

# APPEAL TO ROME: ACTS 24.10-26.32



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*A Scriptorium Study from The Fellowship of Ailbe*

**The Fellowship of Ailbe**

Appeal to Rome Acts 24.10-26.32  
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## Introduction to Acts 24.10-26.32

For two years Paul was delayed in Caesarea while he awaited the outcome of his trial. He would appear before two governors and a king, but only when he finally appealed to the Emperor would he be delivered from the hands of his enemies and packed off the Rome.

In this section we see Paul standing firm on the facts of his trial, and continuing to exert bold witness for the Gospel. He is completely unafraid and totally at peace in the Lord's sovereign care. He knows he's on his way to Rome, and he even plays his Roman citizenship trump card again to make sure he gets there.

His enemies, who'd hoped to silence his witness, had only instead enlarged it. Two governors, a king, and the Roman Emperor would hear the Gospel because the enemies of Paul plotted against him. The Lord knows how to take the bad intentions of wicked people and use them for the good purposes of the ongoing work of Christ.

We're happy to offer a series of brief videos to introduce each portion of this study. You can view each one by [\*clicking here\*](#).

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We hope you find this study of Acts instructive and helpful to equip you for your walk with and work for the Lord. Thank you for joining us.

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## 1 Just the Facts

*Read and meditate on Acts 24.10-16.*

Paul's accusers have just presented their case against him, based on hyperbole, innuendo, and lies. Paul determines to bring forward just the facts for the governor's consideration. The Gospel and the Kingdom are about *facts*, not *feelings*.

*For reflection*

1. First, Paul explained that he did not resent this opportunity; rather, he welcomed it (v. 10). He said that Felix could verify his claims. Thereby he nodded toward the governor's fairness, even as he reminded the court of how Roman justice works: facts, evidence, verification, then judgment. What can you learn from Paul's approach here to help you in sharing the Gospel with others?
2. The facts of the case included Paul's reason for being in Jerusalem (v. 11) and the circumstances surrounding his visit (v. 12). He challenged his adversaries to prove their case rather than simply assert his guilt (v. 13). Do you think it's a good idea to ask those who oppose the Gospel to defend their own position against more careful scrutiny? Explain.
3. Paul admitted his involvement in the Christian movement (v. 14), but he insisted this was completely in line with the hopes even his adversaries embraced (vv. 14, 15). The final fact Paul asserted is that he was settled in his *conscience*. He was not troubled about anything he'd done, whether toward God or toward men. How does one maintain such a clean or good conscience?
4. Paul's approach was reasoned, calm, clear, and concise, and he will hold to that tack through the rest of this trial. Is this the way you would describe your own approach to explaining your faith in Jesus? Why or why not?
5. Paul was in a Roman court, and he understood Roman law, how it operated, and what it required. This was not a platform for preaching, even though Paul will get the Gospel out eventually. He was there to accommodate the interests and satisfy the demands of the Roman court, and so his speech was suitable for the context. In the same way, we need to learn how to assess the situations in which we find ourselves at any time and speak the truth in love accordingly. In case such an opportunity should arise, what would you explain as the *facts* about your involvement with Christ?

*Summary*

We don't have to argue with people when we're sharing the Gospel, and we don't have to appeal to their emotions. We just need to set forth the facts of the Gospel and of how it has affected our lives. But many Christians seem to have trouble doing this. Why?

*Closing Prayer*

Stir up Yourself, and awake to my vindication,  
To my cause, my God and my Lord.  
Vindicate me, O LORD my God, according to Your righteousness;  
And let them not rejoice over me.  
Let them not say in their hearts, "Ah, so we would have it!"

Let them not say, "We have swallowed him up."  
Let them be ashamed and brought to mutual confusion  
Who rejoice at my hurt;  
Let them be clothed with shame and dishonor  
Who exalt themselves against me.  
Let them shout for joy and be glad,  
Who favor my righteous cause;  
And let them say continually,  
"Let the LORD be magnified,  
Who has pleasure in the prosperity of His servant."  
And my tongue shall speak of Your righteousness  
*And* of Your praise all the day long.

