

Study Guide and Commentary

ACIM® Text, Chapter 28

The Little Gap

Section IV

Separating the Dreamer from the Dream

Explanation of underlining, italics and footnote formats can be found at the end of the commentary.

Overview of Section IV

The whole section is an expansion of the teaching that separation is the only problem, and refusing to accept separation as true is the sole cause of all healing. We are urged not to share in the dream or illusion of separateness with anyone, but to recognize that God's Wholeness resides in us all and joins us immutably as One. We join with the person, but not with their dream of separateness.

Paragraph 1

Accepting the Atonement for yourself means *not* to give support to someone's dream of sickness and of death. ²It means that you share not his wish to separate and let him turn illusions on himself. ³Nor do you wish that they be turned instead on you. ⁴Thus have they no effects, and *you* are free of dreams of pain because you let *him* be. ⁵Unless you help him, you will suffer pain with him, because that is your wish. ⁶And you become a figure in his dream of pain, as he in yours. ⁷So do you *both* become illusions, and without identity. ⁸You could be anyone or anything, depending on whose evil dreams you share. ⁹You can be sure of just one thing: that you are evil, for you share in dreams of fear.

The previous section taught us that we should not give support to another person's sickness by "joining" with them in their belief in separation. This is how we refuse to see the **gap** between us. Here, in the first sentence, we learn that this act in regard to a brother is exactly what it means to accept the Atonement for *ourselves* (1:1)! We choose *not* to share "his wish to separate" and to attack himself with his illusions, nor do we wish that those illusions attack *us* (1:2–3).

This choice in regard to a brother translates to accepting Atonement for *ourselves* because, by allowing the brother to be “free of dreams of pain,” you are equally free since his dreams, seen as dreams, no longer have any effects (1:4). To me, this is the consequence of the fact that I and my brother are not separate at all. What affects him affects me, and vice versa. Therefore, if I do not act or think in a way to help my brother, to allow him to be free of pain, I will suffer pain with him. My choice to allow him to be in pain is a projection of my own choice to suffer pain myself (1:5). And my failure to remove my support of his illusion of separation *is* a choice to leave him in suffering. It’s a mutual thing. I and my brother are just figures in each other’s dreams of pain (1:6); as such, both of us are illusions, devoid of our true, shared identity (1:7).

When we refuse to extend healing to anyone, we become a figure in their dream, and they a figure in our dream. “You could be anyone or anything, depending on whose evil dreams you share” (1:8). But one characteristic remains the same no matter what shape the dream of fear takes: I am trapped in self judgement, sure I am somehow guilty of something (1:9). Fear arises from guilt, and guilt from a perception of sin. Remember that what you see coming *at* you from the other person actually comes *from* you; what you see is a projection of your attack on yourself. The “evil dream” is always a dream *of* evil.

Paragraph 2

2 There is a way of finding certainty right here and now: Refuse to be a part of fearful dreams, whatever form they take. ²For you will lose identity in them. ³You find yourself by not accepting them as causing you and giving you effects. ⁴You stand apart from them, but *not* apart from him who dreams them. ⁵Thus you separate the dreamer from the dream, and join with one, but let the other go. ⁶The dream is but illusion in the mind, and with the *mind* you would unite, but never with the dream. ⁷It is the dream you fear, and not the mind. ⁸You see them as the same, because you think that *you* are but a dream, and what is real and what is but illusion in yourself you do not know and cannot tell apart.

The form our evil dreams take does not matter. Regardless of the form, there is a way to obtain certainty, serenity, and peace “*right here and now*” (2:1). Refuse to be a part of the fearful dreams! Do not share the terrifying dream that your brother or sister is separate from you and somehow opposed to you. Do not believe in the reality of the **gap**. If you share in that dream “you will lose identity” (2:2). You will lose the certainty of knowing your Self.

When you share the self-perception of another as separate from you, an adversary rather than a part of you, you believe that you are at effect of his or her evil thoughts and deeds. What he dreams *he* is is somehow creating *you*, causing you. You can only find your Self by *not* accepting his dreams as causing you, which means you do not see them as having effects on you (2:3). You step away from his or her dreams of evil, but *not apart from the one who dreams them* (2:4).

