

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.

POPE LEO'S MESSAGE FOR LENT:

Dear brothers and sisters: Lent is a time in which the Church, guided by a sense of maternal care, invites us to place the mystery of God back in the center of our lives, in order to find renewal in our faith and keep our hearts from being consumed by the anxieties and distractions of daily life.

Every path towards conversion begins by allowing the word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about. For this reason, the Lenten journey is a welcome opportunity to heed the voice of the Lord and renew our commitment to following Christ, accompanying him on the road to Jerusalem, where the mystery of his passion, death and resurrection will be fulfilled.

Listening. This year, I would first like to consider the importance of making room for the word through listening. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone.

In revealing himself to Moses in the burning bush, God himself teaches us that listening is one of his defining characteristics: “I have observed the misery of my people who are in Egypt; I have heard their cry” [exodus 3:7]. Hearing the cry of the oppressed is the beginning of a story of liberation in which the Lord calls Moses, sending him to open a path of salvation for his children who have been reduced to slavery.

Our God is one who seeks to involve us. Even today he shares with us what is in his heart. Because of this, listening to the word in the liturgy teaches us to listen to the truth of reality. In the midst of the many voices present in our personal lives and in society, Sacred Scripture helps us to recognize and respond to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we must allow God to teach us how to listen as he does. We must recognize that “the condition of the poor is a cry that, throughout human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church” [*Dilexi Te*, #1]

Fasting. If Lent is a time for listening, fasting is a concrete way to prepare ourselves to receive the word of God. Abstaining from food is an ancient ascetic practice that is essential on the path of conversion. Precisely because it involves the body, fasting makes it easier to recognize what we “hunger” for and what we deem necessary for our sustenance. Moreover, it helps us to identify and order our “appetites,” keeping our hunger and thirst for justice alive and freeing us from complacency. Thus, it teaches us to pray and act responsibly towards our neighbor.

With spiritual insight, Saint Augustine helps us to understand the tension between the present moment and the future fulfilment that characterizes this custody of the heart. He observes that: “In the course of earthly life, it is incumbent upon men and women to hunger and thirst for justice, but to be satisfied belongs to the next life. Angels are satisfied with this bread, this food. The human race, on the other hand, hungers for it; we are all drawn to it in our desire. This reaching out in desire expands the soul and increases its capacity” [St. Augustine, *The Usefulness of Fasting*, #1]. Understood in this way, fasting not only permits us to govern our desire, purifying it and making it freer, but also to expand it, so that it is directed towards God and doing good.

However, in order to practice fasting in accordance with its evangelical character and avoid the temptation that leads to pride, it must be lived in faith and humility. It must be grounded in communion with the Lord, because “those who are unable to nourish themselves with the word of God do not fast properly” [Pope Benedict XVI]. As a visible sign of our inner commitment to turn away from sin and evil with the help of grace, fasting must also include other forms of self-denial aimed at helping us to acquire a more sober lifestyle, since “austerity alone makes the Christian life strong and authentic” [Pope Paul VI].

In this regard, I would like to invite you to a very practical and frequently unappreciated form of abstinence — that of refraining from words that offend and hurt our neighbor. Let us begin by disarming our language, avoiding harsh words and rash judgement, refraining from slander and speaking ill of those who are not present and cannot defend themselves. Instead, let us strive to measure our words and cultivate kindness and respect in our families, among our friends, at work, on social media, in political debates, in the media and in Christian communities. In this way, words of hatred will give way to words of hope and peace.

Together. Finally, Lent emphasizes the communal aspect of listening to the word and fasting. The Bible itself underlines this dimension in multiple ways. For example, the Book of Nehemiah recounts how the people gathered to listen to the public reading of the Law, preparing to profess their faith and worship through fasting, so as to renew the covenant with God [see Nehemiah 9:1-3].

