The position many people take today in relation to hedonism and the place of pleasure in the total framework of life is often naïve and lacking any serious discussion. Because the commonly adopted approach is rooted in a scientific, behaviorist and “neutral” approach, what is largely left out of the discussion are the crucial questions surrounding the meaning of this reality we call pleasure. Such questions of meaning are a riddle to pure scientific approaches, as they ask for sources of knowledge that deal with a narrative of life’s purposes and telos.

But before we dive into the discussion surrounding the nature of pleasure and hedonism, it is important to note the confused way the church itself has addressed the issue of hedonism and its implications for the contemporary life. Generally and unfortunately, the church failed in giving the world and even its own a coherent and biblical grasp on the issue of pleasure and its relation to the Christian life. A common Christian answer to this issue tends to intensify the problem by establishing the negation of hedonism and the posing of asceticism as the proper way forward. This position, though, tends to deepen the problem and creates unbearable tensions and confusion at the minds and hearts both at the church and the culture at large. But how should we understand hedonism and its presence in our culture?

**History**
Hedonism appeared as an articulated ethical system amongst the Greek thinkers on the 5th century B.C. It was strongly associated with a materialistic cosmology, where it was thought there was no transcendent grounding for ethics apart from the things perceived by the senses, a kind of ancient materialism. To Democritus (460 B.C.), believed to be the father of hedonism, nothing existed in the universe except atoms and empty space. The direction for a good life and reality in its fullest for the hedonists, including its most famous proponent Epicurus (341-270 B.C.), was the constant and wise search for pleasure and the avoidance of suffering. Wisely because the Greeks were convinced that a sensualist search for pleasure could bring greater pain for a person’s life in the long term. Hedonism, then, was directly connected to and flowed from a basic materialistic worldview, without hope of a next life, the existence of an immortal soul or a transcendent and personal God. The principle of pleasure, then, was established as the best ground for a life’s choices in its search for happiness. Throughout western history, hedonism was recurrently present in various forms, mainly in opposition to a Christian grasp on reality.

**The Purpose of Pleasure**

Rodolfo A.C. de Souza
Dear Friends,

In this issue we feature an article from Rodolfo A. C. Souza from the Brazilian L’Abri. It is adapted from a longer lecture entitled, “A Christian View on Contemporary Hedonism”, which Rodolfo has given this past year at the L’Abri Conference in Rochester, Minnesota, and at the English L’Abri. The message reflects a commitment to creation which has long been an emphasis in the teaching of L’Abri and the life of our communities. That God has built us with a special capacity to enjoy this world in all its richness is a true blessing. A hedonist correctly recognizes this truth but distorts it into an absolutized and therefore reductive vision of life. Rodolfo begins with a look at the historical roots of hedonism and its current forms in our culture today, and before walking us through an encouraging biblical response, he warns us of mistakes Christians have sometimes made when reacting to this trend.

In the Family Letter you will hear from Larry Snyder, Director of the Rochester L’Abri. After many faithful years of hard work and dedication to L’Abri and all its guests in many locations, Larry and Nancy will be retiring this year. In some ways it feels like the “end of an era” - especially in Rochester and for the Annual L’Abri Conference there - but we are grateful for their commitment and are sure it will continue to bear fruit for a long time to come.

And as always, if you have any questions, comments or tips for us concerning our website or this newsletter, please feel free to contact us at labri@labri.nl.

Blessings,
The L’Abri Workers

In Oscar Wilde’s short but intense novel The Picture of Dorian Gray, Lord Henry Wotton defends in brilliant rhetoric the need for choosing pleasure as the direction for men’s main decisions in life. Approaching the young and handsome Dorian Gray, a then honest and disciplined Londoner philanthropist, Lord Henry argues that “the terror of society, which is the basis of morals, the terror of God, which is the basis of religion – these are the two things that govern us. Yet … if one man were to live out his life fully and completely, were to give form to every feeling, expression to every thought, reality to every dream - I believe that the world would gain such a fresh impulse of joy, that we would forget all the maladies of medievalism, and return to the Hellenic ideal”. Henry, then, turns his argument against any kind of moderation boldly stating that “We are punished by our refusals. Every impulse that we strive to strangle broods in the mind and poisons us … the only way to get rid of a temptation is to yield to it. Resist it and your soul grows sick with longing for the things it has forbidden to itself, with desire for what its monstrous laws have made monstrous and unlawful”. Without a doubt, Oscar Wilde’s articulation of hedonism in Lord Henry’s character uncovers to us one of the strongest impulses governing contemporary culture and people’s lives in the west, a hedonistic ethos. The fear of God, the existence of the soul, and the hope of an everlasting life with a coming judgment, were the main basis of restriction on one’s behavior and to an hedonistic flood in western culture.

