

ANGLICAN CHAPLAINCY OF ALL SAINTS' MARSEILLE

WITH AIX-EN-PROVENCE AND THE LUBERON

Sermon – 7th Sunday of Easter – Sunday after Ascension Day

12th May 2024

Eglise du Sacré-Cœur, Oppède / Eglise Protestante Unie, Manosque

The Revd Jamie Johnston, Chaplain

On Thursday we celebrated Ascension Day, marking the end of the first forty days of Easter. Today marks a pause. Jesus is no longer experienced by his followers as a tangible presence, as they wait in prayer for the gift of the Holy Spirit. It's a strange moment. There are two ways of experiencing it – either with a sense of loss or with a sense of joyful expectation, or perhaps a bit of both. Luke's account tells of the disciples returning to Jerusalem 'with great joy; and they were continually in the temple blessing God'. For the Spirit would come at Pentecost, as Jesus had promised.

For us, the Sunday after Ascension is a good time to take stock - of our spiritual lives, perhaps of our lives more generally. The spiritual writer Gerard Hughes used to say that, if we want to take stock of ourselves, a good way is to sit down and write our own obituary. What would we want said about us at the end of our lives? The thing I have heard said occasionally at funerals – and it is always very moving – is 'I never heard him/her say an unkind word about anyone'. How many of us can say that?

Through these weeks, our Gospel readings on Sunday have been from the final teaching of Jesus to his disciples, in John's account of the Last Supper on the night before his death. They are known as the 'farewell discourses'. Jesus says to his closest followers, over seven chapters of the Gospel: 'This is what it has all been about.' In today's extract he prays for them – and, in doing so, prays for the church beginning within them. That means he prays for us too.

The language of the prayer is difficult, the thoughts hard for us to understand. But what comes across is the urgency of Jesus's concern for his friends. Their association with him has put them at risk. They are living in a context of opposition to his teaching, and many of them will pay for it with their lives. He prays for their protection in a dangerous world.

John's Gospel is profoundly mystical, full of poetry and image. One of my favourite meditations on it is by Bishop Stephen Verney, who in the 1980s wrote a book called *Water into Wine*. Verney argues that John's Gospel is about letting go the water of our self-centredness and allowing it to be transformed into the wine of God's generous, unconditional love. Freeing us to love God, others and ourselves, as we are loved. So much of what is wrong in the world is about defensiveness, insecurity, including the massive insecurity felt by certain individuals who have been left in charge of the wrong sort of weaponry. It's the sort of 'world' (in Greek, *kosmos*) that Jesus was talking about two millennia ago – what one commentator has called 'human society organising itself without God'¹.

What Jesus offers instead is a change of heart and mind – letting go our ego-centric priorities and receiving back the freedom and love of God. Jesus laid down his life, the ultimate act of laying aside ego, making himself utterly

¹ William Barclay, *The Gospel of John* (2001).

vulnerable in a supreme act of love. Letting go his life, to receive it back from the Father at the resurrection.

Verney notes that, in this prayer on the night before his death, Jesus prays that his disciples may set one another free. Letting go and receiving back is to become the rhythm of their lives. It is called forgiveness, letting one another go and setting one another free. And, as they let one another go, they will themselves be set free, experiencing together the love of God transforming the human ego.

As I said, it's mystical stuff. What does it mean for us on a practical level? I believe that Jesus's example sets us free to do things differently. To live counter-culturally, aware that his power is made perfect in self-offering. Freed to love others, as we have been loved.

The more I read the farewell discourses, the more I hear Jesus's urgent plea, his prayer to the Father 'that they might be one, as we are one'. 'Stop squabbling among yourselves and get on with the business of loving.' Jesus knew all too well the flaws of his disciples, their endless jostling and bickering. James and John each wanting to be the greatest. Simon Peter, hot-headed and impetuous, rushing too quickly to conclusions. Judas, so convinced of the rightness of his vision of what Jesus was there to do that his frustration at finding it was radically different boiled over, and he betrayed him to the people who wanted him dead.

