

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 or 216-570-9276 [cell]. e-mail: blazekj@gilmour.org

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

On Sunday, April 24th 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:**

Once again, we would like to ask for help in offsetting the cost of our Easter flowers. As has been our custom, we will remember your loved ones in prayer throughout the entire Easter Season. Following Easter, the flowers will be planted outside in areas 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 our 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.

**FIRST COMMUNION:**

On **Saturday, April 23rd**, our **2nd graders will make their first communion in a private, intimate family ceremony.** Few of us will argue the fact that one of the times we are closest to God is at our first communion. The faith and openness of a child to Jesus is inspiring. May we all receive the Eucharist with so deep a faith. Congratulations to our children who are celebrating this special bond with Jesus: **Xavier Babic, Malina Carlino, Joseph Daly, Reid Fistek, Katelyn Lennon, Braxton Malanaphy, Emmanuel Mascha, Garrusib /scgwabayerm and Dwuan Smith.** Congratulations to all of our children, and also to their parents who have nurtured them in the faith and the love of Jesus. May we always remember that as people of faith — the Church — we too play a very important role in bringing each other into deeper relationship with Jesus.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Fletcher Linsz, brother of incoming student, Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Agnes Miranda, grandmother of David ['12], Agnes ['14] and Matthew ['25], who is seriously ill with a tumor.
- For David Matis, husband of former Middle School Director, Paula Mattis, father of Kim ['89] and Bill ['91] Mattis, who is under the care of hospice.
- For Blasé Iuliano, son of Gary Iuliano ['77], who is encountered problems in preparing for brain surgery.
- For Susan Silbiger, former Gilmour Teacher, who is recovering from a broken hip.

FOR THE DECEASED:

- For Reno Cappelli Sr, grandfather of Gilmour Spanish Instructor, Cassie VanGorder.
- For Teresa Trzaska, mother of Greg ['90], Tina ['92] and Marlene ['96] Trzaska, and mother-in-law of Peter Joyce ['92]
- For Daniel Cafarelli, brother of Father Frank Cafarelli, C.S.C.
- For James Lyons
- For Sister Eileen Collins, O.S.U.
- For Judith Colasante
- For Marjorie Gavin, mother of Neil Gavin ['78]

PRAYERS FOR OTHERS:

- For Sister Suellen Tennyson, M.S.C., and the Marianite Sisters of Holy Cross, who have experienced assault and violence in Burkina Faso, West Africa
- For the people of the Ukraine and the people of Russia; for an end to the war; and for all people of the world to work more ardently for peaceful resolutions to political and social issues.
- For Thomas ['65] and Carolyn Brigham, and Hannah LeBerteaux ['05], whose homes were destroyed in the Colorado fire.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord's invitation: "I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart" [Jeremiah 24:7].

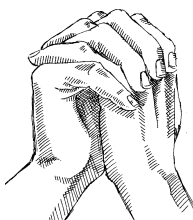


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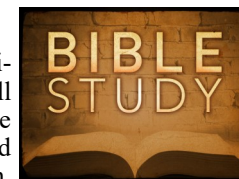
PRAYERS FOR THE SICK:

