

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: jbesc@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.

COUPLE'S RETREAT:

The Couple's Retreat originally schedule for Saturday, February 20 has been postponed because of conflicts with parent schedules. The retreat will be scheduled at another time — probably April. Sorry for the inconvenience.

MEN'S RETREAT — MARCH 3:

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 3rd**. 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**

**TETÉLESTAI IS COMING:**

On **Friday, March 11th at 8:00 PM, Saturday, March 12th at 8:00 PM** and on **Sunday, March 13th at 2:00 PM**, the Cleveland Performing Arts Ministries will present **Tetélestai** here in Our Lady Chapel. Depicting the final week of Jesus' life, **Tetélestai** brings us right into the events surrounding the passion, death and resurrection of Jesus. It is a marvelous spiritual opportunity for you and your family. The children will love the story telling of Jesus, the scene of the prophets, Jesus with his apostles and the holy women, the upper room, and of course, the resurrection. During the presentation, the cast moves throughout the audience, bringing them into the scenes. I really want to encourage you and your family to take advantage of this spiritual offering. There is no charge for admission. A free-will offering is taken as you exit if you would like to contribute. Each presentation will be followed by an informal reception in the Commons when you will be able to mingle with the cast.

**PENANCE SERVICE:**

Our community celebration of the Sacrament of Reconciliation will be held this **Monday, March 21st 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.

**PROVIDE A RIDE:**

Volunteers needed to provide rides “to and from” Mass for members of Our Lady Chapel — both Saturday Evening Mass at 5 PM and Sunday Mass at 10 AM. **This ministry will involve only providing rides to the Chapel for Mass.** Volunteers must be 21 or older. Please provide your name and phone number so that we can form a call list. We have a growing need in the chapel and would like to provide this service to our members. **Contact Tina Newton at 440-991-6670**

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Brother Tom Sisung, C.S.C., who is undergoing treatment for bronchitis and pneumonia.
- For Ramon Ortega, who is critically ill following heart surgery.
- For Karen Bernardo who is recovering from serious heart surgery.
- For Bonnie O'Leary, Middle School Teacher, who is undergoing rehab following surgery.
- For Eva Shea, aunt of lower school teacher, Theresa Stark, who is undergoing treatment for pancreatic cancer
- For Kathy Hronek who is recovering from cancer surgery.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is seriously ill.
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph, who is under the care of hospice.
- For Marge Sheldon, friend of Judy Morgan, who is recovering from surgery.
- For Ed Carrigan, uncle of LS teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Bun Riley, who is recovering from surgery.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie Schmidt ['12] who is under the care of hospice.

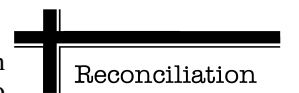
THE BASIS OF OUR SECURITY:

What is the basis of our security? When we start thinking about that question, we may give many answers — success, money, friends, property, popularity, family, connections, insurance, and so on. We may not always think that any of these forms the basis of our security, but our actions or feelings may tell us otherwise. When we start losing our money, our friends, or our popularity, our anxiety often reveals how deeply our sense of security is rooted in these things.

A spiritual life is a life in which our security is based not in any created things — good as they may be — but in God, who is everlasting love. We probably will never be completely free from our attachment to the temporal world, but if we want to live in that world in a truly free way, we'd better not belong to it. Remember the Lord's admonition: “You cannot be the slave both of God and of money” [Luke 16:13].

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



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Donna Polack, wife of Bill, who is recovering from hip replacement surgery.
- For Roger Magyar who is seriously ill.
- For John Heidrich who is critically ill following multiple heart attacks.
- For Viola Saunders, mother of Lower School Head of School, Yvonne Saunders, who is recovering from surgery.
- For Elaine Willey, sister of Father John, who are undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily [*19], who is recovering from a stroke
- For Christina Parrilla, sister of Brother Carlos Parrilla, C.S.C., who is recovering from kidney transplant surgery
- For Jim Virant, grandfather of Noah Virant [*20], who is undergoing treatment for cancer.
- For Todd King [*87], brother of Christie [*91] King, who is undergoing treatment for mirocondra
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John [*83], David [*84], Dawn [*86] and Daniel [*88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For James Kazel, father of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for a heart condition
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly [*06] Wheeler, who is undergoing treatment for cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Drew Franco, son of Brian [*90], nephew of Jeff [*88] and Kristin [*94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael [*14], Marisa [*15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, who is seriously ill.
- For Dennis Kavran, father of Dennis [*86] and Jennifer [*95], grandfather of Adam [*14] and Madeleine [*16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [*65], father of Jennifer [*91] and Kathleen [*93] Heltzel, who is recovering from surgery
- For Matt Barry [*13], brother of Tim [*12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [*19] and Will [*20] Habe who is undergoing treatment for cancer.
- 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 Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [*13] and James [*15] Herten, who is undergoing treatment for leukemia.



