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ST AGNES' PASTORAL LETTER August 5, 2020

Dear friends

As you know, the Victorian government earlier this week declared a 'State of Disaster' because of the corona virus situation. Over the next six weeks, a curfew will be in place between 8pm and 5am each day, and residents of Melbourne will only be permitted to leave their homes for an hour's exercise each day or else to obtain food or medical supplies. If you are dependent on a carer to assist you with these things, that carer will still be able to do so, but you cannot welcome other visitors to your home (including cleaners or tradespeople except in case of an emergency). Unless it is an emergency, or we are classed as an 'essential' worker, none of us are permitted to travel more than 5kms from our homes. The full details of the new provisions can be found on the Department of Health and Human Services [website](#).

This is apparently the first time a whole-of-city, whole-of-population curfew has ever been imposed in Australia's modern history, even during wartime. More limited forms of curfew have of course been utilized as a means to control certain populations – most notoriously Aboriginal people, or people of German ethnicity during the 2nd World War – but this will be an entirely new experience for average, middleclass, Melburnians. I therefore expect that many folks will struggle with the new restrictions. Most of us are unaccustomed to having our freedoms so severely curtailed. And those of us who depend a great deal on regular contact with other people – friends, family, neighbours – will perhaps struggle all the more. The implications for the mental health of many of our citizens are profound, especially for those already experiencing stress because of chronic health conditions, precarious financial resources or other, more insidious and cruel, forms of marginalisation.

This means, as well, that our church buildings will have to be completely shut down. No cleaning, no photocopying, no tidying of halls, no gardening, no personal prayer. It seems that we will also have to stop collecting food for St Mark's Community Centre in Fitzroy, as there is no way to pass on the goods at present.

Please continue to pray for our city, for essential workers who are battling the virus on our behalf, and for those in government who must make the very difficult calls on policy at this time. Pray for each other as well. And, if you haven't done so already, get on those phones and enquire after another's well-being. A phone call from a friend can make a huge difference to someone who is having a bad day. And if you are having a bad day yourself – or even if you are not! – don't forget that you are loved by a God who will never let you go. Cast your burdens upon Christ, for he cares for you.

Our Sunday 10am Zoom services are going well, as is our Wednesday 10am Zoom bible study. Details for how to connect were in the last pastoral letter. If you haven't done so already, I strongly encourage you to join us. You don't need a computer or an internet connection to do so. You only need a phone.

Jean Oliver has almost completed her August edition of *Reach Out*. If there is something you forgot to send in, you'd better get on to it quick smart! We are currently thinking through ways to distribute that do not involve photocopying at the church.

A reminder that on August 14 Bruce Everett has his 'exit' interview with the Archbishop's examining chaplains. Please pray that all concerned will be open to the guidance of the Holy Spirit.

As usual, I've including with this letter a couple of recent homilies along with the lectionary readings and some prayers for the next two weeks. Please remember that if you do not have a Prayer Book, you may borrow one from the church to assist with your daily devotions. Just arrange a pickup with me.

Valerie McDonald is currently taking orders for the new edition of the Australian Church Calendar. The more orders we get, the cheaper the calendar will be. So please do let her know if you want one as soon as possible.

I will be moderating a panel discussion via Zoom for the University of Divinity on August 13 entitled 'Covid Revelations: Indigenous Perspectives'. If you want to listen in, details can be found [here](#).

For those who like to follow Archbishop Freier's weekly messages, they can continue to be accessed by the Anglican Media YouTube channel [here](#).

Please be in touch if there is anything that you need. Anything.

The blessing of God be with you all,

Garry Deverell

Vicar

I work Sunday 7am-1pm, and Monday to Thursday 9am-3pm

Collect for 10th Sunday after Pentecost (Aug 9)

Mighty God and ruler of all creation, give new strength to our faith, that we may recognise your presence even when all hope seem lost. Help us to face all trials with serenity as we walk with Christ through the stormy seas of life and come at last to your eternal peace. We ask this through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Prayer of the week (Aug 9 - 14)

Grant to us, Lord, we beseech you, the spirit to think and do always such things that are right, that we, who cannot do anything that is good without you, may by you be enabled to live according to your will; through Jesus Christ our Lord. Amen.

