

February 2, 2020
Sermon Manuscript

Matthew 26:6-13 (ESV)

⁶ Now when Jesus was at Bethany in the house of Simon the leper, ⁷ a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. ⁸ And when the disciples saw it, they were indignant, saying, “Why this waste? ⁹ For this could have been sold for a large sum and given to the poor.” ¹⁰ But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. ¹¹ For you always have the poor with you, but you will not always have me. ¹² In pouring this ointment on my body, she has done it to prepare me for burial. ¹³ Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

The Rwandan Mirror to the Church, Part 2: A Prophetic Posture (Matthew 26:6-13)

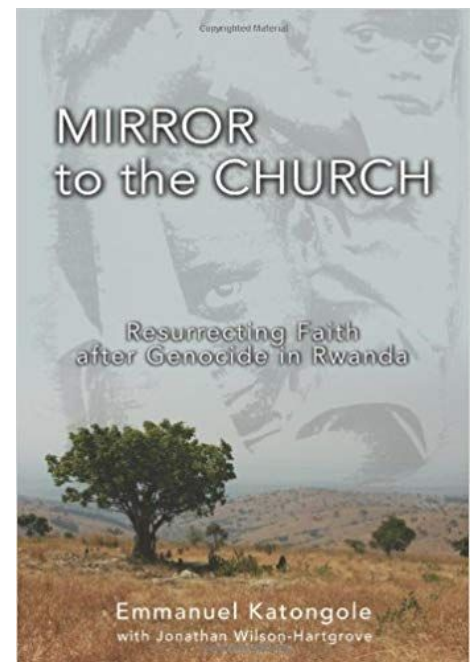
The sermon this morning is going to be the second half of our mini-series on the Rwandan Genocide, drawing from a book by Emmanuel Katangole titled Mirror to the Church. Last week, in the first half of the series, I began by explaining what happened in Rwanda back in 1994. And just a brief review for those who weren't here: 26 years ago during the week after Easter, more than 800,000 Tutsis were slaughtered over a period of 100 days by the Hutus, who were in power. And while this is one of six genocides that occurred in the twentieth century, what made it unique was at that time Rwanda was the most Christian nation in Africa, at 85%, and so the majority of these killings were Christian-on-Christian. And they were also personal, as the majority of them were carried out by common people against their neighbors with machetes and clubs, in some instances against people from their own church.

So last week we explored how on earth this could have happened? How could so many Christians so easily have become killers? And the conclusion put forth by Katangole was that the stories of tribalism were more deeply imbedded in the hearts of most Rwandan believers than the story of the gospel of the kingdom of God. And ironically, it was the same European missionaries who introduced the story of tribalism that became dominant, which when pushed came to shove turned out to be the story Rwandans believed the most.

But we were quick to note that this problem of believing secular stories of tribalism more deeply than the gospel is not unique to Rwandans or Africans. Rather, we as Americans are equally vulnerable to believing such stories more than the gospel. And so, if we want to honor God and be a blessing to others, we must be reflective about not only the stories we live by, but how we engage the world.

So this is what I want to explore in today's second part, because there are three postures of engaging the world Katangole suggests remain common among Christians today, but that were prevalent among believers in Rwanda in 1994 and yet rather than mitigating the genocide ended up being complicit in it. And then I want to introduce you to a fourth, alternative posture that Katangole suggests can and did make a difference in '94, and discuss how we can cultivate it in our lives. #

So let's begin by considering three common postures Christians take for engaging the world around (socially, politically, and economically). And what you'll see is that each of these actually has



some biblical basis, and even some virtue to them - they are not all bad - but again, the Rwanda genocide exposed these postures as insufficient for faithfully engaging the world (and even harmful).

