

*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

October 30, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



A GATHERING OF SPIRITS



† “Begin, Again, Together

Sunday we celebrate All Saints' Day, and our readings let us know in Daniel's vision, that those who are designated as the holy ones receive...the kingdom from the Most High. The letter to the Ephesians prays for the wisdom of the congregation to know Jesus and the hope to which he has called them, the glorious inheritance among the saints. Jesus, in his blessings and woes Sermon on the Plain, says that the blessings are upon those who are having a difficult times in their lives and conversely, those who are doing well may expect a reversal of fortune, so to speak, or at the very least, some rough roads ahead. He gives us the advice we all know well, whether we have ever heard this passage or not, whether we were



raised Christian or not: Love your enemies, turn the other cheek, give to those who beg, etc., and, what every religion or spiritual philosophy counts as “golden” - Do to others as you would have them do to you. But who were these Saints, besides names on calendars and churches? What do Saints have to do with my everyday life?

The word “saint” comes from the Greek word *hagios*, which means “consecrated to God, holy, sacred, pious.” The people we think of as “saints” or who have been given the official title of Saint, all seem to be all of that definition and more: Special people who are set apart for a special purpose and presumably given all they need to accomplish God's purpose. Yet, God has called ALL of us to be saints, that is, to be sanctified (made holy) in Christ, to build up the Body of Christ, and to seek and serve Christ in all persons, yes even “those” people. Too bad we can't just leave the work to those who are beatified or canonized by an official Church process. It's also important to remember that “all” saints have been human and behaved like humans, have been tempted and succumbed to some temptations. In other words, in their sometimes extraordinariness, they also had ordinariness. They were able to want to do God's work in ways we may not have yet developed. But we know people among us today who are giving of themselves, living non-perfect lives yet with humanity, humility, mercy, seeking justice for all and hope for this world.

Let us begin again. Jesus is giving us a comprehensive list of those who will be blessed by God. It also gives us clear direction on what attributes to adopt in our own lives to draw on all of our God-given gifts and self-developed flaws, to be a part of the total Creation, to seek to be accepted into the great reward that is the Kingdom. All we have to do is look at the list of woes and make a few life-course corrections! We already know what to do, and with prayer, a bit more self-dedication and consciousness in thoughts, words, and actions, we can find a seat at that heavenly banquet, on bleacher seats at least!

Author Parker Palmer says: “[We] can transform our culture only as we are inwardly transformed. Let us begin, again, together. As the Psalm says, Sing to the Lord a new song! So, let us *Sing a Song of the Saints of God* and all *mean to be one, too.*”

About the Cover:

A Gathering of Spirits

© Jan L.
Richardson.
janrichardson.com



THIS WEEKEND
FALL BACK



† 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 30 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Oct 31 | -10:00 am | - Friday Walking Group, Brookfield Greenway |
| Sat, Nov 1 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | 8:00 am | - Men's Prayer Breakfast, Guild Room |
| | 8 - 2 pm | - Blood Drive, Crocker Hall |
| Sun, Nov 2 | | All Saints Sunday |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | 9:30 am | - Sermon Talkback, Guild Room |
| | 10:30 am | - Sunday School, Classrooms |
| | 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| Mon, Nov 3 | | All Soul's / All the Faithful Departed |
| | - 7:00 pm | - Men's Bible Study, Crocker Hall (YouTube Live) |
| Tues, Nov 4 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | 7:00 pm | - Scout Troop #5, Meadow |
| Wed, Nov 5 | -10:00 am | - Holy Communion & Healing (YouTube Live) |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (Zoom) |
| 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, T.B.A. |
| 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 (YouTube Live) |
| | 9:30 am | - Sermon Talkback, Guild Room |
| | 10:30 am | - Sunday School, Classrooms |
| | 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| | 12:00 pm | - Sermon Talkback, Guild Room |

Check our website daily for schedule updates.





The Priest-in-Charge WEEKLY

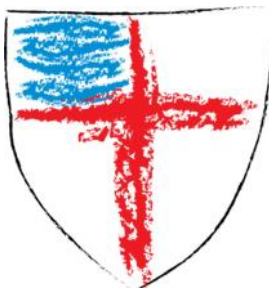
Fr. Nate, our Priest-in-Charge is distributing a weekly e-mail to communicate things directly from his desk to yours. **Connection, communication, and care** are among the highest priorities of his new ministry, and he wants to make sure there are regular touch points between us. If you would like to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

† Already Given: The Kingdom We Celebrate

[Daniel 7:1-3,15-18](#)

It would be a lot easier if the lectionary would just repeat last year's text for All Saints' Day. There is nothing troubling or terrifying about the fine wine feast of fat things on God's holy mountain in [Isaiah 25:6-9](#). Unlike Daniel's troubling visions, which misread, prompts people to preach terrifying versions of the future where God condemns the vast majority of humanity to eternal punishment while saving a pitiful few who possess the secret password to paradise. That troubles us because we think we'd prefer to be left behind than be a part of a vision that contradicts the cross of Christ – God so loved the world. But then maybe we'd hear it differently as a persecuted minority longing for home while held captive in a foreign land. The popular notion is that prophecy is prediction, but it is first and foremost proclamation. This prophetic word is a promise to the holy ones, who in Daniel's context are the lowly ones, a promise that despite their present circumstances they will possess the kingdom, while powerful kings who persecute them will be brought low. In that sense it is a word for all who live through overwhelming circumstances that trouble the spirit or terrify the mind in the lonely watches of the night. "Do not fear little flock," is how Jesus spoke the same word to his disciples, "for the Father has been pleased to give you the kingdom." "Has been pleased" as in already has given the kingdom. Jesus takes Daniel's "wait for it" and proclaims the forever future kingdom in the present which means nothing can trouble, nothing can frighten, which of course is what we celebrate on All Saints.





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

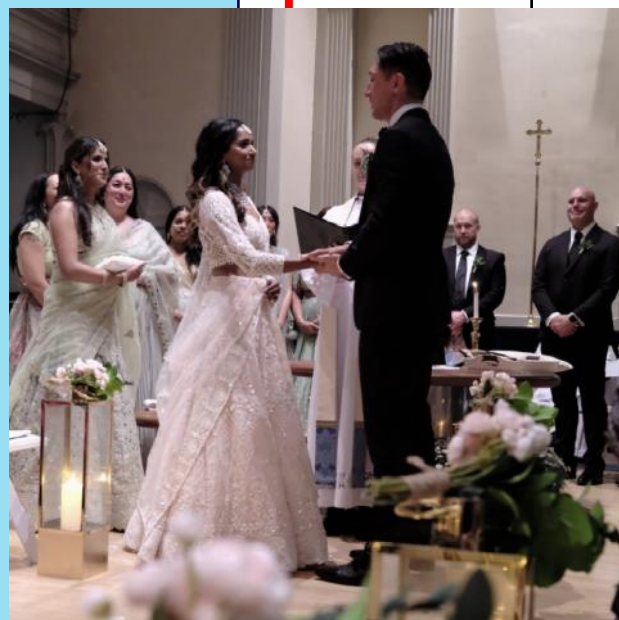
(Episcopal Dictionary)