Collect for 11th Sunday after Pentecost (August 15)

God of freedom, you have broken the tyranny of sin and sent the Spirit of your son into our hearts: give us grace to dedicate our freedom to your service, that all people may know the glorious liberty of the children of God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Prayer of the day – Mary, Mother of our Lord (Aug 15)

Heavenly Father, who chose the virgin Mary, by your grace, to be the mother of our Lord and saviour: fill us with your grace, that in all things we may accept your holy will and with her rejoice in your salvation; through Jesus Christ our Lord. Amen.

Prayer of the week (Aug 15-22)

Almighty God, you have given your only son to be for us both a sacrifice for sin and also an example of godly life: give us grace that we may always thankfully receive the benefits of his sacrifice, and also daily endeavour to follow the blessed steps of his most holy life; through the same Jesus Christ, our Lord. Amen.

HC	MP	EP	HC	MP	EP	
9	TENTH SUNDAY AFTER PENTECOST [19] Main Readings Genesis 37.1-4, 12-28 Ps 105.1-6, 16-22 Romans 10.4-15 Matthew 14.22-36 11 Kings 19.9-18; Ps 85.8-13	Supplementary Reading § Ps 78.51-70 § Matthew 15.10-20	Genesis 35 Ps 85 Romans 11.7-16			G
10	Monday G Lawrence, deacon and martyr at Rome (d. 258) Ezekiel 1.2-5 (6-23) 24-28c Ps 148.1-6 Matthew 17.22-27	Ps 92; 93 Hosea 12.2-14 Acts 15.36 - 16.10	Collect of a Martyr Ps 94 Lamentations 4.1-11 Romans 9.1-13			R
11	Tuesday G Claw of Assisi (d. 1252) John Henry Newman, cardinal and theologian (d. 1890) Ezekiel 2.8 - 3.4 Ps 119.97-104 Matthew 18.1-5 (6-9) 10-14	Ps 95; 96 Hosea 13.1-14 (15-16) Acts 16.11-24	Collect of a Saint Collect of a Theologian Ps 97; 98 Lamentations 4.12-22 Romans 9.14-24			W W
12	Wednesday G Ezekiel 9.1-7; 10.18-22 Ps 113 Matthew 18.15-20	Ps 99; 100 Hosea 14 Acts 16.25-40	Ps 103 Lamentations 5 Romans 9.25 - 10.4			
13	Thursday G Jeremy Taylor, bishop and spiritual writer (d. 1667) Ezekiel 12.1-12 Ps 78.55-63 Matthew 18.21 - 19.1	Ps 101; 102.1-11 2 Chronicles 26.1-15 Acts 17.1-14	Collect of a Bishop Ps 102.12-28 Song of Songs 1 Romans 10.5-13			W
14	Friday G Twentieth-Century Martyrs, including: Maximilien Kolbe, friar (d. 1940) Dietrich Bonhoeffer, theologian (d. 1945) Maria Skobsova, abbess in Russia (d. 1945) Martin Luther King, Jr., worker for civil liberties (d. 1968) Janani Luomaa, archbishop of Uusikaupunki (d. 1977) Oscar Romero, archbishop of San Salvador (d. 1980) Ezekiel 16.1-15, 59-63 Song of Isaiah (APBA p. 391) Matthew 19.3-12	At Evening Prayer: Mary, Mother of our Lord Ps 108; 109.20-30 2 Chronicles 26.16 - 27.9 Acts 17.15-21	Collect of a Martyr Ps 45 1 Samuel 2.1-10 Revelation 12.1-6			W R
15	Saturday ^{ASL} MARY, MOTHER OF OUR LORD Proper collect Isaiah 61.10 - 62.3 Ps 138 Ps 113 or Song of Mary (APBA pp. 31 or 425) Galatians 4.4-7 Luke 2.1-7	Invitation, Preface, Post-Communion, Blessing [Mary] Ps 138 2 Chronicles 7.1-16 John 2.1-12	Ps 104.26-37 Song of Songs 3 Romans 11.1-12			W
16	ELEVENTH SUNDAY AFTER PENTECOST [20] Main Readings Genesis 45.1-15 Ps 133 Romans 11.13-32 (33-36) Matthew 15. (10-20) 21-28 Isaiah 56.1, 6-8; Ps 67	Supplementary Readings § Ps 81 § Matthew 15.29-39	Genesis 48.8-20 Ps 67 Romans 11.17-28			G
17	Monday G Ezekiel 24.15-24 Ps 78.55-70 Matthew 19.16-22	Ps 106.1-24 2 Chronicles 28.16 - 29.11 Acts 18.1-17	Ps 106.25-50 Song of Songs 4 Romans 11.13-24			
18	Tuesday G Ezekiel 28.1-10 Ps 36.1-6 Matthew 19.23-30	Ps 107.1-22 2 Chronicles 29.15-30 Acts 18.18-28	Ps 107.23-43 Song of Songs 5 Romans 11.25-36			
19	Wednesday G Ezekiel 34.1-11 Ps 23 Matthew 20.1-16a	Ps 110; 111 2 Chronicles 29.31 - 30.12 Acts 19.1-20	Ps 112; 113 Song of Songs 6 Romans 12.1-8			
20	Thursday G Bernard of Clairvaux, abbot and teacher (d. 1153) Ezekiel 36.23-28 Ps 51.10-17 Matthew 22.1-14	Collect of Clairvaux, abbot and teacher (d. 1153) Ps 114; 115 2 Chronicles 30.13-27 Acts 19.21-41	Collect of a Monastic Ps 116; 117 Song of Songs 7 Romans 12.9-21			W
21	Friday G Ezekiel 37.1-14 Ps 107.1-9 Matthew 22.34-40	Ps 121; 122; 123 2 Chronicles 3.1-12a Acts 20.1-16	Ps 119.129-152 Song of Songs 8 Romans 13			
22	Saturday G Ezekiel 43.1-7a Ps 65.8-15 Matthew 23.1-12	Ps 118.1-18 2 Chronicles 31.17 - 32.8 Acts 20.17-38	Ps 118.19-29; 120 Tobit 1.1-20 Romans 14.1-12			

