

**CLOSING PRAYER:**

~ **A Prayer for Discernment** ~

**Gracious and holy Father,  
Please give me the intellect  
to understand you,  
reason to discern you,  
diligence to seek you,  
wisdom to find you,  
a spirit to know you,  
a heart to meditate upon you,  
ears to hear you,  
eyes to see you,  
a tongue to proclaim you,  
a way of life pleasing to you,  
patience to wait for you,  
and perseverance to look for you.  
Grant me a life without end,  
the gift of your presence,  
the hope of the resurrection,  
and eternal life with you.  
Amen.**

This prayer was prayed by Father Moreau throughout his life.  
He borrowed much of its content from St. Benedict

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

**PLANTING SEEDS OF HOPE AND GOODNESS:**

Once again this year, we are going to undertake our **Planting Seeds of Hope school supply program**. Our Lady Chapel is working to assist the needy children of **St. Adalbert's Parish**. Come join us as we work together to help these children get the 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, even 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; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebook paper** [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 August 3<sup>rd</sup>** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s or drop it off in the chapel office.** “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]**.

**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!



**PRAY THE ROSARY:**

Please join us as we **pray the Rosary every Saturday at 4:15 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.



**GILMOUR SUMMER CAMPS:**

Gilmour Summer Camps have something for everyone! Offerings include camps for **preschoolers**; weekly **day camp** adventures; special interest camps, such as **Lego Mania, Ace of Bakes, and Make your Own Movie**; high school **courses for credit and enrichment**; and a variety of **sports camps** — hockey, basketball, cheerleading, football, soccer and many more. Camp programs run from June 9<sup>th</sup> - August 15<sup>th</sup>. To get more information, or to register for Gilmour Summer Camps, go to [www.gilmour.org](http://www.gilmour.org) or call 440-684-4580.

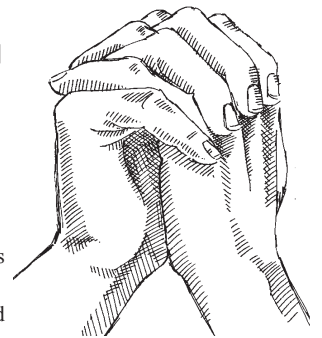


**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Neal LaCasse, brother of Office Associate, Linda Wheeler, and uncle of Molly Wheeler [‘06] who is recovering from knee surgery.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For James Hlavin [‘52] who is undergoing treatment for prostate cancer.
- For Carolyn Hawk, mother of Gavin [‘21] who is recovering from surgery.
- For Charles LeFevre who is undergoing medical testing.
- For Michael Thatcher who is critically ill with cancer.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith [‘20] and Monica Joy [‘21], who is undergoing treatment for cancer.
- 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 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 Ray Sharnsky, long time Gilmour teacher and coach, who is experiencing medical complications following serious surgery.
- 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 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 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 undergoing treatment for cancer and a stroke.
- 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 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 Gerry Haddad.
- For Helen Hockran
- For Father Frank Mulvanity, pastor-emeritus of St. Paul Parish
- For Linda Kleen, aunt of director of marketing and communications, Holly Yotter.
- For John Bashian, father of John Bashian [‘78]
- For Shirlee Sazima, mother of Scott [‘76] and Greg [‘79] Sazima.
- For the grandmother of Ryan [‘15] and Cameron [‘17] Berger.
- For Susan Chorich, granddaughter of Norma Rosaletti [anniversary]
- For Marion Rizzo.
- For Ham Biggar.
- For Judy Zaruba.
- For Allen Craddock
- For Shawn Stephenson.
- For Donald Bibbo, father of Randall [‘71] and Daniel [‘72] Bibbo.
- For Father Merwyn Thomas, C.S.C.

