

CLOSING PRAYER:

~ 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

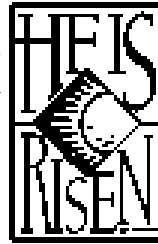
Our Lady Chapel



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 3rd 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, 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.

**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**

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Brother Jarlath D'Souza, C.S.C., who is hospitalized with medical complications.
- 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 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 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.

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.

**A PROVERB:**

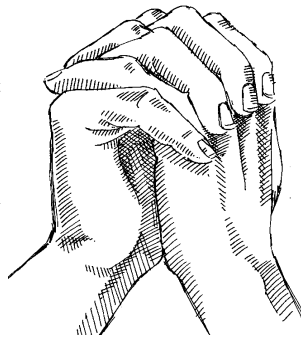
Today is the tomorrow that you worried about yesterday.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Candy McKinnon, mother of Gilmour instructor, Katy McKinnon, who is recovering from multiple surgeries as a result of a fall.
- For Joseph Morek [*14] who is recovering from surgery resulting from a military accident.
- 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 David Frazier who is seriously ill with a heart condition.
- 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 mirocondra
- 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:

PLEASE NOTE: Father John will be taking some time off this week. There will be no week-day Masses this week. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, March 27: Easter	10:00 AM
Monday, March 28:	NO MASS
Tuesday, March 29:	NO MASS
Wednesday, March 30:	NO MASS
Thursday, March 31:	NO MASS
Friday, April 1:	NO MASS
Saturday, April 2: 2nd Week in Easter	5:00 PM
Sunday, April 3: 2nd Week in Easter	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

March 27 -----	Easter Mass	10:00 AM
April 6 -----	Middle/Upper Student Orientation	7:00 PM
April 7 -----	Freshman Religion Mass	2:00 PM
April 8 -----	Sophomore Religion Mass	8:30 AM
	Sophomore Religion Mass	10:00 AM
	Sophomore Religion Mass	11:45 AM
April 10 -----	Faith Education Session #21	8:45 AM
	EDGE Meeting	11:30 AM—1:00 PM
April 12 -----	Cum Laude Assembly	8:00 AM
April 13 -----	Middle School Religion Mass	12:15 PM
	Lisa Miller on Child Spirituality	12 noon & 7:00 PM

REFLECTION ON THE THEME FOR THE WEEK:

There is a sense of relief when one stops hitting one's head against a wall; it feels so good when one tops. The joy of Easter is not that Lent has stopped beating us up; rather, there is no more need to bang our heads against a wall of uncertain identity. Whatever we may have “given up” for Lent, Easter invites us to our “giving up” into “give into” the realities of Easter.

There are no “suppose-to’s” in the spiritual life — just wants, longings, emptinesses, and fullness. Easter comes to the place where we are at. One of the realities of Easter is that Jesus was meeting His friends where ever He could find them — some were lost, some disappointed, some were wondering why they had wasted their time. But Jesus met them and resurrected their spirits. Let us hope that we are open enough for Jesus to find us — that we might accept the grace of this moment — especially when we are lost, disappointed, or given up.

Easter is oriented to experience joy, relief, unity, peace, more faith and hope, and always more closeness to God through Jesus. We begin by renewing our baptismal commitments — our entering into covenant. Our joy is that we are found and “untombed” — so that we can “untomb” others.

Throughout the Easter Season, we will be reading from the Book of Acts of the Apostles. Peter is one of the main characters in this Book — along with Paul — as leader of the early Church. On this Easter morning, we hear Peter’s profession of faith which is made in the presence of a strange group [Acts 10:34-43].

Cornelius is a Roman Centurion — he is devout, prayerful and generous. During a specific prayer-time, he receives a vision in which he is told that his prayers and alms-giving have been blessed by God. He is then told to send for Peter to come and visit him. When Peter arrives, Cornelius falls at Peter’s feet, but Peter tells Cornelius to get up — Peter is not God. Cornelius then invites Peter into the house to meet his friends and relatives. Even though entering a Gentile home is unlawful and against Jewish tradition, Peter enters the non-Jewish home because he has received a vision from God telling him that nothing is profane nor unclean.

Upon entering, Cornelius asks Peter to give him the message that what God wants him to hear. Peter’s address is brief, but pointed — a review of the life and recent death of Jesus. He tells them as well about the resurrection or rising of Jesus and how He had been seen by many. The message ends with Peter telling Cornelius and the others that he has received a commission to preach forgiveness of sins through the Name of Jesus who has been raised. The scene ends with the Holy Spirit coming upon the group and baptism being administered. Some of the Jewish companions see a bit of a problem about this, but Peter sees the working of God, whose embrace is seen now as extending beyond the Jewish nation. Peter’s words begin the saving teaching which will form the basic beliefs of the early church.

