

## REMEMBRANCE 1 – SEVEN SAYINGS FROM THE CROSS

### Welcome and Notices

#### Call to Worship

God said:

I am putting my bow in the clouds. It will be the sign of my covenant with the world.

Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between me and all living beings on the earth.

Moses said:

Remember this day - the day on which you left Egypt, the place where you were slaves. This is the day the LORD brought you out by his great power.

The Psalmist said:

Sing praise to the Lord, all his faithful people. Remember what the Holy One has done and give him thanks.

On this day of remembering, we first focus our hearts and minds towards the God of all creation, and offer our worship and praise.

### Songs/Hymn

#### Prayers of approach

God of grace and glory, we worship and adore you.

Each new day, Your age old promises find fresh fulfilment as the dawn heralds the morning;

Each evening as darkness falls, we are held secure in the embrace of your faithful love.

God of hope and peace, we worship and adore you.

In the moments when life is good and our spirits leap for joy, you are there, delighting in our pleasure;

In the depths of despair, when it feels that life is empty and meaningless, you are there offering hope and a future.

God of love and life, we worship and adore you.

On this day, in the security and comfort of this now familiar building, you are here with us;

In the uncertainty and vulnerability of the unknowable tomorrow you await our arrival.

God of eternity, we worship and adore you.

We bring our thanks to you for the good things we have enjoyed...

The freedom to speak our opinions without fear of arrest or torture

The safety to walk the streets of our town or village unhindered

The multiplicity of goods in our shops, and the money to buy them

The knowledge that if we are ill there are hospitals and doctors to treat us

The certainty that we can return to the security and comfort of our own homes

We thank you for those whose work it is to uphold the freedoms we take for granted

For national and international organisations who work for the common good

For those who seek justice and liberty for all people and all nations

For those who work to bring peace and to maintain peace

God of peace, as we worship and adore you, as we bring our thanks for what you have given us, may your peace flood our very beings and overflow from us to embrace your world. In Jesus' name we pray.

Amen.

#### Offering and prayer

#### Hymn

## Images and Recorded music

### Act of remembrance (adapted from, e.g., *Patterns and Prayers*)

We are in the presence of God. We commit ourselves to work in penitence and faith for reconciliation between the nations, that all people may, together, live in freedom, justice and peace. We pray for all who in bereavement, disability and pain continue to suffer the consequences of fighting and terror. We remember with thanksgiving and sorrow those whose lives, in world wars and conflicts past and present, have been given and taken away.

Leader:

They shall grow not old, as we that are left grow old; age shall not weary them, nor the years condemn. At the going down of the sun and in the morning, we will remember them.

All:

**We will remember them.** *Silence*

Ever-living God we remember those whom you have gathered from the storm of war into the peace of your presence; may that same peace calm our fears, bring justice to all peoples and establish harmony among the nations, through Jesus Christ our Lord. Amen.

## Hymn

### Reading (Composite from the Gospels)

Pilate handed Jesus over to be nailed to a cross. Jesus was taken away, and he carried his cross to a place known as "The Skull." In Aramaic this place is called "Golgotha."

There, Jesus was nailed to the cross, and on each side of him a man was also nailed to a cross.

Pilate ordered the charge against Jesus to be written on a board and put above the cross. It read, "Jesus of Nazareth, King of the Jews."

The words were written in Hebrew, Latin, and Greek. The place where Jesus was taken wasn't far from the city, and many of the Jewish people read the charge against him.

Jesus said, "[Father, forgive these people! They don't know what they're doing.](#)"

While the crowd stood there watching Jesus, the soldiers gambled for his clothes. The leaders insulted him by saying, "He saved others. Now he should save himself, if he really is God's chosen Messiah!"

One of the criminals hanging there also insulted Jesus by saying, "Aren't you the Messiah? Save yourself and save us!" But the other criminal told the first one off, "Don't you fear God? Aren't you getting the same punishment as this man? We got what was coming to us, but he didn't do anything wrong."

Then he said to Jesus, "Remember me when you come into power!"

