

Please note that this is a written version rather than a transcript.

Call to Worship

Praise the Lord!
How good it is to sing praises
to our God;
for he is gracious, and a song of praise is fitting.
The Lord builds up Jerusalem; he gathers the outcasts of Israel.
He heals the broken-hearted, and binds up their wounds. *Psalm 147 .1-3*

Crowds! Remember those? Jostling in the market place to get a bargain. Gathering around to see something going on. Hemming in on one another to catch a glimpse of a famous person. It seems a different world in these days of social distancing.

Welcome to this reflection, in which we'll hear of Jesus, hemmed in by crowds who wanted to get to know him as his fame spread around Galilee. First, let us pray.

Opening Prayer

Loving God,
the light of the minds that know you,
the life of the souls that love you,
and the strength of the wills that serve you:
help us so to know you
that we may truly love you,
and so to love you
that we may truly serve you,
whom to serve is perfect freedom;
through Christ our Lord. Amen.

*The Methodist Worship Book
adapted from 'Uniting in Worship', Uniting Church of Australia.*

I used to be a Stadium Announcer at a football club. It started when I was Chaplain to Telford United, then their regular tannoy man retired and they needed someone used to speaking in public, so they approached me. I did it for around ten years, even after I moved from Telford to West Bromwich, and had given up the chaplaincy role. Usually that meant addressing crowds of 2000 or so. But there was one memorable occasion when it was bigger than that.

As well as Telford, Wolves used to play their Premier Reserve League games at Telford's ground, The Bucks Head. Attendance at those was usually a few hundred but often the faithful few would be rewarded with a dusting of first 'teamers' getting a game in or returning for injury. In 2004 we saw remarkable scenes when Wolves played Liverpool, and a certain Steven Gerrard was due to make a return from injury.

I arrived at the ground as usual nearly two hours before kick-off. There was a queue! When there was still an hour before kick-off police were telling us there was tail back on the M54! By kick-off we were still admitting spectators. They were calm, Gerrard wasn't starting the game but would come on in the second half, they wouldn't miss him. When the gates closed we had over 6000 in the ground, a capacity crowd, and several hundred

still outside. Early in the second half I had my big moment as I announced the substitution as Steven Gerrard took to the field to rapturous applause.

What must it be like to have that level of fame. Exhilarating? Frustrating? Maybe even sometimes downright annoying?

In our Gospel today, although at the beginning of his ministry Jesus has been, we are told, 'teaching as one with authority' in the synagogues of Galilee. News of his ability at preaching and healing has spread and we join him as he leaves the synagogue in Simon Peter and Andrew's home town - Capernaum.

Mark 1 .29 - 39 (NRSV)

29 As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. 31 He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

32 That evening, at sunset, they brought to him all who were sick or possessed with demons. 33 And the whole city was gathered around the door. 34 And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

35 In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.

36 And Simon and his companions hunted for him. 37 When they found him, they said to him, 'Everyone is searching for you.' 38 He answered, 'Let us go on to the neighbouring towns, so that I may proclaim the message there also; for that is what I came out to do.' 39 And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

It was a very practical miracle to heal Simon's mother-in-law so she could get up and make the tea! I'm sure they could have done it themselves and allowed her to recuperate a bit. Boys will be boys.

It wasn't long before the house was surrounded. We can imagine the crowd trying to get to the door, peering in at the windows. Doubtless there was some on the roof although, on this occasion at least, the roof survived unscathed. We're told that soon the whole population of the city were outside. Imagine the noise! The pushing and shoving! Jesus did his best. In an age when many internal diseases were seen as due to demons, we're told he 'cast them out'. Exhausted, eventually, he would get to sleep.

He arose early and slipped out of the house to find somewhere quiet to pray and to seek solitude perhaps. But the disciples were soon after him. The crowds would soon be back - they needed him on duty. Jesus told them though, it was time to move on - another town, another crowd awaiting healing.

A crowd awaiting healing? Remind you of anything? Well maybe not a crowd but a socially distanced orderly queue. Vaccination centres are working flat out as we share this reflection. The battle against Covid19 is one that we're all involved in in one way or another. Around us much of society seems to be fallen apart or limping along because of the pandemic. All are affected in one way or another. But there is hope:

Isaiah 40 .28 - 31

28 Have you not known? Have you not heard?

The Lord is the everlasting God,
the Creator of the ends of the earth.

He does not faint or grow weary;
his understanding is unsearchable.

29 He gives power to the faint,
and strengthens the powerless.

30 Even youths will faint and be weary, and the young will fall exhausted;

31 but those who wait for the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary, they shall walk and not faint.

