

CLOSING PRAYER:

~ A Prayer during the 2nd Week in Lent ~

As the days lengthen
and the earth spends longer
in the light of day,
grant that I may spend
longer in the light
of your presence,
O Lord.

and may those seeds
of your Word,
which have been long-buried
within me,
grow,
like everything around us,
into love for you,
and love for people;
to become a visible declaration
of your Lordship
in my life.

Grant, Father,
that this Lent,
there may be a springtime
for my life in Christ.
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.

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**

**CONFIRMATION:**

On Friday of this week, many of our young people will be confirmed. The Confirmation will take place on **Friday, March 6th at 7:00 PM** at the **Chapel of the Divine Word**. This is a moment of great grace for them and for each of us, as the Holy Spirit enters in our midst again in a special way. Let us pray for **Abigail Bartlett, Sadie Begam, Ryan Coan, Milla Costa, Christopher DiLillo, Michael Holleran, Christopher Lamosek, Quinn L'Esperance, Andrew Hamilton, Sumner Jones, Eve Kaufman, Kathryn Lynch, Emma Matousek, Mia Nannicola, Jack Solomon, and Lily Switka**, and for all our young people during this special time in their lives. And let us also pray that we will all grow into a deeper appreciation of the blessings of this special sacrament.

**YOUTH MINISTRY— BIBLICAL PRESENTATION:**

All youths are invited to participate in our new CATHOLIC YOUTH MINISTRY Biblical presentation **THE RESURRECTION OF JESUS on Easter Sunday, April 5th at the 10:00 AM Mass**. If seeing is believing, then doing is even better. Are you interested in having your child act out the Gospel this Easter? Drama is a great way to reinforce Biblical teachings and encourage children to take what they've learned, interpret it, and present it. Please join our cast as we celebrate the church's liturgical seasons throughout the year, during the Children's Mass on Sunday. **If you have any questions, contact Denise Calabrese [216-905-0661] or d-calabrese@att.net**. **Please sign up on the sign-up sheet on the easel.** Rehearsal dates & times will be announced via email to those who have signed up.

**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.

**A PROVERB:**

So many fail because they don't get started.

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Valarie Linaburg, sister-in-law of Admissions associate, Linda Linaburg.
- For Father Theodore Hesburgh, C.S.C.
- For Devin Stokel
- For Frances Burke, mother-in-law of Upper School teacher, Bob Beach, grandmother of Hannah ['98] and Miriam ['99] Beach.
- For Robert Gemperline.
- For Rita Stuerzenberger
- For Louis Farris
- For Gloria Marino
- For Ray Sharnsky, former Gilmour teacher and coach, father of Brian ['09]
- For Sister Meribeth Rome, S.N.D.
- For Fran Martau.
- 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.

PRAYERS FOR THE SICK:

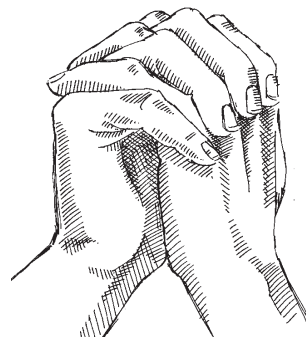
- For Brother Henry Skitzki, C.S.C., who is under the care of hospice.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Jackie Kovach, daughter of former Holy Cross Brother, Norbert Allerton, who is recovering from heart surgery.
- For Bill Baughman who is recovering from open heart surgery.
- 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 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 Benjamin Lindley ['24], son of upper school instructor, Matt Lindley, and brother of Nathan ['26], and Evan ['27] who is undergoing medical treatment.
- 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] Schmidt 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 Lynne Costigan, aunt of Michael ['11] and Kat ['14] Zavagno, who is critically ill with cancer.
- 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 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.

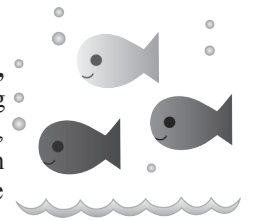
PRAYERS FOR THE SICK:

- For Mark Kaye Stock, aunt of Morgan Mills [‘11] who is seriously ill.
- For Dick Tesman who is recovering from a stroke.
- 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 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 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 following an accident
- 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.



FISH FRY:

The Gilmour Academy Women’s Club will host its annual Lenten Fish Fry, **Friday, March 7th**, from **5:30 PM — 8:00 PM** in the **Gilmour Academy Commons**. Bring your family and friends. Choice of baked tilapia, cod nuggets, salad, cole Slaw, homemade cheddar biscuits, pierogies, macaroni and cheese, New England Clam Chowder, apple cobbler, coffee and beverages, and a wonderful ice cream sundae bar. The price — just **\$10 for adults, \$6 for students, \$5 for children 5-12, children under 5 are free. Take Outs are available.** In addition, there are going to be a Chinesees Raffle. There will be music and lots of family fun. If you have any questions, please contact **Marie Leach** at **440-729-3828** or email her at **meleach21@aol.com**. Join us for the best fish fry in town!!!



