

LENT COURSE

MAKING JESUS KNOWN



2024



INTRODUCTION



**THE RIGHT REVEREND
STEPHEN LAKE**

Bishop of Salisbury

Every year at Ash Wednesday services, we hear the following words:

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy word.

The following reflections help us to do just this. They have been written by people serving in different ministerial roles in Dorset, Wiltshire and the Channel Islands and their contributions are designed to help us use this season as a way of reflecting on our new diocesan vision – the call to ‘Make Jesus Known.’

At the foundation of this vision is scripture, specifically *Luke chapter 4*. Within these verses, we learn more about who Jesus is and the shape of things to come: Jesus is ‘good news’ to the poor, the captive and the oppressed. He teaches; he heals; he transforms; he is rejected; he cannot be contained – he ‘must proclaim the good news of the kingdom of God to the other cities also.’

In doing all this, he reveals who he is and the presence, love, truth and forgiveness of God.

INTRODUCTION

This text then grounds us in the person of Christ and God's mission in and through him. If Christians were asked to give a 'job description' as to who we follow and what this means for how we live, we could do no worse than to point to *Luke 4*. It is all there – this is who Jesus is; this is who God invites us to receive into our hearts and lives as his Son, 'the beloved'; this is who we are called, in the here and now, to 'Make Known.'

I pray that these reflections will help you, in this holy season, to come to know Christ more fully so that we - in our increasingly uncertain times and where millions cry out from places of poverty, pain and injustice – can respond, as one, by Making Jesus Known.

LUKE 4:1-14

“And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.

The devil said to him, “If you are the Son of God, command this stone to become bread.”

And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’”

And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.

If you, then, will worship me, it will all be yours.”

And Jesus answered him, “It is written, “‘You shall worship the Lord your God, and him only shall you serve.’”

And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here, for it is written, “‘He will command his angels concerning you, to guard you,’ and “‘On their hands they will bear you up, lest you strike your foot against a stone.’”

And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’” And when the devil had ended every temptation, he departed from him until an opportune time. And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.””

LUKE 4:1-14



LEILA MATHER

Leila serves as Rector of the Benefice of Charminster, Stinsford and the Chalk Stream Villages, within the Dorchester Deanery.

“..You are my Son, the Beloved, with you I am well pleased” (*Luke 3:22*)

Luke 4 begins just after God the Father tears open the heavens, God the Spirit descends on God the Son at His baptism and the voice of God proclaims, “You are my Son, the Beloved”.

These are not new words, they echo centuries of proclamation over God’s people throughout the Hebrew Bible, and they continue to resound throughout the Gospels and Epistles. Here, however, they have a new gaze: Jesus, God incarnate, is the Beloved, in Whom and through Whom we encounter our belovedness; Jesus is the Son, in Whom and through Whom we are called “children of God”. Perhaps it shouldn’t surprise us, then, that the devil’s opening words to Jesus, the root of the temptations, seek to challenge His identity as God’s beloved child.

“If you are the Son of God....”

Jesus answers the temptations, three times, with scripture. More specifically, in response to the devil’s decontextualised distortions, Jesus answers with verses from Deuteronomy, a book that continually mentions keeping the “entire commandment” of God.

LUKE 4:1-14

However, as well as His scriptural responses to the three temptations, which rightly cause us to reflect on our self-interest, self-indulgence and power-seeking, Jesus answers the tests throughout His whole life on earth:

“Command this stone to become bread”

Jesus, placed at birth into a feeding trough; Jesus, the miraculous feeder of thousands; Jesus, who proclaims “this is my body”, offers Himself as our true nourishment. We cannot live - or find life in all its fullness - by bread alone; In Christ, the true Bread and living Word, we have our perfect sustenance.

“To you I will give their glory and all this authority...if you, then, will worship me”

Jesus casts out unclean spirits, heals the sick, resuscitates the dead, empowers his disciples, forgives the sins of many, and promises paradise to the criminals crucified around Him, all without seeking His own glory. Jesus seeks not to be served but to serve, and His glory is finally revealed as He is lifted high on the cross, as a centurion echoes our opening proclamation, exclaiming “Surely He was the Son of God”.

“Throw yourself down from here”

Jesus is told to prove His invulnerability. Jesus, who, through His birth, death, resurrection, and ascension, stepped through the greatest chasm of all, taking us up in Himself to be one with God. Instead of seeking to prove Himself, Jesus is born into poverty, is questioned by His friends, is silent during an unjust trial, is mocked, beaten, and finally crucified. Jesus who refuses to put God to the test, chooses to walk through the ultimate trial so that nothing we face might separate us from the love of God.

