

CLOSING PRAYER:

~ A Prayer for Easter ~

O God our Father,
Creator of all,
this is a day
of Easter joy.
This is the day
on which the lord
appeared to people
who had begun to lose hope.

Open our eyes
to the mystery
of God's love.
Raise us up
and renew our lives.
Help us to live
the wonder
of Christ's death,
Resurrection,
and ascension.

May the risen lord
breathe on our minds
and open our eyes
that we may know him
in the breaking of the bread,
in our hearts
and the hearts of others,
and follow him
in his risen life.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

THE EASTER SEASON BEGINS:

In the midst of the early dark of night a fire begins to flicker outside the church. An Easter Candle, boldly marked with the symbols of the current year and of Christ's divinity and glorious suffering, is lit from the new fire. It is carried prominently into the midst of the people. There it is heralded with joyful song: *Light of Christ* —

Come, let us adore him. From this one light, the candles of hundreds of assembled believers are lit until the church is ablaze with new light. A cantor sings an ancient and beautiful song [*Exultet*, "Rejoice"] before the Easter Candle. Powerful Scripture readings about water and new creation are proclaimed. Easter water is blessed with the singing of the Litany of Saints and with sacred oils consecrated just days before. Catechumens step forward, speak their baptismal vows with the supportive voices of the congregation around them, and are baptized. Bells ring out. Flowers — especially Easter lilies — and joyful banners decorate the sanctuary. Alleluias are sung for the first time in six weeks. Jesus Christ is risen from the dead! No other moment of the church year is as rich in powerful and early symbolism as the Easter Vigil. It is the night of all nights. It is the heart of Christianity. It is Easter.



CELEBRATING THE EASTER MYSTERIES:

Easter is a time to celebrate the sacraments of Initiation. Congratulations to all those who were welcomed into full membership in the Church during this Easter season. **Addison Wagner** received the sacraments of Baptism, Confirmation, and Eucharist. **Connor Kulis** received the sacraments of Confirmation and Eucharist. Our congratulations and prayerful support goes out to each of these very special people.



MEN'S RETREAT — SAVE THE DATE:

Thursday, May 1st, 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.** There is no cost, but 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 szaniszllop@gilmour.org**



WOMEN'S EVENING OF RETREAT — SAVE THE DATE:

Tuesday, May 6th 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.** There is no cost, but 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! **We will post a sign up sheet on the Easel in the coming weeks. Or you may contact Patty in the Chapel Office at (440) 473-3560 or szaniszllop@gilmour.org**



ANOTHER PROVERB:

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

—Nathaniel Bronner

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Nick Chiacchiari, father of Mark Chiacchiari ['94], father-in-law of Michelle Chiacchiari ['96], and grandfather of Aurelia ['28], and Olivia ['30] Chiacchiari, who is recovering from open heart surgery.
- For Thomas Noble who is undergoing treatment for cancer.
- For Denise George, who is in rehab following a stroke.
- For Rick Shelby, who is recovering from open heart surgery
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Danielle Adams, who is recovering from surgery, and undergoing further testing.
- For Toddy McMonagle, wife of Judge James McMonagle ['62], mother of James ['80] Coakley, and sister of Francis ['67] and Clare ['72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Jeff Overman, brother of Upper school teacher, John Overman, uncle of Jack ['25], and former Gilmour student, Michael Overman., who is critically ill.
- For Hailey Grasso, who is preparing for serious surgery
- For Sister Rosemary Hammer, H.M., former religion teacher, who is recovering from surgery.
- For Brother Carl Sternberg, C.S.C., who is seriously ill and undergoing medical testing.
- For Ted Potts, father of AVI Concession specialist, Ryane Potts, who is recovering from a stroke
- For Brother Bob McFadden, C.S.C., who is undergoing medical treatment.



PRAYERS FOR THE DECEASED:

- For Deacon Bob Kovach, St. Anselm Parish
- For Randy Wilkinson, brother of Father Rick Wilkinson, C.S.C.
- For Eric Penick ['71], great uncle of Antoine ['05] and Asa ['30] Phillips
- For Lucy Russo, grandmother of John Santone, C.S.C.

PRAYERS FOR OTHERS:

- For the community of Florida State University.
- For the victims of the earthquakes in Myanmar and Bangkok
- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

SUCCESS:

The most certain way to succeed is always to try just one more time.

—Thomas Edison

EASTER LIVES ON:

Those of us who treat Jesus’ resurrection as simply an historical event that put God’s seal of approval on his ministry and teachings probably don’t understand the significance of our Easter celebration. It’s easy to confuse resurrection with resuscitation. In the latter, we presume someone dies, and then comes back to life — but the resuscitated individual is still basically the same person he or she was before they died. For instance, when Jesus tells Mr. and Mrs. Jairus to give their twelve year old resuscitated daughter something to eat, we take for granted that if the girl liked pepperoni pizzas before she died, they’d pop a pepperoni pizza in the oven for her now that she was alive again [see Luke 8:41-56].

Resurrection is quite different. Technically Jesus is the only gospel person who rises from the dead. Jarius’ daughter, the widow of Nain’s son [Luke 7:11-15], and Lazarus [John 11:1-41] were all resuscitated. As Paul put it, when one rises, one becomes a “new creation” [2 Corinthians 5:17]. He once reminded the Christian community in Galatia that, unlike the historical Jesus, the risen Jesus isn’t Jew or Gentile, slave or free, man or woman. The risen Jesus is a completely unique person, and our experiences of him/her are just as unique [see Galatians 3:28].

Perhaps that’s why, Luke has Peter tell the about-to-be-baptized Cornelius: “This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead” [Acts 10:34-43]. Somehow Peter and his friends have had an experience of the risen Jesus — an experience that those who don’t believe in him have never had. Only after they’ve encountered this new creation can they preach the good news of his/ her presence to others.

