

*Transforming  
Lives Through  
Jesus Christ*

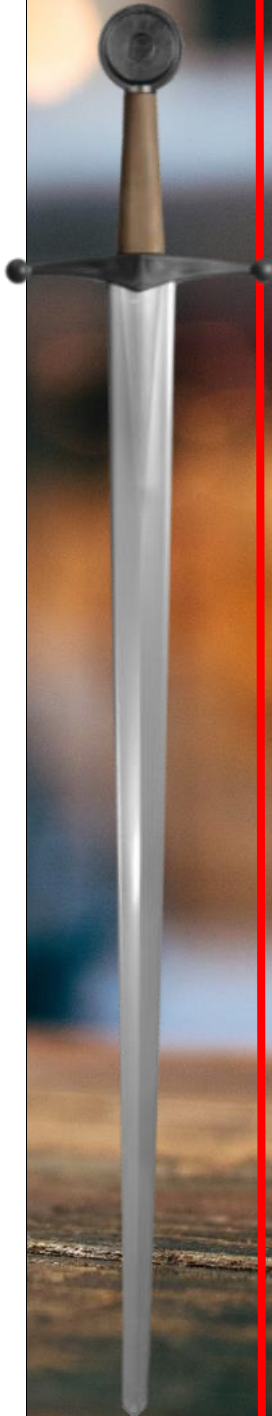
# ***SWORD POINTS***

Pentecost 19B, 2024

[www.SaintPaulsBrookfield.com](http://www.SaintPaulsBrookfield.com)

(203) 775-9587

✝ **“Have Salt in Yourselves, and  
Be at Peace with One Another.”**



## † Be at Peace

**J**esus is calling his disciples to model a genuinely peaceful way of life for the sake of the “little ones” - both children and those who are “younger in the faith” than the inner circle of disciples. By “peace,” he doesn’t mean abandoning the movement’s signature work of confronting and opposing death-dealing forces; indeed, it’s in the interest of that larger mission that he exhorts his disciples to quit the counterproductive infighting and arrogance. Rather, by “peace” he means a humble, hospitable bearing toward fellow disciples and outside groups alike. Even those who don’t “bear the name” of Christ - in today’s terms, “non-Christians” - are potential allies in the struggle against death-dealing forces. So long as a given person or group isn’t explicitly “against us,” if they work toward healing and restoration of the world, or even simply assist others who are doing so, they are “for us” in the end.

The contrast between a) this expansive, cooperative approach and b) our public life today (including our religious life!) is difficult to miss, making this the perfect week to reflect on how we, too, can quit our infighting and build bridges across embattled trenches of division. And though the trenches in this story are primarily between groups seeking to follow Jesus (today we would say, “conflict between Christians” - of which we have plenty!), Jesus’ language also applies more widely. First, Jesus’ underlying principle here - call it “collaboration” - pertains to Christian relations with members of other religions or no religion at all. And second, Jesus explicitly says that not only those who “bear the name of Christ” but also those who merely assist them, even in a quite simple way (“whoever gives you a cup of water to drink”), will be rewarded. In short, for Jesus, even non-Christians can and will be part of this

healing, liberating movement.

Finally, in an age dominated by news of conflict, division, and polarization, this week’s passage presents an occasion for reflection on the importance of self-discipline and coalition building along the path toward being “at peace with one another.” Elitism and arrogance lead to a multitude of sins, and by the same token, solidarity and humility can help heal and build up a new world from ruins. We have so much work to do, and we need each other to do it. Imagine if churches became vibrant centers of conversation about how best to do this work peacefully and effectively, for the sake of our children - including the very youngest, the “little ones” we carry today in our arms.





## † Fr. Nate's First Sunday

Be sure to join us on Sunday, October 20th. Fr. Nate Lee will be preaching and celebrating at both the 8 and 10:30 am services for the first time.



It will be a time of thanksgiving and celebration of what the Lord has done for us during this time of transition.

There will be extended coffee hours after each service and no adult class between the services.

Be sure to wear your nametags to coffee hour.



## † *This Week at St. Paul's*

- Thu, Sep 26 - 8:00 am - PraiseBarre (*Zoom*)  
 9:30 am - Iron Sharpens Iron Discussion Group, Guild Room  
 7:30 pm - Choir Rehearsal, Sanctuary
- Sat, Sep 28 - 7:30 am - [John 21:12](#) Group, Theo's Downtown Diner, New Milford  
 8:00 am - Men's Prayer Breakfast, Crocker Hall
- Sun, Sep 29 **The Nineteenth Sunday after Pentecost**  
 - 8:00 am - **Traditional Holy Communion** (*YouTube Live*)  
 9:30 am - Adult Class, Guild Room  
 10:30 am - Sunday School, Classrooms  
 10:30 am - **Contemporary Holy Communion** (*YouTube Live*)  
 7:00 pm - Recovery & Self-Reflection, Guild Room (*Zoom*)
- Mon, Sep 30 **St. Michael & All Angels**  
 - 7:00 pm - Men's Bible Study, Crocker Hall (*YouTube Live*)
- Tues, Oct 1 - 9:30 am - Ladies Tuesday AM Bible Study, Guild Room  
 7:00 pm - Scout Troop #5
- Wed, Oct 2 - 8:00 am - PraiseMoves (*Zoom*)  
 10:00 am - **Holy Communion & Healing** (*YouTube Live*)  
 11 to Noon - Drive-Thru Food Collection #117  
 7:00 pm - Ladies Evening Zoom Bible Study (*Zoom*)
- Thu, Oct 3 - 8:00 am - PraiseBarre (*Zoom*)  
 9:30 am - Iron Sharpens Iron Discussion Group, Guild Room  
 7:00 pm - Mission Committee, Guild Room  
 7:30 pm - Property Committee, Crocker Hall  
 7:30 pm - Choir Rehearsal, Sanctuary
- Sat, Oct 5 - 7:30 am - [John 21:12](#) Group, Theo's Downtown Diner, New Milford  
 8:00 am - Men's Prayer Breakfast, Crocker Hall
- Sun, Oct 6 **The Twentieth Sunday after Pentecost**  
 - 8:00 am - **Traditional Holy Communion** (*YouTube Live*)  
 9:30 am - Adult Class, Guild Room  
 10:30 am - Sunday School, Classrooms  
 10:30 am - **Contemporary Holy Communion** (*YouTube Live*)  
 7:00 pm - Recovery & Self-Reflection, Guild Room (*Zoom*)

Check our website daily for schedule updates.



## † **Such a Time as This**

[Esther 7:1-6, 9-10; 9:20-22](#); [Psalm 124](#); [James 5:13-20](#); [Mark 9:38-50](#)

**D**ivine election presupposes an inescapable responsibility. A story is told. “This happened in the days of Ahasuerus, who ruled over one hundred twenty-seven provinces from India to Ethiopia” (Esther 1:1). Ahasuerus summoned Queen Vashti, “but Queen Vashti refused the king’s command” (1:12). Her refusal, if allowed, “would cause all women to look with contempt on their husbands” (1:17). Thus Vashti was never again to come before the king (1:19). Among the women in the king’s harem, a young virgin named Esther was brought before the king, and immediately “the king loved Esther more than all the other women” (2:17). The king did not know, however, that Esther and her cousin Mordecai, both of whom lived in the citadel of Susa, were descendants of those Jews whom King Nebuchadnezzar had carried away.

It came to pass that the king promoted Haman son of Hammedatha the Agagite to the highest position, and all the people “bowed down and did obeisance to Haman” but “Mordecai did not bow down or do obeisance” (3:2). Mordecai’s punishment would not be enough! Haman “thought it beneath him to lay hands on Mordecai alone. So, having been told who Mordecai’s people were, Haman plotted to destroy all the Jews” (3:6). With the king’s consent, an edict went forth to all the provinces, written in all the languages of the people, “giving orders to destroy, to kill, and to annihilate all Jews, young and old, women and children” (3:13). “When Mordecai learned all that had been done, Mordecai tore his

clothes and put on sackcloth and ashes, and went throughout the city, wailing with a loud and bitter cry” (4:1).

Queen Esther, hearing that Mordecai wore sackcloth and cried before the king’s gate, sent royal garments to Mordecai. But Mordecai refused all consolation, and reported to Esther, through Hathach, one of the king’s eunuchs, all that had happened. Finally, in the midpoint of this tale, a fearful providence shone directly upon Queen Esther. “Who knows? Perhaps you have come to royal dignity for just such a time as this” (4:14). Finally, through the brave intervention of Queen Esther, “the Jews gained relief from their enemies” (9:22).

