

CLOSING PRAYER:

~ A Prayer to the Divine Mercy ~

Lord Jesus,
in your passion and death,
life gushed forth for souls,
and the ocean of mercy opened up
for the whole world.

O Fount of Life,
unfathomable Divine Mercy,
envelop the whole world
and empty Yourself out upon us.

O Blood and Water,
which gushed forth from the Heart of Jesus
as a fountain of Mercy for us,
I trust in you.

Eternal God,
in whom mercy is endless
and the treasury of compassion is inexhaustible,
look kindly upon us
and increase Your mercy in us, that
in difficult moments
we might not despair
nor become despondent,
but with great confidence
submit ourselves to Your holy Will,
which is Love and Mercy itself.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: 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.

DIVINE MERCY SUNDAY:

On April 30, 2000, Pope John Paul II declared that the 2nd Sunday of Easter was to be called **Divine Mercy Sunday**. The message of Divine Mercy is nothing new; it is a reminder of what the Church has always taught through scripture and tradition — that God is merciful and forgiving, and that we, too, must show mercy and forgiveness. But in the Divine Mercy devotion, the message takes on a powerful new focus. The message is a call to all to a deeper understanding that God's love is unlimited and available to everyone — especially to the greatest sinners.

On Sunday, April 7th at 11:30 AM we will be **singing the Chaplet of Divine Mercy**. We hope that you will join us for this special devotion.

**CANONIZATION OF POPE JOHN PAUL II and POPE JOHN XXIII:**

Rome has been the site of many historic events through the centuries. The canonization of Pope John XXIII and Pope John Paul II on Sunday, April 27, should prove to be one of the most memorable and inspiring occasions for that city, for the church, and for the world. The Eternal City is gearing up for an influx of pilgrims and dignitaries that could number up to one million. With Pope Francis leading the ceremonies, we can expect that not only will it be one of the most glorious events in the city's history, but also one of the most spiritual. What makes this canonization so momentous is the role these two giants played in the shaping of modern Catholicism, and, indeed, the role of Christianity as an influence in modern secular society.

When he was elected to the chair of Peter in 1958 at the age of seventy-seven, Pope John XXIII began to set a new tone for the church as it headed into the turbulent era of the '60s. With the inauguration of the Second Vatican Council, he hoped to focus the church's energies not on maintaining the glories of the past, but serving the people of the present. This new spirit is perhaps best captured in the opening sentence of the Pastoral Constitution on the **Church in the Modern World** — "The joys and the hopes, the griefs and the anxieties of the people of this age — especially those who are poor or in any way afflicted — these are the joys and hopes, the griefs and anxieties of the followers of Christ."



Pope John Paul II, as the first non-Italian pope in more than four hundred years, took the first steps in recognizing that the church's vital growth centers were no longer just in Europe. As the first missionary Pope, he took the Gospel message around the globe, touching millions of pilgrims and renewing local communities. His consistent witness to the dignity of the human person is credited with the fall of communism in Europe. For all these reasons, the American evangelist, Billy Graham described Pope John Paul II as "the most influential voice for morality and peace in the world in the last 100 years."



That Pope Francis would canonize these two great men on Divine Mercy Sunday is not only a reflection of Pope John Paul II's institution of the feast — it is also a recognition that at the core of their papacies was the Gospel message of mercy. Reconciliation, healing, renewal, and unity were all major themes of their homilies and encyclicals. Whether it be in inaugurating the Second Vatican Council or calling for a New Evangelization, the emphasis was always on showing the merciful face of Jesus to a suffering world.

As a church today, we bring the Gospel message to a world that, like Thomas, finds it hard to believe in the triumph of good over evil. It took an alive, but still wounded Jesus, to convince Thomas [John 20:19-31]. It will likewise take an alive, but wounded church, to convince the modern world.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Valerie Gren, kitchen associate, who is preparing for surgery on Tuesday, April 29.
- For Donald Huston, uncle of Jennifer Gallo ['00] who is ill.
- For Anne Raguso, wife of Joseph ['58], mother of Maureen ['92], Carolyn ['94] and former Gilmour student, Michael, who is under the care of hospice.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Brother Douglas Roach, C.S.C., who is undergoing medical testing.
- For Brother Albin Kuzminski, C.S.C., who is undergoing treatment for pneumonia.
- For Phylis McGinley, grandmother of upper school teacher, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab following an accident
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Heidi Herten, mother of Hope ['13] and James ['15] Herten, who is recovering from heart surgery.
- For Madeline Cerer, cousin of Joey ['14] and Gabriela ['15] Cerer who was born with serious health issues.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is seriously ill.
- For Jim Cooper who is seriously ill with cancer.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Tristan Vanek, son of former Gilmour chef, Jeff Vanek, who is recovering from serious surgery.
- For Brother Joseph Berg, C.S.C., who is seriously ill following a stroke.
- For Arlene Willen, who is undergoing treatment for cancer.
- For Tom Bares, associate of our fine arts department, who is undergoing treatment for an ongoing infection.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Emily Jones, cousin of art instructor, Matt Vanek, who is undergoing treatment for seizures .
- For Ronja Holle, mother of John ['18] and Will ['20], who is undergoing medical treatment.
- For Bret Rechel ['95] who is recovering from a bone marrow transplant
- For Karuna Singla, sister-in-law of Upper School science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for cancer.
- For Dan Hathey, technology associate, who is recovering from surgery and undergoing treatment for cancer.
- For Ham Biggar who is seriously ill with cancer.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Donald Bibbo, father of Randall ['71] and DJ ['72] Bibbo, who is ill.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- 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