† **Marriage**

/ mar-ij /

Marriage - The sacramental rite of the church in which two persons “enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows” (*Book of Common Prayer* (BCP), p. 861). The union is understood to be intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord (BCP, p. 423). At the Declaration of Consent, both persons promise to love, comfort, honor, and keep their spouse, in sickness and in health, and, forsaking all others, to be faithful to their spouse as long as they both live (BCP, p. 424). The congregation witnesses the couple’s promises, and the members of the congregation promise to do all in their power to uphold the couple in their marriage. At the Marriage, the couple may pledge their lives to each other by the giving and receiving of rings as symbols of their vows. When desired, other appropriate symbols of their vows may be used instead of rings. In the Episcopal Church it is required that at least one of the parties be a baptized Christian, that the ceremony be attested by at least two witnesses, and that the marriage conform to the laws of the state and the canons of the church. The member of the clergy who will solemnize the marriage typically meets with the couple on several occasions prior to the service to discuss the meaning of Christian marriage in the couple’s life. When one of the parties has been previously married and divorced, the consent of the diocesan bishop must be obtained prior to solemnization of the marriage.



† **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, November 1st
All Saints' Day

It is believed that the commemoration of all the saints on November 1 originated in Ireland, spread from there to England, and then to the European continent. That it had reached Rome and had been adopted there early in the ninth century is attested by a letter of Pope Gregory IV, who reigned from 828 to 844, to Emperor Louis the Pious, urging that such a festival be observed throughout the Holy Roman Empire.

However, the desire of Christian people to express the intercommunion of the living and the dead in the Body of Christ by a commemoration of those who, having professed faith in the living Christ during their lives, had entered into the nearer presence of their Lord, and especially of those who had crowned their profession with heroic deaths, was far older than the early Middle Ages. Gregory Thaumaturgus (the "Wonder Worker"), writing before the year 270, refers to the observance of a festival of all martyrs, though he does not date it. A hundred years later, Ephrem the Deacon mentions such an observance in Edessa on May 13; and the patriarch John Chrysostom, who died in 407, says that a festival of All Saints was observed on the first Sunday after Pentecost in Constantinople at the time of his episcopate. The lectionary of the East Syrians set a commemoration of all the saints on Friday in Easter week. On May 13, in the year 610, the Pantheon in Rome - originally a pagan temple dedicated to "all the gods" - was dedicated as the Church of St. Mary and All Martyrs.

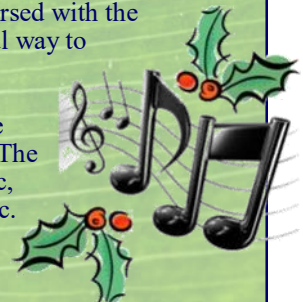
All Saints' Day is classified in the Prayer Book as a Principal Feast, taking precedence over any other day or observance. Among the seven Principal Feasts, All Saints' Day alone may be observed on the following Sunday, in addition to its observance on its fixed date. It is also one of the four days particularly recommended in the Prayer Book (page 312) for the administration of Holy Baptism.



† 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.



ALL SAINTS

My name is: _____

Many Christians died for their faith during the early centuries of the Christian Church. Special days were set aside to remember them... All Saints Day is when we remember them all together.

Famous Christians

1.
2.
3.

Saintly people I know

A Christian who has inspired me ↓

As always you can draw or write...

Is there a saint who shares your name? ↘

WHAT DOES A SAINT LOOK LIKE?



St Simeon Stylites - lived on top of a pillar for 36 years

SELF PORTRAIT*

space for a prayer

space for notes

Bible Verse:

...there before me was a great multitude that no-one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb.
REVELATION 7:9

MANY CHURCHES ARE NAMED AFTER SAINTS. FOR EXAMPLE:

ST _____
ST _____
ST _____

↑ ones I have heard of

I would make a good patron saint of:

of course, in one sense all of Christ's followers are saints... so a self portrait would make a good picture of a saint

To Do:

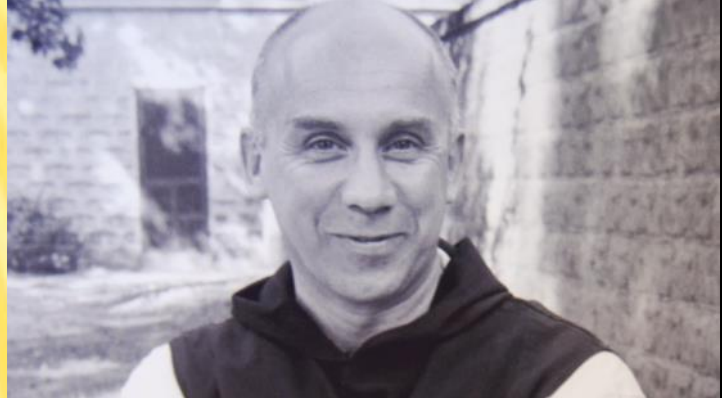
1. _____
2. _____
3. Find out about a Christian who changed the world

I know - drawing a self portrait is often on these worksheets.

† Blessed Dependence

Daniel 7:1-3, 15-18 - Psalm 149 - Ephesians 1:11-23 - Luke 6:20-31

Thomas Merton, a 20th-century Roman Catholic monk, once found himself adrift, convinced that his life was meaningless, and unable to find a way forward. Merton shared his problem during a conversation with a friend. The friend listened intently. After a few silent minutes, he told the monk that if he wanted to find meaning in his life, he needed to seek the ultimate human vocation. Merton inquired what that vocation might be. The friend suggested that he should aspire to be a saint. After seeing Thomas' obvious pain in response to the suggestion, the friend explained that the only thing he could do to become a saint was to *want* to be a saint. Merton found this answer much too simplistic. But his spiritual director later confirmed that his friend's statement was absolutely true.



Thomas Merton |
Jim Forest/Flickr

When we examine their lives, one thing that is consistent is that none of the great saints of history thought of themselves as saints. From their perspective, they were just doing what came naturally in their walk with God. Francis of Assisi gave up wealth and merchant-class power to walk with God and preach repentance. Catherine of Sienna became a nun at age 16 and devoted her life to contemplation and service to the sick and poor. They were not trying to achieve saintly status. We see them as saints because we see the divine shining through the lens of their lives.

By definition, a saint is one who is holy - set apart for God. In the first chapter of St. Paul's letter to the Ephesians, we read that saints are called by God; were redeemed through an act of God; and have been consecrated by God through his Holy Spirit. Being a saint is due to three acts by God and no act of our own.

The renowned bishop and preacher Philips Brookes once said, "The saint is [one] in whom God dwells. But God comes to dwell in [human beings] by his Holy Spirit, in the great work of personal regeneration. ... You must yield yourself to that power of God which from your birth up until now has been waiting at your heart's door to enter in and fill your nature with itself ... living by Him and for Him, you are one of the living saints."

