

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.



THE NEW LIFE OF EASTER:

Throughout this past year, **Izzy Martinez** and **Ryan Smithley**, have been on a journey to the Lord. For both, the journey began with questioning and searching, discerning through prayer and reflection upon God's call to them in their lives. Both have celebrated the Sacraments of Initiation, and we welcome them and promise to love and support them in their days and years ahead. God bless both of you, and all who have entered into the Church during this Easter Season.

HOLY CROSS ROADS – WRITINGS FOR THE JOURNEY:

I am almost sure many of us have had the opportunity of singing sometimes with our brothers and sisters of different Christian faiths this song: "Yes. Jesus loves me, Yes Jesus loves me, Yes Jesus loves me, for the Bible tells me so."

From these words come a fundamental truth of being Christian. This song tells us that God loves each of us in our unique personality with a special love just for us. God in Jesus sees his creation and knows all the circumstances that make us who we are. God sees and knows everything about us, and in spite of all our faults and frailties, God loves us just as we are.



In the recent retreat given to the Brothers at Columba Hall, Father Dan Ponisciak CSC, wanted to emphasize aspects of God's love for us. While reading St. Paul's famous passage on love [see 1 Corinthians 13], Father replaced the word "love" with the word "God." Instead of saying "Love is patient, love is kind", Father Dan said: "God is patient, God is kind" and so on. The one characteristic that is like no other is sacrificial love. "There is no greater love than this, to lay down one's life for one's friend" [John 15:13]. This is what Jesus did for each of us and for all people. Yes, Jesus loves us for the Bible tells us so.

- Did you sing this song when you were a child? What other songs make you reflect on God's love for you?
- What are some other descriptions of love that, according to St. Paul, apply to God?
- What is most significant to you about Holy Week and the Feast of Easter?

As we enter the Easter Season, let the child's song "Yes, Jesus loves me" penetrate my heart.

—Brother Carl Sternberg, C.S.C.

NEXT BIBLE STUDY — WEDNESDAY, APRIL 29:



Our next Virtual Bible Study will be on Wednesday, April 29th 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: What St. Thomas teaches us about our spirituality

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, April 5: Easter Sunday	10:00 AM In-Person & Live Stream
Monday, April 6:	NO MASS
Tuesday, April 7:	NO MASS
Wednesday, April 8:	NO MASS
Thursday, April 9:	NO MASS
Friday, April 10:	NO MASS
Saturday, April 11: 2 nd Week in Easter	5:00 PM In-Person only
Sunday, April 12: 2 nd Week in Easter	10:00 AM In-Person & Live Stream

EASTER FLOWERS:

Our Easter flowers are in memory of the following people and families: **Anthony, Alfonsina, and Stanley Bruno; Andre Polsinelli; the Blazek and Rezabek families.** Thanks to those who so generously contributed to our Easter flowers and the Flowers that will be planted outside surrounding the chapel. As we celebrate together the new life of Easter, we share also in the renewing of the world of nature. Please say a prayer for these loved ones and for their families. Have a blessed 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.



THE NEW LIFE OF EASTER:

The marvelous anthology of books and letters called the Bible is for the sake of divine transformation — not intellectual or “small-self” coziness, or even righteousness. The biblical revelation invites us into a genuinely new experience.

—Father Richard Rohr, O.F.M.

REFLECTION ON THE THEME FOR THE WEEK:

Last night, in parishes around the world, the Easter Vigil began in darkness. It represented all darkness, all suffering, all grief — death in all its forms. A fire was struck. The Paschal Candle — representing “Christ our Light!” in our midst — was lit and processed up the aisle. Each person held a candle that was lit from the Paschal Candle. The growing Light dispersed the darkness.

This Easter morning, each of us brings our darkness and our hope. The reality around us challenges our hope. There is so much to discourage us, even frighten us. Each of us brings our personal darkness as well. Then we hear the good news — the tomb is empty! Jesus is risen from the dead! He has shattered the power of all sin and all darkness. The Preface before the Eucharistic Prayer will proclaim: “by dying he has destroyed our death, and by rising, restored our life.”

