

CLOSING PRAYER:

~ A Prayer of Transformation ~

Lord,
I was a pile of ash
And you made me
a light for the world.
I was a stone
And you made me
salt for the earth.
I was as lifeless as clay
And you made me
the Body of Christ.
I was sinful
And you made me holy.
I was nothing
And you made me part of everything.

Lord, in you I am transformed
And transformed still again.

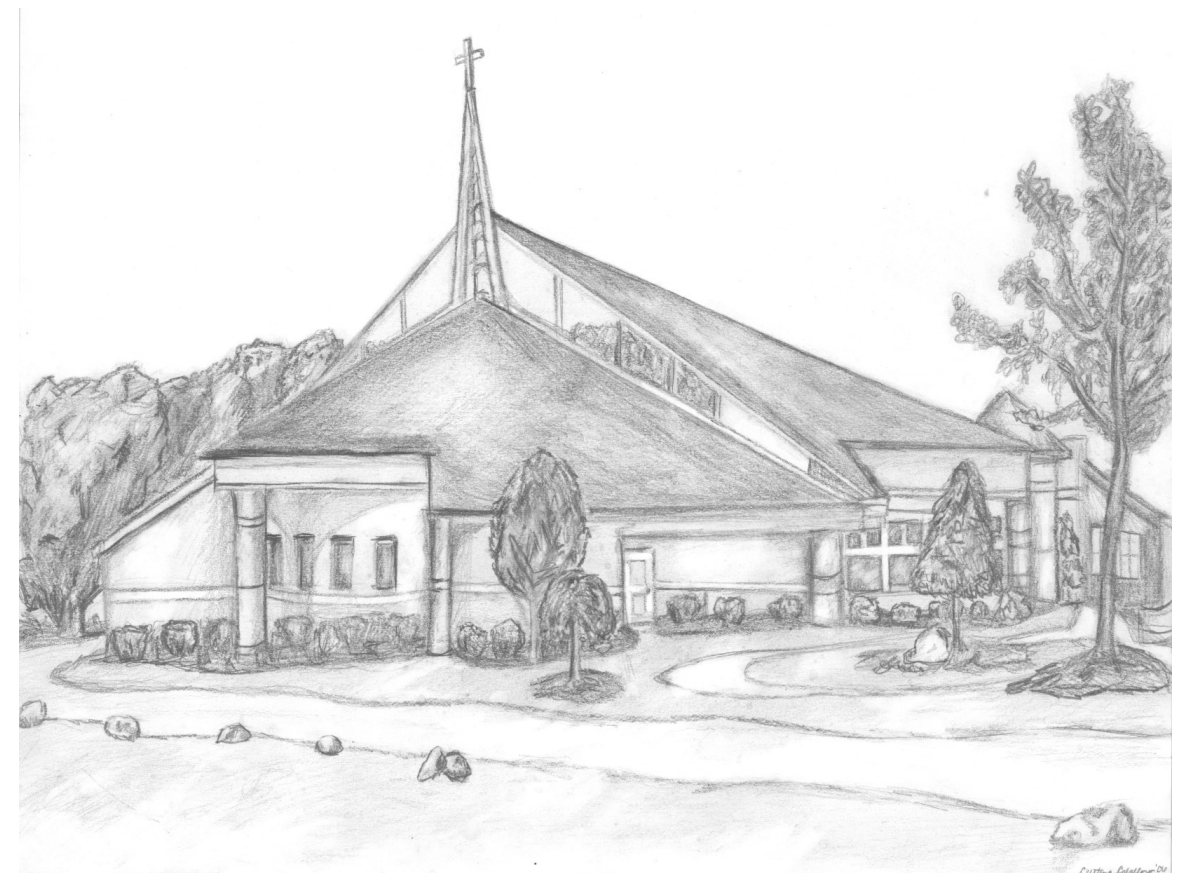
When the discouraged cry for hope, make me hope.
When the hungry cry for bread, make me bread.
When the thirsty cry for water, make me water.
When the suffering cry for help, make me help.
When the sick cry for healing, make me healing.
When the bound cry for freedom, make me freedom.
When the outcasts cry for love, make me love.

Lord who is hope,
who is bread and water,
who is help and healing,
who is freedom,
and who is love,
Transform me anew,
and keep me close to you,
as you transform the world.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

THE CHOSEN:

As part of our Lenten Journey, we are going to view an episode of *The Chosen*, and follow it up with a discussion. This will take place on **Sunday, April 13 [Palm Sunday] from 11:30 AM until 1 PM. A Pizza lunch will be provided.**

The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people.

In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel.

Although the show has an evangelical tendency, there are consultants from three Christian faith traditions providing input. Acting as consultants are Messianic rabbi Jason Sobel from Fusion Global Ministries; Catholic priest and national director of Family Theater Productions Father David Guffey [a Holy Cross Priest]; and professor of New Testament at Biola University Dr. Doug Huffman. They review scripts and provide facts or context on the biblical, cultural, and socio-political history of the storyline.

It is hoped that this presentation will lead other such presentations in the future. If you have any questions, please contact Father John or the chapel office [440-473-3560].

MEN'S RETREAT — SAVE THE DATE:

Thursday, May 1st, from 6:00—8:30 PM will be our annual Spring Men's Retreat. All men of Our Lady Chapel and the Gilmour Academy Men's Club and their guests are invited to join us. We will begin with **Mass in Our Lady Chapel at 6:00 PM, and then move to the Center for Performing Arts for a light supper, and our evening of discussion, led by Fr. John.** There is no cost, but we are requesting a free will offering for the evening. If you cannot make it for Mass or for dinner, you are still welcome to attend the evening of spiritual conversation — come when you are able! Mark the date on your calendars and give yourself a treat in the Lord! **Sign up on the retreat sheet located on the easel in the narthex of Our Lady Chapel or contact Patty in the Chapel Office (440) 473-3560 or szaniszlop@gilmour.org**



Men's Retreat

WOMEN'S EVENING OF RETREAT — SAVE THE DATE:

