

*Transforming  
Lives Through  
Jesus Christ*

# ***SWORD POINTS***

February 27, 2025

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

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## Lifting the Veil

## † Removing the Inside Veil

We have arrived at the Last Sunday after the Epiphany and we end nearly as we began. On January 6th, in the readings for the day of the Feast of the Epiphany, Isaiah told us to “Arise, shine; for your light has come and the glory of the Lord has risen upon you. (Isaiah 60:1).” and the Gospel reminded us of the Wise men from the East following a shining star leading them to newly born king of the Jews (Matthew 2:2). This Sunday Moses has talked with God and comes down from the Mountain with the two tablets and the skin of this face was shining (Exodus 34:29). And a parallel is in the Gospel of Luke telling us of the Transfiguration of Jesus as his face changed and his clothes became dazzling white.

The season of Epiphany can last anywhere from 4-9 weeks depending on how Easter falls based on the lunar calendar. This year, Easter is April 20, almost as late as it can be. Whatever the number of Sundays, the final one is always known as The Last Sunday after the Epiphany and includes one of the three Gospel accounts of the Transfiguration.

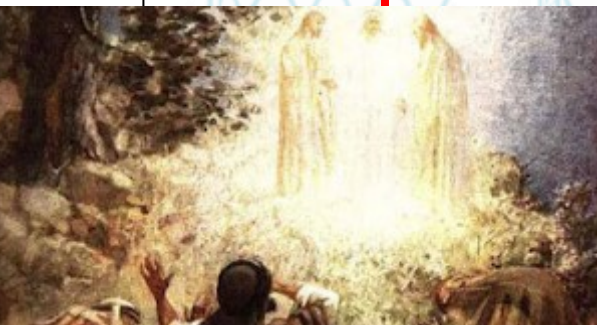
As we hear this week, Moses brought the tablets down to those waiting at the base of the Mountain in the time of the Exodus. The Israelites are in the desert after fleeing slavery in Egypt. Having spoken with God, his face is shining so brightly it frightens everyone. So, after revealing the Commandments that God had spoken to him, Moses veiled his face to hide the brilliance, but removed the veil whenever he went in before the Lord.

Paul gives a different perspective, with a seeming rebuke in saying about those who when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. In turning to Christ we are as with unveiled faces. Through the Spirit of Christ there is freedom and, in that freedom with our unveiled faces we, too, are being transformed.

As Jesus takes Peter, John, and James to another mountain to pray, he knows his destiny. This was the chance to reveal himself in such a way to give them the strength to go through what was to come.

In the midst of the stunning change in his appearance, who appears in the blaze of glory but Moses and Elijah and they discuss with Jesus his coming departure, his own exodus. The disciples were too overwhelmed in that moment to consciously understand that the presence of these others is what connects Jesus to the breadth of the history of Salvation. In that moment, Jesus completes the teachings of the Law and the Prophets. As the voice of God appears from a cloud - as through the pillar of cloud along the trek of the Exodus - the command is to listen to him, the one who is chosen as the Son of God.

As we leave the season of Epiphany let us carry the dazzling glory of the Transfiguration with us so as to not lose our spiritual momentum during the weeks of Lent ahead. Let us not live as if Lent is dark and dreary and full of don'ts and severity. To repent simply means to reexamine ourselves in order to turn toward God. It is a time to reflect on our faith, our lives, and through our repentance we turn toward and seek the new radiance of Christ's Resurrection. As Paul says through Christ, we refuse to practice cunning or to falsify God's word; but by the open statement of the truth, we commend ourselves to the conscience of everyone in the sight of God.



## † His Glorified Body

**W**estern Christianity has been heavily influenced by Greek philosophy. Key to this view is that each human being is a composite of body and soul. The soul is a spirit that can live independently of the flesh. The sages of the Old Testament did not share this view. For them, a human being was a complete unit. Without a body, a person was only a shadow. The name for the afterlife was "Sheol", literally "Shadowland/" Hence if there is a resurrection it must be a full body resuscitation. Paul defends this view and teaches that our own revivification must be patterned after the risen body of Jesus. This glorified corpus had the ability to appear at will, to walk through walls, and to levitate. Paul believes that we will share these characteristics.



## † This Week at St. Paul's

- |             |            |  |
|-------------|------------|--|
| Thu, Feb 27 | - 9:30 am  | - Iron Sharpens Iron Discussion Group, Guild Room  |
|             | 7:30 pm    | - Choir Rehearsal, Sanctuary   |
| Sat, Mar 1  | - 7:30 am  | - <a href="#">John 21:12</a> Group, Theo's Downtown Diner, New Milford                       |
|             | 8:00 am    | - Men's Prayer Breakfast, Crocker Hall   |
| Sun, Mar 2  |            | <b>The Last Sunday after the Epiphany</b>  |
|             | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )                         |
|             | 9:15 am    | - Sermon Talkback, Guild Room  |
|             | 10:30 am   | - Sunday School, Classrooms  |
|             | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )                        |
|             | 11:45 am   | - Sermon Talkback, Guild Room  |
|             | 7:00 pm    | - Recovery & Self-Reflection, Guild Room ( <a href="#">Zoom</a> )                            |
| Mon, Mar 3  | - 7:00 pm  | - Men's Bible Study, Crocker Hall ( <a href="#">YouTube Live</a> )                           |
| Tues, Mar 4 | - 9:30 am  | - Ladies Tuesday AM Bible Study, Guild Room  |
|             | 5:30 pm    | - Shrove Tuesday Pancake Supper  |
| Wed, Mar 5  |            | <b>Ash Wednesday</b>   |
|             | -10:00 am  | - <b>Ash Wednesday Liturgy &amp; Imposition of Ashes</b><br>( <a href="#">YouTube Live</a> ) |
|             | 11 to Noon | - Drive-Thru Food Collection #128  |
|             | -7:30 pm   | - <b>Ash Wednesday Liturgy &amp; Imposition of Ashes</b><br>( <a href="#">YouTube Live</a> ) |
| Thu, Mar 6  | - 9:30 am  | - Iron Sharpens Iron Discussion Group, Guild Room  |
|             | 7:30 pm    | - Choir Rehearsal, Sanctuary   |
|             | 7:30 pm    | - Property Committee, Guild Room   |
| Sat, Mar 8  | - 7:30 am  | - <a href="#">John 21:12</a> Group, Theo's Downtown Diner, New Milford                       |
|             | 8:00 am    | - Men's Prayer Breakfast, Crocker Hall   |
| Sun, Mar 9  |            | <b>The First Sunday in Lent</b>  |
|             | - 8:00 am  | - <b>Traditional Holy Communion</b> ( <a href="#">YouTube Live</a> )                         |
|             | 9:15 am    | - Sermon Talkback, Guild Room  |
|             | 10:30 am   | - Sunday School, Classrooms  |
|             | 10:30 am   | - <b>Contemporary Holy Communion</b> ( <a href="#">YouTube Live</a> )                        |
|             | 11:45 am   | - Sermon Talkback, Guild Room  |
|             | 7:00 pm    | - Recovery & Self-Reflection, Guild Room ( <a href="#">Zoom</a> )                            |

Check our website daily for schedule updates.

Ash  
Wednesday



## 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](mailto:priest@saintpaulsbrookfield.com) and let him know.



**W**hat exactly is a Sermon Talkback? Well, in his landmark book on preaching, *The Witness of Preaching*, Thomas G. Long argues that - in being tasked to preach a "sermon" - the minister has been commissioned and set apart, by the church, to study the sources of our faith, on behalf of the church, and discern what God is saying to his people.

Part of what that means is that the preaching "event" is meant to be a community event. Sermons are not meant to be one directional communication from the mind of God, through the mind of the preacher, to the mind of the congregation. Preaching is something the clergy do not only for God's people, but with God's people, in an ongoing conversation.

Inspired by this concept, my plan is to do regular "Sermon Talkback" series at least a couple times a year. During these series, you'll be invited to gather for a roundtable discussion of the sermon from that day. This will be a time when you can ask questions, give feedback, and in general, help us all deepen the conversation that the sermon has only just begun.

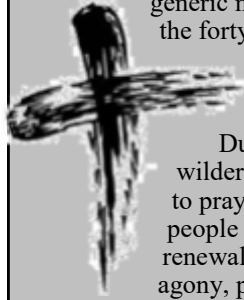
I am excited to learn more from you, and growing in life with God together. Sermon Talkbacks will be offered after both the 8 and 10:30 am services each week thru March 2nd. Nate+



## † Lent Begins In Ashes

On Ash Wednesday we are reminded of our mortality and sin. It is not a time for groveling; rather, it is a time for reality, for genuine humility, for repentance and forgiveness and renewed commitment to following the ways of Jesus. Lent is a season of preparation, and we are already looking forward to Jesus' passion and death for us and then to Easter.

