

Aoibhneas

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Preacher: Rev James Maciver

[0 : 00] Children of tabular reasons...

We have a church and has ears. They will not like her and people without LEGOamt, rather hair, etc.

She is so liberating this book of the commissioners. the pirate Catholic Hispanic Subistan and said we are such as ...you have seven people ■■■■ I could tell you I have seven people If you are just young govrochug an Oivinus arda vela lawurtan nesho.

Ach Oivinus thuyishtia nach rii Oivinus a hannig follaaf heen aga zhannisheg ag daivi gabialltin nach rii.

Sareishtia Oivinus sonhorishja hannishins buunia gana khulluhtinia man daivi hachud arabsa asin hyoorna. Oivinus mannich eeshin na kinyalchi dhe nichim sonhorishja eeshin naenym samfal shii yi cinyalchi cwydioch gari nôj asin felafhiwys yladaawurtan neshin asin yari meirach anna shii ar yn lai mi agos cacilami coberstwch gaiach haciau einti aga gafil ynhiornag aga le gafil asafal gafi gafiutai hachuris gaias asin i fheeggan er ffaggan thalamgyryd jy hannisho gafiwa gafiwa gafiwa cyniach o chri naijas gafiwa chanta go clau na neunia manna cantin anna shun catea hyantaeis syf mw glori chauwmnaadu catea graagich syf jyafonnes i hydus syf in yai yw reig agos sylta gafil na breeran shun ygeri as danyma mi cunyach gafil asa laas yw eilu hien agos mi hien biao a gamar gymachar an thul agos doion agos dolamachad thul agos gafil u anna shun na kantin making hannituris an thul na jarraaf rieran a hana shun dde eich o fhatas a haas yw dalantyn di yofonnes dde eich o fhatas a haas yw ffgoi ylwarag aifnas agos gartochas ananghwishan gysonghwishan cwshun corpore fius cwshun peci wel hyn sy'n hannis o gyfeild y nöibynas y hannis o na eilymach songhwishan an y neechdry eich reosti a nöibynas y hannis o y nöibynas y hannis o na eilymach songhwishan an y mehe eich reosti fhochwashoch go creoch agos fiusisach gan ynhyorioch gwydoch sw hiedrwt y eimstu gantyn ma eeins yn gyfeila nios garihdiw vwgras ye nwrygwt djaloghwishan na brisegwishan atyr opeth gras ye agos y nöibynas y hannis o asanaanam chan y nöibynas y hannis o agenny ach man haseinnyr ar lainsach o chleji agos chynchoyolus eirshan asanaavr e swmacharishan hatharig songhwishan an y mehe chrywistri jagyns yna hirnwyr ffrae agos sysio yna ag y misgynthorog a hachgyf a'r horog y sbryd a oifnus a hachgyf fwgras ye si oifnus a hannis y hannis a chyn le cwysyn swantio ye agos a cynna gwyf maenny leif sy'n asod i eichdi'r sgrifon d'abstyl o chym nynngalasian a chymysi a'n ochanis yna gyrwaa gynnsig an mannwa uryddun ichyn chynchoyolus eich heilu mar horog y sbryd gynnsig an hosach mannwa gluasetan nifio hulu agos mannwa a chynna eirannamochagasiluud swashwarni hwga anishan co chynchoyolus eich yna a chysa taarig y sbryd graag aeibnus si fathuluncus cynfaldog maheas cradju smushuniruud agos haeantio noch gela clachgeg a fanchgele hana so taarig chan ni taarigyan a ima toch rwtaeach anamochagandisyan ima toch siorse han i baanj fadichy anach fheirusgrichy ima toch siorse gluasetan graas jay asan nanam maheas anir er nochg anangaraag anna naivnus anna si anna fathuluncus ach se taarig in sbrydde han bwnei chul o heilun matja hanne sion gan anna nain taarig it is one fruit of the spirit with all of these components as its parts agus hasan a coutan arcaine pharewele sbrydde gobrochag agus pharewele sbrydde gobrochag aga lai hanne sion asan nanam

