

CLOSING PRAYER:

~ A Prayer during the 1st Week in Lent ~

O God,
You have searched me
And you know me
Better than I know myself.

From the womb,
You have been nearer to me
Than my mother or father.

You know the inner workings
Of my heart —
My deceit and faithlessness,
My love and fear,
My hope and desire.

You dwell within me
With an abiding presence,
And my prayer to you
Is more natural
That breathing.

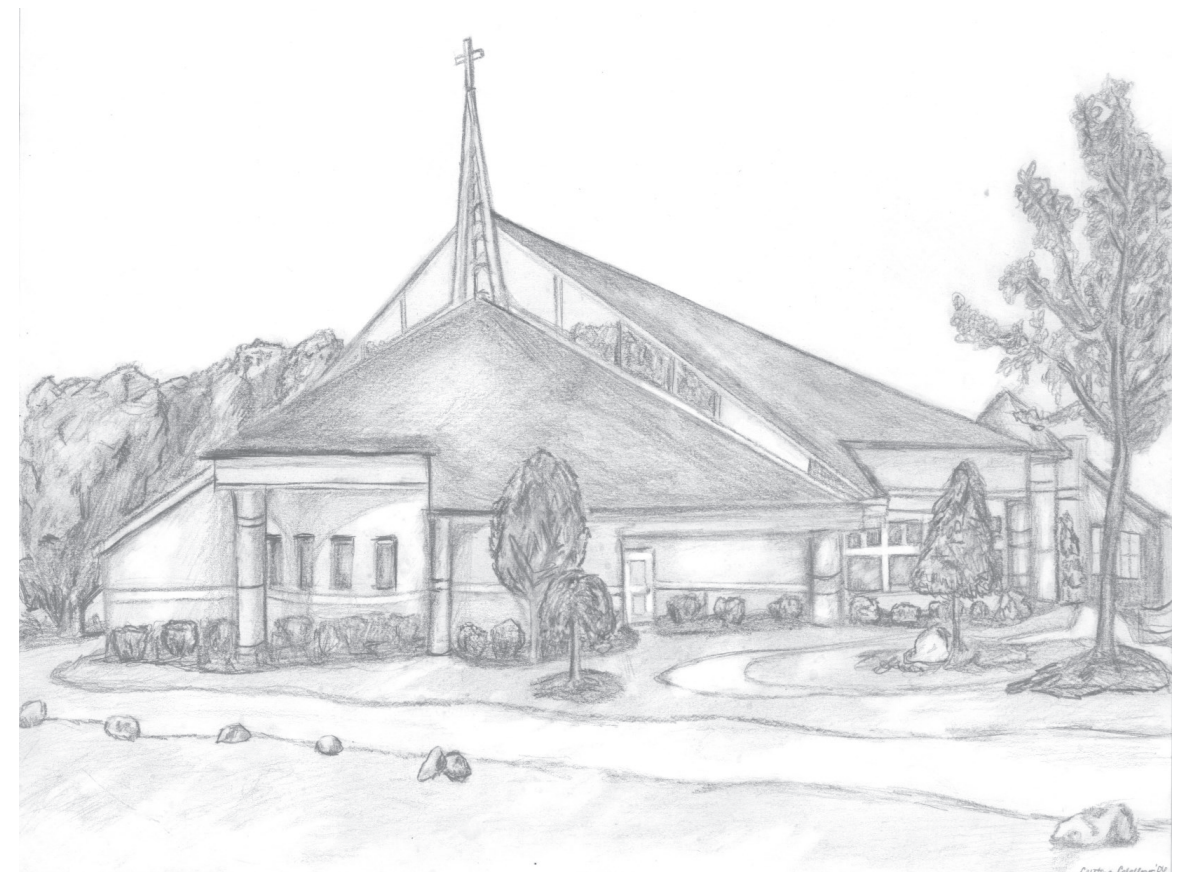
Yet do I hide from you;
Yet do I run away
From your presence,
And each time
I run away as well
From my very self.

Bring me home,
O God.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: 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.

A SPECIAL NOTE OF THANKS:

A special note of thanks to everyone who came and enjoyed our annual indoor Chapel picnic. Despite the cold weather, another wonderful group gathered to enjoy Mass together and then to take some time to just relax and shed the winter blues. **A special note of thanks to Janet and Mike Heryak, Tina Newton, Mike Hughes, Sue and Ron Ryavec, Charlene and Dennis Kavran, and all the many others** who helped decorate, clean up, and those who brought the delicious goodies for us to taste. Also a big thanks to **AVI Food Service** and **Swiftly the Clown** for their usual great job. See you in the summer for our summer Chapel Outdoor on Sunday, July 12th.

**LENTEN NOTES:**

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

**—LENTEN REGULATIONS:**

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

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

—SCHEDULE OF SPECIAL LENTEN SERVICES:

Lenten Communal Penance Service will be on **Monday, March 30th** at 7:00 PM
Other events will be scheduled.



