

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.

WOMEN'S EVENING OF RETREAT — TUES. APRIL 21:

This 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

FIRST COMMUNION:

On Saturday, April 25th, our 2nd graders will make their First Communion in a private, intimate family ceremony. Few of us will argue the fact that one of the times we are closest to God is at our First Communion. The faith and openness of a child to Jesus is inspiring. May we all receive the Eucharist with so deep a faith. Congratulations to our children who are celebrating this special bond with Jesus for the first time: Nico Chiellino, Emily Dudley, Matthew Giavara, Jackson Impullitti, Juliana Jeschelnig, Cameron Joyce, Piper Kilkenney, Vincent Langenmayr, Maeve Lazuka, Avery Matejka, Julian Rondinelli, and Anthony VanAntwerp. We also congratulate Andrew Comar and Bryce Dennison, who will be making their First Communion at their home parishes in the coming weeks. Congratulations to all of our children, and also to their parents who have nurtured them in the faith and the love of Jesus. May we always remember that as people of faith — the Church — we too play a very important role in bringing each other into deeper relationship with Jesus.



ANOINTING OF THE SICK - NEXT SUNDAY, APRIL 26:

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.

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 19: 3 rd Week in Easter	10:00 AM In-Person & Live Stream
Monday, April 20:	NO MASS
Tuesday, April 21:	6:00 PM MASS
Wednesday, April.22:	NO MASS
Thursday, April 23:	NO MASS
Friday, April 24:	NO MASS
Saturday, April 25: 4 th Week in Easter	5:00 PM In-Person only
Sunday, April 19: 4 th Week in Easter	10:00 AM In-Person & Live Stream

FAITH EDUCATION:

Faith Education is cancelled this Sunday, April 19th. Our final class meeting will be Sunday, May 3rd. 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.**



REFLECTION ON THE THEME FOR THE WEEK:

St. Luke's Gospel presents us with one of the most beautiful stories in the pages of world literature. There is great artistry in the way Luke presents the story and gradually builds up the various layers of meaning [Luke 24:13-35]. The stranger on the road gets the two disciples to give their account of what has happened in Jerusalem. He then gives his own interpretation which leads to the revelation of himself in the breaking of the bread. The disciples hurry back to Jerusalem and repeat what Jesus has said to the other disciples.

What is at issue here is that there are two ways of looking at the same event — the death of Jesus. The disciples see it as a disaster, while Jesus sees it as a redemptive act in fulfilment of the scriptures. It is also a story about recognition. As Jesus breaks the bread, the disciples suddenly recognize the person of Jesus — and at the same time recognize the truth of his account of the events which they have witnessed.

Incidentally, there was no one called Cleopas at the Last Supper, so we are drawn to conclude that Jesus must often have broken bread with his disciples. It was clearly a distinctive act, and something that Jesus must have done frequently with his disciples — so much so that as soon as he does it they recognize him.

There is also some interesting geography involved in the story. Jesus' whole mission has been centered on Jerusalem. His ministry is a preparation for his definitive entry into Jerusalem where the events of our salvation are to be worked out. Dismayed at what has happened, the two disciples are returning home to Emmaus — putting distance between themselves and Jerusalem. But as a result of their encounter with the Risen Lord, they turn around and go directly back to the Holy City where they are to await the final chapter in the drama and receive the great outpouring of the Holy Spirit at Pentecost.

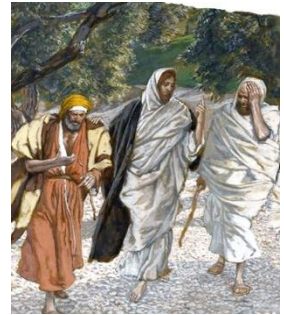
That's some of the structure of this account of the Emmaus journey, but what is in all of this for us? Well, we are told that something prevented them from recognizing Jesus. Immediately we discover that we are on familiar territory!

We are all too aware that the same thing happens to us. How often have we failed to recognize Christ when he knocks on our door or comes to us in his many different disguises? How often have we rejected his message because it seems too improbable or demanding? How often have we failed to see his hand at work in the events of our daily lives? How often have we willfully chosen to ignore his will for us?

The two disciples had, it seemed, lost their faith in Jesus — they were walking away. But Jesus with an extraordinary delicacy draws them back to faith in him and deepens it in the process. It is as if he explains the scriptures and the events they had witnessed in a way no one ever had before. And yet we know from reading the Gospels that Jesus had himself explained the same sorts of things to them over and over again throughout the previous three years.

