

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: jbcsc@ix.netcom.com

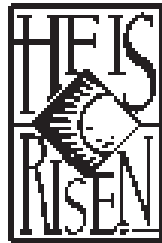
Our Lady Chapel



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.

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 Easter 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 call to all to a deeper understanding that God's love is unlimited and available to everyone — especially to the greatest sinners.

On Sunday, April 12th 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, Al Sobey, Eleanor & Curtiss DeMarco, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek.** 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.

**CELEBRATING THE RESURRECTION:**

New life is always something of a mystery. Take a look into the face of a newborn, and you hardly have words to express what you see — a life so delicate, unspoiled, full of possibility and grace: what worlds are contained in every new child? New life is a promise, a sign of hope, and certainly a reason to rejoice and be grateful. The whole world seems born again in the event of a new life.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who continues treatment for lymphoma
- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who continues treatment for lymphoma
- For Brother James Reddy, C;S;C.; who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Sue Giles, who is recovering from a fall.
- For John Schuld, father of Mary Schmidt, and grandfather of Maggie ['12], who is preparing for surgery.
- For Emily Stay, former Gilmour teacher, mother of Allen ['87], who recovering from surgery following a fall.
- For Mary Lynn Dunn who is undergoing treatment for cancer.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Dorothy Power, great aunt of Kiley Elbe ['15], who is seriously ill.
- For Janet Surman, sister-in-law of chapel associate, Patty Szaniszlo, who is undergoing serious medical treatment.
- For George Plavcan who is recovering from surgery.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Margie Drew who is recovering from cancer
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian ['09], Rosa ['12], and Edwin ['17] Heryak, who is undergoing treatment for Crohn's Disease.
- For Dawn Bebout, daughter of Tom Holleran, half-sister of Michael ['19] and former Gilmour student, Kathryn Holleran, who is recovering from kidney surgery.
- For Benjamin Lindley ['24], son of upper school instructor, Matt Lindley, and brother of Nathan ['26], and Evan ['27] who is undergoing medical treatment.
- For Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer and is preparing for surgery.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.
- For James Kazel, father of Gilmour Counselor Jamie, and Daniel ['86], who is undergoing treatment for cancer.
- For Dan Houlahan who is hospitalized..
- For Dan Hathey, former Gilmour Tech Employee, who is critically ill with cancer.

PRAYERS FOR OTHERS:

- For the captured and martyred Christians in Kenya
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- 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.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Lutgarda Tolentino who is undergoing medical testing.
- For Mark Steffens, grandfather of Emily ['15] and Natalie ['18] Kirk, who is undergoing treatment for prostate and liver cancer.
- For Rita Long who is recovering from heart surgery.
- For Dick Tesman who is recovering from a stroke.
- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who has been diagnosed with lymphoma
- For Shirley Petz, grandmother of Kiersten ['15] and Erin ['17] Dietrick, who is seriously ill in the hospital.
- For Joyce Most, mother of photography instructor, Mark Most, who is undergoing treatment following a stroke
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Rosemarie Lemieux who is undergoing medical treatment.
- For Gloria Cotton, former director of Residential Life, who is undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin ['98] who undergoing treatment for Duchenne Muscular Dystrophy
- For Lexi Pappadakes who is recovering from surgery.
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Dan Fagan ['96], brother of James ['91] Fagan, who is undergoing brain surgery.
- For Marilyn Malloy, grandmother of Will ['15], Kylie ['16], Gianna ['20], and Charlie Velotta who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is seriously ill with cancer.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, 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 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 Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is undergoing treatment resulting from a brain aneurysm.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



MARK YOUR CALENDAR!

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we're going to celebrate our 20th anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we're going to have a party**. Most of the details are still being finalized, but think of something along the lines of a champagne brunch. You're going to want to be there.



We'll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you'd like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

SCHEDULE FOR THE WEEK:

PLEASE NOTE: The Chapel Offices will be closed on Monday of this Week. All activities will resume on Tuesday. Sorry for any inconvenience this causes.