John’s Gospel [20:1-9] is clear and straight forward. Mary Magdala is disappointed in her not finding Jesus in the tomb. John and Peter are pictured as seeing and believing. As for us, there is no Jesus — just the empty tomb and the faith experience which brought them back from their personal and communal sense of being disappointed in themselves as well as in not finding Jesus dead. It was the time of day, early dawn, when things are not as clear as later in the day. The sun was rising, and as with the rising of Jesus, they begin seeing things a little more clearly. This is their beginning of their being baptized into Jesus. It is the Rite of Christian Initiation of Apostles.

On Easter we re-celebrate our baptism; we have also been renewed from all our disappointments in ourselves and in our not finding Jesus when we have sought Him. In the very Easter Resurrection Gospels we encounter human disappointment every time — they are befuddled, discouraged, lost, sad,

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Ed Carrigan, uncle of LS teacher, Theresa Stark.
- For Eva Slattery, wife of Tim [*74]
- For Father David Arthur, C.S.C.
- For Father Vincent Machozi, A.A.
- For George Curlanis
- For Ryan Sogamoso
- For Mackenzie Forrest.
- For John Heidrich.
- 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

PRAYERS FOR OTHERS:

- For the victims of the Brussels’ terrorist attacks and for those who perpetrated these events.
- For a woman who lost her husband
- 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.

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a “last minute item”. So, we are posting a sign-up sheet on the Easel in the narthex of the chapel.

If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560]. We look forward to opening this beautiful experience to all in our community.

**AN EASTER PRAYER:**

Dear God, you want all of us to serve rather than be served. Jesus emptied himself so as to be the least among us. Help me to empty myself in caring mercifully for the needs of my family. Amen.

SEEING THE RISEN CHRIST:

Every grade school morning for eight years I stared at a stain glass window depicting the resurrection of Jesus. It was just above the altar on the “epistle side” of Church. The scene was obviously from Matthew’s narrative of the event. Guards were strewn over the ground as the risen Jesus came majestically out of the tomb. Of course, at that time I didn’t know that no one in the church had the nerve to describe Jesus’ actual resurrection for hundreds of years after the event. Our evangelists narrate only the discovery of an empty tomb, messages from angels, and the risen Jesus’ later appearances. Technically we have no “resurrection narratives.” When the author of the apocryphal Gospel of Peter eventually described the actual resurrection, the risen Jesus is taller than the clouds and he’s carrying a “talking” cross!

The main reason our sacred authors don’t describe Jesus’ resurrection was because they believed it really was a resurrection — and not a resuscitation. Many of Jesus’ followers today aren’t familiar with such a distinction. When someone is resuscitated they return from the dead pretty much as the same person he or she was when they died. For instance, when in Luke’s gospel, Jesus resuscitates the widow of Nain’s son [see Luke 7:11-15], if the boy was Democrat before he died, he’d no doubt still be a Democrat after Jesus brought him back to life. He wouldn’t have become a Republican.

That doesn’t happen when someone is risen — or rises — from the dead. The problem is Jesus of Nazareth is the only biblical person who accomplishes that feat. As Paul reminded his communities, a risen person morphs into a “new creation” [see 2 Corinthians 5:17]. He or she is completely freed from all the limits that restrict us humans. The Apostle once pointed out to his Galatian Christians that the risen Jesus is no longer a Jew or Gentile, slave or free, male or female. He is simply “other” from anyone we’ve ever encountered. How do you describe such a person?

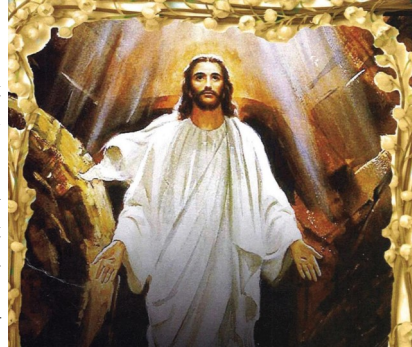
The late Father Frank Cleary was convinced that if someone set up a camcorder outside Jesus’ tomb on Easter Sunday morning, the recorded tape would simply show just a tomb on Easter Sunday morning. The risen Jesus can only be experienced by those who do what’s necessary to surface such an individual. That seems to be why, in the Book of Acts of the Apostles, Luke has Peter point out: “This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance” [Acts 10:34-43]. Jesus’ resurrection is obviously a matter of faith — an event only people of faith can perceive.

No wonder Paul consistently reminds his communities that they, like the historical Jesus’ original followers, must experience a “metanoia” — a complete reversal of their value systems. “Clear out the old yeast,” Paul commands his Corinthian Christians, “so that you may become a fresh batch of dough, inasmuch as you are unleavened” [1 Corinthians 5:6-8]. Jesus’ resurrection not only transformed him — it also transforms us.

