

[Readings: Job 7:1-4, 6-7; Ps. 147; 1 Cor 9:16-19, 22-23; Mark 1:29-39]

It is something that we -- still locked into the global plague of COVID-19 -- know far too well. We understand what it means to worry about loved ones in nursing facilities whom we cannot visit. We have experienced the hospitalization of friends and loved ones, some who survived and some who have not. We know the loneliness of not being able to gather with one another, to celebrate the mysteries of life and death that are part of being human. I sure miss our parish gatherings and event. We know.

Job did not possess this knowledge at the beginning of the book named after his own initiation into suffering. Everything that Job had, including his wealth, his children, his happiness, and even his own personal health -- is taken away from him. Further, he endures accusations upon the part of his friends. They accuse him of infidelity against the Law. Job surely did something to deserve this kind of suffering.

“Just admit it, Job. You are unfaithful.”

Job’s confession of the brevity of life, of its tragic character, is an answer to his friends’ allegations. He has been faithful to God unto the end. And yet, the tragedy of life is inevitable. What is given is to be taken away. We live and then we die. End scene. If one stays with the Book of Job until the bitter end, one learns the folly of Job’s response. Job is accepting the tragedy of life as it is.

“What are we to do?” Job asks, “Just accept the misery and move on.”

I always chuckle whenever I come upon a depressing Bible reading. Usually, we turn to the Sacred Scriptures for words of encouragement and hope, not what we hear today: “Life is a drudgery. I cannot sleep, the nights seems endless. I will never know happiness again.” Then the Lector enthusiastically says, “The Word of the Lord.” And we reply equally enthusiastically, “Thanks be to God!” But at the conclusion of the Book of Job, we hear a different response. This suffering, this misery of life, is part of a broader plan hidden from the foundations of the world, St. Paul says in Colossians 1:26. Only God, the creator of the cosmos and the slayer of chaos, knows what it all means.

Since Job was not there at the beginning before all beginnings, how can we presume to know? We cannot solve the mystery of life. Spoiler alert: We are not God!

Jesus' healings are the beginning of an answer to Job's cry from the heart. Yes, life is hard — it is for many, a tragedy. And yet, Jesus Christ has come into the world to heal the sick. He preaches and heals, revealing not a stoic disregard for the tragedy of life. And here is the main point of my homily:

God is faithful to us in our suffering. God is faithful in His beloved Son unto the very end. God is there in our darkness, in our suffering. He comes to heal us in our woundedness. He orders the chaos of our lives through the presence of His beloved Son. Job got it wrong. Job's stoicism, our stoicism, is wrong.

In this plague, let us not embrace a similar stoic attitude. Let us not say, "Well, we all die, don't we?" Rather, let us recognize that death was not the plan. Suffering was not why God created us.

The empathy we have for those suffering in COVID-time, whether from illness or loneliness, is real. It should wound us, as our fellow men and women suffer from the wages of sin and death. And let us follow the path of Our Lord, Who does not abandon us in suffering. But faithfully dwells with us unto the end.

Last week, we listened to Jesus as He teaches in the synagogue on the very first, very busy day of His three years of public ministry. Although few of us can claim teaching as our profession, each of us can still teach by example. Some of life's most important lessons – love, forgiveness, patience, compassion, fidelity – are learned more outside the classroom than inside it.

Jesus does something equally miraculous – He confronts the evil that possesses a man. Later that day, as we hear in today's Gospel, Jesus spends the late night healing all kinds of illnesses and expelling all kinds of demons. Jesus confronts anything that stands in the way of God's Kingdom. While you and I may not have the power or the authority to cast out demons, we still have the power to cast out many evils around us and within us. Do we hold grudges?

Does our unwillingness to forgive stand in the way of reconciliation with others? Imagine the miraculous difference you and I would make if, by the grace

of God, we could cast out THOSE demons! Also, we CAN heal the sick and lonely simply by being present to them as Jesus was. Jesus did not say He was “too busy” or “too stressed.” How did He get re-energized to do all this?

Jesus re-fuels Himself by leaving the busy-ness of his work and going off to a deserted place, where He prays. In that deserted place, Jesus quiets Himself and communes with God. Because of this, Jesus finds Himself grounded and centered entirely on God, and to the service of God’s people. Where is YOUR “deserted place?” A bedroom, a corner of the living room or family room? A room that has a lot of ceramic tile in it? Mine is my “man-cave” on the second floor of the rectory!

