

Sunday between 7th & 13th August

PENTECOST 10, Year B Responsibility: Canon Barlow

Jesus said: "I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live for ever." (John 6:48-51)

It is not really surprising, is it, that the Jews "grumbled" when Jesus told them "I am the living bread that came down from heaven." In the same situation we too might grumble: it really was an outrageous thing to say! It is the New International Version of the Bible which uses the term "grumbled" - other versions say "they murmured" which suggests that they were not quite brave enough to comment too openly. Today's Reading said they "complained."

The term "the Jews" as used in the Gospels, usually refers to the critics of Jesus. Most of our Lord's early followers were Jews of course, and certainly the evangelists were not referring to them. All of His hearers would have been well aware of the history of their race and the development of their religion, and the story of the salvation of the people in the wilderness by the sending by God of the manna would have been quite familiar to them. And now, this man - this local - was claiming to be God's salvation for them. "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say 'I came down from heaven'?" (v.42) The reference to Jesus as the "son of Joseph" is of course the way He was known by contemporaries who could not have known of His conception by Holy Spirit. No wonder they grumbled and murmured and complained!!

There was something else to make them murmur: the recurring use of the words "I am": "I am the bread which came down: I am the bread of life: I am the living bread". That phrase held a great significance for the Israelites: It dated from the time of the calling of Moses by God to lead the people out of their slavery in Egypt to the Promised Land. He was shepherding his sheep in the wilderness of Horeb when he saw the bush which appeared to be burning but was not burnt up. God spoke to him from the burning bush, giving him his task. When Moses asked who shall he say sent him to lead the people, the reply was: "Say this to the people of Israel, I AM has sent me to you" (Ex.3:14) So although it sounds odd to us, one of the sacred names of God was "I AM", and while in most contexts of ordinary speech, one could say "I am doing this" or "I am going there", when Jesus said "I am the bread of life", the people would at least look up sharply to see in just what context the term was used.

Jesus' reply to the grumbling which arose after He claimed to be the bread which came down from heaven, asserted that a knowledge and appreciation of His heavenly origin is only possible to those who are drawn to Him in faith by the Father. The earthly origins of Jesus are not denied, but faith sees beyond them to His heavenly origin, just as we assert in the Creed not only that Jesus was born of Mary, but also that He was conceived by the Holy Spirit. One is a statement of historical fact; the other is a statement of faith. That faith however is not an abstract philosophical theory: it is the gateway to eternal life, to which the Father calls us.

We might wonder why Jesus referred to Himself as "the bread which came from heaven" rather than "the manna", particularly as He drew the parallel with the miraculous feeding of the Israelites in the wilderness. It looks like a deliberate switch - although it might simply be a general term for food as we speak of "earning our bread when we mean the whole range of foodstuffs."

There is more to it than that. Bread is ordinary; everyday; basic; plain. And undoubtedly, the religion of Jesus Christ is meant to be connected with ordinary everyday life, made up of the daily grind of the job, or worrying about getting a job: of deciding about how best to spend the pay-packet or the pension or the dole cheque; of worrying about the health of the youngsters, or of grandma; of choosing whether to cook chops or sausages for tea. Little things which add together to make the sum total of daily life. The Christian faith is either a daily necessity belonging to the material, life-is-for-real world, or it is a luxury thing. Which we can do without. To spell out that the Christian faith is a daily necessity, Jesus connected it with bread equating Himself with it first, then later using it as the outward and material vehicle for the transmission to His followers that spiritual sustenance and strength we know as Grace, in the Holy Communion.

Without food, without bread, we become dehumanised. Hunger can do that. It takes away all our finer feelings. We've seen plenty of examples of that on our T.V., screens in reports of the ghastly results of warfare and drought. We need physical bread and we need spiritual bread, and Jesus described Himself as bread - vital for our needs and basic to both our physical and our spiritual sustenance. So Jesus placed bread at the centre of our worship, reminding us that the Christian faith is not tied up with vestments and special buildings, in pomp and ceremony - those are merely the expressions of worship. It has to do with the thousand and one aspects and decisions of daily life.

