

*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

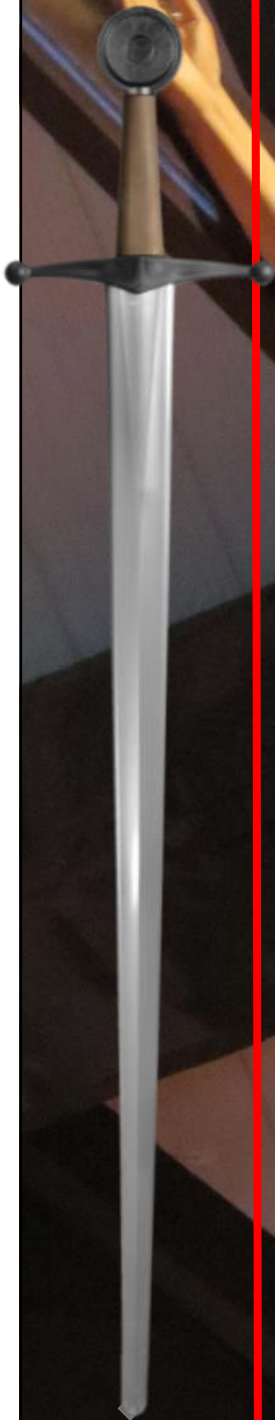
November 20, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



Christ the King



† Christ the King

This Sunday is known as Christ the King Sunday, and certainly all of the lessons have images of kingship and rule, though not necessarily in expected forms. This Sunday stands at the end of the long season after Pentecost as a summing up of what we've learned about Jesus Christ, and as an introduction to Advent.

The first two lessons speak of the promise of good things for the righteous, but also invite us to thoughts of judgement. The king Jeremiah promises that raised up from David's line will be a gentle shepherd, but also judge and all-powerful ruler. Paul speaks of Jesus not only as head of the Church, but as ruler of all things in heaven and on earth, the one through whom all things were created. So much comes together here, that if this day didn't exist, it would almost be necessary to invent it.

That is exactly what happened in 1925, when the Roman Catholic Church decided that there ought to be a feast that specially underlined the all-embracing authority of Christ. Originally set for the last Sunday in October, in 1970 the feast of Christ the King was moved to the last Sunday before Advent. We Episcopalians have adopted it as well, sensing its fitness for this beginning and end of seasons.

For a lot of the world, kingship isn't an alien idea, but we Americans fought a Revolution against it two hundred years ago, and set up a democracy. These days, what we know of kings and queens is limited to the latest from Buckingham Palace, or the royal family participating in ceremonies all over the globe.

But as Sunday's Gospel shows us, Jesus' kingship is not of this world - it is far bigger than that and more glorious. Jesus, the king who reigns from the cross, promises the repentant thief that they will be together in Paradise that very day. He has judged the "good thief" worthy of citizenship in his kingdom.

Likewise, Jesus will come at the last day to judge all of us, not naked and bloody and dying, but as Lord of heaven and earth. He will judge us on our behavior to the poorest and most insignificant person we meet, as if we did those

things to him. That being the case, maybe it is a good idea to take a couple of minutes to look at why we call Christ king in the first place.

Some people think we should throw out the word "king" as a relic of an old, oppressive era, but that is sadly ironic, because in that mystery of Christ's kinship is the root of our liberation.

Christ is King because he is the Son of God. He is both perfect human and perfect God, and because he is God, he is ruler of all that is; sole ruler because God is one. None other is worthy because only the one who created everything has the power of absolute rule over his creation.

Christ is King because he has redeemed all creation, and especially human nature, bringing us the promise everlasting life and peace. By taking our nature on himself he restored in us the image of God which we vandalized by our disobedience and self-separation from God. By becoming human, and by taking upon himself not only our nature but the punishment due us for our sins, Christ restored the God-life in us and peace between us and God.

If it seems a little less directly kingly than the judging and lawgiving, remember that the maintaining peace both at home and abroad is also one of the traditional jobs of a king. And isn't Jesus always telling us that God's kingdom is within us, making his role as our restorer and redeemer doubly a kingly one.

Finally, yes, Christ is King because he is law-giver, judge, and the one who executes judgment. He is the source of the Law come among us in our flesh to show us perfect obedience to the Law, and he is the same one who will return at the end of days to be our judge and to carry out the sentence he passes upon us.

It is in his mercy as our kinsman in human flesh, as well as judge and king that our hope lies. Not easy ideas.

Even the comfortingly familiar picture of the Shepherd is pretty remote from our own experience. But in the next month we will see these ideas and images brought home by the likes of John the Baptist, the wild man prophet of the Jordan, and by Mary, the simple Jewish girl whose "yes" brought God into our flesh in unique commingling.

And finally, on Christmas, our King will come to us in the form of a helpless baby, to explain himself by living where we can see and hear, touch and handle him. For now, however, we are given a hint of his royal majesty that we powerless to explain adequately. Maybe the best we can do on this celebration of Christ the King is to bow in awe and worship, ascribing to him as is most justly due, all might, majesty, dominion, and power, henceforth and forevermore. Amen.



The King's Crown
by Aaron Spong,
2019

Watch the video on
page 30 to view a
time-lapse of the
creation of this
painting.



† 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.

† Lessons and Carols

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!

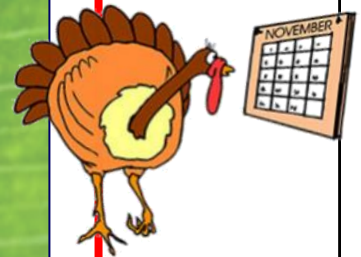
Or better yet, if you like to sing, you are welcome to join our special choir for this service. Rehearsals are on the following three Mondays from 7-9 pm: Nov 24, Dec 1 & 8; and Thursday, Dec 11. The only prerequisites are as follows: 1) you like to sing Christmas music, and 2) you like to be around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



† This Week at St. Paul's

- | | | |
|--------------|--------------|---|
| Thu, Nov 20 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | - 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Nov 21 | - 10:00 am | - Friday Walking Group, Brookfield Greenway |
| Sat, Nov 22 | - 7:30 am | - <u>John 21:12</u> Group, Theo's Downtown Diner, New Milford |
| | - 8:00 am | - Men's Prayer Breakfast, Guild Room |
| Sun, Nov 23 | | The Last Sunday after Pentecost: Christ the King |
| | - 8:00 am | - Traditional Holy Communion (<i>YouTube Live</i>) |
| | - 9:30 am | - PiC Listening Session, Crocker Hall |
| | - 10:30 am | - Sunday School, Classrooms |
| | - 10:30 am | - Contemporary Holy Communion (<i>YouTube Live</i>) |
| | - 3:00 pm | - Brookfield Ecumenical Thanksgiving Service, Congregational Church |
| Mon, Nov 24 | - 7:00 pm | - Men's Bible Study, Crocker Hall (<i>YouTube Live</i>) |
| | - 7:00 pm | - Lessons & Carols Rehearsal, Sanctuary |
| Tues, Nov 25 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | - 7:00 pm | - Scout Troop #5, Meadow |
| Wed, Nov 26 | - 10:00 am | - Holy Communion & Healing (<i>YouTube Live</i>) |
| | - 11:00 am | - Thanksgiving Potluck Luncheon, Crocker Hall |
| | - 11 to Noon | - Drive-Thru Food Collection #147 |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (<i>Zoom</i>) |
| Thu, Nov 27 | | Thanksgiving Day |
| Fri, Nov 28 | - 10:00 am | - Friday Walking Group, Fairfield Hills Loops, Newtown |
| Sat, Nov 29 | - 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 30 | | The 1st Sunday of Advent |
| | - 8:00 am | - Traditional Holy Communion (<i>YouTube Live</i>) |
| | - 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.