The writer of Isaiah was addressing people who had seen society fall apart around them in many ways. Health wealth and community had fallen apart. All ages were affected in different ways. It's a situation that maybe speaks to us today. But into that gloom Isaiah spoke those words to lift the heart and renew hope in God - then and now.

In the Gospel reading today we see Jesus performing a balancing act. He is using scripture to challenge and inspire, he is using his abilities to heal, and he is, just as importantly, finding time to pray. Whatever we are doing in these challenging times let us find the right balance for the inspiration of word, our role in community through work, and listening to God in prayer.

One other thing - Simon Peter's mother-in-law - healed just so she could make the tea? It seems a very personal recollection. But maybe it's just a mini-parable, of how healing restores order to the household - not just domestically, but of healing restoring order to the whole household of God.

I just hope the disciples offered to do the washing up!

Let us pray.

Closing Prayer

God our Father,
whose Word has come among us:
may the light of faith, kindled in our hearts,
shine in our words and deeds;
through him who is Christ the Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

*The Methodist Worship Book
adapted from 'The Book of Alternative Services', Anglican Church of Canada*

Thank you for being part of this reflection today. There's a written version of this reflection on the resource website.

Until next week: Take care, stay safe, and the best of all God is with us!

Please note that this is a written version rather than a transcript.

Call to Worship

Isaiah 25 .8

The Lord God will wipe away the tears from all faces,
and the disgrace of his people he will take away from all the earth,
for the Lord has spoken.

We stand at the verge of Lent this week as we approach Ash Wednesday. Today is also Valentine's Day, celebrating the love of lovers. Lent will lead us to Cross and Resurrection, the ultimate sign of God's love for each and every one of us. The love of God in Jesus Christ, is a love that breaks down barriers and that we are called to emulate in our lives. Appropriately enough today is also Racial Justice Sunday. Let us pray.

Opening Prayer

Lord, Jesus Christ
who reached across the ethnic boundaries
between Samaritan, Roman and Jew
who offered fresh sight to the blind and freedom to captives,
help us to break down the barriers in our community,
enable us to see the reality of racism and bigotry,
and free us to challenge and uproot it
from ourselves, our society and our world.

John Bucki, SJ

I'm a member of the National Trust. I'm also an avid reader about history. There is nothing wrong with celebrating heritage. But if we are to take heritage seriously, as well as celebrating the good aspects we need to acknowledge, confess and where necessary, make reparations for the bad aspects. The National Trust is examining whether the stories told about its properties are honest enough to include the past realities of slavery for example.

A similar process is going on about statues of prominent and rather more obscure individuals from the past. Those statues will be of generous benefactors to towns and cities, that's why the statues are there. But in some cases those same individuals were also thieves and mass murderers. The statue of Clive of India in Shrewsbury has been reviewed. Working for the East India Company, Clive plundered wealth from India for his own uses, brutally oppressed people and his policies caused the Bengal Famine of 1770 in which thousands died. How can the real story embracing all aspects best be told? Should it, and the statues, just be hidden away or should they remain, with details of warts and all about their lives. History, like the rest of life, is messy and complex.

Amazing grace, how sweet the sound
That saved a wretch like me
I once was lost, but now I am found
Was blind, but now I see

Those words are of course by John Newton. He was a slave trader, involved in transporting men, women and children from Africa to the Americas in appalling conditions. He found faith and started to amend his life. But at first all he amended was that he stopped sleeping with the slave girls - he carried on as a slave trader. His story like the history of the wider Church is complex.

The Church of England owned a plantation at Codrington in Barbados, and branded its slaves with red hot irons carrying the symbol SPG, Society for the Propagation of the Gospel. It's wealth and property founded an Anglican Theological College that still exists. In Methodist history one of the men who founded that movement alongside the Wesley's was George Whitefield. He owned slaves and, when he died, left them to others in his will as he would any other property. Our Christian Heritage in Britain is as messy as the rest..

Yet the Christian faith should be all about removing barriers. The faith was forged in the context of an ethnic divide; between Jews and Gentiles. This was broken down and Paul addresses the issue including in his letter to the Ephesians:

Ephesians 2 .14-16 (NRSV)

14 For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. 15 He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, 16 and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

Racial Justice is about more than acknowledging the slave trade. Racism thrives on ignorance. That's why we need to fill the gaps in knowledge of our heritage.

By the mid-18th century the black community in London numbered around 10,000. These weren't slaves, but merchants and craftsmen and women. Whenever the BBC do a costume drama and include a black character there's outrage on social media because there's a general ignorance of the cosmopolitan nature of British history.