That last sentence is similar to, but not the same as, the common idea that we can hate the sin while still loving the sinner. The major difference is that in the Course's version you see the other person as a *dreamer*, not as a *sinner*. You distance yourself from their dreams, but you see yourself as one with them, identified with them.

In doing this you are separating the dreamer (your brother) from his dream. You are joining *with* your brother, but letting go of his dream, which is riddled with guilt (his own and, by projection, yours) (2:5). You want to join your mind with his (or hers); you *never* want to join with their *dream* (2:6). When you feel fear around another person, it is their dream you are afraid of, *not their mind* (2:7).

That concept is crucial: separating the dreamer from the dream. We typically see the two as the same (2:8). Someone is projecting guilt at you and on you; they are acting in accordance with their own dream of who they are and who you are: two irrevocably separate beings in conflict. Our task is to refuse to buy into that picture. When we see the dreamer as one with his dream, it is because that's how we see *ourselves*. "You think that *you* are but a dream, and what is real and what is but illusion *in yourself* you do not know and cannot tell apart" (2:8). This is why our liberation is, like our bondage, always mutual. Separate yourself from your evil dream and you will be able to see others in the same way!

Paragraph 3

3 Like you, your brother thinks *he* is a dream. ²Share not in his illusion of himself, for your identity depends on his reality. ³Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you. ⁴He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. ⁵It is his *reality* that is your brother, as is yours to him. ⁶Your mind and his are joined in brotherhood. ⁷His body and his dreams but seem to make a little **gap** where yours have joined with his. ⁸And yet between your minds there *is* no **gap**. ⁹To join his dreams is thus to meet him not, because his dreams would separate from you.

This goes on to clarify even more what it means to separate dream from dreamer. We are all alike in the way we have come to believe that we *are* our guilty picture of ourselves, no longer pure as God created us (3:1). We are called to refuse to share others' illusions of themselves as evil, sinful, imperfect, unloveable, and so on, and to continue strive to see them as they are in truth: innocent, sinless, perfect, wholly lovable. We must be willing to do that and choose to actually do it, because our own self-realization of our true identity *depends on* seeing the reality in our brothers (3:2). You can't have one without the other.

Then comes some extremely helpful and practical advice: "Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you" (3:3).

That's worth memorizing! You might try reading it out loud several times to help you remember it.

We are not asked to blind ourselves to one another's insanity. It's okay to realize that your brother or sister is "a mind in which illusions still persist." In other words, they may still be acting crazy! They may still unjustly accuse you or treat you "unfairly." You can see that and yet look beyond it all to know and affirm that they are "a mind which is brother to you." You can refuse to accept their illusions, but you never put the person out of your heart. They are your sister. Your brother. You are members of the same divine family.

It isn't his dream or his body (his confused thoughts, his misguided actions and words) that make him your brother. Those *must* be overlooked to see past them to his *reality*. That is what makes him your brother, and what makes you his (3:4–5). "Your mind and his *are* joined in brotherhood" (3:6). His body and his dreams, when they join with *your* body and dreams, *seem* to "make a little **gap**" between you (3:7). It helps me to understand the reference to his body and mine joining when I think of the term "body" as shorthand for what bodies *do*, the misguided actions and words we all use to separate ourselves. When a conflict arises between me and someone else, and I meet his or her angry words with my own angry words, it does seem like there is a gap between us, made wider by every angry exchange. The gap is an hallucination that is built out of our shared insanity .

And yet all the while we are eternally, unchangeably One. There *is* no **gap** between our minds (3:8). Therefore, when I join in his dreams, meeting him on the same level on which he comes at me, I am not *meeting him* at all. His dreams (and mine) are constructed to perpetuate the illusion of separation (3:9).

Paragraph 4

4 Therefore release him, merely by your claim on brotherhood and not on dreams of fear. ²Let him acknowledge who he is by not supporting his illusions by your faith, for if you do, you will have faith in yours. ³With faith in yours, *he* will not be released, and *you* are kept in bondage to his dreams. ⁴And dreams of fear will haunt the little **gap**, inhabited but by illusions which you have supported in each other's minds. ⁵Be certain if you do *your* part he will do his, for he will join you where you stand. ⁶Call not to him to meet you in the **gap** *between* you, or you must believe that it is your reality as well as his. ⁷You cannot do his part, but this you *do* when you become a passive figure in his dreams instead of dreamer of your own.¹

If we know this and keep it in mind, we can release one another by laying claim to our brotherhood, our oneness, and refusing to join in dreams of fear (4:1). When we withdraw our support from his dreams we open the door for him to "acknowledge who he *is*." If we give faith to his illusions we will continue to have faith in *our own illusions*

¹ That you do his part seems to mean that you let the part he plays in supporting dreams of fear dictate what you do. You let his belief in separateness dictate your beliefs. He performs his part by believing in dreams of fear, and then you repeat that same performance.