† Brookfield Ecumenical Thanksgiving Service

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



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

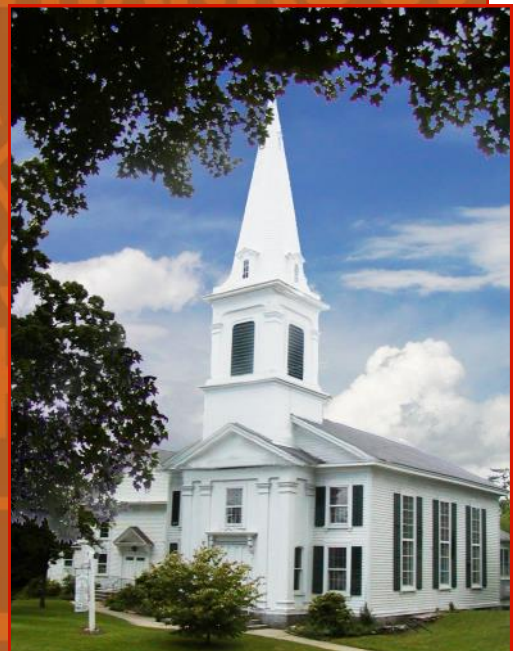
This annual service is coordinated by the Brookfield Ecumenical Clergy group.

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

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

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

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





ST. PAUL'S PARISH

EPISCOPAL-ANGLICAN

Dear Friends,

Next Sunday, November 23rd, is "Covenant Sunday." As we approach this day this year, I have some "good news" and some "bad news." I'll start with the "good news" first, and also share why I think the "bad news" is not all bad.

The **good news** is that, when it comes to offering our *time* and *talents*, St. Paul's is the most generous church I have ever seen. What most churches pay an entire staff to do, you do yourselves. Volunteers here handle administration, building maintenance, communication, event planning, finances, liturgical coordination, even some parishioner care—and the list could go on. The volunteerism here is truly astonishing. At the same time, the **bad news** is that, when it comes to giving of our *treasure* (i.e. financially) we're not where we need to be. In fact, I should probably be even more honest. We're dramatically behind where we need to be. Right now, our median household gift is less than *one quarter of the national average*. That's not just a statistic. It's a sign of the gap between our vision and what our current resources can sustain.

In light of this, the finance committee recently asked me to lead a more intentional stewardship effort this season. Their recommendation was biblical and practical—as a formal invitation to align household giving with the biblical standard could help close the gap between vision and resources. But as I prayed about this, I came to a simple answer: **no—or at least, not right now.** Two key considerations drove this decision. First, I've repeatedly said that my focus this year is on creating "safety"—and I don't want to disrupt that by making anyone to feel guilty about their giving. Second, and more importantly, I believe real leadership comes not from pushing from behind, but by leading out front by example.

So, here's what I'm going to do instead. As I shared in a recent sermon, I tend to be like my namesake Nathanael (Cf. John 1.47)—transparent to a fault. So, here's some transparency from me. My current net worth is *negative* \$127,000, due to student loans and recent family transitions. Yet time and again, I've come to find two things to be true, especially when things were hard. First, through the mercy of God and the support of my community, I've always had everything I needed. Second, even when I had nothing but Jesus, that was still more than enough. *Jesus plus nothing is still everything.*

So, this Covenant Sunday, I'm asking only one person to increase their giving: *me*. Specifically, I'll be raising my annual giving by 50%. Meanwhile, I'm not going to ask you to do anything. Instead, I'm going to trust God to provide for our parish, and lead by example. So that, a year from now, when we come to this day again, you'll know I've put my money where my mouth is—and trust me when I say what St. Paul said: **'Follow me as I follow Christ' (1 Cor. 11.1).**

Until then, I want you to know that you have my full support—and the freedom to simply bask in the safety and belonging of this community, knowing you are completely loved exactly as you are.

In Christ,

The Rev. Nathaniel Jung-Chul Lee, Ph.D.
Priest-in-Charge

Transforming Lives through Jesus Christ

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† **Once and Future King**

[Jeremiah 23:1-6](#) - [Canticle 16](#) - [Colossians 1:11-20](#) - [Luke 23:33-43](#)

Sir Thomas Malory in his classic handling of the legend of King Arthur records the epitaph on Arthur's grave as "Here lies Arthur, king once, and king to be." Arthur's dream was to establish peace in Britain through the administration of perfect justice. The symbol of justice was the Round Table at which all the knights had equal access to the king. In the end it was a failure because Arthur found out that justice could only be maintained by violence. In British mythology, however, Arthur is to return and establish perfect justice. He will then truly be the once and future king.

There was also a king of mythical proportions in Israel. David and his son Solomon reigned through the glory years of Israel. But by the time of Jeremiah, those years were but a distant memory - even if a future hope. In the sixth century B.C., the prophet was proclaiming God's judgment on the kings who had abandoned justice, God, and the welfare of their people. Yet through Jeremiah, God also promised that a righteous king would be raised up and rule over the faithful remnant of Israel.

A brief look at the history of the kings of Israel gives some background to Jeremiah's prophecy about the king. Originally Israel's "King" was God. We see this in 1 Samuel 8:7, when Israel begs for a human king like all the other nations and God tells Samuel that Israel is rejecting God as its king. He then has Samuel describe to the people what human kings

will do. His description is amazingly close to Jeremiah's condemnation of the false shepherds.

Clearly the problems stated by Jeremiah have their origin with the establishment of human royalty in Israel. Almost as an exclamation point to Samuel's prophecy, Saul as the first human king of Israel fulfills all the prophet's negative predictions. Where human kings scatter, drive away, and neglect their people, the ideal king and shepherd will gather, bring back, and tend his people. As God was once the sovereign king of his people, the prophet declared that God would be their king again. He will provide eternal security and well-being for Israel (3-4).

