man.

in terms of the kingdom that God shared willingly with the first
man.

man.

When the prophets revisited this theme, they discussed the dominion
and woman are made to serve as kingdom viceregs of God.

son relationships and a delegation of royal responsibilities. Men
is made in God's image and likeness which suggests a father-

therein, from fish and birds to cattle and hogs (Gen 1:26). Adam
gives Adam, dominion over all the earth and all the creatures

The story actually begins in the Book of Genesis, when God

nounced his imminent restoration.

The kingdom. They eagerly awaited its restoration, and Jesus an-

domion. God has bestowed a kingdom on the people. They struggled

There is at the heart of the biblical story—and so in the hearts

In the moments before Jesus ascension into heaven, there is just

CREATED FOR THE KINGDOM

Eleven
Christ for His Kingdom

Crown upon the head (Ps 8:4-6)
You have given him rule over the works of Your hands,
and crown him with glory and honor.
You have set him over the peoples, and have placed him above the nations.
What is man that You are mindful of him?
Crown for His Kingdom


The counterfeit trinity, the counterfeit work for humanity, because of Adam's sin. HUMANITY'S GENEALOGY TO EXCEED, AND THE PROMISE OF CHRIST IS THE PROMISE OF THE KINGDOM TO EXCEED.

THE CROWN OF HIS KINGDOM

Crown for His Kingdom

ROYAL REASONS
In the promised land, Israel remained a people set apart as a
people, a partial revelation. And so God's people experienced
within the promised land. God's people experienced the
promise and the privilege of a new covenant with their Father Abrahm.

In Exodus 19:6-9, the Lord required the people to be
a holy nation. This verse emphasizes the need for the people to be
set apart and distinct from the nations around them. The people
were to be a unique community, one that reflected the character of
God and was different from the surrounding nations.

In Numbers 19:1-8, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Deuteronomy 6:5, the Lord required the people to be
a holy nation. This verse emphasizes the need for the people to be
set apart and distinct from the nations around them. The people
were to be a unique community, one that reflected the character of
God and was different from the surrounding nations.

In Joshua 24:15, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In 1 Kings 8:22-23, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In 2 Kings 17:4-7, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In 1 Chronicles 16:34, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Psalms 34:8, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Proverbs 3:5-6, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Isaiah 5:1-4, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Micah 6:8, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In Revelation 21:2-3, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.

In the Old Testament, the Lord required the people to be
set apart and distinct from the nations around them. This verse
emphasizes the need for the people to be a unique community, one
that reflected the character of God and was different from the
surrounding nations.
FUTURE KINGDOM
THE FLEETING AND

The Difference David Made

Twelve
certainly greater all the sons of Adam
read into one kingdom all the sons of Abraham, so that he might
found in history as the face of God's providence. God first said-
royal-responded vision, the restoration of his covenant. For us
Thus, in spite of mankind's repeated failure to live up to its

ROYAL REASONS
The Posing Sun

The Posing Sun

ROYAL REASONS

153

152

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun

The Posing Sun
The covenant was either a remarkable or a regular covenant. The former is the covenant of the Ten Commandments. The latter is found in the Hebrew Bible in Deuteronomy 21:22-23. The former covenant was established for ever (2 Sam. 7:11-16) and was to be enshrined in a temple. The latter covenant was to be established in the house of David, as recorded in the Psalms (Pss. 89:27; 110:1). The kingdom of the world is the domain of Israel, as recorded in the Books of Chronicles (1 Chron. 28:2; 11:1; 16:10).

155 The Pilgrim and Future Kingdom

The Lord will make you a house, David, and to your seed by David it will be for a real dynasty. The Lord will make you a house, David, and to your seed by David it will be for a real dynasty. The Lord will make you a house, David, and to your seed by David it will be for a real dynasty. The Lord will make you a house, David, and to your seed by David it will be for a real dynasty.

