

New Year's Day 2023

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Date: 01 January 2023

Preacher: Canon David Short

[0 : 00] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[2 : 30] Thank you.

Thank you.

Thank you.

Thank you.

So friends, this is going to be a great service. We are not live streaming this service and David just reminded me that means we can do anything we want. It's going to be so great.

[5 : 09] We're not going to have a Sunday landing on the first day of a new year.

It's a great joy to be here.

We're going to have a wonderful meal.

please stand with me now as we begin our service with opening scripture sentences on page two of your liturgy booklet. Blessed be the Lord God of Israel.

For we have visited and redeemed his people. To give light to those who sit in darkness and in the shadow of death. To guide our feet into the way of peace.

[7 : 39] Amen. omnib bund.

Amen. Amen. Amen. .

Amen. Amen. making it with me the sound he'd do.

How much sin and sorrow's joy the Lord's invest the ground.

He comes to make his blessings come as the fierce is now, as the fierce is now, as the fierce is now.

[9 : 17] All the leaders come free and go away. He grows to love in truth and grace and makes the nations prove.

The glories of his righteousness and wonders of his love and wonders of his love and the waters, wonders of his love.

Please sit or kneel with me as we pray the call for purity. Almighty God, to you all hearts are open, all desires known, and from you no secrets are hidden.

Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit that we may perfectly love you and worthily magnify your holy name. Through Christ our Lord.

Amen. Jesus said, You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the great and first commandment.

[10 : 37] And the second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets. Lord, have mercy upon us and write your law in our hearts, we pray.

The Lord be with you. And with your spirit. Let us pray. Almighty God, who has given us your only beloved Son to take our nature upon him and at this time to be born of a pure virgin, grant that we, being regenerate and made your children by adoption and grace, may daily be renewed by your Holy Spirit, your Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, ever one God, world without end.

Amen. Corinthians chapter 4, verses 16 to chapter 5, verse 10.

This can be found on page 965 of your pew Bible. Corinthians chapter 4, verse 16 to chapter 5, verse 10.

So we do not lose heart, though our outer self is wasting away. Our inner self is being renewed day by day. For this light momentary affliction is preparing us for an eternal weight of glory beyond all comparisons, as we look not to the things that are seen, but to the things that are unseen.

[12:11] For the things that are seen are transient, but for the things that are unseen are eternal. For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

For in this tent we groan, longing to put on our heavenly dwelling. If in need, if in needed by putting it on, we may not be found naked. For while we are still in this tent, we groan, being burdened, not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee, so that we are always of good courage, and we know that while we are at home in the body, we are away from the Lord.

We walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please Him.

For we all must appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. This is the word of the Lord.

[13:23] Thanks be to God. Thanks so much, Marva. I want to invite all the boys and girls grade 6 and under to come forward to the steps, please.

If you are in kindergarten, would you bring a responsible adult with you? A parent, someone like that, someone who looks responsible. That would just be brilliant. And could I also ask for three volunteers, three guys who are tall and strong and able.

I know that cut. Thank you, sir. I need a second male volunteer. I'm looking down here.

Yes, thank you, sir. Come on up the front. Peter, come on up the front. Okay. What I want you guys to do is to hold this up. Now, it'll pull apart if you're not gentle with it.

Pete, would you come and hold the back post of the tent up? And this is the beginning of Jordan's acting career. This is very, very exciting.

[14:34] Okay, boys and girls. Now, how was Christmas? Christmas? Okay. That's a hard crowd. What's Christmas all about? Jesus, thank you.

Up on the screen here, I want to see a picture of Jesus coming at Bethlehem, born in a barn with animals, mum and dad, changing diapers, very humble, defenceless baby, son of God, saviour of the world.

But he grew up and showed God's love with many miracles of power and kindness. Here he is raising Lazarus from the dead.

He taught God's word. And then at the end of his life, he died on the cross for our sins. And three days later, he rose again.

