

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 14—March 20, 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*

ORO Airport Chapel Catholic Mass Intentions

03/13/21 4:00 p.m. † Steve & Fran Sulimowski req. by Daniel Gonet
6:00 p.m. † Staff Sgt. Marshall D. Roberts req. by Grateful Americans

03/14/21 9:00 a.m. † SPC Juan Mendez Covarrabis req. by Grateful Americans
11:00 a.m. † Joseph J. Markech req. by Dolores Markech
• Derek Do req. by Bailey Family
• Emil Markech req. by Dolores Markech

03/15/21 11:30 a.m. † Beverly Seghers req. by Milton Seghers

03/16/21 11:30 a.m. † Tom Ross req. by Chris & Russ Haas

03/17/21 11:30 a.m. † Regina Cecchin req. by Aida Zaniolo

03/18/21 11:30 a.m. † Carlo Michelotti req. by Michael Michelotti

03/19/21 11:30 a.m. † Joseph Vincent Allen req. by Katherine Allen

• Denotes Living/Special Intention † Denotes Deceased/Memorial

MOU Airport Chapel Catholic Mass Intentions

03/14/21 9:00 a.m. † Eli Gase req. by Patricia Melton

11:00 a.m. • Carol Huang req. by Sr. Bernadette Therese, OCD

• Denotes Living/Special Intention † Denotes Deceased/Memorial

Lent, a Season of the Word

Each year on the First Sunday of Lent we hear one of the Gospel accounts of the temptation of Jesus. In Luke's account, the devil cites the scriptures repeatedly, urging Jesus to interpret them in a false, self-serving way—if God sends angels to protect those whom God loves (as it says in Psalm 91), then prove it! But Jesus resists this insidious temptation by turning to scripture passages that tell of right relationship with God—living by God's word, trusting in God, and worshipping God alone.

Jesus himself listened to the inspired word of God and let it shape and form him. Through the liturgy, we do the same. The readings we hear at Mass can teach us, but that is not their primary function. Rather, the scriptures are meant to reveal the Lord to us, to let us experience his presence, and to form us in our Christian identity. Christ's presence is realized by his spoken word, "since it is he himself who speaks when the Holy Scriptures are read in the Church" (*Constitution on the Sacred Liturgy*, 7). In the readings proclaimed at Mass, we hear the voice of Christ himself.

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

Fourth Sunday of Lent — March 14, 2021

God did not send his Son into the world to condemn the world, but that the world might be saved through him. — *John 3:17*

GOD'S MERCY

Today's reading from the second book of Chronicles contains a sort of "mini-history" of Israel. It highlights God's mercies in choosing Cyrus the Persian to be an instrument of deliverance when the people were in captivity in Babylon. Despite their sinfulness and the deserved punishment they were undergoing, God's mercy was lavished on the people in the form of a miraculous act of liberation.

The Letter to the Ephesians, in much more theological terms, gives a similar account of a God "who brought us to life with Christ—by grace you have been saved." The author stresses that it was when we were "dead in our transgressions" that God saved us, an act of pure grace. He emphasizes that it is not our own efforts that freed us from sin ("this is not from you"); rather, "it is the gift of God." This, of course, is the heart of the entire Pauline corpus, that salvation comes to us by faith in God's mercy, revealed in the death of Jesus. Copyright © J. S. Paluch Co.



TODAY'S READINGS

First Reading — The wrath and the mercy of the Lord are revealed in the exile and liberation of the chosen people (2 Chronicles 36:14-16, 19-23) or 1 Samuel 16:1b, 6-7, 10-13a. **Psalm** — Let my tongue be silenced, if I ever forget you! (Psalm 137) or Psalm 23. **Second Reading** — By grace you have been saved (Ephesians 2:4-10) or Ephesians 5:8-14.

Gospel — The Son was sent by God so that the world might be saved through him (John 3:14-21) or John 9:1-41 [1, 6-9, 13-17, 34-38].

