

CLOSING PRAYER:

~ A Prayer for Easter ~

**Yours be the glory, Jesus, Holy One,
Risen up in triumph, splendid as the sun.
To anoint your body, grieving women came
And with joy departed, hast'ning to proclaim:
Yours be the glory,
Mary's only Son,
Risen up in triumph,
Jesus, Holy One!**

**Radiant you meet us, risen from the tomb,
Lovingly you greet us, scatter fear and gloom.
Let your Church with gladness
hymns of triumph sing;
You live now among us;
death has lost its sting.
Radiant you meet us, gracious as a groom;
Lovingly you greet us, risen from the tomb.**

**Yours be the glory, never-setting sun,
Star yet brightly burning when life's day is done!
Dawn breaks forth from darkness, overcoming
night.
Star of Morning glorious,
flood our world with light!
Yours be the glory, God's beloved Son,
Star forever burning, never-setting sun!
Amen.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbesc@ix.netcom.com

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.

SPECIAL REQUEST:

Next Saturday evening is **Prom** here at Gilmour. The students will be assembling as a group **around 5 PM up at Tudor House**. **Please do not park in the Tudor House area if you are coming to 5 PM Mass next Saturday. Please park in the main parking lot.** Thank you.

THE EASTER SEASON BEGINS:

In the midst of the early dark of night a fire begins to flicker outside the church. An Easter Candle, boldly marked with the symbols of the current year and of Christ's divinity and glorious suffering, is lit from the new fire. It is carried prominently into the midst of the people. There it is heralded with joyful song: *Light of Christ — Come, let us adore him*. From this one light, the candles of hundreds of assembled believers are lit until the church is ablaze with new light. A cantor sings an ancient and beautiful song [*Exultet*, "Rejoice"] before the Easter Candle. Powerful Scripture readings about water and new creation are proclaimed. Easter water is blessed with the singing of the Litany of Saints and with sacred oils consecrated just days before. Catechumens step forward, speak their baptismal vows with the supportive voices of the congregation around them, and are baptized. Bells ring out. Flowers — especially Easter lilies — and joyful banners decorate the sanctuary. Alleluias are sung for the first time in six weeks. Jesus Christ is risen from the dead! No other moment of the church year is as rich in powerful and early symbolism as the Easter Vigil. It is the night of all nights. It is the heart of Christianity. It is Easter.

**DIVINE MERCY SUNDAY:**

On April 30, 2000, Pope John Paul II declared that the 2nd Sunday of Easters was to be called **Divine Mercy Sunday**. The message and devotion to Jesus as the Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to **The Divine Mercy** had begun to spread. The message of Divine Mercy is nothing new; it is a reminder of what the Church has always taught through scripture and tradition — that God is merciful and forgiving, and that we, too, must show mercy and forgiveness. But in the Divine Mercy devotion, the message takes on a powerful new focus. The message is a called to all to a deeper understanding that God's love is unlimited and available to everyone — especially to the greatest sinners.

On Sunday, April 7th at 11:30 AM we will be **singing the Chaplet of Divine Mercy**. We hope that you will join us for this special devotion.

EASTER FLOWERS:

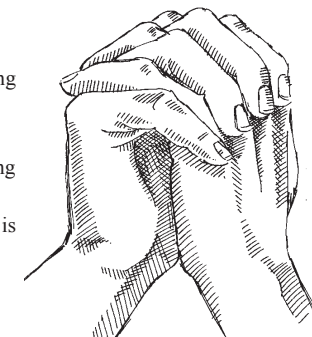
Our Easter flowers are in memory of the following people and families: **Brother Richard, Vidas Gelazis, Rasoletti Family, Eleanor & Curtiss DeMarco, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek**. We would also like to remember members of the living: **Donald Bibbo**. Thanks to those who so generously contributed to our Easter flowers and the Flowers that will be planted outside surrounding the chapel. As we celebrate together the new life of Easter, we share also in the renewing of the world of nature. Please say a prayer for these loved ones and for their families. **If you would like to add your loved ones to this list of remembrances, please turn in your list of names to Father John**. We will publish this list throughout the Easter Season.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Phylis McGinley, grandmother of upper school teacher, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab following an accident
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Heidi Herten, mother of Hope ['13] and James ['15] Herten, who is preparing for heart surgery.
- For the cousin of Joey ['14] and Gabriela ['15] Cerer who was born with serious health issues.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is seriously ill.
- For Jean Londrico who is hospitalized
- For Jim Cooper who is seriously ill with cancer.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Carolyn Hawk, mother of Gavin ['21] who is recovering from surgery.
- For Tristan Vanek, son of former Gilmour chef, Jeff Vanek, who is recovering from serious surgery.
- For Anne Hammer, mother of Daniel ['76] and Andrew ['86] Hammer, who is seriously ill following a fall.
- For Brother Joseph Berg, C.S.C., who is seriously ill following a stroke.
- For Arlene Willen, who is undergoing treatment for cancer.
- For Tom Bares, associate of our fine arts department, who is undergoing treatment for an ongoing infection.
- For Beau Pinkerton ['58] who is critically ill.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Emily Jones, cousin of art instructor, Matt Vanek, who is undergoing treatment for seizures .
- For Ronja Holle, mother of John ['18] and Will ['20], who is undergoing medical treatment.
- For Deacon Steve Keller, brother of Brother Richard, who is recovering from a shoulder injury.
- For Bret Rechel ['95] who is recovering from a bone marrow transplant
- For Karuna Singla, sister-in-law of Upper School science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for cancer.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer.
- For Ham Biggar who is seriously ill with cancer.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Donald Bibbo, father of Randall ['71] and DJ ['72] Bibbo, who is ill.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



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

FOR THE DECEASED:

- For Dorothy Fletcher
- For Valdas Gelazis
- For Father Yvon Joseph, C.S.C.
- For Madeline Jones.
- For Gino Zavarella, son of Gino Zavarella [‘86]
- For Andrew Gadzinski, uncle of Alison [‘11] and Joe [‘12] Lencewicz.
- For Arhtur Zammikiel.
- For Arthur Brickel, father of John [‘96] Brickel.
- For Hugh Gallagher, uncle of John [‘78] Gallagher, and great-uncle of Andrew [‘15] and Peter [‘18] Gallagher
- For Michael Murray, nephew of Deacon Roger Mullaney [‘58]
- For David Schmeltzer, brother-in-law of Joan Meder.
- For Marie Ventura.