LUKE 4:1-14

Questions

- How do you react to God's words "you are my child, my beloved"?
- What trials do you face as you seek to draw nearer to God this Lent?
- How might we make Jesus known, and share God's love with others?

Prayer

God our Father,

in Christ you call us your beloved children.

Help us, this Lent, to walk with Him through the trials of this world,

to fix our eyes on our heavenly home,

to nourish our souls with the true Bread and living Word,

and to know your presence among us through the power of your Holy Spirit.

Amen

LUKE 4: 14-22

“And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

And he taught in their synagogues, being glorified by all.

And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.

And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favour.”

And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him.

And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph’s son?””

LUKE 4: 14-22



SARAH WOOD-ROE

**Sarah is chaplain to the
Bishop of Salisbury.**

Jesus' public ministry begins at this point which is why *Luke 4: 14-22* is often referred to as Jesus's 'manifesto' for all that lies ahead.

I suspect that 2024 is going to be a year of manifestos as we in the UK prepare for a General Election. The publication of a manifesto is always significant: a 'strapline' is revealed; the party leader will be photographed proudly holding it aloft; in its pages are the policies and promises that will be fulfilled should they win the election. Of course, the problem with manifestos is that their promises can be broken.

In *Luke 4: 18-19*, we see Jesus reading from Isaiah to those in the Synagogue. These words reveal the essence of his ministry – the promise of what is to come – and show us that justice for the most vulnerable will be at the heart of his life and ministry. Yet when Jesus has finished reading from this scroll, he doesn't hold it aloft; he doesn't take it with him and read the same words in every place that he visits – like it is a manifesto. Why? Because he doesn't need to. He is the promise in flesh and blood. The Spirit of the Lord is upon him. He is God's Son. As he says to the people in the Synagogue: 'Today this scripture has been fulfilled in your hearing.'

LUKE 4: 14-22

As we move into the holy season of Lent, we look to re-focus on Jesus Christ as this promise. He makes known to us God's presence and love; the one who purposefully goes to those whom the world has chosen to forget. His public ministry begins with them – the 'unclean', the sick, those who have lost all hope.

To purposefully dwell with Christ in this season, to come to know him more is the best way that we can then 'Make Jesus Known' in our lives. For this is not an empty strapline; this is not a party-political manifesto with promises that are broken. He is a promise that is not broken. Instead, it is his body which is broken and brought down from the cross, his blood which is shed for us. So, when we greet the risen Christ on Easter morning, then we see that God's promise in him has been fulfilled; a promise which the church in every age is called to 'make known.' A promise that transforms us; that calls us to 'love one another as I have loved you'; to seek justice for those who are forgotten and oppressed; that calls us, quite simply, to 'go and do likewise.'

LUKE 4: 14-22

Questions

- How are you using the season of Lent to deepen your relationship with Jesus?
- How does your local church 'Make Jesus Known' as the one who is good news to the poor, the captives and the oppressed?
- In a world where increasingly war, conflict and anger dominate and the most vulnerable are still forgotten, how can the church live out Jesus's call to 'love one another as I have loved you.'

Prayer

Loving God, in this season of Lent,

help us to fix our eyes on Christ as your Son, your promise to us.

*May we re-commit our lives to following him, to 'Making him known' to all,
as the one who reveals your love, forgiveness and salvation.*

Amen

LUKE 4: 22-30



“And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph’s son?”

And he said to them, “Doubtless you will quote to me this proverb, ‘Physician, heal yourself.’ What we have heard you did at Capernaum, do here in your hometown as well.”

And he said, “Truly, I say to you, no prophet is acceptable in his hometown.

But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.”

When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff.

But passing through their midst, he went away.”

LUKE 4: 22-30



JAMES WOODWARD

James Woodward is the Principal of Sarum College and a Visiting Professor of Theology at the University of Winchester.

Jesus shows us what his ministry is to be like: good news to the poor, the captives, the blind and the oppressed.

This emphasis is not going to be without its problems for Jesus and for us. The sermon begins well, many were, ‘amazed at the gracious words that came from his mouth’ (*Luke 4:22*). It does not end well. We learn that those listening to Jesus try to throw him off a Cliff (*Luke 4:29*).