(4:2). And if we have faith in our own illusions (of sin, guilt, and fear), we have *shut* the door on his release from his own dreams, and likewise have doomed ourselves to be “kept in bondage to his dreams” (4:3).

Do you realize this is all about forgiveness? If I am giving faith to another’s illusions, I’m buying in to their belief in sin, guilt, and fear. I’m seeing them as guilty of attacking me in some way. I’m not forgiving them. To forgive them *means* I look past their “evil dreams” to their reality as my brother or sister. *Unforgiveness* perpetuates the “little gap” (4:4), maintained by our shared support of one another’s illusions.

The next line will probably challenge you. It does me. “Be certain if you do *your* part he will do his, for he will *join* you where *you* stand” (4:5). I admit that I have trouble believing that sometimes, at least. Will the other person really do their part? Of course that’s what we are afraid of, isn’t it? I do my part and he or she takes advantage of it to walk all over me! Why should I believe that if I do my part he will do his? Or perhaps I should be asking, why should I believe that if I do my part, *he won’t*? Do you see how that belief is an assumption of his guilt? How it pictures him as “evil”? And if that’s what I am believing, I am clearly *not* “doing my part.”

If I ask my brother to meet me in the gap (as 4:6 urges me *not* to do), I’m assuming the reality of the separation between us and asking him to come partway through that gap. If he comes partway, I’ll come partway and we can join in the middle of the gap. *That won’t work*. If the gap plays any part in the plan, it implies that the separation is as real to me as it is to him. So I’m not doing my part!

I can’t do his part. But my part is to refuse to see any gap that must be crossed! If it becomes unreal to me, it will become unreal to him. That seems to be what the Course is promising. I can’t be passive; I have to be active, even *proactive*. We must not allow his dreams to dictate what we do (4:7).

Paragraph 5

5 Identity in dreams is meaningless because the dreamer and the dream are one. ²Who shares a dream must *be* the dream he shares, because by sharing *is* a cause produced. ³You share confusion and you *are* confused, for in the **gap** no stable self exists. ⁴What is the same seems different, because what *is* the same appears to be unlike.² ⁵His dreams are yours because you let them be. ⁶But if you took your own away, would he be free of them *and* of his own as well. ⁷Your dreams are witnesses to his, and his attest the truth of yours. ⁸But if you see there is no truth in yours, his dreams will disappear before his eyes, and he will understand what made the dream.

². Though the two parts of this sentence seem to repeat each other, it’s clear that they are meant to be two different ideas that merely are related. Perhaps what the sentence means is this: Your dreams and your brother’s, which are the same in that they are illusions, seem different because you and your brother, who are the same in truth, seem to be unlike.

When we are nothing but a figure in a dream (which is true of the way we “normally” see ourselves), “Identity...is meaningless” (5:1). Think about who you seem to be when you are dreaming. Sometimes it’s like your waking self, but other times you are different in some way: stronger or weaker, thinner or fatter, well or sick, victim or victimizer. As Jesus says in 1:8, “You could be anyone or anything.” Identity is, therefore, meaningless. But take note: That means that *the you you believe you are* as a mind trapped in a body *is meaningless*.

Sometimes, when we read passages in the Course that seem to talk about our identity being subsumed into God, we are afraid that somehow we’re going to lose our identity. But the identity we are afraid of losing is meaningless. It is nothing like our true Identity, and nowhere near as wonderful. What you think you are is just a dream. It must be, because when you share this dream with anyone (and we share it with billions of people) you have produced a cause (5:2). You have caused *confusion*, because in the separate space (**gap**) you’ve conjured up “no stable self exists” (5:3), only a dream self.