But what about the wider world? At school I learned about Aztecs and Incas, the great civilisations of South America. I learnt about Egyptians too, although I don't recall it being emphasised that Egypt is African. But where were the mentions of the great civilisations of Mali, Kush in Sudan, Aksum in Ethiopia, Yoruba in Nigeria and Great Zimbabwe? The same goes for those of south Asia; India, Sri Lanka and Thailand. Great civilisations, with advanced building technologies, irrigation schemes and artistic creations, some dating back into several millennia BC. None of this should come as a surprise when we know our Bible.

2 Chronicles 9.21:

For the king's ships went to Tarshish with the servants of Hiram;
once every three years the ships of Tarshish
used to come bringing gold, silver, ivory, apes, and peacocks.

Tarshish and Ophir were probably in Sri Lanka and south India.

Isaiah 60.6:

A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.
They shall bring gold and frankincense,
and shall proclaim the praise of the Lord.

Sheba may well have been in Ethiopia.

Then of course the great Babylonian civilisation is prominent in much of the Old Testament and shapes so much of the Biblical story through the concept of Exile.

Civilisation is not a European invention.

But Racial Justice Sunday isn't all about the atrocities of the past and omissions in the teaching of history. Over the past twelve months we've seen the Black Lives Matter movement come to the fore.

Whenever "Black Lives Matter" is mentioned there is always someone who'll counter with "All Lives Matter". Of course they do, all lives are important, and as Christians we believe that all lives are sacred and created in the image of God. But "All Live Matter" as a slogan completely misses the point. Let's look at it another way.

When there were terrorist attacks in France there were soon tee-shirts and car stickers etc saying "Je suis Paris" and "Je suis Nice". "I am Paris" and "I am Nice". Quite rightly these were statements of standing in solidarity with communities hit by violence. But I didn't see any saying "Je suis toutes villes Francais" "I am all French cities". Why would we. All French cities are important but it was Paris and Nice that were attacked and, at that time needed solidarity. Not Marseille, Calais or Lyon!

We say 'Black Lives Matter' because it is specifically black lives that are being demeaned, undervalued and taken away. It's not just about direct racism either. When a black youth's life is taken by another black youth, stabbed here in our city, I can't just shrug my shoulders and think it's nothing to do with me. We're all in this together. Violent crime is a symptom of the sickness of society, and institutional and structural racism is at the heart of its cause of that sickness.

Racial Justice Sunday is about having the guts to face up to the atrocities of the past but just as importantly to allow those to commit us anew to routing out racism and injustice in our churches and in in our communities.

Let us pray.

Closing Prayer

Lord, turn me inside out,
so people can see
the You in me
with the same shape heart,
the same colour of blood
and one word in our flesh
that makes us like You
revealing the image of God
in our coats of many colours.
Lord, I love from the inside
what I see on the outside
so may we love what we see
and be loved for who we are:
Brothers and sisters,
united from inside out
to turn the world upside down!

Richard Becher
(‘What Kind of Love’, URC material for Racial Justice Sunday 2021)

Thank you for being part of this reflection today. There’s a written version of this reflection on the resource website.

Until next week: Take care, stay safe, and the best of all God is with us!

Please note that this is a written version rather than a transcript.

Call to Worship

Make me to know your ways, O Lord;
teach me your paths.
Lead me in your truth, and teach me,
for you are the God of my salvation;
for you I wait all day long.

Psalm 25 .4,5

Welcome to this reflection. It's the 50th I've done and the many paths we've trodden have taken us the full circle of the Church's year. We started in Lent last year and now we find ourselves in Lent again, accompanying Jesus into the wilderness once more.

Let us pray.

Opening Prayer

Heavenly Father,
your Son battled with the powers of darkness,
and grew closer to you in the desert:
help us to use these days to grow in wisdom and prayer
that we may witness to your saving love
in Jesus Christ our Lord. Amen

Additional Collects, Common Worship, Church of England

Over these reflections, now fifty in number, we've journeyed in our thoughts and ideas about faith and our lives. Of course as the year has moved on there were changes in where I could film. We started with home and garden. Then, when things started to open up a bit, we've used as a basis of reflection; a castle and zoo, a reservoir, glacial boulders in Cotteridge Park, Kings Norton's history from Civil War to minting pennies, and the guillotine lock. I've taken you to my native Pelsall for thoughts about philanthropist Methodist Ironworks owners and colliery disasters. When we were able to meet for face-to-face worship some of these reflections were lengthened and amended to form acts of corporate worship. Now it's safer to be locked down again and, for the time being, production is home based. Where will our journey take us next?