So why the movement from amazement to murderous rage? Jesus suggests to us that the longed-for salvation was indeed coming, but not to those who were expecting it. This message of God breaking into the world to reveal glory and bring peace, is one of joy and discomfort. It is a reminder that those who think they are recipients of God’s favour find themselves passed by as Jesus seeks out the marginalised and the outcasts.

Who is the Jesus that we desire to make known this Lent? How bold and courageous are we prepared to be in our faithfulness to the Gospel?

Too often, we project onto Jesus what we want rather than what he has come to offer. This is costly and uncomfortable work.

LUKE 4: 22-30

It will require us to change. It will require us to sit with the awkwardness and tension that lies in the space between reality and aspiration, the mess of the now and the ambition for a different future. It might also mean halting the othering that goes on in everyday life when part of us feel that the solution is never with us but belongs to someone else.

And when it comes to preaching and teaching, consider this. When was the last time you hoped that the person breaking open the gospel, will so stir you up that you can barely manage to not run out of church? Jesus does feed and heal us, but we can never take hold of him, possess him, and shape him into the comfortable contours of our life.

People (you and I) either challenge Jesus to discredit Him—or seek to have him redefine himself for their own self-validation.

LUKE 4: 22-30

Action

- List the three main priorities in your life. How do these bring good news of salvation to the outcast and the marginalised?

Questions

- What are the essential things that a child needs to flourish as he or she is born and grows up in the world?

- If you know about the teachings and person of Jesus, what areas are you still struggling with? What is it, regarding Jesus, that you are certain and uncertain, about?

- In the light of Jesus commitment to the poor and oppressed, what is your own commitment to justice?

Prayer

God of Salvation,

as we welcome Jesus into our world and our lives,

May your spirit of justice,

Comfort us and disturb us,

that we may be messengers

Of your redeeming love in Christ.

Amen

LUKE 4: 31-37

A decorative graphic of a leaf with many small, pointed segments, rendered in a light gray color, positioned in the upper right corner of the page.

“And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, and they were astonished at his teaching, for his word possessed authority. And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,

“Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God.”

But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm.

And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” And reports about him went out into every place in the surrounding region.”

LUKE 4: 31-37



COLIN HEBER-PERCY

Colin is vicar in the Savernake Team, part of the Pewsey Deanery. He is the author of the best-selling *Tales of a Country Parish* and writes regularly for *Country Life* and many other publications.

Here Jesus speaks with authority (*Luke 4:32*) and acts with authority (*Luke 4:36*). ‘With authority’ doesn’t mean Jesus’ tone of voice or his preparedness to issue commands on the Sabbath.

So, what is this authority? and where does it come from? Where does any authority come from? For those gathered in the synagogue, authority would have to be bestowed, conferred. Later in Luke’s gospel, the chief priests and elders ask Jesus an entirely reasonable question: ‘Tell us, by what authority are you doing these things? Who is it who gave you this authority?’ (*Luke 20:2*).

Jesus has not assumed authority; he has accepted it. ‘Authority rests upon his shoulders’ (*Isaiah 9:6*), yes, but it has been placed there by the Authority of all authorities, the source of all authority. And to bear this authority is to bear a cross.

In the wilderness, the devil tempts Jesus to exercise authority and use it to his own advantage (*Luke 4:1-12*). Don’t you want to exert your authority, the devil asks, over these stones, over the angels, over the nations? And Jesus’ response is always to refer to a higher authority: the authority of scripture, the authority of God.

LUKE 4: 31-37

Jesus offers us an example of authority as openness to the will of God. He never uses his authority to vie for dominion, to play the world's game. Instead, his authority is for others, for teaching, healing, and serving. Later in Luke, Jesus makes this explicit.

He says, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves (*Luke 22:25-26*). And he spells it out: 'I am among you as one who serves (*Luke 22:27*).

Authority is 'being among', as service, even as an obligation. Jesus seems to suggest that authority is to be understood not as over others, but under them, and under God.

And so he refuses to describe or impose his authority in ways the world will recognise or accept. He is a king like no other, a benefactor like no other. This authority is not a licence; it is love.

Like Jesus' listeners in the synagogue, our lives are patterned by the experience of worldly authority. This authority finds expression in political power, in cultural norms, in society's expectations and even in the misuse of religious teaching. These days the world's authority can be articulated as an algorithm.

