that song, if you don't know it already.

During the darkest, most troublesome moments of our lives is exactly when our own faith is tested, when we think about it the most, and when we discover how strong it really is. In one very well-known story of such faith we meet Horatio Spafford (1828-1888), a successful Chicago lawyer and devout Christian. His life seemed to be on track, everything going well, until the 1870's when a series of tragic events impacted his life. His four-year old son died and the Great Chicago Fire of 1871 wiped out almost all of his investment property. In 1873, he and his wife and four daughters were to sail to Europe; but because of last minute business, he was unable to leave with them and sent them on ahead. On November 22, the ship they were sailing on, the *Ville du Havre*, collided with another ship and sank, killing 226 people, including all four of Spafford's daughters ranging in age from 18-months to 12 years. His wife survived and after reaching Europe sent him a telegram with the words "Saved alone; what shall I do?" As Spafford sailed to Europe to meet his wife, the ship passed by the location of the accident where his four daughters had perished. He was so moved that he began to write the words to what would become the hymn "It is Well with My Soul."



When peace, like a river, attendeth my way,
when sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well, with my soul.

Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And has shed His own blood for my soul.

My sin, oh, the bliss of this glorious thought!
My sin, not in part but the whole,
Was nailed to the cross, and I hear it no more,
Praise the Lord, praise the Lord, O my soul!

And Lord, haste the day when my faith shall be sight,
The clouds be rolled back as a scroll;
The trump shall resound, and the Lord shall descend,
Even so, it is well with my soul.

The hymn was published in 1876 with a tune composed by

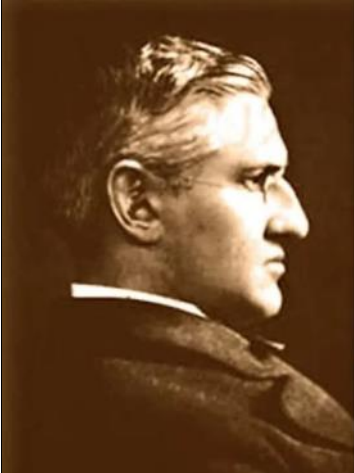
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Choir Notes

Philip P. Bliss, the tune appropriately named *VILLE DU HAVRE*.

The Spafford's story doesn't end there, however. Horatio and his wife Anna had



Horatio Gates Spafford and Anna Spafford

three more children, two daughters and a son, although the son died at the age of three from scarlet fever. After this final tragedy and inspired by a call away from materialism towards spiritualism, the family moved to Jerusalem where they founded the American Colony, a philanthropic religious community where people of all faiths lived together.

The Spaffords adopted a

Jewish teenager, Jacob, into their family. Horatio Spafford died in 1888 from malaria and is buried at the Mount Zion Cemetery in Jerusalem.

I've selected a particularly moving rendition of "It is Well With My Soul" performed by the Mormon Tabernacle Choir for your listening/viewing pleasure. If you feel so moved to tears by hearing this hymn in the context of Spafford's story, you won't be alone. One of the choir members in the video will join you (keep watching to the end).

It is well, with my soul.

It is well, it is well with my soul.

Peace and blessings,
Kirsten



† Women's Wed Evening Bible Study

The Women's Evening Bible Study has started a new study on Wednesdays, at 7:00 on Zoom. The topic is Courage: people in the Bible who showed courage in difficult circumstances. We will see how each person met their situation, what role God played, and what we can apply to ourselves now. All women are welcome. For more information contact Kathy Whipple at kthyw49@gmail.com.



† St. Paul's Walking Group!

Our St. Paul's walking group is making a great strides! Their next walk will be the Fairfield Hills Loop in Newtown, tomorrow, Friday, November 7 at 10:00 am. We should plan to meet at in the parking lot by 2 Primrose Lane. I will check the weather and send out an update e-mail if there are any changes before the meet up time. If you know anyone else who might be interested in joining our group, please let me know and I will add them to the group list. Ron Switzer (riswit@msn.com).



† Sunday School Info!

ATTN: PARENTS OF ALL SUNDAY SCHOOL STUDENTS:

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

COFFEE HOUR HOSTS

Nov 16th	-	Both Services	- Boy Scout Troop #5
Nov 23rd	8 am	- Beck's	10:30 am - Astbury's
Nov 30th	8 am	- Heather Melody	10:30 am - Raegan LaBrake



**COFFEE HOUR
HOSTS NEEDED**

Contact Mary Allen at
203-775-6633 or
chamla@charter.net.





CW Youth Group ON the Move!

What is it?

Youth group On The Move meets four times a year, and is what it sounds like! Different youth groups from around ECCT host us for fun, discussion, and dinner!

This is our second year, and all are welcome; come if you have a youth group, or don't and are looking to get involved!

Dates

- Dec. 7th 2025, 3-6pm (St. Paul's Fairfield)
- Feb. 22nd 2026, 3-6pm (St. John's W. Hartford)
- May 3rd 2026, 3-6pm (St. Paul's Woodbury)



For info and to register, visit:
Campwashington.org/youthprograms

Email campecampwashington.org with any questions!

Camp Washington | 190 Kenyon Rd, Lakeside CT 06758 | (860) 567-9623

PUT YOUR FAITH INTO ACTION

Please Support the Hurricane Melissa Response

Episcopal Relief & Development is in contact with our partners in the Caribbean who have been affected by Hurricane Melissa.