Squabbling. They did it. We do it. In our families, our workplaces, between and within our church denominations, within our church communities. But it's not the Gospel. Again and again throughout this prayer, Jesus returns to the theme of unity. He prays that those at the table with him, and 'those who will believe in me through their word', 'may all be one'. It does not mean we should always expect to agree about everything, but we must hold our differences with grace

and kindness. The unity Jesus hoped would prevail in the community of his followers is an extension of the unity between the Father and the Son, flowing from that divine source. It is nothing less than a participation in the divine communion of love. And it's that unity which enables us to be effective in sharing the Gospel. Without it, we can't.

For it is love which matters. Nothing else. It is costly, hard work, painful and sometimes exhausting. But it is what brings life. And it is through God's Spirit working in us that we are able to do what is loving, to be kind to one another. Next Sunday we will celebrate Pentecost, when we give thanks for the gift of the Holy Spirit. The Holy Spirit is not always experienced as a rushing mighty wind (though it can sometimes feel like that), but more often as a gentle breeze, warming us to love, to forgive, to nurture and uphold, rather than to criticise, complain or belittle. The things that make life wonderful rather than miserable, for ourselves and for others. It is love that matters – costly, generous, unconditional love.

Last week I was asked by a wedding couple to choose a reading for them. They requested one that was important to me. The one I offered them was from Paul's Letter to the Colossians (3.12-15):

'As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts.'

Thinking back to Gerard Hughes, I might also want that read at my funeral. Not because I have been able to do any of it. But because it is what matters.

Amen.

ANGLICAN CHAPLAINCY OF ALL SAINTS' MARSEILLE

WITH AIX-EN-PROVENCE AND THE LUBERON

Sermon – 7th Sunday of Easter

12th May 2024

All Saints' Marseille, Aix-en-Provence

The Revd Roxana Tenea Teleman, Assistant Chaplain

We have reached the conclusion of the Easter season in the church calendar. Like the first disciples, this period has been a time of discernment for us – reflecting on meaning of the Resurrection and its transformative impact on our identity and life. Today, we find ourselves at a point in our journey when we contemplate what God is calling us to be and to do. In our Gospel reading, we revisit John's account of Jesus' discourse on the night of his betrayal, where we encounter Jesus praying to his Father to protect his disciples because, he says, "I am no longer in the world, but they are in the world, and I am coming to you".

The "world" is mentioned no less than thirteen times in these verses, signalling John's perspective on the world as a complex entity, and highlighting the intricate relationship between Jesus and his disciples, and the world. Christ was sent into the world, yet the world rejected him. The disciples were chosen **from** the world, are **in** the world, yet not **of** the world, and will be hated **by** the world. There is something urgent about the world in the prayer Jesus addresses to his Father.

Yes, John repeatedly emphasises this sensitive term, "the world", depicting it as opposed to the eternal Father and to the Saviour. The world, in contrast, is transient and needs to be redeemed. Opposed also to the disciples, as they do not belong to it. It might be tempting to see the world as frightening and filled with hatred. But to do so would overlook one of the Gospel's most beautiful, hopeful and radiant lines: "For God so loved the world, that he gave his only Son, so that everyone who believes in him [...] may have eternal life."

The disciples were caught in the tension of living "in the world" while not being "of the world". John's Gospel mirrors the experience of his own community, who

faced rejection because of their belief in Jesus and felt orphaned after Jesus' departure from the world. They grappled with the challenge of remaining faithful to the Lord amidst a society organized to serve its own interests, with a human ordering of things that causes suffering, oppression, cruelty, and greed. How could they remain faithful to the Lord, without separating themselves from a hostile world?

This was a conundrum for Christians throughout history. In many ways, it was an easier decision for the early Church. As a persecuted minority within a pagan culture, certain boundaries were clear. Christians abstained from attending public games, avoided certain jobs and joining the army, refused to participate in temple sacrifices and didn't worship the Roman Emperor as a deity. Despite being ridiculed or hated by the world, most Christians did not isolate themselves but rather integrated into society. At the beginning of the second century, a Christian apologist wrote: "Christians are indistinguishable from other people either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in. And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They pass their days upon earth, but they are citizens of heaven." (*Letter to Diognetus*).