Likewise, our parishes, families, ecclesial groups and religious communities are called to undertake a shared journey during Lent, in which listening to the word of God, as well as to the cry of the poor and of the earth, becomes part of our community life, and fasting a foundation for sincere repentance. In this context, conversion refers not only to one’s conscience, but also to the quality of our relationships and dialogue. It means allowing ourselves to be challenged by reality and recognizing what truly guides our desires — both within our ecclesial communities and as regards humanity’s thirst for justice and reconciliation.

Dear friends, let us ask for the grace of a Lent that leads us to greater attentiveness to God and to the least among us. Let us ask for the strength that comes from the type of fasting that also extends to our use of language, so that hurtful words may diminish and give way to a greater space for the voice of others. Let us strive to make our communities places where the cry of those who suffer finds welcome, and listening opens paths towards liberation, making us ready and eager to contribute to building a civilization of love.

I impart my heartfelt blessing upon all of you and your Lenten journey.

—LEO PP. XIV

MASS SCHEDULE FOR THE WEEK:

Sunday, March 1: 2nd Week in Lent	10:00 AM In-Person & Live Stream
Monday, March 2:	NO MASS
Monday, March 3:	NO MASS
Wednesday, March 4:	NO MASS
Thursday, March 5:	NO MASS
Friday, March 6:	NO MASS
Saturday, March 7: 3rd Week in Lent	5:00 PM In-Person only
Sunday, March 8: 3rd Week in Lent	10:00 AM In-Person & Live Stream

LENTEN NOTES:

—LENTEN REGULATIONS:

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

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



NEXT BIBLE STUDY — WEDNESDAY, MARCH 4:

Our next Virtual Bible Study will be on Wednesday, March 4th at 6:30 PM. Bible Study usually meets 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: The Cross — Death and Resurrection

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually 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.

HOLY CROSS ROADS – WRITINGS FOR THE JOURNEY:

Lent: The word “lent” means spring time. It is a time when the cold and darkness of winter give way to the season of light and growth. We too struggle with thoughts of darkness as cold hard facts give way to the light that Jesus brings to us.

Jesus’ time in the desert was a time of intense feelings as he pondered what his heavenly Father had proclaimed to him, “You are my beloved son in whom I am well pleased.” This is who he was and who he was to become with the mission of bringing about the kingdom of God.

We too have the opportunity to claim our belovedness in Christ and our mission for this world. Like Jesus, we will be tempted with craving for physical pleasure, power, and desire for recognition for the good that we may have accomplished. But the only thing that really matters is that we are beloved and that God’s love will never leave us. Like Jesus, we are called to put everything else aside. In our fasting, we are to put on a happy face and share the joy of the Gospel.

Here are some questions for you to reflect upon:

- What does Lent mean to you?
- Are you called to a prayer that helps you accept that you are the “beloved of God?”
- How do you deal with the temptations that come your way?

O God, show your will for my life now.

—Brother Carl Sternberg, C.S.C.



REFLECTION ON THE THEME FOR THE WEEK:

The Scripture Readings for this 2nd Week in Lent are all about a “call”. We hear about the call of Abraham [Genesis 12:1-5], the call of Jesus [Matthew 17:1-9], and St Paul speaks about the call of each Christian [2 Timothy 1:6-10].

In the Book of Genesis, after the account of the creation, we are told how the human person fell into sin and drifted further and further away from God [chapter 3]. It is a sorry story. We are told about Cain and Abel [chapter 4], about the Great Flood [chapter 7], and the Tower of Babel [chapter 11]. These are all stories of selfishness and the sidelining of God.

But then there is a sudden change. God intervenes in the story and picks out Abraham — or Abram as he was then — and makes him the head of a chosen people. So begins God’s great work of salvation which culminates in the Pascal Mystery.

