

Quarr Abbey

NEWSLETTER

Issue 34
Christmas
2022



The Queen and the King

Each year at Christmas, the late Queen Elizabeth would mention Jesus in her traditional address to her people. He was more to her than a cultural reference. He was an inspiration, a master, and a friend. For all the difference between the sovereign of England and the carpenter of Nazareth, one could feel her deep understanding in the way she spoke of Him. It was clear that she had come to approach her own place and her mission in the world by contemplating His. Theirs was a fraternal relationship. After all, was she not a Queen, and He a King? They shared in the divine unction which makes kings since the prophet Samuel anointed David.

Under the gold of Buckingham Palace as well as on the straw of Bethlehem, one can discern a common reality: service. *Servire regnare est*: To serve is to reign. The old Christian saying was Queen Elizabeth's rule of life. Not many words say more about the substance of Christianity than service. Service is the practical expression of love. Service of God consists in adoration and praise. Service of our brethren is made of compassion and care, warm presence and discreet availability. It is best given by someone who stands exactly at the place which is his or hers by Providence – on a European throne or in a carpenter's workshop.

Service leads to work dutifully and lovingly done. The Queen's constancy and unflinching dedication to what she understood to be her task are no doubt exceptional. In an age of quasi-inability to life-commitment, they even seem to belong to another era.

Then, there are times when service implies suffering. The Queen had meditated on the Passion of our crucified King. She believed that He had opened a way of life through the sufferings of this world. Hence her remarkable resilience which was grounded on more than a disposition of character; she lived up to her faith; she acted in hope; she knew how to reign even in times of humiliation.

In her way, and at the place which was hers, the Queen gave witness to the only King of the universe: Jesus of Nazareth, crucified and raised from the dead on the third day. In His footsteps, she reigned, she worked, she suffered, and she died, with fortitude and simplicity. And she taught all of us – who have been anointed at Baptism and on the day of our Confirmation, and thus share in the royal dignity of Christ – how to behave as kings and queens: neither, obviously, in the pomp and circumstances of a palace, nor, let's hope, in the utter destitution of the crib, but simply in the ordinary circumstances of an ordinary life. For such was the life our God and King chose for Himself when He was made one of us at Christmas. There, and nowhere else, we, too, are called to reign: to serve, to work, to suffer, and to love; to the end.

+ Abbot Xavier

Friends of Quarr

As 2022 draws to a close The Friends of Quarr are pleased to have contributed some help to the Abbey's needs in these difficult times.

We completed the match funding (£8,600) on restoration of 16 stained glass windows in the Abbey Church and gave financial support of £1050 towards this year's Internship Programme and I am happy to report that another £1,000 has been donated for this programme for next year.

The calendars, sponsored by the Friends for 2023, have raised over £1100 so far and there are still a small number for sale in both Farm shop and Monastery shop. All the monies raised from the sale of these calendars will go towards a project at Quarr once this has been agreed with the abbey.

The Chairman had comments from a number of local residents and walkers at the loss of the bench, which overlooked the Ruins. This matter was taken to a Friends meeting, where it was decided that a bench made in the abbey would be donated, which would be appreciated and benefit many people. I am pleased to report that Fishbourne Parish Council have offered a generous donation of up to £300 towards the cost of the bench, which I hope will be in place early in the new year.

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The Friends of Quarr are very grateful for the generosity of this donation and indeed for the many donations that we have received from visitors and from within the Friends.

We wish you and your families a very Happy Christmas and a peaceful and healthy New Year.

To join the Friends please go to the

support tab on the Quarr Abbey website where you will find further information or print a membership form which can be downloaded. You can also contact

Dr Rebecca Ashton by email: chair.friends@quarr.org

Or telephone 01983 882420 ext. 209 and leave a message.

