

Children

Good morning, boys and girls. How many of you have a dog at home? How many of you have a cat? Dogs and cats are great pets, aren't they? Do you help feed your pets? Suppose I had a dog at home. Which kind of food would I feed my dog? (Get them to indicate the bag of food with the dog on the front) Okay, but if I had a cat, which kind of food would I feed to my cat? That's right. Each type of pet has its own special food. Did you know that if you feed your cat a lot of dog food, your cat will become very sick? You see, dog food companies make food that is especially for dogs. It's got all the vitamins and minerals and healthy stuff that a dog needs. And cat food companies make food that has all the healthy stuff that cats need. If a dog eats cat food, it's not getting the right kind of food. And if a cat eats dog food, it's not getting the right kind of food either. So it's very important to give your pets the kind of food that they really need, the food that is made especially for them.

Our Bible story today is about the different kinds of food that Jesus can give us. Jesus was preaching to a great, big crowd of people, and the people were starting to get hungry. So Jesus took a little bit of bread and fish, and He made it into a great, big meal. There was enough to feed all the thousands of people who had come to hear Jesus preach. There was even some left over. Jesus gave the people food for the body, so they wouldn't be hungry and their tummies wouldn't growl. But Jesus also gave people food for their spirits. You know what food for your spirit is? It's not like food we can eat. It's like love, and caring, and knowledge and wisdom. This is the kind of "food" our spirit needs. And Jesus can give us both kinds. He will give us food for the body and food for the spirit if we'll just ask Him. Let's pray right now and ask Jesus to give us both kinds of "food" that we need each day.

I

A story about a nine-year-old named Danny who came bursting out of Sunday school like a wild stallion. His eyes were darting in every direction as he tried to locate either mom or dad. Finally, after a quick search, he grabbed his Daddy by the leg and yelled, "Man, that story of Moses and all those people crossing the Red Sea was great!" His father looked down, smiled, and asked the boy to tell him about it. "Well, the Israelites got out of Egypt, but Pharaoh and his army chased after them. So the Jews ran as fast as they could until they got to the Red Sea. The Egyptian Army was gettin' closer and closer. So Moses got on his walkie-talkie and told the Israeli Air Force to bomb the Egyptians. While that was happening, the Israeli Navy built a pontoon bridge so the people could cross over. They made it! By now old dad was shocked. "Is THAT the way they taught you the story?" Well, no, not exactly," Danny admitted, "but if I told you the way they told it to us, you'd never believe it, Dad."

With childlike innocence the little guy put his finger on the pulse of our sophisticated adult world where cool skepticism reigns supreme. It's more popular to operate in the black-and-white world of facts. . .and, of course, to leave no space for the miraculous.

And so when we read the story of the feeding of the five thousand, we tend to focus our attention on the question, "Did it really happen?" There have been a number of attempts to "explain" the miracle. One attempt says that the people were so moved by Jesus' generosity and the generosity of the little boy that they brought forth the food they had hidden under their clothes and in their traveling pouches. This way everyone was satisfied. Another theory says that the story is not really talking about physical hunger but spiritual hunger. When the small amount of food was passed around everyone tore off a minuscule symbolic fragment. In this Jesus is said to have satisfied the thirst of the soul not the stomach.

I think these questions say more about us than they do Jesus. If Jesus is the Messiah, and I believe he is, then there is no question but that he performed miracles, and on a regular basis. The point of the story of feeding of the five thousand is not to prove that miracles happen. The point of the story is to teach us three things:

1

First it teaches us that Jesus is the fulfillment of the Word of the Lord. How long the Israelites had waited for the Messiah to come. It had been centuries, four centuries to be exact, since the last prophet had spoken in the Land. Malachi called a backslidden nation to repentance 400 years before Christ. It had been longer still since Israel and Judah had a leader like David or Solomon or Moses. The scriptures were alive in the life of the Jewish people, as children they grew up hearing the stories of their ancestors and being told that one day God would send the Messiah who would fulfill the hopes and promises of all those years. The "hunger" of the group of 5000 men gathered to hear Jesus teach, who are following this man from Nazareth, are all asking the same question, "Is this the one?" People came to Jesus to ask are you he who is to come or are we to wait for another. It is true there were as many reasons for coming to hear him as there were people there that day but they all asked the central question: Is this the Messiah or one of the Prophets?

