

## WEEK 1 - BROKENNESS

### Readings:

#### Psalm 32:1-5 – Blessed are the Forgiven

<sup>1</sup> Blessed is the one whose transgression is forgiven,  
whose sin is covered.

<sup>2</sup> Blessed is the man against whom the Lord counts no iniquity,  
and in whose spirit there is no deceit.

<sup>3</sup> For when I kept silent, my bones wasted away  
through my groaning all day long.

<sup>4</sup> For day and night your hand was heavy upon me;  
my strength was dried up as by the heat of summer.

<sup>5</sup> I acknowledged my sin to you,  
and I did not cover my iniquity;  
I said, "I will confess my transgressions to the LORD,"  
and you forgave the iniquity of my sin.

#### Mark 10:17-22 – The Rich Young Man

<sup>17</sup> And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?" <sup>18</sup> And Jesus said to him, "Why do you call me good? No one is good except God alone. <sup>19</sup> You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'" <sup>20</sup> And he said to him, "Teacher, all these I have kept from my youth." <sup>21</sup> And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> Disheartened by the saying, he went away sorrowful, for he had great possessions.

- L In many and various ways, God spoke to our ancestors by the prophets.  
C **But now in these last days, God has spoken to us by His Son.**

**Homily:***Prayer*

## BROKENNESS

Today's theme is *brokenness*.

Peppy, I know.

From Ash Wednesday's familiar statement of our mortality, "Remember that you are dust, and to dust you shall return," we're now going to talk about how life is broken. We're broken. The world's messed up.

You'd think it's obvious. We hear bad news all the time, and about all kinds of things. *And yet*, we struggle to accept this evident truth, unless, of course, it's convenient.

Sure, most of us can say, "I'm broken," but just how broken is a bit more of a struggle. Even worse, we struggle to accept any need for *further* breaking. Sometimes, we rightly couldn't handle that. But most of the time, we just don't see the need or have the time. Our hearts are cracked and need repair, but we'll just keep chugging along instead, hoping for the best. We might even call this "optimism," but that would be a mistake.

Yes, many of us know we're broken, and know it well, whether we're scared of it or embrace it. The trouble comes when we're called *out* of our brokenness and into something new. The trouble comes when the status quo won't do, and *everything* is on the line. But this is the way of restoration Christ brings to us, and yes, it's *a gift*.

Whether we've got good stuff or bad, whether in our personalities, possessions, or among our habits, we don't "give-up" very easily. We may want to be well, but we always want to know how much it'll cost. So, most of us don't look forward to Lent, or to many notions of *sacrifice* or *change*. "Giving something up" sounds like bad news, and something to avoid. *And yet*, over and over again, Christ calls, and people leave their nets, their lucrative jobs, their homes, leave all kinds of things and situations behind to move forward with little more than a single coat, a Good Teacher, and a ragtag group of mostly new family and friends.

In Lent, we're called to get to get back to the basics, and leave all that other stuff behind. Not because "all that other stuff" is necessarily bad, but to "Return to the Lord our God." To prepare for the Cross and build anticipation for the Resurrection.

Brokenness paves the way for us, much like it did for Christ. Brokenness is where we begin, whether we like it or not. Martin Luther said it well, "God created the world out of nothing, so as long as we are nothing, God can make something out of us."

### THE TEXT

With our text, a young man is eager to learn. He runs up to Jesus and kneels before him, asking, "Good Teacher, what must I do to inherit eternal life?"

In typical fashion, Jesus doesn't rush to respond to the question. Christ isn't one for quick answers or shallow sayings. Instead, he draws us in. Christ draws us into relationship. Here, he does this by first inquiring about the notion of *good*. He says, "Why do you call me good? No one is good except God alone."

Jesus doesn't wait for a reply, that wasn't the point, but quickly moves to the question about inheriting eternal life. As if it should be obvious, he points to the familiar old Ten Commandments. Specifically, he points to the Second Table of the Commandments, those to do with our human relationships: "Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother."

The young man's response is remarkable, and somewhat unbelievable, "Teacher, all these I have kept from my youth." He might not have got Christ's notion of no one being good but God alone, but he also wouldn't come to Jesus if he had confidence he had done enough. He knew something was missing. In any case, Jesus doesn't challenge his statement, but turns to him, looks at him, and loves him.

*And yet*, the moment of peace doesn't last long, because Christ figuratively knocks the young lad down with what comes next, when he tells him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me." Jesus is very good at finding our weak spots, the cracks in our foundations. He exposes where we hold too tightly to stuff that makes us sick.

