

CHRIST OUR SAVIOR CATHOLIC PARISH

MARCH 12 & 13, 2022
SECOND SUNDAY OF LENT
SEGUNDO DOMINGO DEL CUARESMA

Mass Times/Horario de Misas
Saturday/Sábado Vigilia
5:00 p.m. English
7:00 p.m. Spanish

Sunday Masses:
8:30 a.m. English
10:30 a.m. Español
12:00 p.m. ASL Hard of Hearing
12:30 p.m. Vietnamese

Weekday Masses (English)
8:00 a.m. - Mon., Tues., Thurs., Fri. & Sat.
First Friday/Primer Viernes
7:00 p.m. Español

Baptisms/Bautismos
Call Office/Llame La Oficina

Confessions/Confesiones
Saturday/Sábado 3:30-4:30 p.m.
English and Spanish
No appointment required
No Requiere Cita

Eucharistic Adoration
Exposición del Santísimo Sacramento
First Friday/ Primer viernes 8:00 a.m.
Despues de la misa de la 8:00 a.m.



REV. JOSEPH ROBILLARD
PASTOR
REV. RUDY PRECIADO
IN RESIDENCE

DEACON TOM CONCITIS
DEACON LOUIS GALLARDO
DEACON JOE GARZA
DEACON JORGE SANCHEZ

LUIS A. RAMIREZ
PARISH DIRECTOR

ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION

YAZMIM ABREU
CONFIRMATION/YOUTH MINISTER

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE STAFF
SUSANA VENTURA
CONSUELO SANCHEZ

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



PARISH OFFICE HOURS — HORAS DE LA OFICINA
MON., TUES., THUR., FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P.M.
TUESDAY AND THURSDAY—5:00 P.M.—8:00 P.M. SATURDAY 9:00 A.M.-NOON
714-444-1500 WWW.COSCP.ORG 2000-2008 W. ALTON AVE. SANTA ANA, CA. 92704-7169



Saturday/sábado March 12, 2022
 8:00 a.m. †Johnny Rojas
 5:00 p.m. **FOR THE PEOPLE OF THE PARISH**
 7:00 p.m. †Francisca Pinedo
Sunday/domingo March 13, 2022
 8:30 a.m. †Arturo Vargas
 10:30 a.m. †Rosa Alicia Duran Morales
 12:00 p.m. Deaf Community Intentions
 12:30 p.m. VMI Intentions
Monday/lunes March 14, 2022
 8:00 a.m. Adela Jara—Health
Tuesday/martes March 15, 2022
 8:00 a.m. †Bob Torres
Thursday/jueves March 17, 2022
 8:00 a.m. Elaina DeGuia—Intentions
Friday/viernes March 18, 2022
 8:00 a.m. Cindy Le—Intentions

In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$20,000.00 in it's weekly collection.
Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 20,000.00 dólares en nuestra colecta semanal.

MARCH 5 & 6, 2022

\$12,665.00

Thank you for sharing what God has given You, with our parish.

Gracias por compartir con su parroquia lo que Dios le ha dado a usted.

**STATIONS OF THE CROSS
 VÍA CRUCIS
 NGẪM ĐÀNG THÁNH GIÁ**

SPECIAL COLLECTION

COLECTA ESPECIAL

Stations of the Cross
 Víacrucis
 Ngắm Đàng Thánh Giá

March 18, 2022	6:30 p.m.
English/Español/ Tiếng Việt	
March 25, 2022	6:30 p.m.
English/Español/ Tiếng Việt	
April 1, 2022	6:30 p.m.
English/Español/ Tiếng Việt	
April 8, 2022	6:30 p.m.
English/Español/ Tiếng Việt	

PLEASE BRING A FLASHLIGHT

POR FAVOR TRAIGA UNA LAMPARILADE DE MANO

XIN nhớ đem theo đèn bin

Don't forget next Sunday the third Sunday of the Month, is Giving Sunday! Our Second Collection is to offset Operating Expenses including Maintenance and to subsidize parish ministries.

No olvide que el próximo domingo, como cada tercer domingo del mes, habrá una segunda colecta para recaudar Gastos de Openación incluyendo Mantenimiento, y subsidio para los Ministerios Parroquials.