The queen’s question must give us pause, a query at the center of any responsibility, great or small. Perhaps we have been placed where we are placed for just such a time as this!

Occasionally the burden of authority is shared. “Gather for me seventy of the elders of Israel” (Num. 11:16). “Are any among you sick? They should call the elders of the church and have them pray over them, anointing them with oil in the name of the Lord” (James 5:14). Even shared authority, however, will feel at times as if one is “salted with fire” (Mark 9:49). For there is no escaping the obligation to do what the occasion and providence require.

The call may be clear and welcome. It may be clear and fearful. It may not be clear at all, which is only to say that we are not always in a position to see and know with absolute certainty the moral and spiritual claims set upon us. Finally, we must trust that he who elects us calls us to an inescapable task.

### **Look It Up:**

Read [Esther](#) in a single sitting.

### **Think About It:**

Augustine: “What is man that thou art mindful of him? A mere particle of creation! And yet you call out to each, and give to each an irrevocable gift. Ours is to take it and live up to it, God being our helper. Providence has placed us.”

- by Patrick Twomey, *The Living Church*, 2024

*For Such a Time as This*



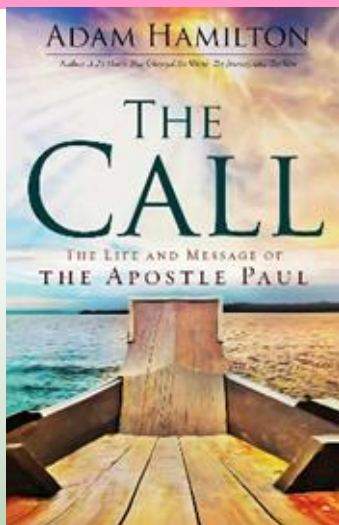
## † The Invitation to Be Free

Mark 9:38-50

**W**e'd rather not give up a hand, foot or eye even if the consequence of keeping what causes us to sin is hellish. That's the literal truth of this passage and one that is not that hard to understand. Giving up what causes us to sin is as difficult as cutting off a hand or a foot or plucking out an eye. The fact that the text makes us uncomfortable is a good indication that we know we have grown accustomed to stumbling through life, and are not all that anxious to do the painful but necessary work of removing from our being the thoughts, words and deeds with which we harm ourselves and others and ultimately offend the Lord. But when the word of the Lord salts us with fire we hear both the truth about our faltering footsteps and the invitation to be free from whatever impedes peace within ourselves and one another and the Lord. Which is how law and gospel works, or in other words, what sounds like bad news is actually good news.



**A**fter-Service Prayer Teams - We now have prayer ministers available after each service to meet with people in the first pew. This is in addition to the Wednesday prayer offered at the altar and Healing Sunday prayers at the altar. Please feel free to come forward to ask for prayer for yourself or others.



### Sunday Adult Class

**P**lan on joining us for an exciting and challenging video series by Adam Hamilton featuring "The Call: The Life and Message of the Apostle Paul." This is the story of the Apostle Paul, whose writings continue to shape the lives of one-third of the world's population, a man second only to Jesus in his impact and influence on the Christian faith, and whose witness defines what it means to be a follower of Jesus Christ. Join us each Sunday morning between services at 9:30 am in the Guild Room for a six-week journey to the lands where Paul traveled, preached, suffered and triumphed. We'll explore together how Paul's call to follow Christ, to go, to suffer for Christ's sake, to love, give and to be faithful also defines God's call to each of us as well.



## † Bill Schrull's African Mission Trip

Bill Schrull departed on a mission trip to East Africa on September 11th and will be returning on October 24th.

He will be spending three weeks in Kenya, visiting Bishop David Kodia at the Diocese of Bondo. During his time in Kenya, he will be visiting Bishop Okullu College for several days, installing new computer equipment in their computer lab and training their IT staff in the operations and maintenance of the equipment. He will then go out on Lake Victoria via their new "Mission Boat," which was funded by a grant from ECCT. Bishop David will also have Bill participate in various worship services and events.

The following two weeks Bill's trip will be spent in Tanzania, visiting Bishop Emmanuel Bwatta at the Diocese of Western Tanganyika. During his stay, he will be spending time at Lake Tanganyika Theological College in Kasulu, assisting the staff with computer system maintenance. Bill will also be participating in events at their annual Diocesan Synod Conference. And no doubt, he will be asked to preach a sermon, lead a bible study, or give a testimony during Sunday worship services.

Pray for God's provision and protection for Bill's travel. Grant favor with all he comes in contact with. Go before him and prepare the way.

You can follow Bill and his travels on his blog by clicking [here](#).



A week ago, Thursday, Bill visited three schools sponsored by the Diocese of Bongo, speaking to over 5,500 students.

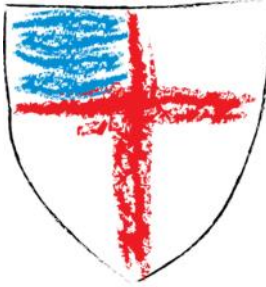
At each school, he also visited their computer training centers. In each case, the I.T.

staff expressed their greatest challenges.

At each school, the challenges included the need for more workstations, lower heat production from the computers, reliable electric power, and networking with high-speed Internet.

On Sunday he assisted leading music in Masala, Kenya and later spoke at another school.





## † Ih-pis-kuh-puh I / Dik-shuh-ner-ee

(Episcopal Dictionary)



## † Justification

/ jəstəfə'kāSHən /

**J**ustification - The word (from the Latin *justus*, meaning “righteous,” and *facere*, meaning “to make”) is used in both the OT and NT to mean “being set in a right relation to another person or to God within the covenant. The Psalmist, realizing the weight of sin, acknowledged that God was “justified” in pronouncing judgment (Ps. 51:5). God was faithful to the old covenant, which required the Israelites to be morally righteous. St. Paul expressed the heart of the new covenant by the claim that Christians are “justified” by faith (trust) in the death of Christ, while nevertheless still sinners (Rom 5:1-11). Christians knew that they had been set in right relation to God in a new covenant although they were not morally righteous. They were justified by grace through faith (Eph 2.8). Justification became the Protestant cry against the medieval penitential system in the sixteenth-century Reformation. The penitential system was felt to require that penitents make themselves just by good works. Luther claimed that a believer was “simul justus et peccator (at once in a right covenant relation and also sinner). Article XI of the Articles of Religion stated, “We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith and not for our work or deservings” (BCP, p. 870). An Agreed Statement by the second Anglican-Roman Catholic International Commission (ARCIC-II), *Salvation and the Church* (1987), noted that “the act of God in bringing salvation to the human race and summoning individuals into a community to serve him is due solely to the mercy and grace of God, mediated and manifested through Jesus Christ in his ministry, atoning death and rising again.”



“Grant us the fullness of your grace, that we, running to obtain your promises, may become *partakers of your heavenly treasure.*” Isn’t this what stewardship is all about? It’s not the treasure that’s important here; it’s growing our relationship with God in faithful expectation of the as yet unknown blessings to come.

Sunday’s gospel, [Mark 9:38-50](#), presents a heavy burden for a faithful follower to bear. It is frightening to think of how easily we might cause someone to sin.







## † 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 115 food drives since April 22, 2020! Last time our trucks delivered to the St. James' Daily Bread Food Pantry and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, October 2nd and will support the New Milford Loaves & Fishes Hospitality House, 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 trucks and deliver food to the pantries.

# Next Drive-Thru Food Collection

Wednesday  
October 2nd

*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 an envelope located in the back of the church or send an email request to [dszen@yahoo.com](mailto:dszen@yahoo.com) or contact David Szen.



**Altar  
Flowers**





## † About the Service

to God.

The mixing of a bit of water into the wine has been done since the first centuries. Probably Jesus originally did this because the wine was concentrated in antiquity and had to be diluted to be palatable. Some have seen this action as symbolizing the water and blood that flowed out of the side of Christ on the cross (John 19:34). Or in the Eastern Church it was seen to symbolize the infusion of the Holy Spirit in the People of God.

It's also customary for the Celebrant to ceremonially wash their hands, an act called, "The Lavabo" (from the Latin translation of Psalm 26:6). This symbolizes a prayer for purity as the priest prepares to preside at the holy Sacrament.