Now, if both Jesus needed to pray in order to do God’s work, how much more so do you and I need to do the same. It should be abundantly clear that prayer makes all the difference. If we begin and end each day in prayer, and come to this altar table every Sunday; if we listen to God in Scripture and receive the Risen Lord in the Eucharist, we more closely resemble Jesus.

When we teach by good example and confront evil, when we heal and pray, we become the very presence of Christ in the world. Through us living our days with the companionship of Jesus, the world will not only imagine, but will know the love of God in Christ Jesus.

What you and I can accomplish in our busy days may depend on what we do early in the morning and late at night. By surrendering to God first and last every day, we acknowledge that any good we accomplish is only flowing through us. This frees us from any notion that we ourselves are the source. For the people of Galilee, the many healings performed by Jesus in and around Capernaum in today’s Gospel could have only come from the hand of God.

And so it is with us. AMEN!

[Readings: Lev. 13:1-2, 44-46; Ps. 32; 1 Cor 10:31-11; Mark 1:40-45]

The leper in today's Gospel is not just the man who lived 2,000 years ago. It is you and me. The Gospel tells the story of how Jesus cures a leper and then tells him to show himself to the priest. It happens in a beautiful exchange that shows the leper's faith and Jesus' love.

"If you wish, you can make me clean," says the leper. Jesus touches him and says: "I do will it. Be made clean." Then Jesus says: "But go, show yourself to the priest." Why does he need to show himself to the priest? The First Reading explains why: The priest is the one who declares him unclean. If he is clean, he can be reincorporated into the community. If unclean, he would have to stay separate from his family and friends, and shout, "Unclean! Unclean!" before him wherever he goes. 🗺️ The reason for this, in primitive times, is clear: The diseased person would contaminate others. Kind of like our current COVID situation, no? It sounds harsh to us. We are used to the New Testament's mercy and its inclusion of new people (Samaritans, sinners, Gentiles, etc.). The Old Testament's rules seem almost cruel.

But they aren't cruel -- and if we are not careful, we can easily miss the wisdom of the Old Testament that the New Testament incorporates.

Consider today's Second Reading. "Whether you eat or drink, or whatever you do, do everything for the glory of God," says St. Paul. "Avoid giving offense, whether to the Jews or Greeks or the church of God."

In other words, even we are asked to avoid contaminating the community by "ostracizing" certain parts of ourselves. Only for us, it isn't external factors, or parts of our history, that make us "unclean." It is our moral behavior right now.

Sin is the disease that ruins people. It is every bit as infectious, disfiguring and deadly as leprosy. If I participate in the evils that haunt our time, I become a moral threat. If I indulge in lust, I draw others with me; if I am greedy, I perpetuate a cycle of greed; if I am envious or angry, my gossip and backbiting will spread; if I am proud, I make my family miserable; if I am gluttonous or slothful, I shut down sacrificial love for others.

That puts us in exactly the position of the leper. Jesus can make me clean if He wills it — and He does will it.

In a broken and fractured world, people are torn apart by distance rather than illness. They are separated due to ignorance and prejudice. People are broken by addictions. They are lacking the true compassion that is found in humility, but only experience pity rooted in arrogance. People are living outside the community of believers as a result of a failure to lovingly embrace the sinner while seeking to remove the sin. The healing touch of Jesus fails to reach the broken because unlike in today's Gospel, we and others fail to call out to Jesus. We fail to realize that we are in need of healing or think we are undeserving of it.

Today is World Marriage Sunday. The theme for this year is, "To Have, to Hold, and to Honor. It's also St. Valentine's Day. On top of that, Lent begins this Wednesday. So, how will Fr. Nick weave all three themes of leprosy, marriage and Lent all together?!

Lent is our opportunity to call out to Jesus like the leper in the Gospel of today. It is our time to realize we have need of healing. What is your need this year? Is it an addiction, a bad habit, a sinful past that has been eating at you for years, or an event that happened to you that has never been spoken about and needs to come out so that you can move towards a better life? What is your leprosy? In some ways we are all unclean, but we try to hide it. Why hide in caves, in the darkness, when Jesus comes to heal and bring us into the light? Why hide behind a mask of denial, when we can live free from false images and vanity?

