

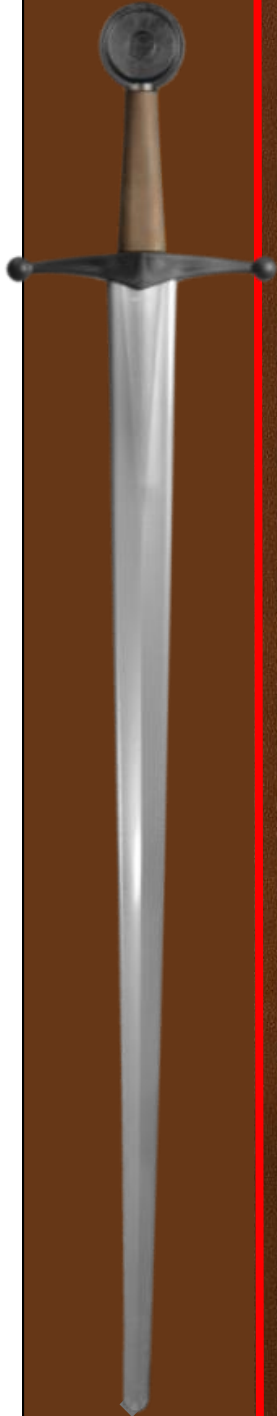
*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

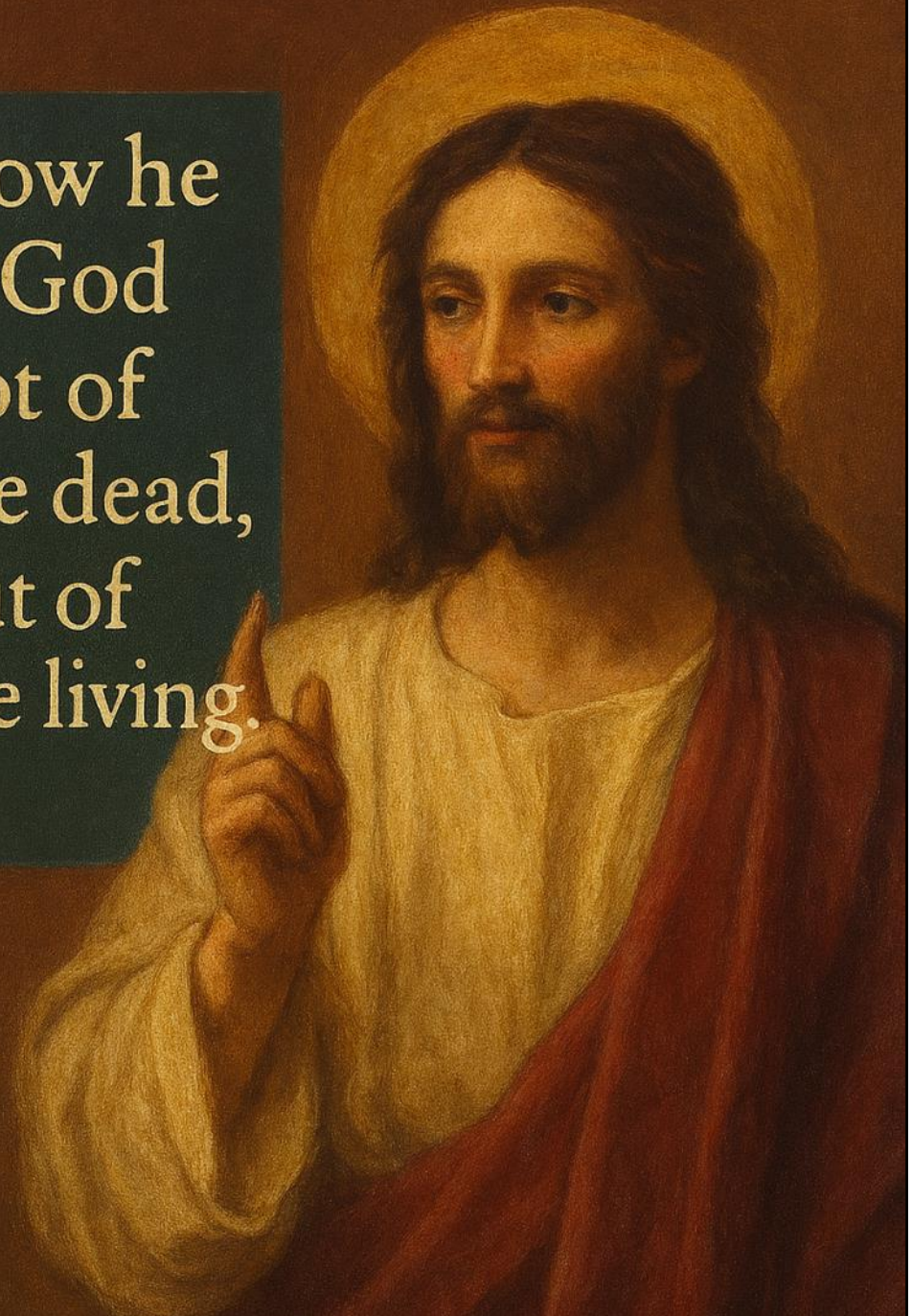
November 6, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



Now he
is God
not of
the dead,
but of
the living.



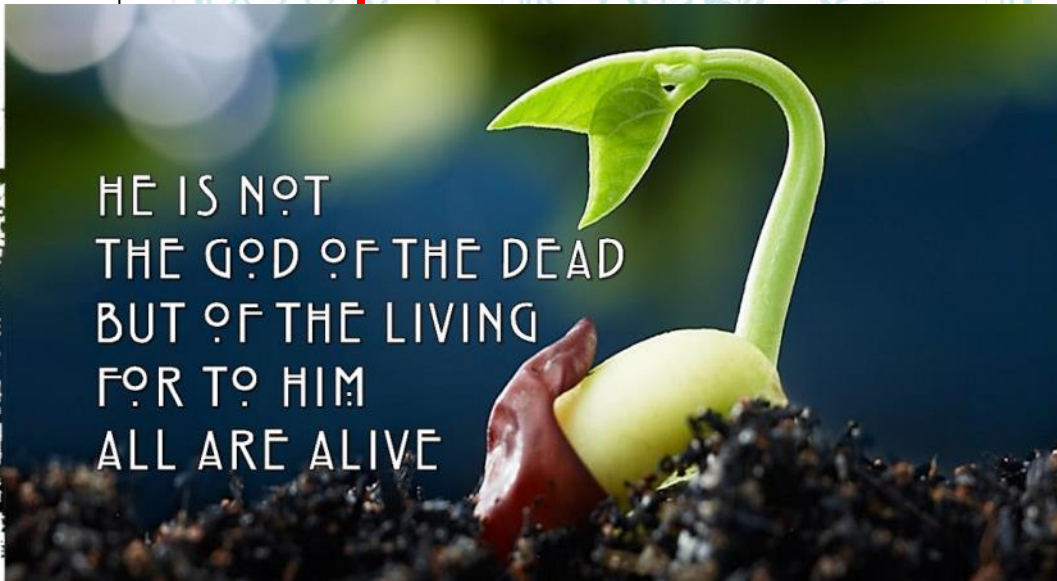
† Silly Question?

Seven Brothers for One Bride is not quite how the Broadway musical and movie title went. [*Seven Brides for Seven Brothers* in case you're not up on your 1950's musical theater/film history] The Sadducees didn't believe in life after death. That's why they were "sad u cee." Sure it's terrible, but it's a mnemonic that helps you remember one difference between the Sadducees and the Pharisees. The Sadducees, who were always interested in baiting Jesus with a trick question, asked about the practice of a woman/widow with no children marrying the brother of her deceased spouse in hopes of producing children (specifically sons) to carry the family line. In this absurd and hypothetical case, the woman would be widowed and childless seven times by seven brothers. The Sadducees wanted to know - if there is this resurrection thing - whose wife would she be in the after-life? For those requiring concrete answers to mystical

ponderings it may seem to be a reasonable question, but in truth it is irrelevant.

Jesus gives a simple answer to a nonsensical question. He points out that the life in resurrection is not a continuation of our earthly human existence. It is, instead, a radical transformation, unimaginable in our human context; a completely different state of being, a transfiguration. We

will be who we are but different in ways beyond our limited ability to comprehend in our current state. He tells them that *those who belong to this age marry...but...those...in the resurrection of the dead do not marry. Indeed they cannot die anymore...God is not of the dead, but of the living; for to him all of them are alive...* To put it simply, in our human sojourn many of us marry, some more than once or twice. Yet remember, in western wedding ceremonies - religious or not - the marriage is only until death us do part. After a spouse's death we are no longer married; neither is the spouse who has died. After human death we are alive differently in a transition from the temporary state of humanness to the eternal life in the salvation of Christ. Can we fully understand - sort of, maybe, not really. For one thing, those who have lost their spouse in death may continue to feel married to that person for a time or some will for always. But have no worries about it. LIVE in *this* life, work to be worthy of a place in the next. As the psalmist sings, the Lord preserves all those who love him. Even Job knew that his Redeemer, and ours, lives. The relevant questions, and so many more, will be answered in the sweet by and by.



Jesus knows the question the religious leaders have posed to him is a political one, wrapped in theological trappings. As ever, he responds to what lies beneath the trappings, exploding some assumptions along the way. Following on the heels of celebrating the Feast of All Saints last week, it's an especially potent point that Jesus makes here: that in the eyes of God, there is no question of the dead versus the living, "for to [God]," Jesus says, "all of them are alive."

On this side of the veil, we feel the distinction keenly, and Jesus does not dismiss or disparage this. Bent as he is on breaking down the walls of division, however, he cannot resist pressing against this one, the wall we perceive between the living and the dead. With his own death and resurrection almost upon him, Jesus pushes against that wall, shows it for what it is, challenges us to enter anew into our living and into our world that is so much larger, so much more mysterious than we dreamed.

