

The Church Bell

April 2017



"Follow The Bells"



Cortland Christian Church

Reverend

Donald P. Barnes

153 Grove Drive
Cortland, Ohio

Phone 330-637-4611

officeatccc@gmail.com

Jonathan Gallo
Organist

Joyce Hall
Administrative Assistant



Jesus,
Our guiding Light

Pastor's Pen

April 2017

I'm blessed by the first signs of spring in northeast Ohio – snow flurries, freezing rain, and sub-freezing wind chills. You know what I'm talking about. Either winter is a "die hard" or spring has lost its vigor. All kidding aside, residents along the Snow Belt know the change of seasons in these parts is a slow process, not a rapid transition. Warm weather will eventually gain its hold – new life will break through thawed tundra – downy buds will burst into leaf and flower. The constant ebb and flow from death to new life is part of the planet's DNA. Thanks be to God that life always seems to win the battle.

Some of us have been gearing up for spring for a good while, in a spiritual sense, that is. Spiritual disciplines gone dormant have taken on renewed meaning and purpose. Wednesday evening "couch potatoes" have discovered Mid-week Lenten services more enlightening than the latest sit-com. March Madness has its draw, but there is something fundamentally important to be gleaned from prayerful contemplation of Jesus' journey to Jerusalem and the cross. A battle is being waged. It's a matter of life and death. All Creation stands vigil awaiting the outcome. Death, life, death, life – which will it be? Who will be the victor?

The silent respiration of Creation's order – the faithful rhythm of the seasons that we take for granted – offers a fitting metaphor for the spiritual struggle within which we find ourselves. What does God have in mind? How will the process unfold? When it's all said and done which will be the victor – life or death? That's the fundamental question. Do you know the answer? Do you know where to find it? You can search a stoney precipice embedded with crosses of wood, but I have another suggestion. Look below the bluff to the tomb. You'll see that it's empty.

Our Worship Assistants

Elders: April 2 Carol Robinson and Amy Seger

April 9 Bob Johnson and John Kloboves

April 16 Joyce Lewis and Lorra Barnes

April 23 Justin Klamut and Jeff Byler

April 30 Curtis Bell and Amy Popichak



Deacons: Captain: Terry Swauger —330– 720-0346

Barb Bradford, Judy Hansel, Carol Glancy, Phyllis Hake,
Mackenzie Polakoff, Cindy Miller, Jack Hanna

Deaconess: Kay Payne

The Church Office

will be open on

Monday-Thursday

9:00am.-Noon

Phone: 330-637-4611

*Feel free to call or
stop in if you have
a question or need
help.*

April Coffee Hour Hostesses



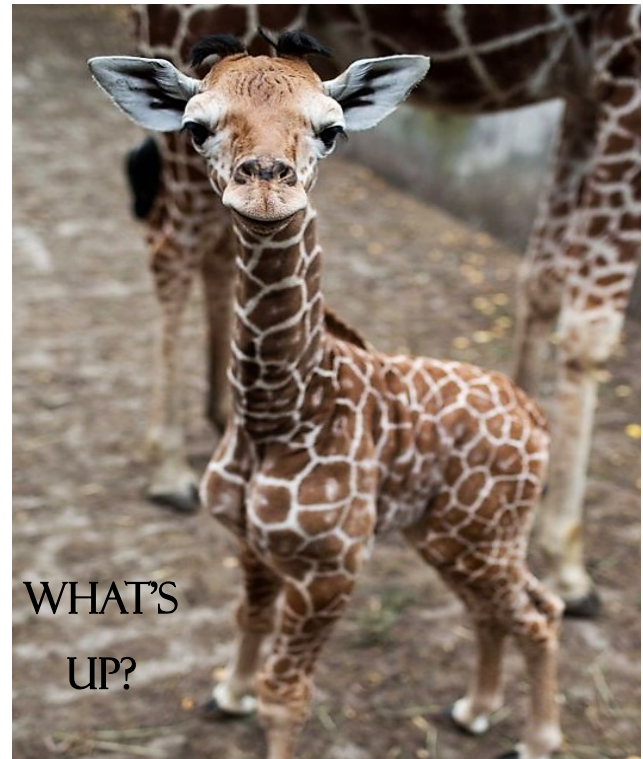
April 2 Sharon Polakoff and Dorothy Moss

April 9 Terri and Linda Swauger

April 16 "Easter"

April 23 Carol Deemer and Carol Glancy

April 30 Carol Robinson, Amy Seger and
Mary Jo Johnson



WHAT'S
UP?