READINGS FOR THE WEEK

Monday: Is 65:17-21; Ps 30:2, 4-6, 11-13b; Jn 4:43-54

Tuesday: Ez 47:1-9, 12; Ps 46:2-3, 5-6, 8-9; Jn 5:1-16

Wednesday: Is 49:8-15; Ps 145:8-9, 13cd-14, 17-18; Jn 5:17-30

Thursday: Ex 32:7-14; Ps 106:19-23; Jn 5:31-47

Friday: 2 Sm 7:4-5a, 12-14a, 16; Ps 89:2-5, 27, 29; Rm 4:13:16-18, 22; Mt 1:16, 18-21, 24a or Lk 2:41-51a

Saturday: Jer 11:18-20; Ps 7:2-3, 9bc-12; Jn 7:40-53

Sunday: Jer 31:31-34; Ps 51:3-4, 12-15; Heb 5:7-9; Jn 12:20-33

Alternate readings (Year A): Ez 37:12-14; Ps 130:1-8; Rom 8:8-11; Jn 11:1-45 [3-7, 17, 20-27, 33b-45]

Interfaith Calendar & Events

→ **Clean Monday, March 15**—Orthodox observance of the beginning of Lent. Lent is a period of Christian preparation for Holy Week and easter. Usually 40 days in length, it is marked by vegetarian fasting, intensified prayer and almsgiving. Begins at sundown, March 14.

→ **Sri Ramakrishna Jayanti, March 15**, celebrates the birth of Sri Ramakrishna, the teacher of Swami Vivekananda.

→ **Fravardegan or Muktd, March 16-20**: Zoroastrian observance; the last five days of the year are reserved for remembrance of all departed souls. Prayers are offered to the fravashis (the divine spark in each human that lives forever) of departed loved ones, invoking their blessings and protection. Parsi Zoroastrians (who follow the Shenshai calendar) celebrate Muktd in August.

→ **Spring Feast—American Indian—March 20**: A day to honor planting and the coming and going of seasons; includes prayer, song and storytelling. → **Spring O-Higan (Equinox) - Buddhist— March 20**: Symbolic crossing from shore of illusion to the other shore of enlightenment to overcome one's ignorance and honoring the six Paramitas of generosity, morality, patience, endeavor, meditation and wisdom.

→ **Shuban-sai — Shinto - March 20**: A day for visiting graves held in timing with the Spring Equinox.

→ Source: **The 2021 Interfaith Calendar, Council of Religious Leaders of Metropolitan Chicago**

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 14, 2021

✠ **We Remember: ST. MATILDA (or Maud)(c. 895-968)** was a German queen noted for her piety and charitable works; she founded numerous Benedictine convents and monasteries. A widow for 30 years, she was left in charge of the kingdom when her son, Otto, went to Rome to be crowned emperor (often regarded as the beginning of the Holy Roman Empire). She died this day in 968.

Monday, March 15, 2021

✠ **We Remember: St. Clement Mary Hofbauer (1751-1820)** is one of four canonized saints of the Redemptorist Order and patron of Vienna. An apprentice baker in his youth, he became a hermit, was ordained in 1785, and served as a missionary in Warsaw for 20 years. When Napoleon suppressed the religious orders, Clement and his comrades were arrested, imprisoned, finally expelled. Clement settled in Vienna, founded a Catholic college and was enormously influential in revitalizing the religious life of the German nations; he died on this day in 1820 and was canonized in 1909.

✠ **ST. LOUISE DE MARRILLAC (1591-1660)**, with **St. Vincent DePaul**, founded the **Sisters of Charity**, devoting her life to caring for the sick, the poor, and the neglected. She traveled all over France establishing her Sisters in hospitals, orphanages, and other institutions; she died this day in 1660; declared patroness of social workers.

Tuesday, March 16, 2021

✠ **We Remember: St. Abraham Kidunaia (+c. 366)**, was a holy hermit of Mesopotamia, ordained and appointed by his bishop to the town of Beth-Kiduna, which he completely converted to Christianity. His life was written by Doctor of the Church **St. Ephrem**, his friend and admirer.