## Preparing the Table

During the Offertory, the Altar is prepared for Holy Communion and the bread and wine are brought forward. In the early Church, worshippers actually brought wine and bread for use in the Sacrament. Today the Church usually provides these elements, but members of the congregation still present the gifts as a symbol of our labor and our offering

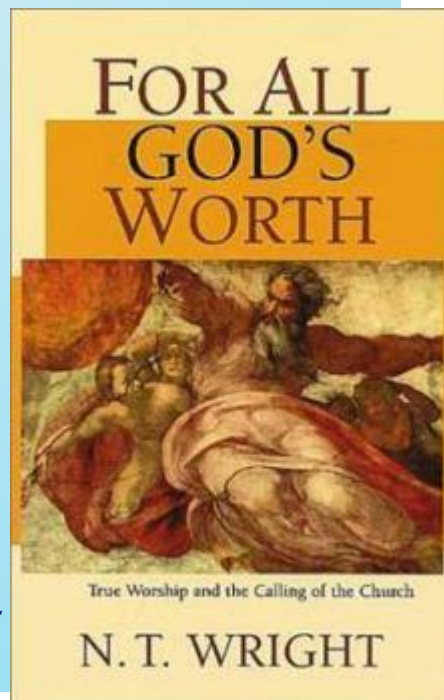


## † Weekly Thought for Reflection

- from Fr. John Morrison

"How can you cope with the end of a world and the beginning of another one? How can you put an earthquake into a test-tube, or the sea into a bottle? How can you live with the terrifying thought that the hurricane has become human, that fire has become flesh, that life itself came to life and walked in our midst? Christianity either means that, or it means nothing. It is either the most devastating disclosure of the deepest reality in the world, or it is a sham, a nonsense, a bit of deceitful play-acting. Most of us, unable to cope with saying either of these things, condemn ourselves to live in the shallow world in between. We may not be content there, but we don't know how to escape....the way through is by sheer unadulterated worship of the living and true God, and by following this God wherever he leads, whether or not it is the way our traditions would suggest. Worship is not an optional extra for the Christian, a self-indulgent religious activity. It is the basic Christian stance, and indeed (so Christians claim) the truly human stance."

The Rt. Rev. N. T. Wright, *For All God's Worth*, p. 1



# Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

In my multiple decades teaching courses in music appreciation, I've spent a lot of time focusing on the biographies and compositions of some of the great masters, both past and present. I have not, however, turned that same attention to the composers that I deal with on a more regular basis - you know, the composers that write the music that I play for preludes and postludes each Sunday. So I thought I'd do something a little different this week and look at one of my favorite, go-to composers: Healey Willan.



James Healey Willan was born in London in 1880. He earned a diploma from the Royal College of Organists, and held various organist/choirmaster positions before he emigrated to Canada in 1913, where he would reside until his death in 1968. While in Canada, specifically Toronto, he held many prestigious positions including choirmaster/organist at St. Paul's, Bloor Street and the Church of St. Mary Magdalene. During his tenure, St. Mary's became the North American hub for choral and Anglican church music. He also held educational posts at the University of Toronto and the Royal Conservatory of Music (formerly the

Toronto Conservatory). In 1956, he received the Lambeth Doctorate, Mus. D Cantuar, an honor granted by the Archbishop of Canterbury recognizing distinguished English cathedral musicians. Willan, now Canadian, was the first non-Englishman to receive that honor. One final cool tidbit...he was one of the first Canadian musicians to be featured on a postage stamp!

During his career, Willan composed over 800 works. As you may suspect, a great deal of it was sacred music, in the form of pieces for organ or choral works. He did, however, write a fair number of secular operas, symphonies, concertos, and chamber music as



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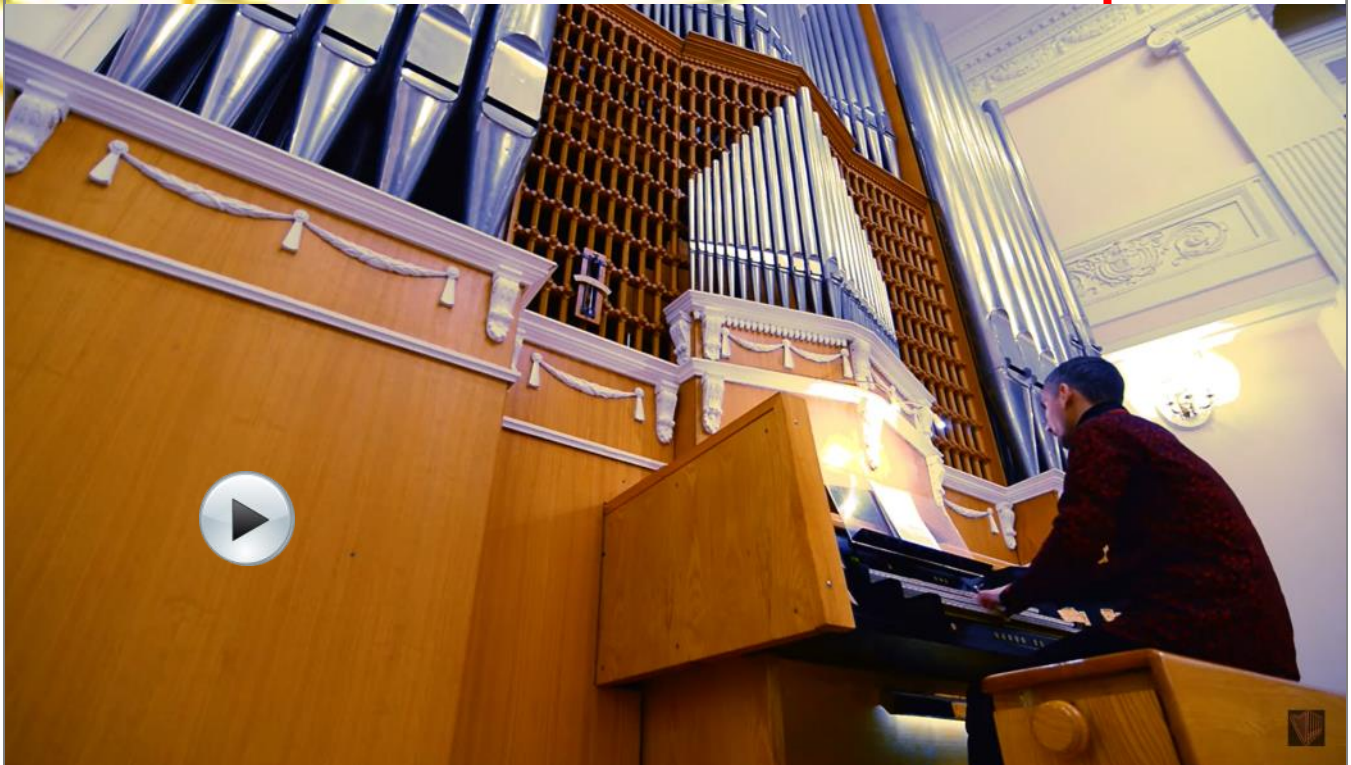
## Choir Notes

well.

My love of Healey Willan has always been rooted in his brief but beautiful chorale preludes. The chorale prelude is a work that dates way back to the 17th century, where a composer would take a well-known hymn tune and treat that as the basis of a short organ work. Johann Sebastian Bach is a well-known practitioner of such a genre. Since they are based on hymn tunes, these works make excellent and practical preludes and postludes, serving as reminders of hymns that we have sung, or foreshadowing those that we are about to. This week's prelude is Willan's setting of *Gardiner*, a tune that we know better as "Where Cross the Crowded Ways of Life." If you are at the 8:00 service, you'll be singing that hymn as the offertory! Until then, you can enjoy Willan's setting as played by Kirill Jankowski.



Peace and blessings,  
Kirsten



## † Donkey with a Millstone

Nazareth Village, Israel  
Unknown photographer

Here is the sort of millstone that would be around during the time of Jesus. And yes. That millstone is about as big as that donkey.

So, when Jesus said this to the people, they would have been startled and perhaps even horrified by the imagery. This is not just someone being weighted down with a couple of big rocks and being thrown into water. After all, if you were weighted down with rocks and thrown in the water, you could feasibly escape.

No. This is a lot worse.

If you put a millstone around your neck, it is very probable that the weight of the millstone would break your neck first, if not kill you. If it didn't kill you then, it would probably paralyze you. And, then, when you were thrown into the depths of the ocean, you would drown, paralyzed and unable to do anything. There is no chance of escape. There is not even a chance of rescue.