PRAYERS FOR OTHERS:

- For a peaceful resolution to the political tensions in the Ukraine.
- For the victims and families of Malaysian Flight 370, and for the safety of those who are searching.
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

PRAYERS FOR THE SICK:

- For Donald Huston, uncle of Jennifer Gallo [‘00] who is ill.
- For Anne Raguso, wife of Joseph [‘58], mother of Maureen [‘92], Carolyn [‘94] and former Gilmour student, Michael, who is under the care of hospice.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2014. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



CANONIZATION OF POPE JOHN PAUL II and POPE JOHN XXIII:



Next **Sunday, April 27th**, Pope Francis will canonize **Pope St. John Paul II** and **Pope St. John XXIII** in Rome. Pope John Paul II was acclaimed as a saint by the people at the time of his death 9 years ago. Pope John XXIII was the pope responsible for convoking the Second Vatican Council in 1962 — the council which transformed the modern church as we know it today. Both of these popes add to the list of modern-day saints who are held up to us as examples of how we should all be striving to live our lives. We thank God for the gift of their life.



SCHEDULE FOR THE WEEK:

PLEASE NOTE: There will be **NO MASS** on **Monday, April 21st**. The Chapel Office will be closed on that day. Sorry for any inconvenience this causes.

Sunday, April 20: Easter Sunday	10:00 AM
Monday, April 21:	NO MASS
Tuesday, April 22:	5:30 PM [Eucharistic Chapel]
Tuesday, April 23:	5:30 PM [Eucharistic Chapel]
Thursday, April 24:	5:30 PM [Eucharistic Chapel]
Friday, April 25:	5:30 PM [Eucharistic Chapel]
Saturday, April 26: 2nd Week in Easter	5:00 PM
Sunday, April 27: 2nd Week in Easter	10:00 AM

FAITH EDUCATION — MAY 4 and 11:

Faith Education sessions have begun. If you have not registered your child it is imperative that you do so. Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. **Please contact Patty in the Chapel Office (440) 473-3560 if you have any questions.** Thank you for taking care of this important task.



SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available “by appointment.” The Reconciliation Room is located in the small chapel directly across from Father John’s Office.

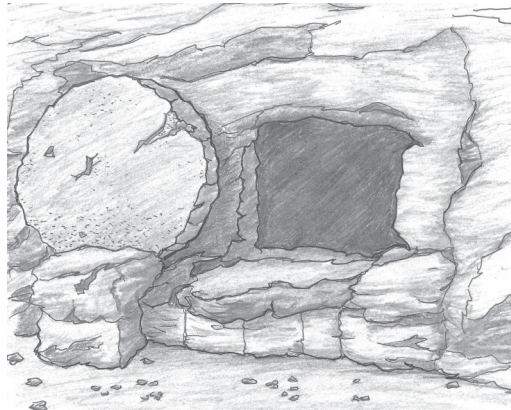


REFLECTION ON THE THEME FOR THE WEEK:

Hopefully we have been preparing for this day during the past forty days of Lent. But the truth is that we can never prepare enough for the important days or events of our lives. The past few days of the Sacred Triduum — Holy Thursday, Good Friday, and Holy Saturday — we have watched, listened to, and hopefully walked with Jesus as he prepared for this great event of his resurrection.

The Feast of Easter allows us the opportunity to intensify our experience of His love for us and for the whole world. Jesus poured Himself out — emptied Himself — by being obedient to Who He was. By this emptying, we are allowed a fullness of life. We gather at the empty tomb for the graces of excitement and joy which the early-disciples enjoyed — beginning with Jesus, the first Riser, and the holy women, along with Peter and John, who went to the tomb. Easter opens us up to the mysteries of life which any explanations fail to fill. Easter frees us from the easy addiction to “head-filling” answers and rational remedies. Easter leads us to faith — to belief in the person of Jesus, risen and alive today.

There is a sign in a local restaurant which reads: “When God made time, He made plenty of it.” The Book of Acts of the Apostles tells the story of life in the early Church. As we celebrate Easter, we find Peter preaching a review of the life and times of Jesus from Nazareth — he sums up Jesus’ life by saying that He went around doing “good”. Jesus lived in time — plenty of it. And He lived as the person Whom God called from eternity to embrace and bless all time [Acts 10:34-43]. Peter knows that he is a witness to extend the person and message into all time.



The resurrection of Jesus opens a new experience in the lives of believers — Jesus lives in them, and continues his preaching and witnessing through them. In the resurrection, the believer stands in the face of mystery — mystery in encountering the risen Jesus, but also coming face-to-face with the mystery of our own human existence.