Tuesday, May 6th from 6:00 PM – 8:30 PM will be our annual Women's Spring Retreat. All women of Our Lady Chapel and the Gilmour Academy Women's Club and their guests are invited to join us. We will begin with **Mass in Our Lady Chapel at 6:00 PM, and then move to the Center for Performing Arts for a light supper, and our evening of discussion, led by Fr. John.** There is no cost, but we are requesting a free will offering for the evening. If you cannot make it for Mass or for dinner, you are still welcome to attend the evening of spiritual conversation — come when you are able! Mark the date on your calendars and give yourself a treat in the Lord! **We will post a sign up sheet on the Easel in the coming weeks. Or you may contact Patty in the Chapel Office at (440) 473-3560 or szaniszlop@gilmour.org**

**HOW TRUE:**

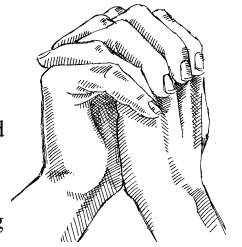
It is easy to love the people far away. It is not always easy to love those close to us. It is easier to give a cup of rice to relieve hunger than to relieve the loneliness and pain of someone unloved in our own home. Bring love into your home, for this is where our love for each other must start. — St. Teresa of Calcutta:

PRAYER REQUESTS:

Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR THE SICK:

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is undergoing treatment for cancer.
- For Nick Chiacchiarri, father of Mark Chiacchiarri ['94], father-in-law of Michelle Chiacchiarri ['96], and grandfather of Aurelia ['28], and Olivia ['30] Chiacchiarri, who is recovering from open heart surgery.
- For Thomas Noble who is undergoing treatment for cancer.
- For Denise George, who is in rehab following a stroke.
- For Rick Shelby, who is recovering from open heart surgery
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Mary Vereb, who is recovering from surgery.
- For Finley Stay, father of Allen Stay ['87], who is undergoing treatment for Covid Pneumonia.
- For Eileen Issing, mother of Father Dan Issing, C.S.C., who is under the care of hospice.
- For Danielle Adam, who is recovering from surgery, and undergoing further testing.
- For Toddy McMonagle who has been diagnosed with cancer.
- For Chris Keller, former trustee, who is under the care of hospice.
- For Holly Burke, mother of Hannah ['10] and Nathaniel ['10] Burke, who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Jeff Overman, brother of Upper school teacher, John Overman, uncle of Jack ['25], and former Gilmour student, Michael Overman., who is critically ill.
- For Hailey Grasso, who is preparing for serious surgery

**PRAYERS FOR THE DECEASED:**

- For John Halm, father of Father David Halm, C.S.C.
- For Brother James Reilly, C.S.C.
- For Tatum Gardner, daughter-in-law of Stacy Gardner..
- For Sister Jacquelyn Sefcovic, S.N.D.
- For Rita Kirk, grandmother of Nicholas ['05], Janice ['08], Lauren ['08], and Monica ['13] Flocken
- For Alice Branon, aunt of Brother Dennis Bednarz, C.S.C.

PRAYERS FOR OTHERS:

- For all who are suffering from the various viruses which are going around.
- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

WHOSE SIDE ARE YOU ON?

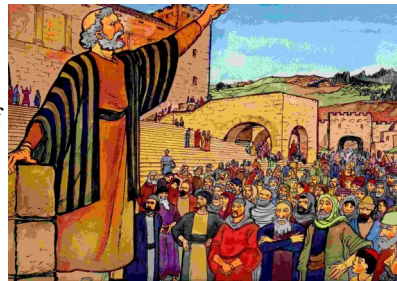
Jesus’ earliest followers saw no reason why they couldn’t be good Jews and also his disciples. Even during the time of Jesus, all of them were good Jews. It seems to have taken years before anyone thought that it was possible for a non-Jew to convert to Christianity without first converting to Judaism.

Scripture scholars have been telling us for a long time that the historical Jesus had no intention of founding a church as we know it. As an itinerant preacher, he simply wanted his followers to experience God’s kingdom among them — to undergo such a deep change in their value system that they’d be able to surface God working effectively in their everyday lives. Jesus delivered his message in the context of Judaism — to people who followed the 613 laws of Moses. All males were circumcised; most showed up at the local synagogue on Saturday; and no one even thought of eating a BLT.

When “radicals” like Paul of Tarsus started to lift the faith of Jesus from its original Jewish context, and present it to people who didn’t know a lox — a Jewish word for salmon — from a bagel, without insisting that they acquire that knowledge, they met fierce opposition from many Jewish Christians. Some historians, like Garry Wills, are convinced these conservative Christians eventually turned Paul and Peter over to the Roman authorities who killed them.

Of course, Paul didn’t take such an unprecedented step without surfacing a biblical text to defend it. The story of Abraham’s covenant with God became the basis of that teaching [Genesis 15:5-18] — “Abraham put his faith in God, who credited it to him as an act of righteousness.”

The Apostle knew two things that slip by many of us. First, “righteousness” is the biblical way of saying we’re doing what God wants us to do. Joseph, for instance, in Matthew’s gospel is described as a “righteous man” [see Matthew 1]. Years ago, the Israeli Knesset designated Oscar Schindler — the hero of *Schindler’s List*, a “righteous Gentile.” Both were regarded as carrying out God’s will — even if one refused to divorce a pregnant wife, and the other wasn’t even a Jew.



Second, though Abraham lived at least 400 years before Moses received God’s law on Mt. Sinai, most Jews during Paul’s lifetime identified righteousness with keeping those 613 regulations. This caused the Apostle to ask how righteous can come from keeping the law when, centuries before the law came into existence, Abraham was called righteous? Gentiles who want to follow Jesus, can share in Abraham’s righteousness by simply having faith in God.

As our transfiguration gospel shows [Luke 9:28-35], faith in Jesus as God is at the heart of true faith. Jesus stands in the middle of Moses and Elijah — the law and the prophet — a biblical symbol for the Bible. Luke, like Paul, believes faith in and imitation of the risen Jesus is all God expects of anyone.

That is why Paul, in writing to the Church at Philippi, is so uptight with those Christians who have made their God their stomach. He’s obviously talking about anyone who claims to be a disciple of Jesus, but who still believes salvation comes from keeping the Mosaic dietary regulations [Philippians 3:17-4:1]. Instead of daily dying and rising with Jesus, these “enemies of the cross of Christ” are concerned only with the kind of food they eat.

Perhaps we at times should also be concerned with lifting the faith of Jesus from the Roman Catholic context in which we received it. What does God actually expect of us? After all, even the historical Jesus regarded people as righteous who knew nothing about the papacy, canon law, catechisms or the hierarchy. Who would Paul regard as enemies of the cross of Christ today?