Jesus replied, "[I promise that today you will be with me in paradise.](#)"

Jesus' mother stood beside his cross with her sister and Mary the wife of Clopas. Mary Magdalene was standing there too. When Jesus saw his mother and his favourite disciple with her, he said to his mother, "[This man is now your son.](#)" Then he said to the disciple, "[She is now your mother.](#)"

From then on, that disciple took her into his own home.

At noon the sky turned dark and stayed that way until three o'clock.

Then about that time Jesus shouted, "[Eli, Eli, lema sabachthani?](#)" which means, "My God, my God, why have you deserted me?" Some of the people standing there heard Jesus and said, "He's calling for Elijah."

Jesus knew that he had now finished his work. And in order to make the Scriptures come true, he said, "[I am thirsty!](#)"

A jar of cheap wine was there. Someone then soaked a sponge with the wine and held it up to Jesus' mouth on the stem of a hyssop plant.

After Jesus drank the wine, he said, "[Everything is done!](#)"

Jesus shouted, "[Father, I put myself in your hands!](#)" Then he died.

A crowd had gathered to see the terrible sight. Then after they had seen it, they felt broken-hearted and went home. All of Jesus' close friends and the women who had come with him from Galilee stood at a distance and watched.

It was now the evening before the Sabbath, and the Jewish people were getting ready for that sacred day. A man named Joseph from Arimathea was brave enough to ask Pilate for the body of Jesus. Joseph bought a linen cloth and took the body down from the cross. He had it wrapped in the cloth, and he put it in a tomb that had been cut into solid rock. Then he rolled a big stone against the entrance to the tomb.

(Reflection follows...)

## Reflection: The Seven Sayings from the Cross

Father, forgive these people! They don't know what they're doing.

They don't know what they are doing? The people who carried out the death sentence on Jesus were quite clear in their own minds what it was they were doing. They were executing a dangerous man. A man who spoke blasphemy, claiming not just to speak on behalf of God, but to be God. A man who was stirring up trouble, encouraging people to question the status quo, a man who, if unchecked, might bring disaster for everyone as the wrath of Rome was felt in its full force. Better that one man should die than the whole nation suffers. A dangerous revolutionary, he was expendable, and die he must.

When individuals or nations take stances with which we agree, even if it leads to violence or death, we call it war. When they do so and we disagree, we call it terrorism. It all depends on your point of view.

And Jesus, embracing his cross, looks on and prays: Father, forgive them, they don't know what they are doing...

In Iraq... In Afghanistan... In Israel/Palestine/Lebanon... on the streets of Manchester's Moss Side, or Nottingham... or in the schools, offices and factories of Leicestershire

They are not those who oppose us... they are us... the moral majority who believe we do good as we sanction destruction.

One of those crucified with him said to Jesus, "Remember me when you come into power!"

Jesus replied, "I promise that today you will be with me in paradise."

We call him the good thief because we believe he repented and commended his future to Jesus. We gloss over his past crimes and focus on the salvation of his soul. The words are so familiar that we hardly hear them any more.

What distinguishes either Jesus or this man from the Kamikaze pilots of World War II or the suicide bombers of our own age? What makes them different from the countless people we name as terrorists who see themselves as martyrs to a cause? For the fundamentalist men and women who strap explosives to their bodies it is the belief that they will indeed be in paradise this very day that allows them to give their lives freely and without question.

Of course, Jesus' death was not like that of a suicide bomber. He did not set out to kill or injure other people for a cause in which he believed, rather he accepted death as an inevitable consequence of his mission to bring life to all who would receive it. But we know little of the 'thief' – maybe violence had been part of his lifestyle, certainly he had caused heartbreak and suffering to others before he was caught and sentenced.

The words of the dying thief maybe serve as reminder that people who make such choices are not irredeemably evil and that no matter how much hurt someone has caused, no matter how wrong their motives, even at the last moment there is the possibility of meeting Jesus and finding forgiveness and peace.

When Jesus saw his mother and his favourite disciple with her, he said to his mother, "This man is now your son." Then he said to the disciple, "She is now your mother."

Warfare risks death. Death damages families. In order to defeat sin and death, Jesus accepted physical violence and public execution. But he did not exist in some kind of holy bubble, unaffected by impact of this on those who loved him, and whom we are told he loved.