One of the oldest names for Lent is "the forty days," meaning the days from Ash Wednesday to Easter less the Sundays that can be observed as anticipations of Easter, days of rest from fasting or other disciplines in order to strengthen ourselves. "Forty" is a kind of generic number in scripture and calls quickly to mind significant biblical stories: the forty days of Noah's flood (Genesis 7:12); Moses' forty days on Mount Sinai (Exodus 24:18 and elsewhere); and the forty days that Nineveh was given to repent (Jonah 3:4). We particularly think of the forty years that Israel was in the wilderness, tempted by Satan (Mark 1:13).



During the forty days of Lent God's people are invited again into a wilderness experience, not without temptation, to fast in one way or another, to pray and to seek in hope and trust to follow and serve their Lord. With the people of God in ages past, we are on a pilgrimage through a wilderness of renewal and faith to the promised land and of following Jesus on the way to agony, passion, and death - and then new life.

Lord, who throughout these forty days  
For us didst fast and pray,  
Teach us with thee to mourn our sins  
And close by thee to stay.  
(The Hymnal 1982, Hymn 142)

These themes will repeat themselves throughout Lent; journey, pilgrimage, wilderness, preparation, honest reflection, repentance, forgiveness, humility, renewal, following Jesus. Use this time to invite others to join you in this journey of renewal and faith.

## † Being Transfigured

Before we head into Lent, on this last Sunday we conclude the seasons of Christmas and Epiphany with a celebration of the Transfiguration of Jesus on the mount.

The Transfiguration is not to be understood only as a spiritual experience of Jesus while at prayer, which three chosen disciples, Peter, James, and John, were permitted to witness. It is one of a series of supernatural manifestations, by which God authenticated Jesus as his Son. It is at one with the appearance of the angels at the birth and at his resurrection, and with the descent of the Spirit at Jesus' baptism. Matthew records the voice from heaven saying, "This is my Son, the Beloved, with whom I am well pleased; listen to him" (Matthew 17:5). Briefly the veil is drawn aside, and a chosen few are permitted to see Jesus, not only as the earth-born son of Mary, but as the eternal Son of God. Moses and Elijah witness to Jesus as the fulfillment of the Law and the Prophets. In Luke's account of the event, they speak of the "exodus" which Jesus is to accomplish at Jerusalem. A cloud, a sign of divine presence, envelops the disciples, and a heavenly voice proclaims Jesus to be the Son of God.

Immediately thereafter Jesus announces to Peter, James, and John the imminence of his death. As Paul was later to say of Jesus, "Though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, and was born in human likeness. And, being found in human form, he humbled himself, and became obedient unto death, even death on a cross" (Philippians 2:6-8).

The figure of the transfigured Christ is regarded as a foreshadowing of the Risen and Ascended Lord.



# 2025 Lenten Series

## † The Seven Last Words

### "Last words."

*It's* an idea so old it has become something of a literary trope. When we talk about "last words," we now generally mean more than just the final things somebody says before they die. What we usually mean when we talk about "last words" is **a final and definitive statement - the ultimate pronouncement on a given subject.**

If you stitch together the various recollections the four Gospels give of the hours that Jesus hung on the cross, you get a story in which Jesus spoke seven last words. In order, these "seven last words" are:

1. "Father, forgive them, for they know not what they are doing." (Luke 23:24)
2. "Today, you will be with me in paradise." (Luke 23:43)
3. "Woman, behold your son!...Behold your mother!" (John 19:26-27)
4. "My God, my God, why have you forsaken me?" (Mt. 27:46; Mk. 15:34)
5. "I thirst." (John 19:28)
6. "It is finished." (John 19:30)
7. "Father, into your hands I commend my spirit." (Luke 23:46)

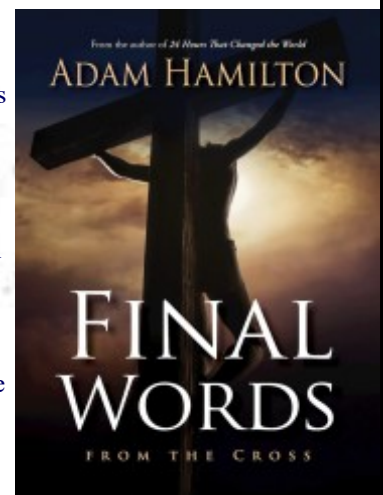
**This Lent, we are going to use these Seven Last Words as a way to focus our journey through the seven weeks leading up to the Holy Week.** We're going to do this in three ways: (1) A "Seven Last Words" Lenten Supper Series; (2) A "Seven Last Words" Book Study; and (3) A New Good Friday "Seven Last Words" Worship Service.

You can find more information on each of these below. **I look forward to hearing back from you about the "Seven Last Words" Book Study**, and participating with you in all of these great offerings. Nate+

### (1) "Seven Last Words" Lenten Supper Series

Our annual Wednesday evening Lenten Supper Series is back. This year, we will be stepping into the profound moments of Jesus' final hours by following a powerful and inspiring 5-week video series by Adam Hamilton, entitled *Final Words from the Cross*.

We will gather in Crocker Hall from 6:30 – 8:00 pm (March 12 – April 9). Each evening will begin with a light supper, followed by a compelling video and engaging discussion. Hamilton brings fresh insights into Jesus' words through the eyes of those who stood at the cross, revealing their significance for us today. I invite you to come and enrich your Lenten journey with this thought-provoking and moving series.



# 2025 Lenten Series

## (2) "Seven Last Words" Book Study

I'm inviting us into a new practice this year for Lent - reading a book together. My hope is that this will become a regular Lenten practice for our parish in the years to come.

As a complement to our Wednesday Lenten Supper Series this year, I have chosen a short book of meditations on the Seven Last Words, entitled *The Cross Shattered Christ*. The book is by one of my mentors, theologian Stanley Hauerwas - but is less "theological" and more a set of a contemplative musings on the last words.

Each week, I will use this e-mail to send out reflection questions on these seven meditations. You will then have two options on how to use these reflection questions:

(1) Individual - You can simply read through the book on your own and use the reflection questions I offer in this e-mail each week as personal reflections.

(2) Group - You can read the book with one of your current small groups, and use the weekly reflection questions for discussion with them. You can also sign-up for new "book groups" we will be hosting during Lent, led by either me or another parish leader. Those groups will be offered at the following times:

Sundays beginning March 9 at 9:15 am

Sundays beginning March 9 at 12:00 noon

Wednesdays beginning March 12 at 11:30 am

E-mail me ([priest@saintpaulsbrookfield.com](mailto:priest@saintpaulsbrookfield.com)) if you would like to be a part of one of these book groups and let me know which time you would like to join us.

STANLEY HAUERWAS  
MEDITATIONS ON THE SEVEN LAST WORDS

Cross-Shattered Christ



## (3) New Good Friday "Seven Last Words" Service

In the 17th century, a Jesuit priest in Peru began a new tradition - a service of meditations for Good Friday based on the last words of Jesus. The devotion quickly spread around the world. The service traditionally takes place during the hours Jesus would have hung on the cross. It is primarily a service of silent meditation, punctuated by readings of the seven last words - sometimes, including reflections on those words. It is one of my favorite Holy Week services, and I look forward to beginning it with you this year!



## † **Jesus Alone**

[Exodus 34:29-35](#); [Psalm 99](#); [2 Corinthians 3:12-4:2](#); [Luke 9:28-43a](#)

**M**oses was the mediator between God and the Israelites. Through Moses, God convinced Pharaoh to release Israel from bondage. Through Moses, God parted the sea and washed away the oppressors. Through Moses, God led the people through the wilderness. Through Moses, God offered a covenant to Israel. Through Moses, God revealed himself to Israel by giving the Law. Through Moses, God instructed the Israelites to build the tabernacle for his presence among them. In short, Moses is the great redemptive figure of the Old Testament, and Moses is called into the presence of God as the chosen redeemer of God's chosen people.

In Scripture, God's appearance and his redemptive action go hand-in-glove. God appeared to Moses in a cloud during the Exodus - the central redemptive event for the Hebrew people. God also appeared to the prophet Isaiah at the beginning of his ministry, which also included the redemption of Israel, this time from Babylon ([Isa. 6:4-5](#)).

Gideon had a vision of God before he led 300 men in the rout of Midian ([Jdg. 6:11-7:25](#)), thus freeing Israel from oppression. Even the liberating defeat of the Philistines by Samson was preceded by the appearance of God to his parents ([Jdg. 12](#)). From these and other passages, it becomes clear that God's appearances in the Old Testament are integrally connected to his redemptive plan.

God calls his chosen redeemer of Israel up the mountain and into his presence. As a result, Moses encounters God's glory and reflects it as the moon reflects the light of the sun. But like the moon when it is hidden from the light of the sun, when Moses leaves God's presence the shekinah glory fades away. God speaks to and through Moses, but Moses does not have the glory of God. Moses is not divine. In the same manner, God appears to humans as a cloud rather than in his glory. His

perfect holiness is veiled that we might get a glimpse of his nature without being destroyed.