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 [John 20:1-9]. 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.



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, 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, who is younger, runs ahead of Peter and arrives back at the tomb. He looks in, but does not enter — is he afraid? Peter enters, sees the evidence neatly laid out, and doesn’t know what to make of it — for they did not yet understand. There was plenty of evidence to believe, but there was no guidebook or video replay that was provided. They had to process it and figure it out.

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.

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 needed to rise to new life. 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 calloused-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 those who had been scattered. His resurrection brings joy to us today by bringing us out of our tombs whatever they may be. When God made Grace, God made plenty of it.

Let us enter into this celebration with our whole heart. Let us not hold back at all. Let us let this good news dispel the darkness. This is our hope. This celebration can fill us with joy and freedom and with bold trust. Let us deeply desire this grace and open our hearts to receive it.

—taken from the writings of Father Andy Alexander, S.J., and Father Larry Gillick, S.J., which appear on the internet

ANOINTING OF THE SICK:

On Sunday, April 26, we will be celebrating the **Sacrament of the Anointing of the Sick at our 10 AM Mass.** Illness and suffering have always been part of human life. In illness, we experience our powerlessness, our limitations, and our mortality. Illness can lead to anguish, self-absorption — sometimes even despair and anger against God. It can also make us more mature — helping us discern in our lives what is not essential so that we can turn toward that which is. Very often illness provokes a search for God and a return to Him.



The Church believes and confesses that among the seven sacraments, there is one very special sacrament which is intended to strengthen those who are being tried by illness. The Sacrament of the Anointing of the Sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to by Mark in his gospel, but is recommended to the faithful and more fully explained in the letter of James the Apostle [James 5:14-15].

Most of us remember the time when the Sacrament of the Anointing of the Sick was conferred exclusively on those who were at the point of death; it’s very name — “Extreme Unction” [Last Anointing] reminded us of this practice. But it is clear from the scriptures that this was never the intent of the sacrament. The early Church had an entirely different approach to this sacrament; the Vatican council restored this approach and returned the sacrament to its original name. Today, this beautiful sacrament allows us a special encounter with God during those times of illness in our lives. The cross always leads to the resurrection; sickness leads to salvation.

When are the times when we can receive this sacrament? There are many occasions — during any serious illness; before surgery; the elderly; mental and emotional illness; spiritual struggle; approaching death. Who determines when an illness is serious? You do! Whenever you feel you need the sacrament, you should receive it. The Sacrament of the Anointing of the Sick has been the vehicle of many powerful encounters with God in the lives of people. If you have or know of friends or relatives who should receive this sacrament, please try to arrange for them to be here. If there is a problem with local transportation, please let us know. Join us for this special occasion.

THE DELUSION OF SIN and EASTER JOY:

All of us have been hurt in one way or another. All of us have been held in the grip of pain and have been unable to rid ourselves of resentments. We have a sense of loneliness within us — the feeling of being isolated and that nobody cares. We feel separate, alone, and alienated. Added to all of this is a sense of fear for our future looming over us all. In the midst this, we celebrate the Resurrection of Jesus Christ from the dead with its promise that our own Good Fridays will be followed by Easter Sundays. The Church presents us with that gift from God; she does not give us what is merely wishful thinking.

The story of Adam and Eve is constructed in such a way that immediately following their sin they recognized that they were naked [see Genesis 3]. Their nakedness was something far more profound than mere physical nakedness. They recognized at a much deeper level that they were exposed — vulnerable, alienated, ashamed, isolated from God, stripped of the dignity of God's good graces. They were profoundly naked because they realized that they were no longer clothed in God's good graces. It was in the nakedness of shame that they recognized themselves and saw themselves. They saw themselves as undesirable, unattractive — separated and alone like all of us who have felt the emptiness of loneliness, of being distanced from love; cut off from the warmth of friendship; isolated; having no one to love us, save only our own little and quite unsatisfying selves.



