

CLOSING PRAYER:

~ Praying During Holy Week ~

Lord,
I believe that for Jesus
death was not destruction
and neither is my own.
In my last hour
I commend to you my spirit.
In this present hour
I worship you
and meditate on the passion
of your Son, Jesus.

Lord of all life,
raise me up
to share his Easter victory!

Father,
in whatever way you call me
to surrender my life,
I ask you to give me peace —
to be my peace.

If I must share the passion of Jesus,
help me also to share his faith.
You are the love that begot me;
you will never let me go.

In life,
in death,
in every moment
seal me with your Spirit,
unite me with your Christ.
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.

PENANCE SERVICE:

Our community celebration of the Sacrament of Reconciliation will be held this **Monday, March 21st** at **7:00 PM**. Our service is centered around reflections by the various characters involved in the passion and death of Jesus. There will also be songs and hymns, and a time to bring ourselves from our sinful ways back to the Lord. As we confront our own sinfulness, we realize that we, too, have a part to play in the death of Jesus. The service will last about 45 minutes. There will be a time for individual confessions following the service, for those who wish to avail themselves of this opportunity. Please join us.

**YOUTH — BE A PART OF OUR GOOD FRIDAY PASSION:**

One of the big traditions at Our Lady Chapel is the presentation of **Live Stations of the Cross on Good Friday**. Presented by our Young People [K-College], we pause on this most sacred day to contemplate the Passion and Death of Jesus through reflection, song, and dramatic presentation. As in years past, we would like to invite all students K-College to sign up for this very unique prayer service. We need readers, singers, instrumentalists and actors — no experiences are needed. It's a great experience to be with Jesus during his last journey to Calvary. If you are interested in participating in this project, please contact **Patty** or **Father John** in Our Chapel Office **440-473-3560**, or **sign up on the Easel**.

**A REFLECTION ON HOLY WEEK:**

This week begins with the festive procession with olive branches — the entire populace welcomes Jesus and the children and young people sing, praising Jesus. But this week continues in the mystery of Jesus' death and his resurrection. As he reflect on and listen to the many people who Jesus encounters this week. We might well ask ourselves just one question — Who am I? Who am I, before my Lord? Who am I, before Jesus who enters Jerusalem amid the enthusiasm of the crowd? Am I ready to express my joy, to praise him? Or do I stand back? Who am I, before the suffering Jesus?

There are many, many names. The group of leaders — some priests, the Pharisees, the teachers of the law, who had decided to kill Jesus. They were waiting for the chance to arrest him. Am I like one of them? We have also heard another name — Judas. Thirty pieces of silver. Am I like Judas? We have heard other names too — the disciples who understand nothing, who fell asleep while the Lord was suffering. Has my life fallen asleep? Or am I like the disciples, who did not realize what it was to betray Jesus? Or like that other disciple, who wanted to settle everything with a sword? Am I like them? Am I like Judas, who feigns love and then kisses the Master in order to hand him over to betray him? Am I a traitor? Am I like those people in power who hastily summon a tribunal and seek false witnesses — am I like them? And when I do these things, if I do them, do I think that in this way I am saving the people?

Am I like Pilate? When I see that the situation is difficult, do I wash my hands and dodge my responsibility, allowing people to be condemned — or condemning them myself? Am I like that crowd which was not sure whether they were at a religious meeting, a trial or a circus, and then chose Barabbas? For them it was all the same — it was more entertaining to humiliate Jesus. Am I like the soldiers who strike the Lord, spit on him, insult him, who find entertainment in humiliating him? Am I like the Cyrenean, who was returning from work, weary, yet was good enough to help the Lord carry his cross? Am I like those who walked by the cross and mocked Jesus — “He was so courageous! Let him come down from the cross and then we will believe in him!” Do I mock Jesus in my speech or actions?

Am I like those fearless women, and like the mother of Jesus, who were there, and who suffered in silence? Am I like Joseph, the hidden disciple, who lovingly carries the body of Jesus to give it burial? Am I like the two Marys, who remained at the Tomb, weeping and praying? Am I like those leaders who went the next day to Pilate and said: “Look, this man said that he was going to rise again. We cannot let another fraud take place!”, and who block life, who block the tomb, in order to maintain doctrine, lest life come forth?

2 Where is my heart? Which of these persons am I like? May this question remain with us throughout the entire week.

—Pope Francis

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Nancy Collins who is under the care of hospice.
- For Angie Reed, mother of Middle School Religion Teacher, Sarah Reed, who is recovering from surgery.
- For Kiara Pikin-de-Bruin who is recovering from heart surgery.
- For Heidi Herten, mother of Hope ['13] and James ['15] Herten, who is recovering from surgery.
- For Carmella DeJohn who is seriously ill.
- For Tony Stricker who is undergoing treatment for a brain condition.
- For Paula Minello, mother of Annalise ['16] and Sophia ['19] who is recovering from surgery.
- For Ramon Ortega, who is critically ill following heart surgery.
- For Karen Bernardo who is recovering from serious heart surgery.
- For Bonnie O'Leary, Middle School Teacher, who is undergoing rehab following surgery.
- For Eva Shea, aunt of lower school teacher, Theresa Stark, who is undergoing treatment for pancreatic cancer
- For Kathy Hronek who is recovering from cancer surgery.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is seriously ill.
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph, who is under the care of hospice.
- For Richard Kopitke, friend of Judy Morgan, who is healing from injuries sustained in a fall and from surgery.
- For Ed Carrigan, uncle of LS teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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 Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.

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.

ANSWERING THE CALL:

Heavenly Father, whenever anyone calls us by name our heads turn and our eyes meet those of the caller. Help us to call on your Son's name often, so our families can know the joy of his friendship. Amen.