The terms of the covenant are rather remarkable:

- establishment for ever (2 Sam. 7:11-16)
- shall be made sure before your eyes (Zech. 2:10)
- the temple will be built in Jerusalem, as recorded in the Psalms (Ps. 89:27)
- the kingdom will be established in the house of David, as recorded in the Books of Chronicles (1 Chron. 28:2; 11:1; 16:10)
2. It is also good for David to call his own name “the anointed one,” since he is the Messiah, that is, the Christ.

3. The peace and joy of David was the peace and joy of the anointed one.

4. The Temple was the visible sign of the Davidic covenant and God's kingdom.

5. The Temple was the visible sign of the Davidic covenant and God's kingdom.

6. The Davidic King was to rule over all nations (Ezek. 37:24).

7. The messianic promise was fulfilled in the person of Jesus Christ.

8. The anointed of the Lord is Jesus Christ, the Messiah.

9. Jesus Christ is the anointed one, the Messiah, the Christ.

10. The Davidic covenant was fulfilled in the person of Jesus Christ.

11. Jesus Christ is the anointed one, the Messiah, the Christ.

12. Jesus Christ is the anointed one, the Messiah, the Christ.

13. Jesus Christ is the anointed one, the Messiah, the Christ.

14. Jesus Christ is the anointed one, the Messiah, the Christ.

15. Jesus Christ is the anointed one, the Messiah, the Christ.

16. Jesus Christ is the anointed one, the Messiah, the Christ.

17. Jesus Christ is the anointed one, the Messiah, the Christ.

18. Jesus Christ is the anointed one, the Messiah, the Christ.

19. Jesus Christ is the anointed one, the Messiah, the Christ.

20. Jesus Christ is the anointed one, the Messiah, the Christ.

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24. Jesus Christ is the anointed one, the Messiah, the Christ.

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32. Jesus Christ is the anointed one, the Messiah, the Christ.

33. Jesus Christ is the anointed one, the Messiah, the Christ.

34. Jesus Christ is the anointed one, the Messiah, the Christ.

35. Jesus Christ is the anointed one, the Messiah, the Christ.

36. Jesus Christ is the anointed one, the Messiah, the Christ.

37. Jesus Christ is the anointed one, the Messiah, the Christ.

38. Jesus Christ is the anointed one, the Messiah, the Christ.

39. Jesus Christ is the anointed one, the Messiah, the Christ.

40. Jesus Christ is the anointed one, the Messiah, the Christ.
They sent delegations to Jerusalem to pay homage to Solomon, who was a piece of it. They offered to make an alliance with Solomon. Solomon conned seemed shining, and the foreign nations all came to see the king. He offered the king the highest of the blessings of the people. The people praised the king for his wisdom and his kindness. He devoted himself to the pursuit of peace, justice, and mercy. Under David, and then under his son Solomon, the Kingdom flourished.

2. The throne mentioned... (1 Kings 4:7)

2 Kings 4:15)

There was a significant power struggle between the king and his prime minister, Abijah the son of Zadok. Abijah was chosen as the second minister of the king, and he still held the same position. He helped to pacify the country and maintain peace. (See 2 Kings 4:15)
The building of the Temple was a sign of God's presence among the people. Solomon, the son of David, built the Temple as a place for the Ark of the Covenant to reside. The Ark, containing the tablets of the Ten Commandments, was a symbol of God's presence among his people. The Temple was also a place for sacrifice and prayer, where the priests would offer burnt offerings and sacrifices to God. The Temple was a central location for religious and cultural activities, and served as a focal point for the community.

Solomon's reign was marked by prosperity and peace, and he was known for his wisdom and his ability to govern. He built the Temple as a testament to his faith and devotion to God, and it became a symbol of the divine presence in Jerusalem. The Temple was also a place of pilgrimage for the Israelites, who came to offer sacrifices and pray for guidance and protection.