That's precisely what sin does to us. It makes us miserable; it fills us with loneliness; it fills us with the awful awareness that we are quite inadequate; that we just don't have the right stuff to be decent, that we lack moral courage and are not strong enough to pay the price for doing good. Sin makes us know the weakness, the inner weakness, of being inadequate to the task of doing only those things that are decent, right and good and give us self-respect.

During the liturgy of Good Friday, we were given a reading from the book of the prophet Isaiah — “We had all gone astray like sheep, each following his own way” [Isaiah 53:6]. That, to my way of thinking, is at the core of our modern cultural sickness, our modern spiritual malaise — we have each gone off following our own individual way. We are victims of the delusion that we can do anything we want, anywhere we want, with whomever we want, and as often as we want. Furthermore, through our science and technology we have unlocked the secrets of the universe; we have almost unlimited power over nature, over the earth itself, over our world, and we are even projecting our power out into space, into the surrounding cosmos. It can be safely said that we certainly have power over our world and over nature to an extent never heretofore known to mortal men and women.

But to what avail — for what purpose? Are we not now more isolated and lonely than the men and women who have lived before us? Are we not more naked and exposed? Have we not rejected what used to be known as the Common Good in favor of asserting our own individual and personal rights over those we used to hold and share in common? Do not men and women today even claim a personal right over human life? As I understand it, that is precisely what the debate is over abortion and euthanasia is all about — the claim of personal right over human life, the projection of human will over the will of God.

“We have all gone astray like sheep, each following his own way”, Isaiah tells us. But we need no prophet to tell us that today. We ourselves know it to be true — we know it deep down, within. What we fail to see is that we are victims of our own making.

Jesus Christ is risen from the dead, victim no longer. His glorious, Spirit-filled risen humanity is no longer held in the tomb of shame, isolation and loneliness. He is risen that you and I might walk in the glorious freedom and dignity of the sons and daughters of God — clothed and no longer naked.

Through the power of God’s Holy Spirit we can “put on Christ” as St. Paul bids us, put on the risen Christ. We can clothe ourselves in Christ’s way of living, in His truth, and in His Spirit-filled, resurrected life. We need no longer feel the shame and the nakedness of living with nothing but our own arrogance; of having nothing to clothe us more than our own self-will — which is transparently nothing other than our own self-delusion.

Christ’s victory can be our victory. He calls us, He invites us, He bids us to live anew with His risen Body and Blood mingled with ours. From His pierced side there flowed forth water and blood, which is to say that Baptism and Holy Communion came forth from his pierced side as He hung upon the Cross and emptied Himself, freely, of His own choice, giving over His life, for us.



“We have all gone astray like sheep, each following his own way”, Isaiah prophesied. And we know that we have. But we need no longer live following our own way. We have a common union, a holy communion of shared human life in which we can live. We can live as living cells in a fantastically beautiful and powerful Mystical Body of Jesus Christ risen from the dead. We need no longer be imprisoned within the tombs of emotional darkness and spiritual death. We need no longer have our minds pierced by the excruciatingly painful crowns of thorns that we crush into our skulls and pierce into our minds. We need no longer live as victims in painful lives that we have, of our doing, fashioned for ourselves. We need no longer live as victims in moral relativism, in the tombs of subjectivism, in the absence of Truth, and in the painful isolation of our own self-declared omnipotence.

Jesus Christ is risen, victim no more, that you and I might be victims no more. We have His truth in which we can live, and we can live it together in a holy communion of life; we can live free of the hell of each following his or her own isolated way. This is the great gift that Jesus Christ has to offer the modern world — the gift of freedom from the hell of our solitary confinement. We can receive Christ’s gift of living together in a common purpose, the gift of living together in shared meaning, in shared lives of caring for others; the gift of living together clothed in the enormous dignity of the sons and daughters of God, engaged in the glorious task of revealing the presence of His kingdom in our world.

