

**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, O.S.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

**WELCOME TO HOLY WEEK:**

Holy Week is the most significant week in the Christian calendar. Spanning from Palm Sunday to Holy Saturday, it marks the final stretch before Easter Sunday — the celebration of Jesus' Resurrection. During this sacred week Christians pray and reflect on the profound journey of Jesus' suffering, sacrifice, and victory over death. It starts on Palm Sunday — a day that commemorates Jesus' entry into Jerusalem. Holy Thursday celebrates the Last Supper and the institution of the Eucharist. Good Friday reflects on Jesus' death by crucifixion. And Holy Saturday reflects upon Christ's time in the tomb. Throughout this week, Christians are called to reflect on the emotional intensity of Jesus' Passion, contemplate His boundless love and mercy, and anticipate the joyous hope of His Resurrection. An intentional Holy Week can serve as a spiritual pilgrimage that deepens our faith.



**PENANCE SERVICE:**

Our community celebration of the Sacrament of Reconciliation will be held on **Monday, March 25<sup>th</sup> at 7:00 PM**. Our service is centered around reflections of the various characters involved in the passion and death of Jesus. There will also be songs and hymns, and a time to bring ourselves from our sinful ways back to the Lord. As we confront our own sinfulness, we realize that we, too, have a part to play in the death of Jesus. The service will last about 45 minutes. There will be a time for individual confessions following the service, for those who wish to avail themselves of this opportunity. Please join us.



**SCHEDULE OF HOLY WEEK EVENTS & SERVICES:**

- **Monday, March 25<sup>th</sup>**  
— Communal Penance Service at 7:00 PM
- **Holy Thursday, March 28<sup>th</sup>**  
— Mass of the Lord's Supper at 7:00 PM, followed by a time of adoration.
- **Good Friday, March 29<sup>th</sup>:**  
— a day of fast and abstinence  
— Stations of the Cross at 1:00 PM.  
— Good Friday Solemn Liturgy at 3:00 PM
- **Holy Saturday, March 30<sup>th</sup>:**  
— Blessing of Easter Food at 12:00 noon.  
— Easter Vigil at 8:30 PM
- **Easter Sunday, March 31<sup>st</sup>:**  
— Easter Mass at 10:00 AM.



**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: **Thomas Hughes, 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.



**PRAYER REQUESTS:**

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

**PRAYERS FOR OTHERS:**

- For the victims of the tornadoes in Ohio
- For our Muslim brothers and sisters during this time of Ramadan
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- 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.

**PRAYERS FOR THE DECEASED:**

- For Dennis Brennan ['59], brother of Thomas ['61], John ['65], and James ['71] Brennan
- For Michael Nestor ['98]
- For Paula Sieminski, mother of Andrew Sieminski ['18]
- For Herman Wenker, father of Chris Wenker ['89].
- For William Langley ['58]
- For Christine Maharg, mother of Lily Maharg ['21]
- For Jocelyn Julien Hondlik ['85], wife of Chris Hondlik ['84], mother of Ryan ['20] and Lauren ['22] Hondlik.
- For Father Donald Dilg, C.S.C.
- For Mardee Gallagher, mother of Brigid Gallagher ['99]
- For Glenn Darling, father of Kimberly Darling ['74] and Makenzie Darling ['99]
- For Craig Andrews
- For Katie Downie-Gombach, former Gilmour teacher.
- For Charles Rohr ['54] and Thomas Rohr ['57]
- For Karen O'Hara, mother of Tom ['80] and Kathy ['89] O'Hara, and Chrissy ['90] O'Hara. Hynes

**SERVING THE LORD IN THE POOR — APRIL 20<sup>th</sup>:**

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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.

**COURAGE:**

When I dare to be powerful — to use my strength in the service of my vision, then it becomes less and less important whether I am afraid.

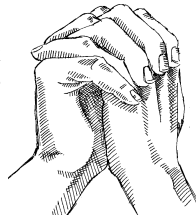
—Audre Lorde

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For John Zippay, family friend of Bernadette and Stephen Ritley, who is critically ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Nora Beach, wife of former Gilmour Religion Instructor, Bob Beach, mother of Hannah ['98] and Miriam ['99] Beach, who is undergoing treatment for cancer.
- For Chuck Campanella, father of Anthony Campanella, who continues in rehab.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For John Roddy, brother of Tim Roddy ['87], and brother of Gilmour Marketing associate, Mary Roddy Stretar, uncle of Katie Stretar ['29], and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for a recurrence of cancer.
- For Josephine Fernando, mother of Melvin ['83] and Raymond ['88] Fernando, mother-in-law of Imelda Deogracias Fernando ['88], who is ill.
- For Pam Spicer, wife of former Gilmour coach, Bob Spicer, who is under the care of hospice.
- For Richard DeBacco, father of Michelle Chiacchiari ['96], father-in-law of Mark Chiacchiari ['94], grandfather of Aurelia ['28] and Olivia ['30] Chiacchiari, who is undergoing treatment for lymphoma
- For Marc Williams who is critically ill with ALS
- For Shobir Corraya, brother of Brother Victor Corraya, C.S.C., who is undergoing treatment for a brain hemorrhage.
- For Frances Meyers who is undergoing treatment for cancer.
- For Janie Brooks, mother of Trustee, Sherri Beedles, grandmother of Alexander Beedles ['22], who is ill.
- For Tom Ward, uncle-in-law of Housekeeping associate, Natasha, who is undergoing treatment and surgery for a serious infection.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Denise Mardano, who is battling liver cancer.
- For Sheila Fitzpatrick, who is undergoing treatment for cancer.
- For Joseph Michael, father of former Gilmour LS religion teacher, Colleen Michael, who is undergoing treatment for ALS.
- For Father Ken Molinaro, C.S.C., who is under the care of hospice.
- For Ursula Wyras, mother of Janet Heryak, grandmother of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is undergoing medical treatment
- For Rosalie Massey, Middle School Associate, who is recovering from Knee Replacement Surgery
- For Loretta Peterson, mother of Christopher ['69], Mark ['70] and Guy ['73] Peterson, who is ill.
- For Sister Colette Livingston, O.S.U., who is undergoing treatment for cancer.
- For Greg Geis, father of Conrad Geis ['15], who is undergoing medical treatment.
- For Nada Kucmanic, who is undergoing treatment for cancer.



