

CLOSING PRAYER:

~ Psalm 42 ~

**As a deer longs for flowing streams,
so my soul longs for you, O God.
My soul thirsts for God, for the living God.
When shall I come and behold the face of God?**

**My tears have been my food day and night,
while people say to me continually:
“Where is your God?”**

**These things I remember,
as I pour out my soul:
how I went with the throng,
and led them in procession to the house of God,
with glad shouts and songs of thanksgiving,
a multitude keeping festival.**

**Deep calls to deep;
all your waves and surging tides have gone over me.
By day the Lord commands his steadfast love,
and at night his song is with me,
a prayer to the God of my life.**

**Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God;
for I shall again praise him,
my help and my God.
Amen.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 or 216-570-9276 [cell]. e-mail: blazekj@gilmour.org

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.

ASH WEDNESDAY:

This is a note to put on your radar. **The season of Lent begins on Wednesday, March 2nd.** 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.**

We will have Mass on Ash Wednesday in the chapel at 5:30 PM. Ashes will be distributed after the homily of this Mass. **The Lenten Regulations, as well as all our Lenten Devotional Helps** will appear in next week’s bulletin.

**PROGRAM AVAILABLE TO CHAPEL FAMILIES:**

Through a grant, the Diocese of Cleveland has obtained the wonderful spiritual program called **FORMED**. We are able to participate in this program through St. Francis of Assisi Parish since we lie within their boundaries. **FORMED** has many aspects to it. You can prepare for Sunday Mass by watching an insightful five-minute video by renowned Catholic teachers; you can enjoy a movie with your family that is both nourishing and entertaining; you can enrich your marriage with the award-winning video series *Beloved: Finding Happiness in Marriage*; you can help your children grow in character and embrace the beauty and wonder of the Faith; and many more.



FORMED provides amazing content 24/7 for you to grow in your faith. **It’s free and easy to register.** Go to stfrancisgm.formed.org, click “Register” and enter your name, email address, and desired password; if you have previously registered with **FORMED**, you will need to know or update your password. You can only enter **FORMED** this way. Once you are logged in, you can download the app from the App Store or Google Play Store — just search for **FORMED**. Enjoy.

SERVING THE LORD IN THE POOR — MARCH 19th:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**



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.

Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at gurney.oh@gmail.com. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

ENCOUNTERING GOD:

In silence, God ceases to be an object and becomes an experience.

—Thomas Merton

FOR THE DECEASED:

- For Scout Scarivilli [birthday].
- For Father Jacques Dujarié, founder of the Brothers of St. Joseph [anniversary].
- For Rita Rybalt, wife of Kevin Marrie, [‘81], daughter-in-law of Carol Marrie, sister-in-law of Sean [‘85] Marrie and Megan Schlickmann [‘90].
- For Dorothy Hoelker
- For Elizabeth Wiertel, grandmother of Aegeas [‘18] and Elijah [‘00] Wiertel
- For James Steward
- For Bandith Suttiratana, father of Eddie [‘94] and Mickey [‘95] Suttiratana.
- For Trent Walker
- For Jennifer Care, mother of Patrick Boje [‘23].
- For Peggy Colgan, sister of Bishop Bud] Colgan, C.S.C.
- For Octavian Iamandi
- For Lou Chorich,.
- For Father John Gorski, pastor emeritus of Holy Trinity [Avon]
- For Merrill Pack, grandfather of MS teacher, Sarah Pack.
- For Lucy Hoban.
- For Mike Ferris [‘62]
- For Helen Murawski
- For Andy Hellmuth [‘64]

PRAYERS FOR OTHERS:

- For Thomas [‘65] and Carolyn Brigham, and Hannah LeBerteaux [‘05], whose homes were destroyed in the Colorado fire.
- For all those suffering from COVID.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].

**GOD’S LOVE:**

If a tiny spark of God’s love already burns within you, do not expose it to the wind, for it may get blown out. Stay quiet with God. Do not spend your time in useless chatter. Do not give yourself to others so completely that you have nothing left for yourself.

—St. Charles Borromeo

PRAYER REQUESTS:

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

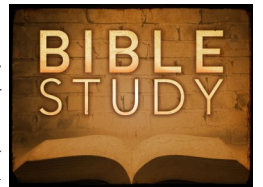
PRAYERS FOR THE SICK:

- For Jackie Puntel, sister of Maureen Wahl, who is critically ill with COVID
- For Ivan Milling, evening Chef at Gilmour, who is undergoing medical treatment
- For Renee Mills, Wife of Gary Mills, sister-in-law of John Mills, and aunt of Morgan Coverse ['11], who is undergoing treatment for colon issues.
- For Eric Penick ['71] who is recovering from surgery.
- For Gil Plavcan, husband of Linda McGraw, who is under the care of hospice.
- For Thomas Hughes, who is in rehab for injuries sustained in a fall.
- For Frank Nannicola, grandfather of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is undergoing treatment for cancer.
- For John Visconsi, brother of Tom ['61] and Tony Visconsi ['75] and Paulette Poklar, who is undergoing treatment for cancer.
- For William Rogal, father of Jill Thompson, who is undergoing rehab following surgery
- For Cassandra Williams ['15], sister of Sebastian Williams ['18] who is undergoing treatment for inoperable cancer.
- For Vicki Giancola, mother of Vince Giancola ['23], who continues treatment for cancer.
- For Joseph Borkey ['82], brother of Jeff ['80] and Jerrod ['87] Borkey, father of Christian Borkey ['16], and uncle of Jerrod ['12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Serena DiCillo, daughter of David DiCillo ['84] and Polly Duval DiCillo ['84], and granddaughter of long-time Gilmour teacher, Bonnie DiCillo, and niece of John ['83], Dawn ['86], and Dan ['88] DiCillo and Laurie Duval Muller-Girard ['81], who is recovering from a bone marrow transplant
- For Ray Gruss who is battling cancer.
- For Mary Curran, mother of Megan ['10], Carolyn ['12], and Catherine ['17] Curran, who is undergoing treatment for cancer.
- For Addison McKito, sister of Aidan McKito ['24], who is undergoing treatment for Hodgkin's Lymphoma.
- For Darlene Lonardo, mother of Joseph Lonardo ['00], and grandmother of Angelina ['22] and Giana ['22] Lonardo, who is undergoing treatment for leukemia.
- For Christine Maharg, mother of Lily Maharg ['21], who is seriously ill with cancer.
- For Margaret Malarney ['24] who continues rehab and medical care.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, who is undergoing treatment for cancer..
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiarri, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.
- For Paul Tuggey, grandfather of Charlie Tuggey ['21], seriously ill following a heart attack.