- For Brendan Hearn [‘26], brother of Kelsey [‘22], who was seriously injured in a lacrosse game and is recovering from surgery.
- For Frank Nannicola, grandfather of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola, who is undergoing treatment for cancer.
- For Father Harry Cronin, C.S.C., who has an inoperable aneurism and is in hospice care.
- For Michael Nestor [‘98], who is undergoing treatment for a rare form of cancer.
- For Brian Fitzgerald who is undergoing treatment for cancer.
- For Vicki Giancola, mother of Vince Giancola [‘23], who continues treatment for cancer.
- For Les Richardson, father of Gilmour Nature Specialist, Darci Sanders, who is recovering from brain surgery.
- For Patrick Byers [‘65], who is seriously ill with a brain bleed following a fall.
- For Elaine Hocevar, mother of Greg [‘97], Matthew [‘98], Ryan [‘00], and Sarah [‘01] Hocevar, who is critically ill and awaiting a heart transplant
- For Barry Cooper, cousin of AVI associate director, Bobbie Bonner, who suffered a stroke and has brain bleed.
- For William Rogal, father of Jill Thompson, who is undergoing rehab following surgery
- For Joseph Borkey [‘82], brother of Jeff [‘80] and Jerrod [‘87] Borkey, father of Christian Borkey [‘16], and uncle of Jerrod [‘12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Serena DiCillo, daughter of David DiCillo [‘84] and Polly Duval DiCillo [‘84], and granddaughter of long-time Gilmour teacher, Bonnie DiCillo, and niece of John [‘83], Dawn [‘86], and Dan [‘88] DiCillo and Laurie Duval Muller-Girard [‘81], who is recovering from a bone marrow transplant
- For Mary Curran, mother of Megan [‘10], Carolyn [‘12], and Catherine [‘17] Curran, who is undergoing treatment for cancer.
- For Addison McKito, sister of Aidan McKito [‘24], who is undergoing treatment for Hodgkin’s Lymphoma.
- For Darlene Lonardo, mother of Joseph Lonardo [‘00], and grandmother of Angelina [‘22] and Giana [‘22] Lonardo, who is undergoing treatment for leukemia.
- For Christine Maharg, mother of Lily Maharg [‘21], who is seriously ill with cancer.
- For Margaret Malarney [‘24] who continues rehab and medical care.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, who is undergoing treatment for cancer..
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiarri, mother of Mark [‘94], mother-in-law of Michelle DeBacco [‘96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is seriously ill
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.
- For Paul Tuggey, grandfather of Charlie Tuggey [‘21], seriously ill following a heart attack.



NEXT BIBLE STUDY — WEDNESDAY, APR. 27th:

Our next Virtual Bible Study will be on Wednesday, April 27th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can.



Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word. **Our topic for this Bible Study will be: Divine Mercy**

If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important step to prevent negative intruders.

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, April 17: Easter Sunday	10:00 AM In Person & Live Stream
Monday, April 18:	NO MASS
Tuesday, April 19:	NO MASS
Wednesday, April 20:	NO MASS
Thursday, April 21:	NO MASS
Friday, April 22:	NO MASS
Saturday, April 23: Divine Mercy Sunday	NO MASS
Sunday, April 24: Divine Mercy Sunday	10:00 AM In Person & Live Stream

THE FUNDAMENTAL TRUTH OF YOUR IDENTITY:

Jesus died well because he knew he was going to God and he would soon send his Spirit of Love to his friends. “It is good for you that I leave,” he said, “because unless I leave, I cannot send my Spirit who will lead you to the full communion, to the full truth, to the full betrothal” [John 16:7-8]. With that Holy Spirit he knew that his beloved apostles would live better, happier lives.

This vision is not just about Jesus. It is also about you and me. Jesus came to share his identity with you and to tell you that you are the Beloved Sons and Daughters of God. Just for a moment try to enter this enormous mystery that you, like Jesus, are the beloved daughter or the beloved son of God. This is the truth. Furthermore, your belovedness preceded your birth. You were the beloved before your father, mother, brother, sister, or church loved you or hurt you. You are the beloved because you belong to God from all eternity.

God loved you before you were born, and God will love you after you die. In Scripture, God says: “I have loved you with an everlasting love” [Jeremiah 31:3]. This is a very fundamental truth of your identity. This is who you are — whether you feel it or not. You belong to God from eternity to eternity. Life is just a little opportunity for you during a few years to say: “I love you, too.”

REFLECTION ON THE THEME FOR THE WEEK:

The very first time the person of Jesus appears in the Gospel of John, He beckons two disciples of the Baptist to “come and see” [John 1:39]. The remainder of the Gospel follows those three words. Jesus will be flashing signs inviting a faith-statement from those who could see. Seeing becomes a most important response to seeing the signs.