It is probably safe to presume that if I, like Jesus, had been unjustly executed — and after three days had risen from the dead — that the first persons to whom I would appear would be the people who had engineered my death. Pilate, Judas and Caiaphas would be high on my list. Yet those names obviously weren’t on the risen Jesus’ list. Obviously I have much to learn!

In order to experience Jesus alive in our midst, we have to have faith that Jesus is in our midst. Those who killed him lacked that faith — just as some of us have yet to acquire it.

The author of John’s gospel [20:1-9] presumes that such faith isn’t necessarily an instant phenomenon — it takes longer for some than for others. For instance, Mary of Magdala — after discovering the tomb is empty — simply believes that it is a sign that someone has stolen Jesus’ body. Peter is not sure what is going on. But the Beloved Disciple, on the other hand, seems immediately to conclude that the lack of a body means that Jesus is risen from the dead. One experience doesn’t fit all.

Yet, Paul, in writing his letter to the Church at Colossae, makes a statement about the resurrection with which all early Christians would agree — “If you were raised with Christ, seek what is above. For you have died, and your life is hidden with Christ in God” [Colossians 3:1-4]. Only those who die with Christ experience Christ alive.

The risen Jesus doesn’t just unexpectedly walk into our living room one day and announce: “Here I am!” As Christians we presume that he is always here among us, working effectively in our daily lives. But Christ’s presence only becomes evident, when we die as he died — when we give ourselves for and to others.

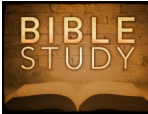
On this day of all days, we should not only be commemorating what happened to Jesus on Easter Sunday morning. We should also be commemorating what happens to us when we join him in becoming other Christ’s — far beyond just Easter Sunday morning.

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



NEXT BIBLE STUDY — WEDNESDAY, APRIL 30th:

Our next Virtual Bible Study will be on Wednesday, April 30th 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 apostles coming of Age in the Book of Acts**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually 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 20: Easter Sunday	10:00 AM In-Person & Live Stream
Monday, April 21:	NO MASS
Tuesday, April 22:	NO MASS
Wednesday, April 23:	1:15 PM In Person only
Thursday, April 24:	NO MASS
Friday, April 25:	NO MASS
Saturday, April 26: 2 nd Sunday in Easter	5:00 PM In Person only
Sunday, April 27: 2 nd Sunday in Easter	10:00 AM In-Person & Live Stream

EASTER FLOWERS:

Once again this year we are offering an opportunity for you to make a memorial offering toward our **Easter flowers** and **the Flowers that will be planted outside surrounding the chapel**. Just make a list of those loved ones whom you would like to remember and include it with your donation toward the flowers in an envelope marked: **Easter Flowers**. You can either give it to Father John or drop it in the offering basket at Mass. We will publish a list of the loved ones whom you wish to remember during the first part of the Easter season.



FAITH EDUCATION — SCHEDULE:

The last meeting date is May 4th. Faith Education is an important part of every person’s formation. Please make sure that you have not forgotten this important responsibility for your children. Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass. Thank you for taking care of this important responsibility.



PROMISE AND FULFILLMENT:

The annual celebration of the glorious feast of Easter appears as a gift to many of us. Our hearts long for a springtime renewal of hope which can withstand the wintery blasts of cynicism and despondency. World events and the daily grind have a way of wearing us down and depleting our energy. This year the dark forces that stalk our earth seem especially formidable — the uncertainty about tariff policy; the volatile stock market; the war in Ukraine; the horrible humanitarian crisis in Gaza; extreme weather conditions; and the threats to democracy. We also have to contend with our personal demons — habitual sins, constricting limitations and failed ideals. Given such momentous problems, it is no wonder that many people are experiencing various degrees of confusion and helplessness. At the extreme are those feeling hopeless, no longer capable of imagining alternatives and summoning energy for the daily struggle.

For Christians, Easter is the matchless remedy for all forms of hopelessness. It is the short answer to those who ask about the reason for our hope [see 1 Peter 3:15]. The resurrection of Jesus is the basis for the deep trust that enlivens our faith and love. The resurrection vindicates the claim that Christ is the fulfillment of the messianic promise. It also functions as a warrant or guarantee for our hope that God will one day completely satisfy the deepest longings of our hearts.

We could examine the resurrection from the viewpoint of God’s providence operative in salvation history. The Bible records a series of epiphanies or special manifestations of divine power, especially the Exodus events in the Hebrew Scriptures and the Gospel miracles which culminate in the raising of Jesus to life — the supreme expression of God’s powerful presence and love. Reading the Bible from the perspective of God’s promises, rather than God’s presence in salvation history, generates an alternative approach to the significance of the resurrection as a basis for hope. The Hebrew Scriptures reflect an ongoing interplay between the divine promise and the expectations they generated. God had made very concrete promises to Abraham — especially that he and Sarah would have a son in their old age and that their descendants would be remarkably numerous [see Genesis 18]. Their son Isaac was living proof that the Lord is faithful to his promises. The Exodus, which freed the Israelites from the cruel fate of slavery in Egypt, became the enduring sign of God’s unwavering fidelity. God had promised to free his people and did so in spectacular fashion against overwhelming odds. Reflecting on the Lord’s fidelity, the wise king Solomon declared: Not a single word has gone unfulfilled of the entire generous promises he made through his servant Moses [see 1 Kings 8:56]. Through the prophets, the Lord also promised that the Davidic line of kings would endure forever, thereby setting up various forms of messianic hope among the Israelites. Their hope was based on God’s words of promise — “Even if a mother should forget her child, I will never forget you” [Isaiah 49:15], and “The days are coming when I will fulfill the promise I made to the house of Israel and Judah” [Jeremiah 33:14].