LUKE 4: 31-37

Questions

- Where do you feel the world's authority impinging on you, distorting you and your outlook?
- How does Jesus' authority continue to disrupt and dismantle the world's authority?
- In the light of Jesus' example, what does 'Courageous Christian Leadership' look like?
- Can you think of non-Biblical examples of authority being exercised as service, as love?

Prayer

Almighty God, this Lent,

grant us the courage to follow Jesus into the wilderness,

entrusting ourselves solely to Him who showed us that true authority

comes only through obedience to Your will.

Amen

LUKE 4: 38-41

“And he arose and left the synagogue and entered Simon’s house. Now Simon’s mother-in-law was ill with a high fever, and they appealed to him on her behalf. And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. And demons also came out of many, crying, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Christ.”

LUKE 4: 38-41



PETE STONE

Pete Stone is the Rector for St Martin le Vieux in Jersey. Married to Anne, a Nurse Practitioner, they love exploring Jersey with their two dogs Tilly & Barney. Pete was Ordained in Salisbury, and was Curate in Charminster and Team Vicar in Bridport.

After leaving the synagogue he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked him about her. Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.

As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. Demons also came out of many, shouting, 'You are the Son of God!' But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.

For eight years I was "Padre" to an Army Reserve unit. Whenever we were training outside, I would be asked to perform one of two "miracles". The first was to have a word with "my boss" about the weather, as it was always raining! The other was when a canteen of water was being consumed, I would be asked if I could turn it into wine? All delivered with a smile that turned to a laugh when I replied, "I'm sales, not management, but I'll see what I can do!".

I'm 100% certain, that the Soldiers who asked for these "miracles" never expected me to deliver, although my CO told me off, when, after a prayer, the sun came out and it was too hot, and I was asked to order some cloud cover!

LUKE 4: 38-41

The miracles that happened in our passage have been described as a “typical day” for Jesus. Simon brought Jesus into his home and a fever left his mother-in-law, later people brought friends and family to Jesus, for him to heal them from illness and to be released from evil spirits. As a result of encountering Jesus, there was freedom from illness and oppression. We could concentrate on the miracles in our passages, but what about focusing on the people who brought those in need to Jesus?

We can be certain, that Simon Peter had been encountering Jesus around Capernaum and starting his journey of faith before he invited him to his home. Maybe the people who brought loved ones and friends had also encountered him? Maybe they had heard his teaching, witnessed, or experienced a miracle or even just heard rumours about this new person hanging around Capernaum?

But whatever it was, they had within them a grain of faith to believe, that if their friends and family met Jesus, he could bring freedom to their situation. These people were not “expert” evangelists, they were not ordained and they weren’t “management”. They could not orchestrate the miracles, but they were “sales”. Somewhere, somehow, sometime Jesus had met them, and they knew that an encounter with Jesus would make a difference.

When we think about making Jesus known, do we worry that we aren’t up to the job? Do we think that we should let someone else more qualified do it. Or do we worry that we, or the church or God won’t be able to deliver the answers or the experience or the “miracle” that someone needs?

We have encountered Jesus, and it changed us in some shape or form. Is it through the supportive love of a community? It may be an inherited faith that has always been there, it may be through a loved one telling us their story or even experiencing a miracle, big or small. All or any of these have caused us to encounter Jesus. Can we be bold and dream, that sharing our encounter with Jesus with someone else, prayerfully, and respectfully, could make a difference to them?

LUKE 4: 38-41

Questions

- I wonder in what different ways you have encountered Jesus in your faith journey. Write them down, or share those that stand out for you?
- If you feel worried about sharing, what do you think would help you feel more confident to share those encounters with others?
- Thinking about what has helped you encounter Jesus, what things could you and your local church do that will help people encounter Jesus?

Prayer

Lord, thank you for the ways, big and small, that you have encountered us in our life journey and for the difference that has made to our lives.

Thank you for the people who have pointed us towards you or encouraged us to explore our faith.

Help us, to see the opportunities to point others towards you and may we in what we do and say make Jesus known amongst our families, friends, and communities.

Amen

LUKE 4: 42-44

“And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.” And he was preaching in the synagogues of Judea.”



LUKE 4: 42-44



GEORGIE MENZIES

Georgie is a Licensed Lay Minister at St Francis Church in Littlemoor, Weymouth, she also works as a Debt Coach for Christians Against Poverty.

