

CLOSING PRAYER:

~ A Prayer for Holy Week ~

Loving God,
lead us beyond ourselves
to care and protect,
to nourish and shape,
to challenge and energize
both the life and the world
You have given us.

God of light and God of darkness,
God of conscience and God of courage
lead us through this time
of spiritual confusion and public uncertainty.

Lead us beyond fear, apathy and defensiveness
to new hope in You and to hearts full of faith.

Give us the conscience it takes
to comprehend what we're facing,
to see what we're looking at
and to say what we see
so that others, hearing us,
may also brave the pressure that comes
with being out of public step.

Give us the courage we need
to confront those things
that compromise our consciences
or threaten our integrity.

Give us, most of all,
the courage to follow those before us
who challenged wrong and changed it,
whatever the cost to themselves.

Amen.

—Sister Joan Chittister, OS.B.

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.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org

SCHEDULE OF SPECIAL LENTEN EVENTS & SERVICES:

- **Mass of the Lord's Supper on Holy Thursday, April 6th at 7:00 PM.**
- **Stations of the Cross on Good Friday, April 7th at 1:30 PM.**
- **Proclamation of the Passion, Veneration of the Cross and Communion Service on Good Friday, April 7th at 3:00 PM.**
- **Blessing of Easter Foods will be at 12:00 noon on Saturday, April 8th.**
- **Easter Vigil Service will be at 8:30 PM on Saturday, April 8th.**
- **Easter Sunday Mass will be at 10:00 AM on Sunday, April 9th.**

**A REFLECTION ON HOLY WEEK:**

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

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

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

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

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

—Pope Francis

FAITH EDUCATION:

Faith Education meets next on Sunday, April 2nd at 8:45 AM. There are no classes on Sunday, March 12th, March 19th, or March 26th because of Spring Break. As has been our custom in the past, our Faith Education Classes are followed by our 10 AM Mass which is held in the chapel. **If you have any questions, please contact Patty in the Chapel Office [440-473-3560].** Thank you.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Kathy and Jim Pender, parents of Mark ['83] and Michael ['90] Pender, grandparents of Matthew ['11], Charlotte ['13] Pender, and Katherine ['17] and Tyler ['19] Clark, who are both seriously ill with health issues.
- For Kevin Kennedy, who is undergoing treatment for pancreatic and lung cancer.
- For Maryann Lucas, aunt of Art Instructor, Susan Southard, who is recovering from open heart surgery
- For Jackie Rusnik, aunt of Jakub Bennish ['30], who is recovering from open heart surgery.
- For Dale Rusnik, uncle of Jakub Bennish ['30], who is undergoing treatment for various medical issues.
- For Father Diego Irrarrazaval, C.S.C., who is critically ill following a stroke.
- For Megan Schaefer Wenker ['09], who is undergoing treatment for lung cancer.
- For Anna Heryak, Aunt for Mike Heryak, great aunt of Lilian Heryak Tran ['09], Rosa ['12] and Edwin ['17] Heryak, who is under the care of Hospice.
- For Patti Gorman, who is ill.
- For Myron Shibley ['58], who is in rehab following back surgery.
- For Paul Hannon, who has serious health issues.
- For Sharon Wilson, wife of Brother Ken's nephew, who is undergoing treatment for cancer.
- For Martin Murphy, father of Maureen Linz ['84], Baseball Coach, John Murphy ['88] and Julie Cathey ['90], father-in-law of Amy Sullivan Murphy ['88], grandfather of Michael ['16], Molly ['18] and Megan ['19] Murphy, who is in intensive care following a stroke.
- For Ralph Elwart, who is undergoing treatment for pancreatic cancer.
- For William Schiedel, who is experiencing complications with cancer treatments.
- For Joe Columbus, uncle of Jill Thompson, who is undergoing treatment for an infection following surgery.
- For Janis Barnes who is undergoing treatment for cancer.

FOR THE DECEASED:

- For Susanne Boland, sister of Robert ['62], Charles ['63], Richard ['69], John ['71] Schenkelberg, aunt of Katherine ['89], Elizabeth ['92], Ellen ['95], Lisa ['98], Richard ['02] Schenkelberg, Christopher ['04] and Connor ['07] Karakul, Charlie ['07] and Eliot ['07] Kamen, Ron ['95] and Sarah ['96] Ruzicka, and Charlie ['13], Jack ['14], Will ['16], Sam ['19], and Robert ['22] Sullivan.
- For Sister Roberta Bennett, C.S.C.
- For Brother Walter Gluhm, C.S.C.
- For Kathleen Kempinger, mother of Father Steve Kempinger, C.S.C.
- For Edward Kaczuk
- For Sister Karen Anne Jackson, C.S.C.
- For Mary Jane Sonnhalter, mother-in-law of Lower School Toddler Assistant, Kathy Sonnhalter, and grandmother of Kevin ['13] and Christopher ['17] Sonnhalter.
- For Peggy Bova
- For Catherine Kellogg, sister of Father Gary Chamberland, C.S.C.
- For Dave Holian.

PRAYER:

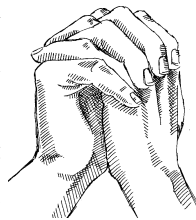
I am increasingly convinced that the word “prayer,” which has become a functional and pious thing for believers to do, was meant to be a descriptor and an invitation to inner experience. When spiritual teachers invite us to “pray,” they are in effect saying, “Go inside and know for yourself!”