There are some important things about this call. First, it was God who chose Abraham — not Abraham who chose God. It is also vital to understand that God made this choice entirely of his own volition — not because of anything Abraham had done. It was not for any merit or specialness on Abraham’s part or because he somehow deserved it, but as a result of the simple decision of God. Then God tells Abraham to leave his home and go to the land which he will show him. Abraham is already old, but this is not seen as an obstacle by God. God tells Abraham to leave everything behind and begin a journey — a great pilgrimage of faith. And finally, God blesses Abraham and all the generations after him. God promises his protection and tells Abraham that they will be his special witnesses to the whole world.

There is no hint that Abraham opposes any of these plans that God has for him — despite his age or the many difficulties he knew he would face. “Abram went as the Lord told him.” This is powerful stuff.

And after many years and all kinds of events and obstacles, God’s plan finally reaches its culmination in the life of Jesus and what he accomplished in Jerusalem in the tremendous events of his Passion. Like Abraham, Jesus too was asked to leave his home and begin a great journey. His homeland, of course, is heaven. And the journey is the great work he was to accomplish here on earth.

God blessed Abraham, and God blesses Jesus too. He blesses Jesus on two particular occasions. The first is at the very start of Jesus’ ministry at his Baptism [Matthew 3], and the second we have before us as Jesus is transfigured on Mount Tabor [Matthew 17].

The two Old Testament figures who are seen alongside Jesus on the mountain — Moses and Elijah — are often thought to represent the Law and the Prophets. But they can also be seen as making clear what the work of Jesus really entailed. Jesus was to complete the work of Moses who brought the Chosen People into the Promised Land of Canaan and he is to do this by leading God’s people into the Promised Land of Heaven. Jesus was also to complete the work of Elijah who worked so tirelessly to draw the people away from idol worship and lead them back to worship of the one true God.

In his letter to Timothy, Paul talks about our own call [2 Timothy 1:6-10]. Paul tells us that, like Abraham, this call comes to us unbidden. It is not the result of any merit on our part — God simply chooses us. This is something that we need to constantly reflect upon.

First, we should understand that we have indeed been chosen. God didn’t call everyone — but he has called us. He has called us, as individuals, to faith so that we can be his witnesses. Perhaps he has placed us in believing families, or he may have put a certain set of circumstances in our way which has led us to faith. But make no mistake about it — this is God’s doing. He is truly working in our



2nd Week in Lent

lives. He wants us to be with him, and he has a special role for us. We are a crucial part of his plan for the salvation of the world.

We also must understand clearly that there are no personal qualities that we possess which caused God to single us out so that he could bestow on us the gift of faith. Indeed, we might often think that it was precisely because we were nothing very special that God chose us.

And we must further realize just what a blessing all this is for us. Often, we might see our faith as a burden, an obligation — perhaps even an inconvenience. But we would be quite wrong to view our faith in this way; it is no mere cultural hangover or the result of an historical accident nor is it something we just fell into. We would be very mistaken to see our calling as anything other than a tremendous, if undeserved, blessing. As with Abraham, our journey of faith is a long one; it has many twists and turns, many complicated byways, peculiar detours and fresh starts. But this journey — this pilgrimage of faith that we have undertaken — will undoubtedly bring us many blessings and it will ultimately lead us to eternal life.

On the Holy Mountain our Lord was transfigured. His face shone like the sun and his clothes became white as light, and the voice of God was heard in blessing and approval. This was the true nature of Jesus shining through — He let his glory be seen to the small inner circle of Apostles.

Something similar needs to happen to us; our whole life should be seen as a gradual process of Transfiguration. Our whole purpose should be to allow the light of God to shine through us. There are many things which can help us to do this. Attending Mass regularly, and making the reception of the Eucharist an integral part of our lives is, of course, key. Other things include daily prayer and sharing our faith with others; as well celebrating the other sacraments — particularly the Sacrament of Reconciliation, which allows us to experience God's healing and forgiveness in a profound way.

Our family life is another area which we can transform by our practice of the Christian faith. Living a life of deep respect and love for each other means that we are putting the Gospel into practice in the very heart of our home.