Sunday, April 5: Easter	10:00 AM
Monday, April 6:	NO MASS
Tuesday, April 7:	5:30 PM [Eucharistic Chapel]
Wednesday, April 8:	5:30 PM [Eucharistic Chapel]
Thursday, April 9:	5:30 PM [Eucharistic Chapel]
Friday, April 10:	5:30 PM [Eucharistic Chapel]
Saturday, April 11: 2nd Week in Easter	5:00 PM
Sunday, April 12: 2nd Week in Easter	10:00 AM

FAITH EDUCATION:

Here are the dates for Faith Education for the months of April and May — **April 12th, 19th and 26th**, and **May 3rd, 10th and 31st**. 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 responsibility



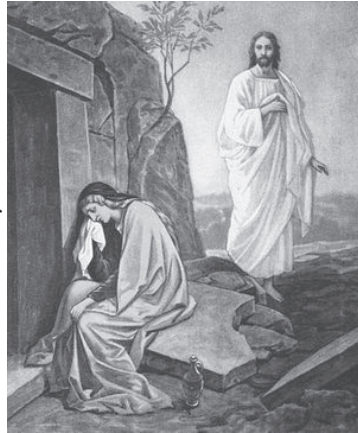
REFLECTION ON THE THEME FOR THE WEEK:

Imagine you are a gardener tending some flowering vines along the far wall of a garden. It is early morning; the rising sun casts long shadows across the landscape. Your back begins hurting, so you stand up and look around. You wipe your eyes from the sweat, and then again at what you see at some distance. It seems like a kind of love scene — but strange. Who would be embracing and conversing so apparently with tenderness at this time of the morning? There is definitely a woman who seems to be in some distress, and a manly figure less clearly visible in one of those extended shadows. The woman runs off quickly, and you are moved to go and see what exactly is going on in your garden. You walk straight towards the other side of the garden, but when you arrive at the spot, there is nobody around. You notice the sun illumines one of the nearby burial places, and the stone which recently sealed the grave has been moved to the side — you make a note to get help to replace the stone before somebody finds out.

The Feast of Easter reminds us that human life has meaning — we are going somewhere and all together. Suffering has meaning — mystery, sense of loss, doubts. All are given value and a place in which to rest. We do not pretend that there have not been the pains of war, suffering, and loss. We do not ignore our doubts, our physical ills, nor our betrayals in our lives. We are filled with "Easter Joy" which is deeper than laughter or even smiles. We are confronted with the apparently impossible reality that Jesus who was killed, rose from the dead to find comfort and give meaning to his friends. Easter grace is extended to this world and its wars and divisions. This grace insults pretenses, and offers clarity of vision to those of us who find seeing the presence of Jesus difficult at times — or always. Jesus rose from the darkness of the tomb to untomb us from our darkensses. We must allow that grace to enlighten our "heart and mind", and lighten the burdens of being individual humans. For we experience being found in our unpretending truth.

For the next seven weeks, we will hear much of the struggles and growth of the early Christian community. The Book of Acts of the Apostles — written apparently by the author of the Gospel of Luke — is a collection of events which form the fallout from the rising from the dead of Jesus. The little group of believers moves out from its birthplace of Jerusalem and begins the extension of Christ's resurrection embrace of all creation — especially all of humankind. The Gospel of Luke portrays Jesus as moving ever so slowly up towards the heights of Jerusalem. The Acts display the Holy Spirit as dispensing God's grace downward from Jerusalem to spread like "Good news" to the ends of the earth. Jesus' Easter rising begins the movement of God's second creation of creation.

The readings of Easter begin with Peter's short biography of Jesus [Acts 10:34-43]. Peter has been summoned by a devout centurion named Cornelius — who during his prayer had a vision. In the vision, Cornelius was told to fetch Simon — known as Peter — who will help him understand the vision. Peter arrives and speaks to those who are assembled. What Peter speaks is a compilation of the major aspects of his belief in this new way — it is almost a sort of outline of topical sentences — many of which will be developed in later writings and preachings. It is important to note that Peter assumes that everyone has heard all that he is saying. This is Luke's method of continually presenting and reminding his readers of the basic "company line."

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Edward Somers.
- For David Genuisz
- For Sister Patricia Barrett, C.S.A.
- For Leo Egan
- For Robert Tayek, grandfather of Douglas ['00] and Gabrielle ['04].
- For Mary Lynn Bielinski, sister of Brothers Joe and Roger Berg, C.S.C.
- For Sally Straka
- For Elaine DeSalva, grandmother of upper school religion teacher, Kevin Berry.
- For Sarah Stoker.
- For Ann Raymond, grandmother of teaching associate and coach, Adam Lesko ['05].
- For Gene Nahra
- For Mary Gallagher Kilbane, cousin of Gilmour Head of School Br. Robert Lavelle, C.S.C.
- For Ferolyn Powell
- For Patricia Peterson, grandmother of former Gilmour students Connor ['17] and Kaitlyn ['11] Ambrose.
- For Ann Di Beneddeto
- For Henry Belzinkas, grandfather of Justin Hallal ['15].
- For John Miller.