**FAITH EDUCATION:**

Our Faith Education classes meet on **Sundays from 8:45—9:45 AM. This is followed by Mass in Our Lady Chapel at 10 AM.** Please join us as we come together to begin our faith journey for this year by entering into prayer and worship together. If you have any questions, please contact Patty in the Chapel Office [[440-473-3560]. **Upcoming class dates: April 7-14-21-28.**



**NEXT BIBLE STUDY — WEDNESDAY, MARCH 27<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, March 27<sup>th</sup> 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: Holy Week**

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, March 24: <b>Palm Sunday Weekend</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, March 25:	<b>NO MASS</b>
Tuesday, March 26:	<b>NO MASS</b>
Wednesday, March 27:	<b>NO MASS</b>
Thursday, March 28: <b>Holy Thursday</b>	<b>7:00 PM</b> Mass of the Lord Supper
Friday, March 29: <b>Good Friday</b>	<b>1:00 PM</b> Stations of the Cross <b>3:00 PM</b> Liturgy of Good Friday
Saturday, March 30: <b>Holy Saturday</b>	<b>12:00 PM</b> Blessing Easter foods <b>8:30 PM</b> [Easter Vigil]
Sunday, March 31: <b>Easter Sunday</b>	<b>10:00 AM</b> In Person & Live Stream

**ST. ADALBERT SCHOOL:**

Over the years, we have partnered with St. Adalbert School, located on East 83<sup>rd</sup> Street. Recently, some of their families have had some unfortunate experiences. and we thought we may be able to help. Please contact Patty in the Chapel office [440-473-3560] for more information if you would like to help.



There is a family who lost everything in a house fire. The family is ok, but all of their clothing and belongings were lost. They have three girls. Two 1<sup>st</sup> graders, and one 4<sup>th</sup> Grader. Clothes and shoe sizes are available from Patty.

There is a 2<sup>nd</sup> grade boy who is in a medically-induced coma. Stuffed animals or other get-well gifts would be appreciated.

And finally, there is a teacher who recently found themselves without a home. Gift Cards would be very helpful at this time.

**REFLECTION FOR THE WEEK:**

Holy Week begins amidst great memories in our liturgy — there are scenes of violence, betrayal, surrender, and regret. As Jesus walks toward his saving death, we pledge our fidelity and trust. But we also are all too aware of the violence which exists within and around us these days. Humanity is suffering from terrible insults to its being in Christ. In many ways, we are filled with our own sense of helplessness, as was Mary, the loving mother of Jesus, and even his friends who denied him and abandoned him. Each of us has our desires to be freed again from the slavery of forgetfulness. And we all come face-to-face with who Jesus is saying we all are by his life of faithful trust. Thus, let the ancient rituals begin so that we might be saved in our times.

The Liturgy of Palm Sunday might best be described as an “in your face” experience. The face of the prophet is having his beard plucked. The face of Jesus, as He appears riding on the donkey brings exultant joy to the faces of the welcoming people. The bloody face of Jesus looks into our faces and says something to our hearts and souls.

The Liturgy of Palm Sunday is also filled with several couplets. There are two parades described in the two Gospels [Mark 11:1-10 and Mark 14:1-15:47]. One parade leads into Jerusalem with Jesus’ being welcomed and proclaimed [Mark 11:1-10]; the other pictures Jesus leaving Jerusalem days later in disgrace and abandoned [Mark 14:1-15:47]. 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; at other times we push him away.

The prophet Isaiah [50:4-7] is a submissive prophetic figure who is compelled to speak, but suffers for what he says. In Mark’s Gospel of the passion of Jesus [14:1-15:47], we hear about Jesus not rebelling, not turning back. The words he speaks are of his personal truth and not a defensive refuting. Jesus’ words are of handing over — 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 can watch Jesus while listening to the lengthy narrative of the Passion — Jesus 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 it all means? But we need none of these whenever we keep the memory alive by gathering for the Eucharist. This is especially true 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, and 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.

And in this, there is comfort for us in it all. For all the art and words, we still do not — and cannot — 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? How do these days lead us to the holy days of our eternal Passover?

We could just rest in the soft comfort of guilt and embarrassing shame. But that is too easy, and

**DYING LIKE JESUS:**

Every Palm Sunday I recall the old joke that I first heard in high school, of the Hispanic man who attends his first major league baseball game. Returning home, his family, anxious to hear about his experience, asks: “How did they treat you?” “They couldn’t have been nicer,” he replies. “For instance, before the game started everyone stood up and asked: ‘Jose, can you see?’”

In some sense, that’s exactly what happened to Jesus on the original Palm Sunday.

Historically, it’s the Sunday before Passover; pilgrims by the thousands are coming into Jerusalem. To assure an instant, panoramic view of the Holy City, many enter by coming into town over the Mount of Olives, singing pilgrimage psalms as they process. One of the most popular songs is Psalm 118, with the refrain: “Blessings on the one who comes in the name of the Lord.” Some might tear off olive branches — even throw down and walk on their cloaks to transform a simple rural road into a “via sacra.” My old St. Louis University professor — Dr. Irvin Arkin — once claimed that there were actual records of ancient lawsuits filed by the Mount’s olive growers against the temple priests because their groves were being devastated by pilgrims every high holy day.

With or without a donkey, Jesus’ pilgrimage group could have been one of at least two dozen coming into Jerusalem on that particular Sunday — all in the same way. The only difference is that his followers eventually realized that this time someone actually was coming in the Lord’s name. When it originally took place, Jesus was just an indistinguishable pilgrim — one of thousands. Few noticed any uniqueness in his arrival; they certainly wouldn’t have interpreted the event as our evangelists later did.

But adding the donkey leads Jesus’ followers to zero in on something many of us miss. Those Jerusalemites who at the time of Jesus were expecting a Messiah, were anticipating a very distinctive Messiah — a military leader who would liberate Israel from Roman occupation. That Messiah would ride a horse — not a donkey. Jesus’ mode of transportation during his pilgrimage entrance into the city gave a message most Israelites would have rejected. It might have been good news that the Messiah was arriving; the bad news was that he’s riding a donkey. Only after his resurrection would his followers put the pieces together.

