

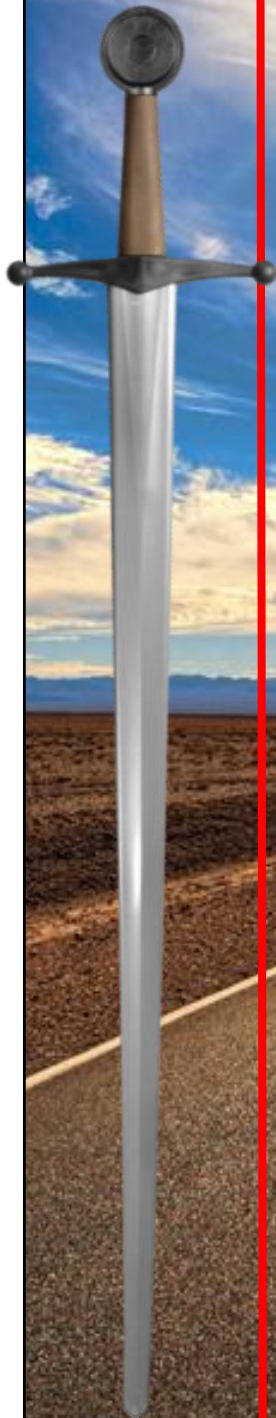
*Transforming
Lives Through
Jesus Christ*

SWORD POINTS

December 11, 2025

www.SaintPaulsBrookfield.com

(203) 775-9587



 *A highway shall be there,
and it shall be called the Holy Way*

† Highway to Holy

We light the 3rd candle in the Advent Wreath this week as our anticipation and expectation of the birth of Jesus accelerates. However, there is a notable change. This week, instead of a penitential purple candle or a blue candle of hope, some we use a rose colored (or pink) candle and some traditions perhaps even rose vestments and altar hangings. Why change color in the middle of the season? Advent has traditionally been a penitential season, as is Lent, with somber readings and admonishments to fast and pray to be ready and worthy for Christ's coming. Yet, historically, the Latin name for this Sunday is *Gaudete (gow-day-tay)*, which translates as "REJOICE!" It comes from an Introit (opening) of the Liturgy. We hear the Joy, the Rejoicing, the Hope and the excitement in the readings. We'll be ransomed from sorrow and sadness, lifted up, healed, beloved, and blessed. When our God in Christ comes, we who are redeemed will walk *on the Holy Way*, safe from *lions and ravenous beasts*.

Within the aspect of a strictly penitential season, all the candles, hangings, and vestments were Lenten purple, and but on this Sunday, the rose color was a symbol of a respite in the midst of serious repentance. (There is, apparently, no truth to the rumor that the rose candle indicates that Mary was secretly hoping for a girl.)

With the Revised Common Lectionary and newer scholarship, there has been more of an emphasis placed on remembering the Joy that is to come - which isn't to say we should not also be prayerful or penitent as we wait.

So let us, in the midst of the solemn and sedate, stop, breathe, and experience JOY for the coming Nativity. Let our souls proclaim the greatness of the Lord and our spirits rejoice. We still have to be patient, there's still some time before THE DAY, but we can smile as we wait to walk on that Heavenly Holy Highway with singing and everlasting joy upon our heads.



Saint Paul's Children's Christmas Pageant

Sunday, Dec. 14th, 10:30





† Greening of the Church

Please join us for the "Greening of the Church" on Saturday, December 10th, at 10 am. Everyone is welcome to come enjoy Christmas cookies, egg nog and fellowship as we share in this traditional time of decorating the church with wreaths, candles and live greens. Thank you.

† Lessons and Carols

Our annual Festival of Lessons and Carols will be held this 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!

This is a great service to invite a friend!



† This Week at St. Paul's

- | | | |
|--------------|-----------|---|
| Thu, Dec 11 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Dec 12 | -10:00 am | - Friday Walking Group, Brookfield Greenway |
| Sat, Dec 13 | - 7:30 am | - John 21:12 Group, Theo's Downtown Diner, New Milford |
| | 8:00 am | - Men's Prayer Breakfast, Guild Room |
| | 9:00 am | - PraiseMoves, Crocker Hall |
| | 10:00 am | - Hanging of the Greens, Sanctuary |
| Sun, Dec 14 | | The 3rd Sunday of Advent |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | 9:30 am | - Adult Class, Guild Room |
| | 10:30 am | - Christmas Pageant & Contemporary Holy Communion (YouTube Live) |
| | - 5:00 pm | - Lessons & Carols (YouTube Live) |
| Mon, Dec 15 | - 7:00 pm | - Men's Bible Study, Crocker Hall (YouTube Live) |
| Tues, Dec 16 | - 9:30 am | - Ladies Tuesday AM Bible Study, Guild Room |
| | 7:00 pm | - Scout Troop #5, Crocker Hall |
| Wed, Dec 17 | -10:00 am | - Holy Communion & Healing (YouTube Live) |
| | - 7:00 pm | - Ladies Evening Zoom Bible Study (Zoom) |
| Thu, Dec 18 | - 9:30 am | - Iron Sharpens Iron Discussion Group, Guild Room |
| | 7:30 pm | - Choir Rehearsal, Sanctuary |
| Fri, Dec 19 | -10:00 am | - Friday Walking Group, Richter Park, Danbury |
| Sat, Dec 20 | - 7:30 am | - John 21:12 Group, Theo's Downtown Diner, New Milford |
| | 8:00 am | - Men's Prayer Breakfast, Guild Room |
| | 9:00 am | - PraiseMoves, Crocker Hall |
| Sun, Dec 21 | | The 4th Sunday of Advent |
| | - 8:00 am | - Traditional Holy Communion (YouTube Live) |
| | 9:30 am | - Adult Class, Guild Room |
| | 10:30 am | - Contemporary Holy Communion (YouTube Live) |
| | 10:40 am | - Sunday School, Classrooms |

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.

St. Paul's Church Annual Festival of **Lessons**



& Carols

Sunday, Dec. 14th
5:00 in the evening
174 Whisconier Rd, Brookfield
Conducted by Dr. Kirsten Peterson

† Transforming Saints of God

Thursday, December 11th

Frederick Howden, Jr.

Priest and Chaplain of the Armed Forces, 1942

Episcopal military chaplains care for their flock of men, women, and children stationed in countries around the world, as well as at bases in the United States. In times of battle, chaplains often accompany their units - only without any weapons - in order to provide pastoral care, sacramental rites, and the comfort of prayer under extreme stress. They ably administer rites and logistical assistance in field hospitals and veterans centers, National Guard postings, and frequently a parish at home. Many Episcopal chaplains currently serve the Armed Forces of the United States.

The ministry of the Rev. Frederick "Ted" Howden, Jr., stands out among many heroic chaplaincies. He was twelve years old when his father was consecrated bishop of the Missionary District of New Mexico and Southwest Texas. His father ordained him deacon at St. Clement's Church in El Paso, Texas, on June 10, 1928, and priest, also at St. Clement's, on January 13, 1929. Ted Howden immediately began to serve several congregations in New Mexico, traveling great distances between them.

When World War II broke out, Howden held the rank of captain in the New Mexico State Guard, a unit predominantly made up of Hispanic, Latino, and Native Americans. He was the chaplain to the 200th Coast Artillery when it was federalized and sent to the Philippines in September 1941. He walked across the hills, from battery to battery, holding open-air services and distributing candy, soap, and cigarettes he had foraged for the troops.

When Bataan and Corregidor fell to Japanese forces in April and May 1942, Howden and his fellow soldiers were made prisoners of war and were forced to endure the Bataan Death March, during which some 18,000 died. During imprisonment in several prison camps, his heroism and faith were always apparent through the care he provided. Howden often gave his own food rations to others, insisting that they needed it more. He died of dysentery and starvation-induced pellagra on December 11, 1942, and was buried by his men in a small cemetery in the jungle of Mindanao, about a mile from the camp. His family would not learn of his fate until June 1943. After the war, in 1948, his remains were reinterred in Albuquerque, New Mexico.

Howden has been commemorated in the Diocese of the Rio Grande, particularly by veterans of the armed forces and their families who have faced physical, spiritual, and emotional harm; disabling injuries; and death itself while in the service of our country. Recalling his self-sacrifice, the Church honors all who answer our Lord's call to chaplaincy in the world's most dangerous places.



† 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.

