

Supply Chain Issues

Hidden Christmas, Pt.1

Merry Christmas everyone. It is December. It is church. It is time for a Christmas series. And as there's only so many ways you can tell the traditional shepherds, angels, wisemen stories, every now and again I like to mix it up a little. So this year, I thought we'd talk about Christmas themes – in places that don't *seem* like Christmas texts. *Hidden Christmas* we're going to call it.

It's kind of like *Die Hard* – is it a Christmas movie or isn't it? Last year, the screenwriter for the film weighed in with a chart comparing *Die Hard* to *White Christmas*. Now, I watched the Bing Crosby classic at my parents just last Friday night and no one denies it's a Christmas movie. So let's compare:

Die Hard takes place entirely in the Christmas holidays, while only the first and final scenes of *White Christmas* are set during the holiday season. The entirety of *Die Hard* is also at a Christmas party, while only the *end* of its 1950s counterpart is. Interestingly, there are four Christmas songs in *Die Hard*, compared to only two in *White Christmas*.

In *Die Hard* the party venue is threatened by terrorists, while the one in the Crosby movie is threatened by foreclosure. Both films are haunted by evil German ringleaders, namely Hans Gruber and Adolf Hitler. Some people say, *Die Hard* – with a body count of 23 – is too violent to be a Christmas movie. But *White Christmas* opens at the Battle of the Bulge – casualty tally of 26,128!

So the evidence is pretty compelling that *Die Hard* is indeed a Christmas movie – *hidden Christmas* perhaps, but Christmas none the less. Likewise, we're going to pull some Christmas stories out of surprising places over the next few weeks. Mostly from the Gospel of Mark, which famously does not include a true Christmas narrative – it opens with 20-something Jesus' baptism and roars ahead. But there are some themes of Christmas that we find hidden in it's other stories.

And today's is one we'd probably rather not think about (spoiler alert: so is next week's!). But it is a Christmas theme none-the-less and we all know it. In fact, we may feel it even more this year. I've taken the title of today's sermon from a sweater I saw advertised on Cyber Monday. In fact, I would have worn it today, but ironically, I couldn't get it here on time! It reads "Happy Belated Holidays! Due to Supply Chain Issues." We've all heard about the Supply Chain Issues this year.

So I'm going to read us a passage in a moment that doesn't look like a Christmas text, but actually it is. And let me tell you why. There's one lesson, one truth, that Christmas teaches us that we don't reflect on very much. Christmas points *back* to a promise which God took centuries - thousands of years - to fulfill.

In the Magnificat, when Mary is pregnant with Jesus and she sings about the birth of the Messiah, she says, **(Luke 1:46-47, 54-55)** *"My soul glorifies the Lord and my spirit rejoices in God my Savior...He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors."*

That's right. God promised the birth of Jesus to Abraham, but that was like *thousands* of years before it happened. It took God an extremely long time to fulfill His promise, and not only does Christmas point *back* to a promise that took God a very long time to fulfill, but Christmas points *forward* to a promise He hasn't fulfilled yet.

Because, you see, the first coming of the Lord points to the *second* coming of the Lord, the day in which there will be peace on earth – *real* peace on earth. See, Christmas points to the promise that someday Jesus will come back and violence and warfare will be put away and all tears will be wiped away...*but* it has been 2,000 years...and we're still weeping.

Christmas points to the fact that though God says, "I will not forget my promises," He also says, "I will not be hurried. I will not be rushed. I do fulfill my promises, but in a way that very often looks like inexcusable and unreasonable delay to you." And that's one of the teachings of Christmas, and that is *waiting*.

So let me read a passage from **Mark 5:22–43** – again, not a Christmas story on the surface – but one that expands upon this profound Christmas theme of waiting and delay. It says, *"Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him. And a large crowd followed and pressed around him."*

25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, "If I just touch his clothes, I will be healed."

29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. 30 At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?” 31 “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’” 32 But Jesus kept looking around to see who had done it. 33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.

34 He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.” 35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” they said. “Why bother the teacher any more?” 36 Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.”