**PRAYERS FOR OTHERS:**

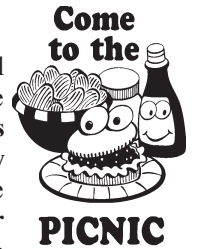
- For the safe return of all the young women abducted in Nigeria, and an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

**PRAYERS FOR THE SICK:**

- For a person who is preparing to undergoing a cardiac procedure.
- For Tina Snyder, who is undergoing treatment resulting from a stroke.
- For Raymond Gmeiner, cousin of office associate, Linda Wheeler, who is undergoing treatment for a brain bleed.
- For Anne Arko who is experiencing complications following surgery.
- For Dominic Caporale, father of Raymond [‘81], who has been recently hospitalized.
- For Rob Rogers, husband of Kris, and father of Harry [‘22] who is recovering from a serious infection.
- For Janice Tomasone who is critically ill with cancer.
- For Ellie Kramer, mother of upper school instructor, Cyndi Smith, grandmother of Brandon [‘05], and Jarred [‘06] who has experienced serious complications after sustaining a broken leg.
- For Christina Simoes who suffered serious injuries.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

**CHAPEL PICNIC:**

**Put this date aside; mark your calendars! Sunday, July 13<sup>th</sup>** is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel.** Hope to see you there.



**SCHEDULE FOR THE WEEK:**

Sunday, June 1: <b>Ascension of Jesus</b>	<b>10:00 AM</b>
Monday, June 2:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 3: <b>St. Charles Lwanga &amp; Companions</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 4:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, June 5: <b>St. Boniface</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, June 6:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, June 7: <b>Pentecost</b>	<b>5:00 PM</b>
Sunday, June 8: <b>Pentecost</b>	<b>10:00 AM</b>

**COUNTDOWN TO THE FEST!**

Don't miss **the FEST!** All ages are welcome to spend the day at the 13<sup>th</sup> annual Catholic family FESTival on **Sunday, August 3<sup>rd</sup>** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings **Third Day, Mandisa, Colton Dixon, For King and Country, Lee Roessler, and The 300** to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM**. Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM**. All of the many events, activities, displays and directions can be found at [www.thefest.us](http://www.thefest.us) The FEST! is FREE and open to all. It's a great family day. Make plans to come to the FEST!





**REFLECTION ON THE THEME FOR THE WEEK:**

Our lives are full of “transitions” — we are always moving from one relatively comfortable place to a new and unfamiliar place. Graduating, getting married, having a baby, starting a new job, facing new responsibilities, moving into a new home, facing the death of a loved one, recovering from the breakup of a relationship, beginning to see a therapist, recovering from a heart attack, living with cancer, a new Pope for our Church — all of these, and many more personal examples we know in our experience, are transitions. They take us from what we know into the unknown. They present us with a new mission — a new orientation, a new challenge, a new moment in our vocation, a new part of living our baptism into Jesus.

This weekend, we celebrate the Feast of the Ascension of Jesus into Heaven. It is the feast of transition. In Luke’s account, the very last words of Jesus to us are: “you will be my witnesses to the ends of the earth” [Acts 1:1-11]. Like the first disciples who heard those words, our transitional growth is from being tentative and afraid — anxious followers who have received “power” when the Holy Spirit “comes upon” us. Our mission is to replace Jesus in this world. The power of his Holy Spirit remains with us — we are his “witnesses” in this world. The Greek word Luke uses for “witness” is “martures” — we are to be his “martyrs” — giving witness, giving evidence of our faith with the commitment of our lives.

But times of transition are difficult. We often cling to what we know, and are afraid of what we don’t know. It’s called a time of “transition” because we are “in between.” We are usually still longing for something that we must leave behind — some distinct loss. What is before us offers new challenges that we haven’t gotten good at yet. So often we feel “power-less” — quite impotent and insecure — on so many levels. We are not able to do much — let alone be a witness of Jesus. It is too often why we cover-up our fear and assert ourselves in acts of power or control or aggression. We become “counter-witnesses” — in effect, saying: “the power of Jesus’ Spirit isn’t here!”

Embarrassment at our powerless-ness or our “in-apt-itude” need not lead us into discouragement or “aggressivity” in our dealings with our loved ones and others. Jesus invites us to long for — to deeply desire — the power of his Spirit. Only that power can help us and heal us. The Holy Spirit is a spirit of comfort [cum — “with”; forte — “strength”] to strengthen us in a deeply spiritual way.

