

**CLOSING PRAYER:**

**~ PRAYER TO THE SHEPHERD ~**

The King of love  
My shepherd is,  
Whose goodness  
fails me never;  
I nothing lack  
when I am his  
And he is mine  
forever.

Where streams  
of living water flow,  
To rest my soul  
He leads me,  
Where fresh and fertile pastures grow,  
With heavenly food  
He feeds me.

And so through all my length of days,  
Your goodness  
fails me never;  
Good shepherd,  
May I sing your praise  
Within your house  
forever.  
Amen.

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560. e-mail: [jbcsc@ix.netcom.com](mailto:jbcsc@ix.netcom.com)

# Our Lady Chapel



*Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.*

**COUPLE'S RETREAT — APRIL 20:**

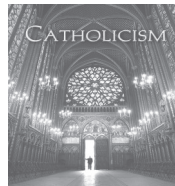
A special welcome this weekend to those who are participating in our first annual couple's retreat. Most married couples with a family do not take enough time for themselves — their lives are focused on their children. We are so glad that you have done yourself a favor, and have taken time for this evening together. The retreat is based on the book: *Rediscovering a Pearl of Great Price — the surprising sacrament of matrimony* by Father Thomas Vandenberg.

**FAITH EDUCATION:**

To help you plan ahead, here are April and May dates from Faith Education — **April 21<sup>st</sup>**, and **May 5<sup>th</sup>** and **12<sup>th</sup>**. Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **If you have not registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking care of this important task.

**CATHOLICISM — A JOURNEY DEEP INTO FAITH:**

*Catholicism* is a series of presentations/videos that has received rave reviews by all who have seen them. **Our series will meet next on Wednesday, April 24<sup>th</sup>, at 6:30 PM** when we will discuss the **a vast company of witnesses — the communion of saints**. We will continue to view various parts of the series on a monthly basis. **Each video will be followed by a group discussion and question period.** *Catholicism* presents a strong ecclesial dimension of the Catholic Faith — God's revelation through Jesus Christ and His Church. **You do not have to see previous parts in order to join in this experience — each presentation is unique onto itself.** The series has been put together by Father Robert Barron, a priest in the archdiocese of Chicago. Each presentation centers on what Catholics believe and why, so all Catholics can come to a deeper understanding of the Catholic Faith. Not a video lecture, Church history or scripture study, this engaging and interesting formational program uses the art, architecture, literature, music and all the treasures of the Catholic tradition to illuminate the timeless teachings of the Church. *Catholicism* has received rave reviews by all who have seen it. **Light refreshments will be served at each of our sessions.** Please plan on joining us. Contact the chapel office if you have any questions.

**DRESSES FOR HONDURAS:**

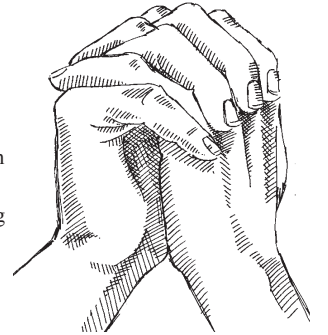
One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. These dresses will be going to Honduras in a week or so with our mission group, and more will be going in the summer. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**PRAYER REQUESTS:**

Jesus calls us to pray for one another. Please keep all these people in your prayers.

**PRAYERS FOR THE SICK:**

- For Marilyn Spirakus, who is critically ill following a heart condition.
- For Maryan Baughman who is recovering from hip replacement surgery.
- For Flo Bonacci, former Gilmour after-care person, who is undergoing treatment for an infection.
- For Elizabeth Ann Rottenbacher, sister of Brother James Rottenbacher, C.S.C., who is awaiting a kidney transplant
- For Brother Jerome Donnelly, C.S.C., who is undergoing treatment for a heart ailment.
- For Fran Campanella, mother of kitchen associate, Tony Campanella, who is recovering from knee surgery.
- For Malcolm Douglas ['81] who is hospitalized.
- For Maurice Huffer who is critically ill with cancer.
- For Kathy Mitchell, daughter of upper school teacher, Ricahrd Grejtak, who is recovering from surgery.
- For Eli Mihelcic, 3-year old son of Joshua Mihelcic ['99], who is recovering from two surgeries.
- For Sean Sutcliffe, a 2 year old, who has be diagnosed with lymphoma.
- For Helen Delguyd who is recovering from hip replacement surgery.
- For Jim Skerl who is undergoing treatment for pancreatic cancer.
- For Ted Welles, husband of Judy Morgan, who is under the care of hospice.
- For Roger DiPenti who is in rehabilitation following a serious fall.
- For Debbie McLaughlin who is undergoing treatment for cancer.
- For David DiFrancesco, uncle of Kara LoPresti ['99], who is recovering from open heart surgery.
- For John Bomback, grandfather of Olivia Vaz ['14], who is undergoing treatment for Alzheimer's disease.
- For Ken Kotner who has been diagnosed with bone cancer.
- For Francis Bellitto who has cancer.
- For Margaret Keller, sister-in-law of Brother Richard, who is ill.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Tracy Stokes who is undergoing treatment for brain cancer.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo, parents of Randall ['71] and DJ ['72] Bibbo, who is seriously ill.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko ['05] who is undergoing treatment for cancer.
- For Clara Joczzyk, friend of Brother Richard, who is undergoing treatment for a stroke.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt ['07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



**PRAYER REQUESTS:**

Jesus calls us to pray for one another. Please keep all these people in your prayers

