

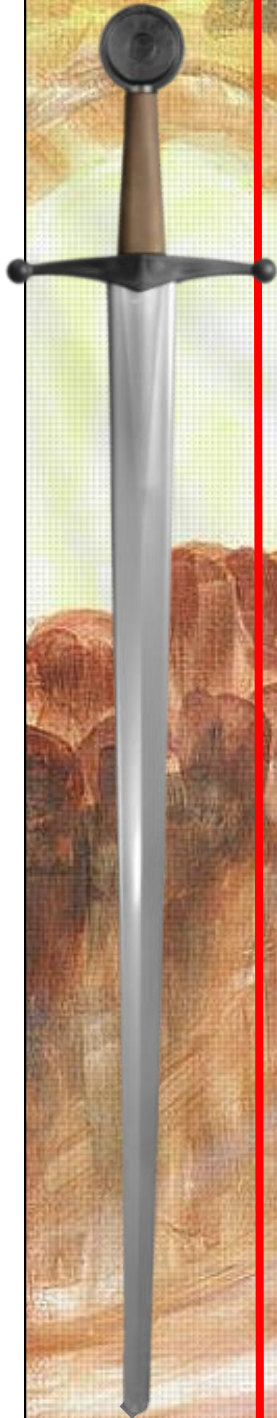
*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

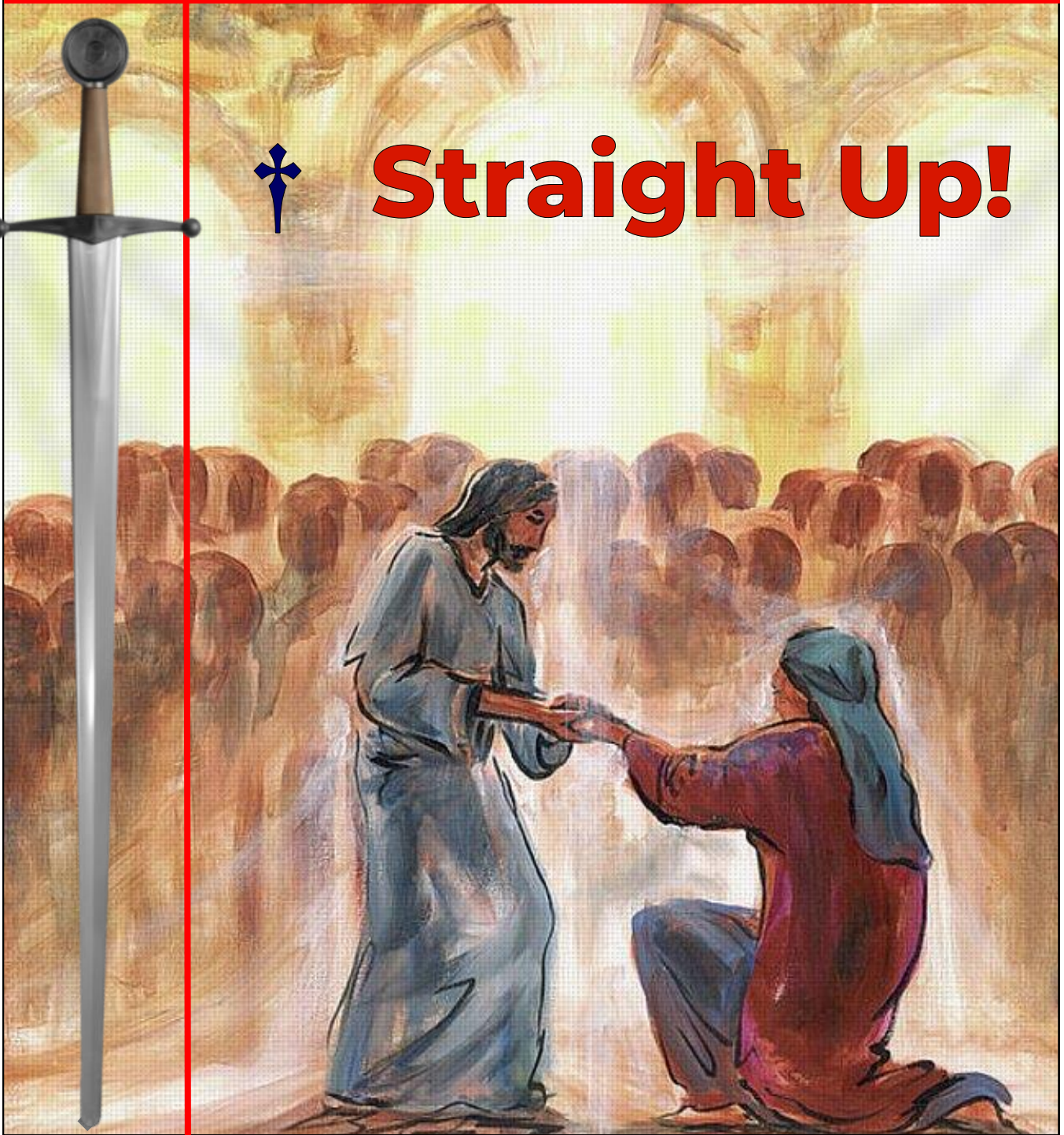
August 21, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



Straight Up!



† All Bent Out of Shape

Jesus cured a woman on the Sabbath in the synagogue and created a firestorm. Yes, we Christians basically know what "Sabbath" means even if we give it a loose interpretation and practice, but for Jews - especially the Orthodox - then and now, Sabbath is not optional. It is a God-mandate, a requirement given as one of the Ten Commandments, a rich spiritual experience, beyond and within formal worship, filled with meaningful rituals and prayer. Rabbis to this day study the Law regarding Sabbath for their entire lives to understand every nuance, dispensation, and imperative to guide their congregations in strict observance.

It is more than difficult for us as non-Jews in this time to understand why that moment in Jesus' ministry was such a big deal - well, that is, unless we encounter the indignance of a parishioner or 3 who are all bent out of shape

by updating the language of THE Prayer Book, or who don't want a sermon that is too filled with "God" and suggestions for more Christian activities and behaviors, complain that the service is too long and turn up their noses at the homeless, addicted, and poor, who also want a place at The Table. Is it more important to follow the Rules and "the way it has always been done, the way we do things here" when the Tradition excludes some of God's children? Or perhaps the question really is: when do the rules support and enhance our relationship with God, who formed us in the womb, and when

do they become idolatry? And the follow-up might be: when do I choose NOT to follow the rules and why?

Paul warns us, "Yet once more..." that God can and will easily remove what can be shaken so that what cannot be shaken may remain...we are receiving a kingdom that cannot be shaken and our acceptable worship with reverence and awe is what God truly requires. Oh there are, no doubt, a thousand ideas of what "acceptable worship is." My best guess, for me, is that I must change the shape of my practice to include more witness of my faith through how I live, think, and act, and especially, more genuine Sabbath observance - not for leisure, but rather to get more in touch with reverence and awe. What shape are you in?

Cover Artwork:
"Jesus Healing the
Woman on the
Sabbath"

Didactic oil and
acrylic painting by
Melani Pyke.

† A Consuming Fire Forever Connected by Love

Hebrews 12:18-29

Accept the grace of God or else get burned. Not the best way to start a day, but then this text is not about nice. It's about the living God, a consuming fire that shakes things up. Most of us prefer the "What a Friend We Have in Jesus" image of God, so of course we try to paint the "our God is a consuming fire" warning from heaven in a more friendly light. It may not be that hard if the mediator of the new covenant, whose blood speaks a better word than Abel, speaks for us. Then maybe a consuming fire and a warning from heaven, from which we cannot escape, is good news even if we don't heed the warning. For we do not come to a mountain of fire and smoke that makes one tremble and faint for fear but to a holy hill where the God who is a consuming fire was himself consumed by the cross so those who do not heed warnings might become the righteous made perfect. So what's the point of a warning word if everyone gets off scot-free? That misses the point. No one gets a pass on judgment for the truth is we are all guilty to one degree or another. But judgment is the penultimate word, which is just a fancy way of saying it is not the last word. The last word, the ultimate word, is that God will remove created things fatally flawed so that gifted with a new kingdom that cannot be shaken we might worship with reverence and awe the living God, a consuming fire forever connected by love to the creation.