In his loving-kindness, God will provide an ideal king for his remnant people. The king will be a *branch* of David - not David returned, but a shoot from David's line (5). It follows that the ideal king will be human and a descendant of the best human king Israel ever knew. He also will fulfill the promise God

made to David (2 Samuel 7).

On the other hand, the king's name - that is his nature - will be the Lord. Here Jeremiah is using the word *Adonai*, which Jews use in place of the unutterable name of God, *Yahweh*. As the fulfillment of God's revealed plan, the ideal king is not only human, but also God. And finally, this king is the people's righteousness. He is not the giver of righteousness, but by his righteousness people will be deemed righteous.

There is only one being who fits this description. Jesus is the son of David and the Son of God. He is the Messiah - the Anointed One. He is the one through whose sacrifice we are declared righteous.

Look It Up: Luke 23:38

Think About It: The great irony was that Jesus was on his throne - the throne of obedience to the Father - and over the world

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



*The Coming King |
Fr. Lawrence Lew,
O.P./Flickr*

† Transforming Saints of God

Thursday, November 20th

Edmund

King, 870

When the heathen Anglo-Saxons invaded Christian Britain in the 400's, they eventually established seven kingdoms: Essex, Wessex, Sussex (East Saxons, West Saxons, and South Saxons), Mercia, Northumbria, and East Anglia (three kingdoms of the Angles), and the Jute kingdom of Kent. (The borders between these ancient kingdoms are still borders between regions speaking English with different accents today.) Under the influence of missionaries from the Celts and from continental Europe, these peoples became Christian, only to be faced themselves by a wave of heathen invaders.

Edmund was born about 840, became King of East Anglia in about 855 at the age of fifteen, one of several monarchs who ruled various parts of England at that period of its history. The principal source of information about the martyrdom of the young king is an account by Dunstan, who became Archbishop of Canterbury ninety years after Edmund's death. Dunstan had heard the story many years before from a man who claimed to have been Edmund's armor bearer.

Edmund had reigned as a Christian king for nearly fifteen years when Danish armies invaded England in 870. Led by two brothers, Hinguar and Hubba, the Danes moved south, burning monasteries and churches, plundering and destroying entire villages, and killing hundreds. Upon reaching East Anglia, the brothers confronted Edmund and offered to share their treasure with him if he would acknowledge their supremacy, forbid all practice of the Christian faith, and become a figurehead ruler. Edmund's bishops advised him to accept the terms and avoid further bloodshed, but the king refused. He declared that he would not forsake Christ by surrendering to pagan rule, nor would he betray his people by consorting with the enemy.

Edmund's small army fought bravely against the Danes, but the king was eventually captured. According to Dunstan's account, Edmund was tortured, beaten, shot through with arrows, and finally beheaded. By tradition, the date of his death is November 20, 870.

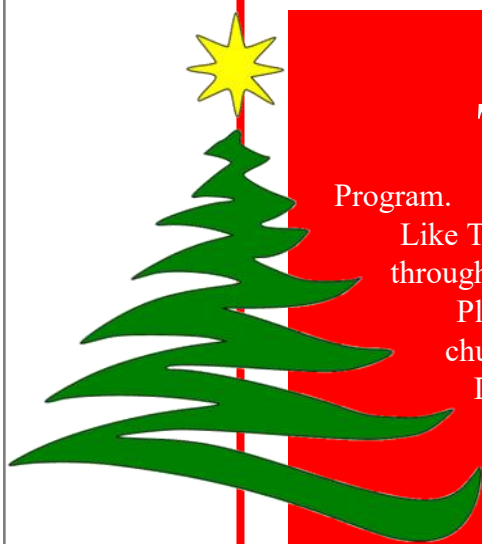
The cult of the twenty-nine-year-old martyr grew very rapidly, and his remains were eventually enshrined in a Benedictine monastery in Bedericesworth - now called Bury St. Edmunds. Over the centuries, Edmund's shrine became a traditional place of pilgrimage for England's kings, who came to pray at the grave of a man who remained steadfast in the Christian faith and loyal to the integrity of the English people.



“He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son...” Colossians 1:13

If we recognize Jesus as our King, then we must also recognize ourselves as His loyal subjects. As members of God's kingdom we have an abundance of wonderful blessings. But we also have responsibilities. We must always use our gifts to help build up the kingdom. We must never forget that we are truly blessed to be called to serve the Greatest of Kings.





† The Giving Tree Is Back!

The St. Paul's family will partner with Brookfield Human Services to help families in need through their Holiday Program.

Like Thanksgiving, the Christmas program will be accomplished through the use of gift cards.

Please take a tag or tags from the Giving Tree in the back of the church, and return the purchased card along with the tag by December 7th. Tags should be placed in the "mail box" near the tree. There will be small envelopes available to place your card and tag in. There will be no sign up sheet. We are relying on everyone to return the gift cards before December 7th. This will provide time for Human Service to distribute the cards to families, and time for families to shop.

And, thank you to all who have been so generous in supporting the Thanksgiving Program this year. Many will continue to be blessed by your support through the "Giving Tree" program.

† Remember Me

Luke 23:33-43

Jesus, remember me when you come into your kingdom. The guilty one anticipates the kingdom of the innocent one. Without hesitating Jesus answers the prayer that is a plea with the promise of paradise, today. Of all the stories told of Jesus; walking on water, feeding five thousand, healing the blind, lame, and deaf, exorcising demons and yes, even raising a dead friend, this story at the end of Jesus' life defines the royal character of Christ the King. "The kings of the Gentiles lord it over them... I am among you as one who serves." The one Jesus called Abba said it this way "I desire mercy not sacrifice." In light of God's own stated preference how can one continue to hold onto the idea that the righteous rage of Abba could only be appeased by the blood sacrifice of the innocent Son dearly loved? No. In the promise of paradise to a criminal justly condemned, in forgiving those who sure as hell knew what they were doing, the character of God is revealed and by descending to the place of the dead we are guaranteed there will be no where God is not. Jesus. Remember me.



† Christmas Memorial Flowers

Anyone wishing to remember loved ones and friends with a beautiful poinsettia plant that will be decorating the church for the Christmas services, please use an envelope found on the back table for this purpose. All memorials are due Sunday, December 21 in order to be printed in the Christmas Eve bulletin. If you have any questions, please contact David Szen, 917-226-9136 or dszen@yahoo.com



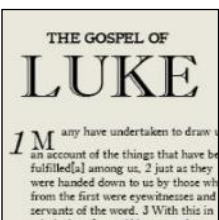
† Priest-in-Charge Listening Session



The final of this year's quarterly Priest-in-Charge Listening Sessions will be held this Sunday, November 23rd in Crocker Hall at 9:30 am. These gatherings are part of our ongoing commitment to fostering a culture of safety, connection, and shared purpose within the parish. This is an opportunity to ask questions, share reflections, and hear about where we've been and where we're headed as a community. Your presence helps strengthen the fabric of our common life.