37 He did not let anyone follow him except Peter, James and John the brother of James. 38 When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly. 39 He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.” 40 But they laughed at him.

After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was. 41 He took her by the hand and said to her, “Talitha koum!” (which means “Little girl, I say to you, get up!”). 42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. 43 He gave strict orders not to let anyone know about this, and told them to give her something to eat.

Merry Christmas? Ok, let’s look at the questionable delays of Jesus, and then let’s look at the answerable grace of Jesus. By which I mean the grace that answers the questions that arise when he delays – it will make more sense when we get there.

First of all, what do I mean by questionable delays? If you understand the context, verse 35 is absolutely gut-wrenching. Even more so than just announcing the death of the daughter. Why? Well, remember what started all this. Jesus and the disciples and Jairus - and maybe some other people from his household - are *rushing* to save the life of this little girl. And in the midst of rushing to save the life of this little girl, the fan club shows up, Jesus feels himself being touched and stops and pulls out a woman from the crowd and sits down to have an *extended* conversation with her. Look at **verse 35**, “*While Jesus was still speaking ...*” He’s continuing on and on and on with this thing.

Now, if you understand the context, it's the only way to explain how perplexed and how deeply sarcastic the apostles are being in verse 31. The translation kind of mutes the sarcasm. Here's the gist of what's going on. They're excited. Jesus has agreed to go save the life of a little girl of a *prominent* family.

So in a sense, they've all gotten into the EMS truck, and they're rushing. And the sirens are blaring and the lights are flashing. And suddenly, Jesus says, "Stop the truck." He looks over in the crowd and he says, "I want to have a conversation with this person." And the disciples...Do you see the sarcasm? They're saying, "Somebody touched you? Of course, somebody touched you! You're in the middle of a crowd. What are you talking about?"

Look at the deep sarcasm. They're utterly perplexed. And think of Jairus. He can't believe it. Jesus stops. He sits down. He goes into this extended conversation. Just imagine it. Here's a father. His little girl's life is ticking away. There's a chasm opening at his feet about to just swallow him up. And then suddenly, his worst nightmares are realized. It's too late.

V. 35, "*While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead..." – devastating words – "...they said. "Why bother the teacher any more?" And what they mean is, "It's over." And Jesus says...what? He ignores them and he says, "No, it's not. Don't be*

overthrown by what looks to you like an inexcusable and unreasonable delay to what you asked me for. "Just believe."

So the first point is simply this: God's grace almost never operates on our time frame, never operates on a schedule we consider reasonable, almost never operates according to our timelines, our calendars, our agendas, our schedules. And as a result, it makes our hearts sick. It makes us angry. It fills us with discouragement, sometimes despair. It makes us question the very love of God.

And Jesus, in this text, is saying to us, "I do fulfill my promises, but not usually in a way that you think is punctual, and therefore, if you want me in your life, I want you to know that you're going to continually feel like I'm delaying, but I *will* fulfill my promises." Now, I'm going to say something that is going to surprise some of you.

Usually you don't expect preachers to say things are relative. You expect preachers to say, "Things are *not* relative. There's a *real* right and a real wrong. There's a *real* good and a real bad. There's a *real* truth and a real falsity. These things are *not* relative." And you know, sometimes I do do that. Don't I? But I want to tell you something that is very relative. It is pretty much *completely* relative, and that is the nature of time itself. Fastness and slowness, punctuality and lateness.

I read a fascinating book by a cultural anthropologist years ago – I think about it all the time, in fact, I’ve traveled to enough parts of the world now to prove his thesis – but he said one of the key ways you can differentiate between cultures is the concept of punctuality. Come on, this is Texas. You know, “Mexican time” is a thing.

He says if you say, “I’ll meet you at 2:00 p.m.”, in European cultures if you’re more than 15 minutes late, it’s expected that you apologize. You have, in a sense, broken your promise. In Latin American cultures, you have to go past 30 to 45 minutes before anybody expects you to apologize. In other words, if a Peruvian shows up 25 minutes late to an appointment with a German, the German is sitting there waiting for something that will *never* happen.

