

INTERFAITH AIRPORT CHAPELS OF CHICAGO



CHICAGO MIDWAY AND O'HARE INTERNATIONAL AIRPORTS

P.O. Box 66353 • Chicago, Illinois 60666-0353 • (773) 686-AMEN (2636) • www.airportchapels.org

WEEK OF FEBRUARY 26-MARCH 4, 2017

WELCOME TO THE INTERFAITH AIRPORT CHAPELS OF CHICAGO! The O'Hare Airport Chapel and Midway Airport Chapel are each a peaceful oasis in a busy venue. A place to bow your head in prayer while lifting up your heart and spirit! Prayer books and rugs, rosaries, and worship materials are available, as are chaplains for spiritual counsel. You are welcome to attend Mass or Worship services and to come to the chapels (open 24/7) to pray or meditate. May God bless your travels.



— Fr. Michael Zaniolo, Administrator

INTERFAITH CALENDAR & EVENTS

→ **Avvám-i-Há:** February 25-28—Intercalary Days - Baha'i observance for festivities, gift-giving, and charitable acts.

→ Source: **The 2017 InterFaith Calendar, Council of Religious Leaders of Metropolitan Chicago**

CHAPEL STAFF BIRTHDAYS & ANNIVERSARIES

→ Birthday blessings & best wishes go out to **Rev. Dr. Hutz Hertzberg** and **Fr. John Schork, CP**, this Wednesday, **Mar. 1**, and to **John Elifson** this Friday, **Mar. 3**.

ORD CATHOLIC MASS INTENTIONS

- 02/25/17 4:00 p.m.** † **Mike Cronan** req. by Jim & Dorothy Lynch
 - 6:00 p.m.** † **Penny Jaworski** req. by CC-ITMS
 - 02/26/17 6:30 a.m.** † **Johanna Reilly** req. by Timothy Reilly
 - 9:00 a.m.** † **Fred & Adeline Spitzer** req. Thomas & Judith Jaconetty
 - 11:00 a.m.** † **Alice A. Aleksy** req. by Fr. Leon Rezula
 - 1:00 p.m.** † **Dr. Joseph & Charlene Menez** req. by Martin Menez
 - 02/27/17 11:30 a.m.** † **Mary Cross** req. by Chris Marshall
 - 02/28/17 11:30 a.m.** † **Billy Bialas** req. by John & Susan Schneider
 - 03/01/17 7:00 a.m.** † **James J. Daly** req. by Anita Dwyer
 - 12:00 p.m.** † **Bart Barczyk** req. by O'Hare Airport Chapel
 - 5:00 p.m.** • **Dave VonDerau** req. by Tim & Amy McLaughlin
 - 03/02/17 11:30 a.m.** † **Eldon Mayo** req. by Liliana & Oscar Vera
 - 03/03/17 11:30 a.m.** † **Virginia Marshall** req. by Chris Marshall
- Denotes Living/Special Intention † Denotes Deceased/Memorial

MIDWAY CATHOLIC MASS INTENTIONS

- 02/25/17 4:00 p.m.** † **Rico Rivera** req. by Jaymee Yamzon
 - 02/26/17 9:00 a.m.** † **Jacob Schmitz** req. by Daniel Bartoli
 - 11:00 a.m.** † **Rita B. Saunders** req. by Richard F. Saunders
 - 02/27/17 11:30 a.m.** † **Nancy Grimes** req. by Joann Pantages
 - 02/28/17 11:30 a.m.** • **Leon Mathiowetz** req. by Mary Lou Mathiowetz
 - 03/01/17 9:00 a.m.** † **Helen Di Scala**
 - 11:00 a.m.** † **Donna Miller** req. by Christine Haas
 - 3:00 p.m.** † **George Moser** req. by John Dominici
 - 03/02/17 11:30 a.m.** † **Cindy Krieger** req. by Christine Haas
 - 03/03/17 11:30 a.m.** • **Diane Chrapkiewicz** req. by John Dominici
- Denotes Living/Special Intention/ † Denotes Deceased/Memorial