Supporting the Hurricane Relief Fund will help people affected by the impact of hurricanes around the world. Your gift will provide our partners on the ground in the United States, Latin America and the Caribbean with critical supplies, such as food and water, pastoral care and other urgent needs in the wake of devastating storms like Hurricane Melissa. You'll also help us assist with the long-term efforts needed to rebuild and heal.

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

Episcopal Relief & Development partners with faith and community organizations to advance lasting change in communities affected by injustice, poverty, disaster and climate change. Inspired by our faith, we focus on four interconnected priorities: nurturing the potential of caregivers and young children, reducing violence against women and girls, strengthening communities' resilience to climate change and facilitating humanitarian response to disasters.



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



www.episcopalrelief.org

ENCLOSED IS MY GIFT TO SUPPORT THE HURRICANE RELIEF FUND

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☐ \$1,000 ☐ \$2,500 ☐ \$5,000 ☐ \$_____

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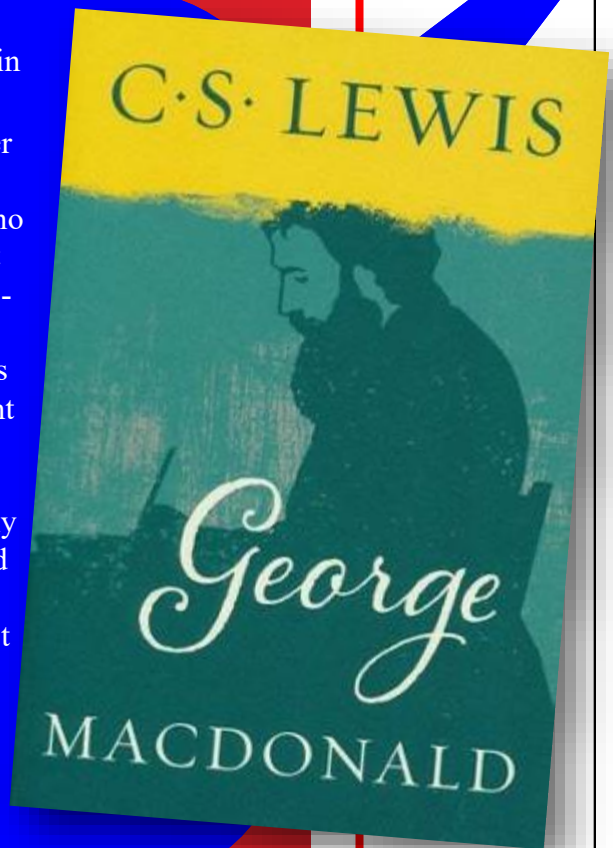
CITY _____

All gifts are tax-deductible.
BI25-5

† Thought for Reflection

- from Fr. John Morrison

"There is no water in oxygen, no water in hydrogen; it comes bubbling fresh from the imagination of the living God, rushing from under the great white throne of the glacier. The very thought of it makes one gasp with elemental joy no metaphysician can analyze. The water itself, that dances and sings, and slakes the wonderful thirst - symbol and picture of that draught for which the woman of Samaria made her prayer to Jesus - this lovely thing itself, whose very wetness is a delight to every inch of the human body in its embrace - this live thing, which, if I might, I would have running through my room, yea, babbling along my table - this water is its own self, its own truth, and is therein a truth of God. Let him who would know the truth of the Maker become sorely athirst and drink of the brook by the way - then lift up his heart - not at that moment to the Maker of oxygen and hydrogen, but to the Inventor and Mediator of thirst and water, that man may foresee a little of what his soul may find in God."



From "*Truth in Unspoken Sermons*," in *George Macdonald: An Anthology: 365 Readings*, edited by C. S. Lewis

Phishing Scams - Don't fall for them! Please do not respond to any message from Fr. Nate 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) or the office **these messages, do not Spam or Junk.** If there is contact Fr. Nate by e-mail (dszen@yahoo.com).



† Do Not Be Terrified

Luke 21:5-19

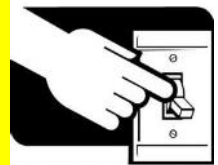
We tend to treasure temples adorned with things that in the end are temporary because we think, or at least hope, the temples we treasure will last indefinitely. Many of us are at that stage of life when we realize that the less than apocalyptic societal events predicted to take place at some future date (like the Jetson's flying cars) will likely take place without us. So, the fact that Jesus' 2000-year-old prediction of the end is yet to take place, despite the regular recurrence of wars, insurrections, famines, plagues and portents, doesn't bother us nearly as much as the

prediction that our temple, adorned as it is, will not last another sixty-five years. The people who heard Jesus speak the words recorded by Luke didn't need to wait for them to come true. They were hated and betrayed and put to death because of the testimony that could not be contradicted. We learn something from their having already endured the end and therefore it's probably a mistake to make Jesus' words a blueprint for predicting Armageddon. The end is always happening somewhere on the planet when temples of flesh and blood in testifying to the truth are adorned with suffering and yes, even death. And so, the word to those who heard it from Jesus himself and those who hear it today is the same - do not be terrified, for the stone rejected by the builders has become the

chief cornerstone of a temple that can never be thrown down.

