

*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

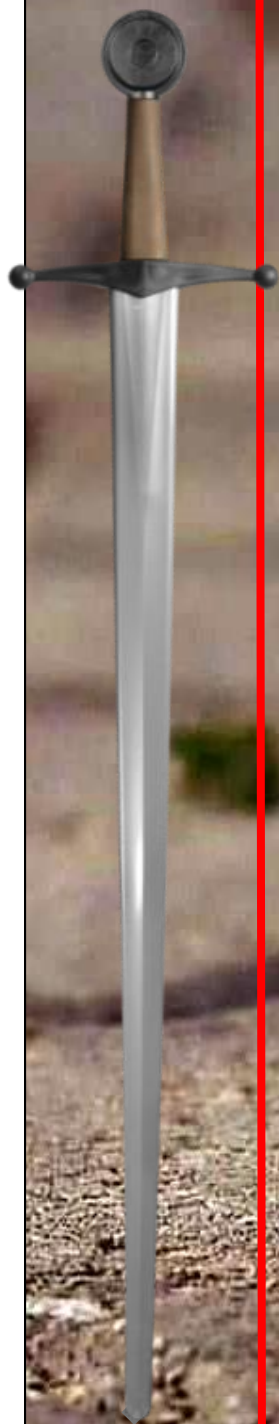
October 16, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



PERSISTENCE



† Again, and Again, and Yet, Again

Luke 18:1-8

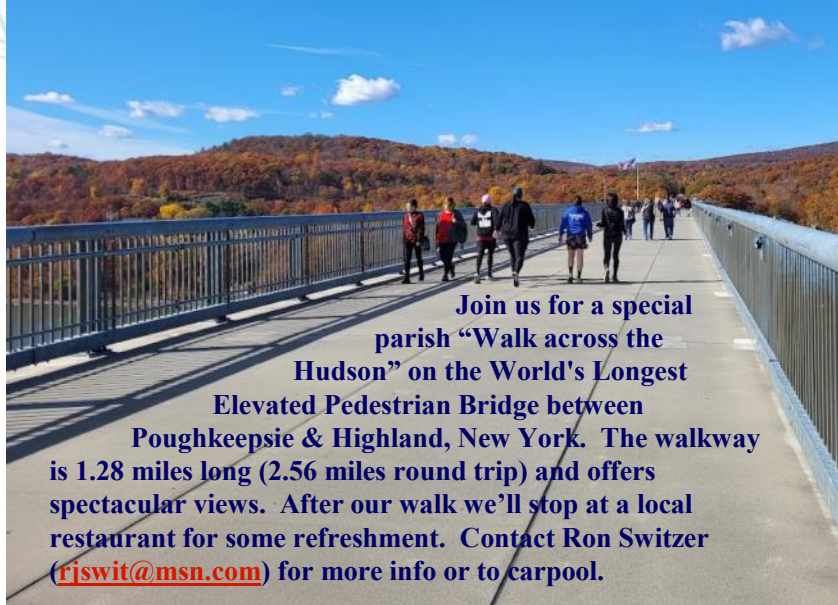
Persistence is the order of the day. God makes a new covenant even though the house of Israel broke the previous one after God brought their ancestors out of Egypt. But God persists in coming for us. God's law is written in our hearts so that we will all know this LORD who forgives and forgets our sin. We are God's people.

The writer of 2nd Timothy also reminds us to continue to follow the Scripture, inspired by God, that instructs us on how to gain Salvation through Jesus. We are to be persistent, whether the time is convenient or not, to proclaim the message, to be steadfast in the ministry to which Christ calls us, because people will wander away from the truth and believe whatever they choose for themselves.

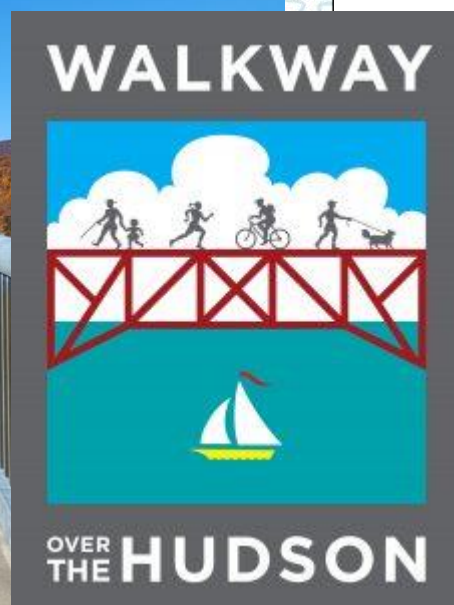
And Jesus tells a parable about an unjust judge as a way to keep the disciples, and us, from losing heart and abandoning prayer. The judge isn't afraid of God and has no respect for anyone, but this widow - a woman with no husband was the least of the least in those days - kept coming before him to demand justice in her case, an annoying squeaky wheel whose noise could not be ignored until finally he grants her the justice she seeks to be rid of her. So, too will God grant justice to us who cry - or rather, pray - day and night. But, Jesus leaves us with that final question: And yet, when the Son of Man comes, will he find faith on earth? How do we answer? By returning again, and again, and again to Scripture, to prayer, to God's Covenant with us, written on our hearts. Let us, if we wander away, remember and turn to Truth, yet again.

Hudson River Walk

Saturday, October 25th, 1:30 pm



Join us for a special parish "Walk across the Hudson" on the World's Longest Elevated Pedestrian Bridge between Poughkeepsie & Highland, New York. The walkway is 1.28 miles long (2.56 miles round trip) and offers spectacular views. After our walk we'll stop at a local restaurant for some refreshment. Contact Ron Switzer (rjswit@msn.com) for more info or to carpool.



† The Persistent Widow

Jesus teaches the value of continued prayer by citing the example of a widow who triumphs by the same virtue. A dishonest judge is waiting for other side's bribe in a lawsuit.

Why does God demand persistence? The answer may lie in our own failure to recognize God's involvement in our daily lives. The relationship with the Giver is more important than the gift.



† 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.