That's exact. That was a photograph, okay, of what it looked like. Was that the end? Was that the end of Jesus? No. No, he's now in heaven, worshipped by angels, and he'll come again.

[15:44] And that's a stained glass window of what it looks like. And when he comes back, he won't come as a tiny little baby who's weak. He's going to come as the great king on the clouds, not in a barn, and everyone will see him.

And the same Jesus who is full of love and kindness and power will come to fix all that's wrong and bad and give us a new home. A new home. A new home.

And what is that home going to look like? Heaven is right. I've got an even different answer after that reading. So if you look over here, the reading said that living now, even though our lives can be absolutely wonderful, is like living in tents, like this.

Now, we love camping in our family, but spending time in tents is not always easy. Why? Because sometimes the wind blows.

And sometimes they get holes. And sometimes the rain pours. And sometimes you have uninvited guests.

[16:58] life here is like living in a tent. The wind blows. We get holes. It rains a lot. And we have uninvited guests.

But when Jesus comes again, he gives us a home that is the very best house. With the most comfy bed.

And the best games room you can imagine. It's almost too good to imagine the house made by God, not by human hands, where the wind doesn't blow, where there will be no holes, there will be no uninvited guests, and Jesus himself will be there.

And I think there's someone in that tent. Oh. Oh. Oh. The rector made me do this.

Oh. Oh. Oh. Oh. Oh. Oh. There's my true home.

[18 : 03] I wonder what's inside. Oh, kids, the games room is amazing. And that's a little bit what it'll be like.

So, boys and girls, now what I'd like you to do is come up on stage, and there are going to be crayons and pencils, and you can even draw what life is like in your tent now, or what life will be like in the heavenly home.

But there are also lots of Advent pictures to draw on, if you would like, while I preach to the adults. Come on up, and there'll be people here to help you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. And while the children are quietly drawing behind me, thanks, Mariel.

That's fantastic. Thank you. Thank you. I wonder if you would open the Bible at the reading Marva read to us, 2 Corinthians, chapter 4 and 5, which I think is on page 966.

[19 : 24] And don't tell the children this, but I did some fancy footwork with that little talk. I hope you understand that the picture of the tent to the house is actually the picture of our bodies.

in this life and then in the resurrection. And in this life, the Apostle Paul pictures our bodies like leaky tents.

When Jesus comes again in resurrection power and raises us again, our bodies will be transformed into magnificent resurrection buildings, eternal and full of glory.

And I couldn't find the most beautiful house because I know we all have different tastes. So I chose a castle instead for the photograph. Now, the people in Corinth, the people to whom Paul first wrote the letter, they despised the idea of a bodily resurrection.

They thought it was disgusting. And whenever the good news of Jesus Christ takes hold of people, it produces a unique and different view of the human body.

[20 : 36] It doesn't matter what culture you're in and it always faces strong opposition because of how deeply it challenges the common beliefs around it. So in the West, my body belongs to me.

It's a project where I have to focus my happiness. In some Eastern religions, my body is part of the illusion. It's a negative thing through which I become attached to bad things.

But if you belong to Jesus Christ and to his death and resurrection, then your body belongs to Jesus Christ. The people in Corinth were raised on Plato.

When I was at university, I had to read Plato and Plato wanted bodies that were beautiful and strong, but in the end, the bodies were a bit, they were kind of a mucky prison for my immortal soul. And Plato says that when I die, my soul flies away from my body. And you can find his myth about the afterlife in his Republic. He says, the soul flies to different astral planes.

[21 : 40] This is not true. This is Plato. Just don't, okay? And we get onto this great spindle of astral planes and if you're very good after various reincarnations, you'll fly free of the spindle.

That's the great hope. It's not the Bible view. The Bible teaches the soul is not immortal. Immortality is a gift given by God through the resurrection.