† Good Stewardship Begins At Home: *Our Home*

Please remind all who use our home to be good stewards by turning off lights, closing curtains, turning down thermostats, cleaning up after themselves and locking doors when they are leaving, especially as fuel prices continue to steadily increase.



TURN IT OFF

† The Time Has Come!



Many Jews day in the first century anticipated the "Day of the Lord" or Doom's day. John the Baptist had preached its nearness. There was a debate over the exact nature of this event and its imminence. Jesus warns his followers not to become unduly upset over it. He urges them not to be worried over the signs that were said to presage it. He clearly teaches that the "Day" would not bring the destruction of the world, but the conclusion of the pre-Christian era. In the new world, Christians should expect persecution. He promises to give his disciples spiritual wisdom to counter their foes.



DANBURY, CT
NOV 14

MATIN
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JESSRAYMUSIC.COM

Community Coffeehouse
WITH SPECIAL GUEST THOMAS AUSTIN



IJM

JESS RAY - MATIN TOUR

Fri., Nov. 14, 2025 | 7:30 P.M.

Tickets GA \$20, VIP \$30

www.communitycoffeehouse.org



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

mission in a minute

† Samaritan's Purse

The story of the Good Samaritan ([Luke 10:30-37](#)) gives a clear picture of God's desire for us to help those in desperate need wherever we find them. After describing how the Samaritan rescued a hurting man whom others had passed by, Jesus told His hearers, "Go and do likewise." For over 50 years, Samaritan's Purse has done their utmost to follow Christ's command by going to the aid of the world's poor, sick, and suffering. They are an effective means of reaching hurting people in countries around the world with food, medicine, and other assistance in the Name of Jesus Christ. This, in turn, earns them a hearing for the Gospel, the Good News of eternal life through Jesus Christ.

As their teams work in crisis areas of the world, people often ask, "Why did you come?" The answer is always the same: "We have come to help you in the Name of the Lord Jesus Christ." Their ministry is all about Jesus - first, last, and always. As the Apostle Paul said, "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" ([2 Corinthians 4:5, NIV](#)).

Mission Statement

Samaritan's Purse is a nondenominational evangelical Christian organization providing spiritual and physical aid to hurting people around the world. Since 1970, Samaritan's Purse has helped meet needs of people who are victims of war, poverty, natural disasters, disease, and famine with the purpose of sharing God's love through His Son, Jesus Christ. The organization serves the Church worldwide to promote the Gospel of the Lord Jesus Christ.

"Let my heart be broken with the things that break the heart of God."

Bob Pierce wrote these now-famous words in his Bible after visiting suffering children on the Korean island of Koje-do. This impassioned prayer is what guided him as he founded and led the ministry of Samaritan's Purse in 1970. His mission for this organization was "to meet emergency needs in crisis areas through existing evangelical mission agencies and national churches."

After World War II, Bob Pierce traveled throughout Asia as an evangelist and journalist with Youth For Christ. While on a university lecturing circuit in China, he stumbled across some courageous women who were living among lepers and orphans, sacrificing everything to share the love of Jesus Christ. Through their selfless love, God gave Pierce a vision for ministry. He dedicated himself to finding and supporting other such Christians who were caring for the poor and suffering in the distant corners of the world.

In the summer of 1973, Bob Pierce met his eventual successor, an adventurous young student named Franklin Graham with a growing heart for world missions. Intrigued by his many stories from the field, Franklin began to spend more and more time with the seasoned Christian statesman. In 1975, he accompanied Bob on a life-changing tour of some of the world's neediest mission fields. Franklin saw the poverty of pagan religions and the utter despair of the people they enslave. God had captured his heart for missions.

Bob Pierce died of leukemia in 1978, and a little over a year later, Franklin Graham became the President and Chairman of the Board of Samaritan's Purse. Through over 40 years of earthquakes, hurricanes, wars, and famine, Franklin has led the ministry in following the Biblical example of the Good Samaritan all across the globe. God has blessed the organization under Franklin's leadership, and the ministry has seen explosive growth.

"Go and do likewise," Christ commanded after explaining the parable of the Good Samaritan in Luke 10. So they do. Samaritan's Purse travels the world's highways looking for victims along the way. They are quick to bandage the wounds they see, but like the Samaritan, they don't stop there. In addition to meeting immediate, emergency needs, they help these victims recover and get back on their feet.

No matter where they go or what they do, they offer more than help. They offer hope. To suffering people in a broken world, they share the news of the only One who can bring true peace - Jesus Christ, the Prince of Peace.



Hurricane Melissa relief.



THE LIGHT IN THE MUSIC

finding faith in unexpected places

**AN EVENING OF MUSIC FROM
BROADWAY, ROCK, AND BEYOND**

performed by local singers and a live band, with scripture
readings that illuminate the faith within the music

SATURDAY NOV 15 7:00PM

TRINITY EPISCOPAL CHURCH
36 MAIN ST. NEWTOWN, CT



SUGGESTED DONATION \$20



Israel - Walking in Jesus' Footsteps



✠ Temple Mount ✡

On each of our trips to the Holy Land, we have always managed to go up on the Temple Mount. The Temple Mount, a massive masonry platform occupying the south-east corner of Jerusalem's Old City, has hallowed connections for Jews, Christians and Muslims.