† This Week at St. Paul's

- | | | |
|--------------|------------|--|
| Thu, Oct 16 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Oct 17 | - 10:00 am | - Friday Walking Group, Brookfield Greenway |
| Sat, Oct 18 | | Saint Luke, the Evangelist |
| | - 7:30 am | - John 21:12 Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Crocker Hall |
| | - 10:00 am | - PraiseMoves, Crocker Hall |
| | - 4 - 7 pm | - OktoberFest, Crocker Hall |
| Sun, Oct 19 | | The 19th Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | - 9:30 am | - Adult Class, Guild Room |
| | - 10:30 am | - Sunday School, Classrooms |
| | - 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| Mon, Oct 20 | - 7:00 pm | - Men's Bible Study, Crocker Hall (YouTube Live) |
| Tues, Oct 21 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | - 7:00 pm | - Scout Troop #5, Meadow |
| Wed, Oct 22 | - 10:00 am | - Holy Communion & Healing (YouTube Live) |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (Zoom) |
| Thu, Oct 23 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Oct 24 | - 10:00 am | - Friday Walking Group, T.B.A. |
| | - 3:00 pm | - Diocesan Convention, Bristol, CT |
| Sat, Oct 25 | - 7:30 am | - John 21:12 Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Crocker Hall |
| | - 9:00 am | - Diocesan Convention, Bristol, CT |
| | - 10:00 am | - PraiseMoves, Crocker Hall |
| | - 10:00 am | - St. Paul's Quilters, Guild Room |
| | - 1:30 pm | - Hudson River Walk, Poughkeepsie, NY |
| Sun, Oct 26 | | The 20th Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | - 9:30 am | - Adult Class, Guild Room |
| | - 10:30 am | - Sunday School, Classrooms |
| | - 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| | - 2 - 4 pm | - Trunk or Treat, Parking Lot |

Check our website daily for schedule updates.

This Week



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.

Sunday, October 26th

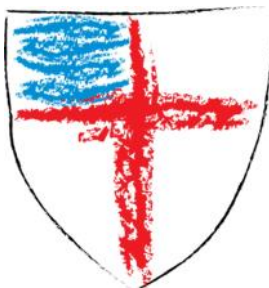
2:00 - 4:00 pm.

**Trunk
OR
Treat**

To sign up as a trunk or for more information contact Emily Perry



Candy donations are always welcome and may be dropped off in the bins in the back of the church.



† Ih-pis-kuh-puh l / Dik-shuh-ner-ee

(Episcopal Dictionary)



† Kneel

/ neel /

Kneel - A traditional posture of prayer in which one's weight rests on the knees. The pews of many churches have "kneelers" or cushions to protect the knees of those who kneel to pray. Kneeling to pray may express penitence, supplication, and humility. Depending on local custom and personal piety, worshipers may kneel to offer private prayer, during the prayers of the people, while saying the general confession and receiving absolution, during the Great Thanksgiving, to receive communion at the altar rail, during the prayer of thanksgiving after communion, and to receive the blessing. The more traditional of the two invitations to the confession of sin in the Rite 1 eucharistic liturgy (*Book of Common Prayer* (BCP), p. 330) includes a direction for the congregation to make their "humble confession to Almighty God, devoutly kneeling."



Recent liturgical reforms, following the ancient practice of the church, encourage the congregation to stand for prayer during most of the times of the service when kneeling has been customary. For example, the rubric in the Rite 2 eucharistic liturgy directs that the people may "stand or kneel" after the Sanctus (BCP, p. 362). This emphasis is reversed in the Rite 1 eucharistic liturgy, which states that the people may "kneel or stand" (BCP, p. 334). Many believe that standing for the eucharistic prayer emphasizes the eucharist to be a celebration in community rather than an expression of penitence by individuals.

† Adult Class Studying Faith

More than anything else, Christ came to earth to instill faith in God and trust in his promises. Faith isn't optional - it's the heartbeat of the Christian life. Join us as we explore what faith really is, how it works in everyday life, and how it deepens our walk with God. The Adult Class meets weekly on Sundays between services starting at 9:30 in Guild Room.



† This Date on the Church Calendar

Saturday, October 18th

St. Luke, the Evangelist

Almost all that we know about Luke comes from the New Testament. He was a physician (Col 4:14), and a companion of Paul on some of his missionary journeys. Material found in his Gospel and not elsewhere includes much of the account of Our Lord's birth and infancy and boyhood, some of the most moving parables, such as that of the Good Samaritan and that of the Prodigal Son, and three of the sayings of Christ on the Cross: "Father, forgive them," "Thou shalt be with me in Paradise," and "Father, into thy hands I commend my spirit."

In Luke's account of the Gospel, we find an emphasis on the human love of Christ, on

His compassion for sinners and for suffering and unhappy persons, for outcasts such as the Samaritans, tax collectors, lepers, shepherds (not a respected profession), and for the poor. The role of women in Christ's ministry is more emphasized in Luke than in the other Gospel writings.

In the book of Acts, we find the early Christian community poised from the start to carry out its commission, confident and aware of Divine guidance. We see how the early Christians at first preached only to Jews, then to Samaritans (a borderline case), then to outright Gentiles like Cornelius, and finally explicitly recognized that Gentiles and Jews are called on equal terms to the service and fellowship of Christ.

Luke makes many casual references throughout his writings (especially in Acts) to local customs and practices, often with demonstrable and noteworthy precision. To mention just one example, he refers to two centurions by name, Cornelius in Acts 10 and Julius in Acts 27, and he calls them both by nomen only, rather than by nomen and cognomen (Sergius Paulus in Acts 13:7) or cognomen only (Gallio in Acts 18:12), as he does when speaking of civilian officials (see Roman Naming Conventions). It is a distinction that would have been routine at the time that Luke is writing about, but one that had largely died out by, say, 70 AD. His preserving it

shows either that:

- he wrote fairly close to the events he described, or
- he was describing persons and events on which he had good information, or
- he was an expert historical novelist, with an ear for the authentic-sounding detail.

Luke is commonly thought to be the only non-Jewish New Testament writer. His writings place the life of Christ and the development of the early Church in the larger context of the Roman Empire and society. On the other hand, his writings are focused on Jerusalem and on the Temple. His Gospel begins and ends in the Temple, and chapters nine through nineteen portray Jesus as journeying from Galilee to Jerusalem. Similarly, the Book of Acts describes the Church in Jerusalem (and worshipping in the Temple) and then describes the missionary journeys of Paul as excursions from and returns to Jerusalem.

What writer wrote more pages of the New Testament than anyone else? If you say Paul, try again. In my pocket Bible, Acts and the Gospel of Luke occupy a total of sixty pages, while all the letters traditionally attributed to Paul (not counting Hebrews) total fifty-six.

The writer of the Third Gospel and the Book of Acts does not give his name in his writings. (Except for Nehemiah, no Biblical writer of a narrative book does.) He does claim to be a traveling companion of Paul, and his interests and vocabulary suggest that he is a physician. Since Paul tells us that he had a companion named Luke who was a physician, the conclusion that Luke is the writer we are looking for is reasonable.