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, 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

**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

TURNING TOWARD GOD:

If you wish to strengthen your confidence in God still more, often recall the loving way in which He has acted toward you, and how mercifully He has tried to bring you out of your sinful life, to break your attachment to the things of earth and draw you to His love.

—St. Alphonsus Liguori

FAITH IS ALWAYS A RISK:

The Easter Sunday Gospel seems very disappointing [John 20:1-9] — in the midst of the Resurrection, we find confusion, misunderstanding and at least a touch of fear. Maybe we should let Peter and Paul lead us through the day. Peter preached this in the home of the Roman centurion, Cornelius, as he was about to baptize the first official Gentile Christians. This incident describes the bridge on which the faith crossed from belonging to a small group of the chosen people to embracing everyone who believes in Jesus of Nazareth [Acts 10:34-43].

Peter's earlier homilies cited the traditions of Israel; now, among the Gentiles, he simply proclaims that God anointed Jesus with the Holy Spirit and power and that Jesus went around doing good. Peter carefully described Jesus' death and the fact that God raised him up "and granted that he be visible, not to all people, but to us, the witnesses chosen by God." To a skeptic, that is a terribly flimsy argument. In effect, Peter was saying: "Everyone knows Jesus died. Lo and behold, a few of us were privy to seeing him alive again!"

Why would anyone believe that? Why would Jews accept being excommunicated from their synagogues and Romans risk the derision of their sophisticated, anti-Jewish colleagues on the basis of such statements made by former fishermen or tax collectors — and even by women?

Those of us who've been churchgoers for most of our lives often assume the Resurrection like we assume that the sun rises in the morning — it's part of our often-unquestioned worldview. In fact, bringing real critical questions to the topic might lead us to shaky ground. Really, why would Peter's audience — or we — accept such an absurd story? What was happening that led people to side with the disciples and believe what they had not seen for themselves?

It has to do with what Peter and Cornelius shared. In Cornelius' house, Peter witnessed the presence of the Holy Spirit, and because of that, he took the unprecedented and scandalous step of baptizing Gentiles.

In choosing this scene for our Easter liturgy, the church reminds us that discipleship does not flow from dogma or theology and has nothing to do with ethnicity, status or gender. Christian discipleship is truly catholic — meaning universal. Peter's teaching and action affirmed the truth that Christian discipleship springs from an experience of God's Spirit as revealed in Jesus.

Here's where Paul helps us out. In the Letter to the Church at Colossae, he tells us: "If then you were raised with Christ, seek what is above. For you have died, and your life is hidden with Christ in God" [Colossians 3:1-4]. Paul is inviting the Colossians to remember a personal experience — the metanoia, the conversion and new insight after which nothing could be the same. Their conversion and Christian commitment did not result from hearing a rational argument or an advantageous proposal; it flowed from a shared experience of God's grace/Spirit working in and among them, convincing them beyond reason that Jesus was the Messiah.

For the Colossians as for Cornelius, the experience of the risen Christ and the grace of the Spirit was like the experience of the first disciples who accepted the call to follow Jesus wherever he would lead. Although it may have begun with an overwhelming experience of faith and hope, it became real over the course of a lifelong series of moments of insight followed by questions, temptations, failures and recommitments. This helps us appreciate the puzzling rationale for the church's use of this ambivalent Resurrection narrative from John's Gospel — it forces us to remember that faith is always a risk.

Real faith fears no questions or doubts because it knows that God is bigger than our imagination. Faith invites us into a commitment that offers no insurance policy except that which comes from experiences of grace that are as strong and certain as they are inexplicable.

John's Gospel invites us to accompany Peter or John or Mary during the early hours of the first Easter as their certainties about death and failure were thrown into question. They allowed themselves to be confused. They didn't know the answers, but they permitted their hearts and minds to break open.