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 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**EUCCHARISTIC MINISTERS:**

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

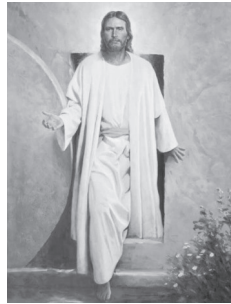
**THOUGHTFUL:**

We can't become what we need to be by remaining what we are.

—Oprah Winfrey

COMING TO FAITH:

It's important to realize that it took time for those who originally discovered Jesus' empty tomb to understand its significance. Though our four evangelists employ the oft-used biblical literary device of having angels provide that significance to us the readers, we can't presume the original participants were so fortunate as to have "everything" explained on the spot. The tradition behind the last chapter in John's Gospel, for instance, presumes that Jesus' disciples returned to Galilee and moped around for days before they finally returned to fishing and discovered that Jesus was not only alive, but risen, making breakfast for them on the seashore [see John 21].



Normally Simon Peter is the one credited with being the first to realize that the empty tomb meant that Jesus had risen from the dead. That's one of the reasons that the early Christian community was convinced that its faith was built on the rock of Peter's faith. But John's gospel gives us a different theology. The Beloved Disciple and Peter simultaneously receive Mary Magdala's message that Jesus' body is no longer in the tomb. Though the former beats the latter to the burial place, the Beloved Disciple, honoring part of the tradition, steps aside and lets Peter go into the tomb first [John 20:1-9]. Yet it's important to note that the evangelist states that it was this "other disciple" — not Peter — who first "saw and believed."

What's with this Beloved Disciple who often stands out in contrast to Peter in John's gospel? While scholars no longer believe that he's the gospel's real author, they do contend that he was one of the historical Jesus' unnamed disciples — the person who initially evangelized the community for whom this gospel was written. Since he played an essential role in their faith lives, he's given important roles in their gospel. He, for instance, is the one who rests his head on Jesus' chest during the Last Supper [John 13:23], later follows him to Golgotha and receives the commission to care for Jesus' mother [John 19:27].

In a very real sense, he's someone who not only came to believe in Jesus' resurrection, but was able to help his community achieve that same faith. No wonder the late Raymond Brown entitled his classic book on the Johannine writings, *The Community of the Beloved Disciple*. There would have been no such community — nor a fourth gospel — if that particular disciple hadn't eventually realized the meaning of Jesus' empty tomb.

All our biblical Christian writings depend on a resurrected-Jesus interpretation of his missing body. If someone had stolen the body, or Mary and her companions simply went to the wrong tomb that morning, the Pauline disciple responsible for the letter to Church at Colossae could never have encouraged his readers to die with Jesus [Colossians 3:1-4]. There would have been no reason for them to "think of what is above." Neither could Luke's Peter have assured his listeners that "everyone who believes in Jesus will receive forgiveness of sins through his name" [Acts 10:34-43]. That forgiveness didn't happen because they went to confession, but because by imitating Jesus' death and resurrection, they, like he, became a new creation. They didn't even have to confess those sins. The person who had committed them had died, and a new person had come into existence.

Just as I presume it took Jesus' original followers a long time to appreciate the implications of his empty tomb, so I presume some of us today might not yet have achieved that insight. We do what he asks because we want to get into heaven. But to actually experience him alive and working effectively in our daily lives might still be something down the road.

What a happy irony if we actually came to understand those implications during this year's celebration of Easter.

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

John's Gospel for this Easter celebration is a story of "Hide-and-Go-Seek [John 20:1-9]. Mary Magdala goes to the tomb and finds emptiness — the stone has been removed from the burial opening, and Jesus is gone! When she informs Peter and John, they run and find emptiness as well — except that they find evidence that Jesus had been there in a burial posture. This "Now-you-see-him", "now-you-see-him-differently" continues during these Easter days. For us it can seem like a game; but for Jesus, it is a process of inviting his followers to deeper faith. Jesus seems to hide, then appear, then vanishes — all so that his followers will keep seeking.

It is this "seeking" which is so central to Easter grace. Jesus is the primary seeker — and his foundlings are each of us. He moves through the "Resurrection Narratives", collecting, consoling, confronting, and eventually missioning the early believers or doubters. In turn, we are the seekers as well — we are invited to keep looking for Jesus, even in the emptinesses of life. Jesus is "translocational" — like Mary, we would like to grab ahold of him, but he would say to us: "Do not cling to me, but go to my new body — my different but real presence in community, in relationships, and within your own emptinesses."