FOR THE DECEASED:

- For Martin Brennan, grandfather of Courtney [‘04], Brian [‘07], and Grace [‘10] Brennan
- For Bonnie Staton, relative of Business Office associate, Lynnette Ruple.
- For Howard Considine
- For Nelli Khilgiyaza.
- For Carl Sobolewski
- For Cristina Wayoe, mother of Brother Nee Wayoe, C.S.C.
- For Sister Theresa Jane Bellner, C.S.C.
- For Dorothy Fletcher
- For Valdas Gelazis
- For Father Yvon Joseph, C.S.C.
- For Madeline Jones.
- For Gino Zavarella, son of Gino Zavarella [‘86]
- For Andrew Gadzinski, uncle of Alison [‘11] and Joe [‘12] Lencewicz.
- For Brother Richard Keller, C.S.C.

PRAYERS FOR OTHERS:

- For a peaceful resolution to the political tensions in the Ukraine.
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

A BIAS TOWARD THE BOTTOM:

One of Jesus’ non-negotiables is the work of justice and generosity toward the poor and the outsider. That’s quite clear, quite absolute — page after page of the Gospels. Yet Christian history — even at the highest levels of church — has thought nothing of amassing fortunes and living grandly —while others starved — and rather totally identifying with power, war, and money — they tend to go together. At this point in history, when most people can read Jesus’ — and the Bible’s — clear and consistent bias toward the poor, the foreigner, and the marginalized, it can only be ignored with a culpable blindness and ignorance. Most Christians have indeed been “cafeteria Christians” when it comes to this. Usually they will markedly emphasize something else — often a sexual issue — to divert attention from what Jesus did not divert attention from. As Jesus himself put it, “you strain out gnats and you swallow camels!” [Matthew 23:24]. The issues never change in any age, as long as the same old ego is in charge.

—Father Richard Rohr, O.F.M.

WISDOM:

Don’t just trust God for things; trust Him in things.

FAITH EDUCATION — MAY 4 and 11:

Faith Education sessions have begun. If you have not registered your child it is imperative that you do so. 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. 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. **Please contact Patty in the Chapel Office (440) 473-3560 if you have any questions.** Thank you for taking care of this important task.



SCHEDULE FOR THE WEEK:

PLEASE NOTE: There will be **NO MASS** on **Thursday, AMay 1st.** Father John will be off campus that day. Sorry for any inconvenience this causes.

Sunday, April 27: 2nd Week in Easter	10:00 AM
Monday, April 28:	5:30 PM [Eucharistic Chapel]
Tuesday, April 29: St. Catherine of Siena	5:30 PM [Eucharistic Chapel]
Tuesday, April 30:	5:30 PM [Eucharistic Chapel]
Thursday, May 1: St. Joseph the Worker	NO MASS
Friday, May 2: St. Athanasius	5:30 PM [Eucharistic Chapel]
Saturday, May 3: 3rd Week in Easter	5:00 PM
Sunday, May 4: 3rd Week in Easter	10:00 AM

EASTER FLOWERS:

Our Easter flowers are in memory of the following people and families: **Brother Richard, Vidas Gelazis, Rasoletti Family, Eleanor & Curtiss DeMarco, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek.** We would also like to remember members of the living: **Donald Bibbo.** Thanks to those who so generously contributed to our Easter flowers and the Flowers that will be planted outside surrounding the chapel. As we celebrate together the new life of Easter, we share also in the renewing of the world of nature. Please say a prayer for these loved ones and for their families. **If you would like to add your loved ones to this list of remembrances, please turn in your list of names to Father John.** We will publish this list throughout the Easter Season.



REFLECTION ON THE THEME FOR THE WEEK:

Last weekend, as we celebrated the Feast of Easter, we renewed our baptismal faith and commitments. But living that baptismal faith commitment is not without its challenges. Perhaps nobody has come to our door to confront us about our believing in Jesus or the God of all the universe, but little things come knocking at our sense of faith and trust. We profess that we believe in the forgiveness of sin, the resurrection of our bodies, and life everlasting. That's quite a bit — to say nothing of the Trinity, and the One Holy and Apostolic Church.

Believing is definitely not the same as knowing — it is deeper than that. We bump into our own quiet questions about the real meaning of our little lives, and whether suffering is worth anything to and for anybody else. Believing is not a feeling either, just like human love — it goes beyond feelings. All of our doubts are really holy invitations. Our arrogance moves us to think that we should be able to figure everything out. We find our security in what we absolutely know.

The Book of Acts of the Apostles talks about a little band of Jewish believers in Jesus who came to allow His influence on them to form a life of prayer and good works [Acts 2:42-47]. Slowly, they listened to the teachings and prayed with their Scriptures, and began putting these two devotions into practical care-taking actions. They remembered Jesus in the breaking and sharing of bread, and within their sharing in home-cooked meals. This sharing of prayer and the bread moved them to the sharing of their material goods. Community means the putting of gifts in common. All this was to continue what they learned from Jesus — how he sided with the needy and distributed all His living and life for the poor and our poor world.