God's plan in Jesus is far bigger than our imaginations. Today, let us not be afraid to face the tomb of old certainties and become thoroughly confused and, naturally, even a bit afraid. Easter reveals God's desire to transform our doubts, worries and fears into blowout experiences of the Spirit.

God's plan is for this to happen again and again, leading us to "go around doing good" just like Jesus did.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet



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

HARVEST FOR HUNGER and THE CLEVELAND FOOD BANK:

This year's Harvest for Hunger campaign is more important than ever. Living through a pandemic has created unthinkable hardships for many Northeast Ohio neighbors, children, and families. In addition to easing the burden of tough choices these people have to make — like choosing between paying for groceries or paying to heat their homes. The Harvest for Hunger Campaign provides the gift of security and hope at a time when it is needed most.

The Greater Cleveland Food Bank has been very grateful for the outpouring of support we've received from the community in response to COVID-19. This crisis has exacerbated the situation for so many families who were already struggling. Even though we don't know what the future will hold, we know that it will take months and even years for our clients and community to recover. With your support, the Food Bank and our agency partners will be here for the long haul.

Here is a list of food items that the Foodbank needs — Beans, Peanut Butter, Canned or Boxed Entrees, Pasta Sauce [low sodium please], 100% Juice, Cereal, Canned Protein [Tuna or Chicken], Whole Grain Rice and Pasta, and Canned Fruits and Veggies. **Place the items you bring in the boxes in the Narthex and we will take care of them from there. Cash donations may also be made. Please put them in the collection baskets at the door of the chapel and make sure that the envelope is clearly marked toward this purpose.**

BE CHANGED:

It is one of the most wonderful things when a person truly repents. God comes so close to a repentant soul! A heart of stone becomes a heart of flesh, and every emotion, thought, and feeling changes. A person's entire outlook changes when the gift of repentance is given to him. We must receive a new life; we must be changed. But it is God who must change us. And he may change us in a different way from what we had wanted or imagined. Our own ideals — our own plans for inner growth or personal change — must come to an end. Every lofty position must be given up; every high human striving sacrificed. To be fit for God's new future we must be changed by him.

— Oscar Romero

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.



CHRIST IS RISEN:

Christ is risen! He is risen indeed! We know what happened. He has risen as he said he would. But for Magdalen, Peter, and the disciple Jesus loved, going to the tomb that Easter morning, there was only consternation. The last thing they expected to find was an empty tomb. The body is gone. Some said stolen. But his friends reported that they had seen him, and so great was their conviction of the truth of the resurrection that their faith has come down through two thousand years and still today we proclaim: “He is risen.”

When Peter worked his first miracle in the name of Christ, to the skeptics he replied: “It was you who accused the holy and just one, you who demanded that a murderer should be released to you while you killed the prince of life. God however raised him from the dead, and to that fact we are witnesses” [Acts 3:14-15].

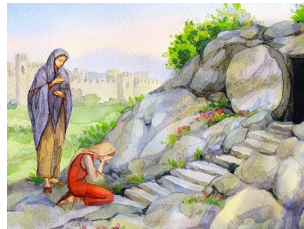
We who live in the northern hemisphere tend to think of nature collaborating in our celebration of Easter. What was dead is coming back to life, bare branches blossom with new leaves. Cherry trees and daffodils are in full bloom after the frost and death of winter. But in countries in the Southern Hemisphere — like Chile or Australia — where Easter comes in the autumn, when leaves begin to wither and day and fall to the ground.

It’s an obvious point but worth making, because tying up Easter so closely with spring can lead us to think of it as part of the predictable cycle of the seasons. But, of course, it’s not. It is very significant that the resurrection of Jesus was not part of an inevitable process. It was not, in spite of Jesus’ predictions in the Gospels. It’s probably impossible to do this but it would be instructive to read John’s Gospel as if for the first time. Mary Magdalen, Peter, and the disciple Jesus loved do not expect Jesus to have risen from the dead. Far from it. They were bruised and despairing after the events of the previous week. They had seen all their most cherished hopes and ideals smashed — truth, goodness, love, and gentleness had been crushed by power politics and by the ruthless efficiency of the most powerful military machine in the world.