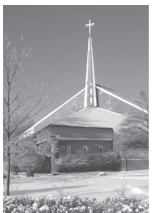
SCHEDULE FOR THE WEEK:

PLEASE NOTE: Father John will be on a Kairos Retreat this week with our students. Thus there will be **no Mass on Tuesday, Wednesday and Friday** of this week.

| | |
|--|-------------------------------------|
| Sunday, March 1: 2nd Week in Lent | 10:00 AM |
| Monday, March 2: | 5:30 PM [Eucharistic Chapel] |
| Tuesday, March 3: | NO MASS |
| Wednesday, March 4: | NO MASS |
| Thursday, March 5: | 5:30 PM [Eucharistic Chapel] |
| Friday, March 6: | NO MASS |
| Saturday, March 7: 3rd Week in Lent | 5:00 PM |
| Sunday, March 8: 3rd Week in Lent | 10:00 AM |

MARK YOUR CALENDAR!

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we’re going to celebrate our 20th anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we’re going to have a party**. Most of the details are still being finalized, but think of something along the lines of a champagne brunch. You’re going to want to be there.



We’ll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you’d like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

REFLECTION ON THE THEME FOR THE WEEK:

Imagine Jesus with three of his disciples climbing up a grassy hill. These three followers of Jesus have learned that there is always something about to happen, and so their faces reveal a tension of expectation. As they continue climbing, they begin commenting on the shapes which the clouds are making. One of them comments that one of the clouds resembles what has become to the Jews the traditional image of “Father Abraham.” They smile at this and begin wondering out loud how Abraham could have ever walked up a similar hill prepared to slaughter his own son [Genesis 22:1-18].

The scripture readings for this 2nd Week in Lent are all about listening. Abraham listens to God’s calling him by name and responds faithfully. More than verbally, Abraham responds faithfully to the terrible thing that God asks of him—he is to take his only son whom he loves and sacrifice him by means of a knife. This is a test and Abraham passes easily. What are the boundaries or limits of fidelity?

In Mark’s Gospel [9:2-10], the disciples are asked to listen to Jesus, God’s beloved son. God has promised to be faithful. The events of our lives become the backdrop in which God’s faithfulness plays out. If we listen to Jesus, God be faithful to our trusting what we hear.

We are living the spirit of Lent. This season is not so much a letting go of our Isaacs; rather it is about reflecting on God’s faithfulness to us in the past and the promise to be with us even through the mysterious clouds and physical and emotional sufferings on our own Calvarys. God calls each of our own names, inviting us to our own human lives of wondering, trusting, and looking beyond what seems.

This Second Week of Lent has two mind-boggling images for us to ponder. We are invited to picture Abraham with a knife in his hand poised to “hand over” his only beloved son [Genesis 22-18]. This is quite a frightening act of doing what God seems to be asking. But there is much more to what is going on. In the Book of Leviticus, it is required that the “first born” of animal or of human origin — as well as the first fruits of a harvest — all be surrendered, or “handed over” to God. Isaac fits the prescription. It is a story well designed to be remembered by those who are following Abraham’s faith journey. This story does catch our attention — faith has consequences. The consequences for Abraham were the promises of fruitfulness which extended to vast lands and abundant descendants. For the faithful Jews, there was the always-present need to hear of God’s saving actions. The Pentateuch — of which Genesis is the first book — is an inspired history and constant reminder of how, while they are called to listen and obey, God will always save them from their enemies and themselves.

So what is a “Transfiguration?” It might be a seeing more of what one is seeing. It would be the opposite of the “disfiguration” of the body of Jesus on the top of the mountain or hill of the Crucifixion. It might also be a “prefiguration” in that it has the aspect of resurrectional glory, and yet a sense of the “handing over” of which Isaac is a “beloved” figure. Whatever it was, the three onlookers were forced to look beyond.

Peter says in response to this event [Mark 9:2-10] —and his seeing Jesus talking with Moses and Elijah — that it is good to be there. When next these three are alone with Jesus up the hill, it is in the garden of Jesus’ agony — and it will not seem good for them to be so present then. Perhaps the Transfiguration is the experience of Jesus being more intensely present than the apostles were ready for — and so too in the Garden.

**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: | Daniel 9:4-10, Luke 6:36-38 |
| Tuesday: | Isaiah 1:10-20, Matthew 23:1-12 |
| Wednesday: | Jeremiah 18:18-20, Matthew 20:17-28 |
| Thursday: | Jeremiah 17:5-10, Luke 16:19-31 |
| Friday: | Genesis 37:3-28, Matthew 21:33-46 |
| Saturday: | Micah 7:14-20, Luke 15:1-32 |
| 3rd Week in Lent: | Exodus 20:1-17, 1 Corinthians 1:22-25, John 2:13-25 |

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.