Wednesday, March 17, 2021

✠ **We Remember: ST. PATRICK**, patron saint of Ireland, was born about the year 389 in the village of Bonnaventa in western England, son of a Roman citizen, and given a Roman name, **Patricius**. He received only a modest education, but he studied the **Bible** so faithfully that he could quote it from memory to almost any purpose. At 16, Patrick was captured by raiders (called *Scots* - meaning wanderers) and taken to Ireland, where for six years he served as a herder of pigs. In those lonely hours came his **conversion**: he passed from religious indifference to intense piety, and describes himself as rising every day before dawn to go out and pray in whatever weather - hail or rain or snow. He escaped, at last, and found his way to the sea, where sailors rescued him, taking him to Gaul, and perhaps Italy. He worked his way back to England, to the great joy of his parents, and lived with them a few years. But something called him back to Ireland, and he interpreted the feeling as a divine message, a call to convert the Irish to Christianity. He went to Lerins and Auxerre (present-day France), studied for the priesthood, and was ordained.

PATRICK WASN'T THE FIRST CHRISTIAN missionary to Ireland; **St. Palladius** preceded him in 431, but he died within the year. When news reached Auxerre that Palladius was dead, Patrick was made a bishop, given relics of **Sts. Peter and Paul**, and in 432, sent to Ireland. He found there, on the throne at Tara, an enlightened pagan, Laeghaire. Patrick failed to convert the king, but won full freedom for his mission. The Druids opposed him, and showed the people their magic; Patrick met them with the formulas of the exorcists - a minor clerical order - whom he had brought with him to cast out demons. In the **Confessions** that he wrote in his old age, St. Patrick tells of the perils he encountered in his work: twelve times his life was in danger; once, he and his companions were seized, held captive a fortnight, and threatened with death; but some friends persuaded the captors to set them free.

Pious tradition tells a hundred fascinating stories of his miracles: **"he gave sight to the blind and hearing to the deaf,"** says Nennius, **"cleansed the lepers, cast out devils, redeemed captives, raised nine persons from the dead, and wrote 365 books."** But probably it was Patrick's character, rather than his wonders, that converted the Irish - the undoubting confidence in his belief, and the passionate persistence of his work. He ordained priests, built churches, established monasteries and nunneries, and left strong spiritual garrisons to guard his conquests at every turn. When he died in 461, it could be said of him, as of no other, that one man had converted a nation. [The Age of Faith, Will Durant, 1950]

Thursday, March 18, 2021

✠ **We Remember: ST. CYRIL OF JERUSALEM (+386)**, Patriarch of Jerusalem from c. 350 until his death - 17 years in exile, driven out by the Arians - Cyril is forever connected with his work as a catechist: his instructions on Christian doctrine are gems of theological literature, and **Pope Leo XIII** declared him a **Doctor of the Church** in 1882.

Friday, March 19, 2021

✠ **We Remember: Solemnity of ST. JOSEPH (1st c.), HUSBAND OF OUR LADY; Patron of the Universal Church.** The Infancy narratives (**Mt 1-2, Lk 1-2**) provide our only reliable information about St. Joseph, saying he is of royal descent from **David**. Joseph's family came from Bethlehem in Judea, but he had moved to Nazareth in Galilee, where he was a carpenter. Betrothed to Mary, he became alarmed when he found Mary was pregnant though she had not lived with him, but was dissuaded from divorcing her by the **angel of the Lord** who told him her pregnancy was **by the Holy Spirit**. He was with Mary at the birth of Jesus and the visit by the Magi in Bethlehem, and took Mary and Jesus to Egypt to escape Herod's massacre of the **Holy Innocents**. After Herod's death, he brought them back to Nazareth. St. Joseph and Mary had Jesus circumcised and presented to the Lord in the Temple in Jerusalem. When Jesus was 12, Joseph and Mary took him to Jerusalem, lost him, and found him discoursing with the doctors in the Temple. Thereafter the name of Joseph is absent from the New Testament, except **Lk 4:22**, when he is mentioned as the father of Jesus. Joseph was probably dead by the time of the Passion and death of Christ; the apocryphal **Protoevangelium of James** says he was an old man when he married Mary. Special veneration to Joseph began in the East, where the apocryphal **History of Joseph** enjoyed great popularity in the 4th to 7th centuries. In the West, the 9th century Irishman Felire of Oengus mentions a commemoration, but it was not until the 15th century that veneration of Joseph became widespread, when his feast was introduced into the Roman calendar in 1479. In 1621, **Pope Gregory XV** made it a holy day of obligation, though that is no longer universally observed. Certain saints and spiritual writers were especially devoted to St. Joseph: **St. Margaret of Cortona, St. Bridget of Sweden, St. Vincent Ferrer, St. Bernardine of Siena and John Gerson of Paris**; his devotion was particularly popularized by **St. Teresa** and **St. Francis de Sales**. (P, S) • In 1970, **Pope Paul VI** addressed the special needs of **tourists, travelers, airline personnel**, among others, by founding what is now called the **Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples**. He was instituting many commissions at this time as a result of the **Second Vatican Council** directives. In 1988, **Pope John Paul II** made this commission an autonomous council. The Council addresses the pastoral care of migrants, tourists, nomadic people, and all travelers by making sure chaplains are available, by alerting dioceses around the world of anticipated influxes of people, etc. In 2016, **Pope Francis** reorganized the Curia and created the Dicastery for Promoting Integral Human Development, which now oversees Catholic airport chaplains.

