

NATIONAL COMMUNITY CHURCH

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People of the New Eyes

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Well there you are hello, hello. You can say hello back if you want. There ya go.

I have this little funny thing to share just real quickly. A few weeks ago I did a university students retreat out in the west, 250 students, had a great time. It was on the weekend, spoke five times. Got to the last thing, got to the last meeting, it was done and kids were terrific, young people were terrific. And they were kids, but they but they were great. And they, you know, got some hugs saying you're the grandpa we never had and all that stuff. And then a young man came to me and he said, "You know, I don't pay attention very well, but you kept me engaged the whole time". And I said, "Well, thank you." And he said, "And I'm a cynic. I don't laugh, but you even had me kind of laughing." I said, "Well, thank you very much." He said, "I would like you to know that up close you just look a lot older than when you're up on the stage." I said, "Well, that's why I tried to stay up on the stage."

So you need to be careful when we're done here but what we have is that he was a truth teller. He told the truth. I am well, I'm the same age, whether you're far away or up close but and that's Jesus. Jesus is the truth teller. He doesn't mess around. He doesn't pull punches, we don't always get it but he's not vague. And he may be mysterious sometimes we don't quite figure it out but that's what this series is about this 'Disorientation', that feeling is easily triggered just by events.

The last two weeks have been horrific in terms of disorientation. That terrible helicopter crash in Calabasas, California that impacted not just the sports world, the world and several families were devastated by that. You had earthquakes in Turkey and Puerto Rico. You have the coronavirus that is coming up on almost 35,000 people now have contracted that, impeachment proceedings here in Washington. That's one kind of disorientation disoriented by Jesus, that's different. His eternal view, my sense, is that earthly events, though meaningful, very meaningful, are in some sense as fleas on an elephant and by that I mean, in the large picture of things. The things that happen are not the things that automatically determine how I live my life, no matter how large they are.

A few weeks ago in Pastor Mark's T-up to the series he started with anger, he explained anger and how that's the root it's a bad stuff. It's a lot like electrical wiring in your house. If you don't take care of it right, it burns your house down. And anger is the root of disruption. It causes junk and waste of time and energy and friction and fractious behavior, toxic environments. And the result is we have separated lives, external internal, separates me from you, you from me, separates me from me and separates us all from God. So, Jesus statements on this that we call disorientation statements these last few weeks, they overlap. So if you hear something from me tonight that said, you know, I think I heard that before. That's probably because I borrowed it from Pastor Joel or you know, Heather, somebody along the way, but the fact is, it's like Olympic rings, these things connect to each other. And if I were a boxer, I don't

even know if I can do this. If I were a boxer, anger and murder would be like a left jab, right? Fool and being in contempt of people that's a right jab. You have preventative reconciling if you're at the altar and you remember somebody's got something against you go to them. Divorce for any old reason is bam-bam adultery, lust there's a right jab complicated, oh, and it's where you add stuff to yes or no. All these things we've heard about. Turn the other cheek, do the extra mile with your speakers last week is just bam, bam, bam, right? This weekend, we have the uppercut. Love your enemies. Jesus is very specific about how we love, love each other, love your neighbor and your enemies.

Love is challenging at the best of times. It's great, but it's challenging at the best of time. And I get loving a friend, you know, like that's natural, right? Some years ago when we were doing a church plant at the University of Illinois, we used to have Sunday nights services. So Sunday morning, Sunday night, Wednesday night, and we would take what they called then prayer requests. People would say I have this need or... and Jim White, who was 26 years old and kind of a new believer was sitting like right over here. And he raised his hand, he said, "I'd like to pray for Paul Todd." Well, Paul Todd and he had met at a breakfast like one of these little groups, but he had met and Paul Todd was 40 years older than he is like a father, like 65 years old. And he had been a tank commander, the second world war under George Patton, he had fought for four years from North Africa, up through Italy, up into France, Germany, got blown out of his tank, spent 13 months in a hospital still had shrapnel and wounds and what we'd call today, PTSD. And I said, "Jim, is um is Paul in the hospital?" He said, "No, don't think so." I said, "Well, is he, is he struggling at home physically?" He said, "No, I don't think so." I said, "Well, is he is he sort of depressed because sometimes he'd get?" He said, "No, I don't think so. And I'm having this conversation in front of 200 people. And finally I said Jim, why do you want to pray for him and he grinned at me and said, "Well, I just like him." Well see now that throws pastors off you got to be dying of something you can just liked him. I wonder what would happen if we prayed, cared for people willingly, it's easier to love friends, right? That's just that's just how it is. But this love your enemies bit, this is a whole different universe.