All three of these Abrahamic faiths regard it as the location of Mount Moriah, where Abraham prepared to offer his son Isaac (or Ishmael in the Muslim tradition) to God.



- For Jews, it is where their Temple once stood, housing the Ark of the Covenant. Now, for fear of stepping on the site of the Holy of Holies, orthodox Jews do not ascend to the Temple Mount. Instead, they worship at its Western Wall while they hope for a rebuilt Temple to rise with the coming of their long-awaited Messiah.
- For Christians, the Temple featured prominently in the life of Jesus. Here he was presented as a baby. Here as a 12-year-old he was found among the teachers after the annual Passover pilgrimage. Here Jesus prayed and taught. Here he overturned money-changers' tables and foretold the destruction of the Temple: "Not one stone will be left here upon another; all will be thrown down" (Mark 13:2). And here the earliest Judaeo-Christians met.
- For Muslims, the Temple Mount is al-Haram al-Sharif (the Noble Sanctuary). It is Islam's third holiest site, after Mecca and Medina, and the whole area is regarded as a mosque. Muslims believe their gold-roofed Dome of the Rock - an iconic symbol of Jerusalem - covers the rock from which Muhammad visited heaven during his Night Journey in the 7th century.

Solomon Built First Temple

Israel's King Solomon built the first Temple around 950 BC on the

(Continued on page 21)



At the Dome of the Rock, 2018

(Continued from page 20)

Temple Mount

traditional site of Mount Moriah. His father, King David, had bought a Jebusite threshing floor on the windy hilltop where Abraham had prepared to sacrifice Isaac and “built there an altar to the Lord” (2 Samuel 24:25) some 40 years earlier.

Solomon’s lavish Temple, built of stone and timber with an exterior of white marble and a gold-plated façade, was to provide a fitting resting place for the Ark of the Covenant, containing the stone tablets inscribed with the Ten Commandments.

Its altar, the central place where Jews offered sacrifices to Yahweh, was probably close to the sites of Abraham’s and David’s altars.

Solomon’s Temple stood for about 360 years until invading Babylonians destroyed it and took most of the Jews into exile. The Mishnah says the Ark of the Covenant was hidden in an underground chamber. What became of it is unknown.

Fifty years later the Jews were allowed to return from Babylon. They rebuilt the Temple, completing it in 515 BC.

Herod Built Second Temple

The Temple Jesus knew was rebuilt by Herod the Great in a project he began around 20 BC. Although the Temple had already been rebuilt once, Herod’s Temple is still known in Jewish tradition as the Second Temple.

Herod began his grandiose project by extending the Temple Mount on the north, south and west to create a vast platform bordered by a retaining wall of huge limestone blocks.

These blocks, some weighing more than 100 tons, were cut from quarries at a higher level, just north of the Temple Mount, and put in place with pulleys and cranes.

The expansion - to today’s 14 hectares, nearly twice the previous area - involved burying several structures, including Solomon’s palace.

Of the Temple itself, the historian Josephus said “it appeared from a distance like a snow-clad mountain; for all that was not overlaid with gold was of purest white.”

Surrounding the Temple were four courts: The Court of the Priests (containing the altar of sacrifice); the Court of Israel (for men only); the Court of the Women; and, on a lower level, the Court of the Gentiles. Notices warned Gentiles not to enter the higher courts on the pain of death.

Along each edge of the Temple Mount was a covered and columned gallery called a portico. Solomon’s Portico, on the east, was probably where Mary and Joseph found their son among the teachers of the Law. The Royal Stoa, on the south, was a place of public business and trade.

Romans Destroyed Temple

Herod’s Temple was totally destroyed when the Roman army under the emperor Titus took Jerusalem in AD 70, ending the First Jewish Revolt. As Jesus had prophesied, not one stone was left upon another.

The emperor Hadrian in AD 130 converted Jerusalem into a Roman colony, called Aelia Capitolina, which Jews were forbidden to enter. Hadrian placed statues of himself on the Temple Mount.

After the Roman Empire adopted Christianity in the 4th century, the emperor Constantine’s mother, St Helena, is believed to have built a small church on the Temple Mount. Otherwise the area was ignored - it was actually used for a rubbish dump - while Christians focused on the new Church of the Holy Sepulchre.

Arab Muslims conquered Jerusalem in the 7th century and converted the Temple Mount into an Islamic sanctuary. They cleared the rubbish and erected the Dome of the Rock and Al-Aqsa Mosque.

When Crusaders captured Jerusalem in 1099 they Christianized these Muslim structures and gave them misleading names. The Dome of the Rock became a church called the Templum Domini

Masonry blocks thrown by Roman soldiers on to street below when they destroyed the Temple.



(Continued on page 22)

*Rock of
Mount
Moriah as it
was in 1910*



(Continued from page 21)

Temple Mount

(Temple of the Lord); the Al-Aqsa Mosque became the palace of the King of Jerusalem, then the headquarters of the Knights Templar, under the name of the Templum Salomonis (Temple of Solomon).