Was the two-volume work Luke-Acts in fact written by a companion of Paul? Scholars are not agreed on the answer.

(Continued on page 7)



(Continued from page 6)

St. Luke

By and large, most German writers favor a negative answer. Their reasons are that: the chronology of Paul's life found in the Book of Acts presents certain apparent conflicts with that found in Paul's letter to the Galatians, and that the writer seems unfamiliar with the geography of Israel

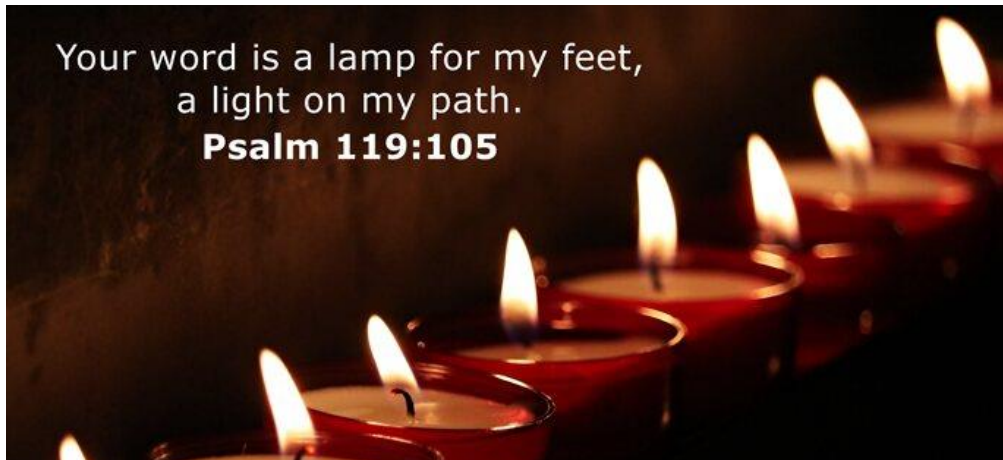
On the other hand, most English scholars favor an affirmative answer. Their reasons are that the "We" sections in Acts (the sections in which the author explicitly claims to have been present at the events he describes) contain a wealth of circumstantial detail that make invention extremely unlikely. (Thus, for example, Mr. James Smith of Jordan Hill, FRS, having sailed a vessel over the same route described in Acts 27-28, argues in his book, *The Voyage and Shipwreck of Saint Paul*, that the account must have been written by someone who had sailed that route. It used to be a popular theory that the writer had somehow gotten his hands on a travel diary of the real "Luke" and incorporated it into his work. However, a detailed analysis of the writing style of various sections of the work shows none of the differences that would be expected on this theory. Scholars on the affirmative side generally answer the negative objections mentioned above by supposing that the conferences mentioned in Acts 15 and Galatians 2 are not the same conference, and that Luke uses the word "Judea" sometimes to mean the southern portion of the land of Israel, and sometimes to mean the whole land.



written by James Kiefer

Your word is a lamp for my feet,
a light on my path.

Psalms 119:105



† Praying Always

You need not be afraid that there is anything in any lawful calling that need make you desist from vital prayer; but, oh! if your calling is such that you cannot pray in it, you had better leave it. If it be a sinful calling, an unholy calling, of course, you cannot present that to God, but any of the ordinary avocations of life are such that if you cannot sanctify them, it is a want of sanctity in yourself, and the fault lies with you.

Men ought always to pray. It means that when they are using the lapstone, or the chisel, when the hands are on the plough handles, or on the spade, when they are measuring out the goods, when they are dealing in stocks, whatever they are doing, they are to turn all these things into a part of the sacred pursuit of God's glory. Their common garments are to be vestments, their meals are to be sacraments, their ordinary actions are to be sacrifices, and they themselves a royal priesthood, a peculiar people zealous for good works.



† Don't Lose Heart

[Jeremiah 31:27-34](#) - [Ps. 119:97-104](#) - [2 Tim. 3:14-4:5](#) - [Luke 18:1-8](#)

Our Bibles are divided into Old and New Testaments, the stories of the people of God in Israel and the people of God in the Church. The division of the Bible is based on the testimonies of the people of God to the two covenants through which God revealed his will over time. The dividing line between them is Jesus Christ.

Given that God is the same yesterday, today, and tomorrow, it is odd that we often regard them as radically different. Perhaps the effects of the two covenants are more radical than the covenants. We worship on different days of the week. Our liturgies are quite different. The religious holidays do not regularly align on the calendar or by content. Historically, we have even turned to persecution. But that all has nothing to say about the covenants.

The covenants are the expression of God's will for us. Since both are based on his will, there is no doctrinal difference between the covenants. Specifically, they explain the relationship we are to have with God. In the Old Testament, we are given the revelation of who God is and how we are to live as his people. God's will is conveyed to his people through the external law.

In the New Testament, God's will becomes available to us as an internal principle of life. The Old Testament presents us with a standard by which we are measured. Because it is a matter of command and requirement, it is a test that, like a carpenter's plumbline, measures us on a pass/fail basis. By contrast, the New Testament is based on grace and giving. It is not by our effort that we live up to God's will, but rather our success is a gift from God. Before Christ, human beings were responsible for making the precepts of the law the property of their hearts. With Christ and the sending of the Holy Spirit, God places the law directly in believers' hearts.

We need two covenants because of our existential problem. We do not know how to obtain the promises of God as sinners without having a relationship with him. God addresses our problem by grace through an instrument of relationship. The covenants provide the building blocks necessary to restore our sin-broken relationship with him. The Old Covenant, in the form of the Law given through Moses, revealed the nature of God and delivered the human requirements for reconciliation. It demonstrated that the requirements necessary to be in relationship with a perfect and holy God amounted to an impossible standard for sinners.

The New Covenant acknowledges God's nature and the impossibility of our reconciling ourselves to him. It provides the remedy, however, in Jesus Christ. He lived a sinless life, became the perfect sacrifice for human sin, and gave us access to God through the forgiveness of sin. On the cross he died to fulfill the curse for our sins, and thereby fulfilled the Law's

role in salvation. In addition, he provided help through the booster shots of repentance and the Eucharist, as well as the outpouring of the Holy Spirit.

Unlike the people of Jeremiah's time, we have seen God's plan unfold in history. We do not need to be taught about God's plan of salvation by prophets and priests because it has already been played out. We know about Divine grace based on the inward experience of the heart - the assurance of the Holy Spirit.