Before Wilde’s time hedonism presented itself in different forms such as the amoral stories of Boccaccio’s (1313-1375) The Decameron, in the sensualist philosophy of La Mettrie (1709-1751) and his disciple Marquis de Sade (1740-1814), in the sophisticated and reflected ethical thinking of Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) and in a covered way in the thinker of latter pragmatists. Common to these thinkers, whatever their differences, was the belief that a material reality and the experience of the senses presents itself as the surest ground and foundation for life’s choices and the common search for happiness. In brief, there is a clear denial of the notion of a created order that is fallen and is being redeemed by the Creator.

Though it may seem strange at a first glance, the hedonists tend to celebrate creation and its gifts, though in a disordered way. They recognize that pleasure is something that brings good and gladness, but without a perspective or big picture into which materiality and sense perception fit. As in all the isms, there is the absolutizing of something that is only relative in created reality.

Confusion

It is important to note that a weakening of the main features of a Christian view on life and reality renders the western culture a fertile soil for the flourishing of a strong hedonistic ethos. In fact, as observed by Francis Schaeffer and Herman Dooyeweerd, the spiritual decisions taken in the modern west declaring the autonomy of nature over grace ended up in the despairing and dry situation of a world without any intrinsic and transcendent meaning. And, as the modern civilizational project erodes everywhere, a popular and crude hedonism raises its head as the only hope for imposing meaning in existence. Many are the signs of the overwhelming presence of hedonism as a cultural force in our times. The impressive size and growth of the entertainment industry worldwide, the crescent presence of new addictions related to an unrestricted search for fast-and-easy pleasure, and the recent crisis of family and marriage founded on a selfish approach towards relationships are clear indicators of the grasp hedonism has on our contemporary culture.

Contemporary hedonism, then, can be seen as the consequence of a deep despair following the erosion of modernism - and the shaking of the great foundations of Judeo-Christian and Greek Virtue Philosophy which preceded it. Barbarism dressed in new costumes seems to be taking back and taking over the civilized land. And the signs for those with eyes to see and ears to listen can be easily perceived. In a world without God, and a body without a soul, the principles of crude matter and maximization of pleasure make much more sense.

But how have Christians opposed to the hedonistic ethos throughout history and contemporarily? Unfortunately, the main opposition to hedonism articulated by Christian theologians, philosophers and church-
men, was often a form of asceticism, the nega-
tion of pleasure as worldly distractions and
something evil in itself. The need to disci-
pline the body and its pleasures in order to
reach a higher spiritual or intellectual bliss
were abundantly taught through the middle
ages and even after the reformation. The his-
tory of Saint Simeon Stylite (4th century)
from Asia Minor is a shining example. It is
said that this devout Christian built a pillar
and lived there for years, without any con-
tact with the world of pleasures and tempta-
tions, elevating his soul to God in a clear
denial of life’s material goodness.
But as a way to approach reality, asceticism
(askesis, implying athletic training) denies in
many ways the inherent goodness of cre-
ation, which is a solid Christian principle. By
doing this, Christians in many ways refuse to
see what the hedonists saw in a confused
and distorted way: that material reality, the
sense perception and the multitude of plea-
sures it renders to men do bring joy and
flavor to life. These are gifts of the grace
and love of the Father who chose to created us
with a complex fitness between the struc-
ture of our bodies and the varied entities
that abounds in creation. Tastes, smells, tex-
tures, sounds, colors, pleasing landscapes and
surroundings, the experience of joy through
relationships, and millions of other possible
experiences are, in fact, impressive and call
for a proper answer. And asceticism is not the
appropriate one, for it takes the issue to an
extreme that confuses more than it edifi-
cies. Material reality delivers all kinds of good-
ness, and it is a wonderful gift given us from
above.