FAITH EDUCATION — FEBRUARY 21:

Faith Education for this year continues. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for February and March: February 21-28 and March 6-13.**



SCHEDULE FOR THE WEEK:

PLEASE NOTE: Father John will be on a Kairos Retreat with Students Wednesday-Friday of this week. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, February 21: 2nd Week in Lent	10:00 AM
Monday, February 22: Chair of St. Peter	5:30 PM [Eucharistic Chapel]
Tuesday, February 23:	5:30 PM [Eucharistic Chapel]
Wednesday, February 24:	NO MASS
Thursday, February 25:	NO MASS
Friday, February 26:	NO MASS
Saturday, February 27: 3rd Week in Lent	5:00 PM
Sunday, February 28: 3rd Week in Lent	10:00 AM

UPCOMING CHAPE ACTIVITIES:

February 21 -----	Faith Education Session #17 EDGE Meeting	8:45 AM—9:45 AM 11:30 AM—1:00 PM
February 26 -----	Kairos #41 Closing Ceremony	3:00 PM—5:00 PM
February 28 -----	Faith Education Session #18 LifeTeen Meeting	8:45 AM—9:45 AM 11:30 AM—1:00 PM
February 29 -----	MS parent/student Athletic Meeting	4:15 PM—5:30 PM
March 1 -----	Freshman Religion Class Mass Freshman Religion Class Mass US parent/student Athletic Meeting	10:00 AM 11:45 AM 6:30 PM
March 2 -----	2nd Grade Parent Pre-Sacramental Mtg.	6:30 PM—8:30 M
March 3 -----	Lower School Mass Freshman Religion Mass Men’s Retreat	9:15 AM 2:00 PM 5:30 PM—9:00 PM ₃

REFLECTION ON THE THEME FOR THE WEEK:

Mountains in Scripture are very sacred places. Sacred experiences are often referred to as “mountain experiences.” We are in a continual movement toward the Holy Mountain of God — the Eucharistic altar. Many churches have been built on rises and hills to emphasize the “aboveness” of God. Yet, we live on “level ground”. Our call is to realize that the Holy “aboveness” of God is revealed to us so that we live holy lives in the “belowness”.

We prepare to approach the Holy, and the Holy is always approaching us. There are sightings and whispers which do lead us through our “ups” and “downs” of our unlevel ways.

When I was a young child, Sunday afternoons were dedicated to attending the Liberty Theater in Milwaukee — they had cowboy movies, cartoons — and, of course, coming attractions. These — though we didn’t know it — were designed to make sure that our Sunday’s obligation would be fulfilled again next week. There were fantastic visions of beauty and bravado — promises made and broken. There were delightful love-encounters which made us all squirm and laugh and feel good about life. It was all very real — until we had to walk out into the late-afternoon “shadows”.

The Book of Genesis is a complex collection of stories which lead the reader to an understanding of how Israel depicted its history and beginning identity as God’s Holy People. The story of Abram is a foundational experience for that history [Genesis 15:5-15,17-18]. Fertility of body and land is a definite blessing from God. Infertility would be a sign of God’s displeasure.

When this encounter takes place, Abram has no son, and he wonders how his name and family will continue — will he ever have a legitimate son of his own flesh? God promises Abram that his descendants will be plentiful and Abram does put his trust in the promise and the Promise-Maker. This is trust of Abram is huge — fertility is huge.

This act of faith sets up the conditions for an important display or revelation by God. A covenant — or bonding — is made by God with Abram. Both parties agree, and walking between two parts of a slaughtered bull or ox would be like shaking hands. Even more so, each party states by this walk that if either breaks the contract, what happens to the animal should be done to the violator. The covenant is made by the more powerful to the less powerful, and it is based on the awareness that the more powerful has been abundantly benevolent in the past and plans to continue. A promise for that future is made to Abram, and it will be an abundance of land. So land and descendants predicting fertility are the beginning of Israel’s relationship with their mysterious God. Abram has to believe that what he has seen and heard is real.

Now for the Coming Attractions. Luke’s Gospel has presented Jesus as speaking to the disciples about how following him will involve suffering. Then Jesus takes three of his followers up a mountain — sacred place — and while there, is “transfigured” or seen differently [Luke 9:28-35]. It is quite a light-show, complete with sound effects. More dazzling than his brightness was the state of his disciples after Jesus comes back to their senses. There are important elements offered by Luke to his readers about Jesus and discipleship during this experience. They have to do with “coming attractions” in the life of Jesus and the lives of his followers. Moses and Elijah are pictured as speaking to Jesus “of His exodus”. This “exodus” of Jesus will be his living out the Paschal mission of being the Lamb to be slain.

The disciples would rather build three tents of gratitude as in the traditional celebration of Sukkot or Booths. Jesus is presented on this particular mountain as being in his glory. What is the “coming attraction” will be on another hill’s top and in a definite, but different manner, it will be even a greater scene of glory. It will be a “figuration” which will claim God’s people again from slavery to freedom and service.

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Jean Schultz, grandmother of Paul [‘99] and Kay [‘00] Nagorney
- For Louis Chiappetta .
- For Ellen Bechtol, mother of former Admissions associate, Linda Linaburg.
- For John Blazek, Sr., father of Father John [birthday].
- For Anna Sepchinski, wife of maintenance associate, Joey [birthday].
- For Eleanor Dempsey
- For Sister Helen Shea, O.S.U., cousin of Lower School teacher, Theresa Stark.
- For Mary Klonaris, grandmother of Samantha [‘10], Diana [‘12], and George [‘17] Klonaris
- For John Baker, Jr.
- For Brother Camillus Kirsch, C.S.C.,
- For Sister Pauline Panik, C.S.A.
- For Mary Lavin, O.C.D.
- For Maria Teresa Carnevale
- For Josph Matsko
- For Edward Groody, father of Father Dan Groody, C.S.C.
- For Ron Krause, half-brother of maintenance associate, Dan Lipowski.