Look It Up: Psalm 119:102-104

Think About It: God offers himself as our Mentor and Master in the art of living.

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



hang plumb | Dayna Bateman/Flickr

✠ *Art in the Christian Tradition*

The Unjust Judge and the Importunate Widow,

engraving after Sir John Everett Millais (1829–1896),

Engraved and printed by Dalziel Brothers (1839–93),

Wood engraving on paper, issued in 1864,

© Metropolitan Museum of Art, New York

The widow in Sunday's parable of the unjust judge comes across as a woman of remarkable strength and determination. Faced with injustice, she refuses to remain silent or passive. Instead, she keeps pressing for what is right, even when the odds are against her. A widow at that time was among the most vulnerable in society, yet she dares to challenge a man of power... a judge who ought to embody justice, but does not. In this unequal contest, it is not the judge's authority that prevails but the widow's persistence. She keeps coming back, time and again, until the judge finally gives her what she is due.

Jesus sees in this tenacious woman an example of the faith his disciples will need. It is a faith that does not grow weary, even when confronted with rejection or delay. Such perseverance, Jesus says, is born of prayer. When he asks, "When the Son of Man comes, will he find any faith on earth?" it is this kind of enduring trust that he longs to find: the faith that keeps knocking, keeps asking, keeps turning to God. It is not our own strength that sustains such faith but God's gift, poured out on those who continually open their hearts to him in prayer.

This engraving, issued in 1864, is part of a larger series, illustrating The Parables of Our Lord and Savior Jesus Christ. It took Millais seven years to design twenty images inspired by New Testament Parables for the Dalziel Brothers who would publish them. The resulting prints are considered pinnacles of wood engraved illustration. The artist wrote to his publishers, "I can do ordinary drawings as quickly as most men, but these designs can scarcely be regarded in the same light - each Parable I illustrate perhaps a dozen times before I fix [the image]." Millais worked and reworked the designs for each parable over and over again. In our engraving we see the widow pleading before the judge, who turns his face aside with an expression of cold rejection, almost of disgust. A guard begins to pull her away, while the judge sits surrounded by an opulent entourage. Their presence only heightens the sense of his pride and self-importance, in stark contrast to woman's humility and need.



† 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! The next walk will be at the Brookfield Still River Greenway tomorrow, Friday, October 12 at 10:00 am. We should plan to meet the parking lot by the police station. I will check the weather and send out an update e-mail if there are any changes before the meet up time.

Based upon feedback, we are planning to do a walk over the Hudson River on Saturday, October 25th. 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



† 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

Oct 19th 8 am - Polly Sorrentino	10:30 am - Joanne Siergiej
Oct 26th 8 am - Durkin's	10:30 am - Heidi Duckett
Nov 2nd 8 am - Bennett's	10:30 am - Barbieri's



**COFFEE HOUR
HOSTS NEEDED**

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

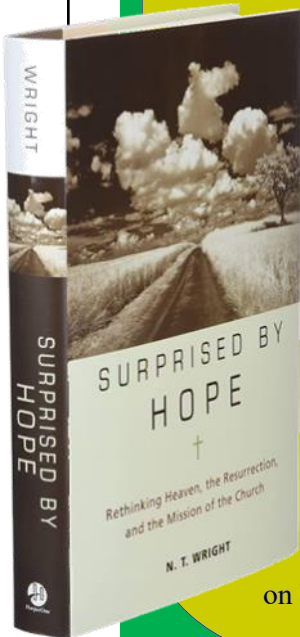


† Thought for Reflection

- from Fr. John Morrison

"Judgment - the sovereign declaration that *this* is good and to be upheld and vindicated, and *that* is evil and to be condemned - is the only alternative to chaos. There are some things, quite a lot of them in fact, that one must not tolerate lest one merely collude with wickedness. We all know this perfectly well, yet we conveniently forget it whenever squeamishness or the demands of current opinion make it easier to go with the flow of social convention. The problem is that much theology, having lived for so long on the convenience food of an easygoing tolerance of everything, an 'inclusivity' with as few boundaries as McWorld, has become depressingly flabby, unable to climb even the lower slopes of social and cultural judgment let alone the steep upper reaches of that judgment of which the early Christians spoke and wrote.

But judgment is necessary - unless we were to conclude, absurdly, that nothing much is wrong or, blasphemously, that God doesn't mind very much....God is utterly committed to set the world right in the end...and that setting right must necessarily involve the elimination of all that distorts God's good and lovely creation and in particular of all that defaces his image-bearing human creatures. Not to put too fine a point upon it, there will be no barbed wire in the kingdom of God. And those whose whole being has become dependent on barbed wire will have no place there either."



N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection and the Mission of the Church*

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." **do not reply, do not click links in the messages, mark** If there is any doubt about the veracity of a text or by e-mail at (priest@saintpaulsbrookfield.com) or (dszen@yahoo.com).

Delete these messages, them as Spam or Junk. email, contact Fr. Nate the office



CAUTION!

There Seems to be a New Scam Every Week!





by Kirsten Peterson, Organist & Choirmaster

Greetings!

I have introduced the subject of folk melodies many times in the past, but I haven't done a full count of how many hymns in *The Hymnal 1982* incorporate folk tunes. That sounds like a fun project for another time! At any rate, here are a few fun facts about folk music:

Authorship is generally unknown, as is an accurate date of creation.

The music was not typically notated but passed on through an oral tradition (thereby allowing for many variants).

The music was designed to be used by people with limited musical training. That is not to say that there aren't some very skilled purveyors of folk music, past and present!

Music and songs are portable and, therefore, well-traveled. People bring their traditions with them wherever they go which is one reason why so many of our American folk tunes sound like variations of ones from the British Isles.

Folk songs are considered important cultural artifacts and worthy of preservation!

This last point speaks to the practice of notating folk songs to preserve them for future generations. This practice was particularly notable in the late 19th and early 20th century when folk music collectors would travel to remote, rural villages throughout Europe or, in America, into the Appalachians hills, trudging along heavy, rudimentary recording equipment to accurately capture the *sounds* of folk music before they were lost. Then, said collectors would meticulously transcribe what they heard into written form. Rather than just having these tunes sit around in dusty old books, many people wanted to use them, and rightly so. Since many of these collectors were composers, it shouldn't be surprising that some interesting tunes ended up in concert music. I'm thinking mostly of the music of the English composer Ralph Vaughan Williams and the Hungarian composer Béla Bartók, to name but two. Another great use for folk tunes was melodic content for hymns. Naturally, the music may need to be tweaked a bit so that the words would fit, but since the tunes were designed for people to use, the rather simple melodies were great to encourage congregational singing.

