

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 March 7—March 13, 2021

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. We have implemented a modified schedule of Catholic Mass and Protestant Worship Services. Everyone, of course, must wear a mask or face covering and keep six feet of social distance. The Chapel chairs will be clearly marked for social distance.



O'Hare:

Catholic Mass: Saturdays - 4:00 & 6:00 p.m.
Sundays - 9:00 & 11:00 a.m.
Weekdays - 11:30 a.m.

Muslim Friday Juma prayer is still temporarily suspended until further notice.

Midway:

Catholic Mass: Sundays - 9:00 & 11:00 a.m.
Protestant Worship: Sundays - 10:00 a.m. & 12:00 noon
Monday thru Thursday - 10:00 a.m. & 1:30 p.m.
Friday - 8:00 & 10:00 a.m.

You can also find our regular schedule, weekly bulletin, and other information at www.airportchapels.org. I ask that you please pray for our airport workers and travelers and their families during these uncertain and difficult times. Please also pray for health care workers and their loved ones. Know that you & your families are always in my prayers.

May God bless you always,

Fr. Michael Zaniolo

Administrator, Interfaith Airport Chapels of Chicago
Roman Catholic Chaplain, Chicago Airports Catholic Chaplaincy



→ **Daylight Saving Time Starts** next Sunday, March 14, 2021 - turn your clocks forward one hour next Saturday before bed! "Spring forward, Fall back"

Interfaith Calendar & Events

→ **Isra/Miraj: Night of the Journey of Prophet Muhammad to Heavens** — March 11: Islamic observance of Mohammed's night journey from Mecca to Jerusalem, his ascent to heaven and return the same night, and his having received God's commandment of the five daily compulsory prayers. This observance also signifies the importance of Islam as part of the monotheistic tradition. Begins at sundown, March 10.
→ Source: **The 2021 Interfaith Calendar, Council of Religious Leaders of Metropolitan Chicago**

Chapel Staff Birthdays & Anniversaries

→ Birthday blessing go out to **Judith Hamill** this Monday, **March 8**; **Major Debra Dahlberg**, Thursday, **March 11**; **Fr. Joseph Stobba** Friday, **March 12**, and **Fr. William Lego** on Saturday, **March 13**.

ORÒ Airport Chapel Catholic Mass Intentions

03/06/21 4:00 p.m. † Tony & Carmel Corniello req. by Family
6:00 p.m. • Aurelia Swint req. by Mr. & Mrs. William Kelly
03/07/21 9:00 a.m. † 1st. Lt. Barin Stone, USAF req. by Capt. Paul Robison, Jr.
11:00 a.m. † Capt. James Blackwell, USAF req. by Capt. Paul Robison, Jr.
† Ann T. Smedinghoff req. by Mark Gutierrez
03/08/21 11:30 a.m. † Major Wm. E. Thomas, USAF req. by Capt. Paul Robison, Jr.
03/09/21 11:30 a.m. † Philip Disparte req. by Cathie Disparte
03/10/21 11:30 a.m. † Cpt. Eloiza Zavala req. by Grateful Americans
03/11/21 11:30 a.m. • Robert Zaniolo req. by Aida Zaniolo
03/12/21 11:30 a.m. † Philip Disparte req. by Cathie Disparte
• Denotes Living/Special Intention † Denotes Deceased/Memorial

MOW Airport Chapel Catholic Mass Intentions

03/07/21 9:00 a.m. • Helen Dominici req. by John Dominici
11:00 a.m. † Yung Peter Lee req. by Daly Family
• Denotes Living/Special Intention † Denotes Deceased/Memorial

Third Sunday of Lent — March 7, 2021

I, the LORD, am your God . . . You shall not have other gods besides me.

— Exodus 20:2a, 3

TOTAL ALLEGIANCE

In previous weeks we have seen how the theme of covenant—as a preparation for the baptismal covenant celebrated at Easter—occupies an important place in our cycle of Lenten readings. The notion of covenant as a relationship between two parties carries with it an expectation of mutual accountability and fidelity to the terms of the covenant. When God forged the covenant with the Jewish people on Mt. Sinai, it was a pledge of God's protection, and it would forever permit them familiar access as the Chosen People. For their part, the Jewish people were to observe the dictates of the law, summarized most succinctly here in the form of the Ten Commandments. To be in a covenantal relationship with the Lord God requires an exclusive relationship, just as discipleship with Jesus—ritualized in baptism—demands a total allegiance to him and none other.



Copyright © J. S. Paluch Co.