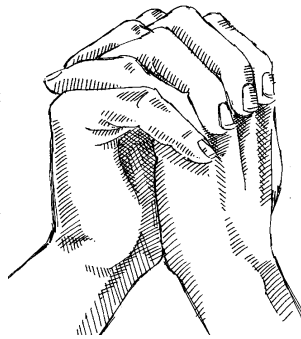


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Brother Thomas Maddix, C.S.C., who is undergoing medical testing.
- For Rose Wedeward, grandmother of Cassie [*17], Frank [*18], and Mia [*19] Nannicola, who is recovering from surgery.
- For Debbie Torrijas, sister of Brother Christopher Torrijas, C.S.C., who is seriously ill.
- For Brother Robert Kelly, C.S.C., who is recovering from injuries sustained in a fall.
- For David Frazier who is seriously ill with a heart condition.
- For Donna Polack, wife of Bill, who is recovering from hip replacement surgery.
- For John Heidrich who is critically ill following multiple heart attacks.
- For Elaine Willey, sister of Father John, who are undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily [*19], who is recovering from a stroke
- For Christina Parrilla, sister of Brother Carlos Parrilla, C.S.C., who is recovering from kidney transplant surgery
- For Jim Virant, grandfather of Noah Virant [*20], who is undergoing treatment for cancer.
- For Todd King [*87], brother of Christie [*91] King, who is undergoing treatment for miroconda
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John [*83], David [*84], Dawn [*86] and Daniel [*88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly [*06] Wheeler, who is undergoing treatment for cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Drew Franco, son of Brian [*90], nephew of Jeff [*88] and Kristin [*94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael [*14], Marisa [*15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, who is seriously ill.
- For Dennis Kavran, father of Dennis [*86] and Jennifer [*95], grandfather of Adam [*14] and Madeleine [*16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is hospitalized with an infection.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Matt Barry [*13], brother of Tim [*12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [*19] and Will [*20] Habe who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [*13] and James [*15] Herten, who is undergoing treatment for leukemia.



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.



SCHEDULE FOR THE WEEK:

Sunday, March 20: Palm Sunday Weekend	10:00 AM
Monday, March 21:	5:30 PM [Eucharistic Chapel]
Tuesday, March 22:	5:30 PM [Eucharistic Chapel]
Tuesday, March 23:	5:30 PM [Eucharistic Chapel]
Thursday, March 24: Holy Thursday	7:00 PM Mass of the Lord Supper
Friday, March 25: Good Friday	12:30 Simple Lunch 1:30 Stations of the Cross 3:00 Liturgy for Good Friday
Saturday, March 26: Easter Vigil	12:00 PM Blessing Easter foods 9:15 PM
Sunday, March 27: Easter Sunday	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

March 19 -----	Palm Sunday Vigil Mass	5:00 PM
March 20 -----	Palm Sunday Mass	10:00 AM
March 21 -----	Chapel Community Penance Service	7:00 PM
March 24 -----	Mass of the Lord's Supper	7:00 PM
March 25 -----	Simple Lunch	12:30 PM
	Living Stations of the Cross	1:30 PM
	Good Friday Liturgy	3:00 PM
March 26 -----	Blessing of Easter Food	12:00 noon
	Easter Vigil	9:15 PM
March 27 -----	Easter Mass	10:00 AM

REFLECTION ON THE THEME FOR THE WEEK:

We are beginning Holy Week — an important time in God’s plan of salvation. We prepare by taking little “holy Moments” to experience our need for salvation. We are freed, not only from eternal separation from God, but also freed from being separated from ourselves, and from others. As we enter into this journey of the passion and death of Jesus, we ask for the grace to respond faithfully to the crosses of our humanity — and the humanity of others. We can reflect as well upon our acts of grateful fidelity to our families and friends, and our world in direct imitation of the whole life of Jesus.

Spring has sprung, and in many ways the renewal of life is like starting a new year. Spring is the new experience of time. The celebration of spring and the experience of Holy Week are very much intertwined. In many ways, Jesus’ life can be seen as an act of foolishness. He did some strange deeds and said some things which made people laugh or usually, sneer in anger. But love is foolish at times, and love does some strange things and goes beyond the usual — the socially acceptable.

Holy Week is much more than a week of remembering — it is a week of immersion. There are two parades described in the two Gospels of Palm Sunday. One parade leads into Jerusalem with Jesus’ being welcomed and proclaimed [Luke 19:28-40]. We could view Him as doing a foolish thing as He enters the city of His arrest, suffering, and death. This leads to the other picture where Jesus leaves Jerusalem days later in disgrace and abandoned [Luke 22:14-23:56]. The Liturgy of palms and the liturgy of the Passion bespeak the duality of our human response to God throughout history — sometimes we welcome him in, and other times we push him away.

The prophet Isaiah tells of a submissive prophetic figure who is given to speak, but suffers for what he knows. In Luke’s Gospel, we hear Jesus’ not rebelling, not turning back. The words he speaks are of his personal truth and not a defensive refuting. Jesus’ words are words of surrender and “handing over” — his teachings, his body in the Eucharist, his spirit on the cross. Judas hands him over as well, but refuses to take in that spirit.



Holy Week

A call to innocence runs through this surrender — Jesus lives his own way of doing “no harm” while walking through the shame and guilt which surround him. This is the major contrast then — the gentleness of Jesus colliding with the human resistance to purity and truth.

The root meaning of the word “innocence” is not “guiltless”, but “no harm”. This is a prism through which we can watch Jesus — He lived and died doing no harm and more positively, doing the infinitely good thing. How much ink, paint, marble, and glass have been used to attempt to express this theme?

Each conversation Jesus has, each action of his, each event of denial or injury, speaks the same reality. The apostles, the Jewish leaders, the soldiers all did not understand who he was for them. They never knew during these events what he was doing for them. The apostles slept while Jesus prayed his obedient surrender. They fled while he remained faithful.