And then the sun began to wane and the end of the day drew near. They had listened for hours. As many as 20,000 people, 5000 men and their families, a stadium full, sitting within a valley, were listening, trying to answer the question. It was now time for dinner and the disciples, perhaps out of care for their Master or feeling quite hungry themselves, wanted to send the people away.

Then Jesus surprised his disciples, asking them to feed the crowd. There were many occasions when the disciples respond as any of us would. We have here only five loaves of Bread and two fish. But Jesus offered opportunities for the twelve to see God at work, to see something other than the world they had come to know and understand. He asked for the food, blessed it, broke it, and broke it again, and again. And then the people thought they understood. This is one of the Prophets who has returned.

Elisha, the heir to Elijah's ministry during the time of King David once fed 100 men with twenty loaves of Barley. In that story a servant in a time of famine brings 20 loaves of barley and fresh ears of grain in a sack as an offering to Elisha. Suddenly Elisha says, "Give it to the people and let them eat." But the servant said, "How can I set this before hundred people?" It sounds familiar doesn't it? We have nothing here, five loaves and two fish, But Elisha says, "Give it to the people and let them eat, for thus says the Lord, 'They shall eat and have some left.'"

The Messiah would come in the spirit of the Prophets of old. That's what the people had been told. Jesus one day asked his Disciples, "Who do the people say that I am?" They replied, "Some say you are Elijah, some say you are Jeremiah, others say you are one of the prophets." That this was God's messenger.

It is remarkable to me how much the past is tied to the present. And how much the future depends on that connection. We see it in the life of our Lord. Jesus reveals who he is and teaches who God is by repeating or acting out the stories and lessons of the recorded experiences and yearning of the people. In this way Jesus fulfills the word of the Prophets. Jesus steps into their lives and brings the past, the Old Testament past, to life. He is the Law and Prophets incarnate. The old stories breathed to life again. In a word, he is the fulfillment.

2

Some of us watched last week as the rescue team in Pennsylvania served in an effort that many of us thought would end in tragedy. Little did we know that they were participating in a miracle. Chills ran down my back each time a miner was pulled from the earth. That round cage they used to extract them gave me a claustrophobic feeling just looking at it. I am sure you have tried to imagine what three days down that hole felt like. Their story will no doubt become a made for TV movie. One of the humorous images told about in their days together is the story about the lunch box. Apparently, just as they found the hole that would become their 77 hour life support a lunch box with a corned-beef sandwich and a mountain dew suddenly appeared floating in the water--now we know how coal miners eat. That was all they had to eat for three days. I don't know about you but if I had my choice of drinks in a collapsed four-foot high coalmine shaft with nine terrified guys it wouldn't be Mountain Dew. Too much caffeine for the moment.

These past twelve months we have seen many people serve this country from New York to Colorado to California and some of them have sacrificed their lives in this pandemic. We can name some of the heroes at the PP VA.

We never know as we serve that a miracle is happening. That God is at work beneath our feet. That he is multiplying our efforts because he cares. It is the nature of his Kingdom to care and do miracles. That's what the Disciples are learning. They are content to send these people home but God is at work. He is not done. As they are handed the bread they participate in something larger than they are capable of understanding.

3

And third we are given the ability to use what we bring.

In 1872, at the age of 16, Booker T. Washington decided he wanted to go to school. He walked 500 miles to Hampton Institute in Virginia, and presented himself to the head teacher. Washington later recalled, "Having been so long without proper food, a bath, and change of clothing, I did not make a very favorable impression upon her, and I could see at once that there were doubts in her mind about me."

Finally she said to him, "The adjoining recitation room needs cleaning. Take the broom and do it." A lesser person might have been insulted by being assigned menial work. But Washington recognized immediately that this was his big chance. He swept that room three times and dusted it four times. He even cleaned the walls and the closets. Then he reported to the head teacher that the job was finished. She examined that room like a drill sergeant. She even took a handkerchief and rubbed it across the top of a door. When she could not find a particle of dirt, she said, "I guess you will do to enter this institution."

As a 16 year old, Washington could not do many things. But he could clean a room. And he did it gloriously. Extraordinary living begins with ordinary gifts. What gifts and graces do you have that you have not fully activated? What table is the Lord calling you to serve? Amen.