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Pope Francis who is hospitalized with a respiratory infection.
- For Maria Ruiz, mother of Elina Gurney, grandmother of Joseph and Christina Gurney, who is undergoing treatment for cancer.
- For Susan Vance-Johnson, sister of Chief Advancement Strategy Officer, Ray Murphy, who is undergoing treatment for pancreatic cancer.
- For Ken Matty, who is recovering from surgery.
- For Rick DeBacco [‘99], brother of Michelle DeBacco Chiacchiari [‘96], uncle of Aurelia [‘28], and Olivia [‘30] Chiacchiari, who is undergoing treatment for pancreatitis.
- For Chuck Shade, father of Loren Shade, grandfather of Michael, Madeline, and Charles Shade, who is in seriously ill with several health issues.
- For Chuck Campanella, father of Anthony Campanella, who is in rehab following serious surgery.
- For Bill McGinley, father of Chief Academic Officer, Elizabeth Edmondson, and grandfather of Mollie [‘21] and Abby [‘23] Edmondson, who is recovering from health treatment.
- For Laurie Lozier, sister of Fathers Bill and Jim Lies, C.S.C, who has been diagnosed with an aggressive form of dementia.
- For Kim Clark, who is undergoing treatment for an aggressive form of cancer.
- For Paula Smith, mother of Tyler [‘10] and Alec [‘13] Smith, who is undergoing treatment for cancer.
- For Andy Andino, Sr., father of Music Director, Andy Andino, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam [‘08], who is undergoing treatment for cancer.
- For Carol Lowen, mother of Denise Shade, grandmother of Madeline, Michael, and Charles Shade, who is undergoing treatment for Breast Cancer.
- For Sue Elliott, who is critically ill with complications of Parkinson’s Disease.
- For Cameron Monesmith, who is recovering from Brain surgery
- For Baylea O’Brian, friend of former Gilmour Teacher, Erin Thompson, who is undergoing treatment for Hodgkins Lymphoma
- For Walter Carey, who is undergoing treatment for leukemia.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie [‘21] and Abbie [‘23] Edmondson, who is undergoing treatment for brain cancer.
- For Marina McCarter, grandmother of Aaron [‘25] and Mason [‘28] McCarter, who is ill
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Fletcher Linsz, brother of Logan Linsz [‘26], who is undergoing treatment for Hodgkin Lymphoma.
- For Michael Nestor [‘98], who is undergoing treatment for a rare form of cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane [‘36], who is undergoing treatment for cancer..
- For Melita Chiacchiari, mother of Mark [‘94], mother-in-law of Michelle DeBacco [‘96], grandmother of Aurelia [‘28], and Olivia [‘30] Chiacchiari, 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.



NEXT BIBLE STUDY — WEDNESDAY, APRIL 5th:

Our next Virtual Bible Study will be on Wednesday, April 5th 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: The Events of Holy Week

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 2: Palm Sunday	10:00 AM In Person & Live Stream
Monday, April 3:	Check with Office for time
Tuesday, April 4:	Check with Office for time
Wednesday, April 5:	Check with Office for time
Thursday, April 6: Holy Thursday	7:00 PM Mass of the Lord Supper [In Person & Live Stream]
Friday, April 7: Good Friday	1:30 PM Stations of the Cross 3:00 PM Liturgy of Good Friday [Both are In Person & Live Stream]
Saturday, April 8: Holy Saturday Easter Vigil	8:30 PM In Person [In Person & Live Stream]
Sunday, April 9: Easter Sunday	10:00 AM In Person & Live Stream

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. We would like to remember: **Everyn Bibbo, and Members of the Blazek and Rezabek Families.** 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.



REAL PRAYER:

In prayer, it’s better to have a heart without words than words without a heart.

—Mahatma Ghandi

A REFLECTION ON THIS WEEK'S THEME:

Writing a reflection for Palm Sunday — and Holy Week — is intimidating because the Scriptures are so rich and complete that reflection could — and should — go on for hours, days, or even weeks. In fact, the Church generally gives us the content of these texts in smaller bites throughout the year just so we can begin to absorb the fullness of this series of events and the meaning of God's plan for all humans embedded within these texts.

Intimidated or not, the invitation of the Liturgical day pulls us to a “geography of faith” from mountaintop to gorge and back to hilltop and finally into the garden of creation embedded in the City of Peace [Jerusalem] — all in the perfectly complete symbol of seven days.

The first Gospel of Palm Sunday — this year from Matthew — begins outside the worship space where a crowd gathers to welcome him with palm branches and hosannas of praise [Matthew 21:1-11]. The Gospel begins with the statement “Jesus and the disciples came to the Mount of Olives near the village of Bethphage.” Like the people of the village and Jerusalem itself, we celebrate the Lord at this first mountaintop, and then throughout this week, we will descend to the valley, celebrate the Passover meal, and ascend the Mount of Golgotha to be crucified unto death.

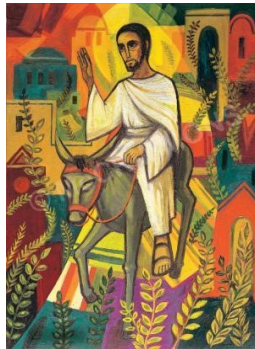
There are scenes of violence, betrayal, surrender, and regret. Yet in the midst of all this, there stands the fidelity and trust with which Jesus walks towards his saving death. Today our world is surrounded by violence — both within and around us. Humanity is suffering from terrible insults to its being in Christ. Very oftentimes, we feel our own sense of helplessness — as did the mother of Jesus, and even his friends who denied him and abandoned him. As we enter this sacred week, let us ask God to help us to be freed again from the slavery of forgetfulness. May we always remember who Jesus is saying we all are by his life of faithful trust. We gather together to do the ancient rituals by which we are saved in our times.

There are several couplets in the liturgy of Palm Sunday. There are two parades described in the two Gospels. One parade leads into Jerusalem with Jesus' being welcomed and proclaimed [Matthew 21:1-11]. The other pictures Jesus leaving Jerusalem days later in disgrace and abandoned [Matthew 26:14-27:66]. The Liturgy of palms and the liturgy of The Passion bespeaks the duality of our human response to God throughout history — sometimes we allow him in, and other times we push him away.

The prophet Isaiah presents us with a submissive prophetic figure who is given to speak, but suffers for what he knows [Isaiah 50:4-7]. In the Gospel, we hear Jesus' not rebelling, not turning back. The words he speaks are of his personal truth and not a defensive refuting. Jesus' words are words of “handing over” — his teachings, his body in the Eucharist, his spirit on the cross. Judas hands him over as well, but refuses to take in that spirit.

Isaiah speaks of innocence, and Jesus lives his own way of doing “no harm” while walking through the shame and guilt which surround him. This is the major contrast then — the gentleness of Jesus colliding with the human resistance to purity and truth. The root meaning of the word “innocence” is not “guiltless”, but “no harm”. This is a prism through which we watch Jesus. He lived and died doing no harm and more positively, doing the infinitely good thing.