At the start of the series Pastor Mark at one point talked about Bible versions. And one of my favorite Bible versions was Paraphrase, a paraphrase by a pastor from London at the end of the Second World War. All these people were coming home from war, and he wanted them to have something other than the King James Bible, it was sort of Elizabethan, English Shakespeare. And so he did this paraphrase. I love what he says about paraphrasing scripture. He said it's like rewiring an old house without turning off the power. And this is how he paraphrases Matthew 5:43, it's not a lot different than other versions. *"You have heard that it used to be said, 'You shall love your neighbor and hate your enemy.'<sup>44</sup> But I tell you, Love your enemies and pray for those who persecute you,<sup>45</sup> so you may be the sons or children of your heavenly Father. For he makes the sun rise upon evil men as well as on good, and sends his rain on the just and dishonest men alike, it's a universal thing."*

When I read this, when I read this thing about, you need to love your enemies, it sort of reminds me of a conversation. I have podcasts every now and again; I did a podcast two Christmases ago with some four

year olds. And so I went to a preschool and sat down one of those little chairs took me a month to get up, but I got down the little chairs. And I'm talking to them and they sang me a little song, Go Tell It On The Mountain. And I said, so what do you like about Christmas? And they all chorused gifts. I said, isn't it fun to get gifts? And they said yes. And I said, but isn't giving gifts, like, better than receiving gifts? And a couple little kids said, well, you know, okay? And one boy said, "Oh, come on." Yeah. And when I read this text, I want to say, love your.... Oh, come on. What do you mean love your neighbor? I mean, love your enemies. I mean, what's the use of having an enemy if you gotta love them? Like, what's that about?

Jesus wants to create a new kind of person. He wants to create a new kind of people. I would submit that this group of people would, I'll just call them this, 'the people with new eyes, the people with new eyes'.

He goes on in Matthew 5:46, *"For if you love only those who love you, what credit is that to you? Even tax collectors do that." Like that's the tax collectors sort of the quintessential bad guy in the Gospel.*<sup>47</sup> *"And if you exchange greetings only with your own circle, are you doing anything exceptional? I mean, even the pagans do that much."* And then here's the kicker.<sup>48</sup> *"No, you are to be perfect, like your heavenly Father."* And I'm here saying, Oh, come on. We've got to be enemy lovers. Like that's an oxymoron. Those two words don't fit together. And be perfect like your heavenly Father. How, how in the world. How in this world do we get there? Do we get to the place where we love our enemies and be perfect, like our Heavenly Father?

As I've aged over the years, I've said this on a number of occasions here. One is, you know, I, there was a time when I said now do I take Jesus metaphorically here? Or do I take him allegorically when I read the text, or do I take him generically? Or do I take him, literally? And finally I just gave up and said, why don't I just take Jesus seriously? Why don't I do that? What this text does is says not only do I need to take Jesus seriously; apparently, I need to take you seriously. Question is where to start? How does that work?

This week, they had the National Prayer Breakfast here in Washington, DC. It's quite an event 68th year; it was started in the Eisenhower administration. People are invited from all over the world relationally; you can't buy a ticket to it. You have to have somebody in your country or your state who sort of says why don't you come and do this. It isn't like a church gathering. It's not like this. And it's more like what the Gospels would call a breakfast at Levi's house, where you have this disparate group of people, 3500 in all from 140 nations. So I'm sitting at a table that morning, I'm sitting next to a fellow from Taiwan. There's a fellow over there from Lebanon with his wife, a fellow from Kenya and then there's a former party leader from the Knesset in Israel, sitting next to a member of the German Bundestag. And this, so this disparate group along with bunches of Americans and other folks. And one of the things that happened, and Courtney, when she was talking about how this worked on the election night, sort of triggered this in me because I was telling Pastor Mark today that the co-chairs there's a Republican and a Democrat, that co chair this event. And for people from other countries, for people from opposite parties

to stand up and do something together a lot of times just freaks them out. Because they're not used to that because they're enemies, right? That's what you're supposed to do. And so this fellow from New York City stood up and gave his name its Tom and he said I'm a Democrat. And then this fellow John, he's from Michigan, and they said and we have totally opposite political agendas and views but we like each other, matter of fact, we're roommates. And John said, and I like Tom because he's pretty good in the kitchen. And Tom says I like John cuz like he keeps the bathroom clean. And John says, and I serve 10,000 farmers in my state. And the other guy said, Well, I know a guy named Farmer. And then John says, our kids get out of school for the first day of deer season, every year. And he says the fella from New York, our kids get off school for Yom Kippur. Well, those are pretty different approaches to life, but their tone the way they shared with each other, was so refreshing in the room.