The Parables of the Pearl and the Net

Matthew 13.44-58

In the last weeks, we've read of the parable of the sower (in Mt 13:3-8, Jesus tells the story of the seeds scattered on the path and the rocky ground, amongst thorns and some falling on good soil), and the parable of the weeds sown by an enemy (in Mt 24-30). Today we hear of two parables – the story of the treasure in the field and, what I might call, the John West parable of the net (you know, 'it's the fish that John West rejects that make it the best').

Many of us enjoy gardening and know the importance of putting the seeds into the right potting mix or the good soil. Some of you may like fishing and know that you keep only the fish of a certain type and size. So, you may be able to relate to these stories. Perhaps, if you are lucky, you can relate to finding a treasure in the field or buying something really, really special? Perhaps, it's like finding love and holding it closely to your chest, fighting to hold onto it? Can you relate to the kingdom of heaven being like this? Yes? As latter day Christians, we are also insiders like the disciples and understand the deeper secrets of how the Word can produce hundredfold crops and how, at the end of the age, 'the angels will come and separate the wicked from the righteous and throw them into the fiery furnace'. Yes?

To us, Jesus would then say, as he does to the disciples in verse 51: 'Have you understood all these things?' Do we say 'yes, we understand' or do we say, like the people who first heard the words of Jesus, why do you speak in parables and riddles? Can't you make it clearer to us Jesus?

Jesus uses these parables, these stories of everyday life but with a spiritual twist, to relate to his audience and to make specific points. Like the different landing zones for the seeds, Jesus recognised that there were different levels of understanding amongst the people listening to him. Some were simple folk who could relate to the agricultural and fishing stories; some were learn-ed and understood that the birds snatching the seeds away, the thorns growing up to strangle the message or the throwing away of the bad fish were metaphors or pointers to the battle between good and evil, Satan and God. Some were even his own disciples to whom 'the knowledge of the secrets of the kingdom of heaven has been given to you' yet still did not always get it. There were different levels of understanding and different levels of interest and somehow he needed to get the message across. What was the message in these parables of the treasure and the net, and why was it important? Indeed, why was it so important that Matthew included it in his Gospel when these stories are not part of Mark's Gospel from which Matthew drew so much?

Let's look at the message from a few perspectives – who wrote it and who was it for; who was the subject and what was the object; and what does it mean for us.

This Gospel is attributed to Matthew, the apostle and one-time tax collector. Written for his fellow Jews, this Gospel more than any other seeks to link the Old and New Testament, with particular focus on what Jesus said about his kingdom – the kingdom of heaven.