Others became influenced by the Christian Community's style of knowing their truth, their meaning, and their living. Just as we pass colds and other sicknesses with each other to the "un-being of community", so we have the power to pass on the influence of Grace. Instead of coughing in the face of one another, we can show our faces of faith and how we live with our doubts, fears, and hurts. The early apostles worked wonders and signs. We, too, as "later apostles" become wondrous signs by just living the quiet questions and how we deal with the breaking of the bread of our every day — and often the breaking of our hearts.

John's Gospel [20:19-31] has a liturgical form to it. There is a gathering which is centered more around fear than faith — the followers of Jesus have locked themselves in and the world out. The Entrance Rite is when Jesus comes into their midst of shame and doubt. There is a greeting of "peace". There is a proclamation of the "Good News" that the Father has sent Him into their midst. So this interchange — this inter-communion — results in a second "Good News" — that they are sent out to be blessings in the world they had locked out.

A second liturgy occurs in the "finding" of Thomas. The Entrance Rite and Greeting of Peace are the same. The proclamation of the "Good News" is more personal. Thomas has a quite normal and usual human problem — he finds it hard to believe what he cannot see. The "Good News" is that Jesus embraces Thomas' doubts — as well as his person. Thomas is told that he is a believer because he has

WE ARE AN EASTER PEOPLE:

What then does it look like to be an Easter people? How are we to live? If we start at the very beginning and search the accounts of the Easter Season in the Scriptures, we learn how that very first community of Jesus' followers began to shape their priorities and create a way of life [see the Book of Acts of the Apostles]. From the record of those early days, a *modus operandi* begins to emerge. Within the early community, "there was no needy person among them" [Acts 4:34]. Those who had more property and wealth liquidated their assets and gave the money to the apostles to distribute to those in need. This may be startling information to our 21st century selves, but nonetheless true.

As the community developed attitudes, rules, and a self-image, the Spirit was at work among them. At first, the Jesus followers shunned the newly converted Paul — they feared that he had not changed and would turn on them. But they came to believe — with the help of their own Barnabas — that radical change is the sure sign of the work of the Spirit of Jesus [see Acts 9:27].

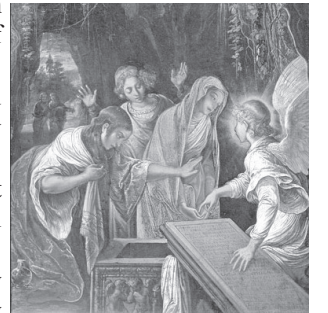
Those early folks also had presumptions about whom God favored and loved the best. In time, they understood that God truly shows no partiality among humankind [Acts 10:34] — all are equal in the sight of God. Finally, there was a clear message on that Ascension day that Easter people do not dawdle looking up at the sky but must live as active witnesses to faith wherever they are [Acts 1:11].

In response to these guidelines, we might say that times are very different now. We might add that the smaller size of the nascent community made sharing one's wealth a manageable practice — but not in our age. We might want to maintain our own exclusive practices — loving those who look and think as we do, judging those who do not. We might want to ignore the faith's invitation to radical change that invites reexamination of our own priorities, our words and actions, and even our use of time. We might want to say those things and more, but the truth of Scripture is ever ours, speaking anew to us each day, calling us to be truly an Easter people.

To be honest, there are Easter people in all of our parish communities whose faithfulness inspires our own. They are the ones who trust the Spirit's presence — even in the midst of adversity. They are the ones who refuse to keep up with the envied "Joneses", and raise their children to do the same. They are the ones who accept their own illnesses as opportunities to reveal God's love to others. They are the ones who quietly feed the hungry and share their own resources with faithful abandon, and shape the next generation so they will do the same. They are the ones whose hearts ache with grief as they approach the Eucharist — hands outstretched, and the "Amen" on their lips — "So be it, I believe." And they are the ones who gather their families in the face of approaching death and remind them that they are an Easter people.

We are the Easter people who believe that the cross transformed all suffering and pain, and the Resurrection secured the promise of eternal life. It is this paschal mystery — this Easter faith — that we are called to live each day.

—written by Peg Ekerdt.

**A PRAYER:**

For those I may have wronged, I ask for forgiveness. For those that I have helped, I wish I could have done more. For those I could not help, I ask for understanding. For those who have helped me, I am grateful for all you did.

LIFETEEN BIBLE STUDY RETURNS THIS SUMMER:

Once again this summer, we are going to gather at various summertime places to do our Bible Study. Teens will join together with many of our college students who will be in the area for the summer. It will be a great time, and a good witness of our faith to others. Recall last summer when a number of people came up to us and asked us what we were doing, and when they found out we were doing a Bible Study, they were moved. **Our first gathering will take place on Tuesday evening, June 10th. The place and time will be announced shortly.** Mark your calendars and be part of this wonderful summertime activity.

**READINGS FOR THE WEEK:**

Monday:	Acts 4:23-31, John 3:1-8
Tuesday:	Acts 4:32-37, John 3:7-15
Wednesday:	Acts 5:17-26, John 3:16-21
Thursday:	Genesis 1:26-2:3, Colossians 3:14-24, Matthew 13:54-58
Friday:	Acts 5:34-42, John 6:1-15
Saturday:	1 Corinthians 15:1-8, John 14:6-14
3rd Week in Easter:	Acts 2:14-33, 1 Peter 1:17-21, Luke 24:13-35

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**.

**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.

**HOW TRUE:**

People are anxious to improve their circumstances, but are unwilling to improve themselves. Therefore they remain bound.

