



**SAINT
Barnabas
CLARKSFIELD**

December 2020

medlockhead.co.uk

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship

When the pandemic is over:

Monday 2:30 pm Prayers in the vestry

Tuesday 10:00 am Holy Communion (said)

The first Tuesday of each month: Service of Holy Communion at Moor Haven Nursing Home on Ripponden Road, starting at 2:00 pm.

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the January 2021 magazine by 15 December. Please e-mail files to paulmonk111@gmail.com

People at St Barnabas' Church

Vicar

The Revd Dr Paul Monk
St Barnabas' Vicarage, Arundel Street, Clarksfield, Oldham OL4 1NL
Tel: (0161) 624 7708

Assistant Curates

The Revd Denise Owen (and Vicar of St Thomas' Church Moorside)

Tel: (0161) 652 0292 and E: therevd.down@yahoo.co.uk

The Revd Jane Hyde

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Lay Reader

Mr Peter Haslam (0161) 345 0215

Wardens

Mr Peter Haslam (0161) 345 0215

Mrs Nicola Williams (07549) 630 943

Administrator

Miss Sarah Gura (07708) 714 813

Treasurer

Ms Gisele Onwumere

Parish Hall bookings The Vicar

(0161) 624 7708

Letter from the Vicar

It feels like the world has stopped. We assemble in the hushed beauty of a warm, familiar Church ready for the birth of our Lord in a manger. After an agonising wait in sheer silence we suddenly hear the first note of a well-loved hymn and a wave of pure joy sounds louder in our ear than any choir or organ. Christmas has begun!

Christmas will feel different this year. We will need to exercise care when shopping; we must practise social distancing as we pay for presents and before the altar to receive the communion bread. We'll not be offered wine. We'll probably be forbidden from inviting friends round, visiting, or singing those lovely carols.

The simplest way to avoid letting Covid-19 ruin our Christmas is to concentrate on those elements that haven't changed because they cannot change. We can concentrate on the birth of the Christ child and the way he offers peace and forgiveness. We can explore the Scriptures and their message of love from God to all humankind. We can give thanks for Jesus coming to bridge the divide between heaven and earth.

And Jesus has given us the power to choose. Jesus came to give us life in its fullness. He came that we might each live with the Holy Spirit in our core. He came that we might have the power to choose between Godliness and worldliness.

Enjoy the beauty of Christmas. Enjoy the tinsel and the glitter. Enjoy the presents and the fun. Enjoy the sight of wonder in children's eyes. But also try to remember that we celebrate the birth of a baby thousands of years ago who enables us to come very close to God. Now that is a Christmas worth celebrating!

Wishing you all a joyful and peaceful time of great love this Advent and Christmas:

PAUL

2020 dates for your diary

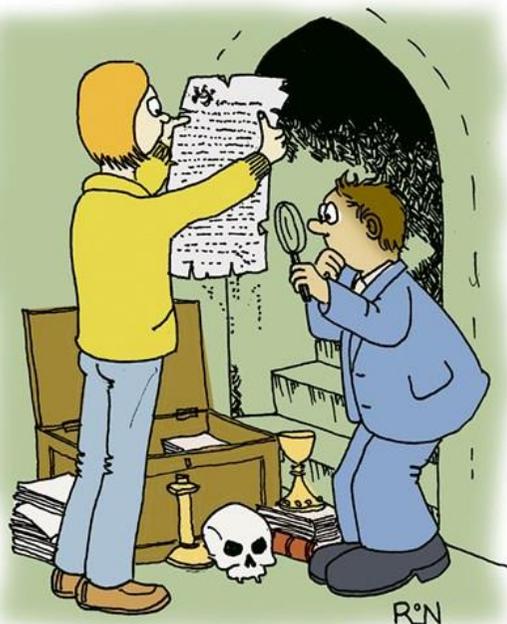
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|-----------------------|--|
| Sunday 13 December | 6:00 pm: Annual Carol Service. |
| Wednesday 23 December | 7:00 pm: Crib service at Waterhead church (may change) |
| Thursday 24 December | 11:30 pm: Midnight Mass in Waterhead Church. |
| Friday 25 December | 9:30 am: Christmas Day Eucharist in St Barnabas Church. |
| Sunday 3 January | 9:30 am: Covenant service during the liturgy of the first Sunday of the year. |

From the Parish Registers

Christian funeral

| | |
|---------------------|--|
| Tuesday 17 November | Emma Day at Oldham Crematorium. |
| Friday 20 November | Mavis Ogborn at Oldham Crematorium. |
| Monday 23 November | Norma Outhwaite in Waterhead Church followed by a committal at Oldham Crematorium. |

There was no doubt about it — she had found the earliest known copy of the Vicar's Advent sermon ...