Muslims under the sultan Saladin reconquered Jerusalem less than a century later, restoring the Noble Sanctuary to its former Islamic status. Even after Israeli forces captured the Temple Mount from Jordan in the 1967 Six Day War, Israel left its management in the hands of an Islamic foundation (called the Waqf), which has undertaken controversial digs and earthworks.

Judgement Scales and Messiah's Entry

Today's Temple Mount is a spacious plaza of minarets, domed pavilions, fountains, date palms and cypress trees. It occupies about one-sixth of the Old City.

Eight stairways ascend to the platform of the Dome of the Rock, each culminating in a set of slender arches where Islamic tradition says scales to weigh souls will be hung at the Last Judgement.

In the southwest corner of the Temple Mount, near the Al-Aqsa Mosque, the Islamic Museum displays ceramics, gifts to the sanctuary and architectural items removed during restorations.

The walls of the Temple Mount platform originally contained several gateways, with stairs or ramps leading to and from the city. All are now blocked, though the outlines of some are still visible.

In the eastern wall were the Golden Gate, through which Jews expect their Messiah will enter Jerusalem, and the gate from which the scapegoat was driven into the wilderness on the Day of Atonement. Most pilgrims entered the Temple Mount at the southeast corner through the Double Gate, whose steps have been reconstructed.

To the right of the Western Wall plaza can be seen the stub of Robinson's Arch (named after a 19th-century archaeologist), which supported a monumental staircase from the street to the Temple Mount.

Over the centuries the deep valley that ran beside the Western Wall in the time of Jesus became filled with rubble. Today's wall stands 19 metros high, but a further 13 meters of Herod's blockwork lie hidden beneath ground level.

In Scripture:

Abraham prepares to sacrifice Isaac: [Genesis 22:1-19](#)

David buys the threshing floor: [2 Samuel 24:18-25](#)

Solomon builds the First Temple: [1 Kings 5-6](#)

Jesus is presented in the Temple: [Luke 2:22-38](#)

Jesus is found among the teachers in the Temple: [Luke 2:41-51](#)

Jesus cleanses the Temple: [John 2:14-16](#)

Jesus prophesies the destruction of the Temple: [Matthew 24:1-2](#)

Exterior
view of
Golden Gate
in wall of
Temple
Mount.



In this video, enter the Temple Mount through the Moors Gate, walk to the Dome of the Rock and examine where the Ark of the Covenant could have stood, see the Golden Gate.



THE Episcopal CHURCH



The Nicene Creed: Week 8

To commemorate the 1700th anniversary of the Council of Nicaea, the Rt. Rev. Matthew Gunter, bishop of Wisconsin, has written a series of reflections on the Nicene Creed and its relevance for contemporary Episcopalians.

That doesn't leave much room for doubt.

The issue is not about doubt or judging those who struggle with this or that aspect of the Creed. I have no problem with honest struggle with the Creed – historical or otherwise. I have my share, though as I've said elsewhere, there are implications of the Creed that I struggle with more than things like the virginal conception or bodily resurrection (the Sermon on the Mount for starters). Thankfully, it is not up to us to believe this or that bit of the Creed on our own. As we sometimes pray, “regard not our sins, but the faith of your Church” (1979 Book of Common Prayer, p. 395). Sometimes others believe for us. In spite of any personal doubts, the Creed is the standard of Church teaching. At the very least, it is what Christians aspire to believe and conform their lives to – however inadequately.

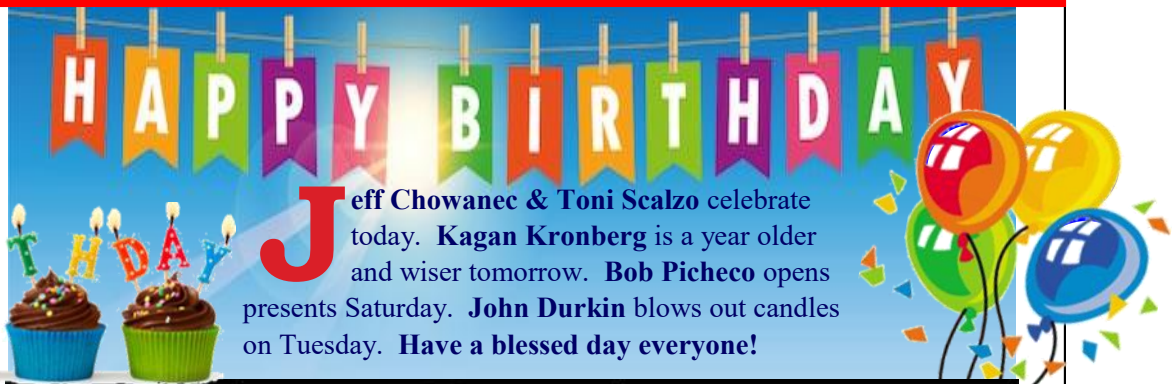
Doubts, whether about orthodoxy (right belief and worship) or orthopraxy (right behavior), arise when one way of understanding how the world works and how God engages the world comes into conflict with another. But that cuts both ways. Questioning the virginal conception and the bodily resurrection, for example, is unsettling to one way of understanding things. Believing that we live in a world where such things have happened is unsettling to others.

We might also wonder why we hold doubt in such high esteem. Are we prepared to doubt everything?