Then, bread is processed food. Some people enjoy making it themselves - but they still have to buy the ingredients: the flour, the yeast, the salt and whatever. Primitive people still have to grow the grain and reap and grind and bake. A great deal of human skill and effort and ingenuity goes into the making of bread, whether it be the ready-sliced we buy from the super-market, or the homemade, or the primitive product.

It was bread with which Jesus identified Himself, and bread which He used at the Last Supper, saying: "This is my Body". Because God came as Christ in ordinary flesh to an ordinary life to ordinary people. And God's work is done by ordinary people and in the ordinary affairs of everyday ordinary life.

There is yet another aspect in the significance of Jesus calling Himself the bread of life, and one not as obvious to us in our modern society, but certainly obvious to our Lord's followers. There was food - fish, meat, fruit, cereal crops - but no means of preserving it for long. So when a harvest failed, the family and the community could be in dire straits. It was always a significant act to invite others to share a meal with you; it was even more significant to refuse to do so. In sharing your food, your bread, you were almost literally sharing your life. In refusing to share, you could in certain circumstances, be condemning to hunger and in extreme cases, to death. This surely was what Jesus when He said: "I am the living bread which came down if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh." (v 51) He gives life, eternal life, to those who receive Him. And later at the Last Supper, He gave the means whereby we may receive that life here and now. "Jesus took bread and blessed, and broke it and gave it to the disciples and said: 'Take, eat; this is my body.'" (Matt.26:26) And St-Paul writing later to the Corinthians spells it out: "The bread which we break, is it not a participation in the body of Christ?" (1 Cor.10:16)

When faced with the genuine bread from heaven, the Jews complained. It should not surprise us, though it saddens us, that most of mankind refuses to turn to the Christ who still offers Himself. The tragedy is that those who refuse Christ, refuse eternal life, life which begins in the here and now, and assures us of the joyful resurrection at the last, great day. "This is the bread that comes down from heaven, so that one may eat of it and not die."

AMEN

Responsibility- Canon Barlow

"So Jesus said to them: Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day." John 6:53,54.

Today is the third consecutive Sunday on this theme. The fourth is next Sunday. Certainly today's episode contains the crunch. It brings us clearly to our Lord's teaching about His Real Presence in the Eucharist.

But what an appalling thing to say! "He who eats my flesh and drinks my blood has eternal life"!! It was hard enough to understand, let alone accept, when Jesus said that they must eat heavenly bread, and that He Himself was that bread. That was in last Sunday's Gospel. It was a greater still problem when He said that this heavenly bread was His flesh - a Biblical term often used in the sense of "body". It became an insurmountable problem when He said that they must eat His flesh and drink His blood in order to receive and enjoy eternal life.

Of course no orthodox Jew could take such a statement literally. Some non-Christian historians of the first century A.D. did, and recorded that the followers of the man who called himself "the Christ" indulged in cannibalism. It is one of the reasons lying behind the persecution of the early Christians by the Roman authorities.

The Jews would have realized that Jesus spoke, as He so often did, in vivid metaphor and symbol. Raw meat and blood of any kind were forbidden as food under the Law, and any form of cannibalism was anathema - totally unthinkable. No wonder we read further on in this 6th chapter of St. John's Gospel that: "after this many of his disciples drew back and no longer went about with him" (v.66) Even the Church itself at times misunderstood what Jesus meant. The doctrine of Transubstantiation tried to explain just how Jesus comes in the Holy Communion. Many people were taught, and believed, that the bread and the wine of the Eucharist turned literally into Jesus' flesh and blood. The Church of England, and of course the whole Anglican Communion, has never accepted this teaching. One of the Articles of Religion, drawn up and ratified under Queen Elizabeth I in 1571, states: "Transubstantiation ... is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith." (Article XXVIII)