FINANCIAL UPDATE OF CHURCH OPERATING FUNDS

Fund	March			Year-to-Date		
	Income	Expense	Net	Income	Expense	Net
General	6,245	9,643	-3,398	24,417	26,357	-1,940
Building (Mortgage)	1,653	2,048	-395	7,033	6,143	890
Total>>	7,898	11,691	-3,793	31,450	32,500	-1,050

Mortgage Balance \$106,588.37



April 04 Jeff Byler
April 09 Dorothy Lazar
April 09 Cole Oriti
April 10 Madison Oriti
April 15 Maurice Brookes
April 19 Haylee Rose Tyree
April 25 Peyton Hope Hopkins
April 26 Priscilla Wodzinski
April 29 Evelyn Krebs
April 30 Chuck Lucy
April 30 Judy Kuhmer

Happy Anniversary

No Anniversaries this month

DO YOU WANT TO FAST THIS LENT?

In the words of Pope Francis

- Fast from hurting words and say kind words.
- Fast from sadness and be filled with gratitude.
- Fast from anger and be filled with patience.
- Fast from pessimism and be filled with hope.
- Fast from worries and have trust in God.
- Fast from complaints and contemplate simplicity.
- Fast from pressures and be prayerful.
- Fast from bitterness and fill your hearts with joy.
- Fast from selfishness and be compassionate to others.
- Fast from grudges and be reconciled.
- Fast from words and be silent so you can listen.



Come to church to be part of this celebration!

Sunday, April 9 —Palm Sunday

Sunday April 16 — Easter Sunday

There will be a baptism service on Easter Sunday.



Our Own March Snowball Tree at CCC —2017

The Women of Worship are having their “4th Annual Nancy’s Tea”



Saturday, April 8th At 11:00am

Cortland Christian Church Fellowship Hall

A wonderful brunch, musical entertainment and

Speaker —Nancy Gurdak

Quilts: Images and Symbols of the Underground Railroad

Contact Phyllis Hake with your RSVP -330-638-3973 or call or stop in the office

Pastor Don will Retire June 1.

He announced his retirement a few weeks ago at Sunday Service. You could have heard a pin drop, and see the tears in our eyes.

He has brought many of us who didn't really know Christ, to Praise Him and call Him our own personal Lord and Savior.

He has brought peace and contentment to our church with his kindness and soft spoken manner.

He will be missed and remembered fondly by our congregation forever. We will miss the personal stories he starts his sermons with, his great messages and his beautiful voice, (singing). His warmth and compassion, all the home visits that many of us have had when there was a sickness or death, and last but not least his mastery of the Bible. Oh, to have that knowledge....

Always a kind word !!!

He and Lorra have a new path in their future, new adventures, new experiences and great moments with grandchildren.

We wish you the best and much happiness in what ever you do. You have given us your all. And now it is time for the two of you to enjoy some fun, and not all work.

We will be sorry to see you go.

But there are still some good times, good sermons and friendly moments until he leaves.

Come out and greet Pastor Don and Lorra
some Sunday soon.

I am sure he would love to see you again.

Don't forget the April church meetings

April 4th

Outreach Meeting 6pm

Finance Meeting 6:30pm

Board Meeting 7pm

April 16th

Elders Meeting 8:30am



These meetings are
important to the life of the church and t
he benefit of the congregation.

Be here, please!

SOUP AND SANDWICH

Thursday
April 20, 2017
11am-1pm



HOT HOMEMADE SOUPS AND TASTY SAND-
WICHES, AND WONDERFUL CHOICES OF
PIES.

COME OUT AND BRING A FRIEND,
IT'S A DAY OF GREAT FOOD AND FELLOWSHIP.
YOU WILL SEE FRIENDS YOU HAVEN'T SEEN IN A
LONG TIME.

FRIENDS: COME OUT AND HELP IF
YOU CAN.

The Potato Bake is over :((



How sad it that? Actually love that day? Always look forward to this day and the Chili Cook-off, such a good time of fellowship and of course like all Christian functions, there is food– good food, a wonderful baked potato with all the tasty stuffings, and a fresh garden salad, and many delicious desserts to choose from.

Doesn't get better than that.....

This day is one of the Outreach Committee fundraisers that help clothe the underprivileged children with school clothes, book bags filled with school supplies and shoes.

The Penny Campaign (having people save their pennies and donating them to Outreach) also contributes a bit of money to this project.

But don't forget the Chili Cookoff, the proceeds from that wonderful day also goes to help Outreach with its final project, clothing the children.



August is the time when kids come in to find all the wonderful items you have helped purchase for their school needs.

Thanks to all who helped with all these projects and those who contributed with their attendance and donations. We are "Mission Proud".












What does INRI stand for on the cross?