C. S. Lewis, in his wonderful book, *Surprised by Joy*, writes that real joy is more in the seeking than the finding. We might have trouble with that idea until we live it awhile. What do we find when we find what we have been seeking? Eventually we will find that every answer leads to the next question. Every good and more than wonderful experience, relationship, ecstasy, does end or has certain little holes in them. So there is an empty tomb in all of life's joys that invites us to "seek" even further. And what will we find? We will gracefully discover the invitation to seek some more. Is this a terrible tricky game that that the Divine Magician is playing with us? Maybe!

We are believers because we do not know — but we grow more deeply as humans the more we keep reaching towards, looking for, and hungering after — all in a spirit of gratitude.

Everything ends with Jesus waiting to find us — and the realization that we are found. Jesus has risen — but not disappeared. He has risen from the dead to bring life to the seekers. Hope you can watch a group of little children at an Easter Egg Hunt and notice that their joy is in the looking for the eggs — and if they find one, they will want to find one more. So once again we learn basic human truths from little children — Alleluia! —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. 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. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.



AN EASTER PARABLE:

Listen to an Easter parable. The father was in a foul mood. He wanted to attend the Easter Liturgy with his wife and three children. Sunday worship with his family was special for him. He believed in the dictum that teaches that the family that worships together stays together. But he was the new manager of a fast-food restaurant. The owner, anticipating a large crowd, ordered him to work Easter Sunday. He had no choice. Furthermore, he needed the manager's job badly — his children required a lot of food and clothing. He swallowed his disappointment.

However, the manager had to concede that his employer was correct. The people looking for Easter Sunday breakfast were double the usual number. Before noon he found himself tired. From the crowds coming in the front door, he saw no relief — if anything, he could use a few more counter clerks. He felt guilty getting bad-tempered with several customers — they had grown impatient at the long wait. He sensed, too, that his anger arose from his envy that they were free — and he was not. Some of them had their children clutching their precious Easter bunnies.

The young man who was next in line was wearing a gold cross around his neck. He politely said to the manager: "Two orders of scrambled eggs please, with a double order of bacon and sausage, whole wheat toast, two fresh orange juices, two large coffees." Then he said: "Please put each breakfast on a separate tray, but give me the check for both."

The manager assembled the breakfast order for the pleasant man. He presented the trays to him and said: "\$15.53." The manager was giving the man his change for \$20. At that point, the fellow — dressed in workingman's clothes — said: "Please give the change and the second tray to the man behind me." Then he disappeared into the large crowd. It was the last the manager saw of the man.

The manager saw the person behind his last customer — he was dressed in old clothing, needed a shave, and was carrying what appeared to be his belongings. They were spilling over from two shopping bags. He looked exhausted. He appeared as though he would be lucky to have the few coins needed for a senior coffee.

The manager gave the surprised man the second heaping tray and the change from the \$20. He smiled at the man — it was his first genuine smile that morning. The manager whispered to the man that his benefactor was the fellow who had just preceded him. The old man looked confused — but delighted. His Easter Sunday had been made. For this beggar, the Christ had indeed risen. The good news was very good. He would have a good breakfast. He was tempted to shout: "Alleluia!"

Wasn't this impulsive gesture of the workingman what the Easter Jesus is really all about? The Christian truck driver was "walking the talk." The manager recalled the line someone had recently spoken to him: "I can't save the world, but I can send a poor man a pizza." The resurrected Jesus had come to that fast-food shop in the person of the young truck driver. He was driving an eighteen wheeler. He, too, was away from his family on Easter.

The manager realized that the driver had touched not only the hungry old man down on his luck, but also himself. He had transformed his shop into a cathedral. The work day passed quickly after that. The manager mused on the aphorism that while it is not easy to become an Easter Christian, it sure is easy to start.

When he got home tired that night, his three year old embraced him and shouted: "Daddy, daddy, we



The resurrection gives us to the equally unbelievable possibility of the newness of life that forgiving and being forgiven brings. In our day to day lives, that is how we are asked to appropriate the resurrection of Jesus — by forgiving and by letting ourselves be forgiven.

In Mark's account of the death and resurrection, our human condition is symbolized by a young man who was following Jesus' journey to the cross from a safe distance. At a certain point this young man, who is wearing only a white linen cloth, is seized. He escapes his captors and flees naked, leaving the cloth behind [Mark 14:52]. That betrayal is yours and mine. But we next meet him on Easter Sunday, sitting on the tomb of the resurrected Jesus, wearing again his linen cloth and announcing to the whole world that Jesus has been raised [Mark 16:5] — that an unbelievable newness has burst into our world, and that there is something even beyond our wounds, sins, and betrayals. The chain of anger has been broken.