As eager as the young man may have been to begin with, he wasn't exactly inspired by Christ's answer, and he didn't rush to follow Jesus. Instead, he went away full of sorrow. Because he had great possessions.

The young man was probably just hoping to add something. To do something more. Or maybe, he wouldn't have to do anything at all, but be let-off-the-hook. But none of that stuff is how Christ Jesus does his work. It isn't about doing more or not doing a thing. Life in the Body of Christ is about *receiving* God's gifts. And the point in this passage isn't riches or even, necessarily, giving up possessions, but following Christ. Though to follow Christ, to receive from him, "giving-up" we must. Sacrifice is involved.

### BREAK IT ALL THE WAY

Unfortunately, in our sinful nature, we'd rather hold tightly to brokenness. To ignore the signs, or diminish their importance.

If you're anything like me, you don't have to look far for examples. If you're anything like me, you'll acknowledge a problem, but mostly as general information, since you'll probably be okay without trying to fix it. Unless, of course, things get worse. But that probably won't be for a while, and "band-aid solutions" so often do the trick, at least for now. More often than not, we'll survive, until, sooner rather than later, at the worst possible time, things break *all the way* down.

*And yet*, is this something to avoid?

We get used to the pain, and keep a death-grip on this life of ours. Deep down, we want to let go, but we struggle to say, "Have it all. Break it all the way!" But what would happen if we stopped trying just to survive? Or hoping just to maintain? What would happen if we began the process of restoration, and gave it all up, asking Christ to break it all the way, and rebuild our foundations?

From the dust, from the ashes, from death, God recreates. Christ rises. New life is given.

### THE POINT/SUMMARY

Lent is about coming to a greater understanding of our sin and frailty, our brokenness, so that we grow in our knowledge and appreciation of God's divine grace and forgiveness through Christ's death on the Cross for us. But understanding

our brokenness isn't so easy, let alone dealing with it. We aren't great at evaluating ourselves. Sometimes, *often*, we need help.

One pre-Lent tradition, largely abandoned, is to go to confession, which isn't just for Catholics, on Shrove Tuesday or shortly before Ash Wednesday. Yet many of us wouldn't know where to begin with Confession. Thankfully, Christ gives some good, sound advice in tonight's reading: looking at the Ten Commandments. Doing so helps us move from a general knowledge that we're sinners to understanding *where* and *how* we sin. Where we fail. Where we're broken.

This Lent, if nothing else, meditating on the Commandments is a good practice for all of us to do. It isn't too late to start. In large part, it helps us understand what we need to give-up, where we're broken, but not to despair. Because when we embrace our brokenness, and invite Christ into the very core of our being, we aren't destroyed but remade. Transformation begins.

### WHAT'S NEXT?

Next week, the focus is humility. It's a similar theme, but moves away from being humbled in accepting our brokenness to what humility looks like. Humility also involves giving-up to make space. To stop trying to be God, and failing miserably, and instead learn to be God's child.

As we continue along this journey of Lent, may the peace of God, which passes all understanding, keep your hearts and your minds in Christ Jesus our Lord. Amen.

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## WEEK 2: HUMILITY

### Readings:

Psalm 51:1-6 – Create in Me a Clean Heart, O God

- <sup>1</sup> Have mercy on me, O God, according to your steadfast love;  
 according to your abundant mercy blot out my transgressions.
- <sup>2</sup> Wash me thoroughly from my iniquity, and cleanse me from my sin!
- <sup>3</sup> For I know my transgressions, and my sin is ever before me.
- <sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight,  
 so that you may be justified in your words and blameless in your  
 judgment.
- <sup>5</sup> Behold, I was brought forth in iniquity, and in sin did my mother conceive me.
- <sup>6</sup> Behold, you delight in truth in the inward being,  
 and you teach me wisdom in the secret heart.

Luke 7:2-10 – Jesus Heals a Centurion’s Servant

<sup>2</sup> Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. <sup>3</sup> When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. <sup>4</sup> And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, <sup>5</sup> for he loves our nation, and he is the one who built us our synagogue.” <sup>6</sup> And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof. <sup>7</sup> Therefore I did not presume to come to you. But say the word, and let my servant be healed. <sup>8</sup> For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” <sup>9</sup> When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, “I tell you, not even in Israel have I found such faith.” <sup>10</sup> And when those who had been sent returned to the house, they found the servant well.

- L In many and various ways, God spoke to our ancestors by the prophets.  
 C **But now in these last days, God has spoken to us by His Son.**

## Homily:

*Prayer:* Penitential Prayer of St. Augustine

O Lord, The house of my soul is narrow; enlarge it that you may enter in. It is ruinous, O repair it! It displeases Your sight. I confess it, I know. But who shall cleanse it, to whom shall I cry but to you? Cleanse me from my secret faults, O Lord, and spare Your servant from strange sins. Amen.

