

CLOSING PRAYER:

~ A Prayer during the 3rd Week in Lent ~

On my knees
before the great multitude of heavenly witnesses,
I offer myself —
soul and body to You,
Eternal Spirit of God.
I adore the brightness of Your purity,
the unerring keenness of Your justice
and the might of your love.
You are the Strength and Light of my soul.
In You I live, and move, and am.
I desire never to grieve You
by unfaithfulness to grace,
and I pray with all my heart
to be kept from the smallest sin against You.
Mercifully guard my every thought
and grant that I may always watch for Your light
and listen to Your voice
and follow Your gracious inspiration.
I cling to You
and give myself to you
and ask You by Your compassion
to watch over me in my weakness.
Holding the pierced Feet of Jesus
and looking at His Five Wounds
and trusting in His Precious Blood
and adoring His opened Side
and stricken Heart,
I implore You, Adorable Spirit,
Helper of my infirmity,
so to keep me in Your grace
that I may never sin against You.
Give me grace,
O Holy spirit,
Spirit of the Father
and the Son
to say to You always
and everywhere:
"Speak Lord,
for Your servant listens."
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.

CONFIRMATION:

This past Friday, many of our young people were confirmed at the **Chapel of the Divine Word**. They are grateful for this great moment of 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.



Confirmation

SCHEDULE OF LENTEN EVENTS & HOLY WEEK/EASTER SERVICES:

- **Communal Penance Service** — Monday, March 30th at 7:00 PM
- **Mass of the Lord's Supper on Holy Thursday**, April 2nd at 7:00 PM.
- **Simple Lunch on Good Friday**, April 3rd at 12:30 PM.
- **Stations of the Cross on Good Friday**, April 3rd at 1:30 PM.
- **Proclamation of the Passion, Veneration of the Cross and Communion Service on Good Friday**, April 3rd at 3:00 PM.
- **Blessing of Easter Foods** will be at 12:00 noon on Saturday, April 4th.
- **Easter Vigil Service** will be at 9:15 PM on Saturday, April 4th.
- **Easter Sunday Mass** will be at 10:00 AM on Sunday, April 5th.

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.

**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!

**QUALITY OF LIFE:**

It is not length of life, but depth of life that matters.

—Ralph Waldo Emerson

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For George Plavcan who is recovering from surgery.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Donna Polack, wife of Bill, who is undergoing treatment for a lower back issue.
- 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 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.

PRAYERS FOR OTHERS:

- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

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].**



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Leo Egan, a infant born prematurely who is under intense care.
- For Rita Long who is recovering from heart surgery.
- 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 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 seriously ill with 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.



LENTEN NOTES:

—LENTEN REGULATIONS:

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.

Good Friday is a day of **fast** for all between the ages of 18 and 59. 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.



SCHEDULE FOR THE WEEK:

Sunday, March 8: 3rd Week in Lent	10:00 AM
Monday, March 9:	5:30 PM [Eucharistic Chapel]
Tuesday, March 10:	5:30 PM [Eucharistic Chapel]
Wednesday, March 11:	5:30 PM [Eucharistic Chapel]
Thursday, March 12:	5:30 PM [Eucharistic Chapel]
Friday, March 13:	5:30 PM [Eucharistic Chapel]
Saturday, March 14: 4th Week in Lent	5:00 PM
Sunday, March 15: 4th 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].

NOURISHMENT:

The soul — like the body — lives by what it feeds on.

REFLECTION ON THE THEME FOR THE WEEK:

Imagine yourself walking into your parish church. Immediately inside the main doors, you notice something new. To the right are the familiar Golden Arches of McDonalds with all its accompanying odors. To the left are pushcarts with popcorn, ice cream bars, and even yogurt for the more health-conscious. The smiley Pastor is speaking excitedly about the financial stability that this new way of caring for his parishioners will bring to the congregation. You walk into the main body of the church and people are chatting while consuming their new communion. You might be thinking to yourself that if you could only find a broom you would sweep all this out into the street. Would you be angry, hurt, insulted, disappointed, or just fed up?

This becomes the back-drop of our reflection for this 3rd Week in Lent.