—James Allen

seen.

It is important to remember that in the beginning of John’s gospel, he told the original disciples to “Come and see” [John 1:39]. Through out the whole Gospel, “signs” were manifested so that some might see and believe; recall the story of the Man Born Blind [see John 9].

Jesus then gives the final benediction of this liturgy — as well as the benediction of his entire Gospel. He tells Thomas that those are blest who can believe without seeing. These two Sabbath liturgies sum up all of John’s presentation of what it actually means to come and see and believe and follow.

How the early Christian community followed through on this believing and living is seen in Luke’s Acts of the Apostles. Jesus is clearly seen again in the faces and faith of His followers. They are the new and living “signs” who bring His Light into the darkness of disbelief [Acts 2:42-47].

Today we are that community. The liturgies which we attend are known commonly as “Masses”. Some people believe that name refers to the large crowds attending — “the masses”. But the word really comes right from the Latin word meaning “to send”. Jesus met these ten in the tomb of their fears and “untombed” them from their doubts and “sent” them after blessing them or breathing upon them. He meets us along our journeys — in our caves and tombs, and especially when we gather at the Eucharist. Jesus is again sent to us in Word and Sacrament, and then gracefully ushers us out to love and serve. It’s a great way to go!

—taken from the writings of Father Larry Gillick, S.J., which appear on the internet

SUPPORT MAGGIE’S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie’s Place [Zehcariah’s House]** — **located in Parma** — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents. Maggie’s place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie’s House. Our teens will then take these items down to Maggie’s House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the “registration table”, and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Because of Easter, our next collection date this month is the weekend of April 26-27.** Thanks for helping.

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.



EASTER WITHOUT END:

The Emperor Caesar Augustus gave a citizen a magnificent jewel. The man said: “This is too much for me to accept.” Caesar said: “Perhaps, but it is not too much for me to give.” Last Sunday, the Lord signaled the apostles that though they had deserted Him on Good Friday, He forgave them. Today He faxes Thomas the message He forgives him for his disbelief in the Resurrection despite reliable eyewitnesses. Put these points in your mental computer. They are important for all of us.

Check it out that John [20:19-31] is anxious for us to know that it was the first day of the week. If you play Sherlock Holmes, you will discover that “the first day of the week” is mentioned in the New Testament a remarkable seven times. These Christ followers wanted us to understand that Sunday had already become the Lord’s Day — so, our gathering at Sunday Liturgy as a Jesus community is no accident. We have taken our cue from the apostles.

Jesus’ followers continued to meet after Easter in the Upper Room of Last Supper. Since it was owned by a friend, the price was right. The disciples were sitting about relaxing and exchanging gossip. Perhaps they had finished celebrating the Eucharist. But most all they were probably all there because they didn’t want to deal with the crowd. Suddenly the resurrected Lord bursts into their company. Surely several of them fell off their chairs. One or two others must have clutched their hearts, and put a Nitro pill under their tongue.



His “Peace be with you!” had much more punch than our limp: “Have a nice day.” A free translation would mean: “May God give you every wonderful good!” When you consider Jesus is divine, the apostles had to feel good all over immediately.

Thomas alone had expected the assassination of Jesus from day one. Recall the time that Jesus proposed leaving His mountain hideout and going to a town where the cops were looking for Him. Eleven of the apostles ran scared and asked politely for a raincheck. Thomas alone shamed them all for being yellow by saying, “Let us all go that we may die with Him” [John 11:16]. Thomas was courageous, but he was a pessimist. The bottom line was doom and gloom.

Thomas’ faith told him that it would be better to die with Jesus than live without Him. His unbelief told him that once Christ died, He would remain a rotting corpse like Thomas himself. Belief and doubt have the nasty habit of co-existing uncomfortably in our selves. If that be your secret problem, lighten up — Thomas is your main man.

When Jesus appeared Easter Sunday, Thomas was absent. Perhaps he was out looking for a job or applying for unemployment insurance — or maybe he was just out for a long walk deep in his own loneliness. When his fellow apostles reported they had seen the risen Lord, Thomas assumed they were hallucinating or drinking cheap red wine or both. Thomas did not say he could not believe; rather that he was not able to believe without physical proof — “I believe only what I see.”

Thomas made one serious mistake — he missed the Eucharist on Easter Sunday. Learn from him and never miss any Sunday Liturgy.

Jesus oftentimes sends an e-mail just for you at these occasions. Thomas was the last person on the block to believe in the Resurrection. But run up all the flags, for Thomas was the first to profess absolute

- As this flow of life — this giving and receiving — goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is created.
- This Spirit — since it is generated by gratitude — naturally is a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. It is then, too, a spirit that is naturally incompatible with idolatry, adultery, violence, gossip, factionalism, jealousy, rage, and infidelity.

When we meditate on how the Holy Spirit is generated, we are under less illusion as to what it means to live in the Spirit. To believe that we are living in the Spirit when our lives are not permeated by — and radiating — gratitude is to be dangerously deluded. We must be clear about this, lest, as poet William Stafford puts it: “Following the wrong God home, we may both miss our star.”

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

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 [4/19/14] ----- \$ 1,351.00

Total Offerings: Sunday [4/20/14] ----- \$ 4,526.00

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — **THE EDGE** — meets next on **Sunday, April 27th [service project] from 11:30 AM—3:00 PM.** We will also meet on **Sunday, May 4th [Pope St. John Paul II and Pope St. John XXIII] from 11:30 AM—1:00 PM.** **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.