–St. Augustine of Hippo (AD 354-430)

### FROM BROKENNESS TO HUMILITY: MAKING SPACE

*“The house of my soul is narrow; enlarge it that you may enter in.”*

Last week, we looked at the theme of *brokenness*, not to bring despair but hope for new life. Because Christ *accepts* our brokenness. Even *became* broken for us. So, we need to stop the fight, and risk being broken *all the way*. From nothing, God *recreates*. *Restoration* happens. Our fickle foundations are rebuilt. We learn to live as the broken and redeemed Body of Christ.

Today’s theme is *humility*. From accepting brokenness, we’re more ready to receive. Or at least that’s the goal, but it isn’t easy. Our hearts remain deceitful and desperately sick (See Jer. 17:9). We need to be set right. We begin with humility, emptying ourselves. *Receptivity* often builds from that.

One of the things I hope for us to learn during Lent is *to make space*: for God, for each other, and for our neighbours. “Making space” is a biblical concept. When we hear of salvation, we often think of “liberation” or “to be saved.” That isn’t wrong, but the Hebrew word for salvation, *yashah*, basically means: “creating space, making room, or being without compulsion.”<sup>1</sup>

This is really our theme throughout Lent—*to make space*. To slow down. To worship. To be healed and to heal. To step back and be filled with hope and wonder. To pray. To find peace and to bring peace. A peace that the world cannot give. A peace that passes all understanding.

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<sup>1</sup> Jaco J. Hamman, *A Play-Full Life: Slowing Down and Seeking Peace* (Cleveland: The Pilgrim Press), 46.

## THE PRAYER OF HUMBLE ACCESS

You might wonder, “What exactly does this have to do with our reading from Luke 7?” Well, I chose the reading for two reasons, and the first has only a little to do with the text itself.

Some of you may know that, while I’m a committed Lutheran, I have a bit of a heart for Anglicanism. I went to an Anglican seminary for a time, and Megan and I attended an Anglican church in Abbotsford that we both loved. In the process, Anglican liturgy rubbed off on me a bit.

One of the things I came to adore is a prayer said right before the congregation is invited to the altar to receive Communion: *The Prayer of Humble Access*. The Prayer of Humble Access goes like this:

*We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.*

The prayer has several Scriptural allusions.

The main one is from Mark 7:28, where Jesus says, “it is not right to take the children’s bread and throw it to the dogs,” and a Gentile woman replies, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.”

A second Scriptural allusion actually comes first in the prayer, and is from this passage in Luke 7, where a Centurion sends messengers to Jesus to say, “I am not worthy to have you come under my roof. Therefore I did not presume to come to you.” The Centurion has faith that Jesus needs only to say the word, and his servant will be healed.

What’s contained in the theology of The Prayer of Humble Access, and the reason I love it, is the two sides of God’s Word held together: Law and Gospel. We’re broken people, and unworthy to stand before God. Yet God has come to us in

human flesh, emptying himself in unbelievable humility, so that whenever we speak of sinfulness, we're immediately reminded of how our Lord's nature is always to have mercy. Through Christ, we're forgiven, and invited forward to receive his gifts for us, "that we may evermore dwell in him, and he in us."

## THE TEXT

In our reading, Jesus is met by a group of elders from the local synagogue asking him to heal the servant of a Roman Centurion posted in the town. A Centurion which represents foreign rule and oppression for many: *an enemy*. Yet this Gentile has worked to be welcomed in this Jewish community. He paid for the construction of their synagogue, and has obviously gained respect from its people. He has a sick servant, likely a Jewish slave, yet he cares for this servant, and wants what's best for them. Even so, with all his stature in the community, he doesn't "presume" to go to Jesus himself. Maybe he was unsure if Jesus would speak to him, a foreigner. Maybe the Centurion wanted to stay by the side of his servant and to care for them. Either way, he trusts that Jesus is one with authority, able to heal, so he asks Jesus for help for through his messengers.

Then, as Jesus approaches the Centurion's home, the Centurion sends another delegation, making sure Jesus doesn't come under his roof, which, since the Centurion is a Gentile, would make Jesus ritually unclean. But the Centurion believes, he has the faith. And his faith is rewarded.

## HOPE THROUGH HUMILITY

You might remember me saying there were *two* main reasons for me choosing this passage to talk about *humility*. The first was to introduce *The Prayer of Humble Access*. The second will lead us into next week's theme, and relates to the end of this passage, where we hear: "When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, 'I tell you, not even in Israel have I found such faith.'"

