

THE

KEELE



## Church Magazine

### *The Transfiguration of Our Lord*



Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem.

Luke 9: 30 - 31



40p.

August 2006

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PLEASE NOTE: The Editor is grateful to receive copy for the magazine by the 12th of the preceding month; variations on this due to holidays etc. will be notified in advance.



## Office Hours

Each Thursday after the 7.30pm Holy Communion at St. Lukes Parish Church, Silverdale. Enquiries about Weddings, Baptisms, general Church matters, or just an opportunity to have a chat.

Other times by appointment - please contact the Vicar.

## Baptisms

1st Sunday of the month during morning service or 2nd Sunday of the month at 3.00pm.

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The Vicar or a person nominated by him is always available for prayer, spiritual direction and guidance or for the sacrament of confession.

Please contact the Vicar in the first instance

# From The Vicars Desk



Dear Friends

Many people visit Churches, to research their ancestors. And for every one that visits, there are two or three more who ring up or write, asking for details of the parish registers.

Parish registers for Keele go back to the early 1540, and you may even see some very tombstones in the churchyard, although tombstones only really became popular in the late 18th and early 19th centuries.

I don't have any ancestors in this area, but some of you who were born and bred in the village may have ancestors going right back to the beginning of parish records, and actually, even longer if you did but know it. There's something quite special about continuing in a long line of ancestors. You're part of the history of your family, and many of you are also part of the history of this church, through your family and through the Parish registers.

I was in St. Luke's a couple of years ago, when a couple came in just on the off chance to look up their ancestors. The couple were from New Zealand and were absolutely thrilled when they found the grandparents' banns in an old Wedding register book.

Why is that sort of history so important? Partly because society as a whole has suddenly got much more interested in finding out their own family histories, and partly because it gives us an anchor. We discover we're not alone, but that all those generations of our own family have trod this particular piece of earth before us, and it's fascinating to discover where we belong and where we've come from.

If you were to start reading Matthew's gospel, you would discover that Matthew's gospel begins with what sounds like a long and incredibly boring list of names, but it's actually much more than that. It's a list of Jesus' ancestors supposedly going right back to Abraham, the founder of the Jewish race. It presents the coming of Jesus as the climax of Israel's history, and the events of his conception, birth, and early childhood as the fulfilment of Old Testament prophecy.

The genealogy is probably traditional material that Matthew edited. In its first two sections (Matthew 1:2-11) it was drawn from the Old Testament books

Ruth 4:18-22; and 1Chronicles 1-3. But except for Jechoniah, Shealtiel, and Zerubbabel, none of the names in the third section (Matthew 1:12-16) is found in any Old Testament genealogy. We don't know where Matthew found those names.

One of the problems in researching the ancestors is that you might find out something you'd rather not know, like someone hanged at Tyburn or exported to Australia on the prison ship or burned as a witch. Jesus was no exception to this, for his genealogy in Matthew's gospel reveals quite a chequered history. The women Tamar (Matthew 1:3), Rahab, Ruth (Matthew 1:5), and Bathsheba, (Matthew 1:6), all bore their sons through strange and irregular unions.

Tamar was raped by her brother, Rahab was a prostitute, Ruth seduced a distant cousin of her mother-in-law and Bathsheba bore her son Solomon as the result of adultery with King David. None of those events are glossed over in the Bible, they're all down in its history and they're all part of Jesus' own family history.

Interestingly, Jesus was related to all these ancestors not through Mary his mother, but through Joseph, his father. No records were kept of ancestors in the female line, for females were utterly unimportant.

How refreshing it is then, to have one female who stood out from the crowd and who has been venerated and admired for 2000 years.

What was she like, this young woman whose birthday we celebrate today, for whom our church is named, and who became the mother of God himself? In some parts of the Christian church she's known as Mary Theotokos – Mary Godbearer.