—taken from the writings of Father Roger Karban, which appear on the internet

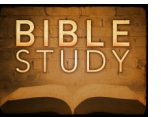
ALWAYS REMEMBER:

Act, and God will act, work and He will work.

—St. Joan of Arc

NEXT BIBLE STUDY — WEDNESDAY, MARCH 19th:

Our next Virtual Bible Study will be on Wednesday, March 19th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.



Our topic: The Journey of Lent

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually will meet every other week — topic to be decided at the end of the previous meeting. Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, March 16: 2 nd Week in Lent	10:00 AM In-Person & Live Stream
Monday, March 17: St. Patrick	NO MASS
Tuesday, March 18:	NO MASS
Wednesday, March 19: St. Joseph	NO MASS
Thursday, March 20:	NO MASS
Friday, March 21:	NO MASS
Saturday, March 22: 3 rd Week in Lent	5:00 PM In Person only
Sunday, March 16: 3 rd Week in Lent	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — APRIL 19th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the third Saturday of each month. They welcome volunteers. On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients from 9:30 AM—1:30 PM on Saturday.



Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. Please join us for a great experience.

Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity. 3

REFLECTION ON THIS WEEK'S THEME:

Today's Lenten journey takes us through some mysterious divine encounters that are outside the norms of human experience. The Gospel for this Second Week in Lent is always about the transfiguration of Jesus [Luke 9:28-35] on the holy mountain [Tabor]. Throughout this Lenten journey, we are in a continual movement toward the Holy Mountain. Throughout the world, many churches have been built atop rises and hills to emphasize the "mountain where God abides". Amazing things happen in the scriptures up on top of mountains. We live on "level ground" though, and the Holy-ness of God, while real, is revealed so that we live holy lives in the "belowness". We prepare to approach the Holy, and the Holy is always approaching us. We do not have visions and direct conversations with the Holy One, but there are sightings and whispers which do lead us through our "ups" and "downs" of our unlevel ways.

The Book of Genesis is a complex collection of stories which lead the reader to an understanding of how Israel depicted its history and beginning identity as God's Holy People. Once such story is the promise that God makes with Abram — his name is later to be changed to "Abraham" [Genesis 15:5-18]. Fertility of body and land is the ultimate blessing from God — infertility would be a sign of God's displeasure.

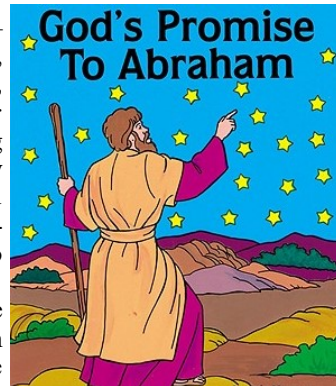
Despite his old age — and knowing the age of his wife — Abram believed the word that came to him. A further promise ensued, which would require covenant sacrifices. After preparing these animals, Abram stayed to ward off birds of prey and waited until dark for further instructions. In his fatigue, he was enveloped by a "deep, terrifying darkness" in which a theophany appeared — an unseen being apparently carried a flaming torch and fire pot among the carcasses of the sacrificed animals, fulfilling ceremonial duties associated with covenant-making. God was fulfilling those duties, showing his faithfulness to Abram in the midst of Abram's weakness and fear.

This story provides inspiration as we witness Abram's faith despite good reasons for uncertainty. It also displays God's faithfulness in dealing with our human condition. Darkness incubates fears that emerge from uncertainty. Are we truly alone in the darkness — an unsettling thought — or does the darkness hide an unseen adversary? The unseen torch bearer provides another possibility — perhaps we are accompanied by someone who loves us and will go to great lengths to protect us from that adversary.

The covenant is made by the more powerful to the less, and is usually based on the awareness that the more powerful has been abundantly benevolent in the past and plans to continue. A promise for that future is made to Abram; it will come in the form of an abundance of land. So land and descendants — predicting fertility — are the beginning of Israel's relationship with their mysterious God. Abram has to believe that what he has seen and heard is real.

Luke's Gospel has presented Jesus as speaking to the disciples about how following him will involve suffering. Following this discussion, Jesus takes three of his followers up a mountain, and while there, he is "transfigured" or seen differently [Luke 9:28-35]. This gospel account of the Transfiguration provides another mysterious encounter. Like Abram, Peter and the others were overcome by fatigue. They emerged from their slumber to encounter their friend Jesus in a glorified state, speaking with two men. Peter recognized Moses and Elijah, even though he had never met them or seen their images. Presumably Peter discerned this from the conversations they were having with Jesus.

It was an uncomfortable situation that Peter had to normalize by discussing tents and food, more familiar topics. I cannot help but laugh at Peter's reaction because I see myself also saying dumb things in uncomfortable situations. Peter's discomfort continued as a mysterious cloud appeared and fear came upon them, not unlike Abram's fear. A voice spoke to them, which told them to listen, which surely, they



who witnessed the Transfiguration and Resurrection slowly grasped the fact that those experiences portrayed their own destiny, the fulfillment of life in God.

In these first two weeks of Lent, we've begun a new stage of our Holy Year pilgrimage. We've seen human frailty and the glory of what humanity can become. The temptations initiated Jesus' journey to the passion and resurrection, the definitive revelation that evil possesses no lasting power. The Transfiguration bids us to enjoy resurrection life, the glory that is and is to come. Christ welcomes us to join him on the journey of bringing healing and hope to our hurting world.

—taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet

THE LIMITLESS GIFT — A HOLY CROSS PERSPECTIVE:

Abram's encounter God in an open place under the sky, finds God revealing to Abram there and makes a covenant with Abram that his descendants would be numerous like the stars in heaven [Genesis 15:5-18]. The dialogue between God and Abram brings Abram close to God and his faith becomes stronger. God has confidence in Abram.

In Luke's gospel, we see that Jesus takes His three disciples, Peter, John, and James to the top of a mountain to pray; there the disciples experienced Jesus in a magnificent state of transformation, talking with Moses and Elijah about His passion, death, and resurrection in Jerusalem [Luke 9:28-35]. They were perplexed about the wonderful experience. Most probably their hearts were still blocked spiritually. There was darkness in the sky and most probably in the eyes, minds, and souls of the disciples as well. At that time, they heard the voice: "This is my Son, the Chosen One. Listen to Him." Then they realized, who Jesus was, and they became strong in faith in Jesus.