On this day of the Ascension of Jesus — which introduces this time of transition to our life in the Spirit, our life of mission — let us express our desire for a renewal of the presence of the Holy Spirit in our lives. Let us imagine the healing presence of the Spirit in each of our relationships. This is where we will begin to witness to Jesus. Let us imagine how we can die to ourselves in our key relationships. From there, our witnessing can begin to go out “to the ends of the earth”.

Let’s not make the same mistake as the early disciples did — let’s not be looking up into heaven. Let’s imagine ourselves “on a mission.” Let us feel the power of letting the Spirit “assemble” us together and “animate” us for mission. And, let us lift up our hearts because it is right for us to give God thanks and praise. And with a renewed desire to celebrate the upcoming feast of Pentecost, let us go out ready to begin our mission at home, in our faith communities, and with our relatives and friends.

—taken from the writings of Father Andy Alexander 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 3<sup>rd</sup> 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. **Our next collection is on the Weekend of June 14-15.** Thanks for helping.



**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 [5/24/14] ----- \$ 110.00**  
**Total Offerings: Sunday [5/25/14] ----- \$ 609.00**  
**Total Offerings: Monday [5/26/14] [Memorial Day] ----- \$ 235.00**

**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].**



**PRAYER:**

When a person is with God in awe and love, then they are praying.

—Karl Rahner

**WORDS OF WISDOM:**

Habit, if not resisted, soon becomes necessity.

—St. Augustine

**THE ASCENSION — TO BE CONTINUED:**

A good story will typically end nicely, bringing everything to a neat conclusion — perhaps with the words: “And they lived happily ever after.” So it would make sense for the Gospel — the greatest story ever told — to end the same way: Christ returns home to His Father and “They live happily ever after.”

We find in the Gospels, however, not a neat, tidy ending, but rather, the set-up for a sequel. All four Gospels conclude with a reference of some kind to future events or missions. Only Mark and Luke even mention Our Lord’s Ascension — and Mark just barely. Indeed, the Ascension itself, while concluding things in one sense, also cues a new beginning. It is not so much “The End” as “To Be Continued.”

In the same vein, as we celebrate the Ascension of Jesus, the Church places before us the Great Commission which Jesus gives us — “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” [Matthew 28:19-20]. Perhaps we could call it the Great Continuation — because the command that Jesus gives is, in essence, to continue His presence on earth. We have this Gospel on the Ascension to teach that Our Lord’s return to His Father does not end the story, but begins a new chapter — His life and His mission are to be continued in His disciples.

The word “disciple” indicates, of course, a follower of Christ. But what kind of follower? Jesus does not desire disciples who follow at a distance or who follow mindlessly — He desires disciples who follow because they know and love Him. The word “disciple” literally means “student”. To follow Christ requires that we be His students. It demands that we study Him — not only things about Him, or what others say about Him — but Him — the man Himself. To be a disciple means to know Him personally. He cannot continue His life in those who do not know Him. And a disciple’s learning never ends. A true disciple never grows complacent or satisfied with his or her knowledge, but always desires to know Jesus more intimately.

Further, from the word “disciple” comes the word “discipline” — to study anything demands self-control and self-denial. A disciple of Christ must therefore deny himself. Our Lord cannot continue His life in those enslaved to themselves. The person who lacks self-discipline — who chases after his or her every desire and passing fancy — will never know the Lord. Without the capacity to control and deny oneself, discipleship is impossible.

Notice also how Jesus commands disciples to be made — by “baptizing” and “teaching.” In other words, it is a work from the inside and the outside. To reach inside, Jesus issues the most basic sacramental command: “baptize in the name of the Father and of the Son and of the Holy Spirit.”

Baptism — and indeed all the sacraments — enlightens the intellect from within by the grace of God Himself. Disciples are made from within. We come to know Christ Jesus by way of His Spirit dwelling within us. Our study of the Faith is not a mere external affair, but something accomplished deep within our souls. Students of Christ learn Him primarily in their interior life.

Still, instruction from the outside remains essential. So Jesus also commands the Apostles to “teach others to observe all that I have commanded you.” Born again as children of God, we should desire to hear the truth from our heavenly Father. The teachings and rulings of the Church answer the desire for truth and holiness created in our souls by baptism.