How does this play out in the 21st century, the age of globalization and interconnectedness? Some interpret Paul's exhortation in his letter to the Romans, "Do not conform yourselves to this age," quite literally, like the Amish communities. They are easily recognizable within American society for their simplicity and rejection of technology. Others compile lists of aspects of secular popular culture that they believe should be avoided, such as make-up, dance, or going to the theatre. Many Christians blend in seamlessly with others in terms of appearance, use of technology, and basic social interactions. However, they express their commitment to living "in the world" but not being "of the world" in various ways: from choosing to live simply and forgoing certain material comforts, to practising periodic fasting and abstaining from meat, and, in some cases, making a lifelong commitment to celibacy.

And yet, despite this ... Since the conversion of the Roman Emperor Constantine to Christianity in the early fourth century, throughout its history, the Church has

discovered and embraced the advantages of being 'of the world': forging links with political authorities, resorting to violence to propagate the faith, adopting authoritarian methods to suppress dissenting views on doctrine, marginalising women, supporting colonialism, slavery and the oppression of indigenous peoples for profit. Democracy as a form of governance remains distant from many Church traditions. Nowadays, participation in social media and the language of management and efficiency are commonplace in Western churches.

We are 'in the world' for a purpose: to care for this world God loves so deeply and to make a difference. Indeed, this world, so difficult - at times painful - to live in, is loved by God. We are sent to bear witness to this truth: that God loves the world, even when it deviates from God's design or desires. We are here, not to condemn the world but to love it. Loving someone means revealing to them their potential for life, the light that shines within them.

I admire people who could have chosen isolation, but instead chose to live their faith in the world, even in the most challenging places and situations: Sœur Emmanuelle, living and working among Cairo's trash collectors; Mother Teresa, serving the poorest in India; Thomas Merton, experiencing a mystical revelation while running errands in Louisville's shopping district and testifying: *'I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness, of spurious self-isolation in a special world, the world of renunciation and supposed holiness... This sense of liberation from an illusory difference was such a relief and such a joy to me that I almost laughed out loud.'* (*Conjectures of a Guilty Bystander*)

Yes, we should live 'in the world' without being 'of the world'.

Do we truly grasp how counter-cultural the Gospel is? Or have we become so thoroughly immersed in our culture, so aligned with the ways of the world, that we exert great effort to discern our differences and how we diverge? We easily forget that Christ does not call us to pursue power or effectiveness as defined by worldly standards. Instead, Christ calls us to be faithful — to live his life and follow in his steps.

Yet how then can you and I make a difference? Individually, we may feel as insignificant as dust on the surface of infinity. The challenges facing humanity

nowadays are of such immense scale and scope that they often appear insurmountable, leaving us feeling perplexed.

In 1190, the rabbi and philosopher Moses Maimonides published *The Guide for the Perplexed*. Within the bounds of human intelligence, Maimonides said, we can ascend at least partway to heaven, trying to know God. Yet the purpose of this ascent is to return to earth and recognise that this is where God wants us to be and where he has assigned us work: to transform the world into a dwelling place for his divine presence.

Yes, our inheritance lies in the life to come. But God has presented us with a challenge: to be his question-mark against the conventional wisdom of our age, and, in the words of Gandhi, to be ourselves the change we wish to see in the world.

A few days ago, we concluded our celebration of the feast of the Ascension in silence. In our longing for God's renewing, equipping, empowering so that we may continue his work in the world, we prayed to be made ready for God's coming Spirit. Father, in your mercy, hear us.

Amen.

ANGLICAN CHAPLAINCY OF ALL SAINTS' MARSEILLE

WITH AIX-EN-PROVENCE AND THE LUBERON

Sermon – Pentecost – 19th March 2024

All Saints' Marseille

The Revd Roxana Tenea Teleman, Assistant Chaplain

Translating is an art! I admire the great literary translators who have a symbiotic relationship with the writings of authors they might have never met. I imagine them spending hours, even days, meticulously deliberating over a single word,

weighing its nuances, and seeking the perfect meaning that captures its essence, allowing readers to experience it as authentically as possible in their language, culture, and history. To translate a text well, one must live with it for a long time, breathing the same air, feeling its heartbeats. Sadly, in our age of efficiency and artificial intelligence that offers prompt answers, many translations feel dull and soulless. Revisiting old texts to adapt them to contemporary tastes doesn't always bring new life.