Imagine this girl, probably a young adolescent of fourteen or fifteen, being visited by the Angel Gabriel to tell her that not only would she bear a child, but that that child would be the Messiah, the Saviour of the whole world.

Naturally Mary was terrified, and objected to the angel's words, "Oh no! Not me!" As well she might, for it isn't so very long ago in this country that to bear a child out of wedlock was considered the most appalling disgrace that could fall upon a family.

Joseph, the man who had been chosen by her parents as a suitable husband for Mary, was so shocked by the news that she was carrying a child who wasn't his, that he wanted to end the marriage contract there and then.

He could have been much more vicious, and demanded that a girl apparently carrying the evidence of adultery in her body should be executed by stoning, as the Law allowed. It's a measure of Joseph's own stature and humanity that he simply wanted to quietly ditch the arranged marriage. In the end, of course, he too was visited by an angel, and he stood by Mary.

But what of Mary herself, this young girl probably still in her teens, whose dreams of a happy marriage and a stable home must surely have been shattered by the angel's terrifying news? Not only was she to be disgraced before the whole community, but she was told she had the responsibility of raising God himself, God in a human being.

It's tempting to think that once she said "yes" to the angel, everything was all right. But that's not actually the case. There are hints in the Gospels that Jesus was regarded by many as illegitimate (eg. Mark 3:31-35, Luke 11:27-28, Luke 12:51-53 and see "The Gospel According to Jesus" by Stephen Mitchell), and there was a well-known rumour circulating for many years after his death, that his real father was a Roman officer.

At that early stage of the angel's visit, it was predictable that life would never be easy for Mary. Yet after only a very brief and half-hearted protest, she not only acceded to the angel's wishes, but burst into a song of praise for God. That song of praise is the Magnificat, and our last hymn this morning is a lovely version of it.

We don't know much about the childhood of Jesus, and so those years are lost to us from Mary's life too. We do know she had some difficulties with her son after he'd begun his ministry, for on one occasion she rounded up his brothers and went in search of him to bring him home, for she thought he'd gone completely mad (Matthew 12:48, Mark 3:33). This was at the time when he was beginning to wind up the authorities by his words and his actions.

But that was nothing compared with what was to come. The death of a child seems like the worst thing any mother ever has to endure. But the execution of a child in a most brutal and shaming way is infinitely worse.

I wonder what it feels like to learn your son is to be executed as a criminal? Yet Mary had the courage to stand there at the foot of the cross as her son hung from it. She had the courage to be there for her son when he needed her support, no matter what the cost to her. Somehow she found the strength to stick it out, to be alongside him in his hour of greatest need.

And for me, this is the lasting impression of Mary. Someone warm and loving and gentle, as in all those pictures of the Virgin and child, but someone who was no pushover. Someone who had a tough life, but who handled it well and who was very resilient. Someone with enormous courage and strength of will. And perhaps above all, someone who was very close to God. So close, that she didn't moan about the awful way life had treated her, but simply got on with it, clinging to God and praising him even during the bad times.

Perhaps that's something we can take home from this magnificent church of St Mary the Virgin. A picture not so much of an innocent and inexperienced virgin, which incidentally is translated from the Old Testament Hebrew word "almah" as lass or damsel or maiden, and which is translated from the New

Testament Greek word of “parthenos” as maiden or unmarried daughter. So a picture not so much of a virgin, but more of a woman with enormous emotional strength, with tremendous unconditional love, and with a demanding and challenging closeness to God.

Our family history may not be quite the same as Mary’s family history, but we can all take inspiration from this amazing woman. She had no advantages in life, yet she came out on top. She was given an impossible task – bringing up the Messiah – and she managed it. She knew unimaginable suffering and she handled it. We may not be quite like Mary, but we too can be the best that we can be, and we too can be as close to God as he was – if we dare!

*Stuart*

## Congratulations!



Congratulations to Stephen on his ordination on Saturday 24th June 2006 - and thank you to Liz and their family for all the support they give him.

