Black History Month

Today we celebrate the beginning of Black History Month at the Lake as we welcome the Gospel Choir of Holy Redeemer Catholic Church, their Youth Praise dancers and their Pastor, Father Kevin Fausz.

Our Mission
Hospitality God’s Way

We are committed to publishing this combined bulletin and worship aid on a weekly basis. However, we need your help in collecting information for the bulletin and helping us publish it.

Our Campus Ministry Symbol

- The White Cross represents our Catholic Christian foundation and One Baptism in Christ.
- The Rainbow colors recall God’s first covenant with us as God’s people.
- Blue and white are our University colors.
- The Celtic Knot denotes the Trinity: God’s desire for relationship.
- The knot forms a triangle, a symbol of the Providence of God: our founders’ charism.
- The entwined circle signifies our community in relationship to God and each other.

JOIN OUR CHAPEL CHOIR!
Looking for new voices for our Choir
See Jose after Mass

Liturgical Calendar

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>February 1</td>
<td>7pm Liturgy: Black History Month</td>
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<td>Gospel Mass (ABS Sponsored)</td>
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<td>February 8</td>
<td>7pm Liturgy: Lake Ambassadors</td>
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<td>February 25</td>
<td>Ash Wednesday: LENT Begins</td>
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12:30 Mass every Tuesday, Wednesday, & Thursday 2nd floor Walter Center Chapel

#38 Awakening Retreat
March 27-29
Contact Campus Ministry for more Info

Why is this time called Ordinary?

Ordinary Time celebrates that which is normative, but not unimportant. All time is sacramental and all celebrations of the Lord’s Day are extraordinary. We mark time in the life of Christ as we journey the paschal mystery together. This short period of Ordinary Time: One begins the Sunday after the Baptism of the Lord and ends the Saturday before the First Sunday of Lent.

The fathers of the Second Vatican Council beautifully captured the essence of the seasons of celebration in which time is transformed by the church year:

“Holy Mother Church believes that it is for her to celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord’s day, she keeps the memory of the Lord’s resurrection. She also celebrates it once every year, together with his blessed passion, at Easter, that most solemn of all feasts.

“In the course of the year, moreover, she unfolds the whole mystery of Christ from the incarnation and nativity to the ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord.

“Thus recalling the mysteries of the redemption, she opens up to the faithful the riches of her Lord’s powers and merits, so that these are in some way made present for all time; the faithful lay hold of them and are filled with saving grace.”

The Constitution on the Sacred Liturgy, #102

With this understanding of the sanctification of time in the presence of the now and not yet of the kingdom, our liturgies take on an obligation to speak to the seasons and the mysteries they are meant to transmit.

The sacramentality of the liturgical seasons is celebrated in three sequences: Incarnation, Paschal, and Sundays. The beginning of the Liturgical year and lectionary are narratives of the beginning of Jesus’ life and ministry and unfolds throughout the year to the apex of the passion, death, and resurrection stories. The year and lectionary further develop the paschal mystery as it moves toward the end times pointing to the eschaton: the end time. Thus the seasons of celebration and the lectionary are held in tension. -- Dr. Peter J. Zografos