The difference is that then they couldn't grasp that what Jesus was predicting would actually happen. They were too full of hope to appreciate the reality of what Jesus was to undergo. But once those things had actually occurred, they are despondent, their world has collapsed, they are in depression and all hope has gone.

But it is at that precise moment when their defenses are down that Jesus' explanations given along the road begin to dawn on them. Suddenly their situation changes; they recognize Jesus, and their hope is restored a hundred-fold.



Another interesting point in the story is that it is only when they show the stranger an act of kindness that all is revealed to them. We can only wonder what would have happened if they had not invited Jesus to stay? Here again there is a lesson for us. How do we know what the results of a small act of kindness might be?

There is much in this wonderful story. It is certainly a miniature literary masterpiece, but it is above all an extraordinary faith story which will retain its relevance for all time. It's a story that you need to read over and over again.

The story of Emmaus is, of course, the story of a journey. It is the story of our own lives and that of the Church — a journey of faith. In thinking about Christ's journey, it is perhaps salutary for us to think also about our own journey — our own pilgrimage of faith through this life of ours on earth.

Spend a few minutes thinking about how God has prepared you to face the tasks and challenges he has set before you. Think about how his hand has guided you. Remember the things that God has whispered into your ear as you have walked along the road with him. Give thanks for how he has guided you thus far, and resolve to be more open to the promptings of his Holy Spirit.

This journey through life is not always rosy. Sometimes devastating things happen, and like those disciples on the road to Emmaus, we cannot always see God's logic — we become depressed or angry with him and walk away. We go home with the intention of metaphorically shutting the door on the Lord. In the face of family illness or bereavement we frequently feel that he has put us through a roller-coaster of tribulation to no evident purpose, raising our hopes only to dash them again.

It is at moments like this that we should remind ourselves of the Story of Emmaus and tell ourselves that we are on that road too. Maybe it is not a mere afternoon walk of six miles; perhaps our journey is much longer and more convoluted. But it is the same journey. And on that journey, we meet Christ in many different guises. And the moment of recognition will come. And the purpose of all the trials and tribulations will be revealed. When that moment comes the faith and perseverance that was sorely tried and tested will be vindicated.

Remember the journey to Emmaus did not end in that village — the disciples went back to where they started from. Their journey ended in Jerusalem. Our journey too will end in Jerusalem, but not the one in Israel but the heavenly one!

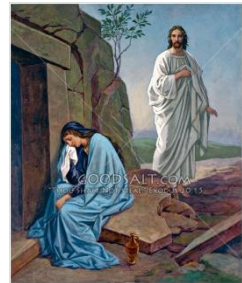
—taken from the writings of Father Alex McAllister S.D.S., which appear on the internet

THE FUNDAMENTAL TRUTH OF YOUR IDENTITY:

Jesus died well because he knew he was going to God and he would soon send his Spirit of Love to his friends. “It is good for you that I leave,” he said, “because unless I leave, I cannot send my Spirit who will lead you to the full communion, to the full truth, to the full betrothal” [John 16:7-8]. With that Holy Spirit he knew that his beloved apostles would live better, happier lives.

This vision is not just about Jesus. It is also about you and me. Jesus came to share his identity with you and to tell you that you are the Beloved Sons and Daughters of God. Just for a moment try to enter this enormous mystery that you, like Jesus, are the beloved daughter or the beloved son of God. This is the truth. Furthermore, your belovedness preceded your birth. You were the beloved before your father, mother, brother, sister, or church loved you or hurt you. You are the beloved because you belong to God from all eternity.

God loved you before you were born, and God will love you after you die. In Scripture, God says: “I have loved you with an everlasting love” [Jeremiah 31:3]. This is a very fundamental truth of



3rd Week in Easter

your identity. This is who you are — whether you feel it or not. You belong to God from eternity to eternity. Life is just a little opportunity for you during a few years to say: “I love you, too.”

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.



SERVING THE LORD IN THE POOR — SAT. MAY 16th:

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.

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, May 16. Thank you!

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].