So how to explain what we do, or should believe? It is an interesting exercise to try and crystallize our understanding of what we are actually doing in the Holy Communion. We should begin by going back to the Biblical record of the Last Supper, and considering just what Jesus did and said then. From there we go on to accept that those who do just as our Lord commanded receive the life and strength of the Risen Lord, as we eat the consecrated Bread and drink the consecrated Wine. When we speak of our bodies in a general way, we tend to think of our health and physical strength. But here we are talking about spiritual things, and in the Eucharist Jesus gives us of His spiritual health and strength as we receive the Bread, broken in the Eucharist as Jesus' body was broken on the Cross, and as we sip the Wine, poured out as was Jesus' blood on the Cross.

As with the term "flesh" in this context, so with the term "blood" We speak of blood as being the source of physical life - we speak of our "life-blood", and we lose our life if we lose too much blood. In the Eucharist, Jesus gives us spiritual life as we receive the Wine. We must beware of a false, superstitious approach to the

consecrated Elements of the Eucharist. We respect them because of what they stand for and because they are the vehicles of Christ's spiritual Body and Blood: our spiritual strength and life.

How very much easier it would be, if Jesus had stopped His metaphor at "I am the living bread that came down from heaven". Then we could have had a form of worship consisting of a fellowship meal celebrating Jesus as the bread of life, and proclaiming Him as Incarnate Wisdom. He is of course those things. But while it might have been easier to stop there, it would not have taken us the full distance, to identification with the Christ who not only came down from heaven, but surrendered Himself to death on the Cross of Calvary for us and for our salvation. Our salvation was bought at high cost, and as we reach out to obtain salvation, so we must be aware of the cost - the body broken and the blood poured out, of God Himself Incarnate. Is it any wonder that St. Paul states so severely: "As often as you eat the bread and drink the cup of the Lord, you proclaim the Lord's death until He comes. Whoever therefore , eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord" (! Cor. 11:25ff)

In the Communion Service of the Prayer Book of 1662, there are three Exhortations, each calling worshippers to a frequent, proper, and humble reception of the Sacrament. Long before the modern revisions of the Prayer Book, they dropped out of use. The nearest we have in our services now is the Prayer of Humble Access, where we pray: "Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us." It is worth going back, sometime, to the old Prayer Book, and spending a quiet time with the Exhortations of the Communion Service. The Second, for instance, says: "The benefit is great, if with a true, penitent heart and lively faith we receive that Holy Sacrament, for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ and Christ with us."

Integration and identification with Christ in His death and in His resurrection, through the outward and visible, material elements of bread and wine.

The central act of taking, thanking, breaking, and eating the Bread; and taking, thanking, pouring, and drinking the Wine has been surrounded in our efforts to worship God worthily and with due preparation, by ceremonial; hymns, Bible readings, prayers, a sermon. But it is so adaptable that it is the same identification and integration with Christ, whether it be at the Coronation of a Monarch or at the bedside of a sick person; with great pomp and ceremony or in its most simple form.

It is a great mystery and a great wonder that God made available to His people the means of identification and integration, the building up of the spiritual life and strength of Jesus Christ our Saviour, through these simple but so deeply significant means.

"Very truly, I tell you," said Jesus, "unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day."

AMEN

Sunday between 21st & 27th August " PENTECOST 12, Year B'

Responsibility: Canon Barlow

"Simon Peter answered Jesus: Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

(John 6:68,69)

The theme "Jesus the Bread of Life" has been presented to us in the Gospel for the Day today and on each of the four preceding Sundays - five consecutive Sundays covering chapter 6 of St. John's Gospel! I hope you have been able to hear and meditate upon most of them, because it is a most important theme, particularly as it is a metaphor used by Jesus about Himself to illustrate not only His ministry at that time, but also the means He instituted to supply His followers with His spiritual life and strength.