Bible readings for December

Sunday 29 November

Advent Sunday

First: Isaiah 64:1-9
Epistle: 1 Corinthians 1:3-9
Gospel: Mark 13:24-end

Sunday 13 December

Third Sunday of Advent

First: Isaiah 61:1-4, 8-end
Epistle: 1 Thessalonians 5:16-24
Gospel: John 1:6-8, 19-28

Thursday 24 December

Christmas Eve

First: Isaiah 52:7-10
Epistle: Hebrews 1:1-4
Gospel: John 1:1-14

Sunday 27 December

First Sunday of Christmas

First: Exodus 33:7-11a
Epistle: 1 John 1
Gospel: John 21:19b-end

Sunday 6 December

Second Sunday of Advent

First: Isaiah 40:1-11
Epistle: 2 Peter 3:8-15a
Gospel: Mark 1:1-8

Sunday 20 December

Fourth Sunday of Advent

First: 2 Samuel 7:1-11, 19-26
Epistle: Romans 16:25-end
Gospel: Luke 1:26-38

Friday 25 December

Christmas Day

First: Isaiah 9:2-7
Epistle: Titus 2:1-14
Gospel: Luke 2:1-14

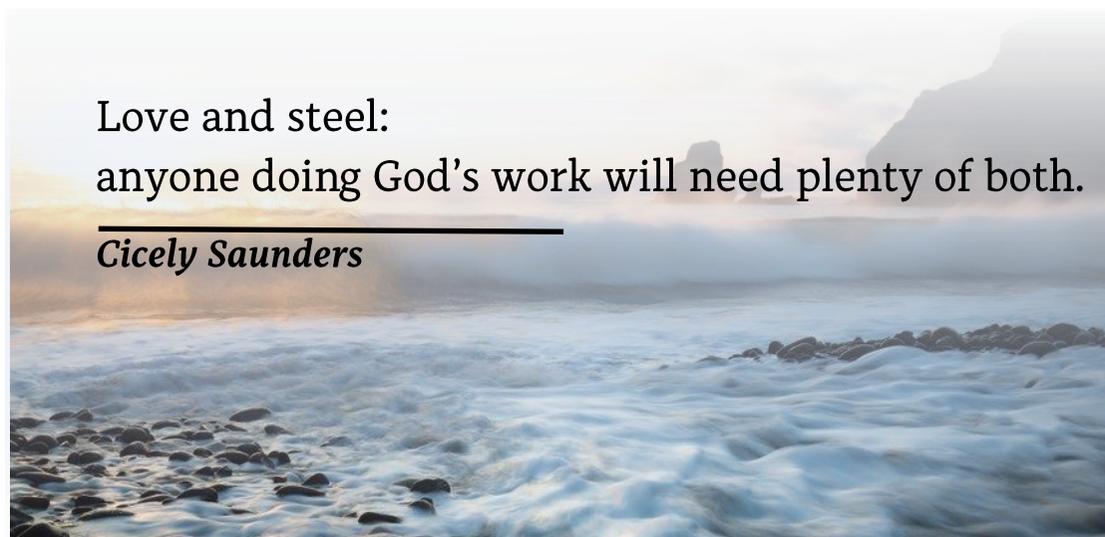
Sunday 3 January

Epiphany

First: Isaiah 60:1-6
Epistle: Ephesians 3:1-12
Gospel: Matthew 2:1-12

Love and steel:
anyone doing God's work will need plenty of both.

Cicely Saunders



A collect is a short prayer. Its name comes from the Middle Ages, when such prayers were grouped together and called a *collectio*.

The collect represents a dialogue between the people and God. It usually occurs after an invitation to prayer such as, 'Let us pray.'

Collects always have the same liturgical structure:

1. The **address**: collects are addressed to a person of the Trinity, usually God the Father.
2. An **attribute** or **quality of God**: this bit relates to the petition (below), such as 'who is ...'
3. The **petition**: this part is the actual prayer and introduces the matter being asked about or requested.
4. The **reason** or result expected from the prayer.
5. A **conclusion**, such as 'through Christ our Lord' or another longer doxology. The most common Trinitarian conclusion is 'Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and shall be for ever. Amen.'

Look now at the Collect for Midnight Mass. Each of the six elements appear in the correct order, as shown by the numbers:

1. Eternal God,
2. who made this most holy night
to shine with the brightness of your one true light:
3. bring us, who have known the revelation of that light on earth,
4. to see the radiance of your heavenly glory;
5. through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
6. Amen.

Collect for Advent Sunday

God of the keen blade,
which cuts the roots of arrogant power:
you raise
voices of promise
in the dry lands of our desire
children of faith
from the stones of the earth;
make us ready to receive
the Spirit and the fire of love,
wild and fierce and free;
through Jesus Christ, the one who is to come.
Amen.

Steven Shakespeare
Prayers for the Inclusive Church

The collect

Kyrie eleison is the name given to the ancient prayer 'Lord have mercy, Christ have mercy, Lord have mercy' that many Christians say after the absolution in Church when a priest pronounces the forgiveness of their sins.

The words *Kyrie eleison* are Greek for 'Lord have mercy.' Jesus is often called 'Lord' in the Gospels (see Matthew 9:27, 20:30, 15:22; Mark 10:47; Luke 16:24, 17:13). The liturgical formula we use during worship today is a shortened form of these examples.

Saying the *Kyrie* during worship is an ancient practice, and is used in many mainstream Christian liturgies. And *Kyrie eleison* is the most frequently used phrase during a service in the Eastern Orthodox tradition. It's used for example as a response after each clause in their long litanies. In practice, a deacon or other liturgical leader intones a short supplication and those in the congregation say *kyrie eleison* after each.

