

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.

“TETELESTAI” IS COMING:

Our Lady Chapel is blessed to host the Passion Play, *Tetéléstai*, 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.

Tetéléstai’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 *Tetéléstai* 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 *Tetéléstai* website: www.livethepassion.org.



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.



HOLY CROSS ROADS – WRITINGS FOR THE JOURNEY:

Lent has us believing in the good news that Jesus’ coming into our world was for us to receive new life. We would be born again. Lent is a time to renew and be open to accepting the grace that is offered to us.

Like Nicodemus in John’s Gospel, this new life requires that we let go of the prejudices, control, and like little ones we will become open to a new world [see John 3]. This new world is filled with wonder and challenges. As we face each stage of growth into the Spirit, we will enhance our spiritual life. We are called to let go of patterns of behavior that keep us from experiencing all that God has for us. God offers us a new mind and a new heart. As we travel an unsure road, we have the promise that God will always be with us, leading us through every challenge that we face. It is an ever presence of God’s love for us that will make our journey possible even though suffering into new growth will always be a part of the journey. As in Jesus’ life, it is through the cross that the new life will come.



Here are some questions for you to reflect upon throughout this week:

- Have we been open to receive the new life that Jesus offers us?
- What gets in the way of receiving this new life?
- How are we called to share our new life in Christ with others?

O God, help me be open to receive the new life that you are offering me. —Brother Carl Sternberg, C.S.C.

SEEK PEACE:

Peace is “unarmed and disarming,” rooted in full respect for the dignity of all.

—Pope Leo XIV

NEXT BIBLE STUDY — WEDNESDAY, MARCH 11:



Our next Virtual Bible Study will be on Wednesday, March 11th 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.

MASS SCHEDULE FOR THE WEEK:

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| Sunday, March 8: 3 rd Week in Lent | 10:00 AM In-Person & Live Stream |
| Monday, March 9: | NO MASS |
| Tuesday, March 10: | NO MASS |
| Wednesday, March 11: | NO MASS |
| Thursday, March 12: | NO MASS |
| Friday, March 13: | NO MASS |
| Saturday, March 14: 4 th Week in Lent | 5:00 PM In-Person only |
| Sunday, March 15: 4 th Week in Lent | 10:00 AM In-Person & Live Stream |

CONFIRMATION:



Confirmation

This past Friday, many of our young people were confirmed at the **Chapel of the Divine Word** parish in Kirtland. We are grateful for this great moment of grace for them and for each of us, as the Holy Spirit enters in our midst again in a special way. Let us pray for **Jakob Bennish, Olivia Chiacchiari, Mia DiNunzio, Charly Garten, Xavier** and **IgnatiusLahorra**, and for all our young people during this special time in their lives. And let us also pray that we will all grow into a deeper appreciation of the blessings of this special sacrament.

HOLINESS:

God is calling us all to holiness. No matter where we are in life, no matter what we’ve done, God is showing us the way even if it twists and turns in seeming darkness. Christ will never abandon us.

—Matthew Archbold

REFLECTION ON THIS WEEK'S THEME:

All living nature longs to escape emptiness. Nature abhors a vacuum. Everything that lives is a celebration of self-insufficiency. A drowning person struggles for air while a thirsty person aches for water. Everything that lives depends on something outside them to continuing life — vegetation needs rain, but also sun.

We have great longings beyond the physical — many though those needs are. We are urged to reflect on these deeper longings. Lenten fasting and the denials of our appetite are meant to help us face our deeper longings. We do not like to admit it, but we long for God in every other hunger, thirst, or want. Not everything we seek can complete us, and we grumble when this happens. We want God, but we do not want mystery. We want completion, but something that will last for more than a little while.

The Jews were freed from their bondage in Egypt to worship and serve the Lord. Their experience of this freedom did not include a freedom from experiencing their humanity. They had sung great hymns of joy at their victory over their masters in the crossing of the dry sea. It was easy to boast of their faith as they enjoyed their freedom. They were in a long process of learning about a deeper trust called faith. God was with them — but not according to their expectations. It wasn't the Promised-Fullness just yet. They grumbled — of course as we do still [Exodus 17:1-7].

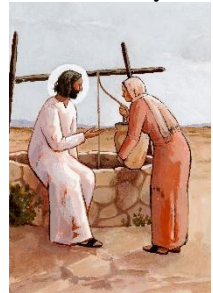
Moses knows that God's people are thirsty in the desert and he becomes again their intercessor with God. God asks an act of faith on the part of Moses who does respond by striking the "rock" with his staff. Presumably it is the same staff with which he struck the waters of the Sea of Exodus. As the waters flowed back to give them their freedom, now the waters flow forth to give them life. They will grumble again for food, but for now they are satisfied — but not totally or forever.

John's Gospel is a long story containing all kinds of symbols [John 4:45-42]. It takes place at "noon" which is full daylight, and for John very good things happen in the light. Water is the central symbol of this story. Jesus is thirsty — this gives the story its setting. He meets a woman — a Samaritan from whom Jews keep their distance. He has no bucket, and so the process of revelation begins.

John uses such elements to get Jesus into a position of presenting Himself as the "Living Water". The story is not about the woman's having five husbands — rather it is about Jesus' being the Messiah. Actually the "five husbands" represent the foreign gods which the Samaritans have taken into their cultic lives. Jesus presents Himself as the place of true worship and relationship between God and humanity. John is presenting Jesus as the replacement for the Temple which the Romans have destroyed in Jerusalem. Jesus replaces the Temple, but continues the relationship of God through the Covenants with Israel.

Jesus is the "living Water" which humanity needs and God desires to offer. Though natural water satisfies for a while, this Water — Jesus — will bring peace and soul-satisfaction to those who drink. Our natural thirsts, hungers, drives and longings will remain of course, but a deeper search will be calmed — this relationship will be and lead to "eternal life".

Jesus offers Himself as the "truth". He is offering a life grounded in faith. The woman tells her kinsfolk that she met a man who could tell her everything about her. He has the facts. This is attractive, but Jesus is offering more than facts — rather, faith. The most important lines in the story comes at the end as it usually does in John. The town's folk say to the woman: "We no longer believe in him because of your words; for we have heard for ourselves, and we know that this is truly the savior of the world."