Without denying the inner integrity of the Hebrew Scriptures, Christians see these promises fulfilled in Jesus of Nazareth. The Gospel of Matthew portrays Jesus as the fulfillment of ancient hopes — he is the new Israel taken once again out of Egypt; the long-awaited heir to the throne of David; one greater than Moses who ascends the mountain to deliver the new law; the courageous Suffering Servant of Isaiah who endures hardship for the sake of others. Jesus understood himself as God’s representative called to fulfill the divine promises by reconstituting Israel and establishing the reign of justice and peace. He committed himself totally to the cause of God for the benefit of the human family. Faced with the disintegration of his mission and the agonizing prospect of imminent death, Jesus prayed for relief, and then quickly added: “not my will but yours be done” [Luke 22: 42]. His fundamental trust in the absolute fidelity of God enabled him to take up the cross and to die while commending his spirit to his heavenly



be something like this: “Grant us the grace and patient courage to understand what we proclaim and the faithfulness to see it through.”

Faith in Christ’s resurrection is not a dogma, but a life-orientation that flows from the conviction that Christ’s new life is ours as well. The resurrection is not a mystery to be clung to, but a practice to develop in ever new and deeper ways. As we live into it, our lives will proclaim Christ’s presence and we can dare to proceed in the name of the Father, the Son and the Holy Spirit. This will make all the difference in the world.

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

WHY DID JESUS FOLD THE NAPKIN?

Why did Jesus fold the linen burial cloth after His resurrection? The Gospel of John [20:7] tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly folded, and was placed at the head of that stony coffin.



Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb, and found that the stone had been rolled away from the entrance. She ran and found Simon Peter and the other disciple — the one whom Jesus loved. She said: “They have taken the Lord’s body out of the tomb, and I don’t know where they have put him!” [John 20:2]. Peter and the other disciple ran to the tomb to see. The other disciple out ran Peter and got there first. He stooped, and looked in and saw the linen cloth lying there, but he didn’t go in [20:6]. Then Simon Peter arrived and went inside. He also noticed the linen wrappings lying there, while the cloth that had covered Jesus head was folded up and lying to the side [20:6-8].

Is that important? Absolutely! Is it really significant? Yes! In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day. The folded napkin had to do with the Master and Servant — and every Jewish boy knew this tradition. When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating. The servant would not dare touch that table until the master was finished. Now if the master was done eating, he would rise from the table, wipe his fingers and mouth with that napkin and toss it on to the table. The servant would then know to clear the table. For in those days, the wadded napkin meant: “I’m done.” But if the master got up from the table, and folded his napkin, and laid it beside his plate, the servant knew that the folded napkin meant — “I’m not finished yet.” The folded napkin meant: “I’m coming back!”

WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?

We are resuming our need for Servers and Lectors. Each and every week, we always are finding that we have a need. Ever since COVID, people seem to not have the same interest and/or desire. But these 2 ministers are so grace-filled — both from God and personally. **Any student who is in the 3rd [and up] grade is invited to become an Altar Server; any student who is in the 5th [and up] grade is invited to become a Lector.**



Adults are also welcome to join in our Lectoring ministry. These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an Altar Server, Lector, or to be involved in any other Ministry at Our Lady Chapel. **Please call the Chapel office [440-473-3560].**

CONQUERING THE WORLD:

This is how God conquers the world’s evil: by humbling himself, taking charge of it. It is also the way that we can lift up others: not by judging, not by suggesting what to do, but by drawing near, empathizing, sharing God’s love.

—Pope Francis

HE HAS RISEN:

“Christ has died; Christ is Risen; Christ will come again!” We recite this phrase, or one of its variants, as habitually as we make the exceedingly bold statement that what we are about to do, we do — “In the name of the Father, and of the Son, and of the Holy Spirit.” What real difference do those declarations make in our daily lives? To discern that, let’s look at Mary Magdalene’s experience gradually internalizing the reality of the resurrection.

In John’s Gospel Resurrection scene, we see that the resurrection was as hard to comprehend as was the cross [John 20:1-9]. Setting the scene for humanity’s first encounter with the Risen Christ, this passage seems to depict as much confusion as faith. John can help us walk with Mary through all that happened as she came to unanticipated faith.

John tells us that Mary set out in the dark. In this Gospel, that has more to do with the texture of the times than the movement of sun and stars. Who on Earth could have been sadder than she? She had witnessed how a violent, fanatical mob egged on by civil and religious leaders tried to definitively eliminate God’s offer of love in Jesus. Surely, she shared in the Father’s grief as she kept watch through every moment of torture, mocking and the soldiers’ blind obedience that filled the hours from the end of their supper until Jesus’ demise.

Jesus’ death affected Mary much like it affected Jesus; he died into the unknown and she had lost everything, including her reputation, to be part of the reign of God that Jesus heralded and made present. After the cross, Mary had nothing left, and the empty tomb made that physically real. Now there was nobody: No body, no sense of the presence of God, no hope, only a hole in her soul.

Living in that tragic state, Mary assumed that Jesus’ body had been stolen, and ran to bring the news to Peter and the other disciple. According to John’s Gospel, the three ran back to the tomb. When the men went in, they accepted the truth of Mary’s mindboggling report. This part of the story ends with the paradoxical statement that one of the disciples “saw and believed,” although “they did not yet understand” — and went home.

Mary, still dwelling in darkness, remained at the tomb. When angels asked why she wept, she retold the bad news of the stolen body. Then someone asked the question Jesus had posed to his first disciples as well as to the thugs who arrested him: “Whom do you seek?” [John 1:38, 18:7]. Convinced in her desolation, she missed the question and asked: “Did you take him?”