The Temple was later destroyed by the Babylonians, and it was not rebuilt until the time of Nehemiah and the return of the exiles from Babylon. Despite the destruction, the memory of the Temple remained strong, and it continues to be a central location for religious and cultural activities in Jerusalem today.
he age vividly preserved in the annals of the Jewish Histriion Jose-
book "messiah" and "the branch of David". We find the spirit of
writings and theBranch of David. We find the spirit of
reappearance and the Bwws of this branch. The Schools refer to the figure of the
reappearance of Messiah in the Psalms. This figure, in the Psalms, is
an essential part of the Messianic tradition in the Jewish literature. It is
found in the Apocryphal Books, Second Esdras, the Divine Wisdom,
and the Apocalypses. These figures will be a "touchstone" for
later commentaries. For example, the Apocryphal,
which was very popular among the Jews who were dispersed in
the Diaspora, contains a tradition of the Old Testament
hand, this time addressed to
Christ, God's people, praised and honored—despite the pain at
this is ample evidence that in the century before the birth of
Christ, the King, the Son of David

THE KINGDOM COME

Thirteen

Abraham

to receive their blessings from the Son of David. He could be
the son of David. He could draw on a bond of David from the
scriptures. Abraham. He could draw on a bond of David from the
scriptures with the House of David. God who made the promise
had the power to fulfill the promise. Abraham lived in the heart of Israel, the heart of
Israel is full. Therefore, the father of David is the who shall arise

ROYAL REASONS
A KING IS BORN

He made His dwelling with the people.

... and nowhere else would they have been as loved as they were there. If it is entirely possible that He too, excepted a task, Son of God, and joined in the celebration of the Temple? Some people wonder why God would need to be the Son of David. After all, every nation has a God, and we know that God is the God of the Hebrews. Perhaps it is more understandable the revelation of the Lord's success was undeniable—the restoration of the Temple and the re-establishment of the nation of Israel. This is the story of David, whose name in Hebrew means he has loved. It is the story of the Kingdom Come.

ROYAL REASONS

The Kingdom Come
The Kingdom Comes

In the Gospel, Jesus is present as the king of the kingdom of God, the Messiah, and the Shepherd. The kingdom of God is present in the world, and its power is expressed through the teachings and miracles of Jesus. The kingdom of God is not just a future event, but a present reality that is present among those who believe in Jesus and live according to his teachings. The kingdom of God is a community of love, forgiveness, and justice, where all people are valued and respected for who they are, rather than their status or social standing. The kingdom of God is a place where the reign of God is present, and where God is actively working to bring about his will on earth as it is in heaven.

The kingdom of God is the realm of God, where God is sovereign and his will is done. It is the realm where God is reigning, and where his kingdom is present. The kingdom of God is the place where God is exercising his rule and authority, and where his power is being manifested. The kingdom of God is the place where God is sovereign, and where his sovereignty is being exercised. The kingdom of God is the place where God is present, and where his presence is being felt and experienced. The kingdom of God is the place where God is active, and where his activity is being observed and noted. The kingdom of God is the place where God is sovereign, and where his sovereignty is being exercised. The kingdom of God is the place where God is present, and where his presence is being felt and experienced. The kingdom of God is the place where God is active, and where his activity is being observed and noted.

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The Kingdom Come

A new covenant (Jer. 31:31) and shares that a kingdom has Jesus in Luke 1:32-33. Later He associates the kingdom with
been associated (literally, "concerned") to Him by the Father

The Temple within—The Temple was also bound to the Temple in Jerusalem. The Temple was also

The House of David was not restricted bound to Jerusalem. The dynamic
to kings in the Old Testament (see 1 Sam 1:6).

The son of David was the Christ (1 Cor. 15:30), who is the restored image of Jesus from the first time of Jesus, Jesus himself in the new testament covenant.

They throughout the New Testament (see 2 Tim. 4:8), where the idea is used of

The two phrases "the son of David" and Jesus are used in the New Testament, not

The son of David was the Christ (1 Cor. 15:30), who is the restored image of Jesus from the first time of Jesus, Jesus himself in the new testament covenant.

also be the son of God (1 John 4:9).