Jesus Christ is risen from the dead, victim no longer. Jesus Christ is risen from the dead and now lives in you and in me. Jesus Christ is risen from the dead in order that you and I might rise to a new and better and higher life. May Easter’s victory be your blessing, a blessing you can share with your loved ones both now and forever. —taken from the writings of Father Charles Irvin., which appear on the internet

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**

MERCY AND GRACE:

To experience mercy is to be loved when we deserve love the least.

—Father Peter Cameron

THE NEW LIFE OF EASTER:

Last spring, a restless robin caught my attention outside my office window. The bird flew back and forth for days, dancing to his own rhythm. The robin peered into a series of windows, seemingly with urgency and worry. Perhaps he was protecting a new nest from predators. Maybe he was making sure the fledglings would find food, shelter, and be able to fly after their days in a nest. Maybe he was taking a break from his new duties as a parent. Perhaps he was there to capture my attention, to help me reflect more deeply about our common nature.

The bird at my window helps me reflect on our role as priests in the Easter season. We enter springtime for our people who have been born again in baptism. We educate our very young to see beyond simple bread and wine to the glorious presence of Christ Jesus. We are also nervous about our young. We feed and nourish those coming to Easter sacraments. We fret about how they will carry on the mission of the Church when the scent of Christ finally fades away. As priests, we become like protective parents who wait for the next generation to understand and live the passion, death, and resurrection of Christ Jesus.

Every year on Easter Saturday, our deacons in the Congregation of Holy Cross are ordained priests. As I stare at this robin, I see myself anxious about the young priests leaving the nest of seminary and taking flight on their own. I will not fret like my winged friend, but I will open my heart and pray for the men who will be sent in mission to the four corners of the world. They will soar because they know they possess the gift of the Holy Spirit and the support of us who have pathed their way. I will be here in our retirement house ready to welcome them if they should break a wing or find people's sorrow overwhelming.

In the Easter season, our religious community also celebrates jubilees. We will gather at Eucharist to honor men who have served 25 to 65 years of ministry. A few years ago, we gathered to recognize 75 years of service for one admired priest. As I reflect on my own role as religious superior of our retirement and healthcare facility, perhaps this is where I see myself connecting with the fret of the robin. As I celebrate these commitments in the Congregation of Holy Cross and in our universal priesthood, I also see both their readiness and their anxiety about being birthed into eternal life. The longer I am here, the more I see that our lives reflect the nestlings, anxious about leaving the nest of life.



We leave nests all through life as well as helping others do the same. Transition and change become the foundation of the Easter season and the life we lead as priests. From year to year, we offer sacraments. However, we are powerless over how people will serve others in the world. How they will love is not up to us. How Christ will cease their hearts, we may never know or understand. How they will surrender to the Holy Spirit we simply cannot predict. We also may sit at the bedside of those who take their last breath on earth so to be born again in heaven. Such experiences form us as priests in ways we do not even realize. Allowing God to welcome us home is quite a journey of faith for the individual, but also for us who console the grieving still on earth. No matter the transitions we accompany or the changes of nests we experience as clergy, the gift of the Holy Spirit remains with us. The Holy Spirit offers us what we need, no matter the losses we leave behind, no matter our fear to move from the security of the nests from which we fly.

This day we all gather again to welcome new life. The sun was bursting into the room, and while the world waited, one red cardinal perched on a branch outside the picture window. The red bird peered into the window. I took a deep breath and rejoiced in the beauty of God's care for the world in every moment of change.

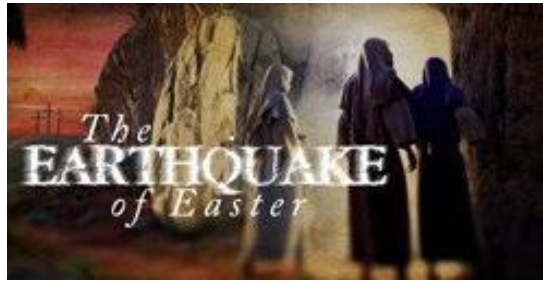
—Father Ronald Raab, C.S.C.