God of the Living



† *This Week at St. Paul's*

- | | | |
|--------------|------------|---|
| Thu, Nov 6 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | 11:30 am | - Chronic Pain Support Group, Guild Room |
| | 7:00 pm | - Mission Committee, Guild Room |
| | 7:30 pm | - Property Committee, Crocker Hall |
| | 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Nov 7 | -10:00 am | - Friday Walking Group, Brookfield Greenway |
| Sat, Nov 8 | - 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, Nov 9 | | The 22nd Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion (<i>YouTube Live</i>) |
| | 9:30 am | - Sermon Talkback, Guild Room |
| | 10:30 am | - Sunday School, Classrooms |
| | 10:30 am | - Contemporary Holy Communion (<i>YouTube Live</i>) |
| | 12:00 pm | - Sermon Talkback, Guild Room |
| Mon, Nov 10 | - 7:00 pm | - Men's Bible Study, Crocker Hall (<i>YouTube Live</i>) |
| Tues, Nov 11 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | 7:00 pm | - Scout Troop #5, Meadow |
| Wed, Nov 12 | -10:00 am | - Holy Communion & Healing (<i>YouTube Live</i>) |
| | 11 to Noon | - Drive-Thru Food Collection #146 |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (<i>Zoom</i>) |
| | 7:30 pm | - Vestry Meeting, Guild Room |
| Thu, Nov 13 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Nov 14 | -10:00 am | - Friday Walking Group, T.B.A. |
| Sat, Nov 15 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | 8:00 am | - Men's Prayer Breakfast, Guild Room |
| Sun, Nov 16 | | The 23rd Sunday after Pentecost |
| | - 8:00 am | - Traditional Holy Communion (<i>YouTube Live</i>) |
| | 9:30 am | - Sermon Talkback, Guild Room |
| | 10:30 am | - Sunday School, Classrooms |
| | 10:30 am | - Contemporary Holy Communion (<i>YouTube Live</i>) |

Check our website daily for schedule updates.





The Priest-in-Charge WEEKLY

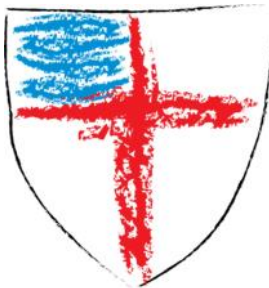
Fr. Nate, our Priest-in-Charge is distributing a weekly e-mail to communicate things directly from his desk to yours. **Connection, communication, and care** are among the highest priorities of his new ministry, and he wants to make sure there are regular touch points between us. If you would like to 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.

† Clearly Not the Same

Luke 20:27-38

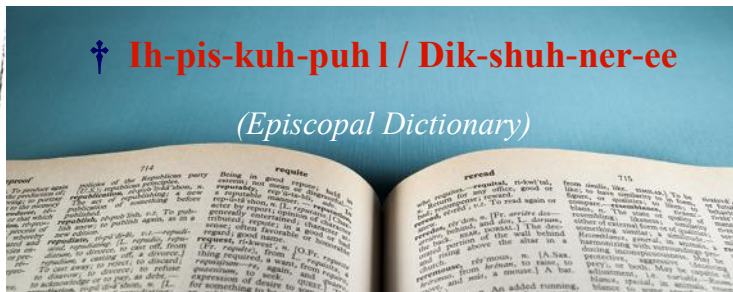
We miss the point of these verses if we get distracted by Jesus' short discourse on the state of marriage in the forever future. The Sadducees don't believe in the resurrection and so their silly construct of one bride for seven brothers doesn't deserve a serious response. But more to the point Jesus is letting us know that the relationships that foreshadow the forever future, like marriage, are just that – a shadow of a future reality so bright that it blinds our minds in the here and now to what will be in the there and then. What will be is nothing like what is or more to the point what is cannot possibly describe what will be. But less we lament the loss of forever love Jesus concludes his comments with an image even the Sadducees will recognize, the burning bush God of Abraham and Isaac and Jacob, a God of the living, who delights in individual identity. So of course you will recognize the one who slept next to you for 50 years and both delighted you and drove you crazy, but in the kingdom come, marriage, or the lack of it, will be like comparing life in the womb to life in the world. One leads to the other but they are clearly not the same.





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

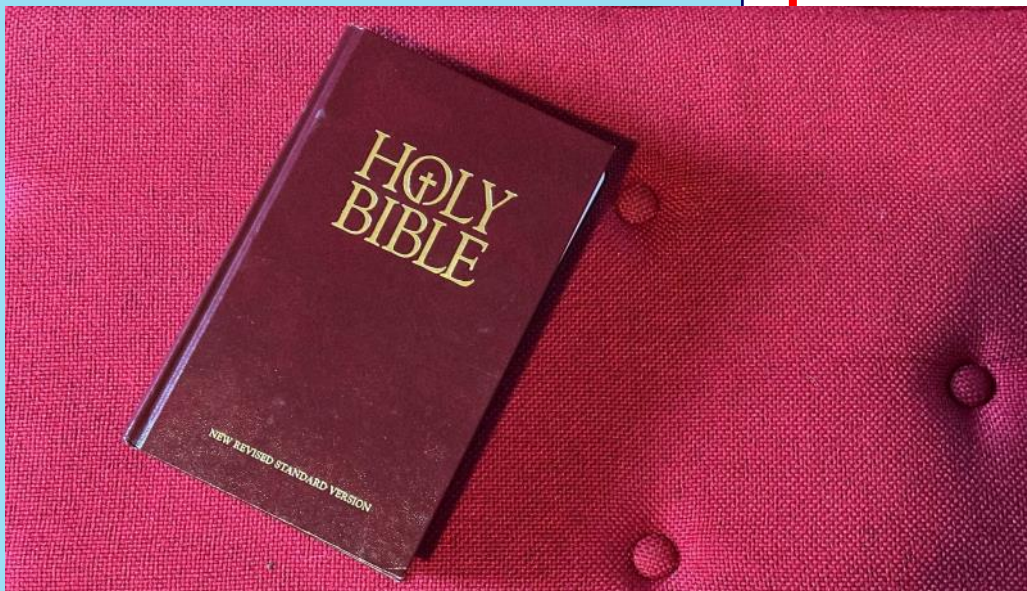
(Episcopal Dictionary)



† **New Revised Standard Version Bible (NRSV)**

/ noo ri-vahyzd stan-derd vur-zuhn bahy-buhl /

New Revised Standard Version Bible (NRSV) - The latest revision of the Revised Standard Version (RSV) Bible. It was published in 1989 under the authority of the National Council of Churches of Christ in the USA (NCCCUSA). It was the work of committees of scholars drawn mainly from Protestant churches, but also including Roman Catholic and Orthodox scholars, and a Jewish representative for the OT. The committees operated under certain principles laid down by the NCC: 1) to continue in the tradition of the King James Version; 2) to depart from that tradition only when required for accuracy, clarity, euphony, and current (American) English usage, with the result to be "as literal as possible, as free as necessary"; 3) to eliminate masculine-oriented language where the original texts were intended to be inclusive. The NRSV is authorized by the Episcopal Church for use in worship.



† **Sermon Talkbacks**

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

Sermon Talkbacks are a chance to keep the conversation going. At St.



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

† Veterans Day



Veterans Day 2009 in Okinawa, Japan
(Photo by Joshua J. Wahl)

Tuesday, November 11, is Veterans Day, and the Episcopal Church's bishop for Armed Forces and Federal Ministries, urges congregations to "remember veterans of all wars in music, readings and prayers."

Veterans Day was first celebrated as "Armistice Day" in 1919, when President Woodrow Wilson commemorated the first anniversary of the armistice ending World War I, at "the 11th hour of the 11th day of the 11th month" in 1918.

President Wilson declared:

"The reflections of Armistice Day will be filled with solemn pride in the heroism of those who died in the country's service and with gratitude for the victory, both because of the thing from which it has freed us and because of the opportunity it has given America to show her sympathy with peace and justice in the councils of the nations."

Armistice Day became a national holiday in 1938, and in 1954 Congress replaced the word "Armistice" with "Veterans."

Prayer for Veterans

Today we remember all of our veterans past and present. We ask for the healing of those who have been wounded in body and soul, wounds both visible and invisible. We pray for those who have returned and those who are returning from Iraq and Afghanistan, for those who served in Vietnam, Korea and World War II and live with injured bodies and traumatized spirits to receive your solace and healing. We ask that those who are unable to pray for themselves will receive the blessings of our prayers offered on their behalf. Bring peace to those places where our women and men have fought. Bless those who served in non-combatant roles. May their service continue in their lives and may that service be positive for all of us.

Give us the vision to see a world in which all grow weary with war and fighting, and turn their swords into plowshares and their spears into pruning hooks. These things we ask in the name of the Prince of Peace. Amen.

- The Rt. Rev. James Magness, former bishop for Armed Forces and Federal Ministries



† Transforming Stewardship

"May our Lord Jesus Christ himself and God our Father, who has loved us and given us everlasting encouragement and good hope through his grace, encourage your hearts and strengthen them in every good deed and word." 2 THESSALONIANS 2:16-17

There are two important lessons here. First, we are called to be generous with our encouragement and hope. As God shows us mercy, we must be merciful to others. Second, joy is contagious! The joy we receive from doing good works not only strengthens us, it encourages others as well. Share the joy of living your faith whenever you can.





The Rev. John E. Morrison, III
36 Tally Ho Road
Ridgefield, Connecticut 06877
(475) 215-5575

My dear friends and companions on the journey:

Nearly one month ago, many gathered at Saint Paul's and on-line to celebrate my wife's life, to acknowledge that we Christians live in the sure and certain hope of our Lord's bodily resurrection. That is why the service is titled "*A Liturgy of the Resurrection*." Throughout the service we proclaimed by our presence, in word, in music, that we, individually and corporately, are created to worship a living God, a God who raises the dead. What transpired during that service afforded so many of us - family, friends, parishioners, visitors - a glimpse of glory, a taste of paradise. Like the poet in Edwin Muir's "*The Transfiguration*," we beheld, if only for a moment, "the one glory of the everlasting world perpetually at work."

The mission of Saint Paul's is succinct, powerfully so: "Transforming Lives through Jesus Christ." That message burned brightly in the church that morning and announced that Saint Paul's was (and is) an oasis in a cultural desert marked by sterility, a culture that is "largely stripped of grace" (Miroslav Volf).

Throughout her hospitalization and including her brief return home, Sue and I were knit together in a vast network of prayers and love. The command, "Be not afraid," in scripture and in music, sustained us, an ever-present and palpable reality, a powerful yet gentle reminder that she and I were not, and never would be, alone. Moments before she died, Sue mustered enough strength to turn and smile at fourteen of us gathered in her hospital room, a smile I had not seen in a long time, and said, "It's okay." She was giving us permission to let go because she was being "brought home" into the loving embrace of her Lord and ours. As Brother John Charles once told Sue and me during a week-long school of prayer, "You look at Jesus and he looks at you, and you are happy together." What else could one sing, "Blessed assurance, Jesus is mine. O what a foretaste of glory divine."