Saying 'Lord have mercy' during worship pre-dates Christian worship by at least a millennium. The same formula occurs repeatedly in the Old Testament (for example, see Psalm 4:2, 6:3, 9:14, 25:11, 121:3, and Isaiah 33:2) and in the Apocrypha (see Tobit 8:10). Reciting this phrase seems to have a liturgical role in each case.

Similarly, a form of the *Kyrie* was used in various forms of pagan worship in pre-Christian Europe, including the imperial cult when the Roman Emperor was called *kyrios* ('Lord'). Since Christians from earliest times gave the title *Lord* to Jesus of Nazareth, whom they believed to be God's anointed, the acclamation *Kyrie eleison* was quickly incorporated into Christian worship.

The phrase 'Lord have mercy' is also the origin of the so-called 'Jesus Prayer' practised by Eastern Christians belonging to the Byzantine rite, and increasingly popular amongst Western Christians today.

Collect for Christmas Day

**God of rough hands and hardened feet,
giving light to the daughters and sons of earth:
in agony of birth
and gentleness of new-born skin,
may we discover your ordinary beauty
in the heart of our longing world;
through Jesus Christ, the Icon of the Unseen God.
Amen.**

Steven Shakespeare
Prayers for the Inclusive Church

Kyrie eleison

**Saint
Barnabas
CLARKSFIELD**

Christmas Day

Celebration and Eucharist

Service starts at 9:30 am: all are welcome

medlockhead.co.uk

**Holy
Trinity
WATERHEAD**

*Midnight
Mass*

Christmas Eve

Service starts at 11:30 pm

All are welcome

Collect for the First Sunday of Christmas

God of the refugees,
sharing the exile road
with all who flee
the violence that enslaves:
as your Son sought asylum
in a foreign land
make us ready to welcome the refugee
and receive from her
a new language of life and hope;
through Jesus Christ, child of an outsider.
Amen.

Steven Shakespeare
Prayers for the Inclusive Church



Author The third Gospel is a companion volume to the book of Acts. The language and structure of the two books indicate that both were written by the same person. Together the two works cover 60 years of the life and teachings of Jesus and the early Christian Church. Both are addressed to the same individual (see below) and the second book refers to the first (Acts 1:1).

The most likely author is Paul's 'dear friend Luke, the doctor' (Colossians 4:14) and 'fellow worker' (Philemon 24).

Luke was one of the first converts to Christianity. He was born in Antioch in Syria and so was a Gentile by birth, which makes him unique as the only Gentile to write a New Testament book. He was a physician by profession. He travelled with St Paul at various times from his second missionary journey to his final imprisonment in Rome. He was a loyal friend who remained with Paul even after others had deserted him (2 Timothy 4:11).

Luke dedicated his Gospel to a man named Theophilus (1:3). This name means 'one who loves God' and probably refers to a real person rather than to lovers of God in general. That Luke gave him the title 'most excellent' suggests the patron was wealthy and held high office. He may have been a Roman official.

Purpose Luke wanted to show continuity between the Old and New Testaments. He wanted to show God fulfilling His promises to Israel in the person of Jesus and that the salvation promised to Israel was accomplished by Jesus and was then extended to the Gentiles.

Luke chose this approach because he was himself a Gentile by birth. Indeed, he often seems to be writing for gentiles. For example, his detailed descriptions of places in the Holy Land implies that Luke wrote his Gospel for those unfamiliar with its geography.

Luke was also careful to suggest continuity between the historical ministry of Jesus (his Gospel) and the ministry of the apostles. It was Luke's way of guaranteeing the fidelity of the Church's teaching to the teaching of Jesus (in Acts). It was also a way of linking the truth of the

Church's teaching to the teaching of Jesus.

Date Luke probably wrote his Gospel in Rome and completed it before 70 AD because there is no mention of the destruction of the Temple (which occurred that year).

Literature Luke had outstanding command of the Greek language. His vocabulary is rich and extensive, and his style at times approaches that of Classical Greek (as in the preface, 1:1-4) while at other times it is more Jewish (1:5-2:52).

Style and content Luke's Gospel presents the works and teachings of Jesus that are especially important for understanding the way of salvation. Its scope is complete from the birth of Christ to his ascension, its arrangement is orderly, and it appeals to both Jews and Gentiles. The writing is characterised by literary excellence, historical detail and warm, sensitive understanding of Jesus and those around him.

It's common to call Luke's first two chapters the 'Infancy Narrative' because they're our source descriptions of the conception and childhood of Jesus. They're seen through the eyes of his mother Mary. And only Luke records an instance when Jesus speaks while still a child (2:49).