When Jesus spoke her name, she realized that she was in the real and transformed presence of her Lord. As she rejoiced in what she did not understand, Jesus did what he had done with the disciples at the Transfiguration and explained that this moment of glory was not the end, but a beginning. He commissioned her to proclaim the now-complete Gospel, the undreamed-of truth that evil was vanquished and now was the time to bring that Good News to the world.

In the Book of Acts, Peter describes his experience of the Risen Christ. For Peter, the resurrection signaled the forgiveness of sin: the radical and freeing truth that evil had no ultimate or lethal power. Paul taught about the effects of that: “You have been raised with Christ, let that alone be your guiding star” [see Ephesians 1]. Both Peter and Paul proclaimed that an absolutely new kind of life was thriving in the world.

Mary and the others experienced the cost of resurrection before they comprehended its grace. They could authentically proclaim the living Christ because, with him, they had suffered the power of evil and witnessed its demise. The Easter proclamation has its deepest meaning for those who have confronted the demonic, hoped against hope, and been given an intimation of evil’s downfall and the transformations that began with Christ’s victory. Knowing what she did, Mary might well suggest that our Easter prayer

Father.

The resurrection is the validation of this trusting surrender to God. It is the fulfillment of the promises made to the Hebrew patriarchs and prophets. By raising the man Jesus to life, God proves faithful to the covenant made with the human family. Our God is totally trustworthy and will never forget us. The resurrection vindicates the claims of Jesus to be the absolute savior, the bringer of the kingdom, the architect of the new creation. In and through him, God fulfills the ancient promises in ways beyond all expectation.

The resurrection not only seals the promises woven through the Scriptures, it also opens up new vistas of hope. It allows us to believe what we desperately hope is true — that our most significant desires will one day be completely satisfied. We can make our earthly journey confident that none of our good efforts are finally foolish or wasted. Resurrection faith enables us to maintain perspective on all the dark forces that assault us, trusting that history has an inner meaning and is not a “tale told by a dreamer.” We can enjoy our wondrous created world with the calm assurance that God is preparing a new transformed heaven and earth.

The apostle Paul tells us that we who belong to Christ are “heirs according to the promise” [see Galatians 3:29]. Through his resurrection, Christ has guaranteed the abiding presence of the Holy Spirit, who is “the promise of my Father” [see Luke 24:49]. Anointed by the Spirit, the early Christians eagerly awaited the return of Christ, coming on the clouds of heaven to judge the living and the dead. After two millennia, most Christians no longer expect an imminent return of the Lord. Nevertheless, hope grounded in the resurrection can take many other effective forms in our contemporary context. The Spirit of the risen Christ clears an empty space for us so that we can imagine a better future for ourselves and our world. Our dreams, interpreted in the light of the Gospel, reveal to us the unfinished character of our lives, the distortions and contradictions which block our progress, and the possibilities for personal development and social improvement. Christian hope helps us overcome our fears so we can work energetically and intelligently for limited but important goals. In the face of evil — both monstrous and mundane — hope rooted in the fidelity of God enables us to maintain a fundamental trust in the power of love and the goodness of the created world. Hope patterned on the example of Jesus fosters healthy approaches to time: living wholeheartedly in the present moment without being totally absorbed by earthly pleasures or swayed by passing fads; appropriating the past without rationalization or neurotic guilt; and constructing the future without utopian dreams or paralyzing fears. Hope guided by the Spirit avoids despair which spirals downward into a psychic black hole and presumption which expects simple answers and easy progress without the proper effort to cooperate with God’s grace. In short, we are hopeful people because the faithful God raised Jesus to life.

Reading the Scriptures from the viewpoint of promise and fulfillment also suggests a distinctive image of God. The provident God of salvation history is often pictured above the historical process directing it to a victorious conclusion or perhaps within special persons who interpret the revelatory events. The God of promise, on the other hand, appears ahead of us beckoning us into the future. As we make our journey through life, God is in front of us, clearing a path for personal growth and social improvement. In another image shared by a dying friend, God is towing us down a winding river with surprising new possibilities around every bend.

While salvation history emphasizes God’s providence and power, the biblical God of promise is especially characterized by unwavering fidelity. We can count on the God who kept his promise to send the Messiah to also keep the promise of final victory written into the deeper meaning of the resurrection of Jesus. According to Teilhard de Chardin — the Jesuit paleontologist and religious visionary — God is drawing the whole evolutionary process toward an ultimate convergence point of intimate union with the universal Christ. The faithful One will see to it that the kingdom already present on the earth will ultimately achieve its full realization in heaven. The whole cosmos, pregnant with possibilities, groans until it shares in the final victory prepared by God for the human family [see Romans 8:19-23].



Admittedly, the God of the future often seems to be absent as we make our earthly pilgrimage. There are times when the demonic forces appear to be in control, dominating our consciousness, distorting our thinking and hardening our hearts. And yet the deeper truth is that we are always supported by the promise of the Father. The God who remembered the plight of the Israelites in Egypt will not forget us in the struggle for liberation from the enslaving powers which threaten us today. The Father who raised his Son to life sends the Paraclete to guide and strengthen us as we make our daily journey. This is good news for all who feel imprisoned, alone, and confused and are tempted to despondency, cynicism, and paralysis. For all of us, the joyful celebration of Easter assures us that one day God will ultimately fulfill all the divine promises by drawing the entire human family and the whole creation into an everlasting communion of love with Jesus Christ the risen Lord.