And yet, Jesus says that it would be *better* for the person to have this happen to him than to cause one of the little ones to sin.



## † Radical Surgery



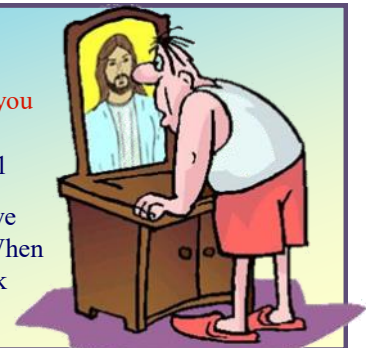
Jesus makes what seems to be a strange suggestion. He tells us to dismember ourselves rather than allow sin to cast us into hell. Obviously, he is not commanding us to do self-mutilation. This would be morally wrong, because Christianity teaches respect for the body. We are stewards for all that God has given us. Christ challenges us to radical spiritual "surgery" to our sense of values. We must root out all that entices us away from God and from heaven. This implies not mortification, but modification of what we want out of life. Instant pleasures bring long-term suffering.

## † Transforming Stewardship

"Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward."

MARK 9:41

Does your life reflect the life of Jesus? Remember, we were made in His image. We tend to forget this. When others see you, do they see the face of Jesus? When you look at others, do you see the face of Jesus in them?





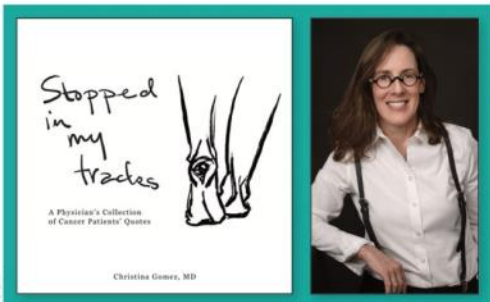


Camp Washington

OCTOBER 11-12, 2024

# STOPPED IN MY TRACKS: A WEEKEND OF REFLECTION AND HEALING

We invite you to this gathering place of all who have been touched by cancer: patients, survivors, families, caregivers, pastoral ministers, healthcare providers. Join us for a weekend of reflection and healing for all of us on this cancer journey, sharing the moments that have stopped us in our tracks.



Join our presenter **CHRISTINA GOMEZ, MD** and chaplains, The Very Rev. Miguelina Howell and The Rev. Dr. David K. McIntosh, for a weekend retreat focused around healing and listening, small groups, reflections, meals and social time.

Dr. Gomez's book *Stopped in My Tracks: A Physician's Collection of Cancer Patients' Quotes* will be the touchstone for this retreat for those who have been affected by cancer: survivors, patients, caregivers, physicians-providers, clergy - all are welcome.

Christina Gomez, MD, a gastrointestinal medical oncologist, welcomes you into her exam room: the intimate place of encounter between patient and physician. In *Stopped in My Tracks*, she shares fifteen years of collected quotes from patients in

the trenches of their cancer care. Their words are the art of medicine embodied. Far from a litany of symptoms, these patients' words evoke the full spectrum of experience and emotion. For more information on Dr. Gomez please visit [christinagomezmd.com](http://christinagomezmd.com).



**THE REV. DAVID K. MCINTOSH, MDIV, MD** is an accomplished preacher and teacher. Graduating with a BS in Zoology from Duke University, he then attended medical school at the University of Miami, and received speciality training in Internal Medicine and Pediatrics.

After graduation from medical residency, he was exploring his call to priesthood and possibly monastic life and then met his husband Dan, an Episcopalian. After a move to Connecticut, David became an Episcopalian, rediscovering God's love and a renewed call to priesthood. He attended the General Theological Seminary in New York City, where he received his Masters of Divinity.

David practices Pediatrics and Adult Internal Medicine in the Northwest Hills of CT, teaches medical students and seminary students through various venues and is active in regional community programs. He has served as priest for several parishes in NW Connecticut, and continues to serve as a 'supply priest' in various Episcopal and Lutheran parishes throughout the state. He had led several retreats in the area of Spirituality of Medicine and the Theologies of Suffering.



**THE VERY REV. MIGUELINA HOWELL** serves as the 10th Dean and was Vicar of the Cathedral. She is a Chaplain to the House of Bishops of the Episcopal Church.

Miguelina leads spiritual retreats and serves as guest speaker and clergy mentor consultant across our denomination. She served for over a decade as member of the Episcopal Church Latino/Hispanic Ministries Missioner's Council of the Advice. Miguelina served as member of the Task Force for Re-imagining the Episcopal Church.

Miguelina is originally from the Dominican Republic where she holds a license in clinical psychology. After licensing as a clinical psychologist, she earned a theological degree from the Centro de Estudios Teologicos and was ordained a priest in 2003. Miguelina is passionate about social and racial justice as well as the intersection of spirituality and the arts. She finds joy in crafting liturgies that bring people closer to God, self, and others.

\$225 per person. All Inclusive (single room, program, & meals) Check in: 4pm, Friday October 11 - Check out: 4pm, Saturday October 12

Register now at [campwashington.org](http://campwashington.org) or call us at 860.567.9623

[campwashington.org](http://campwashington.org) 860.567.9623 [camp@campwashington.org](mailto:camp@campwashington.org)



† *Art in the Christian Tradition*

**Stumbling Man,**

by David K. Rubins (American, 1902–1985),

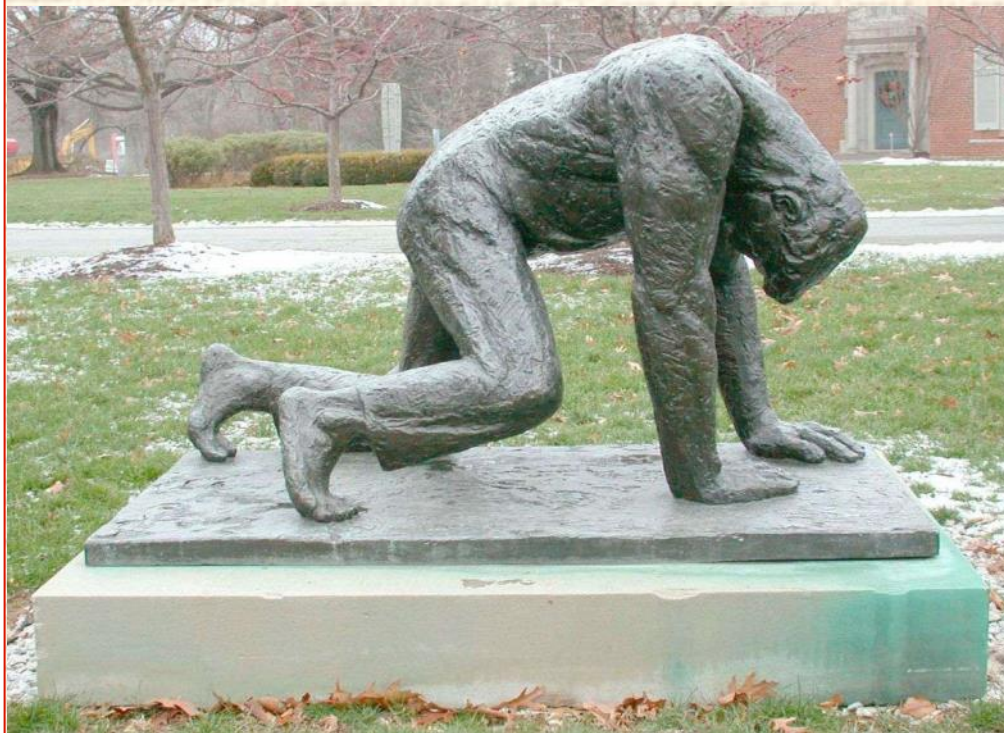
Patinated bronze sculpture,

© David Kresz Rubins / Newfields, Indianapolis / Wikimedia

**W**e all have occasionally found ourselves walking along, only to trip unexpectedly after catching our foot on a raised paving stone. Sometimes, the very paving stones designed to provide a smooth and safe path can become a tripping hazard when they're not properly aligned with the ones around them. What was meant to aid our journey can, in fact, turn into an obstacle.