Important for us who also believe is the little instruction Jesus offers to the disciples. Jesus is to finish the work which He was sent to do. The harvest of souls will be reaped by His life, His death, and His resurrection. The followers will be the “reapers” who collect and care for the soul-crop. We will do this within the context of our human longings for success, completion, and full understanding. We will grumble when we are thirsty for evidence of God’s faithfulness and our being sufficient for the task. Faith is not an answer to life’s questions — it is the encouragement to keep living the questions.

As the Jews were freed from bondage to worship and serve God, so we who have been freed from meaninglessly wandering around until we die, are to live as true soul-food for God’s people. Jesus is inviting us to face our longings, our thirsts, our yearnings, and see if we are reaching-toward, looking-for, what true life is. We are so separate except in our universal sense of not having enough, not being enough, not doing enough.

For us — His followers — every moment is “noon”. We now carry life in the buckets of our humanity — even though they sometimes leak and we grumble at the weight and the wait. Like the town’s folk, others will come to believe — not through what we say in words, but how the Word takes flesh in our human buckets. —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

SCHEDULE OF LENTEN EVENTS & HOLY WEEK/EASTER SERVICES:

- **Communal Penance Service — Monday, March 30th at 7:00 PM**
- **Mass of the Lord’s Supper on Holy Thursday, April 2nd at 7:00 PM.**
- **Stations of the Cross on Good Friday, April 3rd at 1:15 PM.**
- **Good Friday Service [Liturgy of the Word, Veneration of the Cross, and Communion] on Good Friday, April 3rd at 3:00 PM.**
- **Blessing of Easter Foods will be at 12:00 noon on Saturday, April 4th [if there is interest].**
- **Easter Vigil Service will be at 8:30 PM on Saturday, April 4th.**
- **Easter Sunday Mass will be at 10:00 AM on Sunday, April 5th.**

SERVING THE LORD IN THE POOR — SAT. MAR. 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.

THE SACREDNESS OF TIME:

Time is the only irreplaceable commodity in life. Money can be replaced; jobs can be replaced; material possessions can be replaced. Time is slippery, uncontrollable, a treasure not to be wasted. —Mark Hart

LIFE IS FILLED WITH HOPE:

If you've heard the soundtrack for the Broadway show *Les Misérables*, you may remember a song sung by Fantine that is a lament. She sings a sad song to her lost youth, her lost innocence, her lost beauty. It reflects a song many of us have in our hearts as she sings: "I had a dream that life would be so different than the hell I'm living, so different now than what it seemed. Now life has killed the dream I dreamed." Once upon a time, way back in my early twenties, my heart was full of a song like that. I thought I wanted to die, my life would never be happy again.

What causes us to sing a song like that — to be filled with despair? What murders our dreams? And what, perhaps, is killing your dreams — or the dreams of someone you know and love?

The Book of Exodus in the Old Testament presents us with a whole tribe of people feeling that burden, that depression, that despair. Only a little while earlier, God had delivered them from slavery in Egypt, protected them and saved them from Pharaoh's pursuing armies by parting the Red Sea for Moses and swallowing up Pharaoh's army in those same waters. Moses spoke to them of God's love for them and pointed to God's Promised Land — a land flowing with milk and honey — that was soon going to be theirs. Yet here they are wallowing in self-pity, hurting and angry at God, and worst of all longing to return to slavery back in Egypt [Exodus 17:1-7].

Back to Egypt? Back to slave labor? Back to a land of death? Unimaginable, yet true. It took God a few weeks to get these Israelites out of Egypt and it would take God forty years to get Egypt out of the Israelites. How could this be? And how is it that our own depression and despair can call and lead us back into the slavery of wallowing in our self-pity? For many, it leads to the bondage and slavery of drug addiction, to alcoholism, to sex addiction, addiction to shopping, gambling, overeating and what have you. Self-pity is powerfully addictive.

We need to observe that these ancient Hebrews were remembering the past as better than it really was. Hindsight isn't just 20/20 vision — it's seeing things through rose colored glasses. If you don't believe me then recall these same sort of memories you've heard expressed: "When I was your age, I walked to school and back every day. It was six miles walking to school, and six miles back. And our teachers smacked us when we were out of line — they didn't take any nonsense. And when we graduated from school we could read, we could write, and we could do our numbers. Kids have it too easy these days." "When I was a kid we never, ever, missed church on Sunday. And we always had a big Sunday dinner — the whole family was there. We didn't run around all day on Sunday doing all sorts of stuff. We went to church, we stayed at home, and we were family." "When I was a kid, we worked four hours before sunrise doing chores, worked in the fields until after sundown, and studied by candlelight to midnight. Kids these days have it too easy — they don't know the value of hard work." "I don't know what's wrong with women these days. I had my babies. I didn't take drugs to dull the pain. And women went back out to work in the fields the next day."

Well, you get the picture. Memory cuts out all the bad stuff that happened and magnifies everything good. The past is painted in colors of glory. School days were brighter, marriage was easier, kids behaved, and life was gentler. The Depression? The Second World War? The drunkenness? The family fights? The cheating on our wives? The cheating on our husbands? All these things get washed down and painted in muted colors.

The other big cause for despair is to take the condition in which we presently find ourselves and then claim that life is always going to be this way. Things will never change, we say to ourselves. We will always be too fat, ugly, geekish, unattractive, unloved, lonely, trapped in our job, trapped in a bad marriage, trapped in whatever we find ourselves right now. That's what the Hebrews were saying to Moses. Get us out of here and take us back into Egypt. At least there we had the Nile and Pharaoh

provided us with food. Sure, we were slaves, but things were a whole lot better then than they are now out here, even with our freedom.

Does the present look bleak to you now? Well, don't repeat Israel's mistake. The condition in which you find yourself now doesn't have to be the situation in which you'll find yourself in the future. The present doesn't put handcuffs on you and imprison you. God still has His power and with that power your life can change. Always remember that without God you are powerless and can do relatively little. Without God you can accomplish nothing. But with God there is nothing you cannot accomplish. With God's power there's a whole lot about your future that will change. Are you lonely? Are you sick? Without a job? Discouraged with your marriage, with your career? With God, things change.