In the meantime, we presume this itinerant preacher from Capernaum identifies with Isaiah. He — like the prophet — is determined to wake up each morning, listening for God’s word that day — even if that word brings him “buffets and spitting” [Isaiah 50:4-7]. He hears things other people ignore. Yet, as Paul reminds the Church at Philippi, that word always demands that he “empty” himself, so that he become completely one with those around him [Philippians 2:5-11].

That’s why there’s so little physical suffering in Mark’s Passion Narrative [Mark 14:1-15:47]. I have no doubt Jesus encountered great physical pain on Holy Thursday and Good Friday. Yet the evangelist writes his Passion/Resurrection Narrative with his readers in mind — those with whom Jesus becomes one — people who are going to encounter much physical suffering in their lives. As Jesus became one with us, we’re to become one with him, to suffer and die with him so we can also live with him.

For us, almost always, our suffering is more psychological than physical. We, like Jesus, are frequently misunderstood, friends desert, even “betray” us. In those painful moments, we’re still called to imitate Jesus and give ourselves by constantly becoming one with those who hurt us.

If a gospel Passion Narrative doesn’t even mention that Jesus was actually nailed to the cross, the author must be looking at Jesus’ crucifixion from a unique perspective — a perspective which demands we look at him and ourselves as unique, even in a crowd.

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

**THE RITUALS OF REMEMBRANCE:**

The rituals of remembrance last an entire week — and a lifetime — drawing us ever-more deeply into the mystery of God’s love. We begin with the carefully choreographed entry into Jerusalem, then the plots, an anointing, the preparation and celebration of the supper, and finally, the Passion that begins in the garden of arrest and is fulfilled in the garden of the empty tomb. This week is one prolonged invitation to communion with and in Christ. Because it’s too much to take, we can choose any event and discover that it summarizes them all. In this year of synodality and the U.S. eucharistic revival, Jesus’ last meal with his disciples seems a fitting choice.

The conversation initiating this story has easily overlooked subtleties. Amid feasting and danger, the disciples ask Jesus: “Where do you want us to prepare for you to eat the Passover?” In reply, Jesus gives them a task that demonstrates that he has already prepared for all that is to come. Following Jesus’ instructions, they find the householder who will provide a place for Jesus to eat “with my disciples” [Mark 14:1-15:47]. In Jesus’ eyes, this meal will implicate every participant.

What Jesus does at the table summarizes his entire life and mission. As the host, Jesus blesses the bread as usual. Yet this time he radically refocuses the blessing.

The traditional blessings for bread and wine gave thanks for God’s constant care. Holding the bread, the host would say: “Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.” In the name of all present, the host then takes the wine saying: “Blessed are you who creates the fruit of the vine.” We see that Jesus did not bless the food and drink, he blessed God for sustaining all life. Rather than sanctifying the elements, this blessing recognized the innate holiness of everything that comes from God. Such a blessing forms the participants into a community united in praise and thanksgiving, and in awareness that all we are and have comes from God, who unites Self with us as intimately as the food that sustains us.

Mark, Matthew and Luke each record how Jesus’ blessings of the bread and wine at this supper diverged from tradition. In Jesus’ culture, the body represented the whole person in relationship with others. Blood was the sacred life force of the body.

When Jesus blessed and broke the bread, he added the audacious statement: “This is my body.” By saying that, Jesus identified himself, not as a grateful recipient of God’s gifts, but as the gift of God. Taking the wine, Jesus pronounced the traditional blessing and went on to identify himself as the lifeblood of the covenant — God’s vulnerable offer to share life with creation — no matter the supposed worthiness or unworthiness of the people.

Now, Mark reiterates what he depicted when the disciples offered to prepare the Passover for Jesus and his reply that they were all to be full participants in it. Jesus blessed, broke and gave them the bread, offering them his very self as the gift of life. Then, when Jesus took the cup, blessed and gave it to them, they all drank of it. Only after they had accepted it, did Jesus explain that it was communion in his life of being poured out for the many. By eating and drinking this bread and wine with him, they took in the gift of God that he was and entered into his own self-giving [see Mark 10:28-30]. This was their Passover — their full communion with and in him. This suggests that the command: “Do this in memory of me,” refers to Jesus’ self-giving and that our ritual is meant to draw us into communion with and in him so that we too will become God’s gift of life for the many.

What are we to take from this?

As we began Holy Week on Palm Sunday, we watched the spectators shout: “Hosanna,” and soon thereafter cry out, “Crucify him!” The Scriptures and liturgies of Holy Week make it hard to be neutral. They interrogate us, calling us to play our part in the drama of God’s great love. We are free to remain spectators, swaying with the wind. We might be trapped among those who cling to their plan or power blinds them to God’s offer. Or we may choose the strength and freedom offered in the bread that gives us the sustenance necessary to take up the cup of self-giving love.

This week of remembrance leads us to ask ourselves: “Are we prepared to be implicated with Christ?” Do we believe it when we say: “Lord, by your cross and resurrection you have set us free?”

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



much too 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 pray by listening to His words about the soldiers and us, not knowing what “we” are doing. We pray also with the words which Jesus thought to Himself: “Forgive them, for they know not what I am doing either.”

Maybe we need to begin with the realization that the passion story is not a tragedy — Jesus accepted his role, his mission. He humbled himself, obediently accepting his life and his death. And, this is all for me — for us all. Maybe we need to prepare by praying through it in the sense that I’m talking with myself, and with the Lord, during it, just as we are hearing it.