God's covenant with Abram was not limited to the Old Testament; God accomplished His covenant with Jesus' incarnation, passion, and death on the cross at Calvary and finally His burial and resurrection. Our God is a compassionate God. He takes the initiative for our physical, psychological, and spiritual well-being. We need to cooperate with the initiative of the compassionate God.

Abram encounters God in a silent and open place, and the disciples experience Jesus and listen to God on top of a mountain. According to St. Paul, our homeland is in heaven, and our savior Christ Jesus will transfigure our physical bodies into the likeness of His glorious body.

As Jesus' followers, the Lenten season invites us to encounter God in prayers, meditation, examination of conscience, spiritual reading, daily Scripture reading, devotion to the Way of the Cross, and sensitivity to the needs and presence of our neighbors — especially the poor in their various struggles, the sick with their different afflictions, refugees, immigrants, prisoners, and victims of war and natural disasters. All these actions will enhance our faithful way to follow Christ as "pilgrims of HOPE", and we will be able to continue our efforts enhancing the kingdom of God.

Peter, John, and James believed that Jesus was the Son of God, and later they gave testimony of Jesus. "The Lord Jesus loved us and gave up his life for us. Few of us will be called to die the way he died. Yet all of us must lay down our lives with Him and for Him. If we would be faithful to the gospel, we must take up our cross daily and follow him". This death is not only for our own salvation but for the salvation of humankind. This death is to accept the will of God daily and put it into practice, despite difficulties and challenges. This transformation is the transformation of our minds, hearts, and hands, as Father Moreau writes in Christian Education. That is the way we may be faithful like Abram, Peter, John, and James and become the true witnesses of Jesus, the Son of God, the Chosen One, especially during the Lenten season.

—Brother Prodig Placid Gomes, C.S.C.

A PILGRIM:

Pilgrims are men and women of prayer, constantly in conversation with God about what is happening around them and within them.



THE DESTINY OF EVERYTHING:

Last week, we watched the very human Jesus in conflict with the powers of evil. This week, we see his glory as Son of God. In both cases, Jesus exhibits the epitome of what humanity is created to be. We are creatures who can — and therefore must — decide if we are going to participate in God’s all-loving plan for the world or seek satisfaction in what can never fulfill us and usually harms others and creation.

The story of God and Abraham begins with the invitation to wonder at the immensity of God’s grand plans for humankind — “Look at the stars! They are nothing compared to what I want to give you! [Genesis 15:5-18]. For Abraham, the sign that God was fulfilling the promise came through descendants and a homeland. But these were only a symbol of God’s desire to give. All of creation is the ground on which humanity is invited to join in the unity that is God.

And then, there’s Luke’s version of the Transfiguration. Matthew and Mark tell the same story — each with their own emphases. While all three evangelists recount the experience on the mountain, Luke places it in the context of prayer, saying that, while praying, Jesus’ whole appearance changed [Luke 9:28-35]. In prayer, Jesus appeared as who he truly was and manifested how, through his relationship with the Father, he participated in the glory of God.

This revelation felt like the culmination of all that the disciples needed to know about Jesus. They saw Jesus with Moses, who represented the law and covenant, and with Elijah, who symbolized the prophetic tradition that continually called the people to behave in ways that moved them more deeply into being God’s own. For Peter, that was all they would ever need to see. He was ready to set up tents so that they could dwell joyfully in that presence forever.

Then, a cloud came over them — a cloud representing the haziness of what they thought they knew, the incompleteness of what their eyes, minds and hearts were able to take in. From that cloud came an echo of what the heavenly voice proclaimed at Jesus’ baptism — “This is my chosen Son, listen to him” [Luke 3:22-22]. The command to “Listen” defined their role as disciples. After Jesus returned to his normal appearance, they spent the night together on the mountain and then returned to a world full of need for faith and healing.

Paul’s message to the Church at Philippi puts a particular focus a deeper message. God told Abram: “Look at the heavens” [Genesis 15:5-18]; Paul says: “Our citizenship is in heaven” [Philippians 3:17-4:1]. Paul sees Abram’s land of promise as a foretaste of eternal life in union with God and all creation. Paul believed that everything was involved in a process of becoming — a process of slowly evolving into more than just an image of God but into total union in and with God. Paul goes on to teach that we, too, will be transformed and share Christ’s glorified existence: unlimited in space, time, with the ability to receive all in love, and, most importantly, sharing Christ’s union with and in God. For Paul, transfiguration is the destiny of everything.

Jesus led the disciples down the mountain because these teachings are not just nice theories. The disciples descended from their ecstatic experience into a hurting world. They needed to remember that God’s promise to Abraham wasn’t fulfilled in an instant, but rather through a long pilgrimage that involved both him and his descendants.

Paul warns his readers to not allow their own desires to become their god. He exhorts them to stand firm, imitating people whose lives manifest what it means to be Gospel people. Just as we and they are in the process of growing in union with God, like them, we are also responsible to carry on Jesus’ mission in our own world of hurt.

The transfiguration was not just a personal experience for Jesus, nor simply something to astound the disciples. The transfiguration is the overture to the resurrection of the firstborn of creation. And the firstborn is just that, the initial instance of where everything is going in God’s good time. The disciples



did. They pondered this experience to prepare them to understand even greater mysteries about the Kingdom of God as their journey continued.

There are important elements offered by Luke to his readers about Jesus and discipleship during this experience. They have to do with “coming attractions” in the life of Jesus and the lives of his followers. Moses and Elijah are pictured as speaking to Jesus “of His exodus”. This “exodus” of Jesus will be his living out the Paschal mission of being the Lamb to be slain.

But the disciples would rather build three tents of gratitude as in the traditional celebration of Sukkot or Booths. Jesus is presented on this particular mountain as being in his glory. What is the “coming attraction” will be on another hill’s top, and in a definite, but different manner, will be even a greater scene of glory. It will be a “figuration” which will claim God’s people again from slavery to freedom and service.

Encountering God, who is neither safe nor tame, is not a ticket to safety and security in this life — we have to go back down the mountain to live life. The opposite of all of this is “entitlement”. The disciples have this sense of requesting selfish possession of Jesus’ glory and truth. Jesus heads them back down the mountain, inviting them to put aside — again — their self-preoccupation. Entitlement flows from a sense that we deserve only the glorious, intimate experiences of relationships and full meaning. Life is owed to us — and at the highest experiences.