At the foot of the cross, or at least nearby, stood his family and some of his closest friends. Helpless bystanders, broken hearted, vulnerable and in desperate need of support and help. No matter that the cause was just, there were human victims – those who paid a price for the greater good of others.

When young men and women go to into conflict situations, their families can only stand by watching and waiting. They may fully support the cause and be proud that their children, siblings, friends are willing to get involved, but they too, risk immense pain and anguish as they stand in the shadow of this cross.

Jesus made provision for his mother and for the young John. Tradition tells us that John ended his days in exile and we know nothing of Mary's later life. How Jesus' wishes were followed through we cannot know. But we do know that he understands the pain of every parent, and every friend, who faces the death of a loved one in such circumstances.

Jesus shouted, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you deserted me?"

Why? The timeless question that never finds an answer. Why does a good God allow bad things to happen? Where is God in the moments of deepest despair?

To readily, we tell ourselves that Jesus was quoting Psalm 22, that this was actually not a cry of personal despair, because we need to be clam and serene despite everything. If we actually read Psalm 22, we find anything but calm serenity, we see someone tortured what is being experienced and in brutal honesty crying out to God.

Looking around the world, seeing the violence and destruction should lead us to ask 'why?' It should prompt deep, searching questions to which simple answers are not good enough. No, God has not forsaken the people of Iraq or Israel or Hugglescote, but maybe sometimes it feels like it.

Jesus articulates what many nice Christians are afraid of – a sense of abandonment and anguish. There is a popular worship song that says 'how great the pain of searing loss – the Father turn's his face away.' The song, like many others, focuses on how we benefit from Jesus' death. Our remembrance of war, too, centres on the good we gain – our freedom, the upholding of our ideals – and often marginalizes the reality of the pain, loneliness and sense of abandonment of those whose lives are spent for that ideal.

I have no idea what it feels like to be on the front line. I have no answers to the questions of 'why' people resort to violence in an attempt to resolve issues. But I do know that Jesus does know what it feels like and allowed the violence he experienced to take him to a place of utter despair and God-forsakenness.

Jesus knew that he had now finished his work. And in order to make the Scriptures come true, he said, "[I am thirsty!](#)"

Psalm 69:21 says 'when I was hungry, they gave me poison, when I was thirsty, they offered me vinegar.' This, it seems is the scripture that was fulfilled by Jesus statement. Like psalm 22, Psalm 69 is a lament psalm, or a psalm of disorientation. It carries on the sense of abandonment in the previous saying, but is also an utterly human cry. It reminds us again that Jesus was totally human; he was spared nothing in his experiences. Now, he needed someone to moisten his parched lips one last time.

As I read this saying I find my thoughts going in two directions, one to the Beatitudes, particularly the Matthew version and the other to the practical consequences of warfare in terms of infrastructure and impact on the basics of living.

Jesus is recorded in Matthew 5 as saying 'blessed are those who hunger and thirst for righteousness.' Is this perhaps how Jesus was feeling as he uttered these words? Was his quest for righteousness at the point of being parched? Then there is the talk of living water in John 4, which if a person drinks it they will never again thirst – is it this source of connection to God which is now being severed? At a spiritual level Jesus seems to be at his lowest ebb.

At a practical level, people need water to survive. Jesus' need can only be satisfied by the vinegar, possibly drugged, on a sponge. His real physical need, the refreshment of cool, clean water, cannot be met. Too often the consequences of war are loss of basic amenities such as water supplies, shelter, health care or food supplies. When we remember, we do well to consider the living, not just the surviving relatives of the military personnel but also the civilians whose world is torn apart by what happens.

["Everything is done!"](#)

It is finished. It's all over. I have completed it. It is accomplished. The End. We usually read these words of Jesus as a cry of triumph – and this is certainly a credible reading of the original Greek. But if we hear them in English, there is an ambiguity that I find helpful when we think about human situations, and perhaps warfare in particular.

Eventually wars are declared over. The official surrenders get signed. Treaties are drawn up. It is finished. But what has been accomplished? One side has defeated the other and the rights and wrongs are apportioned. There is still the mess to clear up, the infrastructures to rebuild. We need only look at the ongoing conflicts of our own day to be reminded that the end of formal hostilities is not the beginning of peace.