It all began with the miraculous feeding of the 5000. A great crowd had followed Jesus because they had witnessed His healing of the sick. At the end of the day the disciples suggested that the people be sent away to the villages to buy food. It seems that they had come out after Jesus without packing a picnic lunch. One boy had - or at least his Mum had made sure he had some rolls and fish to sustain a hungry boy. And because he was willing to surrender what he had to Jesus, Jesus was able to provide enough, with plenty left over, for that crowd. How Jesus performed that miracle we cannot know. It may be that people who did have food, but were keeping it selfishly hidden, were moved to share with their less provident neighbours, seeing the boy's example and sacrifice. That would be quite a miracle in human behaviour! You might prefer to simply accept the stretching of that small meal at face value as an indication of Jesus' miraculous power. It does not matter - the thing is that the people were fed at Jesus' hands: and Jesus' generosity was proclaimed by the 12 baskets of fragments left over.

That evening Jesus and the disciples crossed the Sea of Galilee to Capernaum. Next morning when the crowds discovered that Jesus was gone, they piled into boats and followed Him.

Jesus developed His theme. He accused them: "You followed me, not because you saw signs, but because I fed you." And went on to warn them that to seek spiritual food was more important than looking for physical food. "Do not labour for the food which perishes, but for the food which endures to eternal life." No, He was not suggesting that everybody stops working to earn the necessities of life, but He *was* suggesting that His followers get their priorities right, about what is important and what is not.

It drew from His hearers the query: "Well, O.K., but how do we do that?" "What must we do, to be doing the work of God?" Jesus replied: "This is the work of God, that you believe in Him whom He has sent." The people were beginning to see Jesus as at least a prophet, and asked Him for a sign which would authenticate His role. "What sign do you do that we may see, and believe you?" And they went on to mention the sign which Moses had given, when he persuaded God to give the Children of Israel manna in the wilderness. These people were half inclined to accept Jesus as the Messiah, since He had provided food in the wilderness. But Jesus drew them on to see that, while the bread supplied to the Israelites was for their physical sustenance, the food which the Son of Man would provide would sustain them to eternal life. So they asked Him for that bread no doubt still thinking of some everlasting supply of physical bread.

Then came the crunch. Jesus told them plainly: "I am the bread life; he who comes to me shall not hunger, and he who believes in shall never thirst¹ Even that could have been understood in a metaphorical way: that it was His teaching which led to eternal life. But He went further: "I am the bread which came down from heaven,.... Your fathers ate the

manna in the wilderness, and they died. This is the bread which comes down from heaven that a man may eat of it and not die. The bread which I shall give for the life of the world is my flesh.”

Shocking! Who was this man to make such outrageous claims? They knew Him! He was a local – they knew His father and His mother! Yet He said, “I have come down from heaven not to do my own will but the will of Him Who sent me. This is the will of My Father that everyone who sees the Son and believes in Him should have eternal life, and I will raise him up at the last day.”

It gets worse! The Jews asked Him, “How can this man give us His flesh to eat?” So Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life and I will raise them up at the last day: for my flesh is true food and my blood is true drink.”

To the Hebrews, the drinking of blood was an unutterable horror, for they believed that the life of all people or animals was in its or their blood. This is why they threw blood on the altar to atone for sins on the Day of Atonement. That was why they were not permitted to eat raw meat – for it might still have some blood in it. That was an abomination. But their very view of the nature of blood should have taught them the meaning of Christ's words - for blood is life, and that is what Jesus was on about. As food and drink are necessary for the maintenance of physical life, so spiritual sustenance is necessary for the maintenance of spiritual life.

No doubt in this teaching Jesus was preparing the groundwork for His institution of the Holy Communion, which He did at the Last Supper. As St. Matthew tells it: "As they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said: Take, eat, this is my body.- And He took a cup, and when He had given thanks He gave it to them, saying: Drink of it, all of you: for this is my blood of the Covenant, which is poured out for many for the forgiveness of sins." (26:26-28) St. Luke adds the injunction: "Do this in remembrance of me." (22:19) In the Eucharist we endeavour to follow and obey our Lord's teaching and indeed His commands in the seeking of His life and strength for our discipleship. Integration and identification with Christ in His death and in His resurrection, through the outward, visible; material elements of bread and wine.