† **Expectation**

[Isaiah 35:1-10](#) - [Psalm 146:4-9](#) - [James 5:7-10](#) - [Matthew 11:2-11](#)

In a way, this season of expectation is the same in both the secular world and the Church. Christmas shopping, decorating the house, and partying are all about preparing for the event of Christmas Day. Expectations are high and the future is perceived through the sepia tones of our imaginations. “Ah, this Christmas will bring love, joy, and peace - the white fluffy snow, the fire in the fireplace, and the soul-warming cocoon of all my family members enjoying each other’s company. Christmas will be wonderful with *me* at the center of the festivities.” Of course, this is not reality. No wonder when Christmas departs on the afternoon of the 25th, many of us slump into some measure of depression.

In the Church, Advent gives us the hope that extends beyond the Christmas season to Jesus’ Second Coming. Yet as in the secular world, we too are vulnerable to unrealistic expectations of our own understanding or imagining that will never be fully realized.

Jesus is the unexpected Messiah, but not because he was a contradiction of prophecy. Jews rejected Jesus as their Messiah because he did not fit their expectation of who the Messiah would be. Even the 12 disciples and John the Baptist had questions about Jesus.

Both the disciples and the prophet are human beings and, although privileged to be used by God to reveal his nature and will to the world, they are fallible and weak creatures. They too see through a glass dimly when it comes to the mysteries of God, because mysteries are those truths that can only be known through revelation. Even the most open and obedient human mind cannot grasp the depths of the knowledge of God. Like Elijah, John the Baptist experienced doubt when reality turned out to be different than he understood his prophecy to reveal. Where was the judgment that the Messiah would bring - the winnowing fork separating the wheat and the chaff?

Throughout history, the people of God have had their problems with the unexpected workings of God. Even in the wilderness, the Israelites reacted to unrealized expectations by grumbling against Moses and doubting his prophetic call. Their expectations had become their god. As disciples we have the same problem with unrealized expectations. We

need to remember, however, that we live in a relationship with God - not with an icon or statue. In a relationship both parties agree to be known and to know one another. In our relationship with God, to ask questions is not a lack of faith, but rather the indication that we desire to grow in our faith by coming into a greater knowledge of God.

Jesus responded to John’s question by pointing him to God’s Word. The revelation for John was that the Messiah will not come as an anointed religious leader and judge of the people, but he will come doing the acts of God and revealing his nature and will to the world. He would do what the prophets said God would do at the end times. The disciples of Jesus throughout time need to grasp his true identity and realize that he is the God who comes in the Last Days with both blessing and judgment. If we honestly ask the questions and are open to God’s answers, the mystery will be revealed. Otherwise, Jesus not fulfilling our expectations will become an impediment to our faithfulness to God and our obedience to his will. A useful beatitude would be: Blessed is the one who asks questions - *and* listens to God’s answers - for he will know God.

Look It Up: Isaiah 35:1-10

Think About It: According to human understanding, God does the unexpected.

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



*Adventum Domini |
Fr. Lawrence Lew,
O.P./Flickr*

✠ *Art in the Christian Tradition*

St. John the Baptist in Prison, Visited by Salomé,

drawing possibly by Guercino (Giovanni Francesco Barbieri, 1591–1666),

brown ink and iron gall ink with brown wash, mid 17th century,

© Princeton University Art Museum. Gift of Nathan V. Hammer

In Sunday's Gospel reading we hear that John the Baptist has been locked away in prison, beautifully depicted in our 17th-century Old Master drawing. From his cell, John sends his own disciples to Jesus with a question. And perhaps this surprises us. We might have assumed that John, the great prophet, the fearless voice in the wilderness, would already have all the answers. But he doesn't. Even he has questions.

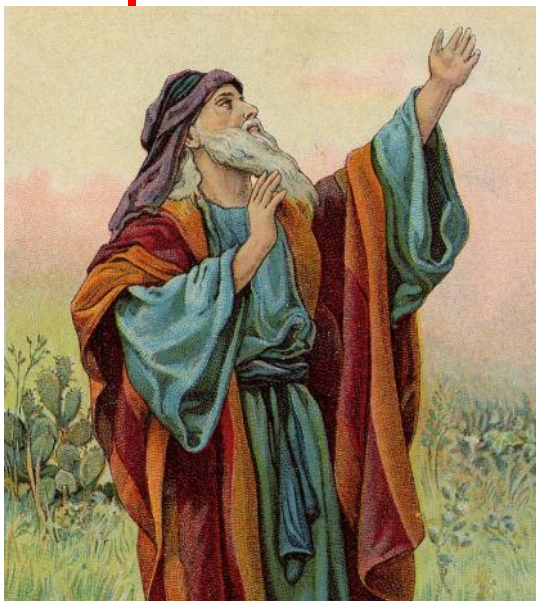
There is comfort in that. If John the Baptist still wrestled with uncertainty and questions, then surely there is room for our questions too. Faith doesn't mean having everything neatly resolved and having no doubt. Faith means that we trust God enough to bring our uncertainties to Him.

But notice what John does. He doesn't sit with his questions passively. He doesn't sink into endless circles of worry or speculation. No, John takes initiative. He sends messengers straight to Jesus. In our drawing, John is shown writing his questions on a sheet of paper, something he wouldn't literally have done in that moment of history, of course. Yet the artist uses this small, imaginative detail to express a deeper truth: John is a man actively seeking, putting his questions "to paper," so to speak, in his desire to find answers from Christ. Instead of turning inward, he turns outward. Instead of remaining stuck, he seeks.

And how does Jesus respond? He doesn't send back a simple reassurance or a neatly packaged explanation. Rather, he tells them to look... to open their eyes to the signs all around them: the blind seeing, the lame walking, the poor hearing Good News. Jesus invites John not to an easy answer but to a deeper trust, a deeper contemplation, a deeper entry into the mystery of who he truly is. Sometimes, instead of removing our questions, Jesus asks us to look again, to notice his presence already at work.

As for this artwork, the drawing's authorship remains uncertain. It is certainly in the style of Guercino (perhaps even by his hand) though a full attribution has yet to be confirmed. What we can say with certainty is that this drawing is the work of a master. In the warm brown ink, every stroke feels alive. We see John in his cell, framed by shadow, gazing out through the window at Salomé on the left, faintly outlined. John's posture is resolute; his eyes are fixed, steady, unafraid. Even in confinement, there is strength.



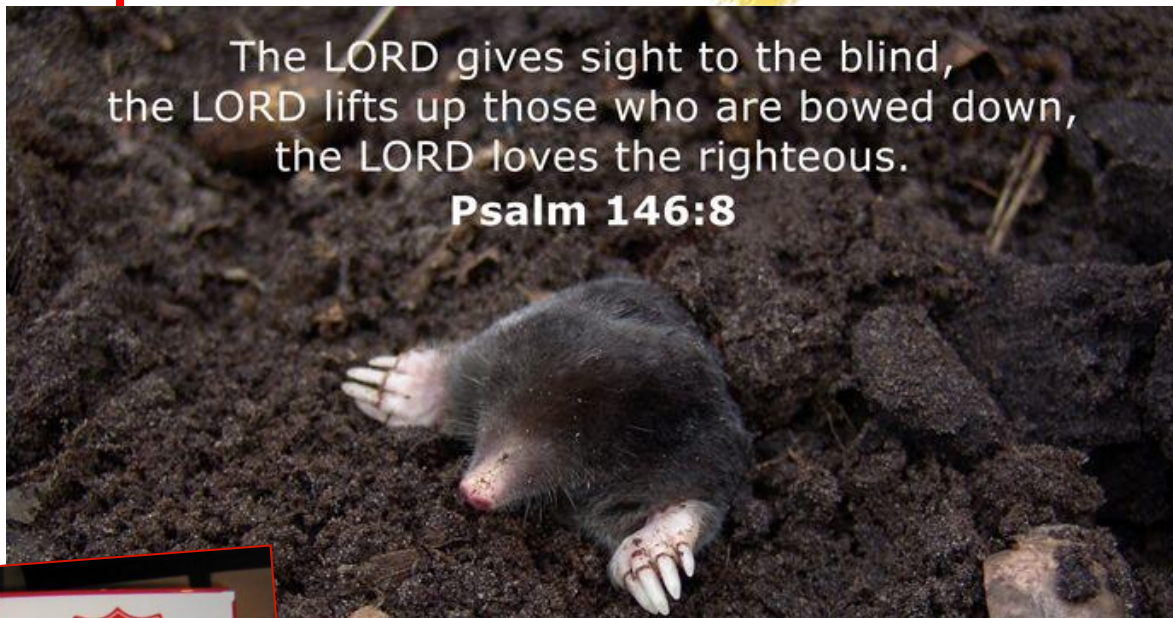


✠ The Glory of Carmel and Sharon

Isaiah had been predicting the destruction of Jerusalem and the exile of its people. He closes our Old Testament lesson this week with more positive message about their return. The restoration will be accompanied with an abundance both in nature and the health of the people. The desert will be like Carmel, a mountain range in northern Israel. It was well-watered and flourished. Sharon was also a fertile region that stretched from the Mediterranean to the central mountains of Israel. Both Carmel and Sharon contrast dramatically with desert regions of Judah.