You seem to be different from other people, yet in reality you are the same (5:4). Seeing a difference in who you and your brother *are*, your dreams seem to be different than his, but actually, they’re the same. The only reason you share your brother’s dreams of separate beings is because *you let them* be your dreams as well (5:5). If only you would take away your own dreams, your brother would be free not only of your dreams but “of his own as well” (5:6). Your dreams and your brothers make each other seem real and true, but remove one witness and the other’s unreality becomes apparent, no longer supported by its counterpart in the other mind (5:7). So if I recognize that my dreams are not true, my brother’s dreams “will disappear before his eyes, and he will understand what *made* the dream” (5:8). That latter phrase seems to mean that my brother will recognize that, just as my mind made up my dream, his mind has made up his dream.

Paragraph 6

6 The Holy Spirit is in both your minds, and He is one because there is no **gap** that separates His oneness from itself. ²The **gap** between your bodies matters not, for what is joined in Him is always one. ³No one is sick if someone else accepts his union with him. ⁴His desire to be a sick and separated mind cannot remain without a witness or a cause. ⁵And both are gone if someone wills to be united with him. ⁶He has dreamed that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. ⁷And the Father comes to join His Son the Holy Spirit joined.

We are the same because the Holy Spirit is in all of our minds. He is One Spirit, with no **gap** in His oneness (6:1). That is where we are one, joined by His Oneness. The apparent **gap** symbolized by our bodies becomes irrelevant (6:2).

Abruptly, Jesus returns to the topic of sickness. He declares that, “No one is sick if someone *else* accepts his union *with* him” (6:3). That’s the practical application of all this talk about identity. How can we help a brother be healed of sickness? By accepting our

union with him! He may desire to be “a sick and separated mind” but *we won't let him*. We refuse to witness to the reality of his dream (6:4). When we *will* to be united with anyone, we remove the witness to and cause for his desire for separation (6:5).

This brother was dreaming that he was separated from me. By refusing to share his dream of separation, I empty the space *between* us, leaving it vacant and available for God to fill it, joining “His Son [our true shared Identity] the Holy Spirit joined” (6:7). When separated parts of the Universal Son are brought together by the Holy Spirit, God the Father joins their union.

Paragraph 7

7 The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. ²This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture *in itself*. ³To each He offers his identity, which the *whole* picture represents, instead of just a little broken bit which he insisted was himself. ⁴And when he sees *this* picture, he will recognize himself. ⁵If you share not your brother's evil dreams, this is the picture that the miracle will place within the little **gap** left clean of all the seeds of sickness and of sin. ⁶And here the Father will receive His Son, because His Son was gracious to himself.

That's the function of the Holy Spirit: “to take the broken picture of the Son of God and put the pieces into place again” (7:1). The Holy Spirit is constantly showing us this healed and holy picture to every one of us. We think we are a picture in ourselves, but when we see that holy picture of Oneness, our little picture is shown to be a pathetic dream (7:2). We recognize our own identity in that picture of Wholeness, and we gladly let go of the “little broken bit which [we] insisted was [our self]” (7:3–4).

When you refuse to share your brother's dream of separation, he will see this picture of wholeness. The miracle places that picture into the little **gap** you have cleared of “all the seeds of sickness and of sin” (7:5). And in that **gap**, made holy by the miracle, “the Father will receive His Son”. God will be revealed to be united with His creation, all because His Son (you or me) “was gracious to himself” (7:6). This is accepting the Atonement, recognizing our innocence and the unreality of our dreams of separation, sin, and guilt. This is accepting our brother as one with us. This is taking our place as dreamer of the dream, and choosing to let it go.

Paragraph 8

8 I thank You, Father,³ knowing You will come to close each little **gap** that lies between the broken pieces of Your holy Son. ²Your holiness, complete and perfect, lies in every one of them. ³And they are joined, because what is in one is in them all. ⁴How holy is the smallest grain of sand when it is recognized as being part of the completed picture of God's Son! ⁵The forms the broken pieces seem to take mean nothing. ⁶For the whole is in each one, and every aspect of the Son of God is just the same as every other part.