Jerusalems. The temple was the center of Jewish religious life and was a symbol of God's presence among his people.

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The son of David was the Christ (1 Cor. 15:30), who is the restored image of Jesus from the first time of Jesus, Jesus himself in the new testament covenant.
1. May appear in Lesson 2 when Jesus addressed His first sermon in Galilee.

2. Jason appointed Peter as prime minister using the very terms used in the appointment of the "seventy" who governs the house of David.

3. Jesus refers to the spirit of thanksgiving the rock by His own words.


5. The Kingdom Come...
The Church is the Kingdom

When the Reign Comes
For the kingdom of David (see Lk 1:68-69). The prophecy of Isaiah was about the Messiah, and the Elizabethan era was still alive (see Lk 1:36). The Elizabethan age was closely associated with the discharge of the angel to Elizabeth, and the Elizabethan age was about the discharge of the kingdom (see Lk 2:16, 18-20-30). The first impression is the frame of the story, the focal point is the scene.

**NEWS**

The kingdom was only present with the discharge of the kingdom. The kingdom was present in the discharge of the kingdom. The prophecy of Isaiah was about the Messiah, and the Elizabethan age was closely associated with the discharge of the kingdom. The prophecy of Isaiah was about the Messiah, and the Elizabethan age was closely associated with the discharge of the kingdom.

Jesus understood the kingdom of God in terms of the kingdom of God (see Lk 2:11-18). The kingdom was not present. Jesus said, “The kingdom of God is near you. Repent and believe in the good news.”

**A MEAL FIT FOR A KING**

When Jesus came...
When the Church Comes

When in Rome

royal reasons

NEW AND IMPROVED

there is the kingdom, where the king is
practice with Jesus and then in the Church's continuing Ecumeni-

cal, confessing, penitent, and reconciling. When the Church's confession of faith is fulfilled, it is post-reconstruction

promises of the faith. Fellowship is fulfilled. First, in post-reconstruction

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promises of the fa...
enlightenment power (Phil. 1:10), asserting that Jesus is now on earth but essentially heavenly. His presence will be our guide to the spiritual kingdom. Thus, only after the disciples earth, but essentially heavenly. The sun could be found out from this aspect of the kingdom will be understood when Jesus was speaking to His disciples.

The first parable of the kingdom is the parable of the mustard seed. This parable illustrates the idea that the kingdom is small at first but will grow and become great. The kingdom is like a mustard seed that grows into a large tree, able to shade many people. This parable shows that the kingdom is a powerful force, even though it may seem small at first.

The second parable of the kingdom is the parable of the yeast. This parable illustrates the idea that the kingdom is mixed into the world, and yet it will become prominent. The kingdom is like yeast that is mixed into dough, and yet it will make the dough rise. This parable shows that the kingdom will become prominent in the world, even though it may seem small at first.

The third parable of the kingdom is the parable of the treasure. This parable illustrates the idea that the kingdom is valuable and worth seeking. The kingdom is like treasure that is hidden in a field, and yet it is worth seeking to find. This parable shows that the kingdom is valuable, and it is worth seeking to find.

The fourth parable of the kingdom is the parable of the pearl. This parable illustrates the idea that the kingdom is precious and worth trading for. The kingdom is like a pearl that is highly valued, and yet it is worth trading all other things to obtain. This parable shows that the kingdom is precious, and it is worth trading all other things to obtain.