† Good Stewardship Begins At Home: Our Home

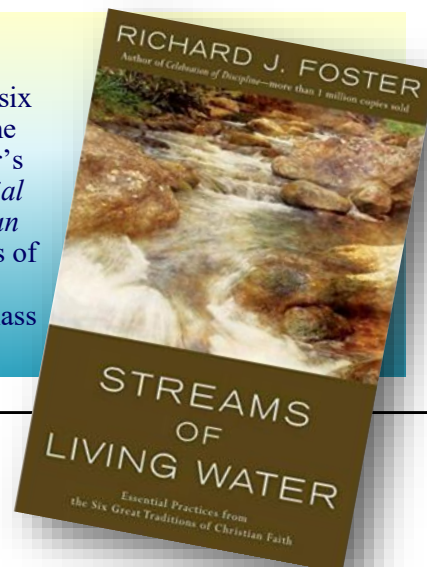
Please remind all who use our home to be good stewards by turning off lights, closing curtains, turning down thermostats, cleaning up after themselves and locking doors when they are leaving, especially as fuel prices continue to steadily increase.



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.

† Advent Adult Class

Starting on November 30, we will look at the six major streams of faith and practice that define Christian tradition. Based on Richard Foster's landmark book, *"Streams of Living Water: Essential Practices from the Six Great Traditions of Christian Faith,"* let's learn together how the great traditions of the Church can deepen our faith and shape us into people who live, love, and serve like Jesus. The class starts at 9:30 am each Sunday in the Guild Room.



Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

One of my favorite hymns to sing for Christ the King Sunday is “Rejoice, the Lord is King,” so we will sing it this Sunday at our 8:00 service!



*Rejoice, the Lord is King! Your Lord
and King adore!*

Mortals, give thanks and sing, and triumph evermore.

Lift up your heart! Lift up your voice! Rejoice! Again I say, rejoice!

*The Lord the Savior reigns, the God of truth and love:
When He had purged our stains, he took his seat above.*

Lift up your heart! Lift up your voice! Rejoice! Again I say, rejoice!

*His kingdom cannot fail; He rules o'er earth and heaven;
The keys of death and hell to Christ the Lord are given.*

Lift up your heart! Lift up your voice! Rejoice! Again I say, rejoice!

*Rejoice in glorious hope! Our Lord the Judge shall come,
And take his servants up to their eternal home.*

Lift up your heart! Lift up your voice! Rejoice! Again I say, rejoice!

This 18th century hymn by Charles Wesley is rich in scriptural references, with specific allusions to Psalm 97, Hebrews 1:3, Revelation 1:18, Psalm 96, 1 Thessalonians 4:



Charles Wesley

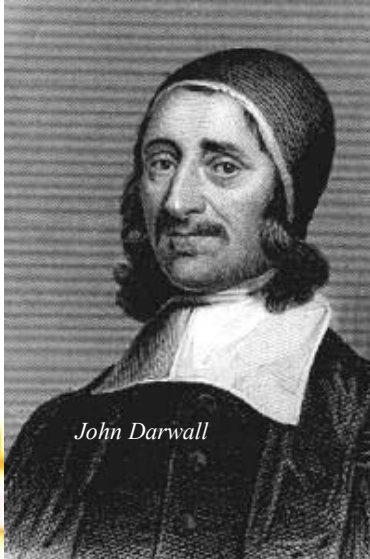
16-17, as well as the *Sursum corda*...to name but a few! The original hymn had 6 verses, although only 4 are typically sung today. There is regret among some hymnologists that the original verse 4 has been left out of most hymnals, described by some as a “lyrical summary of Article 6 of the Apostles’ Creed”:

(Continued on page 11)

(Continued from page 10)

Choir Notes

He sits at God's right hand, Till all his foes submit,
And bow to his command, And fall beneath his feet.
Lift up your heart, lift up your voice, Rejoice, again, I say, rejoice.



John Darwall

The tune that most American church's use is *Darwall's 148th*, the tune to which we'll sing it on Sunday. The English tend to use *Gospal*, written by none other than George Friderich Handel! It is a good one...and it is in our 1982 Hymnal! So why don't we use it? Good question! Mostly because it is not as "user-friendly" as *Darwall's 148th* and may need some support by a choir. But I'll let you be the judge. Here are two versions. Which do you like better? .

Peace and blessings,
Kirsten

Rejoice, the Lord is King!
Your Lord and King adore!
Rejoice, give thanks, and sing,
And triumph evermore:
Lift up your heart,
lift up your voice!
Rejoice, again I say, rejoice!

Jesus, the Savior, reigns,
The God of truth and love;
When He had purged our stains,
He took His seat above:
Lift up your heart,
lift up your voice!
Rejoice, again I say, rejoice!

His kingdom cannot fail,
He rules o'er earth and heav'n;
The keys of death and hell
Are to our Jesus giv'n:
Lift up your heart,
lift up your voice!
Rejoice, again I say, rejoice!

Rejoice in glorious hope!
For Christ the Judge shall come
And take His servants up
To their eternal home:
Lift up your heart,
lift up your voice!
Rejoice, again I say, rejoice!



Hymns



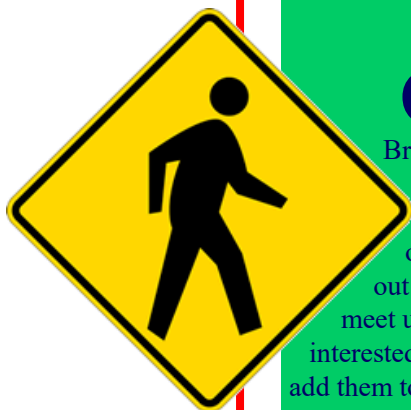
† Women's Wed Evening Bible Study

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 21 at 10:00 am. We should plan to meet in front of Dunkin Donuts by the north end of the Greenway. 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

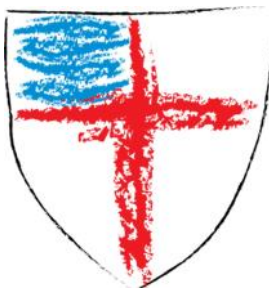
Nov 23rd	8 am - Beck's	10:30 am - Astbury's
Nov 30th	8 am - Sandy Chadwick	10:30 am - JoAnn Hornak
Nov 30th	8 am - Heather Melody	10:30 am - Raegan LaBrake



**COFFEE HOUR
HOSTS NEEDED**

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





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

(Episcopal Dictionary)



† **Superfrontal**

/ soo-per-fruhn-tl /

Superfrontal - A *frontal*, which we normally use at St. Paul's, is a covering for the front of an altar, often made of silk or brocade cloth and matching the liturgical color of the season of the church year. Altar hangings were once on all sides of the altar. As altars were placed against back walls of churches in the later middle ages, only the front of the altar was visible to the congregation. Its covering was known as the frontal or antependium. Frontals may also be panels of precious metal or decorated wood. They may be hung, suspended, or attached to the altar. They are an integral part of Christian liturgical tradition, particularly within the Catholic, Anglican, and Lutheran churches. The frontal's color, design and materials often reflect the liturgical season, feast day, or specific theological themes. A *superfrontal*, may hang down from the top front edge of the altar. It is usually long horizontally and narrow vertically. We currently have a superfrontal on our altar to show off the exquisite woodwork on the front of our altar, that normally would be covered by a full frontal.