How much ink, paint, marble, and glass have been used to attempt to express a theme, a mood, or a presentation of what this all means? We keep the memory alive each time we gather for the Eucharist. At the Eucharist we intensify the meaning during this Holy Week. Each conversation Jesus has, each action of his, each event of denial or injury, speaks the same reality. The apostles, the Jewish leaders, the soldiers all did not understand who he was for them. They never knew during these events what he was doing for them. The apostles slept while he prayed his obedient surrender. They fled while he remained faithful.

**IT'S ABOUT OBEDIENCE — NOT ABOUT SUFFERING:**

St. Paul's letter to the Church at Philippi offers us a marvelous commentary on Matthew's Passion of Jesus which recounts the familiar sequence: the Last Supper; the Agony in the Garden; the arrest of Jesus with Judas complicit; the trial before the Sanhedrin; the denial by Peter; the trial before Pilate; the crucifixion and death of Jesus on the cross [Matthew 26:14-27:66]. Matthew's Passion of Jesus highlights Jesus as the fulfillment of Israel's expectations.

Paul's writing is probably an early Christian hymn inserted by Paul into his correspondence with his beloved Christian community in the Roman colony of Philippi [Philippians 2:5-11]. The hymn can be divided into two parts — the abasement of Christ and his exaltation — Christ Jesus, “though in the form of God, emptied himself, taking the form of a slave, coming in human likeness.” “He humbled himself becoming obedient to the point of death, even death on a cross.” This is a powerful poetic expression of an essential Christian truth which we commonly designate with the abstract theological term “incarnation.”

The second part of the hymn stresses the exaltation of Christ — “Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend.” This expresses the fundamental conviction of Christian faith which we traditionally summarize in theological language as “resurrection and glorification.” More than theological doctrines, this imaginative hymn has an intrinsic power to touch our hearts and shape our imaginations with the fundamental truth of the Gospel.

This letter of Paul helps us interpret the Passion narrative primarily as a story of obedience — and not suffering. Jesus was not a “masochistic person” looking to suffer and die. He was a faithful servant committed to doing God's will, and his obedient fidelity brought him into conflict with the religious and political authorities, who conspired to execute him. Jesus suffered terribly, but this was a byproduct of total dedication to the cause of God and humanity. Furthermore, Paul reminds us that the burial of Jesus is not really the last word — death leads to life, Resurrection completes the story. Good Friday makes sense only when illumined by Easter. Jesus humbled himself even unto death and for this reason God exalted him.

We can imagine some personal responses to serious reflection on the Philippian hymn. A teacher: “I understand better why I was troubled by Mel Gibson's movie *The Passion of the Christ* — it centered so much on the horrible suffering of Jesus without giving any indication that it was a byproduct of his obedience.” A parishioner: “I have grown to appreciate the icon of the Risen Christ in our church — it completes the story of the fourteen stations, which ends with the burial.” A mother: “I have always loved the Palm Sunday liturgy with the reading of the passion, but now I also see it as a preparation for a more joyful celebration of Easter.” A collegian: “I am developing a more positive joyful spiritual life than the legalistic Catholicism I grew up with, and the poetry of the hymn helps me imagine new possibilities.”

How does the Philippian hymn touch your heart?

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

PRAYERS FOR OTHERS:

- For our Muslim Brothers and Sisters who are observing the time of Ramadan.
- For the victims of the earthquakes in Turkey and Syria; also for their families and all the first responders.
- For the Holy Cross Religious in Haiti, and for the people of that country, which is under siege because of political and civil strife.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- 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.

IT'S ALL ABOUT THE CULTURE:

Though I enjoyed reading Dava Sobel's best-selling book *Galileo's Daughter*, I was deeply disturbed by what happened in the early life of the title character — Galileo's oldest child, Virginia. Because she and her younger sister, Livia, were "illegitimate," their father felt forced to put them — for the rest of their lives — into a cloistered convent when they were only twelve and thirteen years old. He reasoned that because of the circumstances of their birth, they would have almost no chance of ever being married. The renowned scientist's early 17th century Italian culture simply took such disturbing actions for granted. That's just the way it was back then.

People rarely dare to question the restrictions that cultures impose on them — we often put them on the same level as "divine commands." That seems to be one of the reasons why Jesus of Nazareth was crucified. This upstart first century CE itinerant preacher actually expected people to change their culture. We especially see him carrying out this demand in the events of Holy Week.

Jewish culture in this former carpenter's day and age expected the Messiah to be someone who would deliver the Chosen People from Rome's 90-year occupation of their country. To fulfill his mission, God's anointed one would have to be a military leader — a person who could lead others into battle against Israel's formidable foe. Among other things, such a person would logically ride a horse — a military weapon.

When Jesus comes into Jerusalem on this day, people simultaneously would have heard good news and bad news. The good news — the Messiah has finally arrived! The bad news — he's riding a donkey! He seems to have deliberately chosen this humble mode of transportation to challenge his Jewish culture's long-standing concepts of Messiah. If Jesus is the Messiah, he's certainly not the Messiah whom his fellow Jews are expecting.

It appears that in the gospel, Jesus is deeply committed not just to changing our personal morality, but also in changing the culture within which we live that morality. He perfectly embodies the Scriptural definition of the ideal follower of God that the prophet Isaiah spoke about [Isaiah 50:4-7]: "The Lord opens my ear that I may hear." True disciples aren't content just to follow religious rules and regulations; they listen to what God and God's Spirit is encouraging them to do. They're convinced that they're being daily called to hear a gentle, disturbing voice leading them to go beyond rules and regulations — a voice constantly demanding they challenge even their culture.

Of course, as Paul reminds the Philippian community, they are to hear this voice in the midst of imitating Jesus' emptying himself for others [Philippians 2:5-11]. It's only in the middle of such unselfish giving that the Spirit's voice becomes clearer and louder, and the consequences of carrying out the demands of that voice become more painful. We only have to listen to Matthew's Passion Narrative to discover this.

As with all gospel Passion Narratives, Matthew mentions practically nothing about Jesus' physical suffering — he doesn't even mention that Jesus was nailed to the cross. Matthew is much more interested in his psychological suffering and pain. His Jesus is misunderstood, rejected, and deserted by those for whom he gives himself [Matthew 26:14-27:66].