Luke tells us that *Jesus* is the one that *marvels* at the faith of the Centurion, faith that exceeds the faith found among Israelites. The Centurion has *true* faith: not a *wishful* faith but a *hopeful* one. And here, we begin to understand more of what humility looks like. *Humility hopes*.

Hoping isn't the same as wishing. Wishing lacks creativity and knows exactly what it wants. Wishing is *demanding*. Hope isn't like that. Hope is an *open* stance, making space for alternative visions and creative engagement, while considering momentum as more important than results. Hope is a stance of humility, knowing our LORD works through all things for the good, even when we can't begin to understand what that means.

Humility also involves an awareness of our own limitations and capacities, considering abilities and gifts, along with place and time. Humility is discerning, and avoids being defensive, competitive, critical, and controlling. Instead, humility *serves*. It *anticipates* as it gives up control and creates space for God and others.

Humility awakens hope, and places us between the already and the not yet. So, humility moves us to next week's theme of *receptivity*. It's another similar theme on purpose. Coming before God, growing and learning to live in Christ, it isn't about results. Brokenness, humility, and receptivity are all about respecting the need for processes and to avoid predicting outcomes. These themes are about making space for God and others and trusting in our LORD for the growth.

Through this week, throughout Lent, and for the rest of our lives here on earth, may we walk in humility, making space and awakening hope. May we evermore dwell in Christ, and he in us. And may the peace of God, which passes all understanding, keep your hearts and your minds in Christ Jesus our Lord. Amen.

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## WEEK 3 - RECEPTIVITY

### Readings:

#### Psalm 1 – The Way of the Righteous and the Wicked

<sup>1</sup> Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

<sup>2</sup> but his delight is in the law of the LORD, and on his law he meditates day and night.

<sup>3</sup> He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

<sup>4</sup> The wicked are not so, but are like chaff that the wind drives away.

<sup>5</sup> Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

<sup>6</sup> for the LORD knows the way of the righteous, but the way of the wicked will perish.

#### Mark 4:1-9 — The Parable of the Sower

**4** Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. <sup>2</sup> And he was teaching them many things in parables, and in his teaching he said to them: <sup>3</sup> “Listen! Behold, a sower went out to sow. <sup>4</sup> And as he sowed, some seed fell along the path, and the birds came and devoured it. <sup>5</sup> Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. <sup>6</sup> And when the sun rose, it was scorched, and since it had no root, it withered away. <sup>7</sup> Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. <sup>8</sup> And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.” <sup>9</sup> And he said, “He who has ears to hear, let him hear.”

**L** In many and various ways, God spoke to our ancestors by the prophets.

**C** **But now in these last days, God has spoken to us by His Son.**

**Homily:***Prayer*

[Adapted from Andrew Peterson's song titled: *The Sower's Song*]

Oh God, I am furrowed like the field,  
 Torn open like the dirt  
 And I know that to be healed  
 That I must be broken first  
 I am aching for the yield  
 That You will harvest from this hurt  
 Abide in me  
 Let these branches bear You fruit  
 Abide in me, Lord  
 As I abide in You  
 Let Your word take root  
 Amen.

### PREPARE THE WAY

Elsewhere in the Scriptures, we hear about specific ways to produce good fruits. In the Parable of the Sower, the focus is the soil. Some soil is receptive and produces good fruit. Some is for a time, but not for long. And some just isn't. Unfortunately, it's more bad news than good. Good soil, with depth so that the Word of God takes root, seems hard to find. Even when we know it's there, we find ourselves awaiting the yield.

The first two weeks in our Lenten evening services, the focus with *brokenness* and *humility* was on recognizing our need for our foundations to be torn up. Torn up not for its own sake, but to *make space* for the Good Seed to take root. All of us are sinners, so our lives get a little rocky and thorny. Yet we don't respond as we ought. We ignore our lumps. We clutter our lives with too much. We develop a hardness of heart to the Word, or we just start to dry up. Through all that, we're still prone to think we're, at least mostly, good. We think, "It's just a few rocks," "not too many thorns," or that we're not *that* dried up. The truth is, our soil ain't that great, and nobody is good. We need help. So, in humility, we ask God to be break us up, to prepare the way.

This evening, the focus is receptivity, asking the LORD to fill us with the Good Seed, the truth of God's Word in, with, and through the ministry of Christ our Lord. And we ask God that these roots run deep, withstand whatever storms or droughts may come, and produce good fruits in and out of season.