Lent is built on prayer, fasting, and works of mercy. Prayer will reduce us to our baptismal dignity. We must all hear more clearly our baptismal name and mission. Fasting puts us in a delightful tension. On one side, we experience our selfishness which is so attractive and demanding. On the other side is that dignified self which is not ruled by delights of all kinds. Fasting as a prayer is not a subtraction, or a “giving up”, but a receiving of a delightful truth — we are all humans who have drives, instincts, tastes, fears, and “should” to which we do not “have to” respond. Fasting, prayerfully done, offers us sensitivity to our fallen humanity as well as the real nature of the delights of creation. Giving alms is entering into the mercy of God — as a way of expressing God’s mercy toward us. When we pray and when we fast we open ourselves to that freedom which will move us to mercifully receive those around us who have lost or forgotten the sense of their God-given dignity.

Compose in your imagination the whole people of Israel who, three months previously, were freed from the slavery in Egypt, standing at the base of Mount Sinai. Moses has informed the people that God would be speaking to them very soon. Accompanied by thunder, lightning and trumpet blasts, a dense and dark cloud appears. Then the news everyone had been waiting to hear comes forth from the cloud. The news is comprised of ten commands which God wants carried out or else! The people become afraid; they beg Moses to talk directly to them — God is too much. Moses, in response, encourages them by telling them that God was getting their attention and wanted to make a deep impression on them about the importance of these laws.



The whole historical relationship between God and Israel is summed up with God’s reminding the people who God is in their history — namely, the One Who brought them out of the land and state of slavery [Exodus 20:1-17]. These ten laws are forms of living gratefully as the people who were saved. They are ways of respecting God’s presence in all of life’s relationships. They can be heard as “have-to” and “shouldn’t-do”, but they are much more than that.

These commands cover most of our fallen-nature’s tendencies. Way down deep, they are all about reverencing the Truth of God in everything. Stealing is a sin, because I don’t like the truth that I don’t have what you do. Killing is wrong because I do not reverence your life as a presence of God’s life. Coveting, and false speech is also about not reverencing God’s truth. In brief, everything is holy, and the Sabbath is the day to catch up, not on our work, but on all that God has worked in our lives. The question is about whether these are commands to frighten us into submission, or invitations to real orderly life.

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Sister Clare Anne Rumschlag, C.S.C.
- For Carmel Tomaro [birthday]
- For Grace Caneglio.
- For Brad and Eugene Weiss.
- For James Pizzino
- For Mary Kaye Stock, grandmother of Morgan Mills [*11].
- For Denise Reilly, mother of Mo Callam
- For Julius Rasoletti, husband of Norma [anniversary]
- For Kathryn Johnston.
- For Brother Henry Skitzki, C.S.C., former director of food service.
- 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.

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware** at **440-564-9345**.

**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.



JESUS — THE NEW COVENANT:

Technically, we Gentile Christians aren't bound by Scripture's Ten Commandments. Only Jewish Christians — and Jews themselves — are responsible for carrying them out. But before we start to run amok and indulge in all sorts of immoral behavior, there are a few things we must understand. These ten regulations comprise the central part of a covenant between God and the Israelites.

A covenant is a contract — an agreement between at least two parties. Among other things, covenants impose specific responsibilities on each of the parties — “You can expect this and that from me; I can expect that and this from you.” That's why those who originally entered into this particular agreement on Mt. Sinai didn't refer to these ten stipulations as “commandments”. Instead, they regarded them as their Ten Responsibilities — ten actions that God could legally expect them to carry out because of the contract they signed with him. All Jews are presumed to have obligated themselves to this covenant — a covenant which also included 603 other responsibilities — the Mosaic Law.

But what about non-Jews? The Lord, for instance, didn't deliver my ancestors — nor yours — from slavery in Egypt in the 13th century BCE; they came from Europe to America in the 19th century CE because of economic pressures.

Paul was forced to deal with this question when he began to convert Gentiles to Christianity [1 Corinthians 1:22-26]. Jesus' original followers were all Jews — just as the historical Jesus was. So they logically presumed any non-Jew who wanted to become one of his disciples would first convert to Judaism, and only then to Christianity.