And we also continue the same struggle. For all the art and words, we still do not fully comprehend the embrace. We can catch fleeting emotions and ideas about what Jesus’ death means, but we have heard it all so often that the embrace can seem more like a handshake or simple nod. There is still some sleeping going on within us as we consider being loved so dearly. There is always the possibility and reality of our denials of his invitations to follow him. What do we do then; with what do we pray during these holy days of our eternal Passover?

We could just rest in the soft comfort of guilt and embarrassing shame. But that is too easy and too much of the secular. We could choose to enter into this “passage toward life”, letting it all be done onto each one of us again for the first time. We do not have the openness to take it all in at once, but we can

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Father Bartley MacPhaidin, C.S.C.
- For Zora Jankowski.
- For Ralph Bardos, great-uncle of Izzy [‘18] and Anne [‘19] Greene.
- For Father Kieran McInerney, O.S.B.
- For Bertha Drobnick, grandmother of Emma [‘09] and Oliver [‘12] Flesher.
- For Mary Buell, niece of Dennis and Charlene Kavran, cousin of Dennis [‘86] and Jennifer [‘95] Kavran
- For Tom Campbell.
- For Rego Giovanetti.
- For Gerald DeChant

PRAYERS FOR OTHERS:

- For an end to violence in our society.
- 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.

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 [3/12/16] ----- \$ 2,663.00
Total Offerings: Sunday [3/6/16] ----- \$ 561.00

ARE WE LISTENING?

It's either ironic or somehow divinely planned that the Passion Narrative proclaimed on Palm Sunday during this official church year of mercy and forgiveness is from Luke's gospel [Luke 22:14-23:56]. Lucan scholars constantly remind us that his gospel — more than the other three combined — zeroes in on the merciful Jesus. And nowhere is this part of his personality more stressed than in Luke's Passion Narrative. For instance, only Luke mentions Jesus miraculously replacing the severed ear of the High Priest's servant in Gethsemane. Only Luke has Jesus pray: "Father, forgive them, they know not what they do!" — as his enemies pound nails in his wrists. And Luke's Jesus alone assures the repentant thief: "This day you will be with me in paradise."

Also, Luke employs Jesus' mother, Mary, as the example of the perfect "other Christ." She fulfills the evangelist's definition of a perfect Christian — she hears God's word and carries it out. That's why what Isaiah says [Isaiah 50:4-7] fits perfectly into the hearing part of Luke's theology. Isaiah's suffering servant provides us with the most precise definition of a disciple — "Morning after morning", the Lord opens my ear that I may hear; and I have not rebelled, have not turned back."

Carroll Stuhlmueller always reminded us that God's perfect disciples constantly hit the floor every morning listening — listening today for what they missed in God's word yesterday, listening for something God hadn't even mentioned yesterday. True discipleship always revolves around listening.

Though Luke would totally agree, he especially zeroed in on listening how God wishes us to show mercy on any given day, in any given place, and to any given individual. This is certainly the word of God which he presumed followers of Jesus would not only hear, but actually carry out.

This was also the emptying out of which Paul speaks in his letter to the Church at Philippi. In the Apostle's theology, before Jesus could be proclaimed as the Lord, he had to completely empty himself, taking the form of a slave. In other words, he had to identify with the lowest caste of humans [Philippians 2:5-11].

In some sense, that's what Luke's Jesus does. Throughout his gospel, Jesus constantly identifies with those on the fringes of 1st century CE society — with sinners, women, Samaritans. Especially, in the Passion Narrative, Jesus hears God's word about identifying with those carrying out his death sentence — even going so far as becoming one with the criminals sharing his same fate. His mercy and forgiveness seem to be the way he carries through on having heard that word.

It would seem that, though many of us became experts on giving the correct answers to catechism questions, we either flunked the course on listening, or never signed up for it — perhaps in some places, it wasn't even offered!

We all know dogs can hear sound waves our human ears can't pick up. In a parallel way, our sacred authors tried to enable their readers to hear voices people around them either couldn't pick up or refused to pick up. From their own experience they knew this wasn't an easy task. The Hebrew word, for instance, which Isaiah employs for God opening his ear every morning is the same word that in other places of Scripture is used to describe drilling out a well. The prophet is obviously convinced that hearing God's word takes a lot of effort.

Perhaps one of the best ways to celebrate this week of holiness — besides participating in the various liturgical celebrations — would be to work on our hearing. Might make mercy a lot easier to practice.

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

GOD AND FORGIVENESS:

The Lord never gets tired of forgiving; it is we who tire of asking for forgiveness.

—Pope Francis

allow some part, some word or action to embrace us this year. We pray for ourselves with the words which Jesus has spoken — "Forgive them, for they know not what I am doing."

One of the prayerful ways to receive Jesus' passion and death these Holy Week days is to consider how we might be at the bedside of a very sick or dying friend. We might want to fetch some water, plump up the pillow, straighten the bed clothing. Eventually the best and only thing we do is to sit there and watch with our memories. These memories may bring us some hope.

There is not much we can do with the memories that make up the mystery of Holy Week. Maybe the best thing we can do is to pray that we might stay more awake to what is being done, offered, and remembered. We know there will be a resurrection, but we know also that we are all invited to join this parade of walking faithfully with our crosses towards our own participation in that same Resurrection. Thank You, foolish Lover of us all. —edited from the writings of Father Larry Gillick, S.J., which appear on the internet

LENTEN NOTES:

During this sacred time, each of us is called to spiritual growth — particularly through a turning away from sin. Lent is a time for "new beginnings" — a time to grow in our relationship with God and each other. There are 3 major spiritual practices during Lent to which Scripture calls us: **prayer, fasting, and almsgiving.**

—LENTEN REGULATIONS:

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

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

—SCHEDULE OF SPECIAL LENTEN EVENTS & SERVICES:

- **Lenten Communal Penance Service** will be on **Monday, March 21st** at 7:00 PM
- **Mass of the Lord's Supper on Holy Thursday, March 24th** at 7:00 PM.
- **Simple Lunch on Good Friday, March 25th** at 12:30 PM.
- **Stations of the Cross on Good Friday, March 25th** at 1:30 PM.
- **Proclamation of the Passion, Veneration of the Cross and Communion Service on Good Friday, March 25th** at 3:00 PM.
- **Blessing of Easter Foods** will be at **12:00 noon** on **Saturday, March 26th**.
- **Easter Vigil Service** will be at **9:15 PM** on **Saturday, March 26th**.
- **Easter Sunday Mass** will be at **10:00 AM** on **Sunday, March 27th**.