If God can produce water from a rock, he can provide you with all that you need to move on toward your own Promised Land. And always remember that with God, every journey moves forward, moves on into the future. With God things never stand still and just remain always the same. God is a God of change. All of the beautiful and great Sacraments of our Church are all moments of change. Think about it. Every sacrament is a sign of change, a moment of grace, a promise that looks ahead to what can be in our future. And remember, too, that God wants us never to go backward into Egypt.

Our Catholic Faith, our religion, is a religion about what can be, not what simply has been. And our religion is certainly not about celebrating only where we're at right now in our present. No. We are here, processing in line to Holy Communion, because we are on a journey — a journey toward God and toward all that He dreams we can be. That's why our churches have doors — so that we can receive here what God wants us to have and then take that out into our world to make it a better place, and to take that into our future so that we can be in a better place.

In the Broadway show, *Les Misérables*, Fantine sang her sad song of lament, but Jesus Christ descended into hell and now is risen from the dead, victim no longer. He lives now in the life His father dreamed he could live. And God offers that all to you, right here, right now, in a life you can live in Holy Communion with him, a life that will take you into your future, into your Promised Land.

—taken from the writings of Charles Irvin, which appear on the internet

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a 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.

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| Total Offerings: Saturday [2/28/26] | ----- | \$ 796.47 |
| Total Offerings: Sunday [3/1/26] | ----- | \$ 218.00 |

SEEKING LIVING WATER:

On this Third Week in Lent, the Church throughout the world gathers with those who recently have begun a journey of Christian faith to reflect on the story of a woman whose encounter with Jesus was so powerful that many others from her home town began to believe “because of the word of the woman who testified” [John 4:5-42].

We can all think of our own litany of those whose lives and words of wisdom have transformed our life journeys. For some, those wisdom figures are close to home. But at other times, the persons and encounters which transform our lives are quite surprising. Just recently, while watching the movie *Dead Man Walking*, I was reminded that a man on death row was moved to confess his heinous crime and to seek forgiveness on the strength of the testimony of faith of another woman — Sister Helen Prejean. At the same time her words and witness moved a father whose son had been brutally murdered to turn to prayer and to struggle to forgive the man who had committed that unspeakable crime. On the strength of her testimony — and that of others who have joined with her — a country and a Church have been challenged to rethink and actively oppose the death penalty.

John’s Gospel offers insight into the transformation of another missionary disciple — a woman who would have been on the margins of Jesus’ world. The story begins when two strangers meet at the site of Jacob’s well in Samaria at about noon — the time of day when there is the most heat, but also the most light. Jesus — a tired and thirsty itinerant preacher — has stopped to rest there on his long journey home to Galilee. As the scene opens he encounters a woman who is going about her ordinary life, carrying out her daily domestic duty of coming to a village well to seek water — as do countless women around the world still today, if they are fortunate enough to have a reliable source of water.

Jesus initiates the extended conversation which follows, but it is the woman who asks the questions throughout the encounter. Jesus asks the woman for the most basic of human gifts — the one without which we cannot survive: “Give me a drink.” She is the one to ask the hard question — the “elephant in the room” so to speak — “How can you, a Jew, ask me, a Samaritan woman for a drink?” She doesn’t go into detail, but Jesus knows well the boundaries and hostilities which have come to separate these two descendants of Jacob who once shared a common heritage.



That discord between Jews and Samaritans could have been the end of the conversation, but neither one backs away nor refuses to engage. Jesus takes the woman and her question — her challenge — seriously. At the same time, Jesus shifts the conversation away from traditional expectations and clear boundaries, and speaks instead of gifts freely given — living water and a spring welling up to eternal life. But we cannot recognize these abundant gifts offered by a stranger so long as we safely distance ourselves from them as “the other.” And so, Jesus speaks words of invitation, reframing the woman’s challenge: “If you knew the gift of God, and who is speaking to you, you would have been the one asking or living water.”

But the woman misses the point and she returns to the pragmatic — “you do not even have a bucket and the well is deep.” Once again, the conversation could have ended there. But her questioning is more profound than that, and Jesus hears her deeper searching — her real question: “Where then can you get this living water?” And her unspoken question — Who is this stranger who seems to be redefining religious traditions, but whose words and whose very presence speak to her at a deeper level? Jesus responds in exactly that deeper key: “Whoever drinks the water I shall give will never thirst; for the water that I shall give will become a spring of water welling up to eternal life.”

The ambiguity about the woman’s thirst — her true desire — continues. On one level she doesn’t want to have to keep coming back to the well; but on a deeper level — like all initiates in faith — her response involves more than she realizes: “Sir, give me this water, so that I may not be thirsty.” So finally they have switched roles in the drama: “If you knew the gift of God and who is asking you for a drink, you would have asked him and he would have given you living water.”

But the story doesn’t end there in terms of the identity or mission of either one. The next exchange of dialogue is often taken to be the dramatic center of the plot. Usually it is portrayed as some version of Jesus “calling out” the woman for her marital history of having five husbands and now living with another man. But the focus of the story is not on a sinful or loose woman, but rather on the deepening of this woman’s faith — her growing desire for living water.

Just as Jesus could see her more deeply, so too she now sees him with more of faith’s insight — “Sir, I can see that you are a prophet.” She isn’t afraid to pursue what that might mean — even to raise the long-disputed question of which mountain — Gerazim or Jerusalem — is the sacred meeting place with God. Again, Jesus presents a new possibility: “True worshipers will worship the Father in Spirit and truth; indeed such worshipers don’t seek God — God seeks them.”

That new vision prompts the Samaritan woman to affirm her hope for an anointed one to come — the Messiah, called the Christ — who will “tell us everything” by teaching as Moses did. Finally comes the real epiphany in the story as Jesus reveals to her what he has not yet said to any other disciple in this Gospel — I AM. “I am he, the one who is speaking to you.”

This dialogue between Jesus and the woman has revealed the true identity of each. Jesus gives no preaching commission to this new disciple — he doesn’t have to. Once the waters of Wisdom which she has longed for have welled up within her, she cannot keep from announcing what she has seen and heard. Like the other disciples, she leaves behind the life that she had known before — symbolized by her water jar. She returns to her own home town to announce the good news by inviting others to “come and see”, and by raising another one of her powerful questions: “Could this man possibly be the Christ?”