The saints show us what the Beatitudes mean, translating the terminology of another era into the timeless language of human experience - lives lived in this world. They show us how to give up our agendas and take up God's agenda. They knew who was sovereign and yielded to his will regardless of the consequences.

Yet even after turning to Christ, none of these saints was perfect. It was through their dependence, their surrender to Christ, that they grew into the persons who have been acknowledged by the Church to have led lives worthy of emulation. In their lives we see people who have started where we are and have grown closer and closer to God in their walk. Through their lives we see that God can do such a work in us, if we will allow him access to our lives.

Thomas Merton's friend was correct. We are called to be saints, and to be saints, all we need to do is want to be saints. The work has already been done. All we have to do is say "Yes" with our lives. We are all saints through baptism, and therefore, All Saints' Sunday is a celebration of a call rather than an achievement.

Look It Up: Ephesians 1:11-14

Think About It: To receive the inheritance of God is to be a saint.

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

† *Art in the Christian Tradition*

The Flower Arrangement,

by Otto Scholderer (1834-1902),

oil on canvas, painted in 1900,

© Art Renewal Centre, New Jersey

As Fr Fernando Ocáriz, Prelate of Opus Dei, said: “All Saints Day is the feast of that quiet and simple sanctity - sanctity without any human splendor - which seems to leave no trace in history, but shines forth before God. It leaves behind in the world a sowing of Love from which nothing is lost.”

It is a beautiful angle from which to consider this day. We should celebrate and pray for all the saints, dead or alive, who may be beatified or not be beatified, but who have done amazing work for Christ. We probably know quite a few people like that around us. People who do the flowers in church every week; people who help with any parish tasks that need doing and just quietly get on with it out of love for God; nurses who do their work with an amazing sense of vocation of caring for others... These are people living saintly lives.

That is why the church chose the Gospel reading of the Beatitudes for this day. The beatitudes are indeed a compendium of sanctity and a call to it. Pope Francis said: “Jesus invites us to set out on the way of the Beatitudes. It is not a matter of doing extraordinary things, but of following each day this way that leads us to heaven, leads us to our family, leads us home”.

This painting by German artist Otto Scholderer depicts a lady arranging flowers outside a church: a simple act of love that makes the church look more beautiful, to the glory of God.



TRUNK-OR-TREAT



† Other Faith Traditions: Reformation Day (Oct 31)

On the Eve of All Saints, Day, October 31, 1517, Augustinian Father Doctor Martin Luther, professor of Scripture at the University of Wittenberg, Germany posted an invitation to debate on the door of the Wittenberg Cathedral. The invitation to debate contained ninety-five points, or theses, concerning the sale of indulgences. Luther chose this date for posting his theses because the coming holyday would bring many of the community to services, ensuring that his statements would receive wide exposure.

In the preceding months Albert, Archbishop of Mainz had authorized Dominican Friar Johann Tetzel to sell indulgences (a paper declaring that the deceased person for whom it had been purchased had received total forgiveness of sins and therefore a release from Purgatory) in order to finance the construction of St. Peter's basilica. Tetzel is alleged to have declared "as soon as the coin in the coffer clings, the soul from Purgatory springs.

At the same time, Luther had been engaged in intensive study of the scriptures in search of his own spiritual peace. He found tremendous relief in "the just shall live by faith." This principle of justification by faith became the positive argument underlying the ninety-five theses.

Because the theses were a direct challenge to the Papacy--and to the economic system enriching the Papal treasury--the reaction was swift and severe. The Pope initiated proceedings to have Luther tried for heresy; proceedings that very likely would have led to his execution. Luther--with the support of the Wittenberg faculty--appealed to elector Frederick III of Saxony for protection.

Although Luther did not intend to begin a separate Church, such was the unavoidable consequence of his challenge. By 1530 Germany was divided between communities loyal to the Pope and those following the reforms initiated by Luther.

For many years Reformation Day was celebrated in Lutheran congregations as a sort of rebirth of the Church. In more recent years ecumenical progress has caused some to be embarrassed by the celebration of the first schism of Western Christianity. The alternative title "Reformation/Reconciliation Day has been proposed although that has not been widely adopted.

On Reformation Day 1999, the Joint Declaration on the Doctrine of Justification between the Lutheran World Federation and the Roman Catholic Church was publicly signed in Wittenberg. "Together we declare: by faith alone is the centerpiece of this expression of ecumenical convergence.

The appointed lessons for the day (often transferred by Lutherans to the preceding Sunday) point not only to the historical situation but also to the Church's constant need for ongoing renewal.

Jeremiah 31:31-34 tells of the coming New Covenant where God will write His law on every human heart. Romans 3:19-28 declares the central tenet of the Reformation "we hold that one is justified by faith apart from works of the law." John 8:31-36 enjoins us to be constant in the Word in order to be freed by the One who is Truth.

And since the law is not yet perfectly inscribed on every heart and all are not yet fully devoted to the Word, the task of Reformation is not yet complete. *Ecclesia semper Reformata*--the Church is always reforming.

Written by Rev. J. Thomas Shelley, STS



† 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, October 30 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 (riswit@msn.com).



† Sunday School Info!

ATTN: PARENTS OF ALL SUNDAY SCHOOL STUDENTS:

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



COFFEE HOUR HOSTS

Nov 2nd	8 am - Rekart / Miller	10:30 am - Barbieri's
Nov 9th	8 am - Sarver's	10:30 am - JoAnn Hornak
Nov 16th	- Both Services	- Boy Scout Troop #5



**COFFEE HOUR
HOSTS NEEDED**

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



† This Date on the Church Calendar

Monday, November 3rd
All Souls/All the Faithful Departed

In the New Testament, the word “saints” is used to describe the entire membership of the Christian community, and in the Collect for All Saints’ Day the word “elect” is used in a similar sense. From very early times, however, the word “saint” came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude and admiration by later generations.

Beginning in the tenth century, it became customary to set aside another day on which the church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the church. It was also a day for particular remembrance of family members and friends. Although those in this wider body of the faithful are no less part of the communion of saints than those persons whose particular sanctity is celebrated on All Saints’ Day, the liturgical mood of the two days is nevertheless quite different, as the joy and exultation of All Saints’ Day transitions to the much more personal remembrances and griefs of All Souls’ Day.

Although the observance of All Souls’ Day was abolished at the Reformation because of abuses connected with masses for the dead, a renewed understanding of its meaning has led to a widespread acceptance of this commemoration among Anglicans, and to its inclusion as an optional observance in the calendar of the Episcopal Church.