FAITH EDUCATION — APRIL 10:

Faith Education for this year continues. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for April and May: April 10-17-24, and May 1**

REDEMPTION:

Redemption does not come to people from outside or from above. God wants to use people in order to work on the completion of creation. Precisely for this reason God must also suffer with the creation.

—Dorothee Soelle



WHY THE CROSS?

I attended a wonderful exhibition of the works of John Singer Sargent at the Museum of Fine Arts in Boston, Massachusetts. It went on for rooms and rooms — there seemed to be hundreds of works. The artist must never have rested. There was as best as I can recall only one religious work, and that was a riveting crucifixion scene. Studying Sargent's brass relief, one could better understand why Cicero wrote that crucifixion was the "most heartless and most harrowing" manner of execution. This solitary work by the master artist Sargent was a fulfillment of the line of a priest who said so prophetically: "The world can never get away from that strange Man on the cross."

The crucifixion was of a type that I had never seen before. It had been made for the Boston Public Library about 1899. Beneath each of the outstretched arms of the Christ, there stood a figure. One was clearly the young disciple John; the other was a woman — no doubt His mother. Each one held a chalice. They were catching His precious blood as it flowed from His hands wounded by the nails. They obviously wished to collect each and every drop of it.

The right foot of the Savior was standing on a serpent. He was meant by Sargent to be a symbol for Satan. By His death Jesus the Christ had bested him. And at the very base of the representation was a pelican. She was feeding her young with her own flesh and blood. It was a reference to His Body and Blood in the Eucharist. I recall wondering whether the artist knew of the line: "All the love of God crammed into a tiny piece of Bread."

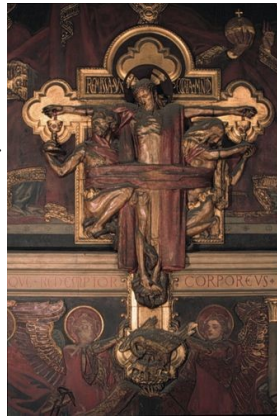
Sargent had himself squeezed a great deal of theology into one brass relief. For me, John Singer Sargent had brought some fresh insights into the horrible and painful death of the Messiah. It was also the case for other spectators. Many stood around his crucifixion work studying every detail. No one spoke. They were transfixed. They better understood I think the awesome price the redemption had cost the Christ.

Yet, I think John Singer Sargent would have been surprised to learn that the cross did not appear as a Christian symbol till about the fifth century. Many archaeological digs have discovered early Christian symbols other than the cross. One thinks immediately of the ever-popular fish whose Greek letters stand for "Jesus Christ Son of God Savior." There was the anchor which symbolized hope for the early Christians. And there were various types of Christograms — these were the first letters of Jesus Christ in Greek placed one on top of the other. But there were no crosses to be found among these early century finds.

Why did it take so long for the cross to appear as a Christian symbol? Dominican Father Jerome Murphy O'Connor — a professor at the Ecole Biblique in Jerusalem — answers the question as follows: "The cross at the time was being used for crucifixion and torture. To wear it around one's neck would be like wearing a miniature electric chair around your neck today. The idea was repulsive." Furthermore, many Christians felt it would be dreadful to utilize a symbol of sheer disgrace for their flourishing creed.

Other scholars confirm Fr Murphy O'Connor's view. Some observers also go on to declare that if the Christians were to wear a cross, they would be inviting serious troubles from the police. They would be broadcasting the fact that they were indeed the followers of the Christ — the One who had been crucified outside Jerusalem by the Romans. So wisely, the early Christians chose the more subtle symbols of the fish, the anchor, and the Christograms. These were codes that those who did not follow Jesus Christ would not fathom. These early centuries were, of course, the period in which the Christians underwent serious persecutions for their faith.

In the fourth century, the Emperor Constantine converted to Christianity. Happily he brought an abrupt halt to the centuries-old barbarous crucifixion. Then and only then did Christians accept the cross



they saw — for them, all crucifixions meant the same thing.

The Church is still judged in the same way. To be a Church member is still to be connected, by association, with sin and sinners. Christ was the object of suspicion and misunderstanding. Every kind of accusation was leveled against him. This will be true, always, of his Church.

Like him, the Church will always be seen by outsiders as framed against a certain horizon — on display with scoundrels, child molesters, fakes, frauds, bad thieves and good thieves. The crucifixion of Christ is still going on, and it is mixed in with the personal tragedies of honest and dishonest sinners. Christ is always pinned up among thieves.

But the Church need offer no particular apologetics for this. The historical Jesus was found there. Why shouldn't the Church be found there?

As the great Protestant theologian, Friedrich Schleiermacher, stated already a century ago in a book entitled, *Speeches to the Cultured Despisers of Religion*, the temptation is always to despise religion in its positive form — namely, in its concrete historical expression in the churches where it finds itself hopelessly and inextricably intertwined with the sin, pettiness, and foibles of ordinary human beings. Invariably the temptation is to say: "I can handle God, but I won't be involved with all this human mess we call the church!"