When conflict ends there are those for whom 'it is finished' is indeed a cry of triumph. But if one side wins, then the other must lose, and 'it is finished' has a sense of failure and regret. At the foot of Jesus cross stood a centurion who in the moment of Jesus' death uttered the immortal words 'surely this was the Son of God.' But I wonder how he said them? With joy? With regret? A mixture of the two?

As we remember those who died in war, those who gave their lives for our freedom, I think we should perhaps have some kind of mixed emotions. We should be grateful for all they did, but ashamed that no other way could have been found.

As we look at conflict situations around the world, we should beware the temptation to assume that we are right, and to glory in our own power, when there are countless others whose hopes and dreams are dashed.

Jesus shouted, "[Father, I put myself in your hands!](#)" then he died

As Jesus died, he commended himself to God's safe keeping. It was a fairly normal Jewish night time prayer, the words you would say before you settled down to sleep at night. They are words that are also used in funerals to this day, when individuals are commended to a God of mercy and grace.

It is a good prayer for us to use for ourselves.

It is also a good prayer to use for others –

For those who serve in the armed forces and face death far from home

For those who we perceive as terrorists bringing fear and despair to others

For those who work in international organisations seeking to broker peace in a diverse and complex world

For those who are employed in developing and producing weapons of war

For those who mourn the death of a loved one

For those who live with the scars of violence, whether physical or mental

For those who live in lands where infrastructure has been destroyed

Remembrance Sunday is a place to pause.

It is a place to be grateful to those whose sacrifice enables us to live in peace and security

It is also a place to remember that war is not glorious, that issues are not simple, that might does not equal right and that winning a war is not necessarily the same as justice or peace.

Above all, it is a place to remember Jesus.

He died a violent death at the hands of people who were no more evil than anyone else, indeed may have perceived themselves as the guardians of morality.

He died alone and in pain, watching the anguish of those he loved and feeling separated even from God.

It is also the place to remember that while the cross is central to our faith as Christians, it is not the end. After Jesus died, he was laid in a borrowed tomb, far from home and with no ceremony.

Three days later the tomb was empty – death and sin were defeated. Though our experience of life may seem to contradict this, it is the hope at the centre of our faith. Death and sin do not have the last word. Violence and war will not, ultimately triumph, but love, truth and justice, mercy, grace and forgiveness. And these we find in Jesus.

As we move on from remembering the past to living the present, may we keep our eyes focussed on Jesus our risen, living Lord.

## **Hymn**

## **Prayers for others**

## **Hymn**

## **Blessing – St Patrick's breastplate**

## REMEMBRANCE 2 – A SERVICE OF REFLECTIONS

### Welcome and Notices

#### Opening Sentences

God is our refuge and strength; a very present help in trouble.

*Psalm 46.1*

I lift up my eyes to the hills – from whence will my help come?

My help comes from the Lord, Who made heaven and earth.

*Psalm 121.1-2*

This I call to mind, and therefore I have hope: the steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning.

*Lamentations 3.21-23*

Those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary they shall walk and not faint.

*Isaiah 40.31*

What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

*Micah 6.8*

**Hymn**      Our God, our help in ages past

#### Prayer (*Gathering for Worship* page 403)

Gracious God, we heard you even in the sea of disorder and the darkness of the void, crying, 'Light and life become! And all creation was begun.

We gather to praise.

Redeeming God, we heard you even in the sins of destruction and the night-time of sadness, crying, 'Enough! Here is my Son: love and hope for the future!'

We gather to praise.

Inspiring God, we heard you even in the silence of sorrow and the anguish of pain, crying, 'If God be for us, who can be against us!'

We gather to praise.



## **Act of remembrance (As per various service books)**

We meet in the presence of God.

We commit ourselves to work in penitence and faith for reconciliation between the nations, that all people may, together, live in freedom, justice and peace.

We pray for all who in bereavement, disability and pain continue to suffer the consequences of fighting and terror.

We remember with thanksgiving and sorrow those whose lives, in world wars and conflicts past and present, have been given and taken away.