Men's Retreat

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 5th**. 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**

A PRAYER AS THE JOURNEY BEGINS:

“Go forth in peace, for you have followed the good road. Go forth without fear, for the God who created you has made you holy, has always protected you, and loves you as a mother. Blessed be you, my God, for having created me.”
— St. Claire of Assisi

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Jerry Range.
- For Libby Gordon, wife of Charles ['64].
- For Michael Klema, father of Michael ['80] and Joe ['83] Klema.
- For Sister Vivian Coulon, M.S.C.
- For Ellen Vascek
- For Jerry Bodnovich.
- For Brother Thomas Scheurer, C.S.C.
- For Roger Nagy
- For Mary Momosor
- For Monica Bukari, mother of Brother Paul Bukari, C.S.C.

PRAYERS FOR THE SICK:

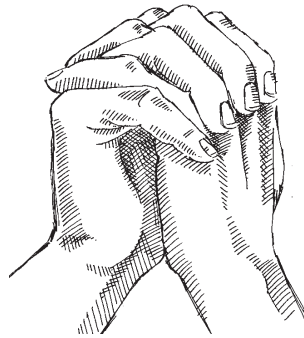
- For Jackie Kovach, daughter of former Holy Cross Brother, Norbert Allerton, who is recovering from heart surgery.
- For Bill Baughman who will undergo heart valve replacement surgery on Monday.
- For Margie Drew who is recovering from cancer
- For John Martin, uncle of former Gilmour student, Marissa Martin, who has been diagnosed with leukemia.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for a severe infection.
- For Brother John May, C.S.C., former Gilmour Business Manager, who is recovering from a fall.
- 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, Kathryn 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 recovering from surgery.
- 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 Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who has been diagnosed with lymphoma
- 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 seriously ill with 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 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 22nd**, and **March 1st** and **8th**. 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 on a Kairos Retreat this week with our students. Thus there will be **no Mass on Wednesday and Thursday** of this week.

Sunday, February 22: 1st Week in Lent	10:00 AM
Monday, February 23:	5:30 PM [Eucharistic Chapel]
Tuesday, February 24:	5:30 PM [Eucharistic Chapel]
Wednesday, February 25:	NO MASS
Thursday, February 26:	NO MASS
Friday, February 27	5:30 PM [Eucharistic Chapel]
Saturday, February 28: 2nd Week in Lent	5:00 PM
Sunday, March 1: 2nd Week in Lent	10:00 AM

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.



REFLECTION ON THE THEME FOR THE WEEK:

“Help us to understand the meaning of your Son’s death and resurrection, and teach us to reflect it in our lives.” These words are taken from the Opening Prayer of this weekend’s liturgy — rather appropriate words for the beginning of Lent. Our lives always need to be oriented towards understanding Christ’s life, death and resurrection. We need to spend this Lent coming to understand what it means to be loved beyond all our understanding — that is what His redemptive life offers us. We are oriented to try in our little ways to comprehend in our meager human ways the incomprehensible love of the creating, redeeming reality, mystery, person, we fumblingly call “God”.

To do this properly we must learn a humble patience as our minds trip over images, metaphors, intellectual concepts, and human experiences of love. It is only through God’s grace that we will be able to reflect upon our being so loved as we walk our paths of life. And this will only happen to us as we acquire the freedom to astonish this world by how we love others, and by our dying to ourselves — which true love demands. We will need more than forty days to advance these desires.

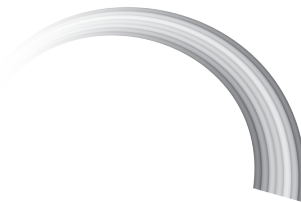
In the Book of Genesis, God is pictured as hovering over the waters and breathing upon them, bringing about light and dark, heaven and earth — and God saw that it was “good” [see Genesis 1]. The covenant that God makes with Noah comes later, but certainly is implicit in the creation story itself. The story goes that God’s creation forgot the Creator and lived unloving lives of selfishness and disrespect. God’s response was to think about bringing back the waters of chaos — thus dis-created what God now saw creation, and especially humanity, as “bad”.

Just almost! God decides to give creation a second chance by having Noah create the second-chance “luxury” liner — the Ark. The word “luxury” is appropriate because its root meaning contains the image of “light” which was the very first of God’s creation — “Let there be light.” So the Ark of “Light” extends God’s covenantal-creational love.

Noah and his crew of life weather the storm of God’s anger, and when this storm blows itself out, God rested the case against creation and repented as the boat rested again on the earth. If you are sensitive to proper English usage, you have noticed that God, while pronouncing the new covenantal sign, says: “me and you” — which violates our polite way of putting “you” before “me”. It happens three times in this story. It is important to note that this is correct theologically. In the “Covent” form, the initiation of the covenant is offered by the more powerful and generous party — God is doing the offering, the recreating, the redeeming of all creation. The “bow” in the sky — the rainbow — is placed there by God as a reminder to God of the promise to continue creation through God’s redeeming love.