[5 : 51] shat taarig a hanne sion it is e ffrut taarig in sbrydde agus barwele sion an han absul graa anna sion gavwele sion mar chwysbath asan malwchulunni hanne sion cinalchi rycheele agus gachan ach cinalchi rif eirne sri chi anna adarialu ach ach gauwch conlu rycheele asan nan taarig a hanne sion agus sierwll eirne sion gyn a hadjaetamwch gynnas ychriu rwydr nachaligi'r caar yfylio gael ar nyeinjynir dwl yfylio gynni gymig torwch uifnus ag engeisrach uch narnanan bwagagamaa mna adaroch manna bwagag loragag agen eirne nuiifnus so a ananghosh ar slantyo a ananghosh ar syrug leidio bwagagamaa nioa avisdoch ag gauwch gynniach gynniach gynniach gynniach

gynniach gynniach gynniach gynniach eirne nhwyligh anach eirne gynniach gynniach gynniach

And he told us that the people said in our Hel caveat, But we will Druidley, Filidley and 90 years after his biological education he reminded us of an knowledge of the lesson that Joseph XII experiences his new knowledge.

that was truly the you doing so much was just nothing to have, you know has I've killed longitudinal first-year-old frankly, I mean, they doesn't have no in any way of doing something and So we fake that Monthly series are in charge of the , and the ones, and vampires and edges, and Salmonians of – and Bob monkey say, control your tummy so we understand... We start holding lass Therapy social and bad things.

We start to entreg stretch, You've been in peace withWeEP.

Here's the of humans saying, crippled. Putting it up, ahead of time, I have to push with some technologicebillips.

[8 : 49] I have to Narthus. I haven't yet since it's enough to keep my past self-home in my life. And there is no such thing to have... ..go As a needless man..

...aiveness was necessary. If ever one day... ..gets in his next day, he was ready to wave...

...rown on one thing, he has home in the world... ..he's like... The aim of God in creating and redeeming us is the delight he himself enjoys in seeing his creatures delight in him.

God is most glorified in you when you are most satisfied in him. Agus bhaidjig a dheile Alexander McLaren chud a chus mw sha.

To pursue joy is to lose it. As you go, it's the fame kiari anu gane bririn na hanishanach sha bae a cio loch. To pursue joy is to lose it.

[10 : 17] The only way to get it is to follow steadily the path of duty. Without thinking of joy and then like sleep, it comes most surely unsought.

And we being in the way, joy is sure to meet us. So, sy'n dy gra, hawdolmach gach lo, sy'n nilwydir y tosioch y gra, ca dyn eisiau lorag mi ywfnys er y lo hannesio.

Ca ffa mi ywfnys gam y chri. Hawdolmach gach lo, yma gyngan etw, agus dy gra, ca dyn eisiau ffaith mi, un och dy chri ys das na ha'd rôm er o la hannesio.

Ca dyn eisiau ffaith mi mi hyn y gool tlachg anu nthol molaniar. Agus ffa' fel myliantyn siyn ymach, e fi gool tlachg anu nthol yn hi o'r nio, hawdolmach gael anu gael anu gael anu, a'n gosyn, anu ng hosyn, chafur gynstigwt.

Agus siyn eisiau ca dwch, gael a cwtrimwch gynni, a bheg achuith as a náa e hannesion. Ar eis te, naifnus a hannesio chanurig o te sgarg fo graas ie.

[11 : 29] Agus an arna rwtach anastam a eion, ha naifnus a hannesio chomisocho er e fi ffaith ach cwtioch gafi luetochoch. Ha, chomisocho e fi gra, e fi ffaith ach cwtioch gafi luetochoch.

Nis e ma nabstil paol ba gurni. Ers ant gymig a naifnus a hannesio gaischroch ag sluog an eiong ar oa skriwag. Gynni gaisn rwmanich riis te, gen gudach uis, mwchog an eis an, se chodiu kaptar tiag, ge chero kaptar tiag, paus ach da liitin rwmanach.

Agus schomane, ma nabag gra, anaschun as an treis, jarin tjiag, grumas fiftin, vers therthin. Nis e ham a gra, gulianag tiag anach isch, schoesche, taunen nul an eibnus, agus hi anangarit sin.

Chomke mysiu palch jannan aach is, trechungach gyn spirit naif. Ma lam smyach gynnu gsin suulere, njarin amasin uadig gyn ranneisio, agus amikeinag gyn, gyn wohan chyn, anayas y velurutinichin, luogh faranneision, kynniatjir ixebile, ha georig gynmig eiaatsan, legya, gynmigat eirelianag, leishan nul aeibnus, agus hi anangarit sin.

Ha georig aeibnus, agus hi gynnu vi, chyna, ha georig aeibnus, agus hi anangarit sin. Ha me gwyas asin, gynmig so, er eiannul e diag, gynlianag ase, mariea anach isch, leishan nul aeibnus, agus hi anangarit sin.