Matthew knew practically no one in his Jewish/Christian community would ever be called upon to physically suffer as the historical Jesus suffered. But all of them would be expected to identify with his psychological suffering — something which always happens when people empty themselves for others.

Fortunately, in our current culture, "illegitimate" girls no longer have to worry about being sent to a cloistered convent. But who else is being hurt today? Perhaps all of us should be listening more intently to the real "listeners."

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



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

We can just rest in the soft comfort of guilt and embarrassing shame. But that is too easy and too much of the secular. We can more simply and personally be there and let it all be done onto each one of us again for the first time. We do not have the openness to take it all in at once, but we can allow some part, some word or action to embrace us this year. We can listen to His words about the soldiers and not know what "we" are doing. In doing so, we can begin to grasp the words that Jesus said to them — and to us — "Forgive them, for they know not what they are doing."

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

There is not much we can do with the memories which make up this coming week. Maybe the only thing we can do is to stay "awake" to what is being done, offered, and remembered. We know there will be a resurrection, but we know also that we are all invited to join this parade of walking faithfully with our crosses towards our own participation in that same Resurrection.

Why do we humans despise the one who loves and saves us? Because we are so arrogant that we do not want to need to be loved and saved. We hate the one who rescues us because we don't want to need rescuing. We project the fear and hate we feel for our fragility and limitedness on the one who will redeem us from such limitedness and join us to Divine life. This, then, is what Jesus endures for us in the valley between the mountains — the truth of our createdness. We are not the masters of our fate, the creators of our own future. We are subordinate to the Will and Desire of the Creator — and we hate even the fact that that will and desire is for us to be fully alive and happy — but on God's terms not our own.

—taken from the writings of Eileen Burke-Sullivan and Father Larry Gillick, S.J., which appear on the internet

ARE YOU THERE, GOD?

When the road gets rough, or life goes awry, we often blame God for being absent. The job falls through, the relationship sours, the outcome disappoints us, and we immediately send up our reproach: "Where are you, God? Why aren't you looking out for me?"

Certainly, the ancient singer of Psalm 102 experienced God as absent, and his words give us permission to voice our own anger, disappointment, or anxiety in our prayers. It is not all praise and glory! At the same time, however, we need to be honest about who has gone missing — "O Lord, hear my prayer, and let my cry come to you. Hide not your face from me in the day of my distress. Incline your ear to me; in the day when I call, answer me speedily" [Psalm 102:2-3].

As people of faith, we are in a relationship with the living God, who loves us endlessly and asks that we love him in response. How well are we doing at "staying in touch?" If we reflect honestly, we may conclude, with Orthodox Archbishop Anthony Bloom — who wrote widely on prayer — that "God could complain about us a great deal more than we about Him. We complain that He does not make Himself present to us for the few minutes we reserve for Him, but what about the twenty-three and a half hours during which God may be knocking at our door and we answer 'I am busy, I am sorry' or when we do not answer at all because we do not even hear the knock at the door of our heart, of our minds, of our conscience, of our life?" The more we can dedicate ourselves to being aware of God — sending up a flash prayer for someone, saying a quick thanks for a small blessing — and being animated by God's will all the day long, the more we will sense that presence in our midst, just when we need it most.

—taken from the writings of Betsy Cahill, which appear on the internet

THE LONELINESS OF SUFFERING:

Human suffering cascades into our homes with the consistency of spilled oil. We can never seem to clean it up, and the frustration leaves us sad, and, most the time, feeling helpless. Beyond writing congressional representatives, contributing to charitable outreach and praying, we can't escape the menacing cloud of knowing that half our brothers and sisters in the world are struggling with starvation, war, disease, or homelessness. I pray that we do not become immune to it all, but realize that those big starving eyes affect all of us and the entire world.

There is an incredible loneliness attached to suffering. In my last year of undergraduate work at a small Midwest Catholic women's college, the Franciscan leadership reached out to Dr. Sterling Stuckey — now a professor of history at the University of California–Riverside — to teach a class in Black History. It was in the midst of the Civil Rights Movement, and we were enthusiastic to find out more about the surge of justice that called us forth. Dr. Stuckey, facing an audience of well-mannered young white women, held back nothing. He taught black history with a passion and a fury that brought the reality of the slaves right to our study niches where we poured over the material.

The more I read, the more I wept in my room at night — and the more embarrassed I was to show up in class as a white woman standing before a black man whose people had suffered at the hands of my own people. So, to hear Dr. Ben Carson — our former Secretary of Housing and Urban Development — say that when the slaves came to America they came as immigrants with dreams for themselves, their children, and their grandchildren, I wondered what history books he had read. And though he clarified later that slaves did not come as voluntary immigrants; the damage was already done. The statement gravely contributed to the kind of betrayal and misunderstanding that historians today are attempting to upend.

As the curtain rises on the drama of Christ's passion during this Holy Week, Christians will be invited to ponder the loneliness and the betrayal that Christ underwent in his final days. The journey into Jerusalem is the high point of Christ's popular acceptance — which will make Good Friday all the harder. The eagerness of the crowd around him shouting: "Hosanna" — and calling Jesus the Son of David — will quickly turn as Jesus becomes the focus of an all-out investigation into the allegations against him. Jesus questions the arrest: "Day after day I sat teaching in the temple area, yet you did not arrest me"! [Matthew 26:55].

The statement sadly points to the infidelity he will experience when his own twelve abandon him, the high priest and scribes accuse him of blasphemy, and the Roman leadership condemn him to death. The fickle crowds call forth the insurrectionist, Barabbas, to be released over the goodhearted Jesus. It is all an enigma! Mob tyranny will prevail.

We have looked upon far too many images of his suffering that followed, being placed in the hands of the soldiers who scourge and mock him. But it is the haunting loneliness that grips me each year. Nobody stepped forward to defend him or speak on his behalf. Where were the recipients of his healings? His exorcisms? His mercy and love? In the heart of the story, it is a black and frightening hole no one wants to walk into. But we must! And Passion Sunday invites us there. As we listen to Matthew's Gospel [26:14-27:66] — and John's Gospel on Good Friday [John 18:1-19:42], let us not be relegated to the role of the audience that shouts: "Crucify him!"