It takes us into Lent and we start with a familiar passage that we heard six weeks ago, when we focussed on Jesus baptism. But it's what happened next that will be our focus today.

Video: The Gospel presented by Revd Phil Summers, a Methodist Minister in Gloucestershire): <https://youtu.be/Y-b6mXKee-E>

Mark 1 .9-15 (NRSV)

9 In those days Jesus came from Nazareth of Galilee and was baptised by John in the Jordan. 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. 11 And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

12 And the Spirit immediately drove him out into the wilderness. 13 He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, 15 and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

Perhaps this year, more than any other, we can relate better to the idea of wilderness. The loneliness, emptiness and harshness of lock down are things that have been experienced by all of us, some starker than others. The idea of just forty days probably seems light weight to those who've been shielding for a year. Jesus, like all affected by lock down, has no choice in the matter. Mark tells us that Jesus was forcibly driven, or expelled, by the Spirit into the wilderness.

Mark's account of the wilderness is much shorter than that in either Matthew (*Matthew 4 .1-17*) or Luke (*Luke 4 .1-13*) and the temptations, although experienced, aren't described. The character of Satan varies throughout scripture and here is apparently a spirit trying to entice Jesus into sin.

In the isolation of wilderness Jesus finds himself alongside the natural world where "he was with the wild beasts" and his basic needs of food, drink and shelter would come to the fore. Angels, a term used in scripture for messengers of God whether of natural or supernatural origin, clearly minister somehow to those needs.

The Spirit of God pushed Jesus into a place of testing and endurance, but did not abandon him. It's a foretaste of what is to come.

Let us pray:

The desert waits

The desert waits,
ready for those who come,
who come obedient to the Spirit's leading;
or who are driven,
because they will not come any other way.

The desert always waits,
ready to let us know who we are -
the place of self-discovery.

And whilst we fear, and rightly,
the loneliness and emptiness and harshness,
we forget the angels,
whom we cannot see for our blindness,
but who come when God decides
that we need their help;
when we are ready
for what they can give us.

Based on Mark 1 .12

Ruth Burgess in 'Bread of Tomorrow', Christian Aid/SPCK 1992

Some time later the captioning in films often says.

Mark says "Now after John was arrested".

To what extent the ministries of John the Baptist and Jesus overlapped isn't clear from the Gospels - the timelines vary. But Mark's words suggest that there may have been a gap between Jesus' wilderness experiences and the start of the Galilean ministry.

Then Jesus pitches onto the scene proclaiming:

'The time is fulfilled, and the kingdom of God has come near'

What "time" and In what sense is it fulfilled? What is the kingdom of God? What does "come near" mean? Has it been and gone, arrived in part with more to come and yet to be fully revealed?

Then the challenge to those who listened then, and us listening now:

"Repent, and believe in the good news.'

The literal translation of "metanoia" is to change your mind, not in the sense of indecisiveness, rather to "change the way you think".

And what is the Good News we are called to believe?

At this point in the Gospel the hearer is to understand that Jesus is proclaiming that the rule of God has arrived.

As the Gospel unfolds we find that Jesus is not only the herald of Good News, he is also the content, reality and fulness of God's Kingdom.

Mark's Gospel is often described as a passion narrative, the story of the Cross, with an introduction added. It's not far off the mark (no pun intended. To understand that a journey of suffering, betrayal and death reveals God's rule we really will have to repent or rather "change the way we think".

Let us pray.

Closing Prayer

This is the season ..

This is the season of
waiting,
of tipping on the edge of life:
a seed planted in furrowed soil,
but will it grow?
Staring at earth, pondering its riches,
nostrils earth-scented in morning dew.
Waiting ...

This is the season of
risk,
watching as the seed turns, shivers, cracks.
Praying the precious root will find purchase,
and not be found.

This is the season of
patience,
nourishment and care.
What will follow will be
bright colours, flowers and taste,
the giddy harvest.
For now, in quiet, we find peace.

Now is a season of prayer,
of waiting and relying,
of knowing the future is in the Creator's hands.
Forces beyond our
control
nurture the seed, if we let them.
This is when we depend,
and are taught to depend.

A green tip will push through the earth,
and we can say:
we waited,
we took the risk,
we were patient,
we prayed,
we depended.

Kira Taylor (in 'Spring', Ruth Burgess (Ed), Wild Goose Publications)

Thank you for being part of this reflection today. There's a written version of this reflection on the resource website.

Until next week: Take care, stay safe, and the best of all God is with us!

Please note that this is a written version rather than a transcript.