PRAYERS FOR OTHERS:

- For an end to violence in our society.
- 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.

RELATIONSHIP WITH GOD:

Our relationships with one another are priceless and should be cherished and nurtured. As important as these relationships are to us, they can’t begin to replace, or fill the emptiness that comes as a result of neglecting our relationship with God. Our relationship with Him, like all others, requires time, attention, and nurturing. It doesn’t matter how great things may be going in our lives, if we aren’t spending time with Him, we will find ourselves feeling secluded and alone. It is the light of His love that reaches to the core of our souls and fills the emptiness with fullness of joy. There is no human relationship that can fill the longing within us for God. Nothing satisfies our souls like Him. **Teach me your ways Lord, help me to be constantly aware and able to recognize my neglect of our relationship. You are always present; I am the one who has misplaced my priorities. I thank you for my family and friends. I treasure each relationship, yet You are my life and my source for all things. Without you in the midst of my day, there is an empty space that leaves my soul aching and longing for you. You are my love, my companion, my friend. Amen.**

LIVING OUR RELIGIONSHIP WITH GOD:

Recently I heard that experts now believe there actually are more stars in the sky than there are grains of sand on the seashore. Makes God's promise to Abram in the Book of Genesis [Genesis 15:5-15,17-18] more meaningful than it would have been in pre-telescope days. Yet, for our Jewish/Christian faith, that's not the most important thing.

In debating with conservative Christians who demanded that Gentile converts first become Jews before they accepted Christianity, Paul of Tarsus often zeroed in on the Genesis author's statement: "Abram put his faith in God, who credited it to him as an act of righteousness" [see Romans 4]. "Righteous" is the adjective that our sacred authors normally employ to show that someone is doing what God wants her or him to do. In the first century, CE, most Jews — including "Judaizing" Christians — defined a righteous person as someone who faithfully kept the 613 Laws of Moses.

Paul argued that anyone who adhered to such a definition would have to deny that the first Jew — Abram — was a righteous person. He lived hundreds of years before the Law of Moses came into existence. Gentile converts to Christianity, according to the Apostle, were to be judged on the righteousness of Abram — not the righteousness of Moses. Paul insisted that early converts to Christianity were not obligated to follow the 613 Sinai regulations, but only, like Abram, to have a faithful relationship with God. For Christians, that meant they develop a meaningful relationship with the risen Jesus in their midst.

In Paul's theology, Gentile Christians could accomplish that just as well as Jewish Christians. Paul had no problem with the latter — like himself — adhering to the Mosaic Law, but he insisted that Gentile Christians not be burdened with such regulations. From Paul's own experience, Christian righteousness came from a relationship — not from obeying laws. Those who had made a covenant with God — in which keeping the Law of Moses was part of their responsibilities — should keep those laws. But no one should be forced to enter such a covenant in order to be a follower of Jesus.

It's quite possible that when, Paul in his letter to the Church at Philippi talks about those whose "God is their stomach," that he's actually referring to Christians who had begun their path to righteousness by building a meaningful relationship with the risen Jesus, but over time had reverted to keeping the dietary regulations of the Mosaic Law [Philippians 3:17-4:1]. Obviously it's much easier to keep laws than to build a relationship. Laws normally don't change one's personality — only relationships can do that.

That insight seems to be behind the gospel narratives of Jesus' transfiguration [Luke 9:28-35]. The event appears to be a classic "biblical myth" — a way to describe an insight of faith. Though something really happened, it didn't happen exactly as our sacred authors symbolically describe it. In this situation, something certainly happened to Jesus' disciples during his earthly ministry — something which led them to understand Jesus in a deeper way than others who encountered him during that ministry. Their eyes saw something others missed. They were convinced, for instance, that this itinerant preacher was the culmination of biblical faith. Remember that the biblical name for the bible is the "Law and the Prophets." That's why our evangelists have Jesus mythically stand between Moses the lawgiver and Elijah the prophet.

Yet we must never forget that those for whom Paul and Luke wrote considered themselves to be other Christs. That means that both authors were helping their readers reflect on how their relationship with the risen Jesus was also transfiguring them.

I suppose we'll one day get to heaven if we just follow the proper laws; but we'll only be transformed in this life if we form righteous relationships.

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



There is an increasing sense in the more affluent countries of the world, of "entitlement". The disciples have this sense of requesting selfish possession of Jesus' glory and truth. Jesus heads them back down the mountain, inviting them to put aside, again, their self-preoccupation. Entitlement flows from a sense that we deserve only the glorious, intimate experiences of relationships and full meaning. Our wealth can provide many things, so much so, that we can begin to believe that we actually deserve everything. We should have power, health, ease, first-places at the head of lines. Life is owed to us and at the highest experiences. It is natural to desire this, but to expect it, demand it from God and others is not relational. The "exodus" referred to by Moses and Elijah moves Christ's followers off their mountains of entitlement to the acceptance of their actual "titlement" as followers who will suffer with and for him.

Jesus' coming down that mountain and heading for Jerusalem is the invitation to us to not take the Jerusalem bypass, but live with and through our own experiences of exodus. We are "titled" Human, Beloved, Called, Sent in and with him. These titles entitle us to all the graces of God's love as we walk his walk into our final transglorification with him.