**PRAYERS FOR THE SICK:**

- For Marge Overman, Mother of upper school teacher, John Overman, who is facing blindness in one of her eyes.
- For Tom Bares, associate of our fine arts department, who is undergoing treatment for an ongoing infection.
- For Val Fechko, who is critically ill.
- For Virginia Kovach who is recovering from back surgery.
- For Thomas Lanese [‘59], who is critically ill with cancer.
- For Brother Edward Wauchter, C.S.C., who is undergoing treatment for an infection.
- For Barney Macali, great uncle of Robbie [‘19], Vittorio [‘21], Nicholas [‘22], Isabella [‘24], Marco [‘25] and Francesca [‘26] Hayek who is recovering from surgery.
- For Brother Donald Becker, C.S.C., who is undergoing treatment for breathing problems
- For Lena Bruscano, kitchen associate, who is recovering from knee replacement surgery.
- For Ella Walker, grandmother of Bethany [‘08] and Amber [‘13] Byrd, who has been diagnosed with liver and colon cancer.
- For Father Andre Leveille, C.S.C., who is undergoing treatment for a heart ailment.
- For Arthur Houdeshell, grandfather of Matt [‘11], Kaitlyn [‘12], Joseph [‘17], Christopher [‘19], and Mitchel [‘21] Lamosek who is recovering from a stroke.
- For Skip Murphy who has been diagnosed with cancer.
- For Jean Andrews, mother of librarian, Lynn Hammond, who is seriously ill..
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Sister Angela Plata, I.H.M., who is undergoing treatment for cancer.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For Judith Moran, mother of Peter [‘88] and Kelly [‘90] Moran, who is seriously ill.
- For Sister Jean Hoelke, S.N.D., aunt of chapel associate, Patty Szanizlo, who is experiencing complications following surgery.
- For Antoinette Daquila, grandmother of Alyssa Solano [‘15], who is battling cancer.
- For people who have MS.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settle mire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settle mire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Don Zack, maintenance associate, who is undergoing treatment for cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen [‘52], who is undergoing treatment for cancer.

**SACRAMENT OF RECONCILIATION:**

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available “by appointment.” The Reconciliation Room is located in the small chapel directly across from Father John’s Office.



**PLANTING SEEDS OF HOPE AND GOODNESS:**

Our Lady Chapel is working to assist some needed children. Come join us as we work together to get **St. Adalbert’s** school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now because as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; Elmer’s liquid glue; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and May 12th, 2013** to Our Lady Chapel. “Come Grow with us” — as together, we work and plant our seeds of goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Any questions please feel free to call **Carol Jones [440.223.5828]**.

**SCHEDULE FOR THE WEEK:**

Sunday, April 21: <b>4<sup>th</sup> Week in Easter</b>	<b>10:00 AM</b>
Monday, April 22:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, April 23:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, April 24:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, April 25: <b>St. Mark</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, April 26:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, April 27: <b>5<sup>th</sup> Week in Easter</b>	<b>5:00 PM</b>
Sunday, April 28: <b>5<sup>th</sup> Week in Easter</b>	<b>10:00 AM</b>

**FAITH AND NON-VIOLENCE:**

How true it is that we have made God “a being” instead of “Being itself”. Both John Duns Scotus and Thomas Aquinas said: “God is existence itself.” That is the first name of God in the Book of Exodus [3:14] — “I am Am-ness.” St. Paul reminds us that “God is the one in whom we live, and move, and have our being” [Acts 17:28]. Being, or naked existence, is the one thing that we all are a part of. It seems the essential religious problem is that human beings suffer almost universally from a massive case of mistaken identity about their radical union with God. If we can break away from the illusion of our separateness, then the rest follows rather clearly, and we can reconnect with our core identity. We are each a manifestation of that Universal and Divine Being, which then takes the form of angels, humans, animals, trees, water, and Earth itself. Until we recognize that inherent and shared sacredness, we have no philosophical or compelling basis for nonviolence. —Father Richard Rohr, O.F.M.

**REFLECTION ON THIS WEEK'S THEME:**

Meeting up with friends is an important part of our lives. We prepare for such meetings in various different ways, depending on who the friends are, what the occasion is, and how important such meetings are to us. Preparing to meet Jesus in the Eucharist is like preparing to meet friends. We can discover much about ourselves, and at the same time come face-to-face with how we look at our relationship to him. We might think of topics for conversation, or jokes, or the latest news which we might want to share. We might think of the various people who we will meet and enjoy. We might begin to enjoy their presence even before we arrive. We could think of the individual histories of those same friends, and perhaps we might meet new and interesting people who will be there as well.

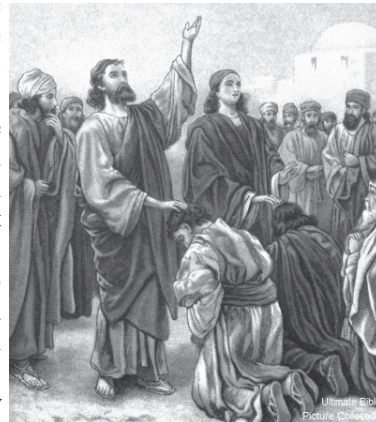
Jesus waits to welcome us personally and communally in the Eucharist. Hopefully we feel a sense of blessing as we prepare to meet him. We bring our personal histories and mingle them with those of the others also welcomed by Baptism. As with our attending any party or celebration, we go to assist, and we go to be assisted back out after the party — celebration. We prepare to receive into our hands the permanent pledge that we belong to the Christ whose hands we are placed by God's choice and love. And hopefully we are aware of the call to live out this relationship throughout each day by living in his hands and not allowing anyone or anything to take us from them.