And the resurrection of Jesus, as we've been seeing in our series, is not a one-off anomaly. It's the beginning of the resurrection of all God's people so that the power at work within us now of Jesus' death and resurrection means that we say something like this, my only hope in life and death is that I am not my own but I belong body and soul both in life and death to my faithful Saviour, Jesus Christ.

That's why this passage is so positive. Paul began chapter 4 by saying we don't lose heart because he knows what the temptation is to lose heart.

He looks at himself and his own frailty and his fragility. He looks around at suffering and the hostility to Jesus but he says it's in human weakness God shows his power and it's through the death of Jesus at work in our lives and the resurrection at work in our lives now that we do not lose heart.

[23 : 05] So that's the first phrase in verse 16. We do not lose heart. And I want to say Paul goes on to give us two reasons why we shouldn't lose heart. This is very important for us as we begin

2023.

The first reason is the resurrection connection and the second is the resurrection construction. Point one, why don't we lose heart? It's because of the resurrection connection verses chapter 4 verses 18, 16 to 18.

The reason why we don't lose heart is not because we close our eyes or we turn a blind eye to suffering or to injustice or to war or to darkness.

It's not that we shut up ourselves and conjure up positive sunny feelings. We don't lose heart because the death and resurrection of Jesus Christ is at work in us now so that our life and death and our life after death is connected with my experiences now.

This is almost too good to be true. Just look, cast your eye down verses 16 to 18 at the profound contrasts. Paul says, my outer self is wasting away, my light momentary affliction, my stress and my suffering is transient because it can be seen.

[24 : 30] But my inner self is now being renewed day by day and the light momentary afflictions and sufferings is working for me an eternal weight of glory which is beyond all comparison because we look to things that are unseen, things that are eternal.

Now, here is the connection between the two. It's not that somehow God is able to bring me comfort in my sufferings or reverse them in the end.

So, just grit your teeth and put up with it. What he says is that our sufferings and our afflictions now cause and create the eternal weight of glory through the resurrection.

I've never seen it before this week. Look down at verse 17 again. This light momentary affliction is, the word is preparing but it actually means creating, producing, causing for us an eternal weight of glory.

So that as we seek to follow Jesus and serve him, the death of Jesus is at work in us as we experience affliction and confusion and suffering and persecution. So that by the inseparable bond between Jesus' death and resurrection, through our very difficulties now, God is creating and producing an eternal weight of glory for us.

[25 : 58] Not as a reward, so if we suffer very patiently and purely he will give it to us, but out of his free grace based on the death and resurrection of Jesus Christ.

I mean, from a human point of view, when you look at Paul's suffering it wasn't light momentary or light, or slight, or it was terrible. I mean, often when Paul would get up to preach he'd be booed and jeered and dragged from the room.

Sometimes he was imprisoned, sometimes he was beaten, once he was left for dead. But Paul says in comparison to the eternal weight of glory that God is working in us and through us, they are light and momentary.

In fact, he invents a word in Greek, beyond all comparison is literally hyperbole upon hyperbole. That's how great it is. how can this be true?

Well, how can we bear the glory that's going to come? We turn from the resurrection connection to the resurrection construction. And here, I just want to make a couple of comments on the first five verses of chapter five, which is the tent and the building.

[27 : 12] And I just have to say there's so much here that's above our pay grade. There's a lot of questions we don't have answers to, but the apostle speaks here about what happens to the Christian believer after death.

We don't get wings and fly around on clouds, but since Jesus has died and been raised, we too will be raised in new resurrection bodies.

That's the point of the tent and the building. The tent is our physical body now, breezy, leaky, fragile, easily falls down. But the building, the permanent building, that resurrection body that God gives us is eternal, glorious, and incorruptible.

Verse one, we know that if the tent that is our earthly home is destroyed, he's speaking about death, we have a building from God not made with hands, eternal in the heavens.

So when Jesus comes again, he will transform our lowly bodies so that they'll become his glorious body, his body of resurrection.