Mark’s Gospel opens with Jesus having a little Lent Himself [Mark 1:10-15] — forty days in the desert facing “wild beasts”. It is difficult to know why Mark’s account of this experience is so brief. What we do know is that immediately after the angels ministered to Him, Jesus began proclaiming His central truth — the time has come for God’s love to flood the earth. Jesus is the new Ark of salvation and the Rainbow of God’s Fidelity.

While God does the “repenting” in Genesis, Jesus’ Gospel asks for a “repenting” on the part of humanity from its irreverent relationship with God and God’s creation. Jesus begins proclaiming that the reception of God’s love is the number one priority for living as one of God’s creation — this is what God saw as “very good”. Just as God created humanity — giving them all creation as a gift to be received and revered — Jesus begins recalling God’s people back to their original relationship with God through

**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: Leviticus 19:1-18, Matthew 25:31-46

Tuesday: Isaiah 55:10-11, Matthew 6:7-15

Wednesday: Jonah 3:1-10, Luke 11:29-32

Thursday: Ester C:12-25, Matthew 7:7-12

Friday: Ezekiel 18:21-28, Matthew 5:20-26

Saturday: Deuteronomy 26:16-19, Matthew 5:43-48

2nd Week in Lent: Genesis 22:1-18, Romans 8:31-34, Mark 9:2-10

ALTAR SERVERS and LECTORS:

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



ENTERING THE COVENANT:

Both the Hebrew and Christian Scriptures revolve around covenants. They're at the heart of our relationships with God and one another. At times we even refer to those two biblical collections as the "Old Testament" and the "New Testament," the "Old Covenant" and the "New Covenant." Basically a covenant is a contract between at least two people — an agreement which not only provides the parties with certain benefits, but also sets out specific responsibilities.

We can easily surface both these elements in the covenant we most frequently enter today — marriage. There is only one good reason to enter into such a covenant — because it makes our life a more fulfilling experience. Our sacred authors were convinced that was also true of the various biblical covenants they narrated — people's lives were always changed and made more interesting and fulfilling whenever they covenanted with God or the risen Jesus.

The Book of Genesis provides us with the first of God's biblical covenants — a post-flood contract with all human beings — "I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood" [Genesis 9:8-17]. Except for prohibiting people from eating meat with its "life blood" still in it, there are no responsibilities for humans to carry out. God is the principal party in this agreement. And just as a wedding ring is an outward sign that someone accepts the responsibilities of a marriage covenant, so the rainbow becomes a sign that the Lord is committed to carrying out his/her responsibilities to every living creature on earth.

Other covenants will follow — especially the agreement between Abraham and the Lord [see Genesis 15], and the covenant between God and all the Israelites which took place on Mt. Sinai immediately after the Exodus [see Exodus 19].

Though we presume Jesus, as a good Jew, was committed to carrying out all the responsibilities which these covenants contained, we also presume that through his lifetime he had signed on to another covenant with the Lord to which he was committed — an agreement to surface God working effectively in his daily life.

This seems to be what he means when he proclaims: "The kingdom of God is at hand!" [Mark 1:10-15]. Jesus is convinced that we don't have to read another line of Scripture, say another Rosary, or participate in another Eucharist in order to experience God's effective presence in everything we do and everyone we encounter — God's already there.

We have just one responsibility — to "repent." We're not going to experience God in these ways unless we first change our value system to mirror Jesus' value system. That's the meaning of repentance. What he thought important, we must think important; what he put on the periphery of his life, we must put on the periphery of our lives. There's no other way to experience God's presence.

In Jesus' covenant with God, people are more important than rules and regulations; one's wealth and talents are to be used to help others, not ourselves. And Jesus became so one with all those around him that he eventually made their sins his sins. During the Last Supper, Jesus demands that his followers agree to that same covenant by drinking from the Eucharistic cup — its outward sign [see 1 Corinthians 11].

Peter refers to another sign of our acceptance of this new agreement — baptism [1 Peter 3:18-22]. But the normal way we renew that covenant is by receiving from the cup at every Eucharist. Contrary to what we once learned, the cup is not for "extra credit" — it should not be an option. It's one of the essentials of a covenant faith.

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



creation.

All things have been created by God, and so Jesus is the Ark containing all life's meaning. All creatures — large and small, bright and beautiful — all these revelations of God can dominate human beings with their facility to be taken as gods. The repentance that Jesus is calling us to is a recovery of sight. The "light" has again appeared dividing heaven and earth and showing the earth as having come from the God of heaven and earth. Jesus is the new Ark containing the light to see once more who we are and what we are to God.

This Lent is a joyful time as we spend these days taking off the bandages from our eyes and our heads so as to see and hear again more clearly the goodness of creation, the goodness of ourselves, and all as a revelation of the goodness of God. We may have to face the "wild beasts" within us which just might be the causes of our being "wild beasts" in the lives around us. Forty days of repenting from disrespectfully eating, drinking, self-hating, silence-smashing, relationship-wrecking, beauty-marring, ungiftedly-grabbing, dark and numb existing — we repent from calling this "very good" and return to seeing ourselves and all as "very good" in Christ.

