

**CLOSING PRAYER:**

**~ A Prayer to Begin Lent ~**

Have mercy on me  
O God in your great kindness.  
in the fullness of your mercy  
blot out my offences.  
Wash away all my guilt  
and cleanse me from my sin.

For I acknowledge my faults —  
and my sin is always before me.  
Against you only have I sinned  
and done evil in your sight.

Create in me a clean heart O God,  
and renew a right spirit within me.  
Do not cast me away  
from your presence:  
do not take your holy spirit from me.

Give me the joy of your help again,  
and strengthen me  
with a willing spirit.

O Lord  
open my lips,  
and my mouth  
shall proclaim your praise.  
Amen.

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560. e-mail: [jbcsc@ix.netcom.com](mailto:jbcsc@ix.netcom.com)

# 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.*

**WELCOME TO THE INDOOR CHAPEL PICNIC:**

Our annual Chapel Indoor Picnic is this weekend — **Sunday, February 15<sup>th</sup>**. The picnic will be held **in the Commons** from right **after Mass until 1:15 PM**. Chicken tenders or chicken breast, Macaroni and Cheese, Chicken-Tortilla Soup, Philly Cheese Steak, will be provided, as well as coffee and soft drinks. The rest will be pot luck. Come and enjoy family and friends. **Even if you have not pre-registered, join us for a fun filled several hours.**

**LENTEN NOTES:**

**The season of Lent begins on Wednesday, February 18<sup>th</sup>**. 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.**

**—ASH WEDNESDAY:**

Wednesday, **February 18<sup>th</sup>**, is **Ash Wednesday**. Mass schedule for **Wednesday** will be as follows:

**9:30 AM** [Upper-Middle School]

**12:45 PM** [Lower School]

**5:30 PM** [Regularly Scheduled Mass].

**Ashes will be distributed at each of these Masses; all Masses will be in the main chapel.** Please feel free to attend any of the Masses on this day which are convenient for you.

**—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.

**MEN’S RETREAT — MARCH 5:**

All men of Our Lady Chapel and Gilmour Academy and their guests are invited to join us for the Annual Men's Spring Retreat on **Thursday, March 5<sup>th</sup>**. The retreat will begin with **Mass in Our Lady Chapel at 5:30 PM** followed by a hearty **dinner and discussion in the Lennon Board Room**. Father John will facilitate the evening of conversation and reflection. **Cost for the retreat is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. 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](mailto:szaniszlop@gilmour.org)**

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Ellen Vascek
- For Robert Kessler.
- For Bob Spisak [anniversary]
- For Jerry Bodnovich.
- For Henri Salètes, father of upper school foreign language teacher, Christine Allchin.
- For Brother Thomas Scheurer, C.S.C.
- For Rita Chambers, mother of Gregory Chambers [‘63].
- For Roger Nagy
- For Mary Momosor
- For Monica Bukari, mother of Brother Paul Bukari, C.S.C.
- For Rose DeSimone aunt of school nurse, June Cekada.
- For Thomas Lamb, father of Thomas Lamb [‘87].
- For Mary Lou Peck.
- For Sister Harriet St. Marie, C.S.C.
- For Dorothy Dietrick.

**PRAYERS FOR THE SICK:**

- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian [‘09], Rosa [‘12], and Edwin [‘17] Heryak, who is undergoing treatment for Crohn's Disease.
- For Dawn Bebout, daughter of Tom Holleran, half-sister of Michael [‘19] and former Gilmour student, Kathyrene Holleran, who is recovering from kidney surgery.
- For Sister Meribeth Rome, S.N.D., who is critically ill with cancer.
- For Benjamin Lindley [‘24], son of upper school instructor, Matt Lindley, and brother of Nathan [‘26], and Evan [‘27] who is undergoing medical treatment.
- For Melissa Lindley, wife of upper school instructor, Matt, and mother of Ben [‘24], Nathan [‘26], and Evan [‘27] Lindley, who is recovering from surgery.
- For Susan Cangelosi, mother of Lou [‘09] and Marissa [‘12], who has been diagnosed with cancer and is preparing for surgery.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie [‘12] who is under the care of hospice.
- For James Kazel, father of Gilmour Counselor Jamie, and Daniel [‘86], who is undergoing treatment for cancer.
- For Father Paul Smith, who is undergoing treatment for cancer.
- For Donna Preston, aunt of Kiersten [‘15] and Erin [‘17] Dietrick, who is being tested for cancer.
- For Lynne Costigan, aunt of Michael [‘11] and Kat [‘14] Zavagno, who is critically ill with cancer.
- For Ricky Taylor who is recovering from a stroke.
- For Harriet Gease, grandmother of Cheryl Weltle, great-grandmother of Hannah [‘21] and Trevor [‘24] Weltle, who is seriously ill with congestive heart failure.
- For Dennis Jancy who is undergoing treatment for cancer.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Shirley Peetz, grandmother of Kiersten ['15] and Erin ['17] Dietrick, who is seriously ill in the hospital.
- For Joyce Most, mother of photography instructor, Mark Most, who is undergoing treatment following a stroke
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Rosemarie Lemieux who is undergoing medical treatment.
- For Carl Plumlee who is hospitalized for medical treatment.
- For Gloria Cotton, former director of Residential Life, who is undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin ['98] who has been diagnosed with Duchenne Muscular Dystrophy
- For Mary Ann Rachuba, mother-in-law of upper school teacher, John Overman, grandmother of Michael ['22] and Jack ['25] who is undergoing medical testing.
- For Sue Janasek, wife of former Gilmour teacher and coach, Ray Janasek, mother of David ['71], Mark ['73], Robert ['75], Timothy ['80] and Nancy ['85] Janasek, who is seriously ill with an infection.
- For Lexi Pappadakes who is recovering from surgery.
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke.
- For Dan Fagan ['96], brother of James ['91] Fagan, who is undergoing brain surgery.
- For Marilyn Malloy, grandmother of Will ['15], Kylie ['16], Gianna ['20], and Charlie Velotta who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Brother Paul Kelly, C.S.C., who is undergoing treatment for Leukemia
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who continues in rehab
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is undergoing treatment resulting from a brain aneurysm.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