So we come to today's Gospel reading - the outcome of this whole package of teaching by Jesus about Himself as the Bread of Life. For many of His hearers it was all too much. Even His supporters were not really convinced by His teaching. "This teaching is difficult," they said, "who can accept it?" And it wasn't because they were too dim to understand. Indeed they understood perfectly well. They understood that Jesus had reinterpreted the meaning of the manna in the wilderness they understood that by calling Himself "the bread of life" He was claiming a special relationship with the Father; they understood that He was challenging them to accept His call to set spiritual things as of higher value than their merely physical needs. They understood but would not go all the way with Him. Being aware of that, an even heavier demand upon them: "Does this offend you? you were to see the Son of Man ascending to where He was before?" It is a plain reference not only to the continuing existence of Jesus after His death, but also to His pre-existence – apparently missed by His disciples.

Earlier on, Jesus had told them that service to God is to believe in Him Whom He has sent. Now He declares that it is not possible to believe, (that is, to do God's work?) unless we have outside help. 'It is the Spirit that gives life; the flesh is useless.' There goes every source of our natural pride. By 'the flesh' we must understand it as a term for those natural and admirable virtues like goodwill, decent living, right thinking,

helping one's neighbour, religious devotion, which Jesus says are useless as far as attaining salvation. They are to be the results of the Spirit at work in us: outward and visible evidence that we have heard and received and believed His words, which He said are spirit and life. Belief, the work which God desires of, us, is impossible without it being granted by the Father. No wonder "many of His disciples turned back and no longer went about with Him."

Now Jesus turns to the inner circle of His disciples and asks them whether they too will leave Him. "Simon Peter answered Him: "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God." "To whom can we go?" means "in what other person can we believe?" The .disciples have come to Jesus, have believed, and have gone on to know that Jesus is the -Holy One of God. 'To believe means putting trust in a person or a statement; "to know" means to be absolutely clear and sure about a belief.

There are times which occur during our earthly pilgrimage of trying to follow our Lord, when perhaps because of illness or depression or events, our faith becomes dim. We should remind ourselves that there is no-one else to whom we can turn, ultimately, to receive words of eternal life. No one comes close to Jesus in terms of having answers that stand up and offer a future. **AMEN**

Sunday between 28th August_ & 3rd September PENTECOST 13, Year B

Responsibility: Canon Barlow

"Rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has power to save your souls." (James 1:^s21)

How can the Church teach Christian standards of morality to young people today? There is now no regular Religious Instruction, which used to provide some opportunity to introduce the topic. Some schools have quarterly seminars- but with the limited time available, morality can only come in as a side issue to the more direct teaching about the Father, Son and Holy Spirit. Few churches today have Youth Groups, where discussions could be held on various concerns to the youngsters. And as in many areas of human experience, it is not easy for Christian parents to persuade their children that the Christian standards of morality are necessary for the living of a full and balanced life - young people tend to hear it as a restrictive and fuddy-duddy, old-fashioned line. And yes, it is restrictive, and yes, it is old-fashioned.

But no-one observing how the misuse of human sexuality and human attributes messes up lives, would agree that Christian standards are fuddy-duddy! Note that I said "human sexuality AND attributes", for misuse of sex is only one way in which people become less than what they were intended to be. Sins arising from sexual activity are by no means the worst kinds of sin - if there are in fact degrees of sin! They are the sins which attract the most attention in our society today certainly, but there are those more devastating to other people which slip by unnoticed, except to the one on the receiving end - and of course, God. For sins are actions which separate us from God. They are nearly always at the expense of, and to the detriment of our fellow human beings, children with us of the same Heavenly Father.