That is maybe a good way to think of our faith, too, in the context of Sunday's Gospel reading. We are not meant to be obstacles to others on the paths of faith that they walk. Jesus speaks of the one who offers a cup of cold water to his followers and the one who acts as an obstacle to bring them down: the one who supports and the one who hinders. Jesus himself experienced Peter, the leader of the Twelve, as an obstacle when Peter tried to dissuade him from following the path God had set, because it involved the cross. Jesus rebuked him, saying, "You are a stumbling block to me." The Gospels suggest the disciples were stumbling blocks on more than one occasion. For example Mark tells us that when parents were bringing their children to Jesus for a blessing, the disciples sternly tried to block them. In Sunday's Gospel, again, we see the disciples attempting to stop someone from doing the Lord's work simply because he wasn't part of their group. Jesus rebukes them again, saying, "Do not stop him... Anyone who is not against us is for us."

Our sculpture titled *Stumbling Man* is an outdoor sculpture by American artist David K. Rubins (1902–1985) located on the grounds of the Indianapolis Museum of Art. It portrays a man who has just tripped over an obstacle and is in the midst of stumbling, struggling to regain his balance. The act of falling happens in an instant - within a mere second, one can be brought down. However, the process of recovering, stumbling, and rising again takes much longer, symbolizing the slow and deliberate effort required to overcome setbacks. The sculpture is a life-size, cast bronze figure of a man positioned on his hands and knees. His head is bowed toward the ground, and his body appears tense, as though he is straining to prevent himself from collapsing further.





## ★ Other Faith Traditions - Rosh Hashanah

### Rosh Hashanah

Jewish Year 5785

Sunset on Wed, Oct. 2 and ends at sunset on Fri, Oct. 4



**R**osh Hashanah, the Jewish new year, is a fall holiday, taking place at the beginning of the month of Tishrei, which is actually the seventh month of the Jewish year (counting from Nisan in the spring). It is both a time of rejoicing and of serious introspection, a time to celebrate the completion of another year while also taking stock of one's life.

#### The High Holiday Period

The two days of Rosh Hashanah usher in the Ten Days of Repentance (*Aseret Yemei Teshuvah*), also known as the Days of Awe (*Yamim Noraim*), which culminate in the major fast day of Yom Kippur, the Day of Atonement. The Days of Awe represent the climax of a longer process. Starting at the beginning of the previous month, called Elul, the shofar is traditionally sounded at the conclusion of the morning service. A ram's horn that makes a trumpet-like sound, the is intended as a wake-up call to prepare for the Tishrei holidays. One week before Rosh Hashanah, special petitionary prayers called *Selichot* are added to the ritual. Rosh Hashanah itself is also known as Yom Hadin or the Day of Judgment, on which God opens the Books of Life and Death, which are then sealed on Yom Kippur.

#### Rosh Hashanah History

The origins of Rosh Hashanah may be sought in a royal enthronement ritual from biblical times, though the Bible itself never mentions the "New Year" or "Day of Judgment" aspects of the holiday. Even though Rosh Hashanah falls in the seventh month, later rabbinic tradition decided to designate it the beginning of the year. Although the origin of this tradition may have been adopted from the Babylonians, the rabbis imbued it with Jewish significance as the anniversary of the day on which the world was created, or of the day on which humanity was created. Another explanation can be found in the significance of Tishrei as the seventh month, hence the Sabbath of the year.

#### Celebrating Rosh Hashanah At Home

The *challah* (traditional bread) that is eaten for the Rosh Hashanah season is round, symbolizing the eternal cycle of life. The is traditionally dipped in honey, symbolizing the hopes for a sweet New Year. The same is done with apples, which are made even sweeter with the addition of honey. Some people avoid eating nuts at this time, since according to a somewhat convoluted *gematria* (mystical numerical interpretation) the Hebrew words for nut (*egoz*) and sin (*het*) have the same numerical value.

#### Rosh Hashanah Liturgy

The prayer book for the High Holidays is called the Mahzor. Three unique sets of prayers are added to the morning service during Rosh Hashanah. These are known as *Malkhuyot*, which address the sovereignty of God, *Zikhronot*, which present God as the one who remembers past deeds, and *Shofarot*, in which we stand in nervous anticipation of the future.

Each of these sections culminates in the blasts of the shofar, the most potent symbol of the holiday. The shofar is alluded to in the most memorable reading for the holiday, the *Akedah* or Binding of Isaac (Genesis 22). The story and the shofar serve as reminders of the covenant between God and the people of Israel, carrying with them the message of sacrifice, hope, and continuity. Among the popular traditions associated with the holiday is a ceremony performed on the afternoon of the first day of Rosh Hashanah called *Tashlich*, when people throw crumbs or pieces of bread, symbolizing their sins, into flowing water.

#### Rosh Hashanah's Theology and Themes

This is the time of year during which Jews are to atone for both individual - and on Yom Kippur, communal - sins committed over the course of the previous year, before God literally closes the books on them and inscribes their fates for the coming year. God's rule over humanity and the Jews need to serve God are stressed time and again over the course of the holiday.

## † This Date on the Church Calendar

*Monday, September 30th*

### St. Michael and All Angels

**O**n the Feast of Michael and all Angels, popularly called Michaelmas, we give thanks for the many ways in which God's loving care watches over us, both directly and indirectly, and we are reminded that the richness and variety of God's creation far exceeds our knowledge of it.

The Holy Scriptures often speak of created intelligences other than humans who worship God in heaven and act as His messengers and agents on earth. We are not told much about them, and it is not clear how much of what we are told is figurative. Jesus speaks of them as rejoicing over penitent sinners (Lk 15:10). Elsewhere, in a statement that has been variously understood (Mt 18:10), He warns against misleading a child, because their angels behold the face of God. (Acts 12:15 may refer to a related idea.)

In the Hebrew Scriptures, it is occasionally reported that someone saw a man who spoke to him with authority, and who he then realized was no mere man, but a messenger of God. Thus we have a belief in super-human rational created beings, either resembling men in appearance or taking human appearance when they are to communicate with us. They are referred to as "messengers of God," or simply as "messengers." The word for a messenger in Hebrew is Malach, in Greek, Angelos, from which we get our word "angel" [Digression: Angelion means "message, news" and Euangelion means "good news = goodspell = gospel," from which we get our word "evangelist" used to mean a preacher of the Good News of salvation, and, more narrowly, one of the four Gospel-writers: Matthew, Mark, Luke, and John.]

By the time of Christ, Jewish popular belief included many specifics about angels, with names for many of them. There were thought to be four archangels, named Michael, Gabriel, Raphael, and Uriel. An alternative tradition has seven archangels (see Tobit 12:15 and 1 Enoch 20). Sometimes each archangel is associated with one of the seven planets of the Ptolemaic system (the moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn). Michael is associated with Saturn and Uriel with the Sun.

Michael (the name means "Who is like God?") is said to be the captain of the heavenly armies. He is mentioned in the Scriptures in Daniel 10:13,31; 12:1 (where he is said to be the prince of the people of Israel); in Jude 9 (where he is said to have disputed with the devil about the body of Moses); and in Revelation 12:7 (where he is said to have led the heavenly armies against those of the great dragon). He is generally pictured in full armor, carrying a lance, and with his foot on the neck of a dragon. (Pictures of the Martyr George are often similar, but only Michael has wings.)

Gabriel (the name means "God is my champion") is thought of as the special bearer of messages from God to men. He appears in Daniel 8:16; 9:21 as an explainer of some of Daniel's visions. According to the first chapter of Luke, he announced the forthcoming births of John the Baptist and of our Lord and Zachariah and the Virgin Mary respectively.

Raphael (the name means "God heals") is mentioned in the Apocrypha, in the book of Tobit, where, disguised as a man, he accompanies the young man Tobias on a quest, enables him to accomplish it, and gives him a remedy for the blindness of his aged father.

Uriel (the name means "God is my light" -- compare with "Uriah", which means "the Lord is my light") is mentioned in 4 Esdras.

It is thought by many scholars that the seven lamps of Revelation 4:5 are an image suggested by (among many other things) the idea of seven archangels.

What is the value to us of remembering the Holy Angels? Well, since they appear to excel us in both knowledge and power, they remind us that, even among created things, we



*(Continued on page 17)*



## † Saints of God

Thursday, September 26th

### Lancelot Andrewes

Bishop, 1626

Lancelot Andrewes, born in 1555, was the favorite preacher of King James I. He was the author of a great number of eloquent sermons, particularly on the Nativity and the Resurrection. They are witty, grounded in the Scriptures, and characterized by the kind of massive learning that the King loved. This makes them difficult reading for modern people, but they repay careful study. T. S. Eliot used the opening of one of Andrewes' Epiphany sermons as the inspiration for his poem "The Journey of the Magi":

*A cold coming we had of it,  
Just the worst time of the year  
For a Journey, and such a long journey:  
The way deep and the weather sharp,  
The very dead of winter.*

Andrewes was also a distinguished biblical scholar, proficient in Hebrew and Greek, and was one of the translators of the Authorized (King James) Version of the Bible. He was Dean of Westminster and headmaster of the school there before he became a bishop and was influential in the education of a number of noted churchmen of his time, in particular, the poet George Herbert.