## WORKING THE SOIL

One of the many things that's hard for us to hear is that the Law isn't just our enemy, accusing us. But it's true, the Law is also a good friend. The kind of friend that will confront us with hard truths and give us challenging advice. The Law won't often lead us down easy paths, but it will lead us down *good* paths, maybe even lead us beside still waters that renew our souls. As our Psalm for tonight guides us, "Blessed is the one" who delights in the law of the Lord, and meditates on it day and night. "He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers" (Psalm 1:2-3).

Yes, the Law doesn't inhibit life, it allows it to flourish, to thrive. The Law works our soil, our *souls*, and prepares us to receive the Good Seed. And to work the soil, we need a bit of the Law. The Law points us back to our created intentions and, through Christ, onto new life in him. It won't get us back to God. We can't do that on our own, and Christ has done that for us already. But it will clear away some of our thorny bits. It will chip away at and lift-up our most difficult to move rocks. It will soften our rough edges and break away our dried-up surfaces. The Law, whether we like it or not, prepares us.

How? Well, by letting us know we're broken, and need to be broken still. By humbling us. And by pointing us in the right direction. Directions away from gossip and lust, coveting what other people have, and not observing what even God did, taking much needed rest from the endless work and distractions we find in daily life. The Law reminds us to have no other gods but our LORD, because the One True God brings us life.

It isn't easy to become good, receptive soil. Yet, if you were here for Week 1 of this series, you've been meditating on the Commandments since then, or you'll maybe start now, and have at least an idea of where to start.

## A RECEPTIVE SOIL AND SOUL

That said, while “good soil” is today’s focus, I’d like us to be somewhat less concerned with *how*, and more concerned with what it might look like to be good, *receptive* soil.

If you’ve seen the manuscripts for week’s 1 and 2, you might have noticed a main source of inspiration for this Lenten series: a book by pastor and theologian Jaco J. Hamman called *A Play-Full Life: Slowing Down and Seeking Peace*. One quote, which is rather long and that I’ve modified slightly, helps to anchor our theme of receptivity:

A play-full person finds liminal, sacred moments, as well as peace, contentment, and hope in the strangest of places and circumstances. Such a one is responsive to the adversities one encounters on the road of life and is open to the generosity and hospitality of Samaritans . . . Playfulness is a way of *being*, which seems contradictory in a world that tells us we will find meaning and purpose in *doing* something. It empowers us to be travelers rather than tourists in life. Play-fullness opens us to experience God and others anew; it empowers us to be responsive to the twists and turns in life rather than going down the road of anxious reactivity; it allows us to be guests to someone else’s hospitality.<sup>2</sup>

*“A play-full person finds liminal, sacred moments, as well as peace, contentment, and hope in the strangest of places and circumstances.”<sup>3</sup>*

So, receptive soil requires us to be *play-full* and open, yet anchored. We aren’t playfully seeking to fill a void, but *filled by* the Good Seed, and yielding an increase of good fruits. Receptive to the work of God, we become more responsive to what we encounter in life, and less reactive. Also, being receptive, we’re made ripe with hope, able to face the storms and droughts, and, yes, even the plagues of life, and not crumble or give up. Not only that but, when filling up on the Good Seed, awe and wonder starts to bloom in us. At first, awe and wonder often humbles us, but then renewed meaning and passion springs forth, and life becomes more and more

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<sup>2</sup> Jaco J. Hamman, *A Play-Full Life: Slowing Down and Seeking Peace* (Cleveland: The Pilgrim Press, 2011), 5-6.

<sup>3</sup> Hamman, *A Play-Full Life*, 5.

full beauty and opportunity. We stop dwelling on the bad, and instead anticipate what God will harvest from even the most desolate and dim of circumstances.

### A TRANSITION TO SOLITUDE

Next week, we transition to *solitude*. Maybe not what you'd expect, and not something we need help with considering the current state of affairs. By solitude, the focus isn't really on being alone *per se*, but embracing *slowness*, on making space by living life at the right pace and rooted in place. Often, alone is where we struggle most with this.

Before getting ahead of ourselves, remember *receptivity*.

And may Christ deepen us where we're thin and shallow, uproot in us the thistle and thorn, and keep us far from that snatching shadow that seizes on God's seed to mock and scorn. May Jesus break us open and set us free, finding and keeping his own good ground in you and me, and not returning void the Good Seed we've received.<sup>4</sup>

And may the peace of God, which passes all understanding, keep your hearts and your minds in Christ Jesus our Lord. Amen.

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<sup>4</sup> Adapted from Malcolm Guite's poem, *Good Ground*, an Anglican priest, poet, and scholar who also inspired part of the material for this homily while I soaked-in his wisdom and pipe smoke one evening at Disneyland (Okay, a hotel in Anaheim, but pretty close).