**FAITH EDUCATION:**

Here are the dates for Faith Education for the months of January and February — **February 8<sup>th</sup> and 22<sup>nd</sup>**, and **March 1<sup>st</sup> and 8<sup>th</sup>**. Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. **Please contact Patty in the Chapel Office (440)473-3560 if you have any questions.** Thank you for taking care of this important responsibility



**SCHEDULE FOR THE WEEK:**

**PLEASE NOTE:** Father John will be involved in two retreat days this week. Thus there will be no Mass on Monday and Thursday. **Also please note the special schedule for Ash Wednesday.**

Sunday, February 15: <b>6<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, February 16:	<b>NO MASS</b>
Tuesday, February 17:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, February 18: <b>Ash Wednesday</b>	<b>9:30 AM</b> [Upper-Middle] <b>12:45 PM</b> [Lower School] <b>5:30 PM</b> [Community]
Thursday, February 19:	<b>NO MASS</b>
Friday, February 20:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, February 21: <b>1<sup>st</sup> Week in Lent</b>	<b>5:00 PM</b>
Sunday, February 22: <b>1<sup>st</sup> Week in Lent</b>	<b>10:00 AM</b>

**DRESSES FOR HONDURAS:**

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



**MAKE IT HAPPEN:**

Wherever there is a human being, there is an opportunity for a kindness.

**REFLECTION ON THE THEME FOR THE WEEK:**

We live the Eucharist as a mission. As members of the Body of Christ, we are sent out to embrace our sisters and brothers in Christ. But there are bumps in the road — would that the road was smooth and easy to walk. In order to walk this path — in our to live the Eucharist — we need to have clean hearts. Thus we seek healing, in God's good time — to have our uncleanness touched by God. Our own cleansing will enable us to then reach out to those others who are injured, sick, or alienated, and need to be touched by Christ, — or who have been cleansed themselves and now are part of community.

The Scripture Readings for this 6<sup>th</sup> Week in Ordinary Time begin with selected verses from the Book of Leviticus — verses which deal with the specific topic of leprosy [Leviticus 13:1-45]. The Book of Leviticus is one of the first five books of the Hebrew Scriptures — the Torah — and it deals mostly with laws contributing to proper order in the camp resulting from God's direct word through Moses and/or Aaron.

The Garden of Eden was a garden of perfection; it was a picture of orderliness — everything had its name and proper place. Any imperfection or something out of place was ungodly — and so was unholy. Leprosy is one such imperfection.

The Book of Leviticus speaks of various forms of leprosy — of the body, of clothing, and of the walls of the houses. Cleanliness was definitely next to godliness and a reflection of the purity of God. Physical sickness of any form was some kind of sign that there was some interior impurity present. Distance, abandonment, and alienation from the “impure” was the prevention from further uncleanness.

The person who was judged to have the disease by the priests would have to walk around shouting their identity as “unclean” and live according to that name. And the process of re-entry into the community upon a cure involved a very extended process of examination and purification. So complicated was this process that one might choose to stay in the previous condition of leprosy.

Mark's Gospel has some interesting features [Mark 1:40-45]. The “unclean” man, instead of keeping his distance according to the tradition and the law, came to Jesus for healing — that is if Jesus was willing. Jesus touched the man — not keeping his distance either. The physical healing took place as an act of faith. The man is told to go and show himself to the priests and offer what Moses prescribed. This is that long process of ritual boilings, sacrificing, and consuming. The proof will be judged by the priests of the Law who then will ask how it all happened so quickly.

The man — now cured — is now in the camp [community], and Mark states clearly that Jesus remained outside in deserted places so as to remain available for further healings, thus welcoming them back into harmony with God and themselves. But Jesus remains an outsider. Jesus continues to put himself outside and against the power of the Law. He is raising the tension between himself as the Priest of God and the priests of the same Law.