It is natural to desire this, but to expect it and demand it from God and others is not relational. The “exodus” referred to by Moses and Elijah moves Christ’s followers off their mountains of entitlement to the acceptance of their actual “titlement” as followers who will suffer with and for him.

Jesus’ coming down that mountain and heading for Jerusalem is the invitation to us to not take the Jerusalem bypass, but to live with and through our own experiences of exodus. We are “titled” Human, Beloved, Called, Sent in and with him. These titles entitle us to all the graces of God’s love as we walk his walk into our final transfiguration with him.

During this Lenten journey, let us listen intently with Peter. Let us have a holy fear — not like those about whom Paul writes in his letter to the Church at Philippi [Philippians 3:17-4:1], whose end is destruction and who follow their own pleasure. Let us also join with Abraham in holding on to God’s faithfulness and goodness, even in the midst of our weakness and our fears. We fool ourselves by thinking we need to know everything before we can proceed, as such certainty is unattainable. Let us instead cultivate wonder, through which we may open our souls to learn and grow as God allows us to encounter Him as we journey onward. Thanks be to God.

—taken from the writings of Edward Morse and Father Larry Gillick, S.J., which appear on the internet

LENTEN NOTES:

The season of Lent has begun. During this sacred time, each of us is called to spiritual growth — particularly through a turning away from sin. Lent is a time for “new beginnings” — a time to grow in our relationship with God and each other. There are 3 major spiritual practices during Lent to which Scripture calls us: **prayer, fasting, and almsgiving.**

—LENTEN REGULATIONS:

Ash Wednesday and Good Friday are days of **fast** for all between the ages of eighteen and fifty-nine. Fasting means that one full meal for the day is allowed, along with two light meals [snacks]. No eating between meals. Those not included in these “ages” are encouraged to take upon themselves some aspects of the fast, whenever possible.

Ash Wednesday and All Fridays during Lent are days of **abstinence** from meat, for those who are fourteen and older. Again, those not included in these “ages” are encouraged to participate whenever possible.



THE PRICE OF TRANSFORMATION:

We hear a lot about the high cost of living. Today I'd like to turn the phrase a bit and share some thoughts with you about the high cost of transformation. Becoming someone greater than we are now does not come freely or easily; it comes at a great price — a price that takes us out of our comfort zones. We all know that nothing in this life — except perhaps love — comes to us free. And we all know that the really valuable things in life cost us in terms of our own personal efforts. So, too, the cost of transformation demands its price for us to pay.

You and I live in a time in which excellence and perfection are much sought after when it comes to material things, but are ignored when it comes to spiritual things. For example, it is a great American goal to have a perfect body. To be physically attractive is something that's constantly put in front of us in all of the media images we receive. But how many of those physically gorgeous people do you see every day? Hardly a one!

The pursuit of perfection is likewise true with regard to our intellectual faculties. Getting an excellent and perfect education is quite laudable. There's nothing wrong with that pursuit. In many fields, it isn't something that's simply "nice" — it is necessary. But it costs — costs not only in terms of money, but more so in disciplined time and effort.

And what of moral perfection, moral excellence? Where do we find any premiums put on that? If we are to transform our world and make it a safer place in which to live, we must examine that question. If our humanity is to be transfigured — and Christ's transfiguration is an icon of that goal — then what do we need to do? We find a great deal of conflict in this area. Can morals be taught in our schools when religion is a taboo subject? And when it comes to putting images of what is to be valued in front of our children, what sorts of values are presented to them? What are the images that are put before them?

When it comes to celebrating Mass, is the best priest the one who preaches the shortest homilies and celebrates Holy Mass in the shortest period of time? There's a lot of sentiment in many folks that speaks of wanting a religion that makes no demands, doesn't cost much, and gets worship over with as soon as possible. Do we really want bargain basement, quick fix faith, or do we want our religious faith to be worth our efforts and really cost something?

We are, in addition, surrounded by lots of people who have a moral standard that seem to be hardly a standard at all. They reduce the teachings of Jesus Christ to a so-called morality that tells us: "Anything is okay so long as it doesn't hurt someone else." In other words, morality is built on the pleasure-pain principle. So long as it feels good and doesn't hurt anybody it's okay. Where in the bible does Jesus give us that standard?

It's interesting to consider the main characters in Luke's Gospel account of the Transfiguration [Luke 9:28-35]. Moses' life was engaged in a tremendous struggle to free his people from a pleasure principle. God brought them out of slavery in Egypt and gave them freedom. But, they didn't want to carry the weight of freedom with all of those burdensome moral choices that had to be made. So, they rebelled and asked to return to the flesh-pots of Egypt. Oh, sure, they would have to live in slavery, but at least they would be comfortable. The sort of freedom and life God wanted to give them was simply too costly, they felt.

Elijah struggled against a corrupt Jewish king who was a dissolute married to a woman named Jezebel — someone who promoted sexual promiscuity not only as a way of life, but as a part of pagan temple worship services where they had temple prostitutes! We even find St. Peter in Luke's gospel wanting to put up tents, hunker down, and not go to Jerusalem. Why? Because it would cost too much?

Self-sacrifice and discipline are the price one pays for creativity, for personal growth, and for transformation. The greatest of our artists, poets, musicians and moral leaders give testimony to that fact.



in Luke. As the Gospel story unfolds, these three predictions sound like the ominous tolling of a bell.

As we have seen, the first covenant with Abraham was sealed in the blood of a heifer, a goat, a ram, a turtledove and a young pigeon. Here we are being told that the New Covenant is going to be sealed in the blood of Jesus. God revealed himself to Abraham in a blazing flame, and here God reveals himself by encompassing Jesus in blinding light. The presence of Moses and Elijah are all the confirmation we need that the New Covenant is an extension and fulfillment of the Old Covenant.

Having unwrapped some of the historical and religious meaning of these two events you might by now be asking yourself how they impact on us? As we have noted with Abraham the appropriate response to these events is faith. But what the Transfiguration teaches us is that if we are to share in Christ's glory, then we also have to share in his suffering. And suddenly we realize why this particular text is given to us in Lent — Jesus is destined to suffer, but his sufferings are glorious because through his suffering and death he takes our sins upon himself and brings salvation to the world.