NEXT BIBLE STUDY — TUESDAY, FEB. 22nd:

Our next Virtual Bible Study will be on Tuesday, February 22nd at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word. **Our topic for this Bible Study will be: Holy Cross Spirituality — the Charisms [Part 2]**



If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important step to prevent negative intruders.

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You'll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, February 20: 7 th Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, February 21:	NO MASS
Tuesday, February 22: Chair of St. Peter	NO MASS
Wednesday, February 23: St. Polycarp	NO MASS
Thursday, February 24:	NO MASS
Friday, February 25:	NO MASS
Saturday, February 26: 8 th Week in Ordinary Time	NO MASS
Sunday, February 27: 8 th Week in Ordinary Time	10:00 AM In Person & Live Stream

CAMP GILMOUR 2022:

Camp Gilmour is back and safer than ever. With nine weeks of new offerings and old favorites for children as young as 3, Camp Gilmour has something for everyone! Join us for Preschool Camp [ages 3-5]; Day Camp [ages 5-12]; sports camps; and experiential camps exploring the fine and performing arts, drones, outdoor adventures, service, engineering and more. **Camps offered June 6-August 5.** Complimentary math and reading enrichment offered each morning for day campers. Before Care available beginning at 7:15 AM and After Care available until 6 PM. Register today at gilmour.org/summercamp. 10% discount available thru February 28th.



REFLECTION ON THE THEME FOR THE WEEK:

Lent is less than two weeks away. By now, we ought to be positioning ourselves for a proper experience of that “joyful season”. God is always laboring upon creation — our creation — to bring us more and more to life. Let us ask God to help us to be more available to all the little and not-so-little ways that God offers us new experiences of just what the grace-life is all about. All of life is made up of thousands of invitations to us. From the rising of the sun to its setting, seconds are more than time, minutes are miracles asking us to be awake and not be blinded by what appears to be. We need to have open eyes to the life that oftentimes leaves us speechless.

The Old Testament reading for the 7th Week in Ordinary Time is the story of David’s not killing King Saul [1 Samuel 26:2-25]. The incident is serious, but it has a tinge of humor in it as well. It is almost out of Harry Potter. David has Saul “dead” to rights, and showed great reverence by allowing Saul to live. But David wants Saul to know that he, David, was not jealous, or trying to upstage his king — the “anointed of the Lord”.

The compassion or mercy or forgiveness is more than meets the ear here. The judicial system in our country — as within ourselves as well — may find various reasons to extend freedom to someone. That is not what is going on here. David is more than making a judicial decision. God has chosen Saul as King, and so it is God that is revered through David’s allowing Saul to go free and continue his being king.

Why is Saul chasing David to kill him? David has slain Goliath, and is celebrated for his great military deeds. Saul sees the people rejoicing over David’s feats — while Saul has had his successes in battle, David has killed ten times that number. Saul is jealous and fearful that David will become king. In an earlier part of this story, Saul had thrown his spear at David while David was playing the harp; he missed, but David had to flee. Saul has been searching all around for David, but David finds Saul and shows Saul a new form of mercy. What seems to be mercy is rather a reverence for God Who anointed Saul as king of God’s people, Israel.

Luke’s gospel [6:27-38], teaches how a disciple needs to live and conduct themselves. Jesus gets quite particular and personal. The whole purpose of this instruction is so that they, as disciples, do not become as blind as the people they will be leading. So they have their code of conduct, but there is something else hidden within these expectations.

To understand these demands about lending without expectation of repayment, praying and blessing those who hate you, loving your enemies, and the others, we must understand that God is compassionate in all these ways. God gives without expectation of being given thanks in return. God turns the other cheek when slapped. God loves those who are enemies. God blesses those who reject Love. We are invited not to judge, because God does not judge. We are not to condemn, because God does not condemn.

The listening disciples are told at the end of this long instruction that they are building their foundation on rock, and that only sound trees produce good fruit. One can appreciate a good tree by its good fruit, but the fruit is produced from the interior of the tree. What we can hear is all about external actions — such as lending, forgiving, blessings and enduring humiliations. What deeper meaning we are moved to listen to and hear, is the more interior sense. God by being Infinite Love is all of these, and our personal actions coming from our converted hearts, will in turn reveal the interior nature of God as Love. The early disciples were to present the true image of the One and True God by accepting God as love, accepting God’s compassionate love for them, and then fruit-it-out in the orchard of life.

These instructions are a continuation of Luke’s Beatitudes, and they are invitations to try to live

**THE DEFINITION OF HOLINESS:**

In those dark days before I began studying Scripture, I thought a “holy” person was someone who exuded pious, other-worldly characteristics — their eyes always turned heavenward, their thoughts constantly on “good” things. But eventually I started to realize that holy has just a one-word biblical definition — “other.” A scriptural holy person is someone who’s different from others around him or her. It doesn’t necessarily have anything to do with faith or religion. Some cultures, for instance, regard people who are severely mentally ill to be holy. When Jesus asks his followers to be holy as he is, he’s simply asking them to risk being different. If you’re going to imitate him, difference is the name of the game.

On this 7th Week in Ordinary Time, David starts off our Scripture Readings by doing something so different that it creates amazement among his followers [1 Samuel 26:2-25]. He’s being pursued by the present king, Saul, who’s rightly convinced that David is leading an insurrection against him. Saul is so convinced of David’s treason that he leads 3,000 men into the desert of Ziph to track him down and kill him.

Yet when the tables are fortunately turned, David — against his soldiers’ advice — spares Saul’s life. David’s action is prompted by the sacred author’s pro-monarchy theology — Saul is the Divinely appointed King. Because of that bias, David refuses to do something the vast majority of Israelites would have had no problem doing.

