

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, *Tetélestai*, 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.

Tetélestai’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 *Tetélestai* 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 *Tetélestai* 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:

In Lent you provide me an opportunity for a change of heart so that I might grow even closer to you. Given my personality and history, it will not be so dramatic as St. Paul’s falling off his horse. It will probably come in small packages. It will probably not have much to do with plans I have made for Lent. It could have to do with the cross that I have been asked to bear. It could have to do with my health, my relationships in family, and in the communities in which I belong. Accepting the cross that God has asked me to bear gets me in touch with all of the suffering that is going on with people around the world. It also involves uniting my cross with Jesus. He is with me not only in good times, but in times when I am vulnerable. Then I can grow closer to him as he changes my heart.



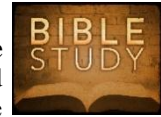
We experience with Christ his relationship with the Apostles as they abandon him and betray him. We experience the failure he experienced with not being able to reach the Jewish leaders. He experienced the physical pain as he was tortured and crucified by the Romans. He suffered everything that humans could experience except sin. By accepting our Cross, our Lent will lead to the new life and resurrection that he promised.

- Here are some questions for you to reflect upon:
- What is the cross that you have been asked to bear?
- Have you asked God for the grace to give you strength?
- How is new spiritual growth possible through the cross?

O God, help me to accept the crosses in my life.

—Brother Carl Sternberg, C.S.C.

NEXT BIBLE STUDY — WEDNESDAY, MARCH 25:



Our next Virtual Bible Study will be on Wednesday, March 25th 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: Prayer — what we learn from Jesus in the garden

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:

Sunday, March 15: 4 th Week in Lent	10:00 AM In-Person & Live Stream
Monday, March 16:	NO MASS
Tuesday, March 17: St. Patrick	NO MASS
Wednesday, March 18:	NO MASS
Thursday, March 19: St. Joseph	NO MASS
Friday, March 20:	NO MASS
Saturday, March 21: 5 th Week in Lent	5:00 PM In-Person only
Sunday, March 22: 4 th Week in Lent	10:00 AM In-Person & Live Stream

SCHEDULE OF LENTEN EVENTS & HOLY WEEK/EASTER SERVICES:

- *Tetéléstai* presentation in the performing arts center. Overflow will view livestream in Chapel. **Friday, March 27 at 8:00 PM, Saturday, March 28 at 8:00 PM, and Sunday, March 29 at 2:00 PM**
- **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.**

A REFLECTION ON THIS WEEK'S THEME:

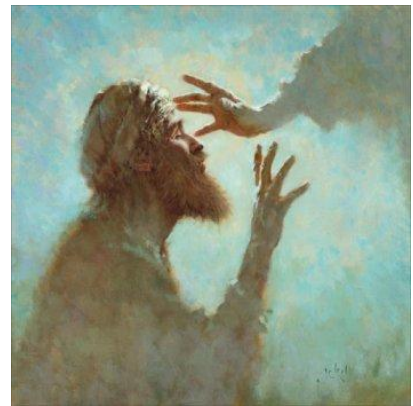
We prepare for our celebrating the life, death, and resurrection of Jesus in the Eucharist, by celebrating how through Jesus we have come to see ourselves, others, and all creation as wonderful gifts. Jesus has offered us a new view of life, death and resurrection as well. We have been called and chosen — not because of distinctions, achievements, family lineage, or personal attractiveness. God's love is blind to such plastic categories.

We pray to receive more of the Light, vision, the sight, the sensitivities which Jesus came and comes to share. The problem we have is that we are so familiar with how we have negatively looked at ourselves, others, creation, God, and life itself. We pray to be unblinded and patient in our recovery process.

Our Scripture Readings for this 4th Week in Lent opens with the Prophet, Samuel. Saul, the king and military leader of the Jews has been unfaithful to his mission and disobedient to God's orders. Samuel hears from God that there is to be an impeachment of the King. Saul is told of this and begs for a second chance, but God has other plans.