MIDWAY AIRPORT CHAPEL

Concourse C, Mezzanine Level
(Inside Security Checkpoint)

ROMAN CATHOLIC MASSES
SATURDAY VIGIL: 4:00 p.m.
SUNDAY: 9:00 a.m. & 11:00 a.m.
Monday—Friday: 11:30 a.m.
Evening before Holy Day: 4:00 p.m.
Holy Day: Check Bulletin Announcements
www.airportchapels.org/holydayschedule.html

PROTESTANT WORSHIP
Saturday: 10:00 a.m., 12:00 & 1:30 p.m.
Sunday: 10:00 a.m., 12:00 noon & 1:30 p.m.
Monday—Friday 10:30 a.m. & 1:30 p.m.

ORD AIRPORT CHAPEL

Terminal 2, Mezzanine Level
(Outside Security Checkpoint)

ROMAN CATHOLIC MASSES
SATURDAY VIGIL: 4:00 & 6:00 p.m.
SUNDAY: 6:30 a.m., 9:00 a.m.,
11:00 a.m., 1:00 p.m.
Monday—Friday: 11:30 a.m.
Evening before Holy Day: 5:00 p.m.
Holy Day: Check Bulletin Announcements
www.airportchapels.org/holydayschedule.html

ISLAMIC JUMA' PRAYER
Friday: 1:15 p.m.

PROTESTANT WORSHIP
Sunday: 10:00 a.m. & 12:00 noon

ASH WEDNESDAY, MAR. 1: BEGINNING OF LENT

The symbolic power of **ASH WEDNESDAY, March 1**, touches a deep chord for many Christians. The ancient custom of receiving ashes on the first day of Lent is a Catholic tradition which is also common among some Episcopal, Lutheran, Methodist and United Church of Christ congregations. Orthodox Christians observe **Clean Monday, Feb. 27**, as the beginning of Lent. During the Liturgy on Ash Wednesday, the people step forward to receive the sign of the cross smudged in ash on their foreheads, and to be reminded, *Remember, you are dust, and unto dust you shall return* (see Gen 3:19) or *Turn away from sin and be faithful to the Gospel* (Mk 1:15).



Services for ASH WEDNESDAY March 1, 2017

CATHOLIC MASSES & SERVICES AT O'HARE AIRPORT CHAPEL:
MASS SCHEDULE: 7:00 a.m. 12:00 & 5:00 p.m.
SERVICE SCHEDULE: 8:00, 9:00, 10:00, 11:00 a.m. & 1:00, 2:00, 3:00, 4:00 p.m.

CATHOLIC MASSES & SERVICES AT MIDWAY AIRPORT CHAPEL:
MASS SCHEDULE: 9:00 a.m., 12:00 noon & 3:00 p.m.
SERVICE SCHEDULE: 10:00, a.m., 11:00 a.m., 1:00 p.m., 2:00 p.m.

Please Note: - Each ceremony will be 30 minutes in length. Holy Communion will only be given at Mass. Ashes will only be distributed during the Mass or Liturgical service. For more info: **773-686-AMEN (2636)**.

Why does the Church use ashes?

→ Ash Wednesday was established as the first day of Lent by **St. Gregory the Great**, who served as pope from 590-604. In the Church, ashes have been used according to the ancient symbolism of the scriptures: Ashes were used to signify worthlessness (Jb. 30:19; Sir. 40:3), sorrow (Jb. 2:8; Jon. 3:6), grief and penance (Mt. 11:21), or a sign of affliction (Ps. 102:10).

Today, however, ashes form a continuity from the mystery of Easter to the following Ash Wednesday when the palm branches blessed on Palm Sunday one year are burned, blessed, and signed on the foreheads of the faithful on the next Ash Wednesday.