TODAY'S READINGS

First Reading — The law was given through Moses (Exodus 20:1-17 [1-3, 7-8, 12-17]) or Exodus 17:3-7. **Psalm** — Lord, you have the words of everlasting life (Psalm 19) or Psalm 95. **Second Reading** — We proclaim Christ crucified; the foolishness of God is greater than human wisdom (1 Corinthians 1:22-25) or Romans 5:1-2, 5-8.

Gospel — Destroy this temple, and in three days I will raise it up (John 2:13-25) or John 4:5-42 [5-15, 19b-26, 39a, 40-42].

READINGS FOR THE WEEK

Monday: 2 Kgs 5:1-15b; Ps 42:2, 3; 43:3, 4; Lk 4:24-30
Tuesday: Dn 3:25, 34-43; Ps 25:4-5ab, 6-7bc, 8-9; Mt. 18:21-35
Wednesday: Dt 4:1, 5-9; Ps 147:12-13, 15-16, 19-20; Mt 5:17-19
Thursday: Jer 7:23-28; Ps 95:1-2, 6-9; Lk 11:14-23
Friday: Hos 14:2-10; Ps 81:6c-11ab, 14, 17; Mk 12:28-34
Saturday: Hos 6:1-6; Ps 51:3-4, 18-21ab; Lk 18:9-14
Sunday: 2 Chr 36:14-16, 19-23; Ps 137:1-6; Eph 2:4-10; Jn 3:14-21
Alternate readings (Year A): 1 Sm 16:1b, 6-7, 10-13a; Ps 23:1-6; Eph 5:8-14; Jn 9:1-41 [1, 6-9, 13-17, 34-38]

Postures of the Mass

In the Mass, we pray not only with our lips, but with our bodies as well. We stand when the ministers enter. In Western culture, standing is a sign of attention, a mark of respect: all stand when the judge enters the courtroom, for example. Standing is also an ancient posture of prayer, mentioned frequently in the Old Testament. When the readings begin, we sit down: a listening posture. Mary sat at Jesus' feet to listen to his teaching; the crowds sat on the hillside or the seashore to hear his words. Kneeling is another posture that is full of meaning. It expresses adoration and worship, but it can also express humility and contrition. We bow: a sign of honor and reverence, acknowledging the presence of God, especially when we receive the Eucharist.

And there are other ritual gestures as well—striking the breast, genuflecting, and of course making the sign of the cross. The liturgy invites us to pray with our whole person—with heart and mind, voice and body.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



HEAVEN

Heaven is at present out of sight, but in due time, as snow melts and discovers what it lay upon, so will this visible creation fade away before those greater splendors which are behind it. —John Henry Newman

REMINDERS

People more frequently require to be reminded than informed.

—Samuel Johnson

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 - Feast Days and Notable Events in Church History

Sunday, March 7, 2021

✠ **We Remember: ST. PERPETUA AND ST. FELICITY (+202/3).** Martyred in North Africa during the persecution of Septimus Severus, the account was so highly esteemed that in the fourth century it was read aloud in the churches of northern Africa. Perpetua, 22 years old, daughter of a non-Christian nobleman, was the mother of an infant. Felicity, a slave, gave birth to a child prematurely while in prison. Three other catechumens were imprisoned with them, and they were soon joined by their teacher, Saturus. They were baptized while in prison, prior to their death in the amphitheater. The detailed account of their martyrdom is one of the greatest literary treasures that have come down to us from the early church. (S) • In 1274, **ST. THOMAS AQUINAS died.**

Monday, March 8, 2021

✠ **We Remember: ST. JOHN OF GOD, 1495-1550.** This man, who led a "rollercoaster" life, was born in Portugal, served as a soldier in the wars between France and Spain and against the Turks in Hungary, a slavemaster in Morocco, and a shepherd near Seville. At 40 he decided to make amends for his dissolute life by going to Africa to rescue Christian slaves, seeking martyrdom. Advised that his desire for martyrdom was not spiritually well-based, he returned to Gibraltar and became a peddler of holy pictures and religious books. He opened a shop in Granada in 1538, went "berserk" when a sermon by **St. John of Avila** filled him with remorse and guilt for his wastrel life, and was sent to a lunatic asylum. Helped by John, he devoted himself to helping the sick poor (the beginnings of the **Order of Brothers Hospitalers**). His holiness and dedication brought donations from the wealthy to carry on his work. A mysterious child gave him the name, "John of God." Patron of the sick, nurses and hospitals. (W, V, P)