What we hear is how Samuel hears from God about a Man — Jesse of Bethlehem — who has a fine group of well-bred sons. They are all assembled at a victory/thanksgiving sacrifice. Eliab is presented and Samuel eyes him up and down and finds his appearance manly and worthy of being king. God speaks silently to Samuel about Eliab's not being the right man for the job. God sees into the heart and Samuel is judging through the eyes only.

Jesse presents seven more sons who are similarly dismissed. Jesse is asked if there are any other sons and he replies that there is one other — the youngest — and he is out in the fields tending the sheep. The young man arrives, who is of fine appearance as were his brothers. God prompts Samuel to anoint him. His name is David of Bethlehem who will be entrusted to tend the sheep — the people of Israel. The God who has called him will guide him and be faithful to Israel through him [1 Samuel 16:1,3-7,10-13].



Jesus has declared Himself to be the “Light of the World”. For John's readers, day/night, light/dark, and seeing/not-seeing are favorite themes. For those who are visually impaired, John's Gospel is definitely not the text to read for comfort or healing. Rather those who are visually impaired need to read Mark's account of Jesus healing a person who is visually impaired [Mark 10:46-52]; this picture is more hopeful. Instead, John's Gospel is much more about believing [John 9:1-41].

In the Christian Scriptures, the word “believe” in its various forms appears 238 times, 98 of these occur in John's Gospel. A good question might be to ask why the other three Gospels do not push belief as strongly as John. For John, believing is seeing, believing takes place in the light, in the day. So this whole chapter is somewhat of a summation of John's entire Gospel.

The story in John's Gospel begins with a miniature prologue. A man who is blind provokes the question from the apostles about the cause of the man's condition. Did he sin himself, or did the curse of blindness fall upon him because of the sin of his parents? The question reflects the thinking that any physical deformity is a curse because of sin; God punishes when offended. John concludes the prologue by having Jesus state boldly that it is not sin on somebody's part, but this is a situation which will manifest the “works of God” through this man.

It is because of sin though and the darkness of our human unfaithfulness, that Jesus has come into the world as the Light. The stage now is set; there will be rising action and a graceful resolution — the blind will see, [believe] and those who see will find themselves blind [unbelievers].

There are several delightful symbols in this story. “Work” and “light” go together. Jesus as light has come into the darkness of the world to do His thing — which is to present the Father Who sent Him and to do some deeds which will attract attention and a personal response. Jesus spits on the ground and makes a clay eye-patch for the fellow. Clay is the human reality from which we were biblically made. Jesus sends the clay-bound sight-seeker to a pool of water by the name which means, “sent”. We have a wonderful meeting then between Jesus Who is the “One Sent” and the “clay” to whom He has been sent. Through this act of trust, the man came back, “able to see”.

A long section of squabbling ensues among neighbors, Jewish leaders, and even the man’s parents. Eventually the man gets thrown out of the temple which is not an insignificant event. The temple, by the time of John’s writing this Gospel, has been torn down by the Romans as a punishment for the revolt of the Jews. John is presenting Jesus as the new place of God’s revelation. Jesus is the New Covenant who continues God’s covenantal fidelity and history. Upon being expelled, Jesus appears and begins the final act of enlightenment.

“Do you believe in the Son of Man?” This is the real unblinding and central meaning of the whole reading. Here is where we join the story’s action. The man sees Jesus, because Jesus has done some “work”. Have we been un-somethinged, re-visioned, by Jesus? Like the ever-present Pharisees we might be a bit or totally blinded by what we do physically see. There is so much that we do see which causes us to doubt and be blinded to the goodness of God in this world. The Pharisees were blinded by their holding their religious traditions too tightly to their eyes; they didn’t want to see anything different, any new revelationally challenging signs. Sin for John is not doubting, but not believing in Jesus as the One Who has been sent to reveal God’s goodness.

I suspect it would be more interesting to write about some personal experiences of seeing or not seeing. Miracles are exciting to hear about. Those are what we call, “Feel-Good” stories. Believing is not always a “feel-good” experience. When walking in the dark of life, bumping into the doorposts of disappointment, tripping over the unexplainable, walking down the paths of bad choices, all can cause us to curse the darkness of our human understanding. People who are visually impaired often have limited choices, so they learn to receive what they are offered. This is belief then — to receive what God is offering and see the presence of Jesus when we cannot see causes or reasons. Believing is a way of seeing, but we can be blinded by what we have to know, and demand to see.