Quarr Abbey is a Catholic community of Benedictine monks of the Solesmes Congregation. If you wish to contact us please write to guestmaster@quarr.org or Quarr Abbey, Ryde, Isle of Wight, PO33 4ES. Our website address is www.quarrabbey.org

Quarr Abbey Chronicle

Autumn 2022

SEPTEMBER 8th The eighth of September is always a significant day in the calendar of Quarr Abbey. The commemoration of the nativity of the Blessed Virgin Mary is the patronal feast of the abbey, and a liturgical solemnity. The mass is more than usually festive as is also the midday meal. But this year, of course, it was more than usually memorable. The community were taking tea in the cloister before Vespers when Br. Matthew arrived and informed us that Her Majesty the Queen was gravely ill at Balmoral and her children had been summoned to her bedside. The news was shocking, even if not entirely unexpected. And when, after Vespers, I heard the Queen had died, I was surprised at how deeply moved I was. A sense of the foundations moving. I recalled the time my mother died. As a young man I rarely thought of the Queen, but as an older man I thought much more of her, and with admiration. It seemed to me that she spent her life in trying to hold our increasingly fractious and acrimonious society together. And in her annual Christmas message, in her understated yet eloquent way she made sure Christ

came first in the festive season. Did she recognize that our all too evident problems as a nation run too deep for any merely political solution; that her constitutional position above party politics is in fact a position of insight and corresponding authority, if not executive power? And so we mourn her passing, but it is a passing tinged with hope, because she was a woman of both faith and hope. And so we can recite the immemorial words; the Queen is dead; long live the King!

SEPTEMBER 16th Our Community day out was somewhat delayed this year and Summer was giving way to Autumn when we finally drove out of the gates. Our friend Julian was with us, together with his car, which made

a minibus hire unnecessary. After an early Mass we headed first for East Cowes where we caught the car ferry to Southampton. After the hour's journey we drove off towards the New Forest and with some difficulty located Beaulieu Abbey. We were met by a friend and frequent guest at Quarr, Joanne Husband, who had arranged a tour of this once important royal abbey for us. Beaulieu Abbey was founded by King John in 1204 and must once have been very large and magnificent. Alas! The church was almost razed to the ground at the Reformation; only the bases of piers give an impression of the scale of things. But some cloister arcades remain, and the refectory survived because it was found useful as a parish



Beaulieu Abbey, the refectory

church, once some modifications had been made. The medieval refectory pulpit and the staircase leading to it, cut into the wall, are a stylish reminder of the glories that have passed. We sang Sext and None in the choir, together with the Anglican Rector. Our visit ended with warm words from Lord Montagu whom we urged to visit Quarr on a return visit in the near future.

Lunch was taken at an Inn close to Beaulieu where fish and chips were washed down by a pint of fine local ale. Fortified we could continue on our way to Lymington. We took a detour to Buckler's Hard, the riverside village where many of the fighting ships of Nelson's Navy were built, before being towed to Portsmouth for fitting out. We were reminded of the Isle of Wight workmen known as caulkheads who came here to caulk the ships and so render them seaworthy.

From Bucklers Hard we reached Lymington where at the Convent of St Dominic we were greeted by the Third Order Dominican Sisters of St Joseph. Sister Mary Carino was already well known to us; she discerned her religious vocation while working as a volunteer in Quarr Abbey bookshop. The Sisters were kindness itself; we first paid a visit to their beautiful church of a stunningly simple modern design. It is of timber frame construction, is very light and beautifully proportioned. Tea followed in the Convent, and after learning much about their varied ministry of prayer, teaching and hospitality we returned to the church for Vespers. All the services are live-streamed and proved a great encouragement for many during the pandemic. It was a long and full, but most enjoyable day.

SEPTEMBER 19th Each year Fr. Abbot invites a preacher for an eight day community retreat. Usually a priest religious and this year was no exception. Abbot Adrian Lenglet came from the Solesmes Congregation monastery of Benediktberg in Vaals, Netherlands. His retreat was planned as a meditation on and exegesis of

the Old Testament book of Ecclesiastes, one of the least read books of the Bible. It is known for its ringing announcement of the vanity of all life and human endeavour. Paradoxically Abbot Adrian announced his intention of providing a positive reading of this most negative of books, but the retreat came to an abrupt and unfortunate end. A fall resulted in a broken rib and a punctured lung and poor Abbot Adrian had to serve a long and secluded exile among us before his sister was able to return him to his monastery. But he was able to provide our newsletter with an article expressing an overview of his thoughts on Ecclesiastes which appears elsewhere in this issue.