The disciples walked out of their own Liberty Theater having participated in quite a show. They, like myself as a little boy, had to face the real. As the movie might have inspired me to be more brave, loving, and quick on the draw, the disciples were encouraged to live more closely with the Master and more faithfully as receivers of his call to follow.

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

LENTEN NOTES:

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

**—LENTEN REGULATIONS:**

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

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

—SCHEDULE OF SPECIAL LENTEN EVENTS & SERVICES:

- **Telestai** presentation in Chapel on **Friday, Saturday & Sunday, March 11-12-13.**
- **Lenten Communal Penance Service** will be on **Monday, March 21st** at 7:00 PM
- **Mass of the Lord's Supper** on **Holy Thursday, March 24th** at 7:00 PM.
- **Simple Lunch** on **Good Friday, March 25th** at 12:30 PM.
- **Stations of the Cross** on **Good Friday, March 25th** at 1:30 PM.
- **Proclamation of the Passion, Veneration of the Cross and Communion Service** on **Good Friday, March 25th** at 3:00 PM.
- **Blessing of Easter Foods** will be at **12:00 noon** on **Saturday, March 26th.**
- **Easter Vigil Service** will be at **9:15 PM** on **Saturday, March 26th.**
- **Easter Sunday Mass** will be at **10:00 AM** on **Sunday, March 27th.**

A PROVERB:

A fool takes no pleasure in understanding, but only in expressing personal opinion.

—Proverbs 18:2

LIVE IT — DON'T JUST TALK ABOUT IT:

A missionary told this tale. Some African Christians were sitting about at a retreat. The subject was how best to spread the Gospel. Various methods were suggested — running from literature to videos to radio announcements. Finally a young woman arose. She said: “When we judge that a pagan village is ready for the Lord Jesus, the first people we send in is a Christian family. It is their lives that will inspire the villagers to think seriously about becoming Christian. They are better than a hundred books or videos or radio announcements. They will be the keyhole through which others will see the Lord Christ. To spread the Church, Christians must not so much promote as attract.” The woman’s views carried the day. As Albert Schweitzer, who was a superb keyhole in his own life, testified: “Example is not the main thing — it is the only thing.” This then is what we are aiming for while Lent remains very young. Like the Christ in Luke’s Gospel, we too must become transfigured [Luke 9:28-35]. The Teacher is saying to us: “Do not dwell on my Transfiguration overly long today. Rather, continue or perhaps begin to work on your own.”

Christ is betting on each one of us to become an attractive keyhole. Someone asked Mother Teresa how he/she might better spread the Gospel. She replied simply: “Smile more often. Live as though you believe there are 542 references to joy in the Scriptures.” But we are in luck. The Transfiguration of course occurred in a microsecond. There is no such time pressure on us. We have almost six weeks to accomplish our own transformation. Happily each of us is not acting alone. For we shall be attempting to become forty day wonders in communion with our fellow Catholics throughout the globe. We are — all of us — looking inward to remove the stains, wrinkles, and wounds from each of our lives.

The entire Mystical Body of Christ is groaning to give birth to more attractive Catholics. In seminaries, monasteries, and convents, this period is traditionally called “Quadragesima”; in Italy, our fellow Catholics call it “Quaresima”; in Spain, “Cuaresima”; in France, “Careme”; in Ireland, “Corghas”. But it makes no difference really what one calls this season. As Vatican Council II reminded us, we are all members of a Church always needing reform. Cleansed — or better, transfigured — at Easter, we will move out of our churches ready to transform others.

We will pass on to others what we our own selves have first achieved. And those “others” desperately need us. One American government official describes the current scene this way: “In this country, it is impossible to maintain civilization with 12-year olds having babies, with 15-year olds killing each other, with 17-year olds dying of AIDS, and with 18-year olds ending up with diplomas they can’t even read.” The reality is that fewer and fewer of our young people see any need to attend Sunday Liturgy. The Eucharist is unknown country for most of them. “We are becoming the kind of society,” says former US Secretary of Education William J Bennett, “that other nineteenth century societies sent missionaries to.” So, our work is obviously cut out for us.

But, as the late John Tracy Ellis would point out, a knowledge of history is comforting. It tells us that the Church has had a long practice in saving and redeeming civilizations. Why then not this one? But here is the rub. As one sage has written, we must be the change that we want to see in the world. And so there rises the absolute necessity that this be the best Lent that each of us has ever had. “If ever this society was in need of Catholicism,” said Secretary Bennett, “it is now. If 60 million Catholics were to live and vote their faith, it would transform American society.” And, if Catholics throughout the globe were to live their belief in the Christ, it would transform world society. Remember this message from an unknown author as you go about transforming yourself. The Jesus you wish to imitate came not to dominate but to motivate, not to condemn but to forgive, not to oppress but to free, not to compel but to teach.

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



paradoxically, feel much better understood. John of the Cross submits that the deeper we journey into intimacy, the more we will begin to understand by not understanding than by understanding.

Our relationship to God works in the same way. Initially, when our intimacy is not so deep, we feel that we understand things and we have firm feelings and ideas about God. But the deeper we journey, the more those feelings and ideas will begin to feel false and empty because our growing intimacy is opening us to the fuller mystery of God. Paradoxically this feels like God is disappearing and becoming non-existent.

Faith, by definition, implies a paradoxical darkness — the closer we get to God in this life, the more God seems to disappear because overpowering light can seem like darkness.

—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 [2/13/16] ----- \$ 1,095.00

Total Offerings: Sunday [2/14/16] ----- \$ 800.00

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.