Thank you for your donations to our monthly Canned Food Drive for Catholic Charities. Your generosity is greatly appreciated! Please remember to drop off your donations of canned goods, non-perishable foods on **Giving Sunday (SECOND)** Sunday of each month. Thank you for remembering those less fortunate.

Muchísimas gracias a todos los que donaron al programa de Comida a Domicilio para Catholic Charities. ¡Se le agradece su generosidad!

THANK YOU/GRACIAS/CAM ON !!

PASTOR'S MESSAGE

One of the prominent messages of Lent is the crucifixion of Jesus Christ. One of our Catholic traditions is the meditation of the crucifixion through the Stations of the Cross. In the year 1219, during the Fifth Crusade, St. Francis of Assisi attempted to convert Muhammad Al-Kamil, Sultan of Egypt, to Christianity or to be martyred. Instead, the Sultan took a liking to St. Francis. St. Francis was unsuccessful in converting the Sultan, but the Sultan allowed St. Francis to travel to Jerusalem. While St. Francis was in Jerusalem, he walked the path of Jesus to his crucifixion and thought to himself how he might bring the experience of walking the way of the cross to Europe. This was the origins of the Stations of the Cross.

The Stations of the Cross are more than physically walking with Jesus to his crucifixion. It is a meditation on the events along the way of how this way of the Cross is reflected in the different forms of suffering. To be innocent and but condemned. To have to carry an unjust burden. What it means to fall and fail. To recognize the suffering in the eyes of others. What is the experience of being stripped of dignity and humiliated? What is the embarrassment of weakness being exposed? To experience the loss of everything you hold dear. To give into despair and the death of one's soul.

These stations invite us into a reflection of our own suffering, the injustice to others that cause their suffering. We are called to seek remedies for the wounds of our personal lives and the collective lives of those who have suffered because of social injustice. This should bring us to the foot of the Cross.

I often tell people who are struggling in their lives, whether it be from sin or injuries to their soul, to bring these to the altar at Mass. The Lord Jesus takes these sufferings, these sins, and offers them on the Cross, converting them into the medicine we need for the healing of our souls. In turn, as we receive the Body and Blood of Christ, we are given the healing for which we do not know we need.

I believe that the end of the Stations of the Cross is in the Eucharist. In our participation, we enter into this saving action, the healing and forgiveness we all need.



MENSAJE DEL PASTOR

Uno de los mensajes más destacados de la Cuaresma es la crucifixión de Jesucristo. Una de nuestras tradiciones católicas es la meditación de la crucifixión a través del Viacrucis. En el año 1219, durante la Quinta Cruzada, San Francisco de Asís intentó convertir a Muhammad Al-Kamil, Sultán de Egipto, al cristianismo o ser martirizado. En cambio, al Sultán le gusto San Francisco. San Francisco no logró convertir al Sultán, pero el Sultán permitió que San Francisco viajara a Jerusalén. Mientras San Francisco estaba en Jerusalén, recorrió el camino de Jesús hasta su crucifixión y pensó para sí mismo como podría llevar a Europa la experiencia de recorrer el camino de la cruz. Este es el comienzo del Viacrucis. El Viacrucis es más que caminar físicamente con Jesús hacia su crucifixión. Es una meditación sobre los acontecimientos del camino de como este Viacrucis se refleja en las diferentes formas de sufrimiento. Ser inocente y ser condenado. Tener que llevar una carga injusta. Lo que significa caer y fallar. Reconocer el sufrimiento en los ojos de los demás. ¿Cuál es la experiencia de ser despojado de la dignidad y ser humillado? ¿Cuál es la vergüenza de la debilidad que se expone? Experimentar la pérdida de todo lo que amas. Entregarse a la desesperación y a la muerte del alma.

El Viacrucis nos invita a una reflexión sobre nuestro propio sufrimiento, la injusticia hacia los demás que causa su sufrimiento. Estamos llamados a buscar remedios para las heridas de nuestra vida personal y de la vida colectiva de quienes han sufrido a causa de la injusticia social. Esto debería llevarnos al pie de la Cruz.

A veces les digo a las personas que están luchando en sus vidas, ya sea por el pecado o por las heridas en el alma, que las traigan al altar en la Misa. Jesús Nuestro Señor toma estos sufrimientos, estos pecados, y los ofrece en la Cruz, convirtiéndolos en la medicina que necesitamos para la curación de nuestras almas. A su vez, cuando recibimos el Cuerpo y la Sangre de Cristo, se nos da la sanidad que no sabemos que necesitamos.