The LORD gives sight to the blind,
the LORD lifts up those who are bowed down,
the LORD loves the righteous.

Psalms 146:8



✠ Salvation Army Kettles Are Coming This Sunday

St. Paul's Parish has been an ardent participant with the Salvation Army for almost 30 years. Through our town wide efforts, every church, for one weekend, hosts a "Kettle & Bell" to collect donations for the Army, the Social Services Department in our Town, vets those who have "critical and urgent needs" that cannot be met through their regular funding. All funds administered are clearly identified as coming from the Christian Salvation Army.

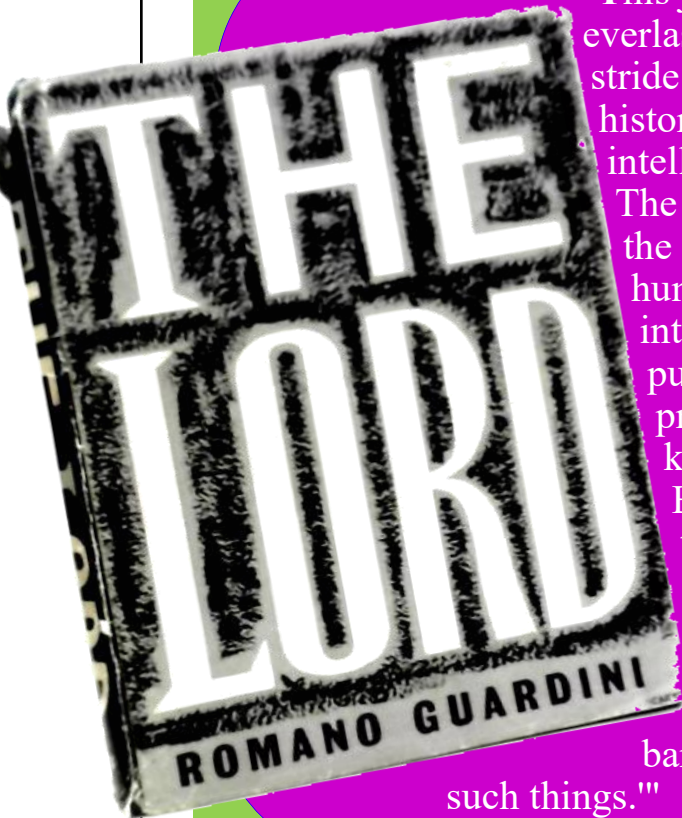
St. Paul's can be proud of our contributions and mission to meet the worldwide and local needs of the Salvation Army.

MISSION STATEMENT

"The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination."

† Thought for Reflection

- from Fr. John Morrison



"This journey of God from the everlasting into the transitory, this stride across the border into history, is something no human intellect can altogether grasp. The mind might even oppose the apparently fortuitous, human aspect of this interpretation with its own 'purer' idea of godliness; yet precisely here lies the hidden kernel of Christianity. Before such an unheard of thought the intellect bogs down. Once at this point a friend gave me a clue that helped my understanding more than any measure of bare reason: 'But love does such things.'"

Romano Guardini, *The Lord*

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



† A New Song of Zion

Isaiah 35:1-10

Isaiah 35 was written to the children of Israel in exile, weeping by the river of Babylon, tormented by their captors who demanded they sing happy songs of Zion. It is a vision of a better day, a promise for those worn down by adversity, weakened by suffering, feeble and fearful of heart, without help, without hope. In the vision cast by the waters of Babylon a new song of Zion is composed where the wilderness rejoices in the glory of the Lord revealed and a way is made through the burning sand and haunt of jackals so that even those who don't have a lick of sense will not get lost on the holy highway. Of course a good portion of those whose hands were strengthened and knees steadied by the hope of the promise died by the river where they wept. But for their children born in Babylon the promise did come true and they returned to Zion singing the songs their parents taught them, which would have been forgotten forever if their captors tormenting them had not demanded they sing them. As it was for them, so it is for us; a promise for unsteady hands and knees that give way, hope for all held captive to doubt and fear, trial and trouble, a promise that inspires holy imagination where sorrow flees from the promise of everlasting joy. So sing the songs of Zion, songs of hope and happiness, joy and peace, even if you are weeping by the waters of your own Babylon, for the children are listening and learning. Amen. Come, Lord Jesus



AdventWord

November 30 – December 25, 2025

- | | | | |
|----|---------------|----|--------------|
| 30 | Again | 13 | Unquenchable |
| 1 | Said | 14 | Honor |
| 2 | Tribes | 15 | Abundantly |
| 3 | Quietness | 16 | Recompense |
| 4 | Reveling | 17 | Highway |
| 5 | Gratify | 18 | Cleansed |
| 6 | Day | 19 | Robes |
| 7 | Heed | 20 | Truly |
| 8 | Counsel | 21 | Deep |
| 9 | Equity | 22 | Declared |
| 10 | Encouragement | 23 | Mother |
| 11 | Written | 24 | Angel |
| 12 | Brood | 25 | Endless |

AdventWord.org



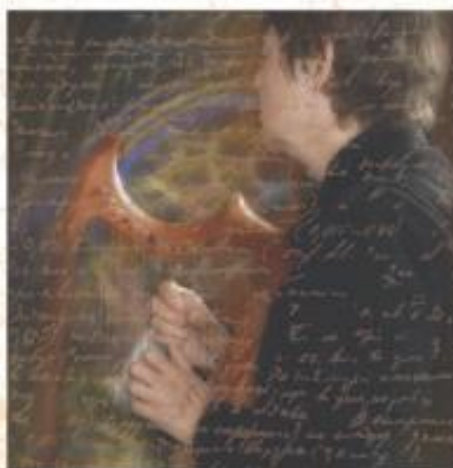
Waiting with the Saints an Advent quiet day

Saturday, December 13th, 9a-3p



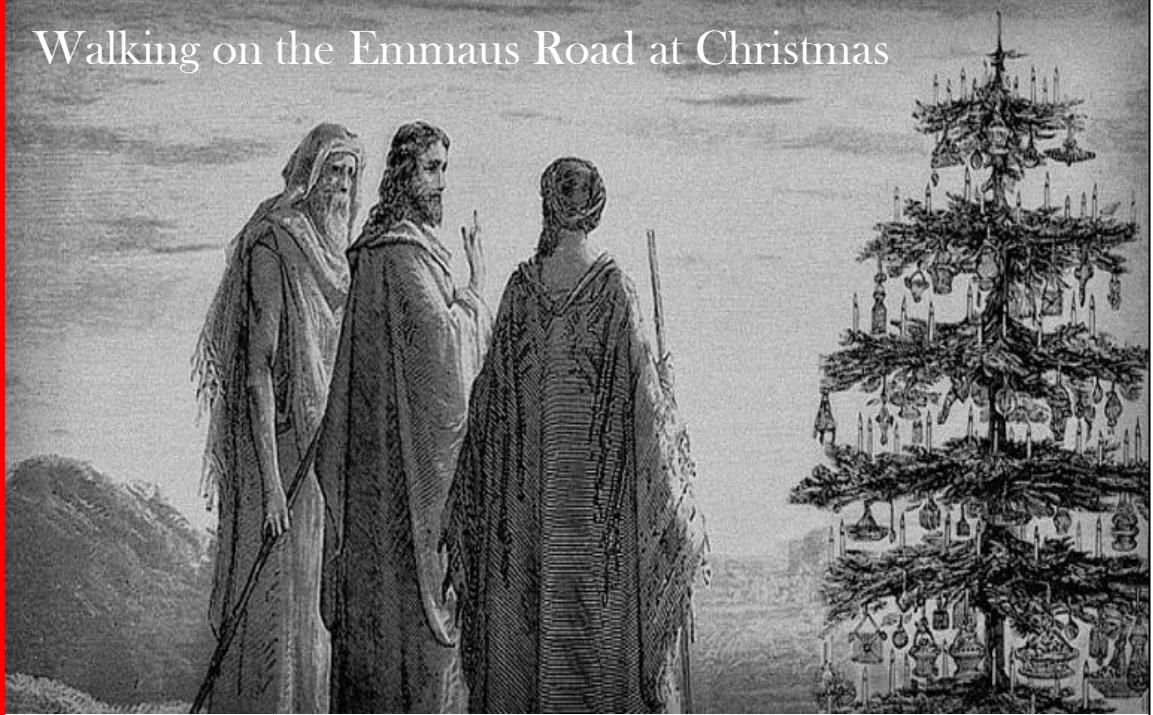
The Rev. Tuesday Rupp
and musician Ruth
Cunningham will lead
this quiet day with
singing, lection,
rest & contemplation.