They are the first letters of the Latin inscription on the cross over Jesus head, Iesus, Nazarenus, Rex Iudaeorum, (Jesus the Nazarene, King of the Jews)

April 2017



Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1. Aerobics
2 Sunday Service	3 	4 Outreach — Finance 6pm Board Meeting 7pm	5 Lenten Soup at 6pm Service 6:30pm Joyful Noise	6 Brownies Aerobics		8 WoW Nancy's Tea 11:00am
9 	10 Aerobics	11	12 Lenten Soup at 6pm Service 6:30pm	13 	14	15 Aerobics
1 	17 Aerobics	18 	19 S/S prep Joyful Noise	20 Soup and Sandwich Aerobics	21	22 Aerobics
23 Service 10:30 / 30 Sunday Service	24 Aerobics	25	26 Joyful Noise	27 Aerobics	28	29 



There is still a little time for you to attend the Lenten Services. It is never too late. Pastor Don does a wonderful service and on March 22 he showed an amazing video. No one should have missed it. We are getting so close to the Cross, just a few more weeks.

Come out for these services!

Lenten Services at CCC

Wednesday — April 5

Wednesday — April 12

Be there, please it's for your benefit

Pastor Don is making

Wednesday evenings special for us until Easter. He is taking us on the journey to the cross, the path Jesus walked.

This is a very spiritual time in the life of Christians, not to be taken lightly.

**Information
compiled and arranged
by Larry Dix**

Larry Dix has put a great bit of time and effort researching and writing this in words we can understand, and is more than willing to continue a different manner of Bible Study for us to do on our time.

Be sure to read it and absorb the information he found in his research, then respond accordingly. He would love feedback.

Studying the Prayer

Over the years, if we are raised in a Christian household, we learn to recite a specific prayer. Known to many as The Lord's Prayer, we are first taught this as a young child. I cannot really remember when I learned it, but I am sure it was before I even started school. It is part of our "training" if you will. And that particular prayer becomes a fundament pillar of our activities in the faith. It is said sometimes in meetings, sometimes at funerals, sometimes at weddings, and sometimes sitting in the hall of a hospital, waiting on information that we dread but not knowing what to pray for, we offer up the words we know without thinking.

In our church service, it is a recited every Sunday as we prepare for communion. An appropriate time, I think, but I sometimes wonder; are we just reciting it or do we really look deeply into what we are saying? For me, speaking honestly, most times I say the words without thinking. I do not, on a regular basis, pause and reflect on this prayer. It is said in rote, almost as a chant.

How many of you would agree? I am reasonably sure I am not the only one. That situation has troubled me for years. Perhaps troubled is too strong a word. Maybe it is better said as that situation has bothered me for years. And I wonder, is it bothering me because I am being directed to dig deeper? Have you ever thought about digging deeper? I have often thought that a series of sermons or a study class on The Lord's Prayer would be something I would like to be involved in or even lead. There are so many things to cover but my time schedule limits my opportunities.

So I am going to propose a different route. How many folks would like to participate in an unusual version of a bible study?

I want to study The Lord's Prayer and I am going to start today, right here.

If you are interested, then email me comments, led509@nlc.net, or send Joyce a note at the church to pass onto me. We can use email, or you can phone and leave a message for me at the church. Joyce will get it to me by email because I usually can access email 90% of the time, no matter where I am.

Assuming we get some commentary from folks, I will gather up the thoughts and put them together for the next monthly Church Bell newsletter. If we don't get any, I will write about something else with less response for you required. So let's start ..

(continued on next page)

The Lord's Prayer is found in TWO places in the bible. What? But I thought it was one place. Nope.... Guess I just memorized ONE version. Wait, there are two versions? Yes, there are:

Matthew 6:9-13 King James Version (KJV)

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.

Luke 11:2-4 King James Version (KJV)

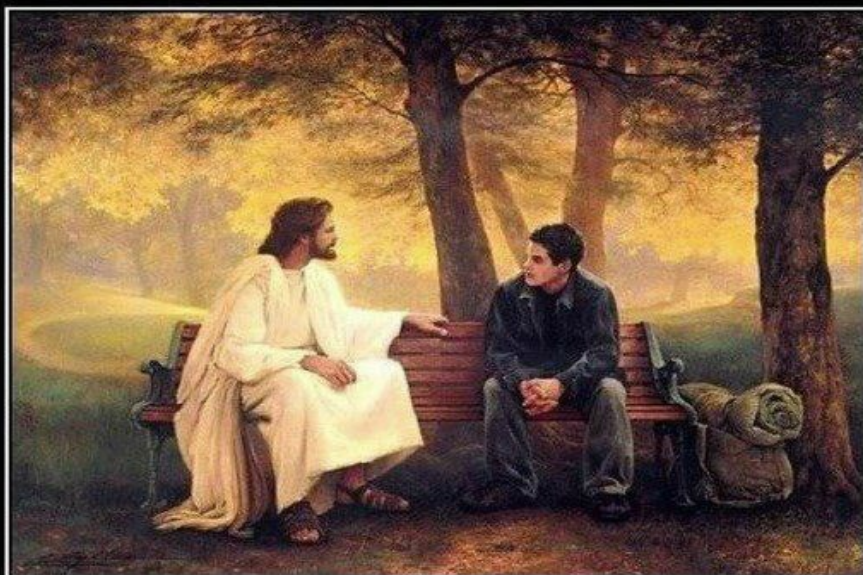
2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Hmm, slight differences. Not much though. I started with the King James Version because that is what I remember being used when I was young (these were arranged in scrolls back then). However, some of the words were different from those embedded in my memory. Neither of these versions are what I recalled completely. Subtle differences in these two different books of the Bible and subtle differences from my memory and even what we say now.. For instance, we say "Our Father, who art in heaven" while both of these versions use "... which art in heaven". Hmm