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

REFLECTION ON THE THEME FOR THE WEEK:

We have journeyed with Jesus through the 40 days of Lent, following Him in His Passion and Death. Today, we celebrate in the joy of the Resurrection. Pope St. Leo the Great said: “Jesus hastened to rise as soon as possible because He was in a hurry to console His mother and the disciples.” The tomb was never going to be the final resting place of the One who is the Resurrection and the Life. The Resurrection of Jesus assures us that we too will rise with Him. Hopefully we have been preparing for this day during the past forty days of Lent. But the truth is that we can never prepare enough for the important days or events of our lives. The past few days of the Sacred Triduum — Holy Thursday, Good Friday, and Holy Saturday — we have watched, listened to, and hopefully walked with Jesus as he prepared for this great event of his resurrection.

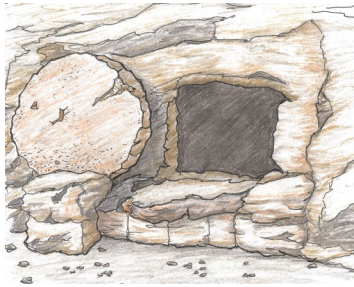
Faith in the Resurrection is a movement. It takes us from where we are in our faith journey to where we should be. It doesn’t happen overnight. Celebrating Easter in the liturgy doesn’t mean we have fully discovered the light of Christ. We need to experience Him, not just intellectually, but deeply in our hearts. Like the apostles, it takes time for us to understand and live out this faith.

The Feast of Easter allows us the opportunity to intensify our experience of His love for us and for the whole world. Jesus poured Himself out — emptied Himself — by being obedient to Who He was. By this emptying, we are allowed a fullness of life. We gather at the empty tomb for the graces of excitement and joy which the early disciples enjoyed — beginning with Jesus, the first Riser, and the holy women, along with Peter and John, who went to the tomb. Easter opens us up to the mysteries of life which any explanations fail to fill. Easter frees us from the easy addiction to “head-filling” answers and rational remedies. Easter leads us to faith — to belief in the person of Jesus, risen and alive today.

It is very interesting to hear about the experiences of Mary Magdalene and Peter. Mary recognized Jesus only when He called her name, while Peter witnessed the scene at the tomb and believed. He understood and accepted the reality of the Resurrection. The Gospel story does not judge these disciples; it simply shows that Mary Magdalene and Peter, in their own way, came to believe. This is what matters.

There is a sign in a local restaurant which reads: “When God made time, He made plenty of it.” The Book of Acts of the Apostles tells the story of life in the early Church. As we celebrate Easter, we find Peter preaching a review of the life and times of Jesus from Nazareth — he sums up Jesus’ life by saying that He went around doing “good”. Jesus lived in time — plenty of it. And He lived as the person Whom God called from eternity to embrace and bless all time [Acts 10:34-43]. Peter knows that he is a witness to extend the person and message into all time.

The resurrection of Jesus opens a new experience in the lives of believers — Jesus lives in them,



as the critic in *the New York Times* so aptly put it, that we strain to hear the sound of that girl’s singing, that we struggle to keep her, and her song, in our hearts. She is still alive in God’s heart, but we must keep her alive in ours as well. Why? Not for sentimental reasons, nor simply because her story is exceptional. We must keep her alive in our hearts because her song is the heaven — the yeast of the resurrection — and that, and that alone can raise us up to become exceptional too.

One of the tasks of Easter is to strain to hear the voices of Good Friday.

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

THE ETERNAL HOPE:

The call of the resurrection is to hope — to know that what we know of blessing here is only a fraction of the life to come. Beyond our own resurrections into the stream of life to come is a cosmic world that is pulsating with life in its every dimension. What is here, as we know life now — whatever the questions, the challenges, the demands along the way — has been good. We have grown and achieved and enjoyed and loved and been loved in return. What will come in the mystery of time, we see in the quiet face of Jesus, will be even richer, calmer, more fundamentally enlivening than life as we know it now.



In the placid face of Jesus we see the foundational serenity of the universe — the presence of another life that will make this one, eventually and eternally, fulfilled. We see, too, the marks on his hands that attest to what it takes to come to the whole life within us — the willingness to grapple with evil, the strength to give ourselves over to love that is not lust, the determination to make our own lives worthwhile for others, and, finally, the courage to refuse to give in to the forces of spiritual slavery around us.

The resurrection — the inner call to the Eternal More, to the sense of undying life within us — is the magnet that keeps us moving through life, in quest of its mystery, in certainty of its truth. Alleluia.

—taken from the writings of Sister Joan Chittister, O.S.B.

REVERENCING RELATIONSHIPS:

Reverencing begins with an attitude toward where creation comes from and what essentially it is. Jesus asks us to “love one another as I have loved you.” This commandment is the greatest of all, and requires a reverential relating. The word relation comes from the Latin meaning “side by side.” It is not facing the same way next to each other. It means all our sides — our best side and worst, our inside and out — meeting appropriately the various sides of the other.



What Jesus did and meant by loving was to continue the creation of those He met. He did heal, feed, find, teach, but always He was bringing life and a fuller sense of who each person was. If I reverently love you, then what I most want for you, through our relationship, is that you know more who you are, accept more who you are, and be more generous in giving yourself as a revered gift to others.

We reverence as gifts from God those who have loved us not only into life, but on to deeper living. Lovers assist God’s creation, and distribution of life through us. We are more available for loving others when we reverence the persons who have helped God create our good spirit, our softened heart, our gentled face, our welcoming hands.

We love others not for what we can get out of them, but for who we can bring out of them. An artist cares for the marble or canvas or clay for what it is, and what it will be. Lovers reverence the fragility and strengths of those whom they love — for both who they are now, and who they will be, through the loving and creating process of the relationship.