Paul disagreed. Paul was convinced that Christians imitated not the historical Jesus, but the risen Jesus, who is neither slave or free, male or female, Jew or Gentile. He is a “new creation” [see Galatians 3]. Paul believed that Gentile Christians were obligated to follow a covenant — but it was the one that God made with Abraham hundreds of years before Moses' Sinai contract [Genesis 15:6]. The terms of this covenant is to “place our faith in God”. There are no ten commandments, no 613 regulations.

Since Paul believed that the risen Jesus is actually God among us, then — as he reminds the Church at Corinth — “Christ is the power of God and wisdom of God.” By putting our faith in the Christ, and doing what he asks of us, we Gentile Christians are actually fulfilling the responsibilities of the original covenant that God had made with His people back in the time of Abraham.

Of course, the vast majority of 1st century Jews didn't agree with Paul's argument. And neither did a lot of Jewish Christians. That's why, by the end of that century, John the evangelist seems to have given up on converting Jews to Christianity. In his gospel Jesus has morphed into a replacer instead of a reformer of Judaism.

And that brings us to the encounter that Jesus had with this who were in the temple [John 2:13-25]. In this confrontation, the evangelist demonstrates how Jesus has replaced that revered Jewish institution — the temple. “Destroy this temple,” Jesus proclaims, “and in three days I will raise it up.” Of course, as the evangelist reminds his readers, Jesus wasn't speaking about the ancient Jerusalem center of worship — “He was speaking about the temple of his body.”

Jesus then becomes the covenant, and we still have a covenant to follow — it's the one that Jesus entered into with His Father — a covenant in which we totally give ourselves over to those around us and become one with them — a covenant we renew every time we take from the cup during the Eucharist.

Perhaps after trying to imitate Jesus, we Gentile Christians might think it easier just to keep the Ten Commandments. Is that why we have them, instead of Jesus' covenant, posted in so many of our churches?

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

Talk about thunder and lightning to get attention! But all that is nothing compared to what is going on in John's Gospel [John 2:13-26]. Jesus' anger is not the main event, but a dramatic element setting up the more dramatic revelation of Jesus as the “New Temple”. This event takes place at the time of the Passover and people are coming to the temple to celebrate the historical revelation of God's having brought them out of Egypt. Animal sacrifices were a part of that religious expression, but apparently the secular was edging its way into the sacred — God's mercy was being merchandised. John's Gospel uses this situation of tension, or ambiguity, to highlight Jesus as the new, yet old.

I smile to think of how this Gospel will be heard in our parish-churches, perhaps followed by announcements about ticket-sales, books, religious articles, Irish Soda Bread and other good things being sold out in the vestibule. The more important thing is Jesus declaring that as holy as the temple is, His Body is even more sacred and timeless. This Gospel is compiled years after the Romans had destroyed the Jerusalem temple. It had been the focus of the presence of the Holy. The Jewish people were being presented with various options or sects proposing God's election or selection. John's Gospel proposes Jesus and during His days, because of His Signs, many Jews came to believe in Him as the Holy One. This Sign took place in Jerusalem during the Passover — not an insignificant fact. He will be the Lamb sacrificed during the Passover in due time. For the Jews, this is very hard to hear and believe. How could the Holy Temple of God be replaced by a single human man come down from Galilee?

Lent is the time for letting God get our attention, and if God gets our attention, we will hear of the holiness of God, of all life, and especially of ourselves.

—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**

BAD-COP-GOOD-COP:

A priest was a master playing good-cop-bad-cop in his high school teaching career. In the morning, as a professor, he would berate a student who was not working up to his potential. But at 3 PM, he would be waiting at the exit to catch the boy and play good-cop — he would find out why the student was not producing. Ironically he ended his career as chaplain for the New York Police Department. Jesus Himself used the good-cop-bad-cop routine.

Jesus arrives in Jerusalem for the Passover. The action center was the great Temple — it was one of the world's wonders. The Michelin tourist books had it down on the “must-see A list”. When the Teacher walked in that day, it was under construction for almost half a century — and at the cost of mega millions. To gain admission into the Temple one had to pay half a shekel. That was a big sum amounting to two day's wages.

That amount did not bother Jesus. He felt that gifts are owed to His Father. He has been so generous to us. Unlike us, most Jews long had and still have the habit of returning a tenth of their income to God. Anything less they consider an insult to God — or just a tip. Who needs God as an enemy?