(Continued next page)



"No, I'm not talking about Twitter.
I literally want you to follow me."

**The Ladies of the Church meet for lunch
on the first Thursday of the month at
4 Star Diner on Mecca Street about a
block north of Main Street.**

**We just get together and talk and eat
our lunch, just a day out for some of us.**



**We always welcome any one who
would like to come, no reservation, just
show up.**

We would love to get to know you!!

So I decided to look at other translations. Turning to the New International Version:

Matthew 6:9-13New International Version (NIV)	Luke 11:2-4New International Version (NIV)
<p>9 “This, then, is how you should pray:</p> <p> “‘Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done, on earth as it is in heaven. 11 Give us today our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation [a] but deliver us from the evil one. [b]’</p> <p>Footnotes:</p> <p>1. Matthew 6:13 The Greek for temptation can also mean <i>testing</i>.</p> <p>2. Matthew 6:13 <i>Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.</i></p>	<p>2He said to them, “When you pray, say:</p> <p> “‘Father,[a] hallowed be your name, your kingdom come.[b] 3Give us each day our daily bread. 4Forgive us our sins, for we also forgive everyone who sins against us.[c] And lead us not into temptation.[d]’”</p> <p>Footnotes:</p> <p>1. Luke 11:2 Some manuscripts <i>Our Father in heaven</i></p> <p>2. Luke 11:2 Some manuscripts <i>come. May your will be done on earth as it is in heaven.</i></p> <p>3. Luke 11:4 Greek <i>everyone who is indebted to us</i></p> <p>4. Luke 11:4 Some manuscripts <i>temptation, but deliver us from the evil one</i></p>

Overall, similar, but some differences. So, I decided to continue to look for the version I am most familiar with. It turns out that the 21st Century King James Version seems to be what we say on Sunday at our church.

(Continued next page)

Church Bloopers in Bulletins

- ◆ The sermon this morning: "Jesus Walks on the Water." The sermon tonight: "Searching for Jesus."
- ◆ This afternoon there will be a meeting in the south and north ends of the church. Children will be baptized at both ends.
- ◆ Eight new choir robes are currently needed, due to the addition of several new members and to the deterioration of some older ones.
- ◆ This being Easter Sunday, we will ask Mrs. Lewis to come forward and lay an egg on the altar.



Matthew 6:9-1321st Century King James Version (KJ21)	Luke 11:2-421st Century King James Version (KJ21)
<p>9In this manner therefore pray ye: Our Father who art in Heaven, hallowed be Thy name.</p> <p>10Thy Kingdom come. Thy will be done on earth, as it is in Heaven.</p> <p>11Give us this day our daily bread.</p> <p>12And forgive us our debts, as we forgive our debtors.</p> <p>13And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the</p>	<p>2And He said unto them, “When ye pray, say: Our Father who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, as in Heaven, so on earth.</p> <p>3Give us day by day our daily bread.</p> <p>4And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.”</p>

And it looks like Matthew is the one closest to what we recite in church on Sunday. I know, that verse 12 is often said (by me outside of church):

“And forgive us our trespasses as we forgive those who trespass against us.”

Just a side note here; I use a website call www.biblegateway.com when I look for different versions of the Bible. It is a good place to start.

So here is where I look for feedback from you (in case someone actually reads this). How many of you would like to go through The Lord’s Prayer in some detail? How many of you have memorized slightly different versions? Did you realize that the prayer was in two of the books of the bible and, if so, did you ever notice the differences?

Now, just in case you are interested, take a look through the three versions I have listed. Just something I observed today. We have 6 versions of The Lord’s Prayer. Two of the three Matthew versions end in “Amen”. Even the one that does not end in “Amen” has a footnote indicating some of the late manuscripts do add that “Amen” preceded by another phrase we usually use (see above). None of the Luke versions end in “Amen”.