† **Transforming Stewardship**

"....giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light." COLOSSIANS 1:12



God wants us to be happy! Instead of looking at the Ten Commandments as being restrictive and telling us what we can't do, look at them as guides for living a joy-filled and peaceful life. Most of our problems arise when we put our own needs first or spend most of our time trying to acquire "things." Christians put God first in all things instead.

Our Daily Bread - The *Our Daily Bread* devotional pamphlet for December, January & February is now available at the back of the church. E-mail dszen@yahoo.com to have a copy mailed to you. Our Daily Bread contains a scripture verse and meditation for each day.



God gave us a most painful and extravagant gift to us - the Crucifixion of his beloved Son that we might be saved from everlasting death and granted eternal life. How can we possibly adequately respond to that overwhelming love for us? Why not try loving Him and our neighbors, and living a generous and thankful life? It's a good start!



As part of our outreach, St. Paul's donates gift cards and non-perishable items to six area food pantries. The non-perishable items are provided by our generous congregation and are truly appreciated. Donations for the food pantry can be left in the basket at the back of the church. Delivery is made to one food pantry each month. Thank you.



✠ Start Spreading the Good News!

And he said to them, "Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

[Mark 16:15-16](#)

The days are surely coming when the Lord will raise up what for David?



[Jeremiah 23:5](#)

For God was pleased
ness dwell in him, and
concile to himself all
things on earth or
by making
his blood,
to have all his full-
through him to re-
things, whether
things in heaven,
peace with-
shed on the

CROSS

Colossians 1:19-20

✠ Today in Paradise

Flower gardens were almost nonexistent in ancient times. Arable land was used for growing food. Only the most wealthy could enjoy the luxury of purely ornamental planting. Typically this meant that only a king could afford such a space. In Persia (Iran) the royal garden was enclosed with a high wall, kept behind locked gates. It was secured for the private enjoyment of the ruler and those in his favor. The Persian word for this enclave was "pairi-daiza" or enclosed park. The English word is "paradise."



✠ *Art in the Christian Tradition*

Crucifix, with corpus featuring Christ the King,

made in Castile-León, Spain, sculpted 1150–1200,
white oak with paint, gold leaf, and tin leaf (corpus);
softwood with paint and tin leaf (cross).

© Metropolitan Museum New York

Christus vincit! Christus regnat! Christus imperat!

Christ conquers! Christ rules! Christ reigns!

Sunday we celebrate the the Last Sunday after Pentecost: Christ the King Sunday. The Church's liturgical year concludes with Sunday's feast, which was instituted by Pope Pius XI in 1925 to celebrate the Jubilee Year and the 16th centenary of the Council of Nicaea.

We celebrate that Christ is king in the kingdom in which we already live. Here is a beautiful explanation given by Gerald Darring (St Louis University, Center for Liturgy):

'The Kingdom of God is a space. It exists in every home where parents and children love each other. It exists in every region and country that cares for its weak and vulnerable. It exists in every parish that reaches out to the needy.'

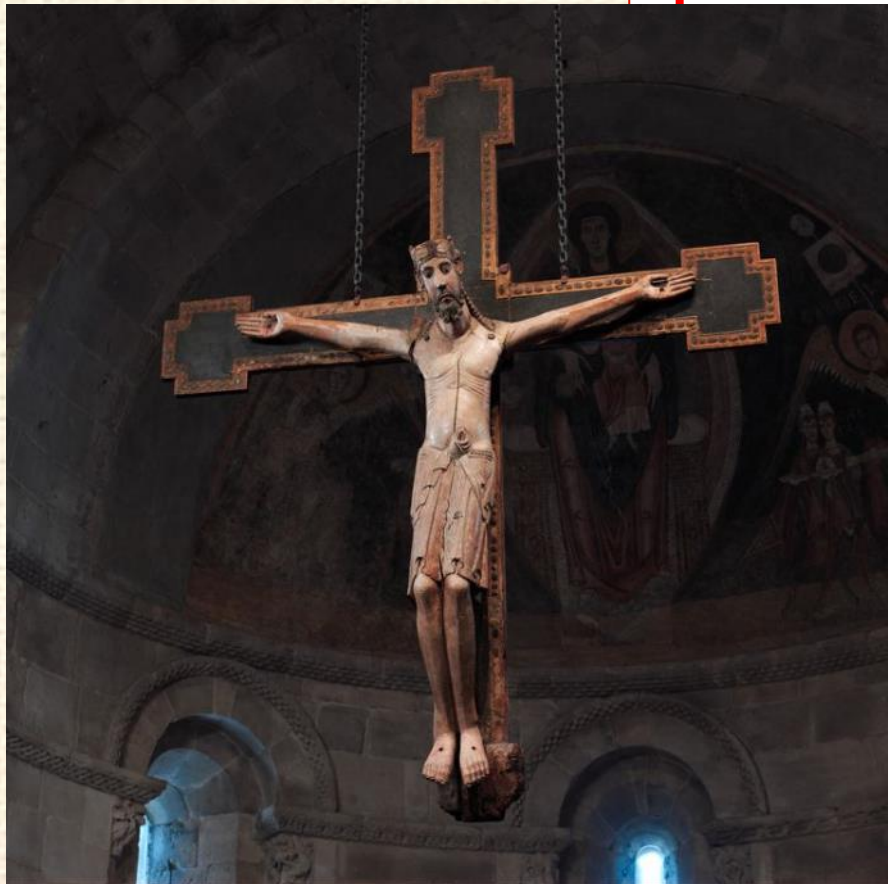
The Kingdom of God is a time. It happens whenever someone feeds a hungry person, or shelters a homeless person, or shows care to a neglected person. It happens whenever we overturn an unjust law, or correct an injustice, or avert a war. It happens whenever people join in the struggle to overcome poverty, to erase ignorance, to pass on the Faith.

The Kingdom of God is in the past (in the life and work of Jesus of Nazareth); it is in the present (in the work of the Church and in the efforts of many others to create a world of goodness and justice); it is in the future (reaching its completion in the age to come).

The Kingdom of God is a condition. Its symptoms are love, justice, and peace...'

Our artwork is a 12th century large sanctuary crucifix, depicting Christ the King hanging on the cross. When artists of the early Middle Ages depicted Christ on the Cross, they often showed him not as a suffering victim but as a triumphant Savior. In such portrayals, Jesus stands upright and composed, his body unbowed by pain, his head held high and serene. Far from diminishing the reality of the Crucifixion, this artistic choice proclaimed a deeper truth: that Christ had conquered death. His calm, living presence on the Cross looked beyond the agony of Calvary toward the glory of the Resurrection. For this reason, the crown of thorns was often replaced with a jeweled crown, the symbol of a victorious king.