As we negotiate the various events of our life — such as change of job, moving from one home to another, financial changes, health issues, sadness, or good fortune, we can allow them to be graced by God's love so that they become not just occurrences, but part and parcel of our pilgrimage of faith. If we live our lives in this way, then our eventual death becomes our last act of worship. It becomes the opening of a door leading us to the vision of Christ who will shine on us far more brightly than he ever did on that Holy Mountain.

—taken from the writings of Father Alex McAllister S.D.S., which appear on the internet

FAITH EDUCATION:

Faith Education will meet this Sunday, March 1st. We will not meet again until Sunday, March 29th, due to Gilmour's Spring Break. Faith Education is an important part of every young person's religious formation. Please make sure that you have not forgotten this important responsibility for your children. **Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass.** Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information.**



WISE WORDS:

“Forever is composed of nows.”

—Emily Dickinson

“TETELESTAI” IS COMING:

Our Lady Chapel is blessed to host the Passion Play, *Tetelestai*, this coming Lent. Cleveland Performing Arts Ministries’ musical passion

play will be presented at Gilmour’s Center for the Performing Arts on Friday, March 27th [8 PM], Saturday, March 28th [8PM], and Sunday, March 29th [2 PM] — Palm Sunday weekend. Our Lady Chapel will be utilized for overflow seating, with a livestream of the performance.

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. Each performance will be followed by a reception with refreshments in the Center foyer. For more information, please contact the Chapel office [440-473-3560] or visit the *Tetelestai* website: www.livethepassion.org.

TETELESTAI

LENTEN COMMUNAL PENANCE SERVICE:

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



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. 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].



READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God’s word in your homes. We hope you can make good use of it.

Monday:	Daniel 9:4b-10; Luke 6:36-38
Tuesday:	Isaiah 1:10, 16-20; Matthew 23:1-12
Wednesday:	Jeremiah 18:18-20; Matthew 20:17-28
Thursday:	Jeremiah 17:5-10; Luke 16:19-31
Friday:	Genesis 37:3-4, 12-13a, 17b-28a; Matthew 21:33-43, 45-46
Saturday:	Michah 7:14-15, 18-20; Luke 15:1-3, 11-32
3rd Sunday in Lent:	Exodus 17:3-7; Romans 5:1-2, 5-8; John 4:5-42

LET’S GET IT RIGHT:

We are not here to see through one another, but to see one another through.

—Anne Lamott

SERVING THE LORD IN THE POOR — SAT. MARCH

21st:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [1/31/26]	-----	NO MASS
Total Offerings: Sunday [2/1/26]	-----	\$ 682.00
Total Offerings: Saturday [2/7/26]	-----	\$ 200.00
Total Offerings: Sunday [2/8/26]	-----	\$ 528.00
Total Offerings: Saturday [2/14/26]	-----	\$ 40.00
Total Offerings: Sunday [2/15/26]	-----	\$ 456.00
Total Offerings: Ash Wednesday [2-18-26]	-----	\$ 50.00
Total Offerings: Saturday [2/21/26]	-----	\$ 115.00
Total Offerings: Sunday [2/22/26]	-----	\$ 725.00

A PRAYER: Lord Jesus, you took my sins upon yourself so that I might be freed from them. Thank you for your mercy, Lord Jesus. I still need your forgiveness and healing.

TRANSFIGURING OUR SPIRITUAL LIVES:

The story of the Transfiguration maps out some steps we need to take in our journey of prayer. First, we must climb the mountain; second, we must look upon Jesus; and third, we must go back down the mountain to tell others what we have seen.

First, we must climb the mountain. Before revealing his glory to Peter, James, and John, Jesus leads them up a high mountain. Climbing a mountain takes a good deal of effort. There's always the danger of falling off a cliff or running into a wild animal. Also, the higher one climbs, the thinner the air is and the harder it becomes to breathe.