Christians are also expected to engage in unique behavior — not because of any pro-monarchy stance but because they, like their mentor, are unique. In his letter to the Church at Corinth, Paul shares one of the reasons why he buys into that theology — in God’s plan of salvation he is convinced Jesus is the “second man,” — the “last Adam” [1 Corinthians 15:45-49]. What the first Adam screwed up, Jesus rectifies. But he and his followers can only achieve this not by just objecting to what the first man did, but by actually doing the opposite of what the first man did.

Luke gives us a partial list of those unique things in his gospel [Luke 6:27-38]. Presuming Luke and Matthew never knew about one another’s gospel, both must have employed a common source for Matthew’s Sermon on the Mount and Luke’s Sermon on the Plain. Scholars believe that yet-to-be-found source was a pre-gospel scroll chock full of Jesus’ sayings — usually referred to as the “Q.” Both evangelists make generous use of it.

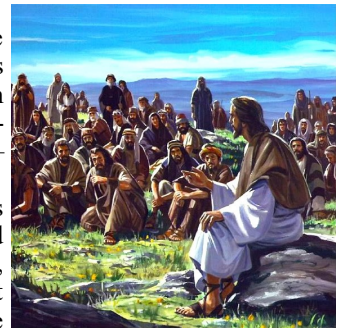
The teaching which holds Jesus’ sayings together is: “Do to others as you would have them do unto you.” In Luke’s mind that simple command includes some drastic behavior. Turning one’s cheek, giving, not lending, loving, not hating, forgiving, not condemning, and giving without measuring. Such persons can’t help but stand out from those who are the opposite.

One lap from the finish of the 1989 Indianapolis 500, Emerson Fittipaldi “spun out” Al Unser Jr., the leader. Unser immediately released his restraints, climbed out of his car and waited on the track apron for Fittipaldi to come by to receive the checked flag. Everyone speculated on what gesture Unser would give to the man who had just cost him the world’s most prestigious auto race. But to the fans surprise, Unser gave Fittipaldi a totally unexpected thumbs up!

When reporters eventually caught up with Unser and asked about his thumbs up, he smiled and answered: “Well, if I did what people thought I was going to do, they’d have forgotten it in 24 hours. But I figured everyone will remember what I did just now for a long time. It’ll make all the highlight reels.”

I trust some of the unexpected things we’ll do in imitating Jesus will also make the highlight reels — the reels that really count.

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

**POLITENESS:**

Don’t mistake politeness for lack of strength.

—Sonia Sotomayor

our sins; in this case, confessing that we are traffic and not just stuck in traffic. After recognizing that we are complicit, hopefully we can forgive ourselves for the fact that — partially at least — we are helpless to not be complicit. No one can walk through life without leaving a footprint. To pretend otherwise is dishonest and to try to not leave a footprint is futile. The starting point to make things better is for us to admit and confess our complicity.

So the next time you're stuck in traffic, irritated and impatient, muttering angrily about why there are so many people on the road, you might want to glance at yourself in rearview mirror, ask yourself why you are on the road at that time, and then give yourself a forgiving wink as you utter the French word: "touché".

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

OPENING TO GOD:

Prayer is the longing of the human heart for God. It is a yearning and desire for relationship with God, and it is God's attention to our desire — God-in-communion with us. The great spiritual writer St. Augustine [354–430] captured the longing of the human heart in the beginning of his Confessions: "You have made us for yourself, and our heart is restless until it rests in you." We long for God because we are created by God, and this longing is both the source of our hope in God and the very thing we resist. Prayer is an awakening to the fact that the fulfillment of my life lies in God.



God delights in creation and loves each of us with a personal love. Prayer, therefore, is God's desire to breathe in me, to be the spirit of my life, to draw me into the fullness of life. When I pray — when I breathe with God — I become part of the intimacy of God's life. The Franciscan theologian, Saint Bonaventure [c. 1217–1274], wrote in his Soliloquy: "God is the One who is closer to you than you are to yourself." Prayer is recognizing the intimate in-dwelling of God in our lives, the One who remains faithful in love even when the world around us may fall apart."

The Franciscan theologian Ilia Delio writes of the risk and vulnerability that we are invited to share with God in prayer and the fruit it offers us: "To pray is to open up oneself to God who dwells within us. It means holding back nothing from God and sharing everything with God. Only the grace of God can enable us to let go of our fears and allow God to be the God of our lives. True prayer is fundamental for life in God. It is that grace of conversion that opens up our hearts to realize the humble presence of God in our lives. Prayer of the heart is unceasing prayer, where God breathes in us and our hearts are turned toward God. This deepening of our lives in the divine life is the path to self-discovery. In and through prayer we discover our true selves — the self that God has created each of us to be."

Life in God should be a daring adventure of love, but often we settle for mediocrity. We follow the daily practice of prayer, but we are unwilling or, for various reasons, unable to give ourselves totally to God. To settle on the plain of mediocrity is to settle for something less than God — which leaves our hearts restless and unfulfilled. Prayer is that dynamic, life-giving relationship with God by which we grow deep in God's Word, strong in God's grace, and free in God's love to dream with God the unimaginable.

—taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet

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.

Children's Worship
Bulletin ☀

remembering that same divine compassion when we fail. God lends to us, blesses us, forgives us and always desires us to come to life and give that life as our way of revealing the goodness of God. What better way is there to live?

In reflecting on all of this, one might be inclined to make a little score card and give oneself a grade. Don't do that! That would mean you did not listen and hear and take to heart Jesus' great desires for us, and you would be too concerned about your score. God loves us so much as to send Jesus as Lord and not as ruler.

What Jesus is asking here is that we abandon a worldview that many would consider practical and reasonable, and instead adopt one that society would consider radically impractical and foolish. In essence, what Jesus is saying is this: "Stop letting secular societal standards determine your values and how you approach life. Look at things from My point of view." To see from His perspective, I need to move from my traditional vantage point to one that is closer to where Christ would have me be, and I need to use a lens that allows me to see — others, myself, events — as Christ would have me see. I need to love as Christ has loved me.

—taken from the writings of David Crawford and Father Larry Gillick, S.J., which appear on the internet

FORGIVENESS AND LIFE'S PURPOSE:

Knowing and understanding that life has a purpose is an important part of wholesome living. An essential part of this purpose is forgiveness. In Luke's Gospel, Jesus reminds us: "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven" [Luke 6:27-38].