Does that pique anyone’s curiosity? Does anyone know why? Let’s not expect Pastor to answer our questions, right?

That’s all for this time until you respond and let him know.....It seems like a good way to learn your prayers and your Bible.

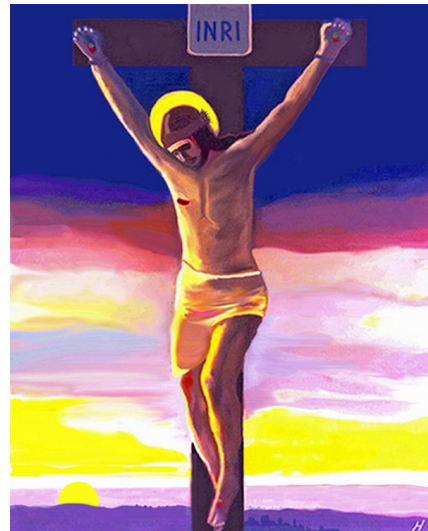
THE SEVEN WORDS OF JESUS ON THE CROSS

Christ Jesus died on the Cross to redeem mankind, to save us from our sins because of his love for us. As recorded in the Gospels of Matthew, Mark, Luke, and John in the Holy Bible, Jesus Christ was mocked, scorned, and tortured in the praetorium. He carried his cross up the Via Dolorosa in Jerusalem to Calvary, was nailed to the Cross, and hung between two common criminals. He suffered an indescribable end, recalled by the Church on Good Friday of Holy Week.

One may meditate on the Passion of Christ by reflecting on his Seven Words on the Cross or by a devotion known as the Way of the Cross.

When religious pilgrimages to the Holy Land ended with military occupation of Jerusalem in the Middle Ages, a popular devotion known as the Way of the Cross arose during Lent retracing the Passion, Crucifixion, and Death of Jesus. The fourteen Stations of the Cross are

- (1) Pilate condemns Jesus to death;*
- (2) Jesus takes up his Cross;*
- (3) He falls the first time;*
- (4) Jesus meets his sorrowful mother Mary;*
- (5) Simon helps carry the cross;*
- (6) Veronica cleans his face;*
- (7) He falls the second time;*
- (8) Jesus consoles the women of Jerusalem;*
- (9) He falls the third time;*
- (10) Jesus is stripped of his garments;*
- (11) Jesus is nailed to the cross;*
- (12) Jesus Christ dies on the cross;*
- (13) He is taken down from the cross;*
- (14) Christ is laid in the tomb.*



*Here are his **Seven Words**, the last seven expressions of Jesus Christ on the Cross recorded in Scripture.*

THE FIRST WORD

"Father, forgive them, for they do not know what they do."

Gospel of Luke 23:34

Jesus of Nazareth is looking down from the cross just after he was crucified between two criminals. He sees the soldiers who have mocked, scourged, and tortured him, and who have just nailed him to the cross. He probably remembers those who have sentenced him - Caiaphas and the high priests of the Sanhedrin. Pilate realized it was out of envy that they handed him over (Matthew 27:18, Mark 15:10). But is Jesus not also thinking of his Apostles and companions who have deserted him, to Peter who has denied him three times, to the fickle crowd, who only days before praised him on his entrance to Jerusalem, and then days later chose him over Barabbas to be crucified?

Is he also thinking of us, who daily forget him in our lives?

Does he react angrily? No! At the height of his physical suffering, his love prevails and He asks His Father to forgive! Could there ever be greater irony? Jesus asks his Father to forgive, but it is by His very Sacrifice on the Cross that mankind is able to be forgiven!

Does he react angrily? No! At the height of his physical suffering, his love prevails and He asks His Father to forgive! Could there ever be greater irony? Jesus asks his Father to forgive, but it is by His very Sacrifice on the Cross that mankind is able to be forgiven!

Right up to his final hours on earth, Jesus preaches forgiveness. He teaches forgiveness in the Lord's prayer: "Forgive us our trespasses, as we forgive those who trespass against us" (Matthew 6:12). When asked by Peter, how many times should we forgive someone, Jesus answers seventy times seven (Matthew 18:21-22). At the Last Supper, Jesus explains his crucifixion to his Apostles when he tells them to drink of the cup: "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27-28). He forgives the paralytic at Capernaum (Mark 2:5), and the adulteress caught in the act and about to be stoned (John 8:1-11). And even following his Resurrection, his first act is to commission his disciples to forgive: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:22-23).

THE SECOND WORD

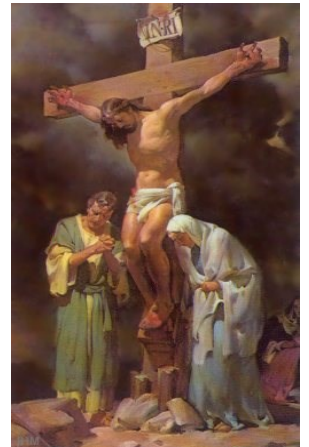
"Truly, I say to you, today you will be with me in Paradise."