LIVING FROM A DIFFERENT PERSPECTIVE:

If you're interested in life — especially life right here and now — you'll gain much from listening to the Scripture Readings for this 2nd Week in Lent. But in order to do this, we must understand the story of Abraham and Isaac against the background in which it was originally composed [Genesis 22:1-18]. If we don't, some of us might think God is history's most sadistic God.

This story was written in the 8th century BCE by the Elohist author of Genesis — a writer who lived in the country of Israel — the Holy Land's northern kingdom. Governed by a succession of bad kings, many of Israel's residents frequently copied the religious practices of their pagan neighbors — especially child sacrifice. With no belief in an afterlife as we know it, it was commonly accepted that if you generously offered your first-born male child to the local fertility god, that god would generously see to it that you had many more — especially male — children. Having lots of children meant that when this life ended, you'd live on forever in the memory of those descendants. If you refused to offer that first-born male, you were playing Russian roulette with your family's future. Of course, faithful Jewish followers of God refused to kill their children — often enduring the criticism of their pagan neighbors that they weren't as dedicated to their God as non-Jews were to their gods.

Writing from a prophetic stance on this issue, the Elohist author creates a narrative in which Abraham — the ancestor of all Jews — is depicted as willing to sacrifice his first-born, Isaac, if that's what the Lord God demands.

The actual biblical narrative wreaks havoc with our emotions. Abraham not only has three days to think it over, but also engages in a heart wrenching conversation with Isaac as they're climbing up to the sacrificial site. Fortunately we all know the “happy” ending — the messenger of God intervenes just in time to stop the holocaust, substituting a ram for the boy. All's well that ends well.

But the sacred author's message is clear. As in all anti-fertility narratives, faithful Jews were expected to go against the God-controlling practices dominating the religious lives of their pagan neighbors. These misguided folk believed that if they said a certain prayer so many times, held their hands in a specific way, or performed actions which attracted the attention of the gods — for instance, boiling a baby goat to death in its mother's milk — the gods would be forced to grant whatever they prayed for.

True to their name, Israelites wrestled with their God — they didn't try to control him. They received life by preserving life — not by taking it. Their relationship with God and one another was unique among their contemporaries.

In a similar way, Jesus' earliest followers also stood out among their contemporaries on the issue of life. They didn't take life — they gave life. Though such constant self-giving would appear to diminish the quality of one's life, Paul assures the Christian community in Rome that their mentor, Jesus, actually experienced a completely new life when he gave his life for us [Romans 8:31-37].

No wonder when Mark includes a transfiguration story in his gospel [Mark 9:2-10]. He's always interested in pointing out the uniqueness of Jesus and his followers. The historical Jesus' faith not only transfigured him in the sight of his followers, it also transfigured them.

It's significant that the evangelist depicts the transfigured Jesus standing between Moses and Elijah. Together the pair symbolizes the “law and the prophets” — one of the biblical names for the bible. Mark is graphically displaying his conviction that, by imitating Jesus, we're doing what our sacred authors want their readers to do — to look at life from a completely unique perspective. If we're able to pull that off, then we'll actually transfigure life itself.

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

There is within us all, what is known as an “approach/avoidance” tension. We are attracted to things at times and avoid those same things at other times. We can be attracted to those things we know also are unhealthy for us. Moths approach flame which they should avoid. The three apostles are attracted to Jesus and what they have seen, but they do wonder what Jesus means about “what rising from the dead.” They will learn in time, but they stay faithful as much as they can stay present.

We are attracted to and avoid mystery. We want to know reasons for and outcomes of the events of our lives — especially those which boggle our faculties of mind and imagination. Abraham, Moses, Elijah, Jesus, and eventually the Apostles stayed faithful to the calls — strange though they may be at times — from the Living God. Faithfulness for us is expressed in our being not deaf to these invitations and remaining present to their being played out. What does this “rising from the dead” mean? The apostles stayed at least faithful enough and present to it all, in order to find out.

We read mysteries so as to find out the exciting endings. We are invited during these days of Lent to be freed from closing the book of our mysteries and to stay open and present to see what God is not taking away, but offering.

—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 Kolbe 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**

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.



LETTING GO FOR GOD'S SAKE:

Have you ever hung on to something that you didn't really need — baseball cards, knick-knacks, old papers, souvenirs? Stuff sometimes seems to accumulate of its own accord. We think we own it, but it can come to own us. We often don't realize how much of a hold our stuff has on us until disaster strikes — our car is repossessed, or we lose our house to a natural disaster. Our attachment to stuff reveals a chink in our armor — a flaw that has the potential to expand until it hurts us. The story of Abraham and Isaac [Genesis 22:1-18] shows us Abraham coming face to face with his own attachment to things — things which only God can pry his fingers from.