The English Hymnal of 1906, for which Vaughan Williams was an editor, did just that. He adapted and harmonized (added chords) to several English folk melodies that were then paired with appropriate words for church. We've sung several of Vaughan Williams' adaptations over the years, and this week's tune is *Monk's Gate*, an old folk melody from the county Sussex in southern England. Sussex is hailed today for its preservation of its traditional music, much of it remaining unchanged over the centuries thanks to an amazing oral practice. *Monk's Gate* refers to a very small hamlet in the western part of the county, not necessarily where this tune came from, but it needed a name. Vaughan Williams initially used this tune to the words "He

(Continued from page 12)

Choir Notes

"Who Would Valiant Be" (which is #565 in our hymnal if you're curious). We'll use the tune to some very old 2nd or 3rd century words attributed to Clement of Alexandria (ca. 170-220):

Jesus, our mighty Lord, our strength in sadness, the Father's conquering Word, true source of gladness; your Name we glorify, O Jesus, throned on high; you gave yourself to die for our salvation.

Good shepherd of your sheep, your own defending, in love your children keep to life unending. You are yourself the Way; lead us then day by day in your own steps, we pray, O Lord most holy.

Glorious their life who sing, with glad thanksgiving, true hymns to Christ the King in all their living: all who confess his Name, come then with hearts aflame; the God of peace acclaim as Lord and Savior.

As far as folk tunes go, this is a catchy one, but it is also a little angular and irregular. It may take a little getting used to, in other words. If you want to practice getting the tune in your ears before Sunday, I have two ways to listen! First, the hymn-version way. The singer has such a welcoming and friendly face.



And for comparison, the folk song from which the hymn was sourced, better known as "Our Captain Cried All Hands". You will most likely notice some variation between the two, specifically in the repetition of lines (or lack thereof).

I'll be listening for you on Sunday!

Peace and blessings,
Kirsten



† Saints of God

Thursday, October 9th

Hugh Latimer and Nicholas Ridley,

Bishops and Martyrs, 1555

and Thomas Cranmer,

Archbishop of Canterbury, 1556

Hugh Latimer, Nicholas Ridley, and Thomas Cranmer were among the early Anglican bishops who were executed during the reign of the Roman Catholic Queen Mary I. Hugh Latimer was born around 1490 and graduated from Clare College, Cambridge. King Henry VIII made him a royal chaplain in 1530, and five years later appointed him to the See of Worcester, a position he relinquished in 1539 in opposition to the king's reactionary policies against the progress of the Reformation. With the accession of Queen Mary in 1553 he was imprisoned, and, on October 16, 1555, he was burned at the stake in Oxford alongside Bishop Nicholas Ridley.



Nicholas Ridley was made Bishop of Rochester and participated with Cranmer in the preparation of the first Book of Common Prayer. He was transferred to the See of London in 1550, where he was a strong advocate for and administrator of the principles of the Reformation. His unwillingness to recant of his Protestant theology and his opposition to the accession of Queen Mary led to his condemnation and his execution in 1555.

Thomas Cranmer was born in Nottinghamshire, England, on July 2, 1489, and studied theology at Cambridge University, where he subsequently taught. During his years at Cambridge, he diligently studied the Bible and the new doctrines emanating from the continental Reformation. A chance meeting with King Henry VIII in 1529 led to his involvement in the "King's Affair" - the annulment of Henry's marriage to Catherine of Aragon. Cranmer prepared the King's defense and presented it to the universities in England and Germany, and to Rome. While in Germany, Cranmer associated with the Lutheran reformers, especially with Andreas Osiander, whose daughter he married. When Archbishop Warham died, the King obtained papal confirmation of Cranmer's appointment to the See of Canterbury, and he was consecrated on March 30, 1533. Among his earliest acts was to declare the King's marriage null and void. He then validated the King's marriage to Anne Boleyn. Her child, the future Queen Elizabeth I, was Cranmer's godchild.

During the reign of Edward VI, Cranmer had a free hand in reforming the worship, doctrine, and practice of the Church. He was principally responsible for the first *Book of Common Prayer of 1549*, and for the second Book, in 1552. But at Edward's death he subscribed to the dying King's will that the succession should pass to his cousin, Lady Jane Grey. For this, and also for his reforming work, he was arrested, deprived of his office and authority, and condemned by Queen Mary I, a staunch Roman Catholic. He was burned at the stake on March 21, 1556.

Cranmer wrote two recantations during his imprisonment, but ultimately denied his recantations and died heroically, saying, "Forasmuch as my hand offended in writing contrary to my heart, there my hand shall first be punished; for if I may come to the fire, it shall first be burned."





DANBURY, CT
NOV 14

MATIN
TOUR



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



Israel - Walking in Jesus' Footsteps



✠ The Old City Gates ☆

The Old City walls of Jerusalem were re-built in the early 16th century by the Turkish Sultan Suleiman the Magnificent and had eight gates. All but one (the Gate of Mercy) still serve Jerusalemites and visitors streaming to its markets, and sacred and historic sites.

During our visits, because our hotel in the American Colony is accessible to the Old City of Jerusalem, adventurous members of the group take off on foot after our day of touring was over to explore on their own.

Here is a quick overview of the gates, counter-clockwise from south to west:

The **Zion Gate**: Bearing Jerusalem's earliest biblical name in Hebrew and English, this gate's Arabic name is the Gate of the Prophet David, as the Tomb of King David, on adjacent Mount Zion, is only a few steps away. Zion Gate leads directly to the Armenian and Jewish quarters.

The **Dung Gate**: This gate's unusual name derives from the refuse dumped here in antiquity, where the prevailing winds would carry odors away. Nehemiah 2:13 mentions a Dung Gate that was probably near this one. This gate leads directly to the Western Wall and the Southern Wall Archaeological Park. Entering through this gate on Mitzvah day and you'll encounter many young people processing in with their families in celebration!

Gate of Mercy: This gate, in the eastern Temple-Mount wall (shown in old drawing on the opposite page), may be the best-known of them all. Also called the Golden Gate or the Eastern Gate, it has been blocked for centuries, and is said to be awaiting a miraculous opening when the Messiah comes and the dead are resurrected. We get a good view of this gate from the Mount of Olives.