Tuesday, March 9, 2021

✠ **We Remember: ST. PACIAN** was a bishop from Barcelona who died about 390. Some Christians of his flock, still attached to pagan rituals from their recent past, participated in "an obscene heathen pageant which took place annually at the new year." The performance, "which centered around a little stag . . . consisted of masquerades in which those who took part were dressed up as wild animals." Pacian chastised the Christians who joined in this activity in a writing entitled **Cervulus**, but in a subsequent treatise on penance he "deplores that the chief effect of his censure was to make more people curious to witness the objectionable revels." (L) St. Pacian, who was a voluminous writer, lived to old age. Among his surviving works are three epistles to a nobleman, Sympronian, who had embraced the **Novation heresy** and had sent Pacian a letter in which he censured the Church for allowing repentance and absolution for all sins and also for taking the title **Catholic**. In his reply, Pacian says, "My name is Christian, my surname Catholic. The one puts me in a class, the other gives me a character. The second is a testimonial, the first is a label." (L) ✠ A better-known contemporary of St. Pacian is also remembered today. **ST. GREGORY OF NYSSA (c. 335-c. 395)** "championed the teaching of the **Council of Nicaea (325)** on the divinity of Jesus Christ and that of the **Council of Constantinople (381)** on the divinity of the Holy Spirit." Gregory came from a family of holy men and women. His parents, **Basil** and **Emmelia** (herself the daughter of a martyr) are venerated as saints. Gregory is thought to have been orphaned at an early age, for he was brought up by his elder brother, **St. Basil**, and sister, **St. Macrina**. His younger brother was **St. Peter of Sebastea**. Though Gregory was neither a "doctor" nor "theologian" of the Church, he is considered one of the three **Cappadocian Fathers**. Indeed, the seventh general council of the Church, the second at Nicaea, bestowed upon him the title **Father of the Fathers**. He was a reader in the Church, and professor of rhetoric. Married to **Theosebeia**, described by their friend **St. Gregory Nazianzen** [at her funeral oration] as "the boast of the Church and the blessing of our generation," Gregory became a priest and in 372 was chosen bishop of Nyssa (Lower Armenia). He occupied an important place at the Council of Constantinople and was regarded as "the common mainstay of the Church" - to be on Gregory's side was considered, in his day, as a proof of orthodoxy. "Both he and his brother Basil had an appreciation of the beauties of nature seldom found in the writers of the early centuries. Finally, it is in Gregory's works that the otherwise-silent theological voice of Macrina can be heard." (E) ✠ WHICH PROVIDES US WITH A nice connection to two great women of the Church from the Middle Ages who both died on this day. ✠ **FRANCES OF ROME (1384-1440)**, wife, mother, and religious foundress of the Oblates of St. Benedict, was Rome's first great woman saint in a thousand years. Born in the Trastevere section, she was married at an early age and bore three children, two of whom died in infancy. Each day after doing the housework she visited churches and cared for the poor. During times of great calamity and suffering she was a tower of strength to her husband. After his death, she founded a Benedictine Oblate congregation in 1425. She experienced numerous visions and ecstasies, performed many miracles of healing, had the gift of prophecy (she is said to have prophesied the end of the **Great Schism**), and reportedly was guided the last 23 years of her life by an archangel visible only to herself. She died **March 9, 1440**, was canonized in 1608, and is the patroness of **motorists and widows**. (V,P,L) ✠ A contemporary of Frances, **ST. CATHERINE OF BOLOGNA (1413-1463)**, was said to have experienced visions of both Christ and Satan. Her vision of Mary with the infant Jesus in her arms has been reproduced often in art. Catherine, who was a member of the **Poor Clares**, composed a number of hymns and painted several pictures (two of which are still in existence). As superior of a new convent at Bologna, she impressed upon her community three precepts: *to speak well of others, to practice constant humility, and to never meddle in matters which were no business of theirs*. Catherine's sanctity, gifts of prophecy, and fame as a healer

attracted many to her community. She died on this day in 1463, and is the patroness of artists. (L) ✠ One final saint to celebrate today is **ST. DOMINIC SAVIO (1842-1857)**, who in 1954 became the youngest non-martyr to receive official canonization.

Wednesday, March 10, 2021

✠ **We Remember: FORTY ARMENIAN MARTYRS OF SEBASTE, TURKEY (+320).** The forty soldiers of the Sebaste garrison refused to adore idols under Emperor Licinius and were exposed naked on a frozen lake at night. The next morning, their limbs were broken and bodies burned. **What are we willing to suffer not to adore today's idols?** • In 1880, **THE SALVATION ARMY** ARRIVED in New York from London and proceeded to set up street-corner evangelism. Today that post has grown to more than 1400 posts nationwide, bringing spiritual and material benefits to the needy.