For more information, please visit the following sites:

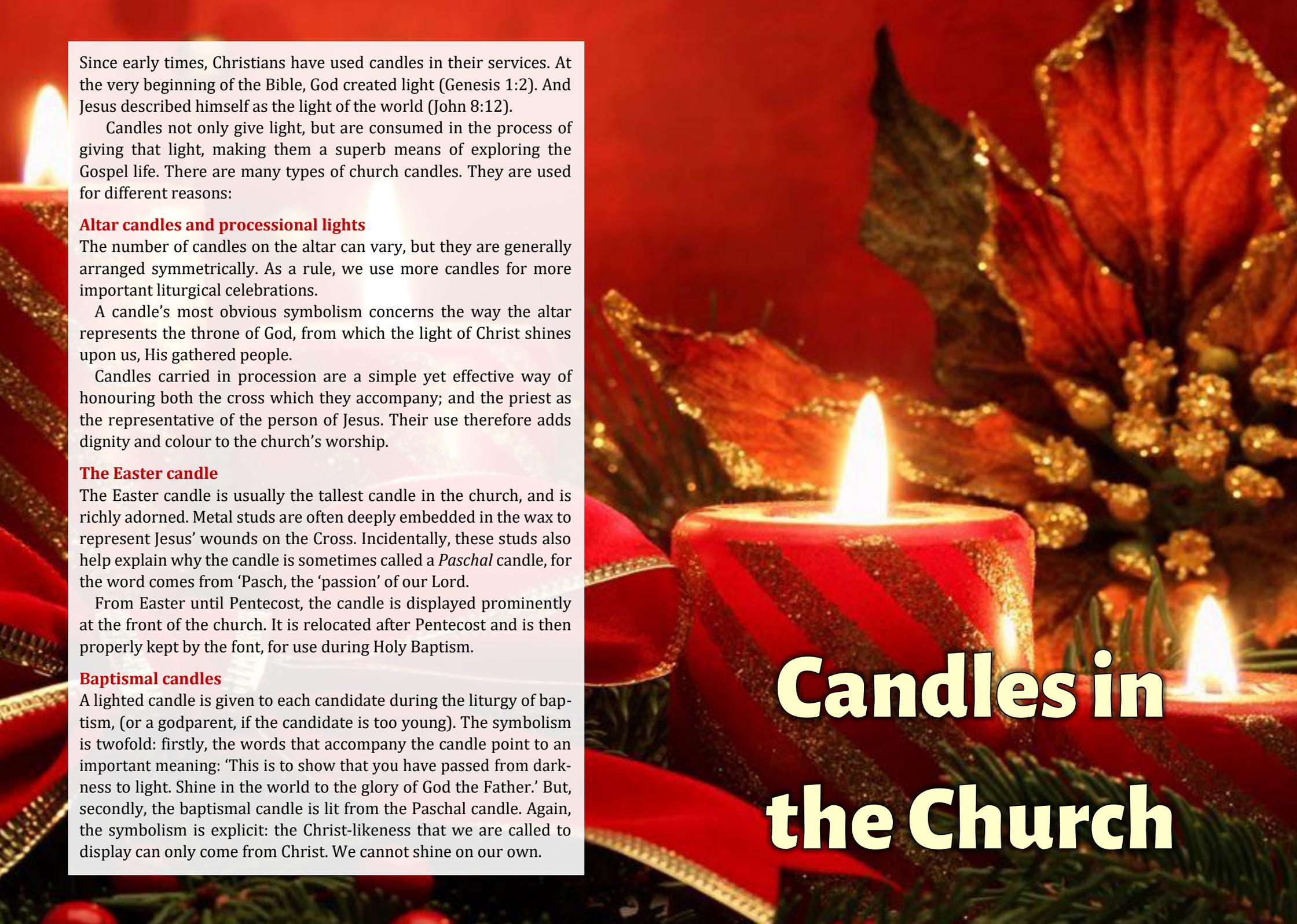
<https://www.biblestudytools.com/luke>

<https://biblescripture.net/Luke.html>

<https://bible.usccb.org/bible/luke/0>

https://en.wikipedia.org/wiki/Gospel_of_Luke

The Gospel according to Luke



Since early times, Christians have used candles in their services. At the very beginning of the Bible, God created light (Genesis 1:2). And Jesus described himself as the light of the world (John 8:12).

Candles not only give light, but are consumed in the process of giving that light, making them a superb means of exploring the Gospel life. There are many types of church candles. They are used for different reasons:

Altar candles and processional lights

The number of candles on the altar can vary, but they are generally arranged symmetrically. As a rule, we use more candles for more important liturgical celebrations.

A candle's most obvious symbolism concerns the way the altar represents the throne of God, from which the light of Christ shines upon us, His gathered people.

Candles carried in procession are a simple yet effective way of honouring both the cross which they accompany; and the priest as the representative of the person of Jesus. Their use therefore adds dignity and colour to the church's worship.

The Easter candle

The Easter candle is usually the tallest candle in the church, and is richly adorned. Metal studs are often deeply embedded in the wax to represent Jesus' wounds on the Cross. Incidentally, these studs also help explain why the candle is sometimes called a *Paschal* candle, for the word comes from 'Pasch, the 'passion' of our Lord.

From Easter until Pentecost, the candle is displayed prominently at the front of the church. It is relocated after Pentecost and is then properly kept by the font, for use during Holy Baptism.

Baptismal candles

A lighted candle is given to each candidate during the liturgy of baptism, (or a godparent, if the candidate is too young). The symbolism is twofold: firstly, the words that accompany the candle point to an important meaning: 'This is to show that you have passed from darkness to light. Shine in the world to the glory of God the Father.' But, secondly, the baptismal candle is lit from the Paschal candle. Again, the symbolism is explicit: the Christ-likeness that we are called to display can only come from Christ. We cannot shine on our own.