The day after Sue died, I was driving home from Saint Paul's, my middle granddaughter Alyssa seated next to me. She turned to me with tears of joy in her eyes and said, "Grandpa, Jesus is in this church." Indeed, he is, and when Rebecca sang "*Bring Her Home*," and then later, "*My Cup Runneth Over*," all I could think of was the final lines of the latter: "And so in this moment, with sunlight above, my cup runneth over with love."

Because of her protracted illness, Sue had not come to know Saint Paul's and its congregation as well as I have, but she experienced its warmth each Sunday as the peace was exchanged with love and prayer. Through the awesome power of God's grace, I believe that she was coming to know this extraordinary "cloud of witnesses" that gathers each week and has helped her to carry her burdens so that her family and I would be free to continue our journeys toward Jesus' cross and crown, toward the "new heaven and the new earth."

My dear, dear friends, it is an extraordinary privilege to be on the "journey into the living Christ" with you. When I die and am buried in this church, these will be the last lines of the closing hymn (#287); please sing them with conviction and joy.

*But lo! There breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on his way. Alleluia, alleluia!*
*From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost, Alleluia, alleluia!*

With all blessings and much love and appreciation for the part you have played and will play in my life,
Fr. John+

† **Marriage 2.0**

[Haggai 1:15b-2:9](#) - [Psalm 145:1-5, 17-21](#) - [2 Thessalonians 2:1-5,13-17](#) - [Luke 20:27-38](#)

The wedding ring has a significance that outweighs its weight in gold. What is its significance?

On a practical level, a wedding ring announces to the world that I am married. Therefore, you can expect certain behavior from me and you should treat me in a different manner than if I were single. In the Church, as we read in the Book of Common Prayer, the



*Mariano Rivas |
Unsplash*

ring is a sign of the vows by which husband and wife bind themselves to each other until they are parted by death. It reminds one spouse of the responsibility to the other. Because a circle is endless, the ring also symbolizes the call we are to love, treasure, and honor one another forever.

As material beings, we need such signs, evidence of invisible, and perhaps, not fully realized realities. Because our relationships are far from perfect, it's helpful to be reminded of our vows, and the invisible bonds that hold us together.

Like speed-limit signs, symbols remind us of the reality even when we choose to ignore

or doubt it. In every aspect of this life, we deceive ourselves into thinking that we are invulnerable and above the rules, so we need symbols to draw our attention to our self-deception.

In view of all the symbolism in marriage, how are we to understand Jesus' words to the Sadducees in today's Gospel reading? What is the role of marriage in the life to come? More personally, will we still be married once the consummation of the kingdom has been accomplished? We will still be married, but our understanding of marriage will be transformed.

First, as Jesus says, marriage will not have the function of preserving our relationship to one another since in the resurrection our relationships will be perfect and eternal. Therefore, in the resurrected life of believers, marriage will no longer be needed to maintain their relationship.

Second, we will all be members of a perfected community that is married to our Risen Lord. That perfect relationship will overshadow all our interpersonal relationships. We will truly be one in Christ - not only with our earthly spouse, but with the entire community of risen believers.

Jesus takes the Sadducees' disingenuous question about marriage and employs it to reveal to us the Truth about eternal life with God. While golden rings are very useful and important in this life, their present importance disappears with the end of this world.

We do not simply go somewhere after we die, but we are transformed ([1 Cor. 15:35-58](#)). Likewise, where we are going is not simply a cleaned-up version of this world, but a transformed world, populated by a transformed community. The resurrection of the dead is fundamental to Christianity because it is the hope on which our faith is founded. It is the assurance that God will remake us like himself ([2 Cor. 5:17](#)) and join us to himself. It is the hope that gives meaning to our lives - a meaning that transcends this life and, therefore, makes how we live this life eternally important. If we are to taste the reality of the resurrected life, we must live our lives for Jesus' sake. As Jesus said elsewhere, "those who want to save their life will lose it, and those who lose their life for my sake will find it" ([Matt. 16:25](#)). After all, Jesus *is* the resurrection and the life ([John 11:25](#)).

Look It Up: 2 Thessalonians 2:1-3

Think About It: To know the signs of the kingdom, we have been given the Word of God.
- by The Rev. Dr. Chuck Alley, *The Living Church*, 2025

✠ *Art in the Christian Tradition*

Three Attempts to Trap Christ,
page from the **Holkham Bible Picture Book**,
England, circa 1327-1335,
manuscript written in Anglo-Norman French.
© British Library, London / Alamy

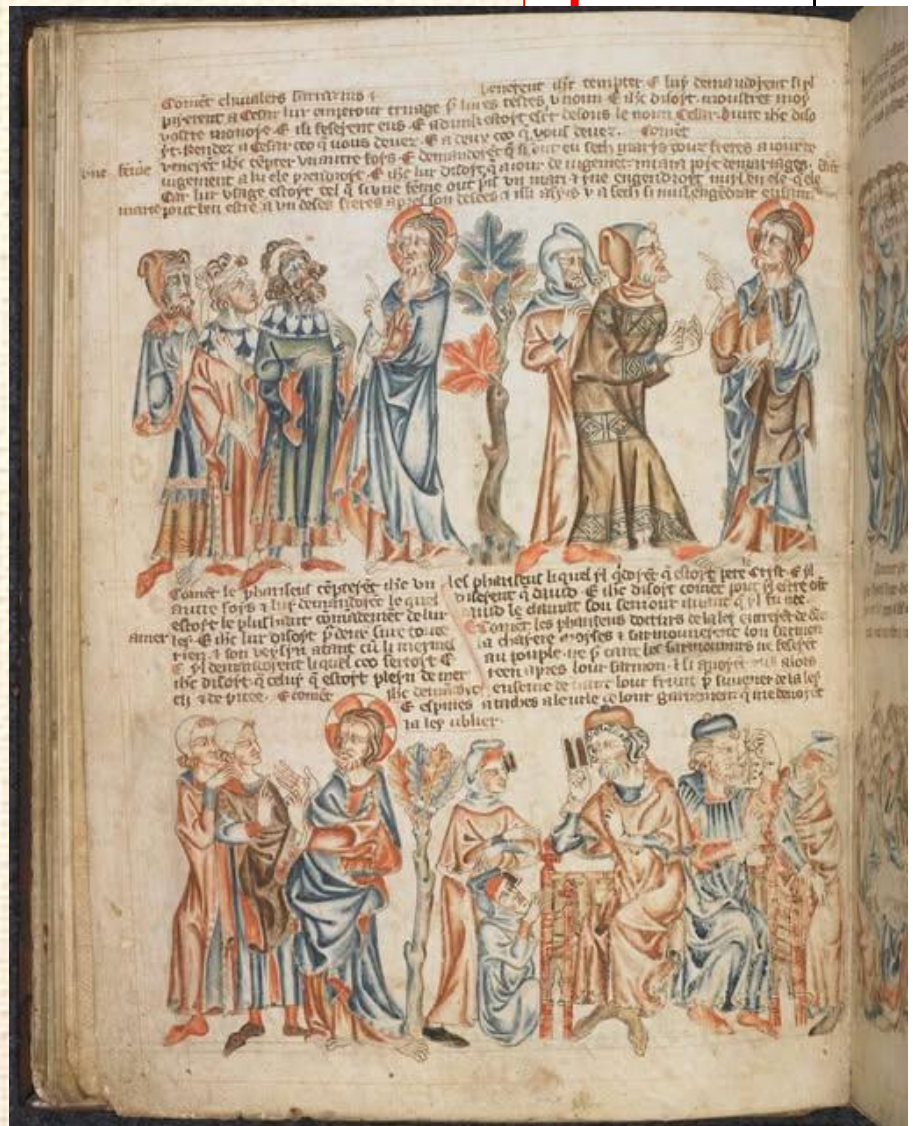
In Sunday's Gospel reading, Luke introduces the Sadducees, a group who did not believe in the resurrection. Comprising high priests, aristocratic families, and wealthy merchants, they maintained favorable relations with Roman authorities and upheld a conservative interpretation of Judaism. Unlike the Pharisees, the Sadducees largely rejected beliefs in immortality, angels and evil spirits, grounding their faith in tangible, earthly concepts. During Jesus' era, they controlled two pivotal institutions: the Temple of Jerusalem (also known as Herod's Temple) and the Sanhedrin, the governing body overseeing Jewish religious and legal matters.

The question posed by the Sadducees in Sunday's reading was not a genuine inquiry but an attempt to entrap Jesus and sow discord. In his response, Jesus elevates their limited, earthly perspective to a transcendent vision, encompassing not only Moses, Abraham, Isaac, and Jacob but also our own departed loved ones and all who have existed since Creation.

The featured artwork is a page from the Holkham Bible Picture Book, created in the early 14th century. This manuscript contains over 230 illustrations depicting scenes from the Old and New Testaments. Named after Holkham Hall in Norfolk, where it resided in the collection of the Earls of Leicester until 1952, it is now housed in the British Library in London. The opening page suggests it was commissioned by a Dominican friar for a literate, select audience. The illustrated page portrays three attempts to entrap Christ:

- Top left: Three men question whether tribute should be paid to Caesar.
- Top right: Two Sadducees present the riddle of a woman married to seven brothers, questioning her marital status.
- Bottom left: Two Pharisees ask Jesus which commandment is the greatest.
- Bottom right: Five Pharisaic doctors of the law deliberate over Jesus' challenging question and His response. One holds the tablets of the law; two wear phylacteries on their foreheads; another holds a thorn twig before his face, alluding to the Passion; and one points to a thorn on the hem of his robe.

The accompanying text is in Anglo-Norman French. This page beautifully illustrates the various ways the Sadducees and Pharisees sought to challenge Jesus.



Take note

by Kirsten Peterson, Organist & Choirmaster

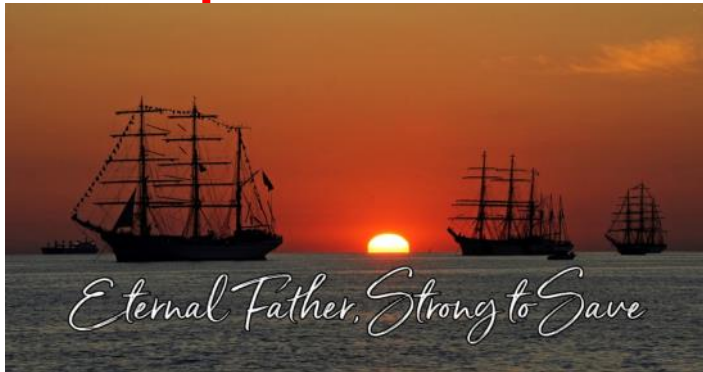
Greetings!