4 WAYS TO SPREAD THE WORD THAT CHRIST IS RISEN:

We celebrate the resurrection of Jesus loud and proud throughout the Easter Season not only because it begins the most important liturgical time of the year, but because His resurrection is the heart and soul of our Christian faith — the most pivotal moment in human history. Remember what St. Paul wrote to the Church at Corinth: “If Christ has not been raised, then empty is our preaching; empty, too, is your faith” [1 Corinthians 15:14]. This is the classic “all-or-nothing” decision we have to make with Jesus. He either rose from the dead, or He didn’t — there’s no in-between. We either have to believe that He gave His life for us on the cross and then came back to life, or we have to cast off the whole resurrection story as bologna.

The problem with that second part is that incredibly, there are plenty of logical reasons to believe that Jesus actually did rise from the dead. Jesus didn’t just tiptoe out of the tomb and play hide-and-go-seek — He rolled back that stone all the way and proceeded to make His resurrected presence known to hundreds over the next few weeks.

Before I started to take my faith seriously, I often saw Jesus simply as the guy who died for our sins so that when I messed up, it wasn’t that big of a deal. But the more I encountered people who were on fire for their Christian faith, and the more I started going to daily Mass and youth group, the more I began to question this box I had put Jesus in. I was faced with the questions of: “If all Jesus did was die for me, then why didn’t the story end then and there? How are we still here worshipping Him today if His life just ended on the cross?”



Those questions are answered on Easter Sunday, when we celebrate and proclaim His resurrection. Jesus is alive. He did so much more than just die for us — He went the extra step that only Jesus could take, and rose from the dead for us. If we truly and firmly believe in the miracle of Easter, then it’s imperative that we do more than just celebrate for one Sunday. We must go out and proclaim that He is risen!

There are plenty of reasons why it’s important to proclaim that Jesus is alive, but specifically the resurrection is a world-shaking event because it is confirming, conquering, and continuing.

The resurrection is confirming because it proved Jesus’ divinity. Up until His crucifixion, Jesus had been bold and controversial in His teachings of who He really was and who had sent Him. As Jesus is hanging from the cross, people walk by shaking their heads and taunting Him, saying things like: “if you are the Son of God, come down from the cross.” But Jesus showed that He indeed was the Son of God and proved His divinity not in simply saving Himself from death on the cross, but by defeating death by living again.

The resurrection is also conquering because of this defeat of death, as well as defeat of Satan. Read what St. Paul writes to the Church at Rome: “We know that Christ, who was brought back to life, will never die again. Death no longer has any power over him” [Romans 6:9].

Satan also has no power of Jesus, or over us, thanks to the resurrection. The devil fought savagely to overthrow the kingdom of heaven, and probably thought he had won on Good Friday. But instead of the cross and the tomb being a symbol of Jesus’ defeat, they became symbols of His triumph. Sin and death were conquered that day once and for all.

Lastly, **the resurrection of Jesus is continuing because He destroyed the notion that “You**

Only Live Once”, and in doing so, opened the door for us to join Him in resurrection when He comes again. Jesus walking out of the tomb won back for us what was lost because of Adam’s sin in the garden.

It’s important to understand not only why we should proclaim that Jesus is risen, but also how we should proclaim it. Easter is 50 days long and according to the USCCB, should be “celebrated in joy and exultation as one feast day.” We can’t simply leave the wonder and excitement of the resurrection on Easter Sunday and then pack it up along with all of the decorations; we must spread the joy and exultation of Easter and spread our hallelujahs far and wide — especially about something as awesome as our God rising from the dead. Here are some ways to do this:

1. **Keep His commandments.** At the Last Supper, Jesus said to his disciples: “If you love me, you will keep my commandments” [John 14:15]. Imagine Easter as a sort of New Year’s for your faith, and a great opportunity to make resolutions to keep His commandments. In the renewal of our baptismal vows, we are refreshed and renewed in our journey to heaven. If this is something Jesus decided to tell His apostles right before He headed to Calvary, you better believe it’s important. It sounds straightforward, because it is — follow the Ten Commandments and in doing so, you will be proclaiming and glorifying our risen king’s name.
2. **Jump into the sea.** In John’s Gospel, Simon and some of the other disciples decided to go fishing. At dawn, they see a guy standing on the shore, and eventually realize it’s Jesus. When Simon Peter realized Jesus was back from the dead, he was so excited that he jumped right into the water and swam to the shore [see John 21]. In your own life, when you see Jesus, jump into the sea and swim towards Him. When you have the opportunity to encounter God, rush to Him! Whether in your youth group, through adoration, or however you can get to Him; you are the one He hung from the cross for, and who He rolled away the stone for, so go to Him.
3. **Don’t just stand there.** Jesus is ready to go and ascends into heaven. His disciples were probably a bit unsure if He was leaving for good this time, because they’re still looking up when two men dressed in white appear next to them and say: “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven” [see Acts 1]. The message is clear — what are you waiting for? Jesus made it clear to His disciples before He left that they would receive power when the Holy Spirit came upon them, and that He expected them to be His witnesses to the ends of the earth. Now that Jesus is risen, don’t just stand in front of the tomb looking around for Him; it’s time to go out and spread the word that He is alive and He is ready to enter into our hearts, and to prepare for the coming of the Holy Spirit.
4. **Go Forth.** And so the fun begins! If we are to truly celebrate this Easter season as it is meant to be celebrated, we must spread the word of what has happened. The resurrection is too monumental of a moment to keep to ourselves. If one of your friends died and then showed up on your couch a few days later asking what they missed, wouldn’t you tell the world?