Because of our human condition, we too inevitably undergo suffering at various times — but unlike those who do not know Christ, we believe that our sufferings are filled with meaning. By uniting them with Christ, we make a small contribution to the great work of salvation.

There are many other lessons to draw from the Transfiguration — and some interesting scriptural curiosities. Have you ever wondered about the three booths or tents that Peter proposed — one for Jesus, one for Moses and one for Elijah? What this really turns out to be is another one of Peter's misunderstandings. By giving them all tents, Peter would have been putting Moses and Elijah on the same level as Jesus — thus showing that he really did not know what he was saying.

Another interesting nugget is the word "passing" — "Moses and Elijah were speaking of his passing". The word translated by "passing" is actually "exodus", and we immediately see the connection with Moses and how Jesus is the New Moses. Exodus literally means "a road out" and is generally understood to mean death.

But it doesn't simply mean death because the Exodus from Egypt was an experience of salvation for the People of Israel, and now the Exodus of Christ, by which we mean the events of his passion, death, and resurrection, is to be the definitive act of salvation for all humankind.

One could go on and on uncovering layers and layers of meaning, but we have to stop somewhere. The longer we look at the Transfiguration, the more we realize it is of great significance in the life of Christ and is intimately connected to the other important events of his life. They were overawed, and as it says: "The disciples kept silence and, at that time, told no one what they had seen." Perhaps for us, too, that is the most appropriate response — just to keep silence and contemplate the mystery and leave the talking till later.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the

A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. During Lent, the group has formed prayer buddies so that they can journey together back to God. We celebrate this opportunity to get together, share some time in faith, and also to support each other in life's journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord's invitation: "I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart." [Jeremiah 24:7] 15



THE JOURNEY OF TRANSFORMATION:

The story of God and Abram [Genesis 15:5-18] is very strange to the modern reader unless we make ourselves familiar with the customs and usages of the ancient world. The extraordinary ceremony that took place between God and Abram was no sacrifice; rather, it was a ritual symbolic of a covenant or a solemn promise between two people. What they did was take one or more animals and cut them in half and then laid them out opposite to each other — but separate — making a sort of avenue between the two halves. Then the parties to the covenant would walk down the avenue between the halves of the animals. The meaning of this is obvious — “if I break the covenant then let happen to me what has happened to these animals; may I also be severed in two.”

In the middle of the night Abram — later to be called “Abraham” — wakes in terror from a deep sleep, and observes the Lord passing between the pieces of flesh in the form of a blazing fire. Here is an event unprecedented in the history of religion till that point — God himself stoops down to enter a Covenant relationship with Abram using the forms that people use among themselves.

There are other interesting elements in the account given to us — one being the birds of prey coming down to pick at the carcasses which Abram drove off. Some commentators see these as being symbolic of the powers of evil trying to intervene and hinder the making of this great covenant.

This extraordinary intervention of God comes about as a result of Abram putting his faith in God — leaving his homeland and beginning his great pilgrimage of faith. Abram never regretted putting his faith in God, for gradually the promises of the Lord were fulfilled. Abram’s name was changed to Abraham [because he had “met” God], Isaac was born soon after, and from Isaac two sons, Esau and Jacob, and from Jacob twelve sons who were to become the heads of the twelve tribes of Israel. Eventually the Chosen People would inherit the land of Canaan according to God’s promise.

But, of course, the supreme blessing that was to result from this solemn covenant was the birth of the greatest of all Abraham’s descendants — Jesus Christ himself. And through Jesus, Abraham’s descendants would become more numerous than ever — for all who believe in Christ can call themselves a true Son or Daughter of Abraham.

We are given this incident from the Old Testament to help us interpret Luke’s Gospel account of the Transfiguration [Luke 9:28-35], and by placing these two events together we realize that one of the lessons we are to take is that of continuity — continuity between the Old and the New Covenant.

And what we have to learn from Abraham is that, like him, we should have faith in God and realize that if we do so, he will keep his promises to us. They will not all be fulfilled in an instant, but fulfilled they certainly will be — and more than we could ever hope for.

One might wonder why the beautiful Gospel reading about the Transfiguration is given to us in Lent. Lent seems like such a somber time of the year to focus on so joyful an event. Plus, the Feast of the Transfiguration already has its own day on the Church calendar — August 6th.

Well there is a clue in the opening line, although unfortunately in the text we are given the first half of the opening line is omitted. The first line should read: “Now about eight days after this had been said, he took Peter and John and James and went up the mountain to pray.” So what is it that was so significant that Luke feels able to omit the intervening seven days? As you might have guessed, it was Peter’s Confession and the prediction of Christ’s Passion. In fact it is the first of three predictions of the passion



We know that excellence in bodily beauty comes only at the cost of sacrificing certain foods along with painful exercising. We buy exercise machines so that we might inflict self-sacrificing pain on ourselves in order to have perfect bodies.

We increase our intellectual capacities only through self-sacrificing times of study as well as through painful exams. Should we expect otherwise when it comes to moral and spiritual growth? And yet we treat morality as if it comes naturally. And if acting morally causes us great discomfort, embarrassment or even pain? Well, we quickly opt for a quick fix solution that doesn’t cost us anything at all when it comes to time and commitment of our energies.

The message of the Transfiguration is empty and meaningless if it is not the fact that Jesus was about to suffer and die in order to release God’s transforming power into our humanity. The whole of Christ’s life is meaningless unless it points to the meaning of suffering. Of all of the great founders of religions, Jesus Christ is the only one who enters into suffering, loss, pain and even death itself in order to lead us with Him through it into the resurrection and a higher and better life. Transcendence comes only through death and resurrection. That’s the guts of Christianity — a religion that goes way beyond simply being “nice”.

Lent moves ahead now toward Easter. Have courage. Make the hard decisions. Move away from merely being comfortable and get into the cost of discipleship. There will, of course, be many Herods and Pilates to judge you and mock you. But if you are in Christ, then you must live His life and enter into the cost of movement, growth, transformation and transcendence. In the entire history of humankind, there has not been presented to us any other way to climb, and painfully climb, the mountain of nobility, beauty and Godlikeness.

It all depends upon what you really want — and the price you’re willing to pay to have it.