And then Arthur Brooks from the former president of the American Enterprise Institute, and now a professor at Harvard stood up. He has a book called 'Love Your Enemies' that I don't have, but I'm getting it. And he talked about what has been talked about before here how contempt polarizes things, this Hebrew word rhaka. And when you have contempt in the room, it's the same old, same old, it's hate, it's fight, it's skirmish, it's incursion, it's battle, it's war. But he told this great anecdote about new eyes. One of their sons some years ago was struggling in high school here in town, and they had a parent teacher meeting with the head of the school, and the young man's grades were just going down the tubes. And it was so hard because you know, he's like, the smart guy, this dad and they're going down and the kid's smart, the young man's smart. And they meet with the head of school and it wasn't a good meeting. It was discouraging. They got back in the car and they driving off he said it was tense in the car. And my wife Esther was there and finally she said, I think we just have to see this whole thing a different way. We need to see it a different way. He said talk to me, I'm all ears. She said, "Well, grades are terrible, but at least he's not cheating." I thought that was funny myself, you know, that's a different way to see it.

So my question is, how are we looking at things? How are we seeing that? Because the answer to love your enemies to respond to that injunction is I got to see stuff like God sees it. And sometimes it doesn't take a lot to change.

Back in the 1790s about 1790 there was a young Dutchman born by the name of August Ferdinand Mobius. He went on to be mathematician and he was interested in typography and shapes of things. And he was playing around one day with a, I guess a piece of paper like this or a piece of cloth. And many of us have gone to parties where you do it like this and you make these rings and you call them daisy chains. And all he did to change the shape was to take one end and turn it like that and all of a sudden he had a thing that just had one continuous side. Now you have one of these at your house, probably you have one of these in your washing machine, or in your vacuum cleaner because in the industrial revolution, you had all these pulleys and all these belts and they wore out pretty rapidly. But when because they were like this, but when you do this, it wears evenly on all sides and doubles the life cycle of a pulley and it changed everything, just seeing it that way, just that little change. And when I think

about love your enemies, and I think about a different way of seeing something, it's in the same category as a third way. Pastor Joel was talking about that last week and it feels like an impossible directive.

But let's just let's just look at it for a moment real quickly and I'll just sort of define something. We say love what is it? It has to be 50 times in the last 25 years or 24 years here that I have given you this definition not you because you probably weren't here 20 years ago, but I'm just telling you, and it's not original to me, it's not mine. I consider you know, originality, as you've heard me say is the art of concealing your sources. But the point is this, here's the definition of love that I believe is not only biblical, but the best one I've ever heard. That's why keep saying it. Here it goes. Love is the accurate estimate and the adequate supply of another person's need. Love is the accurate estimate and the adequate supply of another person's need.

Now Ruth and I used to do marriage seminar and I would say this in a marriage seminar, and almost always Ruth my wife would say, "Dick, you need to tell them that no human being can fully meet another human beings needs." You cannot. And so you need God in the middle in order to do that but that's love. Love is the accurate estimate adequate supply of another person's need.

So if that's love, what's an enemy? Henri Nouwen was the Dutch Catholic theologian now gone who was contemplative he's written some things many of you read his things that are really powerful. This is how he defines an enemy. An enemy is someone we have defined as being against us in contrast to someone who is for us. An enemy is someone we have defined as being against us in contrast to someone who is for us.

I think I told you this before, but some years ago, I lived in Boston for a few months, and I was with a friend. And we were going north of Boston up I can't remember the name of the highway, but we were flying we were going 70 miles an hour. And all of a sudden, he just changed lanes, bam, like that. And he didn't signal he just whack just went. And I said, Barry, you're supposed to signal and he looked at me and grinned and said. What, and give information to the enemy? Just thought I'd throw that none of you have done that but I'm just saying, don't go there.