In this context, the first parable points to the 'treasure' which is the kingdom, for which everything else is worth giving up for – all else is of no value to possessing the kingdom of heaven. The subject of the message is the people, those who have ears to hear and a heart to understand the offer which is being made by God. The second parable of the net then says that, for those who do not hear and convert to God's rule, there will be a sorting of the good and the bad. At the end of the age, there will not be a wholly converted world but in verse 49 it says that 'the angels will

come and separate the wicked from the righteous'. Like John West, many fish will be rejected to keep only the best. The object is to reinforce the value of the kingdom and that people should sacrifice and convert now – or else!

The subject of these parables could also be Jesus himself. As Christians, we know of Jesus' willingness to sacrifice all to purchase the treasure of the church and our salvation. Maybe this is why Matthew chooses to include the story of the treasure and the pearl, to link to the role of Jesus as the Old Testament 'messiah', bringing the kingdom, however not of earth but of heaven. Maybe it was a caution to convert or else, and in this time of COVID-19 we often hear the phrase 'an abundance of caution', but this is also Jesus sharing his love abundantly – in his case, sacrificing all to buy our freedom from the consequences of sin.

Jesus goes on in verses 53-58 to speak of the prophet without honour in his own town, reinforcing again how some people will take in the Good News and some will reject it, but also how people will react to him and his word. This seems to me to bring a sense of urgency to the abundant gift that Jesus offers. If people don't respond, if the net is not full, then the disciples are encouraged to move to fish elsewhere.

If these are some of the messages from these verses, what does it mean for us? Should we not be prophets in Black Rock and, as verse 58 says: not do 'mighty works there because of their lack of faith'? Should we temper our abundance of love with an abundance of caution, not only in our health practices, but also in our outreach practices? Should we just accept that some bad, and some even not too bad, fish will be rejected? How do we judge when to persevere in sharing the Good News with our neighbours and when to move on?

As Garry says in his pastoral letter this week: 'The building may be closed, but the church itself is very much open. The work of the churchwardens, the parish council and the vicar continues. And the responsibility of every baptised member to reach out to friend and neighbour in the name of Christ continues.' We do need to persevere in our outreach and our pastoral care in our community of Black Rock. This is our calling, especially in this time of Covid-19.

How do we do this? Jesus gives us a guide in verse 52 when he says to the disciples: be those who have 'been instructed about the kingdom of heaven...like the owner of the house who brings out of his storeroom new treasures as well as old.' Here again, Jesus uses an example which would be familiar to his largely agricultural audience, who would typically lay down some of their produce in store for later. The good householder would then bring forth fruits of last year's growth and this year's gathering, abundance and variety, to provide for their guests. Perhaps you do the same in your household? As a metaphor for our learning, from bible teaching and our own experiences, we know that old experiences and new observations all have their use. As people of wisdom, we know that we have to choose when to share our wisdom. I reckon that you, like me, have said things to people and offered what we think is good advice, only to have it ignored. Our seeds of wisdom sometimes fall into good soil and bear fruit, but sometimes it feels like we are also sowing onto a rocky path or amongst thorns – it is hard to be prophets in our own families, let alone in our own towns. So sometimes we store away our pearls of wisdom to share on another occasion, perhaps with the addition of new insights or awareness of a new readiness for these wisdoms to be heard. This is what we are called to do – to hear, to understand and to share with others at the appropriate time. So, as Matthew Henry's commentary on this passage suggests: 'Our place is at Christ's feet, and we must daily learn old lessons over again, and new ones also.' What a lovely image! Like the disciples, we have embarked on a journey of lifelong learning. As part of my path

to becoming a Deacon, I am asked in the Ordinal to “model my life according to the word of God – to study the Scriptures, reflecting with God’s people upon their meaning, that all may be equipped to live out God’s truth in the world”. What a privilege and treasure this is to be part of the kingdom of heaven! F, S & HG, Amen.

Bruce Everett

Wrestling with God

Texts: Genesis 32.22-31; Psalm 17. 1-7, 15; Romans 9.1-8; Matthew 14.13-21

Not, I'll not, carrion comfort, Despair, not feast on thee;
Not untwist — slack they may be — these last strands of man
In me ór, most weary, cry *I can no more*. I can;
Can something, hope, wish day come, not choose not to be.
But ah, but O thou terrible, why wouldst thou rude on me
Thy wring-world right foot rock? lay a lionlimb against me? scan
With darksome devouring eyes my bruised bones? and fan,
O in turns of tempest, me heaped there; me frantic to avoid thee and flee?