**Biblical Vision**

When we think on pleasure from a biblical
perspective, we must always have before us
the whole picture of Scripture’s narrative and
God’s purposes for creation. Please as a
possibility given to mankind and a created
reality is surely a gift and should, as such, be
celebrated and thanked for. It is reflected in
the goodness of creation celebrated in Gen-
esis (Gn 1:36) and reaffirmed throughout
scriptures (Ps. 19; Ps. 104), until its glorious
future (Rev 4:11; 22). The supernatural and
invisible reality created graciously by God is
good. But so is the material reality with its
physical, biological and sensitive aspects which
enable our free experience of the whole of
material created reality via our incredible
bodies.

In this created way, pleasure can wholeheart-
edly be celebrated as a gracious gift from
our Father, the Creator God. All the flavors,
smells, colors, textures, sounds, order, beauty,
abounded in the sinless garden of Eden. Man-
kind, then located in this rich creaturely good-
ness, related wholeheartedly to God and was
whole. Mankind should glorify the giver not
only in a direct way, but through creation.
The horizon of man’s life and action was the
extension of creation and the flourishing of
all its potentials before God - not a form of
dismembered contemplation and enjoyment
of the Creator and His Glory, loving the gift
instead of the Giver through His gifts. In other
words, all of sin’s foundation is one or an-
other form of idolatry and unbelief (Rom.
1:18-22; 14:23), a perversion of the original
relationship with God within the scope of
His Creation. And as radical as the whole
created reality was declared good by the
Father, sin in man’s heart affected the whole
temporal creation. As the crown of creation
and God’s image bearer (Ps. 8:5; Gen. 2:15;
Rom. 8:21) man, with his fall and the break-
ing of the eternal covenant, brought creation
to itself to vanity (Rom. 8:20). Now creation
would not fulfill its original task of glorifying
gladly the Creator. In fact, included in this
horrible fall was the experience of the once
rich possibilities of pleasure, which was
deply perverted (Rom. 1:23-24).
Having briefly laid the foundation of the
goodness of creation and the pervasiveness
of the fall, we must constantly remember that
nothing in the structure of original created
reality became intrinsically evil with the fall
but our relationship to and experience of it.
A new kingdom was introduced, the king-
dom of evil, darkness and sin, fruit of men’s
actions and systems of power inspired by
the Devil (Eph. 6:12). This is in the Bible the
world to be overcome (1 John 5:4). But the
world and creation must always be set apart,
or we fall into confusion and diminish God’s
glory. This is affirmed in creation’s continu-
ous celebration throughout Scripture as the
good gift of God (Ps. 19; Ps. 104), a clear
reveler of God’s eternity, power and glory
(Rom. 1:18-21) and pure in its structure and
order apart from men’s impure conscience
and heart (Rom. 14:4; Titus 1:15; 1 John 2:15-
17).

**Relational**

So according to the Scriptures, the funda-
mental problem with creation, and the ex-
perience of pleasure, is relational rather than
structural. To understand hedonism, and the
Christian response, we must be clear about
this deep and complex reality. Human beings
everywhere and at all times are experiencing
the goodness of created reality in a relationally
perverted way, while the structure of its possi-
bility remains in itself still good. Our heart, the
religious center of existence, from where life
and deep human designs proceed (Prov. 4:23)
perverts the very experience of pleasure and
reality. Jesus had clearly taught us that “the

![The ascetic Saint Simeon the Stylite (icon dated 1465)](image)
things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man (Mt. 15: 18-20).

Pleasure as a possibility given to mankind is a gift to be celebrated, but the actual experience of pleasure is legitimate and pure only when in a right relationship with the Giver and Creator. Herein lies the complexity of the issue. Though people can recognize and experience the power and richness of pleasure, what is even clearer in a secular and hedonistic culture, they experience it in an illegitimate, impure and distorted way. Man’s impurity, that comes from a heart and conscience parted from God’s love and holiness (Titus 1:15), turns all the experience of the goodness of creation and its pleasures into a growing experience of guilt, alienation and vice. Even in face of numerous techniques to nullify the conscience and feed the heart with interchangeable idols, alienation and emptiness are the constant burden of hedonistic history in a long journey east of Eden.