† Already & Not Yet

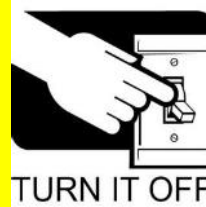
Ephesians 1:11-23

Knowing the hope to which you have been called is the inheritance we have obtained. It is more than a panacea for whatever present difficulties one might be enduring, like that old school practice of delayed gratification. Just wait for it. It is an “already” as in a present reality. But the hope to which we are called is also a “not yet.” It is why Paul gives thanks for the faith of the Ephesians which allows them to possess that which is not fully realized. For the power of Christ is at work in this age in the same way it is in the age to come - at the very same time - for Christ is not bound by time or space. On All Saints’ we celebrate the reality that the saints in light are never far from us and that when in a dream, or a chance encounter, or a memory, or a vision, they draw even closer our not yet becomes an already and their already becomes, if only for an instant, a not yet. With the eyes of our hearts enlightened this hope to which we have been called transforms us to live in faith the not yet as if it were already, which, of course, in Christ it truly is.



† 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.



† 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)

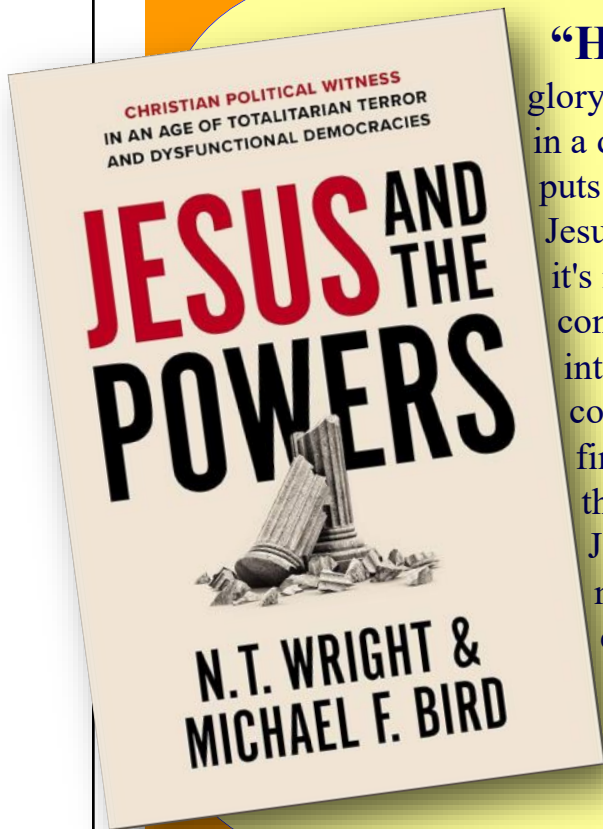
Napkins
Pie Crust
Stuffing mix or Stove Top

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

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

† Thought for Reflection

- from Fr. John Morrison



“History is the theater of divine glory, and all history will culminate in a dramatic moment when God puts the world to rights through Jesus. History has an end date, and it's not when humans upload their consciousness to certain artificial intelligence, when they set up a colony on Mars, or when our sun finally burns out. History itself is the canvass upon which God, in Jesus, answers and addresses the most pressing facets of human existence. The end of history is neither a whimper nor a bang, but creation itself transfigured into a new creation.”

N. T. Wright and Michael F. Bird, *Jesus and the Powers: Christian Political Witness in an Age of Totalitarian Terror and dysfunctional democracies*, p. 6

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!



Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

This Sunday we will celebrate All Saints' Day (transferred from Nov. 1), the day we commemorate the saints of the church - those who have died and gone on to heaven *and* those of us that still remain on earth. Since it is one of the principal feast days in the church year, there is no shortage of hymns that profoundly mark the occasion. We will sing the joyous "Ye Holy Angels Bright," the charming "I Sing a Song of the Saints of God," and, of course, the powerful "For All the Saints" whose eight verses will frame our worship - the first four as the opening hymn and the last four as the closing hymn:

For all the saints, who from their labors rest, who thee by faith before the world confessed, thy Name, O Jesus, be for ever blessed. Alleluia, alleluia!

Thou was their rock, their fortress, and their might: thou, Lord, their Captain in the well-fought fight; thou, in the darkness drear, the one true Light. Alleluia, alleluia!

O may thy soldiers, faithful, true, and bold, fight as the saints who nobly fought of old, and win, with them, the victor's crown of gold. Alleluia, alleluia!

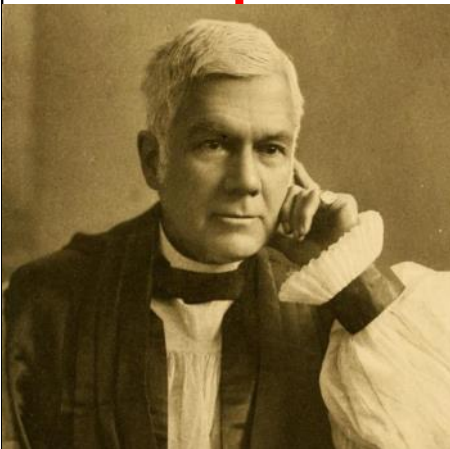
O blest communion, fellowship divine! We feebly struggle, they in glory shine; yet all are one in thee, for all are thine. Alleluia, alleluia!

And when the strife is fierce, the warfare long, steals on the ear the distant triumph song, and hearts are brave again, and arms are strong. Alleluia, alleluia!

The golden evening brightens in the west; soon, soon to faithful warriors cometh rest; sweet is the calm of paradise the blest. Alleluia, alleluia!

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!



William Walsham How

The author of "For All the Saints" is William Walsham How (1823-1897), an Anglican Bishop whose notable acts include serving the poor, particularly in the East End of London as well as the mining community of Wakefield. Popularly known among his parishioners as "the children's bishop" or "the poor man's bishop," How declined more prestigious positions that were offered to him and avoided the trappings of a comfortable lifestyle by working and living in the communities that he served. He also managed to write some 60 hymns, several of which are still popular today. We have four of his hymns in our hymnal including "O Christ the Word Incarnate" which we frequently use as a Gospel response.

(Continued on page 17)

(Continued from page 16)

Choir Notes

The text of "For All the Saints" is loaded with imagery. The fourth verse makes reference to "O blest communion, fellowship divine" which is a good starting place as the entire hymn is thought to be a commentary on one particular line from the Apostles' Creed: "I believe in the communion of saints." What is the communion of saints? Catherine O'Connell-Cahill offers this definition:

The communion of saints encompasses not only all believers in Christ, but, according to many scholars, all those of truth and love, in whom the Spirit is at work. This includes those on earth, those still journeying to God in the purification process Catholics call purgatory, and those who now abide in God. The old terminology for these three states was "the church militant" on earth, "the church suffering" in purgatory, and "the church triumphant" in heaven. Together we all make up the church, the body of Christ.

The best thing about the communion of saints is that it connects us all - because we are one body. When we celebrate the Eucharist, we pray with all those who have gone before us. We living can pray for the dead.... The multitude in heaven pray for the rest of us, inspire us by their example, and remain present to us in ways of which we know not.