**A PROVERB:**

If you want true life, you must have the Word of Life.

LIVING IN THE HOLY SPIRIT:

Few expressions so succinctly summarize what is asked of us as Christians as does the expression: “to live in the Spirit.” Too often, however, this phrase is used in a way that is too pious, too over-charged with charismatic fervor, or too theologically abstract to have much meaning for ordinary people. It may well summarize Christian life, but it can also be little more than a very vague platitude. What does it mean “to live in the Spirit?”

St. Paul, in attempting to specify this, is anything but piously deluded or theologically abstract. Rather he speaks with a clarity that leaves almost no room for vagueness or false sentiment. He begins by a certain negativity — telling us that if in our lives there is “lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factionalism, envy, drunkenness, orgies, and the like,” then we are not living in the spirit — pure and simple. Conversely, we are living in the spirit when, in our lives, there is “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity” [see Galatians 5].

This is a valuable insight, because, if we take Paul’s word’s seriously, we can never delude ourselves into identifying true life in the Spirit with what it is so often confused with — namely, false piety and over-privatized sentiment, and confrontation out of hurt, paranoia, and narrow loyalties. When the fruits of the Spirit are absent — irrespective of how spiritually confident and self-righteous we might feel or how right our cause might seem — then the Spirit, too, is absent. We must be clear about this.

The Spirit is present only when charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity are deeply in our lives — and permeate the air around us.

The Holy Spirit — as classically defined in theology — is “the love between the God and Christ, the Father and the Son.” It is in meditating on this concept that we come to some understanding of what it means to live in the Spirit. Let me try to elaborate on this by using an image — that of romantic love in its peak fervor. Imagine a man and a woman who are deeply, passionately, and completely in love. What will characterize their relationship? Constant giving and receiving, resulting in an ever deeper relationship, and an ever intensifying gratitude — which will leave them both, daily, feeling ever more mellow, joyful, peaceful, mild, patient, chaste, and wanting to reach out and share with others what is so quickening in their own lives. Moreover, their love for each other will create, around them, an ambience, a climate, an atmosphere, of charity, joy, peace, patience, mildness, and chastity. The movement of giving-and-receiving-in-gratitude between them will create a warm hearth where others will spontaneously come to seek warmth in a world which offers too little peace, patience, joy, and the like.

Such a relationship can be a modest indicator for what happens in the Trinity — of how the Father and the Son generate the Spirit, and what results from this generation:

- The Father constantly creates and gives life.
- The Son receives life from the Father and gives it back in gratitude.
- This then — as is true in all relationships wherein gift is received lovingly — makes it possible for the Father to give even more to the Son.



belief in the divinity of the risen Savior. The cry: “My Lord and my God” that came out of his gut still shouts out. It is the most celebrated two second sound bite in history — and a wonderful prayer to boot.

Thomas began that “second Easter” by touching Jesus as friend. But, when he pulled back his hand from the wet wounds, he realized he was in touch with God Himself. Thomas was blown away by the experience. He would never be the same again.

We owe Thomas big time. His doubt is a further proof to us that the risen Christ is as physical as we are right now. All of God’s closest friends — Moses, David, Abraham, Job, Peter, Thomas, etc. — had doubts. They voiced them publicly. Expressing doubts is often the next level of intimacy with God.

On Easter Sunday, the Master forgave the apostles for running out on Him Good Friday. Now, Jesus absolves Thomas for his disbelief. He gave them — and us — all a second chance. Do you believe that the resurrected Jesus will give you a second chance? Forgiveness for your sins through confession may be too much for you to receive, but it is not too much for Christ to give.

—taken from the writings of Father James Gilhooly which appear on the internet

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here. 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 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].**

TRULY RISEN:

When people say: “I’ll be there in spirit” what they really mean is: “I won’t be there.” When some people say of Jesus Christ: “The risen Christ lives on in our hearts and thoughts” what they really mean is “Jesus is dead as a doornail.” The resurrection is not about Jesus of Nazareth “living in our memories” in a watery, sentimental way of speaking. Rather, the New Testament asserts that Jesus of Nazareth rose in a glorified body that could eat fish, be touched, and break bread. This seems terribly “hands on” and physical to a world that wants to reduce all “spirituality” to odorless, colorless, platonic ideas. But then the world tends to do this because it fears the biggest and dirtiest secret of all — death — not physical death, but spiritual death. Jesus came to be with us in spirit and in truth. And so, when He rose on Easter, He did not rise merely “in spirit”, but in truth as well. Jesus defeated all the negativity of sin and death — not just the “idea” of it. And He proved it by saying: “See my hands and My feet — that it is really Me — and see for a spirit has not flesh and bones as you see that I have” [Luke 24:39]. And because He really did rise bodily, we shall too, if we remain in Him.



“MY LORD AND MY GOD”:

Very often you see pictures of St. Thomas touching the wound in Christ’s side, but in actual fact, John’s Gospel [20:19-31] does not record this event. Christ certainly showed him his wounds, but it is never mentioned that Thomas reached out his hand to actually touch them. Furthermore, it is interesting that apart from this incident, Thomas is portrayed in the Gospels as being very brave — in John’s account of the death and raising of Lazarus, it is Thomas who challenges all the others to go up to Jerusalem with Jesus even though going there would have invited death — “Let us go too and die with him” [John 11:16]. These are not the words of a timid and fearful man, nor are they words of a man beset by doubts. And yet when the other Apostles tell him of their meeting with the Risen Lord — which for some unknown reason Thomas had missed — Thomas flatly refuses to believe them.