What is interesting about John’s Easter Gospel [John 20:1-9] is that Jesus is not in it! Where is the joy in that? There is confusion, wondering, running back and forth in fear and doubt. Mary Magdala went to the tomb while it was still dark — darkness being a symbol for the opposite of Jesus as Light. She thinks up a good reason for the stone’s being rolled away — somebody has removed Jesus. Interesting what she thinks is “somebody” might actually be her own sinfulness — and ours! She runs off to inform Peter and John — the disciple whom Jesus loved. John the Quicker runs ahead of Peter the Slower and arrives back at the tomb and looks in, but does not enter. Peter enters, sees the evidence neatly laid out, and believes for they did not yet understand.

Peter took his time it seems — he arrived last and was first to experience the joy of the empty. Evidence enough was there for belief, but no guide book or video replay was provided. These first believers spent the rest of their time raising the hearts and minds of their hearers and readers. There has been plenty of time since then to have the excitement pass on and the joy become trite. This holy season which begins today is our time to allow the mystery of the Resurrection to befuddle our minds, but rejoice our souls. We might be the late-comers, but there is still time and plenty of it.

The joy of Easter is liturgical of course, with the return of bells, bright colors, lively music and the

THE ETERNAL HOPE:

The call of the resurrection is to hope — to know that what we know of blessing here is only a fraction of the life to come. Beyond our own resurrections into the stream of life to come is a cosmic world that is pulsating with life in its every dimension. What is here, as we know life now — whatever the questions, the challenges, the demands along the way — has been good. We have grown and achieved and enjoyed and loved and been loved in return. What will come in the mystery of time, we see in the quiet face of Jesus, will be even richer, calmer, more fundamentally enlivening than life as we know it now.

In the placid face of Jesus we see the foundational serenity of the universe — the presence of another life that will make this one, eventually and eternally, fulfilled. We see, too, the marks on his hands that attest to what it takes to come to the whole life within us — the willingness to grapple with evil, the strength to give ourselves over to love that is not lust, the determination to make our own lives worthwhile for others, and, finally, the courage to refuse to give in to the forces of spiritual slavery around us.

The resurrection — the inner call to the Eternal More, to the sense of undying life within us — is the magnet that keeps us moving through life, in quest of its mystery, in certainty of its truth. Alleluia.

—taken from the writings of Sister Joan Chittister, O.S.B.

**READINGS FOR THE WEEK:**

Monday: Acts 2:14-33, Matthew 28:8-15

Tuesday: Acts 2:36-41, John 20:11-18

Wednesday: Acts 3:1-10, Luke 24:13-35

Thursday: Acts 3:11-26, Luke 24:35-48

Friday: Acts 4:1-12, John 21:1-14

Saturday: Acts 4:13-21, Mark 16:9-15

2nd Week in Easter: Acts 2:42-47, 1 Peter 1:3-9, John 20:19-31

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**



EASTER LIVES ON:

Those of us who treat Jesus' resurrection as simply an historical event that put God's seal of approval on his ministry and teachings probably don't understand the significance of our Easter celebration. It's easy to confuse resurrection with resuscitation. In the latter, we presume someone dies, and then comes back to life — but the resuscitated individual is still basically the same person he or she was before they died. For instance, when Jesus tells Mr. and Mrs. Jairus to give their twelve year old resuscitated daughter something to eat, we take for granted that if the girl liked pepperoni pizzas before she died, they'd pop a pepperoni pizza in the oven for her now that she was alive again [see Luke 8:41-56].

Resurrection is quite different. Technically Jesus is the only gospel person who rises from the dead. Jairus' daughter, the widow of Nain's son [Luke 7:11-15], and Lazarus [John 11:1-41] were all resuscitated. As Paul put it, when one rises, one becomes a "new creation" [2 Corinthians 5:17]. He once reminded the Christian community in Galatia that, unlike the historical Jesus, the risen Jesus isn't Jew or Gentile, slave or free, man or woman. The risen Jesus is a completely unique person, and our experiences of him/her are just as unique [see Galatians 3:28].

Perhaps that's why, Luke has Peter tell the about-to-be-baptized Cornelius: "This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead" [Acts 10:34-43]. Somehow Peter and his friends have had an experience of the risen Jesus — an experience that those who don't believe in him have never had. Only after they've encountered this new creation can they preach the good news of his/her presence to others.

It is probably safe to presume that if I, like Jesus, had been unjustly executed — and after three days had risen from the dead — that the first persons to whom I would appear would be the people who had engineered my death. Pilate, Judas and Caiaphas would be high on my list. Yet those names obviously weren't on the risen Jesus' list. Obviously I have much to learn!

In order to experience Jesus alive in our midst, we have to have faith that Jesus is in our midst. Those who killed him lacked that faith — just as some of us have yet to acquire it.

The author of John's gospel [20:1-9] presumes that such faith isn't necessarily an instant phenomenon — it takes longer for some than for others. For instance, Mary of Magdala — after discovering the tomb is empty — simply believes that it is a sign that someone has stolen Jesus' body. Peter is not sure what is going on. But the Beloved Disciple, on the other hand, seems immediately to conclude that the lack of a body means that Jesus is risen from the dead. One experience doesn't fit all.

Yet, Paul, in writing his letter to the Church at Colossae, makes a statement about the resurrection with which all early Christians would agree — "If you were raised with Christ, seek what is above. For you have died, and your life is hidden with Christ in God" [Colossians 3:1-4]. Only those who die with Christ experience Christ alive.

The risen Jesus doesn't just unexpectedly walk into our living room one day and announce: "Here I am!" As Christians we presume that he is always here among us, working effectively in our daily lives. But Christ's presence only becomes evident, when we die as he died — when we give ourselves for and to others.

On this day of all days, we should not only be commemorating what happened to Jesus on Easter Sunday morning. We should also be commemorating what happens to us when we join him in becoming other Christ's — far beyond just Easter Sunday morning.

