

Faith Is a Verb
Leaving a Legacy
June 19, 2022

Good morning everyone.

As you can see, we have our baptismal pool set up and that's what we're going to do right here at the beginning of our service.

As I thought about how to introduce this – especially for anyone is unfamiliar with baptism – or, at least, baptism in the way we're about to do it ...

As I thought about this, I considered doing what we almost always do ...

... which is to explain that baptism is *the* response that Jesus told us to make when we come to the point of believing in Him as our savior and wanting to follow in His way.

... which is why, according to the Gospel of Luke ...

When people believed Philip as he was proclaiming the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:12 (NIV)

It's hard to miss the sequence there.

- First step, you come to the point where you believe in Jesus and want to make him king over your life.
- Second, you get into the water and get baptized.

And, in so doing, you create a visual parable (so to speak).

You literally represent with your body what has

happened to you spiritually.

- When you go under the water, you show that before coming to Jesus, you were held captive to the power and penalty of sin. And there was nothing you could do to save yourself.
- And then, when you come up out of the water, you're visualizing that you have been released and set free from sin and death in the same way that God the Father raised Jesus from the dead.

Anyway, I thought about giving you a bunch of Bible verses to explain all of that, but I decided I would use the calendar instead.

Today is June 19th ... a date which many of our black brothers and sisters have referred to and celebrated for over 150 years as *Juneteenth*.

Now, I'm going to confess that I've heard the word *Juneteenth* many times, but I never really knew what it was until just recently.

Originally called "Emancipation Day," June 17, 1865, was the day that ...

- Union General Gordon Granger arrived in Galveston, TX ...
- With 1,800 soldiers ...
- To issue "General Order Number Three" ...

... which declared that anyone who was a slave was to be set free immediately.

And I'm sure most of you already knew that because you're way smarter than me.

Now, here's the part that struck me as I learned more about this.

- 250K black men and women were still toiling beneath the whips of their owners ...
- 250K black men and women were still being held captive ...

... in spite of the fact that freedom had *already been granted* by Lincoln's "Emancipation Proclamation" which had been issued *two years earlier!*ⁱ

For all of those who were still enslaved, it took the *Day of Emancipation for the Proclamation of Emancipation* to even start to become reality.

And, in that same way, freedom and salvation in Jesus doesn't become real to us until the day we choose to get into the water for ourselves.

And I say it that way because a lot of us were baptized as babies or we were baptized because

we reached a certain age, and somebody said we should be or had to be.

But it didn't mean anything to us.

In fact, a couple of weeks ago, I talked with a guy who was actually baptized at two different times of his life – and neither time was it *his* choice.

But now, he's ready to make that choice for himself.

Check this out.

Video

This is such a great day because in just a few minutes, I get to baptize Bill as *his* choice to declare that Jesus is his savior and Jesus is king over his life.

And we have others who are going to be

baptized as well.

But I am certain that there are some here today who have *also* come to believe in Jesus, yet who have *not* been baptized – at least, not of their own choosing.

Maybe that's you.

That's why, whenever we baptize these days, we always throw open the door at this point and say, "if you need to be baptized this is your opportunity."

- We've got the water
- We've got towels
- We have clothes of all sizes for both men and women to change into.
- We have all the personal grooming items

you will need for afterwards.

- You can even bring your family and friends down to the pool with you and they can stand up here next to you.

There simply is no reason why you cannot be baptized right here and right now. So, here's what you need to do.

In just a minute, we're all going to stand together to sing a worship song.

But, for you, that's your cue to move to the door.

And when you get to the door, the people there will help you get changed in the dressing room down the hallway.

Then they'll bring you back in and we'll baptize you along with everyone else while the band plays and we all sing together.

Now, we do have one qualifier – if you're younger than high school and you haven't signed up ahead of time, we want to ask you to wait until next time because you need to go to a baptism class.

We want to make sure you understand what you are doing.

Ok, so let me pray and we'll do this thing.

Let's stand and sing.

If you need to come for baptism, move right away.

Here we go.

Hey folks, we've been blessed to hear Ashlyn for the past few years.

And you may not know this but Ashlyn's time with us is coming to an end – at least,

temporarily.

Can we express our appreciation for Ashlyn's service to us?

Message

So, I have a question for you ...

What kind of kid would write and sing that kind of song?

And, obviously, Ashlyn didn't write the song.