On another mountain, 1,200 years after Moses, God descended as a cloud heralding the next and final step in his redemptive plan for his people. Jesus climbed the mountain with three disciples - Peter, James, and John. There Jesus appeared in his post-resurrection body, shining forth with the divine glory and discussing God's final salvific step with the redeemer of Israel, Moses, and with Elijah, the herald of the Messiah, the final and eternal redeemer of all faithful people. As one would expect from studying the Old Testament, the cloud descended upon the mountain and on the chosen Redeemer, and a voice pronounced the awesome truth: "This is my Son, my Chosen; listen to him!" God's glory resides in him. His glory may be hidden for a season, but it is his glory and not reflected from another source. Jesus' nature is revealed on the mountain as God. In the Incarnation, the glory of Jesus as God is veiled in human flesh so that we can experience God in the vernacular of human existence.

The message is that God is our salvation, and that God and our salvation are found only in Jesus. This is the essence of the Christian faith. This is the central message of the entire Bible. This is the old, old story that we are called to pass down through the church. This is the truth. Jesus is our salvation. Obey him and live.

As it is written: "I know that my Redeemer lives" ([Job 19:25](#)). He is Emmanuel, God with us ([Matt. 1:23](#)). How can we know for sure? In the Bible, God has repeatedly told us so. Like the disciples on the mount, in the final analysis we are left with Jesus alone, and he is all we need.

**Look It Up:** [Luke 9:37-43a](#)

### **Think About It:**

Even in the valleys where we live, Jesus is divine in practical ways.

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



*O Emmanuel |  
Fr. Lawrence Lew,  
O.P./Flickr*



## † Transforming Stewardship

*“A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit.”* (LUKE 6:43)

Are you using your God-given gifts in the way God intended? Do you compare yourself to others and complain about what you don't have instead of being thankful for what you do have? God gives each of us unique gifts and a unique plan. Listen to how God is calling you to use your gifts, to bear good fruit, for the glory of His name.



It is hard to believe that Lent begins next week. Have you considered yet what disciplines your might assume for these next weeks? Rather than “giving something up,” what might you “take on” that will help you grow as a steward and apprentice of Jesus?



**Q:** When Moses and Elijah appeared with Jesus on the mountaintop, what did they discuss?

**A:** [Luke 9:28-31 NIV](#)

## Our Daily Bread

**Our Daily Bread** - The *Our Daily Bread* devotional pamphlet for March, April & May is now available on the table at the back of the church. Or you can e-mail [dszen@yahoo.com](mailto:dszen@yahoo.com) to have a copy mailed to you. *Our Daily Bread* contains a scripture verse and meditation for each day.





## † 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 127 food drives since April 22, 2020! Last time our trucks delivered to Victory Christian Center and the Jericho Partnership in Danbury.

Our next food collection, will be Wednesday, March 5th and will support the St. James' Daily Bread 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 trucks and deliver food to the pantries.

# Next Drive-Thru Food Collection Wednesday March 5th

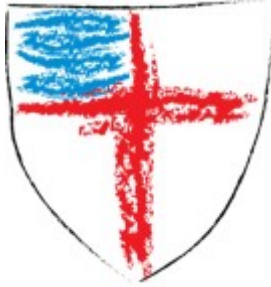


*Help us,  
Help others!*

**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](mailto:dszen@yahoo.com) or contact David Szen.





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

(Episcopal Dictionary)



## † Icon

/ ah-y-kon /

**Icon** - The traditional icon is a stylized religious picture that is usually painted on a wood panel in egg tempera. Icons depict Christ, the Trinity, St. Mary, other saints, and events in the gospels and lives of the saints. Icons have been used in both eastern and western churches. Icons were painted or placed on the walls of churches and on interior beams and screens. They were also displayed in private houses and at wayside shrines.

The oldest extant icons date from the fifth century. The Seventh Ecumenical Council of 787 determined that the use of icons is supported by the Incarnation, in which the Word of God united to created human nature and thus to matter in general. That Council also taught that the honor given to an icon passes to that which it represents.



The eastern churches developed the icon tradition extensively. In the west the tradition was eclipsed by the Renaissance and other artistic movements. However, offshoots of the icon tradition in the west include the use of stained glass windows and the illustrations in manuscripts and liturgical books. Today there is a revival of the use of icons in the western churches, including the Episcopal Church.

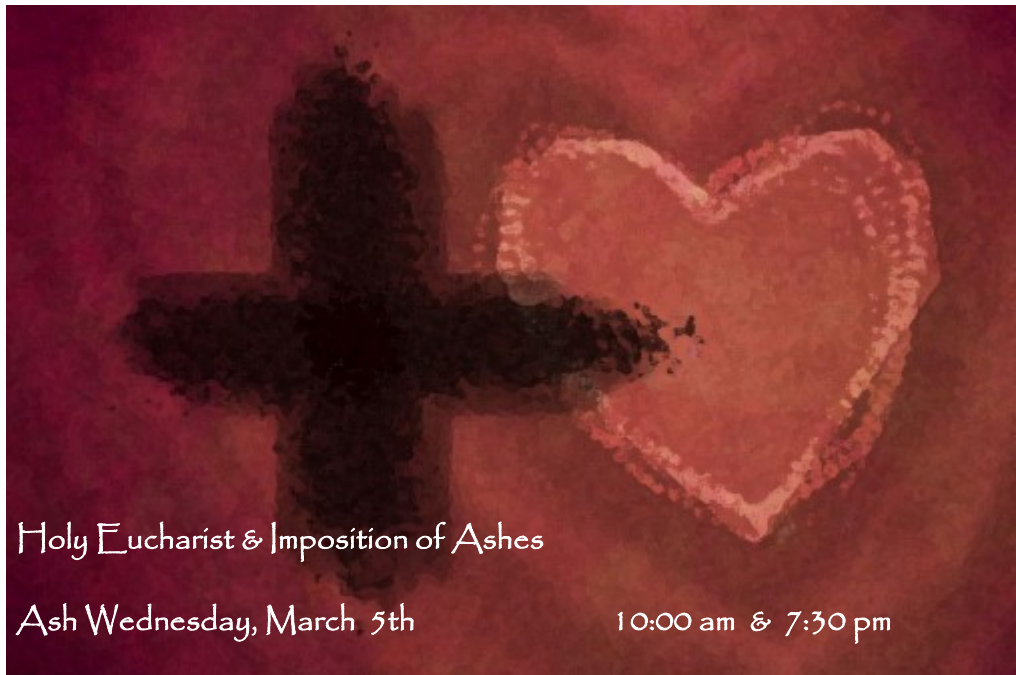
*Icons for sale in shop in Jerusalem.*



**M**oses was forced to wear a veil in the presence of the Israelites. When did he remove the veil?

[Exodus 34:34-35 NIV](#)

**A**sh Wednesday is quickly approaching. Why not take these next week to pray about how we might strengthen our habits of prayer and study, community worship, care for others, and perhaps, even more generous responses to “the least and the lost” among us?



Holy Eucharist & Imposition of Ashes

Ash Wednesday, March 5th

10:00 am & 7:30 pm

And the Spirit immediately drove him out into the wilderness. [Mark 1:12](#)



**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.

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



## † The Failure of Morality Teachers



“**T**heir argument has been this: That what you need to do to confront this moral problem, this whole business of temptation and evil, is to instruct people. Instruct them in goodness. They believe (and still believe it obviously) that if you educate people, you’ll make them moral. If you only teach people philosophy and get them familiarized with the great thoughts, the moral maxims... Get them to rub their minds against these and gradually they will come to live a good life. That’s the basis of the teaching. Teach them about heroism; teach them about courage. Hold these great ideals before them and they will rise up to it...

“They turned their back on godliness and the Bible. What were they teaching? They were talking about goodness and beauty and truth. These were the things emphasized by the great philosophers and therefore what you needed to do was tell people about goodness and beauty and truth, and they would all respond and rise up to it. You didn’t need all this ‘folklore’ and all this ‘semi-magic’ of the miracles and about an atoning death of the Son of God and all that. You shed all that; you’ve outgrown all that. Now of course you are just

going to worship goodness and beauty and truth. So you don’t go to church on Sunday. You go to an art gallery or you go out into the country and look at the sea or a sunset, and you read beautiful poetry and beautiful literature, and thus you gradually build up yourself with this wonderful idealistic view of life...

“Oh, what a profound book this Bible is! If the authorities only read it and understood it... They don’t believe in sin any longer. They don’t believe in the fall of man... Their endeavors come to nothing and less than nothing... The problem is the problem of man in sin, with his mind and heart and conscience defiled, twisted, perverted. And the more you ‘educate’ him, the more you encourage the evil that is in him. You increase his cleverness, his ingenuity of doing it all. As if to have knowledge could solve the problem of temptation. As if the great philosophers never sinned...