A VOICE THAT NEVER DIES:

Easter is about many things. We celebrate God's power to overcome death, sin, and injustice, but we also celebrate the voices and wounds of the ones who died on Good Friday. To illustrate this, let us listen to one such voice — that of an anonymous, young woman who was brutally raped and murdered by the Salvadoran military in 1981, at a place fittingly called La Cruz. The story was reported by Mark Danner, a journalist. He describes how, after this particular massacre, some soldiers told how one of their victims haunted them and how they could not get her out of their minds long after her death. They had plundered a village and raped many of the women. One of these was a young woman — an evangelical Christian — who had been raped many times in a single afternoon and subsequently tortured. However, throughout this all, this young woman, clinging to her belief in Christ, had sung hymns.

Here's how one of the soldiers described it: "She kept on singing, too, even after they had shot her in the chest. She had lain there in La Cruz with the blood flowing from her chest, and had kept on singing — a bit weaker than before — but still singing. And the soldiers — stupefied — had watched and pointed. Then they had grown tired of the game and shot her again — and she still sang. Their wonder began to turn to fear — until finally they unsheathed their machetes and hacked her neck and at last the singing stopped" [*The Massacre at El Mozote*].

Gil Bailie, who recounts this story in his monumental book on the cross and non-violence, notes not just the remarkable similarity between her death and that of Jesus, but also the fact that in both cases, resurrection means that their voices live on when everything about their deaths suggest that their voices should have died.

In Jesus' case, nobody witnessing his humiliating death on a lonely hillside — with his followers absent — would have predicted that this would be the most remembered death in history. The same is true for this young woman. Her rape and murder occurred in a very remote place, and all of those who might have wanted to immortalize her story were also killed. Yet her voice survives, and will, on doubt, continue to grow in importance long after all those who violated and killed her are forgotten. As both Jesus and this young girl illustrate, powerlessness and anonymity, linked to a heart that can sing the words: "Forgive them for they know not what they are doing!" while being raped and humiliated, ultimately become their opposite, power and immortality.

A death of this kind not only morally scars the conscience of its perpetrators and their sympathizers, it leaves something that can never be forgotten — a permanent echo that nobody will ever silence. What God raises up after Good Friday is also the voice of the one who died.

A critic reviewing Danner's book in *the New York Times*, tells how, after reading this story, he kept "straining" to hear the sound of that singing.

The task of Easter is to rekindle the creed within ourselves. The earliest Christians, immediately upon experiencing the resurrected Jesus, spontaneously voiced a one-line creed — "Jesus is Lord!" That does, in fact, say it all. When we affirm that Jesus has been raised from the dead, and is Lord of this world, we are saying everything else within our faith as well. In essence, we are saying that God is ultimately still in charge of this universe — despite any indications to the contrary; that brutality and rape not withstanding — at the end of the day violence, injustice, and sin will be silenced and overcome; that graciousness and gentleness, as manifested in Jesus, are ultimately what lies at the root of all reality; that this young woman, so brutally violated, has now been raised and lives, joyfully, in the heart of God; and that her death, like Jesus', is redemptive precisely because, like him, she too, in the face of helplessness before the worst brutality the world could perpetrate, could still say: "Forgive them for they know not what they do!"

To celebrate Easter is to affirm that all of this is true. But that also asks something of us — it asks,

and continues his preaching and witnessing through them. In the resurrection, the believer stands in the face of mystery — mystery in encountering the risen Jesus, but also coming face-to-face with the mystery of our own human existence.

What is interesting about John's Easter Gospel [John 20:1-9] is that Jesus is not in it! Where is the joy in that? There is confusion, wondering, running back and forth in fear and doubt. Mary Magdala went to the tomb while it was still dark — darkness being a symbol for the opposite of Jesus as Light. She thinks up a good reason for the stone's being rolled away — somebody has removed Jesus. Interesting what she thinks is "somebody" might actually be her own sinfulness — and ours! She runs off to inform Peter and John — the disciple whom Jesus loved. John the Quicker runs ahead of Peter the Slower and arrives back at the tomb and looks in, but does not enter. Peter enters, sees the evidence neatly laid out, and believes for they did not yet understand.

Peter took his time it seems — he arrived last and was first to experience the joy of the empty. Evidence enough was there for belief, but no guide book or video replay was provided. These first believers spent the rest of their time raising the hearts and minds of their hearers and readers. There has been plenty of time since then to have the excitement pass on and the joy become trite. This holy season which begins today is our time to allow the mystery of the Resurrection to befuddle our minds, but rejoice our souls. We might be the late-comers, but there is still time and plenty of it.

From the disciples, we learn that seeing and believing is a powerful model of faith. The empty tomb motivated them to seek the Risen Lord, and each encounter deepened their experience of Him, giving new meaning to their lives. We are invited to seek the Risen Lord in our daily lives — through prayer, moments of grace, or through time spent with loved ones. These moments of joy after sorrow, of restoration after struggle, are times when we share in His Paschal Mystery.

The joy of Easter is liturgical of course, with the return of bells, bright colors, lively music and the "Alleluia". The joy of Easter is also a spiritual or interior setting — Jesus came out of His tomb to continue the life-giving mission for which He was sent. The Gospels picture Jesus as appearing to those who most were in need of their "untombing". The scattered were His mission and true passion.

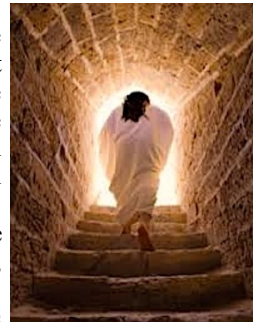
Tombs can be comfortable — if we stay in them long enough. When coming out into the light after being in the dark for a while, the bright light can make our eyes blink and want to stay shut. The spiritual joy of Easter is the celebration of the new life that continues to call us — and all humanity — out of its eye-closed darkness and into the light which does take some getting used to.