By tracing a light cross of ash on our forehead, the Church reminds us that we shall all end in death. But this ashen cross is also a reminder that death has lost its power. By His cross and resurrection, Christ has robbed death of its victory and radically transformed the meaning of our death. This is the proper attitude with which we should receive the Church's Lenten call to us to fast and mortify ourselves, to be mindful of the needs of the poor and to immerse ourselves in prayer. Penance is a call to embrace the cross and implicit in this challenge is a summons to rediscover the power of Christ's victory over sin and the meaning of our baptismal regeneration. *How splendid the cross of Christ which brings life, not death; light, not darkness.*



"Lent is ordered to preparing for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of Christian Initiation, and the faithful, who recall their own Baptism and do penance." (Universal Norms on the Liturgical Year, #27) By the threefold discipline of fasting, almsgiving and prayer the church keeps Lent from Ash Wednesday until the evening of Holy Thursday. All of the faithful and the catechumens should undertake the serious practice of these three traditions. Failure to observe penitential days totally or a substantial number of such days must be considered serious. "(On) weekdays of Lent, we strongly recommend participation in daily Mass and self-imposed observances of fasting. In light of grave human needs which weigh on the Christian conscience in all seasons, we urge particularly during Lent, generosity to local, national and world programs of sharing of all things needed to translate our duty to penance into a means of implementing the right of the poor to their part of our abundance." (U.S. Bishops statement on penitential observances, 1966.)

Lenten Regulations

Abstinence from meat is to be observed by all Catholics 14 years old and older on Ash Wednesday and on all the Fridays of Lent. Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted. The special Paschal fast, as well as abstinence, are prescribed for Good Friday and encouraged for Holy Saturday.



Rev. Fr. Michael G. Zaniolo, STL, CAC — Administrator/Catholic Chaplain
Roman Catholic Archdiocese of Chicago

Mr. Qazi M. Biabani — Imam Khateeb/Muslim Chaplain
Muslim Community Center of Chicago

Rev. Dr. Hutz H. Hertzberg - Protestant Chaplain
The Moody Church of Chicago

Mrs. Susan E. Schneider, CAP — Office/Business Manager/Fund Raiser
Mr. Michael Brennan — Bulletin Editor

this week in the life of the church

Sunday, February 26, 2017

✠ **We Remember: ST. ALEXANDER OF ALEXANDRIA (c. 250-328)**, Patriarch of Alexandria, Egypt, was responsible for confronting one of his own priests, Arius, who in his teaching denied the divinity of Christ. Though Alexander condemned this false teaching, the *Arian heresy* spread and caused much turmoil throughout the Church. Alexander was also responsible for recognizing the great gifts of Athanasius, whom he made his deacon and right hand man. Both of them attended the Council of Nicea (325), where Arius was again condemned. Alexander died shortly after his return to Alexandria; Athanasius succeeded him as patriarch of the city and went on to become of the four great Greek Doctors of the Church, the *Father of Orthodoxy* and *Champion of Christ's Divinity*, whose life work was the defeat of Arianism. [Feast of St. Athanasius is May 2.] (B)

Monday, February 27, 2017

✠ **We Remember: ST. ANNE LINE (+1601)** was an Englishwoman hanged at Tyburn for harboring priests during the persecution of the Church. She was beatified in 1929 and canonized in 1970 as one of the **Forty Martyrs of England and Wales**. ✠ **ST. GABRIEL OF OUR LADY OF SORROWS (1838-1862)** was born at Assisi and educated at Spoleto by the Jesuits. Francis Possenti joined the Passionists. Consumed with love and veneration for the Seven Sorrows of Our Lady, today's saint, like St. Teresa of the Little Flower, died at the age of 26 of tuberculosis. (B)

Tuesday, February 28, 2017

✠ **We Remember: ST. HILARY (Hilarus) (+468)** was "a Sardinian by birth who was given high office in the Roman curia by St. Leo the Great, who sent him as his legate to the *Robber Synod of Ephesus*, from which he escaped with difficulty (449)." He was made pope in 461 and worked energetically to consolidate the Church and combat heresies; "he was a great benefactor to the churches in Rome." ✠ Also remembered today are four great medieval women in the church: **BL. ANGELA OF FOLIGNO** (1309); **BL. HEDWIG OF POLAND** (also called *Jadwiga*) (1399); **BL. ANTONIA OF FLORENCE** (1472); and **BL. LOUISA ALBERTONI** (1533).