It is stinging to feel that collective hate toward the innocent, and it ought to place within our very souls a disgust for the outcry. Meant to raise the level of consciousness toward those who are alone and suffering today, "Crucify him," is the outcry of any culture charged with viciousness toward the scapegoat. And history has given us many.

In an interview with the Jesuit magazine, *America* [March 20, 2017], Bishop McElroy from San Diego, California, pointed to the faces of the suffering of his own people where two hundred thousand



flows "blood and water" — a spirit and a baptism. But that only happens when their love for each other is of the kind that enables them both to sweat blood in the garden rather than give in to bitterness, recrimination, and the temptation to make God prove himself. A good love empowers both parties to carry the burdens of others as well as the burden of doubt, without resentment.

The cross is an icon of this kind of love. It defines God as love and gives us a picture of what that kind of love looks like. —taken from the writings Father Ronald Rolheiser, O.M.I., which appear on the internet.

READINGS FOR THE WEEK:

Monday:	Isaiah 41:1-7, John 12:1-11
Tuesday:	Isaiah 49:1-6, John 13:21-38
Wednesday:	Isaiah 50:4-9, Matthew 26:14-25
Thursday:	Exodus 12:1-14, 1 Corinthians 11:23-26, John 13:1-15
Friday:	Isaiah 52:13-53:12, Hebrews 4:14-5:9, John 18:1-19:42
Saturday:	Genesis 1:1-2:2, Genesis 22:1-18, Exodus 14:15-15:1, Isaiah 54:5-14, Isaiah 55:1-11, Baruch 3:9-4:4, Ezekiel 36:16-28, Romans 6:3-11, Matthew 28:1-10
Easter Sunday:	Acts 10:34-43, Colossians 3:1-4, 1 Corinthians 5:6-8, John 20:1-9

SERVING THE LORD IN THE POOR — APRIL 15th:

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. This is a wonderful way to serve others. Please consider this opportunity.

WISDOM:

It's harder to show compassion if we disconnect from our own wisdom and experience, perhaps rejecting some part of ourselves we think shameful. The key to loving another is the ability to love all of ourselves, being flawed but fully human, whole.

—anonymous

THE CROSS AS REVEALING THE INNER LIFE OF GOD:

There's a particularly poignant line in the account of Jesus' death which says that, when he died, "the veil in the sanctuary was torn from top to bottom" [see Matthew 27:51]. I remember, as a boy, hearing that read in church, picturing it literally, and thinking: "Now they'll know what a terrible thing they've done!"

But that line doesn't refer to some ominous, dark sign at the moment of the crucifixion, meant to stun the world and prove it made a gross mistake. It refers to something else, not dark and fateful at all. The sanctuary veil was the curtain that hung between the ordinary people and the holy of holies—the most sacred of all places—and prevented them from seeing what was behind. What the gospel-writers are saying is that, at the moment of Jesus' death, the veil that sits between us and the inner life of God was ripped open so that we can now see what God looks like inside.

The cross, then, is the ultimate icon — the real depiction of the Holy. It shows us God's heart, the inner life of the Trinity. On the cross, there is not just one person — Jesus. Ultimately all three persons in the Trinity — Father, Son, and Spirit — are on the cross.

On the surface, of course, we see Jesus, the Son. What's he doing? He's suffering and dying — but in a particular way. He hangs on the cross in anguish, dying, alone, humiliated, misunderstood, but he also hangs there in trust and fidelity, giving his life away without resentment, recrimination, and bitter questioning because he knows and trusts someone deeply enough to, literally, believe in the sun even when it isn't shining, in love even when it isn't showing itself, and in God even when God is silent.

We see Jesus on the cross, but we see him there clinging to someone else with a trust that turns hatred into love, curses into blessing, bitterness into graciousness, recrimination into understanding, and God's silence into faith. On the cross, we see one person, but as being held and empowered by somebody else.

Less visible, but clearly there as the recipient of this trust, present as the one about whom this drama is ultimately about, is the Father. He is also on the cross, suffering with the son, holding the son in this darkness, showing himself worthy of trust, and trusting the son not to short-circuit the tension so that God's response, the resurrection, can be what it should be, not an act of vengeance, nor a bullying definition of who is in charge, but an act of unfathomable redemption, understanding, forgiveness, and love, an act that, more than anything else, defines God. The Father is there too on the cross, suffering, waiting in patience, empowering another to trust.

Finally, the Holy Spirit is also on the cross, uniquely generated and released by what unfolds there. As the drama of the crucifixion, this deep interplay of giving and receiving in love and trust, is taking place, a forgiving warmth, a healing fire, and an unfathomable patience and understanding are being produced, revealed, and released. That energy, the ultimate oxygen, which the gospels depict as spilling out of Jesus' pierced side as blood and water, is the Holy Spirit and that Spirit reveals precisely what is going on inside of God.

What is happening there?

Inside of God, as we can see from the cross, there is no bitterness, vengeance, loss of patience, or lack of graciousness (not a single trace). When the veil inside the temple is torn, when the side of Jesus is pierced, what we see, what flows out, is only forgiveness, patience, gentleness, understanding, and warm invitation.

We have an analogy for this — however inadequate — inside human relationships. Whenever two people love each other so deeply that the power of that love enables them to trust enough that they do not grow embittered, recriminating, and questioning of God in times of pain and darkness, which love becomes an energy, a warm spirit, an oxygen, that empowers everyone who comes into contact with it.

You see this in a good marriage, where the love and trust that a man and a woman have for each other become something akin to a warm fireplace that warms everyone around them. From their side too



persons from his diocese are undocumented and live in fear of deportation. Looking at the value of Catholic Social Teaching, he reminded those gathered that strong government and societal protections for the powerless, the worker, the homeless, the hungry, those without decent medical insurance, and the unemployed must be in place. Bishop McElroy urged Catholics to stand "in solidarity with individual people we know who are undocumented and terrified right now. The church needs to be with them, and we as individuals, as people of faith, need to be with them and help them through this." His call to walk with the betrayed and the lonely is the call of Christ to "remain here and keep watch with me" as he faced his darkest hour.