EARTHQUAKES and GALILEE:

Earthquake. Go. Galilee. These are three words from the Easter Gospel of Matthew [read at Easter Vigil on Holy Saturday Night]. If we combine them together, the deepest meaning of Easter will emerge. Matthew is the only one of the gospel writers who includes an earthquake in his Easter story. It is not there as a casual detail. Throughout the Bible, earthquakes are signs that God is changing things, that God is transforming the world. So Matthew includes an earthquake to make it clear that the resurrection of Jesus is not only about Jesus, nor it is only an event that happened two thousand years ago. Jesus' resurrection is about God changing the world today.

You see, on that first Easter, God began the process of cleaning up the mess of this world. God began to destroy every evil and all that was opposed to God's will. God raised Jesus up and made him the Lord of a new creation — a creation without poverty and hunger, a creation without injustice and violence, a creation without sickness and death. Now of course this new creation is still a work in progress. It will not be completed until Jesus "returns again" in glory. But it started at the empty tomb. That is why the earth shook, because it knew that its transformation had begun.

But the earthquake leads to the command: "Go." Both the angel and Jesus tell the women to "go." Easter is not about hanging around the empty tomb or clinging to the risen Lord. Easter is being sent out, going out to participate in Jesus' mission. If God has begun in Christ to establish a new creation, we are to go and become a part of building it. We are to be God's agents in the world, attacking poverty and hunger, opposing injustice and violence, comforting the sick and the dying. Being



a disciple of Jesus is more than avoiding sin or coming to Church or learning our catechism. Being a disciple of Jesus is joining with Jesus in building the kingdom of God.

Now how do we do that? Here is where the third word is helpful: "Galilee." Galilee was the home of Jesus and his disciples. They left Galilee to come to Jerusalem for the feast of Passover. There, Jesus was crucified and raised up. But on Easter the women are sent to Galilee. They are sent home. They are to go to where they live, where they have connections and influence. The presence of Galilee in Matthew's gospel is a reminder to us that as agents of God's transformation we are to go to where we live, to where our work on behalf of the kingdom can have the most influence. We will not be able to bring about peace in Syria, or the Ukraine, or Iran; but we can be peacemakers in our own families by our patience, by our honesty, and by our willingness to forgive. We cannot free those who are oppressed by inhuman working conditions in South East Asia, but we can stand up for the kid at school who is bullied or support the woman in our workplace who is demeaned or treated unjustly. We might not be able to feed hungry children in Africa, but we can cooperate with our friends and our colleagues to look at the issues of hunger in our own city and discover ways in which the poor can learn skills that will allow them to support themselves.

Earthquake. Go. Galilee. Easter is about God cleaning up the mess of our world. We are called to go to those Galilees where we live and have influence and join in the effort. Easter is not about bunnies and pastel eggs. It is a bold proclamation that God has begun to transform this broken world, and that we are to go out in Jesus' name and help God shake the earth!

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

EASTER CHANGES EVERYTHING:

I'm not sure about you, but my entire faith rests on Easter. That's a pretty big statement, I know, so let me unpack it. As I see it, Easter changes everything. Just think about the state of the disciples immediately after the Crucifixion. Think about what they were feeling. Their leader, their hero, their friend had been executed in most public, gruesome and shameful way imaginable. Most of them — except for a handful of faithful women — had abandoned Jesus after his arrest and trial. By the evening of Good Friday, they were cowering behind closed doors — worried that they too would be rounded up by the Roman soldiers, maybe the same ones who had killed Jesus.

But then, on Easter Sunday, everything changes. He is risen! The most dramatic turnabout in history. And to whom does he show himself first? Another surprise! Not to Peter, the putative leader of the apostles, but to Mary Magdalene! And remember, in the time between when Mary Magdalene encounters the Risen Christ and when she announces the news of his resurrection to the others, she is the church on earth. Because only she understands the Paschal Mystery. And what is her message to the disciples? He is risen, yes. But also: Love is stronger than hate. Hope is stronger than despair. Life is stronger than death. And nothing, nothing, is impossible with God. Happy Easter.