The Lord wants to heal you. He wants to give us new life. Leave behind the sinful past and be embraced by Jesus. This Lent will only be different if we seek to lay ourselves open before the Lord. This Lent will be different if we are willing to be different than we are; to be who we are capable of being. Today is the day to cry out to Jesus because He does want to heal you. Hear His voice calling to you; "I do will it. Be made clean."

And now, some words of encouragement to our married couples.

God loves everyone -- and He calls us to love selflessly, without expectation of something in return. Love is given utmost importance in His Word. We are expected to love God with all our heart, soul, and mind—and to love our neighbor, too. What is love? The 'Love Verse' at 1 Corinthians 13:4-8 is an often-quoted Scripture (usually at weddings) reminding us that love is patient and kind; not envious, boastful, or full of pride. How can we apply this in 2021?

By loving God. You build your relationship with God when you include God in your married life. Make time for prayer together. Open God's Word together. Share your faith stories with your children and grandchildren. Praying regularly, going to church, and spending time with our church family will also encourage us in our love for Him, but there is more we need to do. Loving God means loving others -- an important detail we must never overlook.

Remember that love is bigger than feelings. Love is more than just an emotion. Feeling can be a part of love -- we have romantic relationships, share friendships, and develop a fondness for other people -- but feelings and emotions do not define it. Love is also action, service, courtesy, and forgiveness. You don't have to carry the feeling of love in order to share love with others. Love is a choice. We can choose to respond thoughtfully in any situation when we allow our decisions to be guided by His love.

Love Is Hospitality. Open your heart to your spouse. When you provide unconditional, irrevocable, pure love and forgiveness for your spouse, you provide a new level of growth and intimacy. It simply means we treat our spouse with respect -- regardless of whether they show us respect in return. Love through prayer. Love through attentiveness. Love through action. We know how it feels to be on the receiving end of love, so how wonderful it is also to spread love to others.

Seek the healing of your inner leprosy, celebrate your marriage, and enter this Lent with a heart full of love. AMEN!

(Readings: Joel 2:12-18; Ps. 51; 2 Cor 5:20-6:2; Matthew 6:1-6, 16-18)

Catholics in the Archdiocese of Detroit will experience a new — or, rather, very old — rite of penitence this year on Ash Wednesday.

Because of the ongoing coronavirus pandemic, the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments has asked dioceses around the world to use an alternative formula. We're used to the thumb-to-forehead method with the cross as our way of distributing ashes. The Holy See has said that due to the coronavirus, it is recommending and advising that ashes be distributed through sprinkling the ashes on top of the head instead.

And, instead of individual prayers over each person, the priest will instead pray once over the whole congregation, either "Repent, and believe in the Gospel," or "Remember you are dust, and to dust you shall return." Penitents are not allowed to self-impose ashes, even though some parishes are allowing this.

The sprinkling rite is common in Italy and other places in Europe, but it actually goes back much further than that. The Old Testament is filled with stories describing the use of ashes in such a manner. In the Book of Job, Job repented before God: "Therefore, I disown what I have said, and repent in dust and ashes" (42:6). Daniel "turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth, and ashes" (Dn. 9:3). Jonah preached conversion and repentance to the people of Nineveh: "When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes" (Jon. 3:6). And the Maccabees army prepared for battle: "That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their garments" (1 Mc. 3:47).

The practice continued in ancient Rome, where Christians who had grievously sinned would dress in sackcloth and cover themselves in ashes to begin their public penance on the first day of Lent. Their penance would continue until Holy Thursday, when they would be reunited with the Christian community.

By the 10<sup>th</sup> century, the beginning of the penitential season of Lent was marked by the placing of ashes on the forehead.

In modern times, the sign of the cross on the forehead on Ash Wednesday has become a very public way for Catholics to proclaim their faith to others.

We're kind of bold about our faith in that way, aren't we? People want to have that big, black cross on their heads. I don't see that as vanity, unless you are having a contest to see who can keep their cross on their foreheads the longest! Rather, it's a longing and a desire to be bold and to proclaim our faith.

More Catholics come to Mass on Ash Wednesday — which isn't a holy day of obligation — than any other day of the year besides Christmas and Easter. People are drawn to goodness, but yet we know we sin. On Ash Wednesday, we all come before one another as sinners, asking for forgiveness and repentance. This deep longing to return to the Lord, to beg the Lord for mercy, is what we're responding to.