“How sad it is; how tragic it is.”

- Martyn Lloyd-Jones, on moral education outside of Scripture, excerpts from his “Citizens of Heaven” sermon



# Take note

by Kirsten Peterson, Organist & Choirmaster

Greetings!

For the Last Sunday after the Epiphany, two important things happen. First, we'll hear the story of the Transfiguration, how Jesus went up on the mountain to pray, and Peter, James and John witnessed something extraordinary. Jesus started to glow and they saw him conversing with Moses and Elijah, two past prophets. Wow! Second, this is the last time we'll be singing/saying "Alleluia" until Easter. But don't worry! Musically, we've got you covered for both!



Our opening hymn for Sunday is one of those hymns written specifically for the Transfiguration, "O Wondrous Type! O Vision Fair." Incidentally, the actual Feast of the Transfiguration is August 6, but it can be celebrated at other times of the year, such as the Last Sunday after the Epiphany.



John Mason Neale

*O wondrous type! O vision fair of glory that the Church may share, which Christ upon the mountain shows, where brighter than the sun he glows!*

*With Moses and Elijah nigh the incarnate Lord holds converse high; and from the cloud, the Holy One bears record to the only Son.*

*With shining face and bright array, Christ deigns to manifest today what glory shall be theirs above who joy in God with perfect love.*

*And faithful hearts are raised on high by this great vision's mystery; for which in joyful strains we raise the voice of prayer, the hymn of praise.*

*O Father, with the eternal Son, and Holy Spirit, ever One, vouchsafe to bring us by thy grace to see thy glory face to face.*

The words are from an anonymous 15th century Latin hymn, translated into English by John Mason Neale (1818-1866). As Philip H. Phatteicher explains in his book *Journey into the Heart of God: Living the Liturgical Year*:

In devotional language a "type" is a foreshadowing, an image that will be brought to fulfillment at a later time. So in the Transfiguration of Christ we see an anticipation of the glory that the Church will enjoy at the consummation. Christ, on the mountain between heaven and earth, shows today what the blessed here will one day enjoy there.

(Continued on page 15)

(Continued from page 14)

## Choir Notes

Musically, this is a stunning hymn. William Knapp (1698-1768) composed the tune WAREHAM, which was later harmonized in the 19th century for its use in *Hymns Ancient and Modern* (1875).

Our closing hymn pays tribute to the tradition that we will be ceasing our use of the word "Alleluia" during Lent. Phatteicher states that during the Middle Ages "...its discontinuance developed into a ceremony of farewell to the word and even its burial, until its resurrection at Easter." We will effectively "put away" the Alleluia on Sunday with the 11th century Latin hymn: "Alleluia, Song of Gladness":

*Alleluia, song of gladness, voice of joy that cannot die;  
Alleluia is the anthem ever raised by choirs on high;  
In the house of God abiding thus they sing eternally.*

*Alleluia thou resoundest, true Jerusalem and free;  
Alleluia, joyful mother, all thy children sing with thee;  
But by Babylon's sad waters mourning exiles now are we.*

*Alleluia though we cherish and would chant for evermore  
Alleluia in our singing, let us for a while give o'er,  
As our Savior in his fasting pleasures of the world forbore.*

*Therefore in our hymns we pray thee, grant us, blessed Trinity,  
At the last to keep thine Easter, with thy faithful saints on high;  
There to thee for ever singing alleluia joyfully.*

Phatteicher offers a great explanation about how we should read this hymn:

"Toward the end of the second stanza the word "But" marks a sharp transition as the reality of a fallen world intrudes on the picture of the joys of heaven. "Alleluia" that has been repeated at the beginning of the first and third lines of the first three stanzas is delayed in the final stanza until the last line, anticipating its absence from the Lenten liturgy but concluding the hymn with the hope of heaven and its unending joyful praise."

Peace and blessings, Kirsten



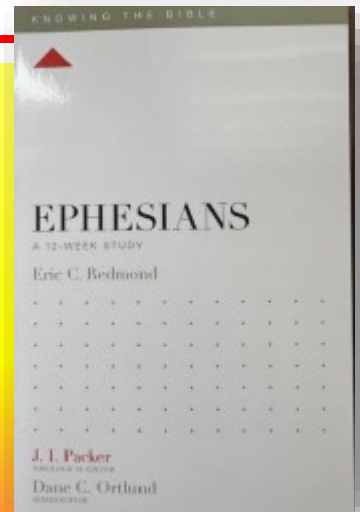
William Knapp



## † Ladies Tuesday Morning Bible Study

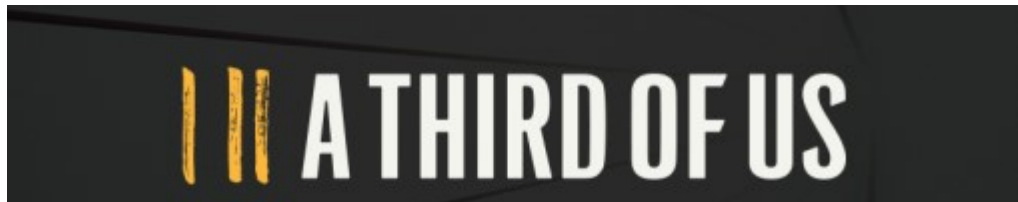
The Women's Tuesday morning Bible Study meets every Tuesday from 9:30 to 11 am in the Guild Room. They are currently studying *Paul's Letter to the Ephesians* to open our eyes to Paul's teaching about God's astonishing grace - grace that enables us to walk in love, holiness, and wisdom as we become imitators of 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.



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

### Ravidas Chamar

Country: India | Population: 71,679,000 | Language: Hindi | Main Religion: Hinduism | Evangelical: 0.62%

The Chamar people live primarily in India's western states of Uttar Pradesh, Madhya Pradesh, and Bihar. They are among the largest untouchable, or Dalit, communities in the Hindu world. This translates into frequent joblessness, lack of education, and lifelong poverty. The origins of the name "Chamar" come from their leatherwork skills. Day labor and petty business are their main sources of income, along with the manufacture of shoes and chappal, an Indian sandal. The Chamar are Hindu and follow the spiritual teachings of Ravidas. They recite mythological tales and sing songs from the religious epics. There is a slightly higher degree of responsiveness to the Gospel among the Chamars than among other Dalits. Pray for the ongoing church planting movement underway among Chamars in several districts across India, and for openness of heart and mind to the Lord.



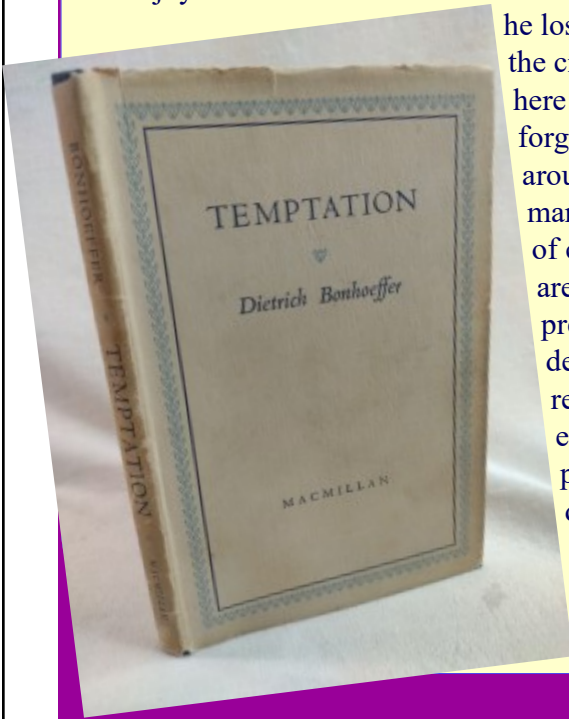


† Ash Wednesday Thought for Reflection

- from Fr. John Morrison

"With irresistible power, desire seizes mastery over the flesh..... It makes no difference whether it is sexual desire, or vanity, or ambition, or desire for revenge, or love of fame and power, or love of greed for money..... Joy in God is...extinguished in us and we seek all our joy in the creature. At this moment, God is quite unreal to us;

he loses all reality, and only desire for the creature is real..... Satan does not here fill us with hatred of God, but with forgetfulness of God..... The lust thus aroused envelops the mind and will of man in deepest darkness. The powers of clear discrimination and of decision are taken from us. The questions present themselves: "Is what the flesh desires really sin in this case?" "Is it really not permitted to me, yes - expected of me, now, here, in my particular situation, to appease desire?"..... It is here that everything within me rises up against the Word of God."