Jesus both ascends and remains — He ascends in His human body and remains in His mystical body — the Church. May we show ourselves to be true disciples — learning Christ Himself through the enlightenment of His grace and the instructions of His Church. For only through genuine disciples can His life in this world be continued.

—taken from the writings of Father Paul Scalia, which appears on the internet

**SMALL STEPS:**

During the height of segregation in the Deep South, a young black woman boarded a bus. Tired from her journey, she refused to move to a segregated section of the bus. The bus driver pulled over and called for the sheriff who arrested her on the spot. The charge — violation of the state’s segregation law for public transportation and resisting arrest. When her case went to court, she refused to plead guilty to the charge, and was fined \$100. She appealed the decision all the way to the Supreme Court, which finally ruled that the Virginia law was unconstitutional.

This young black woman who refused to give up her seat on the bus was Irene Morgan — not Rosa Parks. Irene’s act of defiance occurred eleven years prior to Rosa Park’s act of defiance that sparked the Montgomery Bus Boycott and the eventual end of segregation. Though not as widely known as Ms. Parks, Irene Morgan — at the age of 27 — set the stage for the civil rights milestones that would eventually follow.

There are few monumental “leaps forward” in human history. Most advances — whether they be in civil rights, in science, or in any other field of human endeavor — take place with small steps by anonymous people who may never be recognized for their achievements. However, because of their struggles, when a Rosa Parks or a Gandhi does appear on the scene, historic progress can be made. All of us stand on the shoulders of those who have striven to assert their human dignity in the most demeaning of circumstances.

Many classic paintings of the Ascension of Jesus prominently feature Jesus’ feet. Two vivid examples are the paintings of Hans Suss von Kulmach and Salvador Dali. Both pictures capture the meaning of Paul’s words to the Ephesians: “He put all things beneath Christ’s feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way” [Ephesians 1:17-23]. At the right hand of the Father, all things are under Christ’s authority. Human history is under his control and management. All things are working together for his eventual victory when we acknowledge and live knowing that “this Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven” [Acts 1:1-11].

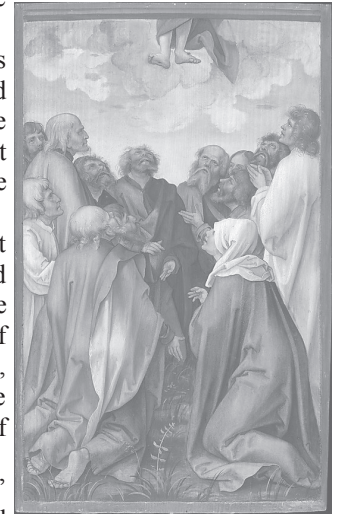
Before that final victory is revealed, it is up to us now to work in often small and anonymous ways to set the stage for the eventual revelation of his glory. Heeding the call of the saints to do small things with great love, we serve those around us, witness to the hope that is within us, and teach the truths that have been handed on to us. Even in the face of ridicule and resistance, we labor onward, knowing that all things are under Christ’s feet and that his victory is certain. Even what appears to be a defeat works for the good of those who love God. We find courage to engage the world in which we live because of Jesus’ promise to be with us “until the end of the age” [Matthew 28:16-20]. We are working not for our own glory, but in the hope of the revelation of his glory. Taking small steps in faith, we look forward to the great leap forward that Christ’s final coming will mean for all peoples.

—taken from the writings of Douglas Sousa which appear on the internet.

**KNOW THIS:**

Strength lies in differences, not similarities.

—Stephen Covey





**THE ASCENSION AS A LIMINAL MOMENT:**

The Feast of the Ascension has got to be one of the most dramatic in the liturgical year. Not perhaps very dramatic in its liturgy [which is the same as any other Sunday], but dramatic in what it is all about — the lifting up of the Risen Jesus to his place in heaven. In the account given by St. Luke, Jesus was literally lifted up from the earth to heaven [Acts 1:1-11]. And we can imagine the extraordinary impact that this had on the disciples as he was lifted up right in front of them until a cloud took him from their sight. Then comes the appearance of two people in white who predict his return on the last day. Their chiding words — “Why are you people of Galilee standing here looking into the sky?” — imply that the disciples should be getting on with the job that Jesus has given them.