I have heard people say that it is hard to believe in the resurrection “nowadays.” That seems to imply that it was easy to believe in the beginning. But the disciples and the others knew the finality of death. That someone should rise was unheard of — and not part of their expectations. And yet, what they saw convinced them that something altogether unpredictable had truly happened — and they were ready to risk their lives for the rest of their days, telling people that the Lord had risen from the dead.

One might wonder how much joy there will be among Christians in places like Ukraine. Christians there must constantly face danger and death, mourn the absence of loved ones killed in the war, and perhaps not even be able to make it to church today because of the dangers of venturing out of their houses. Even in the land where Jesus lived, died, and rose from the dead, resurrection joy may be muted by the continuing strife between Israelis and Palestinians. Maybe by some miracle of grace they will be able to recognize their present sufferings as their share in the sufferings and death of Christ. And maybe by an even greater miracle of grace they will come to realize that inevitably, after entering the Passion and death of the Lord, they will just as surely have a share in his resurrection.

We can only pray that this will be true and pray, too, that those responsible will find the way to peace. After all this is also the feast of peace. When Jesus appears to his disciples on Easter Sunday night, his first word to them is, “Peace.” Peace —and he repeats it three times within just a few verses of John’s Gospel. Perhaps we are sometimes like those troubled disciples cowering in fear in the upper room. Sometimes we, too, need to hear him say: “Peace” — it’s all right, and everything shall be well. I am with you in your suffering and I will bring you the joy of my resurrection. Remain in my love. It is the best way to endure the sufferings and hardships of this world. It is the best response to insults and



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

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.

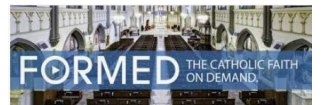
The Spirit opened Jesus to a world beyond his own. The Spirit does the same for us — if only we allow ourselves to become bigger than the limitations of a humanity in which the divinity has never been unleashed. We tie ourselves to the religions of the world — to national chauvinism, to religious intolerance, 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.

PROGRAM AVAILABLE TO CHAPEL FAMILIES:

Through a grant, the Diocese of Cleveland has obtain the wonderful spiritual program called **FORMED**. We are able to participate in this program through St. Francis of Assisi Parish since we lie within their boundaries. **FORMED** has many aspects to it. You can prepare for Sunday Mass by watching an insightful five-minute video by renowned Catholic teachers; you can enjoy a movie with your family that is both nourishing and entertaining; you can enrich your marriage with the award winning video series **Beloved: Finding Happiness in Marriage**; you can help your children grow in character and embrace the beauty and wonder of the Faith; and many more.



FORMED provides amazing content 24/7 for you to grow in your faith. **It’s free and easy to register.** Go to stfrancisgm.formed.org, click “Register” and enter your name, email address, and desired password; if you have previously registered with **FORMED**, you will need to know or update your password. You can only enter **FORMED** this this way. Once you are logged in, you can download the app from the App Store or Google Play Store — just search for **FORMED**. Enjoy. Please contact Father John if you have any questions.

THE LOVE OF GOD:

Life is not perfect right now, but we know that we are perfectly loved by God

—Abbey Dupuy

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 persevere 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.

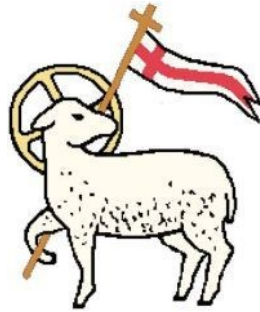
For many people, this is what the resurrection means, it is a metaphor for the transformation that positive energy can bring into this world. But resurrection is more than this. The resurrection is not just about the potential effect of positive human energy within us. It is especially about the power 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 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.



violence."