In 1860, William Whiting (1825-1878) wrote the words to "Eternal Father, Strong to Save," a British hymn that became popular among both the Royal Navy and the United States Navy. Frequently referred to as "the Navy hymn," the text was influenced by various Biblical passages including portions of Psalm 104 and Psalm 107, the Genesis creation

story, and the miracle of Jesus walking on the Sea of Galilee. While each verse of Whiting's hymn contain these various sea references, variations on the text began appearing to include and recognize other branches of the armed services.



William Whiting



Robert Nelson Spencer

In the 1940 Episcopal hymnal, as well as our current 1982 hymnal, one such altered version was published under the title "Almighty Father, Strong to Save," most likely to distinguish it from the original which also appears in our hymnal. This newer version makes reference to perils on the sea, land, air, and even space. The text is below. Verses 1 and 4 are by Whiting, slightly altered; verses 2 and 3 are by Robert Nelson Spencer (1877-1961), an American Episcopal bishop from Missouri. The 1940 version, incidentally, does not include mention of space in the final line; that change appeared in the 1982 hymnal, and after Spencer's death. Maybe influenced by our forays into space travel by that time?

Almighty Father, strong to save, whose arm hath bound the restless wave, who bidd'st the mighty ocean deep its own appointed limits keep: O hear us when we cry to thee for those in peril on the sea.

O Christ, the Lord of hill and plain o'er which our traffic runs amain by mountain pass or valley low; wherever, Lord, thy people go, protect them by thy guarding hand from every peril on the land.

O Spirit, whom the Father sent to spread abroad the firmament; O Wind of heaven, by thy might save all who dare the eagle's flight, and keep them by thy watchful care from every peril in the air.

O Trinity of love and power, our people shield in danger's hour; from rock and tempest, fire and foe, protect them wheresoe'er they go; thus evermore shall rise to thee glad praise from space, air, land, and sea.

(Continued on page 11)

(Continued from page 10)

Choir Notes

John Bacchus Dykes



The tune that is frequently used for this hymn was composed by John Bacchus Dykes (1823-1876) who gave us such great tunes as HOLLINGSIDE (which we use for "Take My Life and Let it Be," a hymn that we will also be singing this Sunday) and NICAEA (which we use for "Holy, Holy, Holy! Lord God Almighty"). The tune for "Eternal (Almighty) Father Strong to Save" is called MELITA, a reference to a city on the island of Malta where Paul was shipwrecked.

We will sing "Almighty Father, Strong to Save" as our closing hymn Sunday, not because of any scriptural connections to the day's readings, but because we honor all those who serve in recognition of Veterans Day. The US Navy Band Sea Chanters are here to perform a wonderful a cappella arrangement of the first verse of the Navy Hymn. Enjoy!

Peace and blessings, Kirsten



† Lessons and Carols: Save the Date!

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

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



† Women's Wed Evening Bible Study

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



† St. Paul's Walking Group!

Our St. Paul's walking group is making a great strides! Their next walk will be on the Brookfield Still River Greenway, tomorrow, Friday, November 7 at 10:00 am. We should plan to meet at in 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. 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 (rjswit@msn.com).



† Sunday School Info!

ATTN: PARENTS OF ALL SUNDAY SCHOOL STUDENTS:

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

COFFEE HOUR HOSTS

Nov 9th	8 am - Sarver's	10:30 am - JoAnn Hornak
Nov 16th	- Both Services	- Boy Scout Troop #5
Nov 23rd	8 am - Beck's	10:30 am - Astbury's



**COFFEE HOUR
HOSTS NEEDED**

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



PUT YOUR FAITH INTO ACTION

Please Support the Hurricane Melissa Response

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

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

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

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



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



www.episcopalrelief.org

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Mail to: P.O. Box 5121

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All gifts are tax-deductible.
BI25-5

† Thanksgiving Food Donation

This is the time of the year when we talk about our plans for gathering donations for the Thanksgiving Food Baskets as well as the Christmas Giving Tree. Brookfield Social Services will again use a modified program to keep everyone safe. There will be no Thanksgiving baskets or Christmas giving tree. This year they are collecting \$30 gift cards for approximately 350 food pantry clients. For Thanksgiving, it will be grocery store cards - ShopRite, Big Y, Stop & Shop, etc. The Brookfield Food Pantry **DOES NOT** have the capacity to accept fresh or frozen turkeys, so the \$30 gift cards will be given to clients to purchase their own. We are also requesting non-perishable food donations. Please see suggested list below.



We will have a "mailbox" at the back of church for you to put your gift cards in. There are no sign up lists. You may also mail them to St. Paul's or drop it off during the Wednesday Drive-Thru food collections. Please put it in an envelope and mark it clearly.

All Thanksgiving gifts cards and food donations are due in by Sunday, November 9th.



Thank you all for your continued support in everything St. Paul's does. Our aim is for the people in need get the help they count on from their neighbors in town...that's what St. Paul's attempts in so many ways. God bless you all.

If you have any questions, call Bonnie Wanzer (203) 313-2814.

Thank you.

These are items donated in the past. These are suggestions only. Whatever you provide is greatly appreciated. Gluten free products are also appreciated.

Aluminum Turkey roasting pans
Canned Apple or Blueberry Pie Filling
Canned Pumpkin
Canned Vegetables

(Corn, Green Beans, Peas, Yams)
Chicken or Turkey Broth
Coffee (Decaf & Caffeinated)
Cron Bread Mixes
Cranberry Juice or Sauce
Cream of Mushroom Soup
Crispy Onions for Green Bean Casserole
Evaporated Milk
Gravy Mix (Bottled, canned, Packet)
Marshmallows (Small)

Napkins
Pie Crust
Stuffing mix or Stove Top

Baking items:
Flour, Brown Sugar, White Sugar, Spices for Baking, Vanilla Extract

After-the-Meal Essentials: Dish Detergent, Paper Towels

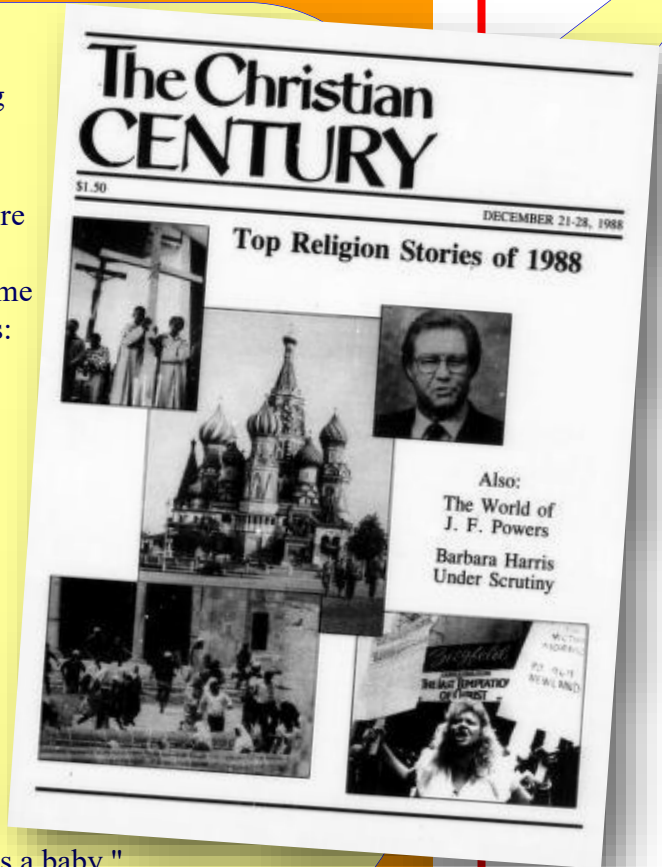
DUE DATE
SUNDAY

† Thought for Reflection

- from Fr. John Morrison

"It is tough to be on the receiving end of love, God's or anybody else's. It requires that we see our lives not as our possessions, but as gifts. 'Nothing is more repugnant to capable, reasonable people than grace,' wrote John Wesley a long time ago....This is often the way God loves us: with gifts we thought we didn't need, which transform us into people we don't necessarily want to be. With our advanced degrees, armies, government programs, material comforts and self-fulfillment techniques, we assume that religion is about giving a little of our power in order to confirm to ourselves that we are as self-sufficient as we claim. Then this stranger comes to us, blesses us with a gift, and calls us to see ourselves as we are - empty-handed recipients of a gracious God who, rather than leave us to our own devices, gave us a baby."

William Willimon, "Christian Century," 1988



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!



† McLaughlin Family Update

Hey friends!

Before we update you on our family, *we wanted to give a very quick update on the church building.*

Two weeks ago, we sent out the exciting ministry update that we're starting the process of building a church building for our church plant here! Since then, even

more people have reached out and pledged money! We're so grateful for the outpouring of generosity, and even more excited to see the plans God has for how we use this building to further His kingdom here! If you'd

like to see the property, we made a (very low -budget) film that you can watch here. If you'd like to contribute financially to this building project, you can do so here. (account 235.2 and add note "Church Building Fund")

Now for the family update. Last time we wrote to everyone was last June, as we were packing up for our trip back to America. Will's dad, Johnny, had been declining in health quite rapidly since we moved to Cambodia, so we had decided to go back to America for another visit. We are so grateful that we did. On July 2, Johnny passed away, and while it was (and still is) terribly sad and hard for our family, we're so thankful that Will was able to get in the car and be with his family within hours of receiving the news. God was in so many of the details: us being within driving distance, the church plant in Cambodia being in such capable hands (Zach Slagel and team) so we didn't have to worry, Johnny being able to meet and hold Lizzie before he passed, and above all, that Johnny knew and loved Jesus Christ as his Lord and Savior. Johnny is with Jesus now, and while we ache with the grief of missing him, we know he is whole and healed with our Lord.