Jesus being nailed to a cross spoke volumes about His love. The rolled-away stone and empty tomb strongly displayed His power. During this Easter season, let us join together in one, loud voice and proclaim the power of the resurrection, so that all may come to know that Jesus is alive.

—taken from the writings of Jay Ryan, a Youth Minister

HOPE TO DISPEL THE DARKNESS:

In October 1979, the South American nation of El Salvador entered into a civil war that not only allowed the rise of oppressive military dictators, but which also led to the systematic murder and oppression of tens of thousands of Salvadorans — particularly poor farmers.

Among those who lost their lives defending the rights of the poor and the Church was the archbishop of San Salvador, Saint Oscar Romero — who died on March 24, 1980 — and four American missionaries: Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel, and lay missionary Jean Donovan — all of whom died on December 2, 1980. On November 16, 1989, a group of six Jesuits, along with their housekeeper and her daughter, were shot to death in their shared home because of their support of the poor. The total number of those murdered, raped, and tortured is known only to God.

In the year after the death of Archbishop Romero, the Jesuits of El Salvador began a bi-weekly publication known as *Letter to the Churches*. The newsletter re-told the stories of those who suffered from violence and terror at the hands of the military junta and its guerilla soldiers.

In one issue, *Letter to the Churches* shared the testimony of Ismael, a lay catechist, who shared some of his experiences of living with the poor in a war zone, accompanying the people as they fled into the mountains to try to find safety. There, hiding beneath the branches of trees, with stars providing their only light — because the people were afraid to light candles — the people would retell and reflect on the stories of the Gospel. Recalling those terrifying days, Ismael wrote: “We suffer a great deal here. Our bodies are wasting away, and we have many worries. The old people and the children we have to carry concern all of us. We have no money, no clothing, no shoes. But God will look after us. We are going to suffer in this life. These are only the birth pangs, but joy will come. The consoling words of Christ will wipe away every tear. No more will there be crying, pain, worry, or death — everything will pass away. Our hope is to know God.”



Ismael’s ability to find comfort and even hope in Christ is a powerful witness to us in these Easter days — particularly as we reflect on the story of the journey to Emmaus [Luke 24:13-35]. Saint Luke presents Cleopas and his companion fleeing Jerusalem after the death and burial of Jesus and, although they had heard the testimony of the women that Jesus had been raised from the dead, their disappointment and grief would not allow them to believe such an amazing story. Their despair is captured in one simple but profound statement: “We had hoped...”

And yet, Jesus was there with them, walking with them through their grief, helping them recognize how God had been — and continued to be — at work in the violence of Good Friday and the silence of Holy Saturday. As Father James Martin, SJ, reflected in his book *Jesus: A Pilgrimage*: “The Risen Christ tells the two disciples that hope is never dead, and nothing is impossible with God. Then he shows them this by revealing himself fully. Seeing this, they are filled with joy. Hope has been rekindled and so their hearts burn. Their first impulse, as always in the Gospels and with us, is to announce the Good News.”

The hope and promise of the Resurrection on that Easter Day was able to dispel the darkness of grief and despair for Cleopas and his friend — just as it did for Ismael and his companions as they hid in the forest in those terrible days in El Salvador.

This is what we celebrate as we continue to celebrate in this Easter Season — the Resurrection

shows us that there is always hope and that Christ remains with us, journeying with us as we walk our pilgrim path: “Easter is a shout of victory! No one can extinguish that life that Christ resurrected. Not even death and hatred against him and against his church will be able to overcome it. He is the victor!” [Saint Oscar Romero].