Fear of exclusion and abandonment is central to our human condition. Billions of dollars are spent each year in the attempt to make sure that human beings remain accepted. Whatever the current form of

**CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:**

Winter is here. Another change in seasons, and another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your **gently used** men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on winter items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

**READINGS FOR THE WEEK:**

**Monday:** Genesis 4:1-15, Mark 8:11-13

**Tuesday:** Genesis 6:5-7:5, Mark 8:14-21

**Wednesday:** Joel 2:12-18, 2 Corinthians 5:20-6:2, Matthew 6:1-18

**Thursday:** Deuteronomy 30:15-20, Luke 9:22-25

**Friday:** Isaiah 58:1-9, Matthew 9:14-15

**Saturday:** Isaiah 58:9-14, Luke 5:27-32

**1<sup>st</sup> Week in Lent:** Genesis 9:8-15, 1 Peter 3:18-22, Mark 1:12-15

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** 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].**

**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin.** There are **two editions: [3-6] and [7-12].** They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



**THE GOSPEL OF INCLUSIVENESS:**

Jesus' gospel miracles are always significant. But it's important to understand that our four evangelists employ them not so much to tell us what Jesus did, as to show us who Jesus is. Mark's gospel cure of a leper provides us with a prime example of how our sacred authors use specific miracles [Mark 1:40-45] — "The one who bears the sore of leprosy shall keep his garments rent and his head bare, and shall muffle his beard he shall cry out: 'Unclean, Unclean!' As long as the sore is on him, he shall dwell apart, making his abode outside the camp." The heart-wrenching scenes of the Jerusalem leper encampment in the classic movie *Ben Hur* are probably quite accurate. It was a hell on earth. Lepers were the outcasts of the ancient world.

The consequences of leprosy were so dire that only the local priest could determine whether someone was infected or not. Whisper campaigns or anonymous accusations weren't to be accepted. That's why, even after Jesus cures someone of the disease, he still had to send the person to the priests to receive a clean bill of health.

Though no one knew anything about germs until the end of the 19<sup>th</sup> century, the biblical belief was that leprous demons not only possessed these unfortunate individuals, but that a simple touch could trigger them to leap from a leper to a non-leper. That makes Mark's mention that, even before Jesus cured this particular leper, "He stretched out his hand and touched him," very significant.

Over the course of the last several weeks, Mark's Jesus has exorcised many demons. It sets the theme for the entire gospel — Jesus and his followers are consumed with a passion to eradicate evil from this world. Now the mission is going to take a giant leap forward — bringing those who are outside the community into the community.

Already as little children, we knew some people were "in" and others were "out." We could associate with certain individuals and were expected to avoid others. When we asked: "Why?", the answers varied. It could have been because of their social status, their moral reputation, or even just the color of their skin. But there always was a reason.

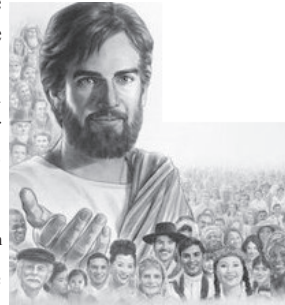
It's an understatement to say that Jesus of Nazareth's contemporaries had a huge problem with his conviction that everyone was in. How can anyone live in such a world? It goes against our human nature.

Yet it is clear from Paul's letter to the Church at Corinth that Jesus' first followers actually tried to create such a world [1 Corinthians 10:31-11:1]. Paul encourages his readers to relate well with everyone — "Avoid giving offense — whether to the Jews or Greeks or the church of God. Please everyone in every way, not seeking your own benefit, but rather that of the many, so that they may be saved. Be imitators of me, as I am of Christ." If Jesus could do it, why can't we?

One last point. Most Scripture scholars believe that Mark didn't originally write that Jesus was "moved with pity" before he cured the leper. The gospel's oldest and best manuscripts describe Jesus at that point as being moved with "anger" — not pity. Why? Simply because of his passion to bring everyone in, and to eradicate outcasts.

More than any other evangelist, Mark mentions Jesus' anger. When this Galilean carpenter experiences something which goes against his convictions about God's plan for God's people, his emotions flare. Why then do we so calmly and dispassionately tolerate injustice today? We've obviously discovered that it's easier than imitating Jesus' devotion to inclusiveness and enduring the consequences which flow from it.

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



leprosy might be, we can buy some kind of curative. It might be stylish clothing or a new make-over of face or hair. This can be done easily if one has a portion of those billions. But for all of us, there is a non-physical, interior sickness for which billions cannot be spent for healing — but for which Jesus spent His healing days, and continues in our days.

There are many forms of this "interioritis". Each one of us can provide the name or names by which we declare ourselves — "Unclean!" or "Enoughness" is such a disease. This form of disabilitation subtracts us from "the camp" of social and assistive involvements. Past failures — or at least what we judged as failures — weaken our spirits into negativity, and we shout — sometimes very shyly and inconspicuously — "No, not me, I'm not enough for what's being expected." In this way, we can continue developing an "outside-the-camp" spirit of false humility, or maybe it is better named, pride. We also reduce the spirit of the "camp" and they are less for that subtraction.

Any healing in which Jesus is at the center, always moves us toward the investments, involvements, and interest in the well-being of the "camp" members. Harmony and order in whatever camp or community from which we come remains God's way of loving. Self-diminishing diminishes God's presence among God's people.

What Jesus did most for this man was His changing this man's identity from "unclean" to a presence in the community of the Good News. What Jesus does most in our lives as Savior is the restoration of our good-enough-to-share self. We might have only one paint can, one color — maybe not filled to the brim and a smaller brush than others. Nonetheless, Jesus painted our world with His color and invites us back always into His camp, and this world. And he wants us to continue to do His thing.