—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 [3/21/15] ----- \$ 447.40

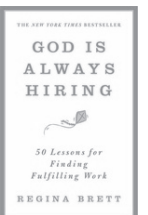
Total Offerings: Sunday [3/22/15] ----- \$ 330.00

Total Offerings: Saturday [3/28/15] ----- \$ 490.00

Total Offerings: Sunday [3/29/15] ----- \$ 844.00

REGINA BRETT PRESENTATION:

Friends of the Gates Mills Library will hold their Annual Dinner on Thursday, April 30, 2015, at the Chagrin Valley Hunt Club, 7620 Old Mill Road, Gates Mills, OH 44040. 6 PM Cocktails; 6:30 PM Seated Dinner. Featured speaker for the evening is **Regina Brett**, the *New York Times* bestselling author, *Plain Dealer* columnist and inspirational speaker. Her third book, *God is Always Hiring: 50 Life Lessons For Finding Fulfilling Work*, offers Regina's uplifting, yet practical advice to help readers find fulfillment in their work, and to deal with unexpected challenges. Regina's Presentation will take place following dessert. Copies of *God Is Always Hiring* will be available for purchase. Copies of the flier for this program are available on the table in the narthex of the chapel. Thank you.



THE RESURRECTION OF CHRIST BRINGS FORTH FORGIVENESS:

Forgiveness is the only thing that is new — and it is the message of the resurrection. The world contains only one thing that is truly novel — forgiveness. Everything else is an old tape repeating itself endlessly over and over again. There is normally only one song that gets sung: “betrayal-hurt-resentment-non-forgiveness”. That pattern never changes. There is an unbroken chain of unforgiven resentment and anger stretching back to Adam and Eve.

We are all part of that chain — everyone is wounded and everyone wounds. Everyone sins and everyone is sinned against. Everyone needs to forgive and everyone needs to be forgiven. Betrayal is an archetypal structure within the human soul — just as sin is innate within the human condition. We — all of us — betray and sin. We betray ourselves, betray our loved ones, betray our communities, and sin against our God. Everyone stands in need of forgiveness.

But we are also — each one of us — betrayed and sinned against. We are betrayed by our loved ones, by our churches, by our communities, and, in a manner of speaking, even by our God. It is not for nothing that, on the cross, Jesus — incarnating there all that is human — cries out: “My God, my God, why have you forsaken me” [see Psalm 22]. We all feel betrayed at that deep level sometimes. Hence, as badly as we need to be forgiven, we also need to forgive.

We have hurt others, and we have been hurt. We have sinned, and we have been sinned against. And when we wake up to that, we have a choice — like Judas, we can cleanse ourselves of this, figuratively speaking, by taking what we have gained by our sin — the thirty pieces of silver — and throwing it back into the temple and walking away, purified, but unforgiven, walking straight towards suicide. Conversely, though, we can do like Peter, after his great betrayal — weep bitterly and then return, humbled, compromised and scarred, but forgiven, walking solidly into life. In forgiveness lies the difference between the choice for suicide and the choice for life.

But forgiveness is not easy. An old adage says: “To err is human, to forgive is divine”. More accurately, one might put it this way — To forgive is the grace that is given by the resurrection.

The resurrection of Jesus has many dimensions. At one level, it was a physical event. The dead body of Jesus was raised — the cosmic universe at its deepest level suddenly had a new set of laws, and the very atoms of this universe, as nature first arranged them, were re-arranged. Something radically new — physically new — as radical and new as the original creation, appeared within history. This aspect should never be, as it recently has been, understated.

However the resurrection was also a spiritual event — and that too is important. In the resurrection of Jesus we are given not just the potential for a resurrected body and a resurrected cosmos — we are given as well the possibility of forgiveness, of being forgiven and of forgiving each other. That new possibility and its radical novelty should also never be understated. From the beginning of time until Jesus’ resurrection, dead bodies stayed dead. And from Adam and Eve until that same resurrection, wounded and dead hearts stayed wounded and dead. All that has now changed. There are new possibilities.

What is new in the resurrection is not just the unbelievable new possibility of physical resurrection.



saw the Easter Jesus in church.” As he picked up the child, he kissed her warmly. Then he whispered to her with a large smile: “I saw Him too, Dora.”

As he got down on his knees for his night prayers, he thanked the risen Jesus for sending both men into his shop that Easter Sunday. For a fleeting moment, he wondered whether the poor man had been the resurrected Jesus Himself. But he dismissed that notion as much too grandiose. But was it? After all, is there not a story that the thirteenth century Francis of Assisi once had been asked for a coin by a beggar? Francis was coming from Easter services. He embraced the beggar warmly, called him “my brother,” and gave him several coins. As Francis left the poor man, he turned back to wave. He saw Jesus Himself standing where the beggar had stood. He waved at Francis with a smile — there was a huge bleeding wound in His hand. —taken from the writings of Father James Gilhooly, which appear on the internet.