Gospel of Luke 23:43

Now it is not just the religious leaders or the soldiers that mock Jesus, but even one of the criminals, a downward progression of mockery. But the criminal on the right speaks up for Jesus, explaining the two criminals are receiving their just due, whereas "this man has done nothing wrong." Then, turning to Jesus, he asks, "Jesus, remember me when you come in your kingdom" (Luke 23:42). What wonderful faith this repentant sinner has in Jesus - far more than the doubting Thomas, one of his own Apostles. Ignoring his own suffering, Jesus responds with love and mercy in His second word.

The second word again is about forgiveness, this time directed to a sinner. Just as the first word, this Biblical expression is found only in the Gospel of Luke. Jesus shows his Divinity by opening heaven for a repentant sinner - such generosity to a man that only asked to be remembered!

This expression offers us hope for salvation, for if we turn our hearts and prayers to Him and accept his forgiveness, we will also be with Jesus Christ at the end of our lives.



THE THIRD WORD

"Jesus said to his mother: "Woman, this is your son."

Then he said to the disciple: "This is your mother."

Gospel of John 19:26-27

Jesus and Mary are together again, at the beginning of his ministry in Cana and now at the end of his public ministry at the foot of the Cross. John is the only Evangelist to record Mary at the Cross. The Lord refers to his mother as *woman* at the Wedding Feast of Cana (John 2:1-11) and in this passage, recalling the *woman* in Genesis 3:15, the first Messianic prophecy of the Redeemer, and anticipating the *woman* clothed with the sun in Revelation 12.

What sorrow must fill Mary's heart, to see her Son mocked, tortured, and crucified. Once again, a sword pierces Mary's soul: we are reminded of the prediction of Simeon at the Temple (Luke 2:35). There are four at the foot of the cross, Mary his Mother, John, the disciple whom he loved, Mary of Cleopas, his mother's sister, and Mary Magdalene. He addresses his third word to Mary and John, the only eye-witness of the Gospel writers.

But again Jesus rises above the occasion, and his concerns are for the ones that love him. The good son that He is, Jesus is concerned about taking care of his mother. St. Joseph is noticeably absent. St. Joseph had probably died before the public ministry of Jesus, or else he would have been the one to take care of Mary following the Passion of Our Lord. In fact, this passage indicates that Jesus was the only child of Mary, because if he did have natural brothers or sisters, they would have provided for her. But Jesus looks to John to care for her.

Another striking phrase indicating Jesus of Nazareth was an only child is Mark 6:3, referring to Jesus: "Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon, and are not his sisters here with us?" Now if James, Joses and Judas and Simon were also natural sons of Mary, Jesus would not have been called the "son of Mary," but rather "one of the sons of Mary."

THE FOURTH WORD

"My God, my God, why have you forsaken me?"

Matthew 27:46 and Mark 15:34

This was the only expression of Jesus in the Gospels of Matthew and Mark. Both Gospels related that it was in the ninth hour, after 3 hours of darkness, that Jesus cried out this fourth word. The ninth hour was three o'clock in Judea. After the fourth Word, Mark related with a horrible sense of finality, "And Jesus uttered a loud cry, and breathed his last" (Mark 15:37).

One is struck by the anguished tone of this expression in contrast to the first three words of Jesus. This cry is from the painful heart of the human Jesus who must feel deserted by His Father and the Holy Spirit, not to mention his earthly companions the Apostles. As if to emphasize his loneliness, Mark even has his loved ones "looking from afar," not close to him as in the Gospel of John. Jesus feels separated from his Father. He is now all alone, and he must face death by himself.

But is not this exactly what happens to all of us when we die? We too are all alone at the time of death! Jesus completely lives the human experience as we do, and by doing so, frees us from the clutches of sin.

His fourth Word is the opening line of Psalm 22, and thus his cry from the Cross recalls the cry of Israel, and of all innocent persons who suffer. Psalm 22 of David makes a striking prophecy of the crucifixion of the Messiah at a time when crucifixion was not known to exist: "They have pierced my hands and my feet, they have numbered all my bones" (22:16-17). The Psalm continues: "They divide my garments among them, and for my vesture they cast lots" (22:18).

There can not be a more dreadful moment in the history of man as this moment. Jesus who came to save us is crucified, and He realizes the horror of what is happening and what He now is enduring. He is about to be engulfed in the raging sea of sin. Evil triumphs, as Jesus admits: "But this is your hour" (Luke 22:53). But it is only for a moment. The burden of all the sins of humanity for a moment overwhelm the humanity of our Savior.