Lions Gate



Lion's Gate: This portal is named after a pair of ferocious-looking animal carvings that flank it. They are actually tigers, the heraldic symbol of the 13th-century Sultan Beybars. It is also called St. Stephen's Gate, after the first Christian martyr, who tradition says was stoned nearby. Lion's Gate, which leads to the Pools of Bethesda, the Via Dolorosa, and the markets, became famous during the Six Day War.

Herod's Gate: Despite its name, the notorious Judean king had nothing to do with this gate. In Arabic and Hebrew this north-facing gate, which leads to the Old City markets, is called the Flowers Gate. Some say the name derives from a rosette carved over it. However, in Arabic a similar word means "awakened," and may refer to a nearby cemetery and the hope of resurrection.

Damascus Gate: This most imposing of Jerusalem's gateways also faces north and is named for the grand city from which Jerusalem's rulers once came. It is always a busy thoroughfare, thanks to the bustling markets within. Below the 16th-

(Continued on page 17)

(Continued from page 16)

The Old City Gates

† **Open to me the gates of righteousness: I will go into them, and I will praise the LORD. ☆**



century gate, archaeologists have uncovered part of the entryway built by Emperor Hadrian in the second century CE. The Damascus Gate is closest to our hotel and you are able to get a dramatic close up view on your first night in Jerusalem as you walked on to the Jaffa Gate.

The New Gate: This is the only Old City entryway not part of the original design of the 16th-century walls. It was breached in the waning days of the Ottoman Empire to allow

Christian pilgrims quicker access to their holy places within the ramparts.

The Jaffa Gate: This was the destination of Jewish and Christian pilgrims disembarking at the Jaffa port, hence its name. It led (and still leads) directly to the Jewish and Christian quarters, as well as to the most popular parts of the market, and to the Tower of David Museum, once Jerusalem's citadel and now a showcase of its history.



Jaffa Gate

Psalm 119:160 The sum of your word is truth, and every one of your righteous rules endures forever.

† Transforming Stewardship

"...be persistent whether it is convenient or inconvenient..."
2 TIMOTHY 4:2

It is not always convenient to be a good steward, especially when all the temptations of our busy and materialistic world get in the way. Now add our own pride and ego into the equation and living a stewardship lifestyle may be downright uncomfortable! Remember, God didn't call us to be comfortable. He called us to be faithful.





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 144 food drives since April 22, 2020! Last time we delivered food to the New Milford Loaves & Fishes Food Pantry & their Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, October 29th and will support the New Milford Loaves & Fishes Food Pantry, and the Jericho Food Pantry in Danbury.

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

Next Drive-Thru Food Collection Wednesday October 29th



*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.



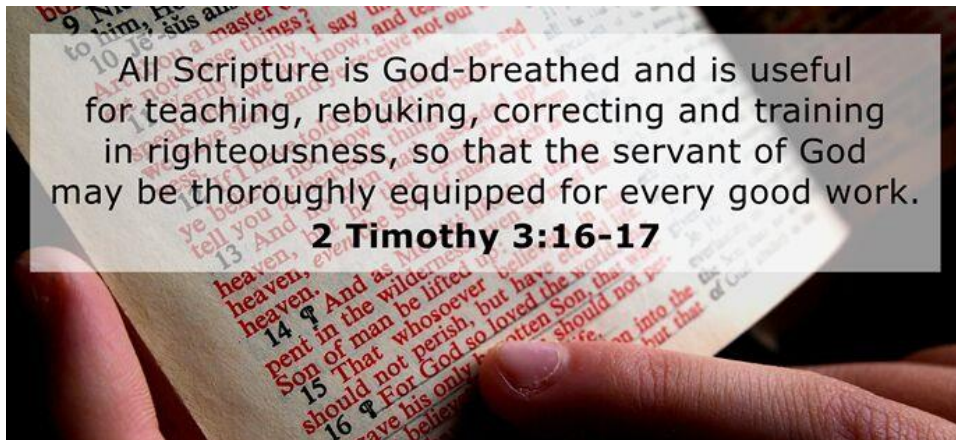
† PraiseMoves Is Back!

PraiseMoves classes will be held on every Saturday in the month of October at 10 am in Crocker Hall (maybe an alternate location on one Saturday but it will be on the church campus). PraiseMoves is the Christian alternative to Yoga and designed to help with balance, toning and core strengthening – all while scripture is being spoken with every posture! All ages and athletic ability are welcome and all postures can be modified for any reason. Mary Perry, Certified PraiseMoves Instructor, will be leading the class - email her at maryperry2@me.com with any questions. All you need is an open heart to hear the word of God and a mat! Please sign up at the rear table in the



All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

2 Timothy 3:16-17



Newtown

Echoes of España

with WSO Chamber Orchestra

featuring:

Nathan Howard & Nathan Meltzer



Ritual Firedance

Manuel De Falla

Carmen Fantasy

Pablo de Sarasate

Concierto de Aranjuez

Joaquin Rodrigo

And more

Waterbury
Symphony
Orchestra

Sun, Nov 2nd 4pm
Edmond Town Hall, Newtown

Featuring
our favorite
oboist,*
Kirsten
Peterson!



* Yes, Oboist is a word
= a person who plays
the oboe is best
referred to as an
oboist. No oboe
players were harmed
in the providing of this
answer