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

The time has come for us to take the next step in our Pilgrimage to World Youth Day 2016. **It is time to start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kobe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

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].**



LIVING EASTER JOY:

The best way to knock the chip off your neighbor’s shoulder is to pat him on the back.

GETTING EASTER RIGHT:

Undoubtedly Easter Sunday is the most important day in the liturgical year. In fact, we celebrate all the other Sundays of the year as a weekly reminder of the fact that Christ rose from the dead on this the first day of the week. Each year when we celebrate Easter, we try to recapture some of the joy that was experienced by the first disciples once they realized that Christ had actually risen. Of course, at first they couldn't really understand what had happened; we know some of them initially believed that the body of Jesus had been stolen by grave robbers. But very soon they remembered that Jesus had foretold that he would rise from the dead. But even in this belief, they were still completely and absolutely astonished when he appeared in their midst.

In John's Gospel, John speaks about a sort of a race between himself and St Peter as to who would get to the tomb first. They had been alerted by Mary Magdalene and started running to the tomb [John 20:1-9]. There is a nice little interplay between the two Apostles — John gets there first, but then holds back to let Peter enter the tomb in acknowledgement of his seniority. Peter goes into the tomb and notes how the grave clothes were placed; but when John goes into the tomb, it is he who is the first to believe.

This makes John the most reliable witness to the resurrection. This is the event that validates him as the author of his Gospel. He sees that the tomb is empty, and he believes that Jesus has risen from the dead. This simple fact places him above all others; it gives him absolute authority as the one who can tell the story of Jesus.

Due to the great distance in time that separates us from these events, we don't have the privilege of being among the ones to see the empty tomb. Neither is it possible for us to experience the appearances of the Risen Jesus to the Apostles. Our faith in the resurrection of Jesus comes about because other people have told us what happened, beginning with the original witnesses — Mary Magdalene, the Apostles, and the other close disciples of Jesus. These passed the news on — they gave testimony to their friends, and then to more distant acquaintances. It is through this progression that the news of the resurrection gradually spread far and wide — eventually coming down to us.

In our case, it was most likely our parents who first told us that Jesus had risen from the dead. Seeing their faith in this wonderful event, we take it on trust and we find that we can believe it too.

Belief in the resurrection is the very foundation of our faith — the stone upon which it is built. Upon this single truth the other doctrines are constructed that make up the faith of the Church. These are not a set of fanciful notions; rather they are the logical consequences and the working out of that greatest miracle of all, the resurrection. It is from the resurrection that everything else flows — our belief in the Eucharist, our understanding of the role of the Saints, and our faith in the everlasting life of heaven. There are many other doctrines that flow from these roots of our religion such as our belief in the Church



O, and when the love spills over // And music fills the night
And when you can't contain your joy inside, then
Dance for Jesus // Dance for Jesus // Dance for Jesus and live!

And with your final heartbeat // Kiss the world goodbye
Then go in peace, and laugh on Glory's side, and
Fly to Jesus // Fly to Jesus // Fly to Jesus and live!

We can put the past behind us. We give it to the Lord, and we trust Him to heal us. We can each be the person God created us to be. "Alleluia!" we proclaim today — along with the entire Church. "Alleluia, Jesus is alive" — He is our Savior, our Redeemer, and we live because of Him.

We are renewed by Christ. We are His — flowers in His Garden.

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

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 4:32-35, 1 John 5:1-6, John 20:19-31

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.

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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.



EASTER FLOWERS:

The flowers! We come to Church on Easter, and are overwhelmed with the beauty and fragrance of flowers. Here is an obvious question: Why flowers? Why do we fill the Church with flowers to celebrate Easter? The answer is far more than the fact that Easter takes place in the Spring when the flowers begin to bloom. There is a deeper meaning than that. The flowers signify the beauty of a world renewed — Easter celebrates the beauty of renewed life in Christ.

John's Gospel tells us that the world was darkened when Jesus died on that horrible hill [John 13:30]. It also tells us that He was raised from the dead and walked out of the tomb into a garden — one so full of flowers that Mary Magdalene initially thought that Jesus was the gardener [John 20:15]. The flowers are a symbol of the new life that the Lord offers to those who will commit their lives to Him. We are called to be part of this beauty — we are called to be flowers.