Each of us needs to commit this to our heart. But unfortunately, we live in a culture that is not only losing the ability to forgive, we are actually losing the desire to forgive. Last August — when Afghan terrorists killed 13 U.S. soldiers and 170 civilians — President Biden said: "We will never forget." Then he added: "We will never forgive." Now, I know the president was trying to strongly express justified moral outrage. Still, as a Christian we cannot coherently say: "I will never forgive." After all, Jesus taught us to pray: "forgive us our trespasses as we forgive those who trespass against us." Jesus does not say: "Forgive unless the other person has done something really bad." He says: "Forgive and you will be forgiven." This is Jesus' hardest teaching because forgiveness has many dimensions.



Marriage is probably the greatest example of forgiveness, because marriage is truly the union of two great forgivers. Truth is no relationship can last without forgiveness. Forgiveness is a great adventure; it leads to hope and fulfillment — and it leads to eternal life.

We are beginning a great adventure together as we explore Jesus' words: "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven."

—taken from the writings of Father Phil Bloom., which appear on the internet.

HOSPITALITY:

Hospitality means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines. The paradox of hospitality is that it wants to create emptiness — not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adore the lifestyle of the host, but the gift of a chance for the guest to find his own.

—Henri Nouwen

THE EUCHARIST and DAILY LIVING:

In Luke's Gospel, Jesus takes his teaching on the Beatitudes to a new level — he turns our world upside down, demanding that our love and our life go beyond socially accepted norms. As Catholics our lives are called to center on the Eucharist, but few of us understand the depth of what that means. Why are we here? What are we doing? And what effect does it have in our lives?

The Eucharist is primarily prayer and worship. It is also home — which, as the saying goes, is the place where they have to take you in. There is no one who is not welcome in God's house, and nothing can alter that fact. When people come together in worship, they come as God knows them — with their differences, their wildly various experiences and perspectives. And by some miracle they sing, and listen, and pray as one.

An author I read recently — Kathleen Norris, *Amazing Grace* — puts it this way: “The worshipping body is not a gathering of like-minded people, or those with a high degree of faith, or knowledge concerning spiritual matters. I would like to think that it resembles Christ's ragged band of disciples in this manner — a diverse group with remarkable variance in personalities and attitudes toward Jesus. They were by no means considered respectable by the religious establishment of their day, and they demonstrate many doubts and questions about the Jesus who has come into their lives.

“In worship disparate people seek a unity far greater than the sum of themselves, but don't have much control over how or if this happens. Recklessly, we let loose with music, and the words of hymns, psalms, canticles, and prayers. We cast the Word of God out into the world, into each human heart, where, to paraphrase the prophet Isaiah, it needs to go to fulfill God's purpose [see Isaiah 46]. Isaiah uses the metaphor of rain to convey this — rain that disappears into the ground for a time, so that we can't see it working. And then it bears life abundantly.”

I wonder how many of us think of this as our experience at the Eucharist? We come here every week. We take our places in the pews. We stand, we sit, we process, we sing, and we recite. Some non-Catholic people observe that Catholics can't seem to sit still during Mass.

But we are not meant to sit still. Our gestures and our movement are important. We pray and worship God with our whole selves — with our bodies as well as with our minds and voices. And at that all-important moment when we receive the Eucharist we come forward together not as individuals but as a body — indeed the Body of Christ, to receive the Body of Christ and say “Amen” to what we are as St. Augustine tells us. And if we come, with open minds and open hearts — as indeed we must — something is happening to us. Something wonderful is happening to us. We may not realize it. It may be happening quietly, in a hidden manner, maybe even secretly, in the depths of our being as Isaiah says about the rain. But we are being changed. We are being transformed by the God who is present, by the power of the Spirit, into the image of the Son as Paul affirms in his letter to the Church at Corinth [1 Corinthians 15:45-49].

There is one other thing that happens in our Eucharist that I would like to emphasize, and it also has to do with transformation. And that is reconciliation. Consider first of all what we heard Jesus say in Luke's Gospel — “Love your enemies, do good to those who hate you. Bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek offer the other one as well” [Luke 6:27-38] — all those things we perhaps wish Jesus had not really said — or at least didn't really mean if he did say them. But I'm afraid he did really mean them the way they are recorded in our Gospels. And that presents us with some pretty big challenges. That's why reconciliation is a big part of our celebration. If indeed we are reconciled to God and to one another it will be less difficult to try to live up to those ideals that we heard.

**STUCK IN TRAFFIC:**

There's a famous billboard that hangs along a congested highway that reads: “You aren't stuck in traffic — you are traffic!” Good wit, good insight! How glibly we distance ourselves from a problem — whether it is our politics, our churches, the ecological problems on our planet, or most anything else. We aren't, as we want to think, stuck in a bad political climate wherein we can no longer talk to each other and live respectfully with each other. Rather we ourselves have become so rigid, arrogant, and sure of ourselves that we can no longer respect those who think differently than we do. We are a bad political climate and not just stuck in one.

Likewise for our churches. We aren't stuck in churches that are too self-serving and not faithful enough to the teachings of Jesus; rather we are Christians who too often, ourselves, out of self-interest, compromise the teachings of Jesus. We aren't stuck in our churches, we comprise those churches.

The same is true for the ecological challenges we face on this planet — we aren't stuck on a planet that's becoming oxygen-starved and a junkyard for human wastage. Rather it's we — not just others — who are too careless in how we are using up the earth's resources and how we are leaving behind our waste.

Admittedly, this isn't always true. Sometimes we are stuck in negative situations for which we bear no responsibility, and within which, through no fault of our own, we are simply the unfortunate victim of circumstance and someone else's carelessness, illness, dysfunction, or sin. We can, for instance, be born into a dysfunctional situation which leaves us stuck in a family and an environment that don't make for easy freedom. Or, sometimes simple circumstance can burden us with duties that take away our freedom. So, metaphorically speaking, we can be stuck in traffic and not ourselves be part of that traffic, though generally we are, at least partially, part of the traffic we're stuck in.