Today, dear friends, you and I are the witnesses at the empty tomb. We know what has happened. We rejoice and proclaim: "Christ has died, Christ is risen, Christ will come again."

—taken from the writings of Father Leo Murphy, S.J., which appear on the internet.

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 fell 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 Gilhooly, which appear on the internet



ALLELUIA IS OUR SONG:

We are an Easter people and Alleluia is our song. These are not my words, but those of the great St. Augustine, bishop of Hippo, spoken some 1500 years ago at the Easter liturgy. Although they were spoken in a different language, at a different time and certainly in a different world, the faith which they profess is the same as the one we embrace on Easter morning. We are an Easter people and Alleluia is our song. We would be hard pressed to find a better lens through which to perceive the meaning of Easter than this faith assertion of Augustine. Because as we gather today after 40 days of Lent, after remembering Jesus' last meal with the apostles, after reflecting on his unjust death, two questions are important ones for us to address: [1] Why are we an Easter people? And [2] How do we sing our Alleluia song?

Why are we an Easter people? Because it is Easter that sets us apart from every other believer. It is Easter that distinguishes us from other good and moral people throughout our world. As Christians, we believe that something happened on that first Easter morning. We believe that Jesus of Nazareth who suffered a cruel and unjust death, was raised up and glorified by the power of God. We believe that Jesus became for us the way to salvation. We believe that Jesus' death and resurrection is a pattern for our own life. This explains why Easter is not simply good news for Jesus, but good news for us as well. For you and I believe that we who are united to Christ through faith and baptism will ourselves be raised up and glorified. St. Paul says this so clearly in his letter to the Church at Rome: "If we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" [Romans 6:5].

Resurrection and glory are a reality for Jesus. For us they remain a promise. Yet the reality of Jesus' resurrection and glorification is the guarantee of our promise. Because we believe that if God destroyed the evil of Jesus' life and vindicated him from death, God will do the same for us. Believing this is not always easy. We can doubt — as did the apostles on that first Easter morning — whether the announcement of the women from the tomb is just an idle tale. But for those of us who are gifted by faith, for those of us who claim the truth of the resurrection that truth becomes an anchor for our lives. This is why Christians are always moving from faith to hope. From faith that Christ was in fact raised and glorified to hope that the same will occur to us. From faith in believing that Jesus was has been raised up to hope that there is no pain, no failure, no hurt that is so great that the love and power of God cannot conquer it. This is why Christians should be able to hope in every situation. For if God was loving and powerful enough to raise one person from the dead, then we believe that nothing can separate us from God's love and power to save us.

Easter then is our identity. We are an Easter people. But how then do we sing our Alleluia song? There are many ways to sing Alleluias. We can sing them with our eyes open or with our eyes shut. The gospel, however, calls us to sing with eyes open. Even as we proclaim Christ's victory, we keep our eyes open to the evil that still remains in our world. Even as we proclaim Christ's victory we do not deny the weaknesses in our own life, our addictions and our need to grow. Even as we sing the glories of Easter we admit that injustice and violence remains in our world. The Alleluias we sing do not deny that evil that remains in our world. They proclaim Easter joy in the midst of darkness, announcing to a broken world the promise of Christ's final victory that is still to come.

If we sing our Alleluias with eyes open, then we are certainly impelled to be people of compassion and service. For the Risen One who we proclaim is one who knew pain and suffering. If we follow him, we cannot distance ourselves from those that suffer, from those that are marginalized in our society. Instead we see in the suffering of those around us a reflection of the suffering of Christ. Such recognition leads us to service. For the victory we proclaim is one in which we are called to participate. We



better Christians, better followers of the Lord. We realize that we need to reach out to others in humble service, just as the Lord reaches out to us in humble service. We realize that we need to do all we can to be pure, to be free from sin. We value the Eucharist to such an extent that we would deny ourselves the reception of the Eucharist if we knew that serious sin has made us unworthy recipients of communion.