In Protestant theology, only two states are typically recognized: the church militant and the church triumphant. The former is made up of Christians on earth that continually struggle as soldiers of Christ against sin and evil. How's text is full of language that suggests this: "fight," "soldiers," "fortress," "warfare," "warriors," and Christ as "captain."

The "church triumphant", on the other hand, is comprised of those saints who are already in heaven. This, too, is represented in the hymn, especially the last three verses with phrases such as "calm of paradise," "saints triumphant," and "gates of pearl streams." This is why it's important to get through all the verses, or else we're just singing about the Church on earth, and that's only half of the communion of saints! All Saints' Day, as the name implies, is the day all of us - the earthly church and the heavenly one - celebrate together as one body of Christ. How's text beautifully juxtaposes those realms for us!

Though not the first tune associated with these words, *SINE NOMINE* by the English composer Ralph Vaughan Williams has become the most popular since its publication with How's hymn in the 1906 *English Hymnal*. You can listen to three verses of it here, sung by the Millenium Youth Choir of the Royal School of Church Music, an auditioned group of singers aged 16-23 who study and perform a wide range of sacred vocal music.

Peace and blessings,
Kirsten



† Saints of God

Thursday, October 30th

Maryam of Qidun, *Monastic, fourth century*

Maryam of Qidun is one of the most popular Syriac Christian saints. The drama of her life story easily lends itself to fictionalized interpretations, and multiple accounts of her life were produced. There nevertheless does seem to be a historical person in the background of all of these accounts, who became the inspiration for all of these legends.

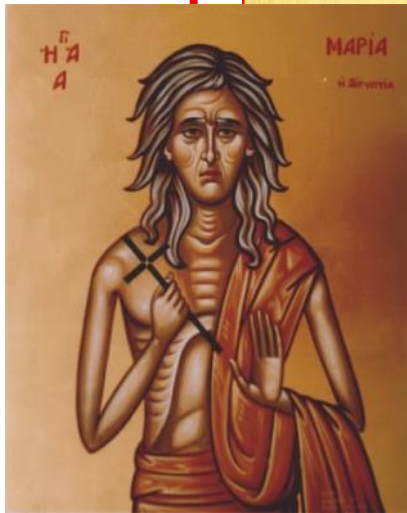
Maryam grew up in a Christian family and was orphaned at the age of seven. Her only living relative was an uncle named Abraham who lived as a hermit in the desert near Qidun, a village outside of Edessa. Despite the seeming oddity of an anchorite serving as the guardian for a young girl, therefore, she was given to him to raise. For twenty years, she lived an ascetic life in her own room in his dwelling, growing deeply in holiness and prayer, teaching those who came to seek her wisdom through a window, and being praised and admired by all who met her.

However, there was a monk who desired her, and who used to come to the hermitage every day on the pretext of speaking with Abraham in order to see her. One day, when Maryam's uncle was away, the monk raped her. Maryam fell into despair about the possibility of her salvation, for she had always been admired for her purity and holiness. Deeply shaken, she questioned, "How can I ever again raise my eyes up to heaven when I cannot even bring myself to look at my uncle?" Rather than face him and confess to him what she believed to be a sin, she ran away to the city, trapped by societal judgment and working as a prostitute in a tavern.

After two years of frantic searching, her uncle discovered where she was living, and he borrowed a soldier's uniform and a horse. He covered his face with the helmet and set off for the tavern. When he saw her dressed as a prostitute and flirting with the customers he nearly wept, but he concealed his emotions lest she recognize him and run away. Although he had not touched wine or cooked food in nearly fifty years, he feasted and drank and joked as though he were truly a soldier. But when the girl led him back to her bedroom he took off his helmet and said, "My daughter Maryam, don't you know me? Whatever has happened to you? Why did you not just tell me when you had sinned? I would not have been angry with you, for who is without sin, except for God alone? I would have done penance for you myself, yet instead you have left me all alone in unspeakable sadness and grief."

As he spoke these words, she was motionless like a stone, too ashamed and afraid to speak or even to raise her eyes to his. But he spoke words of comfort and compassion to her all night, and in the morning, she allowed him to lead her home.

In one way, Maryam's story demonstrates that, regardless of how she first perceived the value of her virginity, God's grace proved to be far wider than she imagined. And in another way, Maryam's story demonstrates that "neither death, nor life . . . nor things present, nor things to come . . . nor anything else in all creation," including the evils that ensnared her and defamed her, could separate her from "the love of God in Christ Jesus our Lord" (Romans 8:38).





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



✠ Masada ✧

The rocktop fortress of Masada overlooking the Dead Sea has been invested with a quasi-religious significance as a symbol of resistance for the people of Israel.

Once a palatial refuge for Herod the Great, this massive plateau on the eastern edge of the Judean Desert is better known as the location of a Roman siege against Jewish rebels in AD 74.

The story of 960 defenders choosing self-inflicted death rather than surrender has achieved legendary status for the Jewish people, though scholars have questioned its credibility.

Masada's symbolic status was boosted by a poem by Yitzchak Lamdan, published in 1927, and by extensive excavations by soldier-archaeologist Yigael Yadin.

Masada's summit may be reached by a tortuous "snake path" (which takes a fit person 45 minutes), by a path up the Roman siege ramp (15 minutes) or by a modern cable car.

The view across the Dead Sea almost 1,500 feet below is spectacular. After Jerusalem, Masada is Israel's most popular tourist attraction.

Herod Lived in Luxury

Masada's flat-topped shape has been aptly described by Jerome Murphy-O'Connor as "curiously like an aircraft-carrier moored to the western cliffs of the Dead Sea."

The north-facing prow of this warship consists of the ruins of Herod's luxurious residential palace. Elaborately designed and decorated, it cascaded in three tiers down the cliff face, each tier connected by a rock-cut staircase.

On the western side of the warship's 1,880 by 900 foot deck are the remains of Herod's ceremonial palace and administrative center. The largest building on Masada, it covered 1.25 acres.

Herod planned Masada as a palace stronghold and desert foxhole, and fortified it with walls, gates and towers. He wanted a place of refuge in case the Jews should rebel against him, or the Egyptian pharaoh Cleopatra (who coveted Judea) should try to have him killed.

Herod's creature comforts include bathhouses and a swimming pool. The most elaborate bathhouse had a hot room with the floor suspended on low pillars. Hot air from a furnace was circulated under the floor and through clay pipes in the walls.

To supply water in this arid setting, a sophisticated system channeled winter rainfall from nearby wadis into huge cisterns quarried low into the northwest of the mountain. Water was then carried by men and beasts of burden up winding paths to reservoirs on the summit. The lower cisterns alone are estimated to have a capacity of 41,500 cubic yards.

Romans Besieged the Fortress

In AD 66, at the beginning of the Great Jewish Revolt against Rome, a group of Jewish extremists called Sicarii overran the Roman garrison stationed on Masada. By then, Herod had been dead for 70 years.

(Continued on page 21)



King Herod's palace would have had a view of the Dead Sea.