Creo que el final del Viacrucis está en la Eucaristía. En nuestra participación, entramos en esta acción liberadora, la sanación y el perdón que todos necesitamos.

Cha Sở Nhấn Gửi (Pastor's Message)

Một trong những thông điệp nổi bật của Mùa Chay là việc Chúa Giêsu Kitô bị đóng đinh. Một trong những truyền thống của đạo Công giáo chúng ta là suy niệm về sự đóng đinh qua các Chặng Đàng Thánh Giá. Vào năm 1219, trong cuộc Thập tự chiến thứ năm, Thánh Phanxicô Assisi đã cố gắng cải đạo Quốc Vương Ai Cập, Muhammad Al-Kamil, hoặc trở thành tử vì đạo. Thay vào đó, Quốc Vương thích Thánh Phanxicô. Thánh Phanxicô đã thất bại trong việc cải đạo Quốc Vương, nhưng Quốc Vương đã cho phép Thánh Phanxicô đến Jerusalem. Trong khi Thánh Phanxicô ở Jerusalem, ngài đã đi trên con đường mà Chúa Giêsu đã đi qua cho đến nơi ngài bị đóng đinh và tự nghĩ làm thế nào ngài có thể mang lại trải nghiệm đi trên con đường thập giá sang Châu Âu. Đây là nguồn gốc của các Chặng Đàng Thánh Giá.

Những Chặng Đàng Thánh Giá không chỉ là đi bộ có tính cách thể lực với Chúa Giêsu đến nơi Người bị đóng đinh. Đó là sự suy gẫm về các sự kiện trên đường đi mà con đường Thập Giá này được phản ánh qua những cách thức đau khổ khác nhau. Vô tội nhưng bị kết án. Để rồi phải mang một gánh nặng bất công. Bị ngã và thất bại nghĩa là gì. Để nhận ra sự đau khổ trong mắt người khác. Kinh nghiệm bị tước nhân phẩm và bị sỉ nhục là gì? Sự xấu hổ của sự yêu đời bị phơi bày là gì? Để trải nghiệm sự mất mát của tất cả những gì quý vị yêu quý. Để trải qua sự tuyệt vọng và cái chết của linh hồn một con người.

Những chặng Thánh Giá này mời gọi chúng ta suy gẫm về nỗi đau khổ của chính chúng ta, sự bất công đối với những người khác đã gây ra đau khổ cho họ. Chúng ta được mời gọi để tìm kiếm phương cách chữa lành cho những vết thương trong cuộc sống cá nhân của chúng ta và cuộc sống tập thể của những người đã phải chịu đựng vì bất công xã hội. Điều này sẽ đưa chúng ta đến chân của Thập Giá.

Tôi thường nói với những người đang gặp khó khăn trong cuộc sống của họ, cho dù đó là tội lỗi hay những tổn thương trong tâm hồn, hãy mang những điều này lên bàn thờ trong Thánh Lễ. Chúa Giêsu sẽ lấy đi những nỗi đau khổ, tội lỗi, và dâng lên Thập Giá, biến đổi thành loại thuốc mà chúng ta cần để chữa lành tâm hồn. Bù lại, khi chúng ta lãnh nhận Mình và Máu Chúa Kitô, chúng ta được ban ơn chữa lành mà chúng ta không biết là chúng ta cần đến.

Tôi tin rằng sự kết thúc của những Chặng Đàng Thánh Giá là ở Bí Tích Thánh Thể. Khi tham gia, chúng ta bước vào sự việc cứu rỗi này, sự chữa lành và sự tha thứ mà tất cả chúng ta cần đến.

REFLECTIONS ON THE READINGS

A GLIMPSE OF GOD

Have you ever had a glimpse of God? Perhaps you perceived God’s presence in a quiet moment of prayer, a tender conversation with a loved one, or a difficult situation that was resolved unexpectedly. Peter, James, and John in today’s Gospel were given a glimpse of Christ’s glory on the mountain, as Jesus was transfigured before them. Abram put his faith in God and saw God’s power in a wondrous sign of covenant love. We have the promise of eternal life with God in heaven. This promise brings with it responsibility, as people who are called to live as Christ’s very own in the world. Lent is the perfect time to resolve to listen more attentively to the Lord and follow God’s ways, assured that in doing so, we put our faith in the one, true, and faithful God.