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

"Alleluia". The joy of Easter is also a spiritual or interior setting — Jesus came out of His tomb to continue the life-giving mission for which He was sent. St. Ignatius in his *Spiritual Exercises* pictures Jesus visiting His mother first. This is not in the Gospels, of course. Mary stood believing while grieving at the foot of the cross — and after. The Gospels picture Jesus as appearing to those who most were in need of their "untombing". The scattered were His mission and true passion.

Tombs can be comfortable — if we stay in them long enough. When coming out into the light after being in the dark for a while, the bright light can make our eyes blink and want to stay shut. The spiritual joy of Easter is the celebration of the new life that continues to call us — and all humanity — out of its eye-closed darkness and into the light which does take some getting used to.

The tombs of comfort can be regret, guilt, past-hurts, protective-privacy, inferiority, especially spiritual, and arrogant-intellectuality. The walls of these tombs are time-thick, and the roof is callused-concrete. The comfort results from not having to face the eye-opening light of the risen Son Who takes His time compassionately — but insistently. Jesus' resurrection brought joy to the scattered of the "quicker" or early Church. His resurrection brings joy to the "slower" or "later" Church by bringing us out of our tombs whatever they may be. When God made Grace, God made plenty of it.

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

SUPPORT MAGGIE'S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie's Place [Zehcariah's House]** — located in Parma — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents.

Maggie's place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie's House. Our teens will then take these items down to Maggie's House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the "registration table", and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Because of Easter, our next collection date is the weekend of April 26-27.** Thanks for helping.

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

WORDS FROM POPE FRANCIS:

"Gratitude is a flower that blooms in noble souls."

—Pope Francis



A CONTEMPORARY LOOK AT THE RESURRECTION:

Two women stood before the 12th century Gothic cathedral of Notre Dame in Paris. One asked: “Why can’t we build structures like this anymore?” Her friend answered: “The people who built this had faith. Today we have opinions. You can’t build a cathedral with opinions.”

Once Jesus was arrested, the apostles — except for the teenage John — remembered “pressing appointments” miles from the trouble scene. But the women followers of Jesus were cut from a different cloth — they dug in and held their ground. They would not desert Jesus — no matter what the cost. Women — and not men — starred in the critical, early hours of Christianity.

Friday found the women on Calvary — Christ’s male followers were AWOL. The women were not intimidated by the Roman soldiers who had the death watch that afternoon. Though exhausted, the “weaker sex” busied themselves that evening preparing spices to anoint the body of their deceased Leader — their male counterparts were still MIA.

On the Sabbath, the women “rested, as the law commanded” [see Luke 23:56] — they were devout Jews. It would be sometime before the term “Christian” was coined to describe this movement. Early Sunday AM was their target date for anointing

His corpse. As dawn broke, the women bolted out of their economy motel and made for the tomb. It was no contest — the young Mary of Magdala reached the tomb first.

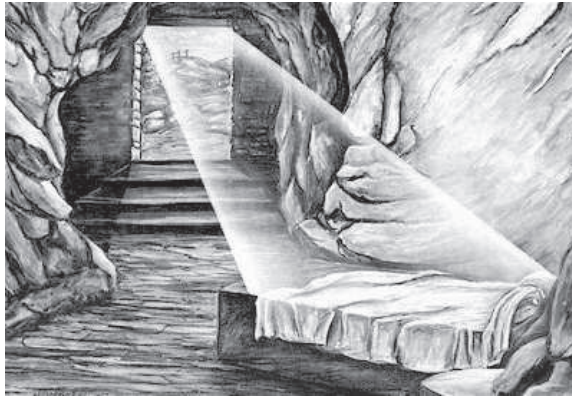
That famous boulder had been rolled from the tomb’s mouth. There is no way of telling whether Mary investigated the tomb interior. She did an “about face”. She raced for the fax machine to tell Peter the tomb had been disturbed.

Peter was convinced Mary Magdalen was hallucinating. But He angrily stepped into his sandals to check out the scene for himself. Young John came along to keep him company. John soon had the older man eating his dust. Ignoring his curiosity, John waited for the out-of-shape Peter to catch up. Despite his Friday flight, when he betrayed Christ and ran, Peter was still the CEO. Peter put two and two together and brusquely told John: “Some ghosts have stolen Jesus’ body.”

But, although he kept quiet, the boy apostle did not accept Peter’s conclusion — John’s mental computer raised a horde of interesting questions. If this was the work of body snatchers, why would they have wasted the precious time needed to unwind the sheets? Why would they have risked a disease from handling the decomposing body? Furthermore, why would they have left the linen cloths behind? — material of the quality provided by the wealthy Nicodemus and Joseph of Arimethea would bring top dollars at the nearest flea market. A bulb then flashed in the teenager’s brain — Jesus had pulled their leg one more time! He had risen from the dead.

The symbolism of the cloths lying around the empty tomb stirred in the memory of the young John — when Lazarus walked out of his tomb, he carried his winding cloths with him. He would need them for a second death. But not so Jesus! — He would never die again.

The Feast of the Resurrection belongs to women and young people. It was women who stood by Christ on Good Friday. It was Mary of Magdala — a young woman, who was the first person to reach



ultimately still in charge of this universe — despite any indications to the contrary; that brutality and rape not withstanding — at the end of the day violence, injustice, and sin will be silenced and overcome; that graciousness and gentleness, as manifested in Jesus, are ultimately what lies at the root of all reality; that this young woman, so brutally violated, has now been raised and lives, joyfully, in the heart of God; and that her death, like Jesus’, is redemptive precisely because, like him, she too, in the face of helplessness before the worst brutality the world could perpetrate, could still say: “Forgive them for they know not what they do!”