Saint Paul's Parish Chronic Pain Support Group

Compassion • Hope • Fellowship

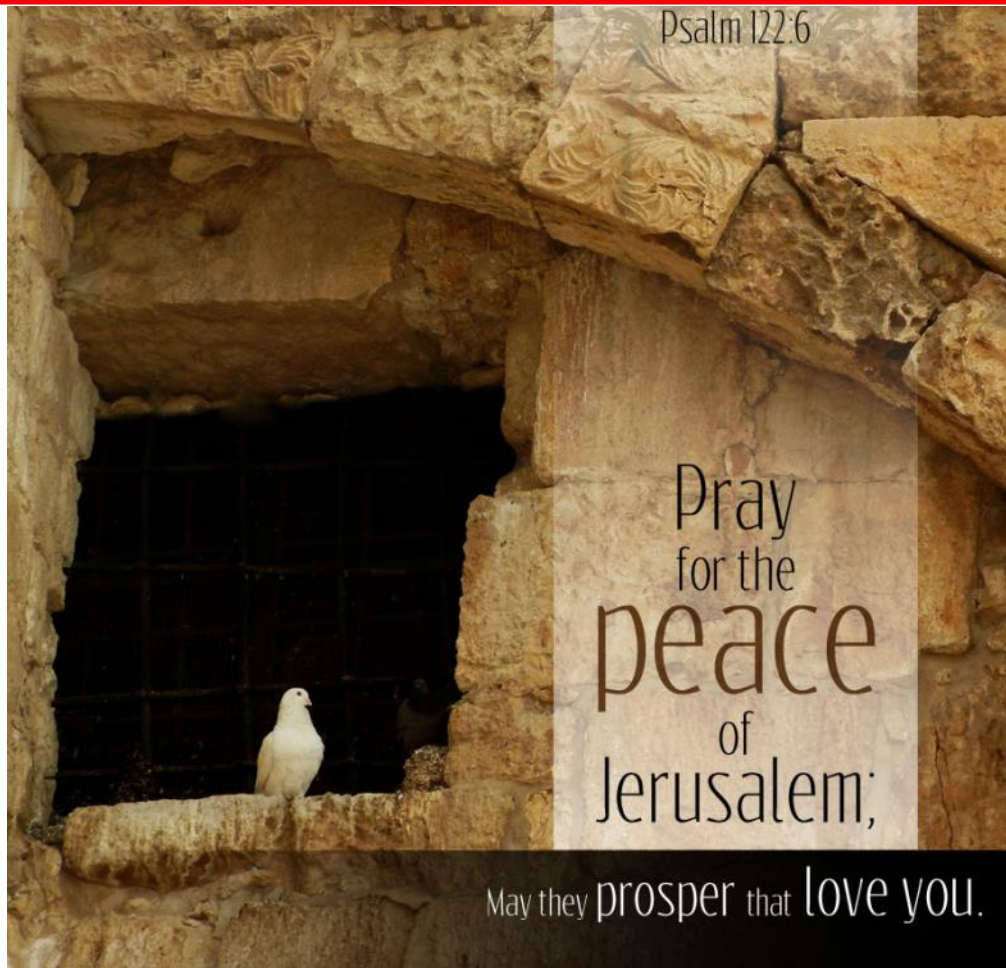
Next Meeting
THURSDAY, NOVEMBER 6th
11:30

St Paul's Parish • The Guild Room
174 Whisconier Rd. Brookfield, CT

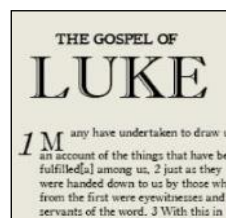
Contact - chronicpain@saintpaulsbrookfield.com

*Pre-registration Required

***Meets on the 1st Thursday of every month**



✠ The Wedding of the Century!



Our Men meet weekly to 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.



THE
Episcopal
CHURCH



The Nicene Creed: Week 4

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. Over the coming weeks, we'll share his teachings, written mostly in a question-and-answer format.

Isn't one's faith about one's relationship with the living God and with God's children? Can't we say, "Love God and love your neighbor," and leave it at that? That is indeed Jesus' summary of the law, and that is no small thing. However, in his context (the time's tradition and teachings), Jesus had received a great deal about the nature and purposes of God as a son of Israel. While there was no written creed as such, Jesus was part of a people who held certain ideas, i.e., doctrines, about God and humanity. As a faithful Jew, he would have recited the Sh'ma found in Deuteronomy 6:4-5: "Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might."

There is no sufficient knowledge of God without some sort of creed. 'God' is a meaningless word until it is given meaning. To say, "Just love God with your whole heart, mind, and soul" only begs the questions, "Who, or what, is this 'God' I am to love, and what does it mean to love this 'God'?" As for loving neighbors, who counts as my neighbor? Do strangers count? What about enemies? And why *should* I love them? And in what way, to what extent, and at what cost? Why is it so hard to do? Does it matter ultimately? Is there any divine reckoning for our failure and refusal to love? What does it mean to be human? And what kind of world do we live in?

Any answers to these questions are not obvious. That they seem obvious to many of us is because our imaginations have already been formed in a society shaped by the vision of Christianity reflected in the Nicene Creed, even if we have mostly forgotten the source of that shaping. And any answer to these questions takes us into the realm of belief and doctrine. The Creed is the basic Christian foundation for answering them. One might prefer other answers or make up one's own, but one cannot talk about "god," "love," "creation," or "human beings" without some sort of belief system, i.e., a creed.

It is inadequate to appeal to a simplistic pietism, whether in its more conservative or more liberal versions, that says, "Don't bother me with doctrine, just give me Jesus." We have no direct access to Jesus other than through the Gospels, which are heavily influenced by the interpretation (doctrine) of who Jesus is and why He matters. The Creed is the Christian guide to understanding the God of Abraham, Isaac, and Jacob in light of Jesus. It affirms that, while God will always remain beyond our understanding, when we look at Jesus, we see God. And that God has so loved humanity as to enter into our physical reality with our rebellion, our sin, our brokenness, our unlove, and untruth to deliver us.

† 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.



GATHER

Your blessings and celebrate with thanksgiving.

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.**

Minangkabau

Country: Indonesia | Population: 7,119,000 | Language: Minang | Main Religion: Islam | Evangelical: 0.02%

The Minangkabau or Minang are the fourth largest ethnic group in Indonesia and have a great deal of influence. They come from West Sumatra, and their name literally means “winning water buffalo.” The Minang outsmarted their Javanese neighbors in an ancient war that was eventually decided by a battle between two water buffalo. They are famous for their cuisine, and they run restaurants all throughout the country. The Minang are orthodox Muslims, and those who leave Islam are disowned by their family and will lose their jobs. Pray for those believers who are actively trying to share the Gospel with the Minang. Pray that God would open the hearts of the Minang so that they would follow Jesus who has won and triumphed over both sin and death.





Jen Friedly celebrates today. Ann Allen & Gretchen Barbieri open presents tomorrow. Bill Schrull, Sandy Doyle & Bob Finn are a year old & wiser on Saturday. Bob Duckett blows out candles Sunday. Lisa Roush looks forward to another year on Monday. Have a blessed day everyone!

RFB 

Presents

COFFEE WITH JESUS

**The Faith
I Used
To Have**



I want the faith I used
to have, Jesus.



When your heart was full of
gratitude and your cares cast
on me...



Yes, Jesus!
How do I get that back?



I just told you, Lisa.



©Radio Free Babylon® All rights reserved. We complicate things. Jesus wants us as children. Innocent. Not thinking about the things "rational adults" think about, which is basically akin to "worry." Kids don't worry until we teach them to. When your faith was new, it was fresh. It was refreshing. It was holy. It stirred your soul. It can do that again. Find that place. Be a child in the presence of God. He might be impressed with your skill in apologetics, but his love in your heart impresses him far more.