What Thomas had missed out on was an encounter with the Risen Christ. And, no matter what the other Apostles said, he refused to believe. Thomas wasn’t open to persuasion or reasoning. Thomas leads us to realize that true faith does not come from reasoning — or from what anyone else tells us. Faith is a gift of God, and it principally comes through an encounter with the Lord. And in Thomas, it was only the actual presence of the Risen Jesus who showed him the wounds of his crucifixion. In a similar fashion, for St Paul, it was his Damascus experience.

In every case, faith comes only through an encounter with the Lord. And mostly these are not physical encounters like that of Thomas; rather for most of us, they are encounters like Paul’s — but these are just as real nonetheless.

Each one of us comes to faith by a different route. Things happen to us on life’s journey that help us to see the hand of God at work in our lives. As a child, we might be brought up by our parents to believe in God, and we grow up accustomed to pray each day. In this way, prayer becomes a natural — and even essential — part of our lives.

But this is not merely the saying of prayers that leads us to faith. What our parents have initiated us into is a dialogue with the Lord — with a person — with God himself. Each time we pray, we are entering into an encounter with God.

At some point or other, every young person faces the criticism of others, and they question whether this is a real dialogue or whether they are just talking to themselves. If their prayers are more than merely superficial, they will come to the realization that this is no empty dialogue, but a real and meaningful conversation with the Lord. And through this insight, their faith is strengthened and moves to a new and deeper level.

As life goes on, our faith is validated by all sorts of events and occurrences. Just recently, I was discussing prayer with a group of high school students. I asked them if they ever felt that their prayers were answered. One girl said that together with her whole family, she had prayed very hard for her grandmother who had cancer. She explained that although they had prayed for a cure the grandmother actually got worse and eventually died. Nevertheless, she felt that her prayers had been answered because her grandmother had died peacefully and was happy to go to God. It was also clear that her own faith had been strengthened by this, and that she felt closer to God and to her family as a result.

Thomas said that he wanted proof. He said that “unless he could put his hand in the wounds, he



We pray that our grandmother might get over her sickness, but she doesn’t. We hear about the people who died as a result of natural disasters like earthquakes and tornadoes; we are aware of the children who are starving to death in Africa; and the suffering taking place in Haiti, etc. And we begin to question if anyone is hearing our prayers. Doubts in faith are normal. It takes courage and determination to say: “In spite of what others say, and in spite of my own questions, I still believe, Lord. I believe in your Word in the Bible. I believe that your Son became one of us as the Bible said He would. I believe that His sacrificial love on the cross earned for us the very life of God. I believe that no matter what my eyes see or don’t see, my ears hear or don’t hear — no matter what my mind can determine or what its limits are — you are still there for me, loving me, filling me with a joy that doesn’t go away.”

And God, in His Mercy, sees us for whom we are — human beings with doubts, but also people who have experienced His Love and want more of it. We might feel bad about ourselves for having doubts, but God’s Mercy, His Divine Mercy, is so great that He sees us not as people with doubts, but as people who are searching for Him. That’s why Divine Mercy Sunday fits so perfectly with the gospel of doubting Thomas — ordinary people like you and I called to have extraordinary faith.

St. Pope John Paul II was really an ordinary man called to have extraordinary faith. He had an extremely difficult life as a child and Teen. His mother died when he was nine. His older brother — a young doctor whom little Karol Wojtyla looked up to — died while still in his 20’s. Karol’s best friends — many of whom were Jewish — were hunted and killed by the Nazis. He was forced by the Nazis to work in the mines, and given very little food to sustain his large body. He was even hit by a German truck and left to die on the side of the road. He survived and continued working to keep the faith alive in Poland.

Karol was part of two secret religious groups — the Living Rosary and the Rhapsodic Theater — where he not only acted, but wrote plays. When he decided to become a priest, he had to study secretly. Every day he and another clandestine seminarian — Jerzy Zachuta — would jeopardize their lives to assist a priest at Mass. One day, his friend did not show up for Mass. The Nazis learned that Jerzy was studying to be a priest and executed him. Still, Karol continued growing in his faith. He knew that the people needed priests more than ever. And he knew that somehow God would work His wonders through him.

Karol was extremely intelligent — so intelligent that he understood there were limits to what his mind can come to, but no limits to the knowledge that faith could provide. The war ended, but the Nazis were replaced by the Russians and their Polish communist puppets. The new priest — Fr. Wojtyla — still continued in faith, fighting to proclaim the Truth of Jesus Christ. He continued this fight through the priesthood, episcopacy, and the papacy. In everything, all that mattered for St. John Paul was Jesus Christ and His Kingdom.

So, putting it together, Karol Wojtyla was a human being who suffered crisis after crisis, but held on to his faith. He was extremely intelligent, brilliant actually. But he knew that his mind could only go so far. Faith had infinitely more to offer than his rational skills. He was tested with a difficult life, but He knew that God was there through it all.