It was written back in 2000 by a team of writers and recorded by Jessica Andrews who said she sang it because it was so descriptive of her own life.ⁱⁱ

But still, think about it.

What kind of kid – what kind of person – would write and sing that kind of song?

Obviously one who is confident ... grateful ... connected ... rooted.

Here's another question – and maybe even a more important one ...

What kind of family *produces* a kid who would write and sing such a song?

“Well, I don't know Rick, maybe one with a perfect mom ... or a perfect dad ... or a perfect grandma and grandpa.”

Could be ... although I know more than a few folks who did a great job of parenting whose kids who do not have that sense of rootedness and identity and gratitude and confidence we heard in the song.

Not every kid turns out how the parents raise them. Even the greatest of parenting efforts are sometimes unrewarded and unappreciated.

So, I don't think it's perfection.

Instead, what I think produces a child who might eventually say "I know who I am. I belong to them, and I am a product of their love and influence on my life" ...

What produces a child like that, more than anything else is *intentionality*.

It takes intentionality to produce a confident, rooted child who, later in life, is able to look back with gratitude and appreciation.

That doesn't happen by accident.

Intentionality (in this sense) says, "I won't do it perfectly. I won't get it 100% right all of the time. But I am devoted to helping you becoming the person you are meant to be."

Intentionality says (and this goes beyond parenting) ...

Intentionality says, “Part of *my* success is helping *you* be a success.”

And that’s what I want to talk to you about today, although more broadly than just parenting.

Instead, I want to talk to you about intentionality in light of today’s topic ...

- Which is *leaving a legacy* ...
- Which is the fourth message in our series *Faith Is a Verb*.

If this is your first time with us or your first time in a long time, you should know that for the past month, ...

... we’ve been talking about the kind of faith that goes beyond *believing* something to *doing* something because of what you believe.

See, there's a kind of faith that waits for *God* to *move* whatever mountain is in our lives, so we pray, we ask, and we believe.

And that's legit.

But there's also a kind of faith that moves *us* to *climb* the mountain – to do something great or something we never imagined ourselves doing – because we believe He is leading us and will empower us.

And because most people think primarily about the first kind of faith (whenever they do think about faith), we've been talking about the second kind of faith – faith as a verb.

And over the past few weeks, we've seen that “faith as a verb” does things like ...

- Choosing “crazy” ... doing what God asks you to do, even if it doesn't make sense to you or anyone else at the time.
- Giving up ... sacrificing yourself – your

power, position, and prestige – so that someone else (or something else) can “go up.”

Faith as a verb does things like ...

- Muddling through ... “continuing on despite confusion and difficulties.”

Staying the course when it’s nearly impossible to see the purpose in anything that’s happening and in anything you’re doing.

Remaining faithful to the “crazy” that God asked you to choose ... to the decision to “give up” so someone else could “go up” ... when it’s not working out like you thought it would and you’re wondering if it’s worth it.

And if you missed any of those messages you can watch, listen to, or read the manuscript in

the media section of our website and our app which is available wherever you get your apps.

But today, as I said, we're going to be talking about another thing that this kind of faith does ...

... which is leaving a legacy ...

... which I'm going to define as "intentionally acting *beyond* yourself in ways that shape what happens beyond your *self*" ...

... after your "self" – whether that's your job, or a role/position you have had, or even your physical body ...

... is "finished" – whether that means retirement or a change of some kind or even death.

Leaving a legacy is "intentionally acting *beyond* yourself in ways that shape what happens beyond your *self*."

And this might be the most difficult action of all because it requires us to face some very sobering truths about ourselves ...

... things that we really don't *want* to think about because they're just too painful and too unpleasant.

We'll get to all of that shortly but, before we do, I want you to know that of all the messages in this series, this is the one I have been most anxious to give because ...

- This is the challenge that so many of us will face *personally* (beginning with me) as our church merges with Hope Church KC.
- This is the challenge that will make or break the *new* "Hope Church" that comes into existence on Sunday July 17th.

Are those of us who have been invested in this church (NHCC) for a long time willing to embrace the idea of leaving a legacy?

Are we willing to “intentionally act beyond ourselves in ways that shape what happens beyond our individual *selves* and our collective *self*?”

These are unique questions for a lot of us, questions we’ve never really had to ask over the years. We just did what was in front of us and didn’t worry too much about the future.