II Fr Joseph Pellegrino

The Gospel reading for this Sunday begins with Jesus hearing the news of the death of John the Baptist, murdered, as you know, by Herod as part of the plot of his wife, Herodias, to protect her position at court. You know the story. Herod had been riveted by John the Baptist's prophecy and had been listening to the Baptist's condemning Herod's present marital situation. Herod had met up with his brother Philip in Rome and fallen in love with Philip's wife. He then divorced his own wife, Phasaelis, daughter of a King Aretus of Nabatea, and stole his brother's wife. Most likely, she changed her name to Herodias. Aretus was threatening to make war on Herod both to avenge his daughter and to acquire some disputed territory. With Herod listening intently to John the Baptist, Herodias' situation in court was precarious. This is what was going on when Herod gave a banquet for notables in the Kingdom. Herodias seized the opportunity and had her daughter, who tradition would call Salome, dance for Herod. When Herod promised the girl that he would give her whatever she wanted, she voiced her mother's desire and demanded the head of John the Baptist.

Today's Gospel says that when Jesus heard the news about John, He withdrew to a deserted place to be by Himself. Jesus often went off somewhere to pray. What must His prayers have been after hearing about John's death? Perhaps He was trying to understand the will of the Father for John and for Him. Perhaps He was contemplating the meaning of death. Perhaps, Jesus was considering the mystery of evil. John, the greatest prophet to live, had been put to death by pure evil. Evil would attack Jesus also, as well as the people He was gathering to Himself. Certainly, Jesus was grieving over the death of His kinsman, the one who had pointed at Him and called Him "the Lamb of God."

Jesus would not be left alone for long, though. People sought Him out. He could not allow His grief to keep Him from caring for the people. He needed to feed them, in word and in deed. Many of you have behaved the same

way. I have witnessed and been edified by so many of you who have suffered horrible crises, such as the death of a spouse, but who refused to allow your grief to prevent you from caring for others, particularly for your children.

Like John the Baptist, Jesus would also be put to death by evil, but He would not allow Himself to be caught up in evil, caught up in the culture of death. Jesus came to bring life into the world, and, as John 10:10 proclaims, to bring it abundantly. He came to invite people, invite us, to join Him in the Culture of Life.

The Culture of Life is the way of living that celebrates the life we were given at our baptism, the life of God. The Culture of Life chooses the way of the Lord over all other possibilities. It considers how each decision best reflects the Presence of the Lord. St. John Paul II spoke often about the culture of life, but so also did many before him. Remember Bishop Fulton J. Sheen entitled his TV show, the first TV hit show, "Life is Worth Living." In today's second reading St. Paul tells us that no matter what the world throws at us, nothing can separate us from the love of God in Christ Jesus our Lord. It was commitment to the Culture of Life that led Blessed Mother Theresa to care for the poorest of the poor. It is commitment to the Culture of Life that transforms humanism into charity, for even greater than reaching out to others out of respect for their humanity is reaching out to them out of respect for their own reflection of the image of God, their share in his divinity.

We are called to the Culture of Life. We are people of life, people of hope, People of God. It is our commitment to the culture of life that allows us to view the events of our physical lives as only part of the story of our lives. We live for God. Our patron, St. Ignatius of Antioch, wrote, "The Christian is not his own master, his time is God's." We live for heaven. We live for eternal life.

And we refused to be destroyed by the culture of death.

The culture of death only sees the here and now. It does not consider the impact of a person's actions on his or her life or on the world in general. It is the culture of death that says, "Have the abortion." How many babies are killed? How many great minds were never allowed to develop? How much beauty has the world lost? How much love? And how many girls have their lives destroyed? How many college freshmen and sophomores have been convinced by their parents and others not to change their college plans but to find a supposedly easy solution to their pregnancy? Then they go off to college, out of sight, but devastated for the rest of their lives.

It is the culture of death that says, "Party on." It is the culture of death that assumes that high school people, college people, military people, bachelors and others are going to live wild lives, not concerned about the impact of their actions on others or on themselves. It is the culture of death that is so pessimistic that it takes it for granted that people have no choice but to be condemned to a life that is ultimately meaningless. It is the culture of death that speaks to the young about birth control as soon as they announce that they have a girlfriend or boyfriend. The culture of death presumes that the young will not be able to control themselves. It is the culture of death that says that retirees should live together rather than marry because finances are more important than eternal life. Think about it. It is the culture of death that is the philosophical basis of the sex industry. Basically speaking, the culture of death assumes that we are animals, unable to control ourselves.

But we are not animals. We are sons and daughter of God. We have dignity. We also have a right to demand that others treat us with the Dignity we have been given at our baptism. Whether we are thirteen or Ninety-three, we cannot allow anyone to assume that we are unable to control ourselves, assume that are condemned to live like animals, condemned to the Culture of Death.