The apostles' experience teaches us something profound about the spiritual life. God often does not reveal himself until we are willing to make the hard journey up the mountain. That mountain could be a sin that we have to overcome, an unhealthy relationship, or sickness. Every challenge we experience is an invitation from God to climb the mountain so that He can reveal His glory to us. We may not understand why God has put those obstacles in our path and made things so hard for us. However, if we ask Him, He will give us the strength to endure whatever may come. And, with time, we will see and be amazed by God's mercy.

The second truth of the spiritual life which the Transfiguration teaches us is that we are meant to see the vision of God. Unlike the apostles, we do not see Jesus face to face. How, then, do we get a glimpse of him in all his glory? The central and most important way is in the Mass. At every Eucharist, the Risen Lord is truly present in our midst. When the readings are proclaimed, it is Jesus' voice that we hear. When we receive the Eucharist, we touch the body of the Risen Lord just as the apostles did, and we are transformed by him.

For that reason, the Sunday Mass is an indispensable part of our Christian life and spirituality. While it is very good to read the Bible, pray the rosary, and contemplate the beauty of nature, none of those activities compare with the gift offered us in the Eucharist. While those activities can give us some insight into Jesus and his love, they cannot actually give us Jesus himself as the Eucharist does. There is no substitute for the real, life-changing encounter we have with the Risen Lord in the Sacrament of his Body and Blood which we receive every Sunday.

The third truth of the spiritual life is that we cannot stay on the mountain — we have to go back down to witness to others the Jesus we have come to know.

The experience the apostles had of Jesus was overwhelming. It filled them both with awe and fear. Understandably, Peter does not want it to end. He wants to stay there, camping out with Jesus, Elijah, and Moses forever. But Jesus does not allow it. The vision of his glory comes to an abrupt end, and Jesus leads them back down the mountain to continue preaching the good news and healing the sick.

Many times, when we are praying and feeling God's presence all around us, we do not want it to end. We want to stay basking in the warmth of God's love. That is entirely natural because we were created to praise God and never feel so much "at home" as when we are praying. But it is not enough. The spiritual life is never just a private affair. From worship, we must go into service. We must come down the mountain and point out the way to encounter God to others so that they may share our joy.



—taken from the writings of Douglas Sousa, which appear on the internet.

WHAT WILL HEAVEN BE LIKE?

If you went back a few years and took a look at my high school locker, you'd be guaranteed to find a few things — an unopened Algebra textbook, an empty coffee cup, and a picture of St. Thérèse with the quote: “the world's thy ship and not thy home.”

As I navigated the trying times of high school, I kept these words from St. Therese in the back of my mind, occasionally referring to them when I needed an encouraging thought or quick pick-me-up. When I struggled with insecurities or pain from broken relationships, I'd promptly be consoled by the truth of the words that St. Therese spoke — “I was made for something greater than what the world offers.”

Although I consistently turned to these words in times of suffering, they were easy for me to ignore when they called me outside of my comfort zone or into something greater. I found myself chasing worldly affirmations until they left me empty — only to remind myself that I wasn't made for this world. This approach was problematic because these words are comforting, but they were also convicting. I wasn't made for this world, but I was exhausting myself trying to be — and that never brought fulfillment.

The truth is, this sentiment is more than just an encouraging excerpt from the life of a saint — it's the commission of our lives: to be united with Christ, here on Earth and in Heaven for eternity. It's the truth that reminds us that everything the world offers us will fall short of the longings of our hearts because we were made to know a Love that is greater. Fulfillment will only come when we orient our hearts towards the home we are eternally destined for. But this begs the question, what will heaven actually be like? What does that eternal destiny mean?

The Catechism says: “Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” [CCC, #1024]. But just because heaven is our ultimate end does not mean that it's separated from our current reality. Our lives on this side of Heaven were made to be more than just a waiting room filled with mediocrity and disappointment because God is the eternal Father, and His goodness persists in this life and the next. He willed each one of us into existence not because He needs us, but because He desires to know us and this truth empowers us to do something great and virtuous with our lives right now. So, in a sense, we don't need to wait for eternity to know what heaven will look like because the Lord has given us the invitation and the grace to encounter Him exactly where we are.