## Services for August

Sunday 6th	8th Sunday after Trinity	11.15 am Sung Eucharist (Transfiguration of Our Lord)
Sunday 13th	9th Sunday after Trinity	8.00 am Holy Communion 11.15 am Sung Eucharist
Sunday 20th	10th Sunday after Trinity	11.15 am Sung Eucharist
Sunday 27th	11th Sunday after Trinity	8.00 am Holy Communion 11.15 Sung Eucharist
Sunday 3rd September	12th Sunday after Trinity	11.15 am Sung Eucharist

Service of Compline resumes 5th September at 16 The Village, 8.00 pm



## Readings

Eighth Sunday after Trinity	1st 2nd	Daniel 7: 9 - 10, 13 - 14 2 Peter 1: 16 - 19
Ninth Sunday after Trinity	1st 2nd	1 Kings 19: 4 - 8 Ephesians 4: 25 - 5: 2
Tenth Sunday after Trinity	1st 2nd	Proverbs 9: 1 - 6 Ephesians 5: 15 - 20
Eleventh Sunday after Trinity	1st 2nd	Joshua 24: 1 - 2a, 14 - 18 Ephesians 6: 10 - 20
Twelfth Sunday after Trinity	1st 2nd	Deuteronomy 4: 1 - 2, 6 - 9 James 1: 17 - 27



## From the Wardens

Our Churchyard is looking particularly beautiful at the moment, (if you stand with your back to the scaffolding!), and we do thank all those who contribute so tirelessly to its upkeep.

Good progress is being made with the contract for the removal of the two stone finial crosses and the upper part of the boiler house chimney. All the damaged stonework has been removed and taken to the stonemason to allow him to carve new material.

The Parish Council has kindly offered to give us financial assistance from the 'Community Chest' towards the overdue re-pointing of the two ornamental gate piers adjacent to the Lychgate. The completion of this work will complement the re-pointing and repair of the War Memorial stonework which they have recently completed.

Our major application to English Heritage for substantial support towards the cost of replacing the gutters and downpipes has been confirmed as being valid, (we answered all the many questions on the forms correctly!). They advise that the first 'sift' of all the applications received will be undertaken in September. For our part we will be commencing another major appeal in the Autumn for supplementary funds, (hopefully) to complement any funding offer made to us by English Heritage.

Bev Stringer

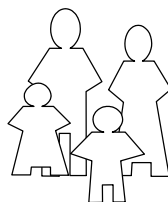
## The Family Service

The service on 9th July celebrated the work of our devoted team of Bellringers, led by Phil Gay. The young people reminded us of all the types of bell which govern our lives in so many ways, and joined with the congregation in singing the traditional song 'Oranges and Lemons'. Phil told us about the bells and all the work which goes on in the Bell Tower.

The other theme of the service was 'Jesus has work for us', which widened the message further and again the young people explained how the disciples decided to follow Jesus and become His 'workers'.

Our next Family Service is on 10th September and takes 'Thanking' as its theme. Do please come and join us if you can.

Bev Stringer



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# Shrink the Earth

Author Unknown

'if we shrink the earth to a village with a population of precisely 100 people, with all the existing human ratios remaining the same, there would be.....'

**57** asians

**21** europeans

**14** from western hemisphere both north and south

**8** africans

**52** would be female

**48** male

**70** would be non white

**30** white

**70** non christian

**30** christian

**89** heterosexual

**11** homosexual

**6** people would possess 59% of the entire world's wealth and would be from the united states.

**80** would live in sub standard housing

**70** unable to read

**50** suffering from malnutrition

**1** would be near death

**1** near birth

**1** would have college education

**1** would own a computer

When we consider our world from such a compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of of torture or the pangs of starvation you are ahead of 500 million people in the world.

If you can attend a church meeting without fear, harassment, arrest, torture or death you are more blessed than 3 million people in world.

If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep you are richer than 75% of the world.