What did disturb Jesus that day and prompt his bad cop-good-cop routine? Well, if you were a Jew coming for the Passover from Rome, your money would be in Liras. They were unacceptable at the Temple, so you had to convert them into shekels with the Temple money changers. They would take you to the cleaners. And there was nothing you could do about it. The bankers in this context were bandits. This was theft in the name of religion. The problem for them was that Jesus was always an advocate for the underdog. John tells us today in graphic language what happened [John 2:13-25].

The next best thing to John's prose is the sixteenth century El Greco's magnificent painting of this scene in New York's Metropolitan Museum of Art. See it before you die. This story sheds important light on the character of Christ. He had a low boiling point. He did not hesitate to resort to physical violence at the sight of people being abused. This image is far different from the nerdy Jesus greeting card that clerks sell us at three dollars each. You may be cringing right about now and saying: “Hey, that's an angry Jesus that you're painting. I don't want any part of Him.”



Well, relax. That is only half the story. That is Jesus the bad cop. Now let's check Him as the good cop. Turn to Matthew's account of this story [21:12-14]. In Matthew's version, Jesus — after driving all the thieves out of the Temple — is standing out of breath and in a sweat with his homemade whip in hand. At that point, all the great unwashed and the walking wounded rush up to Him. Some walk on their ankles. Matthew says in a masterpiece of understatement: “He healed them.”

There is Jesus the good cop. Those who needed Jesus saw no reason to get out of His way. Quite the contrary — they ran to Him for help, and once again He delivered. There are more than one billion Christians in the world. We should be having a significant impact on the society all about us. That impact should especially be for the underdog — whether it be the unborn babe, the abused child, the battered wife or husband, the woman in the soup kitchen, the person with AIDS, etc.

What a different society it would be if each of us did something every day for someone weaker than

know is right. And so I lean heavily on the invitation that Jesus left us on the night before he died, to break bread and drink wine in his memory and to trust that this, if all else is uncertain, is what I should be doing while I wait for him to return.

Sometimes when he was instructing a couple for marriage, Dietrich Bonhoeffer — the great Lutheran priest and martyr — would caution them with words to this effect: Right now, you are in love and you believe that your love can sustain your marriage. It can't. But your marriage can sustain your love!

The Eucharist is such a ritual-container for Christians. We can't sustain our faith, charity, forgiveness, and hope on the basis of feeling or thought, but we can sustain them through the Eucharist. We can't always be clear-headed or warm-hearted; we can't always be sure that we know the exact path of God; and we won't always measure up morally and humanly to what faith asks of us. But we can be faithful in this one, deep way — we can go to the Eucharist regularly.

—taken from the writings of Father Ronald Rolheiser, O.M.I., 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.

**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.

**PENANCE SERVICE:**

Our community celebration of the Sacrament of Reconciliation will be held this **Monday, March 30th at 7:00 PM.** Our service is centered around reflections by the various characters involved in the passion and death of Jesus. There will also be songs and hymns, and a time to bring ourselves from our sinful ways back to the Lord. As we confront our own sinfulness, we realize that we, too, have a part to play in the death of Jesus. The service will last about 45 minutes. There will be a time for individual confessions following the service, for those who wish to avail themselves of this opportunity. Please join us.

**A TRUTH:**

An essential aspect of creativity is not being afraid to fail.

OUR ONE GREAT FIDELITY:

In one of his sermons on the Eucharist, Ronald Knox, made this observation: “Throughout two thousand years of history, Christians — both whole churches and individual believers — have consistently been able to ignore many of Jesus’ key commandments and invitations. We have either been too weak to follow his counsels, or we have rationalized them away in some way.” And so, to a large extent, we have exempted ourselves from the demand to love our enemies, to turn the other cheek when attacked, to forgive 70 times 7, to leave our gift at the altar and first go and seek reconciliation with our brother or sister before we worship, to place justice on the same level as worship, to see mercy as more important than dogma, to not commit adultery, to not steal, to not call someone a fool, to not tell lies, to not give in to jealousy. We have, in virtually every one of these areas — individually and collectively — a history of infidelity and rationalization.

But we have, for the most part, been faithful and consistent throughout all the years to one of Jesus’ commands — to celebrate the Eucharist, to meet together in every circumstance and share his word and break bread and drink wine in his memory.