We experience Catholicism as part of the body of worshipers; we experience Catholicism as people who receive the Real Presence of the Lord in the Eucharist; and we experience Catholicism in our continual celebration of Easter. The central celebration of our Church year is Easter Sunday. But every Sunday is a renewal of Easter. Catholics are Easter People. That is why so many come to Mass on Easter Sunday. Easter is a celebration of whom they are, of whom we are.

Jesus Christ died on the Cross to free us from the grip of the devil. He bargained his life for our lives. He redeemed us. But it was not enough for Him — the Tremendous Lover — to free us from evil. He gave us a new life. He gave us his Resurrected Life. Through Jesus Christ we are more than the physical. We are more than that which meets the eye. Through Jesus Christ, we are spiritual. Our baptism is our reception of the Life of the Lord. Our loved ones who have passed away have only lost their physical lives. Their spiritual lives remain. Because of Easter, we look forward to full union with those whom we miss so much and whom we long for so dearly.

For me, for you, being a Catholic means that we are naturally, fundamentally, optimists. No matter what horrors this world imposes on us, or on anyone, we know that our citizenship is in heaven. We have reason for joy. We are an Easter people!

We luxuriate in the Life of Christ we have received — a Life that can never be taken from us. Yes, we can deny this life. We can abandon it. But the Love of God is so powerful, that He is always ready to restore His Life to us when we seek forgiveness particularly through the sacrament of penance.

Many people have expressed to me — and I am sure to you — their fear for the world. They are upset by news reports be they on the war in Ukraine, politics, terrorism, mass shootings, environmental concerns, etc. Well, God bless them, and God bless us all for being upset with evil in the world. When the Lord said: "Blessed are those who mourn" [see Matthew 5], he was referring exactly to that: "Blessed are those people, blessed are we who mourn the effect of evil upon the world." We have to work hard to fight against evil. We join groups and support those under attack. We must fight against injustice. We call upon St. Michael to help us defeat the devil and all other evil spirits who prowl the world seeking the ruin of souls. But we must always keep in mind our certainty that evil will not win the final battle. Jesus Christ has won the victory over the worst that evil could do, the victory over death. He has given us His Life. We are His. He is ours. We are people of the Resurrected Life of the Lord. We are an Easter people. This is what it means to be a Catholic. "Do not be afraid," Pope St. John Paul II asserted. There is great reason to hope. Jesus Christ, our hope, has risen from the dead.

The tomb is empty, Mary. But the world is full. The Savior Lives. May his life change the world. May we let his life change our worlds

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

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 a Senior in High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.



LIFE:

Let choice whisper in your ear and love murmur in your heart. Be ready. Here comes life.

—Maya Angelou

THE TOMB IS EMPTY:

On Ash Wednesday around the world, many people come to Church. They want to receive the ashes and wear them throughout the day. Many of these people do not go to Mass regularly, but that makes no difference to them. Why? Why do they want to receive the ashes? Are they superstitious? Do they think that the ashes have some sort of power? I think not. I am convinced that people who do not regularly attend Mass want to receive the ashes because they want to proclaim to the world that at their root, fundamentally, they are Catholic. Catholicism runs deep, very deep.

So also, many people who do not regularly attend Mass come to Church on Easter. They come for one simple reason — they are Catholic. They want to pray with their Catholic community. They want to celebrate the New Life of the Lord they received at their baptism. They are here for the best of reasons, and they want to draw closer to their Savior, and they want to do this through the beauties and sacraments of the Catholic Church. Catholicism runs deep, very deep.

And that is wonderful.

So, what does it mean to be a Catholic? I could answer this question in a theological way, but, instead, I want to consider our participation in three of the many fundamental elements of Catholicism — the Church, the Eucharist and Easter.