The Book of Acts of the Apostles is filled with “works of the Spirit.” These preachers of the Word have their ups and downs, and somehow they come out of their predicaments with the Spirit still winning. Conversations about Jesus do bring about conversions, but also controversy — the old is so familiar, and the new can be a threat.

That's what happened to Paul and Barnabas when they went into the synagogue and began proclaiming the Word [Acts 13:14-52]. They were confronted by jealousy and violent rejection of certain factions of the Jewish leadership. So they finished what they had to say, and then made a dramatic statement of orientation — “We now turn to the Gentiles” — the apostles now recall that they are called to be a “light” to all the nations. Persecution by some of the Jewish leaders is part of the brightness of their light, and being expelled makes Paul and Barnabas even more determined. The result is that the Gentiles find joy in being included into the people of God. Resistance does create energy — and Paul, along with his fellow apostles, received plenty of both.

One of the great themes in John's Gospel is that God has given us into the hands of Jesus, and by his redemptive love, we are presented back to the Father of Jesus in safety and solidarity [John 10:27-30]. John presents Jesus as the Jewish Option amidst various and opposing factions of the Jewish people outside Jerusalem. Jesus has attracted a “flock”, and he is presented as the caretaker and guide for this group. Here, too — as with Paul and Barnabas — there was opposition and controversy. What we are hearing in John's Gospel is the strong affirmation of who we are to Jesus, and how we are included through his hands in to his fold.

Not very long ago I had surgery. I was going to be under general anesthetic. I was just reclining on this padded portable table preparatory to getting wheeled into the surgery room — what a perfect picture of a person putting his life into the hands of the doctors! The nurses were kind, telling me this and that, and I found it easy to put my present-life condition into their hands because I was still awake —

**PRAYER REQUESTS:**

Jesus calls us to pray for one another. Please keep all these people in your prayers

**FOR THE DECEASED:**

- For Brother Jacques Berthiaume, C.S.C.
- For John Pelletiere
- For William Velotta, Jr.
- For Dorthea Newton
- For Patrick DiMassa
- For Frank Kondik.
- For Sister Francis Clare Ugast, C.S.C.
- For Charles DeLauer, brother of Charlene Kavran [anniversary]
- For Patricia Matsko.
- For Margaret McAvoy.
- For Nicholas Crea
- For Ruth Anne Schulte
- For Anya Salus, former member of the class of 2011.
- For Father George Kahle, C.S.C.
- For Ethan Stitts.
- For Sister Mary Barnard, C.S.C.
- For Carlos Sanabria, grandfather of Isabel ['12] and Ana Sofia ['16 Fehn.
- For William DesForges.
- For Rita Williams.
- For Reginald Hull, nephew of Brother Roy Smith, C.S.C.
- For Sister Winifred Weir, O.S.U.

**PRAYERS FOR OTHERS:**

- For Father David Walkowiak, pastor of St. Joan of Arc Parish, who has been appointed Bishop of Grand Rapids, Michigan.
- For a peaceful resolution to the tensions which exist between South and North Korea.
- For the victims of the violence in Boston, and for their families.
- For an end to violence in our society.
- For those who struggle with family relationships.
- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.

**LIVE LIFE:**

It is our choices that show what we truly are, far more than our abilities.

**THE LAMB WHO SHEPHERDS:**

Jesus is our leader, our shepherd. What makes a person a great leader? We can learn from one of the greatest leaders in history — Alexander the Great. You remember him. He was the guy, still in his twenties, who conquered most of the known world. When his army was crossing the Macron Desert on their way to Persia, they ran out of water. Some of Alexander’s lieutenants managed to get enough water to fill a small helmet. They brought it to the general.

He asked: “Is there enough for both me and my men?”

“Only you, sir,” they replied.

Alexander then lifted up the helmet as the soldiers watched. Instead of drinking, he tipped it and poured the water into the sand. The men cheered. They knew their general would not allow them to suffer anything he was unwilling to accept.

Jesus is that kind of leader par excellence. John, in his Book of Revelation says: “The Lamb will shepherd them” [Revelation 7:9-17]. As the Lamb, he gives his life for us. Jesus, the Good Shepherd, has suffered for us and he continues to suffer with us. He does not ask us to take on anything that he himself is not willing to endure.

And what does Jesus ask us to take on? Well, St. John speaks about a “time of great distress.” None of us knows what the future will bring — but we know it will include distress. Although Jesus does not promise us a rose garden, he does assure us that he will be with us. We can say: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they comfort me” [see Psalm 23]. Whatever distress we experience, Jesus the Good Shepherd, will be by our side.

The Book of Revelation speaks about distress in terms of hunger and thirst. You and I have within us a longing — a thirst — that nothing here below can satisfy. About twenty years ago, a young man arrived in our country from Mexico. He brought nothing with him, and he could only speak limited English. But he had an ability to train dogs, and he made a lot of money helping people with problem pets. He even got his own television show. He seemed to have everything money, fame, admiration. But a few years ago he felt so empty that he tried to take his own life. Thankfully, he did not succeed, and is on his way to better things.

The life of Jesus shows us that nothing in this world can satisfy our inner thirst. That is the Lamb will shepherd us and will lead us to springs of life-giving water. The way we get to that spring is by following Jesus — by becoming part of his flock. What will matter in the long run is whether we belong to the flock of Jesus. Perhaps you have read the *Chronicles of Narnia*. In the final book, after the “Last Battle,” the children find themselves with the lion who represents Jesus. It is joyful moment. Five of the children are there — Peter, Lucy, Edmund, Eustace and Jill. But one is missing — Susan. She had become involved in other things — lipstick, dresses, invitations — not bad things in themselves, but they made her forget about Aslan — that is, Christ.