What follows echoes the priestly prayer of Jesus in the Bible, John 17.⁴

Jesus thanks the Father because he *knows* that God will close all of the little **gaps** that seem to separate “the broken pieces” of God's Son (8:1). He thanks the Father, and knows this, because God's own holiness, “complete and perfect, lies in every one of” us (8:2). He declares that we are *always, already* joined as one because God's own Oneness *is* in all of us (8:3).

He prays, “How holy is the smallest grain of sand when it is recognized as being part of the completed picture of God's Son!” (8:4). I'm not quite sure how to take the reference to a grain of sand. It's possible that he means it in a symbolic sense, a way of saying that it does not matter how small or tiny we may think we are, or that anyone is, they become incredibly holy when we see them “as part of the completed picture of God's Son.” I prefer, however, to think that this means that even a literal grain of sand is such a part of the completed picture. Think of the poem by William Blake that begins:

*To see a World in a Grain of Sand
And a Heaven in a Wild Flower
Hold Infinity in the palm of your hand
And Eternity in an hour*

I do believe that *nothing* exists outside of God, and that somehow even the physical world which the Course often calls illusion (for instance, saying “There is no world”) is capable of being included in that ultimate Oneness.

T-17.II.5:5: “Not even what the Son of God made in insanity could be without a hidden spark of beauty that gentleness could release.” And when we see this spark of beauty, “The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection” (T-17.II.6:3).

Jesus says that the forms of the broken pieces mean nothing (8:5). The forms don't matter. That leaves room, in my opinion, for seeing Christ in all things, as Teilhard de

³ Matthew 11:25 (NRSV): “At that time Jesus said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants.’”

⁴ See full text of John 17 in the Appendix to this commentary.

Chardin taught, or as Matthew Fox and Richard Rohr believe. *All* things, including grains of sand, small leaves, and blades of grass are pieces of Christ. And perhaps dogs, cats, and every living thing. The Course refers several times to “every living thing,” and includes them all in salvation:

God created every living thing and loves it. (T-19.IV(D)i.15:3 (FIP), T-19.IV(D).15:1 (CE))

What hatred claimed is given up to love, and freedom lights on **every living thing and lifts it into Heaven**, where the lights grow ever brighter as each one comes home. (T-26.IX.4:4 (CE))

For what but Christ is there to see and hear and love and follow home? He looked upon you first, but recognized that you were not complete. And so He sought for your completion in **each living thing that He beholds and loves**—and seeks it still, that each might offer you the love of God.

Yet is He quiet, for He knows that love is in you now, and safely held in you by that same hand that holds your brother's hand in yours. Christ's hand holds all His brothers in Himself. He gives them vision for their sightless eyes, and sings to them of Heaven, that their ears may hear no more the sounds of battle and of death. He reaches through them, holding out His hand, that everyone may **bleed all living things and see their holiness**. And He rejoices that these sights are yours, to look upon with Him and share His joy. His perfect lack of specialness He offers you, **that you may save all living things from death**, receiving from each one the gift of life that your forgiveness offered to your Self. (T-24.V.6:6-7:6 (CE), T-24.V.6:6-7:6 (FIP))

“The whole is in each one, and every aspect of the Son of God is just the same as every other part” (8:6). Even if that is limited to human beings (and I don't think it is), it means that every human being has the whole of God in them, and every one of us is the same as every other one.

Paragraph 9

9 Join not your brother's dreams but join with *him*, and where you join His Son the Father is. ²Who seeks for substitutes when he perceives he has lost nothing? ³Who would want to have the “benefits” of sickness when he has received the simple happiness of health? ⁴What God has given cannot be a loss, and what is not of Him has no effects. ⁵What, then, would you perceive within the **gap**? ⁶The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. ⁷But miracles are the result when you do not insist on seeing in the **gap** what is not there. ⁸Your willingness to let illusions go is all the Healer of God's Son requires. ⁹He will place the miracle of healing where the seeds of sickness were. ¹⁰And there will be no loss, but *only* gain.

Jesus now recapitulates and sums up the message of the section. He appeals to us to join with our brother or sister, but *not* with their dream (8:1). God the Father is already there in that Oneness, and when we join our brother or sister, we find Him in that same Oneness. He reasons with us, asking why we would seek for anything else when we realize we have lost nothing (as we seem to think we have) (8:2). The ego keeps us sick by convincing us that we gain some sort of “benefit” from it. Why would we listen to that insanity when we already have “the simple happiness of health” (8:3)?