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REFLEXIONEMOS SOBRE LA LECTURAS

UNA VISIÓN DE DIOS

¿Alguna vez has tenido una visión de Dios? Quizá percibiste la presencia de Dios en un momento tranquilo de oración, en una conversación amable con un ser querido o en una situación difícil que se resolvió inesperadamente. En el Evangelio de hoy, Pedro, Santiago y Juan tuvieron en la montaña una visión de la gloria de Cristo, cuando Jesús se transfiguró ante ellos. Abram puso su fe en Dios y vio el poder de Dios en una maravillosa señal de amor de alianza. Tenemos la promesa de la vida eterna con Dios en el cielo. Esta promesa trae consigo misma responsabilidad, como pueblo estamos llamados a vivir en el mundo la vida misma de Cristo. La Cuaresma es el tiempo perfecto para resolver y escuchar más atentamente al Señor y seguir los caminos de Dios, con la seguridad de que, al hacerlo ponemos nuestra fe en el Dios único, verdadero y fiel.

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PRAYER OF THE WEEK

O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

ORACIÓN DE LA SEMANA

Señor Dios, que nos mandaste escuchar a tu Hijo muy amado, dignate alimentarnos íntimamente con tu palabra, para que, ya purificada nuestra mirada interior, nos alegremos en la contemplación de tu gloria. Por nuestro Señor Jesucristo, tu Hijo, que vive y reina contigo en la unidad del Espíritu Santo y es Dios por los siglos de los siglos.

Reflection question:

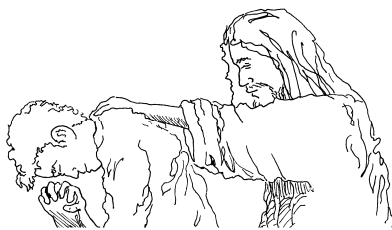
How can I be more attentive to God’s word?

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Pregunta de reflexión:

¿Cómo puedo estar más atento a la Palabra de Dios?

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The LORD is my light and my salvation; whom should I fear?

— *Psalm 27:1*



Daylight Saving Time Begins:
Set your clocks forward one hour on
March 13
Comienza el horario de verano:
Adelanta tu reloj una hora el 13 de
marzo

El Señor es mi luz y mi salvación,
¿a quién temeré?

— *Salmo 27 (26):1*

ANOINTING OF THE SICK**UNCIÓN DE LOS ENFERMOS**

Beginning, March 12, Father Joe will begin the practice of offering the Sacrament of the Anointing of the Sick after the homily at the 8:00 a.m. Mass. We will offer the Anointing of the Sick every second Saturday of the month from now on.

Empesando el sábado 12 de marzo, el Padre Jose comenzará la práctica de ofrecer el Sacramento de la Unción de los Enfermos después de la homilía en la Misa de las 8:00 a. m. Ofreceremos la Unción de los Enfermos cada segundo sábado del mes a partir de ahora.

**CONFESSIONS DURING LENT****CONFESSIONES DURANTE LA CUARESMA**

Each Friday in Lent Fr. Joe will be available for confessions in the Church in the mornings after the 8:00 a.m. Mass and in the evenings from 5:30 p.m. to 6:30 p.m. before the Stations of the Cross.

Cada viernes de Cuaresma el Padre José estará disponible para confesiones en la Iglesia por las mañanas después de la misa de las 8:00 a. m. y por las tardes a partir de las 5:30 p. m. a las 6:30 p. m. antes del Viacrucis.



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**ESTATE PLANNING SEMINARS**

You are invited to attend
**Estate Planning Seminars at
Christ Our Savior Catholic Parish**

**2000 West Alton Avenue,
Santa Ana, CA 92704**

**Thursday, March 24
6:30pm - 8:00pm**

**Session will be held
in the Choir Room**

At the seminar, you will learn how to protect and provide for your loved ones, avoid probate, provide a Catholic perspective on health care directives, how to choose your trustee and power of attorney, what is needed to update or create an estate plan, will, living trust and more.

**Participants will receive a FREE
no obligation consultation!**

If you would like to reserve your spot, please call (714) 444-1500.