At the close of Oscar Wilde’s story, Dorian is shown as facing his own portrait that depicted his former beauty. But now, after a journey of experiencing innumerable pleasures and suppressing any conscience of good and evil behavior, the picture incred-ibly depicts Dorian’s inner soul. The once beautiful and pure youth became the image of vileness, perversion and cunning. Basil Hallward, the original painter, faces this terrible spectacle of Dorian’s inner reality unveiled through the picture, and in a sacerdotal attitude offers to Dorian the possibility of forgiveness from God, who would cleanse his sins and make them “white as snow”, quoting from Isaiah 1:18.

But refusing forgiveness and his own guilt, Dorian kills Basil, and tries to ease his conscience by performing some hypocritical acts of goodness. He tries hard to achieve his own redemption. But after coming back to the picture, the scene is even worse, with in “his eyes a look of cunning, and in the mouth the curved wrinkle of the hypocrite”. With a too heavy burden to carry with a life of guilt and murder, Dorian tries to destroy the only proof of his misbehaviors, the picture carrying the witness of his own soul. As he stabs the picture in an attempt to deny his inner condition and nullify his own self, Dorian simply brings about his own destruction and is found dead.

In an analogous way, the hedonistic culture tries in unfruitful ways to deny guilt and forgiveness, vainly trying to nullify the remaining testimony, a clear picture of corruption in the face of our increasing cunning and voluptuous culture. Ugliness is taking over the picture of culture and people. But in stabbing its own image and conscience, our culture is killing its own soul and source of life. This can be seen in the amount of suffering coming from broken families, the ever growing need for artificial means to keep on track, mainly through drugs, and the increasing presence of the entertainment industry as a diversion from the deep boredom and emptiness that lies at the core of a culture of rampant, legitimized consumerism. To stab at the remaining testimony of its ugliness, western culture is unconsciously killing itself.

Response

What, then, would be the answer to the pressing issue of hedonism? Would it be a return to old asceticism with its denial of the created order and its potentials for pleasure, as some fundamentalist and various mystic groups and sects suggest? Surely not! For this would be a stubborn return to an once-trying-and-found-wanting answer. If the question of hedonism deserves a proper answer, it has to come from a perspective that considers God’s intention for the reality of pleasure as a created reality, and His provision in order to restore the original meaning and place in one’s life. This was fully accomplished through the complete and continuous work of our Lord Jesus Christ in His people’s lives of reconciling with God, the Father all things. In Christ, God is reconciling with Himself all things, on heaven and on earth. Certainly, the purpose of pleasure in men’s life is included in Christ’s work. The Apostle Paul, in his first letter to Timothy, gives us a clear and often forgotten assessment to the question of pleasure in

Material reality and sense perception render a multitude of pleasures to us and do bring joy and flavor to our lives.

Rosalind Grimshaw’s Creation Window (Chester Cathedral, England) celebrates the depth and variety of our physical world.
Christian life with insights to address the issue of hedonism. According to Paul, some people would abandon faith and deny earthly and legitimate pleasurable gifts God created for the believers and those who know the truth. These were made so in order to be received with thanksgiving and gladness, giving glory to the Creator. The foundation for this approach to such pleasurable things, says Paul, is laid down on the very goodness of creation (1 Tim 4:4). For, says Paul, “everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer” (1 Tim 4:5). Paul’s approach to the question is clearly relational.

The fundamental problem in Christian life is not with pleasure per se, or with the things that give us pleasure, but how we access it. John Calvin, commenting on the mentioned passage, stress that “the goodness of the creatures, which he mentions, has relation to men, and that not with regard to the body or to health, but to the consciences ... for, in a single word, Paul means, that those things which come from the hand of God, and are intended for our use, are not unclean or polluted before God, but that we may freely eat them with regard to conscience”. The mentioned prayer and the Word of God only testify that a believer is receiving the gifts of God in faith and gratefulness, from a truly reconciled heart. The gift is again, as in the lost Garden of Eden, received in the presence and through the Giver.

This Biblical answer to the question of pleasure and its place in our lives avoids any dualistic conception of reality and common degrading views of Creation, which are simplistic and non-scriptural. Instead, the bible poses the tension and battle over the enjoyment and avoidance of pleasures on the true direction of men’s hearts and faith when receiving the gifts that come with occasions of pleasure. The true battlefield addressing hedonism, then, is not to be sought on secure retreats from life and its complexities, but in being pure and open to God in the middle of life and its joys and sorrows.