The older I get, the more this bald fact becomes more meaningful to me — both as it pertains to the Church and as it pertains to me personally. Whenever possible, I try to celebrate Eucharist every day, for many reasons. The Eucharist contains and carries many deep realities — it helps continue the incarnation of God in history, it is God’s physical embrace, it is an intensification of our community together as Christians, it is the new manna which God gives to nurture his people, it is our family meal together as believers, it is Christ’s sacrifice which we commemorate ritually, it is God’s gift of reconciliation and forgiveness, it is an invitation to a deeper discipleship, it is a banquet table opened up for the poor, it is a vigil service within which we wait for Christ to return, and it is Christ’s priestly prayer for the world.

But I go to Eucharist daily too for another reason, a more personal one — this is the one place where I can be faithful, where I can essentially measure up. I can’t always control how I feel or how I think, and I can’t always measure up morally and spiritually; but, inside of my perpetual inadequacy and occasional doubt and confusion, I can be faithful in this one deep way. I can go to the Eucharist regularly.

The older I get, the more meaningful this becomes. With age, I am growing less confident or sure about my knowledge of God, religion, and life. As knowledge deepens, it also widens and begins to take on softer edges. Unlike the more-confident years of my youth, I now live with the sense that my understanding of God’s ways are a long ways from being adequate, let alone normative. The mystery we live in is huge, and the more we grasp the magnitude of the cosmic and spiritual world, the more we grasp too how ineffable is God. God truly is beyond us, beyond language, beyond imagination, and even beyond feeling. We can know God, but can never understand God. And so we must be more humble — both in our theology and in our ecclesiology. Mostly we don’t know what we are doing. The Eucharist — since it is the one ritual given us by Jesus himself — is one of our places of confidence.

Moreover, the older I get, the more I see too how blind I am to my own hypocrisies and how weak and rationalizing is my human nature. I don’t always know when I’m rationalizing, or biased, or following Christ properly. And, even when I do, I don’t always have the strength or will to do what I



ourselves. “How wonderful it is,” wrote Anne Frank, “that nobody need wait a single moment before starting to improve the world.” The problem is, though, that the majority of us blend into the landscape. Contemporary culture has a dreadful effect on us.

Perhaps John’s Gospel will motivate us to work for others. It certainly did that for a South African headmaster — he quit his post at a posh prep school rather than submit to the school’s apartheid policy. Friends told him that he was deranged. He replied: “When I meet God, He will ask me: ‘Where are your wounds?’ If I reply that I haven’t any, He may inquire: ‘Wasn’t there anything worth fighting for?’” I couldn’t face that question.” It is up to us to determine whether Christ is a forceful person in our lives, or just a figure in an Eastern mystery play. The monk tells us to live the Christian life completely so that the priest will not have to tell lies at our funeral.

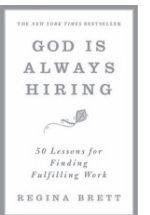
—taken from the writings of Father James Gilhooley, which appear on the internet.

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.

**REGINA BRETT PRESENTATION:**

Friends of the Gates Mills Library will hold their Annual Dinner on Thursday, April 30, 2015, at the Chagrin Valley Hunt Club, 7620 Old Mill Road, Gates Mills, OH 44040. 6 PM Cocktails; 6:30 PM Seated Dinner. Featured speaker for the evening is **Regina Brett**, the *New York Times* bestselling author, *Plain Dealer* columnist and inspirational speaker. Her third book, ***God is Always Hiring: 50 Life Lessons For Finding Fulfilling Work***, offers Regina’s uplifting, yet practical advice to help readers find fulfillment in their work, and to deal with unexpected challenges. Regina’s Presentation will take place following dessert. Copies of ***God Is Always Hiring*** will be available for purchase. Copies of the flier for this program are available on the table in the narthex of the chapel. 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.