To celebrate Easter is to affirm that all of this is true. But that also asks something of us — it asks, as the critic in *the New York Times* so aptly put it, that we strain to hear the sound of that girl’s singing, that we struggle to keep her, and her song, in our hearts. She is still alive in God’s heart, but we must keep her alive in ours as well. Why? Not for sentimental reasons, nor simply because her story is exceptional. We must keep her alive in our hearts because her song is the leaven — the yeast of the resurrection — and that, and that alone can raise us up to become exceptional too.

One of the tasks of Easter is to strain to hear the voices of Good Friday.

—taken from the writings of Father Ronald Rolheiser, O.M.I., 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 form [name, address, phone number, children, etc.] 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:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [4/12/14] ----- \$ 1,445.00

Total Offerings: Sunday [4/13/14] ----- \$ 917.32

Total Offerings: Thursday [4/17/14] ----- \$ 133.00

Total Offerings: Friday [4/18/14] [Simple Lunch] ----- \$ 53.00

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**



A VOICE THAT NEVER DIES:

Easter is about many things. We celebrate God's power to overcome death, sin, and injustice, but we also celebrate the voices and wounds of the ones who died on Good Friday. To illustrate this, let us listen to one such voice — that of an anonymous, young woman who was brutally raped and murdered by the Salvadoran military in 1981, at a place fittingly called La Cruz. The story was reported by Mark Danner, a journalist. He describes how, after this particular massacre, some soldiers told how one of their victims haunted them and how they could not get her out of their minds long after her death. They had plundered a village and raped many of the women. One of these was a young woman — an evangelical Christian — who had been raped many times in a single afternoon and subsequently tortured. However, throughout this all, this young woman, clinging to her belief in Christ, had sung hymns.

Here's how one of the soldiers described it: "She kept on singing, too, even after they had shot her in the chest. She had lain there in La Cruz with the blood flowing from her chest, and had kept on singing — a bit weaker than before — but still singing. And the soldiers — stupefied — had watched and pointed. Then they had grown tired of the game and shot her again — and she still sang. Their wonder began to turn to fear — until finally they unsheathed their machetes and hacked her neck and at last the singing stopped" [*The Massacre at El Mozote*].

Gil Bailie, who recounts this story in his monumental book on the cross and non-violence, notes not just the remarkable similarity between her death and that of Jesus, but also the fact that in both cases, resurrection means that their voices live on when everything about their deaths suggest that their voices should have died.

In Jesus' case, nobody witnessing his humiliating death on a lonely hillside — with his followers absent — would have predicted that this would be the most remembered death in history. The same is true for this young woman. Her rape and murder occurred in a very remote place, and all of those who might have wanted to immortalize her story were also killed. Yet her voice survives, and will, on doubt, continue to grow in importance long after all those who violated and killed her are forgotten. As both Jesus and this young girl illustrate, powerlessness and anonymity, linked to a heart that can sing the words: "Forgive them for they know not what they are doing!" while being raped and humiliated, ultimately become their opposite, power and immortality.

A death of this kind not only morally scars the conscience of its perpetrators and their sympathizers, it leaves something that can never be forgotten — a permanent echo that nobody will ever silence. What God raises up after Good Friday is also the voice of the one who died.

A critic reviewing Danner's book in *the New York Times*, tells how, after reading this story, he kept "straining" to hear the sound of that singing.

The task of Easter is to rekindle the creed within ourselves. The earliest Christians, immediately upon experiencing the resurrected Jesus, spontaneously voiced a one-line creed — "Jesus is Lord!" That does, in fact, say it all. When we affirm that Jesus has been raised from the dead, and is Lord of this world, we are saying everything else within our faith as well. In essence, we are saying that God is



the tomb that first Easter morning. Her overpowering love — even for a deceased and vanquished Jesus — caused her to destroy all existing track records. It was the gangly teen — John — who was the first one of record to realize that the Master had risen — remember all John had to go on was faith. He had not seen the resurrection — no one had. Like ourselves, he was peering through a glass darkly — only his own glass was much more clouded and cracked than ours. Yet, that same faith changed the life of the women, that boy, and the girl.

The old life is comfortable. The new life is demanding. Yet the new life is rich and the old life is barren. The Resurrection of their Teacher was the beginning of a fresh life — why could it not be the same for us?

The Gospels do not explain the Resurrection — the Resurrection explains the Gospels. Belief in the Resurrection is not a footnote in the Christian faith — it is the Christian faith. Faith in the Resurrection of Jesus teaches that the best is yet to come.

This Easter season live your life with that conviction.

—taken from the writings of Father James Gilhooley which appear on the internet

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here. It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your *gently used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on spring items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**



THE FOLLY OF THE CROSS:

Following Jesus is a vocation to share the fate of God for the life of the world. Jesus invited people to "follow" him in bearing the mystery of human death and resurrection. Those who agree to carry and love what God loves — which is both the good and the bad of human history — and to pay the price for its reconciliation within themselves — these are the followers of Jesus — the leaven, the salt, the remnant, the mustard seed that God can use to transform the world. The cross is the dramatic image of what it takes to be such a "usable" one for God. These few are the critical mass that keeps the world from its path toward greed, violence, and self-destruction. God is calling everyone — and everything — to God's self. But God still needs some instruments and images who are willing to be "conformed to the pattern of his death" and transformed into the power of his resurrection [see Philippians 3:10]. They illuminate the path because they allow themselves to be used. Jesus crucified and resurrected is the whole pattern revealed, named, effected, and promised for our own lives. The Jesus story is the universe story. The Cosmic Christ is no threat to anything but separateness, illusion, domination, and the imperial ego. In that sense, Jesus — the Christ — is the ultimate threat — but first of all to Christians themselves. Only then will they have any universal and salvific message for the rest of the earth

—Father Richard Rohr, O.F.M.