We need to be aware of that possibility. You and I can make choices that separate us from Christ, from his flock. Jesus, nevertheless, gives wonderful assurance — “I know my sheep and they follow me. No one can take them out of my hand” [John 10:27-30]. No power can separate us from Christ.

Of course, we have to freely follow him. That is why Paul and Barnabas urge the people to “remain faithful” [Acts 13:14-52]. Like them we will have trials, but you notice that they were “filled with joy.” They know that Jesus is with them.

—taken from the writings of Father Phil Bloom, which appear on the internet.



and, of course, in complete control. Then it really got serious when the nurse told me she was now putting in the intravenous line, and with it, some solution which would “take the edge off”. Well I wasn’t aware of any “edge” until she mentioned it. I was going under and into the surgical hands of somebody who had interviewed me, but I hadn’t quizzed him much and investigated his background — not to say anything about all those others, whose hands would be touching me, cutting me, and digging around inside this very precious body of mine.

Trusting is a most sacred interaction. Try this simple experiment — invite someone to smell something which you have in your hand, such as a glass or can of something. Raise it toward their nose, and instinctively they will take it into their own hands — even though your hand is still holding the container. The other person might be your spouse, your child, your best friend — no matter what, they still will find it hard to trust that you will not squirt them, or mash them in the face, or offer them something terrible to smell.

Jesus is telling us that we belong to him. He offers us eternal life, and he tells us that nobody can take us out of his hands! We are in the hands of his Eternal Father as well, and no one can take us away from those hands. We do try to interview God and check out God’s credentials of fidelity before allowing God to offer us something to smell or live. Control is our safeguard and our illusion. As consoling as these lines might be, the more comforting line is when Jesus affirms: “I know them.”

So there I was on the portable “table of sacrifice”, and I so wanted to put it all in God’s hands by trusting the nurses and doctors, and before I knew it, I was in my hospital room hours later hoping that I really had trusted that I was in God’s hands. The doctor’s hands were plenty skilled, the nurses were so expert, and I had not investigated their backgrounds or their academic qualifications. Did I trust them? Did I trust that I was in God’s hands? God knows. God knows me, and so do I!

We trust the seeable — the known — with little fears, but trusting what we cannot see or know totally — well, that is too sacred to measure. If I were to go back tomorrow for a completely different surgery — with the same doctor — God knows me, and to whatever degree I would trust the doctor, that would be sacred and still scary. —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

**THE FEST IS COMING:**

The FEST is a one-day, FREE family festival for all ages held at the Center for Pastoral Leadership in Wickliffe, Ohio. This year’s FEST will take place on **Sunday, August 4<sup>th</sup>**. Enjoy live, national Christian bands on stage — scheduled to play this year are **Casting Crowns, Jamie Grace, For KING & COUNTRY, Matt Maher, the 300, and Jesse Manibusan**.

There will also be entertainment, games, BMX shows, kid’s areas, opportunities for inspiring prayer, tents with vendors from all over the nation and our area, giveaways, and your favorite festival foods. At 8:00 PM, join in the highlight of the day — an extraordinary outdoor Mass shared by thousands. Of course, the day would not be over without an incredible fireworks display. Throughout its history, the FEST has truly become a one-of-a-kind regional event. People from all over Northeast Ohio and beyond eagerly look forward to the FEST each year! The FEST began in August of 2000 where just under 5,000 people attended. Now — twelve years later — the attendance has reached 35,000. Find out for yourself why so many people keep coming back!

**A PROVERB:**

The will to win means nothing without the will to prepare.

**STRENGTH**  
*in numbers*  
FEST 2013

**KNOWING THE SHEPHERD:**

A preacher once told this story about everyone's favorite psalm — the twenty third. In a family gathering, a youngster stood up and recited it from memory. It was a beautiful rendition — his words flowed like music. Everyone applauded enthusiastically and asked him to do it a second time. He proudly obliged. Then the patriarch of the family stood up. In a cracked and halting voice, he began: "The Lord is my shepherd. There is nothing I shall want." His family sat there hypnotized till the conclusion. They were too overwhelmed to applaud. One of their company later summed up the reaction of all: "The boy knows the psalm, but the old man knows the shepherd."

A poet was sharing some of his work with an audience. He invited them to listen not only with the ears of their head, but also with the ears in their hearts. We would do well to do something similar with John's Gospel [10:27-30]. It does much to flesh out the person of Jesus. He becomes less a mystery and more an open book.

Jesus refers to His relationship to us as that of shepherd to sheep. Some of us might like to think that the application of shepherd to Himself was original with Him; yet, scholars are quick to burst our bubble on that point. As a matter of fact, the term shepherd applied to leaders was quite common. The Greek poet Homer — who lived out his life about a millennium before the Christ — called the celebrated soldier Agamemnon "the shepherd of the people." And a trip to even a third rate museum on some city's back streets will show you images of the pharaohs of Egypt standing with the staff of the shepherd in their hands. Thus, when Jesus used the term in reference to Himself, no one was surprised.

But, as we all know from history, not all shepherds are the same. Many generals and pharaohs oftentimes seemed to be direct blood kin to such as Ivan the Terrible, or Messrs Stalin and Hitler. All in all, many shepherds do a pretty dreadful number on their sheep.