To speak that line is to utter the greatest ecclesial heresy there is. To speak it is also to abandon the true Christ for an idol. Jesus walked with sinners, ate with them, was accused with them, and died with them. The Church is true when it is in solidarity with him — especially in that. Lately the church has been dying a lot with sinners. It's been a humiliating experience — but, then, so was the crucifixion!

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

READINGS FOR THE WEEK:

Monday:	Isaiah 42:1-7, John 12:1-11
Tuesday:	Isaiah 49:1-6, John 13:21-38
Wednesday:	Isaiah 50:4-9, Matthew 26:14-25
Thursday:	Exodus 12:1-14, 1 Corinthians 11:23-26, John 13:1-15
Friday:	Isaiah 52:13-53, Hebrews 4:14-5:9, John 18:1-19:42
Saturday:	Genesis 1:1-2:2, Genesis 22:1-18, Exodus 14:15-15:1, Isaiah 54:5-14, Isaiah 55:1-11, Bharuch 3:9-4:4, Ezekiel 36:16-28, Romans 6:3-11, Luke 24:1-12
Easter Sunday:	Acts 10:34-43, Colossians 3:1-4, Luke 24:13-35

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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



HIGH SEASON FOR RELIGION FOES:

These are tough days for those who believe in the institutional church and in organized religion. Daily our newscasts document incidents of sin, corruption, abused power, misguided fanaticism, and betrayed trust — all done in the name of religion or under its guise! Pedophilia among Roman Catholic priests, sex and money scandals among TV evangelists, hostage takings and bombings by fundamentalist Arabs, Irish Catholics, and Hindu Sikhs — these and other lesser scandals fill the front pages. As one commentator put it: “this is the Church’s Watergate!”

Many people’s faith is shaken — understandably so. Trust, once given, then betrayed, is not easily restored. Faith in organized religion is difficult at the best of times, and so, given all this disillusionment, it is becoming ever easier for people to believe that they are best to go through life independent of the institutional church.

Moreover, for those who despise or ignore organized religion — cultured agnostics, religious loners, anti-clerics — this is high season. What all these scandals are doing is helping confirm their most hopeful suspicions — religion is a hoax; organized church practice serves the interests of those who organize it; Roman Catholic celibacy is a front; everyone has an angle; in the church, as elsewhere, sex and money are what it’s ultimately all about; the institutional part of religion is what corrupts faith; pure self-sacrifice does not exist within the Churches; one is best off without organized religion; Jesus founded a kingdom, humans created the Churches. All these Watergate-type revelations are finally revealing the truth!

What’s to be said and done in the face of all of this?

All healing begins with a lancing of the wound. We should, despite the pain and humiliation of all of this, be grateful that the truth is being exposed. In the long run, the truth will set us free.

In the short run, the prognosis is less positive. We have to be prepared for a season — perhaps a very long one — of continued pain and embarrassment and a further erosion of trust. We have to accept this and accept it without self-pity, rationalization, half-baked justifications, or any attempts to water-down the seriousness of what is revealed in these scandals. Partly we are sick, and, like a virus that has infected the body, this has to run its course and the body, in pain and fever, has to build up a new immune system. In the short run, we can only do what the author of the Book of Lamentations advises: “Put your mouth to the dust and wait!” [Lamentations 3:29].

Beyond that, those of us who are not directly involved in these scandals — either personally or institutionally — must resist the temptation to distance ourselves and our churches from these with the attitude: “Don’t look at me, I’m innocent, this is somebody else’s problem!”

It’s our problem, irrespective of whether or not we are innocent or guilty. All Christians, along with all other sincere believers, form one body — Christ’s body. We are all in this together, with Christ. We may not facily link ourselves with our church’s graced moments — its saints, martyrs, and proud achievements — and then slickly distance ourselves from its dark history — its compromises, its perverseness, its pedophilia, and its sex and money scandals. To be a member of the church, to be a believer, is to be linked to all of this, grace and sin.

In this context, it is significant to point out that Christ died between two thieves. He was innocent; they weren’t. However, because his sacrifice was seen against that horizon, it was judged, by association, by those present to be as tainted as were the deaths of those he died with. People watching the crucifixion did not distinguish between who was guilty and who was innocent. They assessed what



as their universal symbol. But, as Father Murphy O’Connor asserts, it took another two centuries before the Christ figure was placed on that cross. The why of it remains a mystery.

As we begin this solemn week, we should carry with us this refrain — no one is too bad to be forgiven.
—taken from the writings of Father James Gilhooly, which appear on the internet.

THE PASSION OF JESUS AND YOU:

The Passion according to Luke — a narrative with great dramatic power — presents Jesus as a non-violent innocent victim, who continues to minister to others with remarkable compassion despite his own intense suffering [Luke 22:14-23:56]. At their farewell supper, Jesus prays for his disciples that they would have strength to recover from their failures. Describing the arrest of Jesus, only Luke tells us that Jesus healed the right ear of the servant of the high priest severed by one of his disciples [Luke 22:50-51]. After Peter denied Jesus three times, Jesus looked at Peter with a glance that was, we can imagine, more compassionate than disapproving [Luke 22:61]. On his way to Calvary, Jesus comforted the Daughters of Jerusalem who were lamenting his fate [Luke 23:26]. He prayed for his executioners — “Father forgive them, they know not what they do” [Luke 23:34]. To the repentant criminal executed with him, Jesus said: “Amen I say to you, today you will be with me in Paradise” [Luke 23:43]. Throughout his whole public life and to the very end, Jesus was indeed the compassionate healer.