[28 : 22] So for the Christian, dying is like moving house. I've moved house plenty of times. It's always traumatic. It's awful.

But for believers, it's the best possible move in the best possible place where someone else does all the packing and all the moving.

And our resurrection house is from God. It's not made with human hands. It's like the resurrection body of Jesus. It's entirely a gift from God and it's eternal and deathless and not subject to decay and not subject to weakness and not subject to sin.

In the new heavens and in the new earth. And it's only in that new resurrection body that we'll be able to look at the glory of God without being crushed. And the glory of God will go from being a threat to being something we're able to savour and delight in and draw life and light and satisfaction as we're freed from sin.

And the eternal weight of glory that God is now preparing for us we'll put on, he says, like a coat so that that glory will swallow up our current tently bodies.

[29 : 37] And that explains the Christian groaning. I think Jordan did a very fine job of groaning, don't you? But the Christian groaning is not about our aches and pains.

We don't, it's not talking about whining to each other as our bodies fall apart or that things are too difficult for me. Verse 2, the groaning is yearning and longing to put on the heavenly dwelling.

It's a positive yearning. Boys and girls, we've got about a minute or a minute and a half to go. I remember when I was a child in Australia, I was probably eight or nine, I remember Christmas Eve coming around and I knew that my father had bought me a train set.

Made a big difference. I remember the evening before Christmas thinking tomorrow is going to be a really special day. Things are going to be different. My life is going to be different. I couldn't wait for the day to come.

I groaned with longing and it's like that. In this life we have the resurrection connection so that all our suffering and all our serving can be affecting an eternal weight of glory.

[30 : 49] And in the next life we have a resurrection construction, a new resurrection body from God eternal, glorious, incorruptible and that's why we don't lose heart.

So, question, what's the big application from this? What's the take home? What's the so what? It ought to be something spiritually fancy, right? It ought to be something holy and highfalutin.

Some spiritual stretch goal will overtake your 12 New Year's resolutions. It's very simple in verse 9, whether we are at home or away we make it our aim to please him.

It sounds so conventional and normal doesn't it? It's not making ourselves more pleasing to him.

That's been done through his death and resurrection. What it means is this, each day what fills our hopes and ambitions is that we belong body and soul to him in the small things, in the mundane things that nobody else sees, in the big things.

What's supposed to drive us is not the crushing pressure of trying to please everyone else or worse pleasing myself. Seeking in my work and my leisure and my family and friends and time and energy to do things out of love for him who loved us beyond measure.

[32 : 14] And I think this is a great start to 2023. To ask ourselves is there anything in my life that doesn't please the Lord? What does the Lord have for you and for me this year?

What does he have for us? What will it look like to please him? How can I please him today and this week and this year as we do not lose heart?

Amen. Now boys and girls I wonder if anyone would like to come up and show me the artwork that you've done. It's time to finish up now and I'm just going to grab a microphone from over here if someone could explain to me what they're doing.

That looks beautiful. Boys and girls do you want to just keep doing that while we continue on our service? Or would anyone like to come and show me what they've done? My goodness they look fantastic.

Marva yours is especially beautiful. Okay we're all shy. Work is still underway. A bit like all of us.

[33 : 23] Well then boys and girls why don't we do this? Why don't you keep those till afterwards and I'm going to pray and you can take your colouring in back to your seat.

How about that? Thank you. Sounds good someone says. Let's pray shall we. Our heavenly father we thank you for the Lord Jesus Christ and for the immeasurable power of his death and resurrection much of which we don't understand.

We thank you that your death and resurrection are at work in us today. Already building, already blessing. Thank you for the promise of the eternal home.

Even though we don't understand we pray that you would excite us and help us to groan toward it.

We ask this day and every day that you would help us to continue to have the ambition to please you in everything we do.

We ask this through Jesus Christ our Lord. Amen. Thank you boys and girls. Time to go back to your seats but take your coloring in with you. As the kids go back to the seats, would you please stand with me as we confess our faith in the words of the Nicene Creed.