OCTOBER 10th–12th Fr. Finbar Kealy, Abbot Emeritus of St. Edmund's Abbey, Douai has a notable entry in the annals of Quarr Abbey. For five years, between 2008 and 2013 he was our Prior Administrator, our superior in the absence of an Abbot. So, when he came to celebrate his eightieth birthday, we were eager to be in on the festivities. Fr. Finbar paid us a three day visit, and on the second day we arranged a small birthday party for him, with the community and a number of Island people whom he had known particularly well.

The next day, the Wednesday, was the Solemnity of the dedication of our abbey church. The twelve dedication crosses were marked by candles and green wreaths, fashioned by Fr. Prior, the sacristan and Br. Matthew, our novice. Especially at night the glow of the candlelight gives warmth to the whole building.

The mass was placed at a somewhat later hour than usual because we awaited the arrival of Douai's new Abbot, Rt Rev Paul Gunter and two of his confreres who were coming



to celebrate with us. Abbot Paul was asked to preside at the mass and to preach the homily.

After mass all repaired to the Scriptorium, where a buffet lunch was shared, in honour of Abbot Paul and Fr. Finbar. A very pleasant and convivial meal proved to all that the links between our two communities are as warm as ever.

Br Duncan Smith

Like many charities, Quarr Abbey is suffering a lot from the present Covid crisis. The Community is very grateful for any donation towards the maintenance of the monastery and estate so that Quarr may remain open to many. Donations can be made online through the website. You might also consider putting us in your will. The Procurator can be contacted for any questions: procurator@quarr.org and 01983 882420 ext. 204.

Do we like to be carried?

In his precious letters, Dom H. John Chapman wrote to a Benedictine nun: “God can lead us as He likes. We ought not to choose, but to be carried in His arms. Of course it is not natural to like being carried. We want to walk and look about” (*Letter LXV*).

Father Abbot Xavier in the last *Quarr Abbey Newsletter* (Issue 33, Summer 2022, p. 1) focused his attention on the statue of our Lady which is above the sanctuary : it is our Lady of Quarr, holding Jesus in her arms: they look at each other with tenderness and gravity. Do we wish to be carried like that by our Mother? Would we like to be carried like that by our Father who is in heaven?

Children like to stay in the bosom of their mother, and they ask for that often, but they do not stay too long in their arms; after a while, they want “to walk and look about”. So it is with cats or dogs!

The Holy Scriptures recommend remaining quiet in the arms of our Lady, of the Church, or of the Lord himself. Two texts come to my memory about that blessed situation which requires detachment and abandonment in the hands of God.

The first is a Psalm, the smallest of all (*Ps 130*) which sings as follows:

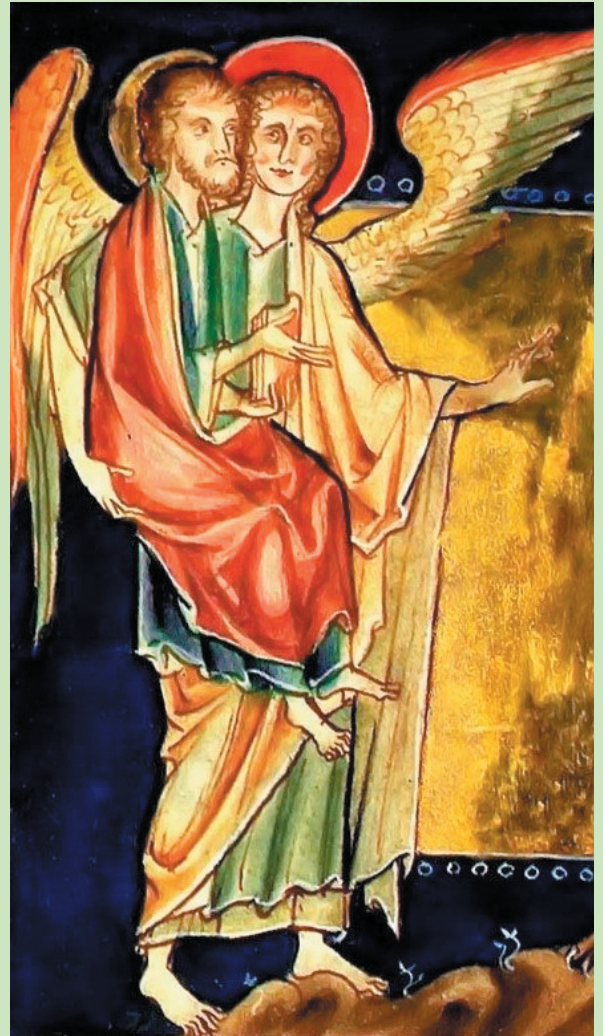
*Lord, my heart is not proud,
nor are my eyes haughty;
I do not busy myself with great affairs
or things too marvellous for me.
But I am calm and quiet
like a weaning child clinging to its mother.
Israël, hope in the Lord,
now and for evermore.*

The little child is no longer anxious to get milk: he is peaceful and in security in the bosom of his mother, enjoying a silent mutual tenderness too deep for words. We too are invited to stay quietly in the arms of the Lord, come what may. Another Psalm says to the Lord: “My soul clings to

you; your right hand upholds me” (*Ps 62, 8*). In latin we sing: « *Adhæsit anima mea post te; me suscepit dextera tua* ». It is the word we sang for our monastic profession : *Suscipe me, Domine...* which is a verse from *Psalm 118*: “Uphold me according to your promise, that I may live, and let me not be put to shame in my hope” (v. 116). Every day at Compline we pray: “*Quoniam mihi adhæsit liberabo eum, suscipiam eum quoniam cognovit nomen meum*”; which means: “Since he clings to me, I shall lift him in safety, for he knows my name” (the name of *Father*: *Ps 90, 14*).

We have to cling to the Lord and so remain in his love, according to the words of Jesus after the last supper: “I have loved you, just as the Father has loved me. Remain in my love” (*Jn 15, 9*). Jesus leads us, under the guidance of the Holy Spirit, to the Father, to his Father who is also *Our Father*. It is the promise, the hope he gave us: “No one has ever seen God; it is the only Son, who is close to the Father’s heart, who has made him know” (1, 18). The heart of the Father is his bosom: the first and final place, and the Good News is that we are invited to reach for ever this blessed position with the Son. It is no more the large bosom of Abraham (cf. *Luke 16, 22*), to where after his death the poor man named Lazarus was “carried away”, according to the words of Jesus; it is the Father’s bosom, which is now open to everyone, open to the multitude redeemed by his blood.

Here comes the second text, which occurs at the very end of the Prophet Isaiah:



*Rejoice with Jerusalem,
be glad for her, all you who love her!
So that you may be suckled and satisfied
from her consoling breast.
You will be suckled, carried on her hip
and fondled in her lap.
As a mother comforts a child,
so I shall comfort you;
you will be comforted in Jerusalem
(66, 10.11.13).*

The bosom of the Father is large, very large: we are walking with Jesus towards that City of God, the new Jerusalem, our Mother, to be comforted for ever in the heart of the Father. You can note all the words by which it is described by the Prophet: breast, hip, lap, all these for a mother, which shows that the Father’s heart is also maternal, according to another text of Isaiah:

*Can a woman forget her baby at the breast,
feel no pity for the child she has born?
Even if these were to forget,
I shall not forget you.
Look, I have engraved you on the palms of my hand.
(49, 15-16).*

So, we are pilgrims to the Father's bosom, from many generations and nations. That is why saint Paul writes to the Romans in his central chapter of his letter: "We are well aware that God works with those who love him, those who have been called in accordance with his purpose, and turns everything to their good. He decided beforehand who were the ones destined to be moulded to the pattern of his Son, so that he should be the eldest of many brothers; it was those so destined that he called; those that he called, he justified, and those that he had justified he has brought into glory" (8, 28-30).

