

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.

“TETELESTAI” – THIS WEEKEND:

Our Lady Chapel is blessed to host the Passion Play, *Tetélestai*, this coming Lent. Cleveland Performing Arts Ministries’ musical passion

play will be presented at Gilmour’s Center for the Performing Arts on Friday, March 27th [8 PM], Saturday, March 28th [8PM], and Sunday, March 29th [2 PM] — Palm Sunday weekend. Our Lady Chapel will be utilized for overflow seating, with a livestream of the performance.

Tetélestai’s dramatic stage production and timeless music tell the story of Jesus’ trial, execution and resurrection in a visual way that will leave a lasting impression. Having *Tetélestai* here as we begin Holy Week will be a great way to enter into our observance of the Paschal Mystery.

There is no charge for the presentation, but free-will offerings will be accepted. Each performance will be followed by a reception with refreshments in the Center foyer. For more information, please contact the Chapel office [440-473-3560] or visit the *Tetélestai* website: www.livethepassion.org.



LENTEN COMMUNAL PENANCE SERVICE:

Our community celebration of the Sacrament of Reconciliation will be held on **Monday, March 30th at 7:00 PM**. Our service is centered around reflections by 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.



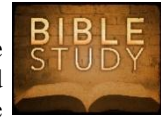
HOLY CROSS ROADS – WRITINGS FOR THE JOURNEY:

When we are sunk deep in our own pain — and it might be postpartum depression, financial troubles, a family member’s addiction, the loss of someone we love — we may feel that suffering is the dominant mode of life. Our world becomes tinged with the dark tones of sadness, loneliness, and hardship. Certainly, the ancient Israelites, mourning their captivity as they languished by the waters of Babylon, as Psalm 137 has it, must have felt permanently alienated from everything that had been good in their lives. But as today’s radiant verses from Jeremiah remind us, suffering is not the last word when it comes to life in God. On the contrary, comfort, hope, and renewal are the ultimate dispositions of God’s love for those who wait for his deliverance, and they are on full display in today’s verse. Jeremiah describes the jubilant shouts and shining faces of the Israelites restored to their homeland, iterates the abundant blessings that God has bestowed upon them, and holds out the promise of eternal comfort. These images — the grain and the wine, the young cattle, the well-nourished garden — point us towards the fullness of joy, a joy that inevitably comes to those who wait. Noting the presence in human lives of “a marvelous mixture of both well-being and woe,” the 14th-century anchoress Julian of Norwich wrote, “We are made dark and so blind that we can scarcely accept any comfort. But in our intention we wait for God, and trust faithfully to have mercy and grace.” As we prepare to enter next week into the protracted pain and suffering of Christ’s passion and death, let us determine to reach beyond them towards the endless delight that awaits us on the other side of the tomb: the delight of life with God.



—Taken from the writings of Betsy Cahill

NEXT BIBLE STUDY — WEDNESDAY, APRIL 1:



Our next Virtual Bible Study will be on Wednesday, April 1st at 6:30 PM. Bible Study usually meets 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: Prayer — what we learn from Jesus in the garden

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.

MASS SCHEDULE FOR THE WEEK:

Sunday, March 29: Palm Sunday	10:00 AM In-Person & Live Stream
Monday, March 30:	NO MASS
Tuesday, March 31:	NO MASS
Wednesday, April 1:	NO MASS
Thursday, April 2: Holy Thursday	7:00 PM – Mass of the Lord’s Supper
Friday, April 3: Good Friday	1:30 PM Stations of the Cross 3:00 PM Liturgy of Good Friday
Saturday, April 4: Holy Saturday	8:30 PM In-Person & Livestream
Sunday, April 5: Easter Sunday	10:00 AM In-Person & Live Stream

SCHEDULE OF LENTEN EVENTS & HOLY WEEK/EASTER SERVICES:

- *Tetéléstai* presentation in the performing arts center. Overflow will view livestream in chapel. **Friday, March 27 at 8:00 PM, Saturday, March 28 at 8:00 PM, and Sunday, March 29 at 2:00 PM**
- **Communal Penance Service — Monday, March 30th at 7:00 PM**
- **Mass of the Lord’s Supper on Holy Thursday, April 2nd at 7:00 PM.**
- **Stations of the Cross on Good Friday, April 3rd at 1:30 PM.**
- **Good Friday Service [Liturgy of the Word, Veneration of the Cross, and Communion] on Good Friday, April 3rd at 3:00 PM.**
- **Blessing of Easter Foods** will be at **12:00 noon** on **Saturday, April 4th** [if there is interest].
- **Easter Vigil Service** will be at **8:30 PM** on **Saturday, April 4th.**
- **Easter Sunday Mass** will be at **10:00 AM** on **Sunday, April 5th.**

REFLECTION ON THIS WEEK'S THEME:

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

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



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

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

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

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

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

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

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

YOUNG ADULT GROUP — LENTEN SERIES:

Throughout Lent, our Young Adult Group will be gathering after Mass every Sunday from 11:30 am – 12:30 pm to discuss our week, and how we are doing with our Lenten goals. We will meet in the Lennon Boardroom. This will be a good opportunity to take the time to discuss how we are doing and encourage one another on our Lenten journeys. Please feel free to join us this Sunday.



For more information, you may 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.

FAITH EDUCATION:

Faith Education will meet this Sunday, March 29th. Class meeting dates for April will be April 12th and April 19th. Faith Education is an important part of every young person's religious 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. Please contact Patty or Father John in the Chapel Office for more information.



WOMEN'S EVENING OF RETREAT — SAVE THE DATE:

Tuesday, April 21st from 6:00 PM – 8:30 PM will be our annual Women's Spring Retreat. All women of Our Lady Chapel and Gilmour Academy 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 Lennon Boardroom 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! Please RSVP on the sign-up sheet on the Easel in the Chapel narthex. Or you may contact Patty in the Chapel Office at (440) 473-3560 or szaniszlop@gilmour.org



SERVING THE LORD IN THE POOR — SAT. APRIL 18th:

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 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.

REAL PRAYER:

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

—Mahatma Gandhi

THE PASSION OF CHRIST — THE HEART OF FAITH:

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

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



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

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

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. **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. Please say a prayer for our loved ones and for their families.



HOLY WEEK:

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

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



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

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

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.



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. 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].



IT'S ABOUT OBEDIENCE — NOT ABOUT SUFFERING:

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

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

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

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

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

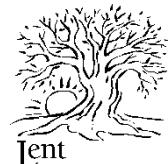
How does the Philippian hymn touch your heart?

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

LENTEN NOTES:

—LENTEN REGULATIONS:

Good Friday is a day of **fast** for all between the ages of 18 and 59. Fasting means that one full meal for the day is allowed, along with two light meals [snacks]. No eating between meals. Those not included in these "ages" are encouraged to take upon themselves some aspects of the fast, whenever possible.



ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form 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 [3/21/26] ----- \$ 65.00
Total Offerings: Sunday [3/22/26] ----- \$ 802.00

2025 CONTRIBUTION STATEMENTS:

If you would like a copy of your 2025 Contributions to Our Lady Chapel, please call the chapel office [440-473-3560] and we will be glad to send it out to you. We have been doing it this way for a number of years now. We have found in the past that many have their own records and do not need to receive this statement. As good stewards, we are trying to cut postage expenses from a mass mailing. Let us know if you need the statement sent to you and we will be glad to get it to you. Thanks for your understanding.



COLLECTION FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.



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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

Right now all non-perishable food items are welcome. Also, PET FOOD is being accepted at the present time. We have bins in the narthex of the Chapel to accept your donations. The next distribution date is at the Food Pantry will be Saturday, April 18. Thank you!