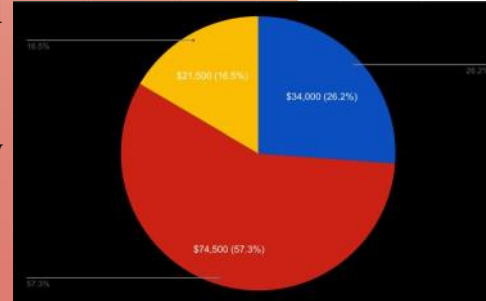
While the death of a family member is brutal, and has honestly highlighted the cost of us living an entire world away from family even more, it's such a good reminder of the hope that we have if we follow Christ. The conversations we were able to have with our kids, while we were explaining their PawPaw's death to them, left us more convinced than ever that it is a worthy cause to bring the good news of Jesus to a people group who are without that Hope. We drive by funeral tents here weekly, hearing the Buddhist monks chanting words that are meant to comfort the grieving.

(Continued on page 17)



Johnny holding his 22nd grandchild, Elizabeth Skye.

Updated chart from the last email: Red (raised from America), Blue (raised from Singapore), Yellow (only 16% left to raise!) Early Learning Center for Cambodian children.



(Continued from page 16)

The McLaughlin's in Cambodia

Without Christ, death is a dark, final, horribly depressing thing to dwell on. But Christians "do not grieve like the rest of mankind, who have no hope" (1 Thes. 4:13). 2,000 years ago, God became man, lived a perfect life, took the punishment we each deserved and died upon a Roman cross, rested in the tomb for 3 days, and then He conquered death. It's not just a nice side note to the moral teaching of Christianity - it's the whole point of it. Jesus Christ made a way for us to be with the Father and Spirit forever, so we don't have to be afraid. This isn't just a message for Cambodians, it's for you, your neighbor, your co-worker, and your family members too. Let us lean into this joy-filled and shocking truth: we follow a risen Savior, and death doesn't get the final say.

While Johnny's death was by far the most impactful part of our summer (and of 2025) we also had sweet moments of connection with friends and family during our time in America. We arrived back to Cambodia safely at the end of July, and our kids have adjusted well to going back to school and getting back to our normal daily rhythms here. I'll post some photos of highlights from the past few months below:



Will and I got to visit a church in New England this summer, and the town had a cemetery from the 1700's. The gate read, "A temporary resting place for the dead," which I felt like was such a fitting description for Christians.



Cousin time in Goochland, Virginia!



The new property with the landlord, and the principal of the school!

Thanks so much for loving and supporting our family while we live this cross-cultural life. It's truly a team effort bringing Christ's light to the nations, and we're so glad to be on that team with you. .

Blessings, The McLaughlins

This link contains all the directions for recurring monthly gifts through checking account, Credit/Debit, Paypal, and Check. You may need to copy and paste this link into your browser. <https://anglicanfrontiers.com/give/>.

If you choose to give online, under the dropdown menu select "W+B" (account #235).



In this time around Veteran's Day, let us remember all who have served (or now serve) in our country's Armed Forces: *"O Judge of the nations, we remember before you with grateful hearts the men and women of our country who in days of decision ventured much for the liberties we now enjoy..."* (BCP, p. 830). May part of our faith journeys be the willingness to pursue peace, and to work for the Kingdom day when the sacrifices of war no longer need to be made.

† Faith Passed Down

Psalm 145:1-5, 18-22

“One generation commends your works to another” is the way the faith has been passed down through the ages so that the ancient story of mighty acts and awesome works is not lost. More than a myth the ancient story is retold in the living language of the generation entrusted to bear it into the infinite future. Granted, the “passing on” generation always hopes that their way of telling the story will be as enduring as the story itself and that the generation “receiving” the gift will not throw away the wrapping it came in. But the truth is our way of understanding “the Lord gracious and compassionate, slow to anger and rich in love” is the same for every generation, even if it’s shared on a Kindle instead of a scroll!



† Brookfield Ecumenical Thanksgiving Service

3:00 pm Sunday, Nov. 23, at (church to be announced)



Brookfield's oldest continuing town-wide ecumenical service will be held on Sunday, November 23rd at 3:00 pm.

This annual service is coordinated by the Brookfield Ecumenical Clergy group. This year our own, Fr. Nate, will deliver the Thanksgiving message.

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

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

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

† Look Busy

2 Thessalonians 2:1-5, 13-17

“...do not be quickly shaken in mind or alarmed...” Whether they were quickly shaken or not the Thessalonians were certainly worried that they had missed the boat or at the very least wondered why the immediate return of the Christ was taking its own sweet time. Apocalyptic anxiety has come and gone ever since. Hal Lindsey predicted the late great planet earth would come and go before the turn of the last century, but he was left behind by Tim LeHaye and Jerry Jenkins and didn't make nearly as much profit. It's troubling to understand why people still get worked up about this when the scriptures clearly tell us to chill. Listen. What will be will be whenever it will be and you and I have no part to play in it. We are to trust that no matter what happens whenever it happens God is for us and that our passage from the present to the future is already booked and paid in full. In the meantime the blessing of eternal comfort and good hope is given to us so that we engage in good works and words in the here and now without worrying about the there and then. Or in other words - Jesus is coming again. Look busy.

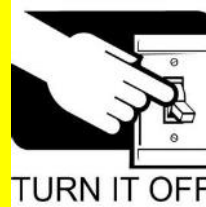


† Seven Brothers Married

It is strange to realize that most of the people of the Old Testament did not believe in the resurrection of the dead. By the first century B.C. a few Jews had come to accept the idea. Conservatives, such as the Sadducees, still rejected it. They cringed at Jesus' preaching about the resurrection and tried to belittle him. This Sunday's Gospel attack is prompted by an obscure law. If a man died without children his brother, his brother had to marry the widow and have children by her. They were still considered the children of the first husband.

† Good Stewardship Begins At Home: *Our Home*

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



† Saints of God

Thursday, November 6th

William Temple,

Archbishop of Canterbury, 1944

William Temple was a renowned teacher and preacher who served as Archbishop of Canterbury during the difficult days of the Second World War. His writings reflect a robust social theology that engaged the challenges of modern industrialized.

Temple was born on October 15, 1881. His father, Dr. Frederick Temple, Bishop of Exeter and then of London, became Archbishop of Canterbury when William was fifteen. Growing up at the heart of the Church of England, William's love for it was deep and lifelong. Endowed with a brilliant mind, Temple took a first-class honors degree in classics and philosophy at Oxford, where he was then elected Fellow of Queen's College. At the age of twenty-nine he became headmaster of Repton School, and then, in quick succession, rector of St. James's Church, Piccadilly, Bishop of Manchester, and Archbishop of York.

Although he was never subject to poverty himself, he developed a passion for social justice which shaped his words and his actions. He owed this passion to a profound belief in the Incarnation. He wrote that in Jesus Christ God took flesh and dwelt among us, and, as a consequence, "the personality of every man and woman is sacred." In 1917, Temple resigned from St. James's, Piccadilly, to devote his energies to the "Life and Liberty" movement for reform within the Church of England. Two years later, an Act of Parliament led to the setting up of the Church Assembly, which for the first time gave the laity a voice in church governance.

As bishop, and later as archbishop, Temple committed himself to seeking "the things which pertain to the Kingdom of God." He understood the Incarnation as giving worth and meaning not only to individuals but to all of life. He therefore took the lead in establishing the Conference on Christian Politics, Economics, and Citizenship (COPEC), held in 1924. In 1940, he convened the great Malvern Conference to reflect on the social reconstruction that would be needed in Britain once the Second World War was over. At the same time, he was a prolific writer on theological, ecumenical, and social topics, and his two-volume *Readings in St. John's Gospel*, written in the early days of the war, rapidly became a spiritual classic.

In 1942, Temple was appointed Archbishop of Canterbury and reached an even wider audience through his wartime radio addresses and newspaper articles. However, the scope of his responsibilities and the pace he set himself took their toll. On October 26, 1944, he died at Westgate-on-Sea, Kent, after only two and a half years at Canterbury.





DANBURY, CT
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† **Vestry Meeting**
Wednesday, October 8th



Opening: Warden Dan Bacon opened the meeting with prayer at 7:30 pm.

Scripture Reading & Reflection: Luke 17:11-19 Reflection Question: What is one thing from this reading that challenges me or what jumps out to me?

Lois: I always want to be the one that comes back and thanks the Lord.

Diane: Maybe we need to be more like the one who gave thanks and would also encourage the others to come and give thanks.

Bill B: The 10th is a Samaritan, who is not a Jew, and he was the one that came back to thank Jesus. He is the outsider, outcast, yet he gave thanks.

JoAnn: Praising God should have the focus on Him and not for the honor to us.

Ned: Many times we cry out to God when we need something, but when things go right or we are healed, we ignore God. We are to be thankful.

Jeff C: Your faith has made you well. I always pray for that. Possibly the other nine did go to the rabbi and then wanted to come out and give thanks to Jesus.

Bob P: Good things come to those who follow him and believe in him. Since I have come to faith, I always think of Jesus and thank him.

Mike K: They take for granted all that they have.

Dan B: They were healed when they went, with faith. Many times I hear God's direction for my life, but I question how am I going to do this. God always finds a way.

friend's family attended a Black Baptist church, and I'd join them now and then, amazed by Gospel music and how completely I could participate in worship without a liturgy laid out to follow. Later, I met Mary Gardner who worked with me at Ethan Allen. For the next couple of years attended Sunday worship at New Hope Baptist Church with Mary, children Tanisha and Eric, and her husband Bobby, who was discerning a call to ministry, and subsequently, along with Mary, now an ordained pastor herself, founded Victory Christian Center in Danbury.

And now, on to St. Paul's. In 2019 we had left the church that truly was our home for 30 years, the place where we had raised our children, where I had served on the church Council and later on staff as organist. Our decision to give up both my employment and our membership there was not made lightly but with a sense of firm conviction, and while we were sad about the loss, we felt anything but rudderless. We had plans to visit congregations we would never have considered joining because of distance or doctrine. We weren't church shopping. I was pretty confident I knew where we would settle down, but it seemed that God had other plans, because Steve and I kept having these "oh, wow" moments when we came to St. Paul's. In much the same way that Fr. Nate's words about being known and loved by God will still bring tears to the eyes of people

who have heard that said twice a week, Fr. Joe could say something I'd heard many times, even something so simple I could almost physically feel the truth in it. As my already active

prayer life started to expand into all kinds of nooks and crannies, it made sense to change my time for structured prayer to the mornings when my mind was sharper, because I wanted to bring more people and situations to God in my prayers. I also needed time to listen, to quietly hold a person or situation up to the light of God's love and let Him respond. I believe more deeply that nothing is too big or too small to bring to God, that a prayer, with or without words. God loves it when we come to Him

(Continued on page 23)

Vestry Minutes

Testimony: Diane Peterson

My journey has been more of a series of revelations that have brought me closer to God over the years.