But how a heart can be truly open to the goodness of creation, supernatural and natural, with all of God’s good gifts, without impurity? That is possible only through the living application of the fruits of redemption and the renewal of men’s heart and the cleansing of the conscience accomplished by Christ at his propitiatory sacrifice at the Cross and the work of the Holy Spirit. Only in a restored relationship with God and creation through Christ, can men be reconciled with pleasure and its potentials. Hedonism, denying the reality of a supernatural reality, the soul and God’s place in the universe, relates with pleasure in an unfruitful way, leading to a path of frustration, death and condemnation.

Conclusion
A Christian response to hedonism, as we have seen so far, goes far beyond simple condemnation and a turning to asceticism. It must reaffirm the place of creation and pleasure as a gift that glorifies God when enjoyed properly. And this is a relational issue of conscience that is dealt with only through the saving and reconciling work of Jesus Christ.

What are the practical implications? First, Christians should be known for their affirmation of the lawful flavors of life and reality with a thankful and glad heart. The deep enjoyment of simple pleasures is a forgotten reality in an abusive and hedonistic culture. The simple pleasures of life together, relationships and conversations, good music, peaceful walks, movies, and the rich possibilities of our physical creation should be received gladly by Christians as a witness of both the goodness of creation and the abundant creativity of the Father. At times of disorientation, a glad and thankful heart can be a powerful testimony of the fullness we have in Christ.

Second, Christians should be known for their recognition of the constant presence of a deep, supernatural reality where God and the soul abide as a sure source of fullness in life beyond the physical. In a time when it is for many people difficult to believe in a supernatural reality, Christians can experience and be witnesses of a source of joy that is far beyond materiality - even as we remember the goodness of the material world. God is the utmost source of joy for us humans. The absence of occasions for bodily pleasures, therefore, does not limit the Christian community from being glad and thankful. The context of the dryness of prisons (Acts 16:25) and natural scarcity (Heb. 3:17) should reveal the joy of living in a rich universe, where God is the always present center.

A last implication from our brief discussion is that only in a moment-by-moment relationship and dependence on Christ can our hearts be free to enjoy creation’s pleasures. The root of the problem of pleasure is a relational one, and nothing other than a right and living relation with God in Christ can give us the power to enjoy lawful pleasures. A right worldview will help us perceive our relationship with reality and avoid distortions such as asceticism, but only in an existential, moment-by-moment personal dependence on God can the reality of pleasure reconciled in our lives. Only then can hedonism be resisted in its distortions. A purified heart and conscience is created and kept in our lives only through our blessed mediator Jesus Christ and His sufferings, which enable us always to give thanks for the gifts of God and the marvelous life He has allowed us to live in His creation.

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1 Wilde, O. The Picture of Dorian Gray and Three Stories (Create Space, 2010). p. 14
2 The entertainment industry has witnessed a 6% growth in the last 20 years, totaling a global expenditure of US$ 1 trillion, US$ 280 billion only in the US. The amount of hours spent cumulatively with entertainment in the US is on the order of 140 billion each year. Harold Vogel. Entertainment Industry Economics (Cambridge University Press, 2007), p. xix.
3 There are on the internet 4.5 million websites related to pornographic material, with an weekly increase of 2,500 new sites. In the US, more than 40% of the male population purposely visit porn sites, and 41% of the women admitted to visit and download pornographic content, with similar numbers worldwide. Mark Kastleman. “The Drug of the New Millenium: The Brain Science behind Internet Pornography Use (Power Think Publishing, 2007), pp. 3-4.
4 A recent article of Time Magazine declared that “what we found is that marriage, whatever its social, spiritual or symbolic appeal, is in purely practical terms just not as necessary as it used to be. Neither men nor women need to be married to have sex or companionship or professional success or respect or even children — yet marriage remains revered and desired.” Time Magazine (Vol. 176 No. 24).