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

There is not much we can do with the memories which make up the entire experience of Holy Week. Maybe it would be best to do nothing more than 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. —taken from the writings of Andy Alexander, S.J. and Father Larry Gillick, S.J., which appear on the internet

**MEN’S RETREAT — SAVE THE DATE:**

**Thursday, April 25<sup>th</sup>, from 6:00—8:30 PM will be our annual Spring Men’s Retreat.** All men of Our Lady Chapel and the Gilmour Academy Men’s Club and their guests are invited to join us. We will begin with **Mass in Our Lady Chapel at 6:00 PM, and then move to the Center for Performing Arts for a light supper, and our evening of discussion, led by Fr. John.** We are requesting a free will offering for the evening. If you cannot make it for Mass or for dinner, you are still welcome to attend the evening of spiritual conversation — come when you are able! Mark the date on your calendars and give yourself a treat in the Lord! **Sign up on the retreat sheet located on the easel in the narthex of Our Lady Chapel or contact Patty in the Chapel Office (440) 473-3560 or [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org)**

**WOMEN’S EVENING OF RETREAT — SAVE THE DATE:**

**Tuesday, May 7<sup>th</sup> from 6:00 PM – 8:30 PM will be our annual Women’s Spring Retreat.** All women of Our Lady Chapel and the Gilmour Academy Women’s Club and their guests are invited to join us. We will begin with **Mass in Our Lady Chapel at 6:00 PM, and then move to the Center for Performing Arts for a light supper, and our evening of discussion, led by Fr. John.** We are requesting a free will offering for the evening. If you cannot make it for Mass or for dinner, you are still welcome to attend the evening of spiritual conversation — come when you are able! Mark the date on your calendars and give yourself a treat in the Lord! **Sign up on the retreat sheet located on the easel in the narthex of Our Lady Chapel or contact Patty in the Chapel Office (440) 473-3560 or [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org)**

**THE MYSTERY:**

The Passion is described as the mystery of Christ’s suffering. It was a mystery at the time because people could not reconcile it with what they had expected. In the sense that we can never fully understand the idea of God suffering, the Passion is still a mystery. Now if our sufferings are somehow or other to fit into the Passion of Christ—and this is no fiction because this is where they belong — there will surely be an element of mystery about them. They will make demands on our faith.

—Fr. Hubert van Zeller, O.S.B.

## SUFFERING WITH CHRIST

Christ walks ahead of us into the mystery of evil. He knows suffering. All who suffer now have Him with us. Without giving us answers to why there is evil in the first place, we are instead led by Jesus Christ to deal with suffering and death head on. The ultimate mystery is that sin has taken us all into rejection of God. It is prideful human rejection of God that is the root cause of all human suffering, separation from the source of our happiness — namely our turning away from the happiness of union with God. All of us have sinned; all of us are accomplices in bringing evil and the suffering that results in our world that results from it.

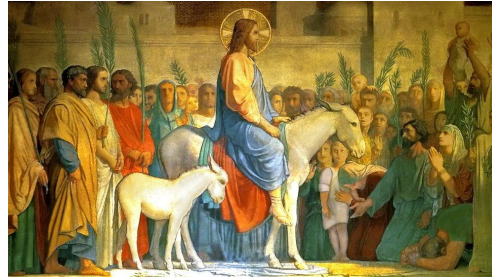
How, then, are we to deal with it? Can we deal with it apart from Christ? The events of Holy Week give us answers. Our Scripture Readings for this Palm Sunday begin with one of Isaiah's famous Servant Songs — the one who personifies not only the eventual Messiah, but also the one who represents Israel, the community of sufferers [Isaiah 50:4-7]. Compassion is the primary virtue to be shared — it is a community activity. The very word “compassion” means “to suffer with” and therein we can begin to answer to the question of how we are to deal with suffering.

God knows of our powerlessness. Knowing of it, and loving us as He does, He came among us in compassion, to share in our suffering — the consequence of evil. God the Son, Jesus Christ, takes on our human condition by joining Himself into our humanity while at the same time allowing us to join ourselves into His humanity.

We need to recall that the medieval theologians referred to the whole corporate body of the baptized and confirmed as the “Mystical Body of Christ.” At the same time, they referred to the Blessed Sacrament as the “Mystical Body of Christ.” They recognized that the Eucharist makes the Church, while the Church makes the Eucharist. Together the baptized and confirmed constitute the Mystical Body of Christ. Likewise, together we are all joined into the Suffering Servant. That is what the liturgies of Holy Week are all about. St. Paul writes about this in his Letter to the Church at Colossae — “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church” [Colossians 1:24]. In writing these words St. Paul is speaking of the solidarity we all share not only with each other, but our solidarity with Christ in His redemptive suffering. The meaning of solidarity is that we share each other's burdens. Christ is yoked with us.

The voice of our Suffering Servant continues as we hear the words of Psalm 22: “My God, my God, why have you abandoned me?” [Psalm 22:1]. These are the same words that Jesus uttered as he prayed this psalm while hanging on the cross. Truly, God has not shielded Himself from the consequences of our sins and the human suffering that results from it. He knows us through and through; He has compassion on us; He, in Christ, suffers with us.

But God's compassion turns into mercy and opens up to us our eventual victory over sin, over suffering, and even over death itself. For as the early Christians sang in our of our earliest hymns: "Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" [Philippians 2:5-11].



the Last Supper — instructing them to follow his own example. He was indeed the Suffering Servant, who devoted his whole life to serving the cause of God and humanity — even to the point of death on the cross.

As Christians, we all have the obligation to adopt the attitude of Christ and to follow his example of self-sacrificing love. We can find inspiration in the example of good people: mothers who sacrifice their own interests and devote their lives to raising their children; doctors who go the extra mile in treating each of their patients with compassion and respect; members of the armed services who sacrifice their lives in serving the country; lawyers who do more than their share of pro bono service; fathers who work extra hours without complaint to support their families; secretaries who are patient and kind to people even when they do not feel like it; elected officials who vote their conscience despite opposition among their constituents; women religious who serve the needy without seeking acclaim; pastors who set aside their own needs in order to serve their parishioners; firemen who risk their lives to protect others; teachers who sacrifice financially in order to teach in parochial schools; home-bound people who put more time and energy into praying for others than complaining about their problems; young people who put their personal interests on hold while devoting themselves to social causes, such as gun control.

What next step could you take to follow the example of Christ who gave himself for you?