Here are some things for you to think about:

- When have grief, doubt, disappointment, or pain clouded your vision, making God seem far away?
- How is the Good News of Easter inviting you to a new hope?
- When have you experienced Christ “walking beside” you? In another person? In the words of Scripture, a hymn, or poem? How did it feel when you recognized that he was with you?

—edited from the writings of Brother Silas Henderson, S.D.S., which appear on the internet

THE MYSTERY OF THE CROSS:

Jesus’ life, death, and raising up is the whole pattern revealed, named, summed up, and assured for our own lives. It gives us the full trajectory that we might not recognize otherwise. Jesus is the map. The Jesus story is the universe story. The Universal Christ is no threat to anything except separateness, illusion, domination, and the imperial ego. In that sense, Jesus, the Christ, is the ultimate threat, but first of all to Christians. Only when we follow Jesus through his life, death and resurrection will we have any universal and salvific message for the rest of the earth.



The lead up to and the follow up from the cross is the great interpretative key that makes the core pattern clear. It’s no accident that we have made the cross the Christian logo, because in the revelation of the cross, many great truths become obvious and even overwhelming — even though we do not want to see them.

Those who “gaze upon” the Crucified long enough — with contemplative eyes — are always healed at deep levels of pain, unforgiveness, aggression, and victimhood [see John 19:37]. Contemplative gazing demands no theological education — just an “inner exchange” by receiving the image within and offering one’s soul back in safe return. C. G. Jung is supposed to have said that a naked man nailed to a cross is perhaps the deepest archetypal symbol in the Western psyche.

The crucified Jesus offers, at a largely unconscious level, a very compassionate meaning system for history. Without such cosmic meaning and soul significance, the agonies and tragedies of Earth feel like Shakespeare’s “sound and fury signifying nothing” or “a tale told by an idiot.” The body can live without food more easily than the soul can live without such transformative meaning.

If all our crucifixions are leading to some possible resurrection — and are not dead-end tragedies — this changes everything. If God is somehow participating in the suffering of humans and creation — instead of just passively tolerating it and observing it — that also changes everything — at least for those who are willing to “gaze” contemplatively.

We Christians are given the privilege to name the mystery rightly and to know it directly and consciously, but in many ways we have not lived it much better than other religions and cultures. All humble, suffering souls can learn this from the flow of life itself, but the Christian Scriptures named it and revealed it to us publicly and dramatically in Jesus. It all depends on whether you have “gazed” long and deep enough at the paradoxical mystery of life and death.

—Father Richard Rohr, O.F.M.

WERE NOT OUR HEARTS BURNING:

In our part of the United States the spring flowers are seeking the sun's invitations to come out and spread their smiles. There are coldish winds that whisper to the flowers to stay inside. Spring around here is a time of tensions — “What should I wear today?” “Shall we play golf today, or build a snowman?”

There are tensions within our spirits as well. Easter's joy has been challenged severely not only by our own sinfulness, but also by the Coronavirus which has left us isolated. Our renewal of baptism is a renewal of our beliefs in the love of God, but for us as human pilgrims. Thus, we live with the inconsistencies of the weather and our own personal spirits. Easter joy comes and goes, and we search for the consistency of God's presence.

The Book of Acts of the Apostles unfolds for us a scene that takes place immediately after the experience of the descent of the Holy Spirit during the Jewish agricultural celebration of Pentecost. Some of those who were listening to the disciples speaking in various tongues explained it all by saying that they all had been drinking too much of the new wine from the celebration [Acts 2:1-11]. But Peter stands up and tries to explain the reason the unusual behavior of the disciples [Acts 2:14-33].

Peter notes two important things in this address. He summarizes the basic Christian beliefs about Jesus. He is from God. God handed Him over into the hands of the Jews. Some of the Jews, contrary to the Law, had Jesus crucified. Jesus, through the power of God, did great and mighty deeds. God raised Him up from the powers of death by raising Him to life.

In the second part of his sermon, Peter shows how Jesus and David — the Patriarch of Israel — had spoken and which Peter applies to Jesus [see Psalm 116:11]. David is dead and his tomb present, but what David spoke was an oath from God that he would have a descendant Who would not taste death — and this is the Christ. He has received the Holy Spirit and has poured that Spirit upon those who believe.