And God says in Isaiah 55, our first reading:

Thus says the LORD:
All you who are thirsty,

come to the water!
You who have no money,
come, receive grain and eat;
Come, without paying and without cost,
drink wine and milk!
Why spend your money for what is not bread;
your wages for what fails to satisfy?
Heed me, and you shall eat well,
you shall delight in rich fare.
Come to me heedfully,
listen, that you may have life.

We have been called to Life. It is all right there for us. We can choose Christ. We can choose His Way, the Culture of Life. And we can be happy, now and forever.

But we must choose.

III King Duncan 

There is something exciting about someone finding a previously undiscovered treasure. Last week we told about a U.S. Air Force veteran who bought a Rolex watch that turned out to be an astounding investment. Works of art can do the same thing.

In September of last year, a French woman took an old painting to an auction house to determine its worth. Previously, the woman had the painting hanging in her kitchen over a hotplate. However, an art evaluator visiting her home recognized the old painting and urged her to have it appraised.

The painting depicted Jesus being mocked before his crucifixion. In fact, the painting was titled simply, “Christ Mocked.” Turns out, it was painted in 1280 by an Italian painter named Cimabue [tʃimaˈbuːe]—a forefather of the Italian Renaissance. That painting that had previously hung above a hotplate in the elderly woman’s house sold last year at auction for \$26.8 million—the most ever paid for a medieval painting. (1) That was a pretty nice find, I believe you will agree.

Not too long ago, another homeowner in Toulouse, France, opened up his leaky attic for repairs and discovered a painting by the Renaissance artist Caravaggio. This painting is also estimated to be worth millions.

However, I don’t want you to think that the French have a franchise on such discoveries. A brother and sister in the United Kingdom were cleaning out their parents’ house after their parents’ death. They took a few items to an auction house to be appraised. One item was a tall vase with a fish image on it. To their surprise, the vase was made for the family of a Chinese emperor in the 18th century. Recently this simple vase was auctioned off for \$18 million. (2)

How can these amazing works of art go unnoticed for decades or centuries? It is because it takes someone with a special skill to see their worth. Everyone else looked at these paintings or ceramics and saw something pretty, something nice. A trained art appraiser looked at them and saw a masterpiece. Two different people looking at the exact same thing can see something vastly different. It’s all a matter of perspective.

A woman named Siobhan [Chev-ON] Kukolic tells about a friend of hers who teaches first grade in Toronto, Canada. This friend was teaching math to a class of six-year-olds, including a group of newly arrived refugee children. The lesson that day was on fractions. The teacher explained the difference between a quarter and a half in fractions. Then she asked the class to write down whether they would prefer to have a quarter of a chocolate bar or a half of a chocolate bar.

The teacher was surprised by the results of that little quiz. As she looked over their papers, she noticed that many of her refugee students wrote that they preferred the quarter of a chocolate bar instead of a half. The teacher was concerned that these students hadn't understood the lesson. But before correcting their math, she asked them why they chose a quarter of the chocolate bar rather than a half. One little girl answered, "So that more people could have a piece of chocolate." (3)

Two groups of children looked at the same thing—a chocolate bar—and one group saw a delicious snack while the other saw an opportunity to share something good with others. It's all in what you see. Think about that very important difference as we deal with our Bible passage for today.

Jesus and his disciples had traveled to a remote place. Crowds of people followed them, perhaps as many as 10,000—all of them wanting to be close to Jesus. Obviously, they thought they would receive something from him.

As the day passed, the disciples got tired. They asked Jesus to send the people away. It wasn't simply a matter of fatigue. They were concerned that the people wouldn't find enough to eat in the surrounding countryside. But Jesus said the strangest thing: "They do not need to go away. You give them something to eat." "Say, what?" the disciples thought to themselves. Feed this mob of people? No way! We need to understand that Jesus often led his disciples into challenging situations—situations that required courage and insight and radical faith—situations that seemed too big for them. This was certainly no exception. Why would he do that? It was because he saw something they didn't see. He saw the world with God's eyes. He saw a world in which anything was possible if you were aligned with God.

Today's story from Matthew's Gospel gives us some of the basic ingredients for seeing the world as Jesus sees it. Listen to how the story begins: "When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. When Jesus landed and saw a large crowd, he had compassion on them and healed their sick . . ."