This innate longing of Catholics to return to church on Ash Wednesday — even if they can't verbalize it — is a sign of recognition of how much God loves His children. It's also a good opportunity to re-introduce people to the sacrament of confession. It's a wonderful opportunity to represent the beauty of the sacrament of confession as a sacrament of mercy and love.

Despite the different rites this year, Ash Wednesday remains a day for Catholics to consider their relationship with God, and to invite others to do so. It's a way of reminding ourselves that the things of this world will ultimately fade away, and we should invest in and store up our treasures in heaven. Lent is a time to repent, to turn away from sin, and ashes are a symbol that the things of this world are passing away — that the only true hope we have is giving ourselves wholeheartedly to Jesus Christ.

Go onto the FORMED website for video reflections about our Lenten journey. Join us on the Fridays of Lent for Stations of the Cross at 3 PM, the Hour of Divine Mercy. Join us every Monday of Lent at 7 PM for sung Evening Prayer. These experiences will change your life... and your Lent! AMEN!



[Readings: Genesis 9:8-15; Psalm 25; 1 Peter 3:18-22; Mark 1:12 -15]

How many of you remember the Great American Blackout that happened in one third of our nation from August 14-15, 2003? As it got close to sunset, I was looking forward to the peace and quiet of no blaring TV sets and no booming music coming from my neighbor's house. As it got darker, I was able to see constellations in the dark sky that I had never seen before. The only problem was when I had to get ready for bed by candlelight when it got dark in the house, it got really dark, didn't it? Welcome to the desert. At night, dark, quiet, scary. And during the day, relentless sunlight and relentless heat. Alone with yourself.

Maybe that is why we are scared to get deeper into ourselves during Lent. The first reason may be because we will expose things about ourselves that we don't want to see or won't like. The second reason is that we might discover Jesus Christ in the desert, and that might mean we have to change certain things about ourselves and certain ways of thinking about Him.

We are told that Jesus was led into the desert by the Spirit. The desert IS a dangerous place. Not only because of vagabond robbers, but wild animals. And the Jews believed that the Devil Himself lived there to tempt us. During one of their ceremonies, people would confess their sins as a group, and then lay hand on a goat and shoo him into the desert. That's where we get the term "scapegoat." The goat escapes into the desert. We lay blame on another who may be totally innocent of our crime. Yet angels are also found there, to minister to us in our need, and to get us ready to proclaim the coming of the Kingdom.

There is one phrase in the Lord's Prayer, the Our Father, which some Catholics ask me about: "And lead us not into temptation." Does God lead us into temptation? Why in the world would God do that? A theologian and a linguist named Louis Evely has described the English translation of this phrase from the original Aramaic or Greek as "really blasphemous... As if God could wish to lead us to do evil." Evely suggests this as a better translation: "Do not let us give way or give in to that which will lead us away from You." But even that suggests that we put the blame on God when we are tempted and still sin.

So, how do we, like Jesus, when faced with the wild animals of temptation and surrounded by the waiting angels of virtue, respond faithfully?

Another writer, Peter Gomes, suggests in his book, *The Good Book*, that we can do four different things when tempted to go off the diet, cheat on our spouse, lie with our finances, spread gossip or be irresponsible in our conduct.

First, name the temptation. Be morally explicit and identify the particular evil by name, rather than by generalities. Naming the evil sharpens our focus and our attempt to fix the situation.

Second, name the tempter. This unmask any delusion we may try to hide behind and deflates our temptation to rationalize it. Sin is sin. And this is the cause of that sin. These are the particular circumstances.

Third, practice resistance. It takes the discipline of identifying the "near occasions of sin." Remember those? It means don't place ourselves in situations when we would most likely give in. Stay away from sinful places. To use a phrase, "Don't go there!"

Fourth, call for help. Call a trustworthy friend or family member. Call on God. Find a mentor who can get you through the rough times. One spiritual director once said to me: "Would you go there if you were wearing your priest's collar? Would you say that or do that if your mother was in the room with you? Does your mother know what you're doing???" YIKES!!!