Most of my faith formation has taken place in the Lutheran denomination: first grade through high school in Illinois, a couple of years at St. Paul's on Spring Street in Danbury where Steve and I were married, and thirty years right here in Brookfield. In high school, though, I was able to experience a different style of worship, since my best

Vestry Minutes

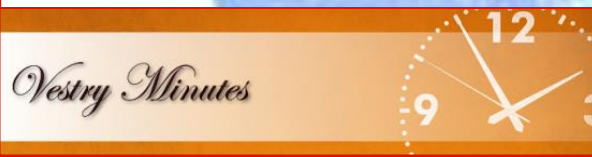
(Continued from page 22)

with thanksgiving for His blessings, but like each of us, loves to be loved for who He is, as well as what He does.

It's a joy to experience the kind of love that abounds in this congregation, the variety of gifts people use to His glory, and it's my prayer that the Spirit will lead and guide us in responding to any challenges or decisions that lie ahead.

Approval of September Vestry Minutes:

The September Vestry meeting minutes were approved as written.



Treasurer's Report: Chuck reported that September's Current Month performance shows a deficit of \$13,840. YTD September has a deficit of \$46,015. October is shaping up to be a better month with a couple of larger donations given. Based on the YTD September deficit, Chuck believes the year objective of breakeven is at very high risk. The Franklin Funds had another solid month. YTD gain is \$176,400 or a 9.6% increase. We are at 87% of payments for 2025 Mission Budget. All payments for Missions will be paid in full in the month of October.

Committee/Ministry Reports:

JoAnn Hornak: Hearts to Hands - Dot C. reported that the Bill and Lin Bennett have been a phenomenal support for the ministry.

Sunday School - Julie Astbury needs a second teacher for the kindergarten class to co-teach with Amy T. Julie is reaching out for coverage in the nursery. The month of October is covered for all roles.

Priest-in-Charge Report: Fr. Nate - There was a moment during the discernment process 18 months ago while I was discerning the call to St. Paul's Church, that I was considering a couple of other ministries. One of them was to investigate Reserve Chaplaincy. Although I accepted the call to St. Paul's Church, I have continued my interest in becoming a Reserve Chaplain. Most of the paperwork has been completed, and my physical will come next. No decisions have been made, but I am still going through the discernment process. Lois brought up the fact that Fr. George Crocker was a chaplain for the Navy and he managed

both schedules.

Old Business: Roof Repair Project for St. Paul's Church: The insurance company rejected the storm damage claim. The property committee will secure updated quotations and plan on moving forward with the replacement of the roof.

- Questions concerning George Stowell resignation. A brief discussion of the topic occurred and all extended support for George and will pray for peace and joy.

- McLaughlin Building Project in Cambodia: The Vestry had a detailed discussion to answer two questions: Are we willing to

share in the construction costs for their new church? The Vestry responded: Yes, St. Paul's should give towards the building project. What dollar amount should we contribute? The dollar amount

agreed to by the Vestry is \$10,000. This decision was unanimous.

New Business:

- 2026 Missions Budget: Bill Schrull distributed the Mission Budget to the Vestry and explained why some ministries were discontinued and others were increased in the annual commitment. There was a productive discussion about this Mission Budget. The topic was brought up as to how the Mission Budget effects the possibility of investing in Youth Ministry within our church. This topic was resolved with the explanation that Youth Ministry is important and the Vestry must work towards this goal in 2026, but it is not tied to the Mission Budget discussion. The Vestry unanimously approved the Mission Budget for 2026.

- Fr. Nate is treating youth like a replant. The plan is to start with event-based ministry, followed by social gatherings to build family connectedness and to get a critical mass of strong youth families. 'Growing Young' is a new program that will help to foster the youth culture. Youth based Sunday services have also been planned and we've had one such event. Two new youth events are scheduled in October. Trunk R Treat is scheduled at the end of the month. So, the foundations are being formed with the hope to build on it over 2026.

Closing: The meeting was closed by Dan Bacon, with Fr. Nate offering prayer at 9:30 pm.

Respectfully submitted,
David William, Clerk





Israel - Walking in Jesus' Footsteps



✠ Megiddo ✧

Megiddo, named in the Book of Revelation as the setting for a future battle between the forces of good and evil, is for archaeologists perhaps the most important site in Israel dating from biblical times.

Its much-excavated tel, a mound rising 200 feet above its surroundings, has revealed the remains of at least 20 cities built one on top of the other.

The 15-acre site has yielded temples, lavish palaces, massive fortifications, private houses, a grain silo and an elaborately-engineered water system.

Megiddo is 22 miles southeast of Haifa, at the southern end of the fertile Jezreel Valley. Destroyed and rebuilt many times during its turbulent history, it was occupied almost continuously from around 6000 BC until about 500 years before Jesus Christ was born.

From its strategic position, overlooking the key pass through the Carmel Mountains, it dominated the crossroads of ancient trade and military routes that linked Egypt with Mesopotamia and Asia Minor.

Armies of all the great generals who campaigned in the Middle East tramped across the plain of Jezreel, from the Egyptian pharaoh Thutmose III to General Edmund Allenby, including Alexander the Great and Napoleon. As Thutmose III claimed in the 15th century BC, "Capturing Megiddo is as good as capturing 1000 cities."

In 2005 the remains of an ancient Christian prayer hall were uncovered in the grounds of a nearby prison. Dated to the middle of the 3rd century, this may be the oldest church discovered in Israel. A mosaic inscription with the words "God Jesus Christ" is one of the earliest ever found that mentions Jesus Christ.

Site of Epic Battles

Megiddo has been the site of epic and decisive battles down the ages. The Battle of Megiddo in the 15th century BC, when Egyptians under Thutmose III conquered Canaan, is the first reliably recorded battle in history.

Battles around Megiddo are mentioned in the Old Testament. The "king of Megiddo" was among those Joshua defeated after the Israelites entered Canaan in the 14th century BC ([Joshua 12:21](#)).

A century later the Israelite prophetess Deborah routed the Canaanites "by the waters of Megiddo" ([Judges 5:19-21](#)). Two kings of Judah, Ahaziah and Josiah, were battle casualties at Megiddo ([2 Kings 9:27; 23:29-30](#)).

In later times Greeks, Romans, Byzantines, Muslims, Crusaders, Mamlukes, Mongols, Persians, French, Ottomans, British, Germans, Arabs and Israelis all fought in this blood-soaked sector of the Holy Land.

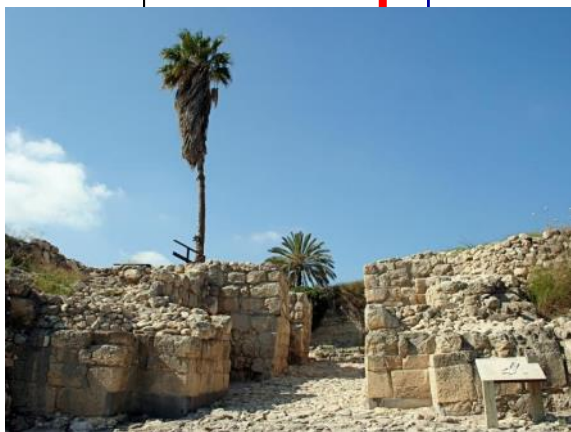
The 1918 Battle of Megiddo, in which General Allenby led British, Indian, Australian and New Zealand troops against the Ottoman Turks, was decisive in the Allied conquest of Palestine. When Allenby was made a viscount, he took the title "Lord of Megiddo."

Because [Revelation 16:16](#) identifies Armageddon (from the ancient Greek Harmagedon,

(Continued on page 25)



Temple complex, with plain of Jezreel seen through archaeologists' trench



Canaanite city gate from the 15th century BC

(Continued from page 24)

Megiddo

or Mountain of Megiddo) as the scene of an apocalyptic battle between good and evil, the name has become a dramatic byword for the end of the world.

According to an archaeology guide, K. Kris Hirst, "The archaeological site of Megiddo, known as Tell el-Mutesellim, has had more rubbish written about it in science fiction and horror movies and books than any other single archaeological site on the planet."

But, contrary to the beliefs of fiction writers, Armageddon is not described as the final battle. The final encounter, at Jerusalem 1000 years later, is to be the battle against Gog and Magog. The ultimate triumph of good over evil, it will precede "the new Jerusalem, coming down out of heaven from God" ([Revelation 20:7-10; 21:2](#)).

Many Archaeological Remains to See

Visitors to the World Heritage Site of Megiddo have much to see, beginning with a model in the reception center depicting the tel during the 10th-century BC reign of King Solomon - who used forced labor to fortify the city ([1 Kings 9:15](#)).

Other highlights along the path around the mound include:

- A flight of well-preserved stone steps from around the 7th century BC, leading from the city gates down to a plastered pool.
- The Canaanite city gate from 1550-1200 BC. Flanked by four chambers, it led to the palace complex of Megiddo's rulers.
- A massive stone wall, 7 feet thick, marking the site of the Canaanite palace destroyed in the 12th century BC. A treasure trove of 382 carved ivory artifacts, including ornaments and combs, discovered in one of its rooms testifies to ancient Megiddo's wealth and sophistication.
- Two elongated complexes often called Solomon's stables, though now attributed to King Omri or King Ahab in the 9th century BC. Archaeologists also debate whether they were stables, some arguing they were too small for horses and were more likely storehouses, markets or even barracks for troops. Stone troughs indicate that horses were fed in the area.
- A "high place" with remains of several Canaanite temples and a circular altar of unhewn stones, 26 feet in diameter and 5 feet high, with seven steps leading to its top, where animal sacrifices took place. This sacred area, uncovered when archaeologists cut a deep channel through the tel prior to the First World War, was in use for 2000 years from about 3000 BC.
- A huge circular silo, dug 23 feet into the ground and 36 feet in diameter, capable of storing 1000 tons of grain. Two staircases around the sides lead to the bottom and a domed roof probably covered the structure, which dates from 700 BC.

Monumental Project Brought Water into City

The most impressive construction at Megiddo is underground.

To ensure access to the spring at the bottom of the tel's southwestern slope, engineers in the much-besieged city dug a 82 foot vertical shaft down to bedrock, then a 300 foot tunnel sloping up to the spring.

The tunnel was cut from both ends and the two gangs of workers had to make only a small correction before they met.