Henri Nouwen often highlighted this in his writings. We are not, he tells us, separate from the events that make up the world news each day. Rather, what we see written large in the world news each night simply reflects what's going on inside of us. When we see instances of injustice, bigotry, racism, greed, violence, murder and war on our newscasts we rightly feel a certain moral indignation. It's healthy to feel that way, but it's not healthy to naively think that it's others — not us — who are the problem.

When we're honest, we have to admit that we're complicit in all these things, perhaps not in their crasser forms, but in subtler, though very real, ways — the fear and paranoia that are at the root of so much conflict in our world are not foreign to us. We too find it hard to accept those who are different from us. We too cling to privilege and do most everything we can to secure and protect our comfort. We too use up an unfair amount of the world's resources in our hunger for comfort and experience. As well, our negative judgments, jealousies, gossip, and bitter words are, at the end of the day, genuine acts of violence since, as Henri Nouwen puts it: “Nobody is shot by a gun that isn't first shot by a word. And nobody is shot by a word before he or she is first shot by a murderous thought — “Who does he think he is!” The evening news just shows large what's inside our hearts. What's in the macrocosm is also in the microcosm.

And so we aren't just viewers of the evening news — we're complicit in it. The old catechisms were right when they told us that there's no such a thing as a truly private act; even our most private actions affect everyone else. The private is political. Everything affects everything.

The first take-away from this is obvious. When we find ourselves stuck in traffic — metaphorically and otherwise — we need to admit our own complicity and resist the temptation to simply blame others.

But there's another important lesson here too. We are never healthier than when we are confessing



of Frank without her entering into emotional turmoil. So many women cannot be in the presence of those who victimized them. Joan's desire for union with Frank can appropriately come to no more than the desire that Frank will repent and reform.

To love our enemy then is not to enable him/her to continue to do morally wrong acts against us or anybody else either. If we want what is good for our enemy, we will want for him/her what we want for ourselves — to be a person who has love for the Lord and obedience to Him. And if we want union with our enemy, we would not want him/her to go to hell because he/she has hurt us. Rather, we will be glad if in love and obedience to the Lord, he/she finds their way to heaven.

Secondly, how do we as Christians deal with the negativity, and the absolute hatred we experience in our present in our world today? We are not separate from the events that make up the world news each day. Rather, what we see written large in the world news each night so often reflects what's going on hidden inside of us. When we see instances of injustice, bigotry, racism, greed, violence, murder and war on our newscasts we rightly feel moral indignation. It's healthy to feel that way, but it's not healthy to naively think that it's only others and not us, who are the problem. We too find it hard to accept those who are different from us. We too cling to privilege and do most everything we can to secure and protect our comfort.

The way of the Lord is radically different than the way of humanity. We have been given the grace to choose the way of the Lord. St. Paul reminds us in his letter to the Church at Corinth: we are children of both the first Adam and the New Adam [1 Corinthians 15:45-49]. The first Adam was physical — his ways were the ways of the world. The New Adam, Jesus Christ, gave us His Spiritual Life. We belong to the New Adam. We belong to Jesus Christ. May His ways be our ways.

—taken from the writings of Monsignor Joseph Pellegrino which appear on the internet

READINGS FOR THE WEEK:

Monday:	James 3:13-18, Mark 9:14-29
Tuesday:	1 Peter 5:1-4, Matthew 16:13-19
Wednesday:	James 4:13-17, Mark 9:38-40
Thursday:	James 5:1-6, Mark 9:41-50
Friday:	James 5:9-12, Mark 10:1-12
Saturday:	James 5:13-20, Mark 10:13-16

8th Week in Ordinary Time: Sirach 27:4-7, 1 Corinthians 15:54-58, Luke 6:39-45

GOD PITCHED HIS TENT AMONG US:

When St. John says that fear is driven out by perfect love, he points to a love that comes from God, a divine love. He does not speak about human affection, psychological compatibility, mutual attraction, or deep interpersonal feelings. All of that has its value and beauty, but the perfect love about which St. John speaks embraces and transcends all feelings, emotions, and passions. The perfect love that drives out all fear is the divine love in which we are invited to participate. The home, the intimate place, the place of true belonging, is, therefore, not a place made by human hands. It is fashioned for us by God, who came to pitch his tent among us, invite us to his place, and prepare a room for us in his own house.

—Henri Nouwen

We are probably not used to thinking of the Eucharist as a sacrament of reconciliation, but it is. At the beginning we ask the Lord to have mercy on us all, and the priest recites a prayer of absolution: "May almighty God have mercy on us, forgive us our sins, and bring us all to everlasting life." And before we come for communion we turn to one another and exchange the peace of Christ. It's a sign of reconciliation. I turn to the person beside me or behind me or in front of me and I wish them God's great gift of peace — a peace that can only be there if we truly love one another as the Lord has asked us to do. Then we come together not as individuals, but as a community — we process to the altar to receive the Body and Blood of Christ. You know when we celebrate the Eucharist, the Holy Spirit is here with even greater power than usual. There is a wonderful story in the Acts of the Apostles that tells how the community was all gathered in prayer and their prayer was so powerful that it made the walls of the building shake. In that same vein I recently read an author who said that if we really believed in the power of the Spirit and everything that was going on when we celebrate the Eucharist, we would probably come to church wearing crash helmets expecting that same experience of the early church right here with the walls shaking and the building threatening to collapse at any minute. Well it's a metaphorical way of saying that prayer can be pretty powerful, and when it is prayer that comes from a reconciled community celebrating the Eucharist and acknowledging our ties to one another as the Body of Christ, there's no telling what extraordinary things might happen. Who knows, we might even feel the walls shaking

—taken from the writings of Father Leo Murphy, S.J., which appear on the internet.

2021 CONTRIBUTION STATEMENTS: If you would like a copy of your 2021 Contributions to Our Lady Chapel, please call the chapel office [440-473-3560]

and we will be glad to send it out to you. Since many have their own records and do not need to receive this statement, we have found that this is much more economical for us — as good stewards, we are trying to cut postage expenses from a mass mailing. Let us know if you need the statement sent to you and we will be glad to get it to you. Thanks for your understanding.