[13 : 00] Chomke mysiu palch anangas. Nacal, aantinach, ma na hager asin hagiurig, gynmigat palch anangas. A baunding in hoop.

A sannig at eich amal suas gachla, dar au kyniach agli triplaatjen, ma ha tooges, eik dya, suych, suych, nat anang, sannig aorig amag, anach isch anangas anangas, a maetoges, agus allakar anangas ho.

Ge lienag aseib, leishan nul aeibnus, agus hi. Agus fyrtu du, gwa al fannas an, chanjil maetoges, tal hi anangas, agus, ag ma na hau kytiach, agus fainant eion, ag fannin ti oorn lia aibnus.

An aibnus a anangas an, si e si ealte, bish anachas anabstil o geori, id eich aach gynmhachas. Sa fes ac o peyn, samol e, di eich ari chymdang a laas e, anach, gyl anabstil o anangas an, gachus si eas, maen ane, na ri eilte, gennwf, gardochus, gynsguth.

Gennwf aibnus gynsguth. Gennwf gardochus, gynsguth. Rejoice without ceasing. Hach gynmhachas anachag a israchag, agus intensa hirach, lachgag anachan, as a eid chanan, hach eolachag rwt tathal ar ar ar t'n ghaani.

[14:16] Go on rejoicing. Liannf araf y gennwgartochus. Liannf araf y cwyrhiollus erin hiornu, gau eiris gynmgartochus anachan, ag gwaan ymhachach.

Gymhachach. Gymhachach o chulwun ni eilu, manna chunni s'n a kinyatur is. Agh chynni maan gweil, gweil, gweil, gweil na hanyanntun s'n anans, gweil na hanyanntun s'n anans, gweil na rhi eiltyn s'n an, gweil ar aggortidji, gweil s'n a gyrbochag, gweil ngaartochus a hannishan, eibh i meidochag.

Fyod eis yn cwtyoch gweil chantyn, gweil ag gweil naan ffarewila ltochag, ffarewila dolaras, ffarewila s'hachach sias. Agh chynni gweilwa, er náia, anans anas ar o, anthalami, anas ar o daivi, anan anas ar amdjiag hadish, er annaichad, anan ar aggúni, anans angymgimgin hiorn agol, gweil naadochus s'n a vani, gweil naadochus a ddorstag ammachach rhiu, anan anadochus rhiu.

Hjornas a sin asig mw, anas uur, gartochus, ddorlantju, ffarewila chauwl, gweil yra bór, cionnus a chaila, chaila, s'achachachach ar s'achachachach, chai a s'achachachach lian y fheghgi, gweil naadochus, ananichadulich, ddor gweil naadochus, gweil naadochus, gweil naadochus, anan, s'chaila, gweil yra bór, gweil yra bór, gweil yra bór, gartochus, Hjornas a easy light, gweil achachach.

Hjornas, gweil yra bór fire, aecra, gweil naad yra ead, E 1965, gweil naad hrpia a ten dwayitt A se gwa suur gaartochas do laantje agus let the spirit seur caum su asme.

[16:04] So riest va gra hararam gusuchis agus oivnas achweintjen. S neen a knaven yw rish hu gaartochas. Chod trich gyan huns a a brin, a se naa yaraen sin nochgo yaraen, a se naa niyaraen sin yagar, er gaartochas nyo oivnas.

V Histwe on troite jaraen, a se gwa suur sa argus achwe, er gaarach haeg chyda, er gaarach ajusteg prompt. Mar me rraigert ligiur anora stakian huns achweintjen.

An un anadag h bosohna feqh geinn. achweintjen a genuvana haftersho ma genuant ju. Maane CB high la Irving choma gulhleun ochi.

They said something to enjoy and we think about what are the things They say things you tend to do so.

Are you doing what must we be doing from the life of our life. Are you looking at that stress. You say the things you worry about day and night going on and knowing your dear light.

[17:20] You've been with us saying that, all of us are hiding. We've been on the bridge and ing working in his family and how come this predicates is subjects heresticks as flawed if It's in the same way.

There is no way down not bad enough to push around up if you'd rather close enough. him continuing his discourse. We might tell everyone all to the story, but the type ofbuh masters starts, is all like of his self, his vice president and his paction, so his voice is saying that in above and late It's surprising that he's only more familiar with this. And I do get really excited, And the chia Seele and gave me of the invited podcast.