Sometimes this story is called: “the binding of Isaac” since Abraham binds his son with a rope before placing him on the altar of sacrifice. The story is straightforward — God calls Abraham to sacrifice his son who had been promised by God and miraculously born of Sarah in her old age. Abraham obeys unhesitatingly. Just before the sacrificial killing is about to occur, the Lord's angel stops Abraham and acknowledges that his faith is authentic — “Now I know that you fear God”.

While the power of the story impresses us, sometimes we can tilt our heads a bit and wonder how on earth the God of love would come up with such an awful command. It seems like child abuse — even if Abraham doesn't go through with the killing. What's the purpose?

Maybe the purpose is to each us — using an extreme method — that we need to let go of our attachments. Abraham's test of faith demonstrates his attachments. It would have been easy for him to idolize his son, Isaac — the child of promise, the heir, the future. God doesn't want Abraham to be attached to the gift — Isaac — but to the giver — God. By leading him through the treacherous episode of near-sacrifice, God weans Abraham from his human attachment.

We too have “attachments” — not physical, but spiritual connections, dependencies, crutches. God wants to free us from those things — whether they be bad habits or not. Whenever we find ourselves depending on something other than God, we need some freedom. God wants us to depend wholly on him. That does not mean that we are supposed to be irresponsible, but that we do our work, take care of what is entrusted to us, but offer it all back to him and realize that it is all a gift from him. While not all of us are called to radical poverty, all of us are called to poverty in spirit [see Matthew 5:3].

Of course, the near-sacrifice of Isaac also prefigures another son, on another mountain, carrying wood up for another sacrifice. Christians find a foreshadowing of Good Friday in this story. But rather than receiving a last-minute substitute, Jesus himself — the pure lamb of God — is sacrificed on the altar of the Cross. In fact, his willing sacrifice stands at the center of the mystery of our redemption. Jesus was crucified, not because of the local politics in a backwater province of the Roman empire, but for the sins of the whole world. Jesus died so that we may live. Even though his sacrifice is the ultimate tragedy — the killing of God — it does not end in sadness. Jesus might not get an eleventh hour switch like Isaac, but instead he accomplishes something much greater. Through his death, he defeats death. He rises again to die no more. All of us are invited to participate in his sacrificial death, but also to participate in his resurrection.

Next time you sort through your old clothes or clean out the basement, you might think back to Abraham's test. What would it be like to be so profoundly tried by God? Thank goodness, Abraham passed the test! Even better than that, Jesus defeated the test and we can take part in his triumph by grace. With his help, we can shake off those pesky earthly things that attach themselves to us. Letting go and letting ourselves trust in God is something we will never regret.

—written by Mark Giszczak, whose writings appear on the internet

to give some or the entire gift back to its giver.

We see this as the dynamic underlying the ritual of ancient sacrifice. For example: A farmer would harvest a crop. But, before he or his family would eat even a mouthful of it, he would take some of it — the “first-fruits” — and offer it back to God in the form of a sacrifice, usually by burning it so that the smoke rising up to the heavens would take some of the crop back to God whom the farmer saw as the real giver of that crop. After sacrificing some of it in this way, the farmer and his family could now enjoy the rest of it without guilt because, by trying to give it back to its author, they made themselves more aware that it was gift. They can now enjoy it without guilt precisely because, through sacrifice, they have acknowledged it as gift.

That's the inner essence of all sacrifice — whether the sacrificing of a career for the sake of our children or Jesus' sacrifice on the cross. Sacrifice recognizes gift as gift. Like Abraham, it tries to give the gift back to the giver, but the giver stops the sacrifice and gives it back in even a deeper way.

We would enjoy our lives considerably more if we understood that.

—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 [2/21/15] ----- \$ 218.00

Total Offerings: Sunday [2/15/15] ----- \$ 797.00

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.



THE ANATOMY OF SACRIFICE:

What do we mean when we say that we make a sacrifice? I have sacrificed my career for my children! I sacrifice a lot for my job! Love demands that we make many sacrifices! Sometimes we must sacrifice life itself for the sake of integrity! Christ sacrificed himself for our sins! The Eucharist is a sacrifice! From what is common in all these expressions we can extract Webster's definition of a sacrifice — "Sacrifice is the surrender of something of value for the sake of something else."

That is a good definition, but it contains more than first meets the eye — as is evident when we look at the concept of sacrifice in the Jewish and Christian scriptures. Take, for example, the famous story where Abraham is asked to sacrifice his son, Isaac [Genesis 22:1-18]. What is ultimately behind God's invitation to Abraham to sacrifice Isaac on an altar?

These are the outer elements of the story: Abraham has longed for a son for many years. Finally, after the situation was humanly hopeless, Sarah conceives and Abraham is given a son — Isaac, who is described as Abraham's "only one", his "precious one". But then God invites Abraham to take Isaac and offer him in sacrifice. Abraham, with a heavy heart, agrees to the request, and sets off with Isaac, carrying wood, fire, and a knife — all the while having to answer his son's curiosity about why they were not bringing a victim for the sacrifice.