The woman’s encounter with Jesus — God’s Wisdom made flesh — empowered her to become a missionary disciple, a preacher of the good news which she herself has seen and heard. No wonder Pope Francis turned to her in his Apostolic Exhortation, *The Joy of the Gospel*, to remind all of the baptized that “in virtue of our baptism, all the members of the People of God have become missionary disciples [see Matthew 28:19]. Anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love” [*Evangelii Gaudium*, #120].

Like the Samaritan woman, Pope Francis ends with a challenge framed as a question, one intended for all missionary disciples — women as well as men, young as well as old, newly-initiated as well as long-time members of our communities — “So what are we waiting for?” [*Evangelii Gaudium*, #120]. —taken from the writings of Sister Mary Catherine Hilkert, O.P., which appears on the internet.

FAITH EDUCATION:

Faith Education is not meeting for the next several Sundays, due to Gilmour’s Spring Break. Faith Education will resume on Sunday, March 29th. 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.**



BECOMING A WITNESS FOR CHRIST:

John's Gospel for this Third Week in Lent is the wonderful account of the encounter between Jesus and the Samaritan woman at Jacob's Well [John 4:5-42]. It is a well-crafted story with multiple layers of meaning. Several times in it there are misunderstandings and double meanings from which unfold many different layers of relevance. The story focuses on thirst. In the Book of Exodus, Moses struck the rock at Massah and Meribah, resulting in a miraculous flow of water [Exodus 17:1-7].

The Samaritan woman is at Jacob's Well, presumably looking for water, and so we understand that she is thirsty — but it is soon revealed that she thirsts not just for water, but for knowledge. She wants to know the deeper meaning of life; she wants insight too into the life of faith.

But it was rather unusual for a lone woman to be at such a well in the middle of the day — and even more unusual for her to engage a single man in conversation. These circumstances suggest that she might be at the well for another purpose — another indication of her sinful life. The likelihood of her bad reputation is underlined when we eventually hear that she has had five husbands.

Here — at the well — on that auspicious day she meets a man who is the Lord of Life himself. She meets the only one who can forgive her sins — in fact she meets someone who knows her motives and actions better than she does herself. But he does not sit in judgement on her — he does not condemn; instead he teaches her that salvation is at hand and that it is available to all — whether they are saint or sinner, man or woman, Jew or Samaritan.

Going back to the beginning of the story, this woman comes to the well because she is thirsty, but it is Jesus who asks her for a drink. He then proceeds to talk about the gift of living water that will well up to everlasting life. The word that Jesus uses for gift in Greek is “*dōrea*” — it exclusively refers to divine bounty, which means that this living water that he is talking about has a very special character. We Christians understand without being told that he is referring to the waters of Baptism.



The woman then asks for this living water, but still she is confused and thinks that this living water is for the quenching of a merely physical thirst. When Jesus refers to her five husbands, she realizes that he is a prophet — but then Jesus reveals himself to be not just a prophet, but the Messiah in person.

Before she can even express her amazement, the Disciples of Jesus return and express their surprise that he is talking to a woman of questionable virtue at that hour of the day. The misunderstandings continue when the Disciples offer Jesus food and he talks about the food that they do not know about. They are further confused when Jesus goes into a kind of poem about the readiness of the world for the arrival of the Messiah.

The villagers then appear, and they believe in Jesus on the strength of the woman's testimony. But this initial reason soon passes when they experience for themselves that Jesus is truly the Savior of the World. The Samaritan Woman is in fact the first missionary in the Gospel of John. For all their faithfulness and their presence at the miracles and teaching of Jesus, the Apostles lag well behind. Here in one conversation — even though it is full of misunderstandings — the woman gets the message and comes to believe that Jesus is the Messiah. And it is through her witness that the other villagers come also to believe in him.

The lesson here for us is clear — we must understand that this is our role too. Each of us is called to be a missionary — a witness to others — that Jesus is the Christ, the Messiah, the Savior of the World. We must never neglect this task. We must realize that when we received the Sacrament of Confirmation, we were specifically commissioned to bring the Good News of salvation to the whole world.

We know these things. We realize that this is our task, but yet so often we fall down on the job. We frequently fail to ever speak about Jesus or his message that is so vital for the world. Even in our own families matters of faith can be taboo. We might go to Mass every weekend, but as soon as a religious topic comes up, it is as if we were struck dumb. We fail to discuss matters of religion in our families — in a safe environment. And if this is the case, it inevitably becomes that much more difficult to do so in a more hostile situation.

The problem is that because we don't talk about the faith at home, we find that over a period of time we have lost the vocabulary. Then when we are put on the spot at work or in a social situation, we find that we don't have the right words, and so we just clam up and keep our mouths shut. We find that we are afraid to speak out because we don't have the right words to say.

The solution to all of this is to begin to talk about the faith at home. Even if like that Woman at the Well, there are many misunderstandings, please persevere — only then will you have the right words when you really need them. —taken from the writings of Father Alex McAllister S.D.S., which appear on the internet

WORSHIPPING IN SPIRIT AND IN TRUTH:

Very often we go to God the Father seeking help in our various needs. In John's Gospel [4:5-42], we learn what the Father is seeking. This revelation takes place during a very unlikely encounter between Jesus and the Samaritan Woman at the well. It is unlikely because of the deep animosity that existed between the Jews and Samaritans. In Luke's Gospel there is the account of the Samaritan Village that would not even permit Jesus and his Apostles to stay there because they were on their way to Jerusalem [see Luke 9].

When Jesus and his apostles stop at Jacob's well, the only person there is a woman getting water. It is commonly thought that the reason why she was there alone is that because of having been married five times she was despised by the village, and would go at a time when no one would be there to harass her.



