

We have the whole arc of humanity's history of fall and resurrection before us today – from Adam and Eve to our Saviour Christ – the one without sin both by nature and nurture born of a woman given the grace of being without sin from the moment of her conception because she is to be Theotokos the 'God-bearer'. It is still Christ then who is key to this dogma and God who remains in charge, to whom all things are possible. However one views the details of this, and there's been a long history of disputation, its overriding purpose – the demonstration of God's never-ending love for us, and for all creation, remains – God is to us as Mary is to Jesus – full of grace. We sin, as epitomised by Adam and Eve, and find ourselves both at a distance from God and at a distance from one another – aware of our difference and our differences. The whole history of blame begins, but also of God's search for us, 'Where were you?' not in order to condemn 'I'm going to get you, Kilroy' but to overcome that distance created by us, a search that culminates in incarnation 'God so loves the world that he sends his only son', his own self, to become one like us in all things but sin so that we too may become without sin, without separation from God, once more. Because of our fallibility the game of hide and seek continues, but the offer of salvation in Christ is definitive, always there whatever we might do except to deny it. Or in the words of St Augustine,

*"How can we delight in the Lord if he is far away from us?  
But take care that he is not far away. You are the one who makes him far  
away. Love and he will come near; love and he will dwell with you."*

Because of Christ, and because then of what God has done for us and Mary, we can sing a new song for

*"We are a new humanity, we have a new alliance with God.  
So let our song be new"*

and we *"sing the new song not with our voices, but with our lives."*  
Time to come out from hiding.

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