Conclusion

The Nicene Creed offers the foundation of a way of understanding the nature of reality and the God at the heart of it all. It presents a powerful, provocative, and evocative vision of God, humanity, and creation. The deepest truth about reality is personal and relational. The world in which we live is not an accident, but a creation delighted in by its Creator. In spite of human rebellion, sin, and brokenness; in spite of our failure to live lives of complete love and truth; that Creator, who is merciful, has entered into the mess we have made, bringing deliverance, forgiveness, healing, and transformation. It does not answer all questions and was not meant to. But those whose imaginations have been shaped by the Creed and have sought to inhabit the world it describes have found that it opens up thrilling vistas of life and hope. It is worth celebrating.





Jeff Chohanec & Toni Scalzo celebrate today. Kagan Kronberg is a year older and wiser tomorrow. Bob Picheco opens presents Saturday. John Durkin blows out candles on Tuesday. Have a blessed day everyone!

RFB 

Presents

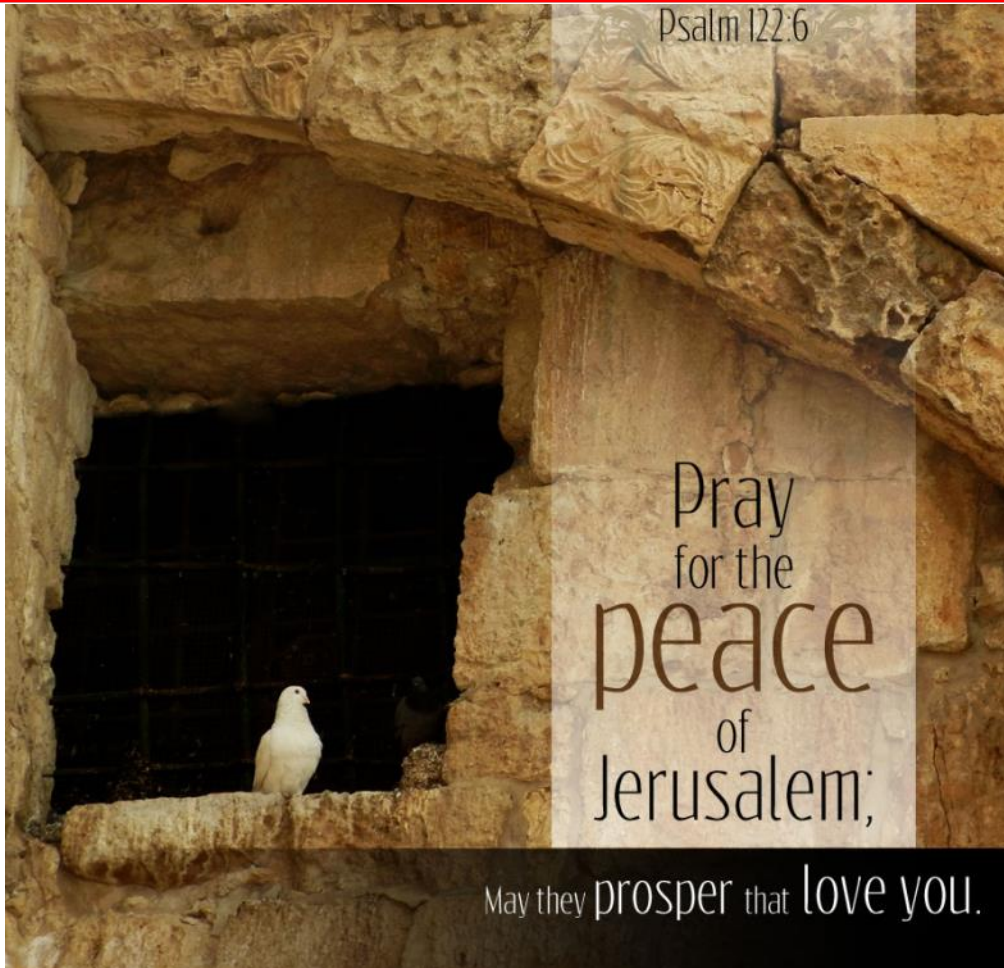
COFFEE WITH JESUS

Even A fool When He Is Silent



 I'm going to shut up today, Jesus. I'm not going to comment on social media and I'll watch my tongue so as not to offend anyone.	 It's so easy to offend these days, isn't it, James? I'm pretty sure you can offend someone even while staying silent.
 So, are you saying don't stay silent?	 Proverbs is full of verses regarding "guarding your tongue," James. But even fools are thought wise when they keep silent; with their mouths shut, they seem intelligent.

©Radio Free Babylon® All rights reserved. This one has always been a paradox for us. If you stay quiet, you're thought as wise? And even fools who are quiet can be seen as wise? So if you shut up you're smart? And if you're stupid and shut up you're also smart? Maybe the lesson is we all need to STFU and LISTEN. That's a tough prescription, because it requires we open our hearts to our enemies, the ones we regard as evil and unworthy of engagement. Man, if you're true, I'm open.



† Socks & Toiletries for the Homeless

As the temperature drops and the seasons change remember homeless people are on their feet all day, and the only pair of socks they own are very likely to be threadbare. Once again, this year we are collecting socks and toiletries for the men's homeless shelter throughout the winter months. Place donations in the bins in the back of the church or Crocker Hall.