WE BELIEVE:

We have now come to the most important of all the Christian Feasts — the Resurrection. This feast cannot be isolated from what has gone before. Actually the three great feasts of Holy Week are all of a piece — Holy Thursday, Good Friday, and Easter Sunday — they should never be seen in isolation from each other. Put together we call them the **Pascal Mystery**; and so, to be more correct, it is this that is the most important event in the Christian year.

The liturgies of Holy Week have brought out from us a whole gamut of emotions — the mixed feelings of wonder and apprehension at the Last Supper, the dreadful sadness of Good Friday, the complete emptiness of Holy Saturday, and the unalloyed joy of Easter Sunday morning. It is good to be reminded of the feelings that the disciples experienced as they followed Christ in those terrible days. They were totally confused, and hardly any of them lasted the course — least of all St Peter. It took until Pentecost before they could — under the inspiration of the Holy Spirit — find the courage to testify to what had happened.

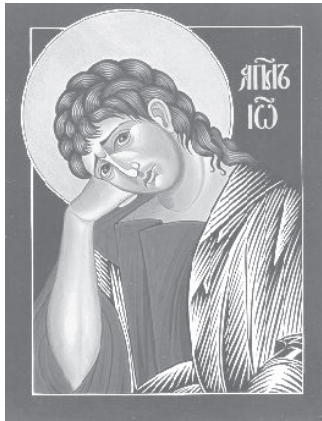
However, we do know that among those who remained faithful to the end and stood at the foot of the Cross were Mary, the Mother of Jesus, Mary the wife of Clopas, Mary Magdalene, and St John. Two of these are mentioned in the Gospel of Easter — Mary Magdalene and St John. Something authenticated by all four Gospels is that Mary Magdalene was there when the tomb was discovered to be empty. The other Gospel writers mention that she was in the company of other women, but in John's Gospel these other women are not mentioned.

John's gospel is very carefully constructed and worth close examination. The traditional understanding is that it was written by the Apostle John who throughout the Gospel calls himself the Beloved Disciple. The sequence of events — which involves a lot of running — is that Mary Magdalene arrives and discovers that the stone is rolled away, but she doesn't go into the tomb. Instead she runs to get Peter and John, who then run to the tomb. John wins the race, but holds back to let Peter in first. Then John goes in — “he saw and he believed.”

There is a lot in this scene about deference and respect — Mary Magdalene defers to the Apostles and gets them to check the tomb out; John holds back and lets Peter in first — for Peter is the head of the apostles. But it is John who is the first to believe. John may not be number one among the Apostles — he is not the rock on which Christ will build his Church — but he has two claims to fame which Peter cannot match. The first is that he stayed by the Cross and is, therefore, not tainted by any denial of Jesus, and the other is that at the empty tomb he was the first to believe.

You might wonder why John is making a “big deal” out of this — why is it important that he be the first to believe? What is going on here is that John is trying to convince his readers. He is stating that he was there — he saw the empty tomb, and, more than this, when he saw it he believed. He presents himself to his readers as a credible witness — someone utterly believable. He is telling us that at the moment when he was faced with the empty tomb, he immediately drew the conclusion that Jesus had risen from the dead — he believed this instantly and absolutely.

Furthermore, we must remember the struggles that the early Church went through — and were going through at the time of John's writing his gospel. John is stating his credentials — unlike Peter, John did not deny the Lord; he did not flee from the cross. On the contrary, John was there at the foot of



We come now to the second garden, the garden of Gethsemani. Jesus is in this garden, the Eternal Word emptied of His divinity, overwhelmed by the realization of the sacrifice He will make to fulfill the Father's plan for mankind. When in His agony Jesus asked the Father to let this pass, was He asking the Father to find another way, one less painful than crucifixion, or was He asking that the turmoil He felt might be eliminated? We do not know. Scripture only says that His prayer was so intense that His sweat turned into blood. It also says that His prayer was, “Thy will be done.”

The second garden is the **Garden of Gethsemani** — the garden of challenge and the garden of choice. We visit this garden often. There is turmoil in our family and we want to strike out at the offender. But our Christianity calls us to kindness — not vengeance. There are crises and tragedies, and we join the Lord and pray: “Let this pass”. But we also add: “Thy will be done. Help me, Lord, to use this challenge as a way to draw others closer to you, and as a way for me to draw closer to you.” In the garden of Gethsemani we unite our pains and sufferings to the cross of Jesus Christ, and know that somehow God will transform tragedy into triumph.

We are people of faith. We are people of hope. We can allow the challenges of our lives to be opportunities to choose God. The garden of challenge can be a garden of choice. And, so, the young girl holds her baby and thanks God that this unexpected change in her life plans has made her a better person — more loving, and now with a new love in her life. And the parents who will never overcome the death of their child become great care givers for others who are grieving. And the man whose job is reduced enjoys the true priorities of life and spends more time with his family. Through the grace of God, the challenges of our Gethsemani's can be opportunities for growth in His Love.

The garden of Gethsemani points us to the third garden, **the Garden of the Resurrection**. “Now in the place where He had been crucified, there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there.” Mary Magdalene went to that garden on Easter Sunday morning. And there she found her greatest hope realized — there she found the Lord risen from the dead.