The cross of Jesus Christ — lifted high and honored this week — is Christianity's sacred icon. But Christ will rise again and the alleluia choruses sung on Easter will climax the good news. Even though the darkest days of the Triduum cast a shadow upon what good news is about, the reality is that Jesus was the messenger of joy who came to give sight to the blind, mobility to the lame, hope to the prisoners, and mercy to the sinners. From the cross, Jesus embraced all those scapegoated into the weary margins of betrayal and loneliness. He asks us to find them, house them, feed them, hold them, love them.

May the journey toward Jerusalem find us all faithful to the One faithful to us! Blessed Holy Week!

—taken from the writings of Mary Matestic, which appears on the internet.

ALONE OR WITH OTHERS?

Once more we have listened to the story of the passion and death of Jesus [Matthew 26:14-27:66]. Many thoughts perhaps crowd our minds at a time like this. Let me suggest one simple idea on this Palm Sunday — God suffers with us.

Even the Hebrew Scriptures would agree with the idea that God knows our suffering. How could he not, being God? But what our own Christian belief adds to that is the simple fact that God — the very God who made us — became one of us took on our flesh and blood and bones; ate and drank as we do, laughed and cried. He spoke, he slept, he touched, he healed. And like all of us he suffered. And as will inevitably happen to all of us he died.

So, it is not only because God is all powerful and all knowing that God understands our suffering. It is also — and perhaps, most importantly — that God has personally experienced our suffering. In Jesus, God has had a most vivid and profound experience of what it means to be weak like the weakest of us. He knows what it is like to be snubbed by people from his own town, to be insulted by local authorities, to have one of his closest friends swear that he does not know him, to have someone he loves kiss him as a signal of betrayal.

Suffering, like death, is inevitable. When it comes we have a choice. We can enter into ourselves and suffer alone. But such suffering shrinks us, diminishes us. Or we can open ourselves to others. Indeed, as a Christian, as a member of Christ's own Body, I dare not insist on suffering alone. Suffering is my share in the Passion of Christ — I suffer with him.

Remember the morning offering we were taught as children? It's still appropriate — "I offer you my prayers, works, joys, and sufferings of this day." United with Christ's Passion, my passion can touch my sisters and brothers with redeeming grace, can lend them the courage of Christ, the peace of Christ — yes, even the joy of Christ. I suffer with them and they with me.

Dear friends, this is our choice as we enter this Holy Week. It's our week, too. It's our journey to Calvary along with Jesus. The question is how will we go — alone with our pain, or in the company of others, clutching our cross to ourselves or arms outstretched like his, opening ourselves to our crucified brothers and sisters.

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

REMEMBER:

The most precious inheritance that parents can give their children is their own happiness.

—Thich Nhat Hanh

ACCEPTING RESPONSIBILITY:

Blood is life-giving; it is the essential element in sustaining us in life. Babies in the womb receive oxygen and nutrients from their mother’s blood. When natural disasters occur, the Red Cross appeals for blood donors. During surgeries, it sustains patients in life. In many cultures, the bonding of people is sealed in rituals that mingle blood. In all cultures, blood has a deeply religious significance.

When God brought the Hebrew people out of their slavery in Egypt, the blood of sacrificed lambs marked their homes, and they were spared the punishment that fell upon their Egyptian captors [see Exodus 12:23]. Later, on Mount Sinai, when God bound Himself to His people, Moses offered animal sacrifices and then took half of the blood and put it in basins, and half of the blood he threw against the altar [see Leviticus 5-8]. Then he took the book of the covenant and read it in the hearing of the people; and they said: “All that the Lord has spoken we will do, and we will be obedient.” Moses then took the blood and threw it upon the people, and said: “Behold the blood of the covenant which the Lord has made with you in accordance with all these words” [Exodus 24:6-8].

As we enter now into Holy Week, blood and the cup of suffering are the centerpiece of God’s saving and life-giving actions. In the blood of Christ which flowed from His crucified body, we are liberated from the ultimate consequences of our sins if we follow in the way of Peter, and not in the way of Judas. God offers, we respond, and everything depends upon our response.

The importance for us of Matthew’s account of our Lord’s passion, suffering, and death cannot be overstated [Matthew 26:14-27:66]. Today and throughout this week, we are taken to the core of God’s forgiving and self-emptying love for us — at the Last Supper as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said: “Take, eat, this is my body.” And he took a cup, and when he had given thanks, he gave it to them saying: “Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

How will we respond to Him? Can we and will we accept God’s forgiveness? Judas did not. Peter at first could not, but later he did. Pontius Pilate tried to wash his hands of it — denying responsibility. The Jewish leaders accepted responsibility — “His death is upon us and upon our children,” they declared. Many people in Jerusalem at that time simply didn’t care; they couldn’t be bothered. What about us?

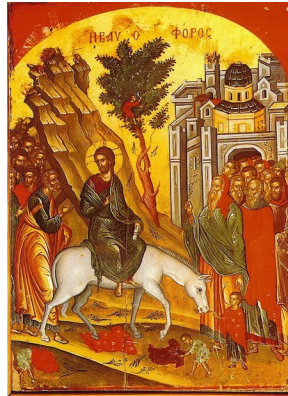
When we drink of the cup — the cup of suffering — we have our own opportunity to drink of God’s life-giving force that empowers us to face this world’s unfairness and injustices. The harsh truth is that millions of innocent people suffer. The harsh truth is that Jesus Christ — God’s own Son — was innocent and unjustly suffered terrible rejection and pain. Instead of allowing himself to be imprisoned and hated, he walked the path leading to redemption and resurrection.

What about us? Do we enter into the passion and death of Christ? Are we simply bystanders? Or do we simply not care and not be bothered? God offers; what is your choice?

—taken from the writings of Father Charles Irvin, which appears 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.



THE PASSION OF CHRIST — THE HEART OF FAITH:

People remember the last days of their loved ones — whether it be their mother or father, son or daughter, husband or wife; whether they had been sick for a long time, or whether they died suddenly in an accident — those who remain can tell you in detail whatever happened in the days and hours leading to the death of someone they loved dearly. In the same way, the Passion of the Lord was chiseled into the minds of the disciples, the apostles, and the early Church. Every step along the way was remembered in precise detail. The early Christians committed the events to memory. They would read them or even recite them before the Breaking of the Bread. The Passion of Jesus was the first Liturgy of the Word. The Passion was not memorized out of a hatred for those who demanded the death of the Lord, or a hatred for those who so sadistically brought it about — it was remembered out of love. Our God loved us so much that He became one of us so His love could destroy the power of hatred in the world. He died so that we could join Him in dying to the world. He rose, so we could join Him in sharing eternal life.