Andrewes was a very devout man, and one of his most admired works is his *Preces Privatae* ("Private Devotions"), an anthology from the Scriptures and the ancient liturgies, compiled for his own use. It illustrates his piety and throws light on the sources of his theology. He vigorously defended the catholicity of the Church of England against Roman Catholic critics. He was respected by many as an ideal model of a bishop at a time when bishops were generally held in low esteem. As his student, John Hacket, later Bishop of Lichfield, wrote about him: "Indeed he was the most Apostolical and Primitive-like Divine, in my Opinion, that wore a Rochet in his Age; of a most venerable Gravity, and yet most sweet in all Commerce; the most Devout that I ever saw, when he appeared before God; of such a Growth in all kind of Learning that very able Clerks were of a low Stature to him."

He died in 1626.



(Continued from page

### St. Michael and All Angels

16)

humans are not the top of the heap. Since it is the common belief that demons are angels who have chosen to disobey God and to be His enemies rather than His willing servants, they remind us that the higher we are the lower we can fall. The greater our natural gifts and talents, the greater the damage if we turn them to bad ends. The more we have been given, the more will be expected of us. And, in the picture of God sending His angels to help and defend us, we are reminded that apparently God, instead of doing good things directly, often prefers to do them through His willing servants, enabling those who have accepted His love to show their love for one another.

**† St. Paul's Mission Committee**  
**Annual Request for Budget Line Items for Year 2025**

*"If a brother or sister is without clothing and in need of daily food, and if one of you says to them, go in peace, be warmed and be filled, and yet do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself." James 2:15-17*

Saint Paul's Mission Committee serves the entire parish as a focal point for our mission work. We prepare an annual budget for Vestry approval. Items in this budget come from you, our parishioners! This is your opportunity to enhance your personal or family missions with the prayer, talents, and financial support of the entire parish!

As a sponsor of your Christian based organization, you are annually asked to complete the form at the end of this article. Additionally, you are expected to submit a "Sword Points" article. This is your opportunity to "put a face" on what we, as a Parish, are supporting.

We invite your active participation in this budgeting process as well as your involvement with St. Paul's Mission Committee. We meet first Thursday, monthly 7:00 in the Guild Room.

If you have any questions regarding this process, please contact a member of the Mission Committee: Dan Bacon, George Blass, Angela Haselwood, Lois Hunt, Joyce Sarver, Bill Schrull, Ron Switzer, Bonnie Wanzer, or Don Winkley.



Mission Organization: \_\_\_\_\_  
 Persons requesting prayer, physical or financial support \_\_\_\_\_

Our task is to sponsor those missions that are:

- ***Christ Centered***
- ***Meet the basic needs of our neighbors***
- ***Have a strong base of existing personal support by the individual making this submission.***

Briefly describe the purpose or scope of the mission or organization:

\_\_\_\_\_  
 \_\_\_\_\_

Is it Christian based, to spread the Good News of Jesus Christ?

\_\_\_\_\_  
 \_\_\_\_\_

To what extent do you recommend St Paul's should offer support?

Prayer Needs: \_\_\_\_\_

Financial Support: \$ \_\_\_\_\_

Physical Assistance: \_\_\_\_\_

Any other pertinent information for committee consideration.

\_\_\_\_\_  
 \_\_\_\_\_

***Kindly return this form to the Mission Committee by October 27, 2024.***



# THE GOSPEL OF LUKE

1 Many have undertaken to draw up an account of the things that have been fulfilled[a] among us, 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. 3 With this in mind, since I myself have carefully

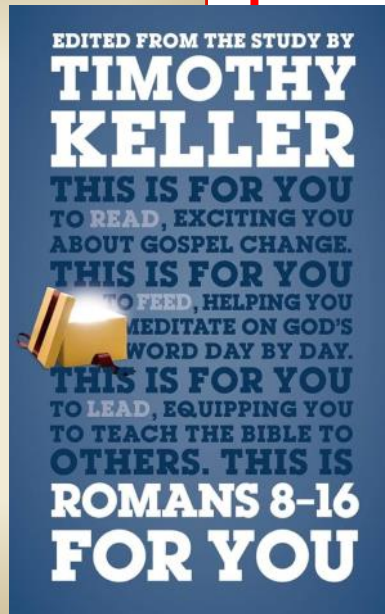
Our Men began a new weekly study on Monday nights. This time they're dissecting the Gospel of Luke. Join them each Monday night at 7 pm in Crocker Hall. All the studies are available live on YouTube.

## † Ladies Evening Bible Zoom Study

All women and their friends are invited to a new zoom study - St. Paul's letter to the Romans - Chapter 8!

We have decided to focus our attention on chapter 8 this Fall and will be using a study guide by Timothy Keller, called *Romans 8-16 For You*. (Just pages 7-55 on Chapter 8.) In his introduction, Timothy Keller, a renowned Bible scholar and teacher tells us "The book of Romans is the most sustained explanation of the heart of the gospel, and the most thrilling exploration of how that gospel goes to work in our hearts....(it teaches us) how does faith in the gospel of Christ actually lead to change in real life?" (p7)

Join us this Fall on Wednesday nights 7-8:00 by Zoom, beginning September 18th to ask your questions and enjoy fellowship with other Christian women as we share our experiences with each other from the comfort of our own homes. If you have time, please prayerfully read Romans chapter 8 ahead, and note your questions. If you wish you can buy the study guide [here](#). Any questions or to get on the zoom link email, contact Carol Wheeler at 203-525-0011 or [cmeadwheeler@hotmail.com](mailto:cmeadwheeler@hotmail.com).

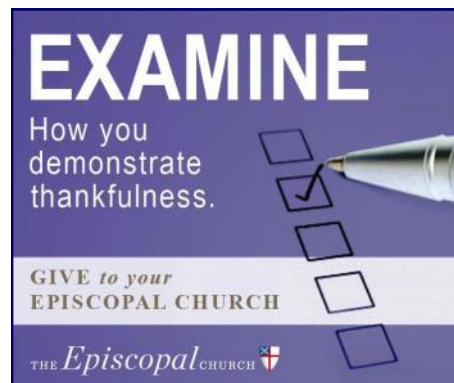


Name Tags - Remember how awkward you felt when you first came to St. Paul's because you didn't know anyone or when you visit a different church? Name tags help. So, please be courteous to your fellow parishioners, to newcomers, visiting clergy and guests by extending a warm welcome to them and by wearing your name tag. And remember to wear them to coffee hour as well.



## † Our Daily Bread

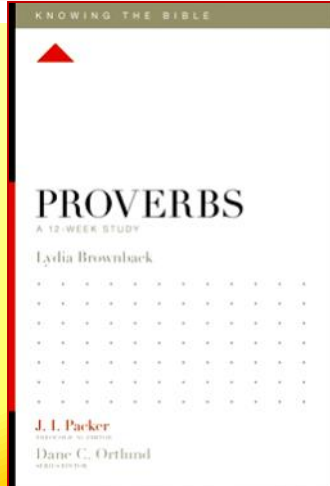
*Our Daily Bread* for September, October and November 2024 is now available for free on the table in the back of the church. *Our Daily Bread* contains a scripture verse and meditation for each day. It is also available online at <https://odb.org/>. Phone apps are available as well



## † Ladies Tuesday Morning Bible Study

The Women's Tuesday morning Bible Study meets every Tuesday from 9:30 to 11 am in the Guild Room. They are currently studying Proverbs to discuss and uncover the foundation of wisdom, mark out the paths that make us wise, and points us to the ultimate source of all true understanding: Jesus Christ

All are welcome to join in person or through Zoom. The link is available on our website, or contact Mary Beth Durkin [durkin.mb@gmail.com](mailto:durkin.mb@gmail.com) for the Zoom link and further information.



## † Wednesday Service Growing in Popularity

Our mid-week Wednesday morning 10 am Holy Eucharist with healing prayer has been growing consistently. 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.