Then the outside entrance to the spring was sealed with a massive stone wall and concealed with earth so a besieging enemy could not discover it.

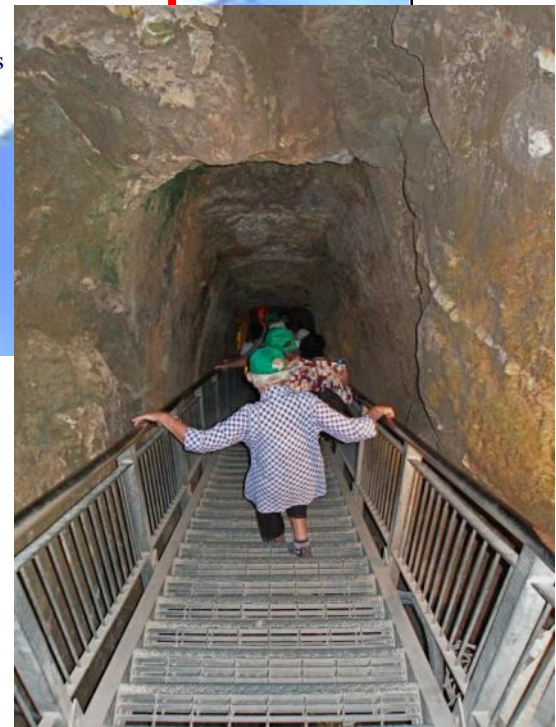
This monumental project was apparently undertaken during the reign of King Ahab, about 150 years before King Hezekiah quarried his water tunnel in Jerusalem.

When it was completed, residents standing at the top of the shaft could lower buckets to draw water without entering the tunnel or leaving the city.

Modern stairways - 187 steps down and 77 steps up - allow hardy visitors to view this engineering feat from the inside.

In Scripture:

- Joshua defeats the king of Megiddo: [Joshua 12:7,21](#)
- Deborah defeats Sisera's Canaanites: [Judges 5:19-20](#)
- Solomon fortifies Megiddo: [1 Kings 9:15](#)
- King Ahaziah dies at Megiddo: [2 Kings 9:27](#)
- Josiah killed at Megiddo: [2 Kings 23:29](#); [2 Chronicles 35:20-24](#)
- The battle of Harmagedon: [Revelation 16-18](#)



Descent into the Megiddo water tunnel.



✝ Helping Our Neighbors

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

Drive Thru Food Collection - occurs every other Wednesday from 11 am - noon. We have now held 145 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, November 12th and will support the Brookfield Social Services, and the Jericho Food Pantry in Danbury.

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

Next Drive-Thru Food Collection Wednesday November 12th

Help us,
Help others



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





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
Episcopal
CHURCH



The Nicene Creed: Week 7

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.

I read or heard somewhere that the root meaning of credo is to “give the heart,” so intellectual assent is not the point.

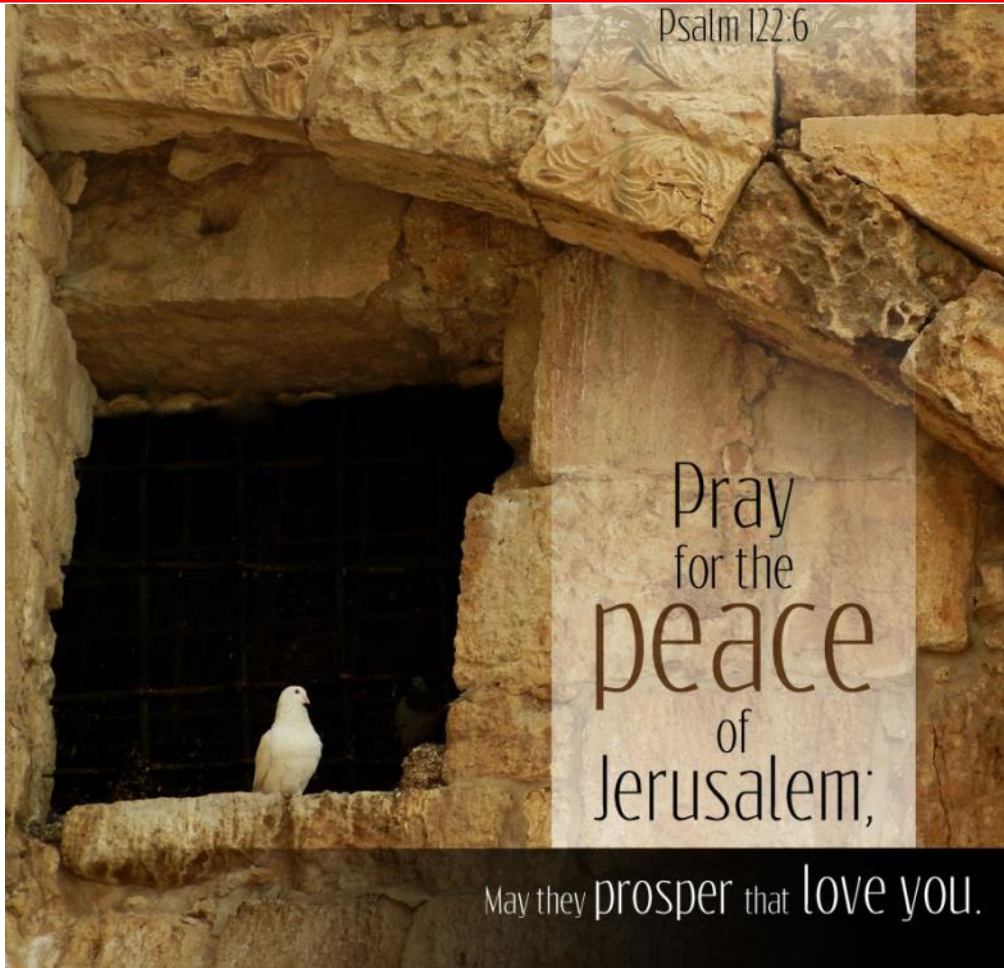
I am not sure that is accurate. In any event, to say that the root meaning of *credo* is to “give the heart” and reduce its meaning to only that is like saying that every time the atheist, Richard Dawkins, says, “Good bye,” he really means, “God be with ye.” However helpful it might be in adding color to our understanding, the meaning of words and phrases are not reducible to their roots. The meanings of words evolve. What did *credo* mean to those who used it in the 4th century? One need only look at the historical context and development of the Creed to know that it was meant to delineate right belief from wrong belief as well as to shape the direction of the heart (and imagination).

Both are necessary. You cannot give your heart to something without some knowledge or belief about that to which you are giving your heart. And you cannot truly come to know something without giving your heart to it. Loving and knowing go together. Can I claim to love my wife but then believe whatever I want to believe about the kind of person she is, trying to fit her into some fantasy of my own making? Getting to know her as she is is what it means to love her. And it is by attending to her in love that I get to know her.

We are not supposed to be able to say the Creed with integrity if we find it incredible (a related word). The very reason for trying to shift the meaning of *credo* from intellectual assent is self-contradictory in as much as it is based on the conclusion that some aspects of the Creed are no longer intellectually credible.

Continuing to say the words of the Creed without intellectual assent and meaning them in their common sense warps language. Either we mean it or we don't. Or we stretch the meaning of words beyond all logic. What if we used the same approach to language with the marriage vows? Can I have an affair and then tell my wife she needs to get over her unsophisticated, literalistic interpretation of “forsaking all others?”

Reducing the Creed to “matters of the heart” to minimize its intellectual claims tailors it to the heritage of a naïve romanticism prioritizing feeling over reason. It is an odd thing to do for those who (as Episcopalians sometimes love to do) pride themselves on being in the “thinking person's church.”

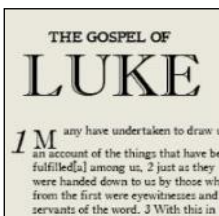


† Socks & Toiletries for the Homeless

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.

Who said: "He is not the God of the dead, but of the living, for to him all are alive."

Luke 20:34-38 NIV



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.



Bri Lopez & Barbara Mullen celebrate tomorrow. **Beth Trott** opens presents Saturday. **Heather Creagh & Gail Crisalli** blow out candles Monday. **Have a blessed day everyone!**

RFB 

Presents

COFFEE WITH JESUS

Salty Language



Working with a bunch of ex-cons, the language on the job can get a little salty, myself included, Jesus.



I worked with tax collectors and fishermen, Carl.

It doesn't get much saltier than that.



Oh, so you totally know where I'm coming from and it's cool with you if I cuss sometimes.

Awesome. Thanks, boss.



Usually when a group sees that one of them *isn't* cussing, things clean up on their own.

©Radio Free Babylon® All rights reserved. We cuss. Don't lie. Yes you do. And you cuss among your close Christian friends, secretly. But what if one of you started to avoid "coarse language," as Paul called it? Chances are others in the group would clean up their language as well. Just a thought. Thinking out loud. You know we preach to ourselves here at RFB. There's something fun, even forbidden, about cussing. So try for a day not doing it. Try to bring your conversations back to PG-13.

† Wednesday Morning Healing Service

Our mid-week Wednesday morning 10 am Holy Eucharist with healing prayer, now has about 50 worshippers weekly.. With live music and a brief homily, this service is just what you need to sustain you through the week. Come join us and check it out or watch on YouTube Live.

SERVE

As a witness to God's bounty.

GIVE to your
EPISCOPAL CHURCH

THE *Episcopal* CHURCH

HOW DO PEOPLE START ATTENDING CHURCH?

A Friend Invited Me - 86%

Organized Visitation - 6%

Invited by the Pastor - 6%

Advertising - 2%

churchgrowth.org



A THIRD OF US

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

Azeri

Country: Azerbaijan | Population: 8,050,000 | Language: Azerbaijani | Main Religion: Islam | Evangelical: 0.22%



The Azeri's name is believed to have been given by a 4th-century Persian ruler.

"Azer" is the Persian word for fire, and Azerbaijan means "the place of holy fire." The Azeri were first conquered by the Persians in the 6th century B.C., followed by the Turks, Genghis Khan, and eventually incorporated into the Soviet Union. Azerbaijan, thanks to its oil production, is now the most developed and powerful nation in that region. Pray for God to call believers to live and serve among the Azeri. Pray that God would raise up a strong and vibrant Azeri church. Pray that the Azeri would recognize that Jesus is Holy and that He is calling them to follow Him.