Explore the spirituality of
waiting for the coming of
Christ in our midst,
guided by the writings of
mystics & poets.



Saturday, December 13th, 9a-3p
Camp Washington, 190 Kenyon Rd, Lakeside CT
\$65.87 includes lunch
Registration & questions: campwashington.org

Walking on the Emmaus Road at Christmas



Would you walk with me as we travel through this holiday landscape towards Christmas just as two disciples once found themselves on the road to Emmaus?

Perhaps, like those like-minded travelers, we are a little dazed and confused by the events of the season where Jesus Christ has been removed from much of the social scene and replaced with non-offensive symbols, empty traditions and generic spirituality. Oh, sure, Jesus is still remembered from time to time, but the figure of Christ that the world puts before our eyes is often so distorted that we do not even recognize Him anymore.

Who is this “TV Jesus” that speaks “cool lines” that are “theologically plausible,” but outside the inspired word of God? What are we to make of the “Transgender Jesus” that is defended by a Cambridge dean as a “legitimate” viewpoint? And why are people laughing at the “Meme Jesus” in social media who wears swag gear and sunglasses to make hip, coarse jokes?

No wonder people are losing the true joy of the season! Are we to believe that this common depression is solely due to a seasonal affective disorder during shortened winter days? Is it from unmet expectations of a romantic Hallmark Christmas that never materializes in real life?

More likely, as sincere believers, we are somewhat discouraged by the hype and idolatry that corrupts the very real and profound incarnation of our Lord and Savior and turns that joyous, historic event into the consumer-driven focus of tinsel pine, a jolly old elf, and a red-nosed reindeer. No wonder we sometimes speak to each other of spiritual weariness, melancholy, or confusion in the midst of this pretense. What happened to our once-clear view of Jesus Christ now obstructed by all these twinkling baubles in the world?

It is here that I find great comfort in thinking about the two disciples on their way to Emmaus, who were confused and saddened by what had transpired in Jerusalem with the unexpected death of Jesus. They, too, had momentarily lost sight of their Lord, but how gracious Jesus was to walk beside them in their hour of need.

Likewise, how marvelous it would be if the Lord Jesus would see us traveling along in a similar spiritual malaise this Christmas season and graciously draw near to us to ask, “What is this conversation that you are holding with each other as you walk?”

Then I, like Cleopas, would answer Him, “Do you not see what is happening in these days?” And He would say to us, “What things?” And I would say to Him, “Concerning Jesus of

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Emmaus Road at Christmas

Nazareth, the Son of the living God, who has been relegated to the icon of a plastic doll in a fictional nativity scene, surrounded by three kings of the orient, a drummer boy, and a talking ox; and how priests still deliver Him up to crucify him again and again to no avail. How can we still see the true Christ when the world has brought forth a Jesus of vain tradition that is too often confused with Santa Claus?"

And Jesus might say to us, as He did to them: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?"

And beginning at Moses and all the prophets, He expounds to us in all the Scriptures the things concerning Himself. And again He says to us, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

And suddenly, as His words become a lamp to our feet and a light to our path, the dark confusion of this world and her many false Christs disappear from view, and we see Him once more in all His vivid glory as Lord and Savior:

- He would be born of a woman: [Genesis 3:15](#); [Matthew 1:20](#); [Galatians 4:4](#)
- He would be born in Bethlehem: [Micah 5:2](#); [Matthew 2:1](#); [Luke 2:4-6](#)
- He would be born of a virgin: [Isaiah 7:14](#); [Matthew 1:22-23](#); [Luke 1:26-31](#)
- He would come from the line of Abraham: [Genesis 12:3](#); [Genesis 22:18](#); [Matthew 1:1](#); [Romans 9:5](#)
- He would be a descendant of Isaac: [Genesis 17:19](#); [Genesis 21:12](#); [Luke 3:34](#)
- He would be a descendant of Jacob: [Numbers 24:17](#); [Matthew 1:2](#)
- He would come from the tribe of Judah: [Genesis 49:10](#); [Luke 3:33](#); [Hebrews 7:14](#)
- He would be heir to King David's throne: [2 Samuel 7:12-13](#); [Isaiah 9:7](#); [Luke 1:32-33](#); [Romans 1:3](#)
- His throne will be anointed and eternal: [Psalm 45:6-7](#); [Daniel 2:44](#); [Luke 1:33](#); [Hebrews 1:8-12](#)
- He would be called Immanuel: [Isaiah 7:14](#); [Matthew 1:23](#)
- He would spend a season in Egypt: [Hosea 11:1](#); [Matthew 2:14-15](#)
- A massacre of children would happen at His birthplace: [Jeremiah 31:15](#); [Matthew 2:16-18](#)
- A messenger would prepare the way for Him: [Isaiah 40:3-5](#); [Luke 3:3-6](#)
- He would be rejected by his own people: [Psalm 69:8](#); [Isaiah 53:3](#); [John 1:11](#); [John 7:5](#)
- He would be a prophet: [Deuteronomy 18:15](#); [Acts 3:20-22](#)
- He would be preceded by Elijah: [Malachi 4:5-6](#); [Matthew 11:13-14](#)
- He would be declared the Son of God: [Psalm 2:7](#); [Matthew 3:16-17](#)
- He would be called a Nazarene: [Isaiah 11:1](#); [Matthew 2:23](#)
- He would bring light to Galilee: [Isaiah 9:1-2](#); [Matthew 4:13-16](#)
- He would speak in parables: [Psalm 78:2-4](#); [Isaiah 6:9-10](#); [Matthew 13:10-15](#), [Matt. 13:34-35](#)
- He would be sent to heal the brokenhearted: [Isaiah 61:1-2](#); [Luke 4:18-19](#)
- He would be a priest after the order of Melchizedek: [Psalm 110:4](#); [Hebrews 5:5-6](#)
- He would be called King: [Psalm 2:6](#); [Zechariah 9:9](#); [Matthew 27:37](#); [Mark 11:7-11](#)
- He would be praised by little children: [Psalm 8:2](#); [Matthew 21:16](#)
- He would be betrayed: [Psalm 41:9](#); [Zechariah 11:12-13](#); [Luke 22:47-48](#); [Matthew 26:14-16](#)
- His price money would be used to buy a potter's field: [Zechariah 11:12-13](#); [Matthew 27:9-10](#)

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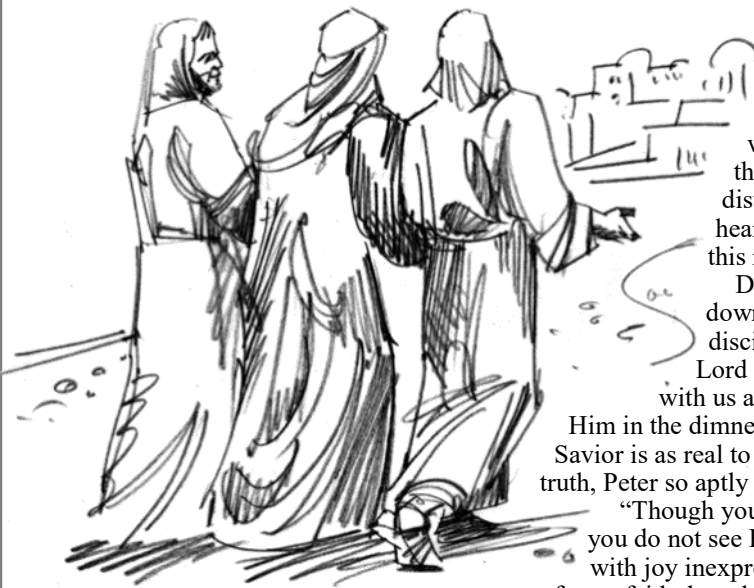