† *This Week at St. Paul's*

- | | | |
|--------------|------------|--|
| Thu, Aug 21 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:00 pm | - Mission Committee, Guild Room |
| Sat, Aug 23 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, Bridgewater |
| | - 8:00 am | - Men's Prayer Breakfast, Crocker Hall |
| Sun, Aug 24 | | The 11th Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | - 9:30 am | - Adult Class, Guild Room |
| | - 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| Mon, Aug 25 | | St. Bartholomew, Apostle |
| | - 7:00 pm | - Men's Bible Study, Crocker Hall (YouTube Live) |
| Tues, Aug 26 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| Wed, Aug 27 | - 10:00 am | - Holy Communion & Healing (YouTube Live) |
| | - 11:30 am | - Summer Reading Group, Guild Room |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (Zoom) |
| Thu, Aug 28 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| Sat, Aug 30 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Crocker Hall |
| Sun, Aug 31 | | The 12th Sunday after Pentecost |
| | - 10:00 am | - Outdoor Dedication of Altar & Holy Communion (YouTube Live) |
| | - 11:30 am | - Parish Picnic, Meadow |

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.

✠ Where I Went to Church Last Sunday

Mortis et Orationis Confraternitas, Monterosso, Italy

Elise Montanari sends along some pictures from the unusual church of Mortis et Orationis Confraternitas (Brotherhood of Death and Prayer). The Brotherhood is, to this day, a religious society whose main purpose is to look after the souls of the dead. Founded in the late 16th century the Brotherhood assumed responsibility for burying the dead, especially the poor who would not otherwise have been afforded a Christian burial. The Brotherhood also offers prayers for the souls of the dead to help them move beyond Purgatory into Heaven. The church in Monterosso reflects the Brotherhood's longstanding devotion to this purpose.

Reclining skeletons adorn the high moldings of the church looking down on the congregation below. A skull and crossbones bearing two hourglasses appears on the Mortis et Orationis emblem. The hourglasses serve as a reminder of our limited time on earth. All men must die and, in the Christian tradition, death is not to be feared. Death unites all souls with God for eternity and should be welcomed.

The brotherhood played a very important role in the 16th and 17th centuries, mainly to give burial to the less well-off people, at a time when it was common not to have money for this last act of charity. The continuous wars and famines of those centuries resulted in the deaths of dozens and dozens of people, in many cases left to their fate. The activity of the brotherhood, also called "The company of death", was also completed with forty hours of prayer and adoration of the consecrated host.



† Altar Dedication / Cookout

One Sunday, August 31st, we are holding one Sunday outdoor service at 10 am. We will be dedicating our outdoor chapel area and the use of our old rectory cornerstone* converted into an altar.

Following the outdoor single service on August 31st, we'll have an end of summer parish barbeque. So bring your favorite lawn chair and prepare to worship and celebrate with us.



* The cornerstone, which sat neglected for more than 50 years, came from our old rectory that was located on Long Meadow Hill Road. The rectory built in

1879 was sold in 1970. The cornerstone is engraved "St. Paul's Rectory" across the front and has the date 1879 on the left side.



One Service & Parish Cookout

Sunday, August 31st

10:00 am



Church Picnic



Who: You.

What: End of Summer celebration, and dedication of our outdoor worship space.

When: Sunday August 31st, 10 am

Where: Our meadow behind the church.

St. Paul's will provide hamburgers, hotdogs, etc. Everyone is asked to bring a potluck dish / salad / dessert to share. Bring a lawn chair and dress comfortably.

† Sabbath

[Jeremiah 1:4-10](#) - [Psalm 71:1-6](#) - [Hebrews 12:18-29](#) - [Luke 13:10-17](#)

In the Old Testament, work was prohibited on the Sabbath. For the rabbis, work is an action that requires changing the natural, material world. In that way work is creative - by changing something, you are remaking it or creating something new from it. This is the labor in which we imitate God's creativity. For example, cutting down a tree changes the woody plant into lumber, and by cutting down trees, you create a pasture from a forest. Likewise, it is work to write because by writing you turn a piece of paper into a message. This prohibition against creating or improving the creation is based on the activity of God in creating the world.

Furthermore, if we are made in the image of God, we are to reflect his action in the world. Therefore, we too should refrain from creating or improving creation on one day out of seven - that is, we should not perform acts that require changing the natural, material world. The rationale behind the commandment to honor the Sabbath Day is that, as God's people, we are to reveal his nature to the world - not by our work, but by both enjoying and manifesting God's work.

Another key idea for the proper understanding and observance of the Sabbath comes from God's redemption of Israel from slavery in Egypt. Through the great story of the Exodus, God teaches us about his will for his people - that they experience both freedom and peace. God's redeeming of Israel from the fruitless labor of slavery is a direct manifestation of his desire for us to be free from bondage. But the Passover also illustrates that through the blood of the Lamb we experience peace with God. So, in the Old Testament, peace and freedom are associated with the Sabbath, as is the rest from labor.

Jesus is our Passover, as well as the Lamb of God - therefore, he is the One who brings us freedom from bondage, peace with God, and liberation from the need to labor fruitlessly for our salvation. Jesus is at the center of the Sabbath. In Jesus, we find the truth about the Sabbath and God's rest. God rested from creating the world on the seventh day because that work was completed. But God did not stop interacting with the creation and his creatures. After the Fall, thanks be to God, he continued to work. Rather than creation, God's work became redemption and salvation. Simply said, if God took a day off from his work, we would be utterly lost. It follows, therefore, that as his icons on earth, we must never take a day off from God's work.

Jesus answers the criticism of the synagogue leader by referring to acceptable cases of work on the Sabbath in which they met the needs of their livestock. If they were allowed to do that for an ox, shouldn't they also meet the needs of their neighbors, regardless of the Sabbath? Isn't that just what the Good Samaritan shows us by turning aside from his journey?

If we are to truly live as the image of God, then there is no day off from doing God's work. The Sabbath is our God-given opportunity to experience freedom from our bondage to our fallen desires and our need to advance our agendas. When we observe a true Sabbath, we are free to reflect on God and do his will. In short, we are to live lives focused on God. To do so, we must always be willing to address the fundamental needs of our neighbors. That is true Sabbath work - bringing people to the Source of freedom, peace, and rest. Created as the image of God, our work is to point people to Jesus, who is the foundation of the Sabbath and the repose of our souls.

Look It Up: Hebrews 12:18-4

Think About It: Jesus is the bridge from Mount Sinai to Mount Zion.

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



Jesus Heals a Crippled Woman | BrianP/Wikimedia Commons

✠ This Date on the Church Calendar

Monday, August 25th

St. Mary the Virgin St. Bartholomew, Apostle

The name "Bartholomew" appears in the New Testament only on lists of the names of the twelve apostles. This list normally is given as six pairs, and the third pair in each of the Synoptics is "Philip and Bartholomew" ([Mt 10:3](#); [Mk 3:18](#); [Lk 6:14](#); but [A 1:13](#)).

John gives no list of the Twelve, but refers to more of them individually than the Synoptists. He does not name Bartholomew, but early in his account ([John 1:43-50](#)) he tells of the call to discipleship of a Nathaniel who is often supposed to be the same person.