Being Catholic means that we are part of a Church with a huge number of devoted worshippers — 1.285 billion people or more. Back in 1984, I made my first trip to Rome with my parents and godmother. I was there for Pentecost and was able to assist the Holy Father, Pope St. John Paul II. It was just me and the pope — along with about a hundred other priests, and all sorts of bishops and cardinals. I told my parents to meet me in the Piazza San Pietro after the Mass. Well, when I left St. Peter's, I saw this huge crowd of people — thousands and thousands — in the piazza, waiting for the Pope's Sunday blessing. That is when it really hit me. The people in the piazza were from all over the world — and I was part of them. I belonged there. Every person who comes to Church on Easter belongs here. We are all part of this worldwide assemblage of devoted worshippers who today come together to proclaim our belief in the resurrection of the Lord. We are all part of this, this massive and wonderful Catholic Church.

What else does being a Catholic mean? It means that we receive the Body and Blood of the Lord in the Eucharist. We take Jesus inside of us. We are united to him in His death on the Cross and in His Resurrection. In my 45 years of priesthood, so many people have said to me that they want to become Catholic because they want to receive Communion. They understand that Communion is a profession of belief in the Real Presence of the Lord, and they respect the need they have to learn the faith and proclaim the faith. So, they attend classes to prepare for Communion. Being Catholic means sharing in the Eucharist — not as a meal of solidarity or fellowship, but as a real union with the Second Person of the Holy Trinity.

The Eucharistic Presence of the Lord is infinitely more valuable than the most expensive works of art kept in the finest museums. And we have been given the gift of taking this Presence of the Lord within us, this Sunday and every Sunday — every day for that matter. Whether it is at a large Mass such as this, or whether it is in a hospital room with only a priest, deacon or Extraordinary Minister of the Eucharist and a person confined to bed, Jesus is present in the same way — the way of the Eucharist, the Real Presence. One of the greatest experiences and blessings I have had as a priest was bringing Communion to a dying 14-year-old, Jamie Kelleher, and having him say to me: "I've lost everything, but no one will ever take Jesus from me." I still have tears of joy when I remember how much the presence of the Lord — particularly in the Eucharist — meant to that young boy. He died two months later. He's a saint.

The Eucharist is a treasure so valuable that we realize that to receive Communion we need to be

contribute through our service of others to the building of God's kingdom.

So we sing our Alleluias with our eyes open to all that remains wrong in our world and at the same time are moved to be people of compassion and service to establish God's reign. We are an Easter people and Alleluia is our song. So as we gather together on Easter, we claim Christ's resurrection and what that resurrection means for our own glorification. We face the world around us without denial and recommit ourselves both to compassion and to service.

—taken from the writings of Father George Smiga, which appear on the internet

SERVING THE LORD IN THE POOR — MAY 21st:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank.

Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at gurney.oh@gmail.com. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**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

MEANING:

There are two moments that matter. One is when you know that your one and only life is absolutely valuable and alive. The other is when you know your life, as presently lived, is entirely pointless and empty. You need both of them to keep you going in the right direction. Easter is about both. The first such moment gives you energy and joy by connecting you with your ultimate Source and Ground. The second gives you limits and boundaries, and a proper humility, so you keep seeking the Source and Ground and not just your small self.

—Richard Rohr

“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 and EDGE:

Our Life Teen and EDGE youth group is meeting in-person again. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board Room. If you are unable to join us, there are many resources available for you on the Life Teen website — lifeteen.com. There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

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.

NOVENA TO BLESSED BASILE MOREAU:

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

CAMP GILMOUR 2022:

Camp Gilmour is back and safer than ever. With nine weeks of new offerings and old favorites for children as young as 3, Camp Gilmour has something for everyone! Join us for Preschool Camp [ages 3-5]; Day Camp [ages 5-12]; sports camps; and experiential camps exploring the fine and performing arts, drones, outdoor adventures, service, engineering and more. **Camps offered June 6-August 5.** Complimentary math and reading enrichment offered each morning for day campers. Before Care available beginning at 7:15 AM and After Care available until 6 PM. Register today at gilmour.org/summercamp.