GETTING IT RIGHT:

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

IT'S ALL ABOUT THE CULTURE:

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

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

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

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

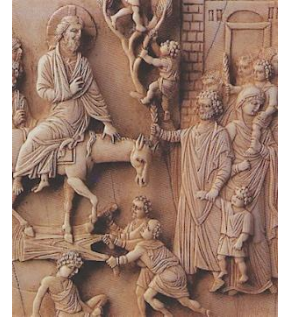
It appears that in the gospel, Jesus is deeply committed not just to changing our personal morality, but also in changing the culture within which we live that morality. He perfectly embodies the Scriptural definition of the ideal follower of God that the prophet Isaiah spoke about [Isaiah 50:4-7]: "The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

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

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

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

Fortunately, in our current culture, "illegitimate" girls no longer have to worry about being sent



to a cloistered convent. But who else is being hurt today? Perhaps all of us should be listening more intently to the real “listeners.” — taken from the writings of Father Roger Karban, which appear on the internet

READINGS FOR THE WEEK:

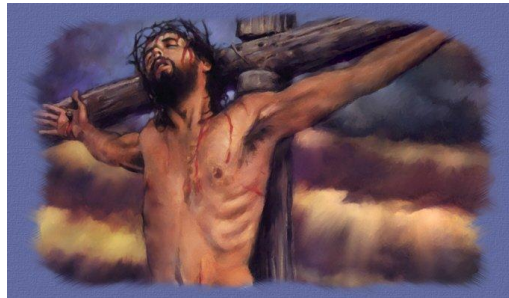
We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God’s word in your homes. We hope you can make good use of it.

Monday:	Isaiah 42:1-7; John 12:1-11
Tuesday:	Isaiah 49:1-6; John 13:21-33, 36-38
Wednesday:	Isaiah 50:4-9a; Matthew 26:14-25
Thursday:	Exodus 12:1-8, 11-14; 1 Corinthians 11:23-26; John 13:1-15
Friday:	Exodus 12:13-14; Hebrews 4:14-16, 5:7-9; John 18:1-19:42
Saturday:	Genesis 1:1-2:2; Genesis 22:1-18; Exodus 14:15-15:1; Isaiah 54:5-14; Isaiah 55:1-11; Baruch 3:9-15, 32-4:4; Ezekiel 36:16-17a,18-28; Romans 6:3-11; Matthew 28:1-10
Easter Sunday:	Acts 10:34a, 37-43; Colossians 3:1-4 or 1 Corinthians 5:6b-8; John 20:1-9

THE LONELINESS OF SUFFERING:

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

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



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

As the curtain rises on the drama of Christ’s passion during this Holy Week, Christians will be

Holy Week

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

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

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

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

In an interview with the Jesuit magazine, *America* [March 20, 2017], Bishop McElroy from San Diego, California, faces the suffering of his own people where two hundred thousand persons from his diocese are undocumented and live in fear of deportation. He spoke at the US Regional World Meeting of Popular Movements in Modesto on February 19th and challenged the attendees to face this "pivotal moment as a people and as a nation." Looking at the value of Catholic Social Teaching, he reminded those gathered that strong government and societal protections for the powerless, the worker, the homeless, the hungry, those without decent medical insurance, and the unemployed must be in place. Bishop McElroy urged Catholics to stand "in solidarity with individual people we know who are undocumented and terrified right now. The church needs to be with them, and we as individuals, as people of faith, need to be with them and help them through this." His call to walk with the betrayed and the lonely is the call of Christ to "remain here and keep watch with me" as he faced his darkest hour.

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

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

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

9 JOURNAL PROMPTS FOR HOLY WEEK:

Journaling is a wonderful way to pray. There have been many times when I've gone into adoration or the chapel, journal in hand, and sat in front of Jesus writing about everything that was on my heart. Perhaps one of my favorite aspects of keeping a prayer journal is being able to go back and reflect on past writings. Often, I am able to see how God has answered past prayers. I hope that these journal prompts help you to draw closer to Jesus during Holy Week, as we prepare our hearts for the holiest day of the year.

1. **On the night before He died, Jesus washed the feet of the apostles.** He said to them: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" [John 13:14-15]. What does it mean to wash one another's feet? Who are the people in your life whose feet you need to wash? Is there someone in your life who you know you should be helping, but are afraid to? How can you overcome this fear so that you are truly following Jesus' model?