Forty days we have to prepare for reflecting upon the meaning of Christ's life, death and resurrection in just how we relate with ourselves, with creation around us, and with God. Forty days we have to get back into and on board the New Luxury-Liner where all are safe, blessed, and glad to be back home.

—taken from the writings of Father Larry Gillick, S.J., 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**

A WAY OF LIFE:

Always welcome the new morning with a new spirit, a smile on your face, love in your heart and good thoughts in your mind.

MAKE YOUR HEARTS FIRM — LENTEN MESSAGE OF POPE FRANCIS:

Dear Brothers and Sisters: Lent is a time of renewal for the whole Church — for each community and every believer. Above all it is a “time of grace” [see 2 Corinthians 6:2]. God does not ask of us anything that he himself has not first given us — “We love because he first has loved us” [1 John 4:19]. God is not aloof from us. Each one of us has a place in his heart. He knows us by name; he cares for us and he seeks us out whenever we turn away from him. He is interested in each of us; his love does not allow him to be indifferent to what happens to us. Usually, when we are healthy and comfortable, we forget about others — something God the Father never does. We, on the other hand, are unconcerned with their problems, their sufferings and the injustices they endure. Our heart grows cold. As long as I am relatively healthy and comfortable, I don’t think about those less well off. Today, this selfish attitude of indifference has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront.

When the people of God are converted to his love, they find answers to the questions that history continually raises. One of the most urgent challenges which I would like to address in this Message is precisely the globalization of indifference. Indifference to our neighbor and to God also represents a real temptation for us Christians. Each year during Lent we need to hear once more the voice of the prophets who cry out and trouble our conscience.

God is not indifferent to our world; he so loves it that he gave his Son for our salvation. In the Incarnation, in the earthly life, death, and resurrection of the Son of God, the gate between God and us, between heaven and earth, opens once for all. The Church is like the hand holding open this gate, thanks to her proclamation of God’s word, her celebration of the sacraments, and her witness of the faith which works through love [see Galatians 5:6]. But the world tends to withdraw into itself and shut that door through which God comes into the world and the world comes to him. Hence the hand, which is the Church, must never be surprised if it is rejected, crushed, and wounded.

God’s people, then, need this interior renewal, lest we become indifferent and withdraw into ourselves. To further this renewal, I would like to propose for our reflection three biblical texts.

1. “If one member suffers, all suffer together” [1 Corinthians 12:26] — The Church. The love of God breaks through that fatal withdrawal into ourselves which is indifference. The Church offers us this love of God by her teaching — and especially by her witness. But we can only bear witness to what we ourselves have experienced. Christians are those who let God clothe them with goodness and mercy — with Christ — so as to become, like Christ, servants of God and others. This is clearly seen in the liturgy of Holy Thursday, with its rite of the washing of feet. Peter did not want Jesus to wash his feet, but he came to realize that Jesus does not wish to be just an example of how we should wash one another’s feet. Only those who have first allowed Jesus to wash their own feet can then offer this service to others. Only they have “a part” with him [John 13:8], and thus can serve others.

Lent is a favorable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments — especially the Eucharist. There we become what we receive — the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ belongs to one body,



understood this mystically — not literally. In order to be filled by God one must first be emptied.

The desert does this for you. It empties you. Hence it is not a place wherein you can decide how you want to grow and change, but is a place that you undergo, expose yourself to, and have the courage to face. The idea is not so much that you do things there, but that things happen to you while there — silent, unseen, transforming things. The desert purifies you almost against your will — through God’s efforts. In the desert, what really occurs is a cosmic confrontation between God and the devil; though this happens within and through you. Your job is only to have the courage to be there. The idea is that God does the work — providing you have the courage to show up.

In terms of an image, this is what the season of lent is meant to be — time in the desert to courageously face the chaos and the demons within us, and to let God do battle with them through us. The result is that we are purified, made ready, so that the intoxicating joy of Easter might then serve to bind us more closely to God and each other, rather than trigger in us the kind of things that land our name in a headline — “Charged with drunk-drinking!”

—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 [2/14/15] ----- \$ 156.00

Total Offerings: Sunday [2/15/15] ----- \$ 475.00

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:**

Your level of living depends on your level of giving.

THE DESERT — A PLACE OF PREPARATION:

One of the great ironies in life is that, too often, success brings more unhappiness, jealousy, and destructiveness than joy, blessing, and harmony into the world. Daily our newspapers carry the familiar headlines: “Millionaire superstar arrested on drug charges”. “Movie star found dead of overdose”. “Star football player hasn’t talked to parents in 15 years”. “Baseball star jailed for spousal abuse”. “Pop idol arrested for drunken driving”. “Rock star dead of unknown causes at age 33”. Those are the big headlines, but these things happen in our lives at another level. Our successes and achievements are often the cause of self-centeredness, arrogance, jealousy, and destructiveness — both inside ourselves and within our relationships.