They shall grow not old, as we that are left grow old; age shall not weary them, nor the years condemn. At the going down of the sun and in the morning, we will remember them.

**We will remember them.**

*Silence*

Ever-living God we remember those whom you have gathered from the storm of war into the peace of your presence; may that same peace calm our fears, bring justice to all peoples and establish harmony among the nations, through Jesus Christ our Lord.

Amen.

## **Recorded music and images**

### **Poem 'In Flanders fields' by John MacRae**

In Flanders fields the poppies blow  
Between the crosses, row on row  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

**Song**  
Inc

Where have all the flowers gone? Peter Seeger ©1961 (Renewed) Fall River Music

Where have all the flowers gone?  
Long time passing  
Where have all the flowers gone?  
Long time ago  
Where have all the flowers gone?  
Girls have picked them every one  
When will they ever learn?  
When will they ever learn?

Where have all the young girls gone?  
Long time passing  
Where have all the young girls gone?  
Long time ago  
Where have all the young girls gone?  
Taken husbands every one  
When will they ever learn?  
When will they ever learn?

Where have all the young men gone?  
Long time passing  
Where have all the young men gone?  
Long time ago  
Where have all the young men gone?  
Gone for soldiers every one  
When will they ever learn?  
When will they ever learn?

Where have all the soldiers gone?  
Long time passing  
Where have all the soldiers gone?  
Long time ago  
Where have all the soldiers gone?  
Gone to graveyards every one  
When will they ever learn?  
When will they ever learn?

Where have all the graveyards gone?  
Long time passing  
Where have all the graveyards gone?  
Long time ago  
Where have all the graveyards gone?  
Covered with flowers every one  
When will we ever learn?  
When will we ever learn?

**Conflict continues** – current information, check news or Internet for details  
[www.globalsecurity.org](http://www.globalsecurity.org) is quite useful

## **The Coventry litany** © *Coventry Cathedral*

**All have sinned and fallen short of the glory of God.** (Rom 3,23)

The hatred which divides nation from nation, race from race, class from class,  
Father forgive.

The covetous desires of people and nations to possess what is not their own,  
Father forgive.

The greed which exploits the work of human hands and lays waste the earth,  
Father forgive.

Our envy of the welfare and happiness of others,  
Father forgive.

Our indifference to the plight of the imprisoned, the homeless, the refugee,  
Father forgive.

The lust which dishonours the bodies of men, women and children,  
Father forgive.

The pride which leads us to trust in ourselves and not in God,  
Father forgive.

**Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.**

**Hymn**          Make me a channel of your peace

### **Bible Readings**

John 14:27

James 3: 17-18

1 John 1: 5

Ephesians 2:14

1 Thessalonians 4: 13-14

### **Reflections**

#### Remembrance

Remember, remember the fifth of November, gunpowder, treason and plot.

I see no reason why gunpowder, treason, should ever be forgot.

So runs the children's rhyme for bonfire night – a night on which we celebrate what? The failure of terrorism? The victory of Protestantism over Catholicism? Or is it just an excuse for a good evening's entertainment?

Armistice Day, Remembrance Sunday; days of remembrance. But why? What are we remembering and for what purpose? A century after the 'war to end all wars' when there are eight major wars and countless smaller insurgencies taking place, is there really anything to commemorate or celebrate? In a year in which tens of thousands have died in natural disasters, in which poverty and preventable disease maim and kill, why do we make time to look back?

Remembrance is a word which, taken literally, means putting back together – we re-member something that is no longer complete. But why do we do it? What is the purpose of piecing together bits of history?

There is a danger with any looking at the past that it becomes sentimental nostalgia. We are selective in what we recall, not deliberately but because memories are imperfect. We can build up a very romantic picture in which the hardships and pain of yesteryear are glossed over with veneer of respectability.

Remembrance Sunday is not an occasion for nostalgia, thinking about the good old days and the comradeship we enjoyed in the face of adversity. We look back and remember for one reason and one reason only: to inform our thinking for the future. The horrors of war are not to be glorified, we are not celebrating how we beat another nation: no, we think back about what happened in the past, learn the lessons and move to a brighter tomorrow.