Candles in the Church

THE PARISH CHRISTMAS TREE

THE THINGS THAT ARE HANGING ON IT (AND THE PEOPLE WHO HAVE DONE THE HANGING)

1 SPACE FOR LITTLE ANGEL, IF ANYONE CAN FIND ONE

2 CHILDREN'S INSTRUMENTS (NO ONE WILL ADMIT TO LOFTY PLACEMENT)

3 BELL (BELL RINGERS)

4 SAW USED TO CUT TREE DOWN (MEN'S GROUP)

5 TINSEL MADE FROM OLD SHREDDED SERMONS (THE VICAR)

6 BANNERS AND BADGES (UNIFORMED ORGANISATIONS)

7 TRADITIONAL NATIVITY ANIMALS -
GOAT, ZEBRA, TRANSFORMER ETC (SUNDAY SCHOOL)

8 MEMORY STICK CONTAINING CHRISTMAS IMAGES (PARISH I.T. EXPERT)

9 TEA BAG (COFFEE ROTA VOLUNTEER)

10 CHURCH MOUSE (CHURCH CAT)

11 CORKS (SOCIAL COMMITTEE)



12 WRAPPED PRESENTS DESTINED TO FORM SLIGHTLY AWKWARD SERMON ILLUSTRATION

13 THURIBLE (HIGH CHURCH ENTHUSIAST)

14 HAND-KNITTED BAUBLES (LADIES' GROUP)

15 HYMN NUMBER CHAIN (SIDESPEOPLE)

16 DUSTERS (CLEANING VOLUNTEERS)

17 TRACT DISPLAY (LOW CHURCH ENTHUSIAST)

18 GLITTER (MESSY CHURCH)

19 ARGUMENT BETWEEN RIVAL
'COLOURED TREE LIGHT' AND
'WHITE TREE LIGHT' FACTIONS

20 BOX OF NON-COLOUR-SCHEME
DECORATIONS REMOVED FROM
TREE (BY UNNAMED PARTY)

Cicely Saunders was born in 1918 in north London.

She went to Oxford after a privileged education. The outbreak of the Second World War inspired her to retrain as a nurse. A back injury forced her to give up soon after qualifying and she retrained again as a medical social worker (then quaintly called a 'lady almoner') at St Thomas' Hospital in London.

Cicely first conceived the idea of creating a modern hospice in 1948. She was treating patients in hospitals designed to cure infectious disease or repair broken bones but which weren't equipped to deal with those dying and in severe pain. Her 'Road to Damascus' moment came when she met David Tasma, a young Polish waiter—a refugee from the Warsaw ghetto—who was dying of cancer. He was in great pain. Though he had little English, they spent his final four weeks together. They talked about death and the care of the dying. She later said, 'He needed to make his peace with the God of his fathers, and the time to sort out who he was.' She added, 'We discussed the idea of somewhere that could have helped him to do this better than a busy hospital ward.'

She fell deeply in love with him in those few weeks. He left her all he had—£500—when he died. She said later, 'It was as though God was tapping me on the shoulder and telling me "You've got to get on with it".'

Carrying Tasma's memory with her, Cicely turned her 'amateur Christian faith' to the problem and retrained to become a physician. After years of hard work including many failures, she founded St Christopher's Hospice in Sydenham, south London, in 1967. It was the start of the modern hospice movement. She helped chart new approaches and techniques for treating the terminally ill and showed how they could be kept comfortable until the very end of their lives. For example, although she had no new drugs, she used what was available *from the first onset of pain* rather than when the pain became unbearable.

Her Christian faith taught her that no human life, no matter how bad, should be denied dignity and love. In her own words, she hoped 'to help the dying to live until they die and their families to live on'.

More information

<https://www.telegraph.co.uk/news/obituaries/1494039/Dame-Cicely-Saunders-OM.html>

<https://www.christianitytoday.com/history/2009/april/dame-cicely-saunders-hospice-terminally-ill.html>

<https://www.stchristophers.org.uk/about/damecicelysaunders/tributes>

<https://www.churchtimes.co.uk/articles/2005/22-july/gazette/dame-cicely-saunders>

<https://cicelysaundersinternational.org/dame-cicely-saunders-a-brothers-story/turning-point/>

A few hospices existed before St Christopher's opened. Most were run by nuns. They comforted the dying but their medical techniques were generally out of date. Even staff on busy hospital wards where many people spent their final hours knew little about managing pain. Medical and surgical textbooks usually disregarded the problems of pain control. Chronic pain in the dying was usually ignored or treated too late, for example by injection.