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Emmaus Road at Christmas

- He would be falsely accused: [Psalm 35:11](#); [Mark 14:57-58](#)
- He would be silent before his accusers: [Isaiah 53:7](#); [Mark 15:4-5](#)
- He would be spat upon and struck: [Isaiah 50:6](#); [Matthew 26:67](#)
- He would be hated without cause: [Psalm 35:19](#); [Psalm 69:4](#); [John 15:24-25](#)
- He would be crucified with criminals: [Isaiah 53:12](#); [Matthew 27:38](#); [Mark 15:27-28](#)
- He would be given vinegar to drink: [Psalm 69:21](#); [Matthew 27:34](#); [John 19:28-30](#)
- His hands and feet would be pierced: [Psalm 22:16](#); [Zechariah 12:10](#); [John 20:25-27](#)
- He would be mocked and ridiculed: [Psalm 22:7-8](#); [Luke 23:35](#)
- Soldiers would gamble for His garments: [Psalm 22:18](#); [Luke 23:34](#); [Matthew 27:35-36](#)
- His bones would not be broken: [Exodus 12:46](#); [Psalm 34:20](#); [John 19:33-36](#)
- He would be forsaken by God: [Psalm 22:1](#); [Matthew 27:46](#)
- He would pray for his enemies: [Psalm 109:4](#); [Luke 23:34](#)
- Soldiers would pierce His side: [Zechariah 12:10](#); [John 19:34](#)
- He would be buried with the rich: [Isaiah 53:9](#); [Matthew 27:57-60](#)
- He would resurrect from the dead: [Psalm 16:10](#); [Psalm 49:15](#); [Matthew 28:2-7](#); [Acts 2:22-32](#)
- He would ascend to heaven: [Psalm 24:7-10](#); [Mark 16:19](#); [Luke 24:51](#)
- Christ would be seated at God's right hand: [Psalm 68:18](#); [Psalm 110:1](#); [Mark 16:19](#); [Matthew 22:44](#)
- He would be a sacrifice for sin: [Isaiah 53:5-12](#); [Romans 5:6-8](#)

Thus, Jesus opens our minds to understand the Scriptures, and says to us, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things, for I am the Christ."



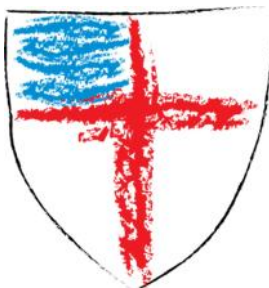
In response we exclaim, Hallelujah! What great joy immediately returns to us as we meditate on the glory of Jesus Christ found in God's word! For our eyes are now opened, and we again recognize Him for who He truly is, and we see and worship the true Christ regardless of the world's mindless and blasphemous holiday distractions. Do we not say to each other, "Did our hearts not burn within us while He talked to us on this road, while He opened to us the Scriptures?"

Dear brothers and sisters in Christ, as we walk down the road to Christmas Day, may we as joyful disciples draw alongside the true Jesus, our risen Lord and Savior, and learn from Him as He tarries with us along the way. Yes, sometimes it is hard to see Him in the dimness of this dark world; but through faith, our Savior is as real to us as if we saw Him with mortal eyes. To this truth, Peter so aptly reminds us:

"Though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls" (1 Peter 1:6-9).

With this glorious thought in mind, I extend this hearty Christmas greeting to the fellowship of the saints who have apprehended the person of Jesus with the eyes of faith. May peace be with you all during this joyous season of hope in celebration of Jesus Christ come in the flesh, the true Light shining among mankind to bring salvation to those who would believe in Him. Amen!

by C. R. Carmichael | Dec 4, 2022



† Ih-pis-kuh-puh l / Dik-shuh-ner-ee

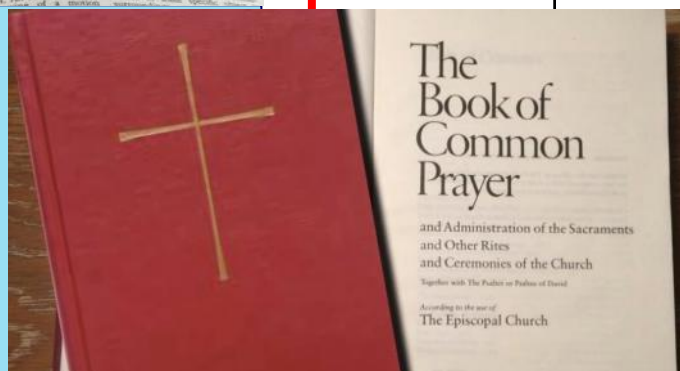
(Episcopal Dictionary)

† Rite 1, Rite 2

/ rahyt wuhn, rahyt too /

Rite 1, Rite 2 - The 1979 *Book of Common Prayer* (BCP) provides the services of Morning and Evening Prayer, the Holy Eucharist, and the Burial Office in both traditional language and contemporary language rites. The traditional language rites are known as Rite 1, and the contemporary language rites are known as Rite 2. The BCP also presents the collects for the church year in both traditional and contemporary language. The Rite 1 liturgies reflect the language and piety of the Elizabethan era and the first BCP, although the structure of these liturgies also reflects the influence of modern liturgical scholarship. The Rite 2 liturgies reflect more fully the influence of the liturgical movement and contemporary theology. Rite 2 liturgies tend to reflect greater sensitivity for inclusive language issues. The proper liturgies for special days (such as Ash Wednesday and Palm Sunday), pastoral offices (such as the Celebration and Blessing of a Marriage), and episcopal services (such as ordinations) are printed in contemporary language in the BCP. When these services are celebrated in the context of a Rite 1 Eucharist, the contemporary idiom may be conformed to traditional language (BCP, p. 14). *The Hymnal 1982* and *The Hymnal 1982 Accompaniment Edition, Vol. 1*, provide service music settings that are designated for Rite 1 and Rite 2 services of Morning and Evening Prayer and the Eucharist.

Although the structure of Rite 1 and Rite 2 liturgies are essentially the same, the options and requirements of the rites differ in certain respects. For example, the Rite 1 Eucharist requires the collect for purity in the entrance rite (BCP, p. 323), but the collect for purity may be omitted in Rite 2 (BCP, p. 355). The summary of the Law is optional in the Rite 1 Eucharist, but it is not included as an option in the Rite 2 Eucharist. The prayer for the whole state of Christ's Church and the world (BCP, pp. 328-330) is presented as an option in the Rite 1 Eucharist, but this prayer is not included in the Rite 2 service. The BCP also provides six forms for the prayers of the people which may be done in traditional or contemporary language. The Rite 1 Eucharist includes two biddings to confession, the first of which dates to 1548. This bidding begins, "Ye who do truly and earnestly repent you of your sins" (BCP, p. 330). It is not found in the Rite 2 Eucharist. The Rite 1 Eucharist allows one or more of four sentences of scripture to be said after the confession and absolution. These sentences, previously known as the "comfortable words," do not appear in the Rite 2 Eucharist. The Agnus Dei and the prayer of humble access may be said after the breaking of the bread in the Rite 1 Eucharist (BCP, p. 337). These prayers are not presented as options in the Rite 2 Eucharist, although a suitable anthem may be used after the breaking of the bread. A blessing by the bishop or priest is required after the postcommunion prayer in the Rite 1 Eucharist, but this blessing is optional in the Rite 2 Eucharist (BCP, pp. 339, 366).





† 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 187 food drives since April 22, 2020! Last time we delivered food to the Bethel Community Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, December 10th and will support the Bethel Community Food Pantry, and the Jericho Food Pantry in Danbury.

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

Next Drive-Thru Food Collection Wednesday December 24th



*Help us,
Help others!*

11 am to Noon

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



† 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

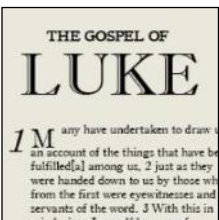


Our Daily Bread - The *Our Daily Bread* devotional pamphlet for December, January & February is now available at the back of the church. E-mail dszen@yahoo.com to have a copy mailed to you. Our Daily Bread contains a scripture verse and meditation for each day.