RIGHTEOUS ANGER:

If you have a picture in your head of “Gentle Jesus, Meek and Mild”, then John’s Gospel [2:13-25] ought to make you quickly change your view. If you think of Jesus as some sort of wimpy or mellow figure, then maybe you need to reconsider. But this idea of “nice Jesus” is widespread, but it certainly is not in accord with what the scriptures tell us about Jesus. It is most likely a 19th Century invention, and probably comes from the sort of edifying pictures the Victorians thought were appropriate to childhood nurseries in middle class households. But this kind of image of a sweet and saccharine Jesus is really quite subversive; it does true religion no good whatever. What it does is turn our Divine Savior into a weak-minded do-gooder. It strips him of his divinity, and turns him into a kind of inoffensive, romantic individual with a nice sideline in miracles.

This is not Jesus. This is not the Christ of the Gospels. This is not the Savior who died for us on Calvary. And this is certainly not the Christ who drove the money changers out of the Temple.

Catholic doctrine has from the earliest times taught that Jesus Christ is true God and true man. And if he is true man then he is a full person with all the emotions and all the moods and all the feelings that constitute a real and authentic human being. So we should immediately put out of our heads the meek and mild individual of the holy pictures in the nursery. It says in John’s Gospel: “Zeal for your house will consume me.” To be consumed with zeal implies someone who is firing on all cylinders. It implies someone who puts every ounce of energy into their emotions and desires.

As always, we can learn from Our Lord. And the lesson today surely is that we should not be afraid of our emotions and we should feel free to give them appropriate expression. And the one emotion that most people are afraid of is anger — we don’t like to be in the company of angry people, and like it even less when we ourselves are overwhelmed by what we perceive as the most destructive of the emotions. But the reality is that there is a time and a place for everything, and what we see in John’s Gospel is an anger that is appropriately and justifiably expressed by Jesus.

The scene described by John misses out on some important background information that might help us to understand the reason for Jesus’ anger. Because of the rules for ritual purity, the people could only make their offering to the Temple in Jewish currency — and not in the money in ordinary circulation. Hence there was a need for moneychangers — who of course charged a hefty commission. And, no doubt, licenses to offer money changing in the Temple precincts cost these vendors a few shekels payable to the Temple authorities.

Jesus was right; his Father’s house had been turned into a den of thieves. And anger was the appropriate response.

The key to Jesus’ anger is to be found in the Book of Leviticus — the Jewish Law: “I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me” [Leviticus 20:1-17]. This is the first and most important of the Ten Commandments. It forbids belief in false Gods or the worship of idols. Now in those days this was understood in a very strict manner; it became institutionalized in the sacrifices offered in the Temple.

But Jesus is not content with mere outward conformity to the Law of God; what he wants is interior obedience — obedience of the heart. These merchants are clearly serving not God — they are serving



this earth may be destroyed in a natural disaster, but nothing can remove the love of Christ from our homes, wherever we may be. The one thing that will last forever is the sacrificial love of the Lord we have been enjoined to perpetuate in the world.

We must be willing to sacrifice ourselves for others, our families, and our friends. We must be willing to demonstrate with our own lives that Jesus’ wisdom and strength, the wisdom and strength of the cross, proves the lie of the materialistic mind set of the world. The wisdom of the cross reveals all else to be folly and weakness.
—taken from the writings of Father Joseph Pellegrino which appear on the

READINGS FOR THE WEEK:

Monday: 2 Kings 5:1-15, Luke 4:24-30

Tuesday: Daniel 3:25-43, Matthew 18:21-35

Wednesday: Deuteronomy 4:1-9, Matthew 5:17-19

Thursday: Jeremiah 7:23-28, Luke 11:14-23

Friday: Hosea 14:2-10, Mark 12:28-34

Saturday: Hosea 6:1-6, Luke 18:9-14

4th Week in Lent: 2 Chronicles 36:14-23, Ephesians 2:4-10, John 3:14-21

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 [2/28/15] ----- \$ 778.00

Total Offerings: Sunday [3/1/15] ----- \$ 785.00

MORE WISE WORDS:

“To succeed in the important undertaking entrusted to us, we must be, first of all, so closely united in charity as to form but one mind and one soul.”

—Father Basil Moreau, C.S.C.

THE WISDOM OF THE CROSS:

John's Gospel [2:13-25] puts Jesus' knowledge of our human nature so clearly — He really knew what was going on in people's hearts. He knew what they thought. He saw what they did to the Temple. The Temple was a place of worship — it was a place of celebrating the spiritual presence of God in the world. And they transformed it — they changed the Temple into a marketplace. They utilized a system of money changing that robbed the poor people, forcing them to spend extra money for the prescribed practices.