The Pious Posture

The first Christian posture that Rwanda exposed as problematic is what Katangole calls the pious posture. And the biblical model for it is Simon of Cyrene, who is mentioned in St. Mark's telling of Jesus' passion, which you'll find on the top of your bulletin insert.¹ After Jesus had been whipped and was being led out of the city to be crucified, he was too weak to carry his cross the whole way, and so the Roman soldiers compel Simon Cyrene - a passerby - to carry Jesus' cross for him the rest of the way. It was common in Jesus' day for Roman soldiers to call on someone to do something like this for them and citizens were legally required to oblige them, plus the soldiers had swords, so Simon is no dummy. Thus, Simon displays the virtue of **obedience**. And Simon gives of himself; he is sacrificial in a way that benefits another - in this case Jesus - and one can charitably assume Simon does so compassionately and sincerely. But what is *deficient* about Simon's pious posture is that **he "never stops to ask why Jesus is being crucified. He does not question the twisted authority that would kill the Author of life."** Indeed, the (supposed) virtue of this posture - *obedience* - prevents Simon "from seeing that there are times when we are called to stand up against injustice and not bow to earthly authorities."²

Well, in Western society this pious posture tends to be the way Evangelical Protestantism relates to political authority. In fact, Billy Graham is someone who would've exemplified this posture, which holds that the gospel has social implications, but that this impact only comes about from the individuals whose lives are transformed by it. Therefore, they often seek to invite political leaders into a personal relationship with Jesus, believing that it would then have a trickle-down effect in society. So the great evangelist

Well, as popular as this posture is among American Christians, this was the same posture taken by the white missionaries who first preached the gospel in Rwanda. They also believed in the trickle-down strategy of evangelism. You'll recall from last week that in the first half of the 20th century the Europeans were successful in converting the king and focused on educating Tutsis, who were in power and whom they perceived to be the influencers of society. And the influence of the Belgians in particular encouraged that virtue of obedience we see in Simon. But as we said, unquestioning obedience to the state isn't always a good thing. Katangole writes,

"It is often said that Rwandans are very obedient and law-abiding citizens. When the voices of Hutu Power told people to kill their neighbors, many of them obeyed without question. Even those who did not kill assumed that the genocide was an inevitable state of affairs; they stood by watching. And when someone ordered them to kill, they stepped in as if they were following a script that could not be questioned. Sometimes people would even apologize, telling neighbors they were sorry they had to kill them, that they were only following orders from the government." #

¹ **Mark 15:21** ²⁰ And when (the soldiers) had mocked (Jesus), they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him. ²¹ And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. ²² And they brought him to the place called Golgotha (which means Place of a Skull).

The Political Posture

Well, the second Christian posture that Rwanda exposed as problematic is what Katangole calls the political posture. And he suggests this posture is exemplified by an officer from John chapter 18 (also on your insert).³ So, in the chronology of Jesus' passion, this passage back us up about a half day from Simon of Cyrene to when Jesus is still under their control and the high priest is questioning him about his disciples and his teaching. And the officer who will be mentioned in verse 22 was a member of the temple guard, which was essentially a local Jewish police force permitted by the Romans to maintain order in Jerusalem. In fact, it was the temple guard who originally arrested Jesus in the Garden. So clearly the members of the temple guard believe in a religious faith that is politically engaged. And his outlook parallels believers today who believe the Church should use "the power that is available to the church to do the most good possible."⁴ But this particular officer of the temple guard also displays the supposed *virtue* of this position, which is **loyalty** to those in power, as he takes issue with the way Jesus answered the high priest in verses 20 and 21. In verse 22 he slaps Jesus across the face, saying, "Is that how you answer the high priest?" So, when Christians take this posture today, "like the temple guard, they are offended by anyone who disrespects the recognized authority or questions loyalty to the nation state or democratic ideals." But such loyalty means they tend to "assume the tenets of democracy uncritically" as if it's God ordained, while being blind to its dark sides.

So examples of this posture *in* Rwanda were the archbishop "who sat on the government's ruling council throughout the genocide"⁵ or the priests who stood aside when militants came to search their churches for Tutsi parishioners or refugees.⁶ And globally, in the West, this would include the scores of Christian leaders who didn't have the courage to challenge the Clinton administration for refusing to refer to what was happening in Rwanda as "genocide",⁷ since under the United Nations' Genocide Convention⁸ that would've required the U.S. to intervene.⁹ #

³ John 18:19-22

⁴ Katangole suggests this guard was the forerunner to Christians today who see it as the role of the Church to "ensure the spread of democratic capitalism for the good of the whole world." "You might say this religious official is even more zealous in his defense of the political establishment than some nonJewish authorities. After all, the gospels suggest that Pilate, the Roman governor in Jerusalem, was reluctant to crucify Jesus. But this guard, trying to defend the high priest's authority, is eager to put Jesus in his place and lead him to his death." (102)

⁵ <https://www.theguardian.com/world/2014/feb/15/rwanda-genocide-priest-accomplice-in-england>

⁶ "Priests handed over their flocks to be killed. Western Christians abandoned Rwandan Christians again in the name of a higher loyalty that claimed their allegiance" (45).