But, as Arthur Tonne points out, the Christ took very special care of the physical needs of His sheep. Luke 18 tells us Jesus restored sight to a blind man. John 2 tells us that Mary told her Son: "They have no wine" — and we all know what happened. Recall, too, the Roman officer who pleaded with Him in Matthew 8 for his ill servant — it almost goes without saying the servant was on his feet in an instant. Matthew 14 tells us what Jesus did with five loaves and a few fish for a famished mob. Surely our shepherd is one of a kind.

But the concern of Jesus went beyond the physical. Eagerly this shepherd listened to His sheep with both the ears of His head as well as the ears in His heart. He was a most effective counselor, advocate, and listener. There was about Him no condescension. Jesus was quite willing to spend — as we like to say — quality time with His constituency. Check it out in the Gospels. Look up Nicodemus, the widow of Nain, the blind fellow, the leper, etc. If you wanted His time, consider it yours. Jesus always put his own agenda on the back burner. His time becomes your time. You need no appointment to approach Him. This shepherd is an all time winner.

And, as John's Gospel indicates, He was most anxious to get His sheep out of this transitory life and into eternal life. In the words of the union organizers of old — He believed not only in bread on the table, but roses too. His agenda was twofold — making both this life more attractive, and making heaven



fact that someone can have a deep, genuine faith, be deeply loved by God, and still have to suffer humiliation, pain, and death like everyone else. God didn't spare Jesus from suffering and death, and Jesus doesn't spare us from them.

That is one of the key revelations inside of the resurrection — and it is the one thing that we perhaps most misunderstand. We are forever predicating our faith on, and preaching, a rescuing God — a God who promises special exemptions to those of genuine faith. We say: "have a genuine faith in Jesus, and you will be spared from life's humiliations and pains!" "Have a genuine faith in Jesus, and prosperity will come your way!" "Believe in the resurrection, and rainbows will surround your life!"

Would that it were so! But Jesus never promised us rescue, exemptions, immunity from cancer, or escape from death. He promised rather that, in the end, there will be redemption, vindication, immunity from suffering, and eternal life. But that's in the end. Meantime, in the early and intermediate chapters of our lives, there will be the same kinds of humiliation, pain, and death that everyone else suffers.

The death and resurrection of Jesus reveal a redeeming, not a rescuing, God.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Acts 11:1-18, John 10:1-10
<b>Tuesday:</b>	Acts 11:19-26, John 10:22-30
<b>Wednesday:</b>	Acts 12: 24-13:5, John 12:44-50
<b>Thursday:</b>	1 Peter 5:5-14, Mark 16:15-20
<b>Friday:</b>	Acts 13:26-33, John 14:1-6
<b>Saturday:</b>	Acts 13:44-52, John 14:7-14

**5<sup>th</sup> Week in Easter:** Acts 15:1-29, Revelation 21:10-23, John 14:23-29

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

**ENVELOPES:**

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

**WEEKLY OFFERING:**

Baskets will be passed during the "Preparation Rite" and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

**Total Offerings: Saturday [4/13/13] ----- \$ 1,769.00**

**Total Offerings: Sunday [4/14/13] ----- \$ 958.00**

## THE RESURRECTION AS REVEALING GOD AS REDEEMER, NOT RESCUER:

Before you get serious about Jesus, first consider how good you are going to look on wood! That's a line from Daniel Berrigan that rightly warns us that faith in Jesus and the resurrection won't save us from humiliation, pain, and death in this life. Faith isn't meant to do that. Jesus doesn't grant special exemptions to his friends — no more than God granted special exemptions to Jesus. We see this everywhere in the Gospels — though most clearly in Jesus' resurrection. To understand this, it's helpful to compare Jesus' resurrection to what Jesus himself does in raising Lazarus from the dead.

The Lazarus story [see John 11] begs a lot of questions. John begins by pointing out that Lazarus and his sisters — Martha and Mary — were very close friends of Jesus. Hence, we are understandably taken aback by Jesus' seeming lack of response to Lazarus' illness, and the request by his sisters to come and heal him. Jesus' reaction is curious. He doesn't rush off immediately to try to heal his close friend. Instead he remains where he is for two days longer while his friend dies. Then, after Lazarus has died, he sets off to visit him.

As Jesus approaches the village where Lazarus has died, he is met by Martha — and then, later, by Mary. Each, in turn, asks him the question: "Why?" Why, since you loved this man, did you not come to save him from death? Indeed, Mary's question implies even more — Why is it that God invariably seems absent when bad things happen to good people? Why doesn't God rescue his loved ones and save them from pain and death?

Jesus doesn't offer any theoretical apologia in response. Instead he asks where they have laid the body, lets them take him there, sees the burial site, weeps in sorrow, and then raises his dead friend back to life. So why did he let him die in the first place? The story begs that question — "Why?" Why didn't Jesus rush down to save Lazarus since he loved him?

The answer to that question teaches a very important lesson about Jesus, God, and faith — namely, that **God is not a God who ordinarily rescues us, but is rather a God who redeems us.** God doesn't ordinarily intervene to save us from humiliation, pain, and death — rather he redeems humiliation, pain, and death after the fact.

Simply put, Jesus treats Lazarus exactly the same way as God, the Father, treats Jesus — Jesus is deeply and intimately loved by his Father, and yet his Father doesn't rescue him from humiliation, pain, and death. In his lowest hour, when he is humiliated, suffering, and dying on the cross, Jesus is jeered by the crowd with the challenge: "If God is your father, let him rescue you!" But there's no rescue. Instead Jesus dies inside the humiliation and pain. God raises him up only after his death.