We also have come to the garden. We have found the Lord. Or perhaps it is better said: “He has found us.” He gives us His life. Baptism — the Easter sacrament — infuses us with the Life of God. And our greatest hope has been realized. Jesus Christ has defeated the power of evil in the world and in our own lives. We are not alone. Jesus Christ is with us — always. The temptations of the garden of Paradise and the challenges of the garden of Gethsemani have been conquered on that hill near the garden of the Resurrection. Jesus Christ is the Victor. And we Christians — tempted and challenged throughout our lives — rejoice in the spiritual life we have been given at Easter. For Jesus Christ has risen from the dead. We are His. And He is ours.

A hundred years ago, Charles Austin Miles reflected on the Garden of the Resurrection and wrote: “I come to the garden alone while the dew is still on the roses, and the voice I hear falling on my ear, the Son of God discloses. And He walks with me, and He talks with me, and He tells me I am His own. And the joy we share as we tarry there, none other has ever known. He speaks and the sound of His voice is so sweet that the birds hush their singing. And the melody that He gave to me within my heart is ringing. And He walks with me, and He talks with me, and He tells me I am His own. And the joy we share as we tarry there, none other has ever known.”

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



THE GARDENS OF THE LORD:

Happy and Holy Easter to you all! Easter is a profoundly spiritual day — it is a day of joy, beauty, and hope. When the lights come on during the solemn Easter Vigil — or when we first come to Church on Easter Sunday morning — we are struck by the flowers — the lilies, hyacinths, roses, hydrangeas — all sorts of flowers. The flowers remind us of the three gardens of the Lord we find in Scripture. Let us together walk through these gardens.

The first garden is the **Garden of Paradise**. This is garden where God placed Adam and Eve. The Book of Genesis describes it as a garden of beauty, a garden with an abundance of fruit, and a garden of joy. It was a garden where humankind had everything. But it was a garden that demanded humility. Each of us has to recognize our dependence on God. Adam and Eve refused to do this — they thought that they could be like God, could be their own gods. And **the Garden of Paradise became a place of sin**. There is little difference between the story in Genesis and the present state of the world as people — and sadly as we often act as though we do not need God. And all the beauties that God has given us become nothing more than the backdrop for sin.

In the delightful anthropomorphism of Genesis, God walked through the Garden looking for Adam and Eve — they were hiding [see Genesis 3]. They knew they had offended God. They were overwhelmed with guilt. They had to hide. “Perhaps,” they thought, “if he does not notice us, our sin will be forgotten.” We do this all the time. We sin and then hide from God, hoping that the sin will be forgotten, buried in time. The problem is that we cannot hide sin from God, and we cannot hide sin from ourselves.

Adam and Eve also realized that they were naked. Sin had turned that which was beautiful into an occasion for more sin. Adam and Eve were no longer comfortable in their own skin. That is what sin does to us all. We are no longer comfortable in our own skin. When we sin, we have a problem looking into the mirror. We don’t see the person we hoped we could be. When we sin, we also have a problem looking others in the eye. Actually, we have a problem looking at others — period. We no longer see them as reflections of God. Instead we see in them the images of our own sin. When we sin we become masters of transference.

God found Adam and Eve. There were horrible consequences for their letting sin into the world. They brought suffering and death to their progeny. But before expelling them from Paradise, God helped them grapple with the terrible reality of sin. He sewed fig leaves for them to cover themselves up. This was not about sex — this was about being vulnerable. This is what sin does to us. It makes us weak. It makes us vulnerable. But God loves us even in our sins. He offers us fig leaves. He gives us His protection. He covers us with His Grace.

God also made a promise to Adam and Eve — He promised that a time would come when the evil that they submitted to would be destroyed. One would come whose humility and love would be so profound that the devil himself would be defeated — “O happy fault,” the Easter Hymn — the Exultet — proclaims — “O happy fault, the sin of Adam has gained for us so great a Redeemer.”

So **in the Garden of Paradise, our God gives us hope** — hope for healing from the devastation we bring upon ourselves with our own sins. In the first garden God is telling us: “Do not give up. Do not give up on yourselves. I will not give up on you. I love you too much to let you be in pain. I refuse to let you remain vulnerable. There is hope for healing. There is a magnificent Redeemer from sin — my Eternal Word. I will give Him to you, and He will return you to me.”

the Cross, and it was there that Jesus entrusted the care of his mother into John’s loving hands. What more honest, believable, and trustworthy kind of a person could you have than this? For all his youth at the time, there he was in the right place doing the right things — remaining faithful and steady and believing. Here we have a witness that we can have faith in. Here is a Gospel that is true. Here are simple words that we can resonate with — “he saw and he believed.”

And if he — this trustworthy man — can see and believe, then even if we ourselves haven’t actually seen — then maybe we can still believe. Maybe we can take all this on board and make an act of faith in the Risen Christ. That’s what John wants from his readers. And that’s the invitation that’s open to us today, on this Easter Day — to profess our faith in Christ and in his resurrection.

And if we can believe this, then we can believe all that flows from it. We can believe in the teaching of the Apostles, we can believe in the efficacy of the sacraments, we can believe in the Church, and above all we can believe in eternal life. These things are the very essence of Christianity — these things are what our faith is all about. And by believing what John is telling us, we become true members of Christ’s Mystical Body — his faithful servants in the world of today.

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

LIFE TEEN:

LifeTeen Youth Group meets next on **Sunday, April 27th [service project]** and on **Saturday, May 10th [Pope St. John Paul II and Pope St. John XXIII]** from **6:30 PM—8:30 PM**. **All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about.** Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your e-vites, or call the chapel office [440-473-3560] to be notified.** Please continue



MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — **THE EDGE** — meets next on **Sunday, April 27th [service project]** from **11:30 AM—3:00 PM**. We will also meet on **Sunday, May 4th [Pope St. John Paul II and Pope St. John XXIII]** from **11:30 AM—1:00 PM**. **All who are in grades 6-8 are invited to join us.** Come and find out what **the EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome.