This particular day she encounters Jesus, and she notices that he is a Jew and no doubt expects him to speak disrespectfully to her because she is a Samaritan. Instead he humbles himself and asks her for water. She is amazed at this, and she and Jesus enter into a conversation in which Jesus tells her of the life-giving water that God desires her to drink. It is at this point that Jesus tells her about true worship, and that it is the Father's wish that those who seek Him should worship Him. The question we are compelled to ask ourselves is: "are we true worshippers?" Jesus amplifies the statement by telling us that true worshippers worship the Father in Spirit and in Truth. The gift of the Spirit is one that enables us to pray, but worshipping in Spirit is much more than this.

It is the Spirit of God dwelling within us, and not our own spirit. It is the Spirit of God that brings truth into our lives so that our worship is in the Holy Spirit and the Truth of Christ. We are transformed, and we see Jesus in a different light. He is our Lord and Savior — the one who gives us life-giving water, and eternal life. When we live in Spirit and Truth it is difficult to contain within us the joy of God's love and presence. It comes forth from us in numerous ways — both intentional and unintentional.

The woman Jesus met at the well was transformed from the sinner who was an outcast into a missionary who wasted no time in telling the rest of the village about her encounter with Jesus. This happened very quickly, and the Spirit and Truth were so evident that those who despised her came to follow her to meet Jesus.

The hearts of the Samaritans were also changed, and they went from being people who did not welcome Jesus, to a village that begged him to stay. He did, and more and more of the people came to believe that Jesus is Savior of the World.

When we live "Worship in Spirit and Truth", our lives are transformed. We might go out with the intention of inviting others to experience the Lord. Our personal testimonies do not have to be long and complex, but can be simple sharing of how blessed we are by God. When we are living in Spirit and Truth, even our regular everyday conversations reveal to those around us that there is something different about us. Maybe, it is a new sense of peace, an inner joy that others notice, or a confidence in speaking about God. May we become what the Father desires us to be —taken from the writings of Father Killian Loch, O.S.B., which appear on the internet

WE CAN BE BETTER:

The Third Week in Lent presents the account of the meeting of Jesus with the Samaritan Woman at a well [John 4:5-42]. This story is so rich that I am constantly finding new aspects of it that speaks to me. Then again, all scripture is alive — the Living Word of God. I am struck this year by two questions that are new to me. The first is: The second question is: “Why did the townsfolk emphasize that their reason for faith had shifted from what the woman said to what Jesus was saying?”

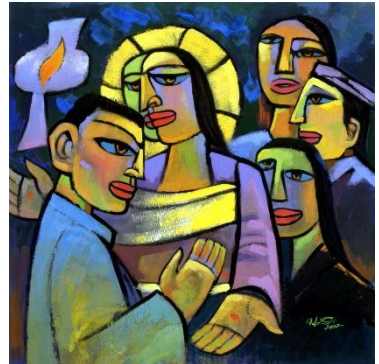
The first question — “Why did this woman make such a radical change so quickly?” When Jesus encountered the woman, He broke the normal practice of Jews when he asked her — a Samaritan — for assistance. A conversation follows between the two which seems to have a lot of give and take — “I am shocked that you are asking me for water.” “If you knew who was asking you, you would ask him for water that would quench your thirst for eternity.”

There’s even a discussion on who’s correct in the theology department — the Jews who worship in Jerusalem, or the Samaritans who worship on the Holy Mountain. In the middle of all this, Jesus says something to the woman that causes her to allow him to change her life. He told her that He knew she was living with a man outside of marriage, and that she had been married five times before this. He told her that He knew she had been immoral and was continuing her sinful ways. This caused the woman to change her life. Why? It doesn’t make sense that a Samaritan woman would be so impressed with the accusations of a Jewish man.

There must be more to this. Jesus’ tone must have conveyed His concern for her. She must have felt that she was being addressed as a person — not as an object of scorn by Jews, or even by men in general. Jesus’ tone must have said to her: “My dear woman, you can be better than this.” He speaks to her heart and her heart turns to Him. You can be better than this.

Recently that phrase has been bouncing around inside my head — not just as something I say to others, but as something I say to myself. I can be better than this. I can be better than an immoral society that sees sex as a recreation and morality as a trite vestige of the past. I can be better than a society that seeks fulfillment in material possessions and condemns itself to the meaningless acquisition of stuff. Perhaps, the problem is that I — and you — tend to see sin as either mortal or superficial fluff. So, if we haven’t committed a mortal sin, we think that we are not that bad, and we don’t see the weight our behavior lays on ourselves, or on others. We don’t see the pain we are inflicting on the Body of Christ because, after all we just stubbed its toe; we didn’t amputate its foot. Maybe some of the reasons why I am not better is that I have not really tried hard to be better. Maybe, it’s the same with you.

Perhaps that temper, that lack of patience, that bad language on the road, etc., that we bring to reconciliation quickly pops up again because we are not convinced that we can be better than we have been. Perhaps, if we are involved in serious sin, we don’t go to confession because we have given up the fight and feel that we will not be able to avoid the sin in the future. Maybe we are selling ourselves short. Jesus transformed the woman at the well because He was concerned about her. He wanted her to be the best person she could be. He told her that she could do it. And she heard His message screaming to her in her heart. She was determined to change her life, and then she wanted to shout out to the world that she had an experience of the Messiah.



That is why we seek penance during Lent. That’s why we go to confession throughout the year. We know that Jesus loves us. We know that He cares for each of us individually. We know that He sees the bumps and bruises of our lives that we impose upon ourselves and others. He doesn’t condone our sins — be they big or little. He hurts for us. He wants us to be better. And His Love transforms us. We want to be better because we also want to have a constant experience of the Messiah’s love.

That brings me to the second question — “Why did the townsfolk switch their reasons for faith from the woman they knew to this Jew?” They saw that the woman had changed, and for the first time that she was happy. They wanted a share in this happiness themselves, and thought that she must be right in what she was saying about this Jew. But then they experienced Jesus. Now the woman became secondary to them. Jesus was all that mattered. They allowed the words of the Word of God to change their lives. They believed and followed — not because of what someone had said about Jesus, but because of Jesus.

It is not what the preacher says about Jesus that matters. It is not what the writer writes about Jesus that matters. All that matters is Jesus Christ. We are not followers of Apollos, or Paul, or this priest, or that deacon. We are followers of Jesus Christ. And Jesus Christ tells us that we can be better than we are. He makes us want to be better than we are. His overpowering love gives us the courage to change our lives and to embrace His Life. The blood that poured from his wounds on the cross has ignited our bodies with the fire of his Love. “You can be better than this,” He says to us in the tender, warm voice of Love. And we will be better. Happy Lent.