When they arrive at the place of sacrifice, Abraham gathers the wood, lights the fire, binds Isaac, and then raises the knife to kill him. But God intervenes — stops the sacrifice, and gives Abraham a ram instead to offer. The story ends with Abraham walking back to his own land together with Isaac. What is the deep lesson inside this story?

At one level, the lesson is that God does not want human sacrifice, but there is a deeper, more intimate, inner lesson that teaches us something about the innate need inside of us to offer sacrifice. Simply put, the lesson is this: In order for something to be received as a gift it must be received twice. What is implied here?

A gift, by definition, is "something that is not deserved, but given freely". What is our first impulse when we are given a gift?

Our instinctual response is: "I can't take this! I don't deserve this!" In essence, that gesture — that healthy instinctual response — is an attempt to give the gift back to its giver. But, of course, the giver refuses to take the gift back, and re-gives it to us with the assurance: "But I want you to have this!" When we receive it the second time, it is now more properly ours because by trying to give it back, we healthily recognized that it was a gift, unmerited, undeserved.

That is the exact set of dynamics within the story of Abraham offering to sacrifice Isaac. Isaac comes to him as the greatest, most-undeserved, gift of his life. Abraham's willingness to sacrifice Isaac parallels the instinctual gesture: "I don't deserve this! I cannot accept this!" In his willingness to sacrifice, Abraham offers the gift back to its giver — God. But the giver — Love itself — stops the gesture and gives the gift the second time. Now Abraham can receive Isaac, without guilt, as gift. When they are walking back home, Isaac is now Abraham's son in a way that he never was before. Abraham had to receive the gift twice by sacrificing it the first time.

That is the essence of sacrifice: To properly receive anything, including life itself, requires that we recognize it precisely as gift, as something undeserved. And to do that requires sacrifice — a willingness



BECOMING A BETTER LISTENER:

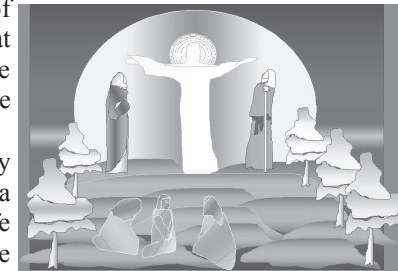
In Mark's portrayal of the Transfiguration [Mark 9:2-10], Jesus takes Peter, James and John up a high mountain where he is transfigured before them. Moses, representing the Law, and Elijah, representing the Prophets, appear conversing with Jesus. A cloud comes, casting a shadow over the terrified disciples, and from the cloud comes a voice — "This is my beloved Son. Listen to him."

We can interpret that voice as God speaking to us today, commanding us to listen to Jesus Christ, His beloved Son. None of us fulfill this command to listen to Christ perfectly. We are all deficient, limited hearers of the Word. We may listen to him in some situations and not in others. We know the temptation to let distorted cultural messages override the teachings of Christ. It is possible to turn the journey of life into a frenzied rat race, constantly distracted by static that drowns out the voice of the Lord. Some of us recognize the common tendency to accept the comforting message of Christ and to tune out his challenging words.

We can imagine persons who respond to Mark's Gospel by becoming better listeners to Christ. A young woman, waiting for a clear, direct message from the Lord to guide her choice of life vocation, comes to see that Christ may be speaking to her in more subtle ways — for example, through prayerful reflection on her personal interests, her gifts and talents, on what she finds meaningful and fulfilling, and on ways she could help make the world a better place. A man who is very attuned to hearing Christ speak to him through his loving wife and three children, making his family life a true source of joy and spiritual growth, begins for the first time to apply Christ's message to his demanding job. A married woman who meets regularly with a small group of like-minded women friends to discuss spiritual matters recognizes that she has excluded her husband from her spiritual search and decides to try to hear Christ speaking through him. A lifelong Catholic who usually sleepwalks through most of Mass until his intimate conversation with Christ after communion starts paying more attention to the Liturgy of the Word — often hearing a word from the Lord that applies to his everyday life.

How could you become a better hearer of the Word — more attentive to the voice of Christ, more responsive to his message?

—taken from the writings of Father Jim Bacik 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.



THE GIFT OF GOD IN COVENANT:

The readings for this 2nd Week in Lent are truly incredible — the Sacrifice of Isaac [Genesis 22:1-18], the famous passage from Paul’s Letter to the Church at Rome — “With God on our side who could be against us?” [Romans 8:31-37], and St Mark’s account of the Transfiguration [Mark 9:2-10].

We call that incident from the Book of Genesis the “Sacrifice of Isaac”, but, of course, we recognize that there was no actual sacrifice. But as Abraham and Isaac were going through this event, it was extremely real! For Abraham certainly intended to sacrifice his son, and it was only the intervention by God at the very last moment that Isaac was saved. It seems like a very cruel story — especially when seen in the context of Abraham’s life. Following God’s commands Abraham had cut himself off from his past and gone into an unknown land [see Genesis 12]. The promise made to him by God was that he should have many descendants, and Isaac — the fruit of this promise — was conceived only after a long time and much difficulty.