—taken from the writings of Father James Martin, 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:	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 2:42-47; 1 Peter 1:3-9; John 20:19-31

FOOD 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, Lyndhurst, Mayfield Village, Highland Heights, Richmond 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. 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!



REFLECTION ON THIS WEEK'S THEME:

Peace is "unarmed and disarming," rooted in full respect for the dignity of all.

—Pope Leo XIV

THE RESURRECTION OF THE LORD:

In the musical *Jesus Christ Superstar*, just after Jesus' arrest, Mary Magdalene sings: "Could We Start Again Please." In the name of all Jesus' friends, she laments: "This was unexpected. What do I do now? Could we start again please?"

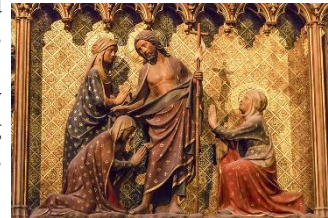
It seems so easy for us to proclaim the Resurrection. After all, we've known the story for as long as we've known about Jesus. We can look at the crucifix because we know it's just the horrific prelude to the best news in the world.

The women who went to the tomb on that third day had no idea about an ending to Jesus' story beyond what they had seen. They could not erase the memory of the dying Jesus crying out in the darkness. Earth shook, the hidden Holy of Holies was exposed, ghosts wandered the earth and the guards trembled. These women had followed Jesus' friends to the tomb. They watched the stone seal at the end of the story and kept vigil there until the Sabbath.

As the women returned on the third day, the Earth quaked again. Now, in place of a sealed tomb, they saw an angel sweep in, roll away the stone, and sit atop it. As the guards shook like the trembling Earth, the angel answered the question the dumbfounded women could find no voice to ask: "Do not be afraid, he has been raised. Go now! Tell the disciples to go to Galilee where you will all see him" [Matthew 28:1-10].

Like Joseph before Jesus' birth, they obeyed the angelic command and set off in wonder-filled confusion. Before they could reach the others, Jesus came to them. As they fell at his feet, clinging to him like a child to a father's leg, he repeated everything the angel had said and repeated their commission as the first apostles of his resurrection.

Jesus missioned them to send the disciples on the 100-mile journey to Galilee where he would meet them. Going to Galilee implied starting again. There they had been called and began their discipleship. It was their starting place.



By obeying the women who had seen the risen Lord, the disciples who had been terrified into flight and betrayed Jesus could start again. Now, they began to realize that Jesus' death was anything but the end of his story. Living into that new understanding, Peter could preach Jesus' Gospel instead of his own version of messianism.

Peter reinterpreted what people already knew about Jesus. God had anointed him with the Spirit and power. God had raised him up, vanquishing the powers of death. Peter announced the forgiveness of sin, the good news that divine love absorbs and transforms evil, drawing everything into the unfathomable life of God.

That's what Paul meant by saying that we've passed with Christ from death to life. No longer can we say: "It is what it is." Christ draws us into his own life: loving without end. As Mary sang: "This was unexpected."

We probably resemble Mary and friends more than we think. We profess the Resurrection in our creed. We hope for a good afterlife. But the question remains: Does our day-to-day reflect the fact that our real life, as Paul says, is "hidden in Christ"? Are we living the power of Christ's resurrection?

This mystery is too much for us to comprehend. Sometimes, like the women, we cling to the Jesus we know. Then he says: "There's more. Move on."

The news of the Resurrection sends us back to our own Galilees — the moments and places where we were touched by Christ, the times when the God of creation overwhelmed us with beauty such that all we could do was give thanks for the senses of sight, touch, taste, smell and hearing. These are the

Easter

moments when we experience the Spirit of God with and in us. They are but a hint of what can be and is even now happening.

Resurrection faith keeps returning us to the best we've known. It prods us to allow the Spirit to reveal unexpected dimensions of what is, was, and is to come. On this Easter, let us heed the command to start again, to reinterpret everything in our own lives and all of history in the light of Christ's definitive victory over evil.