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

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.

SEEING IT RIGHT:

All the scripture readings for this 4th Week in Lent have something to do with seeing. Those who profess a biblical faith understand that sight is an essential component of that faith. We differ from unbelievers not so much because of the doctrines and dogmas we profess, but because of the way we perceive reality.

Paul's letter to the Church at Ephesus perfectly describes that component from a Christian point of view — "Brothers and sisters, you were once darkness, but now you are light in the Lord" [5:8-14]. It's the ability to see as the risen Jesus sees that "produces every kind of goodness and righteousness and truth." It alone shows us "what is pleasing to the Lord."

Yet even in the Hebrew Scriptures, people of faith are expected to see differently from others. Samuel's experience provides a classic example [1 Samuel 16:1,3-7,10-13]. The Lord sends Samuel — the last of the judges — to Bethlehem to anoint one of Jesse's sons the next king of Israel. Saul — the reigning king — has become a terrific disappointment to Samuel and the people. When Samuel originally anointed Saul, he was looking for someone who stood head and shoulders above every other Jewish man — someone who could knock heads with Israel's perennial enemy — the Philistines. No wonder that Samuel is attracted by Eliab's — the eldest of Jesse's sons — "lofty stature." He's another Saul. It's at this point that God reminds Samuel of something all people of faith should presume — "Not as humans see does God see, because we humans see the appearance but God looks into the heart."



Eventually it's David — the runt of Jesse's litter — whom the judge anoints. Samuel's reopened eyes of faith notice something in the boy that his father has overlooked.

In John's gospel, he is not only interested in Jesus giving sight to the man born blind — he's also concerned to demonstrate that the sight that the man receives takes a while to develop. The man's eyes of faith didn't open as suddenly as his physical eyes opened. Notice, when the man's neighbors first ask: "How were your eyes opened?", the man replies: "The man named Jesus made clay and anointed my eyes and told me: 'Go to Siloam and wash.'" At this point, in the man's eyes, Jesus is just a human being like all other human beings.

Later, when the Pharisees question the man about Jesus, the man goes one faith-step further — "He's a prophet." It's only at the end of the story that the man's eyes are completely opened when Jesus asks: "Do you believe in the Son of Man?" Finally the man sees Jesus as more than a man, more than a prophet. He then falls down and "worships" Jesus.

John is telling us that it takes time to actually develop our eyes of faith. It's not something we have all at one time. The older we grow in our faith, the more our eyes are able to see what before we overlooked.

For John's Jesus, there is just one way that we can sin by sight. As Jesus tells the unbelieving Pharisees: "If you were blind, you would have no sin; but now you are saying 'We see,' so your sin remains." Those who refuse to continually grow in seeing things, people, and situations as Jesus sees

them will one day have to answer to their self-imposed blindness. Perhaps it would be good to memorize and often use the early Christian hymn that ends Paul’s letter to the Church at Ephesus: “Awake, O sleeper, and arise from the dead, and Christ will give you light.” No one could have said it better.

—taken from the writings of Father Roger Karban, 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:** Isaiah 65:17-21; John 4:43-54
- Tuesday:** 1 Peter 4:7b-11; Luke 5:1-11
- Wednesday:** Isaiah 49:8-15; John 5:17-30
- Thursday:** 2 Samuel 7:4-5a, 12-14a, 16; Romans 4:13, 16-18, 22; Matthew 1:16, 18-21, 24a; Luke 2:41-51a
- Friday:** Wisdom 2:1a, 12-22; John 7:1-30
- Saturday:** Jeremiah 11:18-20; John 7:40-53
- 5th Sunday in Lent:** Ezekiel 37:12-14; Romans 8:8-11; John 11:1-45

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].