We need to pray to St. John Paul II today to intercede with the Lord for us. We need faith. We need forgiveness for the times that our humanity has led us to doubts. We need to trust in the Divine Mercy of the Lord. We need courage to withstand the attacks of godless society upon us. We need spiritual strength to take a leap away from those who belittle us for our beliefs, a leap away from our own doubts, a leap that refuses to let the crises of our lives destroy our faith, and a leap into the arms of our Savior.

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

DOUBTS, DIVINE MERCY AND ST. JOHN PAUL II:

The 2nd Week in Easter always presents the event that took place in the Upper Room one week after Jesus rose from the dead. In addition, Pope John Paul II also designated this Sunday as Divine Mercy Sunday. And finally, on Sunday, the world celebrates the Canonization of this pope whom so many refer to as John Paul the Great. And while these three events seem unrelated, there is a real connection between them.

There are times that we all experience doubts in our faith. The Gospel tells the story of someone who doubted Jesus — the story of doubting Thomas [John 20:19-31]. It is every understandable that Thomas had doubts. After all, Thomas had reason to doubt Peter and the others who had said that they had seen the Lord. These are the same guys who only a few months earlier were squabbling with each other over who would be the most powerful in the Kingdom of God. Jesus had told them that they would be tested, but with the exception of John, they had all deserted the Lord — including Thomas, who in his own bravado had said earlier: “Let’s go with him to Jerusalem and die with him” [John 11:16]. The fact that Thomas was nowhere to be found at the crucifixion must have left him with some pretty negative feelings about himself. And what was probably most devastating to Thomas is that for the first time, he questioned his belief in Jesus. So Thomas was vocal in his doubts. He doubted the other disciples. He doubted himself. And he doubted the Lord.

This obviously changed when he saw the Lord. Pictures will often show Thomas putting his hands in the marks of the nails on Jesus’ hands and touching the Lord’s side, but actually Jesus only invites Thomas to do this. Thomas’ response to Jesus was: “My Lord and My God.” Jesus’ next comment was meant for us — “You believe because you have seen. Blessed are those who have not seen yet believe.”

We have doubts in our faith. That is part of being a human being. Faith asks us to take a step — a leap — away from all that we can see, hear, and sense — a step away from the limits of our rational capabilities and a step into mystery. This is a difficult step for all of us — but particularly difficult for us as our minds develop their intellectual prowess. When we become teens — if not a bit before — we can do things with our mind that we could not do as children. We can think in abstractions. We can conceive concepts that do not exist in the real world but do exist in the world of mathematics, in the world of literature, and psychology — to name a few. When we were eight, we could not fathom something that could not exist in the real world. But we can now. When was the last time you came across the square root of two? It exists only in our minds. We have studied how a poet or author can create a totally imaginative world and apply human emotions to this world to such an extent that the reader can easily confuse the world with reality. And we have studied how certain psychological realities determine people’s actions — even though those realities are not physical, but are purely mental.

But now faith asks us to take a step into a deeper reality — into that which is beyond our intellectual capabilities — a step into a knowledge our minds can never come to on their own. So, it is normal for humans to doubt — particularly as Teens — but we all experience it throughout our lives. Add to that the fact that many in our society transfer their own questions and doubts onto others — how often, for example, do people attack the faith of those who believe? “Faith”, they say, “is a crutch”. As Catholics, we are not exempt from this.

We take courses in high school, college, and grad school with other students who question our faith. We even have to put up with some teachers and professors who treat us like naive children because we say that we believe in the Bible and the teaching of the Church. On top of all this, we have crises in our lives where our prayers appear to go unanswered. We pray for our parents to stop fighting, but they don’t.

would not believe.” But when Christ appeared to him that was enough — he never reached his hand out to touch the wounds. Instead he fell to the ground with the great words: “My Lord and my God” on his lips.

Throughout his life, Thomas never lacked courage. Tradition has it that he preached the Gospel in many different countries — ultimately travelling as far as India where he was martyred. What Thomas uttered to his companions in John’s Gospel — “Let us go too, and die with him” [11:16] — was certainly fulfilled for Thomas — even if he had to wait a few years for it!

Thomas’ faith was surely tested in that final moment of his death more than it ever was before. But in the end he remained resolute. His words to Jesus: “My Lord and my God” were surely on his lips as he gave up his spirit. Thomas had the extraordinary privilege of knowing Jesus in the flesh, and also of meeting him in his risen form. But the greatest encounter of all was at the moment of his own martyrdom, when he was drawn into the presence of God in heaven.

It is this final and ultimate encounter that we are all preparing for. And the best preparation of all is for us to open our eyes and see the hand of God in our lives, and for us to spend time in prayer and dialogue with him — but most of all by sharing his body and blood in the Eucharist. It is in these ways that our faith is fed and strengthened. It is by doing these things that at that final moment — with God’s grace — that we will make that great and wonderful prayer of Thomas our own.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [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].**

**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.**

**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. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2014. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



THE GENTLE LION:

I recall every moment of the event as if it were yesterday. Just days after our wedding in Rome, my wife, Melanie, and I were headed to the Vatican for a special Papal blessing on our new Sacrament. Seated not fifteen feet from the Peter's chair, we watched breathlessly as the then Pope John Paul II was wheeled into the auditorium for his Wednesday audience. Parkinson's disease had set in pretty severely at that point. He had limited mobility, had lost sensation in part of his face, and he shook intermittently throughout. Watching St. John Paul the Great in those final months was like watching a soul drag a body behind it.