But, but there's lots of possibilities for enemies, right. Now, the key thing is whatever you do, don't be one. Alright, that's for starters. Let's just start there. Whatever you do, don't be one. But how do you not have them? Especially, I thought when I was coming to speak on this text, I thought, this is perfect for Washington DC just perfect. The problem is it's also perfect for Fort Collins, Colorado where I come from and San Francisco and you know, Coalinga, California. There are lots of possibilities for enemies anywhere, anytime in culture, our families, workplace, in school, and Washington DC. In this arena, we have I mean, it just is ripe right. I mean, you've got scores of competing interests, philosophy, subcultures, lots of corporate languages that separate people. When I came here and lived here for 15 years, I'd go to state department sometimes they have their own like dialect. And then come to the Hill

and they'd be talking about conference and markup and all this stuff. And then I'd go to the Pentagon and just get overwhelmed with acronyms. I mean, just you know, just all this stuff going on.

In this town in this arena, you can identify and be identified as an enemy on the backstroke on any given day before lunch, okay. You say, well, you know, probably Jesus lived in a simpler time, you know, probably it was easier when Jesus well, except for the dominant government that had you under this thumb that was in bed with the religious groups that had all the economics tied up and these are poor people, you know, apart from that, it was simpler time, you know. And here is my thought, all times are complex for different reasons.

1972 I walked into a hotel in Sorrento, Italy, I was there Ruth and I were on our first trip overseas and went to a conference somebody sent us to a conference walked in, and there was an older man sitting at the bar and he said hello and went up. And when the speaker got up that night, he was the speaker, his name was Helmut Thielicke. He was a professor of dogmatics at the University of Tübingen in Germany. He had been during World War Two part of the same group that this fellow some of you know the name Dietrich Bonhoeffer was a part of, and everybody in the group except two who were younger, he was younger at that time, were shot or hung by the Gestapo. He was protected by the Bishop of Stuttgart at the time, and the Gestapo was on their way to get him when the Allies liberated Germany. But he was this, this man with a winsome way about him, and he had a mind like a steel trap. And when I read his theology, I can't even understand it. But when I read his sermons, they're really engaging. I like that.

And I had a chance to interview him. I had a little radio program at the time on CBS in Illinois where I was, and I interviewed him and I said, Dr. Thielicke look, if you had one thing to say about God and man, and this was the closing piece, what would that be? And he said, "Man is not valuable, because he loves God. Man is valuable, because God loves him." That little piece when I was 29 years old sort of got my attention. And he preached a message on love your enemies. And in there he says, so how can I bring myself to love my enemy, (this will be on the screen)? Well, we begin by asking another question first: How did Jesus come to love his enemies? Let me say it again. How can I bring myself to love my enemy? Well, we begin by asking another question first: How did Jesus come to love his enemies? The ultimate expression of course, is the cross. Father forgive them, because they don't know what they're doing.

But when Jesus sees you, let's say I'm at the cross. Let's see I'm there on that day when he's pinned like a butterfly on some Roman gibbet up against the darkening sky, and the life is draining out of him and he sees me. What does he see? He doesn't see a shouting sadistic Foth. What he sees is a straying, hurting child. What he sees is Foth acting out of woundedness and deep insecurity. It's more than just seeing me as made in God's image. I'm a wounded child, loved by the Heavenly Father. Nouwen says it this way, "Underneath all that wealth, success, achievement, fame and power is a little child. That enemy that

person you might feel is an enemy underneath all of that success and achievement and so forth is a wounded child saying, do you love me?

Okay, so I buy that, but it's not natural to respond the way Jesus did. And besides, our whole world works on a different system, our world works on an eye for an eye and a tooth for tooth. The system of law is that you have something bad there is a consequence to your action, hopefully equal to the action. Our whole system of jurisprudence, the rule of law, you have to have law, we always talk about this. I'm glad that I live under the rule of law to sort of hold things together because law is necessary it's valid, it's valuable. My question is, could there be something more? One on one? Could there be something? Something that shows the glory of the Most High God?

Wouldn't it be cool if you could be required to love your enemies? That'd be good. That's what Thieliicke suggested that possibility. What if love your enemies had the force of law? What if we were required by law to be totally and unconditionally merciful? How would that be? Could we do it? Nah? I submit as natural human beings we can't do that. Law sets a threshold below which you should not go. If you cross that line into the hoosegow, as they used to say go in the slammer, right?