CHAPEL ENVELOPES:

Over the course of COVID-19, many people have been mailing in donations to the chapel. Now that we have begun to assemble again, many are also looking to replace their envelope supply. We really appreciate this, as our collections are obviously way down. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Here are the offerings that we have received throughout **the week prior to July 18-19.** Thanks for not forgetting about us.

Offerings-----[Saturday, February 12]-----[Weekly Mail-in] ----- \$ 740.00
Offerings-----[Sunday, February 13]----- \$ 367.00

LOOK FOR TRUTH:

We all must decide in our own consciences what side we will take. God our Lord is offering us marvelous fruits if we let him sow in us that sprout which will produce prolific branches — the fruits of eternal life. This is God's plan, and that's why the church is the vineyard where God's kingdom will always be in crisis. Blessed are those who feel the crisis deeply and resolve it by committing themselves to our Lord. I am very glad that precisely in this hour of crisis, many who were asleep have woken up and are at least asking where the truth is to be found. Look for it! Saint Paul shows us the way — it is found with prayer, reflection, and esteem for what is good. These are wonderful criteria. Wherever there is something noble, something good, something just, there we find God.

— Oscar Romero

ASSESSING THE ALTERNATIVE:

Luke's Gospel is one that no preacher wants to face. It contains what is perhaps Jesus' most difficult teaching: that we are to love our enemies [Luke 6:27-38]. Now there are many things about Jesus and his teachings that are attractive. We love it when he blesses the children, when he promises us eternal life, and even when he asks us to love one another. But when he asks us to love our enemies and to pray for those who mistreat us, that is a different matter. That is a difficult teaching. But before we dismiss this teaching out of hand — before we conclude that it is an impossible teaching to follow — we might want to consider what is the alternative. What principle will guide us, if we reject what Jesus tells us we should do?

During the Korean War, a group of American GI's decided to hire a young Korean boy to clean up around the barracks and to prepare meals for them. The boy who they hired had a delightful personality — always upbeat and easy-going. No matter what the soldiers did, he only smiled and continued his work. So the soldiers decided they would compete to see who could make the boy angry by playing practical jokes on him. One time they nailed his shoes to the floor of the barracks. But the boy simply took out some pliers and pulled up the nails. He smiled and kept on with his work. Another time they put a pail of water on the door so that, when the boy came in, the water fell on him and completely drenched him. But he dried himself off, smiled and continued with his chores. They tried one practical joke after another — never with an angry response. Finally, they felt embarrassed about the whole project and decided it needed to stop. So they called the boy in and they said: "You have such a wonderful personality, such a forgiving nature, that we are not going to do any more practical jokes." The boy said: "No more joke?" "No more," they said. "No more nail in shoe?" "No more," they said. "No more water on door?" "No more," they said. "Good," the boy said, "then no more spit in soup."

This story presents the alternative principle to Jesus' teaching. It is a principle summed up by the phrase: "Don't get angry, get even." Getting even is something we all understand. When people hurt us, we want to hurt them in return. There are many ways of getting even. Often it takes the form of withholding love or breaking off communication. Is it not this action which so often destroys our families? One of my greatest privileges as a priest is to meet with families at the time of death. Generally, those meetings are blessed, wonderful experiences of sharing the qualities of the deceased person and what that person meant to the family. But every once in a while in those meetings, there is a member of the family who is absent. When I ask where the person is, the rest of the family sometimes sheepishly responds: "Well there was bad blood between Mom and Patrice," or "Stephen has never got along with his sister." Then when I ask: "Well what was the cause of that rupture?" the family is often unsure. There was some kind of dispute, some kind of argument over money, some kind of disappointment. Now it has been ten, twenty, thirty years, and these two family members have never talked. They were both hurt, and they both dug in their heels and refused to communicate in an attempt to get even.

Does not that same principle explain so much of the violence that we find in our cities and in our country? Somebody is betrayed in a business operation. Someone cheats in a marriage relationship. Some kind of thievery occurs. The offended person has a gun and uses it. "There," they say, "now we are even."

Are not most of the world's wars also the result of this principle pushed even further? One faction attacks another faction and the response is to attack with even greater force. One atrocity provides the opportunity for a greater atrocity. Before you know it a whole society is caught up in an escalating circle of violence. Bodies lay in the streets, and the fabric of society is destroyed.

No one needs to explain to us the principle of getting even. We all seem to take it in with our mother's milk. It is one of the most basic human responses. When we are hurt, we hurt in return.

**PAYBACK
TIME**

CHILDREN OF THE NEW ADAM:

As I have mentioned before, I like listening to college level and beyond lectures whenever I walk. Most of them are from the *Great Courses*. However, just as in college, some of these lectures are much better than others. And there are times that the professor seems to have his or her own agenda, and fits the facts to prove his or her point.

Recently, I have been doing a course on *Religion and Violence*. This is not one of the better courses. The professor uses only those facts that he finds convenient, ignoring that which does not coalesce with his thoughts. For example, he has a lecture on Christianity and slavery, and never even mentions the Letter of Paul to Philemon, which is really about treating slaves as brothers and sisters in Christ.

Worse, in his presentation of Christianity and violence, he emphasizes those passages that seem to support violence — such as Christ saying: "I have come to bring a sword" [see Luke 12:51] taking it out of context, and completely ignoring Jesus saying: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well" [Luke 6:27-38].

Well, that professor is not the only one who ignores this teaching of Christ. Many people feel violence should be answered with violence. They will sight the Old Testament dictate: "An eye for an eye and a tooth for a tooth" [Leviticus 24:19], refusing to consider how Christ said: "You have heard that it said, An eye for an eye, and a tooth for a tooth: But I say to you, Resist not evil: but whosoever shall strike you on the right cheek, turn to him the other also" [Matthew 5:38-42].

What are we to do? Are we to allow others to abuse us? Are all those women in the "Me-too Movement" wrong to demand justice? Are adults who attack children to be allowed to go with no punishment for their actions? Is there to be no protection for children? Obviously, no to all of this — and so much more.

Then how are we to reconcile the wrong that has been done to us and to others with the Law of Love? I'd like to consider how we can deal with personal attacks and then consider how we can deal with the negativity of society.