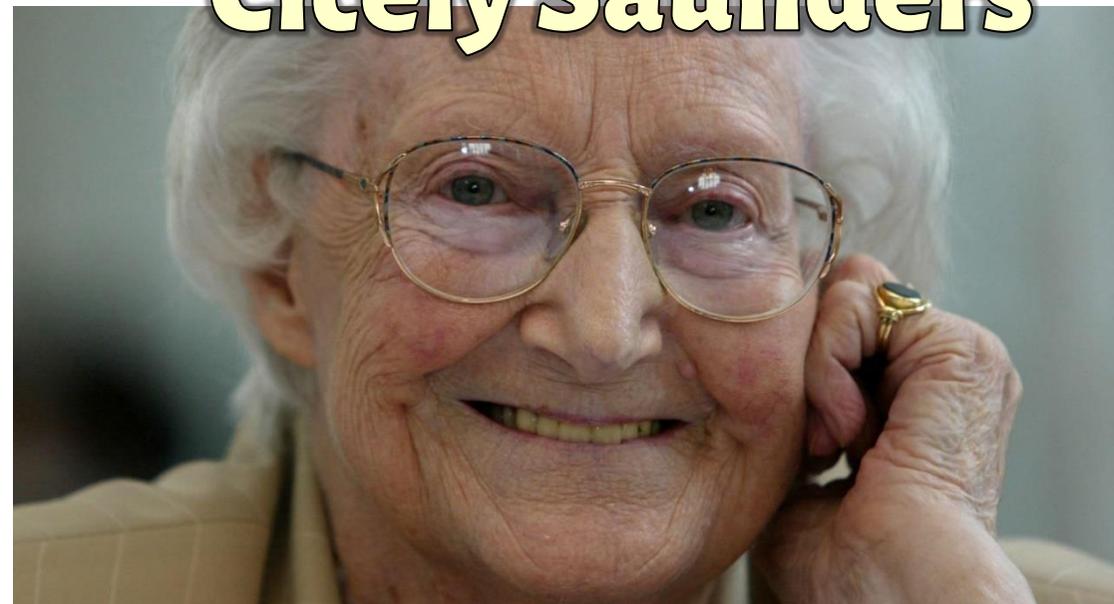
By contrast, Cicely's Christian faith saw dying as a spiritual event that could bring meaning to life and also provide an opportunity for reconciliation. She explained in her book *Living with Dying* that hospice care involves not only the alleviation of pain, 'but addresses patients' mental, social and spiritual pain'.

Cicely encountered outright hostility from the medical profession and apathy from the public. But she continued to campaign. She was soon revered as a kind of secular saint, but it was only through being tough and authoritative, and often 'downright difficult' (her phrase), that she succeeded in forcing the medical profession to acknowledge what medicine can do for the dying.

She received numerous awards and honours: she was made a Dame in 1980 and joined the Order of Merit in 1989. She died in 2005 aged 87.

Finally, it's startling to realise how the care of sick and dying Britons was transformed by two great Anglican women: Florence Nightingale and Cicely Saunders. In Cicely's case, she started with a slender medical background and a faith inspired by a rudimentary knowledge of the Bible, but ultimately became a saint.

Cicely Saunders



Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more,
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

**Ring out,
wild bells**

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Alfred, Lord Tennyson



Services

It is not yet clear what restrictions will be in place after the latest lockdown. At present, it seems likely we will not be allowed to sing, so virtual services will continue for the foreseeable future. We will share the advice and guidance we receive from the Church of England. Please check the Church website frequently.

Christmas services and events

At the time of printing, the Covid regulations will allow our Christmas services (page 4) to occur but without singing.

- **Sunday 13 December**

6:00 pm: our Annual Carol Service.

We are also pre-recording a YouTube service.

- **Wednesday 23 December**

7:00 pm: Christingle and Crib service at Waterhead Church

We proceed as a Crib service only because we're not allowed to eat inside the Church. *Please wear fancy dress, coming as a character or animal from the Christmas Story!*

- **Thursday 24 December.**

11:30 pm: Midnight Mass at Waterhead Church

- **Friday 25 December**

9:30 am: Christmas Morning in St Barnabas Church.



Christmas Bucket List

Be

1. ~~BUY PRESENTS~~

2. ~~WRAP GIFTS~~ *someone in a hug*

3. ~~SEND GIFTS~~ *love*

Donate

4. ~~SHOP FOR FOOD~~

5. ~~MAKE COOKIES~~ *memories*

Be

6. ~~SEE THE LIGHTS~~



Holy Trinity WATERHEAD Crib service

Wednesday 23 December at 7 pm.

Please dress as a character from the Christmas story.

We practise social distancing.

www.holytrinitywaterhead.co.uk

Curate's Corner

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| A | G | R | E | E | T | I | N | G | S |
| N | A | Z | A | R | E | T | H | A | O |
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| T | S | R | N | R | Y | R | A | M | M |

**Advent, Angel, Baby, Favoured, Gabriel, Greetings, Jesus
Judge, King, Mary, Mighty, Nazareth, Prepare, Reign,
Saviour**

Advent Wordsearch

For some, Christmas television adverts are an eagerly anticipated feature of the festive season. Months of planning and preparation go into these longer-than-usual blockbuster-style ads which are rumoured to cost a fortune. They are usually nostalgic, family oriented, and some really tug at the heart-strings. This year's crop is no different.

Companies such as McDonald's, Sainsbury's, Disney, Aldi and Coca Cola compete to become the unofficial Christmas number one, but at the top of the tree is often the one produced by the *John Lewis Partnership*.