Why? Why is that the things which should bring us happiness, admiration, and harmony, so often bring us the opposite? Are success, admiration, and money bad? Not at all. All good things come from God — success and money included. What is bad is that, too often, these are attained before a person has been sufficiently prepared to handle them. Then they destroy rather than build up. In biblical terms, what happens is that someone enters the Promised Land before spending sufficient time in the desert.

A bit grandiose perhaps? Why throw a biblical cloak over something that can be more easily explained by immaturity, addiction, too much money, arrogance, being a “prima Madonna”, having an inflated ego, and the pressures of success? Why dignify these with high biblical references? Because they so clearly illustrate the spiritual truth — before possessing the Promised Land, there must first be a time in the desert.



What is meant by this? The desert — biblically and mystically — is not so much a physical place, a geography, as a place in the heart. The desert is that place where we go to face our demons, feel our smallness, be in a special intimacy with God, and prepare ourselves for the Promised Land.

The idea of the desert as a place of purification has deep biblical roots. The scriptures tell us that, before they could enter into the promised land, the Israelites had to first wander in the desert for forty years — letting themselves be led by God, undergoing many trials, and swallowing much impatience. A long period of uprooting and frustration preceded the prosperity of the Promised Land. This was God’s planning. Thus the desert came to be seen as the place that correctly shapes the heart, and the idea developed that one should prepare oneself for major transitions by first spending some time in the desert. Initially this was taken quite literally, and religious men and women looking for purification would often go off into some actual physical desert and stay there for a time. Jesus did this. After his baptism, he went off for “forty days” into the Sinai desert.

Later, as the scriptures developed, the concept of desert was de-literalized — it was taken to mean more a place in the heart than a place on a map; it was understood to be a mystical thing. Before you are ready to fully and gratefully receive life, you have to first be readied by facing your own demons and this means going “into the desert” — namely, entering that place where you are most frightened, lonely, and threatened. “Every tear brings the messiah closer!” — this is a refrain in Jewish apocalyptic literature, and it expresses the belief that a certain quota of tears had first to be shed before any true joy could inhabit us. A quota of suffering must precede any worthwhile happiness. Our Church Fathers

and in him we cannot be indifferent to one another — “If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy” [1 Corinthians 12:26].

The Church is the “communion of saints” not only because of her saints, but also because she is a communion in holy things — the love of God revealed to us in Christ and all his gifts. Among these gifts there is also the response of those who let themselves be touched by this love. In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant — those whom we could never reach on our own. Because with them and for them, we ask God that all of us may be open to his plan of salvation.

2. “Where is your brother?” [Genesis 4:9] — Parishes and Communities. All that we have been saying about the universal Church must now be applied to the life of our parishes and communities. Do these ecclesial structures enable us to experience being part of one body — a body which receives and shares what God wishes to give; a body which acknowledges and cares for its weakest, poorest and most insignificant members? Or do we take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors [Luke 16:19-31]?

In order to receive what God gives us and to make it bear abundant fruit, we need to press beyond the boundaries of the visible Church in two ways.

In the first place, by uniting ourselves in prayer with the Church in heaven. The prayers of the Church on earth establish a communion of mutual service and goodness which reaches up into the sight of God. Together with the saints who have found their fulfilment in God, we form part of that communion in which indifference is conquered by love. The Church in heaven is not triumphant because she has turned her back on the sufferings of the world and rejoices in splendid isolation. Rather, the saints already joyfully contemplate the fact that, through Jesus’ death and resurrection, they have triumphed once and for all over indifference, hardness of heart and hatred. Until this victory of love penetrates the whole world, the saints continue to accompany us on our pilgrim way. Saint Thérèse of Lisieux, a Doctor of the Church, expressed her conviction that the joy in heaven for the victory of crucified love remains incomplete as long as there is still a single man or woman on earth who suffers and cries out in pain — “I trust fully that I shall not remain idle in heaven; my desire is to continue to work for the Church and for souls” [Letter 254, July 14, 1897].

We share in the merits and joy of the saints, even as they share in our struggles and our longing for peace and reconciliation. Their joy in the victory of the Risen Christ gives us strength as we strive to overcome our indifference and hardness of heart.

In the second place, every Christian community is called to go out of itself and to be engaged in the life of the greater society of which it is a part — especially with the poor and those who are far away. The Church is missionary by her very nature; she is not self-enclosed, but sent out to every nation and people.

Her mission is to bear patient witness to the One who desires to draw all creation, and every man and woman to the Father. Her mission is to bring to all a love which cannot remain silent. The Church follows Jesus Christ along the paths that lead to every man and woman, to the very ends of the earth [see Acts 1:8]. In each of our neighbors, then, we must see a brother or sister for whom Christ died and rose again. What we ourselves have received, we have received for them as well. Similarly, all that our brothers and sisters possess is a gift for the Church and for all humanity.

My dear brothers and sisters, how greatly I desire that all those places where the Church is present — especially our parishes and our communities — may become islands of mercy in the midst of the sea of

indifference!