I hear you saying: if a work has enduring value, why shouldn't each generation or culture have the right to appropriate it? When it comes to the Bible, we can only be thankful for the 'battle' behind all the Reformation's 'battles': translating the Scriptures into the vernacular. The reformers believed that giving Christians unhindered access to the Bible was the surest way to bring cleansing and revival to Christ's Church. Their efforts and sacrifices have paved the way for hundreds of translations, to mention the English ones only – with some striving for word-for-word renditions, as literal as possible, while others aimed to convey a thought-for-thought interpretation to express what translators believed the original author intended.

The Evangelists themselves undertook the work of translators: it is almost certain that Jesus spoke Aramaic when addressing his disciples and the Galilean crowds. The Evangelists and their communities spent a long time remembering, pondering Jesus' life shared with his first disciples and praying over his words before committing them to writing. Their own life in Christ nourished their understanding of the account of Jesus' life and words they wanted to faithfully transmit.

One of the most challenging words to translate in John's Gospel must have been 'Parakletos', a name Jesus gave the Holy Spirit: 'When the Paraclete comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.' This was the promise Jesus made to his disciples in today's Gospel passage. What was the original word that Jesus used, which the Evangelist translated as 'Parakletos'? We cannot be sure. The writer had to decide for himself and for his community whether a word-for-word or a thought-for-thought interpretation would help them best understand Jesus. Advocate, Comforter, Helper, Counsellor, Intercessor, Friend ... all of these and perhaps other words have been used over the centuries to name the Holy Spirit, in an attempt to capture the facets of the Greek word 'Parakletos': the Paraclete, the one called to one's aid, the one who comes alongside us.

We can easily imagine Jesus' disciples in the Upper Room, on the Day of Pentecost, feeling insecure, abandoned, in need of counsel and advocacy, encouragement, relief from their distress, in need of being reminded of Jesus' promises, in need of a comforter. Jesus has promised they would receive a gift – and here it comes, in a rather extraordinary delivery, in the rush of a mighty wind and descending tongues of fire. Did someone say 'Comforter'? Once the disciples get out into the streets of Jerusalem, the crowds who witness their extraordinary outburst are described as "bewildered," "amazed" and "perplexed." So, if we want to call the Holy Spirit "Comforter", we need to understand and accept that the Paraclete can be as much agitator as advocate, as much provocateur as comforter.

Many are thrilled by the drama of this story, convinced that the gift of Pentecost is the infusion of energy in the church, God allowing excitement to invigorate the community. Others suggest that the gift received at Pentecost is the gift of power: 'You will receive power when the Holy Spirit has come upon you', announced Jesus (Acts 1.8). Yet, if there is power at Pentecost, it resembles the power of Jesus because it manifests as vulnerability.

No, the gift received on Pentecost is not a superficial burst of energy or excitement, an injection of artificial adrenaline. Nor is it the conventional notion of power. Rather, it manifests as the courage to speak God's Word amidst the brokenness of the world - a word of good news and hope.

In John's Gospel, Jesus describes the gift his disciples will receive as the Spirit of Truth, who will expose sin, righteousness, and judgment and lead his followers into all truth. The Spirit of Truth is not sent to prevent the community from making doctrinal errors regarding the Trinity or in understanding Christ's presence when bread is broken and the cup is shared. Instead, Jesus sends the Spirit of Truth to help his followers live in his Way. This Spirit of Truth comes to help a group of fearful, disorientated disciples to become an outward-looking community, learning to speak the new language of Christ's Truth, the language of God's Kingdom. A community that will unwaveringly stand for this Truth. The Spirit of Truth received on Pentecost, gifted to every community of believers and to each of us, is countercultural, challenging the norms of our society and unmasking false values. The Spirit will give new visions, unexpected possibilities, and the courage to bring them about, if only the gift is unpacked and received with faithfulness. The gift of the Holy Spirit is not for personal use; it is to be shared generously and lavishly. The Holy Spirit is a sign that life in the Lord should not be lived in isolation, but in loving service to others.