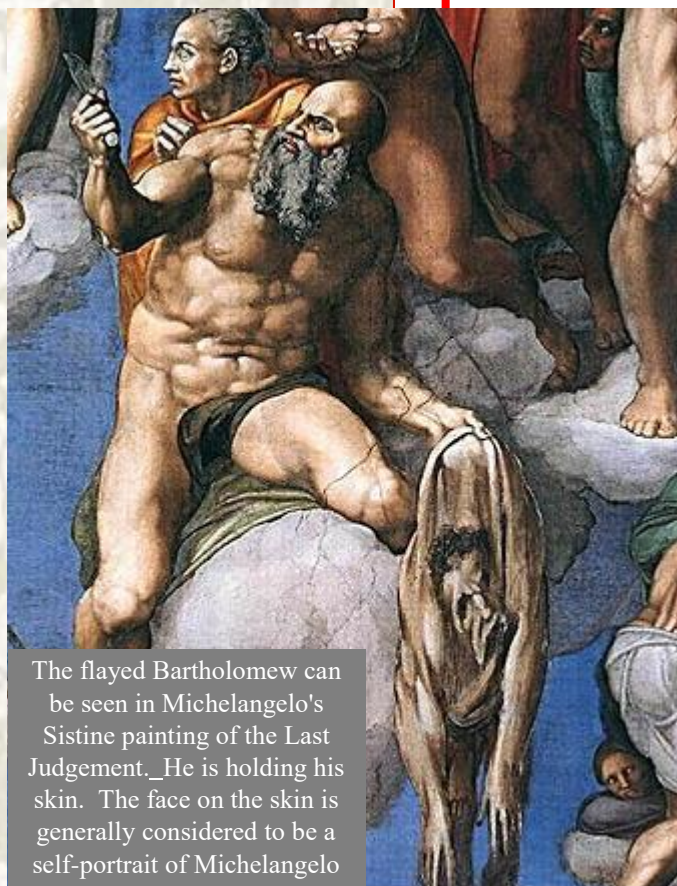
The reasoning is as follows: John's Nathanael is introduced as one of the earliest followers of Jesus, and in terms which suggest that he became one of the Twelve. He is clearly not the same as Peter, Andrew, James, John, Philip, Thomas, Judas Iscariot, Judas (Jude--not Iscariot, also called Lebbaeus, or Thaddeus), all of whom John names separately. He is not Matthew, whose call is described differently ([Mt 9:9](#)). This leaves Bartholomew, James the son of Alphaeus, and Simon Zelotes. Of these, Bartholomew is the leading candidate for two reasons:

(1) "Bar-tholomew" is a patronymic, meaning "son of Tolmai (or Talmai)." It is therefore likely that he had another name (A historical novel which may not be well researched informs me that a first-century Jew would be likely to use the patronymic instead of the forename as a mark of respect in speaking to a significantly older Jew.). "Nathanael son of Tolmai" seems more likely than "Nathanael also called James (or Simon)."

(2) Nathanael is introduced in John's narrative as a friend of Philip. Since Bartholomew is paired with Philip on three of our four lists of Apostles, it seems likely that they were associated.

We have no certain information about Bartholomew's later life. Some writers, including the historian

Eusebius of Caesarea (now Har Qesari, 32:30 N 34:54 E, near Sedot Yam), say that he preached in India. The majority tradition, with varying details, is that Bartholomew preached in Armenia, and was finally skinned alive and beheaded to Albanus or Albanopolis (now Derbent, 42:03 N 48:18 E) on the Caspian Sea. His emblem in art is a flaying knife.



The flayed Bartholomew can be seen in Michelangelo's Sistine painting of the Last Judgement. He is holding his skin. The face on the skin is generally considered to be a self-portrait of Michelangelo

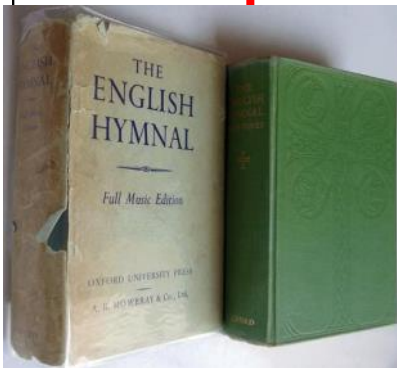


Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

"Morning Has Broken" was first published as a Christian hymn in 1931, in the second edition of *Songs of Praise*. The text was by Eleanor Farjeon and the melody to which it was set was an old Gaelic tune, now called "Bunessan." Those are the details, now let's examine them more closely!



Songs of Praise might be considered a kind of companion, or supplement, to *The English Hymnal*, one of the first important hymnals of the Anglican church. *The English Hymnal* (1906, revised in 1933) was edited by Percy Dearmer and Ralph Vaughan Williams and is viewed today as a repository of some of the great hymns of the Anglican tradition. But back in 1925, its profound tunes and texts were considered a little too "high church" for some congregations, so a more user-friendly publication, *Songs of Praise*, was put together by Dearmer, Vaughan Williams, and Martin Shaw. For its second edition, Dearmer realized the need for a hymn "to give thanks for each day," and he asked Eleanor Farjeon to provide a text.

Eleanor Farjeon (1881-1965) was an English author and playwright, known particularly for her contributions to children's literature. "Morning Has Broken" has frequently been described as a hymn for children. As a young girl, she suffered from poor eyesight and overall ill-health and spent much of her time surrounded by books. One of her better known books is *The Little Bookroom* (1955), a collection of 27 children's stories. While many of Farjeon's stories and books may be unfamiliar to some, her legacy in children's literature is cemented with an annual "Eleanor Farjeon



Eleanor Farjeon

Award" for outstanding contributions to British children's literature.

When Percy Dearmer contracted Farjeon to write "Morning Has Broken" he already had the melody in mind to which she should fit the words. "Bunessan," named for a small village on the Isle of Mull, is an old Scottish folk tune. While the origin of the melody is unknown, the tune was first published in a 1919 paired with Isle of Mull resident Mary MacDonald's "Child in the Manger," a Christmas hymn we have sung on occasion at St. Paul's. Besides these two hymns, "Bunessan" has been used for the other following hymns as well: "Christ Be Beside Me," "This Day God Gave Me," and "Baptized in Water." The tune really gets around!

*Morning has broken like the first morning,
Blackbird has spoken like the first bird.
Praise for the singing! Praise for the morning!
Praise for them, springing fresh from the Word!*



Percy Dearmer

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Choir Notes

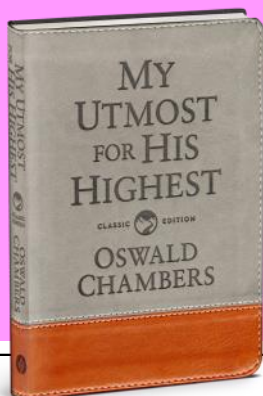
*Sweet the rain's new fall sunlit from heaven,
Like the first dewfall on the first grass.
Praise for the sweetness of the wet garden,
Sprung in completeness where his feet pass.*

*Mine is the sunlight! Mine is the morning
Born of the one light Eden saw play!
Praise with elation, praise every morning,
God's recreation, of the new day!*

The popularity of "Morning has Broken" was cemented by the singer Cat Stevens, who recorded the song in 1971 (released 1972) with its famous piano accompaniment arranged and performed by Rick Wakeman (from the rock group Yes). Even though the vast majority of recordings found today feature the Stevens/Wakeman arrangements, I opted to share with you this lovely instrumental rendition arranged and performed by British guitarist Gary Ryan. Enjoy!

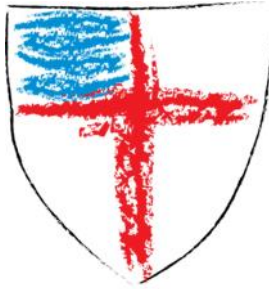
Peace and blessings,

Kirsten



† Ladies Tuesday Morning Bible Study- Summer Edition!

The Tuesday morning Ladies Bible Study continues to meet during the summer in a relaxed format. We read and discuss the daily inspiration from *Our Utmost for His Highest* (Oswald Chambers). Zoom is available and all are invited (ladies only please!). Contact Mary Beth Durkin durkin.mb@gmail.com for the Zoom link and further information.



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

(Episcopal Dictionary)



† **Elizabethan Settlement**

/ ih-liz-uh-bee-thuhn / set-l-muhnt /

Elizabethan Settlement - Religious and political arrangements worked out during the reign of Elizabeth I in England. Elizabeth I (1533-1603), daughter of Henry VIII and Anne Boleyn, became Queen of England in 1558. Religious differences threatened the stability of England at that time. England had been officially Protestant under the rule of Edward VI from 1547 to 1553 and Roman Catholic under the rule of Mary Tudor from 1553 to 1558. Elizabeth's subjects included both Catholics and Calvinists. Elizabeth faced the religious question squarely at the beginning of her reign. The year 1559 was crucial for the future of Anglicanism.