This feast of the Ascension of Jesus marks a crucial hinge point in the history of salvation. Christ — having completed his work on this earth — returns to be with the Father. The work of salvation is now transferred from the direct initiative of Christ to the work of the Church in the world — to us. This is the “handover moment”, and this moment is completed by the Feast of Pentecost which marks the day when the Holy Spirit was poured out on the Apostles and the work of the Church really begins.

Academics would refer to the Ascension as a “liminal moment”. The Latin word “limina” literally means “threshold”. You will remember that every five years the Bishops are called to Rome to meet the Pope and to give account of their stewardship. Usually they go in groups from a particular country or region, and the Pope makes a speech in which he identifies what he regards as the most important pastoral priorities for the Church in that region for the next few years. These visits are called “ad limina” visits because they are visits to the threshold of the Apostle Peter.

But this idea of a liminal moment — or sometimes what is called liminal space — has a much wider application. It is nowadays applied to any time of transition or crossing of thresholds. When you cross a threshold, you pass from the outside to the inside, or vice versa. But in any event it is always a decisive transformation from one thing to another.

There are many liminal moments in life. They are often “rites of passage” — like moving to secondary school, being confirmed, starting your first job, getting married, etc. There are also liminal spaces — periods of time when we transfer from one mode of being to another. A common one is the journey to work. We have a period of time when we make the transition between our home life into our working life. These interludes are very important because they allow us pools of time when we are neither one thing nor the other. These spaces can be particularly fruitful moments for thinking or meditation or praying.

We are human beings, and we need time to adjust to change — to adjust to different modes of being. One important liminal moment is that of entering a Church. A liturgy professor once said that the ideal setting for a Church is in a garden. The professor pointed out that it was important not to simply step off the street into a Church — there should be a garden through which to pass so that each one felt that they were leaving ordinary existence behind — moving from worldly space and time into sacred space and time.

Not all Churches have gardens, but they all have porches where that transition can be made. It is another reason why in Catholic Churches we bless ourselves as we cross the threshold moving from the secular to the sacred or vice versa. The next time you enter a Church, think about crossing this threshold



Ruth Burrows — the British Carmelite and mystic — describes a similar experience in her autobiography, *Before the Living God*. Chronicling her late adolescent years, Burrows describes both her religious flightiness and her lack of attraction to the religious life at that time in her life. Yet she eventually ends up not only being serious about religion, but becoming a Carmelite nun. What happened? One day, in a chapel, almost against her will, triggered by a series of accidental circumstances, she opened herself to voice inside her that she had, until then, mainly ignored because it lay inside her precisely as a voice that was almost non-existent, almost unfelt, and largely unnoticed. But once touched, it gushed up as the deepest and most real thing inside her, and set the direction of her life forever afterwards. Like C. S. Lewis, she too — once she had opened herself to it — felt it as an unyielding moral compulsion opening her to ultimate liberation.

Why doesn't God show himself to us more directly and more powerfully so as to make faith easier? That's a fair question for which, partly, there is no fully satisfying answer. But the answer we do have lies in understanding the manner in which God manifests himself in our lives and in our world. Unlike most everything else that's trying to get our attention, God never tries to overwhelm us. God, more than anyone else, respects our freedom. For this reason, God lies everywhere — inside us and around us. He is almost unfelt, largely unnoticed, and easily ignored, a quiet, gentle nudge; but, if drawn upon, He is the ultimate stream of love and energy.

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

**READINGS FOR THE WEEK:**

- Monday:** Acts 19:1-8, John 16:29-33
- Tuesday:** Acts 20:17-27, John 17:1-11
- Wednesday:** Acts 20:28-38, John 17:11-19
- Thursday:** Acts 22:0-23:11, John 17:20-26
- Friday:** Acts 25:13-21, John 21:15-19
- Saturday:** Acts 28:16-31, John 21:20-25
- Feast of Pentecost:** Acts 2:1-11, 1 Corinthians 12:3-13, John 20:19-23

**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.



**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6] and [7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



**GOD’S QUIET PRESENCE IN OUR LIVES:**

The poet, Rumi, submits that we live with a deep secret that sometimes we know, and then not. That can be very helpful in understanding our faith. One of the reasons why we struggle with faith is that God’s presence inside us and in our world is rarely dramatic, overwhelming, and sensational — something impossible to ignore. God doesn’t work like that. Rather God’s presence — much to our frustration and loss of patience sometimes — is something that lies quiet and seemingly helpless inside us. It rarely makes a huge splash.