We can imagine hearers of Luke’s passion account being touched by particular scenes. An elderly man says: “I like to think that Christ has been praying for me as he did for the disciples that I could bounce back from my failures.” A woman dealing with breast cancer prays: “Lord you healed the servant’s ear, please grant me the gift of restored health.” A young adult trying once again to escape the drug scene thinks: “If the Lord gave Peter another chance maybe there is hope for me.” A single mother, worn out from holding a job and raising two kids prays: “Lord I need the kind of comfort you offered to the Daughters of Jerusalem.” A husband who ruined his marriage by repeated infidelities, reflects on Jesus forgiving his executioners and thinks to himself: “Maybe there is still a chance for me to make amends, to get my life together, and to be forgiven.” A retired philosophy professor, who is still struggling with doubts of faith as he faces death, reflects long and hard on the words of Jesus to the repentant thief and finds a glimmer of hope for his own salvation.

Which scene in Luke’s Passion speaks most powerfully to you? What difference does it make in your life?
—taken from the writings of Father Jim Bacik which appear on the internet

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here— and Spring is coming. Another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [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 winter and 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].**



THIS WEEK IS A JOURNEY:

We begin Holy Week by remembering Christ’s triumphal entry into Jerusalem [Luke 19:28-40]. I say triumphal but actually it wasn’t very triumphal at all. It was much more like a procession of rag-tags greeted by the poor and downtrodden. But for all its hopelessness, it was indeed a procession, and it certainly marked the formal entry into Jerusalem of Christ, the long awaited Messiah.

The key concept we need to employ here is the one of paradox. If you want to understand anything about Jesus then you have to understand paradox. Everything is the opposite of what it seems, and everything that Jesus does appears to the outside world to be a contradiction.

If Christ is the Messiah, the long heralded King of Israel, the King of all Kings, then his entry into Jerusalem should have been accompanied by all the signs and trappings of earthly kingship. There should have been a splendid welcome laid on by the priests and the whole populace should have been out to meet him with the great and the good at the very front.

But what we actually have is a few rag-tag poor people waving palms and singing Hosanna. So inconsistent and unreliable a bunch were they that we have no trouble assuming that some of them might even have turned up in the crowd who shouted “Crucify him, crucify him” later that same week.

Jesus shuns the limelight, he avoids publicity, he is one who is completely uninterested in outward appearances and is only concerned with things of the heart. He is indeed the ultimate paradox. Here is a King who wants to rule by means of love alone; a King who wants not to dominate but to serve; a King whose greatest interest is in humility and lowliness rather than honor and power. Here is a King who gives his life for his people.

We begin a very serious week of prayer and increased devotion as we shift our focus more closely on to the suffering and death of Christ. It is a week during which we accompany Christ in his last hours and draw close to him in his suffering and death. It is a week during which we face up to our own sinfulness and express deep sorrow for our transgressions. It is a week of increased faith and trust in God.



Make a special effort this week to immerse yourself into the life of Christ. Yes we all have to go to work and do whatever it is we do during every other week of the year, but it is vital that we make this week different. It is essential that we make this a more spiritual week — a week of renewed prayer, a week of deep devotion.

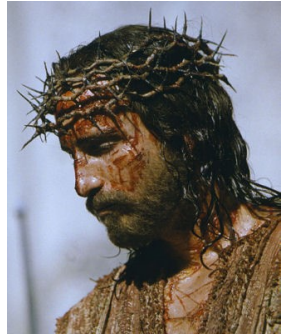
The Church observes this Holy Week in its liturgy but also at certain times by its lack of liturgy. We celebrate Mass on Monday, Tuesday and Wednesday as usual, but we do so thinking most especially about those days in Jerusalem and what they have come to mean. However, on Thursday we celebrate no Mass except the Solemn Liturgy of the Lord’s Supper in the evening after which the altar is stripped and the Blessed Sacrament removed to the Altar of Repose. Then on Good Friday again no Mass is celebrated, but instead we have the very moving Liturgy of the Passion at three o’clock during which we commemorate Christ’s death on the Cross in a most solemn way. Again on Holy Saturday there is one single liturgy of the Easter Vigil when we light the Easter Fire and celebrate as well as we can the Resurrection of Our Lord Jesus Christ. It is important to attend these ceremonies; it is essential to mark these important events which are so vital for the life of the world.

For many of us, this is a time of spring break — a period of leisure time. But we must not neglect the liturgy; we must not neglect our Christian duty to commemorate in a liturgical way these crucial incidents in the life of Christ.

The week begins by our singing “Hosanna” and waving our Palms. We remember the scruffy procession that entered Jerusalem — that brought the King of Creation into the Holy City on the back of a humble donkey. We rejoice and we acknowledge that we are citizens of heaven — true members of his

PASSION:

Like any living language, English can be as curious as the next one. The meaning of words can shift and change — seemingly overnight. New words are added to the vocabulary, even as old ones take on meanings that are only obliquely related to their original. For example: “chill” was originally a noun meaning “cold”; and now is more often used as an imperative verb meaning “calm down”. In a similar vein, words that were once exclusively nouns have become common verbs, radically changing their place as a part of speech. For example, despite the multiple definitions of “text” in the past, all of them defined the word as a noun — that is until the present day, where its use as a verb is now much more common.



The word “passion” first came into English from the Latin as a description of the sufferings of Christ — the Passion of Jesus in the Gospels. The Latin root meaning to “suffer” or “endure” was aptly applied to the final hours of the life of Jesus.

Later, the word’s meaning was enlarged to include a description of the sufferings of martyrs, who endured their own passion leading to death. Whenever a martyr suffered, to was connected to the suffering of Christ, and thus it too became known as a Passion.

About seven hundred years ago, the unique meaning of the word in English began to deteriorate. No longer was “Passion” only used to characterize the suffering and death of Christ — or by analogy that of one of the martyrs. The word took on a secular meaning, divorced from its original religious context — Passion was used to describe a strong emotion or desire. It is the way we most often hear the word used today.