Ash Wednesday, March 1, 2017

✠ **We Remember: DAVID OF WALES (+600)**, principal patron saint of Wales, founded a monastery at Mynyw (Menevia), which became a veritable nursery of saints. He founded a dozen monasteries and many miracles are attributed to him; his relics still survive and are enshrined in the cathedral. (B) "His feast is not on the General Roman Calendar, but is celebrated by the Church of England and the Episcopal Church in the USA on this day," says McBrien. (LS) • In 1562, **HUGUENOTS WERE MASSACRED** at Vassy, France, provoking the first war of religion in that country.

Thursday, March 2, 2017

✠ **We Remember: ST. CHAD (+673)** was educated at Lindisfarne under St. Aidan, and in Ireland. He returned to England as an abbot, became a bishop in York and then Mercia, where he died; his relics are preserved in the cathedral dedicated to him in Birmingham (England). (B) ✠ **JOHN WESLEY (1703-1791)** died on this day. Anglican priest (1728), evangelist and founder of **Methodism**, Wesley was influenced by Moravian teaching, experienced a conversion, and devoted the rest of his life to preaching. Churches were closed to him, so he preached in the open, traveling an average of 8,000 miles a year on horseback. Although he wanted the movement to remain with the **Church of England**, by 1784 the Methodists had removed themselves from it. Wesley's journeys took him to Ireland and Scotland; at his death, there were more than 71,000 members in Great Britain and 43,000 in America. (F) Among the hymns Wesley composed: "Hark the Herald Angels Sing" and "Jesus Christ is Risen Today."

Friday, March 3, 2017

✠ **We Remember: St. KATHARINE DREXEL (1858-1955)**, religious founder of the Sisters of the Blessed Sacrament for Indians and Colored People, became the second recognized American-born saint on October 1, 2000, when she was canonized by Pope John Paul II. She was 96 when she died on this date in 1955. After joining Sisters of Mercy in 1889, she left and two years later founded her own order to work among blacks and native Americans. By the time of her death, her order staffed 66 schools in 23 states, including predominantly black **Xavier College** in New Orleans, and many schools in Indian communities in the Southwest. (B)

Saturday, March 4, 2017

✠ **We Remember: ST. CASIMIR (1458-1484)**, whose father was King of Poland and Grand Duke of Lithuania, died today, a 26-year-old victim of consumption. He was an intelligent, generous young prince. Always joyful, he showed deep concern over national affairs. But above all he was devoted to prayer, to the Blessed Sacrament and the poor. He revered the Blessed Mother and cultivated purity. (V)

Sources include: (AS) *All Saints*, Robert Ellsberg, Crossroad, 1997. (B) *Book of Saints*, Benedictine Monks, Morehouse, 1993. (L) *Butler's Lives of the Saints I-IV*, Christian Classics, 1995. (P) *Pocket Dictionary of Saints*, John Delaney, Image, 1983. (S) *Saints of the Roman Calendar*, Enzo Lodi, Alba, 1992. (V) *Vatican II Weekday Missal*, Daughters of St. Paul, 1975. (W) *We Celebrate, We Commemorate*, Patrick Walsh. *This Week in the Life of the Church* is compiled by Mike Brennan. Tax-deductible contributions to the *Chicago Airports Catholic Chaplaincy* are welcome. E-mail: ord-chapel@gmail.com.

Eighth Sunday in Ordinary Time — February 26, 2017

Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you.

— Isaiah 49:15

DON'T BE ANXIOUS

People have, it seems, a natural penchant for misplaced emphasis on unimportant things. They can easily get caught up with what they're having for dinner or what they will wear.

Often it is a tragedy that helps people to refocus on what is really important. What I shall wear is an irrelevant question when I am facing surgery or chemotherapy. What's for dinner is immaterial to those living through grief or unemployment.