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

## IT'S EASY TO SAY “HOSANNA”; IT'S HARD TO STAND UNDER THE CROSS:

The liturgy for Palm Sunday contains a huge contrast. We begin with the Triumphal entry of Jesus into Jerusalem [Mark 11:1-10]. We join the crowds in proclaiming: “Hosanna” as we march into Church. And then, suddenly, the mood darkens. We hear the reading about the suffering servant [Isaiah 50:4-7]. We hear how Christ emptied himself, accepting death on a cross [Philippians 2:5-11]. And then we proclaim the Passion of Jesus according to Mark [14:1-15:47].

We really are thrown by the liturgy. Is this a triumphal celebration or a remembrance of the Cross? The Church catches this contrast even in its naming of the day. No longer is it just: “Palm Sunday” — the proper name of this week's celebration is: “Palm Sunday of the Lord's Passion.” Exaltation and suffering are intertwined.

Many people will make crosses out of the palms that they receive. I like to keep one in my suit pocket. I also like to put palms around the pictures in my house. I want to remember what took place — and what takes place. I want to remember the events of 2000 years ago, and my own participation in these events today. I want to remember the times that I am upbeat and full of enthusiasm in my faith, and I want to remember the times that I run from the challenges that my faith demands — the challenges of the cross. Where were the crowds on Calvary? Where am I when confronted with the challenges of life? Where are you? Can we climb Golgotha and unite our difficulties to his cross — or do we only want to be in the presence of the Lord when we can say “Hosanna?” Is our faith a matter of good feelings, or are we committed to the Lord?

We have many choices in life — the most important of these is our decision to accept Jesus Christ. But accepting the Lord means being united to him both in his glory — and in his passion. Accepting the Lord means being united to him in the joyful times of our lives as well as through the challenges of our lives.

We celebrate Holy Week this week. It is the holiest week of the year — given to us to remember the past and allow it to be a reality in our present. And so we approach the sacrament of penance — if we have not already done so during Lent — and we ask forgiveness for the times we have turned from the Lord — perhaps even run from the Lord. We attend the Mass of the Lord's Supper on Holy Thursday, praying that we might be faithful to the new and eternal covenant of the Blood. We venerate the cross on Good Friday, entering into a deep meditation on its wondrous power. And, finally, we celebrate the resurrection on Easter Sunday, exalting in the gift of the eternal life of Christ.

Come and pray with your parish this week. May this be a holy week for you — and for your family.

—taken from the writings of Monsignor Joseph Pellegrino, which appear on the internet 15



The cross teaches us that we, like Jesus, give as much to others in our passivities as in our activities. When we are no longer in charge, beaten down by whatever, humiliated, suffering, and unable even to make ourselves understood by our loved ones, we are undergoing our passion and, like Jesus in his passion, have in that the opportunity to give our love and ourselves to others in a very deep way.

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

### JESUS DIES ON THE CROSS:

The call to us at a time when great pieces of the future crumble in life is not so much to faith as it is to hope. Hope does not tell us that soon life will be the same again as it was before the loss. No, hope tells us that life will go on — differently, yes, but go on nevertheless. Hope tells us that the pieces are there for us to put together, if only we will give ourselves to the doing of it. When Jesus dies on the cross, something entirely different rises. And that something is the call to us to make the best in life live again.



The twelfth station of the cross brings us face to face with the finality of defeat. Sometimes things don't have a happy ending in life. They just grind on until loss becomes the new normal.

- Sometimes we fail. There are things we are not suited to do, however much we want to do them. Then, valor lies in simply being willing to begin again, somewhere else.
- Sometimes we're beaten. Others are more talented, perhaps, or better prepared, or hungrier in their pursuit of the present grail than we are any longer able to be.
- Sometimes we're lost. Sometimes we're humiliated. Sometimes we're misunderstood.
- Sometimes we are abandoned by the very people we love most in life, and whom we thought also loved us. At that point, without doubt, something in us dies.

Then we learn that there's no going back to things that once were but are no more. The old breath goes out of us, and all we can do is to surrender to the dark. It is not a pretty moment. It can take all the energy we have.

The question with which the twelfth station confronts us is an awesome one: am I able to accept the daily deaths of life — both the great ones and the small, knowing that death is not the end of life, only its passing over to something new in me? Hopefully, I learn from the Jesus who gave up himself, his mission, his life in ways that all seemed totally wrong, that the deaths I died may bring new life to the world around me, as well.

—taken from the writings of Sister Joan Chittister, O.S.B., which appears on the internet

### JESUS — THE SUFFERING SERVANT:

Paul's letter to the Church at Philippi is always read on Palm Sunday Weekend [Philippians 2:6-11]. It seems that the Apostle borrowed an early Christian hymn which can be divided into two parts — a description of "Christ's humble" self-emptying, which serves as a commentary on Christ's Passion [see Mark 14:1-15:47], and a portrayal of his exaltation by God the Father, which prepares us for the joyful celebration of Easter.

Paul introduces the hymn by admonishing us to imitate Christ Jesus, who was "in the form of God," but "emptied himself, taking the form of a slave" and "humbling himself, becoming obedient to the point of death, even death on a cross."

Paul's poetic description of Christ's abasement — with its power to touch the imagination — can be put in more theological language. Christ is true God of true God, one in being with the Father, the second person of the Blessed Trinity, and the eternal Word. According to the Christian doctrine of the Incarnation, Christ is the Word became flesh, the Son of God became man — fully embracing the human condition with its joys and sorrows. Jesus, who was like us in all things but sin, was born in a stable, lived for over 30 years in the small nondescript village of Nazareth, had no permanent home during his itinerant public ministry, and lived his whole life in an occupied country impoverished by excessive taxation. He insisted to his disciples that he came not to be served, but to serve others, and he reinforced this teaching by washing the feet of his disciples at

In Jesus Christ God loves us to death — and after that He loves us back into life just as He did with poor Lazarus, just as He did with His only begotten Son, Jesus Christ.

—taken from the writings of Father Charles Irvin which appear on the internet

### JESUS WEPT:

The shortest line in the scripture appears in the Gospel of John — "And Jesus wept" [John 11:35]. The scene appears as Jesus comes to the grave of Lazarus, his beloved friend. But what does it mean? Why did Jesus weep? Jesus knew that in a few minutes he would call Lazarus out of the tomb, so it is not likely that his weeping was because he lost his friend. What were Jesus' tears for?