The three participants at the empty tomb provide us with a classic example of the gradualness of this metanoia [John 20:1-9]. It’s rarely instantaneous. Mary of Magdala, Simon Peter, and the Beloved Disciple seem to be looking for just a “removed” Jesus. “They have taken the Lord from the tomb,” Mary reports, “and we don’t know where they’ve put him.” Though all three disciples eventually come to believe, John mentions: “They did not yet understand the Scripture that he had to rise from the dead.”

Is it possible, on this day of all days, some of us still don’t understand the Scripture that we also must rise from the dead?

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



and isolated. They had hoped that Jesus would be many things for them. They were not expecting Him to die — and especially not to rise. The word “expect” comes from the words meaning to “watch-for”.

When Jesus appears to each of them and to the group, Jesus continues their baptismal rituals. He meets them in some soft dawn-like light in which they eventually recognize Him — though not right away. And when they do recognize him, they realize that they recognize him in a different way. They are being baptized into a faith community and not initiated into a circle-of-certainty.

Easter for us is the celebration of Jesus’ rising, and ours as well. For those who have gone through the Rite of Christian Initiation of Adults and were baptized at the Easter Vigil, they enter now, with us, a life of the constant Rite of Initiation of the Appointed. Being disappointed is the result of our expectations about God, others and ourselves. After having been baptized into Christ as the Beloved, we will experience dawn-like poor faith-sight. The “Appointed” or blessed and sent, trust the dim surroundings and keep watching for the Light. So this new life is a Rite of Seeing, in which we watch for something new to happen when the old is a disappointment. Cornelius, Magdala, Peter, John, you and I are always beginning this way of watching, seeing, expecting and receiving. We pray and live in the dawn, waiting for the sun’s light and the Light of the Son.

—edited 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, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.

**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**

**KNOW YOURSELF:**

“Know yourself?” is good advice. But to know ourselves doesn’t mean to analyze ourselves. Sometimes we want to know ourselves as if we were machines that could be taken apart and put back together at will. At certain critical times in our lives it might be helpful to explore in some detail the events that led us to our crises, but we make a mistake when we think that we can ever completely understand ourselves and explain the full meaning of our lives to others. Solitude, silence, and prayer are often the best ways to self-knowledge. Not because they offer solutions for the complexity of our lives, but because they bring us in touch with our sacred center — where God dwells. That sacred center may not be analyzed — it is the place of adoration, thanksgiving, and praise.

—Henri Nouwen

LIVING EASTER:

Diphtheria once was common in the United States. A tale speaks of a couple having the horror of seeing three of their children die from the dreaded disease. As directors of the local school of religion, it feel upon the parents on Easter Sunday to read the Gospel of the Resurrection shortly after their children's death. There were many tears in the congregation from those knowing of their loss. But the parents never lost their composure. After the Liturgy, a boy said to his father: "Dad, they must really believe in the Resurrection." The father said: "Son, every Christian does." And the boy responded: "But not the way they do, Dad." Recently there was a small "saying" in the *National Catholic Reporter*. It read in bold, large letters: "Something happened that Easter morning that makes our bad Fridays good, and our lives a risk worth taking."

Easter has been referred to by some preachers as "the Greatest Show on Earth." Easter is God's way of saying to each of us with a very large smile: "Let's party!" And of course we should. A TV reporter approached a group of excited youngsters in New York City's Rockefeller Center. He chose one six year old and asked patronizingly: "What does the Easter bunny mean to you?" The boy — without a second's hesitation — replied: "Jesus died for our sins and then rose from the dead." The stuttering reporter quickly asked: "But what does that have to do with the Easter bunny?" The boy said very simply: "Nothing."



One has to wonder why the TV channel chose to show this particular segment — almost proudly — on the evening news. One would think that the reporter would like to hide a knockout punch from a mere child. The only plausible explanation is that the TV people in their wisdom wanted to reveal to their enlightened listeners how Christians often miss the real meaning of Easter.

Throughout history, many notable individuals have "preached" the resurrection of Jesus at the moment of their death. One was Winston Churchill. England's one-time Prime Minister stipulated that at his funeral he wished one bugler to stand in a tower of St Paul's Cathedral and blow taps. In another tower, he wanted a second bugler to respond by blowing reveille.

America's own Ben Franklin was equally as firm in his belief in the resurrection. This was the splendid epitaph that Franklin wrote for himself: "The body of B Franklin, printer — like the cover of an old book, its contents torn out and stripped of its lettering and gilding — lies here, food for worms. But the work shall not be lost; for it will appear once more, in a new and more elegant edition, revised and corrected by the Author." Ben Franklin was simply exulting in what the Jesuit poet Gerard Manley Hopkins would later call "the glory of Christ's body risen."