But now, with the decision to join forces with a younger congregation and younger leaders, whatever lies beyond our “selves” is a lot closer than it ever has been.

And we cannot ignore that reality.

And so, the question is, again, “are we willing to intentionally act beyond ourselves – beyond our

own self-interest, beyond our own preferences and comfort and familiarity?”

Now, if isn't your church or you're not a Christian, you might be thinking “I'm not sure how this applies to me. Would it be awkward if I just got up and left right now?”

If you wanted to go no one would think less of you.

However, I think what we're going to talk about will be helpful because at some point in your life, or your career, or as a parent, you're going to be faced with the same kind of challenges and the same kind of questions.

See, the importance of “leaving a legacy” isn't just a Christian thing.

It's a “thing” thing. It's something that eventually confronts us all.

John's Story

So, with that in mind, let's jump back into the story of John the Baptist.

If you were here for any of the first three weeks of this series, you know that we've been following the course of John's life because John is a great example of all of the "faith as a verb" actions.

To do what John did – to go out into the wilderness and be the one calling out "Repent! Prepare the way for the Lord!" ...

John had to choose "crazy."

And as a result, amazing things happened. Thousands of men and women heard and accept his message.

But the most amazing thing of all is that John got to see the literal fulfillment of his preaching on

the day when Jesus showed up where he was baptizing and asked John to baptize him.

It was the greatest day of his ministry and maybe even of his whole life as he saw the Spirit of God descend on Jesus like a dove and heard a voice from Heaven saying, “This is my Son.”

But on the very next day – less than 24 hours after his finest moment – key members of John’s inner circle left him to go and follow Jesus ... which only made sense.

After all, what was the point of John’s preaching about the coming Messiah if not to encourage people to follow him?

John understood that for Jesus to increase in His in power, position, and prestige, he (John) was going to have to decrease in his.

For Jesus to go up, John had to give up.

“I’ve prepared the way, now I need to get out of the way.”

And, so, that’s what he did.

However, as I said last week, even though John *understood* that his place and his role was to change and was willing to communicate it to his followers ...

What he probably *didn’t* understand was that “living out” that change would turn out to be the greatest challenge of his life – even greater than the initial challenge of choosing “crazy.”

Because what happened next was that John got thrown into prison for publicly criticizing the immorality of the guy who the Romans had put in charge over that region, Herod Antipas.

And, as John languished in prison, he began to wonder about his own situation and about Jesus and what Jesus was doing and not doing.

I won't go back into all of that today since we went into a lot of detail on it last week but, bottom line, John's daily life was full of difficulty and confusion.

And John was faced with a choice:

- He could wallow in the mud of self-pity. He could whine about the unfairness of it all.

... *or* ...

- He could muddle through. He could stay the course and keep on keeping on.

And John chose to muddle through.

Even though he was no longer on the big stage with the bright lights (metaphorically speaking)

...

Even though his circumstances were difficult,

and he was genuinely confused ...

John did what John had always done.

He spoke for God.

But now, instead of addressing the multitudes, he speaks to just one man – the man who had imprisoned him, Herod.

And John does that on a regular basis.

He remains faithful to his calling until the last day of his life, the day on which Herod – like a reed blowing in the wind – finally bows to his wife’s wishes and executes him.

But that’s not the end of the story.

The end of the story happens when just before his death, John sends some of his disciples to Jesus to ask about what Jesus is doing and not doing.

And we looked at this in detail last week, so I won't go back into all of it again today.

Matthew writes that ...

When John, who was in prison, heard about the deeds of the Messiah ...

Specifically, when John heard that Jesus wasn't doing what John expected the Messiah to do ...

... he sent his disciples to ask him, "Are you the one who is to come, or should we expect someone else?" *Matthew 11:2*
(NIV)

Matthew tells us that ...

Jesus replied, "Go back and report to John what you hear and see:

"The blind receive sight, the lame

walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.”

Matthew 11:2-5 (NIV)

In essence, John was saying, “John, the same Isaiah who prophesied about you, also prophesied about me. And just like *you* did what he said, *I’m* doing what he said.”

And then Jesus added ...

“Blessed is anyone who does not stumble on account of me.”

Matthew 11:6 (NIV)

In other words, “Blessed is anyone who doesn’t give up because I’m not meeting their expectations.”

Now, that’s where we stopped last Sunday but that’s not the end of the story, because Jesus is

about to turn to the crowd who has been watching and listening to his conversation with John's disciples.