In the beginning of the New Testament, John the Baptist called Jesus the Lamb of God, the One who would take the sins of the world upon Himself and become the eternal sacrifice to the Father [see John 1:29]. The Lamb of God appears again at the end of the New Testament. The scene is heaven [See Revelation 7]. A scroll is brought forth with writings on both sides and sealed with seven seals. The scroll is God’s plan for humankind. “Who is worthy to open the scroll and break its seals,” a mighty angel calls out. But no one in heaven or on earth could be found. The visionary wept. Then the Lamb who had been slain came forward. He was given the scroll. And the angels sang: “Worthy are you to receive the scroll and break open its seals, for you were slain. With your blood you purchased for God people of every race and tongue, of every people and nation. You made of them a Kingdom of priests to serve our God. And they shall reign over the earth. God’s plan would now begin to take place.”



This is what we commemorate during this holiest week of the Church year. We call Holy Thursday, Good Friday and Easter Sunday the Paschal Triduum — the three days of remembering the gift of the Lamb. Come and celebrate the Sacrifice of the Lamb, this week. Celebrate the Paschal Sacrifice. Come on Holy Thursday evening as the Church offers the sacrifice of the Lord in Bread and Wine. Come and join in as the Church renews our determination to be a Eucharistic People — a people who wash the feet of others. Come on Good Friday and remember the death that makes life possible. Come and realize that the Love of God is infinitely more powerful than anything that evil, or the world, can do to us. Come on Easter Sunday and celebrate with joy the Victory of Jesus Christ. Come and celebrate His Life. Come and celebrate our lives. May you and your families have a very Holy Week.

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

CHAPEL ENVELOPES:

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, March 25]-----[Mass, Online, Mail-in]----- \$ 70.00
Offerings-----[Sunday, March 26]----- \$ 869.00

THE SOLEMNITY OF HOLY WEEK:

We begin Holy Week by marking Christ's entry into Jerusalem [Matthew 21:1-11]. But, like most other things that Christ did, the significance of his entry into the city escaped the notice of the officials and leaders of the people. His undistinguished entry into the Holy City riding on a donkey to the shouts of the bystanders and the waving of palms certainly would not have been seen by the authorities as the arrival of the long-foretold Messiah.

While this little procession escaped the notice of the religious elite, it definitely does seem to have caught the imagination of the poor. St Matthew says that there were great crowds of people there spreading their cloaks on the road and waving palms while shouting: "Hosanna to the Son of David." When they were asked what was happening they replied that they were welcoming Jesus of Nazareth. These poor people definitely knew who Jesus really was. Reports of his teaching and his miracles had already reached them; their hearts were touched and they were filled with the hope that he could work a few miracles in their midst.

The people would already have heard of such remarkable achievements as the raising of Lazarus which took place just a few days before only two miles from the city, as well as other dramatic events such as the feeding of the five thousand. While this was long before the age of newspapers and the mass media, the swift transmission of gossip would have ensured that Jesus' reputation went ahead of him.

The poor would also have been very much aware of Christ's teaching. They would know that he was not part of the religious elite, they would know that he was not forcing religious and moral conformity on them. They would understand very well his message of peace and love; they would have realized that the way that he was proposing was for the betterment of all humankind. It is certain that one of the reasons they welcomed him so heartily was because they wanted to hear more of his teaching.

It didn't matter to Jesus that he was not welcomed by the High Priests or the leaders of the people. He was more interested in the poor anyway. He came to Jerusalem to bring about the salvation of everyone who was willing to accept his message of love. It was obvious then that his message would find acceptance among the poor and the powerless. It was those with vested interests who would take exception to it. It is only they who would feel threatened by the things that Jesus said and did.

Jesus knew perfectly well that continuing to proclaim the Good News of the Kingdom to the people was going to end up with him being handed over to the authorities and eventually put to death. But Jesus was perfectly willing to do whatever had to be done because he, above all, was aware of the importance of his mission to bring salvation to the whole world.

We — the whole Church — now in a solemn way through the liturgies of Holy Week, celebrate the events of that last great fateful week of Jesus' life. We will accompany Christ to the Upper Room, to the Garden of Gethsemane, to the Praetorium, to the Hill of Calvary, and then go with his body to the tomb in the hillside. We will witness all the events of Christ's Passion. We will accompany him with fervent prayer; we will confess our sins; we will receive the sacraments; and we will experience the desolation of Calvary as well as the joy of Easter Sunday morning.

This is indeed a solemn week. It is a week we during which we should attempt to enrich our faith and deepen our fidelity to Christ our Savior.

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

SURPRISES:

The smallest surprise, received gratefully, yields a harvest of delight. —Brother David Steindl-Rast

HOLY WEEK:

Today we begin a week to remember — not just in the sense that memorable things will take place — but we are going to experience very powerful liturgies. This is a week to remember in another sense — remembering is the activity we engage in; we attempt to focus on what really counts. When all is said and done, we celebrate the one thing we must never forget. As Fr. Richard Neuhaus said: "If what Christians say about Good Friday is true, then it is, quite simply, the truth about everything." A poignant story will bring home this point.

It is about a man suffering from Alzheimer's Disease. Sometimes we joke about the disease — it is natural considering how much forgetfulness is part of our human condition. But Alzheimer's Disease is more than forgetting birthdays and where the keys are. For the person's family, it is a wrenching burden. In this case, the family watched in pain as the man lost different aspects of his memory. First, he began forgetting ordinary things — like how to turn on the shower or to use a toaster. Soon he could no longer remember people who were his old friends or close work associates. Then he began to forget even who his children were, and, finally, his wife. As the man's life was drawing to an end, his family gathered around the sick bed. He knew none of them. His wife placed a small crucifix in his hand. At first, he seemed puzzled, then looked intently and said: "Jesus."