So even when my seventeen-year-old self-doubted that I had anything great to offer, even when my nineteen-year-old self-doubted that there was a place for my brokenness in the Kingdom, even when my now twenty-something self struggles with the uncertainty that accompanies surrender, the Lord's promises do not change. The book of Revelation says: “They will look upon His face, and His name will be on their foreheads. The night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever” [Revelation 22:4-5].

This vision of Heaven calls us out of our waiting room and into the light. It's not solely a prophetic account of our full communion with the Lord, but an invitation to seek Him during this life. Because He shared in our humanity and bore the weight of our sins, we are invited to be united with Him — even in our brokenness — through the grace we receive in the sacraments. The power of the resurrection grants us the fruits of redemption [CCC, #1026] and invites us to look upon His face right now, especially in the Eucharist.

The beauty of our faith grants us the opportunity to dwell in deep intimacy with the Lord when



we receive Him at Mass. The Eucharist allows us to unite ourselves with the Kingdom of Heaven and anticipate the joy which is to come in eternal life [CCC, #1326]. This grace that we receive is only a glimpse of what is to come, but it empowers us to share in the goodness of the Lord in our ordinary lives.

Heaven is a profound reality for us as Christians, and as a result, our hearts should always be open to receive the grace we need to reach the fullness it offers. We all share a common vocation to become saints. For this reason, we have to consider Heaven as more than an afterthought or final destination, but as our true home and total fulfillment.

We were made for Heaven, and everything we do, everything we endure, and everything we believe about ourselves should point us there. —taken from the writings of Kelsey Dassance, a college student

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Andre Polsinelli, who is undergoing treatment for Parkinson’s Disease.
- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For Veronica Pauer, sister of Brother Charles Smith, C.S.C., who is under the care of hospice.
- For Jackie Rusnik, sister of Margaret Bennish, and aunt of Jakob Bennish [‘30], who is recovering from a stroke.
- For Dale Rusnik, brother-in-law of Margaret Bennish, and uncle of Jakob Bennish [‘30], who is undergoing treatment for multiple health issues.
- For Sister Cecelia Liberatore, S.N.D., who is under the care of hospice.
- For Charles Dottore, a young person, who has been diagnosed with MS
- For John Kealey [‘62], father of Christine Spencer [‘90], who is undergoing medical treatment.
- For Mary Bislosky, who is seriously ill.
- For Rebekah Klein, daughter of long-time teacher and coach, Jeff Klein, who is seriously ill.
- For Krishna Gupta, sister of Science teacher, Nina Goel, and aunt of Nikhil [‘13] and Nuper [‘17] Goel, who is undergoing treatment for cancer.
- For James Cissell, father of Denise Shade, who is undergoing treatment for senior related medical issues.



PRAYERS FOR THE DECEASED:

- For Elaine Willey, sister of Father John [birthday]
- For Father Willy Raymond, C.S. C.
- For Grant Selfridge [‘65], brother of Andrew [‘67]
- For Robert Winings, father-in-law of David Lavelle [‘89]
- For Curtiss DeMarco, father of Patty Szaniszlo and Kathy DeMarco [birthday]

PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- For an end to the war between Russia and Ukraine, and the political issues in Palestine and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women, and for their families

CLOSING PRAYER:

~ A Prayer during the 2nd Week in Lent ~

**As the days lengthen
and the earth spends longer
in the light of day,
grant that I may spend
longer in the light
of your presence,
O Lord.**

**And may those seeds
of your Word,
which have been long-buried
within me,
grow,
like everything around us,
into love for you,
and love for people;
to become a visible declaration
of your Lordship
in my life.**

**Grant, Father,
that this Lent,
there may be a springtime
for my life in Christ.
Amen.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
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