In this Romanesque example, the head of Chris leans slightly forward, almost as if to acknowledge the viewer. Carved nearly life-size and fully in the round, the sculpture was designed to be seen from every side, its detailed back suggesting it once hung suspended between the sanctuary and the nave.



† The Only One laughing

Colossians 1:11-20

The strength to endure everything patiently, while at the same time joyfully giving thanks, comes from investing our inheritance before fully inheriting it, which means we spend the profit of the future on the deficit of the present. This is where the last will and testament is challenged for while we have no objection to God in Christ being reconciled to us, we question the “all things on earth” part for there are plenty on earth we’d rather not include in the reconciled to God inheritance. And therein lies the rub. If through the blood of the cross God is reconciled to all things, then we as one of the “all things” on earth must be reconciled to the other all things, whether we like it or not. So, enduring patiently might mean enduring our own limited vision as much as the difficulties presented by other “all things on earth” not that happy about our being included in the inheritance. The only one laughing at the reading of the last will and testament of the One in whom the fullness of God was pleased to dwell will be God upon seeing the faces of the “all things” on earth surprised by who is included in the “all things” in heaven.



“G od is our refuge and strength, a very present help in trouble.

The Lord of hosts is with us; the God of Jacob is our stronghold.

**Available at church starting
on Sunday, November 30th**

**Sign up on clipboard \$30
each**

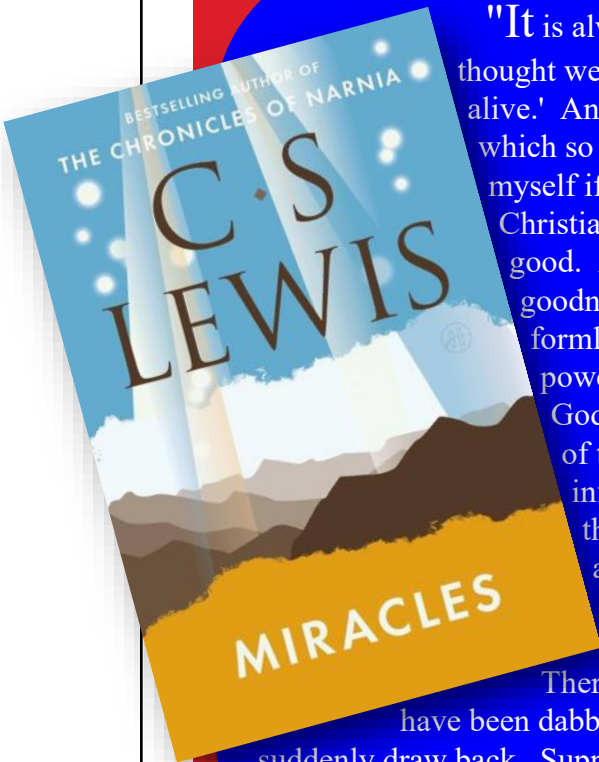
**CHRISTMAS
WREATH
SALE**

**Proceeds support Samaritan's
Purse's Operation Christmas Child**



† Thought for Reflection

- from Fr. John Morrison



"It is always shocking to meet life where we thought we were alone. 'Look out,' we cry, it's alive.' And therefore this is the very point at which so many draw back - I would have done so myself if I could - and proceed no further with Christianity. An 'impersonal God' - well and good. A subjective God of beauty, truth and goodness, inside our heads - better still. A formless life-force surging through us, a vast power which we can tap - best of all. But God Himself, alive, pulling at the other end of the cord, perhaps approaching at an infinite speed, the hunter, king, husband - that is quite another matter. There comes a moment when the children who have been playing at burglars hush suddenly: was that a real footstep in the hall?

There comes a moment when people who have been dabbling in religion (Man's search for God!) suddenly draw back. Suppose we really found Him? We never meant it to come to that! Worse still, supposing He found us?

C. S. Lewis, Miracles p. 150

Phishing Scams - Don't fall for them! Please do not respond to any message from Fr. Nate or St. Paul's by email or any other method of communication that asks you to purchase something (often a gift card) or asks for a "favor." **Delete reply, do not click links in the messages, mark them as** any doubt about the veracity of a text or email, at (priest@saintpaulsbrookfield.com) or the office

these messages, do not Spam or Junk. If there is contact Fr. Nate by e-mail (dszen@yahoo.com).





HAPPY BIRTHDAY

Fr. Nate & Evelyn
Kirner celebrate
on Saturday.
Have a blessed day
everyone!



RFB 

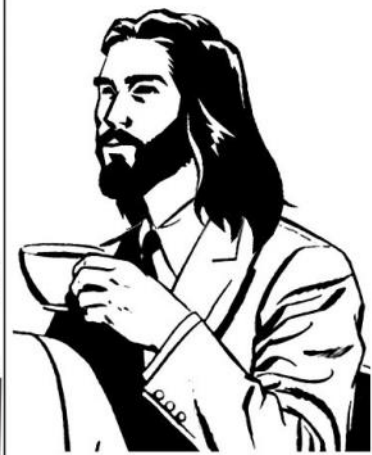
Presents

COFFEE WITH JESUS

**The Perfect
Follower**



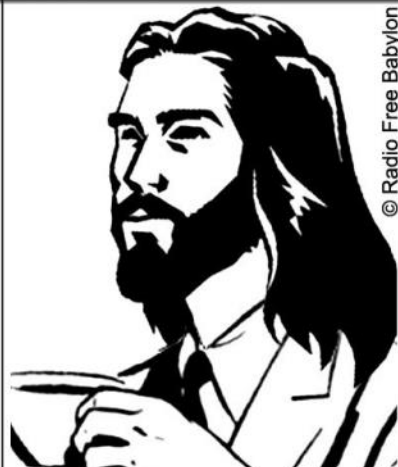
The world loves to see public people fall, Jesus, but they love it twice as much if that person is a Christian.



It's confirmation bias, James, reinforcing their belief that Christians are all hypocrites.



Well, if they're waiting around to meet the perfect follower, they're never going to be convinced. We're all flawed.



The plan is that a flawed follower will introduce them to the perfect leader, James.

© Radio Free Babylon

† Operation Christmas Child

A wonderful team of volunteers from St. Paul's, helping to spread Christmas cheer and the Good News around the world via Operation Christmas Child, a Samaritans Purse Ministry.