LIFETEEN BIBLE STUDY RETURNS THIS SUMMER:

Once again this summer, we are going to gather at various summertime places to do our Bible Study. Teens will join together with many of our college students who will be in the area for the summer. It will be a great time, and a good witness of our faith to others. Recall last summer when a number of people came up to us and asked us what we were doing, and when they found out we were doing a Bible Study, they were moved. **Our first gathering will take place on Tuesday evening, June 10th. The place and time will be announced shortly.** Mark your calendars and be part of this wonderful summertime activity.



HE IS RISEN:

[This is Pope Francis' first Easter Homily.]

Dear Brothers and Sisters,

In the Gospel of this radiant night of the Easter Vigil [Luke 24:1-3], we first meet the women who go the tomb of Jesus with spices to anoint his body. They go to perform an act of compassion — a traditional act of affection and love for a dear departed person — just as we would. They had followed Jesus, they had listened to his words, they had felt understood by him in their dignity, and they had accompanied him to the very end to Calvary and to the moment when he was taken down from the cross.

We can imagine their feelings as they make their way to the tomb — a certain sadness and sorrow that Jesus had left them — he had died, his life had come to an end. Life would now go on as before. Yet the women continued to feel love — the love for Jesus which now led them to his tomb.

But at this point, something completely new and unexpected happens — something which upsets their hearts and their plans, something which will upset their whole life — they see the stone removed from before the tomb, they draw near, and they do not find the Lord's body. It is an event which leaves them perplexed, hesitant, full of questions — “What happened?”, “What is the meaning of all this?” [see Luke 24:4].

Doesn't the same thing also happen to us when something completely new occurs in our everyday life? We stop short, we don't understand, we don't know what to do. **Newness often makes us fearful — including the newness which God brings us, the newness which God asks of us.**



We are like the Apostles in the Gospel — often we would prefer to hold on to our own security, to stand in front of a tomb, to think about someone who has died, someone who ultimately lives on only as a memory, like the great historical figures from the past. We are afraid of God's surprises. Dear brothers and sisters, we are afraid of God's surprises! He always surprises us! The Lord is like that.

Dear brothers and sisters, let us not be closed to the newness that God wants to bring into our lives!

Are we often weary, disheartened, and sad? Do we feel weighed down by our sins? Do we think that we won't be able to cope? **Let us not close our hearts, let us not lose confidence, let us never give up — there are no situations which God cannot change, there is no sin which he cannot forgive if only we open ourselves to him.**

The women find the tomb empty, the body of Jesus is not there — something new has happened. But all this still doesn't tell them anything certain — it only raises questions; it leaves them confused, without offering an answer. And suddenly there are two men in dazzling clothes who say: “Why do you look for the living among the dead? He is not here; but has risen” [Luke 24:5-6].

What was a simple act, done surely out of love — going to the tomb — has now turned into an event — a truly life-changing event. Nothing remains as it was before — not only in the lives of those women, but also in our own lives and in the history of humankind. Jesus is not dead — he has risen, he is alive! He does not simply return to life; rather, he *is* life itself because he is the Son of God — the living God [see Numbers 14:21-28; Deuteronomy 5:26; and Joshua 3:10].

Jesus no longer belongs to the past, but lives in the present, and is projected towards the future —

Jesus is the everlasting “today” of God. This is how the newness of God appears to the women, the disciples, and all of us — as victory over sin, evil and death, over everything that crushes life and makes it seem less human. And this is a message meant for me and for you dear sisters and brothers. How often does Love have to tell us: “Why do you look for the living among the dead?” Our daily problems and worries can wrap us up in ourselves, in sadness and bitterness. — and that is where death is. That is not the place to look for the One who is alive!

Let the risen Jesus enter your life, welcome him as a friend, with trust — he is life! If up until now you have kept him at a distance, step forward. He will receive you with open arms. If you have been indifferent, take a risk. You won't be disappointed. If following him seems difficult, don't be afraid. Trust him, be confident that he is close to you — he is with you and he will give you the peace you are looking for and the strength to live as he would have you do.

There is one last thing. The women encounter the newness of God. Jesus has risen, he is alive! But faced with empty tomb and the two men in brilliant clothes, their first reaction is one of **fear** — “they were terrified and bowed their faces to the ground” — they didn't even have courage to look.

But when they hear the message of the Resurrection, they accept it in faith. And the two men in dazzling clothes tell them something of crucial importance — “Remember what he told you when he was still in Galilee.” And they remembered his words [Luke 24:6-8]. This is the invitation to remember their encounter with Jesus — to remember his words, his actions, his life; and it is precisely this loving remembrance of their experience with the Master that enables the women to master their fear and to bring the message of the Resurrection to the Apostles and all the others [Luke 24:9].

To remember what God has done and continues to do for us — to remember the road we have travelled; this is what opens our hearts to hope for the future. May we learn to remember everything that God has done in our lives.

On this radiant night, let us invoke the intercession of the Virgin Mary, who treasured all these events in her heart [Luke 2:19 and 2:51], and ask the Lord to give us a share in his Resurrection. May he open us to the newness that transforms, to the beautiful surprises of God. May he make us men and women capable of remembering all that he has done in our own lives and in the history of our world. May he help us to feel his presence as the one who is alive and at work in our midst. And may he teach us each day, dear brothers and sisters, not to look among the dead for the Living One. —Pope Francis

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. **Please call the chapel office [440-473-3560].**

CHILDREN'S BULLETINS:

Each week, we are making available a **Children's Worship Bulletin.** There are **two editions: [3-6] and [7-12].** They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.

Children's Worship
Bulletin ✨