Jesus is about to turn to them and make an amazing pronouncement about him.

And I think Jesus does this because ...

- John had been so popular and successful and everyone who followed Jesus knew about him
- But now because John was expressing his doubts (through his disciples) ...
 - It sounded like John was weak.
 - It sounded like John was cracking under pressure.
 - It sounded like John might be giving

up.

- It sounded like John was a failure.

So, in response to that Jesus turns to the crowd and says ...

“What did you go out into the wilderness to see?”

“I mean, y’all went out there with everyone else. John was a big deal and you saw it.”

“Did you go out there because he was like ...

“A reed swayed by the wind?”

“Did he capture your attention because of his weakness? No?”

“If not, what did you go out to see? A man dressed in fine clothes?”

*“No, those who wear fine clothes
are in kings’ palaces.”*

... which I think was meant as a veiled insult to Herod.

“So, if you didn’t go out to see either of those ...”

Jesus continued:

*“Then what did you go out to
see? A prophet?”*

*“Yes, I tell you, and more than a
prophet. This is the one about
whom it is written:*

*“I will send my messenger ahead
of you, who will prepare your
way before you.”*

Matthew 11:7-10

(NIV)

... which, again, is a reference to the prophecy of Isaiah Jesus had just quoted to John’s disciples.

You see what Jesus is doing here?

He is dispelling any notion that John's difficulty and John's confusion say anything about John's character.

“Don't you all think for a minute that because John is in prison that he has failed or that God has given up on him.”

“Don't you think for a minute that John's question means that he is falling away.”

“In fact,” Jesus says ... and this is the amazing pronouncement.

“In fact ...”

“Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist ...” Matthew 11:11 (NIV)

“Because John chose crazy to go into the desert and preach about my coming ...

“Because John ‘gave up’ so I could ‘go up’ ...

“Because John continues to muddle through ...

- “He is greater than Abraham, Isaac and Jacob, the Patriarchs.
- “He is greater than Moses, the Lawgiver.
- “He is greater than David, the King.

“Everyone you hold in high esteem? I’m telling you John is greater.”

“That’s the legacy John has. That’s the legacy he is leaving.”

Wow.

And what I want you to see from the end of John's story and from what Jesus said about him, is that ...

John's legacy was a direct result of the intentional decisions he made to choose crazy, to give up and to muddle through.

In every one of those decisions, John was acting *beyond himself* – beyond what he personally wanted – in a way that would eventually shape what happened beyond the earthly existence of his “self.”

“John, I want you to go into the desert and preach.”

“Lord, I was really hoping to get married and have a family.”

“I know. Go anyway.”

“Ok, Lord.”

“John, it’s time to give up so Jesus can go up.”

“But Lord, I like the spotlight. And I’m good at what I do. People are responding.”

“I know. Give up anyway.”

“Ok, Lord.”

“John, I want to put you in a really tough spot so you can preach to Herod.”

“But Lord, I don’t want to be in his prison.”

“I know, John. Muddle through anyway.”

“Ok, Lord.”

And the result was a legacy that remains to this day.

To this day, over 2,000 years later, we’re still

telling John's story.

So What?

Of course, the question is ... as always ... so what?

What does that mean to us – especially to those of us who are Christians: believers in and followers of Jesus?

I think there are two things we can learn from John that will benefit us even if we're not Christians.

1. You will never accidentally go beyond your own self-interest. You must be intentional about it.

Or another way of saying it is “self-interest is self-limiting.”

Our default mode is to protect ourselves and

what have. We don't want to lose it.

That's why we have to be intentional about things that will push us out of our comfort zones.

For example, in the new church we're going to form with Hope Church KC, we've agreed that our mission statement is going to be ...

“Helping seekers and skeptics find and follow Jesus in life-giving community.”

And someone asked a really good question about that.

Why don't we say, “helping *people* find and follow Jesus in life-giving community, because that statement makes it sound like you really don't care about *believers* following Jesus.”

“It sounds like you don't care about *Christians* experiencing life-giving community.”

Let me assure you that we absolutely *do* care about people who are already believers in Jesus. And we expect that everything we do and will do will be of help to those who are already convinced.

But let me ask you a question: *what's the default mode of most churches? Who is the default priority of most churches?*

Is it the people who are already *in* the church or those who are *outside* of the church?