If you have money in the bank , in your wallet and spare change in a dish you are among the top 8% of the worlds's wealth.

If you can read, you are more blessed than over two million people in the world who cannot read at all.

Work.....like you don't money

Love.....like you've never been hurt

Dance.....like nobody is watching

Sng.....like nobody is listening

Live.....like it's Heaven on Earth

## A Special celebration of Evensong

Despite the rather chilly and gloomy evening of 9th July over thirty-five people attended Evening prayer at 6pm. Some will have come because they particularly enjoy Evensong using the Book of Common Prayer version, others because they appreciate good singing and others because it was something special to hold an evening service again at St Johns. The choir was joined by six of St Luke's choristers and it was a pleasure to see (and hear) a full choir, especially for the anthem 'O Eventide so Softly Calm'. Also some of us needed the choir's leadership to guide us in a couple of the more 'challenging' hymn tunes! We welcomed Stephen Johnson's first sung celebration of Evensong at St Johns.

After the service there was Pimms and fruit cup to enjoy but unfortunately in the nave rather than on the lawn as previously advertised! .and there was plenty of time to get home to see the final of the World Cup.

Angela

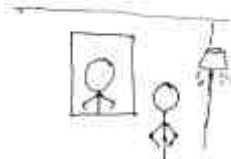
## The House of 1000 Mirrors (Japanese folktale)

Long ago in a small, far away village, there was place known as the House of 1000 Mirrors. A small, happy little dog learned of this place and decided to visit. When he arrived, he bounced happily up the stairs to the doorway of the house.

He looked through the doorway with his ears lifted high and his tail wagging as fast as it could. To his great surprise, he found himself staring at 1000 other happy little dogs with their tails wagging just as fast as his. He smiled a great smile, and was answered with 1000 great smiles just as warm and friendly. As he left the House, he thought to himself, "This is a wonderful place. I will come back and visit it often."

In this same village, another little dog, who was not quite as happy as the first one, decided to visit the house. He slowly climbed the stairs and hung his head low as he looked into the door and when he saw the 1000 unfriendly looking dogs staring back at him, he growled at them and was horrified to see 1000 little dogs growling back at him. As he left, he thought to himself, "That is a horrible place, and I will never go back there again."

All the faces in the world are mirrors. What kind of reflections do you see in the faces of the people you meet?



## The Transfiguration Word Search



..while he was praying, the appearance of his face changed, and his clothes became dazzling white. 30 Suddenly they saw two men, Moses and Elijah, talking to him. 31 They appeared in glory and were speaking of his departure..

Luke 9: 29 - 31

Each word appears in the wordsearch and where a word in the sentence is repeated, so it is in the wordsearch.

Find also - Jesus and the two disciples who accompanied him



Answer on page 14

# Hassled?



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# A CHILD'S HYMN

Charles Dickens

Hear my prayer, O heavenly Father,  
Ere I lay me down to sleep;  
Bid Thy angels, pure and holy,  
Round my bed their vigil keep.

My sins are heavy, but Thy mercy  
Far outweighs them, every one;  
Down before Thy cross I cast them,  
Trusting in Thy help alone.

Keep me through this night of peril  
Underneath its boundless shade;  
Take me to Thy rest, I pray Thee,  
When my pilgrimage is made.

None shall measure out Thy patience  
By the span of human thought;  
None shall bound the tender mercies  
Which Thy Holy Son has bought.

Pardon all my past transgressions,  
Give me strength for days to come;  
Guide and guard me with Thy blessing  
Till Thy angels bid me home.