⁷ "One final note about the political posture: it is almost always rewarded with the spoils of power. Just as the high priest received favors from the Roman authorities and the temple guard benefited, no doubt, from a decent salary, politically postured Christians in the world today receive grants from private foundations and government agencies...The cost, however, may be the promise of loyalty. Those who accept Rome's money usually end up playing by Rome's rules. With some practice, they learn to react violently against anyone who questions the established authority." (104-105)

⁸ 38

⁹ "...the memory of "Black Hawk Down" and images of dead US soldiers being dragged through the streets of Mogadishu, Somalia, just six months earlier, sobered officials as they considered the possibility of intervention in another obscure African nation. US interests in Rwanda simply did not seem worth the risk of American soldiers' lives. Despite the fact that Madeleine Albright, US Ambassador to the UN at that time, was herself a survivor of Nazism, she was not able to muster the moral force to support action by the UN against genocide. Initially, US officials refused to use the word genocide, admitting in one press conference that "there are obligations which arise in connection with the use of the term"... Throughout the hundred days of terror in which most of the 800,000 people were massacred in Rwanda, the powers that be in the West refused to call what was happening 'genocide.' The only direct action Western governments were willing to take in Rwanda was the evacuation of their own citizens. General Dallaire said that the number of troops sent in to evacuate Westerners would have been enough to stop the genocide." (40-41)

The Pastoral Posture

Finally, a third Christian posture that was proven insufficient in Rwanda was what Katangole identifies as the pastoral posture, which is exemplified by Joseph of Arimathea after Jesus' death in John chapter 19.¹⁰ Even though no life remained in Jesus' tortured body, Joseph still wants to honor the Lord by caring for his remains. So he goes to Pilate and asks for permission to take Jesus' body and then Nicodemus joins him in giving Jesus the burial treatment that in those days was reserved for a king. So they exhibit the pastoral posture's virtue, which is **compassion**. But as noble as this may seem, Katangole observes there is no mention of them asking why Jesus has been killed or who would do this to their Lord. Thus, they also exhibit this posture's deficiency, which is meeting people's needs *without asking too many questions*. And the church often takes this posture of doing many wonderful things - building schools, running hospitals, soup kitchens, and refugee camps - but in a silent partnership with the state, which accepts an arrangement where "they do *their* job and we'll do *ours*".

So where the pious posture is unquestioningly *obedient*, the pastoral posture extends compassion without asking too many questions. And an extreme example of this from Rwanda would be the priests who would serve communion to the members of their parishes who'd taken a break from killing to attend worship services. But Christians in the West are frequently encouraged and trained by the Church to take up this pastoral posture, of meeting the immediate needs people have without asking too many questions. #

Now Katangole readily admits that biblical justification exists for *each* of these postures, even beyond the figures we've looked at from Jesus' passion. And he also concedes that each of these postures may lead to *some* good. But what the Rwandan genocide exposed was that while a small modicum of good that may come from these postures, they can also cause or enable an even greater level of harm, as these postures tend to go along with the anti-kingdom stories that dominate societies.¹¹

So one way the Rwanda genocide is a helpful mirror to the Church everywhere is the way it begs for alternative Christian posture to these, one that can truly make a difference.¹² And Katangole suggests this posture is found in the passage included as our gospel today.

The Prophetic Posture

¹⁰ **John 19:38-42** "³⁴ But one of the soldiers pierced (Jesus') side with a spear, and at once there came out blood and water...

³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

¹¹ 95-96, 109

¹² Katangole says this is "the fundamental question of the twenty-first century... not whether people have heard the gospel or how Christians are to gain influence in society... (but) what difference does Christianity make?... Rwanda has exposed the hidden lies of Christendom. But it has also revealed our shared need for a new way to live as Christians in the world. It is not enough to be pious, to be safe and obedient, or to be compassionate and kind. The Church in Rwanda did not lack any of these."