The Lord Jesus, the first born of the Father, is "the eldest of many brothers" whom he leads not only to see his glory (*Is* 66, 18), but to enter into it. "From all the nations they will bring your brothers as an offering to the Lord, on horses, in chariots, in litters,

on mules and on camels, to my holy mountain, Jerusalem" (66, 20). We are in the climate of the Epiphany of the Lord, which is the summit or the Pentecost of the Christmas cycle. We are going forward to the Jerusalem above, who is free and is our mother" (*Ga* 4, 26).

When I was Abbot of Kergonan, I said some day after Christmas that when the time would come for me to reach the Father's bosom, I would like to hear the antiphons of the first Vespers of that beautiful feast. The first sings: *Rex pacificus magnificatus est, cuius vultum desiderat universa terra* ("The King of Peace appears in his majesty; all the earth is waiting to see his face"). We feel in the melody a great peace coming from Christ the King. The second antiphon has the same text, but it sounds a kind of dancing joy. The third one has something more solemn with a note of tenderness: *Levate capita vestra:*

ecce appropinquabit redemptio vestra ("Raise your heads, because your redemption is drawing near": *Luke* 21, 28). We are called, justified and waiting to be glorified, as writes saint Paul. The antiphon *ad Magnificat* shows Jesus coming out of the Father's heart, as the bridegroom of the Church: "When the sun shall rise, you will see the King of the kings coming from the Father as the spouse out of the bridal room".

All these antiphons are singing in fact the second coming of Christ, more than the first. It is Jesus coming in order to introduce us, and me in these last moments, as I hope, into the fullness of the Father's merciful love. Quarr Abbey is for me, for us, a lovely place to wait for this blessed encounter, thanks to Jesus and to Mary, in the strong sweetness of the Holy Spirit.

+ Fr. Robert Le Gall, o.s.b.
Archbishop emeritus of Toulouse
November 2022

Epiphany, Benedictional of St. Ethelwold, British Library





Unfinished Initial, Ecclesiastes, Winchester Bible

Ecclesiastes: A Book of Hope

Ecclesiastes, one of the 46 Books of the Old Testament (not to be confused with *Ecclesiasticus*, or: *Wisdom of Jesus Sirach*) is a relatively short piece of writing, and still seldom read by Christians, because of its somewhat unruly content. Interpretations of it as a pessimistic, cynical, skeptical philosophy of life are not lacking. Indeed, certain statements pointing to a conclusion of absurdism or even nihilism can be found in it. But there must be a reason why this fascinating book has been doubtlessly integrated in the canon of the Holy Scripture and is read as one of the so called “feast-scrolls” of the Jewish liturgy at the most joyous feast of the year, the Feast of the Tabernacles.

Reading *Ecclesiastes* in the Spirit in Whom this book was written, we can discover how splendidly it fits in the great history of salvation

and revelation, which is brought to completion by Christ. Illuminated by the faith of the Church we discover on one hand the hidden presence of the Risen Christ under the shadows of the author’s thinking and struggling, and on the other hand how the obscurity of most of his reflections disappears in the light of His Resurrection. By His Incarnation Jesus identified Himself as one of us, as our brother, and as the brother of the author of *Ecclesiastes* too. He became *Son of David* (*Ecclesiastes* 1:1) and *Son of man* (1:13; 2:3.8; 3:10.18 etc.). He lived this very life of all human beings *under the sun* (1:3.9 etc). He shared our life with all its interrogations and questionings. With the experience of all sorts of “vanity” as well. Ultimately what could have been more “vain” than God’s Son being betrayed by His disciples, rejected and dying the most shameful

death on a cross? He became one of us in every respect, yet without sin (*Hebr* 4:15), till the ultimate “vanity” of His crucifixion.