† Sermon Talkbacks

Sunday, November 9, 16, 23
(both 9:30 am & 12:00 noon)

Sermon Talkbacks are a chance to keep the conversation going. At St. Paul's, we believe that preaching isn't just something done *for* the church, but *with* the church. We'll gather these three Sundays in the Guild Room for a roundtable discussion after the both 8:00 am and 10:30 am services to continue the conversation the sermon has just begun. I can't wait to listen, learn, and grow with you! Fr. Nate+





✝ Helping Our Neighbors

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 146 food drives since April 22, 2020! Last time we delivered food to the Brookfield Social Services & their Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, November 26th and will support the Brookfield Social Services, 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 vehicles and deliver food to the pantries.

Next Drive-Thru Food Collection Wednesday November 26th

Help us,
Help others



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 or contact David Szen.



† Wednesday Morning Healing Service

Our mid-week Wednesday morning 10 am Holy Eucharist with healing prayer, now has 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.

SERVE

As a witness to God's bounty.

GIVE to your
EPISCOPAL CHURCH

THE *Episcopal* CHURCH

HOW DO PEOPLE START ATTENDING CHURCH?

A Friend Invited Me - 86%

Organized Visitation - 6%

Invited by the Pastor - 6%

Advertising - 2%

churchgrowth.org



A THIRD OF US

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

Zaza, Southern

Country: Turkey | Population: 1,344,000 | Language: Zazaki, Southern | Main Religion: Islam | Evangelical: 0.00%

The Zaza are a nomadic people in the central part of eastern Turkey. They live in valleys and mountains where they shepherd their livestock and grow agricultural products. The Zaza can trace their roots to the Persians and Medes. The majority of Zaza people consider themselves to be Kurdish, even though their spoken language is more similar to Armenian. Their society is patriarchal, and their traditions and history are passed on orally as the Zaza remain largely illiterate. Pray that God would move in their hearts and that there would be opportunities for believers to go and share stories about Jesus and the truth of God's Word.





Connecticut Master Chorale

Tina Johns Heidrich, Music Director and Conductor
Joseph Jacovino, Jr., Accompanist
Connecticut Master Chorale Holiday Brass



Holiday Prelude Concert *"Season of Joy!"*

We welcome the coming holidays with a stellar collection of outstanding festive choral music. The diverse program includes selections for Winter, Advent, Hanukkah, and the New Year, with joyous carols, spirituals, gospel and more.

Sunday, November 23, 2025 - 3:00 p.m.

First Congregational Church
164 Deer Hill Avenue, Danbury, CT

\$20 advance/\$25 door
(203) 740-9533 - www.cmchorale.org

† This Sunday's Readings

(Click on the red links for the readings)

"Fear Not"

[Isaiah 65:17-25](#)

In this prophetic readings we hear of a blessed time when God will overcome many of life's shortcomings and frustrations. A prophet probably wrote these words in a period after the people had returned from exile but there was still much cause for discouragement. A new order will come for Jerusalem. No longer will children die young or workers not know the fruits of their labors. Even animals will enjoy the new age.

[Canticle 9](#)

A canticle of praise announcing the vindication of those who have placed their confidence in the Lord God.

[2 Thessalonians 3:6-13](#)

In this lesson Paul deals with the problem of those who are so expectant that the Lord will come soon and are so meddlesome in the affairs of others that they have given up their daily work. These individuals may have believed that they were already exalted to such a spiritual plane that mundane matters were no longer a concern for them.. This may seem like piety on their part, but it means they have become a problem for others. Paul reminds them of his own example and bluntly rules that such people should either work or else not eat.



[Luke 21:5-19](#)

In the gospel passage the disciples are forewarned of the destruction on the Jewish temple and of great upheavals in the natural and supernatural order that must take place before the end of history. There will be persecutions and divisions in families. Individuals will appear claiming to be Jesus. While in some passages the New Testament suggests that the end and fulfillment of human time will come quite unexpectedly, here the disciples are advised of a period of great tribulation when the powers of evil will make their final onslaught. In one sense this is poetic language used to describe the indescribable, but it insists that the ultimate meaning of life will finally be known.

[Luke 21:5-19](#)

"Jesus doesn't promise us an easy life. Instead, he tells us the truth. And he promises us that the truth will set us free. How are the words of Sunday's passage have been true and freeing for us?"

† Sermon Shorts

"Spiritual Friendship." 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. Compassionate God, in Jesus, your child of promise, we know and await the life and peace of which you have assured us. We look forward in longing, hoping for ourselves and for those whom we pray for...

.....Ed Licence, Gail Winkley, and other parishioners convalescing in extended care facilities.

.....[St. Paul's](#), Windham; [Grace Church](#), Windsor; [St. James'](#), Winsted.

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

.....Ministries with older adults. For the Brotherhood of St. Andrews & the Daughters of the King.

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

.....Clayton Ferry, Barbara Hock, Jim Megura, Peter Scalzo, Sr., Peter Scalzo, Jr., Doris, Cathy Latimer, Karen, Beverly Hall, Roger, Cynthia, Valerie, Heidi Pinheiro, Dale Mitchell, Ruth, Blake, Cliff, Evelyn Kirner, Jane Sedor, Jim Beck, Larry Wanzer, Bob Finn, Mike, Paul Kovacs, Lois Hunt, Cathy Schrull, Peter Ruscoe, John Crisalli, Erin LaBrake, Marcus Kronberg, Walter, Elana and Veronika continued healing.