We can start again — and again. It will never be the same because our lives, still hidden in Christ, are unfolding under the influence of the Spirit. Time and again, we will ask: "What do I do now?" Jesus continues to respond: "Do not be afraid, return to your Galilee and there you will see me — again and again." —taken from the writings of Sister Mary McGlone, C.S.J., 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 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 [3/28/26] ----- \$ 45.00
Total Offerings: Sunday [3/29/26] ----- \$ 722.00

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.

WE BELIEVE:

We have now come to the most important of all the Christian Feasts — the Resurrection. This feast cannot be isolated from what has gone before. Actually the three great feasts of Holy Week are all of a piece — Holy Thursday, Good Friday, and Easter Sunday — they should never be seen in isolation from each other. Put together we call them the Pascal Mystery; and so, to be more correct, it is this that is the most important event in the Christian year.

The liturgies of Holy Week have brought out from us a whole gamut of emotions — the mixed feelings of wonder and apprehension at the Last Supper, the dreadful sadness of Good Friday, the complete emptiness of Holy Saturday, and the unalloyed joy of Easter Sunday morning. It is good to be reminded of the feelings that the disciples experienced as they followed Christ in those terrible days. They were totally confused, and hardly any of them lasted the course — least of all St Peter. It took until Pentecost before they could — under the inspiration of the Holy Spirit — find the courage to testify to what had happened.

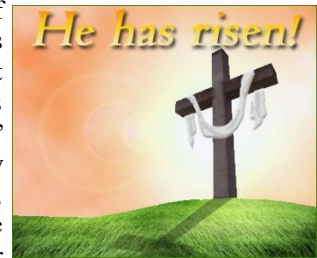
However, we do know that among those who remained faithful to the end and stood at the foot of the Cross were Mary, the Mother of Jesus, Mary the wife of Clopas, Mary Magdalene, and St John. Two of these are mentioned in the Gospel of Easter — Mary Magdalene and St John. Something authenticated by all four Gospels is that Mary Magdalene was there when the tomb was discovered to be empty. The other Gospel writers mention that she was in the company of other women, but in John's Gospel these other women are not mentioned.

John's gospel is very carefully constructed and worth close examination. The traditional understanding is that it was written by the Apostle John who throughout the Gospel calls himself the Beloved Disciple. The sequence of events — which involves a lot of running — is that Mary Magdalene arrives and discovers that the stone is rolled away, but she doesn't go into the tomb. Instead she runs to get Peter and John, who then run to the tomb. John wins the race, but holds back to let Peter in first. Then John goes in — "he saw and he believed."

There is a lot in this scene about deference and respect — Mary Magdalene defers to the Apostles and gets them to check the tomb out; John holds back and lets Peter in first — for Peter is the head of the apostles. But it is John who is the first to believe. John may not be number one among the Apostles — he is not the rock on which Christ will build his Church — but he has two claims to fame which Peter cannot match. The first is that he stayed by the Cross and is, therefore, not tainted by any denial of Jesus, and the other is that at the empty tomb he was the first to believe.

You might wonder why John is making a "big deal" out of this — why is it important that he be the first to believe? What is going on here is that John is trying to convince his readers. He is stating that he was there — he saw the empty tomb, and, more than this, when he saw it he believed. He presents himself to his readers as a credible witness — someone utterly believable. He is telling us that at the moment when he was faced with the empty tomb, he immediately drew the conclusion that Jesus had risen from the dead — he believed this instantly and absolutely.

Furthermore, we must remember the struggles that the early Church went through — and were going through at the time of John's writing his gospel. John is stating his credentials — unlike Peter, John did not deny the Lord; he did not flee from the cross. On the contrary, John was there at the foot of the Cross, and it was there that Jesus entrusted the care of his mother into John's loving hands. What more honest, believable, and trustworthy kind of a person could you have than this? For all his youth at the time, there he was in the right place doing the right things — remaining faithful and steady and



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believing. Here we have a witness that we can have faith in. Here is a Gospel that is true. Here are simple words that we can resonate with — “he saw and he believed.”