And they said, at the extreme, on the island of Yap, in the South Pacific, you have to be *four hours* late before it’s expected that you would apologize. Now if that’s even true of different cultures...the Theory of Relativity says that the rate at which time passes depends on your frame of reference. But we don’t even need Einstein, do we? Just ask a kid at Christmas! Do you remember how excruciating the wait for Christmas in general, or opening presents in particular, was when you were a kid? And now it just flies by. If that’s the difference of time between us and a generation or so, how much more would there be a difference between us and *God*?

2 Peter 3:8-9 says, “*A day with the Lord is like a thousand years, and a thousand years are like a day. For the Lord is not slow in keeping his promise, as some understand slowness.*” What is that saying? Do you remember the storm? Jesus is asleep in the boat during storm, and the disciples are about to sink. And when he wakes up, they say, “Master, don’t you care that we perish?”

Now there’s a premise on which their panic is based. There’s a premise at the heart of the panic. And here’s the premise; “We should never be sinking. We should never be in danger. We believe in you. You should be answering our prayers. You should be meeting our needs so fast that we’re never *in* these kinds of situations.”

And Jesus Christ looks at them and essentially says, “If you want to impose *arrogantly* your time frames on me, you will never feel loved by me, and it’ll be your fault, because I do love you. For my mercies they endure, ever faithful, ever sure.” So that’s the problem. The problem is you cannot live life without continually finding yourself heartsick at what you consider unreasonable and inexcusable delays...things you think you *have* to have, things you’ve asked for, things you’ve longed for, things you’ve prayed for, things you’ve worked for and they just don’t happen.

You look at the promises for a fulfilled life. You look at the promises, and you're empty. And it seems like it's going on and on and on and on, and you just don't see how in the world it's ever going to be fulfilled. The Bible says that's the normal way the grace of God works, and your hearts will be sick, but there's an answer.

What does Jesus say? "...just believe." Now here's what I like about this text. He looks at Jairus and he says, "just believe." But there's another way in which he's *not* saying, "just believe." It's not a blind leap off a cliff. In this story – in fact in the very juxtaposition of these two stories – there are actually a myriad of helpful insights that will make it possible for us to deal with the delays in our lives.

In other words, when he says, "just believe," he also gives us all kinds of reasons and perspectives and insights that will make it vastly easier, if you look at them, to handle the delays in your life so that they don't make you bitter, but rather make you better. It's going to be one or the other. Here's what he shows us. Look at how his grace answers questions about the delays. It shows us three things.

First, delays teach God's **wisdom**. If you were an emergency room doctor...here's the woman, and she is *chronically* ill, not acutely ill. She has a serious disease, but she has been living with it for 12 years, we're told. And here's a little girl, and she's on the verge of death. She's not chronically ill; she's *acutely* ill. Ok, what are you going to do?

There's not an emergency room doctor in the world who won't say, "We have to take the little girl first. The woman can wait." And therefore, everybody thinks Jesus is absolutely nuts. And on the surface, justifiably so. But Jairus and the disciples, in fact everybody in the story, cannot see some things that we can see as readers. We as readers see a couple of missing crucial factors. They're hidden to the people actually in the story, but not to us. What do we see?

Well, taking the whole gospel, the first thing we realize is Jesus Christ has no more trouble healing a dead person than a sick person. There's no difference. So living or dead makes no difference at all. But here's the second thing; Jesus looks out in the crowd and realizes there's a woman who has just been physically healed. But she's not spiritually healed. She kind of demonstrated her superstitious belief system in the way she just touched his cloak. Kind of magic, maybe?

So she has been physically healed, but unless he deals with her right now, she'll never become an eternally transformed disciple of his whose entire life is completely turned around and will be turned around for all of eternity. *That* has to be worked on immediately or she'll slip through the cracks. Whether the little girl lives or dies doesn't matter. But this woman has to be dealt with immediately. You and I see that. Jesus sees that. *Nobody else* sees it because there are these crucial missing factors.