Nevertheless, *Ecclesiastes* is not a book about blank “vanity”, but about hope. First of all it is a book of hope because it is a book of continual searching for wisdom and fulfillment. His search for wisdom, “*I will be wise*” (*Ecclesiastes* 7:23), shares the inner dynamics of the Old Testament as such. The history and the writings of the Old Testament at their most profound level testify to the profound desire and growth of mankind, guided by the Holy Spirit, towards Christ. *Ecclesiastes* points beyond itself. It is a step towards Christ, precisely in the universal observation that the reality of our lives, such as we experience it, shows up so many gaps. Reality is full of “vanity”, “empty” holes, “mysteries” in a broad sense, which call for “revelation”. The meaninglessness calls for meaning. The futility of human life and knowledge is for our author an uninterrupted invitation to continue his searching and yearning. And we know: this ineradicable desire would not have been given to the human soul, if God our Creator didn’t want to fulfill one day what we are looking for. Multiplying the observations of “vanity” is also multiplying *the sighs of the Holy Spirit too deep for words* (*Rom* 8:26).

Jesus Himself entered this creation, subjected to futility, *eagerly longing for the revealing of the children of God* (*Rom* 8:19-20). He took upon Himself the “vanity” of a life vowed to death, — *Ecclesiastes* sees death as one of the deepest causes of “vanity”. But by His death Jesus redeemed us from the fear of death (*Hebr* 2:14-15), as He redeemed us from the “curse” of the Law by becoming Himself a “curse” (*Gal* 3:13). In the same way Jesus redeemed us from all “vanity” in assuming Himself the extreme and utmost “vanity” of His violent death. Therefore we can read *Ecclesiastes* now not simply as a book which describes all the places, events, experiences, realities, where “vanity” penetrates in our lives, but above all

as a proclamation, valid in all kinds of “vanity”, of the omnipresence of Jesus’ redeeming, transforming power and action in our lives. It becomes a proclamation of hope fulfilled salvation.

There can be no longer any “vanity” which He Himself has not borne first and which has not been overcome by His loving and redeeming acceptance of the will of His Father.

The reading of *Ecclesiastes* at the joyous Feast of the Tabernacles may have been motivated by its frequent recommendations to joy and enjoyment. *Go, eat your bread with enjoyment, and drink your wine with a merry heart; for God has long approved what you do. Let your garments always be white. Let not oil be lacking on your head* (9:7-8; see also 8:15; 5:18; etc.). It is his conviction that these earthly blessings are not worthless. On the contrary. *This is from the hand of God; for apart from Him who can eat or have enjoyment? (2:24-25). It is God’s gift that all should eat and drink and take pleasure in all their toil (3:13). But God is always at work: He has made everything suitable for its time (3:11). On the day of prosperity be joyful, and on the*

Initial, Song of Solomon, Winchester Bible

day of adversity consider: God has made the one as well as the other (7:14). Consequently, there is not any moment in our lives in which we cannot open our hearts for God’s gifts. We are allowed to have an unconditional hope of God’s presence in all the circumstances of our life.

Finally, God’s presence is not limited to our earthly condition. He is the One who is waiting for us at the end of our life. To Him we all return (12:8). Therefore, the presence of God we can experience in our temporal, passing joys is at the same time a promise and

foretaste of eternity. Every beauty, every joy, everything which is true, good and beautiful, bears in itself a reference to the last realities, to the transcendent truth, goodness and beauty which is God Himself. So, the face of this “vain” life is totally changed by hope of a future happiness, a happiness which will fulfill all our desires, but which actually is already present in any moment and which I can receive as God’s personal loving gift to me.

+Fr. Adrian Lenglet, abbot of Sint Benedictusberg, Vaals (NL)

The accompanying photograph of the ceramic bas relief by the late Glyn Robert may be seen in the nave of our Abbey Church at Quarr. It was commissioned by Abbot Cuhtbert Johnson and commemorates the

centenary of the arrival of the Solesmes community on the Island in 1901. By an oversight it was not included with the article on the return of the community to Solesmes a hundred years ago, published in the

last Newsletter. The first panel shows the monks leaving Solesmes, the second the building of Quarr, the third the brethren in choir.