But does this not have to happen? Does this not have to occur if Jesus is to save us? It is in defeat of his humanity that the Divine plan of His Father will be completed. It is by His death that we are redeemed. "For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all" (I Timothy 2:5-6).



***"He himself bore our sins in his body upon the cross,
so that, free from sin, we might live for righteousness.
By his wounds you have been healed."***

THE FIFTH WORD

"I thirst."

Gospel of John 19:28

The fifth word of Jesus is His only human expression of His physical suffering. Jesus is now in shock. The wounds inflicted upon him in the scourging, the crowning with thorns, losing blood on the three-hour walk through the city of Jerusalem on the Via Dolorosa to Golgotha, and the nailing upon the cross are now taking their toll.

The Gospel of John first refers to thirst when Jesus meets the Samaritan woman at the well. After first asking for "a drink," he answers the woman, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life" (John 4:13-14). This passage implies there is more than just physical thirst.

Jesus also thirsts in a spiritual sense. He thirsts for love. He thirsts for the love of his Father, who has left him unaided during this dreadful hour when He must fulfill his mission all alone. And he thirsts for the love and salvation of his people, the human race. Jesus practiced what he preached:

*"This is my commandment, that you love one another as I have loved you.
Greater love has no man than this,
That he lay down his life for his friends."
John 15:12-13 | Peter 2:24*

THE SIXTH WORD

***They put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.
When Jesus had received the wine, he said, "It is finished;"
and he bowed his head and handed over the spirit.***

Gospel of John 19:29-30



John recalls the sacrifice of the Passover Lamb in Exodus 12 in this passage. Hyssop is a small plant that was used to sprinkle the blood of the Passover Lamb on the doorposts of the Hebrews (Exodus 12:22). John's Gospel related that it was the Day of Preparation, the day *before* the actual Sabbath Passover (*Pesach* in Hebrew, *Pascha* in Greek and Latin), that Jesus was sentenced to death (19:14) and sacrificed on the Cross (19:31). John continues in 19:33-34: *"But when they came to Jesus and saw he was already dead, they did not break his legs,"* recalling the instruction in Exodus 12:46 concerning the Passover Lamb. He died at the ninth hour (three o'clock in the afternoon), about the same time as the Passover lambs were slaughtered in the Temple. Christ be-

came the Paschal or Passover Lamb, as noted by St. Paul: *"For Christ our Passover lamb has been sacrificed"* (I Corinthians 5:7). The innocent Lamb was slain for our sins, so that we might be forgiven. It is now a fait accompli. The sixth word is Jesus' recognition that his suffering is over and his task is completed. Jesus is obedient to the Father and gives his love for mankind by redeeming us with His death on the Cross.

The above painting(on first page) is meant to capture the moment.
What was the darkest day of mankind became the brightest day for mankind.

And the Gospels as a group captured this paradox. The Synoptic Gospels narrated the horror of the event - the agony in the garden, the abandonment by his Apostles, the trial before the Sanhedrin, the intense mockery and torture heaped upon Jesus, his suffering all alone, the darkness over the land, and his death, starkly portrayed by both Matthew (27:47-51) and Mark (15:33-38).

In contrast, the passion of Jesus in the Gospel of John expresses his Kingship and proves to be His triumphant road to glory. John presents Jesus as directing the action the entire way. The phrase "It is finished" carries a sense of accomplishment. In John, there is no trial before the Sanhedrin, but rather Jesus is introduced at the Roman trial as "Behold your King!" (John 19:14). Jesus is not stumbling or falling as in the Synoptic Gospels, but the way of the Cross is presented with majesty and dignity, for "Jesus went out bearing his own Cross" (John 19:17). And in John, the inscription at the head of the cross is pointedly written "Jesus of Nazareth, The King of the Jews" (John 19:19).

The inscription **INRI** at the top of the cross is the Latin *Iesus Nazarenus, Rex Iudaeorum*.

The loved ones of Jesus are with Him. John is the only Gospel writer to have his Mother Mary at the foot of the cross, along with his mother's sister, Mary the wife of Clopas, Mary Magdalene, as well as the Beloved Disciple. He decisively gives his Mother Mary to the disciple who loved him.

When Jesus died, He "handed over" the Spirit. Jesus remained in control to the end, and it is He who handed over his Spirit. One should not miss the double entendre here, for this may also be interpreted as His death brought forth the Holy Spirit.