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 [3/7/26] ----- \$ 190.10
Total Offerings: Sunday [3/8/26] ----- \$ 305.00

YOUNG ADULT GROUP — LENTEN SERIES:

Our Young Adult group is alive and well at Our Lady Chapel. **Throughout Lent we will be gathering after Mass every Sunday from 11:30 am – 12:30 pm to discuss our week, and how we are doing with our Lenten goals.** We will meet in the Lennon Boardroom. When Fr. John is available, he will be joining us for a portion of our meetings. This will be a good opportunity to take the time to discuss how we are doing and encourage one another on our Lenten journeys. Please feel free to join us.



For more information, you may contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.

FAITH EDUCATION:

Faith Education is not meeting for the next couple of 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.**



EUCHARISTIC 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.



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].**



NOVENA TO BLESSED BASILE MOREAU:

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



THE FEAST OF ST. JOSEPH:

On March 19th, the Church celebrates the Feast of St. Joseph, Husband of Mary. Saint Joseph is well known as the head of the Holy Family. He is silent in scripture, yet, spoken words are not needed for us to understand his integrity and godliness. Here is what Pope Benedict XVI said: “The silence of Saint Joseph is given a special emphasis. His silence is steeped in contemplation of the mystery of God in an attitude of total availability to divine desires. It is a silence thanks to which Joseph, in unison with Mary, watches over the Word of God, known through the Sacred Scriptures, continuously comparing it with the events of the life of Jesus — a silence woven of constant prayer, a prayer of blessing of the Lord, of the adoration of His holy will and of unreserved entrustment to his providence. It is no exaggeration to think that it was precisely from his “father” Joseph that Jesus learned how to pray. Let us allow ourselves to be “filled” with Saint Joseph’s silence! In a world that is often too noisy, that encourages neither recollection nor listening to God’s voice.”



The Feast of St. Joseph was celebrated locally as early as the ninth century; it became a universal feast in the 15th century, when it was placed on the liturgical calendar. Pope Pius IX named St. Joseph patron of the universal Church in 1870; he is also the patron saint of carpenters, the dying, and workers.

In 2020, Pope Francis declared a year dedicated to St. Joseph to mark the 150th anniversary of St. Joseph being declared patron of the universal Church. It ended in December 2021. In declaring this Year of Joseph, Pope Francis said: “Each of us can discover in Joseph — the man who goes unnoticed, a daily, discreet and hidden presence — an intercessor, a support, and a guide in times of trouble. St. Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation.”

In the countries of Andora, Bolivia, Honduras, Italy, Liechtenstein, Portugal, and Spain, March 19th is celebrated as Father’s Day

A CONVERTED LIFE:

Living a spiritual life requires a change of heart — a conversion. Such a conversion may be marked by a sudden inner change, or it can take place through a long, quiet process of transformation. But it always involves an inner experience of oneness. We realize that we are in the center, and that from there all that is and all that takes place can be seen and understood as part of the mystery of God’s life with us. Our conflicts and pains, our tasks and promises, our families and friends, our activities and projects, our hopes and aspirations, no longer appear to us a fatiguing variety of things that we can barely keep together, but rather as affirmations and revelations of the new life of the Spirit in us. All the other things which so occupied and preoccupied us, now come as gifts or challenges that strengthen and deepen the new life that we have discovered. This does not mean that the spiritual life makes things easier or takes our struggles and pains away. The lives of Jesus’ disciples clearly show that suffering does not diminish because of conversion. Sometimes it even becomes more intense. But our attention is no longer directed to the “more or less.” What matters is to listen attentively to the Spirit and to go obediently where we are being led, whether to a joyful or a painful place.

Poverty, pain, struggle, anguish, agony, and even inner darkness may continue to be part of our experience. They may even be God’s way of purifying us. But life is no longer boring, resentful, depressing, or lonely because we have come to know that everything that happens is part of our way to the Father.

GAINING OUR SIGHT:

Oil was delivered to a home one winter day. The father, surrounded by his kids, protested that he did not order it. The driver asked: “Do you have oil?” The father said: “no”. “Well,” the driver said, “you’re in luck. Even better, this oil is paid for.” The driver handed over the gift card. It read: “Sent to you by a Christian.” His benefactor was anonymous, but well known to Jesus.