### Peace

Armistice Day marks the anniversary of the signing of a document that formally ended World War I and officially indicated the return of peace.

Peace is a fascinating word. I looked it up in my dictionaries and found it defined by what it isn't: 'freedom from war,' or 'absence of anxiety.' Even the more positive definitions as 'a treaty' or 'a truce' seemed to see it as provisional and partial. Peace seems to be seen not as a positive state to be sought but simply the absence of conflict as a result of human agreement.

How sad this is, and how out of step with the beliefs of all major world faiths. In both Judaism and Islam, it is customary to greet one another with words of peace, 'shalom' or 'As sala'amu alaikum' (peace be with you) recognising the power and positive attributes of peace. It is sobering to recognise that Islam means 'way of peace' and Jerusalem means 'city of peace.' The noble aims of both ideologies have been damaged by human greed and sinfulness.

The Christians scriptures remind us of the significance of peace. It is not simply a human invention, not the absence of hostility, but something that originates in God.

The wisdom from above, we are told, is peaceable and has no trace of partiality or hypocrisy.

Christ has made peace between those of all nationalities and ideologies, says the writer to the Ephesians churches: the hostility that existed between nations is removed, destroyed.

The peace that Christ gives his followers is not the worldly peace. It is more than words of greeting, superior to wishful thinking, and way beyond the absence of anxiety or war.

It is beyond understanding, held deeply within us no matter what is going on around us. Yet it is not a comfort blanket, for it challenges our whole attitude to life. If in Christ there is no significance of nationhood, how should we react to international conflict? Our fellow-believers may be the very people we are called to oppose simply because they come from another nation. We do well to exercise caution in our national pride, in our ways of remembering because Christ's peace is offered to all – whatever their nationality or current beliefs.

### Hope

We remember the past in order to learn from it, we seek peace for the present, both in an earthly sense and in a spiritual dimension, but we also need hope for the future.

We have been reminded that God is light, in him there is no darkness. We believe that Christ reconciles us to God by the cross. We place our hope in Christ's promises of eternal life.

Remembering those who have gone before us, whether the military personnel who fought in the wars of the last century, those who have nurtured and encouraged us in our Christian faith or simply those we have loved best, raises for us the need for hope.

Loss of life is painful, devastating for those closest to the individuals concerned. No death is simply a statistic to God. Whether it is a child on Africa or Asia, a soldier in Iraq or a terrorist bomber in London, God knows and loves each one who dies.

Part of our faith as Christians is our hope that death is not the end, that, by the grace of God in Jesus Christ, there is a future beyond our knowledge or understanding. No life is wasted, whether long or short; it is a gift from God.

We long for a world free of military conflict, we dream of a world where poverty and injustice are defeated: the hope for tomorrow lies in God's compassionate mercy and we are entrusted to be the means by which that is embodied.

The British Legion invites us to remember the dead but not to forget the living. The God of Peace makes a similar and more profound call as we are entrusted with sharing the hope we have in Christ not just one day a year, but every day and in all places.

### **Personal act of remembrance**

We wrote names of anyone we wanted to remember (including relatives and friends, whenever and however they died) on paper poppies and added them to a communal 'wreath'

**Hymn** Put peace into each other's hands

### **Prayers for others**

**Hymn** For the healing of the nations

### **World Peace Prayer**

Lead us from death to life, From falsehood to truth,  
From despair to hope, From fear to trust.  
Lead us from hate to love, From war to peace,  
Let peace fill our hearts, our world, our universe.  
Eternal God, Creator of the universe, there is no God but You.  
Great and wonderful are Your works, wondrous are your ways.  
Thank You for the many splendid variety of Your creation.  
Thank You for the many ways we affirm Your presence and purpose,  
and the freedom to do so.  
Forgive our violation of Your creation.  
Forgive our violence toward each other.  
We stand in awe and gratitude for Your persistent love  
for each and all of Your children:  
Christian, Jew, Muslim, Hindu, Sikhs,  
as well as those with other faiths.  
Grant to all and our leaders attributes of the strong;  
mutual respect in words and deed,  
restraint in the exercise of power, and  
the will for peace with justice, for all.  
Eternal God, Creator of the universe,  
There is no God but You.  
Amen.