The tombs of comfort can be regret, guilt, past-hurts, protective-privacy, inferiority, especially spiritual, and arrogant-intellectuality. The walls of these tombs are time-thick, and the roof is callused-concrete. The comfort results from not having to face the eye-opening light of the risen Son Who takes His time compassionately — but insistently. Jesus' resurrection brought joy to the scattered of the "quicker" or early Church. His resurrection brings joy to the "slower" or "later" Church by bringing us out of our tombs whatever they may be. When God made Grace, God made plenty of it.

But the bottom line is that the journey of discovery includes doubts, and doubts can be helpful. They encourage us to seek answers and live more convincingly. God reminds His people of His unwavering love and promise. In the midst of this doubt, Jesus instructs the disciples to "Go to Galilee." Why Galilee? That is where their journey with Jesus began — the place where they were first called. Returning to Galilee meant revisiting their journey, now seen through the light of the cross and Resurrection. It was a re-reading of their story, a deeper understanding of Jesus' life, death, and Resurrection.

For each of us, there is a 'Galilee' — a place of origin for our faith journey, a place to rediscover the grace that touched us at the start of our walk with Jesus. This return helps us draw new strength from the sources of our faith. The Lord is alive and calls us to seek Him among the living. Having found Him, we are sent to share the Easter message, to bring hope to those burdened by sadness and struggle. We must not proclaim ourselves, but, as joyful servants of hope, announce the Risen One through our lives and love. May we feel His presence and learn to look at each day with hope. Happy Easter!

—taken from the writings of Father Elvin Cardoso, S.J., and Father Larry Gillick, S.J., which appear on the internet 7



ALLELUIA IS OUR SONG:

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

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

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

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



The resurrection of Jesus is a sign that we also live forever. We light that Paschal candle at Baptisms and Funerals as a symbol that through baptism the life of Christ is given to us, and that even at death, the life of Christ remains in us, uniting us to his Father through his Spirit.

Baptism is the Easter sacrament — the sacrament of our personal participation in Easter. It is the sign of our death, and the sign of our life. Baptism is the sign of our interaction in the mystery of Jesus. It is the sign of Jesus’ action in the mystery of our lives.

Jesus Christ is Risen from the dead!!

And so are we!

“Are you not aware that when you were baptized you were baptized into the death of Jesus Christ?” Our lives have meaning, and purpose and beauty because we are not satisfied with the shallow existence of materialism and self-gratification. Jesus has called us out of this darkness and death, and given every one of us the ability to make his presence real for others. If we just allow God to work through us — if we just strive to be that unique reflection of his love he created each of us to be — then we will come out of the tomb and live eternally.

Alleluia, alleluia! Reality has been transformed. Those who have died to selfishness have received immortality. We live the Life of Christ!

As the sun rises in the East to begin a new day, may this Easter — the celebration of the transformation of the world — bring us all a new commitment to living the death and life of Jesus in our own lives.

Happy and Blessed Easter! —taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a 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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. 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 [4/12/25] _____ \$ 60.00

Total Offerings: Sunday [4/13/25] _____ \$ 1,577.00

GRATEFULNESS and SPIRITUALITY:

The word spirituality comes from the Latin word spiritus, meaning “life breath,” which is to say our aliveness. Living gratefully is a spiritual practice with an ancient history across traditions. It ensures we see the gifts in life and prevents us from forgetting or taking things for granted. It is easy to get lost in the world’s tensions during times of loss and isolation, or when we are in pain. But living gratefully returns you to yourself and invites you to find what is life-giving in each moment.

—Brother. David Steindl-Rast, O.S.B.

LONGING FOR IMMORTALITY:

All people — everywhere, and of every time — long for immortality. The ancient Egyptians used special ointments and wrapped bodies in cloth making them mummies, hoping that if they could keep the flesh from rotting they could provide immortality. The ancient Romans made immortality part of the politics of the state declaring that the Emperor was an immortal god, and therefore should be obeyed by mere mortals. On his deathbed the Emperor Tiberius — the same emperor ruling when Jesus died — sarcastically said: “I think I am becoming a god.” In modern history the wealthy have looked for immortality by granting huge bequests to construct museums, and other buildings named after themselves. Others look for immortality, as the ancients did, in sports. There are even people who take cryogenics seriously. They have their bodies or their heads frozen immediately after they die. They figure that when a cure for death is found, they can be defrosted and live forever, even though their teeth might be chattering for all eternity.

If you go through ancient Rome, you will come upon two distinctive sets of tombstones. There are those of the pagan Romans with words on them such as “Farewell” or “Nevermore”. Then there are the other tombs — those in the catacombs — the tombs of the departed Christians. These tombs have inscriptions such as “Until we meet again.” and “Alive in the Lord.” Christians have been given that which people for ages have longed for — immortality.

St. Paul was “right on” when he wrote to the Church at Rome: “Are you not aware that we who were baptized into Christ Jesus were baptized into his death? We were buried with him so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united to him by likeness to his death, so shall we be through a like resurrection. If we have died with Christ, we believe that we are also to live with him” [Romans 6:3-5].

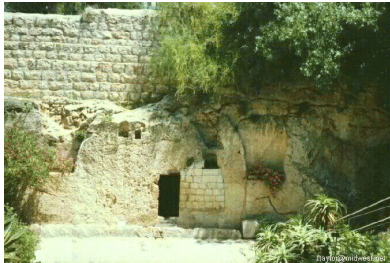
This passage is the New Testament reading proclaimed at the Easter Vigil. Jesus did something the world had never seen. He totally emptied himself of his own needs. He lived completely for others. He died for others. He never allowed selfishness to have any part of his existence. This lifestyle resulted in his death at the hands of those who could not bear his holiness. But the result of his death was a transformation of reality. He was raised up. And those who would join him in the gift of themselves to God through others would also be raised up.