The Easter Sunday sequence from the Roman Missal sums up the entire scene in beautiful language — "Death and life were locked together in a unique struggle. Life's Captain died: now He reigns, no more to die." Henry Van Dyke has penned: "Some people are so afraid of death that they never begin to live." Hopefully, that will never be said of anyone of us. For faith in Christ knows that the best is yet to come. This Easter take time to think — it is the source of power; take time to read — it is the source of wisdom; take time to pray — it is the greatest power on earth; take time to love and be loved — it is God's gift to you; take time to be friendly — it brings happiness; take time to laugh — it is music for the soul; take time to give — it is too short a life to be selfish; take time to work — it is the price of success; take time to help the poor — it opens the door to Heaven; and take time to listen — it may be God speaking.

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

EASTER:

Life is not measured by the number of breaths we take, but by the moments that take our breath away.

transcendent air into our lives. It still only touches what is highest inside of us and our own will-power and positive thinking remain the real driving force behind any transformation either in the world or inside of ourselves.

Real-religion might use or not use the classical words of religion, but, in either case, what it opens up for us is not just what's highest inside of ourselves and what we can achieve through will-power and positive thinking. Rather it opens us to a power and grace beyond us. It doesn't simply recycle the air inside of our universe; it brings in air from beyond, divine, transcendent air.

The resurrection has a place for positive thinking and emphasizes the importance of appropriate will-power. But it's much more than that. Ultimately, it is about the transcendent power of God breaking into nature and into our lives and doing for us what we can't do simply through will-power and positive thinking. It is a power that can re-arrange the very atoms inside of our physical bodies, our aching emotions, and our divided world and raise up new life from the ashes.

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

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!

**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.

THE GLORY OF US ALL:

I believe that in the humanity of Jesus lies the glory of us all. If Jesus is the Breath of the Spirit — if the Spirit can work through the humanity of Jesus, then the Spirit can work through our humanity, as well. The Jesus who was "conceived by the Holy Spirit" not only reminds us of the Spirit within but shows us the character of the life we shape by opening ourselves to the impulse of God who, daily, leads us beyond ourselves. As Jesus responded to the Spirit in his own life, so we realize, can we. As Jesus was formed by it, we now know we are. The awareness of the Spirit within us is the awareness of the Cosmic, created by God and embodied in Jesus.

The Spirit opened Jesus to a world beyond his own. The Spirit does the same for us — if only we allow ourselves to become bigger than the limitations of a humanity in which the divinity has never been unleashed. We tie ourselves to the religions of the world — to national chauvinism, to religious intolerance, to racist conclusions and sexist structures and call it fidelity to the law of God. But all the while, the conception of Jesus leads us to reach out to the Samaritan Woman, the Roman soldier, the needy in our midst, where the Holy Spirit is also working, also struggling to bring life to the full.

The conception, the impulsion, the kindling of Jesus by the Spirit of the Holy calls us to become less concentrated on sin and more on grace, less concerned with the restrictions of law and more with the limitless possibilities of love, less obsessed by the limitations of being human more in awe of its potential. It is humanity that is the womb of the divine in us.

—Sister Joan Chittister, O.S.B.

RESURRECTION — POSITIVE THINKING OR POWER OF GOD?

Classical writers in all religious traditions tell us that there is a secret to growth — namely, when we reach a certain point, we must let grace do the work. It isn't that we cease making an effort — it's just that we need to let our efforts be augmented by something beyond us. Etty Hillesum, in her diaries, explains this: "I don't have to tinker with my life anymore for an organic process is at work. Something is growing, and every time I look inside, something fresh has happened, and all I have to do is to accept it."

Is this what we call "the resurrection"? For many people the resurrection is a metaphor — the faith equivalent of the Phoenix-myth — deaths aren't final, and we can, if we do it right, rise from our own ashes.

What gives us the power to rise from our own ashes? In this view, proper will-power and positive thinking. The idea is that if you think positively, good things will happen to you. If you believe strongly enough in something, it will happen. If you preserve long enough in hope, the good thing wished for will be given you. Faith, hope, and positive thinking make good things happen and resurrect life from its many deaths.

This is the basis for many self-help philosophies and a lot of religious groups. They base themselves more on the power of the human spirit than on the power of transcendent grace. For them, the resurrection is the Phoenix-myth, upgraded a bit by psychological and religious language.

And there is some depth and truth in this. Among other things, the resurrection is about positive thinking and the belief that positive energy makes good things happen — just as self-defeating thoughts are also self-fulfilling. Positive thinking creates positive energy and that energy can help bring life out of ashes. This is true even physically. Sometimes in a serious illness the right attitude is just as important for a cure as the right medication. This is not just wishful thinking; proper attitude lets the right physical, emotional, and spiritual energy flow into the world and into the body.