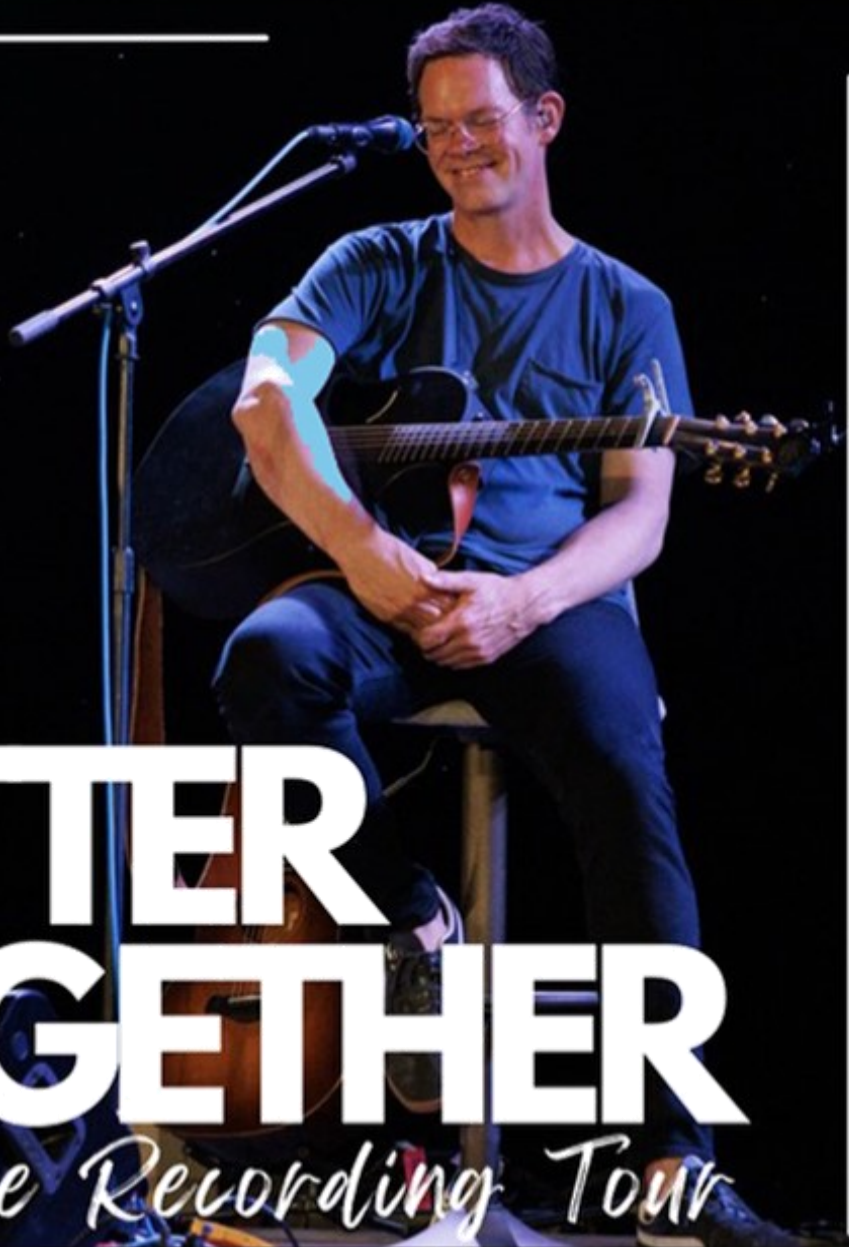


Dietrich Bonhoeffer, *Temptation*



When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full.

**Matthew 6:16**



# BETTER TOGETHER

*The Live Recording Tour*

**JASON GRAY**

Fri., March 14, 2025 | 7:30 P.M.

Tickets: VIP \$30, GA \$20

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



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

## † Because That Is What Love Does

Luke 9:28-36, [37-43a]

The lectionary allows the option of including the verses that describe what happens after Jesus comes down the mountain and while it might appear to be two different stories they belong together. The transfigured Jesus talking with the law giver and the end of all things prophet is sent to be with and bear with the faithless and perverse generation. “How long...” is a lament not a rebuke and has more to do with Jesus than the perverse generation for Jesus knows he will be with this perverse generation until he bears their perversity in his own person. How do you give up glory when you know that? You do it for a father who cries out “Teacher, I beg you...” You do it for an only son convulsed and mauled and beaten by a demon. You do it for well meaning but ineffective disciples. You do it because that is what love does. The beloved only Son is convulsed and mauled and beaten and killed for the faithless and perverse of every generation, every last one of us. If the disciples want to stay on the mountain and bask in the glory how much more so Jesus who has every reason to stay in the booth Peter offers to build but chooses to come off the mountain so that he can eventually climb a lonely hill.



## † Shrove Tuesday Pancake Supper - Mardi Gras Extravaganza

Everyone is invited to Saint Paul's Annual Pancake Supper on Shrove Tuesday, March 4th, from 5:30 to 7:00 pm. Come celebrate the final moments before Lent begins with pancakes and games, beads and balloons!

A freewill offering will be accepted.



**SHROVE TUESDAY**



**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:**

Bring your Sunday School 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**

Mar 2nd 8 am - Sarver's	10:30 am - Amy Boyce
Mar 9th 8 am - MacMillan/Maier	10:30 am - Heidi Duckett
Mar 16th 8 am - Tim Huber	10:30 am - Marcalus'



**COFFEE HOUR HOSTS NEEDED**

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



† *Art in the Christian Tradition*

**Lent Battling with Carnival**

after a painting by Frans Hogenberg (1540–1590),  
engraving by Hieronymus Cock (1510–1570 Antwerp), published 1558,  
© Metropolitan Museum, New York

Our Ash Wednesday gospel reading outlines the three classic practices of Lent: prayer, fasting and almsgiving. These are three traditional pathways of growing in our relationship with the Lord. In fact, they are really one pathway with three layers, because prayer, fasting and almsgiving are completely interconnected. We often think of fasting as giving up certain foods and drink. However, fasting is a saying 'no' to whatever may be an obstacle to our growing in our relationship with the Lord; it is a saying 'no' to any form of self-centeredness. That 'no' is always in the service of a greater 'yes', a 'yes' to the Lord, which then finds expression in prayer, and a 'yes' to others, to the Lord present in others. This 'yes' then finds expression in 'almsgiving', a giving of ourselves in service to others.

The church gives us the forty days of Lent to assess exactly what we want to say 'no' and 'yes' to. We are setting out on this forty-day journey not as isolated individuals but together, as a church. This journey of Lent will bring us to the wonderful feast of Easter. Hopefully, we will have lived Lent in such a way that when Easter Sunday comes, we will be ready to renew our Baptismal promises from our heart: a big resounding 'yes' to Christ.

This mid-16th-century print is a humorous take on 'Lent' battling it out with 'Carnival'. On the left we see a people's parade celebrating carnival. The central focus is a man sitting on a beer barrel holding a spit of roast chickens. In the distance, people are seen dancing. In the right half we see people fasting. The woman on a cart is holding fish, not meat. People in the distance are seen working, not dancing.



THE  
*Episcopal*  
CHURCH



**March 2, 2025 – Last Sunday in Epiphany (C)  
What Is Lent?**

Today is the last Sunday in the season of Epiphany. In just a few days, the church will begin observing Lent. Ash Wednesday falls on March 5 this year, and marks the beginning of the season of Lent, the 40-day period before Easter.

The period of 40 days, which traditionally does not include Sundays, commemorates the “40 days and 40 nights” (Matthew 4:2) that Jesus fasted in the desert and then resisted temptations from Satan.



*Ash Wednesday marks the beginning of Lent on March 5.*

The word “Lent” comes from an Old English word for “spring,” and is derived from the German word “lang,” meaning “long,” because during this season before Easter, the hours of daylight become longer.

The Book of Common Prayer explains Lent in this way: “The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church (Book of Common Prayer, pp. 264-265).

The Episcopal Church invites us to observe Lent “by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word” (Book of Common Prayer, p. 265).

## † Saints of God

Thursday, February 27th

### George Herbert,

Priest and Poet, 1633

George Herbert is famous for his poems and for his prose work, *A Priest to the Temple, or, The Country Parson*. He described his poems as “a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could submit mine to the will of Jesus my Master; in whose service I have found perfect freedom.”

Herbert was born in Montgomery, Wales, on April 3, 1593, a cousin of the Earl of Pembroke. His mother was a friend of the poet John Donne. George attended Trinity College, Cambridge. Through his official position as Public Orator of Cambridge, he was brought into contact with the Court of King James I and Prince (later King) Charles. Whatever hopes he may have had as a courtier were dimmed, however, because of his associations with persons who were out of favor with King Charles I - principally John Williams, Bishop of Lincoln. Herbert had begun studying divinity in his early twenties, and, in 1626, he was ordained as a priest. In 1630, King Charles provided him with a living as rector of the parishes of Fugglestone and Bemerton.