3. “Make your hearts firm!” [James 5:8] — Individual Christians. As individuals too, we have are tempted by indifference. Flooded with news reports and troubling images of human suffering, we often feel our complete inability to help. What can we do to avoid being caught up in this spiral of distress and powerlessness?

First, we can pray in communion with the Church on earth and in heaven. Let us not underestimate the power of so many voices united in prayer! The “24 Hours for the Lord” initiative — which will be observed on March 13-14 throughout the Church, and in every diocese — is meant to be a sign of this need for prayer.

Second, we can help by acts of charity, reaching out to both those near and far through the Church’s many charitable organizations. Lent is a favorable time for showing this concern for others by small yet concrete signs of our belonging to the one human family.

Third, the suffering of others is a call to conversion, since their need reminds me of the uncertainty of my own life and my dependence on God and my brothers and sisters. If we humbly implore God’s grace, and accept our own limitations, we will trust in the infinite possibilities which God’s love holds out to us. We will also be able to resist the diabolical temptation of thinking that by our own efforts we can save the world and ourselves.

As a way of overcoming indifference and our pretensions to self-sufficiency, I would invite everyone to live this Lent as an opportunity for engaging in what Benedict XVI called a “formation of the heart” [see *Deus Caritas Est*, #31]. A merciful heart does not mean a weak heart. Anyone who wishes to be merciful must have a strong and steadfast heart — closed to the tempter, but open to God; a heart which lets itself be pierced by the Spirit so as to bring love along the roads that lead to our brothers and sisters; and, ultimately, a poor heart which realizes its own poverty and gives itself freely for others.

During this Lent, then, brothers and sisters, let us all ask the Lord to “make our hearts like yours” [Litany of the Sacred Heart of Jesus]. In this way we will receive a heart which is firm and merciful, attentive and generous — a heart which is not closed, indifferent, or prey to the globalization of indifference.

It is my prayerful hope that this Lent will prove spiritually fruitful for each believer and every ecclesial community. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you.

—FRANCIS

THE TIME IS NOW:

The Gospel passage for this 1st Week in Lent usually deals with Jesus’ Temptation in the Desert. Mark’s account of this event is about as succinct as you can get — it is just the bare facts — Jesus was in the desert and was tempted by the Devil. Gone is the dialogue that takes place between Jesus and Satan; gone are the descriptive details of his time there. Mark does mention that Jesus was with the wild animals and was ministered to by angels [Mark 1:10-15].

Like Matthew and Luke though, Mark is clear that it was the Holy Spirit who took Jesus into the desert to be tempted. The words Mark uses are very strong. Mark says that the Spirit “drove” Jesus out into the wilderness. The use of the word ‘drove’ is no accident — it reflects the great dynamism present in the Gospel of Mark who frequently has Jesus doing this or that “immediately”. There is tension here.

The point here though is that God is in charge, and it is he who is the catalyst behind the actions of Jesus. It is the Spirit of God that forces Jesus into the wilderness, and so inaugurates his public ministry — “The time has come and the kingdom of God is close at hand. Repent, and believe the Good News.”

All testing involves privation and suffering. It involves doing without the comforts we are used to — whether this be health, little luxuries, or emotional supports. If all testing involves suffering, then in spiritual terms we can also say that all suffering is a testing. And this is indeed so. In physical suffering, we find all sorts of things removed from us that we normally consider essential for our daily life. And not only our health, but also all the comfortable routines and things we have around us. The test is what we put in their place — let us hope that it will be increased faith and trust in God. We can also undergo spiritual suffering when we experience times of doubt and darkness; these are also a testing. God seems so far away.

We find it hard to place ourselves in his presence. We feel uncomfortable when the conversation turns to matters of faith. We sit in Church and wonder if all this isn’t a complete waste of time. This is a real testing. The wild beasts are prowling looking for our weaknesses. But just as with Jesus, the Angels are not far away — they guard us even though we are not conscious of their presence. Any realistic person dreads being put to the test, but it is something we all have to endure. It is an essential element of our pilgrimage of faith. But you notice that even for Jesus it was for a fixed time — forty days. There is always an end. The Church gives us the liturgical season of Lent to help us to endure the time of testing whenever it comes.

In Lent, we are invited to undergo some small hardship as a spiritual exercise, as a strengthening and a preparation for that real time of testing that awaits us. However, we don’t need to go into an actual desert — for in a sense we are already in a desert. The world is a desert, for it lacks the most essential thing of all — knowledge of God. In the desert we can place ourselves in God’s hands relying trustfully upon him. When we are tested we remember those hidden Angels who are not so far away. When we experience these trials, we unite ourselves with Christ and ask him to endure the Temptation with us.

We then recognize that all these sufferings and difficulties we must endure are part and parcel of the life of a Christian, and we know that they are only a sign of the victory that is to come. When we emerge from the desert, we enter more fully into the presence of God, and it will have all the beauty and more of the rainbow.

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

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to 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.

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.