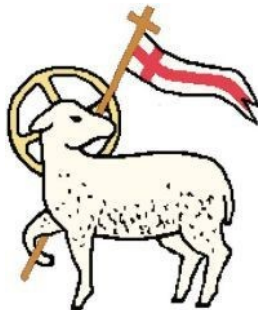
For many people, this is what the resurrection means, it is a metaphor for the transformation that positive energy can bring into this world. But resurrection is more than this. The resurrection is not just about the potential effect of positive human energy within us. It is especially about the power of God, miraculous energy, energy that can do for us what we can't do for ourselves, energy that can do for us what nature, all on its own, can't. The resurrection is about power entering our world and our lives from beyond.

How might we understand that?

Paul Tillich once made a distinction between what he termed: Pseudo-religion, Quasi-religion, and Real-religion.

Pseudo-religion is when we use the language of religion — God, revelation, grace, resurrection — but in essence, use those words to refer to what is highest inside of our individual consciousness. And that, at its best, can take us to human maturity and altruism — just as at its worst it can take us to narcissism and grandiosity. In either case, in the end, we are recycling human consciousness, and will-power and positive thinking play the pivotal role in any growth and transformation.

Quasi-religion, on the other hand, does not use the language of religion, but uses instead the language of social analysis, psychology, philosophy, economics, and anthropology. And what it calls us to is to what's highest, not in individual consciousness, but inside of the collective consciousness. Like Real-religion, it calls us beyond ourselves to the transpersonal. Quasi-religion, in its best expressions inside of some political and social ideologies — Marxism, Green Peace, NGOs, Social Justice ideologies — like Real-religion, calls us beyond ourselves, but, unlike Real-religion, it doesn't ultimately bring



BEING AN EASTER WITNESS:

In the Gospel of Luke [24:1-12], Mary of Magdalene plays a prominent role. Luke alone tells us that Jesus cast seven demons out of her — indicating that he cured her of a serious illness. She, in turn, traveled with Jesus, along with other women from Galilee, on his missionary journeys, ministering to his needs and supporting his mission. Present at the crucifixion and death of Jesus, she saw where Joseph of Arimathea buried him. This brings us to the story of the resurrection of Jesus. Mary with her women friends come to the tomb to anoint the body of Jesus, but the body is not there. Two men in dazzling garments — presumably angels — tell them that Jesus has been raised as he foretold. Mary and her friends return from the tomb and announce their story to the eleven, but they do not believe them. Peter then goes to the tomb and sees that the body is gone. Luke tells us Peter was amazed, but does not say he believed.

Luke presents Mary Magdalene as the first witness to the resurrection and the first to announce the good news to others — providing the basis for her title: "Apostle to the Apostles." In this role, she serves as an example for all Christians of our common responsibility to testify to our faith in the risen Christ and to share the good news with others.

As Mary's story suggests, giving effective testimony to resurrection faith can be difficult. For example, people may not be ready to receive the message. Historically, Christianity spread by the supreme witness of the martyrs who gave their lives for their faith. Experience suggests that personal example is a more effective witness than words alone. The Easter message resonates with others when believers live it out on a daily basis. The Easter liturgy takes on deeper significance when it leads to greater efforts to love our neighbors. We can honor Mary Magdalene by persevering in our testimony to the risen Christ even when difficult.

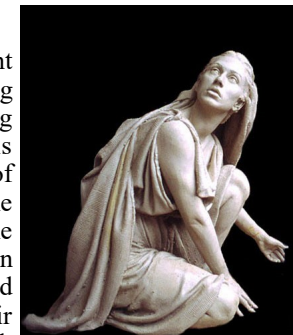
We can imagine simple examples of faithful witness to the risen Christ. A teacher spends extra time with her sixth grade student who comes from a troubled home and has trouble paying attention in class. A secretary maintains a joyful spirit at work, even when dealing with her grumpy boss. A father periodically tells his teenage son that he prays to the risen Lord to help him be a better father. Grandparents, strengthened by their faith in Christ, are raising two children of their daughter who is emotionally unable to care for them.

How could you become a better witness to your Easter faith in the risen Lord?

—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].**

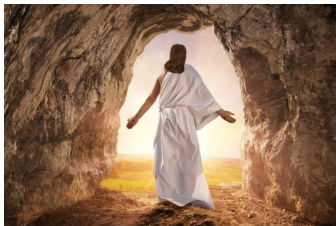


RISING WITH CHRIST:

The most significant event in the history of the world is the resurrection of Jesus. This unique occurrence has personal significance for everyone because it means that each one of us is now enabled to rise to new life. We can easily visualize the events of that first Easter Morning. In our mind's eye, we can see Mary Magdalene, who out of great devotion to Jesus goes very early in the morning to visit the tomb, only to discover that the stone rolled away. She runs to tell Simon Peter about this, and he and John go running to the tomb to see what has happened [John 20:1-9].