(Continued from page 20)

Masada

According to the historian Josephus, the Sicarii were unlikely heroes who attacked local villages. In a night raid for food on the Jewish settlement of En-Gedi, 10.5 miles away, he says the Sicarii killed more than 700 Jewish settlers, including women and children, during Passover.

The Roman governor Lucius Flavius Silva waited until Jerusalem had fallen before taking the Tenth Legion to Masada in 72-73. Laying siege to the fortress, he established eight fortified camps linked by a ditch and wall around Masada, then built a ramp on top of a natural bedrock spur to reach the summit.

Up the ramp the Romans rolled an iron-sheathed siege tower, with rapid-firing catapults and a huge battering ram to breach the fortress wall.

According to Josephus, when defeat was inevitable the leader of the Sicarii, Eleazar ben Ya'ir, gave two impassioned speeches persuading his companions to cast lots to kill each other rather than be taken prisoner.

He argued "it is still an eligible thing to die after a glorious manner, together with our dearest friends . . . let us bestow that glorious benefit upon one another mutually, and preserve ourselves in freedom, as an excellent funeral monument for us."

When the Romans stormed the summit, they found the bodies of 960 occupants. The only survivors were two women and five children who had hidden in a cistern.

Josephus' Account Is Questioned

The only account of the fall of Masada and the mass suicide of its occupants comes from Josephus. Surprisingly, the Jewish rabbis who wrote the Talmud did not record the event.

A former Jewish rebel who joined the Romans after he was captured, Josephus lived through the Great Jewish Revolt and knew Silva personally. Like other historians of antiquity, however, he was known for his literary embellishments, and scholars have questioned the credibility of his dramatic account.

Would there have been time for Eleazar's speeches, the drawing of lots and the organized killings as Masada fell? Would the survivors have been able to repeat the speeches verbatim to the Romans?

More pertinently, modern historians point to parallels between Eleazar's second oration and a speech Josephus himself gave in similar circumstances when the fortified village of Jotapata, in northern Galilee, fell to the Romans after a siege and bloody battle in AD 67.

Josephus, who commanded the Jewish rebels in Galilee in that battle, tells of hiding in a cave with other survivors who drew lots to kill each other rather than surrender. One of the last two men standing - "should one say by fortune or by the providence of God?" - was the wily Josephus, who persuaded his companion to join him in surrendering.

Rather than accept the rhetoric of Josephus, modern historians favor a more chaotic climax at Masada, with some Sicarii fighting to the death, some taking their own lives and others trying to hide.

Furthermore, a research report in 2016 concluded that the ramp was never completed and therefore could not have been used to capture the fortress.

Restored Buildings Can Be Seen

Many of the buildings on Masada's summit have been restored, including Herod's bathhouses (a black line on the walls indicates where restoration began). Some have mosaic floors.

Remains of a synagogue used by the Sicarii and a church built by Byzantine monks in the 5th century have also been excavated. The monks lived in cells dispersed round the summit.

Silva's siege works and ramp, including remains of the Roman wall and camps, can still be seen.

The skeletons of 28 people excavated in the 1960s - whether Sicarii or Roman soldiers is not proven - were given a state funeral at Masada with full military honors in 1969.

Israeli soldiers often participate in a symbolic swearing-in ceremony at Masada, where they pledge allegiance to the Israel Defense Forces (IDF) and the State of Israel, concluding with the powerful vow: "Masada shall not fall again."



The ambitious take the 45 minute snake path to the top, while the practical opt for the cable car ride. We've done both!



✝ 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.



The Saints of Saint Paul's

(for all the deceased members of Saint Paul's who influenced us in our spiritual journey)



Grace be unto you and peace:
Knowing that our gratitude will never cease.
You were our nurturers, exemplars, teachers, and friends.
Our spiritual guides, our means to an end.
You started us off on our journey to God,
Through ups and downs, you helped us trod –
To follow in your footsteps and make our way,
To devote and commit, and be willing to stay –
To build Saint Paul's strong, come what may.

We admired your work and followed your guidance.
We listened and watched when you took a stance,
To embrace Saint Paul's mission, to transform and to pray,
To envision our growth and never stray.
You gave of your time, talents, and treasures.
Your faithful commitment to our Lord gave you pleasure.
You taught us always to persevere –
To live our faith which we hold dear,
As we continue to build communion with our peers.

Now, it is our turn to Jesus lead others:
Mothers, fathers, sisters and brothers –
To guide them on along their way
Just as you did for us in your day.
May we be as loving, diligent, and kind
In teaching the love of God in heart, soul and mind.
May you always be there by our side
To help us spread God's word both far and wide.
And never, ever, stop being our guide.

by Wrey Synder Trompeter



Hudson River Walk

Saturday, October 25th





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 6

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.

But isn't the language of the Creed poetic, rich in metaphors? Theologically and philosophically, "metaphor" is a tricky concept, but we'll use it for the moment. We should never forget that even our best language cannot fully comprehend God, who is always beyond our comprehension. In fact, you'd have a hard time finding a theologian of the early Church who did not say the same. They were not so naïve as moderns often suppose. Over and over again, the early theologians remind us that all our language for God is stammering. All images must be held lightly. Gregory Nazianzus, one of the more important defenders of the Creed, affirmed, "It is difficult to conceive of God, but to define him in words is an impossibility" (*Fourth Theological Oration*).

And yet those same theologians also affirm that we must speak of God because God has spoken a Word to us in history, especially in Jesus Christ. Thus, while we must speak cautiously and humbly in the face of the mystery that is God, we can yet dare to say something about God because God has said something to us in Jesus, the Word made flesh. "The impossibility has become a possibility by the boundless excellence of the grace of God," is how Origen put it in his treatise *On Prayer*.

Because it is about God, some of the Creed is indeed metaphorical. Certainly, referring to God as "Father," while it reflects the language of Jesus and signifies something true about God, does not mean God is male. Gregory of Nyssa, another foundational theologian who defended the Nicene Creed, is clear on this in his commentary on the *Song of Songs*. Similarly, affirming that Jesus Christ is "seated at the right hand of God the Father" metaphorically signifies something about the relationship between Jesus and God the Father, but it is not a spatial relationship. There is no literal physical chair on which Jesus sits.

But, because the Creed is about the God revealed in the life, death, and resurrection of Jesus much of it is not metaphorical, but historical, e.g., he became incarnate from the Virgin Mary and was made man, for our sake he was crucified under Pontius Pilate, he suffered death and was buried, on the third day he rose again, etc. That has always been the scandal of Christianity to the philosophers and Gnostics (ancient and contemporary) who want to keep God safely on the side of the metaphorical beyond the messiness of material reality in space and time (protecting God? themselves?). But Christians confess a historical virgin birth to a historical Mary of an historical enfleshment of God who died an historical death under an historical Pontius Pilate but lives again through an historical resurrection, leaving behind an historical empty tomb – all "for us and for our salvation."