Our leprosy might be an arrogance which says: "Somehow, I thought I should be more, better, excellent and super." We come to Jesus, kneel down, and after admitting our truth, Jesus' constantly says: "I do will it". It is His missioning and healing response. We will know His unleperous healing, when we want to get up, get back in, and begin painting.

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

**SERVING THE LORD IN THE POOR:**

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. 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. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**KEEPING OUR EYES ON THE LORD:**

"Do not want things to turn out as they seem best to you, but as God pleases. Then you will be free from confusion, and thankful in prayer."

—The Desert Fathers

**LET NOTHING KEEP YOU FROM JESUS:**

President John F Kennedy invited a bishop to give an invocation. The prayer was endless. Later, a smiling President Kennedy asked a guest: “Did you hear that bishop’s speech to God?” Mark’s Gospel [1:40-45] brings this irony to light — Jesus tells the cured man to tell no one of the miracle. But the man cannot contain himself — he tells everyone.

But in Matthew’s Gospel, Jesus tells us to do the opposite — “go out and make disciples of the entire world”...tell everyone about him [Matthew 28:19]. What do we do? Most of us follow the instructions to the leper — we tell no one. We should bring back the former leper. He was a better public relations person than we. Or we should become like the bishop.

As Mark’s gospel opens, Jesus is walking out of the Galilean mountains. He has delivered His famous sermon on the Beatitudes. He is about to take off the academic gown and hood of the scholar and put on the mantle of the miracle worker. Though Mark’s Gospel is the shortest, it contains the most miracles. Christ was being followed by a huge mob. As He approached a town, a desperate man broke through the crowd and painfully got to his knees before Jesus. The crowd ran away in horror — the unnamed man had leprosy! Leprosy was a common disease in Palestine. In its late stages, the illness is a bad scene.

The Jews looked upon leprosy not so much as a physical disease but a spiritual uncleanness. The leper carried both physical wounds and the conviction that God hated him/her. Talk about poor self-image! Jewish law was harsh to lepers [see Leviticus 13:1-45]. Lepers had to live outside towns. If they came upon a clean person, they had to ring a bell and shout: “Leper, leper.” The historian Josephus wrote they “were, in effect, dead men.” Imagine the courage of this man! The law stated if a leper exposed others to his disease, he was to be stoned to death. Lucky for him that the people around the Teacher were so anxious to get away from the scene — otherwise they might have well stoned him to death. Would Jesus have put Himself between them and the stones? Obviously, he would have done that.



A question rises — how did the leper sense that the Christ would not flee in revulsion with everyone else? What quality did he discern in Jesus that told him that Jesus would hold His ground? Mark here is telling us much about Jesus — He was most approachable. We discover that Jesus has time for those whom others consider human garbage. One hears people say: “My sin is so horrible; not even God could forgive it.” This Gospel gives the lie to such a statement. The mystics tell us God will forgive us not because of who we are, but because of who He is — “If you want to, you can cure me.”

The leper’s gut plea is couched in just eight words. People in pain do not speak in pages — they have time only for the essentials. Mark tells us that Jesus cured the man before Him and touched his running sores. Can you imagine what that stroking must have felt like to the leper? It was probably the first time in years that someone who was clean placed a hand upon him. If one picture is worth a thousand words, one touch must be worth ten thousand to a leper.

Are you afraid to go to Jesus because your sins are too great? This miracle is called by scholars an action miracle — it happened in a nanosecond. This is unlike other miracles in Mark. Oftentimes, Jesus takes the person aside and does other things as a sign of the healing. But here the Nazarene felt there was

What Jesus is saying, in effect, is this: You will taste suffering — everyone will — and that suffering will make you deep. But, it won’t necessarily make you deep in the right way. Suffering can make you deep in compassion and forgiveness, but it can also make you deep in bitterness and anger. However, only compassion and forgiveness bring glory into your lives.

Jesus defines glory very differently than we do. Real glory, for him, is not the glory of winning a gold medal, of being a champion, of winning an Oscar, or of being an object of envy because of our looks or our achievements. Glory consists in being deep in compassion, forgiveness, and graciousness — and these are not often spawned by worldly success, by being better-looking, brighter, richer, or better muscled than those around us.

We all nurse the secret dream of glory. Partly this is healthy — a sign that we are emotionally well. However, this is something that needs to grow and mature inside of us. Our secret dream of glory is meant to mature so that eventually we will begin, more and more, to envision ourselves as standing out, not by talent, looks, muscles, and speed, but by the depth of our compassion and the quality of our forgiveness.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

**ENVELOPES:**

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

**WEEKLY OFFERING:**

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

**Total Offerings: Saturday [2/7/15] ----- \$ 705.00**

**Total Offerings: Sunday [2/8/15] ----- \$ 750.00**

**EUCCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.

**A PROVERB:**

Never try to tell everything you know. It may take too short a time.