Not long before Jesus' passion,¹³ he and his disciples are having dinner when they are interrupted by an unnamed woman, though John's gospel identifies this woman as Mary¹⁴, the sister of Martha & Lazarus. But this woman comes up to Jesus "with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table" (v7). And Jesus' disciples are "indignant, saying, Why this waste? For this could have been sold for a large sum and given to the poor" (v8-9). Katangole observes this woman has not only disrupted social norms, she's disrupted the disciples economic assumptions.¹⁵ So to them her behavior is crazy! Furthermore, Katangole explains that her behavior is also "politically loaded", as Mary assumes a **prophetic posture**: anointing Jesus to be king of her people,¹⁶ in a manner similarly as shocking as when Samuel anointed the shepherd boy David as king of Israel in our First Lesson today.¹⁷ Though "Mary has not been given the authority to do this, Katangole says, "(she) dares to question the social, economic, and political assumptions of her day with a single act." And listen to his description of how powerful Mary's action is. Katangole says,

Without attempting to win influence over anyone, Mary has forced everyone in the room to check their assumptions. Without grasping for political power, she has pledged her allegiance to God's kingdom. Without accepting the system that would put Jesus to death, she has nevertheless prepared his body for burial. What she meant for coronation also serves as final preparation: "When she poured this perfume on my body," Jesus says, "she did it to prepare me for burial" (in verse 12). Like Joseph of Arimathea, Mary does the pastoral work of preparing Jesus' body. But she does it *before* Jesus dies.¹⁸

And it's notable that Mary's disruption reflects the posture of Jesus' own ministry in ways the other postures do not, as with Jesus' coming into the world (god took on a body and) disrupted social, economic, and political norms. And he changed the world not with cheap talk, but with his life and his very body.¹⁹

¹³ In the Synoptic Gospels this occurs after the triumphal entry (in Jerusalem), but before the last supper and Jesus' betrayal. In John it is said to have occurred the day before Jesus' Triumphal entry into Jerusalem and "six days before the passover" (12:1), while Jesus is still in Bethany. Bethany is believed to have only been 1.5 miles from Jerusalem.

¹⁴ John 12:3 & 11:2

¹⁵ 115

¹⁶ Barbara Reid writes, "By anointing Jesus' head, the woman takes on the role of priest and prophet. She both prepares Jesus for burial (v. 12) and commissions him as messianic king (see 1 Sam 16:12-13; 1 Kgs 1:39).... Her pouring of oil on Jesus' head (v. 6) prefigures Jesus' pouring out of his blood for all (v. 28). While her action is remembered (v. 13), her identity is not" (The Gospel according to Matthew, New Collegeville Bible Commentary, New Testament 1 [Collegeville, MN: Liturgical Press, 2005], 128).

¹⁷ 1 Samuel 16:1-13

¹⁸ Katangole continues: "The rebel consciousness of a prophetic posture teaches us to rethink not only our mind-set and our approach, but also our timing." (116)

¹⁹ Jesus was famously difficult to nail down on ideological grounds! Recall from part 2 of our sermon series on *Love Over Fear* (5/26/19), Dan White Jr's observation that Jesus seemed to have a habit of communicating in ambiguous ways. First, Jesus was prone to answer a question with a question of his own. Second, he often spoke in parables that he would only explain to his disciples and only if they asked. In fact, White believes "If Jesus were walking the earth today, He might be called elusive, ambiguous, and hard to pin down." So White suggests that maybe we should take a cue from Jesus and not feel obligated to always engage those who might see the world differently from us so directly all the time. He writes, "As you are conversing with those you might be polarized with, resist the urge to be clear and combative. Yeah, you heard me right. Is it ever okay to be ambiguous? I believe it is, because Jesus was, quite often. Is it ever okay to come across unclear? I believe it is, because Jesus sometimes was. Is it ever okay to not give a Yes or No to the "is it a sin" question? Yes, because often the history of that