Reservations appreciated, but not required.

**For any questions, please email
PlannedGiving@OrangeCatholicFoundation.org**

LIFE, JUSTICE AND PEACE
CATHOLIC TEACHING PUT INTO PRACTICE

This is a series that applies portions from the encyclical from Pope Francis; "Fratelli Tutti"

Chapter Five

The benefits and limits of liberal approaches

163. The concept of a "people", which naturally entails a positive view of community and cultural bonds, is usually rejected by individualistic liberal approaches, which view society as merely the sum of coexisting interests. One speaks of respect for freedom, but without roots in a shared narrative; in certain contexts, those who defend the rights of the most vulnerable members of society tend to be criticized as populists. The notion of a people is considered an abstract construct, something that does not really exist. But this is to create a needless dichotomy. Neither the notion of "people" nor that of "neighbour" can be considered purely abstract or romantic, in such a way that social organization, science and civic institutions can be rejected or treated with contempt.[138]

164. Charity, on the other hand, unites both dimensions – the abstract and the institutional – since it calls for an effective process of historical change that embraces everything: institutions, law, technology, experience, professional expertise, scientific analysis, administrative procedures, and so forth. For that matter, "private life cannot exist unless it is protected by public order. A domestic hearth has no real warmth unless it is safeguarded by law, by a state of tranquillity founded on law, and enjoys a minimum of wellbeing ensured by the division of labour, commercial exchange, social justice and political citizenship".[139]

LA VIDA, JUSTICIA Y PAZ
LA ENSEÑANZA CATÓLICA PUESTA EN PRÁCTICA

Este es una serie que proporcionaré de la nueva encyclical del Papa Francisco; "Fratelli Tutti"

Capítulo Cinco

Valores y límites de las visiones liberales

163. La categoría de pueblo, que incorpora una valoración positiva de los lazos comunitarios y culturales, suele ser rechazada por las visiones liberales individualistas, donde la sociedad es considerada una mera suma de intereses que coexisten. Hablan de respeto a las libertades, pero sin la raíz de una narrativa común. En ciertos contextos, es frecuente acusar de populistas a todos los que defiendan los derechos de los más débiles de la sociedad. Para estas visiones, la categoría de pueblo es una mitificación de algo que en realidad no existe. Sin embargo, aquí se crea una polarización innecesaria, ya que ni la idea de pueblo ni la de prójimo son categorías puramente míticas o románticas que excluyan o desprecien la organización social, la ciencia y las instituciones de la sociedad civil[138].

164. La caridad reúne ambas dimensiones —la mítica y la institucional— puesto que implica una marcha eficaz de transformación de la historia que exige incorporarlo principalmente todo: las instituciones, el derecho, la técnica, la experiencia, los aportes profesionales, el análisis científico, los procedimientos administrativos. Porque «no hay de hecho vida privada si no es protegida por un orden público, un hogar cálido no tiene intimidad si no es bajo la tutela de la legalidad, de un estado de tranquilidad fundado en la ley y en la fuerza y con la condición de un mínimo de bienestar asegurado por la división del trabajo, los intercambios comerciales, la justicia social y la ciudadanía política»[139].

SPECIAL COLLECTION

This weekend we take up the Collection for the Church in Latin America! Many people in Latin America and the Caribbean do not have access to church programs and ministries because of a rising secular culture, rugged rural terrain, and a shortage of ministers. Your generosity enables our brothers and sister in Latin America and the Caribbean to share in the life of the Church and grow closer to Christ. Please be generous in the special collection!

COLECCIÓN ESPECIAL

¡Este fin de semana realizaremos la Colecta para la Iglesia en América Latina! Muchas personas en América Latina y el Caribe no tienen acceso a los programas y ministerios de la Iglesia debido a una creciente cultura secular, terrenos Rurales difíciles y una escasez de ministros. Su generosidad hace posible que nuestros hermanos y hermanas en América Latina y Caribe participen en la vida de la Iglesia y se acerquen más a Cristo. ¡Por favor, sean generosos en esta colecta especial!