Psalm 35.23-28

## 2 Dare Ya!

*Read and meditate on Acts 24.17-21.*

Paul fairly dares his accusers to produce any facts or evidence contrary to his testimony. Facts will always be on the side of the Gospel.

*For reflection*

1. Paul explained he was in Jerusalem to help his people, and he was in the temple in accord with all the pertinent regulations (vv. 17, 18). He was not doing anything unlawful, provocative, or out of step with the local culture. If it wasn't Paul's *life* these people objected to, what *did* bother them, and why?
2. Then he turned the tables: "Where, by the way, are these Jews from Asia who started all this ruckus anyway (vv. 18, 19)? Has anybody noticed – have *you* noticed, your honor – that anyone who might have *any* facts to substantiate the charges of my opponents is not present here? No? OK, then how about these gentlemen here: What *fact-based* charges – as opposed to these flimsy accusations – can they present (v. 20)?" How can Paul be so confident about the facts in this trial? Is it possible that many unbelievers object to the Gospel on *hearsay* only, and without knowing the *facts* of the Gospel? Explain.
3. Paul dared them to introduce their facts. "Oh, well, OK, here's something horrible I did: I cried out a word about the resurrection from the dead (v. 21)." That surely elicited a laugh from the Roman court. "That's a transgression worthy of death?" That reported *fact* allowed Paul to crack open a door for the Gospel, almost as if to say to Felix, "Dare ya to ask for an explanation of that." Paul is using this situation to the advantage of the Gospel, because he *thinks* Gospel all the time. What does it mean to *think Gospel all the time*?
4. We might think that Paul, in making his declaration before the court, was being a bit disingenuous. It's more accurate to say he spoke as much of the truth about himself as the situation called for. He was, indeed, a Pharisee, and he certainly believed in the resurrection and the hope of the fathers. He said as much as was needed, both to defend his innocence and to introduce his message. Paul's approach to evangelism was more along the lines of a process rather than a dump truck. Explain.
5. What are some ways that you could identify with unbelievers in your life, without sharing the Gospel with them? What do you have in common with *any* unbelievers that might serve as a basis or bridge for a later conversation about Jesus?

*Summary*

Paul's manner in this trial is frank and assertive. But he taunts those who have brought these false charges against him with the shallowness of their case, inviting them to produce any real facts to countermand his. Do you think if Christians were more convinced of the *facts* of the Gospel, we might be bolder in sharing it with the people around us? Explain.

*Closing Prayer*

As for me, I will call upon God,  
And the LORD shall save me.  
Evening and morning and at noon  
I will pray, and cry aloud,  
And He shall hear my voice.  
He has redeemed my soul in peace from the battle *that was* against me,  
For there were many against me.  
God will hear, and afflict them,  
Even He who abides from of old. *Selah*  
Because they do not change,  
Therefore they do not fear God.

Psalm 55.16-19

### 3 Recess

*Read and meditate on Acts 24.22-27.*

Felix put the trial on hold for the time being. He apparently intended to send to Jerusalem for Lysias, perhaps in the hope he might be able to verify Paul's statement of the facts. But either he did not send for him or Lysias was unable to come, since we have no record of his arriving. Meanwhile, the court is in recess – for two years (wouldn't we have loved a two-year recess as school kids?).