Many people have returned to their Catholic faith during this Lent. Many decided that they needed to conquer the past and take a serious look at their relationship with God. Many people who were not Catholic felt drawn to learn about Catholicism. Some of them are attracted to Pope Francis and his humble ways, his embracing those shunned by society, his manner of guiding the Church, and his determination to spread the Kingdom. Some asked this question about committed Catholics: Why are they so determined in their faith, their morality, and their public and private prayer lives? Those who sought to come into or to return to the Church were all given the grace to come to God.

All of us have been given this grace at various times in our lives. We are, after all, a community of saints. And yet, there are very few people who have always been saintly. Whether you are someone who has just returned to the Church, or someone who has been active in the Church for some time, you are a person who has had to re-evaluate his or her life and return to the Lord. Every one of us belongs here. This is a Church of saints — but all saints are converted sinners. There are very few people here who have not at some point in their lives had to turn back to the Lord. We are all on the road to Emmaus, wondering about the Lord, and knowing that we needed to travel to Jerusalem and announce the Good News of a world transformed by the Risen Christ [see Luke 24].

A number of years ago, Chris Rice wrote a beautiful hymn, that was more of a prayer than a piece of music. The hymn is entitled: *Come to Jesus*:

Weak and wounded sinner // Lost and left to die
O, raise your head, for love is passing by
Come to Jesus Come to Jesus // Come to Jesus and live!

Now your burden's lifted // And carried far away
And precious blood has washed away the stain, so
Sing to Jesus // Sing to Jesus // Sing to Jesus and live!

And like a newborn baby // Don't be afraid to crawl
And remember when you walk // Sometimes we fall...so
Fall on Jesus // Fall on Jesus // Fall on Jesus and live!

Sometimes the way is lonely // And steep and filled with pain
So if your sky is dark and pours the rain, then
Cry to Jesus // Cry to Jesus // Cry to Jesus and live!

and the power of the sacraments. Without the resurrection, none of these concepts would mean anything at all.

As with the feast of Christmas, there are many accretions that have attached themselves to the Easter celebrations over the centuries. Here are some:

- The Easter Bunny probably owes more to folklore and paganism than it does to the Christian religion. Easter Bunnies are more of a fertility symbol than anything else. It is likely that their connection to Easter is due to the coincidence of it occurring in Springtime when fertility was celebrated in pagan times.
- Easter Eggs make a bit more sense since they remind us of the stone which was rolled away from the tomb. The tradition of rolling the Easter eggs across a lawn — they still do this at White House each year — is in imitation of the stone being rolled away from the tomb. In addition, the egg is a symbol of new life.
- A more modern addition is the idea of a chocolate egg — perhaps inspired by our consumer culture, it has become a symbol of instant gratification. It reminds us of Easter feasting.
- One has to wonder where the tradition of Easter Ham comes from. In Europe, the custom is not to eat Ham, but rather lamb — symbolizing Jesus as the Passover Lamb of God.

Whatever your particular customs, it is very important to celebrate this great feast commemorating the resurrection of Jesus in the home. It is an especially good time for families and for eating a special meal together.

Besides John and Peter, one other person stands out in the Easter narrative as the very first witness to the resurrection — Mary Magdalene. In her day, women were not allowed to be witnesses in a Jewish court because it was thought that they were far too flighty and unreliable — only a man's word could be trusted. Yet all of the Gospel writers tell us that Mary of Magdala — and some other women — were the very first witnesses to the resurrection. It is they who tell the Apostles that the tomb is empty.

This fact greatly enhances the veracity of the Evangelists — most other authors of the time would simply have omitted the presence of the women. Their very presence speaks to the truth of the Gospels — as well as the truth of the resurrection of Jesus.

The Gospels are constantly turning our accepted attitudes upside down. Women couldn't give witness in purely human courts, but here they are the ones who are permitted to give witness to things which are entirely supernatural. They can't give testimony about the rights and wrongs of everyday life, but in the Christian dispensation these women are the ones who give the first witness to the greatest event that ever happened. Women may be disregarded in many cultures — but not by God. Whatever sexism we might think we see in Christianity, make no mistake that there is absolutely none at its roots. Here it is God's values that are given priority — and not any merely human constructs. The Gospel is always Good News; it is good news for men and it is good news for women. It is good news for everyone that Christ is risen — new life awaits us all.

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

PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.



“AND HE BREATHED HIS LAST” [Mark 15:37]:

If you have ever been blessed to be by the side of a loved one while they breathed their last breath, you know the sound that I am about to describe — it is a haunting, raspy, rumble that stems from the depth of the lungs, slowly rising to the mouth and escaping the lips. I have never heard this sound, but my mother described it vividly when she recalled the last moments of my father’s life — when he passed from this world into God’s hands.