He served faithfully as a parish priest, diligently visiting his parishioners and bringing them the sacraments when they were ill, and food and clothing when they were in want. He read Morning and Evening Prayer daily in the church, encouraging the congregation to join him when possible, and ringing the church bell before each service so that those who could not come might hear it and pause in their work to join their prayers with his. He used to go once a week to Salisbury to hear Evening Prayer sung there in the cathedral. On one occasion he was late because he had met a man whose horse had fallen with a heavy load, and he stopped, took off his coat, and helped the man to unload the cart, get the horse back on its feet, and then reload the cart. His spontaneous generosity and good will won him the affection of his parishioners.

His collection of poems, *The Temple*, was given to his friend Nicholas Ferrar and published posthumously. Two of his poems are well-known hymns: “Teach me, my God and King” (*The Hymnal 1982*, #592) and “Let all the world in every corner sing” (*The Hymnal 1982*, #402; #403). Their grace, strength, and metaphysical imagery influenced later poets, including Henry Vaughan and Samuel Taylor Coleridge.

Lines from his poem “Love 3” have moved many readers:

Love bade me welcome: yet my soul drew back,  
Guilty of dust and sin.  
But quick-eyed Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning  
If I lacked anything.

“A guest,” I answered, “worthy to be here”:  
Love said, “You shall be he.”

“I, the unkind, ungrateful? Ah, my dear,  
I cannot look on thee.”

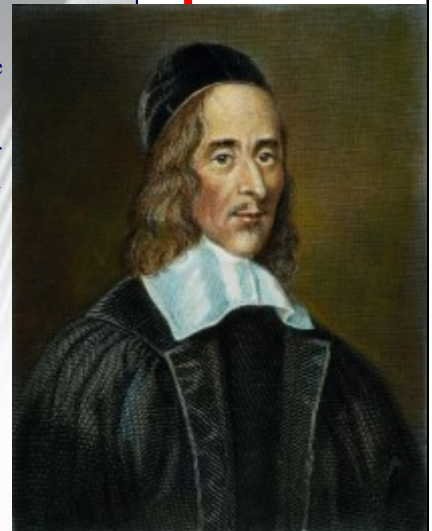
Love took my hand, and smiling did reply,  
“Who made the eyes but I?”

“Truth, Lord; but I have marred them; let my shame  
Go where it doth deserve.”

“And know you not,” says Love, “who bore the blame?”  
“My dear, then I will serve.”

“You must sit down,” says Love, “and taste my meat.”  
So I did sit and eat.

Herbert was unselfish in his devotion and service to others. His words, “Nothing is little in God’s service,” have reminded Christians again and again that everything in daily life, small or great, may be a means of serving and worshiping God.



# Israel - Walking in Jesus' Footsteps



Click above, new video every week

## ✠ Mount Zion

**M**ount Zion, the highest point in ancient Jerusalem, is the broad hill south of the Old City's Armenian Quarter.

Also called Sion, its name in Old Testament times became projected into a metaphoric symbol for the whole city and the Promised Land.

Several important events in the early Christian Church are likely to have taken place on Mount Zion:

- The **Last Supper** of Jesus and his disciples, and the coming of the Holy Spirit on the disciples, both believed to have been on the site of the Cenacle;
- The appearance of Jesus before the high priest **Caiaphas**, believed to have been at the site of the Church of St Peter in Gallicantu;
- The "**falling asleep**" of the Virgin Mary, believed to have occurred at the site of the Church of the Dormition.
- The **Council of Jerusalem**, around AD 50, in which the early Church debated the status of converted gentiles (Acts 15:1-29), perhaps also on the site of the Cenacle.

### The Mountain that Moved

In the Old Testament period, Zion was the eastern fortress that King David captured from the Jebusites and named the City of David (2 Samuel 5:6-9).

A psalmist described Mount Zion as God's "holy mountain, beautiful in elevation . . . the joy of all the earth" (Psalm 48).

And again, "Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever" (Psalm 125).

Ironically, by the time this psalm was composed, the name of Mount Zion had already moved from its original location at the Jebusite fortress - and would move again.

First, perhaps at the time Solomon built his Temple, the Temple Mount came to be called Mount Zion. Then in the first century AD, following the Roman destruction of Jerusalem, the name was transferred to its present location across the Tyropoeon Valley.

### Early Christians Built Synagogue-Church

In the time of Christ, Mount Zion was a wealthy neighborhood, densely populated and

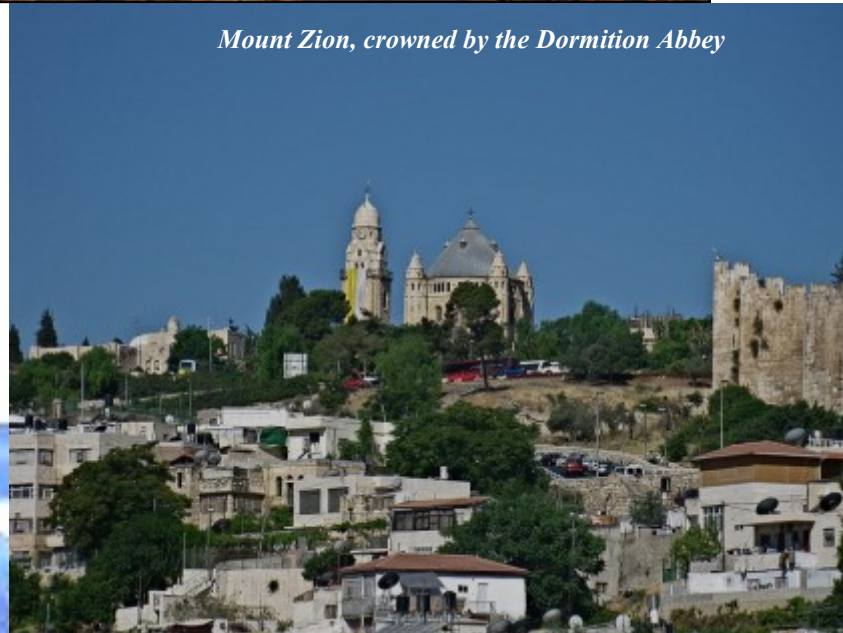
*(Continued on page 25)*

## Walk in Jesus' Footsteps

Our next trip to the Holy Land is scheduled for July of 2025! We leave on July 1st for a two-week journey into our faith. This trip and will cover all the basics and have many optional add-ons.

Brochures are available from Pam or David Szen.

*Mount Zion, crowned by the Dormition Abbey*





(Continued from page 24)

## Mount Zion

enclosed within the city walls.

There was also a community of Essenes, a group who lived a strict interpretation of Mosaic Law. They are better known for their community at Qumran, where the Dead Sea Scrolls were discovered.

The first-century Christians met on Mount Zion, where they built a Judaeo-Christian synagogue-church that became known as the Church of the Apostles.

Over the centuries a succession of churches were built on the site and later destroyed. These included the great Byzantine basilica Church of Hagia Sion (Holy Zion), known as the “Mother of all Churches” - which covered the entire area now occupied by the Church of the Dormition, the Cenacle and the Tomb of David.

### David’s Tomb Is Empty

The Old Testament (1 Kings: 2:10) records that King David was buried in the city of David, which was on the original Mount Zion.

Because the name of Mount Zion had moved to its present location, as described above, Christian pilgrims in the 10th century developed a belief that David’s burial place was there too.

It was actually the Christian Crusaders who built the present memorial on Mount Zion called the Tomb of King David. However, three of the walls of the room where its empty cenotaph stands are apparently from the synagogue-church used by the first-century Judaeo-Christians.

Gradually this memorial came to be accepted as David’s tomb, first by the Jews and later also by Muslims.

### Architects Beheaded for Excluding Mount Zion

The respect with which Muslims held King David is illustrated by a legend relating to the reconstruction of Jerusalem’s walls by the Turkish conqueror Sulieman the Magnificent in the mid-16th century.