*For reflection*

1. Felix was generous to Paul, allowing his friends to visit and provide for his needs, and entertaining him not infrequently, albeit with mixed motives (v. 26). Why do you suppose the Lord considered this *sabbatical* to be needed?
2. Given the opportunity to explain his views more fully, Paul didn't hold back. The Gospel is about the resurrection of Jesus and the coming of His Kingdom, and that means righteousness, self-control, and preparation for the coming judgment (v. 25). Note that we cannot preach the Gospel without advising people of the moral obligations it entails, and the judgment which awaits us all. How would you work this into your presentation of the Gospel?
3. We note that Paul didn't merely preach to Felix and his wife; he *reasoned* with them, thus implying a give-and-take that must have been more like an extended conversation (vv. 25, 26). What kinds of topics might we use to begin a conversation like this with people in our Personal Mission Fields?
4. Felix was alarmed at what he heard. The warning of judgment to come can have that effect on people. Felix dragged this out as long as he could, hoping for a little money out of it all, until at last he was replaced by Porcius Festus. But he must have been going to remain in the area because he left Paul in prison as a favor to the Jews (v. 27). Thus far in Paul's detention, what has been accomplished for the Gospel?
5. The Gospel is Good News, it's true. But it's *only* Good News against the backdrop of the *bad* news about sin and judgment. Unbelievers who reject the Gospel when we tell it to them need to know that judgment is coming, and they're in danger of not being ready for it. They may not believe that – may not become alarmed by it – but they need to hear it anyway. Since moral change and judgment are so much a part of the Gospel, why do you suppose Christians today are reluctant to talk about these?

*Summary*

We see here no grumbling, complaining, or impatience on Paul's part. The Lord has told him he's going to Rome, and he's content to let the Lord unfold the timing. Meanwhile, he is making the most of every opportunity to proclaim Christ and the Kingdom. What does it mean for you to make the most of every opportunity in this way?

*Closing Prayer*

My heart is steadfast, O God, my heart is steadfast;  
I will sing and give praise.

Awake, my glory!  
Awake, lute and harp!  
I will awaken the dawn.  
I will praise You, O Lord, among the peoples;  
I will sing to You among the nations.  
For Your mercy reaches unto the heavens,  
And Your truth unto the clouds.  
Be exalted, O God, above the heavens;  
*Let Your glory be* above all the earth.

Psalm 57.7-11

## 4 Music to His Ears

*Read and meditate on Acts 25.1-12.*

Do you suppose those who had plotted against Paul had fudged on their oath? At any rate, no sooner does Festus take up his duties than the Jewish leaders bring up the case of Paul. Talk about holding a grudge and allowing hate to fester in their hearts! (Lev. 19:17, 18)

*For reflection*

1. Festus must have thought, “Great. I can’t even get organized and I have to deal with this situation.” His role was to keep peace, and Felix handed him this firestorm, just waiting to break out. So Festus wisely decided to keep the trial on less flammable turf. The Jews can come to Caesarea if they’re that serious about all this. And they do. Should we expect those who hate the Gospel ever to cease from their anger? Explain.
2. Their argument hasn’t changed – they still can’t prove their lies and slanderous accusations (v. 7). Festus was clever. He made push come to shove by testing Paul’s confidence in his case. Was he so sure of his innocence that he’d be willing to return to the scene of the alleged crime and argue his side there? (v. 9) Are there limits to how far we can go in accommodating the demands of unbelievers, when it comes to the Gospel and our testimony?
3. Paul was more clever, and once again he played his Roman citizenship trump card, demanding his citizen’s right to have his case heard in Rome by the Emperor. Festus must have lit up with joy to hear this. Perhaps he was even hoping Paul would relieve him of this onerous case by insisting on going to Rome. We can almost hear his “Whew!” as he agrees to ship the Apostle off to the Emperor (v. 12). How would you assess Paul’s witness during his time in Caesarea? What lessons can you learn from him to enhance your own witness for the Lord?
4. Jesus had promised Paul he would get to Rome to preach there. But it was taking what must have seemed like an inordinate amount of time. The unfolding of the Lord’s will might tarry sometimes, but our duty is to understand His promises, wait on His timing, and act in each situation as seems appropriate, according to the will of God. That’s what Paul did, and it launched the final leg of his mission to Rome. What does it mean for you to wait on the Lord for your witness with the unbelievers in your life?
5. Review what we’ve seen of Paul’s defense over the last two chapters (Acts 24, 25.1-2). Outline the Gospel as Paul seems to have presented it. What are the main points? In what order should they appear? How can you fit your own testimony in to this?