Look upon moments of temptation as a time and a place in which to meet and to lean on God. In that encounter and in our reliance on grace, our struggle is blessed. Jesus emerged from His struggle with temptation closer to His Father and stronger for the mission for which He was sent. What doesn't kill us makes us stronger. Isn't that how the expression goes?

In other words, NAME IT, BLAME IT, TAME IT, RECLAIM IT!

In our Second Reading, St. Peter reminds us that Jesus suffered at the hands of evil and unrighteous people. But His death was not the end of His ministry. Jesus rose victorious from the dead and went on to preach "to the spirits in prison." Where exactly was this?

This is another phrase mentioned to me by some confused Catholics.

If Hell is a place of eternal punishment and condemnation, why did Jesus “descend into Hell” as we profess in the Apostles’ Creed? Jesus doesn’t go to that “hellish” place. He goes to the place called “Hades” in Greek or “Sheol” in Hebrew. This is the place where, according to sacred tradition and the teaching of the Church, the souls of all who died before the death of Jesus were waiting His arrival. A “passenger terminal” of sorts where they stood and waited for their Loved One to disembark and set them free.

Jesus delivers all the souls of the just in Hades or Sheol to bring them, if they are worthy, to life eternal in Heaven. The others may have to wait a while until they are made perfect and are fully prepared to see God face to face. We call this “place” or state of existence, “Purgatory.” This phrase retains a curious uncertainty about the effect that Christ’s saving death had on all who lived before and all who live after Jesus returns to the Father in Heaven.

St. Peter also mentions that the waters of baptism not only wash us clean on the outside, but washes us clean on the inside and makes us worthy of Heaven through the compassionate mercy and grace of God. This hope encourages us to faithful discipleship while we are still on this earth.

While we are still on earth, God gives us a continuous sign of His covenant love for us: the rainbow. Usually, the rainbow we see is only a small segment of an arc. But if you have ever seen a rainbow from a plane or from a high mountain, the rainbow changes its shape from an arc to a full circle. [I didn't know that.] In other words, we only have an incomplete idea of how beautiful God’s loyalty is to us. The circle from ancient times until now is seen as a sign of perfection and completeness. A figure without a beginning or an end. That is why rings are exchanged between a husband and wife, not only as a sign of their love for each other, but as a reminder of God’s love for His people, the Church.

So the next time you are tempted to doubt that love of God, look at the rainbow. Look at the ring that is already on your finger. And remember Who really put it there. Let that divine assurance carry us through this Lent. AMEN!

[Readings: Gen. 22:1-2, 9a, 10-13, 15-18; Ps. 116; Rom. 8:31b-34; Mk. 9:2-10]

What to make of one of the most shocking stories in the Bible –the story of Abraham and Isaac? On the one hand scholars urge us to hear this story as a “test of faith.” God did not want a human sacrifice; the key lies in God’s words to Abraham: “I know now how devoted you are to God.” But what kind of God would subject a person to such a test? We hear nothing of Abraham’s feelings; he doggedly takes Isaac up the mountain and has the knife out and ready. Yet for the hearer the story is full of emotional tension, even horror. How can we read it impassively? In response to Abraham’s faith God makes a promise -- but by seeming to call for the offering of the child who embodied God’s earlier promise. Why? How do you respond if you were asked to sacrifice your son or daughter?

In my thirty-nine years as a priest I can honestly say that the saddest and the most traumatic human experience is the loss and burial of one’s child. Regardless of the age, for a parent to bury their son or daughter is unnatural. Parents are supposed to go first. So that makes the Abraham/Isaac story even more foul when one thinks that God would expect such a sacrifice from anyone.

So why would God Himself give up HIS only Son for us?

Seeing familiar things differently is not easy. This is no more evident than in family relationships. Your spouse is changing, as are you. Yet you expect the dynamic between you to remain the same as always. A renegotiation of terms may feel like a betrayal.

Many years ago, my dear friend Barbara recalled the celebration of her 25<sup>th</sup> wedding anniversary at a Mass officiated by her pastor, Fr. Frank. At a parish mass, Fr. Frank asked Barbara’s husband Fred: “Do you love Barbara?” He said, “With all my heart.” “Barbara, do you love Fred?” Barbara answered, “I don’t know.” There was an audible gasp in the church! Fred looked at her bewildered. Then Barbara explained, “Fred and I are not the same people we were when we were married. We have both grown and evolved. I love the man Fred has become, and I hope Fred loves the wife I have become.”