In every church I've been a part of besides this one (and at times even this one!), the default, the priority has been those who are already insiders, those who are already believers, those who are already convinced.

Listen – every Christian I know, every church I know of says “oh, we care about people are far from God. We want tax collectors and other

sinner to feel like they can be part of us.”

But very few are actually intentional about it.

Very few will actually define success in such a way that they *must* go beyond their own self-interest in order to attain it.

And that’s why our mission statement is what it is.

If we don’t see seekers and skeptics finding and following Jesus as a result of our work as a church, we’re not successful ...

... even if every Christian says, “this is the most wonderful church I’ve ever been a part of.”

You will never accidentally go beyond your own self-interest. You must be intentional about it.

By the way, the same thing is true when it comes to younger people in the church – unless it’s a

new church like Hope Church KC or a church like NHCC was 28 years ago.

28 years ago when we were at New Mark Middle School, we never thought about “gee, why aren’t there more young people here?” because we were all young.

I was 37 years old.

Nobody over 50 thought I had anything worth listening to, so the average age of our church was 35!

But I’m not 37 anymore. I’ll be 65 in less than a month. And I can’t believe those words just came out of my mouth.

More importantly, the average age of our church is much higher than it was back then.

Three years ago, I realized that our default mode was more and more about keeping old-

timers (like me) happy.

Not because we were bad and terrible people who just didn't care. But because that's what people do. We protect our self-interest.

But self-interest is self-limiting ...

... which means that as a church we will die unless we're intentional about doing things that say to younger people "we want you, we think you matter, we want you to have a seat at the table."

And I know when I say that – I've been saying it for three years now – people get upset and say "you just want young people now. You don't care about old people."

What I care about is our church surviving and thriving in the future.

What I care about is the older people in our

church leaving a legacy for those who will follow in our footsteps.

You know, we have this poem called *I Stand By the Door* which is very much at the heart of our church's mission to reach people – seekers and skeptics – who are outside the door; the door to God.

The most bittersweet part of it (to me) is the part that reads ...

I admire the people who go way in.

But I wish they would not forget how it was before they got in.

Then they would be able to help the people who have not yet even found the door, or the people who want to run away again from God.

You can go in too deeply and stay in too long

and forget the people outside the door.

Lately I've been thinking about that part of the poem but in terms of older and younger.

And I've kind of rewritten it in my mind so that reads like this:

I admire the people who've been there and carried the load of the church for so many years.

But I wish they would not forget how it was before they got into leadership ... got on stage ... took that volunteer role ... found that particular seat."

I wish they would not forget how it was when they were young; when no one thought they were competent; when no one was willing to make room for them at the table.

Then they would be able to help the young people who have not yet discovered how God can use their life, who think maybe God can't use their life.

You can go in too deeply and stay in too long and forget the younger people who are coming up behind you.

Now, please don't hear what I'm not saying. I'm not saying that old people need to leave so that there's room for younger folks.

That would be disastrous because the faith of the next generation *depends* on older believers who will continue to be faithful and engaged, who will continue as John did to muddle through.

I'll clarify that in just a minute but first let me say this to those of you who are younger.

And this applies whether you're a follower of

Jesus or not.

Before you know it, you'll be my age. One day you too, will find yourself on the downslope of your life.

Here's my advice: never forget that how you treat your elders *now* is what will come back to you *then*.

There is such a thing as karma. Eventually, you do reap whatever you sow.

Anyway, that's the first lesson from John's life when it comes to faith.

You will never accidentally go beyond your own self-interest. You must be intentional about it.

Here's the second.

2. We're all going to leave a legacy, and we get to choose what kind of legacy it will be.ⁱⁱⁱ

Now, as I said at the beginning of this message, we don't like to think about this because it forces us to confront some difficult truths, the main one being our own mortality.

One day, we're not going to be here.

One day, everything for which we have worked, everything to which we have given ourselves is going to be gone because *we're* going to be gone.

And that's literally true. One day our bodies are literally going to die, and we will physically vanish from this earth.

But it's also figuratively true. One day, we just won't be able to do what we're currently doing for whatever reason.

Sooner or later, the day is coming when all of us will "decrease" like it or not, choose it or not.

The question is how will we handle that? What is our response going to be?

And that matters because it's going to be a huge part of our legacy.

Christian author Richard Rohr, in his book *Falling Upward* writes that ...