*Summary*

Paul knew that Jesus was sending him to Rome, so he couldn’t risk a retrograde movement in his progress. He understood his rights as a Roman citizen, so he simply invoked them at just the right moment to ensure he would not be shipped back to Jerusalem, and those forty or so hungry would-be assassins. Would you say Paul was being wise as a serpent and harmless as a dove in this situation? Explain.

*Closing Prayer*

LORD, I cry out to You;  
Make haste to me!  
Give ear to my voice when I cry out to You.  
Let my prayer be set before You *as* incense,  
The lifting up of my hands *as* the evening sacrifice.  
Set a guard, O LORD, over my mouth;  
Keep watch over the door of my lips.  
Do not incline my heart to any evil thing,  
To practice wicked works  
With men who work iniquity;  
And do not let me eat of their delicacies.  
Let the righteous strike me;  
*It shall be* a kindness.  
And let him rebuke me;  
*It shall be* as excellent oil;  
Let my head not refuse it.  
For still my prayer *is* against the deeds of the wicked.  
Their judges are overthrown by the sides of the cliff,  
And they hear my words, for they are sweet.  
Our bones are scattered at the mouth of the grave,  
As when one plows and breaks up the earth.  
But my eyes *are* upon You, O GOD the Lord;  
In You I take refuge;  
Do not leave my soul destitute.  
Keep me from the snares they have laid for me,  
And from the traps of the workers of iniquity.  
Let the wicked fall into their own nets,  
While I escape safely.

Psalm 141

## 5 Handoff (Again)

*Read and meditate on Acts 25.13-22.*

Agrippa arrives in Caesarea to *greet* Festus, that is, probably to welcome him to his post and make sure he understood who was boss. Festus did, and in reporting on the state of things in his jurisdiction, the situation involving Paul came up as a matter of course.

*For reflection*

1. Festus was completely baffled by this situation and not sure how to proceed (v. 20). He appears not to have the same kind of familiarity with Christianity as Felix did (v. 19; cf. 24.22). Agrippa, we shall see, is rather more in touch with these matters, and even interested in them. Do you think people today are still interested in spiritual matters? Why or why not?
2. Besides, when Paul arrives in Rome, the Emperor will want to make sure that all recourse had been exhausted at the local level before they sent the accused off to Rome. So Agrippa decided to hear Paul's case for himself. On the very next day Agrippa and Bernice arrived with much pomp to hear Paul's case. There is a difference here, however: This time Paul's accusers are not present. Had they just given up? Or starved? How can you see the Lord's sovereignty at work in this long-delayed trial?
3. Is there something to be said for persevering in our witness, even when people act like they don't want to hear it? Should we decide, or let them decide, when enough witnessing is enough?
4. Festus summarized their case against him, then turned the matter over to Agrippa, who advised him what to write to Rome in sending Paul on to the Emperor (vv. 23-27). Does it seem to you that Festus got the message right, as far as he got it? How should this encourage us in witnessing to non-believers?
5. Festus and Agrippa were powerful men. Unlike two Herods, however (Matt. 2; Acts 12), they understood the importance of law. While they might have resorted to quick violence to bring this situation to a conclusion – “Hang the lot!” – they respected the law and decided to let the case run its course. Government works for good when it restrains evil, as Paul had previously explained to the church in Rome, where he would shortly arrive (Rom. 13.1-5). Take a moment to thank God for the many ways His common grace is at work – in government, education, business and professional life, and much more – to make room for the Gospel in our day.

*Summary*

The story is really slowing down, but the original story line continues. Luke is communicating the message of the ongoing work of Christ in more ways than just preaching the Gospel, starting churches, and making disciples. In what other ways is he showing us that Christ is sovereign, is overthrowing the works of the devil, and works all things according to His time, in His way, and for the good of those who love Him?