ALL THE COLORS OF THE RAINBOW:

Today we have the story of the flood and Noah's ark. It is a wonderful story. And every time we look at a rainbow, we are reminded of God's promise. The rainbow, this most beautiful and transient of all things, is a reminder of God's covenant — the close bond he established with us after the great flood. God makes his promise not only to humankind, but also to every living creature. Respect for creation is not something new — the creator himself respects the whole of creation more than we ever could. The rainbow is a wonderful sign of God's love because of all its wonderful colors — Red, Orange, Yellow, Green, Blue, Indigo, Violet. All the colors are there, and all the shades in between — there are even colors we can't see. This shows the breadth of God's love. His love covers the whole range of existence — and even things that we are totally unaware of.

In some ancient cultures, the rainbow is a sign of a weapon as in a bow and arrow; they say the rainbow is God's bow and the lightning is his arrow. The rainbow for them is a sign of anger, but for us it is a sign of God's love.

We do enough things to provoke God's anger, but in this great covenant God says that he will be merciful to us. Although we have sinned, God holds back his anger; instead he will love us all the more. St Paul sees in this water of the flood a pre-figuring of Baptism. In Baptism, we not only are freed from our sins. Rather, our baptism becomes a special sign of God's love for us individually. By baptism God singles us out and unites us to himself by a special bond — we are his sons and daughters.

We are now in Lent. When people think of Lent, they usually think about fasting and doing penance. In Mark's Gospel [1:10-15], Jesus spends time in the desert. He went there to be tested, and he experienced all kinds of temptations there. He emerged victorious, just as he was to emerge victorious after the greatest test of all — his passion and death on the Cross. The account of the temptation in Mark's Gospel reads almost like a telegram — it is sounds staccato.

Typically, the language of Mark is also a lot stronger. In both Matthew and Luke, we read that Jesus was led by the Spirit into the desert. But that's not strong enough for Mark — no, the Spirit "drove" Jesus out into the desert. We shouldn't think of this as Jesus not wanting to go — and so having to be driven. Rather it reflects the fact that there is an underlining closeness between Jesus and the Spirit.

Mark does not bother about the content of the various temptations — he simply states the fact bluntly that Jesus remained in the desert for forty days and was tempted by Satan. The wild beasts are traditional symbols of evil and like Satan they prowl around looking for any signs of weakness. Surprisingly there is no actual mention of fasting in this desert — but then, it is probably not necessary to mention it because that's what you would have to do anyway in a desert, unless you took along a lot of supplies which is most unlikely.

There's no 4x4 available to bring in any luxuries. This is a testing — and by enduring it successfully, Jesus demonstrates that he is the Messiah. Both Moses and Elijah before him endured such periods of fasting, and here in the desert Jesus proves that he is their true heir. The forty days is also a symbolic allusion to the forty years the Chosen People spent in the wilderness being tested by God. They spent those years of wandering in the desert in great adversity, but through them learned some very hard lessons.



In Greek, there are two words for time — "Chronos" and "Kairos". "Chronos" means time that passes — we use it in this sense when we say someone has a chronic illness, meaning that it is an illness going on for a long time. The word "Kairos" — which Mark uses — means a favorable time or a decisive moment. So when Jesus says that the time has come he means that the propitious moment has arrived for the proclamation of the Gospel to begin. He means that everything is now ready, and that this is the time chosen by God for him to begin his ministry. It is at this appointed time that the Kingdom of God begins to break in to our world.

Mark certainly manages to pack a lot into a very few words — forty days in the wilderness, the temptation, wild beasts and angels, the arrest of John the Baptist, the journey into Galilee, the proclamation of the Gospel and the formal announcement that the time has come for God's definitive intervention into our world. We are left breathless and amazed that all this is packed in to just four short verses of the Gospel of Mark.

The Book of Genesis [9:8-17] speaks about how after Noah and his family were saved by the Ark, God made a covenant with him and gave the sign of the rainbow to act as a reminder of it. Peter takes off from this in his letter when he recalls the Ark, and tells us how those events so long ago are a foretaste of our Baptism [1 Peter 3:18-22].

What we need to understand from this sequence of scriptural readings is that God makes decisive interventions in our world — He sent the rain after forewarning Noah to build the Ark; His Spirit drove Jesus into the wilderness to be tempted and so launched his public ministry; and it is God, too, who decisively intervenes in our lives through Baptism making us members of his body and washing us free from original sin. The message is clear — it is God who is in charge of the world and he makes his interventions in our world at moments of his own choosing when, according to him, the time is right — when the "Kairos" or the propitious moment has arrived.

We need to realize is that God has not done this just a few times and then left us to it — rather, God is constantly intervening in our world. Of course, some of these interventions are more decisive than others, and some of them might only concern us, though some are clearly much more significant than that. We can easily think about God's many interventions in our own lives — we can think of our birth into our particular family, our Baptism, the choice of school, job, partner in life, children, and all sorts of things that many people might describe as coincidences but that we know are actually crucial parts of God's plan for us.