A postscript may be added to that article. Since there was a very real danger of the presence of monks in France not being accepted by the authorities, a group was left here to care for the buildings and the estate with its small farm. Initially, our community began its existence as a simple ‘Cell’, but with the resolution of 15th January, 1925 Quarr became a Priory. The rank of Abbey was attained in 1937.

Dom Gregory Corcoran





A bit for my leaving do

When Father Luke told me that it was a tradition for interns to give something back to the community at their leaving party, I have to admit – I shuddered. I'm very much aware of the great talents of my predecessors, and between the singers, the artists and the published poets, I struggled to find my niche. I took advice from Andy and Dave who helpfully suggested juggling, but if the last two weeks have proven anything, it is that I'm rather accident prone – just ask Brother David. I then of course decided to turn to the most natural source of inspiration, my fellow intern Hugh – only to find out that he'd fled COVID before being given the floor in this way, and thus I was left in a bit of a rut. I pondered, I contemplated, imagine this, I even prayed. But the only proof of talent I'm afraid I have (apart from my A* in GCSE French) is my recent degree in Sociology, and thus I've decided to treat you to a sociological overview of my time at Quarr Abbey, so here it goes...

A ethnographic exploration of contemporary monastic life by Jacob John Kinsella, BA (Hons), aged 23

As an anthropologist, one of first things you are taught is the need to examine one's positionality – that is the place one occupies in a particular context or 'field' at a particular time, whether that be emotionally, physically, spiritually or mentally – and the impact that it has on the way you interact with the space and people around you.

On the 23rd of July 2022, I arrived on the Isle of Wight to begin my monastic internship and my positionality was thus: hungover, tired, sweaty, nervous and expectant. One of the joys of being here in the Summer is the amount of times sweat has come up in conversation, and let me tell you, that dragging my suitcase up the bridle-path from Fishbourne (during which time I actually lost a wheel), and then up 3 flights of stairs, was one of the few times I have been able to actually hear drops of sweat fall off my own body. All in all, I felt profoundly unsuitable for the challenge I was about to take on, I wasn't holy enough, I wasn't determined enough, I was worldly, I knew nothing about gardening.

I'm not sure how many of those things have changed over eight weeks, I'm still not particularly holy, but I've also found that in a place like this, where God is constantly and tangibly present, it has felt unnecessary to make a big effort of being particularly pious, He will speak to you whether you engage or not! In terms of determination, what I have learned here is to, in the words of Fr Luke's beloved St Therese, come to God empty handed, to let go of whatever determination I had to achieve X,Y,Z and instead accept the role of a passenger, allowing the steady rhythm of the life to take me on a journey towards God, without expectation or desire for anything in particular. Indeed, to quote a very popular bumper sticker, I have had to accept that Jesus is my airbag. I am still worldly, I probably will go to the pub as soon as I arrive in Manchester, I am excited to have a cigarette, and you all now know a lot more about Eastenders than you did eight weeks ago. But that's okay, because to go a little bit ecumenical for a moment, to paraphrase from the Book of Common Prayer, I have learned to come to God as I am, with all of that attached, not trusting in my own righteousness, but in God's manifold and great mercies, in response to the invitation that we have all received to give something of ourselves to God in the hope that we may evermore dwell in Him, and He in us. Oh, and I still know nothing about gardening.

I don't know where I'm going to go from here (well I do, but you know what I mean) but I know that I'm going to carry something of Quarr with me wherever I end up. It is my hope that one day I fade into the patchwork of interns that have come and will come here, because that will mean that a variety of people have continued to tap into that special something that draws people here. Thank you very much for having me, and the one last favour I ask of you is that you pray for me as I will pray for you in the knowledge that being here has given me a deeper understanding of what that means.

Jacob Kinsella