In today's Gospel, Jesus tells us not to worry. He doesn't say, "Don't eat. Don't cook. Don't buy clothes." He says, "Don't worry." Jesus asks us not to relinquish our responsibilities but to let go of our anxiety. Anxiety betrays a lack of trust and Jesus reminds us that "Your heavenly Father knows" all that you need (Matthew 6:32).



TODAY'S READINGS

First Reading — God will never forget you (Isaiah 49:14-15) **Psalms** — Rest in God alone, my soul (Psalm 62). **Second Reading** — Make no judgments; the Lord will judge (1 Corinthians 4:1-5). **Gospel** — God feeds the bird and clothes the flowers. Do not be anxious; God knows all your needs (Matthew 6:24-34).

READINGS FOR THE WEEK

Monday: Sir 17:20-24; Ps 32:1-2, 5-7; Mk 10:17-27
Tuesday: Sir 35:1-12; Ps 50:5-8, 14, 23; Mk 10:28-31
Wednesday: J1 2:12-18; Ps 51:3-6ab, 12-14, 17; 2 Cor 5:20 — 6:2; Mt 6:1-6, 16-18
Thursday: Dt 30:15-20; Ps 1:1-4, 6; Lk 9:22-25
Friday: Is 58:1-9a; Ps 51:3-6ab, 18-19; Mt 9:14-15
Saturday: Is 58:9b-14; Ps 86:1-6; Lk 5:27-32
Sunday: Gn 2:7-9; 3:1-7; Ps 51:3-6, 12-13, 17; Rom 5:12-19 [12, 17-19]; Mt 4:1-11

TREASURES FROM OUR TRADITION

By the early 1950s some scholars were calling for the restoration of Communion of the faithful on Good Friday, since by then only a priest received, consuming the host from the Holy Thursday repository. In 1955 the new Good Friday liturgy was timed to begin at three o'clock everywhere, and included the option of Holy Communion, but without the Precious Blood that had originally been part of the liturgy. Today, there is increasing debate among theologians. Some feel that it would be better to fast from the Eucharist on Good Friday, focusing on the mystery of the cross and highlighting the Easter Communion. Others say that this Communion infuses the sadness of the day with awareness of Christ's victory. It is not a day of mourning, of course, and the Passion according to John grounds the liturgy in a sense of Christ's victory over death and the triumph of the cross. The tradition is rich and varied, and we are still in the early stages of recovering an ancient way of doing things. Why do we call the day "good"? The English and Dutch languages share this name, and its origin stems from the name "God's Friday." The traditional name for the day in Latin is *Feria VI in Parasceve*, which translates as "The Sixth Day of the Week of Preparation." Other languages make do with "Holy Friday." In another part of England, as in Denmark, the people used to call it "Long Friday," a good description for a quiet day without work and no chance for play or a good meal!

—Rev. James Field, Copyright © J. S. Paluch Co.

"Hell is where no one has anything in common with anybody else except the fact that they all hate one another and cannot get away from one another and from themselves. And yet the world, with all its wars, is not yet hell. And history, however terrible, has another and a deeper meaning. For it is not the evil of history that is its significance, and it is not by the evil of our time that our time can be understood. In the furnace of war and hatred, the City of those who love one another is drawn and fused together in the heroism of charity under suffering, while the city of those who hate everything is scattered and dispersed, and its citizens are cast out in every direction, like sparks, smoke, and flame." —Thomas Merton, *New Seeds of Contemplation*

"At the center of our being is a point of nothingness that is untouched by sin and by illusion, a point of pure truth, a point or spark which belongs entirely to God, which is never at our disposal, from which God disposes of our lives, which is inaccessible to the fantasies of our mind or the brutalities of our own will. This little point of nothingness and of absolute poverty is the pure Glory of God in us. It is so to speak His name written in us, as our poverty, as our indigence, as our dependence, as our sonship. It is like a pure diamond, blazing with the invisible light of heaven. It is in everybody, and if we could see it, we would see these billions of points of light coming together in the face and blaze of a sun that would make all the darkness and cruelty of life vanish completely....I have no program for this seeing. It is only given. But the gate of heaven is everywhere."

— Thomas Merton, *Conjectures of a Guilty Bystander*