Call to Worship

All the ends of the earth shall remember
and turn to the Lord
and all the families of the nations
shall worship before him.
For dominion belongs to the Lord,
and he rules over the nations.

Psalm 22 .27.28

Welcome to this reflection as today we ask 'What's in a name?' We'll hear about God's promise to Abraham and Sarah, and how they are held as the 'pioneers of trust in God'. In the Gospel reading Jesus calls on the disciples to offer their greatest trust of all, that of their very lives.

Let us pray.

Opening Prayer

God, by faith we know you created us for a purpose,
love us unconditionally,
call us to follow you,
forgive us when we fail you,
raise us up when we stumble,
and bless us in your service.

Receive our grateful thanks that your promises
are always true,
and your faithfulness
can be relied on eternally.

Taken from The Act of Prayer by John Birch

There's a whole subplot in the pages of scripture about names. We're all familiar with Jesus telling the disciple Simon that, from now on, he'll be known as Peter. It's almost a nickname and means rock, reliable and solid on which the community of faith can be formed. But even rocks have their fault lines and planes of weakness,

There's some great names in the Jewish scripture, our Old Testament. Take the Book of Job. Its fiction, a story with a meaning. Job's faith in God is put to extreme tests as part of a wager between God and that character we're hear a lot about in Lent, Satan. In Job Satan is part of the heavenly Court and his role is to put people to the test. Job loses his family, his home and his property but his faith endures. At the end of the story his fortunes are restored twofold - including a daughter called Keren-happuch which in Hebrew means "container of cosmetics".

Two of the main characters in the Jewish scriptures are Abraham and Sarah. Were they real people? Or are they representative of the origins of groups of people? No one knows but they are characters from sometime in the Bronze Age, between 2500 - 1200 BCE. In the account we're about to hear Abram, for so he is called, has already fathered a child, not by his wife Sarai, but her slave girl Hagar. That child was named Ishmael, which means 'God speaks'. Now, thirteen years later, God has startling news.

Genesis 17 .1-7, 15-16 (NRSV)

1 When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. 2 And I will make my covenant between me and you, and will make you exceedingly numerous.' 3 Then Abram fell on his face; and God said to him, 4 'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. 5 No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

15 God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. 16 I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

Abraham's response to this news is to fall flat on his face laughing. A response matched by Sarah later. hardly surprising then that God reacts to this general disbelief and hilarity by telling them that the child should be called Isaac, which means - laughter!

There are changes of name in that passage too. With the promise of a son for Abram and Sarai they are to be known as Abraham and Sarah. Sarai and Sarah are versions of the same name, meaning 'princess' in Hebrew. Abram means 'exalted father' but now he is to be known as Abraham 'father of a multitude'. Today he is honoured by three great world faiths. Islam through his and Hagar's son Ishmael, and Christianity and Judaism through Abraham and Sarah's son Isaac. Just two children for Abraham but he is indeed the father of a multitude.

The change of name for both Abraham and Sarah heralds a new stage in their lives - at 99 and 90! They are the pioneers of trust in God, in the most unexpected of circumstances.

In our Gospel reading we hear Jesus telling the disciples of the reality that lies ahead. He needs them to trust him. What lies ahead is what they least expected. Laughter this time isn't the response. Instead its incredulity - Jesus surely must be mistaken, at least that's what Peter, the Rock, thinks.

Mark 8 .31-38 (NRSV)

31 Jesus began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32 He said all this quite openly. And Peter took him aside and began to rebuke him. 33 But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

34 He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me.

35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

Jesus words, about what lay ahead, were chilling. He spoke of betrayal, torture and death. No wonder Peter rejected the idea. Rejecting the idea must have seemed attractive to Jesus too, which is why he calls Peter Satan. Peter's rejection of the idea was a temptation, a test, for Jesus.

But Jesus is resolved to walk on towards Jerusalem and the fate that waited. More than that, he asked his disciples, and us, to take up our cross and follow him into the unknown.

With Abraham and Sarah, Peter and the other disciples, let us be pioneers of trust in God.

Let us pray.

Closing Prayer

You willingly walked
the path laid out for you,
striding purposefully toward Jerusalem
and a crowd
that one moment welcomed
and then cried,
'Crucify!'

Forgive us
who hesitate
along the road,
when our stride shortens and our faith is challenged as we glance
toward the cross.
Grant us courage
and perseverance
in our journeying with you, for we cannot do it
in our strength alone.

Taken from The Act of Prayer by John Birch

Thank you for being part of this reflection today. There's a written version of this reflection on the resource website.

Until next week: Take care, stay safe, and the best of all God is with us!