† A Reed Swayed by the Wind

John the Baptist had been expecting a violent judgment day. It would be initiated by the coming Messiah with fire. He must have been amazed and confused when the pacifist Jesus did not match his expectations. After his imprisonment he sent some of his disciples to press the issue. Would Jesus provoke a revolution? Was he the promised agent of divine vengeance?

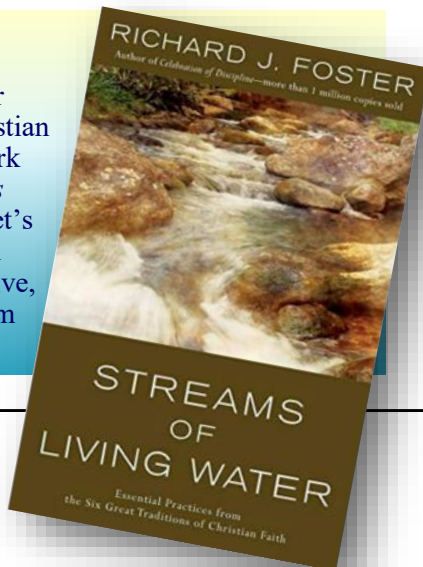
Jesus may be referring to John's vacillation when he muses about a "reed swayed by the wind." Christ explained to John's followers that his notion of the Messiah was more in line with Isaiah's prophecy of a bringer of peace and healing in the first reading.



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

During Advent, we are looking 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.



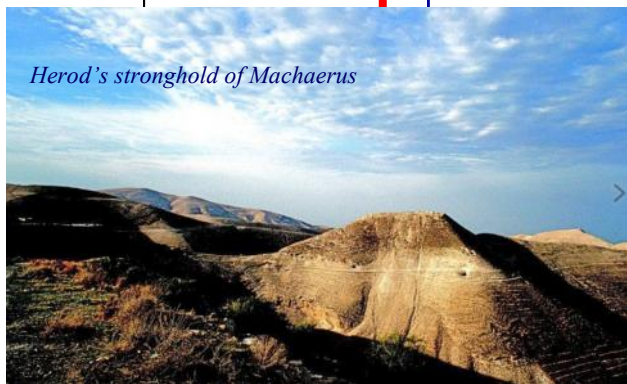


Israel - Walking in Jesus' Footsteps



✠ Machaerus ✠

Herod's stronghold of Machaerus



Herod the tetrarch heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead;" others were saying, "Elijah has appeared;" still others, "One of the ancient prophets has arisen." But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him. Luke 9:7-9

The hilltop fortress of Machaerus, on the eastern side of the Dead Sea in Jordan and 33 miles southwest of Amman, is recorded as the place

where John the Baptist was imprisoned and beheaded.

John preached a baptism of repentance at the Jordan River and foretold the coming of Jesus the Messiah, who was his cousin.

He also criticized Herod Antipas, the governor of Galilee and Perea, for unlawfully marrying his half-brother's wife, Herodias - thereby earning her enmity.

Herod Antipas imprisoned John, but Mark's Gospel says he protected him, "knowing that he was a righteous and holy man", and "liked to listen to him" (6:20).



Ruins of Herod's palace on Machaerus

Herod built 'breathtaking' palace

Machaerus (the name means "black fortress") was one of a series of hilltop strongholds established by Herod the Great - the father of Antipas - along the edge of the Jordan Valley and Dead Sea.

Protected on three sides by deep ravines, it afforded seclusion and safety in times of political unrest. Fire signals linked Machaerus to Herod's other fortresses and to Jerusalem.

On top of the mountain, more than 1,200 yards above the Dead Sea, Herod erected a fortress wall with high corner towers. In the center he built a palace that was "breathtaking in size and beauty", according to Josephus. Numerous cisterns were dug to collect rainwater.

When Herod the Great died in 4 BC, Machaerus passed to his son Herod Antipas, who ruled Galilee and Perea (an area on the eastern side of the Jordan River) until AD 39.

Jesus appeared before Antipas

Herod Antipas had married Phasaelis, daughter of King Aretas of Nabatea, the kingdom whose capital was Petra. But while visiting Rome in AD 26 he stayed with his half-brother



Herod Antipas, by James Tissot

(Continued on page 19)

(Continued from page 18)

Machaerus

Herod Philip I and fell in love with Philip's wife Herodias.

When Phasaelis learned that Antipas intended to divorce her and marry Herodias, she obtained permission to visit Machaerus and from there fled to her father in Nabatea.

Antipas's rejection of Phasaelis added a personal note to existing disputes with King Aretas over the boundary of Perea and Nabatea. In AD 36 Aretas attacked Antipas and completely destroyed his army.

According to Josephus, some of the Jews saw this devastating defeat as divine retribution for killing John the Baptist.

Some time before the war with Aretas, Jesus was arrested in Jerusalem and brought before Pontius Pilate. When Pilate learned that Jesus came from Galilee, he sent him to Herod Antipas, who was also in Jerusalem at the time.

Luke's Gospel says Antipas "had been wanting to see him for a long time" and "was hoping to see him perform some sign." He questioned Jesus at length, but Jesus gave no answer. Antipas then mocked Jesus and sent him back to Pilate in an elegant robe. (23:8-11)

Romans captured fortress by deception

In AD 39 Herod Antipas was accused of conspiring against the Roman emperor Caligula, who exiled him to Gaul.

At the time of the First Jewish Revolt (AD 66-73), Machaerus was in the hands of Jewish rebels. Roman forces took the fortress only by deception - they captured a young Jewish defender and threatened to crucify him if the rebels did not surrender.

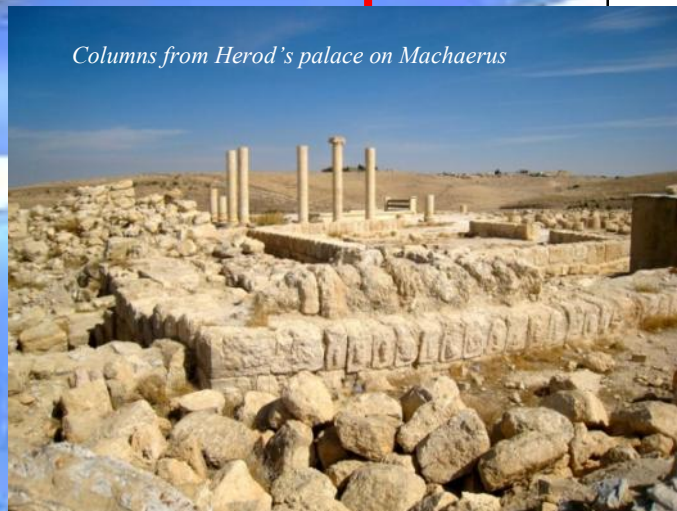
When the rebels agreed to abandon Machaerus, the Romans systematically dismantled the Herodian fortifications.

Excavations at the site have uncovered remains of Herod's palace, including rooms designed around a central courtyard, an elaborate bath and floor mosaics.

Work on partially reconstructing the throne room where Salome is said to have danced was begun by archaeologists in 2020.

Below the hilltop ruins on the eastern side is the village of Mukawir, where excavations have found evidence of three Byzantine churches built in the 6th century.

Columns from Herod's palace on Machaerus



Because of this week's Collect, some call Advent III "stir-up" Sunday. As stewards, how do we seek to be stirred-up so we may faithfully respond to God's will for us in this journey of life we travel? What are the tools we use so we might be fashioned into the bread and nourishment God wants not only for us, but for us to share with others?



† Transforming Stewardship

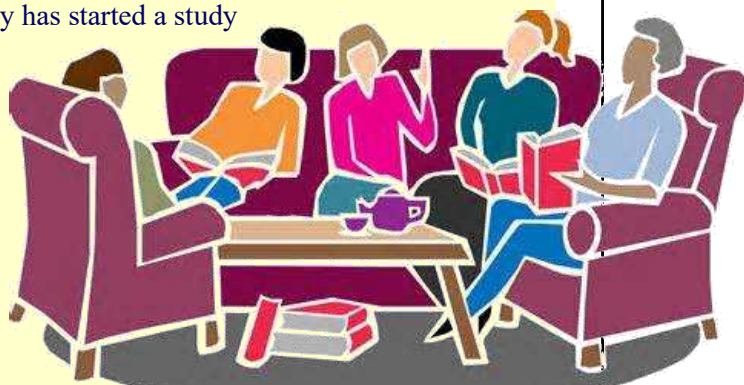
"You too must be patient. Make your hearts firm, because the coming of the Lord is at hand." JAMES 5:8

Patience is another one of those things many of us struggle with. We want things to go according to our plan and our schedule. Any change brings anxiety and fear. Through daily prayer we better align ourselves with God's will and His plan, which is far better than anything we can come up with on our own.