Thursday, March 11, 2021

✠ **We Remember: ST. SOPHRONIUS (+639).** He was born at Damascus, in Syria, where St. Paul was baptized. He was the great defender in the East of the full humanity of Jesus Christ against the Monothelites, who denied that Our Lord had a human will. ✠ **Oengus the Culdee** (d. c. 824), 'the Hagiographer', author of the earliest Irish martyrology, the **Féire Óengusso**. OCY says he was "born into the royal house of Ulster and educated at the monastery of Clonenagh, Col Laois, he became a hermit, living a very austere life; upon entering the monastery at Tallaght he hid his identity and learning till recognized by abbot Maelruain. He collaborated with the abbot on the Martyrology of Tallaght, then completed his own verse martyrology." (OCY)

Friday, March 12, 2021

✠ **We Remember:** In 295, the death of **ST. MAXIMILIAN** in Tebessa, which is modern-day Algeria. As the son of a Roman soldier, he was required by law to enter the army and serve his emperor. When the time came to do so, he refused, saying he couldn't serve because he was Christian and therefore could not kill another person. The Roman proconsul of Tebessa pleaded, cajoled, and threatened Maximilian, as did the youth's father. All to no avail. When told the final alternative was death, he said, "I will not perish and if I do leave this world, my soul shall live with Christ, my Lord." St. Maximilian was executed by sword at the age of 21 - after telling his father to give the executioner the clothes he would not longer need. ✠ In 1977, the death of **FR. RUTILIO GRANDE (1928-1977)**, martyr of El Salvador. Ordained in 1959, Fr. Grande was described as a "callow" seminarian given to bouts of debilitating scrupulosity. But after Vatican II, he seemed to undergo a second conversion and became a fearless prophet of social justice. He spent time studying abroad and returned to El Salvador in 1965 as director of social action projects. "Whereas in the past priests had carried an exalted status in society, patronized by the wealthy, Grande encouraged the seminarians to spend time living among the peasants in the countryside, learning to understand their struggles and their faith," says Ellsberg in *All Saints*. Getting a reputation as a "radical priest," Grande was reassigned to a small town near his birthplace when the bishops came under pressure to do something about his "troublesome influence". But even in this small town, his sermons were infamous among the elite, who sought to have him silenced. "On February 13, 1977, Grande preached the sermon of his life," says Ellsberg. "The occasion was a Mass in honor of **Fr. Mario Bernal**, a Columbian-born priest who had recently been arrested and deported without charges. Denouncing the sham of democracy in El Salvador, the feudal enslavement of the masses, and the hypocrisy of those who called themselves Christians while tolerating such conditions, Grande stated:

"I'm quite aware that very soon the Bible and the gospel won't be allowed to cross our borders. We'll get only the bindings, because all the pages are subversive. And I think that if Jesus himself came across the border of Chalatenango, they wouldn't let him in. They would accuse the Man-God, the prototype of man, of being a rabble-rouser, a foreign Jew, one who confused the people with exotic and foreign ideas, ideas against democracy - that is, against the wealthy minority, the clan of Cains! Brothers, without any doubt, they would crucify him again. And God forbid that I be one of the crucifers!"

"On March 12, while driving along a road, Grande's van was sprayed with gunfire. He was killed instantly, along with an old campino and a teenage boy who were accompanying him.

"His death marked a stunning turning point for El Salvador, the first but not the last time that a priest would be exposed to violence. Among those touched by this event was the new archbishop of San Salvador, **Oscar Romero**. Grande, a longtime friend, had pressed Romero to understand and speak out against the social crisis in El Salvador. It was Grande's death that forced him to understand, and it proved the catalyst that prompted his own journey on the road to Calvary." (AS) Later this month, March 24, we will mark the anniversary of the assassination of Archbishop Romero.

Saturday, March 13, 2021

✠ **We Remember: ST. EUPHRASIA (+420), Virgin & Mystic**, was born at Constantinople and connected by blood to the imperial family. She was brought up in a convent in Egypt, and when at a later date she was asked by the emperor to marry a senator, she refused and remained at the convent the rest of her life. (B)

Sources include: (AS) *All Saints*, Robert Ellsberg, Crossroad, 1997. (B) *Book of Saints*, Benedictine Monks, Morehouse, 1993. (C) *Catholic Book of Days*, John Deedy, Thomas More, 1989. (D) *Day by Day with the Saints*, Patrick Moran, OSV, 1985. (F) *Famous Christians*, Tony Castle, Servant, 1988. (G) *Guide to the Saints*, Kristin E. White, Ivy Books, 1991. (I) *Butler's Lives of the Saints*, J.V. Christian Classics, 1995. (OCY) *Oxford Companion to the Year*, Blackburn, 1999. (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: ordchapel@gmail.com.