Now let me ask you a question. Right now, are you discouraged? Are you in anger? Are you in resentment? Have you been through times in your life where you basically walked away from God or walked away from all hope because you said, "There is absolutely no way anything good can come out of this. This is inexcusable. This is unreasonable"? What are we being told here? That there are missing crucial factors you just can't see when you're living the story, and how *could* you see them? How could you know?

Therefore, Jesus says to you, "I don't know what else to say. You're going to have to trust me. I mean if I *am* the One who I say I am, if I am the divine Son of God, *of course*, I'm going to see things you're not going to be able to see. How could you possibly expect to?"

Think logically with me about this statement, will you? "Because I can't think of any good reasons for this delay, therefore, there can't be any good reasons."

What do you think of the logic there? What would Captain Spock say? "I find that highly illogical." It's *emotionally* completely understandable, but it is *rationally* absolutely false, and yet how many of you are operating on the basis of that right now? How many of you walked away from God in the past on the basis of that? Jesus Christ is saying, "I will always give you what you would have asked for if you knew everything I know. And how could you possibly know everything I know?"

Teresa of Avila – by the way, I recently discovered I've been misquoting this for years; I thought it was Mother Theresa of Calcutta. Nope, missed it by 400 years! – but the *other* Saint Teresa said from the viewpoint of eternity the most miserable life in the history of this earth will look like one night in a bad hotel. Jesus Christ says, "I will give you whatever you would have asked for if you knew what I know." So the first thing we see here is the wisdom. Jesus' delay here shows the wisdom of God, and it makes it easier for us to deal with our delays. Right?

Secondly, this delay shows us the **grace** of God. Compare Jairus and the woman. Remember at the beginning it said that Jairus was a synagogue ruler. A synagogue ruler was like the president or the chief elder, and almost certainly, the synagogue ruler would have likely been a very prominent man, probably a very wealthy man, certainly incredibly respected socially, and secondly, a very religious man, a very moral man.

Now let's look at the woman. Utterly opposite end of the spectrum. First, she's a *woman* in a society where men had all the status. Secondly, she's economically destitute. Do you see that? It said she had lost all of her money. She had spent *all* she has, so she was at the bottom of the economic ladder. But not only that, thirdly, she was chronically sick in a society that believed if you were chronically sick, you were an immoral or accursed person. That's how they looked at it.

In John 9, the disciples point to a man born blind, and they say to Jesus, "Who sinned that he was born blind? Was it him or was it his parents?" They *assumed* he was guilty. They assumed he had sinned. They assumed that his was a cursed family. And so here's a woman who is chronically ill, so she's at the opposite end of the spectrum as Jairus socially, economically, morally...and Jesus stops *for her*. What is this saying?

You don't think the gospels are subversive? Jesus takes the time to comfort and teach a poor, unclean woman with a chronic problem, causing a wealthy male church leader in urgent need to wait. Don't you see? This is saying something the gospel says over and over and over, that Jesus Christ resists and reverses the world's standards of beauty and of power and of status. Completely reverses it.

What we're being told here is that Jesus Christ rejects the world's understanding of what is good and what is bad, who is in and who is out. Why? Because of the cross. And what's the way of the cross? The cross means the way up...is down. The way to get power...is to serve. The first shall be last. It means the way to *get* the righteousness of God is to admit you *have* no righteousness at all. The way of the cross is downward mobility, and Jesus Christ is simply following this out, and through this delay he is trying to show us...what?

That God's grace is really, really grace. God's favor is not based - His blessing is not based - on your performance or your status. Now what does that mean? Here's what it means. This delay proves the grace of God, and I would like you to consider this for a second. Think about the delays in your own life. I submit to you that all of God's delays are there to teach you about grace. Why? Here's why.

Delays do and ought to create sorrow. Delays of justice do and ought to create anger. I want you to realize sorrow and anger are not only *natural*, but they're absolutely right. In some ways, they're obligatory. Reading the news as a Christian should upset you. A heart that prays, "Your Kingdom come on earth as it is in heaven" should *never* get hardened to the point of responding to tragedy with, "Oh well, that's just how it is." If you have a heart, if you have a conscience, then delays in justice and delays of love can create sorrow and anger...*but* when the soul becomes *infected* with the sorrow and anger there's something else going on.