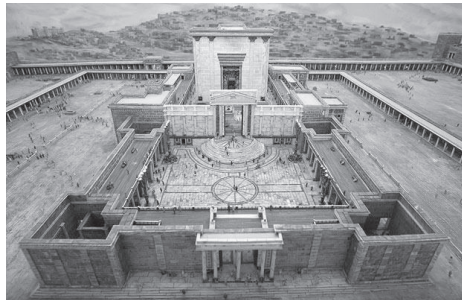
Jesus knows our hearts. He knew that our celebration of his birth at Christmas would be transformed from a day to celebrate the Spiritual Becoming One with Us to a celebration of materialism. He knew that we would hide the celebration of the Resurrection behind the Easter Bunny. Good Friday for many has become a “business as usual” day — particularly with the beginning of spring sporting events. He knew that people would see the signs that he worked, the miracles he performed, but would refuse to see the messages behind the signs and the miracles. Instead they would see him as a wonder worker, a superman, a good show. Jesus knew that they would not recognize whom he really was — nor were they ready to listen to his message.

Those who followed the way of the world could never accept sacrificial love — a death on a cross — as the way to salvation. Jesus would show us what real love was — He would die on a cross for us. God had entrusted creation to us from the very beginning. He would not take this gift back. If we had broken the relationship with God, then we would have to make the decision to once more seek this relationship — One who is a human person would have to restore the relationship. The man, the Son of God become flesh, would give himself up completely for the sake of others.

The death of Jesus would make God's life real to the world. The cross did not make sense to the Jews who wanted signs, wonders, a superman, a triumphant messiah. The cross didn't make sense to the Gentiles whose philosophers and sophists could not understand the wisdom of Christ's sacrifice. But, as St. Paul tells us: “We preach Christ crucified, a stumbling block to the Jews, an absurdity to the Gentiles, but to all those who are called, Jews and Gentiles alike, Christ is the power of God and the wisdom of God [1 Corinthians 1:22-26]. For God's folly is wiser than ours, and his weakness more powerful than ours.

The particular temple that Jesus entered was the third temple — the glorious Temple. The Temple of Solomon had been destroyed during the Babylonian Captivity in the 6th century BC. The temple that replaced it after the captivity was nowhere near as glorious as Solomon's. When the Temple of Herod was constructed at the beginning of Jesus' life, it was a wonder of the world. Remember Jesus gazing on the temple as the disciples looked at it with their mouths open [see Matthew 24:2]. But no matter how powerful, how strong the new temple looked, it was insignificant. It could be and it would be destroyed. The Romans would tear it apart in the year 70 AD to such an extent that the only portion left then — and still existing now — is the Wailing Wall. But Christ's presence would never be removed from the world — His love is eternal.

He is always here with us. During Lent we celebrate our ability to live Christ's life. We are called upon to consider how well we are following Christ's way — the way of sacrificial love. Our houses on



themselves! Their aim is not true worship of the unseen God, but the accumulation of money. And to make matters worse, this “service” involves the exploitation of the poor and devout.

This is what makes Jesus angry; this is what leads him to clear the vendors from the Temple. But the direct consequence of the Cleansing of the Temple was Jesus' arrest and death on the Cross. Jesus is so clearly aware of this consequence that he talks with the authorities of the temple about “destroying the temple and it being raised up in three days”. Jesus had now crossed the line — from that moment, the temple authorities were determined to do away with this “usurper”.

It was not Jesus' anger that was inappropriate; it was the anger of the Temple authorities that was totally out of place. Here we have a clear demonstration of righteous anger and destructive anger. The righteous anger of Jesus is contrasted to the destructive anger of the temple authorities. This is the greatest of all ironies.

Anger — or any other emotion — can never be sinful in itself. It is the thoughts and actions that flow from our emotions that can be destructive, and therefore sinful. If we experience anger or jealousy or any other strong and potentially destructive emotion, we need to find appropriate ways to express it without falling into sin. We need to release the emotion without making things worse — and this is not easily done. Often when we experience strong emotions our judgment becomes clouded, and we are then unable to distinguish rights from wrongs.