This is one of the key revelations inside the resurrection — we have a redeeming, not a rescuing, God.

Indeed, the story of the raising of Lazarus in John's Gospel was meant to answer a burning question inside the first generation of Christians. They had known Jesus in the flesh, had been intimate friends with him, had seen him heal people and raise people from the dead, so why was he letting them die? Why wasn't Jesus rescuing them?

It took the early Christians some time to grasp that Jesus doesn't ordinarily give special exemptions to his friends — no more than God gave special exemptions to Jesus. So, like us, they struggled with the



the final stop. If you have the patience to hunt them out, you will find that references are made to eternal life a dozen times from chapters 3 through 6 of John's Gospel. And the Gospel for this 4<sup>th</sup> Week in Easter raises that number to a mighty thirteen — "I give them eternal life; they will never be lost" [28].

If you are given the option of knowing either Psalm 23 or the shepherd, be smart. Choose the shepherd every time out. —taken from the writings of Father James Gilhooley which appear on the internet

## CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here, and Spring is not far behind. It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your *gently used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on winter or spring items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**



## THIRD ANNUAL CHAPEL RECOGNITION POOL PARTY:

If you have volunteered and served the Chapel over the last year — Council, Eucharistic Ministers, Lectors, Altar Servers, PSR Instructors, Music Ministry, EDGE Coordinators, etc. — please join us with your family for our third annual **Chapel Recognition Pool Party.** The party recognizes everyone who has volunteered their time and energy over the last year in support of the Chapel. The party will be in the **Gilmour Athletic Center/Natatorium on Saturday, May 18<sup>th</sup>** immediately after Mass [about 6:15 PM]. Bring your swim suits to enjoy the wonderful Gilmour pool; we'll also have pizza, soft drinks and cookies. While the ultimate reward for the sacrifice of your service is yet to come, we provide this small recognition each year in thanks for everything that our volunteers do each year. Please sign up on the easel which is located in the narthex of the Chapel. **If you have any questions, please call the chapel office [440-473-3560].**



## BE A WITNESS:

Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and effective way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one.

**THE GOOD SHEPHERD — DYING TO SELF:**

John's Gospel has a heavy overlay of mystical imagery. But there are moments of clear and simple imagery. The Gospel for this 4<sup>th</sup> Week in Easter [John 10:27-30] reveals the great tenderness of Jesus — undoubtedly based on clear historical memories in a tradition so richly mystical.

All will know that we are followers of Jesus by the love we have for one another. This is not a prediction which has yet been fulfilled.

Once upon a time there was a sergeant in the marines who was the senior enlisted man in his platoon. One day his outfit was ambushed and pinned down by enemy fire. The lieutenant in command was badly wounded as were many of the men. The sergeant took over and extricated the men from the trap, though he himself was wounded twice. He went back by himself to carry out the wounded commanding officer.

Miraculously every man in the platoon survived — even the wounded lieutenant. Later the men said that if it were not for the incredible bravery of the sergeant, they all would have been killed. He was always like a mother and a father to us, they said. He was recommended for the Medal of Honor, but did not receive it. However, he did receive the DFC [Distinguished Fly Cross], but he never wore the medal because he said the lives of his men were more important than any medal. Later when he had children of his own, he loved them like a mother as well as a father. His wife said that during the war he had learned how to be tender. Of course people spit on him when he came home, and told him that it served him right that he had to limp all his life.

Jesus defined a good shepherd as one who loves his sheep and is prepared to die for them. Sheep herding — contrary to some popular conceptions — is a hard and lonely life, but the true shepherd loves his work and gladly accepts many sacrifices in order to keep his flock safe and sound.

When Jesus says, therefore, that “My sheep hear my voice; I know them, and they follow me,” he is assuming that the sheep already know how completely he has earned their trust. The sheep hear his distinctive call and follow him — not just because he is an authority figure in their lives, but because he has been such a good shepherd to them. This image is a metaphor for us Christians who belong to the spiritual flock of Jesus — we are assumed to have experienced his love and to know him so well that we implicitly trust his message as well as his promise of eternal life.

To belong to the spiritual flock of Jesus is to hear his voice. This means much more than simply reading or hearing about him. Such information is always helpful, but the decisive moment comes when we go beyond external testimony, and begin to discover Jesus at the center of our lives in a profoundly intuitive and trusting manner. The process goes on throughout our lives.

This is a call to a spiritual bond that can be stronger than death. As Jesus tells us: “nothing and no one can take them out of my hand.” The only precondition on our part is that we continue to trust the “way of Jesus,” which means that we use our freedom and strength to be a loving and caring presence in our world. We can do this most effectively in the context of a supportive community and with the nourishment of the Eucharist. It is divine and unending life that the good shepherd wants for us, and we can be sure of having that life if we pass on to others the same selfless love that he has shown to us.

—Taken from the writings of Father Andrew Greeley and Father Demetrius Dumm, O.S.B. which appears on the internet.

**A REFLECTION ON THE EUCHARIST:**

My mother has always been a person with great reverence for the Eucharist. As a child, I would often watch her as she prayed before and after receiving Communion. It was a very sacred time for her as she found strength in the full participation of the Eucharist. As my mother's Alzheimer's disease progresses, the manner in which she receives Holy Communion has changed.