Why? That my chaff might fly; my grain lie, sheer and clear.
Nay in all that toil, that coil, since (seems) I kissed the rod,
Hand rather, my heart lo! lapped strength, stole joy, would laugh, chéer.
Cheer whom though? the hero whose heaven-handling flung me, fíot tród
Me? or me that fought him? O which one? is it each one? That night, that year
Of now done darkness I wretch lay wrestling with (my God!) my God.

In 1885 the English Jesuit Gerard Manley Hopkins wrote a sonnet in which he describes the tribulations of a long battle with depression and despair. I won't read the poem to you, because its rhythm is difficult and its imagery particularly dense. In short, I doubt it would make any sense to you at a first hearing! But I would like to dwell, for a moment, on a rather disturbing connection Hopkins makes between two realities which are seldom mentioned in the same sentence, namely, Despair . . . and God. If I understand him rightly, Hopkins says that his year-long wrestle with despair might also be read as a wrestling with God . . . In tones which moves me more than I can say, Hopkins speaks of a God who comes by night to call him into question – to question the calibre of his devotion to God, even after many years of spiritual discipline. Despair, he says, is like a tempest which comes to blow the chaff from the grain of his soul. As such, he says, even despair appears to be God's instrument, the servant of a God who wrestles with all that is not totally his own. A Love who will tolerate no rival.

There's a terrible irony here, is there not? If Hopkins were not so intent upon the love of God – striving to love with all his heart, soul and strength – then this particular kind of sorrow would perhaps pass him by! People who have no plans to live under God's rule are unlikely to become despondent about their lack of spiritual progress! Such people may be troubled by many things, but I'll wager that the state of their relationship with God is not one of them! No, it's the person who genuinely longs for God who is most likely to know that particular kind of sorrow which is the realization that your devotion is not yet complete. It is the sorrow of knowing that you are a sinner. Not because popular piety decrees that you are. But because you really are, and you know you are, deep down where it hurts, in the heart of what we call 'the Truth'.

Jacob knew this on the night before he met his brother Esau. In the cycle of stories we know as the book of *Genesis*, God's messenger had already appeared to Jacob in dreams aplenty,

promising that his descendants would dwell in the land of his father Isaac forever, and that this company would prosper and become a great blessing for all the peoples under heaven. But on *this* night, that promise seemed like vain fantasy because, on the morrow, Jacob and all his family would meet up with Esau, from whom Jacob has swindled the birthright and blessing of a first-born son. Esau the wild man, who loved to hunt; Esau the leader of four-hundred warriors; Esau the one who had once threatened to kill his brother, so that Jacob was forced to flee in order to preserve his life. The promise and presence of God was wonderfully real to Jacob. Yet, on this night, the fear of Esau was yet more present. On this night, Jacob's faith in God wavered precariously. After sending his family over the river before him, Jacob returns to his camp to spend the night alone. But he is not left alone. As he crosses the creek at Jabbok, a man accosts him in the dark, and wrestles with him, we are told, until daybreak.

There are many ways to read this strange story. There are many ways to name the man without a name. If we were to read in a Freudian way, we might see the man who comes to Jacob as the externalization of his own fear about all that is likely to occur the next morning, the embodiment of his tendency towards despair before the face of what is feared. Through the long night of decision, Jacob wrestles with the urgent desire to flee from the face of his brother Esau. The part of him which would flee is very strong, but the part of him which longs to be rejoined to his brother is strong also. And so the wrestling goes on through the night, with neither side prevailing until, close to dawn, the fear finally leaves him – and he is blessed with the courage to go and meet with Esau.

Some theologians reject such readings out of hand because they distrust, as a matter of principle, any tendency towards what is called the 'psychologization' of biblical narrative. I am not one of them. As a theologian who believes, utterly, that God has taken human reality to God's very bosom in Christ, I do not consider myself free to dismiss the mysterious machinations of human imagination and spirit as somehow beyond the ambit of divine activity. I feel bound, rather (and this precisely as a believer in the Christ by whom God knits the atoms together), to declare that every psychological crisis within the human heart and soul hides, at its heart, a profoundly *spiritual* encounter and confrontation with God that functions as the very heart and soul of what it means to be a human being. That is to say, with Louis-Marie Chauvet, that every theological reality necessarily has a body, that every anthropological analysis is not entirely itself until it is also theological.