Listen again to that dreadful list given by Jesus in today's Gospel, and notice how few are sexual sins: "fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly." (Mark 7:21,22)

Misuse of the in that list. So coupled with the a passage from St. James' letter to the Church to remind us that the tongue can lead us into sin. "If any think they are religious, and do not bridle their tongues, but deceive their hearts, their religion is worthless." (v.26)

The Jewish religious leaders of our Lord's time placed great emphasis upon ritual cleanliness. The requirement for a person to be physically clean before approaching God in worship is of ancient origin. There was also the requirement for cleanliness in certain circumstances before a person could rejoin the community - probably connected originally with health and hygiene. But by Jesus' time, all this had become part of religious ritual. The reason for the priest passing the injured traveller by, in the parable of the Good Samaritan, was not that he was callous or unsympathetic, but that he was on his way to perform his religious duties and was ritually clean. If he had stopped to help the wounded man, he would have to return home, bathe, and put on fresh clothing, and start again.

Perhaps the once hallowed Saturday night bath-night and the wearing of one's best clothes to church next day, stemmed from a traditional following of this ritual purification! Many clergy, after preparing the bread and the wine ready for consecration in the Holy Communion service, rinse their fingers ceremonially - but that is less a physical cleansing than a reminder that as they approach this holy situation, they should be spiritually clean. And running through their mind, or sometimes said aloud are the words from Psalm 51: "Wash me thoroughly from my wickedness, and cleanse me from my sin."

We wash our hands before meals, and encourage our children to do the same - endlessly, out of reason of hygiene. The criticism of the Pharisees directed to our Lord's disciples was not for that reason. St. Mark

helpfully includes a note for the benefit of his non-Jewish readers: "For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe: the washing of cups, pots, and bronze kettles." While this washing was undoubtedly a good thing to do, health-wise, that was not the main motive at this time. It was very much done in order to avoid supposed spiritual contamination from people regarded as being spiritually unclean.

Jesus was questioned about His disciples not observing these rules, and as He so often did He took the opportunity to teach the people about the real nature of purity and defilement, pointing out that sin or impurity arises from within a person, from his inner being. This was not an attack on the religious observances, many of which Jesus Himself practised, but rather to put them in their proper place. No amount of religious observance in itself can be of any avail while we still nurture in our hearts sinful desires - whether or not these express themselves in actual sinful acts.

Jesus put that pretty bluntly in the Sermon on the Mount, when He was spelling out the Christian interpretation of the Commandments. "You have heard that it was said to the men of old: You shall not kill But I say to you that everyone who is angry with his brother shall be liable to judgment. You have heard that it was said: You shall not commit adultery. But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart." (Matt.5:21,22,27,28) The thought and the desire coming from within leads to the action, therefore the thought and the desire are sinful. This would **have** been quite a revolutionary thought to an orthodox Jew, who habitually thought of defilement and impurity as being contracted by external contact.

Ritual and ceremony have a value and a place as we seek to express worship. But to God, all hearts are open, all desires are known, and from Him no secrets are hidden. Our purity must be inward as well as outward. We tend to think that Man is a body and has a spirit. The truth is that Man is a spirit and has a body. Man is a living being.. Our bodies are entitled to careful and reverent treatment because they are the homes, however temporary, of Man's soul. Likewise we must respect the bodies of other souls.

In his First Letter to the Corinthians, St. Paul asked: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you bought with a price. So glorify God in your body." (6:19,20) Nothing from the outside can defile that body, Jesus said. – only that which comes from within. Jesus showed that it is the **mind** not the stomach which is the source of impurity, defilement, uncleanness.

Moral purity, not ritual cleanliness, was to be for His followers the hallmark of godliness: keeping oneself unstained by the world. Christianity is a way of life. **THE** way of life demanded by Christ. It is not always a comfortable, easy way, and it is often in contrast to the way of the world. But Christ has called us to follow in His footsteps, and if we are to be faithful to our calling, we must seek that purity which He requires, of body, mind and spirit. **AMEN**