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

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: | 2 Kings 5:1-15ab; Luke 4:24-30 |
| Tuesday: | Daniel 3:25, 34-43; Matthew 18:21-35 |
| Wednesday: | Deuteronomy 4:1, 5-9; Matthew 5:17-19 |
| Thursday: | Jeremiah 7:23-28; Luke 11:14-23 |
| Friday: | Hosea 14:2-10; Mark 12:28-34 |
| Saturday: | Hosea 6:1-6; Luke 18:9-14 |
| 4th Sunday in Lent: | 1 Samuel 16:1b, 6-7, 10-13a; Ephesians 5:8-14; John 9:1-41 |

EUCCHARISTIC MINISTERS:

We have begun the process of discerning those in our chapel community who feel called **Eucharistic Ministers** to Eucharistic Ministry. We have a need for more Eucharistic Ministers, particularly within our younger families who come here regularly, as well as with those who regular attend the Saturday Evening Mass. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry.

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].



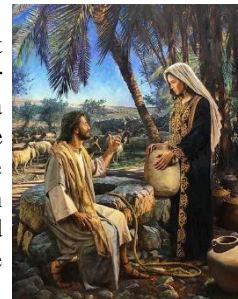
STAYING IN THE CONVERSATION:

No other evangelist takes more time with a story than does John. Matthew, Mark and Luke give us a narrative in a few verses. John routinely takes a whole chapter. His Gospel story for this 3rd Week in Lent is about the Woman at the Well [John 4:5-42]. One of the advantages of such lengthy narratives is that we can watch and detect development in the characters that are within them — we can see the Woman at the Well change. What begins as an encounter marked with suspicion and hostility, eventually reaches the acceptance of Jesus as Messiah and Lord.

What John is trying to do in these lengthy narratives is to reveal to us the circumstances in which we can expect to encounter Jesus. John prepares us to see in concrete circumstances the possibility of meeting the Risen Lord. In this story of the Woman at the Well, John tells us that we can expect to meet the Lord in conversation — especially in conversations with those who think differently than us. Opposition is certainly the context of this story. The narrative depends on us understanding that there is antipathy, suspicion, and hostility between Jews and Samaritans. Both culturally and religiously, they were groups opposed to one another. This is why Jesus' request for a drink was such a brass move, and why it would seem to have little chance of success. The ordinary Samaritan would have laughed and turned away from a thirsty Jew asking for a drink. The Samaritan woman in the gospel does laugh, but then she stays to listen and, in the conversation, she discovers a deeper truth.

This story tells us that it is when we enter into conversation with those who think differently from us, we can expect to meet Christ. It is hard to imagine a more relevant topic for our society. For, as commentators have noticed over the last year, America is a polarized nation. We are a nation divided into distinct and clear camps. There are red states and blue states, Democrats and Republicans. We are divided over the role of religion in politics, over our involvement in the war. We are in disagreement over the future of Social Security. We do not agree about gay marriage or over the norms for family life. This Gospel tells us that, instead of withdrawing and remaining only in our own thoughts and convictions, we should reach out to those who think differently. We should talk and listen, believing that in that conversation we can discover a deeper truth.

The story even points out what we should be listening for. It tells us that we should listen for common threads of our humanity, for failures, for our highest ideals. The conversation between Jesus and the woman begins with a conversation about the basics of life — about water. Jesus and the woman have a different understanding of what water is but they are in agreement on the common thirst to drink. This common understanding moves their conversation forward. When we discuss with those who think differently from us, we should be looking for a common thirst, a common thread of our humanity that can unite us. Even if we do not agree, we can at least identify what we share.



The story also points to the importance of recognizing our failures. The woman is faced with and accepts her disastrous past — her multiple failed marriages. In this honesty of her failure, a step is taken towards the truth. In the same way, when we talk with others who have a different point of view, any honesty on either side cannot help but lead us forward. Admitting that we have weaknesses, that we are imperfect, opens our mind to listen for the possible truth in another's position.

Finally, the woman and Jesus end up speaking about religion — about their highest ideals. In discussing the most important beliefs, they are able to move beyond the smaller issues. They move beyond where worship should take place and agree on the principle of worshipping in spirit and in truth. In the same way, when we discuss with those who have a different point of view, we will often be more successful if we can engage with them around our highest ideals rather than being caught up

in the details of how to achieve them. If we can find a commonality on the good, we hope to achieve, we may be able to resolve the strategies which divide us.

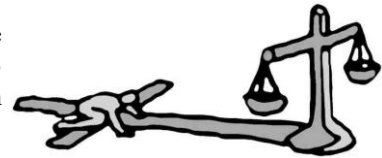
The story of the Woman at the Well tells us that we can expect to find Jesus in dialogue with others — especially with others who think differently. It is not a naïve story, imagining that once we begin to talk all obstacles will disappear. But it does tell us that if we are willing to listen, looking for common threads of our humanity, the reality of failure, and the power of our highest ideals, we can make progress. We will probably not end up thinking the same way. But if we open ourselves to the dialogue, we can discover a deeper truth and find Christ in the interaction. There are many places we can find Jesus. John’s Gospel reminds us that we can find Him in conversation, in dialogue with one another. If that is true, we must not hold ourselves back or shut ourselves off from interaction with those who think differently. It is only by staying in the conversation that we can hope to encounter the Risen Lord.

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

JUSTIFICATION BY FAITH ALONE?

In Paul’s letter to the Church at Rome, he begins with his fundamental conviction that we are justified by faith. But he goes on to explain what this means and how it was accomplished [Romans 5:1-2, 5-8]. To be justified means that we are in a right relationship with God — that we are at peace with our Creator, that we share in divine righteousness, and that we can “boast in hope of the glory of God.” We are justified not because of our own merits, but because Christ died for us “at the appointed time,” while we were still sinners. This proves God’s love for us “which has been poured out into our hearts through the Holy Spirit who has been given to us.” Paul insists that Christian hope “does not disappoint” because God’s grace is given to us so abundantly, poured into our hearts like water that gives life and refreshment.