Luke's Gospel is just a wonderful story of the Resurrection [Luke 24:13-35]. Two good friends have suffered through the Passion and death of Jesus. They had their faith-dream crash into pieces. They follow their natural inclinations to go backward to the familiar. They do this with downcast faces and spirits. Here is the tension for them — they trusted the teachings of Jesus, His friendship, and invitations, and then went out as a loser. Perhaps they too had left everything to follow Jesus and now they were returning to patch it all back together by themselves.

Jesus comes alongside them — but as is the usual practice during the Resurrection narratives, they fail to realize His real presence to them. Jesus plays it simple — He asks surprising questions of the two. The resulting conversation becomes a little scripture review. As Peter — in his sermon — used scriptural quotations to advance his presentation, Jesus begins with Moses and moves through the Jewish scriptural traditions to advance the acceptance by these two men that the Christ had to suffer and die.

Jesus stays with them for a meal which He turns into an intimate sharing of bread which Jesus blest, broke, and shared with them resulting in their eyes being opened and His disappearing. Was this a Eucharistic meal? Yes, in this sense, because it was a uniting, a calling to believe beyond seeing, and most importantly, because it culminated in a return to community and mission.

Jesus is buried three times in His life — first is in the womb of His mother; second is in the tomb after His death; and third is His being buried in the “Breaking of the Bread” after His Resurrection. All three burials were meant for His coming to His three ways of being a “Real Presence” within our human lives. The “womb”, the “Tomb”, and our “bodies” are blest by His presence. All three are delivery

places. He was born, lived, died, was buried and rose that His body might give life and vision to this world. The womb and tomb could not hold Him. We who do hold Him, do not hold Him back, but hold Him forth, hold Him sacredly toward His sisters and brothers. We hold Him and yet He too holds us together and with a sense of having to do something good. We hold Him so that others may behold Him in how we live as His Body.

These two get back on the Jerusalem shuttle and, having regained their sight, return to their mission. Their hearts were burning with a renewed awareness of just who they were. Others had regained their self-sense as well and the fragmented and shattered were being collected and reformed in Jerusalem.

It is true that we cannot give what we do not have. These two Emmauseans were into a relocation process. They had been given back their sight and sense of themselves. They said “yes” — “amen” — to Jesus’ truth that He had risen and to their own truths that the adventure of faith in following Jesus was really a journey of Jesus following them. They were pregnant, as had Mary been and the tomb as well, but now they were alive to give Him life, full that they might give sight and life through and within the community of believers.

—edited from the writings of Father Larry Gillick, S.J., which appear on the internet

THE VERY THOUGHT OF SIMPLY LISTENING:

Of all the attitudes we bring to prayer and presence is at once one of the simplest and one of the most difficult. Buddhists call it “taming a monkey mind.” We call it the need to resist distractions. Whatever any of us call it, the effects of the condition are the same. We begin to feel far away — even alienated — from the God who seems so far away from us. However, much time we put into saying our prayers and going to church, God remains more an idea than a reality. We look for God “to come.” We do not expect to find God here.

But where else would God be, if not here? And if God is here, what creates the Plexiglass between us? “God,” Scripture says, “is not in the whirlwind, not in the earthquake, not in the fire.” God, Scripture says, “is in the small still voice within” [see 1 Kings 19]. So what is blocking us from making the journey within?

Sinking down into the self where the Spirit resides and the waters run deep is close to impossible in a culture built on noise and talk and information and advertisements and constant movement and a revolving door schedule. Silence and solitude are lightyears away from the raging list of unending activities we carry in our heads.

Even most of the praying we do is noisy. We say prayers; we seldom sit in the presence of God and wait. The very thought of simply listening for the whisper of the soft, still voice within is not only rare, it is uncomfortable these days. Shouldn’t we be doing something, our souls shout at us. Shouldn’t we be going somewhere, doing something, at least saying something holy?

But it is the voice of God within that brings calm and direction. It drains the negative energy out of the present so that we can go on, calmly aware that there is nowhere where we are alone.

This kind of prayer prepares us to feel the presence of God everywhere because we have discovered that the presence of God is within. It enables us to respond to it in waves of trust that carry us far beyond the storms of the present to the fullness of the future.

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



LIVING AS CHILDREN OF GOD:

Peter's letters highlight the blessings that we enjoy as a result of the death and resurrection of Christ. The author prefers long complex Greek sentences — hard to believe they were written by a Galilean fisherman who spoke Aramaic — which makes it difficult to follow his line of argument.