What that means for the story at hand is this: that within and through this recognisably human confrontation of Jacob with his fear and despair one must also look for an encounter with the living God. And that is indeed what the story suggests, does it not? Is not the traumatic visitation of Jacob's fear at the dead of night also the means by which God comes close to ask his disturbing questions: "Do you really love me? Do you really trust me? Do you really believe in what I have promised?" Finally, after a long struggle, Jacob's answer is 'yes'. But not before he feels the full power of the temptation to despair absolutely. Not before he is wounded for life. Not before he loses his name, and his very self with it. And so Jacob emerges from his night of prayer chastened and humbled, and made new in the waters of the river in which the struggle took place. 'I will name this place' Peni-El', he says, 'because here I have seen the face of God and lived'.

The Jewish sages knew that seeing God's face was dangerous. Their God was not as sickly and sentimental and harmless as many modern forms of devotion would have us believe. 'It is a terrible thing', wrote Paul, 'to fall into the hands of the living God'. When Jacob saw God's face, he died indeed. And the wound he bore for the rest of his life reminded him of that death. But, in

the mercy of God, he was raised to life from the waters of his drowning. He received a new name, Israel, which functions in the story as a symbol of his new identity: 'one who has wrestled with humanity and divinity, yet perseveres'. In the power and hope of this new identity, Jacob is finally empowered to face his brother Esau, not with his usual cocktail of bravado, bluff and deceit, but with humility. It is by this newfound humility, given him in the struggle at Peni-El—literally "The face of God"—that he finally prevails.

So, the bible tells us that fear and panic, even despair, can be the messengers of God, the means by which we are led to choose for God once more. Indeed, the Jewish and Christian traditions say that Satan, also, is the servant of the Lord. But we should be careful to distinguish the servant from the master. The servant is not the master, though the master's purposes may be fulfilled through the servant's action. That is why Hopkins, in his poem on the dark night of tribulation, begins by declaring that he shall never give in to despair absolutely. The messenger of God these feelings may prove to be at times, the means by which God wrestles with those remaining vestiges of ego and sin, certainly. But God they are not. And that is important to know. Giving in to despair, you see, is like setting up a false god. It is believing that the God of Abraham and of Jesus is a liar who will not come through on what is promised. When we are tempted to despair, we are tempted to bow down and do obeisance to a very dark god indeed, a god who would have us destroy ourselves absolutely, never to rise again. That is why Soren Kierkegaard, a Danish contemporary of Hopkins, even suggested that sin is another *name* for despair.

As for me, I am one of those who has been visited, from time to time, by the dark angels of the Lord, those messengers which ask the questions: 'Do you really trust me? Is there really any point to your devotion?' At such times, by the grace of God, I am reminded of Jesus, who persevered in faith against odds far bigger than mine. I am reminded of one who, when his friend John the Baptist was murdered, withdrew to a quiet place to wrestle with his own fears and anxieties and find his faith once more, one who continued to preach and to heal, even when the political and religious establishment decided to go after him. I remember the cup of his suffering. I remember the plea to his disciples: 'Stay with me. Watch and pray'. I remember his arrest, torture and crucifixion, and his cry upon the cross 'My God, my God, why have you abandoned me?' I remember the way his disciples scattered in every direction, and denied that they knew him. But, most importantly, I remember this. That Jesus rose to God, that God vindicated his cause, and owned his life as a defining parable concerning the way that God lives and moves in the world. And so, in the story of Jesus I see how even the most monstrous of evils can become the instrument by which God offers healing and wholeness, not only to me, but to everyone . . . And I am encouraged to have faith in God. Yes, and even to imitate the Psalmist in seeking the face in which I know I will find my death. For in dying to myself, to my fears and worries and ambitions, I believe I will become what Christ became. And that is what I want most of all. As Hopkins says in another poem:

In a flash, at a trumpet crash,
I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
Is immortal diamond.

Glory be to God – Father, Son and Holy Spirit – as in the beginning, so now, and forever. Amen.

Garry Deverell