That image prepares us for John’s Gospel which recounts the remarkable encounter of Jesus and the Samaritan woman who received the gift of living water “welling up to eternal life” [John 4: 5-42].



Our hope for the ultimate fulfillment of our deepest longings is based not on our own efforts or achievements, but on God’s overflowing love for us manifested by Christ’s death and resurrection, and communicated by the Holy Spirit poured into our hearts. Christ has won salvation for us, and the Holy Spirit resides within us. For our part, we have to cooperate with God’s grace by putting on the mind of Christ and responding to the promptings of the Spirit. As justified believers, we now share in the righteousness of God which promotes human flourishing and promises eternal life.

Let us imagine individuals who have grown spiritually by reflecting on what Paul says. An elderly woman who spent long hours at night worrying about the salvation of her soul developed greater trust in a God who loves her despite her sins, which led to more restful nights. A surgeon meditated for weeks on the image of the Holy Spirit poured into her heart and gradually became more attentive to gentle nudges from the Spirit throughout her day including the hours in the operating room. By reading Scripture more carefully, a religion teacher gained a better understanding of the Protestant position on justification by faith alone. A waitress struck on the all-inclusive character of justification, resolved to treat all of her customers with respect even those who didn’t deserve it.

Which part of Paul’s treatment of justification most speaks to your heart?

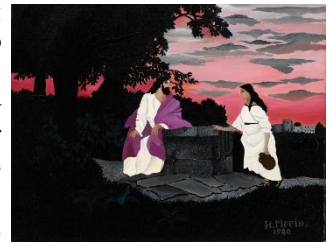
—taken from the writings of Father Jim Bacik which appear on the internet

THIRSTING FOR LIVING WATER:

Traditional stories of the saints often paint their prayers in tones of perfect piety, so submissive they make the Virgin Mary appear brash. In contrast, our biblical ancestors' prayers demonstrate grace-filled contention. Look at Moses in The Book of Exodus. Abandoning his own plans so he could serve God, he became the target of people's anger over the effort to become free. Refusing to accept blame for what he hadn't started, Moses let God have it: "What would you have me do with this people?" [Exodus 17:1-7]. As he confronted God, Moses learned how God remained with him and could act through him. God led him to open the spring that satisfied his people's thirst.

Moses shows us that prayers of passionate complaint and questioning express faith, deepen our relationship with God and lead us to unanticipated solutions.

This leads into the story of Jesus and the Samaritan woman — known in Eastern traditions as Photini. Commentators often begin their interpretation of this story with the assumption that she was a notorious sinner. They assert that people shunned her as a fivefold adulteress, the proof being that she had to go alone to the well at noon rather than when other women collected their water. This view reinforces the notion that Jesus focused on sin and repentance more than on transformative *metanoia*. St. John's text can lead us in another direction.



John designed his stories to be complex and confusing enough to lead us into deeper insight. For example, the Story of the Woman at the Well opens in contentious terrain. Jesus was traveling in the adversarial territory of Samaria. He rested at the well of Jacob — the ancestor of both Samaritans and Jews. Jesus and Photina — whose name means "the enlightened one" — represent their clashing peoples. John specified that their encounter occurred at midday. On John's theological clock, noon represents the highest point of the light — a time of exceptional revelation. It was also a moment when Jesus felt real thirst and saw someone who could help him.

The theological banter begins when Jesus puts himself at the mercy of a woman with a water jar. Hearing his request for a drink, she retorts: "You? You Jews scorn us and yet you want something from me?" Reminding her that humans' thirst for more than liquid, he tells her that he's got something greater to offer her. Keeping safely on the superficial level she says: "OK, give it to me so I don't have to keep working like this!" [John 4:5-42].

Jesus then dives into the heart of things — the level of deepest commitments. He addresses her as a Samaritan representing children of Abraham who had worshipped the idols of five Babylonian cities. They had been untrue spouses of the God of Jacob. Jesus wanted more than five false husbands for her and her people. She asked where faithful people should worship, and he replied that praise of God happens wherever people are guided by the Spirit and truth. He then told her that God seeks just such people.

Still staying safe, she says: "Yes, someday we'll know the Messiah." He says: "This is the moment — I am." With that, she drops the jar representing physical needs and runs to evangelize her people. Rather than refer to Jesus as a Jew, she moves beyond partisanship and calls him "the man who explained everything to me." On her word they come to meet him and invite him to stay among them.

What had happened? The answer is not complicated — conversion, *Metanoia*. She had allowed Jesus to open her mind. She saw beyond her prejudices. She became able to lead her people out of the narrow confines of their religion into the realm of the Spirit who calls each and all human beings into full communion with one another and God.

Paul tells the Romans that we are justified by faith [Romans 5:1-8]. That's what God taught Moses and Jesus taught Photina. No religious tradition can contain God. God wants to contend with us in order to open our minds and hearts to more than we might imagine. Photina received the light of the Gospel and led her people to experience the soul-expanding love of God.

Photina and Paul urge us beyond all religious boundaries into mysticism, inexpressible experiences of God's love. Rather than focus on commandments or sin, Christ invites us to be the sort of people God is seeking. We can grow as faith-filled disciples, unafraid to allow grace to free us from certainty or fear. We can dare to let ourselves be drawn into the realm of God's disruptively unruly Spirit.

Jesus reveals that God has no interest in sin. Our God thirsts for real presence, for contentious or questioning prayer, for genuine interaction that opens us to more than we could dream of. Moses discovered flowing water, Photina received living water. We need both.

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

CRAVINGS

The Scripture Readings for this 3rd Week in Lent speak of a key desire within us — a longing, a craving. The best symbol for this desire is the thirst for water. I remember bicycling with a friend out in the countryside on a very hot day. We had not counted on one particular hill that would rise up and up before us — a very long and unremitting one. We worked and worked and worked and at last achieved the top. Hurray! But the heat and humidity had perspired the water out of us — we were thirsty. I felt like a paper copy of myself. We debated what to do. There was a farmhouse or residence of some kind just off to the left. Why not go ask for a drink of water?