—taken from the writings of Father Charles Irvin which appear on the internet

READINGS FOR THE WEEK:

Monday:	1 Peter 4:7b-11, Luke 5:1-11
Tuesday:	Isaiah 1:10, 16-20; Matthew 23:1-12
Wednesday:	2 Samuel 7:4-5a, 12-14a, 16; Romans 4:13, 16-18, 22; Matthew 1:16, 18-21, 24a
Thursday:	Jeremiah 17:5-10, Luke 16:19-31
Friday:	Genesis 37:3-4, 12-13a, 17b-28a; Matthew 21:33-43, 45-46
Saturday:	Micah 7:14-15, 18-20; Luke 15:1-3, 11-32
3rd Week in Lent:	Exodus 3:1-8a, 13-15; 1 Corinthians 10:1-6, 10-12; Luke 13:1-9

FAITH EDUCATION — SCHEDULE:

Meeting dates for April are 6th, 13th, and 27th. Faith Education is an important part of every person’s formation. Please make sure that you have not forgotten this important responsibility for your children. Our Sessions go from **8:45—9:45 AM, on Sunday mornings**, with the hope that our children would then **participate in our 10:00 AM Family Mass**. Thank you for taking care of this important responsibility.



about something which they are doing that is leading them away from God. But that's what love is. A few uncomfortable conversations with someone you care about could help get their soul to heaven for eternity! We're meant to build each other up in the Christian life — "As iron sharpens iron, so we must sharpen humanity" [Proverbs 27:17].

Remember this Lent that you can't separate prayer, fasting, and almsgiving. Try to commit to doing something small in each area and you'll definitely be closer to God and sainthood. And even though Lent has begun, it is never too late to enter into the journey. Know the profound reality that our sharing in Christ's suffering is a great gift which leads us more perfectly into communion with Him.

—taken from the writings of Aaron Hostetter, which appear on the internet

THE DIVINE SCULPTURE:

"How am I to know that I shall possess the lands you tell me you are giving me?" Abram asked God [Genesis 15:5-18]. Abram received the covenant with God in a mystical way. He was told to make a very large sacrifice, but not in the normal manner. He was to sacrifice a heifer, a goat, a ram, a turtle-dove and a pigeon — but instead of burning them, he had to cut them in half. Then we have this scene of Abram spending the day keeping the vultures away from the carcasses — no small job. Evening came and Abram fell into a trance. God provided the fire for the immolation of the sacrifice — a smoking pot and a flaming torch passed through them. The covenant was sealed with the action of the spiritual.

Jesus, Peter, John and James, go up a mountain to pray [Luke 9:28-35]. Then the spiritual meets the physical. Jesus' face changes, his clothes become dazzling white, and Moses and Elijah appear. They speak about the Exodus — but not the deliverance of the Hebrew people from Egypt that Moses led fifteen hundred years earlier, but the Exodus that would begin in Jerusalem — the deliverance of the people from the grasp of evil.

And Paul tells the Church at Philippi not to be tied to the world — they are much more than that, much better than that. Jewish dietary laws and the rite of circumcision have become more important for those who are tied to the world than the reasons behind these actions. As a result, they are only concerned with following the dietary laws. Their god is their belly. They boast about the rite of circumcision. Their glory is their shame — "You are so much better than that. You don't belong to this world. You belong to the spiritual world. Our citizenship is in heaven. Our Savior will come from there to restore the world to God's original plan."

We belong to the spiritual — we belong to God. We are made in the image and likeness of God. But the image of God — our capacity to be spiritual — is hidden deep within us. The Lord will reveal it, though, if we let Him.

There is a story about a Parisian who went for a walk to the outskirts of the city; there he heard hammering and chipping coming from a large home. He was bold enough to walk across the large front yard and peer into the door. It was the studio of the famous sculpture — Auguste Rodin. Rodin is the sculptor of the piece that we call *The Thinker*; he has many other famous pieces, including one called *The Hand of God*. The man had the nerve to walk into the studio and interrupt Rodin at his work. "Excuse me," he said, "but how exactly do you do that?"

"Do what?," Rodin asked, somewhat perturbed.

"How do you create such beautiful works?" the man asked. "I'd love to be a sculptor myself."

Rodin was perturbed — his work was interrupted by this uninvited stranger. He was about to explode in anger, but he calmed himself and just said to the man: "Well, let's say that you wanted to do a



We also need to know where we are going. This truth is fundamentally a matter of faith. Because we believe that we are daughters and sons of God, that our final end is union with God, that we are bound to eternal life. When we know where we're going, when we know what our final destination is, it gives us strength to face the troubles of life. I remember visiting a great Christian woman who was dying of cancer. She was in great pain — not only because of the cancer but also because of the treatments that were trying to arrest it. I remember asking her: "How you doing?" She responded by saying to me: "It's a good thing that I'm bound to glory, because I'm getting pretty tired of this."

Knowing yourself is the work of a lifetime. But knowing who you are not and knowing where you are going are two steps towards greater self-knowledge. The season of Lent encourages us to take those steps. The transfiguration of Jesus reminds us that moving towards the truth will lead us to growth. Even though it is difficult to face the weight of truth, it is better than living in illusion. For claiming the truth of who we are gives us power. Or as Jesus says in John's gospel: "The truth will set you free" [John 8:32].

—taken from the writings of Father George Smiga, which appear on the internet

SEEKING THE LORD WITH ALL OF OUR HEART:

Who among us can honestly look in the mirror and say that her way is blameless, or that he truly walks in the law of the LORD, or that she seeks God with all her heart? No one adheres perfectly to God's path; — all of us fall off the soft shoulder of that narrow road from time to time. But we fall, as the ancient desert father said, so that we may rise again. We stumble, we pick ourselves up, we ask for forgiveness and guidance, and by the grace of God, we keep plying the path forwards. The seeking is all.

It is the sincerity of the effort we put into striving for holiness that matters; it is the earnestness of our searching for God that signifies. Or as Thomas Merton — the twentieth-century Trappist monk writer and theologian — prayed: "I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it."

To walk in the law of the Lord does not mean we adhere unwaveringly to a rigid set of rules; rather, it points to the importance of putting God at the center of everything we do. To observe his decrees means to love God and our neighbor with every ounce of our being. And to seek him with all our heart means that we intentionally locate the spiritual times and places, through faithful prayer and regular worship, in which our human longing for the peace of God can be articulated and fulfilled.

—taken from the writings of Betsy Cahill, which appear on the internet



WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?