TREASURES FROM TRADITION

By now, many may have failed in Lenten discipline to some measure or another: the daily doughnut is simply too alluring, or a furtive puff on a cigarette irresistible. There is meaning even in the failure, though, a kind of reminder that we cannot save ourselves. Part of the power of Lent is that we do it together, and although individuals decide on different ways to keep it, it is fundamentally the same journey. We fall, we get up, we keep moving. The desire to “give something up” for Lent is an age-old impulse in the Christian heart. We get better at it over the years, and move more deeply into the meaning and message of acts of sacrifice; so there is no shame in stumbling, as long as we are not discouraged by the failure and give up. We are clearing space in our lives, after all, and some of the things we desire to give up are worth rooting out completely anyway.

What do we do with the space we have cleared out by our sacrifice? The Lenten question of giving up is balanced by the Easter question of our response to Christ’s embrace of us in love: “What are you taking on for Easter?”

—James Field, Copyright © J. S. Paluch Co.

DO YOU WANT TO FAST THIS LENT?

In the words of Pope Francis

- Fast from hurting words and say kind words.
- Fast from sadness and be filled with gratitude.
- Fast from anger and be filled with patience.
- Fast from pessimism and be filled with hope.
- Fast from worries and have trust in God.
- Fast from complaints and contemplate simplicity.
- Fast from pressures and be prayerful.
- Fast from bitterness and fill your hearts with joy.
- Fast from selfishness and be compassionate to others.
- Fast from grudges and be reconciled.
- Fast from words and be silent so you can listen.

pietrafitness.com



TRADICIONES DE NUESTRA FE

La Cuaresma nos llama a la conversión, a la cual deberíamos estar dedicados toda el año. En muchas parroquias latinas la cuaresma también es tiempo de misiones. De niño recuerdo haber participado cada año en las misiones de mi parroquia. Escuchábamos a los predicadores con curiosidad, ya que aparecían solo una vez al año y luego se regresaban a lugares lejanos y desconocidos. Nunca imagine que algún día yo también estuviera como predicador de misiones. Me gustaría darles un resumen del mensaje que he sembrado en varias parroquias.

Las misiones no son para repetir doctrina, sino para evangelizar a los bautizados. Con cinco temas se puede evangelizar a los bautizados recordándoles los cinco puntos claves del evangelio cristiano: 1) Dios nos ama y nos hizo para él; 2) Nosotros hemos pecado y sufrimos las consecuencias; 3) Dios nos manda a su Hijo para librarnos del mal; 4) Jesús desea formar parte de nuestras vidas personales, ¡invitémoslo! y 5) Jesús llena nuestro corazón con el poder y la presencia de su Espíritu. Este mensaje es uno de conversión y esperanza.

—Fray Gilberto Cavazos-Glz, OFM, Copyright © J. S. Paluch Co.

No, Moisés y Elías no estaban pidiéndole a Jesús ideas de como lavar.

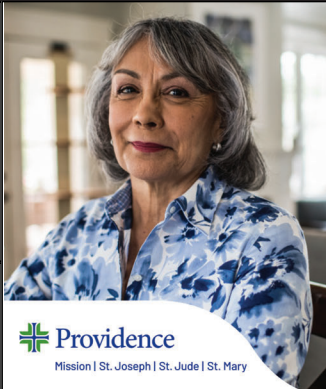
The Little Ones *Los Más Pequeños*

Jim Burrows



Mientras oraba, la apariencia de su rostro se hizo otra, y su ropa se hizo blanca y resplandeciente. Y he aquí, dos hombres hablaban con Él, los cuales eran Moisés y Elías quienes apareciendo en gloria, hablaban de la partida de Jesús, que Él estaba a punto de cumpliren Jerusalen. Lc 9: 30-31

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Colonial Mortuary
 204 West 17th Street, Santa Ana
714/542-3949
 Paul J. Carrillo, FDR-1192
 Gerran W. Brown, FDR-488
 Since 1927
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WHY IS IT?

STAND UP to your SCIATIC PAIN

Are you seeking relief from crippling BACK PAIN or SCIATIC PAIN?

SCIATICA is used to describe nerve pain that originates in the lower back, radiates deep in to the buttock and travels down the leg, making it a literal "PAIN IN THE BUTT". All jokes aside, we understand how painful and debilitating sciatic pain can be.

Sound Familiar?

- The burning sensation is unbearable.
- The shooting pain makes staying active almost impossible.
- Long car rides are out of the question and standing for extended periods of time...forget about it.
- You spend your entire day trying to get comfortable without any relief.

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