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.



GOOD QUESTION:

If not now, when; if not here, where; if you me, who?

—Steve Geiger

THE HIDDENNESS OF GOD AND THE DARKNESS OF FAITH:

When I first began teaching theology, I fantasized about writing a book about the hiddenness of God. Why does God remain hidden and invisible? Why doesn't God just show himself plainly in a way that nobody can dispute? One of the standard answers to that question is this: If God did manifest himself plainly there wouldn't be any need for faith.

But that answer begs the question — who wants faith? Wouldn't it be better to just plainly see God? There were other answers to the question of why God remains hidden, except that I didn't know them or didn't grasp them with enough depth for them to be meaningful. For example, one such answer taught that God is pure Spirit, and that spirit cannot be perceived through our normal human senses. But that seemed too abstract to me. And so I began to search for different answers — or for better articulations of our stock answers to this question. And there was a pot of gold at the end of the search — it led me to the mystics, particularly to John of the Cross, and to spiritual writers such as Carlo Carretto.

What's their answer? They offer no simple answers. What they offer instead are various perspectives that throw light on the ineffability of God, the mystery of faith, and the mystery of human knowing in general. In essence, how we know as human beings and how we know God is deeply paradoxical — that is, the more deeply we know anything, the more that person or object begins to become less conceptually clear. One of the most famous mystics in history suggests that as we enter into deeper intimacy we concomitantly enter into a "cloud of unknowing" — namely, into a knowing so deep that it can no longer be conceptualized. What does this mean?

Three analogies can help us here: the analogy of a baby in its mother's womb; the analogy of darkness as excessive light; and the analogy of deep intimacy as breaking down our conceptual images.

First: **Imagine a baby in its mother's womb.** In the womb, the baby is so totally enveloped and surrounded by the mother that, paradoxically, it cannot see the mother and cannot have any concept of the mother. Its inability to see or picture its mother is caused by the mother's omnipresence, not by her absence. The mother is too present, too all enveloping, to be seen or conceptualized. The baby has to be born to see its mother. So too for us and God. Scripture tells us that we live, and move, and breathe, and have our being in God. We are in God's womb, enveloped by God, and, like a baby, we must first be born to see God face to face. That's faith's darkness.

Second: **Excessive light is a darkness.** If you stare straight into the sun with an unshielded eye, what do you see? Nothing. The very excess of light renders you as blind as if you were in pitch darkness. And that's also the reason why we have difficulty in seeing God, and why, generally, the deeper we journey into intimacy with God, the deeper we are journeying into Light, the more God seems to disappear and become harder and harder to picture or imagine. We're being blinded, not by God's absence, but by a blinding light to the unshielded eye. The darkness of faith is the darkness of excessive light.

A final analogy: **Deep intimacy is iconoclastic.** The deeper our intimacy with anyone the more our pictures and images of that person begin to break down. Imagine this: A friend says to you: "I understand you perfectly: I know your family, your background, your ethnicity, your psychological and emotional temperaments, your strengths, your weakness, and your habits. I understand you." Would you feel understood? I suspect not. Now imagine a very different scenario: A friend says to you: "You're a mystery to me! I've known you for years, but you've a depth that's somehow beyond me. The longer I know you, the more I know that you are your own mystery." In this non-understanding — in being allowed to be the full mystery of your own person in that friend's understanding — you would,



THE TRANSFIGURATION CALLS US TO THE CROSS:

In Luke's Gospel [9:28-35], Jesus takes Peter, James, and John up the mountain to pray. While they fall asleep, Jesus is so deep in prayer that his face changes in appearance and his clothing becomes dazzling white. Then he is conversing with Moses and Elijah about his exodus — his death and resurrection in Jerusalem. Peter and his companions wake up and see Jesus in his glory with two men. Bewildered, Peter starts talking about building three tents, when a cloud casts a shadow over them and they hear a voice: "This is my chosen Son; listen to him."

Luke's version of the Transfiguration reminds us that Jesus is God's beloved Son — a man of prayer and the full revelation of God's glory, the new Moses, and the definitive prophet fulfilling the role of Elijah. The passion and death of Jesus will lead to his glorious resurrection. We reflect on the Transfiguration as people called to take up our cross each day. We know something of depressing loneliness, nagging ailments, failed ideals, troubled relationships, tedious labor, disturbing emotions and confused thoughts. The transfigured Lord encourages us to bear our unavoidable crosses gracefully, confident that they lead to a share in Christ's glory.

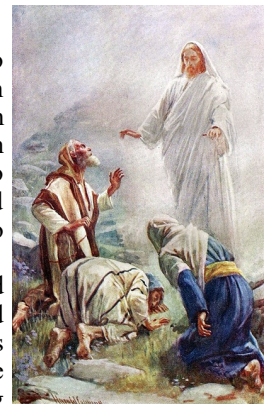
The transfiguration of Jesus needs to remind us also of our own transfiguration experiences — when God's ever present glory broke through in our own lives, producing unmerited gifts, surprising strength, renewed idealism, fresh insights, reconnected relationships, meaningful work, and spiritual growth. When we walk in the dark valley of everyday life we do well to remember those mountaintop moments when God's glory was more clearly manifest. A devoted wife is kind and patient with her husband suffering from severe dementia, periodically thanking God for the good years they shared. A sister who seldom feels any consolation in her daily prayers, perseveres anyway, strengthened by the faith conviction that this cross brings her closer to Christ. A father grieving the repeated drug relapses of his teenage son remains supportive, hoping that the fundamental goodness he has seen in him will prevail.