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Rodolfo A. C. Souza is a worker in the Brazilian L’Abri. He holds degrees in International Relations (non-profit management) and Organisational Sociology. In addition to translating and publishing several books, Rodolfo is a founding member of the Kuyper Association in Brazil, works in local community development, teaches sociology and is an elder in the Buritis Presbyterian Church.
For up-to-date information on speaking schedules and prayer points you can always visit the different branch sites at www.labri.org. But in each issue of the newsletter we highlight a few aspects of the international work. It is wonderful, for example, to be able to mention that the L’Abri work in Brazil now has a house! Though it requires some renovations (don’t they all?) the workers there are excited to have a more permanent place to welcome guests and host local events. We look forward to watching their work grow! Please pray for them as they work on their home alongside their other responsibilities. There is also a transition coming for the Rochester branch. We are including a portion of their last prayer letter here, to let you hear from Larry himself:

November 22, 2010
Dear Friends of Rochester L’Abri,

This weekend we hosted the semi-annual L’Abri trustees’ meeting in Rochester, and thankfully all of the trustees were able to come and join Jock and I - Andrew from England, Greg from Switzerland, Wim from Holland, Inkyung from Korea, and Dick from Southborough L’Abri. Continue to pray for the trustees as we conduct business for L’Abri International, and for wisdom and discernment in making important decisions before our annual member’s meeting in April, which this year will be in Greatham. At the Rochester branch, like everyone else, we too are seeing the effects of the financial hard times, so pray with us that this work, which has been a blessing to so many, may continue, under the Lord’s sovereign care, to be a blessing to the next generation. This morning we received in the post a letter from the City of Rochester that the $12,000 for the hookup fee for the city sewer that we had connected two years ago is now due. The higher fee is because L’Abri owns almost nine acres. We have the option of paying over a period of 10 years with interest, but it would be preferable to pay the fees as quickly as possible.

One reason that I am writing this brief update is to ask for your prayers as next year will be a year of transition for this branch. Though I will be 70 next November, all the pieces are seemingly falling together for Nancy and I to retire a bit earlier, probably sometime during the summer months after the student terms. It has been 44 years since Nancy and I took a taxi from the train station in Aigle to L’Abri in the little Swiss village of Huemoz. We lived in Chalet Beau Site that first year with 30 girls, always with a few extra that we would squeeze in somewhere, and made do with two bathrooms, one for the girls and one for us! Three of our four children were born in Switzerland, and those years are full of good memories, some difficult times, but again and again we saw the Lord’s faithfulness and goodness to L’Abri and our family.

When we moved to Rochester 22 years ago, Edith was living here and it was a great joy to be able to work with her for many years until she moved back to Switzerland. Shortly after we arrived the Lord provided the wonderful L’Abri property at 1465 12th Ave. I remember vividly the day when I took Betty Phillips to see the house and property. After some hours looking over the property, while we were walking on the front yard and looking out over Rochester, to my great amazement and surprise, she simply said, “This is the property for L’Abri!” Her gift to buy the property has made it possible for Rochester L’Abri to be an oasis for many students and families and friends over the past 20 years. We will be moving to St Louis to be closer to family, and are in the process now of buying a house with our daughter Katie and her husband Jacob. Nancy and I will be renovating over the next year the large, unfinished basement into a separate apartment. There will be lots of work to do, but I am eager to begin; building walls and partitions, replacing some windows and doors, laying down floor tile, and putting in a kitchenette and proper bathroom.

In the meantime we have accepted BJ and Jessica Roland to become workers in the Rochester branch beginning shortly after he graduates from Covenant Seminary in the Spring. Both BJ and Jessica have had a heart for L’Abri for many years, and I am sure that they will be very hospitable hosts in the big house. They have two small children, Matthew who is two and Henry who is 9 months, so pray for them as they look forward to moving to Rochester after BJ’s graduation. Until they arrive, Kara from England who was a helper last year, will be coming back for three months at the beginning of the New Year to help with the L’Abri Retreat at the Kramer farm, the Rochester Conference and our spring student term.

As you know, Jock and Alison joined us in the Rochester branch 10 years ago and have contributed to this branch in so many different ways. When the Snyders leave next year, Jock will become the director of this residential branch and will continue to organize the yearly conference into the future. So, please be in prayer for the McGregors in this new role, and also for the Snyders as we begin this year of transition. We go forward in faith, trusting that the Lord to guide us each step of the way.

Under His Mercy, now and forever,
Larry