The Elizabethan settlement sought to be an inclusive middle course between divergent religious positions in English Christianity.



Much of traditional Catholic faith and practice was retained, but without submission to papal authority.



Much latitude for individual conscience was allowed, but uniformity of worship was required. Faithful Christians with differing theological convictions could find a home in a comprehensive English church.

The Act of Supremacy of 1559 proclaimed Elizabeth to be the "supreme governor of this realm" in all spiritual, ecclesiastical, and temporal matters. Elizabeth's assertion of power over the English church was not as sweeping as that of Henry VIII, who was proclaimed the only supreme head on earth of the English church. The Act of Supremacy of 1559 included an oath of obedience to the Crown that was imposed on all clergy and public officials. Elizabeth exercised royal power concerning the church within the provisions of religious legislation, and she protected the church from attempts by Parliament to meddle.

An amended version of the 1552 Prayer Book was reissued under the Act of Uniformity of 1559. The revised Prayer Book included the Ornaments Rubric, which was inserted before the services of Morning and Evening Prayer. It declared that the ornaments of churches and clergy should be those in use in the second year of the reign of Edward VI, a time when traditional vestments and church

(Continued on page 11)

(Continued from page 10)

Elizabethan Settlement

furnishings were used. The Ornaments Rubric reversed a rubric in the 1552 Prayer Book that prohibited clergy from wearing albs, vestments, or copes.

The Elizabethan edition of 1559 deleted the "Black Rubric" from the 1552 BCP, which stated that no adoration of any real presence was intended by kneeling at communion. It retained the receptionistic formula of administration of communion from the 1552 BCP ("Take and eat this in remembrance . . ."), but this was preceded by the more traditional sentence of administration from the 1549 BCP ("The Body of our Lord Jesus Christ which was given for thee. . ."). This combination of sentences of administration allowed considerable latitude of belief concerning the eucharist. The Elizabethan edition of 1559 also dropped from the litany a petition for deliverance from the tyranny of the Bishop of Rome and all his detestable enormities. This petition was understandably offensive to Elizabeth's Roman Catholic subjects.

The continuity of the Church of England in apostolic succession was strongly upheld under Elizabeth. The consecration of Matthew Parker (1504-1575) as Archbishop of Canterbury in 1559 was done with great care to make sure that the line of English bishops in apostolic succession was unbroken. Although Elizabeth would have preferred a celibate clergy, clerical marriage was permitted as an indulgence. The Elizabethan settlement was foundational for the via media that has become characteristic of Anglicanism. Through this settlement the English church was comprehensive and inclusive, catholic and protestant, but neither Roman Catholic nor Genevan Protestant.

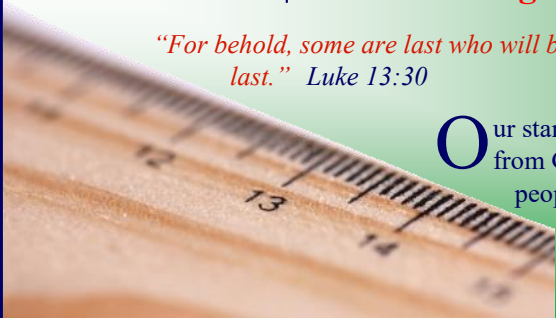


As stewards of all that God has given us, including Sabbath rest, how does our use of our time let others see that we actually mean what we say, that we do what we talk about?

† Transforming Stewardship

"For behold, some are last who will be first and some are first who will be last." Luke 13:30

Our standards in our society are so different from God's standards. We often rate or rank people by what they have, how powerful they are, or how successful they are. Jesus reminds us that God will not judge us by the same earthly standards.





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 140 food drives since April 22, 2020! Last time we delivered food to the Victory Christian Center in Danbury & their Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, September 3rd and will support the St. James' Daily Bread Food Pantry, Danbury, and the Jericho Food Pantry in Danbury.

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

Next Drive-Thru Food Collection Wednesday September 3rd



*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 or contact David Szen.



† *Art in the Christian Tradition*
Christina's World,
by Andrew Wyeth (1917-2009),
Egg tempera on panel, painted in 1948,
© Museum of Modern Art, New York City



Our painting by Andrew Wyeth, executed in 1948, depicts a young lady seen from behind, wearing a pink dress and lying in a grassy field. The idyllic landscape of Maine, feels somewhat lonely. The girl's gaze towards the distant farmhouse and a group of outbuildings is intriguing. Wyeth's neighbor Anna Christina Olson inspired this composition. As a young girl, Olson developed a degenerative muscle condition, possibly polio. It left her unable to walk. She refused to use a wheelchair, preferring to crawl. Our painting is depicting this harsh reality where she has to use her arms to drag her lower body along. Look at her hands: they are weathered and covered in dirt because of the crawling. "The challenge to me," Wyeth explained, "was to do justice to her extraordinary conquest of a life which most people would consider hopeless."

The woman described in Sunday's Gospel reading was also unable to stand upright, suffering from a disabling condition. Just as our painting does beautiful justice to the girl depicted in it, so in our reading does Jesus beautifully attend to the woman's plight. At the core of the reading (away from the controversy between Jesus and the synagogue official) is a healing that demonstrates Jesus' power and his love. For Him, compassion and love are paramount, trumping all other considerations, such as the synagogue rules.

It would be fair to say that our painting is more a psychological landscape than a portrait. Andrew Wyeth was interested in portraying a graceful portrait of the girl. As such this work of art reflects more a state of mind of the artist rather than a desire to depict merely a place.



Israel - Walking in Jesus' Footsteps



† Jerusalem ☆

Jerusalem is revered as a **holy city** by half the human race. For **Jews** it is the city King David made the capital of his kingdom, and where the Temple stood, containing the Ark of the Covenant. For **Christians**, it is where Christ died, was buried and rose again, and the birthplace of the Church. The Jewish and Christian Bibles mention Jerusalem several hundred times. For **Muslims** it is al-Quds ("the Holy") because they believe Muhammad ascended to heaven from the Temple Mount during his Night Journey. Set on the Judaeen mountains of central Israel, the **Old City** of Jerusalem is surrounded on three sides by steep valleys: The Hinnom on the south and west, the Kidron on the east. Its history lies in layers yards deep. Its iconic **symbol**, the golden-roofed Dome of the Rock, stands on the Temple Mount, also identified as Mount Moriah, where Abraham prepared to sacrifice his son Isaac. For modern pilgrims, this city of three **faiths** exerts a powerful pull, resonating with the Jewish Passover aspiration: "Next year in Jerusalem."

Heritage of Three Faiths

The bustling **modern city** of Jerusalem, also faced with cream-toned limestone, has spread to the west and north of the Old City.

Modern Jerusalem is not a large city by international standards (its **population** is estimated to be just over 1 million residents, of whom 35–36,000 live in the Old City). In the time of Christ its population was between 20,000 and 50,000.

It is a city with an intriguing blend of sights, sounds and smells, especially in the Arab markets of the Old City. The **past** and present continually rub shoulders. Church bells peal, muezzins call Muslims to prayer, and friars, rabbis and imams hasten by.

Reminders of the heritage of three **faiths** are never far away - Jerusalem has 1,200 synagogues, more than 150 churches (representing 17 denominations) and more than 70 mosques.

The **Israel Museum** presents collections of arts and archaeology, including the Shrine of the Book containing Dead Sea Scrolls and an outdoor scale model of Jerusalem in AD 66. Exhibits in the **Tower of David Museum** depict 4,000 years of history. The **Yad Vashem** complex documents the story of the victims of the Holocaust.

Old City Has Four Quarters

At Jerusalem's heart is the **Old City**, girded by a wall and divided into four "quarters" - named after the dominant ethnic or religious identity of its residents.

Its area is just over a square 1/2 mile, about two-thirds the city's size in the time of Christ. "Perched on its eternal hills, white and domed and solid, massed together and hooped with high gray walls, the venerable city gleamed in the sun. So small!" wrote Mark Twain in 1869, when settlements outside



(Continued on page 15)

Jerusalem at sunset from Mount of Olives



Holy Land Trip Update

Many of you have thoughtfully asked about our pilgrimage to the Holy Land that was supposed to leave on July 1st.