## For Our Younger Generation - Creation



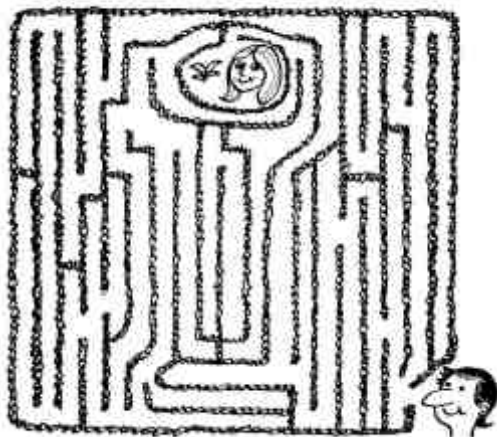
### Word search



ANIMALS  
EARTH  
FISH  
FLOWERS  
INSECTS  
LAND  
LIGHT  
MOON  
MAN  
PLANTS  
REST  
SEA  
SKY  
STARS  
SUN



### Help Adam find Eve



## Wordsearch answer from page 10

G	R	E	T	E	P	*	*	H	O	F	*	T	*	*	*	*	*	*	*
N	*	*	*	*	*	*	*	I	*	*	*	*	W	*	*	*	*	*	*
I	*	*	*	*	*	*	*	M	*	*	E	*	*	O	*	*	*	*	H
K	*	C	L	O	T	H	E	S	*	L	*	F	*	*	*	*	*	*	I
L	C	*	*	*	*	A	*	I	*	*	O	A	D	*	*	S	I	*	*
A	H	*	*	*	T	N	*	J	*	*	F	E	E	C	*	*	*	W	N
T	A	*	*	T	D	H	A	*	E	*	*	P	T	*	E	*	*	A	*
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*	D	*	*	*	R	*	*	U	*	S	*	*	*	H	*	*	*	S	*
*	*	*	*	Y	*	*	R	Y	E	H	T	*	W	*	*	D	U	*	*
E	C	N	A	R	A	E	P	P	A	*	*	*	*	*	E	D	*	*	J
D	N	A	*	*	*	*	*	*	S	*	*	*	R	D	*	*	G	O	*
*	*	*	*	*	*	W	*	*	P	*	*	*	A	E	*	*	*	N	H
*	*	*	*	*	*	A	E	*	*	*	E	N	W	E	R	E	I	N	*
P	R	A	Y	I	N	G	A	S	*	*	P	L	*	*	M	M	*	L	*
*	*	*	*	*	*	K	*	*	*	P	Y	*	*	*	A	E	*	Z	*
*	*	E	H	*	I	*	*	*	A	*	*	*	*	*	C	N	*	Z	*
*	*	*	*	N	*	*	*	N	*	*	*	*	*	O	E	*	*	A	*
*	*	*	G	*	*	*	D	M	O	S	E	S	T	*	B	*	*	D	*

### Hark! the vesper hymn is stealing

Hark! the vesper hymn is stealing  
 O'er the waters soft and clear;  
 Nearer yet and nearer pealing,  
 And now bursts upon the ear:  
 Jubilate, Amen.

Farther now, now farther stealing,  
 Soft it fades upon the ear:  
 Jubilate, Amen.

Now, like moonlight waves retreating  
 To the shore, it dies along;  
 Now, like angry surges meefing,  
 Breaks the mingled tide of song:  
 Jubilate, Amen.

Hush! again, like waves, retreating  
 To the shore, it dies along:  
 Jubilate, Amen.

Thomas Moore

## There's Plenty to Smile at!

Living on Earth is expensive, but it does include a free trip around the sun every year.

How long a minute is depends on what side of the bathroom door you're on.

Birthdays are good for you; the more you have, the longer you live.

Happiness comes through doors you didn't even know you left open.  
Ever notice that the people who are late are often much jollier than the people who have to wait for them?

Most of us go to our grave with our music still inside of us.

If the supermarket is lowering prices every day, how come nothing is free yet?

You may be only one person in the world, but you may also be the world to one person.

Some mistakes are too much fun to only make once.

Don't cry because it's over; smile because it happened.

We could learn a lot from crayons: some are sharp, some are pretty, some are dull, some have weird names, and all are different colours.. but they all exist very nicely in the same box.

A truly happy person is one who can enjoy the scenery on a detour.