—Norman Ford

**DIFFERENT KINDS OF GLORY:**

We all nurse a secret dream of glory. We daydream that in some way we will stand out and be recognized. And so we fantasize about great achievements that will set us apart from others and make us famous. The daydreams vary, but, inside them, always we are at the center — the most admired person in the room, the one scoring the winning goal, the ballerina star, the actor picking up the Academy award, the author writing the best-seller, the intellectual winning the Nobel Prize, or even just the one in the circle who tells the best story. What we are chasing in all this is notice, appreciation, uniqueness, and adulation, so that we can be duly recognized and loved. We want the light to be shining on us.

And this isn't all bad or unhealthy. We are built to stand in the spotlight. Our own reality is massively — sometimes oppressively — real to us, and scientists today tell us that the universe has no single center, but rather that everywhere and every person is its center. And so it is not a big secret that each of us feels ourselves at the center and wants to be recognized as being there. We nurse a secret dream of glory, and, partly, this is healthy.

What's less healthy in our daydreams is how we envision that glory. In our fantasies, glory almost always consists in being famous, in standing out, in achieving a success that makes others envious, in somehow being the best-looking or the brightest or the most talented person in the room. In our fantasy, glory means having the power to actuate ourselves in ways that set us above others — even if that is for a good motive. For instance, some of our fantasies are daydreams of goodness — of being powerful enough to squash evil. Indeed, that was the messianic fantasy. Before Jesus was born, good-hearted and religious people prayed for a Messiah to come, and, in their fantasy, that Messiah was generally envisaged as a worldly superstar — a person with a superior heart and superior muscles, a Messiah who would reveal the superiority of God by out-muscling the bad.

But, as we see from the Gospels, that real glory doesn't consist in out-muscling the bad, or anyone else. When Jesus was being crucified, he was offered precisely the challenge to prove that he was special by doing some spectacular gesture that would leave all of his detractors stunned and helpless — “If you are the Son of God, prove it, come down off the cross! Save yourself! [Mark 15:32].”

But, with a subtlety that's easy to miss, the gospels teach a very different lesson — on the cross, Jesus proves that he is powerful beyond measure, not by doing some spectacular physical act that leaves everyone around him helpless to make any protest, but in a spectacular act of the heart wherein he forgives those who are mocking and killing him. Divine kingship is manifest in forgiveness, not in muscle.

That is real glory, and that is the one thing of which we really should be envious — namely, the compassion and forgiveness that Jesus manifested in the face of jealousy, hatred, and murder.

We see this illustrated in the gospels in the incident where James and John come to Jesus and ask him to give them the seats of glory at his side. Jesus takes their request seriously and does not, on that occasion, caution them against pride. Rather he asks them: “Can you drink from the cup [of suffering] that I shall drink?” In naiveté, they answer: “We can!” Jesus replies: “The cup that I shall drink you shall drink, but as for the seats [of glory] at my right hand or left, these are not mine to give” [see Matthew 20].



no time for preliminaries.

This man's misery had to be terminated immediately. What does that tell you about the Person whom you worship? Would that we could teach ourselves to have just a fraction of that compassion. Though we may not have a healing ministry, each of us can practice a hearing ministry. Suffering people need to talk. Walt Whitman wrote: “Seeing a wounded soldier on the battlefield, I do not ask who he is. I become the wounded man.” So should it be with us. GK Chesterton wrote: “One who is Christ-centered instead of self-centered is a sane person in an insane world.”

One final note — the cured man taught us how to pray. His prayer needed only eight words. Jesus showed fondness for short prayers. As St. Matthew write in his gospel: “In your prayers, do not use a lot of meaningless words” [Matthew 6:7]. Jesus is e-mailing us the information that brief prayers bring quick answers.

—taken from the writings of Father James Gilhooley, which appear on the internet.

**JESUS BUILDS COMMUNITY:**

In Mark's Gospel, he tells the story of a leper who comes to Jesus seeking healing [Mark 1:40-45]. Moved with pity, Jesus touches the leper and says: “Be made clean.” After curing the man, Jesus warns him sternly not to tell anyone and advises him to show himself to the priest. The detail about seeing the priest is extremely important because it reveals Jesus not only as a healer, but also as a community builder. Lepers in that society were total outcasts, banished to the margins, forbidden contact with their families and the community gathered for prayer. Only the priest could authenticate the cleansing so that the healed leper could return to his family and synagogue services.

Making sure that the leper is reunited with loved ones is typical of Jesus, who put such emphasis on forming community. To fulfill his mission to restore Israel to covenant fidelity, Jesus chose the Twelve, representing the twelve tribes of Israel, and worked to form them, with limited initial success, into a community of faithful disciples. He taught them to love one another and insisted on forgiveness as the antidote to community breakdowns. By instructing his disciples to address God as “Abba” [Father] in prayer, he created a permanent reminder that we are all members of God's family — brothers and sisters to one another in a beloved community.

By virtue of our baptism, we share in the community forming mission of Christ. Parents participate by creating families where the bonds of love are stronger than individual differences and interests. Neighbors contribute by extending a helping hand to those in need. Citizens help by working with others for the common good. Workers do their part by striving to humanize the worksite. Parishioners share in the mission by using their gifts to make parishes more credible signs and instruments of the kingdom. Members of religious communities offer explicit witness to the communal dimension of Christ's ministry. All Christians share in the community building mission of Christ by overcoming selfishness and practicing the law of love in various communal settings that constitute our lives as social creatures.