Katangole contends this prophetic posture can interrupt the anti-kingdom stories and norms of society in a way the other three postures can't. But lest a skeptic suggest this fourth posture is unrealistic, Katangole cites quite a few instances of people living out this prophetic posture in Rwanda in 1994 that made all the difference in the world for some.²⁰ The most well known to us is probably the hotel manager named Paul, who was the subject of the movie *Hotel Rwanda* and "sheltered hundreds of Tutsis and moderate Hutus in Rwanda's" by welcoming them "as guests, assigning them to rooms and treating them like his usual international clientele" and then using his words to negotiate with the enemy and keep them safe.²¹ And yet, far from idealism, "when asked how he was able to do this, Paul consistently answers that he doesn't understand why everyone could not have done what he did." So Katangole is suggesting that for Christians to seek to engage the world like Mary, with a prophetic posture, is critical for ensuring we aren't causing more harm than good.²² # # #

Cultivating the Prophetic Posture

So how then might we do this? How *can* we seek to honor God and bless others with a prophetic posture? Well, this is where I want to wrap up today's sermon, and this mini-series: by sharing some of Katangole's suggestions for how we can move away from the insufficient witnesses of the pious, political, and pastoral postures and begin cultivating a prophetic one.

- First of all, Katangole suggests we embrace what will seem to the world like a confused identity. This is the identity bestowed on us at baptism, when our identity gets mixed up with Christ's and supersedes our race, class, gender, nationality, and so on, where it's not that the ways we fit into these worldly categories are erased, but like Mary they take a back

question is so convoluted with agendas." But he says, "To be indistinct is to be at peace not being heard, seen, or acknowledged for the opinions I hold."

- ²⁰ • **Sister Felicitee Niyitegeka**, in charge of an orphanage in Gisenyi hid over thirty Tutsis in her home and helped many more flee over the border into the Congo... "She was eventually told she would be spared because her brother was an army colonel, but the others in her home would be killed. In an attempt to make her recant and save her own life, the interahamwe shot each person in front of Felicitee. But she did not waver. When all of her companions had been slaughtered before her, Felicitee asked to be killed. The militia leader told her to pray for him before he shot her. (116)
- "Historian Gerard Prunier has noted that the **Muslim community of Nyamirambo** on the outskirts of Kigali was a consistent interruption to the madness of the genocide. Not only did people there refuse to divide themselves between Hutu and Tutsi, but as a community they protected their Tutsi members when the interahamwe came threatening violence. (122)
- "**Carl Wilkens** had worked in development and relief work in Rwanda for four years and in Africa for ten years. He was the only American citizen who did not leave Rwanda during the genocide. One particular day during the slaughter, Wilkens found himself and more than two hundred orphans surrounded by the interahamwe militia, fifty men armed with machetes and assault rifles clearly intent on killing them all. Calling for help and having seven soldiers respond, he left the orphanage in their care and went looking for more help. In a chance meeting at a local government office, Wilkens was able to plead the case of the orphans to the "bogus" prime minister (who was later convicted of genocide crimes). Though Wilkens had no power to defend against the interahamwe, the orphanage was mysteriously spared. (134)

²¹ 121, 148

²² The passage ends with Jesus making a remarkable statement. In verse 13, Jesus says, "Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her." Katangole suggests this means that Mary's demonstration of the prophetic posture is an indispensable glimpse at the kingdom way of living for believers to see and imitate.

seat, they don't influence our posture toward the world the way our allegiance to Jesus does.²³ #