John describes the race between himself and Peter to the tomb. He gets there first but steps back to allow Peter to enter before him. He describes the scene and how the tomb was empty. He then goes into the tomb himself and declares that he was the first to believe in the resurrection. It is the fact that he was the first to believe in the resurrection of Jesus that gives his Gospel unique authority. We understand that it is this belief in the resurrection of Jesus which is the hallmark of every true Christian. Without this belief no one can even begin to call themselves a Christian. But when we talk about the resurrection of Jesus we are not talking about any mere resuscitation or reanimation of a corpse. No, we are talking about something much more profound than that.

In the case of Jesus the resurrection means that he returns to his rightful place at the side of the Father. But in our case we are invited to pass into the completely new and more glorious life of heaven. There is, of course, the intermediate stage of purgatory which purifies us from the residual effects of sin. But once we enter the portals of the heavenly kingdom we are welcomed into the company of the saints and begin to live the life of the blessed.



We realize that it is this new life in heaven that our life here on earth has been but a preparation for. On entering heaven we know that we will achieve our true fulfilment and completely realize our true potential. We will become one with all those who are members of the Communion of Saints and we will join with them in the great banquet of heaven. We will discover that what we have believed all along is true — that this life here on earth is not all that there is — that we are not simply material beings, and that life is not defined by ourselves and our immediate needs. We will discover that this is only the overture to a much greater symphony which is for us life in heaven. We will live for all eternity in the heavenly courts, it will be a life close to God and together with all the blessed.

But what is this eternal life to which we are called? When speaking of eternal life we should not think of this as a continuum — and certainly not as anything like life spent in some sort of eternal waiting room. What we have to understand is that time itself is earthbound. Like everything else time is also a creation of God, and once we leave this world, we also leave time completely behind. What we enter is more like an eternal now — an eternal present moment. As human beings it is very hard for us to think of life without hours, minutes, and seconds. As creatures of this world, we are slaves to time, but it will not be like this in heaven.

In heaven we will be living completely outside concepts like time and space. We cannot conceive what this will be like since in this present world we are totally bound by time and space. What we know is that in heaven we will be caught up into God and will be living his mode of existence — and that this will be as different from what we presently experience as it is possible to get. Words fail us because we cannot even begin to conceive what life in heaven will be like — all we know is that it will be truly wonderful and utterly fulfilling. We will be living with God who is the author of life and who will be able to satisfy us in ways we cannot now imagine.

The thing that we need to realize is that the new life of heaven will be entirely focused on love. We know that God is love, and that he values love above everything else. So the life of heaven will be completely immersed in love — and we will be totally caught up in it. There is nothing that we can

the cross was revealed are the three places where the Light of Christ is proclaimed. In a real sense, those are two aspects of one act. Joining Christ on the Cross, suffering with him, results in living in His Light. All of us are in pain in some way or other. But instead of focusing on ourselves, we unite our pain to Jesus' pain. Our concern is for others. Our own suffering, which could turn us into ourselves, instead, through the grace of God, leads us to care for those hurting more than us. This is how our union with the Lord on the Cross become our union with His Light — our union with His Life. Good Friday and Easter Sunday are manifestations of God's Love for us and our love for God.

What is your pain? Is it sickness? Do you still hurt over the death of a loved one? Is your pain caused by a failed relationship — the marriage that didn't happen, or the marriage that should not have happened? Perhaps it is the adult child who rejects your love. Maybe the pain is the suffering caused by an addiction — yours or someone else's. Perhaps it is your work, or your inability to find a job. We cannot let our crosses go to waste. We need to unite the crosses to the candle.

We need to live in a way that others can experience the Risen Life of the Lord. No matter what our challenges, or joys may be, we need to live for and with Jesus Christ. The world needs us to live for the Lord. The world is in such darkness that it continually attacks people of faith. That same world needs to see in our faith the way out of darkness. The world needs to experience Jesus Christ. It is all about Jesus, you know. Everything that matters in life reflects His Presence. Anything that does not exhibit the love of the Lord is empty, shallow, and dark. With Jesus Christ there is Light. With Jesus Christ there is Life. The cross and the candle unite sacrificial love to eternal life. As God for the courage to bring His life to others. For that is what it means to be an Easter people.

—taken from the writings for Father Joseph Pellegrino, 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.

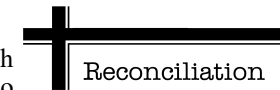
Total Offerings: Saturday [3/19/16] ----- \$ 2,516.00

Total Offerings: Sunday [3/20/16] ----- \$ 579.00

Total Offerings: Thursday [3/24/16] ---[Holy Thursday]----- \$ 348.75

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 — THE CROSS AND THE CANDLE:

On Good Friday, a large cross is brought into the Church in a three-fold act of community veneration — at the entrance, the center, and in the front of the Church. Each time the priest sings: “This is the Wood of the Cross on which hung the Savior of the world”, and the community responds: “Come let us worship.” And then, all the people come up to venerate the cross that brought us salvation. They come up to give their burdens to the One who hung on the cross for them.