In the beginning stages of the disease, when people stood up to go to communion it triggered a memory for her that it was time to get in line. She wanted to be the first to go and at times I had to slow her down and remind her we had to wait our turn. I did not have to hold her or walk beside her; I just had to make sure I waited for her before returning to the pew to avoid her going back to the wrong place.

As the next phase of the disease came, I had to remind my mother that it was time to go to communion. I held her arm as we walked to the Eucharistic Minister or Priest and, side by side we would receive communion and walk back to the pew together. With a little guidance, she received the Eucharist like everyone else.

Recently we have asked the Eucharistic Minister to come to us — not that my Mom can't walk, as she still can, but she is at a point where the full understanding of “how to” receive communion is starting to fade. So as all go up for Communion, she and I will sit in the pew waiting until the Minister comes to us at the end. I explain to her that they are coming to us instead of us going to them, and she seems fine with this explanation, and she resumes moving her shoulders to the beat of the choir music playing. The first time we did this, she didn't know what to do when the Minister wanted to give her the Host and so I received it and gave it to her, saying: “the Body of Christ,” and she accepted.

John's Gospel gives me much strength in knowing that Jesus is the “living bread and that whoever eats this bread will live forever” [John 6:51]. When I gave my mother communion, I knew it was nourishment for her. I also realized that while she may have forgotten how to go to communion, her faith has never weakened throughout this whole process. I believe that as my mother receives communion, she fully understands what Jesus says to us: “this is the bread that comes down from heaven so that one may eat it and not die” [John 6:50].

May you eat of the Bread of Life so that you will never hunger,

—Margarita Solis Deal, St. Monica Parish, Indianapolis

**REACHING OUT:**

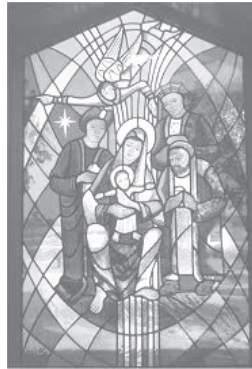
Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children's drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**





**GOD SEES HIS OWN AND CARES FOR THEM:**

Christians have a very interesting laundry service — or at least that’s how it seems if look closely at the scene described by the author of the Book of Revelation [7:9-17]. People are presented from every nation carrying palm branches, and wearing long white robes — robes that they washed and made white with the blood of the lamb. Certainly this is just a little sampling of the elaborate symbolism of the Book of Revelation. The long white robes represent the baptismal commitment of people from every nation. Their palm branches refer to their being martyrs or witnesses to Christ. The white color means their purity — single purpose in life — to serve God. This purity, this whiteness, is attained through sacrifice. They wash their robes white then by following Jesus in sacrifice — in the blood of the lamb.



God is very much aware of their sacrifice — their efforts to serve his kingdom.

God knows us. He sees our efforts. He protects us. So often we have this terrible image of God as watching for us to slip up so that he can say: “Gotcha”. But God sees the entirety of our lives — not just our mistakes. He sees our intentions, our desires, and all that we do. God sees the sacrifices we make that have become such a part of our lifestyles that we just take them for granted. God sees them — like the numerous times you stop whatever you are doing to make time for someone else — your spouse, your children, a person that needs your attention. God sees those times even if you don’t give them a second thought. He sees. He knows. He loves. He protects.

The scene described in the Book of Revelation — like all the other readings throughout the Easter Season — are directed to neophytes, the newly baptized, as well as to all Christians to help us focus on the fundamentals of the faith — especially the demands of martyrdom — dying to self. All Christians are called to be martyrs. The word “martyr” means “witness”. We may or may not be confronted with the choice of torture and death to preserve and give witness to our Christianity, but we always have to give witness to our being Christians. This means putting others before ourselves. It means standing up for what is ethically and morally right — even when, as so often, we are in the minority and an object for scorn. It means keeping the source of our strength — our faith life — flourishing through prayer and meditation, through the sacraments and community worship. These are just some of the myriad of ways that we are called to give witness — to be martyrs for Christ.

John saw a huge crowd there in heaven — a number no one could count. Today we ask ourselves: “Are we in that crowd? Are we wearing long white robes as a symbol of our commitment to Christ? Do we carry palm branches as a sign that we are witnesses to Christ — martyrs? Do we continually join Jesus in sacrifice — thus washing our robes in the Blood of the Lamb?”

Pray for the courage to live out your baptismal commitment.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

**EUCCHARISTIC MINISTERS:**

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**

**DISCIPLESHIP — THE UNIVERSAL CALL:**

Every biblical author works from an agenda — an idea which has been spinning around in his or her head long before stylus is put to papyrus. Almost always, something has happened in the community for which they write — something which needs an answer, or at least a little clarification. As I’ve mentioned often before, if there is no problem, there is no scripture.

One of the major problems which Luke addresses in his double volume work — his gospel and the Acts of the Apostles — is: “Where did all these Gentiles come from?” A movement which began in the early 30’s as 100 percent Jewish has, by the mid-80’s, become almost 100 percent Gentile. Has this been a mistake? Had Jesus intended this drastic switch from the beginning, but played it close to the vest — sharing his plans with only a chosen few?

It’s clear that some first century Jewish critics of Christianity believed that the change from a Jewish to a Gentile movement had been Jesus’ idea from the very start of his ministry — sort of a way of leading faithful Jews down a road to the extinction of their religion. For them, it was part of a huge anti-Jewish conspiracy.