They were for compassion. Jesus saw the grief of Mary and Martha and those that had gathered to console them, and he knew that their pain and loss were real. So, he identified with them. He not only felt sorry for them — he grieved with them.

Now this reaction of Jesus is important because it reveals the deep compassion that God has for us whenever we must face sorrow or loss. When there is a problem in our family — a sickness, a divorce, an addiction that destroys life — we trust that God has the power to bring about healing and recovery. But as we wait for God to act, we suffer. And Jesus suffers with us, caring for us and sharing our pain.

When we look at the senseless loss of life in our world because of war — families ripped apart by violence in Ukraine and Palestine — we hope that God will lead men and women of good will to find a way to peace and reconciliation. But until that happens, people continue to die, and children are lost forever. Jesus does not ignore such pain, but enters into it, supporting those who have lost so much and preventing them from despair.

When we see death approaching — our own death or the death of someone we love — we believe that there is life after death, that we will have joy with God forever. But until we reach that joy we still must cope with sickness, the loss of our abilities, and the depression that can assail us as life fades. Jesus does not dismiss our struggles. He makes them his own as one who knows personally what suffering and death entail.

The good news is that God's love for us is not postponed until all things are as they should be. God is with us in every sorrow and loss, and God is with us in the deepest sense. God does not simply care for us — God weeps with us.

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

### 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.



### 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.



## CAN I BORROW YOUR DONKEY?

Sting The observance of Palm Sunday is filled with interesting twists. We begin with Mark's account of Jesus entering Jerusalem [Mark 11:1-10] and being proclaimed as the Messiah by his disciples and the ordinary people. But there is one interesting detail which is recorded in virtually the same words in all of the Synoptic Gospels — Matthew, Mark and Luke. Jesus instructs his disciples to go into a village and find a donkey tethered there. They were to bring the donkey to Jesus, but if the owners objected, they were simply to say: "The Master needs it and will send it back shortly."

Clearly Jesus had made some private arrangement with these people. We don't know who they are, and they are not mentioned again in the Gospel story. They obviously were not open followers of Jesus; otherwise they would have recognized the disciples. It is possible that they were secret sympathizers with Jesus' cause. At the time they surely didn't know why the donkey was being borrowed, and they most certainly wouldn't have realized what was in store for Jesus later in that fateful week. Maybe afterwards, they came to the understanding that their donkey had been used to enable the Messiah to enter his holy city in a most fitting manner. Perhaps this realization helped them after the resurrection to move from being mere sympathizers to become true believers in Jesus. Sometimes it is an insignificant act that starts us on the path to true faith.

You may recall the legend about the cross that every donkey has on its back. It tells us that the donkey that bore Jesus on Palm Sunday happened to be there when Christ was ascending Mount Calvary carrying his Cross. The donkey saw Jesus' plight and wished that it could carry the Cross for him. In reward for the love this donkey demonstrated towards Jesus, God caused the shadow of the Cross to fall on the donkey's back. It then would become a living sign of God's love through all the ages. Of course, this may be just a pious story, but it is a beautiful one and contains the truth that our love and loyalty to Christ will most certainly be rewarded.

The senior priests and citizens of Jerusalem certainly did not expect the Messiah to enter his city on a donkey accompanied by poor people waving palms. As far as they were concerned this Jesus was a troublemaker, and if he persisted in opposing them, then there was only one solution — and it was a solution they would swiftly put into action.

Little did they realize that their nailing Jesus to the Cross would bring their rule crashing down, and inaugurate the imminent coming of the Kingdom of God. They had no idea that this Jesus was the Son of God, and that by breaking through the barrier of death he would open up the way to eternal life for all who believe in him.

We have begun Holy Week, and we now accompany Jesus in his last days. We will see him celebrate the Last Supper with his Apostles; we will witness his Agony in the Garden; we will observe his betrayal by one of his close followers; we will view his trial and his scourging; and we will accompany him on his journey to the Hill of Calvary. We will be there when he is nailed to the Cross, and we will gaze on him in his last agony. We will honor him in the moment of his death, and we will accompany his body to the tomb in the hillside. And then we will wait.

We will wait, and then with Mary Magdalene we will go to the tomb early in the morning to find it empty — coming to the realization that Jesus is risen from the dead. And then our joy will be complete.

In the Catholic Church, witnessing the events which make up the Pascal Mystery is never merely an intellectual exercise. No, we Catholics completely immerse ourselves in the liturgy which in a most extraordinary way makes those wonderful happenings present to us in real time. We do not observe the



## THE CROSS AS REVEALING THE PASSION:

We speak of one section of the Gospels, that which narrates Jesus' life from the Last Supper until his death and burial, as chronicling his "Passion." Why do we call Jesus' suffering his passion?

The cross teaches us that we, like Jesus, give as much to others in our passivities as in our activities. Generally this is not properly understood. We tend to think that "passion" refers to intense sufferings — as in "passionate suffering". This is not wrong, but misses a key point. Passion comes from the Latin "passio" meaning passiveness, non-activity, absorbing something more than actively doing anything. The "Passion" of Jesus refers to that time in his life where his meaning for us is not defined by what he was doing but rather by what was being done to him. What is being said here?

The public life and ministry of Jesus can be divided into two distinct parts. Scholars estimate that Jesus spent about three years preaching and teaching before being put to death. For most of that time — for all of it in fact except the last day — he was very much the doer, in command, the active one, teaching, healing, performing miracles, giving counsel, eating with sinners, debating with church authorities, and generally, by activity of every sort, inviting his contemporaries into the life of God. And he was busy. He is described at times as being so pressured by people that he didn't even have time to eat. For almost all of his public life Jesus was actively doing something.

However, from the time he walked out of the last supper room and began to pray in Gethsemane, that activity stops. Jesus is no longer the one who is doing things for others, but the one who is having things done to him. In the garden, they arrest him, bind his hands, lead him to the high priest, then to Pilate. He is beaten, humiliated, stripped of his clothes, and eventually nailed to a cross where he dies. This constitutes his "passion" — that time in his life and ministry where he ceases to be the doer and becomes the one who has things done to him.