“By the standards of youth, health, sexual attractiveness, status in the culture, and productivity, all of us will eventually find ourselves radically marginalized, “old fools.”

That part is non-negotiable. It will find us all.

Where we have a choice is in the kind of “old fool” we want to be.

We can become a “pathetic old fool” – someone who desperately and

unsuccessfully tries to cling to our youth.

We can become an “embittered old fool” – someone who is fully aware of age and diminishments yet refuses to accept them and becomes bitter.

Or we can become a “holy old fool” – someone who accepts age and diminishments without bitterness and without clinging ...

... someone who sees them as a necessary condition for the next stage of the journey out of this life and into the next one.^{iv}

When John made his choice to decrease so that Jesus could increase, his attitude could have been “Dang it! I have to go away and I’m really sad or mad that my time is over.”

Or his attitude could have been “great! I finally get to get out of this mess! Now, I can retire and

waste my time on trivial things.”

Not that there isn't a point where you *do* get to downshift in serving but for far too many of us it happens far too early.

Fortunately for John and fortunately for us, John's attitude was neither of those.

Instead, it was “God has another role for me that matters just as much to Him as where I was before.”

“And He wants me to be and will enable me to be as committed to *that* as I was to *this* if I will trust him.”

And my hope and prayer is that those of us who've been leading and volunteering at NHCC – whether it's five months or five years or 15 years – will have that same attitude.

Because, as I said at the beginning, the success

of our new church depends on those of us who have been here for a long time continuing to be faithful and engaged, realizing that younger people need our presence and our wisdom (even though we sometimes feel really old) ...

And most of all what they need is our blessing.

Jetta has been reading a book called *Holy Fire* which talks about how to live as Christian in different stages of life which explains this so well.

It is so important to bless the young, but it is not an easy thing to do.

Beyond the fact that their youth and energy are a threat to us, there is also the fact that, on the surface at least, it would seem that mostly they do not want our blessing.

But that is the real task. Deeper maturity

consists precisely in being bighearted enough to give your blessing without the young person first admiring you or even realizing that he or she needs your blessing.^v

And then a great definition of what blessing is.

We bless others when we see them, delight in their energy rather than feel threatened by it and give away some of our own life to help resource their lives.

Sadly, the reverse is also true: we curse others when we demand that they see and admire us, when we demand that they speak well of us, and when we use their lives to build up our own.^{vi}

And then finally ...

The ultimate picture of maturity is not that of a warrior or a martyr dying for a cause,

noble as that may be.

Ultimate maturity is seen in the picture of a blessing elder, a grandmother, a grandfather, a parent, a teacher, a coach, a mentor or anyone else with power and authority ...

... standing before the life and energy of the young and, like the Father at the baptism of Jesus saying, "In you I am well pleased."

Conclusion

When I think about who I know who exemplifies this kind of blessing and this kind of attitude, I think of many people ...

... but no one typifies it more in my mind than Teresa Tulipana.

... a long-time member and volunteer and

council member who passed away unexpectedly yesterday morning.

It's been a great shock to me and many of our staff and volunteers because it was so unexpected.

And we are going to miss her greatly because, even though Teresa was no longer a young woman, she understood what it meant to bless people ...

And because of that her legacy is huge.

And yesterday as I tried to take it all in, I wondered, "who will replace Teresa at her job, as a volunteer, just in her positive influence on everyone around her?"

Then I realized that's the wrong question. No one can replace Teresa.

The real question is "who will be the next

Teresa?”

Who is going to live their life in such a way that when they're gone everyone will feel it.

Will it be you? Will it be me?

What kind of legacy will we leave? We get to choose.

And whatever you choose, you will never accidentally go beyond your own self-interest. You must be intentional about it.

Let's stand together for closing prayer.

Endnotes

ⁱ <https://calvarychapel.com/posts/why-juneteenth-is-important-for-all-christians>

ⁱⁱ [https://en.wikipedia.org/wiki/Who_I_Am_\(Jessica_Andrews_song\)](https://en.wikipedia.org/wiki/Who_I_Am_(Jessica_Andrews_song))

ⁱⁱⁱ <https://thesignatry.com/the-incredible-eulogy-of-john-the-baptist/>

^{iv} Quoted in Ronald Rohlheiser, *Holy Fire*, p 297

^v *Ibid*, p239-240

^{vi} *Sacred Fire*, p231.