And if he — this trustworthy man — can see and believe, then even if we ourselves haven’t actually seen — then maybe we can still believe. Maybe we can take all this on board and make an act of faith in the Risen Christ. That’s what John wants from his readers. And that’s the invitation that’s open to us today, on this Easter Day — to profess our faith in Christ and in his resurrection.

And if we can believe this, then we can believe all that flows from it. We can believe in the teaching of the Apostles, we can believe in the efficacy of the sacraments, we can believe in the Church, and above all we can believe in eternal life. These things are the very essence of Christianity — these things are what our faith is all about. And by believing what John is telling us, we become true members of Christ’s Mystical Body — his faithful servants in the world of today.

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

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].



EUCCHARISTIC MINISTERS:

We will soon begin the process of discerning those in our chapel community who feel 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 CHOSEN :

We had a wonderful group of people join us for our recent showing of an episode of *The Chosen* in March. The viewing was followed by a very inspiring sharing among those present. **On April 19, we will meet again in our 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].

MEN’S EVENING OF RETREAT — SAVE THE DATE:

Tuesday, April 14th from 6:00 PM – 8:30 PM will be our annual Men’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**



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].

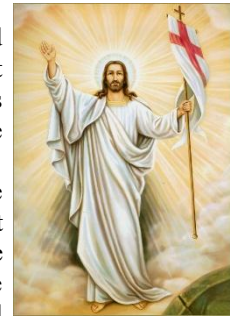
Gil Bailie, who recounts this story in his monumental book on the cross and non-violence, notes not just the remarkable similarity between her death and that of Jesus, but also the fact that in both cases, resurrection means that their voices live on when everything about their deaths suggest that their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



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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, 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 leaven — 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.

FAITH EDUCATION:

Faith Education will meet next Sunday, April 12th. Class meeting dates for April are 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**



THE RIDDLE OF NATURE:

To read the book of nature, you have to actually pay attention — go out and fill your gaze with the stars, or a forest, or a deer. Without this practice, the book is illegible, and it is difficult to make sense of the psalmist's claim that the "the heavens declare the glory of God, and the sky above proclaims his handiwork." Similarly, it will be hard to follow the apostle Paul's argument that "what can be known about God is plain to [human beings], because God has shown it to them. For his invisible attributes — namely, his eternal power and divine nature — have been clearly perceived, ever since the creation of the world, in the things that have been made." What can nature tell us about how to live within it?

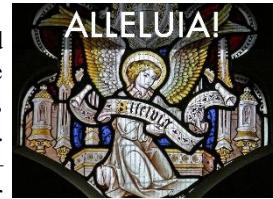
—Peter Mommsen

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. Jairus' 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

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 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 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 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.
- For Celeste Perry, mother of Brad ['05] and Coco ['06] Perry.
- For Father Aaron Peters, O.S.B.
- For Alan Garson, husband of the cousin of Eileen Pryatel.

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

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].**



CLOSING PRAYER:

~ A Prayer for Easter ~

**Yours be the glory, Jesus, Holy One,
Risen up in triumph, splendid as the sun.
To anoint your body, grieving women came
And with joy departed, hast'ning to proclaim:
Yours be the glory,
Mary's only Son,
Risen up in triumph,
Jesus, Holy One!**

**Radiant you meet us, risen from the tomb,
Lovingly you greet us, scatter fear and gloom.
Let your Church with gladness
hymns of triumph sing;
You live now among us; death has lost its sting.
Radiant you meet us, gracious as a groom;
Lovingly you greet us, risen from the tomb.**

**Yours be the glory, never-setting sun,
Star yet brightly burning
when life's day is done!
Dawn breaks forth from darkness, overcoming night.
Star of Morning glorious, flood our world with light!
Yours be the glory, God's beloved Son,
Star forever burning, never-setting sun!
Amen.**

CAMPUS MINISTRY OFFICE:

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