† Women's Wed Evening Bible Study

The Women's Evening Bible Study has started a 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!

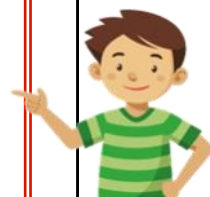
Our St. Paul's walking group is making a great strides! Their next walk will be at the Brookfield Greenway, tomorrow, Friday, December 11 at 10:00 am. Plan to meet at the parking lot by Dunkin Donuts near the Four Corners. I'll check the weather and send out an update e-mail if there are any changes before the meet up time. Ron Switzer (riswit@msn.com).



† Sunday School Info!

ATTN: PARENTS OF ALL SUNDAY SCHOOL STUDENTS:

Sunday School classes have resumed. During Advent bring your students into church with you for the lighting of the Advent candles, then they will go directly to their classrooms. Children will be returned to the sanctuary in time for Communion.



COFFEE HOUR HOSTS

Dec 14th	8 am - Roginski's	10:30 am - Pageant Parents
Dec 21st	8 am - Bennett's	10:30 am - Emily Perry
Dec 28th	8 am - Open Table	10:30 am - Open Table



**COFFEE HOUR
HOSTS NEEDED**

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



† 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.

HOW DO PEOPLE START ATTENDING CHURCH?

- A Friend Invited Me - 86%
- Organized Visitation - 6%
- Invited by the Pastor - 6%
- Advertising - 2%

churchgrowth.org

REJOICE!

In God's blessings in your life.

GIVE to your EPISCOPAL CHURCH

THE Episcopal CHURCH



A THIRD OF US

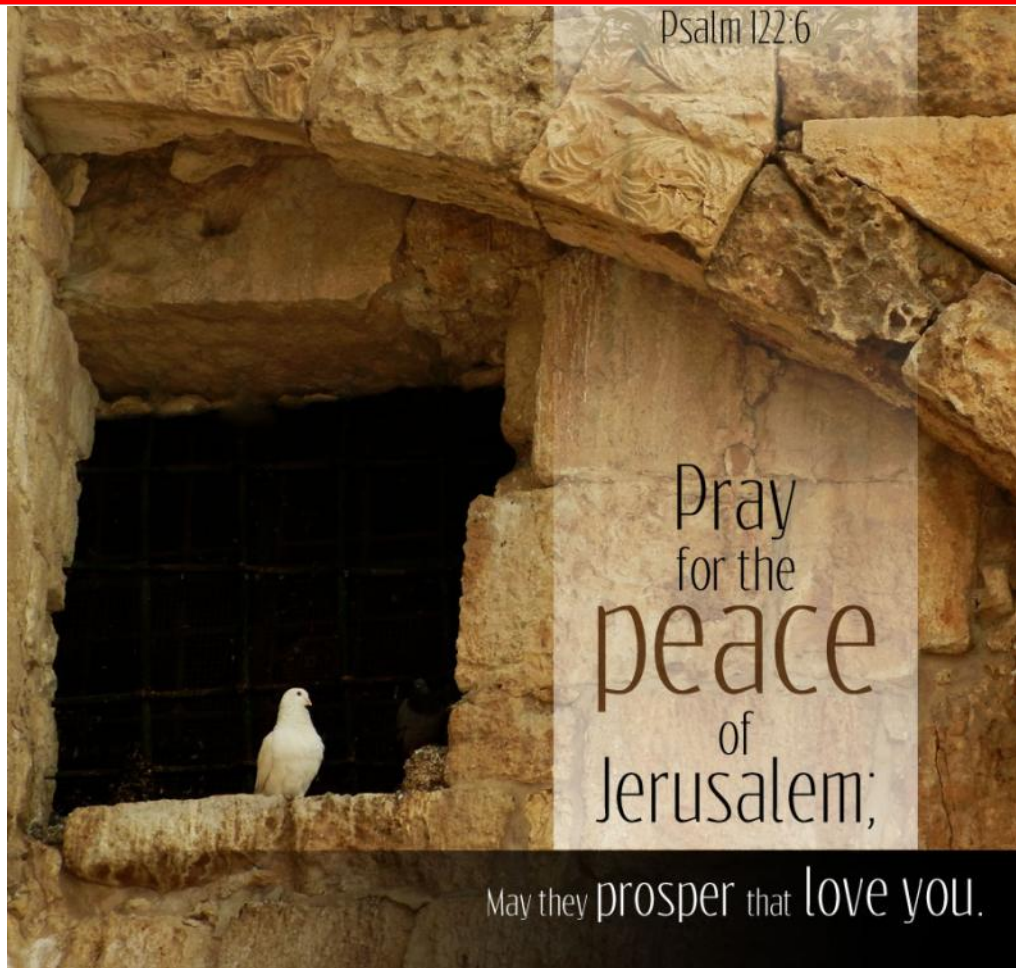
† Praying for the 1/3 of our world that are still unreached with the Gospel

Bakhtiari

Country: Iran | Population: 1,325,000 | Language: Bakhtiari | Main Religion: Islam | Evangelical: 0.20%

The Bakhtiari are one of the Luri tribes who live in the Zagros Mountains of Western Iran. Their society has been largely isolated by the rugged terrain and the closed nature of their 80 clans. Bakhtiari women have more freedoms than most Muslim women, and they are involved in all aspects of life, including fighting in skirmishes with other clans. Many Bakhtiari are shepherds or farmers, carpet weavers, or run small businesses. The oil industry has led to more contact with the outside world, and the Bakhtiari are increasingly moving to more urban cities. There are many obstacles to sharing Good News with the Bakhtiari. Pray that God would lead them to discover Scripture and biblical materials in audio, written, and visual forms that will present the truth of the Gospel to them. Pray that the few Bakhtiari believers would grow strong in their faith, and that God would remove barriers for them to tell others about Jesus.





Take a Hanger **Fill a Hanger**



† We Want a Superman

Matthew 11:2-10

John is confused by what Jesus is doing, or more accurately, by what Jesus is not doing. One can imagine the questions that led to “Are you the one who is to come...?” Where is the baptizing with fire and the Holy Spirit? Why is the threshing floor still occupied by Pharisee & Sadducee chaff? And the most perplexing question might have been, Why am I in prison if you are the Messiah? I’m your cousin, for God’s sake! But Jesus came to be what John had proclaimed, “Repent, for the kingdom of Heaven has come near.” And John was right, it was more powerful than his message and with or without sandals to untie, no one was worthy of it. It was not to be “kingdom come” by smiting enemies within and without, wresting the temple from the dirty hands of the High Priest and kicking Roman butt from Jerusalem to Britannica. It shouldn’t surprise us that John asked the question. In some ways the early church suffering at the hands of those from within and without asked the same question. It also shouldn’t surprise us that the vision of Jesus’ return was imaged as violent and vengeful. Maybe this time the Messiah will get it right. This time we want a superman not a suffering servant. Listen, John the Baptist had plenty of scriptures to support the Messiah he was looking for and truth to be told that was the Messiah he wanted. When Jesus says “blessed is anyone who takes no offense at me” he is telling John and us, for that matter, that he will come in whatever way he wants

and our images will have to conform to his. Granted that may mean he’s coming back angry and ready to put a hurt on the world that would make John the Baptist shake like a reed in the wind. Jesus is still outside our box, scriptural or not, and that the Messiah who the first time around pointed to the blind seeing, the lame walking, the lepers cleansed, the dead raised and the poor hearing good news as proof of the pudding might surprise us the second time as well. Amen. Come, Lord Jesus.



† Quilt Drawing

Tickets are being sold each Sunday during coffee hour for these beautiful Christmas quilts. The

tickets will be available after each service and the drawing will be held on Sunday, December 21st between the services. Tickets are \$5 each or 5 for \$20.