What does the Transfiguration mean to you, and how does it affect your everyday life?

—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, or email Elina Gurney at gurney.oh@gmail.com.**



The Transfiguration of Christ by Harold Copping

THE DEPTH OF LOVE:

"Love is the foundation of devotion to the Holy Spirit, as it is also the foundation of Christian perfection. But love as a reflection of God, as His own image, is something that encloses within its simplicity a boundless wealth and a variety of forms. Who can fathom the depths of love?"

—Luis Martinez

ENTERING INTO THE MYSTERY:

The story of Abram in the Book of Genesis is very strange to the modern reader unless we make ourselves familiar with the customs and usages of the ancient world [Genesis 15:5-15,17-18]. The extraordinary ceremony related here was no sacrifice, but rather a ritual symbolic of a covenant or a solemn promise between two people. What they did was take one or more animals and cut them in half and then laid them out opposite to each other — but separate — making a sort of avenue between the two halves. Then the parties to the covenant would walk down the avenue between the halves of the animals. The meaning of this is obvious — if I break the covenant then let happen to me what has happened to these animals — may I also be severed in two.

In the middle of the night Abraham wakes in terror from a deep sleep and observes the Lord God passing between the pieces of flesh in the form of a blazing fire. Here is an event unprecedented in the history of religion till that point — God himself stoops down to enter a Covenant relationship with Abraham using the forms that people used among themselves.

There are other interesting elements in this scene — one being the birds of prey coming down to pick at the carcasses which Abraham drove off. Some commentators see these as being symbolic of the powers of evil trying to intervene and hinder the making of this great covenant.

The whole covenant with Abraham unfolds as a result of Abraham putting his faith in God — leaving his homeland and beginning his great pilgrimage of faith. Abraham never regretted putting his faith in God, for gradually the promises of that God had made were all fulfilled — Isaac was born soon after, and from Isaac two sons — Esau and Jacob — and from Jacob twelve sons who were to become the heads of the twelve tribes of Israel. Eventually the Chosen People would inherit the land of Canaan according to God's promise.

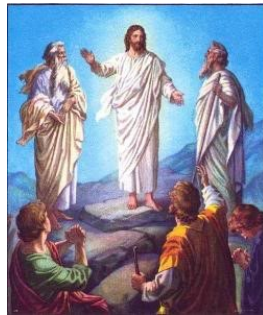
But, of course, the supreme blessing that was to result from this solemn covenant was the birth of the greatest of all Abraham's descendants — Jesus Christ himself. And through Jesus, Abraham's descendants would become more numerous than ever — for from then on all who believe in Christ can call themselves a true Son or Daughter of Abraham.

We are given this incident from the Old Testament to help us interpret the Gospel account of the Transfiguration. By placing these two events together, we realize that one of the lessons we are to take from this is that of continuity — continuity between the Old and the New Covenant.

And what we have to learn from Abraham is that like him we should have faith in God and realize that if we do so he will keep his promises to us. They will not all be fulfilled in an instant, but fulfilled they certainly will be, and more than we could ever hope for.

One might wonder why the beautiful Gospel reading about the Transfiguration is given to us in Lent [Luke 9:28-35]. It seems such a somber time of the year to focus on so joyful an event — and one which already has its own special day in the liturgical year on 6th August. The clue to understanding this is found in the introduction to this event — “Now about eight days after this had been said, Jesus took Peter, John, and James and went up the mountain to pray.” So what is it that is so significant that Luke feels able to omit the intervening seven days? It was Peter's profession of faith — “You are the Christ, the Messiah of God” — followed by Jesus' prediction of his passion, death, and resurrection. These predictions on the part of Jesus sound like an ominous tolling of a bell.

As we have seen, the first covenant with Abraham was sealed in the blood of a heifer, a goat, a ram, a turtledove and a young pigeon. Now we are being told that the New Covenant is going to be sealed in the blood of Jesus. God revealed himself to Abraham in a blazing flame and here he reveals himself by



through sacrifice. This plan that Jesus and Moses and Elijah discussed is not tied down into a particular historical moment. The effects of evil are not limited to the past. We all suffer from evil. Worse, we all partake in evil.

The conquest of evil by the Lord continues. The sacrifice continues. Yes, we have nailed him to the cross, but he has suffered and died for each of us. But this is not the only way that we are part of that plan discussed before luminous faces. This is just the negative way. There is also the wonderful and beautiful positive aspect to the plan. We, as followers of Jesus Christ, are capable of continuing his presence and his love in the world. It is up to us to make his suffering, death and resurrection a living reality to a world that is repulsed at the very concept of sacrifice. It is up to us to allow others to also be part of the plan. The world experienced a great transformation the day the Lord died. Love conquered hate; faith conquered pride, and evil was defeated. That is the reason why we call that Friday, Good Friday. The Lord went up a mountain and was transfigured. A short time later, He was raised on a Cross, and we are transformed.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here— and Spring is coming. Another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [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 and 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].**

**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.

**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].**



THE PLAN:

Peter, James and John did not want it to end [Luke 9:28-35]. What did they not want to end? They didn't want this special touch of heaven — this transformation or transfiguration of the Lord, this visit by Moses and Elijah, none of this — they didn't want any of it to end. “Let's put up tents,” they said. “Let's hold on to this moment,” they meant. But it had to end. It all had to end because the plan had to take place. The plan. Moses and Elijah appeared to speak about the Exodus — not the Exodus of the Israelites from Egypt, but the Exodus of the new people of God from a world of terror and sin to a world of love and peace. The people will be led to this new world by the new Moses — Jesus. They will hear the truth of God from the new prophet — the new Elijah — Jesus. And so the plan was set into motion. The plan itself existed from the beginning of time.