2. **As Jesus is suffering in the Garden of Gethsemane,** He prays to God, saying: "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" [Matthew 26:39]. Is there something that God is calling you to do that you are afraid of? How can you surrender yourself to God and trust in His plan for you? Sometimes, the things God asks of us seem impossible. He calls us to do things we never planned, or imagine. Let our prayer be like that of Jesus: "Not as I will, but as You will."

3. **Judas betrays Jesus with a kiss.** Every time we sin we betray Jesus too. And every time we sin Jesus is waiting for us with open arms — he is waiting for us to turn away from sin and turn towards Him. What area in your life do you need to turn away from in order that you might turn back towards God? Ask for God's grace to strengthen you in the face of temptations.

4. **At the Last Supper,** Peter says to Jesus: "Lord, why can I not follow You right now? I will lay down my life for You" [John 13:37]. Yet, shortly after, in the face of adversity, Peter denies ever knowing Jesus. How many times have we been like Peter — singing God's praises, and then, just as quickly, denying our Lord? Have there been times that you've denied Jesus? Have you ever been afraid of your Christian identity? What are you afraid of?

Jesus reminds us: "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great" [Matthew 5:11]. Pray that God may give you a spirit of courage and love of God, so that even when it is difficult or unpopular, you never deny your Christian identity.

5. **Jesus takes up His own cross and carries it out of love for us.** We know that as disciples of Jesus, we too must carry our own crosses. Remember what Jesus says: "If you wish to come after Me, you must deny yourself, and take up your cross and follow Me" [Matthew 16:24]. What cross are you carrying right now? Do you bear your cross with humility, remembering the sacrifice of Jesus? Or do you complain and focus on negativity? Have you asked God to help you carry your cross?

6. **Mary stays by her Son's side** throughout His suffering and death. It must have been excruciating for her to watch her only Son be humiliated, tortured, and killed. Yet, Mary remains loyal, loving, and steadfast. Sometimes it can be difficult to watch another person — especially a person we love — endure suffering. It may be tempting to abandon them in the midst of their pain because it is

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so painful for us. Are there people in your life who are suffering right now? How can you be more like Mary to these people? Ask God for the courage to be loving and loyal, as Mary was, even when it breaks your heart.

7. **Simon of Cyrene**, an innocent bystander, was asked to help Jesus carry His cross. He must have been scared — reluctant even. He must have wondered why God had chosen him. Still, he succeeds in helping Jesus carry His cross. It is easy to look at a stranger who is suffering and want to turn away — because helping them is inconvenient, or difficult, or painful, or perhaps it is embarrassing. But do we remember that every time we ignore that suffering person we are turning away from Jesus? How many times have we asked “Why me Lord?” instead of willingly being the hands and feet of God?

Have you ever avoided helping someone? Is there a person in your life whose cross God is asking you to help bear? How can you help them as a sister or brother, but not try to rescue them and fix all their problems — something they have to figure out on their own?

8. **“My God, my God, why have you forsaken me?”** [Mark 15:34]. Jesus cries these words just before His death on the cross. While God never abandoned His Son, Jesus, in His humanity, feels a sense of despair and abandonment as he is suffering. Have you ever felt abandoned by God? When? How can the Passion, death, and resurrection of Jesus help you to trust that, just as God had not abandoned Jesus, God will never abandon you?

9. **Reflect on the words of St. Paul:** “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ” [1 Corinthians 15:54-57]. Because of Christ’s sacrifice, we are one with Him again. What does Jesus’ Passion, death, and resurrection mean to you? Are you aware that you are a beloved child of God? How will you live out the joy of the Gospel message? How can you share this message with others?

—taken from the writings of Caitlin Sica, a youth minister.

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**



EUCCHARISTIC MINISTERS:

We will soon begin the process of discerning those in our chapel community who feel **Eucharistic Ministers** called to Eucharistic Ministry. We have a need for more Eucharistic Ministers, particularly within our younger families who come here on Sunday, as well as with those who regular attend the Saturday Evening Mass. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry.