As Easter begins, a large candle is brought into the darkened church. It’s light illuminates the church. In the same three places where the cross was proclaimed, the priest sings out: “Light of Christ,” and the people respond: “Thanks be to God.” The One who hung upon the cross has brought light to a world suffering in its own darkness. And Jesus Christ, the Eternal Word of the Father, killed in his humanity, has risen from the dead. And we have risen with Him. We have risen from the stranglehold of the devil. We have risen from evil, from the empty promises of materialism, and from the idolatry of selfishness. We have risen to a new life, the life of baptism, the life of Jesus Christ, the life of the Trinity, the life of Easter. We are the Easter people. We have received the resurrected life of the Lord at our baptism.

Possessing the Life of Jesus Christ mandates that we strengthen the Kingdom of God — the Kingdom of Life. The Lord has called us out of this darkness and death and given every one of us the ability to make His Presence real for others. Sometimes people will say that they live to go to heaven. That is insufficient. We live to know God, to love God and to serve God in this life. We live to give the world an experience of the Lord. We live to be the followers of Jesus Christ now. We live to bring a little piece of heaven to earth.

Do you remember that expression: “A little piece of heaven?” A number of years ago, Father Thomas Hagan from *Hands Together for Haiti* travelled around the country, raising money for the poorest people in the world. But his homily was full of concern about us — the people of America. He talked about the temptation we have to let materialism dominate our lives. He spoke about the ways that each of us can make the spiritual a living reality in the world. He called the Christian life the way to bring a little bit of heaven to the earth.

Father Hagan survived the earthquake. He was there in Port-au-Prince when it took place. Now he is continuing his work to bring a little piece of heaven to those who are in such pain. People in the Catholic Church are usually very generous in supporting organizations like *Catholic Relief Services* and *Catholic Charities*. Why? Are we trying to convince people how good and generous we Americans are? Were we trying to get something from God? Why then were we so generous? We were and are generous because people are hurting far more than we are hurting. Helping them is simply the right thing to do. Helping them is helping Jesus Christ who identifies with the hurting. By choosing to do what is right — sacrificing our wants for other people’s needs, even dipping into our own needs for those with a greater need — we proclaim that there is light in darkness, and that light is Jesus Christ, risen and alive.

More and more of our young people in the Church are giving their time to care for the poor and hurting — both within our country as well as throughout the world. Large numbers of college students set aside time every week — or months every year — to bring Christ to others by caring for them. Many senior citizens volunteer at soup kitchens and food pantries, hospitals, and hospice homes, in schools and on athletic fields, not because you want anything for yourselves, but because others need you.

They need your light. They need our light. They need the Light of Christ. The three places where



imagine that would be more blissful. We will be living a life of love with the author of love — there could be nothing better than this.

This makes us realize that we need to make a few changes now as we live our lives in this world. The implication for us is that we have to start living a life of love here and now. We need to make some profound changes and eliminate things like selfishness and jealousy and replace them with love alone. We need to start putting others first; we need to start thinking in more altruistic ways; we need to be more loving in everything we do and think.

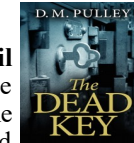
So on this Easter Day we have a lot to rejoice in. We rejoice that Jesus died on the Cross for the forgiveness of our sins. We rejoice that Jesus rose from the dead for us on that first Easter Day. We rejoice that one day we too will follow him into the life of heaven.

Today we celebrate this joyous liturgy of the Eucharist, we bring out the flowers, we play the music and we celebrate that most glorious day when Jesus rose from the empty tomb in the hillside. We rejoice and are glad that the Savior of the World has saved us from our sins and wants to share the fullness of life with us forever in heaven. What could be better than this? What could be more joyful or sublime? We sing our Alleluias that Christ has risen and filled our world with hope and joy.

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

ENJOY A WONDERFUL EVENING:

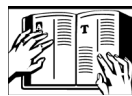
Friends of the Gates Mills Library are hosting their annual dinner on **Thursday, April 7th** at the **Chagrin Valley Hunt Club**, 7620 Old Mill Road, located by the bridge in the village of Gates Mills. **Cocktails are at 6 PM and Dinner will be served at 6:30 PM.** Speaker for the evening will be D.M. 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.