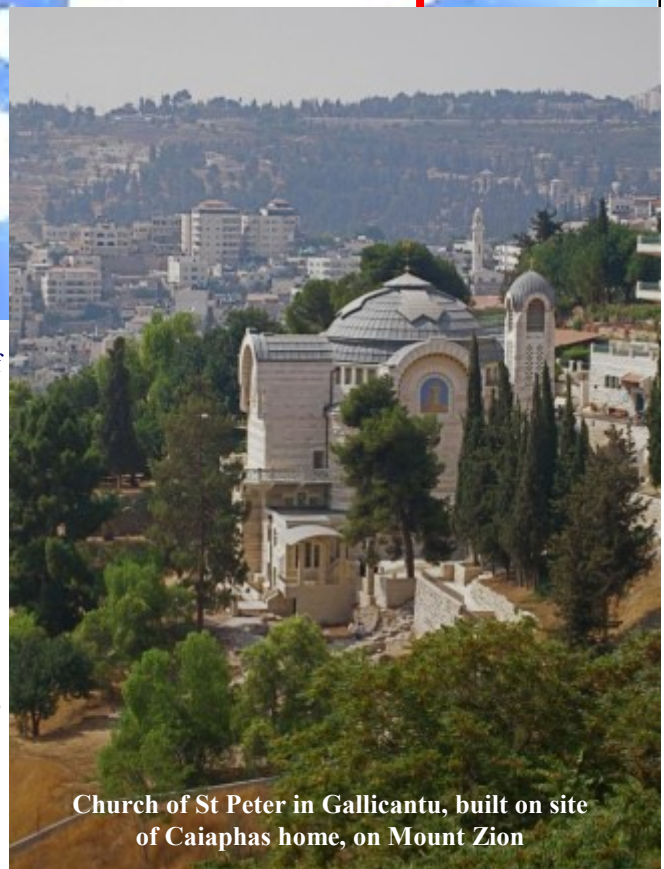
As the story goes, the sultan was furious when he discovered that the new walls did not encompass Mount Zion, leaving the Tomb of David unprotected.

He summoned the two architects responsible for the project and ordered that they be beheaded. Two graves in the inner courtyard of Jaffa Gate are said to be those of the architects.

Another place of interest on Mount Zion is the grave of Oskar Schindler, a German industrialist who saved nearly 1200 Jews in the Holocaust and has been declared a Righteous Gentile. The grave is in the Catholic cemetery near Zion Gate.

### In Scripture:

- The Last Supper: [Matthew 26:17-30](#); [Mark 14:12-25](#); [Luke 22:7-23](#); [John 13:1-17:26](#)
- The coming of the Holy Spirit: [Acts 2:1-4](#)
- Jesus appears before Caiaphas: [Matthew 26:57-68](#); [Mark 14:53-65](#); [Luke 22:66-71](#); [John 18:12-14, 19:24](#)
- The first Church Council of Jerusalem: [Acts 15:1-29](#)



Church of St Peter in Gallicantu, built on site of Caiaphas home, on Mount Zion

# *Connecticut Master Chorale*

**Tina Johns Heidrich, Music Director and Conductor**

**Joseph Jacovino, Jr., Accompanist  
Connecticut Master Chorale Orchestra**

## *Spring Concert*

### *Illuminare*

**by Elaine Hagenberg**

**An illuminating new work that is exquisitely gorgeous and gloriously uplifting. It is the first major work by Hagenberg, whose music soars with eloquence and ingenuity.**

\*\*\*\*\*

### *Stabat Mater*

**by Kim André Arnesen**

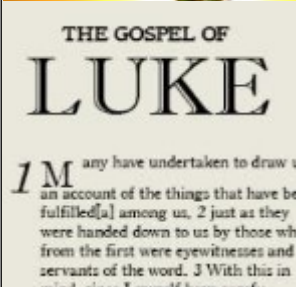
**Arnesen's characteristic rich harmonies and memorable melodic lines combine to create this powerful and emotional major new choral work.**

**\$20 advance - \$25 door  
(203) 740-9533  
[www.cmchorale.org](http://www.cmchorale.org)**

**Sunday, March 23, 2025 3:00 p.m.  
First Congregational Church  
164 Deer Hill Avenue  
Danbury, CT 06810**



And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.  
**2 Corinthians 3:18**



**O**ur Men meet weekly 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.

**† Greeters Needed**

Greeting people in a warm way makes them feel good about their presence in church. At St. Paul's, we are always looking for people who feel called to serve in this important ministry. If you are interested in becoming a greeter, please contact Pam Szen ([prszen@gmail.com](mailto:prszen@gmail.com)) or David Szen

**† Ladies Wed Evening Bible Study**

All women are invited to join the Ladies Wednesday Evening Bible Study for our new study of the book of Ephesians. Every Wednesday evening, 7-8 pm by Zoom. This letter includes many praises and prayers to God for his saving love and gifts to the church. We look forward to studying and sharing our questions and experiences together. Please join us as we receive God's Word (3:17) "that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love." Call or text Carol Wheeler at 203-525-0011 with questions or to be added to the weekly Zoom link email.





Camp Washington

Saturday, March 29, 2025  
9am - 3pm

# Lenten Quiet Day Retreat at Camp Washington



Mending is an age-old practice of taking what is torn, worn-out, frayed, or ripped and making it strong again. In an age of disposability, mending is also a radical assertion of finding value in what we have. This same practice can apply to our hearts and spirits as well. Bring your frayed jeans, worn socks, and hole-y sweaters - as well as your tired hearts and spirits - to a one-day retreat of meditations, music, meal, and sacrament with Rev. Tuesday Rupp and a special musical guest.



REV. TUESDAY RUPP has been serving as the rector of St. Paul's since 2018. Prior to her calling in Woodbury she was the Associate Rector for Christian Formation and Arts Ministry at Church of the Heavenly Rest in New York.

She is a native of Portland, Oregon and came to ministry through music. After holding careers as a singer, conductor, and director of small arts organizations, she felt God's call to deeper service. In 2010 she began studying at Yale Divinity School/Berkeley Divinity School/Yale Institute of Sacred Music, and graduated in 2013.

## USE THIS QR CODE & REGISTER ONLINE

**\$60 per person. Includes lunch & program materials.**  
**Saturday, March 29th, 2025 | 9am - 3pm**

Need based financial aid is available for all CW programs,  
please contact Camp directly for details.



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

# Jericho Partnership Inc.

Mobilizing Ministry . Transforming a City

## † Meet Adrian

Meet Adrian, a bright 5th grader with big dreams of becoming a tech engineer.

"Engineering is like cooking, but harder. There's a lot of ingredients and it's easy to mess it up. I've always liked it."

Adrian has a passion for math and science, but when homework gets tough (thousandths in expanded form, anyone?), he's got an incredible team by his side. Ms. Julia guides him through fractions and decimals, Ms. Eliza helps him through challenging math problems, and Ms. Davonna brings science to life in exciting ways.

Adrian also enjoys the program's balance; sometimes he works independently, and other times he appreciates the extra support.

With his hard work, curiosity, and the encouragement of our After-school Learning Program, Adrian is well on his way to achieving his dreams. Keep building, Adrian; we can't wait to see what you create!

### SAVE THE DATES

Our two most important fundraising events of the year are coming up!

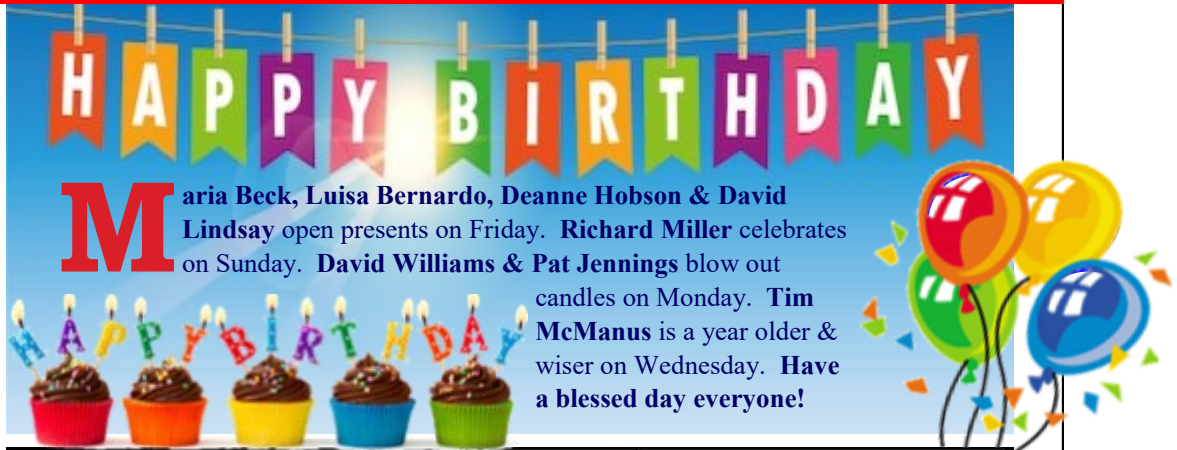
Save the dates for our:

**Golf Outing** - Wednesday May 21, at Richter Park

**Power of Mentoring Breakfast** - Thursday, June 5, The Amber Room

More info to follow! If you or your business would like to sponsor either of these events, please contact Lisa Siedlecki at [lisa@jerichopartnership.org](mailto:lisa@jerichopartnership.org)





**M**aria Beck, Luisa Bernardo, Deanne Hobson & David Lindsay open presents on Friday. Richard Miller celebrates on Sunday. David Williams & Pat Jennings blow out candles on Monday. Tim McManus is a year older & wiser on Wednesday. **Have a blessed day everyone!**

RFB 

*Presents*

## COFFEE WITH JESUS

### In Jesus' Name



...and I ask all these things in Jesus' name.