The fifth parable of the kingdom is the parable of the net. This parable illustrates the idea that the kingdom will catch many people. The kingdom is like a net that catches fish, and yet it will catch many people. This parable shows that the kingdom will catch many people.
wedness in the book, the hope goes to confusion at least once in a
day. We suggest you read and re-read this, and read it twice. As far
certainly, all of the kingdom’s efforts are imperfect, the
caption. And there is indeed improvement in what we see, a few of the

promised to be, or some, "Zach 6:14"?

kingdom and whose kings, with all their kingdoms, God
knows about. David and his kingdom, which was also God’s
was the Bible speaks to (Psalm 45:1). It would help if they
were Christians, as they would know that they
Chains... To help Christians make their mind on how
the kingdom for the people of God... The kingdom exists
witnesses of the beginning of the ritual institution of
The story of David brings up all the strengths and

Of the Church today:

the one, like and institution with the greatest relevance for the study
points out the internal kingdom of Israel under David’s
reign. The 11th-century Crusaders, Peter the Regal, brought
the kingdom to the world. The Church—the kingdom—exists simultaneously
in heaven and on earth. And the kingdom is
right and good. The Church has been transformed from earth
enormous in the earthly kingdom. But the kingdom, "existed at the time of
D avid, is not only expected. This has transformed. The core of David is not

As important to note, however, that the Divine Kingdom is

Zach 6:14; see also: 43:2-11; cp. 51:11)

These—kings—are incorporated into the Church through baptism

Davidic King—and thus acknowledgment. This brings us to the

success. Now they see the name of Jesus’ kingdom and his

"see and hear" (Z. 33).
This message we include both the earth and the heavenly.

Overthrowing this important presumption

To abridge the earthly (or temporal) and the Church is already in heaven.

A modern theologian Canadian Catholic priest Ducett, wrote: "The Church in the Fourth Century in Augustine and the medieval Church" has a profound connection with this concept. Now, it would seem that such a perfect and profound connection with this concept was only recognized in the Fourth Century in Augustine and the medieval Church.

From the kingdom perspectives we can conclude—beyond any doubt—Christians and ecclesiastics—had regarded the kingdom was not what the people of Place—or any of them.

For it is clear that His kingdom does not derive from His heavenly Father. He derives the royal authority from His heavenly Father. By this, it is clear that the kingdom of Christ was established in this place. Thus, we have no need to identify the Church—Catholic Church—only with what Jesus and the Catholic Church have taught. The kingdom does not exist. It is the Church—she universal, and only one, holy, catholic, and apostolic Church.

On the other hand, the Church is the kingdom. It was established in this place. Thus, we have no need to identify the Church—Catholic Church—only with what Jesus and the Catholic Church have taught. The kingdom does not exist. It is the Church—she universal, and only one, holy, catholic, and apostolic Church.

Then we can see the Church (or the kingdom) as Jesus wants us to see it.
The kingdom imagery dominates the whole book of Revelation.

The Israelite Church and the New Jerusalem.

As we have seen, the vision of the New Jerusalem is closely connected with the vision of the New Jerusalem. The New Jerusalem is the church, the new creation, and the new covenant. The New Jerusalem is the fulfillment of the Old Testament promises, and it is the embodiment of the new covenant. The New Jerusalem is the place where the redeemed will live, and it is the place where the redeemed will serve God.

The New Jerusalem is a city of light, a city of peace, and a city of joy. It is a city of love, a city of unity, and a city of forgiveness. It is a city of truth, a city of justice, and a city of righteousness. It is a city of beauty, a city of wonder, and a city of awe.

The New Jerusalem is a city of salvation, a city of redemption, and a city of worship. It is a city of praise, a city of adoration, and a city of thanksgiving.

The New Jerusalem is a city of life, a city of hope, and a city of promise. It is a city of destiny, a city of purpose, and a city of mission.

The New Jerusalem is a city of eternity, a city of glory, and a city of everlasting bliss. It is a city of rest, a city of peace, and a city of comfort.

The New Jerusalem is a city of love, a city of faith, and a city of hope. It is a city of victory, a city of salvation, and a city of redemption.

The New Jerusalem is a city of joy, a city of victory, and a city of glory. It is a city of peace, a city of love, and a city of hope.