Let's begin here: Seeing the world as Jesus sees it begins with compassion. Is compassion your default setting when you look at the people around you? Jesus looked at everyone he met with eyes of compassion.

Football fans know the name Joe Burrow. Burrow led his team, the LSU Bengal Tigers, to last year's national championship in football. He also won the 2019 Heisman trophy as the nation's most outstanding player. At the ceremony in which he accepted that trophy he used his moment in the spotlight to speak some words of encouragement to the kids back in his hometown, Athens, Ohio.

You may know that Athens, Ohio is one of the poorest towns in the Appalachian region. Through tears, Burrow said, ". . . I'm up here for all those kids in Athens and Athens County that go home to not a lot of food on the table, hungry after school." Then he added, "You guys can be up here, too."

Within hours of Burrows' words, a man in Athens County named Will Drabold set up a fundraising site to raise money for the Athens County Food Pantry. He was counting on Joe Burrow's words of compassion to inspire others. And he was right. Curious fans began searching for information on Athens County, Ohio. Within two days, generous folks around the country donated \$260,000 to the Athens County Food Pantry. All because they were moved by Burrows' compassion for needy kids in his community. (4)

Compassion was Jesus' default setting. Compassion was at the very core of Jesus' nature. It's the reason why he gave up his power and authority as part of the Godhead and took on human flesh and human weakness and walked among us. Jesus' compassion for us is what led him to die for us on the cross. It was the only way to save us from our sins and restore us to God. You walk into almost any Christian gathering in any corner of the world and you'll see a cross displayed there. Why? Because to followers of Jesus Christ, the cross is the greatest symbol of compassion in the world.

Notice again the opening words to this story: “When Jesus heard what had happened, he withdrew by boat privately to a solitary place. . .” What is Matthew referring to? What had just happened?

It’s important and tragic. Jesus had just found out that his cousin, John the Baptist, had been beheaded by King Herod. What a horrendous thing to happen to someone you love and admire. So, Jesus undoubtedly wanted some time alone to grieve his cousin’s death. But the needy crowds followed him to the lonely place he went to grieve. They were desperate to hear his teaching or receive a healing touch.

At this point, I would probably have gotten angry, annoyed at the very least. I would have asked the disciples to send these people away. I would need some me-time. But when Jesus looked at this crowd of thousands, he didn’t see a crowd. I heard a quote years ago that said, “There is one thing that God cannot do. God cannot see a crowd.”

And that was true with Jesus. He didn’t see a crowd. He saw individuals—made in the image of God, who were immensely precious in God’s sight. And he saw that they were hurting. And he had compassion on them—thousands of them.

When we operate from a place of compassion, we see others as God sees them. And suddenly, we want to help. We want to heal. We’ll do whatever it takes because these people are valuable to God—and that makes them valuable to us.

Seeing the world as Jesus sees the world inevitably leads to acts of compassion. Often, we have thoughts of compassion, but rarely do they lead to acts of compassion. Seeing the world through Jesus’ eyes inevitably leads to acts of love and compassion. Seeing the world through Jesus’ eyes involves us giving up some of our own rights and comforts and possessions to meet the needs of others. We may feel that we don’t have enough resources to make a dent in something we feel compassionate about. But it’s amazing what can happen when Jesus gets involved.

The crowd that day numbered close to ten thousand people. And Jesus told his disciples, “You give them something to eat.”

The disciples answered, “We have here only five loaves of bread and two fish.”

And Jesus said, “Bring them here to me.”

Jesus used what was at hand to meet the people’s needs. It’s a simple principle, but it’s always the first step to a miracle.

We hold up our schedule and say, “Lord, I don’t have time to volunteer in my community.” And Jesus looks at our schedule and says, “Bring it here to me.”

We look at our bank account and say, “Lord, I don’t have any extra cash to give to the food pantry.”

And Jesus looks at our bank account and says, “Bring it here to me.”

We hold up our hearts and say, “Lord, I don’t have it in my heart to love that person. It’s impossible.” And Jesus looks at our heart and says, “Bring it here to me.”

When we look through Jesus’ eyes we say, “Lord, my life belongs to you. I may not have much, but whatever I am and whatever I have, use it for your kingdom.” And suddenly, we see a million needs all around us, and we find a way to meet some of those needs. When we care enough, we will sacrifice what we have to make a difference.

Seeing the world through Jesus’ eyes starts with compassion—both thoughts of compassion and acts of compassion. But here’s the beautiful thing. Seeing the world through Jesus’ eyes often leads to miracles being performed.