THE PASSION OF JESUS:

The renowned spiritual writer Henri Nouwen shares how he once went to a hospital to visit a man dying of cancer. The man was still relatively young and had been a very hardworking and generative person. He was the father of a family, and provided well for them. He was the chief executive officer in a large company and took good care of both the company and his employees. Moreover he was involved in many other organizations — including his church; and, because of his leadership abilities, he was often the one in charge. But now, this once-so-active man — this person who was so used to being in control of things — was lying on a hospital bed, dying, unable to take care of even his most basic needs.

As Nouwen approached the bed, the man took his hand. It's significant to note the particular frustration he expressed: "Father, you have to help me! I'm dying, and I am trying to make peace with that, but there is something else, too. You know me, I have always been in charge — I took care of my family; I took care of the company; I took care of the church; I took care of things! Now I am lying here, on this bed, and I can't even take care of myself. I can't even go to the bathroom! Dying is one thing, but this is another! I'm helpless! I can't do anything anymore!"

Despite his exceptional pastoral skills, Nouwen — like any of us in a similar situation — was left rather helpless in the face of this man's plea. The man was undergoing an agonizing passivity — he was now a patient. He had once been active — the one in charge. And now, like Jesus in the hours leading up to his death, he was reduced being a patient — one who is ministered to by others. Nouwen, for his part, tried to help the man see the connection between what he was undergoing and what Jesus endured in his passion — especially how this time of helplessness, diminishment, and passivity is meant to be a time where we can give something deeper to those around us.



Among other things, Nouwen read the Passion narratives of the gospels aloud to him because what this man was enduring parallels very clearly what Jesus endured in the hours leading up to his death — a time we Christians entitle: "the Passion of Jesus." What exactly was the Passion of Jesus?

As Christians, we believe that Jesus gave us both his life and his death. Too often, however, we do not distinguish between the two — though we should. Jesus gave his life for us in one way, through his activity; he gave his death for us in another way, through his passivity, his passion.

Jesus is passive, a patient, and in that passivity he gave his death for us. It is easy to misunderstand what the gospels mean by the Passion of Jesus. When we use the word passion in relationship to Jesus' suffering we spontaneously connect it to the idea of passion as pain — the pain of the crucifixion, of scourging, of whips, of nails in his hands, of humiliation before the crowd. The Passion of Jesus does refer to these, but the word asks for a different focus here. The English word passion takes its root in the Latin, "passio", meaning passivity, and that's its real connotation here. The word "patient" also derives from this. Hence what the Passion narratives describe is Jesus' passivity — his becoming a "patient." He gives his death to us through his passivity, just as he had previously given his life to us through his activity.

Indeed the gospels of Matthew, Mark, and Luke can each be neatly divided into two distinct parts. In each gospel we can split off everything that is narrated until Jesus' arrest in the Garden of Gethsemane and call this part of the Gospel: The Activity of Jesus Christ. Then we could take the section of the Gospels that we call "the Passion" and call that section: The Passivity of Jesus Christ. This would in

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fact help clarify an important distinction — Jesus gave his life for us through his activity, whereas he gave his death for us through his passivity. Hence, up until his arrest, the gospels describe Jesus as active — as doing things, as being in charge, preaching, teaching, performing miracles, consoling people. After his arrest, all the verbs become passive — he is led away, manhandled by the authorities, whipped, helped in carrying his cross, and ultimately nailed to the cross. After his arrest, like a patient in palliative care or hospice, he no longer does anything; rather others do it for him and to him. He is passive, a patient, and in that passivity he gave his death for us.

There are many lessons in this, not least the fact that life and love are given not just in what we do for others but also, and perhaps even more deeply, in what we absorb at those times when we are helpless, when we have no choice except to be a “patient.”

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

ARE YOU THERE, GOD?

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

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

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

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



THE CHOSEN :

We had a wonderful group of people join us for our recent showing of an episode of *The Chosen* in April. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for the Easter season, we will begin again on April 19 or May 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, about Jesus of Nazareth. If you have any questions, please contact Fr. John or the Chapel Office [440-473-3560].