## Some more church signs:

- 1) Satan subtracts and divides. God multiplies and multiplies
- 2) If you do not want to reap the fruits of sin stay out of the devil's orchard
- 3) May is God's apology for February
- 4) To belittle is to be little
- 5) A baby is God's opinion that the world should go on.
- 6) No God -- No Peace. Know God -- Know Peace.
- 7) People are like tea bags -- you have to put them in hot water before you know how strong they are.
- 8) God so loved the world that He did not send a committee.
- 9) When down in the mouth, remember Jonah. He came out alright.
- 10) Fight truth decay -- study the Bible daily.



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# Christian Vocabulary

This is a series of articles defining the words in common use within the church and are broken up under various headings.

## General terms

These are general terms used in the church that don't fall into the other categories.

**Alms:** Money or other offerings of the people for the work of the Church.

**Anglican:** Literally, "English." The term usually refers to the Church of England and the worldwide assemblage of autonomous churches in communion with it. That assemblage, is known as the **Anglican Communion**. There are nearly 40 self-governing -- and largely self-supporting -- provinces of the Communion, located in more than 164 countries, making up 75 million people world-wide. Its emblem is shown to the right.

**Apostolic Succession:** Episcopalians, along with other Anglicans, Roman Catholics, Orthodox and some other Christian sects, trace their bishops' spiritual heritage in an unbroken line back to the first apostles of Jesus, which is why all Episcopal bishops are consecrated by three other bishops. The importance of the historic episcopate is a major point in ecumenical discussions.

**Canons:** From the Greek *kannon*, "measuring stick". These are the written rules governing church policy, structure and procedure. There are national canons set by the General Convention, and each diocese has its own as well.

The Canon can also refer to the official list of books contained in the Bible.

**Catechism:** A summary of religious doctrine often in the form of questions and answers. The catechism (found in the *Book of Common Prayer*, pp. 844ff.) is intended to give an outline for instruction in the Episcopal faith, or to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book.

**Cathedral:** From the Greek *cathedra*, "seat." The term came from the bishop's throne or *cathedra*. The church where that throne was kept became known as the cathedral church, and later just as the cathedral.

In present usage, a diocese's cathedral is the church where the bishop makes his headquarters. The city in which the cathedral is located is the "see city." Some dioceses do not have a cathedral.

If the cathedral is also a parish church, its rector is referred to as the Dean of the Cathedral.

**Catholic:** From the Greek *katholikos* ("universal"). It usually refers, when it begins with a small *c*, to all Christians, as in the Nicene Creed ("We believe in one holy catholic and apostolic church"). In early Christian writings it is a synonym for Christian. The Church is catholic in the sense that there are no

restrictions on who can join; it is open to everyone in every place. Sometimes it is used with a capital C when the writer is referring to the Roman Catholic Church.

**Church:** From the Greek word *kurios* ("master, lord"), in its form *kuriakon* ("pertaining to, or belonging to the lord"), to refer to the building used by the Lord's people.

The French and other Romance languages get their word for church from the Greek word *ekklesia* ("called out"). In French, this became *eglise*, which means an assembly of people. Interestingly, the Bible always uses this term, *ekklesia*, not *kuriakan*, considering the church as its people, not the building.

When the word is capitalized, it usually refers to the universal, or catholic church.

**Church of England:** The official name of the original Church in England, the Anglican Church. Starting in the reign of King Henry VIII, the Church, in England, broke formal ties with Rome and became the Church of England. Sometimes referred to as the "**C of E.**"

**Convocation:** A special gathering of a religious or academic group, usually marked by use of special vestments, liturgy, procession, etc. Also the name of a special group of ordained persons. Sometimes the meeting of all the clergy of a diocese is called a convocation.

**Deanery:** An organizational unit between a parish and a diocese. Not all dioceses are divided into deaneries, and in some dioceses, deaneries are known as regions. Deaneries are overseen by a dean; if there is more than one bishop in a diocese, each bishop may be responsible for a separate deanery.