God really does put Abraham’s faith to the test — Abraham is being asked to sacrifice this precious child who is the key to God’s own promise. Abraham’s past has been cut off and it now seems as though his future is to be cut off too. This command of God is utterly incomprehensible. The child promised by God is to be given back to him in sacrifice. God seems so cruel — he is not only about to break his own promise, but he rubs in the gravity of the sacrifice into Abraham’s very being when he demands “your only son Isaac, whom you love.”

Despite this seemingly cruel act from a fickle God, Abraham doggedly carries out God’s commands. He travels three days to the assigned place, makes all the necessary preparations, and diligently does what the Lord has asked.

At the eleventh hour, the Angel of the Lord intervenes, and in effect declares that Abraham has passed the test. But there is no rejoicing from Abraham — he simply takes the ram caught in the bush and sacrifices the ram instead. This action of Abraham is done without any expression of emotion. This gives the story what writers have called an “ancient magnificence”.

There are many levels to this extraordinary story — and only one of them is the testing of Abraham. But perhaps we ought to look instead to Isaac. Isaac is the child of the promise. He is the one on whom the future depends. He is the gift of God given in Abraham and Sarah’s extreme old age. Perhaps this whole episode is about God helping Abraham to understand much more deeply that Isaac is God’s pure gift.

Of course at the time of his birth the old couple would certainly have acknowledged the arrival of this child as a miracle. But still they would think of it as “their” child. They did the conceiving and the rearing and all the rest, and Isaac is according to them “their” son. So maybe in this incident God is letting them know that Isaac is God’s child — not theirs. This child on whom so much depends is God’s utterly free gift to them. He is not only given to them in a miracle, but is taken away and then given back again in yet another miracle.

And then there is another dimension that should not go unnoticed — Isaac is a prefigurement of Christ. Like Isaac, Christ is God’s utterly free gift to us, and so is the salvation he brought for us. It comes to us completely free and we need always to be aware of this. We did absolutely nothing to earn our salvation, and indeed, no matter how perfectly we live our lives, we do not, and cannot ever, deserve it. Salvation is God’s freely chosen gift to us. And we must acknowledge our utter dependence on this greatest of all acts of love.

When we turn our attention to the Transfiguration [Mark 9:2-10], we find ourselves up on the top of

how our faith is continually tested by the turmoil of our lives. It is easy for us to believe and be so called people of faith when all is going well and we are happy. It is easy to believe and be people of faith, when we are enjoying our family, our children, our lives. It’s easy to believe and be people of faith, when we leave Church feeling warm and deeply moved.

But faith is difficult when we are in turmoil. When relationships meant to be growing and nurturing, such as marriage, become bitter and end up destructive, when children push people to the edge, when jobs that we don’t even like are in jeopardy — then faith is difficult. It is difficult to believe in God when a loved one is sick, or if a loved one has passed away. God knows how often we are just plain angry — angry with him for the difficulties of our lives. God knows that sometimes we become so angry that we even doubt his existence. He knows that sometimes we wonder if he really cares. God knows how often we feel weak in our faith, but he also knows that we do want to have faith — “I do believe,” said the man whose son had leprosy and whom the disciples could not cure. “I do believe — help my unbelief” [Mark 9:24]. God sees us as people of faith who are begging him to help them grow in faith. When times of turmoil take over our lives, we have to focus in on the covenant with Abraham — the covenant of faith.

Abraham trusted that God would find a way to reward him for his faith — and God did reward him. And God rewards us for our faith. When the disciples, Peter, James, and John saw Jesus transfigured on the Mountain and Elijah and Moses with him [Mark 9:2-10], they wanted to erect booths. But the reality is that the transfiguration of Jesus makes sense only if it is lived out in our daily lives — if our faith becomes real and meaningful. Glory comes only after we understand what to rise from the dead means.

We cannot celebrate the Glory of the Lord until we share in his passion, his death, his sacrifice. Our faith is tested like Abraham’s faith and like Jesus’ faith. We are called to give our best to the Lord and trust him to transform the sacrifice into a new covenant far greater than we could ever imagine. “If God is for us”, St. Paul writes to the Church at Rome, “who can be against us? He [God] who did not spare his own son” [Romans 8:31-37]. God has made a big commitment for our sakes; God will protect us from the forces of evil — those forces within us tearing at our psyche, leading us away from the Lord. But it all happens when we open ourselves up in faith to God.

—taken from the writings of Father Joseph Pellegrino 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.

POVERTY OF SPIRIT:

Only through poverty of spirit do humans draw near to God; only through it does God draw near to humans. Poverty of spirit is the meeting point of heaven and earth, the mysterious place where God and humans encounter each other, the point where infinite mystery meets concrete existence.