*Closing Prayer*

The LORD has been mindful of *us*;

He will bless us;  
He will bless the house of Israel;  
He will bless the house of Aaron.  
He will bless those who fear the LORD,  
*Both* small and great.  
May the LORD give you increase more and more,  
You and your children.  
*May* you *be* blessed by the LORD,  
Who made heaven and earth.  
The heaven, *even* the heavens, *are* the LORD's;  
But the earth He has given to the children of men.  
The dead do not praise the LORD,  
Nor any who go down into silence.  
But we will bless the LORD  
From this time forth and forevermore.

Praise the LORD!

Psalm 115.12-18

## 6 To the Point

*Read and meditate on Acts 26.1-11.*

Judaism was a legal religion throughout the Roman Empire. Paul wisely set the accusations against him within that framework. Agrippa understood these matters and was not unfamiliar with Jewish religious writings and wranglings (v. 2, cf. v. 27). Paul wanted to assure the magistrate that he had not acted outside the parameters of the very law to which he had appealed on several occasions.

*For reflection*

1. Paul raised a pertinent question concerning the resurrection (v. 8). God is certainly capable of such a feat, as we see in the Old Testament prophets (with which Agrippa was familiar). But people today don't have the same respect for the Bible, or the same easy feeling about miracles as folks did in Paul's day. Is this a problem for our witness? Explain.
2. Paul admitted that he himself had opposed the Christian movement initially (vv. 9-11). But that was then. The point of Paul's detention had nothing to do with the temple or Jewish Law. It was about Jesus and the resurrection, so Paul got right to the point with Agrippa. He knows he's on his way to Rome, so there's nothing to lose at this point, and Paul began his defense with his testimony and the Gospel. In sharing the Good News, it's important to know something about the people with whom we're talking. How can we do this, and why does it matter?
3. Paul knew Agrippa was aware of the faith – one of the controversies of the Jews over whom he ruled – and he almost seems more interested, in this phase of his defense, to clarify the facts of the Gospel for the King, since he never actually gets to the facts of the charges against him. Who's on trial here?
4. Paul's defense has changed because the audience and circumstances have changed. It made no difference whatsoever whether Festus and Agrippa were able to weigh the charges against Paul in the balance with his declaration of the facts of the case. This part of Paul's trial was merely a formality. Paul was not seeking a judgment for his case in front of the king; he was on his way to Rome, and he knew it. Paul was not here seeking his own vindication; he was seeking the king's soul! Why is his testimony important at this point?
5. Given the opportunity to give a reason for the hope within you (1 Pet. 3:15), how would you explain your testimony?

*Summary*

Events have changed, and Paul is no longer on the defensive. Now he is eagerly and clearly making his faith known to the king and governor. How can we tell how far to go with someone in a witnessing situation – when to break off the conversation, or to press on with our testimony and the Gospel?

*Closing Prayer*

Oh, give thanks to the LORD, for *He is good!*  
For His mercy *endures forever.*

Let the redeemed of the LORD say *so*,  
Whom He has redeemed from the hand of the enemy,  
And gathered out of the lands,  
From the east and from the west,  
From the north and from the south.  
They wandered in the wilderness in a desolate way;  
They found no city to dwell in.  
Hungry and thirsty,  
Their soul fainted in them.  
Then they cried out to the LORD in their trouble,  
*And* He delivered them out of their distresses.  
And He led them forth by the right way,  
That they might go to a city for a dwelling place.  
Oh, that *men* would give thanks to the LORD *for* His goodness,  
And *for* His wonderful works to the children of men!

Psalm 107.1-8

## 7 Who's on Trial Here?

*Read and meditate on Acts 26.12-32.*

In verses 12-23 Paul recounted his experience of coming to Christ and the mission to which the Lord appointed him. It was because he was obeying a vision from the Lord that he was detained by the Jews (vv. 19-21).

*For reflection*

1. But, Paul insists, God preserved him, so that he could continue to preach what the prophets and Moses said would come to pass, that the Christ must suffer and that, by being the first to rise from the dead, He would proclaim light both to Jews and Gentiles (vv. 22, 23). Why do you suppose is reaching back to the Old Testament Scriptures here?