A job counselor might ask someone recently displaced from industry who is now beginning retraining: “What do you have a passion for?” The question is meant to provoke a reconsideration of the job seeker’s direction in life. A teacher might encourage his or her students to be passionate about a subject — to really commit themselves to learning about one thing, and finding out all that they can about it. A major category for Harlequin novels is “passion” — with well over three hundred titles. Their stock in trade is romance and love.

What is important here is that we take time throughout this Holy Week — beginning with our Palm Sunday observances — that “passion” begins with what was endured by Christ. In our own suffering we are connected to him. And in him we discover our true direction. With all our heart we commit ourselves to him. We find in him the truest meaning of love — love that emptied itself for us, becoming obedient to the point of death, even death on a cross. **Loving God, the passion and death of your Son brought life to all humankind. Help all who follow him to be faithful through trial and suffering. May our lives reveal the depth of love that your Son had for Amen.**

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.



ANOTHER PROVERB:

You can never go where you are supposed to be by staying where you are.

—Nathaniel Bronner

A CALL TO FAITH:

Where had they gone — all those people who greeted the Lord with such exuberance during his triumphal entrance into Jerusalem? Where had they gone, now that He has left the city in a completely different type of triumph — the Triumph of the Cross? There were only a handful of people at the foot of the cross. The people who were there were the people who loved Him more than their own lives. The people who were there were people of faith — faith that God the Father would prevail even as Goodness was crucified. How horrible the other disciples of the Lord must have felt when they realized that they did not have enough faith to stand beneath the cross with Mary, John and those few others.

It is easy for us to thank the Lord when we experience his wonders in our lives. Two young people experience a deeper love than ever before; they marry — and thank God. A child is born and brought to be baptized — and they thank God for this life. People experience the young — their young — taking their place in the world and thank God for guiding them.

But life also has challenges and crises. Life often calls us to Calvary — calls us to have faith in the Triumph of the Cross. We have many very sick people in our faith family — from children up to senior citizens. Family and friends pray for their loved ones — uniting their pain to the pain of the cross. They are called to have faith that just as the Father transformed grief into joy and death into life, so also, God will bring joy despite the present suffering.

The cross of the Lord is a call to faith. When crises hit our lives, our faith is challenged. It takes tremendous courage and tremendous faith to hold on to Jesus when we are called to stand with Him on Calvary — when we are called to unite our pain and suffering to His. Michelle Tumes wrote a song: “You’ve got to hold on to Jesus // When your heart is crying, // your world is dying // You’ve got to hold on to Jesus. When your life has had enough, we’ve got to hold on to Jesus.”

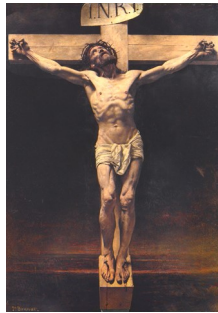
When we consider the challenges that life throws at us, we realize that it is more important for us to be with the Lord on Calvary than with the crowd during the entry into Jerusalem. During this Holy Week, we ask God for faith — faith to hold on to him when we would rather run and hide, faith to hold on to him when faith itself becomes difficult and demanding.

We enter Holy Week now not just reflecting on events of the past, but uniting our present to His eternal presence.

—taken from the writings for Father Joseph Pellegrino, 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, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.

**A PROVERB:**

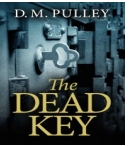
If you puff yourself up, you’ll get the wind knocked right out of you.

Kingdom of Love. And we ready ourselves to commemorate later in this week of weeks in a most solemn way the Last Supper, the Crucifixion, and Christ’s glorious Resurrection.

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

ENJOY A WONDERFUL EVENING:

Friends of the Gates Mills Library are hosting their annual dinner on **Thursday, April 7th** at the **Chagrin Valley Hunt Club**, 7620 Old Mill Road, located by the bridge in the village of Gates Mills. **Cocktails are at 6 PM and Dinner will be served at 6:30 PM**. Speaker for the evening will be D.M. Pulley, winner of the 2014 Amazon Breakthrough Novel Award, and author of the mystery/thriller novel entitled: *The Dead Key*. Cost of the evening is \$45 [cocktails are cash]. Contact **Lisa Reid** at **216-533-3418** or at larworkerscomp@gmail.com to make reservations or to answer any questions.

**THE LAST WORD:**

Jesus’ suffering is a living reality, but not the last word. The blessed palm represents our goal. These events not only happened 2000 years ago — they continue today. Earlier this month gunmen entered a home care center in Yemen. They handcuffed security guards, nurses and volunteers. Then one by one they murdered 16 people including four religious sisters — members of Blessed Mother Teresa’s order. Their bishop, Paul Hinder, said the nuns “died as martyrs because they witnessed Christ and shared the lot of Jesus on the cross.” Their deaths show dramatically that Jesus’ suffering and death continue in the lives of Christians today.

We can see Jesus’ suffering even closer to home. In our parish community, some families are going through terrible anguish. Many people are carrying difficult burdens. We need to pray for and with them — and for yourself. Whatever trial you have, join it to Jesus’ Passion.

You might consider saying the following Prayer for Generosity — Lord Jesus, teach me to be generous; teach me to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, except that of knowing that I do your will. Amen [St. Ignatius of Loyola]. We know the Sisters said that prayer together shortly before they died. It is a great prayer for Holy Week.

I give the last word to Bishop Minder: “As Christians we believe that Golgotha is not the end, but the Risen Lord will have the final word at the Last Judgment.” Yes, Jesus’ suffering is a living reality, but not the last word.

When you bring home the palms this week, know that it represents victory — “The Risen Lord will have the final word.” That’s our goal.

—taken from the writings of Father Phil Bloom., which appear on the internet.