What do I mean by infected? It's out of healthy balance. I mean when the sorrow goes bad, when the anger goes bad, when it *poisons* you, when it infects you, when it pushes you down, when it's really destroying your life because of the delays, it's because underneath the pus in your soul you'll find a foreign object. Do you know what that foreign object is? It's what the old writers used to call works-righteousness or self-righteousness, a sense that, "God owes me."

Now listen carefully. You'll be able to bear delays if you get rid of this foreign object. Then they'll make you great. They'll make you clean. They'll make you wise. But if this foreign object is in there, they will make you bitter, they will infect you, and they will

destroy you. And here's what I mean by that. If you say, "I've worked very hard. God *owes* me..."

Self-righteousness has such an incredible root. Do you know where all worry comes from in our lives, almost all of it? Because we know exactly how life has to go, don't we? That's self-righteousness. Do you know why the grudges, the anger, the resentment you have in your life toward certain people is distorting your life? It's always because of self-righteousness. You cannot stay mad at somebody unless you feel, "I would never do that."

Our relational problems, our emotional problems, our social problems...At the root of all these things is self-righteousness, and therefore, God delays. And one of the purposes of His delay is to show us that He saves by grace alone. This delay proves that He's a God of grace and helps us to deal with our delays. So first, delays prove the wisdom of God, secondly, delays prove the grace of God.

Lastly, delays prove God is utterly, utterly, utterly trustworthy. Mark says that when Jesus Christ healed the daughter, he healed her in a particular way. **V.41**, "*He took her by the hand and said to her, 'Talitha koum!' (which means, 'Little girl, I say to you, get up!')*." Unfortunately, the translation can't give us the whole story in English. Let me explain.

The word *talitha*, yes, literally means little girl. It's a diminutive, but in that society, in that culture, it's a diminutive that was used as a pet name. See, from culture to culture, the pet names are very different. You have to understand that if Jesus had been saying this in Texas the word would have been "honey" or "sugar-boo", "sweetheart".

And the second thing you have to realize is when Jesus says, "...get up!" he's not saying, "Arise from the dead." He's using a term that just simply means, "Sit up. Get up." Essentially, what he's doing is he is taking her by the hand, and he's saying exactly what her mother or her father would have said on *any normal morning*. He takes her by the hand and he says, "Honey, it's time to get up." What does that tell you? Oh my gosh. Here's what it tells you.

First, it tells you about his absolute power. This is the greatest enemy we have. The greatest enemy to the human race is...death. We lost a dear member of the congregation this week. He was setting up the Christmas tree with his grandkids on Sunday night, had an brain aneurism Monday morning, gone by Tuesday night. Friends I'm not going sugar coat that, it sucks! I don't like it. I'm mad about it. Death is our enemy.

And yet look at this. There are no incantations. There's no hocus-pocus. He doesn't say, "Stand back!" He doesn't roll up his sleeves! The almost effortless way Jesus does this, proves his incredible power. Jesus reaches down into death, and he pulls her right out - "Upsy-daisy. Honey, it's time to get up." And here's what that means. If you have Jesus in your life, you can laugh at death. If you have Jesus in your life, even the greatest enemy the human race has is nothing more than a good night's sleep. That family in the church...that's their only comfort this week.

Power. "Honey, get up. Death, pfft. Upsy-daisy." She was dead. In Luke's version of this story - Luke was a physician - he makes a point of noting that she didn't just appear to be dead, but she was dead. That's why everybody is so astounded, but Jesus says, "Not while I'm around." So the first thing is "Honey, it's time to get up," proves his power.

Secondly, "Honey it's time to get up," proves Jesus' exquisite tenderness. Here's the parent you need. Human parents grab her by the hand. But they can't do it this time. Brothers, sisters, teachers, friends...Here's the parent you need. Here's the parent who takes you by the hand. Here's the parent who will never fail you. Now here's the question. *How* could he do this? We have just said regardless of your record, regardless of your status...right? Jesus saves by grace.