Jesus comes along and says, I'm not about thresholds, I'm about possibles, I'm about possibilities. So, Thieliicke says it this way, "So love for one's enemy is not based on an act of will a kind of "self-control" by which I try to suppress feelings of hatred, but rather upon a gift, a gift of grace that gives me new eyes, so that with those new eyes I can see something divine in otSo let's come back to loving for a moment. Jesus said love one another because I've loved you first. We just sang about that. Love one another because I've loved you first accurate estimate, adequate supply of another person. He loved me first he said, I love Foth so much that I understood that he was a creep and needed a redeemer and therefore I come to set him free so he can live with me forever. The question is, you're my enemy, how can I love you the way you need to be loved? Nouwen says it this way... You say "Why are you quoting Thieliicke and Nouwen so?" Because they've said some things that are important for me to hear and I thought you might want to hear them too. The spiritual life is really a life that wants to make us free, free to love. When we come in touch with first love we are free to love people without asking for anything in return.

He goes on to say how do we know this love? Through prayer, we have to pray in order to let the first love touch us so that we can know it again. Prayer continually gives us new eyes. What's that like? I think it was in 1998 that my friend Bob Schmidgall died. Was that right, 1998 would that be right? And it was about this time of year it was in January, and I remember getting the call, I was driving on Capitol Hill that my friend had died just there on the spot and it it was a hammer blow to all of us. And I was asked to come out and fill in for some months and so I went out, huge privilege to be with that wonderful congregation. But just before Easter, a fella came to me after service and he said, "My name's Tom and I'm an ophthalmologist and I see that you're wearing glasses." And I said, "Yeah, I'm nearsighted. You know, blind is bat without my glasses, and I'm like 2/600 in one eye and 2/800 in the

other. He said, "I can help you with that." I said, really? He said year I do this thing called LASIK? And I said, no kidding, and then I said, but it's very expensive. And he was kind of he said, not with me. I went to his office and he was kind. He said, "You've been kind to our congregation in these difficult times I'd just like to do this for you." So I go in there, it's 30 minutes, zip, zip, zip, you know, and I'm afraid of people sticking stuff in my eye but there was a nice nurses kept saying, you're okay. I like nurses because they pat and rub your arms that's what they do. There must be a class in that because nurses do that a lot. And I walk out 30 minutes later, and I can read the license plates across the parking lot. And I said, Ruth, for two months after that, I'd be driving, I said, Ruth, would you like to know what gas prices are in the next block? I had, it was the closest thing to a miracle I'd ever I mean, it was just I had new eyes could see things so clearly, and so differently and the colors were brighter, and all of that. Prayer does that.

Let me just take a few moments in closing and talk to you about prayer. Because if he says, love your enemies, pray for those who persecute. You say, well, what do I need to do? Well let's pray. You say, no, I mean what do I need to do? Like, give me some stuff to do. Prayer is like the most powerful thing we can do.

I think prayer is a two way street. Prayer is the conversational thing. It's not just talking it's also listening. Prayer has no limits. I love that about prayer you can do it anytime, anywhere, any length, any language. You can do it in the car, you can pray in the shower, you can pray at the restaurant, you can pray with your eyes closed, you'd lie down on the floor, you pray with your eyes open. It's got all these possibilities, you know. It's intimate. You can share with the Most High God, your deepest feelings. He knows what they are but you don't always know what they are. And when you're saying, this guy, he's making me crazy. I want to be a good guy, but if he does, I'm going to punch him out. I'm just saying I'm going to...

Sometimes we get angry with God; we don't understand why he doesn't. I have a friend who's a congressman. First year I came here we had a memorial service for his son, who died of leukemia just before his 16th birthday. He was a sweet boy. He was this wonderful kid who got leukemia and it was a four year battle. And my friend was just so upset that there was going on and they knew that he was slipping away. And his mom one day, this is just an example of who he was, his mom one day said, Matt, what do you think about heaven? Because, you know, you're gonna, you're gonna go there pretty soon, I think. And Matt grinned and said, you know, its okay, I don't mind going to heaven. But isn't it like, mostly old people there? That's who he was. But when he passed away, my congressman Fred was broken, just devastated. You can appreciate this. Some of you have lost people close and he railed at God. He shouted at him. He said, Come down here. I want to punch you in the face. Come down here. You say, wow. My congressman friend is still around. He didn't get vaporized or anything when he did that because the Almighty God can handle my puny anger. He is the God who is bigger than all my junk. He is the God who says, look on the cross, all of that anger and all of that sin, and all of that guilt and all



of your stuff. I took it on me. And if I, if I can handle that I can handle your moment. This is the God that when I pray to Him in my tough times, I get revelation.