Connecticut Master Chorale

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



Holiday Prelude Concert *"Season of Joy!"*

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

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

First Congregational Church
164 Deer Hill Avenue, Danbury, CT

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

† This Sunday's Readings

(Click on the red links for the readings)

"Life in God's Kingdom"

[Haggai 1:15b-2:9](#)

In our Hebrew scripture lesson the prophet Haggai summons Zerubbabel, the governor of Judah, and Joshua, the high priest, to attend to the reconstruction of the temple in Jerusalem, laid to waste some fifty years earlier. Jerusalem is still ruled from Babylon but is permitted some measure of self-governance. Those who have returned from exile have attended to their own needs but have not taken an interest in the Lord's temple. Because their priorities have not been in order, the prophet tells them, they want for many things. The path to prosperity lies in placing first the things of God.

[Psalm 145:1-5, 18-21](#)

A hymn of praise to the Lord, who is mighty in deeds yet tender and compassionate.

[2 Thessalonians 2:1-5, 13-17](#)

This epistle was written in part as a correction to a misunderstanding about "the day of the Lord," which some in the early Christian community feared had already arrived. The apostle seeks to lay to rest their fears, and to encourage them to a more mature faith, sure of God's grace and confident of their standing in the Lord. Many signs will precede the final day of judgment, and the Lord Jesus Christ will win a definite and clear victory over all opposing forces. Prayer is offered for good hope and comfort that will strengthen the Thessalonian disciples in their every word and good work.

[Luke 20:27-38](#)

In the gospel the Sadducees ask a question about the resurrection. Jesus replies that resurrection means a different existence from earthly life, and that it depends on a God who has a personal and living relationship with all people. The Sadducees did not believe in resurrection from death, and they attempted to make it seem absurd by asking what would then be the legal situation for a person who had been married several times. Jesus cuts through their apparent cleverness. There is no need for marriage after the resurrection. What is more, the Bible continues to speak of the patriarchs as though they were still alive before God.

[Luke 20:27-38](#)

Remember, in a couple of days, "resurrection" is going to be a life and death question for Jesus - not merely an interesting topic for discussion and debate. If your life depended on it, what would you say about resurrection?



† Sermon Shorts

"Live the Vision of Life in Christ." 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 Our God is the God of the living and not of the dead. Even as we dwell in the midst of death, we are heartened by God's promises and turn to God in confident supplication, as we pray for...

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

.....Trinity, Wethersfield; St. Paul's, Willimantic; St. Matthew's, Wilton.

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

.....All deacons^& the Deacon's Council. For the Province I School of Deacons.

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

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

.....the people of Ukraine; the people of the Plurinational State of Bolivia; the people of Mozambique; the bishop, clergy and laity of the Diocese of Pune - The Church of North India (United); and our sister and brother members of the American Baptist Churches in the USA.

.....That in its response to Christy's word, the church may bring obedience to the Spirit and concern for the troubled to its consideration of the ethical questions of our times.

.....Brookfield Social Services and the families that will receive Thanksgiving Dinner from basket collections during the month of November.

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

.....That those who have suffered pain in their marriages and those who live with separated parents may find God's peace and promise in the heart of the church.

.....Ridgefield Baptist Church, an church support partner of the Jericho Partnership.

.....Those Who Suffer for the Sake of Conscience.

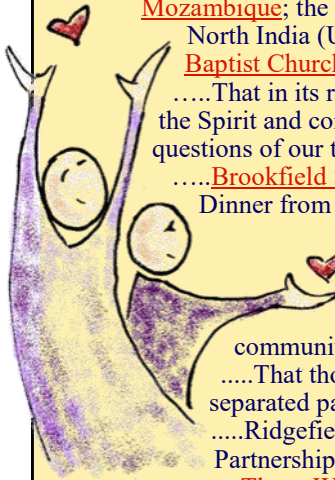
.....That we reflect to others that we are temples of the Holy Spirit.

.....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.

.....That the dead may rest in God's bosom, with Sarah and Abraham, with Moses and Miriam, and will all who have died in the hope of the resurrection.

.....For the at-risk in human trafficking that the church would be a haven of healing and that they would be equipped to see, pray, and engage faithfully until everyone is free.

.....Peace Among the Nations.



Home of My Memories

A story that will touch the deepest part of your heart !! This short film will bring back all

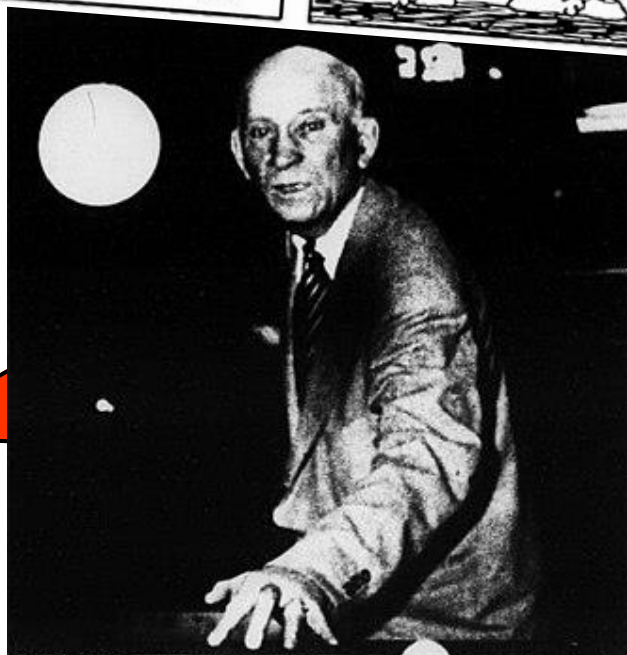
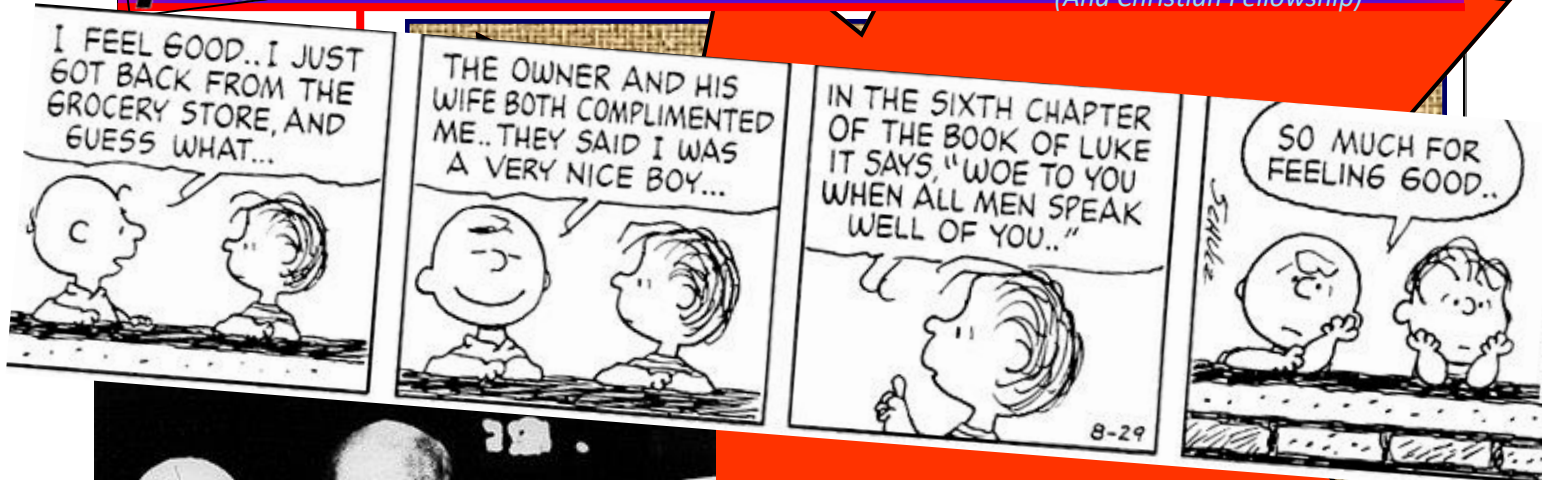


the memories of those who taught us something invaluable. A kid finds his passion through the experience of his grandfather, and all of those teachings come alive in a truly wonderful way.

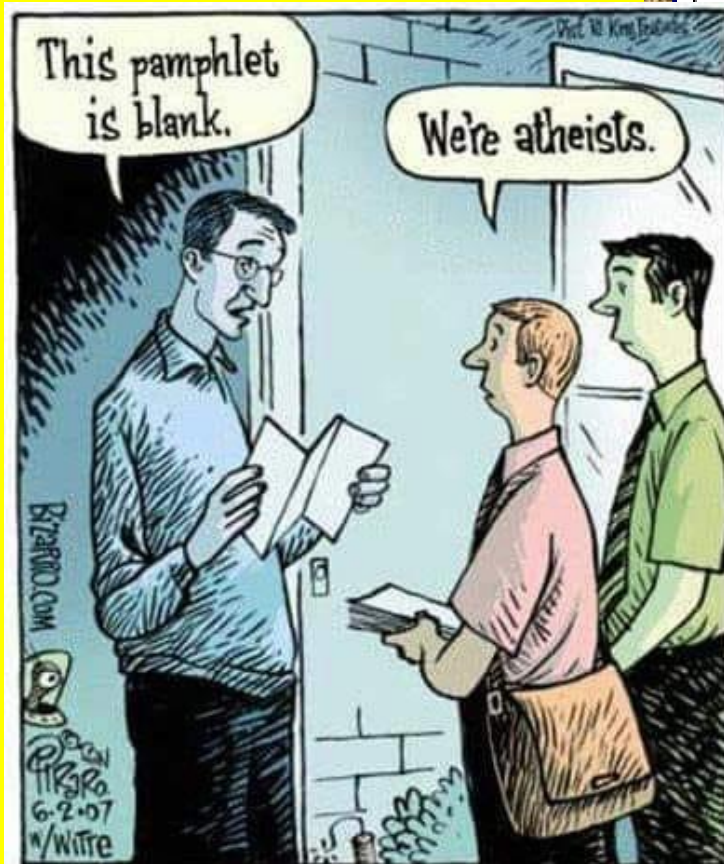


Just For the Joy of It!

(And Christian Fellowship)



Did You Know ... that **Charles C. Peterson** played billiards in a plane 4,000 ft in the air in 1930?



 Find us on
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Twitter

 Find Us On
Instagram



Watch us on **YouTube**

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