Do you see the value of recognizing the community forming mission of Christ? How can you become a more constructive contributor to community?

—taken from the writings of Father Jim Bacik which appear on the internet

**SACRAMENT OF RECONCILIATION:**

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available “by appointment.” The Reconciliation Room is located in the small chapel directly across from Father John's Office.



**JESUS — ONE FOR ALL TIMES AND PEOPLE:**

Mark's Gospel is quite interesting [Mark 1:40-45]. One thing to note is that the leper in the story comes from nowhere — he just arrives and approaches Jesus. There is no reference to where or when this incident occurred or even if there was anyone else present or not. This is unusual, but even more unusual is the simple fact that the leper actually dared to approach Jesus. This is something that ordinarily a leper could not do — they were outcasts and were forbidden from coming close to any ordinary person without shouting out the warning: “Unclean, unclean!” If they did approach unannounced they would be chased away by bystanders throwing stones at them. But this leper comes right up to Jesus and on his knees begs Jesus to heal him. Unorthodox though the leper is, we immediately see that Jesus is even more unorthodox since his first action is to reach out and touch the leper. This is very extraordinary. By doing this, Jesus risks infecting himself with the leprosy — and by touching the leper he would also have rendered himself ritually unclean meaning that he would have to undergo rites of purification.

The question that the leper asks is also a barbed one — “If you are willing, you can make me clean.” By this he means that Jesus might not be willing to heal him. It is no wonder that Jesus was indignant, but thankfully he does not let his annoyance get in the way of the healing.

We have all met people like this — people who are down-and-out, or maybe very needy, or even those filled with self-pity. They ask for help but because they have so often been disappointed in the past, and so they ask in a way which seems to assume that you won't actually be willing to give any help. This attitude often keeps such people in their desperate state. It can appear that they don't actually want any help. Somehow they seem to be content in their misery. A good example of this would be the attitude of many alcoholics who say that they want to change, but, as soon as you offer them any real practical assistance, they do everything that they can to undermine whatever it is that you are doing for them.

In the light of the healing, however, the leper suddenly switches from his begrudging attitude to an overwhelming expression of joy. He is so surprised at the fact of his healing that he ignores Jesus' request to keep the healing private and starts to tell anyone who will listen what great good fortune he has had.

Actually what we have here is the quite natural transition from someone who needed healing to an evangelizer. Jesus asks him to be silent on the subject for two reasons: [1] one, because by not remaining silent the former leper ends up attracting so many people to come to Jesus that he has no freedom of movement and has to stay in lonely places to avoid being overwhelmed. [2] The other reason is that Jesus wants to announce that he is the Messiah at a time of his own choosing, and only after he has prepared the people to recognize precisely what kind of a Messiah he is going to be.

While Jesus can and does work miracles and perform extraordinary healings, this is not his main purpose. Ultimately Jesus wants to present himself to the people as a suffering servant — a Savior who brings salvation through his death on the Cross. Being known mainly as a healer and miracle worker obscures this important message. And not only that, but it distracts from his preaching and teaching; Jesus wants to instruct the people about how to live in harmony with the will of God and the constant clamor for healing means that the people will not hear his message very easily.

The action of Jesus touching the leper reminds us of what happens in most of the sacraments. The



they are outcasts, have been made to feel that they are unclean. They may have a physical challenge; they may be overweight, and made to feel that they don't belong among the beautiful thinner people; or they may be mentally challenged and made to feel that they are lesser human beings than others. They are not unclean. And it is up to us as a Christian Society — as a Catholic Family — to let them know that as long as they too possess Jesus Christ, they belong in the heart of our community.

What a horrible thing it is to go through life feeling unclean. What a wonderful thing it is to know that with Jesus Christ, none of us are unclean. In fact, we are more than not unclean. With Jesus Christ we are all beautiful.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

**WORLD YOUTH DAY & KRAKOW, POLAND 2016:**

The time has come for us to take the next step in our Pilgrimage to World Youth Day 2016. **It is time to start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kobe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

**PRAY THE ROSARY:**

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.

**IN GOD WE HAVE EVERYTHING:**

“Let nothing disturb you, let nothing frighten you, all things are passing away; God never changes. Patience obtains all things. Whoever has God lacks nothing; God alone suffices.”

—St. Teresa of Avila



**UNCLEAN NO MORE:**

When I visit a hospital or a nursing home, I often will come upon a room that with a warning on the door, saying: “Infection. All visitors must check with nurses’ station, and then use mask, gloves, and gown.” “Gowning up” can seem so awkward — how does the poor patient feel when everyone has to put on a gown and mask in order to enter the room? It certainly made them seem like an outcast to society — at least our society has found a way for the rest of us to care for them.

That was certainly not the case back in the days of Jesus — or even up to the middle of the last century. When people were seen as infected, they were isolated from the community. No one would care for them, no matter how sick they were. They were seen to be unclean. In fact, they had to walk around with a bell and continually shout: “Unclean, Unclean.” By “unclean” they meant more than dirty — for the ancients, “unclean” meant “possessed by evil.” So these poor people with one of the many diseases included in the category of “leprosy” were forced to live completely isolated from society — with no one to care for them, hoping that some kind people would leave them food or even some garbage for them to go through. If they walked from one place to another, they had to call out “Unclean” — not just so people could avoid them, but so that the people could be protected from the evil that must have done this to them.