HAPPY BIRTHDAY



Lori O'Hara celebrates today. **Giustino** Capodilupo is a year older & wiser tomorrow. **Diane Simone & Barbara Hock** open presents Saturday. **Marilyn Roginski & Norma Schofield** blow out candles on Wednesday. **Have a blessed day everyone!**

RFB

Presents

COFFEE WITH JESUS

**The Most
Wonderful
Time of
The Year**
(John 3:17)



I'm back, Slim. Ready to partner with me and make this the most wonderful time of the year?



Sure, Big Guy. Let's tell everyone that God did not send his son into the world to condemn the world, but to save the world through him.



I was hoping we could, ya know, keep it simple and secular. Some snow, some mistletoe, presents by the tree. Laughing all the way, right?



I'm all about making spirits bright, Santa. But you jingle your bells how you want.

I'm gonna bang a gong.

©Radio Free Babylon® The whole world knows John 3:16, but 3:17 is even better. God's not judging you! He's offering his son in your place. "Take me or leave me!" he says. "I'm not condemning you! I'm welcoming you." And we're not bashing Santa, by the way. We use Santa every season to highlight the ludicrousness of the advertiser's scheme to hijack this holiday. We love that jolly old elf. Serves a purpose. And if "Bang a Gong" by T. Rex / Robert Palmer is now stuck in your head? Sorry not sorry.

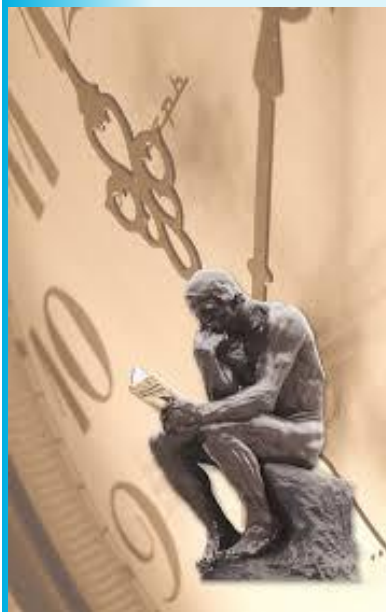


† Ancient Christian Writers

A reading from a letter by Catherine of Siena, Dominican Sister and Mystic (1380).

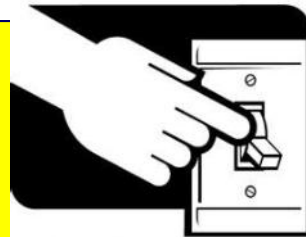
I have told you that we should not act, and I do not wish you to act, like so many foolhardy worldly people who break the commandments of the Holy Church. “I am not worthy,” they say. And so they spend long days in mortal sin, refusing the food of their souls. Oh what absurd humility! Who does not see that you are not worthy? You say you are waiting for the time when you will be worthy. When will that be? Do not wait, because you will not be any more worthy on the last day than you were on the first. Even if all our actions are good, we shall never be worthy. But God is the one who is worthy and who, with His own great worth, makes us worthy. And His worth cannot decrease. But as for us, what should we do? We should prepare ourselves to keep the sweet commandment because, if we do not do so and neglect Communion, then, thinking that we shall avoid sin, we shall fall into it.

Therefore, to conclude, I do not want to see such folly in you but rather that you dispose yourself, as a faithful Christian, to receive Holy Communion in the manner I have just described.



† 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



TURN IT OFF

† This Sunday's Readings

(Click on the red links for the readings)

Prepare Ye the Way

Isaiah 35:1-10

In the reading from the Hebrew Bible the prophet envisions a time of abundance and healing for Israel. As when the people were led out of Egypt into the promised land, so this new return will be in the power of God. Retribution will fall upon the Lord's enemies, but there will be water in the wilderness for the redeemed. In words that are later used by Jesus to describe what is taking place in his ministry, the prophet foretells an age when the blind and deaf, the lame and dumb will be healed.

Psalms 146:4-9

A hymn of praise to the Lord, who forms the world and rules in justice, who heals and cares for the needy.

James 5:7-10

This lesson is an exhortation to patient expectation in preparation for the coming of the Lord. One may learn from the farmer, who must wait for the crop to ripen, or from the prophets who bore suffering with patience. Such endurance excludes a grumbling blaming of one another. The Lord will come soon.

Matthew 11:2-11

In our gospel passage Jesus responds to a question from John the Baptist about his mission and then describes John's ministry. Jesus' answer to John's question suggests that people must make up their own minds about his role while observing the healings that are taking place in accordance with ancient prophecies. Those who hear Jesus are also to recognize that John is a prophet

and more: he is the one who prepares for the Lord's coming.

Matthew 11:2-11
Jesus honorably does
NOT answer the question
directly. Instead, he tells the
followers of John to go back
and report what they
themselves have seen and
heard. In other words, make
up your own mind; you decide
who I am.



† Sermon Shorts

"The Kingdom of Heaven Has Come Near!" 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 Jesus said that the signs of God's dominion were to be seen in the healing of the sick, the raising of the dead to life, and the preaching of good news to the poor. Let us pray that our lives may be instruments of God's work in the world as we pray

...

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

.....[St. Stephen's](#), Bloomfield; [St. George's](#), Bolton; [Trinity](#), Branford.

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

.....Those who advocate at the local, state, national, or global level for the poor, the lonely & the oppressed. For Swords to Plowshares.

.....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, Paul Kovacs, Peter Ruscoe, Larry Coleman, John Crisalli, Erin LaBrake, Carol Gurski, Walter, Elana and Veronika continued healing.

.....the people of [Ukraine](#); the people of the [Republic of Djibouti](#); the people of [Seychelles](#); the bishop, clergy and laity of the [Diocese of Sabah](#) - Church of the Province of South East Asia; and our sister and brother members of the [Christian Church of Sumba](#).

.....For the Church: that we, who have been created in the image and likeness of God may always find joy through our relationship with Christ.

.....St. Thomas, Bethel and the [Bethel Community Food Pantry](#), which is the recipient of our food basket collections for the month of December.

.....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 a renewal of prayer: that we may recognize how God is communicating with us in every moment and allow our words and deeds to be a response to the love that God has shown us .

.....French Speaking Baptist Church, Danbury, a church partner of the Jericho Partnership.

.....[Guidance](#).

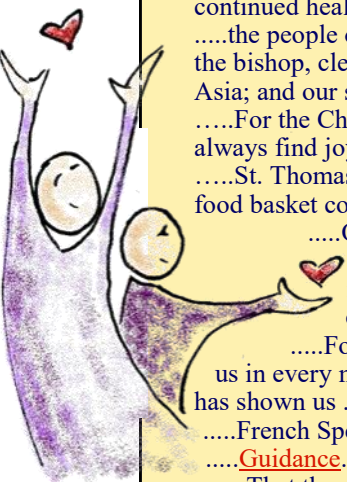
.....That through daily prayer we gain patience and align ourselves with God and his plan for us.

.....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 searching for God: that the lights, hymns, and warm greetings of this season may be a doorway to finding God in all things and to recognizing that God is with us.

.....For all who are traveling: that God will guide their journey, keep them safe, and free them from delays.

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



"Christmas According to Kids"

What happens when you ask a bunch of kids to tell the story of Christmas? Enjoy this story of Bethle-ha-ha-ham and the magical star that appeared.

Bet you can't watch this with a straight face!



Just For the Joy of It!

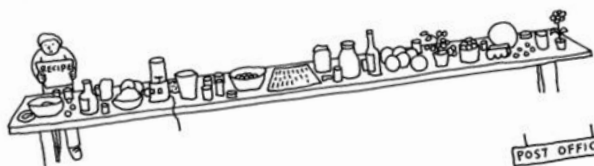
(And Christian Fellowship)

ADVENT

WE LOOK FORWARD



WE PREPARE



WE WAIT



Random Fact of the Week!

Did you know .. that Paul Revere's daughter had a portrait of him (pictured) revised, as it depicted him dressed informally?



Emily's Wednesday Joke of the Week
Did you know that Emily used to work at an orange juice factory?
She got fired from her job though ... because she couldn't concentrate!

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Follow us on
Twitter

Find Us On
Instagram



Watch us on
YouTube

If we were really patient, we'd wait 'til Jesus' birthday to light his candles, right?



www.fullquiverpublishing.com

YOU KNOW THAT'S NOT REALLY AN ADVENT CALENDAR...



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