When my mom when my dad left my mom after 29 years, I was ticked and I didn't realize but I saw my dad as my enemy at that point. It took me eight years to be able to hug my dad you know, it was it was dumb. You know, and I know I was just stupid. I was stupid, right? And I know God forgive sin and but I think stupid's on me. You know, I think that's just how that works. But it was revelation to say, you need to reconcile with your father you need to be with him.

When you see your enemies through the cross, you see them equally valuable because the sun and the rain, shine and fall on everybody, the same, the just and the unjust. Jesus is saying, if I thought they were valuable enough to die for maybe you could take a look at that.

Prayer heals our spiritual eyes. I think the problem's there, and oftentimes, it's here in the five and mostly it's here in the five and a half inches between my ears. So here's the deal. Nouwen one last time, loving our enemies is the way of becoming free of our enemies. Loving our enemies is our way of becoming free of our enemies.

One last thing, you say what about that perfect thing? The last thing I need is more perfection pressure. That word perfect is a word that means ending or complete [inaudible]. It means on the one hand in Jewish tradition, it means holy, be holy as your heavenly Father is holy. I could use more of that. And it means complete. I don't need to be patched. I don't need to be partial. What I need to be is complete and when I spend time with him, I become more complete.

So how do I start? I asked Jesus one question, help me see people like you do. I want to be a person with new eyes. I'm done. I close with this story.

Some years ago, I was with a government official in Romania, the wall had come down in that part of the world and the dictator Ceausescu was gone. And I went with a former governor there. And while we were there, some church leaders came to us and said before you leave, we have a story we want to tell you. I said, okay. And they said there was a couple from here in Romania a young couple that went to Moldova, which is another area close by. And they went to start a house church, but there were very strong religious, traditional things and political stuff still in play. But they went there and they built a house with a compound. And when they finally got it built one day, there's a banging on the, on the gate, and they went out and there were four burly guys standing there and said, we've come here to tear down your house, you cannot do this. And the young man said, please, come in, come. They came in and they climbed up on the roof and they start taking the tiles off the roof one at a time throwing them down to the other guys. They worked all morning it was a hot day, they apparently worked all morning. At about noon, the young man came out and said, fellas, you want to we have some lunch here, please come down, come have lunch, you know. They were wary, you know, poison soup and all that. And they came

down and they walked in and there were meats and cheeses and soups and breads, and they started eating. And they said, you know, you need to have strength, you're doing a good job, but you need to come down and have... And they said why are you doing this? They said, Well, we are we're followers of Jesus, Jesus of Nazareth and you think you're our enemies but we see you as our friends because when you follow Him, there are no enemies like that. He took care of that. And so we just wanted to help and be a part. And they got done with the meal and these four guys went back out climbed up on the roof and started putting back on. And when they had their first little gathering, those four guys were the first people there. When you love your enemies by the grace of God because that's what it has to be, it takes the sting out of death.

Let's pray. With your heads bowed I just want to ask this one question. If we're not careful and I want you to just really hear this piece if you, if you will. If we're not careful, we let our enemies define us. Jesus didn't go to the cross so my enemies could define me. Jesus went to the cross so I could love them. Some of you are going to go to work on Monday and you almost grit your teeth because that person is there or those people. What I'd like to do is I'd like to pray on your behalf and if you are that person and I really had a sense when I was preparing this, that there would be some of us here. If you are that person, in your mind and in your heart, I want you to pray with me. As I articulate what I feel you might be feeling.

Dear Father, you know me better than I know myself. That person that makes me crazy, that person that so infuriates me help me not to be defined by that person's attitude. By your grace, give me the fullness of your Spirit to be able to reach out in prayer and kindness. Help me Father, to be light in a dark place. Take the anger from my heart. Take the frustration from my bones and let me rejoice in you because that's who you are. I offer my heart and my mind to you as I go back to work this week. In Jesus name and everyone said amen.