Immortality — that’s what Easter is about. Immortality was granted through the death of Christ to those who lived the Life of Christ.

The symbol of this eternal life is the sacrament of Baptism. When we are baptized, we die. Symbolically, we drown. Whether we are fully immersed, or whether water is just poured over our heads, the symbol is that we die to a world without the Lord, and, rising out of the water — out of death, out of the tomb — we live in a world permeated with the reality of the spiritual. We die to a pagan world of selfishness. We live in a Christian world of sacrifice.

That is why being a Christian is not always easy. Being a Christian means living with a completely different perspective of life than that of the world around us. It means emptying ourselves of our need for self gratification. Being a Christian demands that we put God first. It demands that we approach God through those around us, our immediate families first.

Being a Christian demands that we do everything we can to fight off selfishness. This means death — the death of selfishness, the death of greed, the death of egocentricity — “We who were baptized were baptized into the death of Christ.” The cross of Christ is our reminder of the distinctive life we accepted at our baptism. By dying as Christ died — by living our baptism — we receive immortality. The life of God has entered us! We have been transformed! We live in the Lord!



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

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

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

THE CHOSEN :

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**

The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **An announcement will be made shortly as to when the next gathering will take place. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**



A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. During Lent, the group has formed prayer buddies so that they can journey together back to God, and now that Easter is here, we celebrate this opportunity to get together, share some time in faith, and also to support each other in life’s journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.



EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. 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.



A CONTEMPORARY LOOK AT THE RESURRECTION:

Two women stood before the old 12th century Gothic cathedral of Notre Dame in Paris; this Cathedral was just rebuilt following a fire a few years ago. One asked: “Why can’t we build structures like this anymore?” Her friend answered: “The people who built this had faith. Today we have opinions. You can’t build a cathedral with opinions.”

Once Jesus was arrested, the apostles — except for the teenage John — remembered “pressing appointments” miles from the trouble scene. But the women followers of Jesus were cut from a different cloth — they dug in and held their ground. They would not desert Jesus — no matter what the cost. Women — and not men — starred in the critical, early hours of Christianity.

Friday found the women on Calvary — Christ’s male followers were AWOL. The women were not intimidated by the Roman soldiers who had the death watch that afternoon. Though exhausted, the “weaker sex” busied themselves that evening preparing spices to anoint the body of their deceased Leader — their male counterparts were still MIA.

On the Sabbath, the women “rested, as the law commanded” [see Luke 23:56] — they were devout Jews. It would be sometime before the term “Christian” was coined to describe this movement. Early Sunday AM was their target date for anointing His corpse. As dawn broke, the women bolted out of their economy motel and made for the tomb. It was no contest — the young Mary of Magdala reached the tomb first.

That famous boulder had been rolled from the tomb’s mouth. There is no way of telling whether Mary investigated the tomb interior. She did an “about face”. She raced for the fax machine to tell Peter the tomb had been disturbed.

Peter was convinced Mary Magdalen was hallucinating. But He angrily stepped into his sandals to check out the scene for himself. Young John came along to keep him company. John soon had the older man eating his dust. Ignoring his curiosity, John waited for the out-of-shape Peter to catch up. Despite his Friday flight, when he betrayed Christ and ran, Peter was still the CEO. Peter put two and two together and brusquely told John: “Some ghosts have stolen Jesus’ body.”

But, although he kept quiet, the boy apostle did not accept Peter’s conclusion — John’s mental computer raised a horde of interesting questions. If this was the work of body snatchers, why would they have wasted the precious time needed to unwind the sheets? Why would they have risked a disease from handling the decomposing body? Furthermore, why would they have left the linen cloths behind? — material of the quality provided by the wealthy Nicodemus and Joseph of Arimathea would bring top dollars at the nearest flea market. A bulb then flashed in the teenager’s brain — Jesus had pulled their leg one more time! He had risen from the dead.

The symbolism of the cloths lying around the empty tomb stirred in the memory of the young John — when Lazarus walked out of his tomb, he carried his winding cloths with him. He would need them for a second death. But not so Jesus! — He would never die again.

The Feast of the Resurrection belongs to women and young people. It was women who stood by Christ on Good Friday. It was Mary of Magdala — a young woman, who was the first person to reach the tomb that first Easter morning. Her overpowering love — even for a deceased and vanquished Jesus — caused her to destroy all existing track records. It was the gangly teen — John — who was the first one of record to realize that the Master had risen — remember all John had to go on was faith. He had not seen the resurrection — no one had. Like ourselves, he was peering through a glass darkly — only his own glass was much more clouded and cracked than ours. Yet, that same faith changed the life of the



women, that boy, and the girl.

The old life is comfortable. The new life is demanding. Yet the new life is rich and the old life is barren. The Resurrection of their Teacher was the beginning of a fresh life — why could it not be the same for us?

The Gospels do not explain the Resurrection — the Resurrection explains the Gospels. Belief in the Resurrection is not a footnote in the Christian faith — it is the Christian faith. Faith in the Resurrection of Jesus teaches that the best is yet to come.

This Easter season live your life with that conviction.

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

READINGS FOR THE WEEK:

Monday:	Acts 2:14-33, Matthew 28:8-15
Tuesday:	Acts 2:36-41, John 20:11-18
Wednesday:	Acts 3:1-10, Luke 24:13-35
Thursday:	Acts 3:11-26, Luke 24:35-48
Friday:	Acts 4:1-12, John 21:1-14
Saturday:	Acts 4:13-21, Mark 16:9-15
2nd Week in Easter:	Acts 5:12-16, Revelation 1:9-19, John 20:19-31

SERVING THE LORD IN THE POOR — SAT. MAY 17th:

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. Please join us for a great experience.

Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity.



SACRAMENT OF RECONCILIATION:

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