First, personal attacks. In Luke's Gospel, Jesus commands us to love our enemies [Luke 6:27-38]. Many people suppose that no one except a saint could fulfill this command. Other people think that this command is only an encouragement to go along with evil, because if you love your enemy instead of clobbering him, you enable him to continue his wrongdoing.

St. Thomas Aquinas wrote that love consists in two desires — [1] a desire for the good for the beloved person, and [2] a desire for union with that person. If we want union with our enemy, we would not want him to go to hell because he has hurt us. Let me flesh this out for you with an example. A woman — we'll say her name is Joan — has been grievously attacked by a man — we'll say his name is Frank. Joan can only love her enemy, Frank, if she desires good for Frank and union with Frank. What is good for Frank will ultimately on Frank's acceptance of God's grace. But desiring Frank's good requires Joan's foregoing punishment for him if that would be for his good — or insisting on punishment for him if that would be for his good. What is best for Frank is whatever it takes to bring him to a morally good condition in mind and will — and that might very well include Joan's calling the police to arrest him. For this same reason, Joan's desire for union with Frank need not include a desire for companionship with him. If Frank is entirely unrepentant, then Joan's desire for union with him should not involve a willingness to be in his company. Joan herself might not be able to tolerate the very sight



WE MUST BELIEVE IN JESUS' VISION:

The historical sections of the Hebrew Scriptures sometimes read like PG-rated dramas seasoned with a measure of bawdy humor. In our Scripture Readings for this 7th Week in Ordinary Time, we read a story from the First Book of Samuel in which the author recounts the second time David refused to assassinate Saul — the manic king of Israel. In this story, David finds Saul in a very embarrassing and vulnerable position. But David refuses to murder the man who alternately would either try to kill him or refer to him as his own son. Although David spared Saul's life out of respect for his divinely appointed office, he was not fool enough to accept Saul's continued invitations [1 Samuel 26:2-25]. David becomes king only after Saul was killed in battle by another enemy.

This tale about David and Saul creates a backdrop for Jesus' teaching about love of the enemy [Luke 6:27-38]. What we could easily miss in this section of the Sermon on the Plain is Jesus' backdoor critique of what we might call "good communities." Jesus' words here might be aimed directly at those of us who are members of a great parish with nourishing worship and generous social services. Today, Jesus looks at us and says: "What credit do you expect for loving those who are good to you? The Mafia is famous for doing that much — in fact, they may well outdo you in caring for their own!"

Jesus suggests that we lend to those from whom we don't expect repayment. That might be charitable, but think about the other side — receiving without a way of repaying seems demeaning, downright embarrassing, even un-American! We want things to be fair. By that we usually mean equal — you lend me \$50, I agree to repay \$50. You are kind and I am just. Our system presumes that "equality" keeps us parallel, as if on a precarious teeter-totter. Striving for that goal, we end up paying so much attention to the balancing act that we can hardly attend to anything else. On the other hand, lending without expecting repayment probably means we are lending to those who need it most.

This is where Jesus is leading us. He bases his advice on the belief that humanity will be happiest living as a family that shares a common home. He knows that one who lends without expecting anything back believes that the goods of this earth are for the common good. Following that logic, those who have more at their disposal can and should exercise the freedom to dispose of their goods with the understanding that people in need have a basic human right to the surplus of the wealthy.

If this is not challenging enough, Jesus doubles down on the topic of loving our enemies. David rejected his chance to murder Saul out of respect for God who anointed Saul to be king. Jesus asks for more than that when he says, "Do good to your enemies." This leads into what Pope Francis calls the hard work and craftsmanship of building peace. According to Francis, peace among those who have been enemies — be they the perpetrators or the victims — "is a patient effort to seek truth and justice, to honor the memory of victims and to open the way, step by step, to a shared hope stronger than the desire for vengeance" [*Fratelli Tutti*, # 226]. Francis gives us details that concretize Jesus' call in the Sermon on the Plain.

There is no getting around it — Jesus demands a great deal of those who would be his blessed, happy disciples. Most of us in the U.S. have what we need and more. All of us have known some kind of PG-13 drama in life. Luke's Gospel interrogates our conscience. Which is harder to give up, our excess goods or our resentments? Do we care enough about the poor to forfeit some comfort? Are we willing to try to understand people with whom we strongly disagree?

The challenge of Luke's Gospel is to believe that the alternative Jesus offers is possible. Francis suggests that the way into that possibility is to cultivate shared hope. That implies that we contemplate Jesus enough to begin to share his vision of the world — a vision he described as the reign of God.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet



When someone hates us, we hate back. When someone approaches us with violence, we respond with greater violence. Responding to hurt in kind is the most common response in our world — personally, interpersonally, and internationally. It typifies the way we usually act.

Now, if Dr. Phil was here now, he would say: "And how's that working for you? Do you like the results that you are getting by responding to hate with more hate and to violence with more violence? Are you pleased with the outcome from following the principle of getting even?" Each one of us has to answer for ourselves, but look at the world around us. Getting even is destroying us.

Now Jesus' teaching offers an alternative — a striking alternative, but an alternative nevertheless. Jesus' teaching calls us to break that ever-escalating cycle of hurt, hatred, and violence. Jesus dares to tell us that if we are hurt, we should not respond in hurt but instead forgive. If someone hates us, we should not hate in return but should instead love. When someone treats us violently, we should not match that violence, but instead choose non-violence.

Now is that easy? Not at all! Is it possible? Not all the time. But before we dismiss the teaching of Jesus as something that is undoable, we had better admit that the present policy that we are following is getting us nowhere — it is leading to disaster. Loving your enemy is not an easy teaching but before we say that it is impossible, we had better think again — especially when we realize that the alternative is insanity.

—taken from the writings of Father George Smiga, which appear on the internet

HARVEST FOR HUNGER and THE CLEVELAND FOOD BANK:

This year's Harvest for Hunger campaign is more important than ever. Living through a pandemic has created unthinkable hardships for many Northeast Ohio neighbors, children, and families. In addition to easing the burden of tough choices these people have to make — like choosing between paying for groceries or paying to heat their homes. The Harvest for Hunger Campaign provides the gift of security and hope at a time when it is needed most.