**Diocese:** This is the basic local unit of the Church, after an administrative unit (similar to a county) in the Roman Empire. A diocese is made up of several local congregations (parishes and missions) with a bishop as its chief pastor. A state may have one or several dioceses. Some dioceses are further split into **deaneries** or **regions**.

The legislative body of the diocese is an annual convention of clergy and lay deputies from each congregation. Dioceses also have **diocesan councils** which function similar to the vestry on the local level.

**Executive Committee:** In many parishes, the rectors, wardens and the parish treasurer form an executive committee. They meet separately from the whole vestry, between official vestry meetings.

To be continued next month



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## Website News

Our Website, [www.stjohnskeele.co.uk](http://www.stjohnskeele.co.uk) (can also be found as [www.stjohnsnews.co.uk](http://www.stjohnsnews.co.uk)), is now making good progress to be an fully functional up and running website, but it does need your constructive criticism and ideas. Please let Email me, [roger@stapenhill.info](mailto:roger@stapenhill.info) or catch me in church to talk over suggestions. Please remember that nothing yet is in tablets of stone and much can be changed or added if deemed necessary.

So what have we got so far?

I've been trying to make it window of our church as well as a notice board of past and future events, with an emphasis being placed on pictures, many as slide shows.

Church services, coach trips, concerts, in fact anything we do should all have its place there, as well as other events both in the village and nearby that many of our congregation might enjoy. Please, if you know of such an event, please let me have details to add to the correct page.



Roger

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## So where are we going?

There's another coach trip planned! This is our annual, no frills shopping (or whatever else you may wish to do) trip to another town. As you know, we try to go somewhere slightly out of the ordinary and that we don't visit too often. So it's off to Wolverhampton for the afternoon of 30th September and once again we are sharing our fun with St. Luke's. Leaving keele around 11.00 am to return about 6.00pm it should be a really good excursion especially at the price of around £8.50 (cheaper than the petrol to go on your own and you'll have good companionship, who could ask for more).

There is only one problem, seats are going fast, each church being allotted only 24 and so if you want to join us, please get your name down fast or you may end up being disappointed.

And don't forget? Helen is still after ideas for next year's 'biggy'. What do you want?



## From the Registers

### Weddings

- *Angela Ayers & Richard Nelmes*



### Funerals

- Ken Bytheway  
- Frank Field

May their souls rest in peace and rise in eternity



## For Your Diary

### August

**Mon 14th**

**Keele Garden Guild** - Mrs D. Smith will be talking about Squirrels **Keele Village Hall 7.30 pm**



### **Epilogue:**

When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

Philemon 1: 4 - 7

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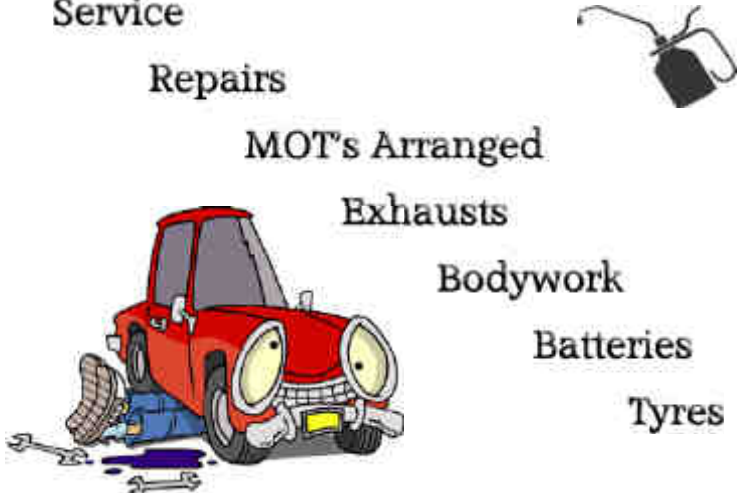
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