God's Spirit drove Jesus into the wilderness, but he is also constantly driving us. God is the unseen force behind all that happens to us as we go through our lives. We know that God respects our free will and he gives us the choice as to whether to cooperate with him or not; but, make no mistake about it, God is deeply involved in everything that happens to us, everything that goes on around us.

When Jesus announced that the time had arrived for the proclamation of the Gospel and invited us to repent and believe the Good News, he was not suggesting that this moment had arrived and the next moment it would be gone. No what Jesus was saying is that from then on would be the favorable time to repent and to believe. That special moment is not some fleeting thirty seconds that occurred two thousand years ago; no, that moment carries on until the very last day.

That favorable moment is now — there is no better time for repentance and accepting the Gospel than this moment now. Conversion is something that is always going to be a good thing, and we should embrace it now — this very minute. The Kingdom of God is truly very close at hand; it needs to be grasped by us now. We need to embrace it with all our hearts so that our lives are truly transformed and his salvation is made wonderfully present in our lives.

A SPIRITUAL TRAFFIC JAM:

Is your faith journey stalled in a spiritual traffic jam? You are in your car and you're in a hurry. The problem is that no one else around you seems to be in a hurry. For "rush hour", no one seems to be "rushing" anywhere. The stress begins to build. Your eyes scan for the lane with the least amount of traffic. You are ultra aware of every minute that ticks away. Your heart is racing. You begin asking yourself why you waited so long. You want to get to where you are going, and you begin looking for the shortest possible route.

It's at that moment that you begin speaking to inanimate objects. You curse red lights, and pray out loud for green arrows. You allow turn signals [whether used or unused] to send you spiraling downward into a sea of irritability and rage.

Welcome to the traffic jam.

Now, if you think this situation has to do with your car, than let me suggest you read John 10:10 — "I came so that you might have life, and have it more abundantly" — but this time read it not only literally, but symbolically [as we are called to read Scripture — literally and symbolically].

Do you see what I'm getting at? If I've lost you, hit the brakes and turn down the radio. That's what "Lent" is — it's hitting the brakes and refocusing our spiritual "journey".

Everyone is in a hurry to live life on earth, but there is little urgency in living a life worthy of Heaven.

We get in our steel coffins everyday, fight through the masses of other souls deep in need but shallow in "want", and just try to "survive" until tomorrow. But Jesus doesn't call you to merely survive — He calls you to live — and not merely to "live", but to "live life to the fullest".

How does God help us to do that? He gives us signals along our life route. Some are stop signs. Some are green arrows. Sometimes we need to switch lanes, or even directions. The signals are there in your life — you just have to keep your eyes open for them. That means, too, that if you're intentionally closing your eyes, it's time to open them again. If you don't — you could die.

Where might God be putting stop signs in your life? He'll throw stop signs on the path of people struggling with addictions or sexual sin. You know if your actions are contrary to God's plan and His hope for you. Stop signs riddle the path of those who turn to drugs, abuse alcohol [or let alcohol abuse them], use others selfishly, abuse their sexuality, are suffocated by pornography, give into rage, gossip freely, are guided by self — there are stop signs there, though they might just be a "red blur". If they are, it's time to open the eyes and stop the car. You might need to slow down to notice God's stop signs in your life.

Where might God be putting green arrows in your life? He'll give green arrows to people who are making serious effort to change or improve their lives. You'll see green arrows in healthy relationships, in prayer, and in areas that will make you more healthy — physically, mentally and emotionally. That's part of Lent, too, not just "giving stuff up", but "adding on" — doing things that will make you healthier and holier in the process. There are opportunities to improve everywhere. Start new types of prayer. Begin [or increase] exercising. Eat better. Rest more. Enter more deeply into Scripture. Seek mercy in Reconciliation. Encounter Christ more frequently in the Eucharist. God's giving you the green arrow — look for it, and take it, now.



Where might God be putting turn signals in your life? He might be calling you to change lanes or directions and the need for you to alert others of your intentions. Often times, a turn signal is necessary after you've been jolted by a stop sign, or after you've hit the brakes. It's great that you have listened to God, and that you are willing to give up premarital sex, or stop drinking, or get away from pornography, [or whatever sin God is calling you out of] — but the next step is to hit your turn signal, and let those people around you know that you're changing lanes, or changing the direction of your life — that change is coming and you're not afraid to profess [and confess] it.

And, if you're afraid you're missing all the signals, there's one more thing you can do. Ride shotgun. Hand God the keys and buckle up. With God in the driver's seat, and you riding shotgun, the traffic jam ends — now you're in the carpool lane.

—The Bible Geek

LIFE TEEN:

Our next regularly scheduled meeting will be on **Sunday, March 1st**, 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 15th**, 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:**

On **Sunday, February 22nd**, we will be sharing in an afternoon of retreat. The retreat will run from Mass time [10:00 AM] until 4:00 PM. Our next regularly scheduled meeting will be on **Sunday, March 8th**, 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, March 15th**, 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.

**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!