—Johannes Metz



THE COVENANT OF FAITH:

The readings for this 2nd Week in Lent present us with several figures from the Jewish tradition — Abraham [the Father of Faith and his son Isaac], and Moses [the law-giver], and Elijah [the greatest of the prophets]. On the Mountain of the Transfiguration [Mark 9:2-10], Moses and Elijah discuss God's plan for his people with Jesus. This plan was to be a new and greater covenant, a new and greater relationship — greater even than the original relationship established with Abraham. This week we are presented with the covenant of Abraham — the covenant of faith. The covenant is that if we trust in God, have faith, God will reward us for this faith. This trust and faith is exemplified in the sacrifice of Isaac [Genesis 22:1-18].

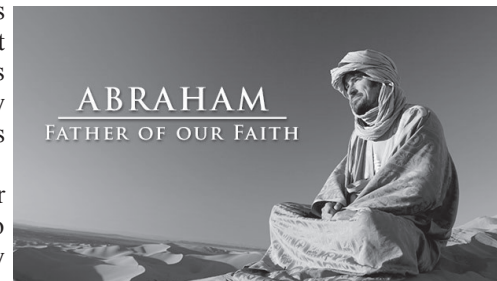
This is a hard test for us to understand. The Jewish people never practiced human sacrifice — but all the neighboring pagan nations did. Possibly this whole story is meant to show that God did not want human sacrifice — and that's why the angel stopped Abraham. However, another explanation is possible — and probably more accurate. Why is Abraham was called to kill Isaac? It appears only as a demonstration of how deep his faith in God needed to be. We know well of Abraham's faith — he had faith in God's promise that he would build him into a nation even though the only way that would happen would be through his son Isaac — the very son he was asked to sacrifice. His faith was rewarded by a covenant with God saying that his descendants would be as countless as the stars of the sky and the sands of the seashore, they will conquer their enemies, and all nations will bless Abraham.

Indeed, Abraham is the father of faith — not just for those of the Jews and Christians, but even for those who follow Islam. Many years ago, my family and I had the joy of attending the Passion Play in Oberammergau, Germany. Believe me when I say that it surpassed even our deepest hopes. The music was original and wonderful, the cast was huge, and everything was extremely reverential. It was four to five hours long, but an experience of a life time.

During the production, Old Testament themes were woven into the sacrifice of Christ. There would be a tableau on an Old Testament theme that would be reflected in what they were acting out in the presentation of the Passion of the Lord. The particular one that made the deepest impression on me was the sacrifice of Isaac. The picture was of Isaac and Abraham climbing up the mountain for the sacrifice. Abraham carried the knife. Isaac carried the wood for the sacrifice on his back. The singers at Oberammergau noted that just as God provided the lamb for the sacrifice back in the day of Abraham and Isaac, so he would provide the lamb for the sacrifice when Jesus climbed the mountain with the wood of the sacrifice on his back.

What we can add to this is that just as Abraham's faith was rewarded with the establishment of a new covenant — a new relationship with God — Jesus' faith would be rewarded with the establishment of a new covenant — a new relationship with God. The point for us today is that God is aware of our faith. He knows the struggles we have to believe.

Abraham did not want to sacrifice his son, but trusted in God. Jesus cried during the agony in the garden for his Father to free him from the terrible suffering he was going to endure, but He still trusted in God the Father. How about us? God sees us wanting to grow closer to him. At the same time he sees



another mountain. In Mark's gospel, this incident occurs immediately after Christ's first prediction of his passion, death, and resurrection.

And on the mountain Jesus is revealed to the select group of apostles in all his divine glory. The presence of Moses and Elijah, the dazzling brightness, the cloud which covered them, and the voice of approval from God — all these confirm that Jesus is the Son of God. We are being told that it is in this light that the immediately prior prediction of the passion and resurrection must be understood.

Like Isaac, Jesus is the promise of God. He is the one on whom salvation depends. However, unlike Isaac, Jesus will actually be the sacrifice which brings about our salvation.

The closest group of apostles get a glimpse of Jesus' true nature. They are not only told that he is the Son of God — they see that he is the Son of God. His conferring with Moses and Elijah shows that he is in true line with them — indeed that he is the fulfillment of everything they stood for.

The understanding of the apostles is imperfect. This is only to be expected. They are confused by these events and they are quite unable to realize their significance at the time. This is shown in the bumbling words of Peter. But they remember what happened that day on the mountain and much later, in the light of the resurrection, they see the meaning of that most extraordinary event.

Paul's Letter to the Church at Rome [8:31-37] is literally a hymn to God's love as expressed in Jesus Christ. We are in the law courts — that's the language Paul is using. Any prisoner would understand Paul's words perfectly. They knew all about witnesses being on your side. They knew what it meant to be vindicated in a court of law. The subject of acquittal was the constant topic of the intercessory prayers that they made at mass.