[34 : 50] We're on page five here. Together we confess. We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is visible and invisible.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father, through him all things were made.

For us and for our salvation, he came down from heaven, was incarnate by the Holy Spirit through the Virgin Mary, and was made man. For our sake, he was crucified under Pontius Pilate, suffered death and was buried.

On the third day he rose again in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, spoken through the prophets.

[36 : 11] We believe in one holy, Catholic, and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

Amen. Please sit or kneel as we pray together. Amen. Lord, it is easy for us to forget that our afflictions will pass away and that the glorious reality to come outweighs our troubles and is everlasting.

Please help us to remember and to wait for what is mortal in us to be swallowed up by life. By our spirit, please help us to not lose heart.

Please help us want to please you. Please help us long to be at home with you. Lord, know your mercy. Hear our prayer. Lord, it is easy for us to forget that if the bodily tent that is our earthly home is being destroyed, we have an eternal, imperishable dwelling from you in the heavens.

When we are burdened and groan about our afflictions in these perishable bodies, please minister to us through your spirit and help us remember that we can be of good courage and walk by faith, not because of our own strength or beauty, but because of yours.

[37 : 47] Please help us trust that you will consume the dying parts of us and clothe us in life. We pray this for ourselves and even more for those in our congregation who are feeling especially burdened by what is mortal.

We bring to you Jack and Ruth Tang, Manny Robbie and Janice McDonald, Martina and Grant Walsh-Biggins, Michael Dryall and Brenda Brumwell, Kay Griffiths and those we name silently now. Please renew them day by day. Thank you for giving us the Holy Spirit as a guarantee of life with you. We love you because you are life. Lord, in your mercy, hear our prayer.

Lord, we thank you for calling us to bear witness to your truth, goodness, and beauty in this world. We ask that you would help us to do this courageously, walking by faith in you alone.

We ask that the upcoming Come and See sessions would be one of many expressions of this. We pray also for the church plant in particular that you would provide a regular space for Sunday worship services.

[39 : 03] Help the search committee to trust you as they encounter opposition and rejection. we also lift before you Jeremy and Krista Curry, their family and ministry team in Nepal.

We ask that you would continue to draw students to be a part of this work. We ask that you would bless their efforts to communicate and demonstrate your love in the cities and villages of Nepal. Lord, in your mercy. Lord, in your mercy, Lord, it is easy for us to forget your love shown to us at Christmas. As many of us return to more regular routines of work and studies this week, please help us to remember that you walk with us each hour.

By your spirit, please help us to walk by faith and not by sight in this new year. Please help us to turn to you with our burdens and afflictions at home, in our studies, at work, in our friendships, and in our church.

Lord, in your mercy. In your prayer. Amen. O by heart, everything, sing it out loud.

[40 : 38] O God, and your mercy, All our wealth in heaven, is in us I have now going All thy faithfulness Base Off Council I receive.

Suddenly return and nevermore thy temples leave.

If he would be always blessing to thee as thy hosts above, pray and praise me without ceasing, glory in thy perfect love.

Praise my new creation, pure and strong let us be.

Let us be thy great salvation, good and good restoring me.

[42 : 35] Take the glory into glory, till we have raised in our place, till we have the ground in the glory, all see good and love and praise.

let us pray let us pray together. yours, O Lord, is the greatness and the power and the glory and the victory and the majesty for everything in heaven and on earth is yours.

all things come from you, O Lord. all things come from you, O Lord. of your own have we given to you. Amen. Amen. friends, as we journey to the table together, all who are baptized believers are welcome to join us for a family feast.

men and women, boys and girls, young and old, come together here to remember the death of Jesus Christ and in remembering and partaking his goodness and grace is sealed upon our hearts and minds.