What Peter says to us on this 3rd Week in Easter is a good example. He reminds us who invoke God as Father, our merciful judge, to “conduct ourselves with reverence” during our “sojourn” — presumably our journey to heaven — realizing that we were ransomed or bought back not by gold or silver, but by the blood of Christ, the “spotless unblemished lamb,” reminiscent of the Jewish Passover meal. Wow! That's a lot for one sentence! Christ's presence in human history — “known before the foundation of the world” — enables us to put our “faith and hope” in God, who raised Jesus from the dead.” It is this that “gave him glory” [1 Peter 1:17-24].

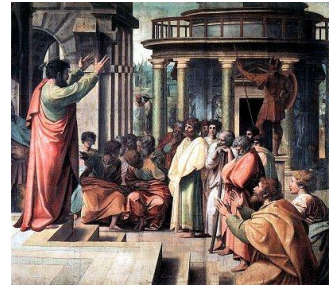
There are several theological themes here — God is like a father who is head of a household; we are on a journey leading to eternal happiness with God; Christ, with God from all eternity, redeemed us by his death and resurrection; salvation is available for us now but will be complete only at the end time; we should live reverently, not following the futile standards of the world, but acting according to who we really are — children of God redeemed by Christ.

Christians who truly take to heart Peter's message will develop a more balanced spiritual life. A collegian with a limited image of God as a doting father could remember that God is also the Judge who expects her to live as a responsible adult. A retired executive drifting through life could come to see himself on a meaningful journey toward greater personal authenticity and the ultimate fulfillment of his deepest longings. A lawyer who links her self-worth with having expensive things could shift her emphasis to becoming a better person, wife, mother, friend and colleague. A nurse who feels underappreciated could develop a deeper faith that he is indeed doing God's work in the world. A mechanic who regularly attends Sunday Mass mostly out of habit could have a more fruitful encounter with the risen Lord by participating actively and consciously in the liturgy.

Peter's emphasis on the risen Christ prepares us for Luke's Gospel which recounts the story of Cleopas and his companion who meet Christ on the road to Emmaus and recognize him in the breaking of the bread [Luke 24:13-36].

How could prayerful reflection on the epistle help you develop a more balanced spirituality?

—taken from the writings of Father Jim Bacik 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 6:8-15; John 6:22-29

Tuesday: Acts 7:51-8:1a; John 6:30-35

Wednesday: Acts 8:1b-8; John 6:35-40

Thursday: Acts 8:26-40; John 6:44-51

Friday: Acts 9:1-20; John 6:52-59

Saturday: 1 Peter 5:5b-14; Mark 16:15-20

4th Sunday of Easter: Acts 2:14a, 36-41; 1 Peter 2:20b-25; John 10:1-10

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 [4/11/26] ----- \$ 227.00
Total Offerings: Sunday [4/12/26] ----- \$ 290.00

EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. 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. If you are interested, please give your name to Fr. John, or call the Chapel office [440-473-3560].



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].**



GRATEFULNESS and SPIRITUALITY:

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

—Brother. David Steindl-Rast, O.S.B.

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 Jacqui Lundi, Maintenance Associate, who is critically ill.
- For Kate Jackson, sister of Lower School Art Teacher, Eileen Sheehan, and aunt of Rita ['33], Bridget ['35], and Gretchen ['37] Sheehan, who is critically ill.

PRAYERS FOR THE DECEASED:

- 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.
- For Father Tom Hereford
- For Pauline Ertter, grandmother of associate athletic director, Sam Kukura.
- For Fred Nickels
- For Thomas Noble.

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

THE CHOSEN – RETURNING IN MAY:

We had a wonderful group of people join us for our last episode of *The Chosen* during Lent. The viewing was followed by a very inspiring sharing among those present. **Our NEXT gathering will take place on a Sunday in early May, from 11:30 am – 1:00 pm. We will continue to gather once monthly, viewing a new episode each month, followed by discussion.**



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

CLOSING PRAYER:

~ A Prayer on the Road to Emmaus ~

**Meet us, Lord,
on the road to Emmaus,
Guide us
on the path
toward our destination,
and renew our strength
as we continue to walk
and commune with you.**

**Open our eyes,
so we may see
the signs of your presence
around us;
Open our hearts,
so we may receive
your peace and love;
and empower us
to pass on to others
the grace
you have shared with us
so freely.
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