The Creed is part poetry, part prose. Indeed, one might say that in the incarnation, God (ultimately hidden in Mystery and Metaphor) has become prose – prosaic – in order to turn all to poetry. Trying to keep them strictly separate or make it all one or the other always gets us into trouble.

To say that our language about God's essence is metaphorical is a theological truism. To conclude that, therefore, all metaphors for God are only human creations or that all metaphors are more or less equal is an assumption and a theological falsehood. To say that all language about God acting in history, e.g., the virginal conception, the incarnation, and the bodily resurrection as historical, physical events, is metaphorical and only true in some spiritual sense is to try to be more spiritual than the God we know through Jesus has chosen to be. This was the fundamental error of the Arians. Arius found it inconceivable and offensive to imagine the One beyond all things taking on human flesh and material reality. The God we know through Jesus and the Creed is a God who is prepared to get down and dirty in the material world to address and transform the very literal, tragic, and historical mess we have made of ourselves, others, and the world. And all so that we might be "become partakers of the divine nature" (2 Peter 1:4). As some of the bishops who were at the Council of Nicaea would say, the Son of God "became what we are that we might become what he is" (for example, Athanasius, *On the Incarnation*).

A GUIDE TO PUTTING YOUR CLOCKS BACK



SMARTPHONE

Leave it alone,
it does its magic



OVEN

You'll need a
Masters in
Electronic
Engineering
or a hammer



SUNDIAL

Move one house
to the left



CAR RADIO

Not worth it,
wait six months



"If a person gets his attitude toward money straight, it will help straighten out almost every other area in his life." - Billy Graham.

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

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

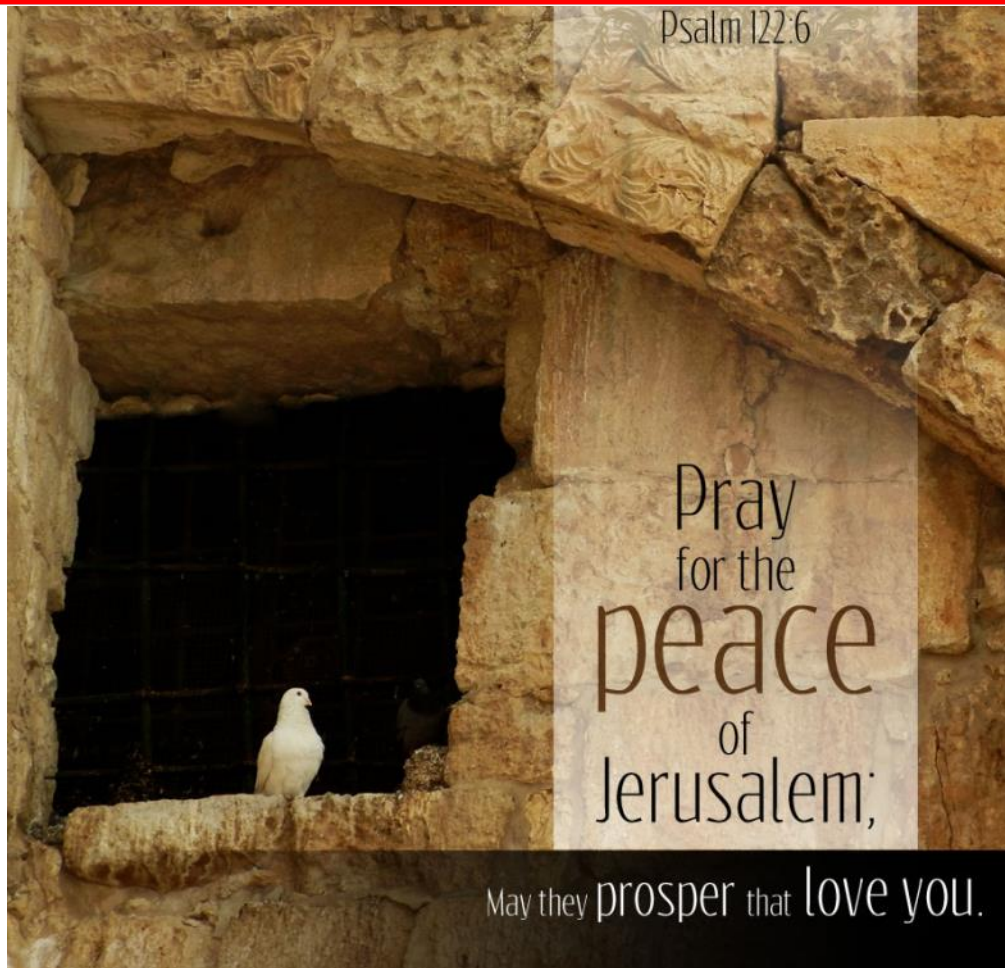
By Appointment Only

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

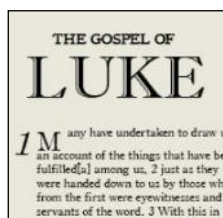
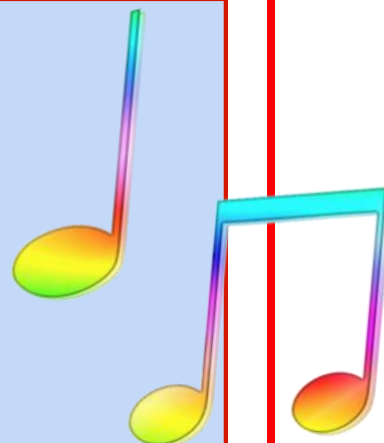
or

Visit RedCrossBlood.org and enter StPaulsCT to schedule

Thank you for your support! The need is GREAT!



A favorite hymn, often used at All Saints' Day celebrations is # 287, "For all the Saints..." Who are the saints now on the "Godward" side of your life who encourage you to give thanks, not only for their lives by your examples of loving discipleship, but also by your willingness to be ever grateful for all they know (and you know) God has given you? This is our particular day to remember all the blessed saints – especially those who have gone before us here, having served God faithfully in this parish. They were good and diligent stewards – quietly and continually supporting His work in many ways while living lives of integrity and courage. May it be yet another of God's gifts for us to join them at the banquet when our days here are done. Let light perpetual shine upon them.



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.



HAPPY BIRTHDAY



Jayne Arcamone, Gordy Hiltz III & Lynne Donnelly celebrate tomorrow. **Ruth O'Hara** opens presents Saturday. **Kaitlin Conte** is a year old & wiser on Sunday. **Jane Sedor** blows out candles Monday. Sing "Happy Birthday" to **Diane Meskill & Ken Perry** on Tuesday. **Have a blessed day everyone!**



RFB

Presents

COFFEE WITH JESUS



I sometimes have doubts, Jesus. Doubts that trouble me. Like, wondering if any of this is real and feeling guilty for thinking that.



The Bible and all of Christian history is filled with doubting saints, Lisa.

Doubts



Those were biblical figures and saints, Jesus. I'm not them. I'm just silly American Lisa living in a 21st Century era of luxury.