And as we remember his death in light of his resurrection, it also stirs in us hope for the eternal weight of glory to come. So when you come forward, you can line up from the outside in, hand like this and you will receive bread. You can take the bread during when somebody says this is the body of Christ for you.

[44 : 12] Somebody will come with a tray of cups of wine and you can grab a cup of wine and when somebody says this is the blood of Christ shed for you, you can take that drink. If you need gluten free or alcohol free, feel free to take it from the table in front of us.

And if you want to come forward and just receive a blessing, you can cross your hands and we'd love to pray a blessing over you. If you have any questions, just ask the person next to you. You'll be good to go. Friends, as we come to the table, we come recognizing that we're empty handed. Not just empty handed, we're actually in debt. And so we confess that and that he is faithful and gracious to forgive us our sins. So let's kneel together.

Almighty God, Father of our Lord Jesus Christ, maker and judge of all people, we acknowledge and grieve over all our sins and wickedness, which we have committed by thought, word and deed against your divine majesty.

Provoking most justly your righteous anger against us. We sincerely repent with heartfelt sorrow for these are transgressions. The burden of them is more than we can bear.

[45 : 34] Have mercy upon us, most merciful Father. For your son, our Lord Jesus Christ's sake, forgive us all that is past and grant that from now on we may serve and please you in newness of life.

To the honor and glory of your name, Jesus Christ, our Lord. Amen. Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who heartily repent and turn to him with true faith, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness and bring you to everlasting life.

Through Jesus Christ, our Lord. Amen. Hear the words of assurance and encouragement that our Savior Christ says to all who truly turn to him. Come to me, all who are weary and heavy laden, and I will give you rest.

God so loved the world that he gave his only begotten Son that whoever believes in him should not perish but have eternal life.

Lift up your hearts. We lift up your hearts. Let us give thanks to the Lord our God. We lift up your hearts. Scripture teaches us always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth.

[47 : 00] Therefore, with angels and archangels and with all the saints in heaven, we praise and magnify your glorious name. Forever praising you and singing. Your grace is only about all you, Father alone and professing your glorying unendingly, Holy, holy, holy, holy, Lord of holy, holy, Lord of course.

Hallelujah, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, holy, Lord of course. Let me who has folded, how new to all thy life, glory to all lot Crossan. Lord, Lord, God, blessed is He who comes in the name of the Lord, all children in the heart.

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your abundant and great mercies.

We are not worthy even to gather up the crumbs under your table. You are the same Lord who always delights in showing mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son, Jesus Christ, and to drink His blood, and our sinful bodies may be made clean by His body, and our souls wash through His most precious blood, that we may forever dwell in Him, and He in us.

Amen. All praise and glory belong to you, God, our Heavenly Father. Because of your tender mercy, you gave your only Son, Jesus Christ, to suffer death upon the cross for our redemption, who made there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, offering, and satisfaction for the sins of the whole world.

[49 : 03] And instituted, and in His holy gospel, commanded us to continue a perpetual memory of His precious death and sacrifice until His coming again. Hear us, O merciful Father, and grant that we, receiving this bread and wine, according to your Son, our Savior, Jesus Christ's holy institution, in remembrance of His death and passion, may be made partakers of His most blessed body and blood.

On the night that He was betrayed, our Lord Jesus Christ took bread. When He had given thanks, He broke it. And He gave it to His disciples and said, Take, eat.

This is my body, which is given for you. Do this in remembrance of me. Likewise, after supper, Jesus took the cup, and when He had given thanks, He gave it to them.

He said, Drink this, all of you. This is my blood of the new covenant, which is shed for you and for many, for the forgiveness of sins. Whenever you drink it, do this in remembrance, in remembrance of me.

Amen. You're doing amazing.

[50 : 38] Thank you very much. Thank you.cit Shots I was going to meet again. Amen. Thank you.

Thank you.

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Thank you.

[53 : 16] Thank you.

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[58 : 16] Thank you.

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[63 : 16] Thank you.

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[65 : 46] Thank you.

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