After the drama of the previous verses of chapter four, it would be easy to see these three as an anti-climax and to rush past them to get to the next exciting bit. However, lingering with these few verses gives us an important insight into Jesus' ministry. 'The good news of the Kingdom of God' is the phrase that sums up Jesus' actions. When Jesus resists the devil, declares that he brings hope to the hopeless, drives out demons, and heals people he is showing what the Kingdom of God is – God's rule in action, God's will being done on earth as it is in heaven. This is a foretaste of the new creation we can look forward to thanks to Jesus' life, death, resurrection, and ascension.

Understandably the people of Capernaum want to keep him to themselves which means that Jesus must make a choice. He can stay where he is appreciated, surrounded by adoring fans, making Capernaum a little Kingdom of God hub. Or he can continue to move from city to city to reach more people. His experience in Nazareth means he knows the risk of this second option. Nevertheless, he leaves Capernaum because he is obedient to his Father. He knows that he was sent for a special purpose and that God wants the Good News preached far and wide.

LUKE 4: 42-44

This shows us the heart of God. He sends his most precious possession, his son so that we can be free from evil and experience the blessings of the Kingdom of God. Wherever Jesus goes we see this Kingdom breaking in and lives being transformed by God's love and power.

But Jesus' ministry only covered a tiny part of the world for a short time. What happened to the preaching of the good news after his life on earth? The answer is in Matthew's gospel where we find that those who follow Jesus are given a mission that goes beyond cities, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.' (*Matthew 28:18-20*).

Through Jesus, we are made children of God (*Galatians 3:26*) and we are caught up in the family mission – to share the good news of the Kingdom of God. We are empowered by the Holy Spirit to be obedient children, resist the devil, bring hope to the hopeless, drive out demons, and heal. We are now the sent ones, led by the Spirit to make Jesus known. Like Jesus, we may face scary situations when we step out in faith but we go knowing that he loves us and is with us always.

LUKE 4: 42-44

Questions

- Where do you see the Kingdom of God breaking in, in your life and local community?
- How do you feel called to join in with this kingdom work?
- What challenges do you experience in sharing the good news of Jesus?
- What steps can you take individually and as a church community to overcome these challenges?

Prayer

Lord Jesus,

Thank you for giving up the privilege of heaven and then your life, to bring us into your kingdom. Please help us to trust your promise that you are with us always.

Father God,

Thank you for showing us how much you love us by sending your son to preach the good news of the Kingdom. Please help us to love others.

Holy Spirit,

Thank you for giving us everything we need to share the Kingdom of God with others. Please help us to make Jesus known.

Amen



CONCLUSION



**THE RIGHT REVEREND
ANDREW RUMSEY**

Bishop of Ramsbury

How are you feeling, having followed Jesus and the disciples through the opening season of his ministry, as portrayed in *Luke chapter 4*? Reading the whole chapter again now, it strikes me as quite breathlessly active: up to the wilderness, back to Nazareth, down to Capernaum, all the time impelled and empowered by the Holy Spirit – the latter being one of Luke’s characteristic emphases.

This is a Gospel of Spirit-guided mission and movement, just as will be his sequel, the Acts of the Apostles. It is also strikingly to do with time and place. We hear about these extraordinary episodes happening at specific times – at daybreak, as the sun was setting – and in particular landscapes and locations. We are meant, I think, to be alerted to the extraordinary possibilities that follow whenever Jesus enters an everyday setting, like a household or hilltop: when his kingdom comes, here as in heaven.

CONCLUSION

As Luke continues (and you may well choose to read on and complete the Gospel, having immersed yourself in this one, accelerating chapter), the action doesn't let up in the slightest, carrying the reader through to the Lord's arrival in Jerusalem and the astounding showdown with the forces stacked against him. This journey was only ever leading to the cross: that junction of opposites, where everything is turned upside down and inside out – including us, perhaps, when we are drawn into its meaning.

Like the two disciples, back-and-forth-ing along the Emmaus Road at the end of it all, scratching their heads with puzzlement at what has taken place, Luke invites us to retrace our own footsteps and journeys: our household, or hilltop moments. As if to say: 'Look again at your life in the light of Christ – and are not your hearts burning within you?'



God of our journey,

We thank you that the
good news of your Kingdom
has reached us, here and now.
Heal and help us, Lord, we pray:
Meet us, lead us along your way.
Towards the cross and life
everlasting.

For your name's sake.

Amen.