We have moved our dates to September by which times the situation is expected to significantly have calmed down.

Market in Old City

(Continued from page 14)

Jerusalem

the walls had just begun to displace shepherds from the Judean hills.

The **Muslim** Quarter, largest and most populous of the four, includes the Temple Mount with the Dome of the Rock and Al-Aqsa Mosque. Other sites in the quarter include the Pools of Bethesda and part of the Via Dolorosa.

The **Christian** Quarter contains the rest of the Via Dolorosa and the Church of the Holy Sepulchre, which enshrines the sites of Christ's death, burial and Resurrection. Headquarters of several Christian denominations are among the 40 religious buildings in the quarter.

The **Jewish** Quarter adjoins the Western Wall, the sole remnant of the Second Temple plaza, which is Judaism's holiest place. This quarter is more modern, with sophisticated shopping plazas. Archaeological remains are on display in museums and parks.

The **Armenian** Quarter provides a reminder that Armenia was the first country to make Christianity the state religion (in 301). It contains the Armenian Orthodox Cathedral of St James and a museum in memory of the 1915-23 Armenian Holocaust.

Mount of Olives and Mount Zion

Outside the Old City, to the east is the **Mount of Olives**, where venerable olive trees still grow in the garden of Gethsemane, the scene of Jesus' agony the night before he died.

The teardrop Church of Dominus Flevit commemorates the Gospel incident in which Jesus **wept** over Jerusalem's future fate.

The Church of Pater Noster recalls his teaching of the **Lord's Prayer**. The Dome of the Ascension, now a mosque, marks the place where he is believed to have ascended to heaven.

Southwest of the Old City is **Mount Zion**, the highest point in ancient Jerusalem.

Here is found the **Cenacle**, believed to be on the site of the Upper Room of the Last Supper. This is also regarded as the site of the Descent of the Holy Spirit at Pentecost and the Council of Jerusalem, where early Church leaders met around AD 50.

The Church of St Peter in Gallicantu marks Jesus' appearance before the high priest Caiaphas, and the **Church of the Dormition** commemorates the "falling asleep" of the Virgin Mary.

Conquered Many Times

The earliest reference to Jerusalem suggests that its **name** means "the foundation of [the Syrian god] Shalem." A more common interpretation is "city of peace," but peace has remained an elusive goal for most of the city's history.

Down through the centuries, Jerusalem has been besieged, conquered and destroyed many times. Early settlers called Jebusites lived there around the Gihon Spring when **David** conquered it around 1000 BC and made it the capital of his kingdom.

During **Old Testament** times the conquerors included Babylonians (who destroyed the First Temple and exiled Jews to Babylon), Persians, Greeks, Syrians and Romans (who in AD 70 destroyed the Second Temple).

Since the **Christian era** began, Jerusalem has been ruled by the Roman Empire (first from Rome, then from Byzantium, now Istanbul), Persians, Arab Muslims, Crusaders, Muslims again, Egyptian Mamelukes, Ottoman Turks and, from 1917 to 1948, the British.

After the Arab-Israeli War of 1948, Jerusalem was partitioned between Jordan and the new state of Israel. The Israelis gained control of the predominantly Arab East Jerusalem and Old City during the 1967 Six Day War, but the **status** of Jerusalem remains a key issue in the ongoing Israeli-Palestinian conflict.



Church of the Holy Sepulchre above roofs of the Old City

Jerusalem's Great Synagogue



Dining out in modern Jerusalem



ANDY GULLAHORN & JILL PHILLIPS

Fri., Sept. 12, 2025 | 7:30 P.M.

Tickets \$30

www.communitycoffeehouse.org

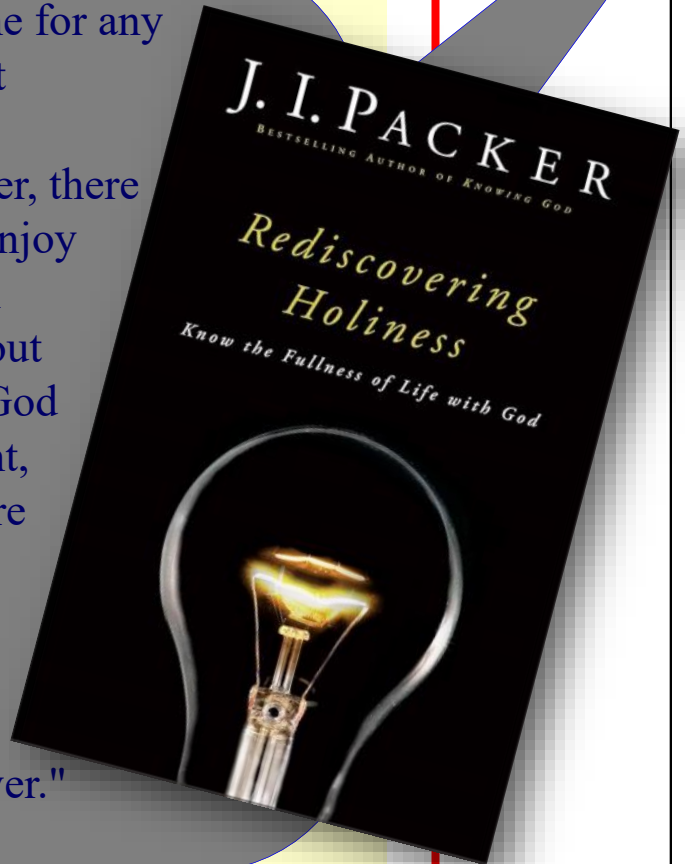


Community Coffeehouse | 7 Madison Ave. | Danbury, CT 06810 | (203) 748-4972

† Thought for Reflection

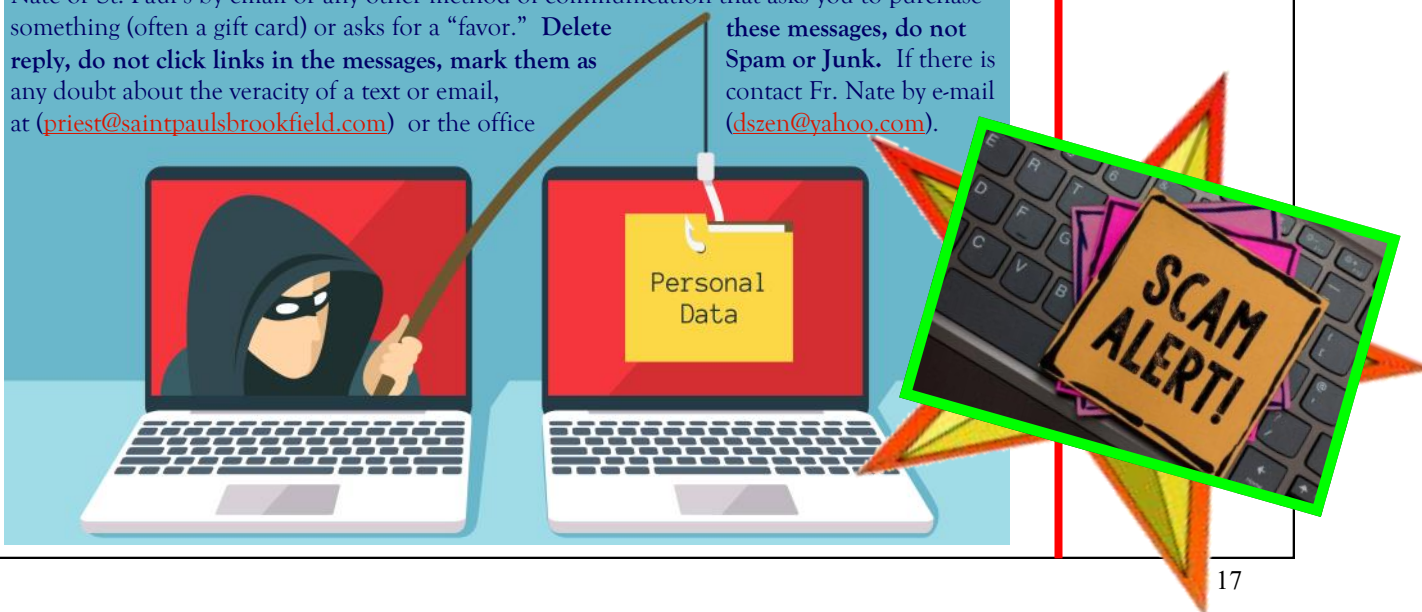
- from Fr. John Morrison

"Ours is not a good time for any sort of realism about suffering. We think of God as everyone's heavenly grandfather, there to lavish gifts upon us and to enjoy us the way we are. We cherish shockingly strong illusions about having a right to expect from God health, wealth, ease, excitement, and sexual gratification. We are shockingly unaware that suffering Christianity is an integral aspect of biblical holiness, and a regular part of business as usual for the believer."