Ancient Rome wasn't much different, child.

In my book, you're a saint.



©Radio Free Babylon.® All rights reserved. Hang on, Saints. Your King had his doubts in the Garden. It's OK to wonder "Where is God? I thought I knew. Why am I here?" Why do you live in this place of uncertainty? You can question WHY. God is not offended by that. Now, ask him what he'd have you do. As a 21st Century American, what does the Lord require of you? Do justly. Love mercy. Walk humbly before your God.

† 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

Dhangar Bharwad

Country: India | Population: 3,191,000 | Language: Gujarati | Main Religion: Hinduism | Evangelical: Unknown

The Dhangar Bharwad are primarily engaged in herding and tending to sheep and goats and are generally viewed as one of the lowest of the pastoral castes. They place a high value on their communal identity and on maintaining their traditional customs and dress. Anyone who does not follow their practices is considered to have deserted them. Marriages are arranged within the community at an early age. Engagement ceremonies can take place even before birth, but typically happen when children are two to three years old. Education beyond elementary levels is rare and literacy rates are poor. Pray that the Gospel message would reach them through radio. Pray that the few believers in the Dhangar community will become mature in the faith and become kind and bold witnesses for Jesus. .





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)

"Blessed Are You"

[Daniel 7:1-3, 15-18](#)

During Israel's exile in Babylon, Daniel has a troubling dream full of visionary symbols. He asks one of God's messengers to interpret the meaning of four great beasts arising from the churning sea and is told that these are four kings of the earth. Whatever distress may come, the holy ones of the Most High will prevail and possess the eternal realm.

[Psalm 149](#)

A joyful song in which the faithful praise the Lord and anticipate the victory of justice.

[Ephesians 1:11-23](#)

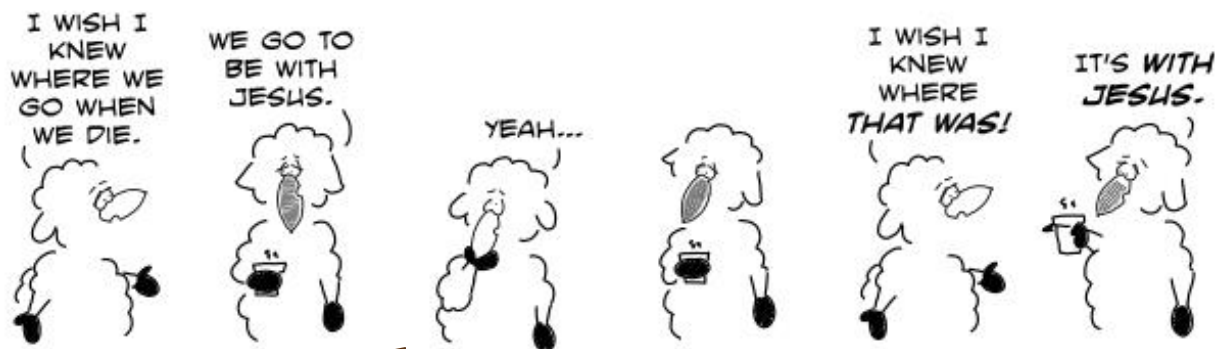
God has marked those who follow Christ for the divine purpose and has sealed them with the promised Holy Spirit. The church is the body of Christ and so experiences the fullness of its Lord. The apostle prays that the Christians at Ephesus may see with their inward eye the power of God who has raised and enthroned Jesus far above all earthly and heavenly dominions. How vast is the treasure that God offers to those who trust in God!

[Luke 6:20-31](#)

In our gospel passage Jesus pronounces blessings and woes, words of comfort and challenge, showing that the values of the reign of God are quite different from worldly standards. Those who now are poor, hungry, sorrowful, and persecuted will find their situation reversed, while the rich, satisfied, and well-spoken-of will experience emptiness. Jesus' disciples must learn to share in material and spiritual deprivation, and to do unto others as they would have it done to them, if they are to know the joy of the kingdom.

[Luke 6:20-31](#)

This is a great text as to the high calling of the character of Christian community. Interpreting it as pre-conditions for being resurrected - that would be a mistake. Understanding it as a calling to live as those who have been raised from the dead - that would be a blessing.



† Sermon Shorts

“Come with Me, Journey to Freedom” 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. Cleansed in the blood of the Lamb, and one in communion with all the saints of every time and place, let us offer our prayers to the God who loves us, as we pray for...

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

.....Emmanuel, Weston; Christ & Holy Trinity, Westport.

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

.....The health & well-being of persons employed by the Episcopal Church. For the Presiding Bishopp & the President of the House of Deputies.

.....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 People's Republic of Bangladesh; the people of Mexico; the bishop, clergy and laity of the Diocese of of Pittsburgh - The Episcopal Church; and our sister and brother members of the African Christian Church & Schools.

.....For all who are burdened by fear and anxiety: that the Spirit will free them, help them to recognize that God is with them, and fill their hearts with peace.

.....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 the ability to forgive: that we may show ourselves as children of God through forgiving those who have wronged us and reaching out to them with concern and kindness.

.....Danbury Lighthouse Ministries, an church support partner of the Jericho Partnership.

.....The President of the United States and All in Civil Authority.

.....That we are faithful and persistent in discerning God's will for us on earth.

.....For the one third of humanity that does not have access to the gospel, for zealous preachers of the word, that by the Holy Spirit, that they would become strong in their faith, grow in numbers and be a light to those around them.

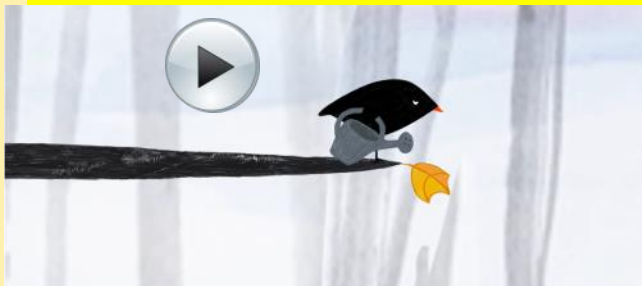
.....For all who have died particularly our family members, our friends, and our fellow parishioners: that God will welcome them into the eternal banquet.

.....For the at-risk in human trafficking that they would be seen, supported and able to see the truth of their belovedness; that they may walk in it.

.....Peace Among the Nations.



The little bird and the leaf



A single yellow leaf hangs on the bare branch. A gust of wind blows and it begins to float through the white winter forest. In joyful pursuit, a little bird takes off into a breathtaking flight. In the meantime, a fiery red fox licks its lips in anticipation.



Just For the Joy of It!

(And Christian Fellowship)



Did You Know ...
that the Angel of Long Point (pictured) saved seventeen lives across five different incidents?

 Find us on Facebook

 Follow us on Twitter

 Find Us On Instagram



Watch us on 

THE CATHOLIC CARTOON by Jodiwa Masterson



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