What is so remarkable about this is that our faith teaches us that we are saved more through his passion — his death and suffering — than through all of his activity of preaching and doing miracles. How does this work?

Allow me an illustration. Some years ago, my sister, Helen, an Ursuline nun, died of cancer. A nun for more than thirty years, she much loved her vocation, and was much loved within it. For most of those thirty years, she served as a den-mother to hundreds of young women who attended an academy run by her order. She loved those young women and was for them a mother, an older sister, and a mentor. For the last twenty years of her life — after our own mother died — she also served in that same capacity for our family, organizing us and keeping us together. Through all those years she was the active-one, the consummate-doer, the one that others expected to take charge. She relished the role. She loved doing things for others.

Nine months before she died, cancer struck her brutally, and she spent the last months of her life bed-ridden. Now things needed to be done for her and to her. Doctors, nurses, her sisters in community, and others, took turns taking care of her. And, like Jesus from the time of his arrest until the moment of his death, her body too was humiliated, led around by others, stripped, prodded, and stared at by curious passers-by. Indeed, like Jesus, she died thirsty, with a sponge held to her lips by someone else.

This was her passion. She — the one who had spent so many years doing things for others — now had to submit to having things done to her. But — and this is the point — like Jesus, she was able in that period of her life, when she was helpless and no longer in charge, to give life and meaning to others in a deeper way than she could when she was active and doing so many things for others.

There's great lesson in this — not the least of which is how we view the terminally ill, the severely handicapped, and the sick. There's a lesson, too, on how we might understand ourselves when we are ill, helpless, and in need of care from others.





**AN INCREDIBLE EVENT:**

A bishop reports that logos for McDonald's, Shell Oil, and the Olympics are better recognized throughout the world than the cross. The Olympic symbol of five linked rings was recognized by 92% of people asked. McDonald's and Shell Oil logos were recognized by 88%. But the cross was recognized by only 54%. The conclusion is that the Olympics, McDonald's, and Shell Oil are better missionaries than we. The seventeenth century Dutch genius Rembrandt painted a crucifixion. His Christ is bathed in his signature white colors. At the foot of His cross are the usual suspects. However, off in a corner of the masterpiece is the face of an intruder. It is Rembrandt. He was reminding himself that he, too, because of his sins was responsible for the painful death of his Savior. Scripture scholars insist that the details of Holy Week were the first to be written down by the Gospel writers. Early Christians were insistent that every detail of their Lord's passion and death should be preserved for us. This is the reason that Mark's Gospel is long and detailed [Mark 14:1-15:47]. From the Gospels, we know only about the activities of 100 days from the 12,045 days of the life of Jesus. Yet, we know almost everything He did every hour of His last seven days. He spent the night preceding Palm Sunday at Bethany, an affluent bedroom community outside Jerusalem. He rose early. One hopes He had the farmer's breakfast.

He would need it. The last chapter of His earthly life was to be a showstopper. He had the unenviable task of taking his many enemies on alone. Every detail of the Palm Sunday procession had been worked out by Him weeks before [Mark 11:1-10]. It was not just a question of kidnapping a donkey and hopping on for the ride. The Master had long ago contacted the donkey's owners and arranged for the animal. The owners were disciples unknown even to the apostles. Even a password had been worked out between the Christ and the secret disciples — "The Master has need of it." When the owners were told the password by the unsuspecting apostles, they released the animal. There is a nice touch here. Jesus promised the owners that the animal would be returned to them after the parade. He knew they would need it for work next day. So, even as His murder nears, He was thinking not of Himself but of others. The parade begins. This would be the only demonstration where Jesus would positively encourage people to salute Him as King. All other times He would not hear of it. He would flee into the mountains alone at the sight of the first monarchists. The hapless apostles would be left behind to placate the royalists.

This entrance into Jerusalem was an act of superb bravado. He was coming onto center stage. This was high noon. There was a price on His head. He was an outlaw wanted dead or alive. A posse was out looking for Him. Every young gunslinger in the city was hoping to make a name for himself by bringing Him down. They would be searching for Him. But He was not about to go into that dark, dark night quietly.

Why has the cross remained so popular for us down through the centuries? Teachers report that they show children pictures from different stages of Christ's life. They invite them to pick their favorite. The pupils pass over scenes of the nativity or the Teacher surrounded by children their own age. Invariably they choose the card depicting the crucifixion. Even people who are nominal Catholics have a cross hanging from their necks. I recently watched an old time gangster film. The two chief crooks were wearing large gold crosses. Surely the cross was reminding them that despite all their faults, Jesus loved them enough to die for them. Is it not telling them that Christ does not make garbage? Does it not send us the same message? We should borrow a brush from Rembrandt. Then dipping it into his lush palette, we should paint our faces into the passion picture. We had much more to do with it than we care to admit. The cross, the sage tells us, reveals people's hatred for God and God's love for people. Also he says that believing Christ died is history, and believing He died for me is salvation. Finally it reminds us, the savant says, that while many people may be worthy of admiration, only Jesus is worthy of adoration.

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



Pascal Mystery as an outsider from a distance. No, through the liturgy we become part of these events. They become present to us in the here and now.

This is brought home to us in a very concrete way in our celebration of the Eucharist where time past, present and future come together on our altar. Today we witness Christ enter his Holy City humbly — and yet triumphantly for those with eyes to see. Today we carry our palms, and we will keep them in our homes during the coming year. Many Catholics will place them behind the Crucifix which is hung in a place of honor in the home. Whenever we look at those palms, we will recall Christ riding on his donkey making his entry into the city which would be the place where he would inaugurate the Kingdom of God and the open the gates of heaven.