The disciples later come to understand that they weren't the only ones to receive the Spirit of Truth. Even today, in a time when truth-telling is more crucial than ever, we can observe the Spirit of Truth sparking a commitment in journalists to speak truth to power and unveil stories that must be told, regardless of the cost. The Paraclete also stirs the hearts of young people to demand decisive action from governments regarding the escalating ecological crisis. Their advocacy embodies the Paraclete's call for truth and righteousness, urging society to confront these critical issues with honesty and urgency. It can be bewildering to see them in action, yet it should, at the very least, prompt us to pause and ask ourselves, 'What does this mean?'

There is a wonderful line in the first Book of Samuel, a comment about the work of the Spirit in the life of Israel's first king, Saul: when the Spirit of the Lord came upon Saul, "he turned into a different person" (1 Samuel 10.6). At its heart, the Pentecost story is not about spectacle and drama. It's about the Holy Spirit transforming ordinary, imperfect, frightened people into the Body of Christ. Peter's fears and hesitations will disappear; James and John, burning with the desire to lay down their lives, cease chasing after positions of honour; Thomas no longer asks for tangible proofs; the other disciples no longer remain locked up in the Upper Room, but go out and become apostles in the world. The Paraclete enables them to be all that God meant them to be.

The Holy Spirit can enhance our God-given potential – if we unwrap the gift. The Spirit can take us to new places within ourselves, our church, and our community life. Where the Spirit is at work, the Church isn't content with mere comfort, but takes risks and is outward-looking, ready to take faith to another level. Where the Spirit is at work, we see barriers broken down, prejudices challenged, fears and anxieties relieved. This is the truth of God's Kingdom, toward which the Spirit guides us.

The Church and the world need witnesses, visionaries, prophets to point to the Truth that surpasses worldly comprehension. It's a truth that opens us to God's goodness and transforms our lives - sometimes subtly, sometimes with overflowing joy and complete confidence. This truth gives hope and shapes our imagination to envision and work towards a world resembling God's kingdom – a world more responsible, just, caring, peaceful, ethical than the one we know.

Listen closely to the Holy Spirit at work in you. Embrace the Spirit's call: Dare to

take risks for God. Bring reconciliation or healing around you. Be God's people in God's world.

Amen.

ANGLICAN CHAPLAINCY OF ALL SAINTS' MARSEILLE

WITH AIX-EN-PROVENCE AND THE LUBERON

Sermon – Trinity Sunday

26th May 2024

All Saints' Marseille, Aix-en-Provence

The Revd Jamie Johnston, Chaplain

It has been suggested that Trinity Sunday is 'where you find yourself when, having been swept off your feet by the rushing mighty wind [of Pentecost], you get up, dust yourself down, and survey your new surroundings. ... In the New Testament the Trinity isn't an abstract theory, it's where you live.'²

On this Sunday, our Gospel reading gives us the figure of Nicodemus, a Pharisee and member of the Sanhedrin, the highest governing religious body. A mover and shaker. He comes to Jesus by night, fearful of being seen with him. (The scene comes just after the overturning of the tables in the Temple.) Yet there's something about the teacher from Nazareth that intrigues him. The older man wants to understand his teaching, but is held back by his own traditional and

² *Twelve Months of Sundays*, N T Wright (2000).

literalist thinking. He starts off somewhat patronisingly: 'you're not bad for a beginner'. But he wants to know: 'what *is* it that you are saying?'

John's reference to 'night' is not just about secrecy. In his Gospel there is constant interplay between light and darkness. Night, for the writer, is the place of confusion and doubt. Jesus talks to Nicodemus almost playfully, teasing him into broadening and deepening his understanding: 'Are you a teacher and don't understand these things?' Jesus also plays on the double meaning of a word that in both Greek (*pneuma*) and Hebrew (*ruach*) means 'wind' as well as 'spirit'. He encourages Nicodemus to see that an encounter with the Spirit of God is life enhancing, unpredictable, exhilarating.