THE CROSS AS REVEALING THE INNER LIFE OF GOD:

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

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

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

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



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

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

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

What is happening there?

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

We have an analogy for this — however inadequate — inside human relationships. Whenever two

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people love each other so deeply that the power of that love enables them to trust enough that they do not grow embittered, recriminating, and questioning of God in times of pain and darkness, which love becomes an energy, a warm spirit, an oxygen, that empowers everyone who comes into contact with it.

You see this in a good marriage, where the love and trust that a man and a woman have for each other become something akin to a warm fireplace that warms everyone around them. From their side too flows “blood and water” — a spirit and a baptism. But that only happens when their love for each other is of the kind that enables them both to sweat blood in the garden rather than give in to bitterness, recrimination, and the temptation to make God prove himself. A good love empowers both parties to carry the burdens of others as well as the burden of doubt, without resentment.

The cross is an icon of this kind of love. It defines God as love and gives us a picture of what that kind of love looks like.

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

JESUS’ LAST WORDS:

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

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

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



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

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

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

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

less important than the life that has come before them.

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

—taken from the writings of Father René Butler, S.M., which appear on the internet

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For Mary Bislosky, who is seriously ill.
- For Rebekah Klein, daughter of long-time teacher and coach, Jeff Klein, who is seriously ill.
- For Krishna Gupta, sister of Science teacher, Neena Goel, and aunt of Nikhil ['13] and Nuper ['17] Goel, who is undergoing treatment for cancer.
- For James Cissell, father of Denise Shade, who is undergoing treatment for senior related medical issues.
- For Heather Saluan
- For Rick Debacko ['99], brother of Michelle Chiacchiari ['96], uncle of Aurelia ['28] and Olivia ['30] Chiacchiari, who is critically ill.
- For Louise Miklus, who is recovering from injuries sustained in a fall.
- For Thomas Noble who is undergoing treatment for cancer.
- For Michelle Chiacchiari ['96], wife of Mark ['94], mother of Aurelia ['28] and Olivia ['30] Chiacchiari, who is recovering from surgery.
- For Pauline Ertter who is ill.

PRAYERS FOR THE DECEASED:

- For Sister Marian Coughlin, S.N.D.
- For Mike Kelley, brother of Brian Kelley ['04].
- For Cathleen Ann Clinton, sister of Caroline and sister-in-law of Jim Farrar ['59], aunt of JP ['91], Mary Kate ['93], Dan ['94], and Amy ['96] Farrar
- For Father Genaro Aguilar, C.S.C.
- For Veronica Pauer, sister of Brother Charles Smith, C.S.C.
- For Andre Polsinelli.
- For Robert Maynard, father of Robert ['80] and Chris ['91] Maynard
- For Steve Pryatel ['78], husband of Gilmour Theology Instructor, Eileen Pryatel, father of Michael ['08], Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, and brother of Mark ['78] and Keith ['79] Pryatel, and brother-in-law of James Bares ['80]
- For Ida Gentile, aunt of Mark Chiacchiari ['94], great aunt of Aurelia ['28] and Olivia ['30] Chiacchiari.
- For James Pickerill.

PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- For an end to the war between Russia and Ukraine, and the war with Iran.
- 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 its forms.
- For all service men and women, and for their families

CLOSING PRAYER:

~ A Prayer during Holy Week ~

**Lord,
I believe that for Jesus
death was not destruction
and neither is my own.
In my last hour
I commend to you my spirit.
In this present hour
I worship you
and meditate on the passion
of your Son, Jesus.**

**Lord of all life,
raise me up
to share his Easter victory!**

**Father,
in whatever way you call me
to surrender my life,
I ask you to give me peace —
to be my peace.**

**If I must share the passion of Jesus,
help me also to share his faith.
You are the love that begot me;
you will never let me go.
In life,
in death,
in every moment
seal me with your Spirit,
unite me with your Christ.
Amen.**

CAMPUS MINISTRY OFFICE:

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