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Isaiah 42:1-7, John 12:1-11
<b>Tuesday:</b>	Isaiah 49:1-6, John 13:21-38
<b>Wednesday:</b>	Isaiah 50:4-9, Matthew 26:14-25
<b>Thursday:</b>	Exodus 12:1-14, 1 Corinthians 11:23-26, John 13:1-15
<b>Friday:</b>	Isaiah 52:13-53:12, Hebrews 4:14-5:9, John 18:1-19:42
<b>Saturday:</b>	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, Romans 6:3-11, Mark 16:1-7
<b>Easter Sunday:</b>	Acts 10:34-43, Colossians 3:1-4, 1 Corinthians 5:5-8, John 20:1-9

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

**ENVELOPES:**

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

**WEEKLY OFFERING:**

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

**Total Offerings: Saturday [3/16/24] ----- \$ 695.00**  
**Total Offerings: Sunday [3/17/24] ----- \$ 338.00**

**AN INTERSTING START:**

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the moneychangers at their business. And making a whip out of cords, he drove them all, with the sheep and the oxen, out of the temple; and he poured out the coins of the moneychangers and overturned their tables. And he told those who sold the pigeons: "Take these things away; you shall not make my Father's house a house of trade." His disciples remembered that it was written: "Zeal for your house will consume me" [John 2:13-17]. As we read, one of the first things that Jesus does after He enters into Jerusalem is go inside the Temple and drive out the vendors and moneychangers.

What is interesting about this is that all four evangelists record this — Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48; John 2:13-25. We've heard the different accounts of this passage countless times. Jesus enters into the Temple and is infuriated by the sight of everyone buying and selling. He overturns the moneychangers' tables and, making a whip out of cords, clears out the temple area saying that the moneychangers made it into a house of thieves. Jesus then welcomes the blind and the lame and heals them. The scribes seek to arrest Him, but they fear the crowds.

On the surface, Jesus' reaction makes sense. There are animals and vendors inside the temple. This place is reserved for prayer and worship of God — not to buy or sell livestock. However, we also know that these vendors and moneychangers played a crucial role in the Passover celebration. People needed animals to make the appropriate sacrifice, and as people came from all over the known world, they needed to be able to standardize their currency to procure what they needed to fulfill their religious obligation. So if they are selling religious items, what's Jesus' problem?

The issue lies not in what they were selling, but where they were selling it. The temple is arranged in various courts with the Holy of Holies in the very center. Each of the other courts is reserved for different people. Priests, for instance, were allowed closer to the center to fulfill their duties while Jews and Gentile converts to Judaism all had their specific place where they were allowed to worship. The court in which the animal vendors and moneychangers had set up shop was the court reserved for the Gentiles, and was, therefore, barring Gentiles from entering to worship. This placement was enforced by the Pharisees and priests and was an expression of their bigotry against the Gentiles whom they thought should not be allowed into the Jewish temple. In doing so, they treat God as their possession and do not allow others access to pray and worship.

What we should observe here is Jesus spending His last week on earth breaking down the barriers keeping the world from coming to the one true God. Israel was supposed to be a "light to the nations" [see Isaiah 49:6], but was failing in its duty. Jesus made it a part of his mission to restore that which had been broken and allow the world access to the Father.

What does this say for us? Two things. First, as we meditate on Jesus driving out the vendors and moneychangers, let us pray for the grace to see the places in our hearts from which we need to expel the lesser things of this world, and to make more space for Christ. Also, let's pray for the humility to recognize our shortcomings and prejudices against God and neighbor that keep us from worshiping and loving properly. Let's begin holy week by casting out all that is not of God, so we may fully participate in the magnificent tragedy and victory that is before us. —taken from the writings of Perry Rihl, a Youth Minister.

**CALLED TO BE MORE:**

Courage has nothing to do with our determination to be great. It has to do with what we decide in that moment when we are called upon to be more.  
—Rita Dove

**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 Chapel. If you are unable to join us, there are many resources available for you on the Life Teen website — [lifeteen.com](http://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].**

**WORDS OF ADVICE FROM THE FACE IN THE MIRROR:**

Every morning you look me in the eyes after you wake up and as you brush your teeth, and as I look back at you from the mirror I can't help but wonder why are you so mean to me? Why do you hate me? I need to be loved. I need affirmation but all you do is tear me down — tear yourself down.

I'm looking back at you from the mirror and so often you feel like I am separate from you. That I am someone else — something you despise and want to hide from. But we are the same person — this body is you, and you are this body.

You compare me, your body, to everyone else. Why? God made every person unique and yet you only want to be like all the others. You measure yourself by how superior or inferior you are to every person that passes you by.

You don't even care what other people say. Words don't hurt you because you've already heard all the worst ones from yourself. The hurricane of verbal assaults that you hurl at yourself cut much deeper than what others could say. You know you. You know your weaknesses, your flaws, the parts you want to hide with loose clothing.

You don't ask "mirror, mirror on the wall, who's the fairest of them all?" because you already know the answer and it's the girl next door, it's the guy from the football team. Instead you say something that sounds more like, "mirror, mirror, on the wall, I hate myself and envy them all."

Every reflective surface is another opportunity to hate yourself. And aren't you tired of it?

- It's time to stop. Stop looking at yourself in the mirror and hating who you are.
- If your definition of beauty and worth is measured solely by what you see in this mirror, that's your problem and it's up to you to fix that. Take control. You are not a powerless victim to the lies of a photoshopped world. Reclaim the meaning of beauty and remind yourself all day every day so you can rewrite your own inner dialogue.
- Because beauty is in a heart that loves.
- Beauty is in a body that serves another.
- Beauty is a mind in pursuit of the truth.
- It's not defined by a ratio of muscle to fat; it's not the size of your pants or the number of people who want to date you.
- Beauty is in looking at Christ with the eyes of your soul and reflecting Him out to the world.

Aren't you worn out from the self-inflicted wounds of criticism? Hating yourself is exhausting; loving yourself is reviving. You deserve better and it can start right now. It won't be easy, rewiring your brain to see the real you instead of the lesser version of you that you've measured against everyone else. But please try. It's a battle that so many fight, but even more have given up on. Don't give up. Courage is in continuing to fight your demons when your demons have won more times than you.

Look in the mirror and see yourself — not the despised, less-than-perfect, not-good-enough version... but the version Christ sees. He sees everything and loves you just the same. He sees a beauty beyond words because there's no one like you.

"You are altogether beautiful my love, and there is no flaw in you" (Song of Songs 4:7).

—taken from the writings of Christina Mead, a staff person at Life Teen.