There's another play on words when Jesus refers to being born 'from above'. The phrase in Greek can also mean being born 'again'. Nicodemus lights on the second meaning: 'How can anyone be born after having grown old?' But Jesus refers to the other meaning, 'from above'. This highlights another pair of contrasts in John's Gospel, between earthly and heavenly things. We are being shown that if we become open to the creative power of the Spirit of God, everything changes. It is mysterious – like the wind, we don't know where it comes from. Yet most of us can recall moments in our lives when we have experienced a sense of something heavenly, of transcendence – a sense that there is a dimension to existence of which we are not often aware but which, when we encounter it, feels like something we can trust.

Many have seen in Jesus's reference to being born of 'water and Spirit' a pointer to baptism, to which members of the community for whom John was writing would come after beginning their journey of faith. For our response to the Spirit of God, says John, is faith.

Nicodemus is still in the dark. Doubt is necessary for faith to grow, but sometimes it can immobilise us. Christ calls us to step from doubt into belief – from darkness to light - accepting his word and receiving his Spirit. As John puts it: ‘God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.’ An encounter with the unconditional love of God changes everything. And faith is our response to it.

Faith is a complex thing. There’s a story of a schoolboy who wrote in an exam: ‘Faith is trying to believe what you know is not true’. He understood the adults around him to be saying that one must try to believe things that were being presented to him as supernatural. Whereas faith is, if anything, the other way around. In the words of the late Bishop Stephen Verney, ‘Faith is being grasped by a truth which confronts you ... , and then trusting yourself to the reality which you now see.’³

That’s what seems to have happened, gradually, to Nicodemus. He often gets a bad press, as John deliberately contrasts his cautious approach by night with Jesus’s next encounter with the woman at the well, which takes place in broad daylight. She is a Samaritan, with no religious credentials, but in contrast to the religious leader, she immediately testifies of Jesus. Yet we must not condemn Nicodemus, because he appears twice more in John’s account: once in the Council, defending Jesus’s right to a fair hearing, and once near the end, when he and Joseph of Arimathea come to prepare Jesus’s body for burial. So perhaps his journey, which began in darkness and doubt, does after all end in faith. Like the writer of the Gospel, he has seen the *logos*, the creative power of God, which

³ *Water into Wine*, Stephen Verney (1985).

was in the beginning and through which all things came into being, made flesh in this teacher from Nazareth.

What does all this have to do with Trinity Sunday? I think we can feel a lot like Nicodemus as we stand before the mystery of the Trinity. Christians get exercised about it, anxious that if they don't understand it fully their faith is somehow compromised. But perhaps the Trinity is better sensed than explained, meditated upon rather than articulated. A good way of meditating on it is through the picture you have at the top of your service sheets - Andrei Rublev's 15th century icon of the Trinity.

The picture shows three gentle, elusive presences inviting us into their communion. The Trinity expresses the dynamic, relational nature of the love that infuses the divine life – outward facing, spontaneous, overflowing to the creation and seeking its participation in return; a love that is self-surrendering (on the Cross) yet overwhelming in its power (as revealed in the Resurrection). Within the Trinity there is continual, self-giving love, a constant attentiveness between Father, Son and Spirit which shows that to live abundantly is to enable others to live abundantly too.

The Trinity also helps us find our true place in the world. In Rublev's icon there is a space in front of the table - for us. If we look closely, we notice that the table the figures are seated at is shaped like a chalice, reminding us that it's through the Eucharist that we experience and respond to this invitation into communion, each time we receive it. It's no accident that the feast of Corpus Christi, when the church gives thanks for the institution of the Eucharist, falls on the Thursday after Trinity Sunday.

In the Eucharist bread is taken, blessed, broken and shared, in what has been described as ‘the proper pattern and shape for all human life’⁴. Our lives offered to God, lived thankfully, lives broken and shared in the costly service of others. For it is one of the mysteries of the Kingdom of God that the things that matter most – love, relationship, connection, trust, wisdom – increase as they are shared. The more you give of these, the more you receive. Which brings us back to the Trinity. At its heart, it’s about a relation of love - creative, dynamic, eternal - that lies at the heart of all that is, in which we are invited to participate and find our true home.

When all is said and done, perhaps it’s not as complicated as we think. The Trinity speaks of a God who is at once beyond us, beside us and within us, our Creator, Redeemer and Sustainer, to whom be the glory.

Amen.

⁴ *Pray, Love, Remember*, Michael Mayne (1998).