The key for us dealing with our own anger is not what we do in those few moments when we are filled with strong emotions; rather it is what we do all the rest of the time when we are in a normal and steady frame of mind. If we normally take the trouble to see the other person's point of view, if over a long period we try to develop an inclination towards tranquility, if we consistently try to follow the teachings of the Beatitudes in our ordinary lives, then our anger will be short lived.

St. John's comment at the end of his Gospel is significant: Jesus “never needed evidence about any person; he could tell what a person had in them.” From this we understand that Jesus knows all there is to know about human nature. Perhaps it is us who still have a lot to learn.

—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 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

**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.

**A QUESTION:**

Are you looking for right answers in the wrong places?

READY OR NOT, HERE I COME:

That was the anthem of my childhood. Growing up, “Hide-and-Seek” was the one game that my five siblings and I would always agree upon. Despite how much I hated to be “it”, I remember feeling so much power as I finished shrieking numbers and could finally open my eyes. I also remember the fear that those words — “ready or not” — instilled in my heart. No matter how well I was hidden, I would hold my breath — desperately hoping that I wouldn’t be found. I would wait with eyes closed, begging my heart to shut up.

Waiting — it’s not fun. There is a lot of waiting that goes on in our lives. We wait for mundane things — like getting tests back, YouTube videos to load, and Matt Maher’s next album — *Saints and Sinners*.

I wait for God a lot. I wait for Him to answer my prayers. I wait for Him to help me understand people and relationships. I wait for Him to heal my heart; for Him to make things work out; for Him to tell me what I’m supposed to do with my life.

I hide from God a lot. I’m fearful of Him. I’m scared of what I’ll lose if I give it all to Him. So instead of letting Him find me, I oftentimes have an eat-and-run relationship with Him. I tell Him everything that is wrong with my life. And then as soon as I’m done talking, I retreat to under my bed where I am hidden from His awesome power that makes me uncomfortable.

God is patient. He waits for me a lot. I can see His feet from where I hide. I just want to reach out and let Him pull me out, but then what? What insanity will happen to if I let Him take over? But this incredible God is waiting for little me to sort out whether or not I want to stay under the bed, or come out and be free. **God already picked me; now He’s waiting for me to pick Him.**

The thing with Hide-and-Seek is that even though you don’t want to be found right away, you don’t want to stay hidden forever. After a while, under the bed makes you claustrophobic and you can barely move. Soon, you don’t care whether or not you win — you just want to come out into the light.

Recently, I came to the point where I was just like: “God, I don’t know where I’m at. I can’t see anymore. I can’t fix any of this mess. I can’t figure life out. I need you. Come find me.” **Come find me.** I prayed those words again and again. Since praying that, I’ve been falling on my knees a lot more — and in doing so, falling on God. He’s given me grace to give Him everything, because ultimately, it’s all His. It’s not just a once-in-a-lifetime thing. I have to ask Him to help me allow myself to be found every single day.

No matter what happens to me, God is with me, and He wants the best for me. He doesn’t just “want” it, though — He “does” the best for me. So there is no reason for me to be afraid.

This Lent, think about what you are “hiding” from God. Ask Him to find you, to heal your hurt, to take control of your life. Be fearless. Go to Confession and experience His grace and mercy.

When I allow God to take control of everything, life becomes so rich and full. I get so much more out of Mass and youth group. Life can still be messy, but I am so much more peaceful when I am grounded in Him.

No matter how much you hide, God will always seek you. He always knows where you are with everything in your life. But He gave us the gift of free-will, so He won’t force you to be with Him until you ask Him to come find you. God loves you so much — He wants to find you. When you are ready to be found, He will scream: “Here I come!”, and He will run to meet you with open arms. All you have to do is ask Him to help you open your heart and say: “come find me.” He’ll take care of the rest.

—written by Ann Marie Schlueter, a teen.

**LIFE TEEN:**

Our next regularly scheduled meeting will be 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.** 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, April 12th,** we will **celebrate Easter together and pray the Divine Mercy Chaplet.** 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.

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

Winter is here, but spring is right around the corner. 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 spring 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].**

**WORDS OF WISDOM:**

Consult not your fears, but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.

—St. John XXIII