The most famous blind man in history is featured John’s Gospel for this 4th week in Lent [John 9:1-41]. It is a story which unfolds in 3 scenes. The drama opens with wonder and ends in faith. The man formerly blind had no idea his ophthalmologist was the Messiah. In the first scene, the man is summoned by the Grand Inquisitors. In answer to their third degree, the man responds: “the man called Jesus” gave me sight. The man considered Jesus to be extraordinary — nothing more. He might well have applied Shakespeare’s words to Jesus: “His life was gentle and the elements were so mixed in him that nature might stand up and say to all the world, ‘This was a man’ ” [*Julius Caesar*]. Many atheists are lifelong fans of Jesus. His is the greatest story ever told, and with each telling it gets better and better — Jesus is an amazing guy.

In the second scene, the cured man takes a major step forward — he calls his benefactor a prophet. Such a person is a VIP with God — the man see Jesus as one who knows what’s going down and what’s going on, but the man does not see Jesus as divine.

The curtain goes up on the final scene. The once blind man is about to take a gigantic leap of faith. John’s miracle play is to conclude with all guns booming. The cured man has been rudely expelled from the presence of his inquisitors. They really wanted to lynch him — “Are you trying to teach us?” They consider the man like a piece of trash.

But the Lord of the Temple is waiting for the man. Jesus knew well that the man would be kicked out of His Temple. He starts the dialogue with the question: “Do you believe in the Son of Man [Messiah]?” The man responds: “Sir, tell me who He is so that I may believe.” Christ’s response comes as no surprise to the man — “I am He.” The man declares: “Lord, I believe.” Notice that the man does not call Him “Jesus” now; he calls Him “Lord.” Then the man falls on his knees and worships Jesus. The curtain drops to this centuries old play.



The man placed his belief in the Galilean because he felt compelled to do so. His new eyes told him of Jesus’ divinity. The more one studies Jesus, the greater He becomes.

This miracle tells us much about the Lord. The blind man did not ask for a cure — Christ gave the cure to the man freely. Jesus was touched by the man’s condition. It did not concern the Savior that the man did not know Him from a hole in the wall. Jesus was repelled by the condition of the man’s eyes. His blindness offended Him. He wanted the man to enjoy rainbows, purple and orange sunsets, and wild flowers. If Christ had a calling card, it would read: “If in trouble, call me at 1-800-JESUS.” Christ is one who keeps His heart softer than His head.

And, as Jesus is on call 24/7, so does He wish us to be. He would be delighted if we followed the example of the anonymous donor of oil who we opened this reflection. The benefactor has oil delivered in winter time. A Christian impulse has changed the family’s life. War had been declared on poverty, and this time poverty lost. What had begun as a cold winter developed into a warm one because of a Christian.

Lent is moving along. Into our ears, the Messiah whispers: “Do amaze me in the three weeks left

in this Lent with your generosity to my poor. Do it without calling attention to yourself.” The poor are not hard to find. The *New York Times* reports that 16% of US children live in poverty, and 44.3% of all U.S. workers live below the minimum wage.

You may say: “I give away so much already. When do I stop?” The answer is: when Jesus stops giving to you. Remember poverty never takes a holiday.

—taken from the writings of Father James Gilhooley 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 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 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 Debacko [‘99], brother of Michelle Chiacchiari [‘96], uncle of Aurelia [‘28] and Olivia [‘30] Chiacchiari, who is critically ill.
- For Sister Marian Coughlin, S.N.D., who is critically ill.
- For Louise Miklus, who is recovering from injuries sustained in a fall.

PRAYERS FOR THE DECEASED:

- 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]
- For Michael Spena, Sr., father of Michael [‘93] and Rebecca [‘96] Spena
- For Sister Jeanne Tighe, SFCC.
- For Terry Clyne [‘65], brother-in-law of William Fitzgerald [‘52]
- For John Kealy [‘62], father of Christine Kealy Spence [‘90].
- For Sister Margaret Kerr, S.N.D.
- For Steve “Tucker” Ellis, father of Ed Eillis [‘92] and grandfather of Riley Ellis [‘22]

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 war with 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

A PRAYER: Blessed be you, my God, for having created me.

—St. Clare

CLOSING PRAYER:

~ Prayer for the 4th Week in Lent ~

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:

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