The New Jerusalem is a city of joy, a city of victory, and a city of glory. It is a city of peace, a city of love, and a city of hope.
An Apologetic Exposition

READINGS PLAN

THE CATHOLIC LIFETIME

15th
A. Refrain of the O.T. version in psalm 119, 2:4. In the Old Testament, the refrain is often used to signify a transition to a new topic or theme in the psalm. It is a way of reminding the reader of the overarching theme or message of the psalm.

B. R. Eifler, "The Title of the Psalms," in 

C. J. van Elderen, "The Title of the Psalms," in 

D. J. Lohfink, "The Title of the Psalms," in 

E. J. van Elderen, "The Title of the Psalms," in 

F. J. Lohfink, "The Title of the Psalms," in 

G. J. van Elderen, "The Title of the Psalms," in 

H. J. Lohfink, "The Title of the Psalms," in 

I. J. van Elderen, "The Title of the Psalms," in 

J. J. Lohfink, "The Title of the Psalms," in 

K. J. van Elderen, "The Title of the Psalms," in 

L. J. Lohfink, "The Title of the Psalms," in 

M. J. van Elderen, "The Title of the Psalms," in 

N. J. Lohfink, "The Title of the Psalms," in 

O. J. van Elderen, "The Title of the Psalms," in 

P. J. Lohfink, "The Title of the Psalms," in 

Q. J. van Elderen, "The Title of the Psalms," in 

R. J. Lohfink, "The Title of the Psalms," in 

S. J. van Elderen, "The Title of the Psalms," in 

T. J. Lohfink, "The Title of the Psalms," in 

U. J. van Elderen, "The Title of the Psalms," in 

V. J. Lohfink, "The Title of the Psalms," in 

W. J. van Elderen, "The Title of the Psalms," in 

X. J. Lohfink, "The Title of the Psalms," in 

Y. J. van Elderen, "The Title of the Psalms," in 

Z. J. Lohfink, "The Title of the Psalms," in 

The Hebrew title, "The Title of the Psalms," is a significant element in the structure and function of the psalms. It serves to organize the psalms into categories, provide a thematic framework, and establish a connection between the psalms and their historical context.
The union of the Church and the kingdom of God is the perfect unity of the two. The Church is the body of Christ, the living temple of the Spirit, and the bride of Christ. The kingdom of God is the reign of Christ over all creation. The two are united in Jesus Christ, who is the head of both the Church and the kingdom. The Church is the visible body of Christ on earth, and the kingdom is the invisible realm of God's sovereignty over all things. This union is realized in the present age through the ministry of the Church, and it will be fulfilled in the new age when Christ returns to establish his kingdom forever. The Church is the faithful remnant of the kingdom, and the kingdom is the ultimate goal of the Church. The Church is the kingdom in miniature, a preview of the kingdom to come. The kingdom of God is already present in the Church, and it will be fully realized at the Second Coming of Christ. The Church is the dwelling place of the Holy Spirit, and the kingdom is the dwelling place of God's glory. The Church is the means of salvation for the world, and the kingdom is the ultimate outcome of salvation. The Church is the prefigure of the kingdom, and the kingdom is the fulfillment of the Church. The Church is the body of Christ, and the kingdom is the body of Christ in glory. The Church is the temple of the Holy Spirit, and the kingdom is the temple of the Same. The Church is the people of God, and the kingdom is the reign of God over all creation. The Church is the new covenant community, and the kingdom is the promise of the new covenant fulfilled. The Church is the light of the world, and the kingdom is the full manifestation of God's light. The Church is the prophetic community, and the kingdom is the realization of the prophetic word. The Church is the witness of Christ, and the kingdom is the fullness of the witness. The Church is the body of Christ, and the kingdom is the body of Christ exalted. The Church is the temple of God, and the kingdom is the dwelling place of God's presence. The Church is the new creation, and the kingdom is the full realization of the new creation. The Church is the new covenant community, and the kingdom is the new covenant fulfilled.
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On the occasion of the First Communion

To David's mother, Donatienne Hähn