2. Festus must have been thinking, “This is not what I was expecting. Agrippa’s gonna think I’m crazy for wasting his time on such religious nonsense.” So he blurted out his comment in verse 24, which outburst Paul seems to have regarded as an interruption in his message to the king (vv. 25, 26). Notice how Paul quickly deals with this objection, then gets right back to his message. How does this instruct us concerning our witness?

3. Paul went right back to Agrippa, calling on him to think through all that he knew about the prophets, and to consider the “truth and reason” of what he was proclaiming (vv. 25-27). Is the Gospel true *and* reasonable? Explain.

4. We begin to see that this isn’t about Paul. It’s about Agrippa. The king is on trial here: Will he bring to full fruition what he’s known so well all these many years? And Agrippa knew it. He deflected Paul’s pressure by suggesting that the Apostle couldn’t really expect him to become a Christian – how’d he know that word, we wonder? – in such a short space of time (v. 28). But yes, in fact, Paul did expect it, at least, he hoped it earnestly. Paul pleaded with the court, not to vindicate him, but to reason through what he had said and embrace the Gospel: “Become like me, a Christian!” (v. 29) When we share the Gospel, and get as far as Paul did – the facts, our testimony, the moral demands, the coming judgment – we can’t just leave people nodding their heads. We must insist on some response. Talk about some ways we can do this.

5. The king was either uncomfortable or he’d heard enough to know that Paul had done nothing deserving detention, much less judgment. He could have been set free (v. 32), but then those starving plotters were out there. The Lord Jesus knows what He’s doing. There comes a time in our relationships with lost people to press the point of the Gospel. We can’t force people to believe, but if we aren’t urgent about what we believe, how can we expect others to take us seriously? Have you given the unbelievers in your life a clear opportunity to receive the Good News about Jesus?

*Summary*

Paul is on a roll here, and he’s not about to be distracted or derailed until he has pressed the issue of Jesus on King Agrippa with all his might. We can’t force people to believe. We can only share what we know to be true, and what we’ve experienced, as reasonably and earnestly as possible. In what

ways would you like to improve in your witness for the Lord?

*Closing Prayer*

I will praise You with my whole heart;  
Before the gods I will sing praises to You.  
I will worship toward Your holy temple,  
And praise Your name  
For Your lovingkindness and Your truth;  
For You have magnified Your word above all Your name.  
In the day when I cried out, You answered me,  
*And* made me bold *with* strength in my soul.  
All the kings of the earth shall praise You, O LORD,  
When they hear the words of Your mouth.  
Yes, they shall sing of the ways of the LORD,  
For great *is* the glory of the LORD.  
Though the LORD *is* on high,  
Yet He regards the lowly;  
But the proud He knows from afar.  
Though I walk in the midst of trouble, You will revive me;  
You will stretch out Your hand  
Against the wrath of my enemies,  
And Your right hand will save me.  
The LORD will perfect *that which* concerns me;  
Your mercy, O LORD, *endures* forever;  
Do not forsake the works of Your hands.

Psalm 138

*For reflection or discussion*

1. Jot down everything you've learned about the sovereignty of God in the progress of the Gospel from Paul's arrest in Jerusalem to his testimony before Agrippa. How should this encourage us in our own witness for the Lord?
2. What is the Gospel? What did Paul include as *crucial* for sharing when we're proclaiming the Good News?
3. Is it our job to convince people to *believe*? What *is* our job when it comes to the Gospel?
4. Why aren't Christians today as bold, clear, and urgent as Paul seems to have been in his witness for the Lord?
5. What's the most important insight or lesson you've learned from Acts 24.10-26.32?

*Glory to Glory*

We are transformed into the image of Jesus Christ *from* the glory we encounter in God's Word *to* the way we live for His glory in the world (2 Cor. 3.12-18; 1 Cor. 10.31).

What have you encountered *of* God's glory in our reading and meditations in this week's studies? How has He shown Himself *to* you more clearly? How can this help you live more consistently *for* His glory in the daily details of your life?

What have you learned about yourself from Acts 24.10-26.32 to help you in knowing more of the presence, promise, and power of the Kingdom?

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