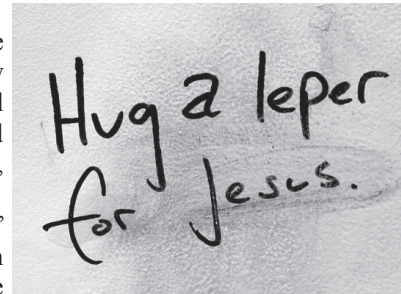
And then Jesus came. He cured lepers. He did not see people who were unclean. He did not fear the power of evil. He saw people who were suffering the result of evil. For that is what all suffering is, the result of evil. He saw them, cared for them, and healed them. They would not have to go around calling out, “Unclean” anymore.

There are times that we also feel unclean — not the “unclean” from not having taken a shower, but the “unclean” resulting from sin and evil. When we see our parents, friends, or other people we love, and feel so rotten about ourselves, we really don’t even want to talk to them. “They are good,” we realize, and then we say to ourselves: “What if they were to know what I have done?” Or we walk into Church and see so many people trying to be their best, and we don’t feel that we belong among them. There are times that all of us want to call out to others: “Unclean, Unclean, stay away from me.”

Like the leper in Mark’s Gospel [1:40-45], we don’t have to remain unclean. Jesus healed the leper; He saved him from the grips of evil. We come before the Lord — particularly in the sacrament of reconciliation — and he doesn’t see our sin. He sees us as someone He loves who is hurting. And He heals us. He saves us from the grips of evil. He heals us. We realize that we have been saved. That is salvation.

There are people we know who are convinced that they are unclean — they may be involved in drugs, alcohol, sex, or in other ways have merited a pretty bad reputation. Some of them decide to live the role assigned to them by their immediate society — they go out of their way to seem to be even worse than they really are. Or they transfer their guilt onto other people continually making others feel like the scum of the earth, when, in fact, that is how they feel about themselves. Be nice to them. Be kind to them. Don’t join them in evil, or in talking about others. But don’t think of them as despicable. Jesus never treated people that way. Pray for them. And, perhaps, by the grace of God, they also will come before Jesus and seek to be made clean.

And then there are people who have not done anything wrong, but who have been made to feel that



priest or Bishop usually lays his hands on us and in this way imparts the grace of the sacrament. There are laying on of hands in Baptism, Confirmation, Reconciliation, Ordination, and in the Sacrament of the Sick. In the Sacrament of Reconciliation, sometimes the priest doesn’t actually touch us, but he always stretches out his hand when he says the prayer of absolution. In the Sacrament of the Eucharist the priest doesn’t extend his hands over us, but over the Eucharistic elements of bread and wine.

The one Sacrament without a specific laying on or outstretching of hands at the crucial moment is the Sacrament of Matrimony, but this is because the minister of this Sacrament is not the priest, but the couple themselves. They exchange their marriage vows and in this way they pledge themselves to each other for the rest of their lives. And certainly in marriage there are many touches — one of which is the holding of hands at the time of the vows.

This action of touching or laying on of hands is important — in a physical way the grace of the Sacrament is transmitted to us. We are after all corporeal beings, and we respond best to physical actions which often seem to be able to communicate much more than mere words.

The healing of the leper in Mark’s Gospel today brings to an end the first chapter. We have seen how Jesus is announced and then baptized by John the Baptist; we have seen how Jesus called the Apostles and proclaimed the Good News of the Kingdom; we have seen how he drives out evil spirits and brings healing to the sick. And here we see how Jesus performs one of the most difficult cures of all, that of leprosy. And so in this first chapter of Mark’s Gospel, we are given a complete overview of the ministry of Jesus — and as we read it we are amazed at the kind of person he was and astonished at the things he achieved. If we are amazed and astonished at this distance in time, then just think how breathtaking it was for the people of the time as they encountered this incredibly wonderful person.

It is good for us to think about these things and to rediscover just how wonderful and surprising Jesus really is. He is not some person from an old story book — He is an exciting and exhilarating person, and his teaching is something entirely new and fresh. His miracles are beyond what anyone else can achieve, and in the events of his Baptism and his Transfiguration we get a glimpse of his glory, and recognize that he has the approval of God the Father.

In the face of all these things we are caught up in wonder at the extraordinary person Jesus is, and we look to him as our Lord and Master. We see in him the only one who can release us from our sins and from all that binds us. We recognize him as the Son of God and the one true Savior of the World, and we thank God that he has so graciously sent his Son into our world.

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

**THE VALUE OF SUFFERING:**

Pain teaches a most counterintuitive thing — that we must go down before we even know what up is. In terms of the ego, most religions teach in some way that all of us must die before we die — and then we will not be afraid of dying. Suffering of some sort seems to be the only thing strong enough to destabilize our arrogance and our ignorance. Suffering very simply is whenever you are not in control. If religion cannot find a meaning for human suffering, humanity is in major trouble. All healthy religion shows you what to do with your pain. Great religion shows you what to do with the absurd, the tragic, the nonsensical, the unjust. If we do not transform this pain, we will most assuredly transmit it to others, and it will slowly destroy us in one way or another. If there isn’t some way to find some deeper meaning to our suffering — to find that God is somewhere in it, and can even use it for good — we will normally close up and close down. The natural movement of the ego is to protect itself so as not to be hurt again. The soul does not need answers; it just wants meaning, and then it can live. Surprisingly, suffering itself often brings deep meaning to the surface to those who are suffering and also to those who love them.