SATURDAY

Oktoberfest

Saturday, October 18th 4-7 pm



- Join us for a Parish wide celebration
- When: Saturday, October 18th 4pm-7pm
- Where: In Crocker Hall
- What: Traditional Oktoberfest fare
- Who: Our Parish Family & Friends
- How: Main course will be provided
- Kindly bring a side dish or dessert to share (no alcohol please).
- If you would like to help, please see Mary Thomas or Pam Szen.

We have a lot to celebrate in October. So join us for our Parish "Oktoberfest" Celebration in Crocker Hall. Plenty of kids activities planned. Please sign up at the rear table in the back of the church or in Crocker Hall.

RED CROSS BLOOD DRIVE



Jason D. Lewis Brookfield Memorial VFW Post 10201 and Auxiliary

Saturday, November 1, 2025

8 a.m. – 1 p.m.

St. Paul's Episcopal Church

174 Whisconier Rd.

Brookfield, CT 06804

By Appointment Only

Call 1-800-RED-CROSS (1-800-733-2767)

or

Visit RedCrossBlood.org and enter StPaulsCT to schedule

Thank you for your support! The need is GREAT!

† This Sunday's Readings

(Click on the red links for the readings)

Persistent Prayer

[Jeremiah 31:27-34](#)

In our Hebrew Bible reading the prophet foresees a new covenant which God will make with the Lord's own people, a covenant written not on tablets of stone but on human hearts. Israel and Judah have broken the covenant that the Lord made when he brought them out of slavery in Egypt. Now they are about to go into exile. Yet the days are coming when their sins will be forgiven, and God will establish a new relationship with them. This covenant will be based not on external law but on an inner knowing of the Lord..

[Psalm 119:97-104](#)

A celebration of the wisdom that comes from meditation upon God's law.

[2 Timothy 3:14-4:5](#)

In this lesson Paul exhorts Timothy to continue calmly and diligently with his ministry, teaching from the scriptures and preaching the word of God. The passage suggests a period in the life of the church when there were a number of teachers, who called themselves Christians but who presented their own versions of the faith. Now is a time to stress the essentials. Timothy is urged to remain established in what he has been taught and in the scriptures, meaning here the writings of the Old Testament, which are useful for many forms of instruction.

[Luke 18:1-8](#)

In our gospel Jesus tells a comic parable about a judge who was so pestered by a woman that he finally gave in to her pleas. The evangelist tells the story in order to commend persistent prayer. It would be particularly appropriate at a time when the people were losing heart. An earlier focus of the parable was probably on the corrupt and impious judge. If even such a man as this will finally render justice, how much more will God hear those who call on God.



[Luke 18:1-8](#)

While God's response is always immediate that justice be done, the actual realization of God's response is not necessarily immediate because justice has to be done justly, and with the willing cooperation of all concerned.



† Sermon Shorts

“Ark School.” 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. Confident that in the Son's teaching and through the Spirit's leading we shall be heard, we lift our hearts and voices to God, as we pray for...

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

.....[St. John's](#), Waterbury; [St. James's](#), West Hartford; [St. John's](#), West Hartford.

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

.....Convention planning committee; Convention worship committee; all who participate in Annual Convention.

.....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, Cliff, Evelyn Kirner, Jane Sedor, Jim Beck, Larry Wanzer, Bob Finn, Mike, Paul Kovacs, Lois Hunt, Cathy Schrull, Peter Ruscoe, Walter, Elana and Veronika continued healing.

.....the people of [Ukraine](#); the people of [Pridnestrovian Moldavian Republic](#); the people of [Kiribati](#); the bishop, clergy and laity of the Diocese of Pennsylvania - The Episcopal Church; and our sister and brother members of the [Brethren in Christ](#).

.....For the Church: that we may be persistent in prayer and attentive to God's invitations to greater discipleship.

.....New Milford [Loaves & Fishes Hospitality House](#), which is the recipient of our food basket collections during the month of October.

.....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 support us in our journey of faith; for family, friends, and fellow believers: that God will renew and strengthen each of us so that the work of God may be more evident in the world.

.....[Walnut Hill Community Church](#), Bethel, a church partner of the Jericho Partnership.

.....[Our Enemies](#).

.....That we may be persistent in our stewardship, even when it is not convenient or comfortable.

.....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 boldness to speak your word humbly to others, for constancy and courage, and for all to whom we speak.

.....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](#).



"Persistent"

David Beckham is here to talk about the word persistent. Persistent is to try over and over again for something you really want. When you are persistent, you don't give up. Just like the widow in our Gospel Sunday. Keep trying! Be persistent!



Just For the Joy of It!

(And Christian Fellowship)

Luke 18:6, The Unrighteous Judge

3 YEARS IN JAIL

NAU Luke 18:6
And the Lord said,
"Hear what the
unrighteous judge
said;

FOR STEALING MY NOSE



Did You Know

..... that the only casualty of USS Missouri's destruction (pictured) was a pet bear?



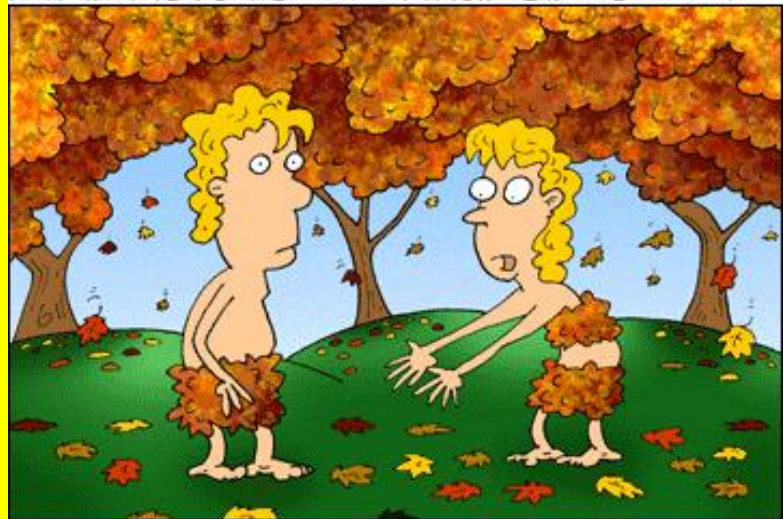
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Watch us on 

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WILL YOU PLEASE PICK UP ALL YOUR CLOTHES?

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