Babies become toddlers, and children become teenagers and then adults. But the parents' vision of them may be frozen at a more primitive and dependent stage. I graduated from the Pontifical North American College in June of 1981. Some of my classmates began an email campaign of contact with the thirty of us, catching us up on what the last forty years have been like. As I read each email, I pictured them as I last saw them – 27 to 30 years old, healthy and eager to change the world and protect the Church. Some, like myself, said in their emails that they are now gray-haired or no-haired, overweight and in fair health. All of us are pushing 70 years old. But I freeze frame them in my memories of them.

In the same way, parents are the ones who are there for us, reliable as rocks. Until the time that they become elderly and frail, and unexpectedly dependent on us to care for them.

If lifelong friends suddenly develop new opinions or speak their minds more freely, our jaws may drop and we may wonder if we ever really knew this person we've always known. Technology creeps into the workplace bit by bit, and one day we realize our profession today is not the same as the one we entered. Everything is changing; that's the nature of being.

But since most changes happen under the surface over long periods, we don't always see transformation coming until it hits us right between the eyes. My friend tells me that his mother was a big talker, a huge personality, and his father like wallpaper in a room. In later years when his father became too infirm to remain at home, he was moved to a nearby nursing home. There he became boisterous, witty, the life of the party!

In the same way, a teenager might become almost anyone once out from under the family influence. I remember one year in high school, it seemed that I changed my personality almost every week or at least once a month. Maybe that is why I can impersonate so many different people so well. I became a chameleon... and a comedian!

Then there is the geeky character in a movie who may be redefined as the hero once circumstances change, drawing the inner hero forth. Has that ever

happened to you, where you had to rise up to the challenge and found an inner strength that you didn't think was there?

When the disciples first ran into Jesus, they certainly saw Him as a remarkable figure. What He was saying and doing was amazing enough for them to walk away from business as usual and head off into a life full of unknowns. What would it be like, we might wonder, to yawn in the presence of a miracle? But we do so every day if our hearts and souls are closed. If we are going to repent and to be converted this Lent, we need a deeper faith.

One of the most epic spiritual quotes of all time is from St. Augustine. He said, "Our hearts are restless until they rest in you, o Lord." Our hearts are restless, every day, every week, every month, in different ways to different degrees for different reasons.

One of the invitations of the spiritual life is to locate your restlessness, is to locate your discontent and your dissatisfaction because God is speaking to us through that restlessness. He's speaking to you through that dissatisfaction. And we all experience this. We experience it in our work, we experience it in relationships, and we experience it in general about ourselves and the direction of our lives. What are you restless about?

What are you restless about? And how are you going to work that out? Are you likely to work that out in a crazy, noisy, busy world in the midst of constant distractions? Or in order to work out what you're really dissatisfied with and where restlessness is coming from, do you need to go into the classroom of silence and sit down with your God for a few minutes each day and really pinpoint that discontent, that dissatisfaction, that restlessness?

And so our restlessness really is an invitation. It's an invitation to think about our lives. It's an invitation to think about what we are dissatisfied with. And it's an invitation from God. What's it an invitation to?

It's an invitation to grow, it's an invitation to improve, it's an invitation to leave behind yourself of yesterday and to embrace yourself of today and tomorrow, to turn away from your-lesser-version-of-yourself and to embrace a-better-version-of-yourself, as Matthew Kelly likes to say. In religion and

spirituality and theology, this process is referred to as conversion. And what is conversion? It's a process of changing from one form to another. Changing from one person to another? No. Changing from one form to another, one form of yourself, a lesser-form-of-yourself to a better-form-of-yourself.

And as we explore this prayer of the heart, what we will discover is that the reason most people don't pray, the reason most people stop praying, is because we aren't willing to participate in the conversion of the heart. Because prayer of the heart always leads to conversion of the heart. But it's an invitation that we can accept or reject. And so the question is: are you willing? Are you ready to accept God's invitation to go deeper to go to a better place to live a better life? Are you ready to accept that invitation?

Who is Jesus for you? Do you listen to Him? How much are you willing to sacrifice for Him? This Lent, we're changing, maybe in ways that are quiet and unseen for now. Who Jesus is for us may be changing too.

Listen to Him. AMEN!