- Second, and perhaps to the surprise of some, Katangole suggests the Church's focus should be primarily local. Too often throughout the Church's history, its zeal for mission work has sprung from a belief that "we're good here, it's over there that needs help"; that we don't have *nearly* the level of problems in a first world country like America that they do in third world countries,²⁴ so we'll swoop in on our white horse and help them, bestowing our prosperous way of life upon the less advanced societies. But as we saw last week, we are *just as susceptible* to living according to anti-kingdom stories as anyone. And such a mentality is likely to bear much more bad fruit than good, as it certainly did in Rwanda. So, when the Church *does* engage in foreign missions, Katangole suggests the *primary* goal should not be providing aid (humanitarian assistance) or even partnership, but rather the establishment of friendships: as peers equally in need of God's grace. And friendships which are aimed not merely at conversion, but at full, relational discipleship; seeking for quality - for the transformation of hearts - as opposed to quantity. #
- A third encouragement from Katangole is that we seek to cultivate "wild spaces", which is a concept he's borrowed from another theologian. But "wild spaces" are any ways that our life experience doesn't lined up with our culture's vision of a good life.²⁵ So a wild space might be something that is difficult for us - like an illness or disability, being a survivor of trauma or the death of a loved one, a lost job, the struggle with addiction or depression - or that just characteristics that marginalize us in society in some way, such as being a racial minority or from another country or ways our life doesn't match the 2.5 kid, picket fence, idyllic American life. Katangole encourages us to see these wild spaces as opportunities for the world to witness God bringing abundance to us even in these areas of emptiness or need, to see God's goodness as he turns our water into wine.²⁶ #
- But Katangole *also* exhorts us communally, as a Church, to embrace *being a wild space*. These days, the Church is too often fixated on being relevant. 1) The pious posture makes us want to be where things are happening: to meet "spiritual" needs in crisis situations or to meet spiritual needs people don't even know they have through evangelistic crusades. 2) The political posture believes Christians ought to position themselves in places of influence to shape social policy. But the mirror of Rwanda forces us to acknowledge that when Christianity seeks to "make a difference" in this way, it is not always for the better. So instead, the Church is better off carving out a place that is not beholden to the narratives of

²³ Katangole "the question Rwanda teaches all of us to ask: if our kings (or worldly leaders) drew a line in the sand and asked whether we were going to follow them or follow Christ, what would we say? After they were finished talking, which side of the line would our bodies be on?" (18)

²⁴ Ignoring Jesus' words that it's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom life (Mt 19:24).

²⁵ ...which in America is basically to be white, male, middle-class, educated, able-bodied, successful

²⁶ Katangole: "We do not flee the world, but rather carve out wild spaces within it. We are a people who can imagine new possibilities because we worship One who took on flesh and joined us where we were." (143)

our dominant culture, where individuals can gather and have those narratives interrupted and weekly - through the liturgy and the word and the eucharist and fellowship - have their identity mixed up with Christ once again. #

- And this leads finally to Katangole's suggestion that being on the margins means that when it comes to our mentality for engaging the world, we should abandon strategies for tactics. Now, you may wonder, "Well, what's the difference between strategies and tactics?" Well, Katangole explains that strategies are the approach of the powerful, while tactics are the wisdom of the weak about how to survive in a world they do not own. You see, often the Church has sought to devise ambitious strategies for **solving world hunger** or **evangelizing whole countries and continents**, but the results of these strategies have in the best cases been mixed and in the worst cases - like Rwanda - they've been disastrous! But even more than that, when the Church pushes such enormous goals, it can leave individual believers like us feeling overwhelmed, like the goal is just too big to make any real difference for the kingdom. But when the Church surrenders the idols of relevance & power and embraces being on the margins, Katangole suggests this frees us up to work for God's kingdom in the world in a different way, from a place of *weakness* through *tactical wisdom*. Indeed, Katangole suggests we understand the **teachings of Jesus** in this way, **as tactics**. For example, "turn the other cheek"²⁷ makes no sense if one assumes a position of power, but for seeking to make a difference from a position of weakness it makes all the sense in the world.²⁸ Tactics like this may not have converted a whole nation, but choosing to go two miles with a Roman soldier who forces you to go one, could get the attention of that one soldier and change his life.²⁹ Katangole explains that "Tactics depend on the art of improvisation. When situations change, tactics change with them." For example, Paul the hotel manager (from Hotel Rwanda) had no strategy. Instead, Katangole says, he "stepped into the deep brokenness of our world, started talking, and figured out what faithfulness means as he went".³⁰

Now, perhaps some of these approaches Katangole prescribes - for cultivating a prophetic posture for engaging the world - perhaps some of these seem a bit ambiguous. If the notion of living with a "confused identity" or a discerning any wild spaces in your experience hasn't quite clicked, you're probably not alone. I think these are concepts we need to sit with, meditate on, to pray about and ask the Lord to give us wisdom. That may be what is required if we desire to honor God and bless others without being complicit in their harm.

Amen.

²⁷ Matthew 5:38-39

²⁸ 2 Corinthians 12:9-10 "9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. 10 For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

²⁹ Mt 5:41

³⁰ 145-148