PROVIDE A RIDE:

Volunteers needed to provide rides “to and from” Mass for members of Our Lady Chapel — both Saturday Evening Mass at 5 PM and Sunday Mass at 10 AM. **This ministry will involve only providing rides to the Chapel for Mass.** Volunteers must be 21 or older. Please provide your name and phone number so that we can form a call list. We have a growing need in the chapel and would like to provide this service to our members. **Contact Tina Newton at 440-991-6670**

**FAITH:**

“Faith is a process of leaping into the abyss — not on the basis of any certainty about where we shall land, but rather on the belief that we shall land.”

—Carter Heyward

I KILLED JESUS:

I think it's easy to read the Bible like it's a history book. Moses parted the sea, Jesus died on a cross, Columbus sailed across the ocean. I know that the Bible is more than an account of historic events, but I often struggle to see how it applies to my life. "They" — that collective, scholarly, holy group of people — say that when you read the Bible you should place yourself in the story. So the other day I was doing that while I read the story of Christ's passion and death in the gospel of Matthew. I was looking for myself in the story. Which character am I? What is God trying to teach me?

Well, I think that I am every character in the story of the passion and death of Christ. And I think that's the whole point. Let me explain.

- **I am an apostle, sleeping in the Garden of Gethsemane** [Matthew 26:40]. I'm prone to give in to laziness in the presence of holiness. In the most sacred places — like before Christ in the Eucharist — I allow my flesh to dictate how attentive my soul is. I don't put up a fight against the pull of distractions — or sometimes even sleep.
- **I am Judas.** Jesus has every right to call me both "friend" and "betrayer" barely 30 seconds apart [Matthew 26:46, 50]. My heart is fickle and weak, and sometimes my commitment to being Jesus' friend is blown off on the whim of an emotion.
- **I am Caiaphas, the high priest.** I want Jesus to prove Himself to me [Matthew 26:63]. I want signs and wonders to know that I really can trust Him. I want my prayers answered in my way. I want concrete proof over humble faith.
- **I am Peter.** Sometimes I deny Jesus [Matthew 26:72]. I deny Him in the face of the homeless when I chose to look away. I deny that I know Him when I don't pray before eating in a restaurant. I deny Him when I am afraid of being judged and condemned by those around me.
- **I am in the crowd yelling: "crucify Him"** [Matthew 27:21-23]. And I say it again and again every time I knowingly choose to sin.
- **I am Barabbas.** I am chained in sin and holed up in the prison of my own pride. And instead of suffering the full punishment for my sins for which I am guilty, Christ takes my place [Matthew 27:26]. And I often forget to thank Him.
- **I am Pilate.** I want to give up when life is too challenging [Matthew 27:24]. I'm ready to wash my hands of Christianity when being a follower of Jesus means pursuing virtue over mediocrity, a life of prayer over a life of pleasure.
- **I am Simon of Cyrene** [Matthew 27:32]. I suffer reluctantly. I will take the cross, but I won't seek it. I'll only take it if it's been placed on my shoulders — and I don't love it.
- **I am a passer-by.** These passers-by mocked Jesus while He was hanging on the cross [Matthew 27:30]. How quickly they had forgotten all the good works that Jesus had done among their cities and towns. When popular opinion about Jesus changed, they followed suite. How quickly I forget the good He's done for me. In a brief moment of pain all my gratitude is forgotten and replaced by resentment.
- **I am one of the Roman soldiers** [Matthew 27:35]. I killed Jesus. My sins were the reason that He was nailed to that cross. It was my fault and I know it.

But sometimes...

- **I am the centurion.** My eyes are opened to who Jesus is in my life [Matthew 27:54].

My heart swells with the truth that God became man and died for me. And this knowledge brings me peace and a resignation to amend my life.

- **I am one of the women standing by the cross** [Matthew 27:55-56]. When I'm open to God's grace, I can be a faithful and constant Christian. In the midst of pain and suffering, I can stay close to the cross. Jesus, my beloved, is my strength and He's all I need.
- **I am Joseph of Arimathea** [Matthew 27:59]. Again, only by God's grace, I can be selflessly compassionate — putting others' needs before my own. Moved by God, I will use what He has given me in the service of others. My time, talent, and treasure are all for Him.

The reality is that I am every character in the story of the passion and death of Christ. And I think that's the whole point. Why wouldn't every dimension of the human heart be represented in the greatest story of all time? It only makes sense because the story is timeless. We have to apply it to our lives today and every day because the reality of its events matter today.

This isn't just a story in some history book — it's the story of your salvation — how God saw the good and the bad in our humanity and He came anyway. He died anyway.

I killed Jesus. But I am also the reason He rose from the dead.

Do you have the courage to see yourself in these characters? Can you blame yourself for the nails in His hands? The stripes in His flesh? Do you realize that your sins killed Him, also? And that because of you — because of His intense, unending love for you — He rose again

—taken from the writings of Christina Mead, an associate of the Bible Geek.

LIFE TEEN:

Our next Life Teen gathering will be on **Friday afternoon, March 25th** when we will perform the **Live Stations of the Cross at 1:30 PM**. Sign up on the easel in the narthex or call Patty or Father John to let them know that you are planning to participate. Come and try us out. Life Teen generally 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. 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**. If you can't join us on March 25^h, **our next meeting will be on Sunday, April 3rd**, when we will be **discussing the real meaning of Easter**. Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next EDGE gathering will be on **Friday afternoon, March 25th** when we will perform the **Live Stations of the Cross at 1:30 PM**. Sign up on the easel in the narthex or call Patty or Father John to let them know that you are planning to participate. After that, EDGE will not meet until **Sunday, April 10th** when we will be **discussing the Season of Easter**. We are not meeting before then because many schools taking Spring Break before Easter. Bring your friends. Come and try us out. 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 look forward to your participation. All are welcome. **If you can't join us on either March 25th or April 10th**, **our next meeting will take place on Sunday, April 24th** when we will be **going to clean up Calvary Cemetery**. Please join us for a wonderful experience.

**LIVE LIFE:**

It is our choices that show what we truly are, far more than our abilities.