J. I. Packer, *Rediscovering Holiness*, pp. 249-250

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 these messages, do not reply, do not click links in the messages, mark them as Spam or Junk.** If there is any doubt about the veracity of a text or email, contact Fr. Nate by e-mail at (priest@saintpaulsbrookfield.com) or the office (dszen@yahoo.com).



† Saints of God

Wednesday, August 27th

Thomas Gallaudet and Henry Winter Syle,

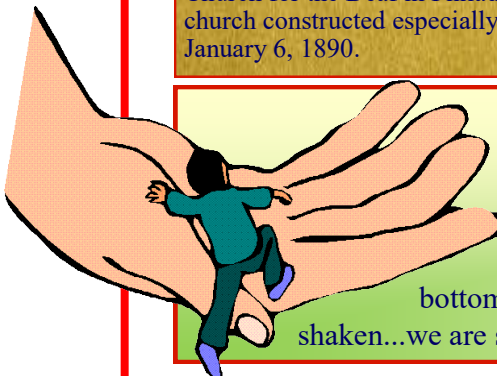
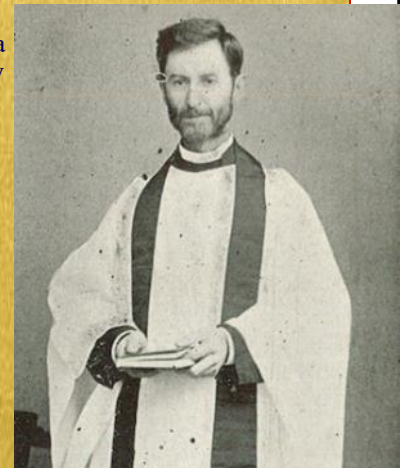
Priests, 1902 and 1890

Ministry to the deaf in the Episcopal Church begins with Thomas Gallaudet and his protégé, Henry Winter Syle. Without Gallaudet's genius and zeal for the spiritual well-being of deaf persons, it is improbable that a history of ministry to the deaf in the Episcopal Church could be written. He has been called "The Apostle to the Deaf."

Gallaudet was born June 3, 1822, in Hartford. He was the eldest son of Thomas Hopkins Gallaudet, founder of the West Hartford School for the Deaf, and his wife, Sophia, who was deaf. After graduating from Trinity College in Hartford, Connecticut, Thomas announced his desire to become a priest in the Episcopal Church. His father, who was a Congregationalist minister, prevailed upon him to postpone a final decision, and to accept a teaching position in the New York Institution for Deaf-Mutes. There he met and married a deaf woman named Elizabeth Budd.

Gallaudet was ordained as a deacon in 1850 and served his diaconate at St. Stephen's Church, where he established a Bible class for deaf persons. Ordained as a priest in 1851, Gallaudet became Assistant Rector at St. Ann's Church, where he conceived a plan for establishing a church that would be a spiritual home for deaf people. This became a reality the following year, with the founding of St. Ann's Church for Deaf-Mutes. The congregation was able to purchase a church building in 1859, and it became a center for missionary work to the deaf continuing into its merger with the parish of Calvary-St. George in 1976. As a result of this ministry, mission congregations were established in many cities. Gallaudet died on August 27, 1902.

Henry Winter Syle was one fruit of Gallaudet's ministry. Born in China, he had lost his hearing as a young child as the result of scarlet fever. Educated at Trinity College, Hartford; St. John's College, Cambridge, England; and Yale University, Syle was a brilliant student, who persisted in his determination to obtain an education in spite of his deafness and fragile health. He was encouraged by Gallaudet to offer himself for ordination as a priest, and was supported in that call by Bishop William Bacon Stevens of Pennsylvania, against the opposition of many who believed that the impairment of one of the senses was an impediment to ordination. Syle was ordained as a deacon in 1876, the first deaf person to be ordained in this church, and later ordained as a priest in 1883. In 1888, he built All Souls Church for the Deaf in Philadelphia, the first Episcopal church constructed especially for deaf persons. He died on January 6, 1890.



“Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe...” The world may often be topsy-turvy, and our lives in turmoil, but the bottom line for believers is that God's kingdom cannot be shaken...we are safe if we commit ourselves to His protection.

† 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.

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) or David Szen.



MOVE

To a new spirit of gratitude.

GIVE to your EPISCOPAL CHURCH

THE Episcopal CHURCH



A THIRD OF US

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

Rakhine

Country: Myanmar | Population: 2.6 million | Language: Rakhine | Main Religion: Buddhism | Evangelical: 0.05%

The Rakhine make up an estimated 5% of the population in Myanmar. They are farmers and fishermen. They claim to be among the first groups in Southeast Asia to become followers of Gautama Buddha and hold tightly to their beliefs. Pray for an openness in their hearts and minds to learn the truths of the Gospel. While they can understand the Bible written in Burmese, there is no complete Bible translation in Rakhine. Pray for translators to work on the Bible and create other materials in the heart language, including audio-visuals and songs. Pray that they would hear and receive the message of grace and truth in Jesus.



† Sabbath Free

Luke 10:13-17

The woman set free from being bent over praises God while the synagogue ruler standing up straight remains bent over by the rules and regulations he is so keen on keeping. This daughter of Abraham knew her need and for eighteen years had endured the stares and whispers of those whose religious perspective placed the blame squarely on her bowed shoulders. Bad things happen to bad people. The synagogue ruler, a son of Abraham in a position of prestige and power, had no idea that the very things he held as holy prevented him from being holy. God said it this way more than once, "I desire mercy not sacrifice." If the Sabbath is meant to return one to the place of rest, modeled by the Creator on the seventh day, then the Sabbath was always meant to reconnect the created to the God who commanded that rest be observed. Jesus said it this way more than once, "The Sabbath was meant for you. Not you for the Sabbath." So the Sabbath that reconnects us to the One who commanded it begins with an attitude of care and concern for all of creation, beasts of burdens and daughters and sons of Abraham and everyone else for that matter, which is meant to lead us to act in ways that bring healing and peace and justice seven days a week. Or in other words: Sabbath sacrificed for mercy praises God while mercy sacrificed for Sabbath is no rest at all.



† Sunday School Info!

ATTN: PARENTS OF ALL SUNDAY SCHOOL STUDENTS:

During the summer: NURSERY SERVICE will be provided during the 10:30 service each Sunday for children through age 4. Parents, please pick up your child from the nursery during announcement time so they and the nursery caregiver can return to the worship service for Communion.



COFFEE HOUR HOSTS

Aug 24th 8 am - Sandy Chadwick	10:30 am - Emily Perry
Aug 31st	One service at 10 am with Cookout
Sep 7th 8 am - Mary & Chuck Allen	10:30 am - Tilford's



**COFFEE HOUR
HOSTS NEEDED**

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



THE
Episcopal
CHURCH



August 24, 2025 – Pentecost 11 (C)
The Feast of St. Bartholomew

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

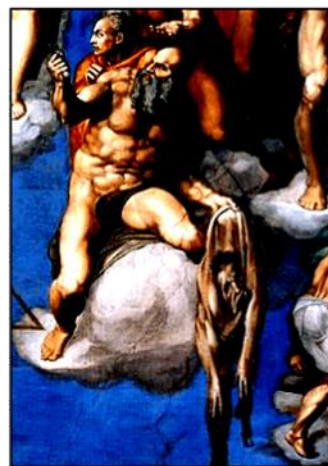
One of the twelve apostles of Jesus, Bartholomew is known to us only by his being listed among them in the Gospels according to Matthew, Mark, and Luke. His name means “Son of Tolmai, and according to *Holy Women, Holy Men*, “He is sometimes identified with Nathanael, the friend of Philip, the ‘Israelite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

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

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

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

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



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

Collect for St. Bartholomew

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

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Denny Panye & Brittany Chengeri celebrate today. Janet Miller and David & Peter Ruscoe blow out candles on Sunday. Opening presents on Tuesday will be Karen Radonjich & Dan Bergey. Have a blessed day everyone!