Saturday, March 20, 2021

✠ **We Remember: ST. CUTHBERT (d. 687)**, Bishop of Lindisfarne (England), **"Wonder Worker of Britain."** At 15, Cuthbert set off for Melrose Abbey to consecrate his life to God. Ordained Bishop of Lindisfarne on Easter Sunday, **March 26, 685**, he performed miracles of healing during the "yellow plague", thus earning his nickname.

Sources include: (A) **Catholic Almanac**, Felician Foy Our Sunday Visitor, 1995. (AP) **A Pilgrim's Almanac**, Edward Hayes, 1992. (AS) **All Saints**, Robert Ellsberg, Crossroad, 1997. (B) **Book of Saints**, Benedictine Monks, Morehouse, 1993. (CB) **Cambridge Biographical Encyclopedia**, 1999. (C) **Catholic Book of Days**, John Deedy, Thomas More, 1989. (BB) **Big Book of Women Saints**, Sarah Gallick, HarperSanFrancisco, 2007; (CCS) **Catholicism, Chicago Style**, Skerret et al, 1993. (D) **Day by Day with the Saints**, Patrick Moran, OSV, 1985. (E) **Encyclopedia of Catholicism**, Rev. R. McBrien, HC, 1995. (ES) **Encyclopedia of Saints**, C. Jöckle, Alpine, 1995. (F) **Famous Christians**, Tony Castle, Servant, 1988. (G) **Guide to the Saints**, Kristin E. White, Ivy Books, 1991. (H) **Heavenly Friends**, Rosalie Marie Levy, DSP, 1984. (I) **In His Likeness**, Rev. Charles Yost, SCJ, STL, 1988. (JP 2) **John Paul II's Book of Saints**, Bunson, OSV, 1999. (L) **Butler's Lives of the Saints I-IV**, Christian Classics, 1995. (L2) **Lives of the Saints**, O. Englebert, Barnes & Noble, 1994. (LS) **Lives of the Saints**, R. McBrien, HC, 2001; (LP) **Lives of the Popes**, R. McBrien, 1997. (M) **The Middle Ages, Concise Encyclopedia**, H. Loyal, 1989. (OCY) **Oxford Companion to the Year**, Blackburn, 1999. (ODP) **Oxford Dictionary of Popes**, J.D. Kelly, Oxford, 1987. (ODS) **Oxford Dictionary of Saints**, David Farmer, 1997. (PDS) **Penguin Dictionary of Saints** (3rd ed.), D. Attwater/C. John, 1995. (R) **Saints to Remember**, Servants of Mary Immaculate, 1985. (P) **Pocket Dictionary of Saints**, John Delaney, Image, 1983. (S) **Saints of the Roman Calendar**, Enzo Lodi, Alba, 1992. (P) **The Popes**, Eric John, Roman Catholic Books, 1994. (V) **Vatican II Weekday Missal**, Daughters of St. Paul, 1975. (W) **We Celebrate, We Commemorate**, Patrick Walsh, Compiled by Mike Brennan.