Launched in 1993, Operation Christmas Child invites individuals, families, and churches to pack shoeboxes with toys, school supplies, and hygiene items, which are then distributed to children in over 170 countries and territories. For many recipients, it's the first gift they've ever received. The program operates through a vast network of over 4,700 U.S. drop-off locations during National Collection Week each November. Participants can

also build shoeboxes online, adding personal notes and photos. Once collected, the boxes are processed at major U.S. centers and shipped overseas, often through local churches. Beyond the gift, many children are invited to participate in *The Greatest Journey*, a 12-lesson discipleship course. In 2024 alone, over 11.9 million shoeboxes were collected globally, with more than 204,000 volunteers in the U.S. helping to make it happen.



† Thank You Scouts

Our local Scout Troop # 5 deserves a big "Thank You" for last weekend. Saturday morning they descended on our meadow with a variety of rakes and leaf blowers and in short order removed all the leaves. Then on Sunday, they treated us to a special "Coffee Hour."





✝ Helping Our Neighbors

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

Drive Thru Food Collection - occurs every other Wednesday from 11 am - noon. We have now held 146 food drives since April 22, 2020! Last time we delivered food to the Brookfield Social Services & their Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, November 26th and will support the Brookfield Social Services, and the Jericho Food Pantry in Danbury.

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

Next Drive-Thru Food Collection Wednesday November 26th

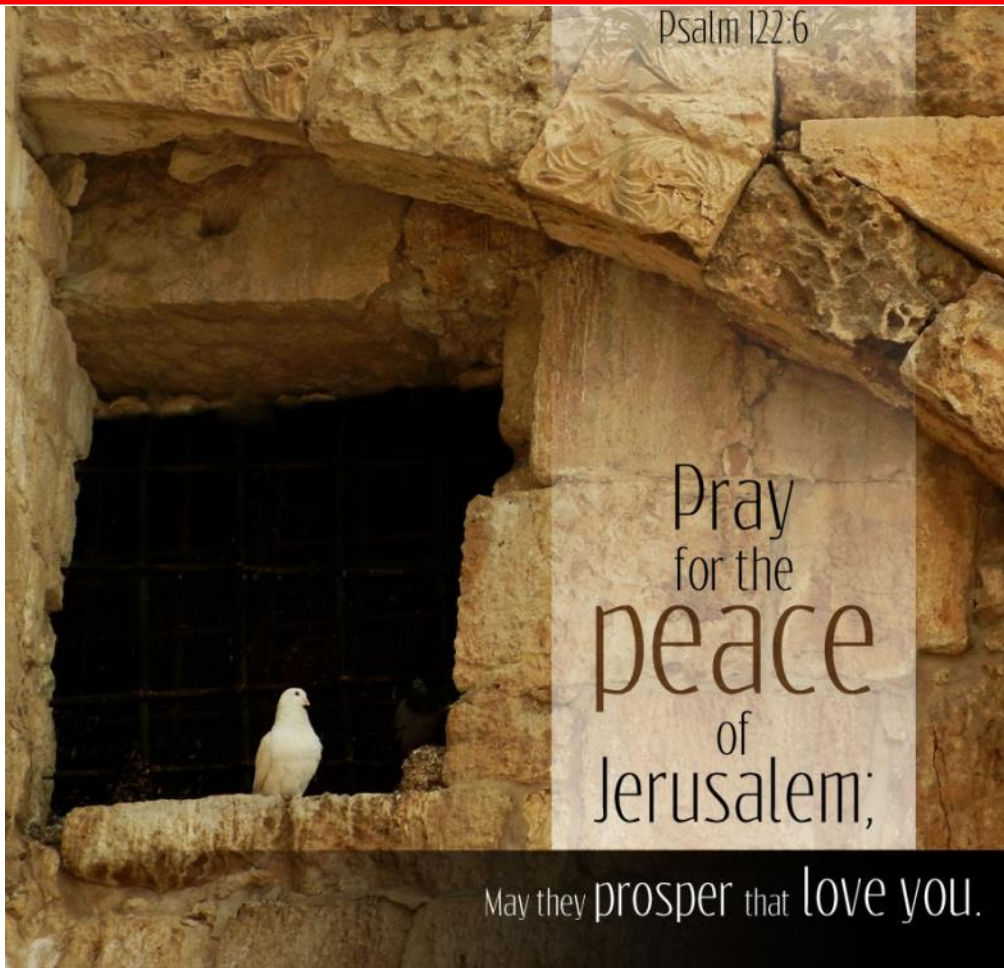
Help us,
Help others



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



Altar Flowers




Take a Hanger Fill a Hanger





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

† 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

Bhil

Country: India | Population: 16,822,000 | Language: Hindi | Main Religion: Hinduism | Evangelical: Unknown

The Bhil are the third-largest tribal group in India and live scattered all throughout the western part of the country. They are a scheduled tribe with access to special benefits because of their low status. Most Bhil work as peasant farmers, field laborers, and village watchmen. Their name was derived from the word "billee," which means "bow," the characteristic weapon of the tribe. They are experts at the bow and arrow, which the men often carry with them. Almost all Bhil practice a mix of Hinduism and ethnic religions, including ancestor worship. Shamans (priests) are called to offer sacrifices to their many gods and mud idols. They consider Shiva to be the supreme god. Ask the Holy Spirit to soften their hearts and open doors for them to hear the Good News of Jesus. Pray that they will choose to worship the one true Almighty God who is, and was, and always will be.



† This Sunday's Readings

(Click on the red links for the readings)

“Today You Will Be with Me in Paradise”

Jeremiah 23:1-6

In our opening lesson the Lord denounces the rulers who have so poorly shepherded the people Israel. God will gather the flock together and give them new shepherds, especially a just ruler in the line of David. Jeremiah prophesied during the year that Babylon was conquering his country, and while Judah's last king Zedekiah (part of whose name meant *righteousness*) was ruling in Jerusalem. God would now have to act as shepherd to this people and will finally fulfill Israel's dream by raising up a wise and truly righteous ruler.

Psalms 46

The earth may be moved and kingdoms shaken, but God is our refuge. God is exalted above the nations of the earth.

Colossians 1:11-20

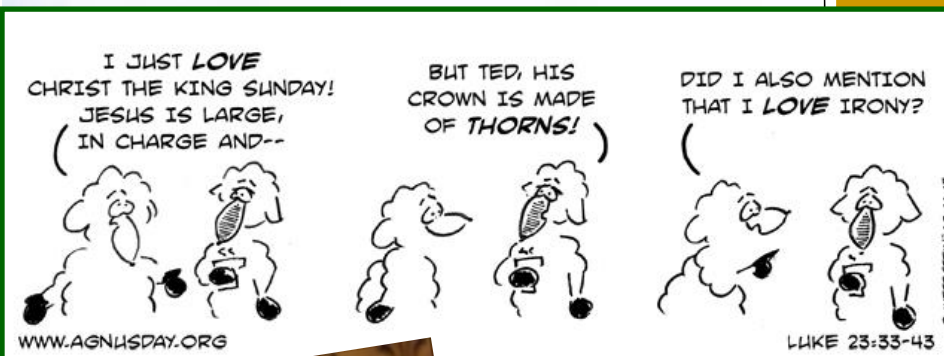
In this reading Paul prays that the Colossians may be strengthened to meet whatever is to come, and he praises the Son as the visible likeness of the invisible God, through whom all things were created. He is the head of his body, the church, and the source of its life. There were some new disciples at Colossae who wished to worship Jesus as one of several lords. Paul insists that there can be no other divinities. God's full nature is in him. He is before all things and is the unifying principle for all created life. Through him we have been brought out of darkness into his kingdom, and by his sacrifice alone God reconciles all things.