.....the people of [Ukraine](#); the people of the [Republic of Burundi](#); the people of [Nicaragua](#); the bishop, clergy and laity of the Diocese of Raiwind - The Church of Pakistan (United); and our sister and brother members of the [Anglican Church of Korea \(in Korean\)](#).

.....For the grace of transformation: that we who are Temples of the Spirit of God may be a light to society and bear the fruits of the Spirit, love, joy, peace, and self-control in our lives.

.....[Brookfield Social Services](#) and the families that will receive Thanksgiving Dinner from basket collections during the month of November.

.....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 all who have been wounded by members of the Church: that God will heal their pain, open their hearts to God's love, and renew their communion with God and the people of God.

.....[PCLB Foundation](#), a community supporter of the Jericho Partnership.

.....[Cities](#).

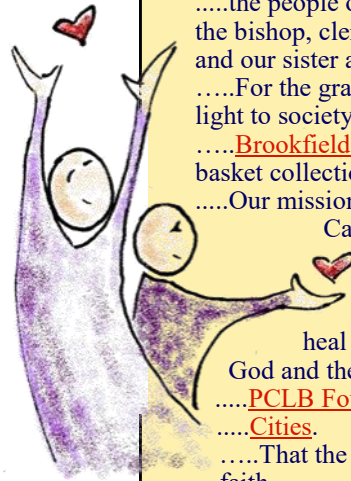
.....That the joy and peace we have in our lives may encourage others to grow in their faith.

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

.....For all who are suffering for their faith: that God will protect them from harm, help them to remain faithful to the Gospel, and guide them each day.

.....For the survivors of human trafficking, that they would be supported with met needs, welcomed into a healing community and encouraged with fresh hope in their journey of lasting freedom.

.....[Peace Among the Nations](#).



Rubato



Enjoy this beautiful CGI 3D Animated Short about a street musician who lives in poverty and loneliness. After an encounter with a stray dog, his life is about to take another turn

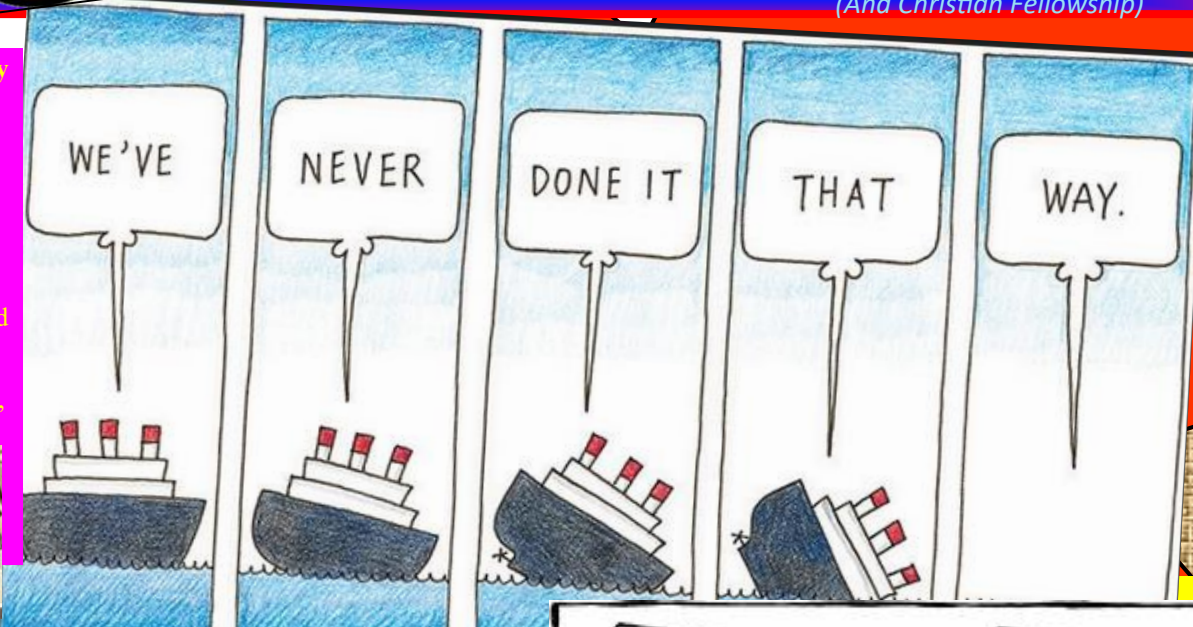


Just For the Joy of It!

(And Christian Fellowship)

Emily's Wednesday Joke of the Week

A man crossing a road, dropped his Scrabble game, sending tiles scattering everywhere. I yelled out to him, "Hey, Mister! What's the word on the street?"



Did You Know ...

that there is enough gold inside Earth to coat the planet?

Earth really has a heart of gold: 99% of the precious metal can be found in the Earth's core, *Discover Magazine* reports. How much is there? Enough to coat the entire surface of the Earth in 1.5 feet of gold.



 Find us on Facebook

 Follow us on Twitter

 Find Us On Instagram



Watch us on YouTube

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