## ||| A THIRD OF US

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

### Changgar

Country: Pakistan | Population: 386,000 | Language: Punjabi | Main Religion: Islam | Evangelical: 0.00%



The Changgar are found among the poor and the rich, the educated and illiterate, landlords, and religious leaders. There is no way to generalize their lifestyles. Some practice Purdah, which is the seclusion of women. Women often live separately from their husbands and do not go outside the home without a male family member. They are often required to cover their entire body, with only a small screen around the eyes. This is done to protect the honor of both her husband and her father's family. The Bible has been translated into the Changgar language, and the Gospel message is being broadcast, but there are few, if any, Changgar Christians or churches. Pray that they would receive the message of hope and come to know Christ.

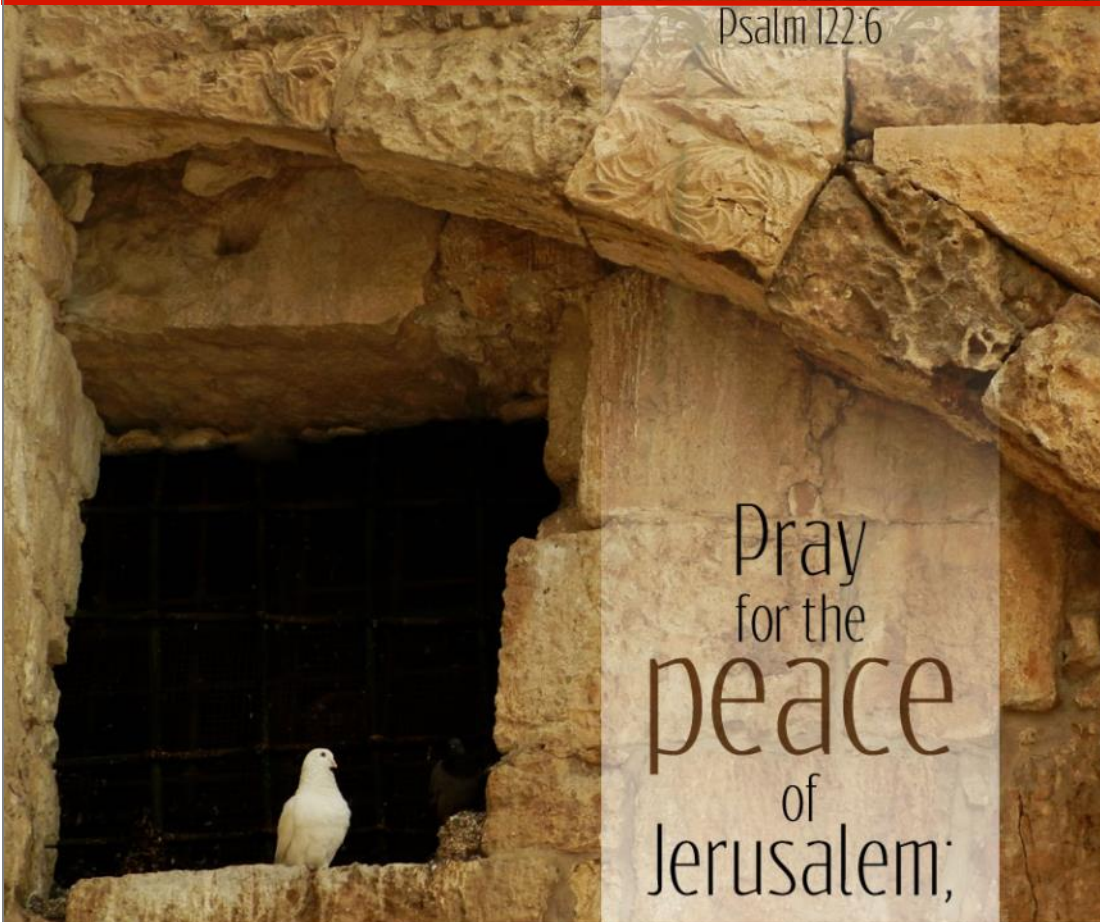


Our help is in the name of the LORD,  
the Maker of heaven and earth.

**Psalm 124:8**



Psalm 122:6



Pray  
for the  
**peace**  
of  
Jerusalem;

May they prosper that love you.



**Website Links** - Usher, acolyte, lector, intercessor, and lay reader schedules are published monthly on our website at [saintpaulsbrookfield.com / parish ministries / acolytes-lay-readers-lectors-intercessors / downloads](http://saintpaulsbrookfield.com/parish-ministries/acolytes-lay-readers-lectors-intercessors/downloads). Our parish member directory is posted on our website at [saintpaulsbrookfield.com / about / member directory / downloads](http://saintpaulsbrookfield.com/about/member-directory/downloads).

† **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.



† **"Open Table" Coffee Hour**

**We** are adding something new to our Coffee Hour Ministry! Occasionally, you will see OPEN TABLE written in one of the Coffee Hour slots. This means that anyone from Saint Paul's is invited to feel free to leave a food item on the table in Crocker Hall as a donation to that particular Coffee Hour. That's it!! Just something different occasionally and nothing else to do! We look forward to your participation and donation on that particular designated Sunday. Thanks all!  
Mary Allen, Coffee Hour Coordinator, 203-775-6633 or [chamla@charter.net](mailto:chamla@charter.net).



**COFFEE HOUR HOSTS**

Sep 29th	8 am - Greeley's	10:30 am - Barbieri's
Oct 6th	8 am - Open Table	10:30 am - Switzer's
Oct 13th	8 am - Polly Sorrentino	10:30 am - Simon's



**COFFEE HOUR HOSTS NEEDED**

Contact Mary Allen at 203-775-6633 or [chamla@charter.net](mailto:chamla@charter.net).







# TAYLOR LEONHARDT

Nov. 9, 2024 | 7:00 P.M.

Tickets \$20

[www.communitycoffeehouse.org](http://www.communitycoffeehouse.org)



Community Coffeehouse | 7 Madison Ave. | Danbury, CT 06810 | (203) 748-4972

HAPPY BIRTHDAY



**M**itch O'Hara blows out candles on today. David Palmer, Jack Meyer & Fr. Joe Shepley open presents on Saturday. Have a blessed day everyone!



RFB

*Presents*

**COFFEE WITH JESUS**



How exactly does one "store up treasure in Heaven," Jesus?

At the beginning of the chapter you're referring to, James, what did I say?

**Treasure in Heaven**



Give in secret. Pray in private. Forgive those who sin against you. Don't be obvious when you're fasting.

You can take all of that to the bank, James.  
The Bank of Heaven.



©Radio Free Babylon. All rights reserved. When we do something "in his name," like the examples James gives in the third panel, we could consider these as deposits into our heavenly account. A kind word, a thoughtful deed, a helping hand done for others could be thought of the same way, as long as we're not doing these things to be seen and praised by others. The "secret" of keeping these things to ourselves, knowing that our Father in Heaven alone sees them, is itself a rich reward.



## † This Sunday's Readings

(Click on the red links for the readings)

### Wholehearted Commitment

[Esther 7:1-6, 9-10; 9:20-22](#)

In this Hebrew Bible story we hear how Queen Esther, by wisdom and providence, turns the tables and saves her people. Israel is in exile in Persia, where a Jewish woman is taken into the king's harem and eventually made his queen. One of the king's advisors, Haman, makes a personal vendetta into a persecution of the entire Jewish people. This story of sorrow turned into gladness, set during the reign of Xerxes I (King Ahasuerus 486-465 BCE), is celebrated in the Jewish festival of Purim.

[Psalm 124](#)

A hymn of thanksgiving for deliverance.

[James 5:13-20](#)

This New Testament lesson is an affirmation of prayer and the power of forgiveness in all circumstances. Prayer should characterize the lives of the suffering and joyous alike, and those who are sick should seek the intercession of the church leaders. The community of believers is to strive for the restoration to faith of any who have strayed.



[Mark 9:38-50](#)

In the gospel Jesus bids his disciples to accept all who seek to do good in his name and to deal ruthlessly with whatever part of themselves causes sin. Early Christians were doubtless faced with people outside their communities who said they were acting in Christ's name. The tolerant answer given here suggests that Jesus' followers must avoid arrogance and be open to God's divine actions. On the other hand, it is a serious matter to lead a believer astray. The counsel to destroy offending parts of the body is exaggerated to make clear the importance of avoiding various sins. The description of hell is drawn from the garbage dump outside Jerusalem.

[Mark 9:38-50](#)

The good news in this parable is ... that Jesus knows we will stumble and expects us to show up in Heaven lame and scarred by the inner struggle to be true to our loyalty to God as frail and faulty human beings.