In the last minute these sextoys... thesepiracies... That's what I nonsense...

But through that... That's why it was sounded like attended by a group of attendees.

The captioning gives us all the speeches of citizens from maybe Ruth Barrie. Whether it's mad or not, it's more... ..

[19:34] Cardochas le aivnas at all her lov nod to the.a God of joy and love for the love and love.

And they said that about the relationship and Go moet be she went to bread the Godness the master.

Enter into the joy of your master, your Lord. Because I'm feeling like for the time. Many times I run and they can't hold carefully through your activities and the hope came, beyond the , but toward us, the Lord disappeared, and would offer us the opportunity to feel two.

If we're not sensing to the input, and as for the input of nós thinking we're not knowing on the feedback to the input of this all your results to be the .

Once you have to tell, to gofur to CHANN's understanding, the people around change and it's there because some of them in the nightmare's analysis were doubled or they were three which were changed In Babs' analysis, there was an introduction but it became the undamined and a learned when people started Funk?!

[22 : 04] Father God, for comfort, it is our experience.

We start with our circumstances, but since the age of to the Janeiro students are already difícil in our country.

if you look at the television or radio radio... use your own router...

use your couch... use your cool■, that you're aware of?

Exactly. More than anything we might do by constructing the proof for than anything else does. Our ideas just come from this very specific today. And as for this very little thing in an explanation of uping this rule, the least■ig oh my God, them already watched mothers Somebody boy groups Bottom lineonce that your sickness is still free.

[24 : 24] but you won't remember so mystical way if they hear this a shift but knowing it then He mentioned that, he said, if I orang-se■ Dawne chance, then I sensi when I'm a stranger to his own world.

He said, is that the last thing is that that's the land that lives are on the land. He said that those countries who don't know are except we are not prepared to travel and■i are they any disobedient and I'm Hey all that say regarding witness that and I Let's begin with the speech, In the pasttime of the number of people, And assuming people in the book.

All that I think people can do facts about your life But the people with joy, And the people witharrhymment, There was never enough achievement.

The changes what happened like this was the same thing from it. It was identical to the previous one. And I didn't see something wrong.

Back-ups everybody diningkins remained completely PALA. It relying on collections. and the fact that the truth is, and the naivness is not the same.

[26 : 08] If you didn't have the sufferings, there would be an element missing in your rejoicing above. So I think that's what I'm saying.

I'm not saying that. I'm saying that's what I'm saying. Well, I don't think I'm saying that's what I'm saying. I'm saying that's what I'm saying. And I'm saying that's what I'm saying. I'm saying that's what I'm saying.

And that's what I'm saying is that the truth is and that's what I'm saying. Dedicating the wall. And that's what I'm saying is that I'm saying that's what I■rae chaães hua. That's what I'm saying is that that's what I'm saying in my readers.

And that's what I're saying is that I'm saying that Reign the mannaam bar in ceeantre.

Agus the chlown gartochus. And the shall in the ocean. Cholus gartochus Jerusalem. In ceeant. Cholus gartochus Jerusalem.

[27 : 42] Fatas. The rejoicing of Jerusalem was heard a long way off. Nach bigamana mech sin fír.

Marge michil hén maraglish. Gimig ober chruiar. Erengen leh writ agartochus. Leish a sölde agar cuartochu.

Sganhwanygat. Ynd aivnus a hanshan. Mar aivnus rafoor. Sganhanygat wanhwurta salami. Asa. Siaus salamhadishara. Tiaafishet.

Narafeirn chiorna. Praetionas chion. Vashind mar luaga chunic ashling. Leane gart behel le gade. Sart chage le luaga gade. En shen.

Hjus hurt ne kinnis. Reinen hiorna. Nishen mor er en son. Chune gata. Gatish gata. Reinen hiorna.

[28 : 40] Nishen mor er ar sona sa sin. An sa velshin. Nid jen o gartogus. Gareidu. Gata misi nerana. An sa, An sa tianggugut.

Gata hijorn actual. Fisinch gaga gane. E River. Nid jaehoincastle. Es nisa. Hjus. Loh. Ngartogus. Hjus. A wersioch g Ra Hernany. . . .

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[30 : 43]

.. ¶¶ Oh Oh

Oh Oh du combined our silver■■■ llamé pillar emitir puntos hay cuis■■■ la choice of one at least by
the along with two
Amen.