For years this landmark Pope had catechized us on how to live, and, now, he was showing us how to die with dignity and humility — and without shame. At the end of the audience, my new bride and I scaled the steps and made our way toward St. Peter's successor. This was the moment I'd dreamt of and prayed for since my teenage years. This was my chance to look into the eyes of my hero and say: "Thank you" for what his shepherding and pontificate had meant to me — both personally and professionally.

We knelt down. I clutched his hand. Fighting back overwhelming tears of joy, we kissed his ring and received his saintly blessing. He spoke to us — briefly — through muddled speech and a wide grin. Tapping the rosary I had wrapped around my hand, he smiled wide and uttered: "Totus Tuus" [which means "totally yours"] — his Papal motto, signifying his devotion to the Blessed Virgin Mary.

While the entire visit lasted only a couple of minutes, our lives and marriage were immeasurably graced and forever changed. Two weeks after our meeting the great Polish prince was taken to the hospital, and, shortly thereafter, to heaven.

Reflecting back on that moment over the years two things have always struck me.

First, St. John Paul II looked physically depleted and his body was shutting down, but **there was still a ferocity within him**. While one eye had little sharpness to it, the other reflected the strength and fire of a twenty-year old. His grin and joy were unstoppable. His hands, though wrinkled, were still quite strong — they were not delicate and well-manicured, but, rather, "used" and expressive — they reflected a life truly lived.

Next, though he was the Pontiff — a French word, meaning "bridge" — he was still a priest. He sat upon a beautiful chair in a pool of light. He donned the white papal garments and the official ring. He was surrounded by Cardinals, Papal assistants, and the Swiss Guard, but make no mistake — in his estimation he was still "just" a priest. He was a shepherd in lamb's wool. Actually, he was a lion disguised as a lamb — just like Christ, Himself.

St. John Paul II embodied everything a priest is called to be — beginning with his joyful humility. Few priests in the past century have captured the world's attention like Pope St. John Paul II did. His charisma was tangible; his joy, contagious. What made John Paul II a great pope, however, was that he was open to the Holy Spirit.

So how did he become so extraordinary? How did he go from being "Karol Wojtyla" — the poor Polish youth — to JPII — the man who millions of youth would travel across the globe just to see? The answer is the Holy Spirit.

How did this actor and playwright, this outdoorsmen and adventurer, make his way from the streets of Poland to the streets of heaven — to sainthood? How does an Olympic-caliber athlete in futbol



[soccer], an avid skier and mountain climber, become a Cardinal and, later, our Holy Father? The answer, again, is the Holy Spirit.

This is a man who lost his mother when he was only nine years old. Three years later, he lost his only brother and, then, his father all by the age of just twenty-one. This is a man who survived the Nazi invasion of his home country, forcing him to attend seminary "illegally" and underground. How does all this happen? How does such greatness erupt from such a simple and seemingly "insignificant" child, born into obscurity, poverty, suffering and, even, Communist oppression? Yes, the answer is the Holy Spirit.

It happens by allowing the Holy Spirit to unleash the greatness of your soul. It happens through a devoted prayer life. It happens by frequent encounters with Christ in the Sacraments — most specifically in the Eucharist. And it happens by allowing the Blessed Mother to truly become your own mother, as Christ intended [see John 19:27]. It happens by accepting the challenge to live a heroic virtue — pursuing greatness through humility every day before your feet even hit the floor.

It's ironic that the Greek word St. Paul often uses for the Holy Spirit's power is "dynamis" — it's the root word from which we get "dynamite". How appropriate! John Paul II knew how to blow things up — literally. Many don't know that while the future Pope was still just a teenager named Karol, he worked as a shot-firer in a Polish mining quarry. His job was to go into the quarry where they were blasting rocks, lace the fuse through the sticks of dynamite, and run the cable out to its detonation trigger. Even as a teenager, he was a young man of courage and of adventure — a man not afraid to take a risk to get the job done.

How about you? Are you willing to risk it all to accomplish the plans God has for your life?

By virtue of the Sacramental grace within you, **you already have the gifts you need to change the world**. What you need to do — like John Paul II did — is to actively allow the Holy Spirit to "blow up" your plans and your life, and lead you where He wants you to go — to unleash the fullness of your gifts and your power!

God isn't concerned with what you think you're capable of — He knows what you're capable of — He created you [see Jeremiah 1:4-8, Ephesians 2:10]. God knows not only how great you are, but how great you can become with the help of His grace [see 2 Corinthians 5:15, Galatians 2:20].

You may not have the vocation to become Pope, but you do have the vocation to love. You're probably not called to face down Nazi oppression, but there is plenty of depression at your local school or job that would benefit from Christ's light shining forth from within you. **You might feel obscure, forgotten, or insignificant in the grand scheme of things, but Christ is calling you to greatness, and to a personal mission — just as He did St. John Paul II.** All the Holy Spirit needs is your permission, and, together, you can do great things for the Kingdom.

Now is the acceptable time to take the keys and live the life God has designed for you!

—the Bible Geek

LIFE TEEN:

LifeTeen Youth Group meets next on **Sunday, April 27th [service project]** and on **Saturday, May 10th [Pope St. John Paul II and Pope St. John XXIII]** from 6:30 PM—8:30 PM. **All who are in grades 9--12 are invited to join**

us and get to know what the Life Teen is all about. 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. **Respond to your e-vites, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.