It doesn't matter who you are. It doesn't matter what you've done. It doesn't matter whether you were on the paid staff of hell. It doesn't matter whether you were a hit man for the cartel. It doesn't matter. God loves to come to the people who, if anything, have failed *the most* - the people who are the furthest outside - to show the world what he thinks of their standards.

He's a God of grace, and so He takes you by the hand, and He brings you right through death. No condemnation. It doesn't matter who you are. It doesn't matter what you've done. It doesn't matter what your record is. How could he do that? I'll tell you why. Because when Jesus was on the cross, he lost hold of his Father's hand.

On the cross, there was no, "Honey, time to get up." Death went after Jesus. Death focused *all* of its vengeance, all of its power, all of its condemnation... Why? Because on the cross Jesus Christ took the penalty we deserve. He took the penalty and the punishment for all our sins. He voluntarily went to the cross, and there he lost hold of his Father's hand. He lost the Lord's hand so we could have the Lord's hand.

Now look at Jesus Christ with that power. Look at Jesus Christ loving us like that. There's the answer. Why would you want to hurry somebody like this? He loves you completely, and he knows what he's doing. Why would you ever want to hurry somebody like this? So he says, "Don't...just believe."

Let me conclude by asking you a question. Are you trying to hurry God now? Are you just so angry because you can't think of any good reason for the delay; therefore, there can't be one? Here's what this text is telling us. Here's what Christmas is telling us. Do not confuse your agenda for God as faith in God. Do not confuse your agenda that you want Him to do... Do not confuse your agenda for Him with faith in Him.

How many of us have said, "Oh, I believed in God once, and He let me down"? Do not confuse your coming up with an agenda *for* Him, and He doesn't walk through the paces, as God having let you down. Are you trying to hurry God? He will not be hurried. He loves youth much. He's too wise, He's too gracious, to be hurried.

And secondly, is there anybody who says, "Boy, I wish I could believe like *that*. Boy, I wish I had that kind of faith. I wish I had that kind of connection to God so that I had that kind of confidence and that ability to go through life with all these delays"? Well, do you know what? You're looking at it all wrong.

When you say, “I wish I had your faith,” what you really mean is, “I wish I had your *certainty*,” but look what Jesus says to Jairus. What does he say? “Don’t doubt; just believe.” He doesn’t say that. Oh no. He says, “Don’t be *afraid*...” The opposite of saving faith is not uncertainty; it’s **cowardice**.

Some of you don’t want you to admit you’re weak. Why don’t some of you want your friends to think you have religion? Somebody says, “Religion is a crutch for the weak.” Well, if my leg is broken, give me that crutch! See, some of you are just being cowardly. Jesus Christ says, “Look. You do not have to have great faith.” The woman believes very poorly. She’s very superstitious, you know. She thinks, “If I just touch...” She doesn’t know anything about the need for a personal relationship.

Jairus actually believes quite well, doesn’t he? Jairus, unlike Nicodemus, who was also a synagogue ruler, is not afraid to come in daytime. Nicodemus came at night because he was afraid. He didn’t want anybody to see him talking to Jesus. Jairus fell at his feet in front of everybody and earnestly pleaded with him. Jairus believes very well. The woman believes very poorly...and Jesus goes to her. He makes Jairus wait. He gives her immediate gratification. What’s that saying?

It’s not the quality of your faith. N.T. Wright has one of my favorite book titles, “*small faith, GREAT GOD*.” It’s not the certainty of your faith. You don’t need lots of wonderful certainty. You just need a wonderful God. You just need the determination to go to Him and not be afraid. Ditch your fears. Go to Him. Trust Him. Why would you want to hurry somebody like this? He loves you.

And we’re going to end the service this morning by observing a practice that the church has used for centuries in order to help us wait patiently for his promises to be fulfilled. The Lord’s Supper, Communion, the Eucharistic, whatever you want to call it, it is a meal about *waiting*. Something we are given to do, “until he comes”. The band is going to come and lead us in a song. We will hand out the juice and bread packet – hold on to it – and I’ll come back and lead us in talking the elements together and then we’ll pray.

Let’s pray...