But in his letter, Paul is not speaking about an earthly law court. This is the law court of heaven. This is the final judgment. On that day we certainly need Christ himself on our side; otherwise we are sure to be condemned. By ourselves we are completely defenseless, entirely guilty, and we would need to shake in our shoes with fear. But as Paul says: "With God on our side who can be against us?"

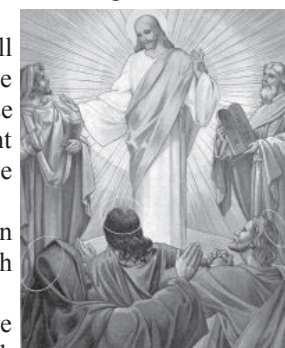
We need Christ — the free gift of God — to stand beside us. He has already paid the price for our sins with his sacrifice on the Cross. He is the true Son of God who stands at God's right hand and pleads for us. The infinite love and power of God are revealed in him, and he freely bestows upon us his infinite love and mercy.

In the light of these wonderful things all we can do is praise and thank and bless his holy name.

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

FAITH EDUCATION:

Here are the dates for Faith Education for the months of March and April — **March 1st and 8th and April 12th, 19th and 26th**. 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



THE BEST PART OF MY DAY IS MASS:

Lent is here! This past Ash Wednesday marked my one year anniversary with attending daily mass! For Lent last year I decided to stray away from my traditional “giving up” of a loved worldly item — like eating out or going on Facebook. One year I gave up all junk food, sweets, and soda. My diet drastically changed during those 40 days and Easter was truly a glorious day. But I knew that I wanted to shake things up a little and make this year’s Lenten sacrifice more meaningful. A priest told me that for Lent you should give up or take on something lasting — something that can go beyond Easter Sunday.

The answer came to me loud and clear. **Daily Mass.**

I went to my Diocesan Youth Conference. There a woman by the name of Jackie Francios introduced me to the great gift of daily Mass. I already went to mass every Sunday; I did Life Teen weekly. But looking back I realize just how lukewarm my faith had become. Jackie shared her experience with attending daily Mass, and this stuck with me as I traveled home and began to think about what I could sacrifice. As I thought and prayed about other things that I could do for Lent, nothing seemed to stand out the way daily Mass did. **It was a difficult decision, but a decision that changed my life.**

Attending daily Mass meant waking up at 6:00 AM to be at my church by 7:00 AM. At school, my classmates would complain that they were tired; I wanted to say: “Oh you’re *so tired?*” but I had to realize that, no matter what you give up for Lent, we are supposed to give it up joyfully and out of love for our Lord and Savior. It says in Scripture: “When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. For I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to others to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you” [Matthew 6:16-18].

I didn’t make a sacrifice for Lent to show everyone how “holy” I was — I did it to show God how much I loved Him. I did it to be in communion with Jesus’s sacrifice and suffering in a small way. I began Lent with Mass at 7:00 AM on Ash Wednesday. I received my ashes and strange looks for the rest of the day from people who thought I had dirt on my forehead.

At first it was a struggle. I would come home from school and want to take a nap. On days that I had to work, I would be gone from 7:00 AM until 7:00 PM. The sacrifice was seemingly unimportant. Every morning my alarm would go off, and I would roll over and wish for more hours of sleep. At first I was so focused on the change in my routine that I forgot why I was even doing this. Although the challenge of waking up early didn’t magically go away, my love for the Mass grew, and the challenge diminished. I focused on giving Mass my everything. I bought a *Magnificat* [another good one is *Give Us This Day*] and started reading the readings. I started to focus on the words the priest said, and welcomed the silent moments that daily Mass gave me. Every day I reflected on my relationship with God, and every day I reflected on the previous day.

Daily Mass became the most meaningful part of my day because, even on sleepy mornings, God always showed up — I fell in love. Seeing and receiving Jesus in the Eucharist every single day brought me such joy and love. I began to appreciate the Mass more and more, and Sunday liturgy came



to life. The Mass is the source and summit of our Faith, and I get to go every day. **I get to receive the gift of the Eucharist while others across the world die for it.**

One morning, towards the end of Lent, a lady came up to me after Mass and told me she was proud of me. She handed me a beautiful Bible and walked away. After Easter Sunday I slept in on Monday morning. The extra sleep was great, but it wasn’t worth it — I missed Mass. Ever since then I’ve been attending daily Mass. Some days I hit the off button on my alarm and miss Mass because...hey, I’m human! **But daily Mass is a staple in my life; it’s the best part of my day.**

Lent can have a lasting effect on us if we make a commitment that is both **realistic** and **specific**. We may struggle and mess up along the way, but that’s OK. Fall seven times and get up eight, and keep sacrificing joyfully for “your Father who sees what is hidden will repay you.”

—written by Jasmine Qronfleh, a teen.

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:**

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!