We heard the first suggestion of the plan in the Book of Genesis, in the Garden of Eden, when God tells the devil that one will come who will crush the devil's head with his heel. We come to a deeper understanding of the plan in the last book of Scripture — the Book of Revelation [see chapters 4-5]. In the Book of Revelation, John, the prophet of Revelation, has a vision of heaven. He sees a throne of light, glowing like the most beautiful gems. Around the throne are the twenty four elders — most probably the twelve sons of Jacob, the leaders of the 12 groups or tribes of Israel, and the twelve apostles, the leaders of the new Israel. The “One who is Forever” is seated on the throne. All worship the living God. Then a scroll is brought out — the book is God's plan for his people. It had been sealed by seven seals because man had rejected God and rejected his plan. “Who is worthy to break open the seals?”, a mighty angel asks.

God had given creation over to humankind, and we would remain entrusted with creation. Someone who is human would have to break open the seal. This someone had to be willing to have complete faith and trust in God the Father. The prophet began to weep because there did not appear to be anyone who could save the world — there did not appear to be anyone worthy of breaking open the seals. “Do not weep,” the angel said to the prophet, “The lion of Judah, the root of David, has triumphed. He is worthy of opening up the seal. God's plan of love for his people will be restored.” And then, instead of a mighty, conquering King, instead of a lion, the prophet sees a lamb, a lamb who had been killed yet still lives. This lamb opens the seals. Jesus restores God's love to the world by trusting completely in his Father. His triumph is our triumph.



His sacrifice has restored God's love to the world. This was the plan discussed by Moses and Elijah with Jesus on that mountain. One of our traditional prayers during Lent is the Stations of the Cross. Meditation on the Stations often leads us to ask: “Why? Why did Jesus have to suffer so much?” The answer is difficult. Jesus put complete trust in God — He was the antithesis of Adam. God would not be pushed aside. He would remain faithful — no matter what the cost. The ability to save the world from evil was in his hands. Nothing — no amount of pain and suffering — would sway him from his determination counter the first Adam's prideful sin with his own loving humility. Sin was in control of the world. Sin is in control of the world. But sin has been and is being conquered through the sacrifice — the blood of Christ. We are all part of this.

The blood of Christ is fighting off the devil and evil in my life and in your lives. Instead of focusing on whether the leaders of the Jews or the Romans were responsible for Jesus' suffering and death, we should realize that we are responsible. Jesus died for us because we needed him to beat off sin in each of our lives. That was the plan. It was greater and more significant than the plan Moses fulfilled when he delivered the people from the Pharaoh. The plan held a deeper truth than that which was proclaimed by Elijah and all the prophets. The plan was the recreation of the world through faith, through love, and

encompassing Jesus in blinding light. The presence of Moses and Elijah remind us that the New Covenant is an extension and fulfilment of the Old Covenant.

What does all this have to do with us? As we have noted with Abraham the appropriate response to these events is faith. But what the Transfiguration teaches us is that if we are to share in Christ's glory then we also have to share in his suffering. And suddenly we realize why this particular text is given to us in Lent. Jesus is destined to suffer but his sufferings are glorious because through his suffering and death he takes our sins upon himself and brings salvation to the world.

Because of our human condition we too inevitably undergo suffering at various times, but unlike those who do not know Christ, we believe that our sufferings can be filled with meaning. By uniting them with Christ we make a small contribution to the great work of salvation.

And why are Moses and Elijah present in this scene? — “Moses and Elijah were speaking of his [Jesus'] passing.” The word translated by “passing” is actually “exodus”, and we immediately see the connection with Moses and how Jesus is the New Moses. “Exodus” literally means “a road out” — and is generally understood to mean death. Just as the Exodus from Egypt was an experience of salvation for the People of Israel, so now the Exodus of Christ — his passion, death, and resurrection — is to be the definitive act of salvation for all humankind.

One could go on and on uncovering layers and layers of meaning in this event of Jesus. But maybe the best thing to do is to step back and just reflect on the Mystery of the Transfiguration — it is of great significance in the life of Christ and is intimately connected to the other important events of his life.

The disciples were over-awed — “the disciples kept silence and, at that time, told no one what they had seen.” Perhaps our response should be similar — just keep silence and contemplate the mystery, and leave the talking till later. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

READINGS FOR THE WEEK:

Monday: 1 Peter 5:1-4, Matthew 16:13-19

Tuesday: Isaiah 1:10-20, Matthew 23:1-12

Wednesday: Jeremiah 18:18-20, Matthew 20:17-29

Thursday: Jeremiah 17:5-10, Luke 16:19-31

Friday: Genesis 37:3-28, Matthew 21:33-43

Saturday: Micah 7:14-20, Luke 15:1-32

3rd Week in Lent: Exodus 3:1-15, 1 Corinthians 10:1-12, Luke 13:1-9

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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



THE REAL MEANING OF FAITH:

My first memory of catechesis was our teacher asking us what faith means. We, as a group of second graders, said “belief” — to have faith in something means that you believe in it. This definition stuck with me far beyond second grade. My understanding of faith even through high school was that if I tried hard enough to believe, then maybe my faith would be strong.