The Gospel of John gradually reveals the Holy Spirit. Jesus mentions *living water* in John 4:10 and during the Feast of Tabernacles refers to living water as the Holy Spirit in 7:37-39. At the Last Supper, Christ announces he would ask the Father to send "another Advocate to be with you always, the Spirit of truth" (14:16-17). The word Advocate is also translated as Comforter, Helper, Paraclete, or Counselor. "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you" (14:26). The symbolism of water for the Holy Spirit becomes more evident in John 19:34: "But one of the soldiers pierced his side with a spear, and immediately there came out blood and water." The piercing of his side fulfills the prophecy in Zechariah 12:10: "They will look on me whom they have pierced." The piercing of Jesus' side prefigures the Sacraments of Eucharist (blood) and Baptism (water), as well as the beginning of the Church.

THE SEVENTH WORD

***Jesus cried out in a loud voice,
"Father, into your hands I commend my spirit."***

Gospel of Luke 23:46

The seventh word of Jesus is from the Gospel of Luke, and is directed to the Father in heaven, just before He dies.

Jesus recalls Psalms 31:5 - "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, faithful God." Luke repeatedly pleads Jesus' innocence: with Pilate (Luke 23:4, 14-15, 22), through Dismas the criminal (by legend) (Luke 23:41), and immediately after His death with the centurion - "Now when the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent" (Luke 23:47).

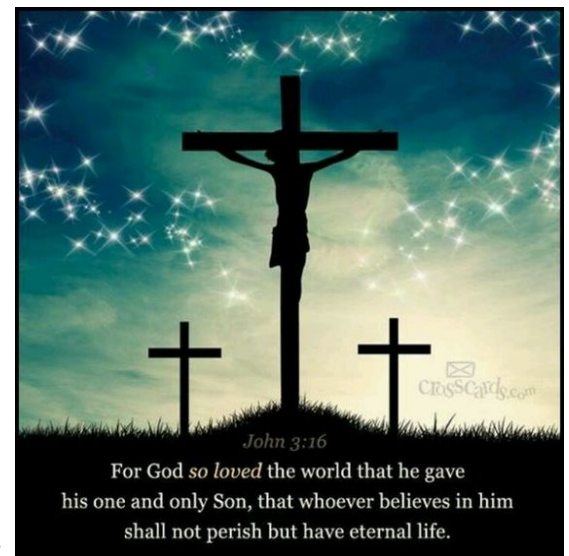
Jesus was obedient to His Father to the end, and his final word before his death on the Cross was a prayer to His Father.

The relationship of Jesus to the Father is revealed in the Gospel of John, for He remarked, "The Father and I are one" (10:30), and again at the Last Supper: "Do you not believe I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works" (14:10). And He can return: "I came from the Father and have come into the world; again, I am leaving the world and going to the Father" (16:28). Jesus fulfills His own mission and that of His Father on the Cross:

***"For God so loved the world that he gave his only Son,
So that everyone who believes in him
may not perish but have eternal life.
John 3:16***

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Pray for and Send a card to our "Shut-Ins"

Vivian Jensen

Meadowbrook Nursing
3090 Five Points -Hartford Rd
Fowler, Ohio 44416

Grace Wagner

175 Wall Street
Cortland, Ohio 44410
330-637-5957

Frank Zanin

18170 N.91st Ave.
Apt.1210
Peoria, Az. 85382

Vera Kidd

Community Skilled Nursing
Room 221
1320 Mahoning Ave.
Warren, Ohio

Alice Kalas

Champion Estates
Room211 Windsor Place
Warren, Ohio 44484
330-307-7583

Raymond Kline

502 Arcaro Street
Cortland, Ohio 44410
234-244-4241

Rose Steinhouser

136 Main Street
Cortland, Ohio 44410

Phyllis Beer

Lake Vista
41 Heron Circle
Cortland, Ohio 44410
330-637-1456

Esther Unger

2139 Wilmar Dr.
Cortland, Ohio 44410

The Resurrection

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him." Mark 16:6 (NIV)

The puzzle is based on Mark 16:1-8



K Q B N Q U A S I D N A O H C
Z Z Q O T F S W E E K L J J O
B I D M D B H I U G T M O C Z
V U U X A Y F N Y J E S U S T
K V M L K I V W D F N I Y N E
I S P I C E S I M A R Y I S F
K O F U U J A W E C Z O I I M
Y Q R F V R H N N S N R F R R
V C Y A F Z O H U A N B I I C
A Q R A B T U I S U A M R T I
A H G I S N R Z S R U G S C Y
T Q G Y S G H O F Y Z N T P F
B O T T J E T D R O L L E D M
P E M V B O N L A V T L A J R
L W N B E D N Y G Y B O T J K

AFRAID
RISEN
SUNRISE

BODY
MARY
JESUS

FIRST
TOMB
WEEK

DAY
SPICES
ANOINT

CRUCIFIED
ROLLED
STONE

May your Easter be Blessed by the
Grace of Jesus




CHRIST
IS RISEN

Christian Symbol Easter Eggs