The Greater Cleveland Food Bank has been very grateful for the outpouring of support we've received from the community in response to COVID-19. This crisis has exacerbated the situation for so many families who were already struggling. Even though we don't know what the future will hold, we know that it will take months and even years for our clients and community to recover. With your support, the Food Bank and our agency partners will be here for the long haul.

Beginning next Sunday, and continuing throughout the campaign, we will be collected food items. Here is a list of food items that the Foodbank needs — Beans, Peanut Butter, Canned or Boxed Entrees, Pasta Sauce [low sodium please], 100% Juice, Cereal, Canned Protein [Tuna or Chicken], Whole Grain Rice and Pasta, and Canned Fruits and Veggies. **Place the items you bring in the boxes in the Narthex** and we will take care of them from there. **Cash donations may also be made. Please put them in the collection baskets at the door of the chapel and make sure that the envelope is clearly marked toward this purpose.**

EUCHARISTIC 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 a Senior in High School] are welcome to participate in this very special ministry. We are in 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.



FIVE HOW-TO'S FROM THÉRÈSE OF LISIEUX:

I used to be really skeptical about Thérèse. Many of my friends raved about her autobiography, *Story of a Soul*, but I was unsure. I wondered how this young girl from a small town in 19th century France could teach me anything about prayer or sacrifice. She seemed to have been given everything as a child, and she entered a cloistered monastery before she had the chance to do anything I thought could be impressive.

I'm so grateful I was wrong.

I checked out Thérèse for myself. I read her story, learned about her teachings of mercy and love, and found that, in truth, my life was changed. I am going to highlight five things that Thérèse taught me. She's a woman of great faith and deep love. Here are some things she showed me how to do.

How to laugh at myself. Thérèse grew up struggling against scruples — a deep and dangerous scrutinization of one's spiritual actions and merits. She worried she might never be good enough, and frequently found herself in violent fits of apology — trying to win back a worth she feared she'd lost. However, when she writes her story as a young adult, she has gathered the grace to look back upon her childhood with goodness and levity. Having gained a powerful perspective of mercy, she understands that the worries she once thought severe now seem to pass like vapor in the wind, trusting that God's goodness outweighs her failings.

How to grow up. Thérèse shines to me as a remarkable example of growth. What we now call her autobiography was originally a series of letters to her religious superiors who had asked her to recount her spiritual journey — hence the famous title of her book, *Story of a Soul*. She wrote upon the request of others who saw greatness in her — and, perhaps while she wrote, she smiled to see how far she'd come. She, who started as a frightened little girl in a small town, grew into a strong leader of prayer and devotion, even working to train new members of her Carmelite religious community. Unashamed of where she started, Thérèse gives great glory to God for guiding her into her present.

How to receive mercy. Thérèse offers us powerful teaching of mercy. While Saints like Paul and Augustine of Hippo tell of their dramatic conversions from serious sin to deep grace, it seems Therese never had a “pre-conversion” life. She writes about knowing Christ's love for her since her beginning. Her spiritual director even declared that she had never committed a mortal sin! How then can she teach us about mercy? Thérèse describes moments in her prayer when God showed her even the worst sins of Hell, only then to reveal that His mercy had infinitely greater power. Through her quiet devotion and daily prayer, she knew that no sin was too great for the Lord's ocean of mercy. And she rushed with joy to God at every chance He had to forgive her.

How to pray with confidence. When Thérèse was a young girl, her sister presented her with a basket of different dresses, telling her to choose her favorite. Therese shouted out: “I choose all!” and took the whole basket. This cry of joy has become a motto for many under her patronage, for it reminds us that nothing is impossible for God. Thérèse comes before God, having emptied herself; thus, she can be filled to surplus with grace. She often prayed that God would make her a great Saint — even greater than Teresa of Avila! Without fear before her Heavenly Father, Therese bears her heart and trusts that God will show her His abundance.

How to love without fear. Thérèse is a patron saint of mission, yet she hardly traveled anywhere during her life — she was even a cloistered nun! But, her patronage comes from the great love she poured out to her sisters in community — and even in letters to those beyond her convent walls. She trusted that her intercessory prayers had a veritable impact on her world, and she believed that God would



carry her love to the hearts of those for whom she prayed. Learning not to fear the sting of unrequited love, she poured out compassion and patience to her sisters in community — even when some of them could hardly stand her. She knew that love was a gift given in deep freedom — having learned how best to love from her Father in Heaven.

Thérèse is a powerful spiritual example for us, shining with patience, grace, and love and growing from a frightened child into a confident woman of devotion; Thérèse models a little way of realistic holiness for all of us. She desired to be great, not in her performances or actions, but in the quiet of her heart, learning to love as Christ Himself loved. So may she serve for us all as a great model of Christian virtues and a generous heart. Saint Thérèse of Lisieux, pray for us! —written by Nick Bernard, a Campus Minister

LIFE TEEN and EDGE:

Our Life Teen and EDGE youth group is meeting in-person again. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board Room. If you are unable to join us, there are many resources available for you on the Life Teen website — lifeteen.com. There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**NOVENA TO BLESSED BASILE MOREAU:**

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you

**TETELESTAI IS COMING:**

Our Lady Chapel is blessed to be only 1 of 2 places in the Cleveland Area to host the Passion Play, *Tetelestai*, this coming Lent. **Cleveland Performing Arts Ministries' musical passion play will be presented at Our Lady Chapel on Friday, April 8th [8 PM], Saturday, April 9th [8PM], and Sunday, April 10th [2 PM] — Palm Sunday weekend..**

TETELESTAI

Tetelestai's dramatic stage production and timeless music tell the story of Jesus' trial, execution and resurrection in a visual way that will leave a lasting impression. Having *Tetelestai* here as we begin Holy Week will be a great way to enter into our observance of the Paschal Mystery.

There is no charge for the presentation, but free-will offerings will be accepted. **Covid Protocols will be in effect — exactly what these will be will be announced closer to the date.** For more information, please contact the chapel office [440-473-3560] or visit the *Tetelestai* website: www.livethepassion.org.

RULES FOR LIFE:

The first rule of life is to do the will of God; secondly to do it in the manner He wills; and thirdly, to do it because it is His will.

—St. Elizabeth Ann Seton