Nothing God gives can result in loss; that just does not make sense, since God is love. Anything that is not of God has *no* effects (8:4). How could it have effects since it does not exist; there is *nothing* that is not of God. We think we see something separating us. What could we possibly be seeing? God’s gifts never cause loss, and separation entails loss. Anything else doesn’t exist. What can we imagine is there in the **gap** (8:5)?

Sickness takes root in believing the opposite: That there is *joy* in separation, and to lose separation (by being healed) *would be a sacrifice* (8:6). Reflect on the truth of that for a moment. Isn’t it true that we somehow think that losing our separateness would be a loss? That is the *essence* of the ego!

The ego’s goal quite explicitly is ego autonomy. From the beginning, then, its purpose is to be separate, sufficient unto itself, and independent of any power except its own. (T-11.V.4:1–2 (CE), T-11.V.4:4-5 (FIP))

Miracles happen the moment we stop imagining that there is something valuable in the **gap** of separation (8:7). The only “healer” anyone needs is “your willingness to *let* illusions go”; to admit that there is nothing there in the **gap** (8:8). When we do, God fills the gap with the miracle of healing (8:9), with no loss to us, but only gain (8:10).

Legend:

Light underscoring indicates emphasis that appears in the Urtext or shorthand notes.

The Text is taken from the Circle of Atonement's Complete and Annotated Edition (which I refer to as the "CE" for "Complete Edition" or "Circle Edition"). Please be aware that, even when the wording is identical to the FIP version, the division into paragraphs is often entirely different in the CE, which restores the paragraph breaks found in the original notes. This results in different reference numbering as well. I will indicate for each paragraph the corresponding sentences in the FIP edition. You should be able to locate specific sentences in that edition if you need to, with a minimum of visual clutter in the commentary. Passages that lie outside the current section will continue to have footnoted references. References to quotations are from the CE unless another version is being quoted, in which case that version is indicated.

Footnotes by the commentary author are shown in this font and size. Other footnotes come from the Complete Edition itself.

APPENDIX: John 17, Revised English Bible

“Then Jesus looked up to heaven and said:

‘Father, the hour has come. Glorify your Son, that the Son may glorify you. For you have made him sovereign over all mankind, to give eternal life to all whom you have given him. This is eternal life: to know you the only true God, and Jesus Christ whom you have sent. ‘I have glorified you on earth by finishing the work which you gave me to do; and now, Father, glorify me in your own presence with the glory which I had with you before the world began.

‘I have made your name known to the men whom you gave me out of the world. They were yours and you gave them to me, and they have obeyed your command. Now they know that all you gave me has come from you; for I have taught them what I learned from you, and they have received it: they know with certainty that I came from you, and they have believed that you sent me.

‘I pray for them; I am not praying for the world but for those whom you have given me, because they belong to you. All that is mine is yours, and what is yours is mine; and through them is my glory revealed.

‘I am no longer in the world; they are still in the world, but I am coming to you. Holy Father, protect them by the power of your name, the name you have given me, that they may be one, as we are one. While I was with them, I protected them by the power of your name which you gave me, and kept them safe. Not one of them is lost except the man doomed to be lost, for scripture has to be fulfilled.

‘Now I am coming to you; but while I am still in the world I speak these words, so that they may have my joy within them in full measure. I have delivered your word to them, and the world hates them because they are strangers in the world, as I am. I do not pray you to take them out of the world, but to keep them from the evil one. They are strangers in the world, as I am. Consecrate them by the truth; your word is truth. As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself, that they too may be consecrated by the truth.

‘It is not for these alone that I pray, but for those also who through their words put their faith in me. May they all be one; as you, Father, are in me, and I in you, so also may they be in us, that the world may believe that you sent me. The glory which you gave me I have given to them, that they may be one, as we are one; I in them and you in me, may they be perfectly one. Then the world will know that you sent me, and that you loved them as you loved me.

‘Father, they are your gift to me; and my desire is that they may be with me where I am, so that they may look upon my glory, which you have given me because you loved me before the world began. Righteous Father, although the world does not know you, I know you, and they know that you sent me. I made your name known to them, and will make it known, so that the love you had for me may be in them, and I in them.’”

(John 17:1–26 REB)