## † Sermon Shorts

"Draw near to God, and he will draw near to you" To replay all our sermons, audio and videos follow this link for the [Sunday Sermons](#). Check out our [Sermon Archives](#) as well.



THE  
*Episcopal*  
CHURCH



**September 29, 2024 – Pentecost 19 (B)**  
**Explore the Way of Love: GO**

As we discover the Way of Love and the practices through which we can follow Jesus more closely, we realize that Jesus did not stay in one place very often.

The pursuit of Jesus can often mean moving out of our circles of comfort and going to other places – geographically, culturally, economically, spiritually. Because if there is one thing Jesus did, it is that he went – out of his home, out of his town, out of his community - to engage with other cultures and people, to listen and dignify their stories, no matter their culture or station in life.

Jesus was a listener and witness to outcasts and sinners, drinkers and tax collectors, strangers and foreigners, the rich and the poor. He uplifted women who were considered unequal to men. He dignified people of other faiths or no faith at all, and showed them the values of the Kingdom of God, through his teaching, through his healing, through his listening, and through his meeting them where they were and putting love into action.

The Scriptures teach us that it is also our mission to go out into the world. As the writer of John’s Gospel quotes Jesus, “As the Father has sent me, so I send you.” And as the first letter of John tells us, “Little children, let us love, not in word or speech, but in truth and action.”

Are you ready to make the commitment to go beyond your boundaries? To listen and talk, to love and serve, to use your gifts in the struggle for dignity and justice for your neighbor and for people who are outside your comfort zone?

Are you ready to challenge yourself to forge new friendships, open yourself up to new perspectives, and build bridges where once there were walls?

The Way of Love challenges us to Go.

As the writer of Hebrews tells us: “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” We are called to give freely of our resources, our stories and experiences, our time and our attention. And we are called to invite others into this Way of Love. We bless ourselves in the process.

Learn more about the Way of Love at [episcopalchurch.org/wayoflove](http://episcopalchurch.org/wayoflove). You can find suggestions on getting started and going deeper with Going at [iam.ec/envol](http://iam.ec/envol).



**THE WAY OF LOVE**  
*Practices for Jesus-Centered Life*



## † 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 our trouble and need, we look to the Lord, the giver of our daily bread, as we pray those in need:*

.....**Harlan Jessup, Jan Brochu, Ed Licence**, and other parishioners convalescing in extended care facilities.

.....**Calvary**, Stonington; **St. Mark's**, Storrs; **Christ Church**, Stratford; **Trinity**, Tariffville; **St. Peter's/Trinity**, Thomaston.

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

.....Children and children's ministries; and ministries for children with special needs; Youth and youth ministries.

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

.....**Clayton Ferry, Barbara Hock, Jim Megura, Peter Scalzo, Sr., Peter Scalzo, Jr., Gail, Doris, Karen, Beverly Hall, Robert, Roger, Fred, Cynthia, Valerie, Heidi Pinheiro, Donna Cennamo, Dale Mitchell, Larry, Ruth, Carol Gurski, Rob Duckett, Elana and Veronika** continued healing.

.....the people of **Ukraine**; the people of **Japan**; the people of **Bailiwick of Jersey**; the bishop, clergy and laity of the **Church of Pakistan (United)**; and our sister and brother members of the **African Israel Nineveh Church**.

.....For openness to the Spirit: that we may welcome all whom God calls to serve the community of faith in ministry and listen for the Spirit's promptings about new forms and styles of service needed to meet the hungers of human hearts.

.....**St. James' Episcopal Church**, Danbury and their **Daily Bread Food Pantry**, which is the recipient of our food basket collections during the month of September.

.....**Immanuel Lutheran Church**, Danbury, a church partner of the Jericho Partnership.

.....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.

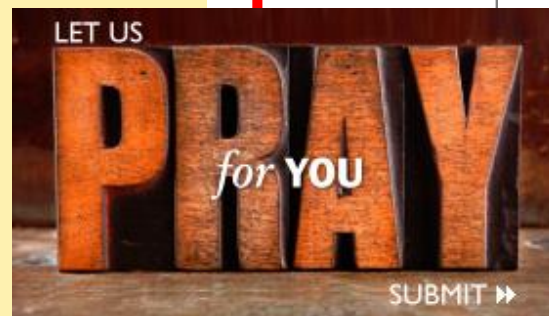
.....**Clergy and People**.

.....Remembering that we will be judged by what we do for the least among us, may we give generously and joyfully to support all those in need.

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

.....For the sick: that God will renew the gift of life within them and restore them to activity and health.

.....**Peace Among the Nations**.



## † Book of Esther



This week's Old Testament reading is a portion of the Book of Esther. This is the only time in our three year cycle, that anything is read from Esther. Watch the video for an explanation of its major themes and gain a deeper understanding of its place in the biblical story.

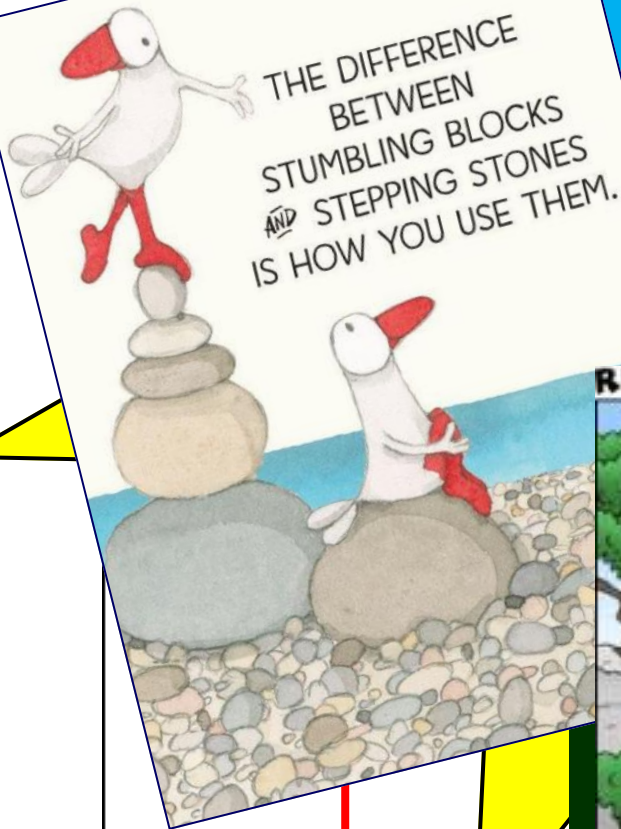


# Just For the Joy of It!

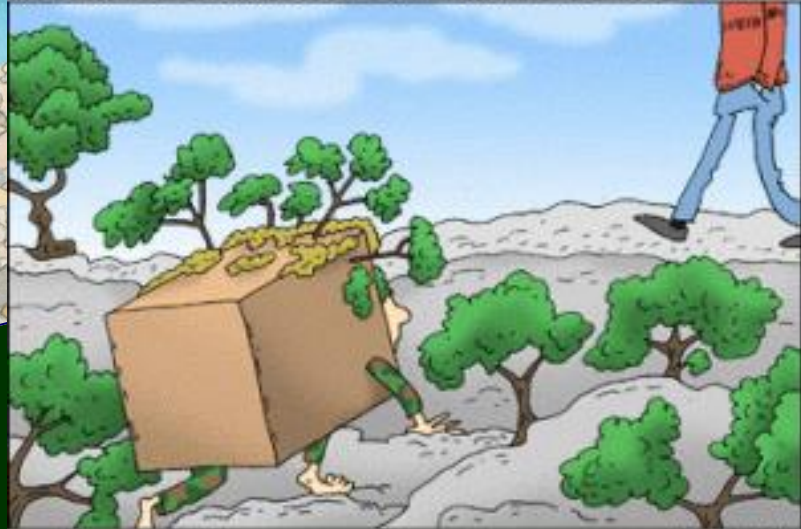
(And Christian Fellowship)

## Random Fact of the Week!

Do you know ... that "ten Connecticut towns along "The Leatherman"'s route passed ordinances exempting him from the states' 1879 "tramp law"?



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(See Romans 14:13) 05-13-2011

JEFFREY'S STATUS AS ONE OF THE BEST STUMBLING BLOCKS IN THE BUSINESS WAS CREDITED LARGELY TO HIS EXCEPTIONAL AMBUSH SKILLS

 Find us on Facebook

 Follow us on Twitter

 Find Us On Instagram

Watch us on  YouTube

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