But Luke disagrees. He acknowledges the switch in membership. But he contends this change is due not to some anti-Jewish conniving, but rather because Jesus’ reform of Judaism was rejected by mainstream Jews. Contradicting Paul’s own appraisal of his ministry [see Galatians 1], Luke, throughout the Book of Acts, has the Apostle always proclaim the faith first to Jews, then, only after their rejection, does he turn to non-Jews [Acts 13:14-52].

Having arrived in Pisidian Antioch on their first missionary journey, Paul and Barnabas first go to the local synagogue and speak about Jesus of Nazareth. Though the pair was originally well received, eventually they encounter opposition from the synagogue’s leading members. At this point Paul delivers Luke’s thesis — “It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles.” The rest is history.

This dramatic change in evangelization led the author of the Book of Revelation to speak of a “great multitude, which no one could count, from every nation, race and people, and tongue” standing before God’s heavenly throne [Revelation 7:9-17]. No longer is salvation limited to one group. Everyone can participate in the faith of Jesus.

This switch from a Jewish community to a Gentile community also helps us better understand what John is trying to convey when he speaks about Jesus as the Good Shepherd [John 10:27-30]. At this point in salvation history — the mid-90’s — it’s the risen Jesus — not the historical Jesus — who is shepherding his people. It’s the risen Jesus’ voice to which the sheep are listening. It’s that voice which is presenting us with the will of the Father.

The historical Jesus was limited by his culture and religion. Eventually his earliest followers discovered that the risen Jesus was free of both those elements. They didn’t give up evangelizing when their own people rejected their message. They simply rethought the basics of Jesus’ reform, and adapted his message, making it understandable to a people he had never historically addressed.

Most of us, with a little study, can become experts on what the Good Shepherd said in the first third of the first Christian century. But it takes insight and faith to hear what the Good Shepherd is telling us in the first third of the twenty-first century. Perhaps that’s why Paul reminds us that prophets are an essential element in every Christian community [see 1 Corinthians 14].

—taken from the writings of Father Roger Karban, which appear on the internet



**GIVE EVERYTHING:**

The readings from Acts of the Apostles are inspiring. There are stories of so many holy men and women laying down their lives, and standing up for the truth. As a Catholic, seeing our Church get off to that amazing start is really amazing and Spirit-filled.

We live in a time where our leaders and beliefs are under a lot of scrutiny. It is not always a popular thing to stand up for the Gospel these days. However, it wasn't easy to stand up for the Gospel back in the days of the Early Church, either. It's ironic because we all think that it should have been easier back then. Yet if you read scripture [see Acts 4:1-20], we are given an incredible example of how to be courageous in the face of persecution. Peter and John — and others — are arrested on multiple occasions not only for their preaching, but also for the miracles that God has worked through them. Yet in face of all of this, the message of the apostles and disciples remains the same — “Guys, don't you remember two weeks ago on the boat when Jesus said this and that?”

The response of Peter and John and the others is simple: “It is impossible for us not to speak about what we have seen and heard” [Acts 4:20]. With this example of boldness, in what ways do you think that God is calling you to “speak of what you have seen and heard?” How do the stories of the Apostles encourage you in your faith?

Nowadays, most of us know about the way that the Apostles lived. However, not every one of us knows how the Apostles died. Did you know that Matthew was killed by a sword, and that Luke was hanged? Did you know that Mark was killed by being dragged through the streets by horses, and that Peter was crucified upside down? Did you know that Bartholomew was flayed to death by whips, and that James was beheaded?

The purpose of bring this up is not to be morbid, or to scare you; rather they are shared because these people gave everything they had to preach the Gospel. Most of them were killed on mission trips. We have so much to learn from the way these people lived, and by the way that they died.

Dying is an essential part of the Christian life. **Each of us needs to learn how to die to ourselves, and to let Christ life fully in us.** In this way we are called to echo the words of St. Paul in his letter to the Church at Galatia — “It is no longer I who live, but Christ lives in me” [Galatians 2:20].

When we give everything over to God, and die to our sinful desires to choose virtue, grace abounds. We take a step further in walking the way of Christ. We continue taking part in Jesus' mission of redemption and new life. We all need to learn more each day about how to die — only then will we find life! Be God's.

—taken from the writings of Dom Quaglia, an associate of the Bible Geek.

**XLT AT CENTER FOR PASTORAL LEADERSHIP:**

The next XLT will be held at the Center for Pastoral Leadership — where the FEST occurs — on **Tuesday, May 14<sup>th</sup> at 7:00 PM.** Join with many teens and families from across the diocese for this special evening of Prayer, Praise, and Adoration. If you have never been to XLT before, you are in for a marvelous spiritual experience. Spend a renewing evening with Jesus. Make plans to attend.

**A PROVERB:**

Not to know is bad; not to wish to know is worse.

—African Proverb

**LIFE TEEN:**

**Life Teen Youth Group meets EVERY SUNDAY at 11:30 AM. All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about.** The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass.** [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people.** Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

**Our Middle School Youth Group — THE EDGE — meets next on Sunday, April 21<sup>st</sup> from 11:30 AM — 1:00 PM.** If you haven't come in a while, or if you have never “tried us out”, this would be a good time to join us. All who are in grades 6-8 are invited to join us. Come and find out what the EDGE is all about. If you have not joined us before, that's OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome. If you cannot make our meeting on April 21st, plan on joining us on **Sunday, May 5<sup>th</sup>.**

**SUPPORT OUR LIFETEEN PROJECT — APRIL 20-21:**

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to “have a meal on the run” when they return. **Every 3<sup>rd</sup> Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates** [no Styrofoam, please], and **Paper Bowls.** **We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the “registration table”, and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