*Amen!*



Ann, tacking "in Jesus' name" to the end of your prayers doesn't obligate me to give you what you ask for. They aren't magic words.



It says in the Bible, "You may ask me for anything in my name, and I will do it," Jesus.

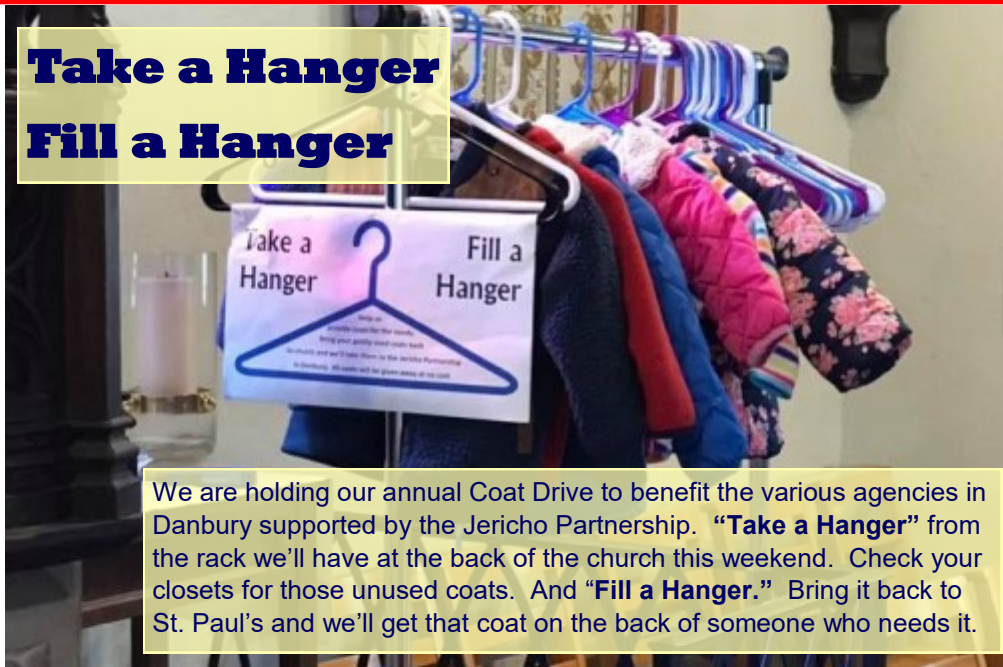


Think of it as, "*for Jesus' sake*," instead, Ann, and maybe you'll start to see how your selfish desires don't really line up with my name.

CoffeeWithJesus.com



## Take a Hanger Fill a Hanger



We are holding our annual Coat Drive to benefit the various agencies in Danbury supported by the Jericho Partnership. **“Take a Hanger”** from the rack we’ll have at the back of the church this weekend. Check your closets for those unused coats. And **“Fill a Hanger.”** Bring it back to St. Paul’s and we’ll get that coat on the back of someone who needs it.

Psalm 122:6

Pray  
for the  
peace  
of  
Jerusalem;

May they prosper that love you.

## † This Sunday's Readings

(Click on the red links for the readings)

### Glory on the Mountain

[Exodus 34:29-35](#)

In our first reading we hear how Moses' face shone after he had spoken with the Lord. When Moses came down from Mount Sinai after again receiving the ten commandments, the people were afraid to approach him because of the radiance of his face. Whenever he talked with the people, he had to wear a veil.

[Psalm 99](#)

The holy and mighty Lord reigns on high. God spoke to Israel's leaders from a pillar of cloud and has forgiven them their misdeeds.

[2 Corinthians 3:12-4:2](#)

In our New Testament reading Paul celebrates the freedom and boldness that comes to believers through Christ. Moses veiled his face when leaving the Lord's presence, but now the veil is removed and open access is given to God in Jesus. The Spirit brings transformation through God's mercy, therefore right conduct and transparency are to characterize the dealings of God's people, commending themselves to all with clear conscience.

[Luke 9:28-43](#)

Our gospel is the story of Jesus' transfiguration. The narrative is richly woven with themes and symbols drawn from Israel's past and its hopes for the future. Moses and Elijah represent the law and the prophets whose promises Jesus fulfills. While Jesus is praying, divine glory is reflected in his human person. The chosen disciples hear a voice from the cloud declaring that this is God's beloved Son. The next day, having descended the mountain, Jesus' ministry continues with the dramatic healing of a boy

[Luke 9:28-43](#)

The Transfiguration is an apt Preface to Lent and Jesus' journey to Jerusalem, because what lies ahead is both a confrontation between the non-violent justice of the Kingdom of God and the violent injustice of the Roman Empire; as well as the non-violent way of the Beloved versus the hoped-for victory by the Messiah. The crowds at Jerusalem will be cheering for "the one who is bringing the Kingdom of our ancestor David." This is not the same as welcoming God's Beloved. How much in our hearts, we are still cheering for Jesus as the triumphant Victor?



## † Sermon Shorts

"The Insanity of the Resurrection" 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. Before you, O God, are all our prayers and all our needs. You are our life and light, our mercy and hope and our ever-dawning day. Hear us through your Son, as we prayer for:*

.....[Harlan Jessup](#), [Jan Brochu](#), [Ed Licence](#), [Gail Winkley](#), and other parishioners convalescing in extended care facilities.

.....[Christ Church Cathedral](#), Hartford; [Church of the Good Shepherd](#), Hartford; [Grace Church](#), Hartford; [St. Martin's](#), Hartford.

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

.....Prison ministry & prison Chaplains; the ECCT Faith Behind Bars & Beyond Ministry Network.

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

.....[Clayton Ferry](#), [Barbara Hock](#), [Jim Megura](#), [Peter Scalzo, Sr.](#), [Peter Scalzo, Jr.](#), [Doris](#), [Karen](#), [Beverly Hall](#), [Robert](#), [Roger](#), [Fred](#), [Cynthia](#), [Valerie](#), [Heidi Pinheiro](#), [Dale Mitchell](#), [Larry](#), [Ruth](#), [Rob Duckett](#), [Blake](#), [Nick Marcalus](#), [Susan Morrison](#), [David McQueen](#), [Pam Altemus](#), [Mary Perry](#), [Helen Picheco](#), [Cliff](#), [Cathy Schrull](#), [Mike & Evelyn Kirner](#), [H. K. Lee](#), [Elana](#) and [Veronika](#) continued healing.

.....the people of [Ukraine](#); the people of the Republic of [Botswana](#); the people of [Norway](#); the bishop, clergy and laity of The Diocese of Mahajanga - The Church of the Province of the Indian Ocean; and our sister and brother members of the [Syro-Malankara Catholic Church](#).

.....For the Church: that God will transform us through our listening to the Word of God and sharing in the Eucharist so that we can radiate God's glory through our lives.

.....[St. James' Episcopal Church](#), Danbury and their [Daily Bread Food Pantry](#), which is the recipient of our food basket collections for the month of March.

.....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.

.....[Faith Church](#), New Milford, church partner of the Jericho Partnership.

.....[Church Musicians and Artists](#).

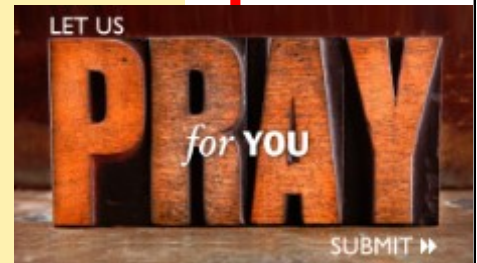
.....For all living in fear: that they may hear Jesus say, Fear Not, and rest in the awareness that God is always with them and will sustain them each day.

.....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, they that they would become strong in their faith, grow in numbers and be a light to those around them.

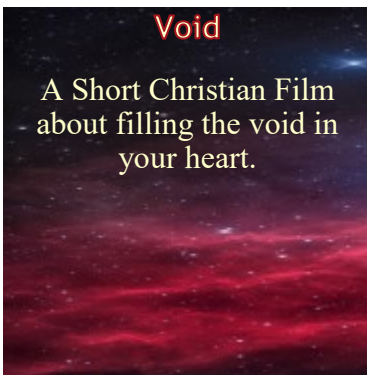
.....That we use God's gifts in the way he intended to bear good fruit and for the glory of his name.

.....For those whose lives have been overshadowed by pain, sickness, or grief: that Christ be the light who dispels their darkness and that the power of His resurrection guides them to new beginnings.

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



GOD'S HELP IS ONLY  
A PRAYER AWAY.





# Just For the Joy of It!

(And Christian Fellowship)

TOMICS by Tom Gould



## Random Fact of the Week!

Did you know ... that Ash Wednesday has never occurred on Leap Year Day (February 29th), and it will not occur as such until 2096?



"We finally found a useful way to handle Moses' 'shining face' situation..."

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