That man had forgotten everything, but he did remember the one thing which matters — the event which includes everything else. From his childhood he had closely followed the activities of Holy Week. He became convinced that it enacted the most important happening in human history. And that it was also the most important happening in his life — and yours and mine. The day Jesus took our sins away. This morning we listened to the Passion of our Lord from the Gospel of Matthew. We will hear it once again on Good Friday — this time from the Gospel of John. May we not miss the graces God wishes to pour out upon us — that this will indeed be for us a week to remember.

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

ON BEING A PROPHET:

What is a prophet? Let me try this as a definition — one who names the situation truthfully and in its largest context. When we can name the situation truthfully and in its largest context, it cannot get pulled into interest groups and political expediency. I was preaching in Atlanta, and I went for the first time to the Martin Luther King Jr. exhibit. It's so obvious that he was a biblical prophet. I stood there and heard the addresses right in his very church — Ebenezer Baptist Church — where they play his preaching constantly. I realized how he was always putting racism and segregation in the big context of the kingdom of God. And then he kept going and came out against the Vietnam War. He is said to have lost at least one-third of his own followers because he placed the issue in too big a frame.

We don't want the big frame. No one wants the big picture. I'm convinced that Jesus' metaphor and image for what we would simply call the big picture is the reign of God — or the kingdom of God. That's Jesus' way of describing "in light of eternity." To consider things in light of eternity is a great clarifier. Maybe it comes to us on our death bed, when we think to ourselves: "Is this going to mean anything? Does this really matter? Is this little thing we're upset about now and taking offense at going to mean anything in light of eternity?" The prophet or prophetess speaks truthfully and in the largest context.

When I speak of love, I am not speaking of some sentimental and weak response. I'm speaking of that force which is just emotional bosh. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door which leads to ultimate reality.



HEARD IT ALL BEFORE?

Well, Holy Week is upon us — so, before we enter into the most important week of the year, let’s take a quick quiz:

1. What miracle did Jesus work just prior to entering into Jerusalem — on Palm Sunday?
2. What did the people say as they laid their palms down in front of Christ?
3. How does Scripture say that Jesus spent the time between Palm Sunday and Holy Thursday?
4. How were the apostles to find the upper room for the Last Supper to take place?
5. Which is the only gospel to mention the washing of the apostles’ feet?
6. How far away were Peter, James and John from Jesus in the Garden of Gethsemane?
7. What was the name of the man who had his ear cut off by Peter’s sword?
8. What crime was Jesus charged with?
9. Who had a dream telling Pilate not to get involved with Jesus’ charges?
10. What languages were used on the sign on Christ’s cross?
11. What time of day was Jesus crucified?
12. What women [besides the Blessed Virgin Mary] were standing at the foot of the cross?
13. Following the crucifixion, who was the first person to proclaim Jesus the Son of God?
14. Who asked for Christ’s body to be taken off of the cross before sundown?
15. How many guards were stationed outside of the tomb?



How well did you do?

If you didn’t do too well, don’t beat yourself up. If you did well, congrats! Here’s the thing. When it comes to Palm Sunday and Holy Week, in general, most people operate from memory when it comes to the Passion — that is to say that many people “know the gist” of the story, but fail to really **enter into it**, spiritually.

Many of you reading this have heard the Passion account dozens of times — if not more. But when was the last time **you sat down and read it?** Normally, for most of us, we hear it proclaimed — which is very important — but we don’t really read it as part of our own prayer.

This year, try something different. Sit down and read through the different Passion accounts from the different evangelists. Note the differences. Pay attention to the verb choices, adjectives, characters and details of each gospel. Nothing is there by accident. Every word you read and every verse you pray was inspired by the Holy Spirit.

I promise you that if you do this, your Holy Week will be blessed and your Easter will be far more joy-filled. Take a chance on the Scriptures; they won’t let you down.

Remember: It took a passionate love to die for you. It takes a passionate love to live for Him.

—The Bible Geek

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.



JESUS’ LAST WORDS:

There is something fascinating about people’s last words. Some are merely interesting — “All my possession for a moment of time” [Queen Elizabeth I]; “Josephine” [Napoleon Bonaparte]; “I have tried so hard to do the right” [Grover Cleveland]. Some are even humorous — “I should never have switched form scotch to martinis” [Humphrey Bogart]. Others are simply troubling — “Don’t you dare ask God to help me” [Joan Crawford].

We often speak of the “Seven Last Words” of Jesus on the cross. Where are they in the Gospel of Matthew [26:14-27:66]? As a matter of fact, Matthew’s Gospel only has one, while three are in Luke’s Gospel, and three are in John’s Gospel.

The one that appears in Matthew’s Gospel also appears in the Gospel of Mark. It is the most troubling of all the last words — an expression of despair: “My God, my God, why have you forsaken me?” Jesus is quoting Psalm 22, which goes to the heart of the question: “Why”? One answer might be simply that such is the human condition. While that is true enough, it really isn’t good enough. It’s like saying: “Well, it’s just because!”

Sometimes the question “why” is not actually a request for an explanation. It can also be a protest.

The question “why” could be repeated many times over as we read the story of the Passion of Jesus. Judas “looked for an opportunity to hand him over” — why? Peter, James and John “could not keep watch — why not? Why did Peter insist: “I do not know the man”? Why did Pilate think himself “innocent of this man’s blood”? And why on earth would the people call a ferocious curse on themselves, a curse used — or rather abused — over centuries to justify persecution of the Jews — including the Holocaust.

Psalm 22 ultimately ends on a note of hope and trust — “I will proclaim your name to by brothers and sisters; in the midst of the assembly, I will praise you [Psalm 22:23]. Whether Jesus recited the Psalm to the end, we do not know, but it hardly matters. What is more important is that he lived it to the end, and we know why. As S. Peter wrote in his letter: “Christ also suffered for you, leaving you an example that you should follow in his footsteps, so that free from sin, we might live for righteousness: [1 Peter 2:21].

As Christians “living for righteousness”, we might imagine that our last words will be comfort and hope. What is unfortunate is that very few of us will even know that our last words are in fact our last. As interesting as they may be, they are — like the words uttered by Jesus on the cross — actually less important than the life that has come before them.

And they are nothing compared to the life that will come after!



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].**

GETTING IT RIGHT:

May the love you have in your hearts be shown outwardly in your deeds.

—Saint Clare