This year, the company has produced a particularly heartwarming but low-key effort. As opposed to focussing on one central character, the two minute film is dedicated to celebrating many small acts of kindness. In a mixture of live-action and animation, the advert also pays subtle tribute to the thousands of NHS staff who have worked tirelessly throughout the pandemic. A little girl sitting on a bus has her spectacles mended (with a heart shaped sticker) by a woman (Salina) wearing a navy blue uniform, a red headscarf and an NHS lanyard.

An unexpected hit has been an ad produced by *Woodie's*, a humble DIY supplies and accessories store based in Ireland. It has gone viral on Twitter and Facebook and many viewers are branding it 'my fav-ourite so far'. It shows elderly Mrs Higgins leaving her home and dragging her broken garden gate across the concrete to close it while, in the background, a group of teenagers hang out on the other side of the street. As time passes, Mrs Higgins continues to struggle until one day she returns home in the snow, with her dog Kevin, to find that some one has fixed it with a brand new hinge. One of the boys over the road whispers to himself 'Merry Christmas Mrs Higgins'.

Christmas will be very different this year ... in church and at home. We may not be able to sing out our joy at the Saviour's birth, light our Christingle candles, enjoy a 'bring and share' parish meal or open our homes to any number of family and friends, but perhaps it will give us more opportunity to really focus on the reason for the season to reflect that just over two thousand years ago 'Love came down at Christmas and to look for ways we might show kindness (which is a fruit of the Spirit—see, Galatians 5:22-23) in whatever small way we can to those around us ... friend and stranger.

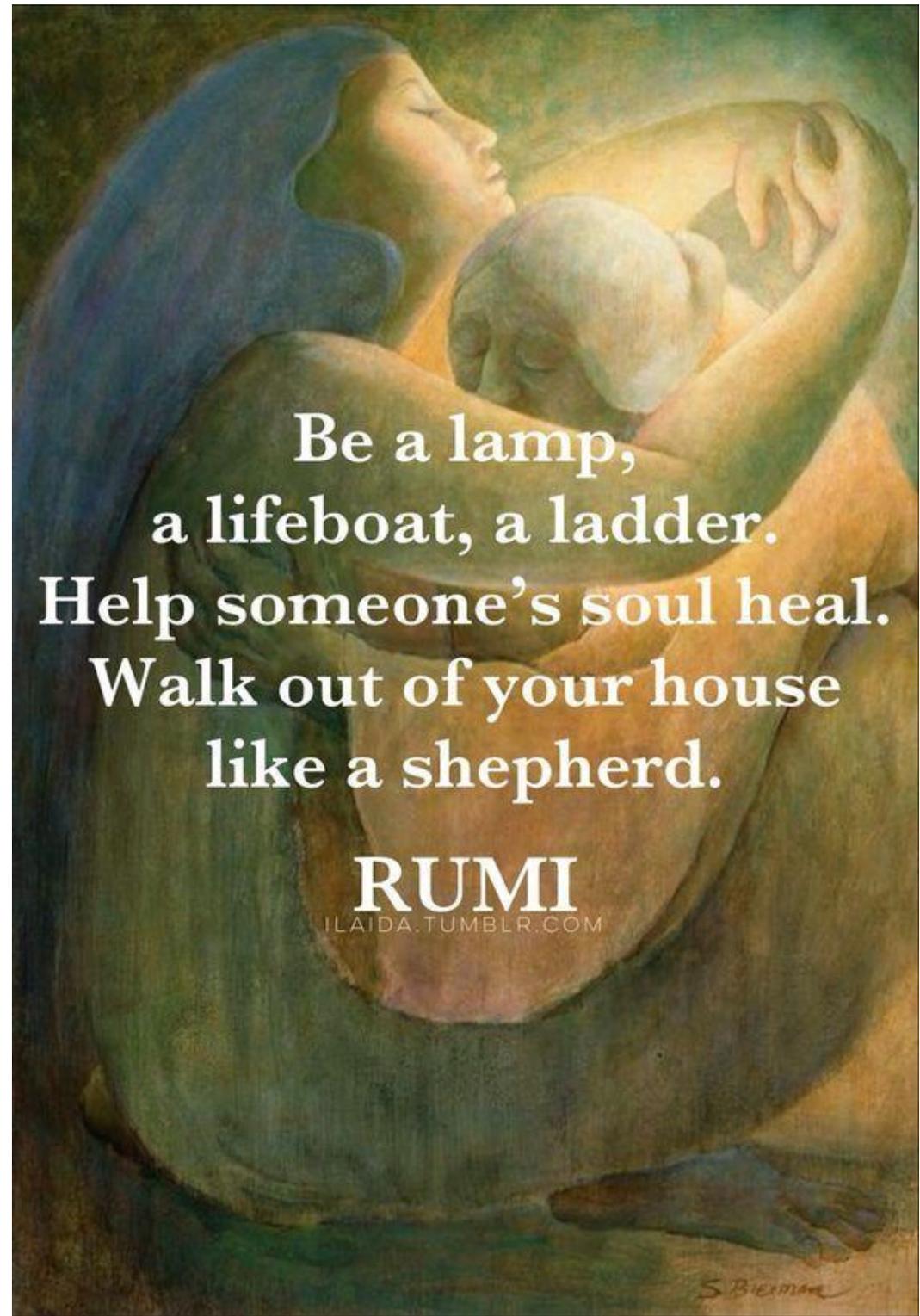
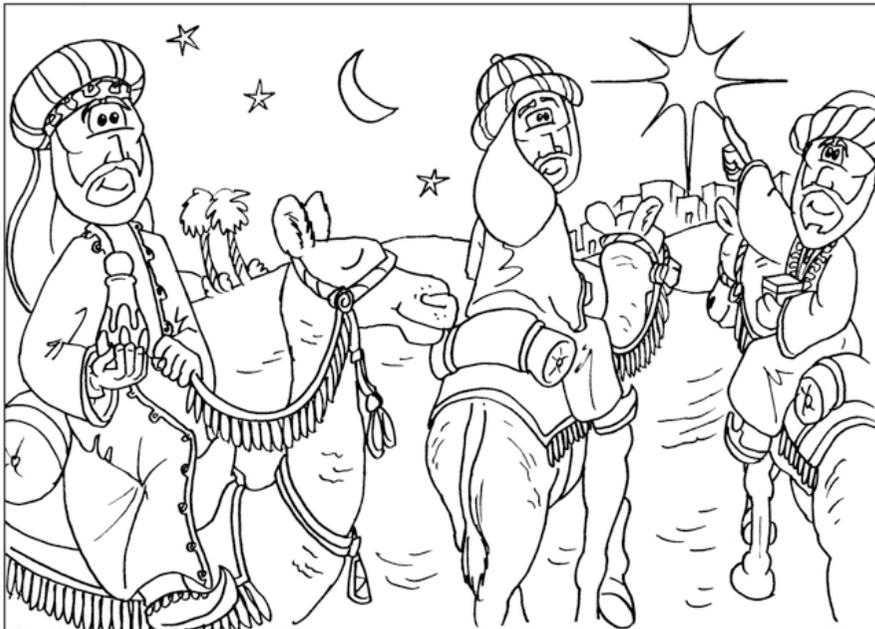
The soundtrack to the John Lewis advert is an original song by British soul singer Celeste and, from every down-load, a little kindness (in the form of 10p) will be donated to charity (Fairshare and Home-Start). The short refrain from the song goes 'Wouldn't it be wonderful if everybody gave a little love?' Wonderful indeed!