Because the house itself was at the top of another hill, and there were possibly four hundred steps leading up to it. Ok not four hundred, but it seemed like that to us. Could we possibly put ourselves through still another Olympic ordeal and clamber up the steep steps just in order to subject some innocent citizen to our begging?

Yes indeed. We marched up, knocked on the door, were greeted by a most gracious lady who could think of nothing more delightful than to bring us each a big glass of cool, wet water. It was amazing. Thanks. Easy trip down the steps. Off and away.

In John's Gospel, Jesus uses a water as a symbol to the Samaritan woman about satisfying her thirst forever, about putting a flowing fountain of water right inside her. He is talking about the longing each of us has deep within for "the love poured forth from God in Jesus through the Holy Spirit." That is the way Paul puts it in his letter to the Church at Rome [5:1-8]. This need of ours is much like thirst except that it is more subtle. We use many other substitutes to fill it. Food, work, looks, accomplishment, alcohol, other people, sexual satisfaction, and so on. They do not work. They leave us croaking the famous line: "Is that all there is?"

It is not. We are constructed in such a way that without real love we die. Our small selves are constructed with a soul that can open wide enough to admit even the very presence of God himself. And God is able to become whatever size will fit us. Nothing else can slake our heart's thirst for God except God.

We pray with the Samaritan woman: "Sir, give me this water" [John 4:5-42].

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is**



invited to become a lector. These are both wonderful ministries — a great way to



serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**

GOD OF THE MOMENT:

We know we're dealing with the Yahwistic source of the Torah when during those passages describing the Chosen People's Exodus and wilderness wanderings, the author goes into detail about the Israelites' griping, grumbling, and complaining — the people grumbled against Moses, saying: "Why did you ever make us leave Egypt? Was it just to have us die here of thirst" [Exodus 17:1-7]. Scholars believe this 10th century BCE author had a good reason for zeroing in on that embarrassing aspect of her ancestors' personality.

Our sacred authors always write for specific groups of people; they never compose their works for "everyone" — and certainly not for us. The faces of the communities for whom they write are always before their eyes. Their unique problems prompt them to write. If there were no problems in our ancient faith communities, we'd have no Scripture.

It's easy to conclude that there must have been lots of griping, grumbling and complaining in the Yahwist's community. Thankfully the author actually tells us what the whining was about — a simple question: "Is God in our midst or not?"

Like all faith communities, the Yahwist's community fell into the trap of creating a "sacred history" — a time like no other, when God worked in special ways for special people, a time which made their own day and age pale in comparison. If only they could have taken part in the Exodus when the Lord worked those famous signs and wonders, or even participated in the 40-year trek through the wilderness when the Lord constantly appeared to the Israelites, assuring them of his presence. But now, over 200 years later, God no longer did what God did during their sacred history. It was left to them simply to complain and grumble about the Lord's absence.



That seems to be why the Yahwistic author constantly reminds his readers that even during that unique Exodus event, their ancestors also griped and complained about what God was and wasn't doing. There never was a special sacred history — a time when everything was "hunky dory". The Yahwist author was convinced that God was working today, just as God worked in the past. We know how to surface that work and presence in the past, but we find it difficult to uncover it in the present. The answer to the question above is: "Yes, God is in our midst. We just don't take the time and make the effort to notice His presence."

Paul of Tarsus is a firm believer in the risen Jesus working in our lives right here and now. God isn't just killing time, patiently waiting in the wings for us to first change into authentic other Christs before springing into action. Our state of soul isn't a condition for such action. The Apostle reminds the community in Rome of one of our faith's most amazing facts: "God proves his love for us in that while we were still sinners Christ died for us" [Romans 5:1-2, 5-8]. That insight applies not just to the past or distant future; it means that our sacred history is happening all around us — even at this very moment.

Perhaps the most important part of the story of Jesus and the woman at the well is when Jesus tells the woman: "If you knew the gift of God and who is saying to you 'Give me a drink,' you would have asked him and he would have given you living water" [John 4:5-42]. John obviously presumes that "living water" is part of our everyday lives. But it's a part almost no one notices.

Instead of griping and complaining about God abandoning us in crucial situations, we should begin to understand that we've probably abandoned God.

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

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, Neena 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.
- For Sam Haas ['29], who is recovering from a serious injury.
- For Heather Saluan
- For Rick Debacco ['99], brother of Michelle Chiacchiarri ['96], uncle of Aurelia ['28] and Olivia ['30] Chiacchiarri, who is critically ill.



PRAYERS FOR THE DECEASED:

- For Brother Anthony Jorae, C.S.C. [anniversary]
- For Grant Selfridge ['65], brother of Andrew ['67]
- For Robert Winings, father-in-law of David Lavelle ['89]
- For Rose Marie Sebastian.
- For Rita Botek, aunt of Fred Botek ['85], great-aunt of Matthew ['14], Jonathan ['17], and Daniel ['21] Botek
- For Barbara Brown Rybicki ['79]

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

ETERNALLY REAL GOD:

The movement from illusion to prayer undergirds and makes possible the movements from loneliness to solitude and from hostility to hospitality, and leads us to the core of the spiritual life. It is through this movement that we reach out to God, our God, the one who is eternally real, and from whom all reality comes forth.

CLOSING PRAYER:

~ Prayer of the Woman at the Well ~

**God of all peoples,
just as Jesus and his disciples
journeyed through Samaria
to reach their appointed destination;
teach us to how to walk
through strange, foreign places,
how to meet people different from ourselves —
that they we might say to them:
"come and see".
You bypass no one;
in this may we follow you.**

**May we also be like the Samaritan woman:
willing to examine our lives
in Jesus' presence
that we may continue
to be true worshipers of the Father
in spirit and in truth,
that we may share with those we know
what it is like to meet with Jesus.
May your truth, O Lord,
reveal us to ourselves
and set us free in you.**

**God of the nations,
lead and direct us.
so that the truth and truthfulness
may direct our everyday lives,
that we may live in justice and peace together.
Give us
and all who thirst for you
that living water of your Spirit —
water of refreshment,
water of healing,
water of cleansing,
water of life.
Amen**

CAMPUS MINISTRY OFFICE:

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