After the disciples gave all their food to Jesus, Jesus took the bread and fish, gave thanks, broke them and gave them back to the disciples. And then the disciples gave them to the people in the crowd. Verse 20 says, “They all ate and were satisfied . . .” Everyone—men, women and children—got more than enough to eat. And after they ate, the disciples collected what was left, and there were twelve basketfuls of leftovers. Everyone was satisfied and there was more than enough left over.

Seeing the world through Jesus’ eyes means being willing to share what we’ve got—our strength and time and intellect and love and money and resources with others. And we don’t have to start with a lot of resources. We start with a lot of compassion and faith. Then God will take our resources to satisfy whatever need has captured our heart. And miraculously we discover we have plenty of resources left over for our own needs.

I read a beautiful story recently of a little girl named Rachel Beckwith who wanted to do something for people in need. In 2011, Rachel decided to “donate” her ninth birthday to an organization called “Charity: Water.” Charity: Water is a non-profit that raises money to fund water projects around the world. Since 2006, they have funded 30,000 water projects in 26 countries and provided clean drinking water to over 8 million people. They have saved hundreds of thousands of people who would have suffered preventable diseases or even died from drinking unclean water.

One of the many ways that Charity: Water raises money for their projects is to convince celebrities to “donate” their birthday to the charity. Will Smith and Jada Pinkett Smith, Justin Bieber, Kristen Bell and Jessica Biel are just a few of the celebrities who have asked family, friends and fans to donate money to Charity: Water in honor of their birthday.

Rachel Beckwith isn’t a celebrity, but she decided to donate her birthday, with a goal of raising \$300 for the charity. She raised \$220. That’s a really impressive amount of money for a child to raise.

Just a few weeks after her ninth birthday, however, Rachel died in a car accident. News media across our country spread the story of this generous child and her tragic death, and strangers began making donations to Charity: Water in Rachel’s honor. To date, \$1.3 million dollars has been donated in honor of Rachel—enough money to provide clean water to over 37,000 people. (5)

Rachel Beckwith saw the world with Jesus’ eyes. She looked at the world with compassion. Instead of asking for presents for her birthday, she “donated” her birthday for others. A radical act of love and faith. And her compassion inspired people all over the world to give to Charity: Water. Today 37,000 people around the world have clean water because of her act. If that is not a miracle like unto the miracle of the feeding of the 5,000, I would like to know what is.

We shut our eyes to the needs around us because we don’t think we can make a difference, or we don’t think it’s our responsibility. But Jesus is looking at us, just as he looked at his disciples, and saying, “They do not need to go away. You give them something to eat [or drink or something to wear or a house to live in].”

Jesus wasn’t planning a picnic that day; he was training his disciples in seeing the world through his eyes and thereby establishing the kingdom of God on earth. He is still doing that today. Whenever you or I see a need however large or small it may be or however small our resources are, we are to bring them to Jesus. Then we will see the miracle he can do through us and through all those who see the world through Jesus’ eyes.

1. “Woman discovers Renaissance masterpiece in her kitchen” Agence France-Presse in Paris, Sept. 24, 2019. <https://www.theguardian.com/world/2019/sep/24/woman-discovers-renaissance-masterpiece-in-her-kitchen>.

2. “8 Multi-Million Dollar Masterpieces Found in Unexpected Places” by Stephanie Waldek, History, January 22, 2018, <https://www.history.com/news/8-multi-million-dollar-masterpieces-found-in-unexpected-places>.

3. "5 Stories of Compassion That Will Inspire You to Show Up for Others" by Marina Khidekel, Thrive Global, Sept. 9, 2019, <https://thriveglobal.com/stories/compassion-empathy-emotional-intelligence-anecdotes-stories/>.

4. "Heisman winner's speech leads to over \$260,000 in donations for families in poverty" by Elizabeth Wolfe and Saeed Ahmed, with contributions from Phil Gast, CNN, December 16, 2019 <https://www.cnn.com/2019/12/16/us/joe-burrow-heisman-speech-athens-county-fundraiser-trnd/index.html>.

5. "How Charity: Water's founder went from hard-partying NYC club promoter to helping 8 million people around the world" by Catherine Clifford, March 22, 2018, CNBC, <https://www.cnbc.com/2018/03/22/how-scott-harrison-founded-charity-water.html>.

ChristianGlobe Networks, Inc., Dynamic Preaching Third Quarter Sermons, by King Duncan