**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 5:12-16, Revelation 1:9-19, John 20:19-31

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].**



SO LIVE YOUR LIFE:

“We are a Resurrection people, and Alleluia is our song” [Pope Benedict XVI]. A lot of my prayer lately has consisted of me wrestling with and trying to figure out the seemingly duplicitous nature of Christian life — the fact that when you live with Christ, there is always both joy and sorrow, suffering and blessing, death and new life. For the last few days though — as is fitting for the season — I’ve been praying/thinking/reflecting about the Resurrection — it just keeps coming up all over the place. A priest once reminded me that the Church celebrates Easter for 50 days — 10 days longer than Lent. So even if you knew nothing about Easter, you’d know that it must be really important just by the amount of time devoted to celebrating it. As Catholics, we are a “Resurrection People,” but we don’t ever really live like we believe that. What does it mean to love so that my life is a proclamation of the Resurrection?

Jesus said two things that give us a hint. The first is: “I came so that they might have life and have it more abundantly” [John 10:10]; and the second: “This is eternal life, that we should know you, the only true God, and the one whom you sent, Jesus Christ” [John 17:3]. What does it mean to live?

In trying to answer that, I’m finding a lot more freedom in coming to the realization that I am not the sum total of the holy hours, prayers of intention, outreach projects, Liturgy of the Hours, ministry opportunities, invitations, appointments and Rule of Life that make up the parts of my day — that is part of the structure of my time, and many of those things are set in place to provide a chance in which to encounter the Lord. But ultimately, like John’s Gospel says, this thing we call life is all about knowing and having relationship with “the only true God” — Jesus Christ. It is only through that knowledge of Him — that relationship with Him — that everything else takes on significance.

That’s what it means to live — to really LIVE. My life is not about keeping track of tasks. I am not called to fulfill a long list of “should”. I can schedule all the holy hours I want into my day, but if I’m not having an encounter with the living Christ — if I’m not deepening my relationship with Him, if everything in my life is not rooted in Him — then what is the point? No; I am called to — and promised — life — a glorious life of Resurrection, a life of fullness and joy that flows out of my love for Jesus.

- I am created in the image and likeness of the Living God.
- I am daughter [or son] and bride of the King.
- I am Christ’s own portion.
- I am beloved by the One who created all things beautiful.
- I am filled with the Author and Animator of life.
- I am a lover of Love.
- I am a follower of The Truth.

So...what does that mean? It means that I cry and I laugh, sometimes at the same time, and I feel both joy and sorrow deeply. It means that even though I don’t understand the whys or wherefores, I follow where God is leading me. It means that I get a little uncomfortable — even if I might hate it — because I believe that the One who is sending me is worth it. It means that I take risks because I am driven by an intense and overwhelming love for One who is greater than I am. It means that I am made for greatness, that I am favored, and that there is a power in me — not of my own making — that makes evil nervous. It means, oftentimes, that I have to fight for that which is true and good and beautiful. It means that I am called to more.

As St. Paul reminds us: “For us there is one God, the Father, from whom all things are and for whom we exist, and one Lord, Jesus Christ, through whom all things are and through whom we exist” [1 Corinthians 8:6]. I pray today — and so should you — that I [and you] have the grace to live my [your] “Amen.”

—taken from the writings of Danielle Rzepka, an associate of the Bible Geek.

**LIFE TEEN:**

Our next Life Teen gathering will take place on **Sunday, April 3rd**, when we will discuss **the Season of Easter**. 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 April 3rd **our next meeting will be on Sunday, April 17th**, when we will undertake a service project together. Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

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.

LIVING EASTER JOY:

Easter is the greatest feast of our faith — we are an Easter people, a people marked by joyfulness. Jesus is raised; He has conquered sin and death. His victory is our victory. His death means our redemption. His resurrection means our salvation. How could a person not be filled with joy over such wonderful news?

Every genuine Christian cannot help but be transformed by the Easter event. All is changed — darkness to light, doubt to faith, selfishness to generosity, despair to hope, sin to grace, and death to eternal life. Easter should have profound ramifications on our outlook and attitude, our disposition and demeanor. This has to affect all aspects of our lives. When we feel grumpy, pessimistic, sour, disagreeable, or negative — when we wear a frown on our face, we need to seek the renewed hope, promise, and positive energy that comes from the resurrection.

People can tell rather quickly whether someone is an Easter person or not. We all give off vibes; we all send out signals. The power of the resurrection overcomes darkness and sin. Even in the challenges of life, the brightness of the resurrection needs to be present.

While Easter happens on one Sunday of the year, we are called to be Easter people all of the time. For Christians, every day is Easter! Every day is a day called to be joyful! Joy is a fruit of the Holy Spirit [Galatians 5:22] — a trademark of the authentic Christian. Recall what Jesus said to us: “People will know that you are my disciples by your love” [John 13:35] — by your joy.

THE POWER OF THE CROSS:

Life is wasted if we do not grasp the glory of the cross, cherish it for the treasure that it is, and cleave to it as the highest price of every pleasure and the deepest comfort in every pain. What was once foolishness to us, a crucified God-must become our wisdom and our power and our only boast in this world.

—John Piper