What was it like to be at the foot of the cross hearing this sound rise from Christ’s lungs? What did Mary — the mother of Jesus — reflect on as she heard His final breath on earth? Did she remember His first breath as she delivered Him in the manger, or the first word He spoke as a child? Was she anguishing over the sword piercing her soul [Luke 2:35] that Simeon predicted? **Or was she speaking the same words that started our salvation in motion: “May it be done according to your word” [Luke 1:38]?**

What was John — the Apostle whom Jesus loved best — feeling and thinking when Christ breathlessly said to him: “Behold, your mother?” How did John console Mary, the mother of God? **Did his mind flash back to the Passover meal that they shared the night before, piecing together all Jesus shared with the apostles — including His body and His blood?** Did the words which Christ spoke bring John hope as Christ’s lifeless body was lowered from the Cross and placed in the tomb — that “the Son of Man is to be handed over to men and they will kill Him,” but “three days after his death He will rise” [Mark 9:31]?

For anyone who has experienced the loss of a loved one, there are things you cling to after they are no longer by your side — their voice on your answering machine; home videos that show them full of life; pictures that capture their spirit; and, of course, their smell that still lingers on the clothes they once wore. You wish to see their chest rising and falling, and you miss the smell of their breath. Like the women who rushed to the tomb on Easter morning, we long to be close our loved ones at their gravesite. But our loved ones are not there.

The beauty of Christ’s final breath on earth is that we were given a first breath in heaven. When Christ breathed His last on earth, we breathed our first. Death no longer declares victory over us [1 Corinthians 15:55]. With Christ’s last gasp on the cross and His resurrection, we have been set free. This is the beauty — not the horror — of Christ’s crucifixion. **This is the breathtaking awe of Easter!**

—taken from the writings of Trica Tembreull, an associate of the Bible Geek

LIFE TEEN:

Our next regularly scheduled meeting will be on **Sunday, April 12th — we will celebrate Easter together and pray the Divine Mercy Chaplet.** Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room.** Life Teen is open to **all high school aged young people.** **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. On **Sunday, April 26th, we will gather again. Topic TBA.** We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our next regularly scheduled meeting will be on **Saturday, April 11th, we will have an EDGE NIGHT beginning at 6:30 PM.** We will be discussing the **Holy Land and the mission trip to Honduras.** 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. On **Sunday, May 3rd, we will meet. Topic TBA.** 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.** Join us for a fun filled faith experience. All are welcome.

**FINDING THE MEANING IN LIFE:**

Early Sunday morning Mary of Magdala discovers the tomb of Jesus is empty and reports this to Peter and the Beloved Disciple [John 20:1-9]. They run to the tomb; the Beloved Disciple gets there first, but waits for Peter to enter before him. Peter sees the burial cloths, but no body. Then the Beloved Disciple enters, observes the same scene and he believes. In John’s Gospel, the Beloved Disciple — never named — believed that God raised the crucified Lord to life, supported by the meaning of the empty tomb. Other disciples believed because the risen Christ appeared to them as — happened with Thomas, Peter and many other disciples.

Each of us brings to the joyful celebration of Easter — the most important liturgical celebration of the year — our deepest hopes — that our life has ultimate meaning; that death does not have the final word; that our life journey has a fulfilling destination; that nothing of our good efforts are finally wasted; that love is stronger than death; that our deceased loved ones enjoy eternal happiness; and that one day we will join them. Easter proclaims that we can dare to believe that these deep hopes will ultimately be fulfilled. Contemplating the faith of the Beloved Disciple strengthens our conviction that Christ has triumphed over death, and shares his risen life with us. This is the core of the Gospel — the fundamental Christian truth, the essence of the good news, and the conviction that governs the whole New Testament. Our belief in the Paschal Mystery — the death and victorious resurrection of Christ — is strengthened by a fruitful dialogue between our deepest hopes and the testimony of the Gospel.

Our liturgical celebration of Easter invites us to reflect on all the small paschal triumphs that have brought joy to our lives and have reinforced our faith that God did indeed raise the crucified Lord to life. Here are some examples of paschal victories triggered by Lenten penances. A middle-aged woman battling a weight problem spent Lent developing better eating habits and by Easter was enjoying a new sense of wellbeing and vitality. A husband worked hard to listen better to his wife and came to see her as a more interesting and attractive partner. A man cut down on his drinking in social situations and found himself enjoying his social interactions with others. A grad student who studied harder during the semester discovered a new sense of self-confidence when taking exams. A parishioner who set aside time to reflect on the readings before Mass was amazed at the way the Liturgy of the Word nourished his spiritual life. A suburban couple who dedicated themselves to helping revitalize an inner city neighborhood found a new sense of purpose in life.

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