RFB 

Presents

COFFEE WITH JESUS

**It Ain't
Out There**



Doesn't everybody just want peace, Jesus? Not only in the global conflict sense, but personally.



It's the universal longing, Kevin. Solomon chased that peace in lots of ways and ended up concluding, "It ain't out there, son."

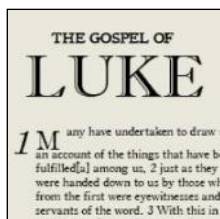
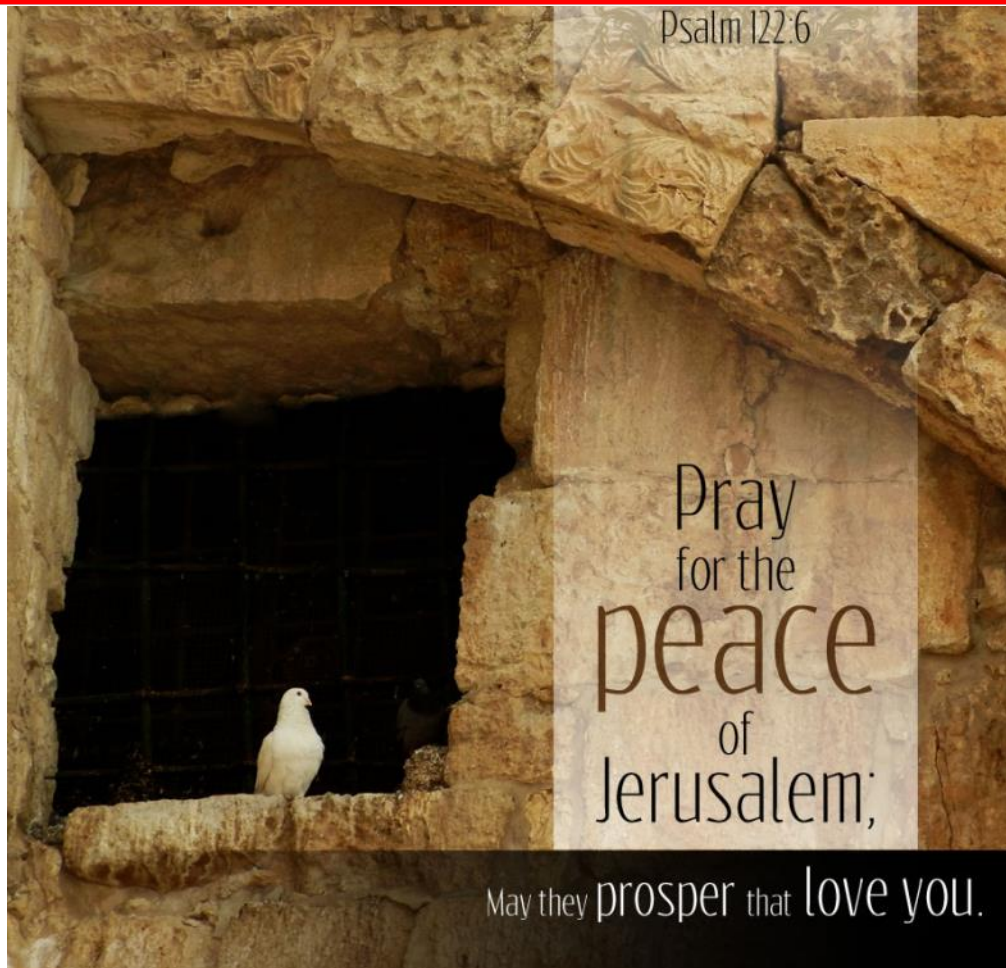


Not helpful, honestly.
A little discouraging, actually.



Say it with me, Kev:
"The Kingdom of Heaven is..."

©Radio Free Babylon® All rights reserved. Where did Solomon seek peace? Sex, drugs, and rock 'n' roll. Basically, right? Sex. Money. Fame. Power. The pursuit hasn't changed. And when we're after those things, are we really seeking peace? No, we're seeking control. "Vanity!" the tired old king declared after too many years. He had to go inward. So do we. We have to face God. And then here's the hard part: we have to submit to God. It's a daily thing, hourly even. Listen for him. He's there.



Our 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**

All 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."





Saint Paul's Parish Chronic Pain Support Group

Compassion • Hope • Fellowship

Living with chronic physical pain can feel isolating and overwhelming, but you don't have to face it alone. Join others who understand what you're going through in a safe, supportive, and faith-centered environment. Our monthly, peer-led support group provides a welcoming space to connect, share experiences, and support one another.

Next Meeting
Thursday, September 4th • 11:30am
The Guild Room • St Paul's Parish
174 Whisconier Rd. Brookfield, CT
***Meets on the 1st Thursday of every month**

Contact - chronicpain@saintpaulsbrookfield.com

***Pre-registration Required**

† Hearts to Hands Reminder

At the adult education class, we talked about how much we are all like family, caring for one another, reflecting the image of Christ and many of you who "behind the scenes" are doing this organically as you become aware of a need.

I wanted to remind others who are uncomfortable, shy or don't normally seek out help that we are here for you as well. The Hearts to Hands ministry can help with arranging transportation to appointments, doing a specific task around your home, providing meals after surgical procedures for you or loved ones during difficult times, and the list continues. This assistance is provided by fellow parishioners and some who we seek to help that may be skilled with your particular need.

Please be comfortable to reach out to any one of us in this ministry: Bill & Lin Bennett or Dot Crocker. Your information / request will be kept as confidential as possible, yet sharing just enough to get you the help you need. The best way to reach out is via email:

Dot Crocker: Dotsy12@charter.net

Linda Bennett: toocoolforgrandma@gmail.com

Bill Bennett: ourhousephotos@yahoo.com



† You Have Approached Mount Zion

The Letter to the Hebrews may have been written to Jewish Christians who were having doubts about their conversion. The author suggests that they compare the two mountains on which each religion began. The Old Testament came from Mount Sinai, a dark, forbidding place covered with storms. The Hebrews were forbidden to approach it and were afraid of the voice of God.

In contrast, the New Testament was established on Mount Zion in Jerusalem. It was the site of the Last Supper. Anyone can

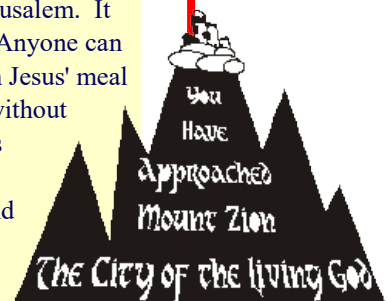
approach Jesus' meal of love without fear. His voice is gentle and calm.



In which year of the reign of Josiah did the word of the Lord first come to Jeremiah?

- a) 5th b) 13th c) 21st

Jeremiah 1:1-2 NIV



How long had the woman Jesus healed on the Sabbath been "crippled by a spirit?"

- a) 3 years b) 10 years c) 18 years

Luke 13:10-13 NIV



**FEATURING *CHIME IN!* ENSEMBLE
RETURNING FOR THE SECOND SUMMER!**

HANDBELL CHOIR

FRIDAY 8/29 @ 7 PM

**Free to attend!
Donations appreciated!**

at St. Paul's Church in Woodbury

stpaulswoodbury.org

† This Sunday's Readings

(Click on the red links for the readings)

Lord of the Sabbath

[Jeremiah 1:4-10](#)

From the Hebrew scriptures we hear the story of the calling of Jeremiah to be a prophet of the Lord. Jeremiah protests that he is inadequate to the task, but the Lord promises to be with him. He has been chosen to prophesy destruction and exile for Judah. Yet he will also help his people find faith that can survive without city and sanctuary until they are one day brought back to Jerusalem.