We are resuming our need for Servers and Lectors. Each and every week, we always are finding that we have a need. Ever since COVID, people seem to not have the same interest and/or desire. But these 2 ministers are so grace-filled — both from God and personally. **Any student who is in the 3rd [and up] grade is invited to become an Altar Server; any student who is in the 5th [and up] grade is invited to become a Lector.** Adults are also welcome to join in our Lectoring ministry.

These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an Altar Server, Lector, or to be involved in any other Ministry at Our Lady Chapel. **Please call the Chapel office [440-473-3560].**

KNOW YOURSELF:

The world offers you comfort. But you were not made for comfort. You were made for greatness.

—Pope Benedict XVI 9

WELCOME TO THE DESERT:

God wants for you in your life. Lent is a great time to re-prioritize — “Do not neglect to do good and so here we are — in the midst of another Lent. Another 40 days of no caffeine, cookies, soda, candy, the snooze button, Facebook/Twitter, gossip, video games, complaining, showing up late, secular music, texting, TV, or homework — just kidding — don’t the homework piece; it doesn’t work! There could be a lot of different motivations behind those sacrifices — like a desire to lose weight, or to get attention, but that’s not exactly what Lent is about.

Like a good book, all of Lent builds toward what happens at the end — except that unlike a book, we know what happens at the end of Lent, so we’re able to prepare for it. We look forward to Holy Week, where we enter into Jesus’ Passion and Death, and then celebrate His ultimate victory over sin and death on Easter Sunday.

Some people look at the end and think we should be getting ready with party decorations. What’s with the penance? But we have to remember how we began — Ash Wednesday started us off with ashes as a reminder that in the beginning we were made from dust, and will in the end we will return to dust. Our time here is limited. When we realize that, it provokes us to think about why we’re here and where we’re going.

In Lent we take a step back, and empty ourselves so that we can open our hearts and become more like Christ. Everything we do in Lent is to imitate Christ and grow closer to Him. When we experience the light of Christ, we can see more clearly what we have done and what we have failed to do, in order to have an ongoing conversion.

Let’s recall the fact that there are three main things that we’re encouraged to do during Lent — **fasting, prayer, and almsgiving.**

Why do we fast?

1. **Because Jesus fasted.** Lent is 40 days because Jesus spent 40 days in the desert tempted and fasting and praying before his public ministry began. This wasn’t so that others would think He was super holy — even though He is — and that’s not what it should be about for us either. Jesus was clear about that in Matthew 6:16-18. St. Gregory said: “The difficulty is that there are too many people in the world who seek to be seen as holy, and not enough who truly seek to be holy.”
2. **Because disciplining our bodies, disciplines our souls.** By denying our bodies, we are keeping ourselves from being slaves to our impulses. Our bodies and souls are connected — they can’t be separated. One affects the other. Original sin caused a disharmony that put our bodies and souls at war with each other, so that our bodies rule many of our decisions. Your tummy rumbles — you go eat food; you are tired after lunch and the sun is out — so you take a nap during class. Fasting keeps us from being slaves to every urge in the body, and lets our mind and soul be the master of our actions. Jesus showed us that having self-discipline allows us to follow God in total freedom!
3. **Because suffering finds meaning in Christ.** Jesus taught us that suffering is transformed for our salvation when we enjoin it with His suffering which He endured for our sins. Jesus even said that suffering is necessary for us to get to heaven — “Those who wish to come after me must deny themselves, take up their cross, and follow me” [Matthew 16:24]. “Just as we need bread, so do we have even more need of God” [Pope Benedict XVI]. If your body is feeling hungry when you are fasting from food, think about what you are doing to your soul when you are not filling it with God.



Why do we pray?

1. **Because fasting without prayer is nothing but a diet.** Lent isn’t a Catholic equivalent to a “new year’s resolution.” It’s not focused on the acts themselves and accomplishing great things. Everything we do is to help us become more united with God. Fasting can help us get rid of distractions so that we can speak and listen clearly when we talk to God in prayer.
2. **Because Jesus prayed.** All the time. He withdrew to pray and communicate with God every time before going out in ministry somewhere. Part of His reasoning for everything He did on earth was to set an example for us to follow after. St. Paul implores us to “pray without ceasing” [1 Thessalonians 5:17] in order to do the will of God in our lives.
3. **Because sometimes it’s hard to recognize sin.** The closer we get to God in prayer, the more we will be able to see the things of this world that are leading us away from God. When something evil and sinful is brought into the light, you can see it for what it really is, and you will even acquire a distaste for it. Prayer also fills us with hope for what is to come — “Prayer reveals to souls the vanity of earthly goods and pleasures. It fills them with light, strength, and consolation; and gives them a foretaste of the calm bliss of our heavenly home” [St. Rose of Viterbo].
4. **Because prayer keeps us in tune with our relationship with God.** We receive grace through prayer, the gift of God’s divine life. If you want to do God’s will, make sure you aren’t only talking to him when you need something. We need grace and the guidance of the Holy Spirit to live lives of holiness. Stay close to the shepherd and you will know His voice when He calls your name [see John 10:27]. Always remember that “Prayer is a vital necessity. Proof from the contrary is no less convincing — if we do not allow the Spirit to lead us we fall back into the slavery of sin. How can the Holy Spirit be our life if our heart is far from him?” [*Catechism of the Catholic Church*, #2744].



Why do we give alms?

1. **Because it helps us to be less selfish.** We are hard-wired to think about ourselves first. The best way to counteract this is by building up generosity and empathy in our hearts. Our lives are meant to be poured out for others, through our material goods and all of our gifts and talents. Let this Lent be an opportunity for you to shift the focus from yourself to your brothers and sisters around you.
2. **Because those afflicted with poverty need our help.** If I fast from eating fast food this Lent, it reminds me of those that so often go without food. Praying for the poor is necessary, but it doesn’t put clothes on their back, or food on their plate. What if you took some of the money you would spend going out to eat and donated it?
3. **Because our world is spiritually poor.** Giving alms doesn’t just mean giving food and clothes to the poor — they are a few of what we call the “corporal works of mercy.” We are also called to the “spiritual works of mercy” which include calling our brothers and sisters to a life of holiness and out of a life of sin. “Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters” [Pope Benedict XVI]. Since we are both body and soul, our giving must include both. So if we are called to “feed the hungry” that means feeding their souls too — “The world today is hungry not only for bread but hungry for love; hungry to be wanted, to be loved” [Blessed Mother Teresa]. It’s a lot easier to donate food than to confront a friend