Then, I got to college, and there was no more youth group or small group discussion questions or conferences for me to go to. There weren’t as many breakthrough moments for me or emotional responses to Jesus in the Eucharist. My faith was growing and changing as I was — and it was getting more complicated. Belief didn’t really cover everything anymore. My Catholic faith shaped my whole life. I went to daily Mass, prayed a rosary with my roommate every week, led a women’s group and chose to study theology. But if you asked me what faith meant I still would say just a belief that God exists and is good.

And that’s true. Faith does mean that you believe God exists and that He’s good. It also is a gift from God — a supernatural virtue infused by Him [see *Catechism of the Catholic Church*, #153]. But I’ve found that my personal understanding of faith has changed as my relationship with God has changed. No longer is it about a “definition of faith” — now I’m talking about faith as it is lived and understood. When I was younger, this meant if I believed as hard as I could I would have faith. Then, for a long time faith meant persevering even when I wasn’t feeling anything. It meant finding God in the storm — not shaking him awake in the boat. It meant being fearless even when I didn’t want to. And now, as I’m halfway through my senior year of college, for me to have faith means I must be open.

- I must be open to God’s plan for my vocation.
- I must be open to God shaking up my plans for life after graduation.
- I must be open to God’s will in my relationship.
- I must be open to God’s movement in my heart.
- I must be open to God’s push, to His tenderness, to His mercy, to His voice.

And that’s not just for a graduating college senior. In every part of life we are called to be open to God’s plan and His will for us. Recently I’ve been reading a book by Fr. Jean D’Elbée, entitled: *I Believe in Love*. In it he says that we often pray “thy will be done”, but really mean “my will be thine.” Does that ring true for you? It certainly does for me.

While I pray “thy will be done” every day, and I try to follow God, but then when it comes to doing something big or scary or something I don’t like, I recoil. I get nervous. I back away. This becomes exhausting. And now I realize that when I give control to God and remain open I have more peace than when I try and handle it on my own. Sure, it seems safer to make my own plans and to have control, but in reality, I need to give it to God because He has the best for me.

This all hinges on openness. In order to authentically allow God’s will to be done in our lives, we have to be open to what God’s going to throw our way. That doesn’t mean that we don’t make plans — it means that our plans take a backseat to the movement of the Spirit. It means that we give everything over to God so He has room to move us. It means that we empty ourselves so we may be filled with the Holy Spirit. Sometimes God shakes things up — and sometimes He doesn’t. But I encourage you to be open, to listen, and to move when God calls you.

Here are some things for you to reflect and talk about:

- What does faith mean to you?
- Do you believe that God has the best for you?
- When you say “thy will be done” do you mean it in your heart, or are you hoping that you’ll get your way?

Take time in prayer to ask God to help you open up your heart to Him. Ask Him how you can continue to be more open to His will.

—taken from the writings of Sarah McMahon, a college student.

LIFE TEEN:

Our next Life Teen gathering will be on **Sunday, February 28th** after Mass. **Topic of our conversation will have a Lenten Theme, as well as a discussion of the Passion Play “Tetelestai”.** Bring your friends. Come and try us out. Life Teen generally 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. 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. If you can’t join us on February 28th, our next meeting will be on Saturday evening, March 12th, when we will have dinner and attend the Passion Play “Tetelestai”.** Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.

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

Our next EDGE gathering will be on **Sunday, February 21st** at after Mass. Our topic is: **How to make the most of your Lenten Journey.** Bring your friends. Come and try us out. 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. Our EDGE Youth Group has a Faith-Service-Social component, and we look forward to your participation. All are welcome. **If you can’t join us on February 21st, our next meeting will be on Sunday, March 6th when we will be going to Regina Health Center to minister to the patients — many of whom are priests and religious.** Please join us for a wonderful experience.

**WHAT DOES IT MEAN TO BE MADE IN GOD’S IMAGE?**

God chose to create human beings different from the other animals — he made them in his “image”, both male and female, and he gave them authority over all other living creatures [Genesis 1 and 2]. This gives us great value and raises an important question — in what ways are we made in God’s image?

We reflect God’s glory. Some believe that our reason, creativity, speech, or self-determination is the image of God. More likely, our entire self is what reflects the image of God. We will never be totally like God because he is our supreme creator. But we do have the ability to reflect his character in our love, patience, forgiveness, kindness, and faithfulness.

Knowing that we are made in God’s image, and that we share many of his characteristics, provides a solid basis for self-worth. Human worth is not based on possessions, achievements, physical attractiveness, or public acclaim — instead, it is based on being made in God’s image. Because we bear God’s image, we can feel confident in who we are. Criticizing ourselves is discounting what God has made and the abilities he has given us. Knowing that you are a person of worth helps you love God, know him personally, and contribute meaningfully to the lives of those around you.



Stop and thank God for creating you in his image. You are his unique creation and he loves you. Thank him for your special gifts, talents, abilities, physical characteristics, emotional makeup, and personality. And ask him to help you respect others — even those you don’t get along with, because they are his image-bearers as well.

LIVE LIFE:

It is our choices that show what we truly are, far more than our abilities.