Luke 23:33-43

In the gospel Jesus, as he hangs upon the cross, is mocked as the Christ and the King of the Jews. To a thief crucified with him he promises Paradise. The story forces us also to ask, “What kind of ruler is this? What royal power does he have? What sort of God would allow God's chosen one to die like this? Clearly the strength of God revealed in Christ is very different from the human understanding of kingship. Jesus' words to the thief are words of hope to all who die in every manner of circumstance.

Luke 23:33-43

What sort of Savior can't even save himself? “If you are the Messiah...” The word “if” gets us thinking - or rather doubting. It shifts us from relating with Jesus to reasoning about him; from love to logic; from our hearts to our heads. But salvation is not about changing bad circumstances to good ones - coming down off a cross. Salvation is knowing and trusting without a shred of doubt, without a second's hesitation that we abide in God's love - no matter what the circumstances - even on a cross.



† Sermon Shorts

“The End of All Things.” 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 In the glory of Jesus we acclaim the image of God invisible. Acknowledging that he alone rules in truth, we pray for...

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

.....All Saints', Wolcott; St. Paul's, Woodbury; Grace, Yantic.

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

.....ECCT's Program & Budget Committee; the Faith & Order Commission.

.....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, Larry Coleman, John Crisalli, Erin LaBrake, Marcus Kronberg, Walter, Elana and Veronika continued healing.

.....the people of Ukraine; the people of the Republic of Chile; the people of Palau; the bishop, clergy and laity of the Diocese of Renk - Province of the Episcopal Church of South Sudan; and our sister and brother members of the Association of Evangelical Reformed Churches of Burkina Faso.

.....For the Church: that we may continue the ministry of Jesus in offering forgiveness and accepting suffering in being disciples each day.

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

.....Our missionaries, Will & Becky McLaughlin and their family, and their ministry in Cambodia; and for all missionaries: that God will inspire the message that

they offer, help them to recognize how they can best serve their communities, and sustain them in times of loneliness.

.....For Christian unity: that Christ will guide us in working together as the Body of Christ so that we may advance

Christ's reign and defeat the powers of darkness in society.

.....Zion Pentecostal Church, Danbury, a church partner of the Jericho Partnership.

.....Knowledge of God's Creation.

.....That we may serve Jesus, our King, with love and gratitude, generously offering our gifts to help build up the kingdom of God here 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 will be traveling this week: that God will guide them safely on their journeys and that their visits with family and friends will strengthen and renew them.

.....For the perpetrators of human trafficking, that their eyes would be opened and hearts convicted towards change as we seek Godly justice for all.

.....Peace Among the Nations.



Painting the King's Crown

Time-lapse painting of a crown of thorns with the shadow of a crown of royalty.

This quick painting symbolizes Jesus Christ, the servant king who suffered and died on the cross for his people. Now he is the "King of Kings". What other authority in politics or religion sacrifices himself for his people?



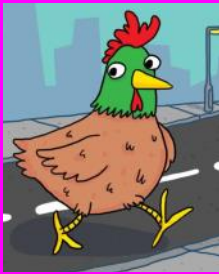
Just For the Joy of It!

(And Christian Fellowship)

Emily's Wednesday Joke of the Week

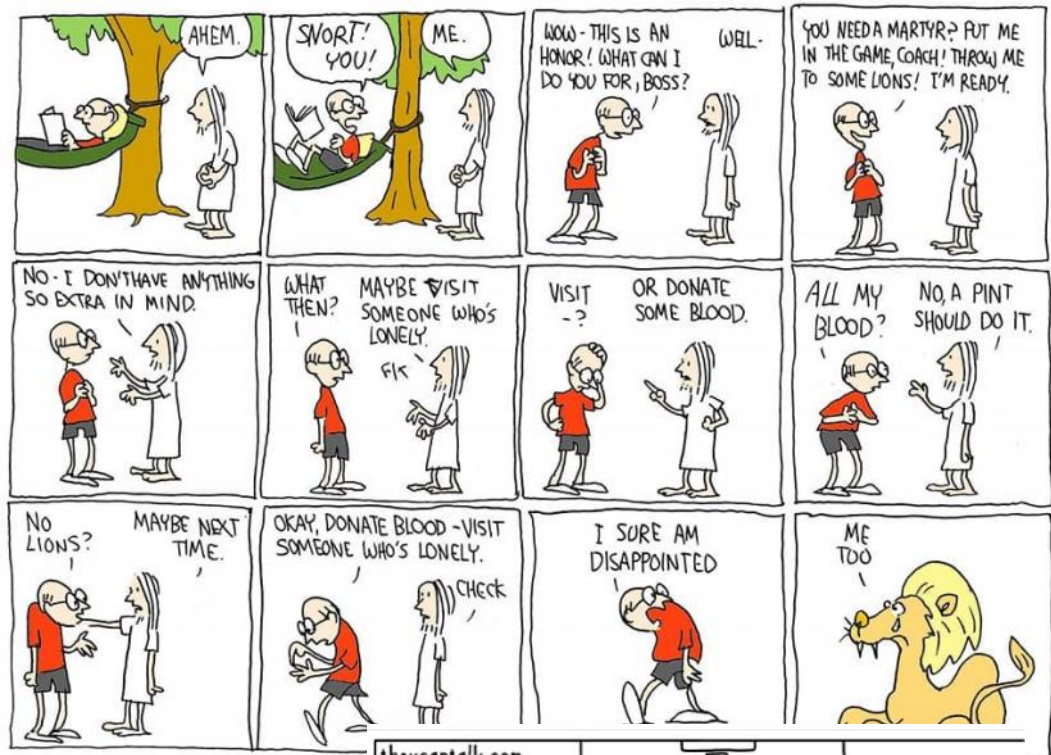
Q. Why did the Christian Chicken cross the road?

A. To get a cross, obviously!



Did You Know ... that The first commercial passenger flight lasted only 23 minutes?

In 1914, Abram Pheil paid \$400 (which would be \$12,624.20 today) for a 23-minute plane ride. The Florida flight flew between St. Petersburg and Tampa, where just 21 miles of water separate the cities. Pheil, a former mayor of St. Petersburg, and the pilot, Tony Jannus, were the only passengers. This momentous flight paved the way for air travel as we know it.



theycantalk.com



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