—Father Richard Rohr, O.F.M.

**NO MEAT ON FRIDAY:**

Why do we abstain from eating meat on Fridays during Lent? Picture it — you’ve been there before. You are in a hurry. There are a thousand things going on. You’re focused on school or work or family or friends, and you are just stopping “real quick” to eat in the middle of a hectic day. You eat. Then halfway through the meal — or a little while after it you remember — It’s Friday! It’s Lent! That’s a burger filling my stomach!! In the immortal words of Homer Simpson: “D’oh!” It’s happened to me before, and odds are that it has happened, at one time or another, to you. And [side note here] to anyone who may be wondering, worrying or feeling guilty right now: “No, if you legitimately forget...then no, it is not a sin”.



Why do we abstain from eating meat, though?

Well, there are several accounts and reasons people use to explain why the Church embraces this discipline. It is a tradition that dates back several hundreds of years. Some say it was because the Church was trying to support the fishing industry when times were tough, and we were trying to keep the fishermen “afloat”. Sorry about the “pun”, but there is some historical accuracy to that, dating all the way back to the 2<sup>nd</sup> century.

Some say it was because it was safer to eat fish than meat because there was a specific time frame everyone knew to eat fish in, and sometimes people “tested” that time frame with beef. There’s some historical truth to that, too, dating back to about the 7<sup>th</sup> century.

Some say it is because of the cultural and religious aspects of meat dating back hundreds of years, when only the very wealthy could afford to eat meat. Fish — in comparison — was seen as the “poor man’s” meal — humble, cheap and something you had to ‘catch’ yourself. Meat was seen as extravagant, and not something for the ‘humble’ or ‘meek’. Not eating meat, therefore, helped folks to focus on the humility of Christ and His passion. Some others tie in religious significance saying that we should eat fish instead of meat to remind us that “we are little fish of the great fish — Jesus Christ.”

There are literally dozens of other examples and reasons that this discipline has evolved over the years and been maintained by the Church, depending on various different social, cultural and theological rationales. They are good to know, but didn’t help me a lot when I was younger. I just knew that I wanted MEAT!

If we aren’t focusing on Jesus and on His loving, victorious sacrifice on the cross when we abstain from the meat, however, then it can become less about Lent and more about “should I have the cheese pizza, the grilled cheese sandwich or the filet-o-fish?”

We all know that it’s just so much more than that.

I prefer to look at it like this: Jesus Christ — my Lord and my Savior — gave up His own body and His own flesh that Friday so many years ago — for me, and for you. He went through the pain of that self-sacrifice, completely mindful of God the Father. When I go through the incredibly minor — in comparison — act of abstaining from meat on Fridays — today in 2015 — it is just one tiny act of self-sacrifice, that points me back to that awful, but Good Friday, when my God loved me so much that He ‘gave up’ His flesh in the most selfless act in history.

Thinking about how often my physical body can lead me into sin and away from God, it is so great to have a chance — like fasting or abstinence — when my body can actually help lead me out of sin and toward God. To me, that’s the essence of what St. Peter is saying in his first letter: “Therefore, since

Christ suffered in the flesh, arm yourselves also with the same attitude, for whoever suffers in the flesh has broken with sin...” [1 Peter 4:1].

I love a good steak, but bread and fish aren’t so bad. Heck, Jesus seemed to do pretty well with just bread and fish — and so did everyone else who was present beside the sea that day [see Matthew 15:34-37].

—The Bible Geek

**LIFE TEEN:**

On **Sunday, February 15<sup>th</sup>**, we participate in the **Chapel Indoor Picnic**. Our next regularly scheduled meeting will be on **Sunday, March 1<sup>st</sup>**, we discuss the **journey of Lent and the devotion of “the stations of the cross”**. Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Life Teen is open to **all high school aged young people**. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. On **Sunday, March 15<sup>th</sup>**, we will be working with our **EDGE members at a presentation of the Stations of the Cross, which will be part of our Good Friday observance**. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified**. Please continue to remember all our teens and young people in your prayers.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

This Sunday, **February 15<sup>th</sup>**, we participate in the **Chapel Indoor Picnic**. Bring your friends. Our next regularly scheduled meeting will be on **Sunday, March 8<sup>th</sup>**, we discuss the **journey of Lent and the devotion of “the stations of the cross”**. Come and find out what the **EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. On **Sunday, February 22<sup>nd</sup>**, we will be sharing in an **afternoon of retreat**. **The retreat will run from Mass time [10:00 AM] until 4:00 PM**. On **Sunday, March 15<sup>th</sup>**, we will be working with our **LifeTeen members at a presentation of the Stations of the Cross, which will be part of our Good Friday observance**. Our **EDGE Youth Group** has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560**. Join us for a fun filled faith experience. All are welcome.

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://www.ourladychapel.org) and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

**WORDS FROM POPE FRANCIS:**

A little bit of mercy makes the world less cold and more just.

—Pope Francis