Have a blessed, holy and happy Christmas.

Revd Jane

Spot the difference

Can you spot the 10 differences between the two pictures of the three wise men as they travel toward Bethlehem to see Jesus?



Be a lamp,
a lifeboat, a ladder.
Help someone's soul heal.
Walk out of your house
like a shepherd.

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We formed in 2001 to take in and re-home unwanted and abandoned animals. Can you help us? We are always in need of donations and volunteers, as well as homes for our lovely animals.

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Email: penninepen@hotmail.co.uk

www.penninepen.org.uk

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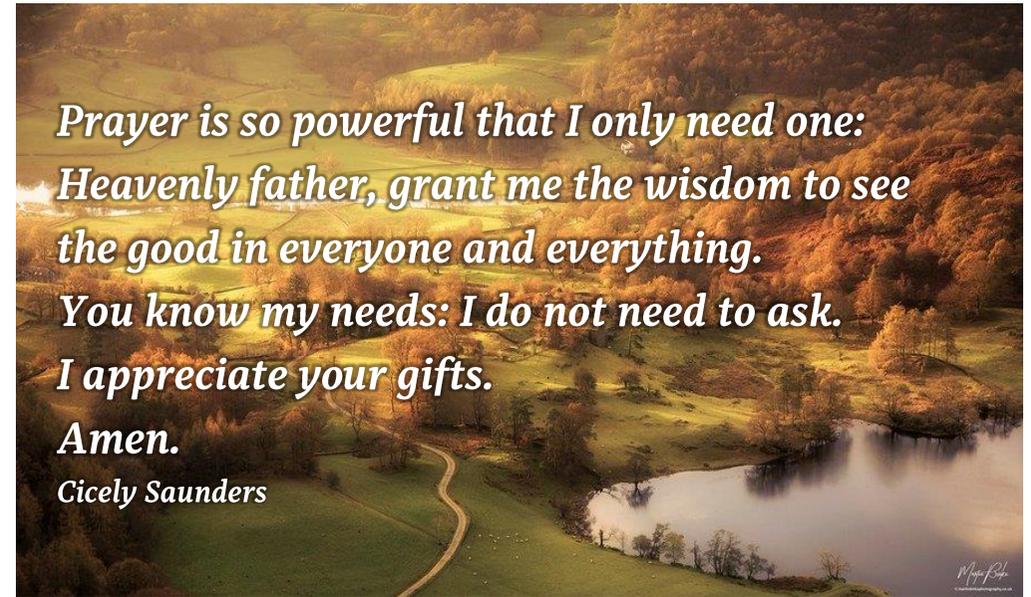
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*Prayer is so powerful that I only need one:
Heavenly father, grant me the wisdom to see
the good in everyone and everything.
You know my needs: I do not need to ask.
I appreciate your gifts.*

Amen.

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