[Psalm 71:1-6](#)

A prayer that God will continue to be one's refuge and stronghold.

[Hebrews 12:18-29](#)

In this epistle lesson disciples are said to stand, not before Mount Sinai, but before Mount Zion of the heavenly Jerusalem. Theirs is an unshakable kingdom. The covenant at Sinai was made in terror. Through the covenant brought about by Jesus' sacrifice, the new people become God's children. Not to heed the voice of Christ, however, is more dangerous than it was not to hear God's words spoken through Moses. The God of fire who shook the earth at Sinai will shake earth and heaven once more. Only what is unshaken will remain.

[Luke 13:10-17](#)

In our gospel lesson Jesus, on the Sabbath day, heals a long-suffering woman from an infirmity she has had for many years. The effect of Jesus' laying on of hands is immediate. Rather than rejoicing at the blessing received by the woman, the official in the place of worship protests Jesus' trespass against one traditional understanding of Sabbath regulations, an argument apparently current in Jesus' time. Jesus sharply contrasts these rules with kindness routinely shown to animals, shaming the official and causing all to marvel at his words and deeds.

[Luke 13:10-17](#)

This lesson invites all of us who seek to follow Jesus today to ponder the ways in which our own rules, customs, and habits of what is right and proper have in fact become "Bad News" for the poor, the blind, and the oppressed - and to break those bonds so that we might ourselves be proclaimers of Good News of release, recovery, and freedom.



† Sermon Shorts

“Cloud of the Broken and Beloved.” 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. O Lord of compassion and mercy, stand us straight up in your sight and reshape the direction of our lives, as we pray for...

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

.....Fresh expressions of the church in Connecticut; missional experiments.

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

.....Church musicians: organists; choirs & choir directors; bands; community chorister programs; parish & diocesan committees on liturgy, music & worship.

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

.....Clayton Ferry, Barbara Hock, Jim Megura, Peter Scalzo, Sr., Peter Scalzo, Jr., Doris, Karen, Beverly Hall, Roger, Cynthia, Valerie, Heidi Pinheiro, Dale Mitchell, Ruth, Blake, Nick Marcalus, Cliff, Evelyn Kirner, Jane Sedor, Jim Beck, Larry Wanzer, George, Bob Finn, Paul Kovacs, Barbara Stowell, Susan Morrison, Lois Hunt, Alex, Elana and Veronika continued healing.the people of [Ukraine](#); the people of the [Kingdom of Spain](#); the people of [Guyana](#); the bishop, clergy and laity of the Diocese of Offa - The Church of Nigeria (Anglican Communion); and our sister and brother members of the [United Protestant Church of Belgium](#).

.....For spiritual growth: that Spirit will help us implement disciplines that will deepen our knowledge and love of God and increase our ability to respond to God's invitations each day.

.....[Victory Christian Center](#), Danbury and their [Food Pantry](#), which is the recipient of our food basket collections for the month of August.

.....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 or all who are experiencing trials and disciplines: that God will strengthen their spirits and help them to be open to the pruning and renewing work of God's Word.

.....[Immanuel Lutheran Church](#), a church partner of the Jericho Partnership.

.....[Those Who Influence Public Opinion](#).

.....That through good stewardship, we may build up God's kingdom here on earth, that all would find a place at God's eternal banquet.

.....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 who are suffering from storms, floods, or wildfires: that God will comfort them, give them strength, and guide them to the resources that they need.

.....For the spaces of human trafficking, that all darkness in hotels, homes, and the internet would be overcome with light and fully restored as grounds of abundant life.

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



The Mailbox—Short Movie

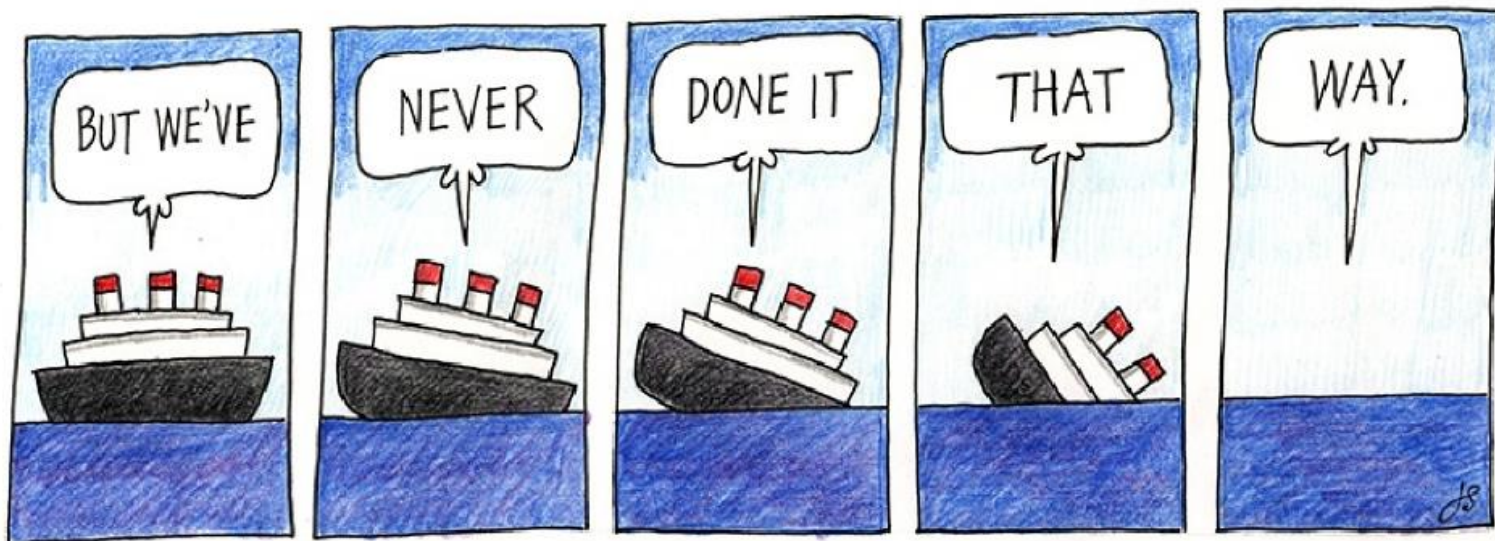
A grandfather teaches his young grandson the meaning of Matthew 10:39.





Just For the Joy of It!

(And Christian Fellowship)



Did You Know that Victor Hall, who died twice in 1986, is still alive?



 Find us on Facebook

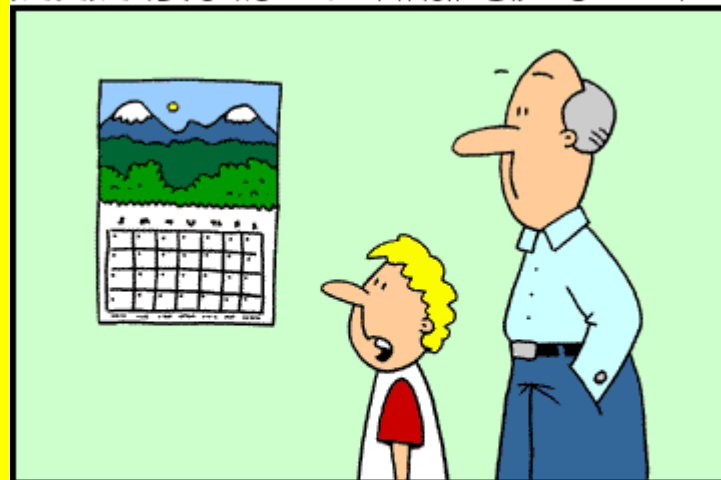
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Watch us on YouTube

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(See Exodus 20:8)

I WAS HOPING TO KEEP THE SABBATH DAY HOLY, BUT I CAN'T EVEN FIND IT ON THE CALENDAR

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