Because we are not sufficiently aware of this, we tend to misunderstand the dynamics of faith and find ourselves habitually trying to ground our faith on precisely something that is loud and dramatic. We are forever looking for something beyond what God gives us. But we should know from the very way God was born into our world, that faith needs to ground itself on something that is quiet and undramatic.

Jesus, as we know, was born into our world with no fanfare and no power, a baby lying helpless in the straw — another child among millions. Nothing spectacular to human eyes surrounded his birth. Then, during his ministry, he never performed miracles to prove his divinity — only acts of compassion which reveal something about God. Jesus never used divine power in an attempt to prove that God exists beyond doubt. His ministry, like his birth, wasn’t an attempt to prove God’s existence — it was intended rather to teach us what God is like, and that God loves us unconditionally.

Moreover, Jesus’ teaching about God’s presence in our lives also makes clear that this presence is mostly quiet and hidden — a plant growing silently as we sleep, yeast leavening dough in a manner hidden from our eyes, summer slowly turning a barren tree green, an insignificant mustard plant eventually surprising us with its growth, a man or woman forgiving an enemy. God, it seems, works in ways that are quiet and hidden from our eyes. The God that Jesus incarnates is neither dramatic nor splashy.

And there’s an important faith-lesson in this. Simply put, God lies inside us — deep inside — but in a way that’s almost non-existent, almost unfelt, largely unnoticed, and easily ignored. However, while that presence is never overpowering, it has within it a gentle, unremitting imperative — a compulsion towards something higher which invites us to draw upon it. And, if we do draw upon it, it gushes up in us in an infinite stream that instructs us, nurtures us, and fills us with endless energy.

This is important for understanding faith. God lies inside us as an invitation that fully respects our freedom — it never overpowers us. But also never goes away. It lies there precisely like a baby lying helpless in the straw, gently beckoning us, but helpless in itself to make us pick it up.

For example, C. S. Lewis — in explaining why he finally became, in his words, “the most reluctant convert in the history of Christendom” — writes that, for years, he was able to effectively ignore a voice inside him precisely because it was almost non-existent, almost unfelt, and largely unnoticed. On the other hand, in retrospect, he realized that it had always been there — a gentle, incessant nudge, beckoning him to draw from it — something he eventually recognized as a gentle, but unyielding, imperative — a “compulsion” which, if obeyed, leads to liberation.



as you bless yourself with the water of Baptism.

The Disciples of Christ had been on a bit of a roller coaster. They had followed Christ around and then made the final journey to Jerusalem; they knew that the entry into Jerusalem was going to mean the inauguration of the Kingdom of God, but little did they know how it was going to happen. From the “high” of Palm Sunday, they move to the solemnity of the Last Supper, and then they were cast down to the deep despondency of Good Friday. They are then roused from the depths of depression by reports of the appearance of the Risen Christ. They are puzzled and confused, but they realize that this is indeed Good News — even if they can’t make sense of it.

Then come the events we celebrate today when the Risen Christ gives them his last instructions and withdraws from their midst. Then they wait — not even sure what it is they are waiting for. After the roller-coaster ride of the past six weeks, they are brought to a sudden halt. Something is sure to happen, but they don’t know what. They are in a sort of in-between time — a waiting time, a thinking time, a moment of transition from how they are now to something they do not yet know.

And then comes the disturbing but exhilarating events of Pentecost and their new mission becomes clear, and they are impelled into the world to begin the great task of making known the Gospel.

But the in-between space is important. It is a time of deepening, a time of consolidation, a time of transformation. It is a time to get into a new role — a space where one life can be left behind and another kind of life begun. It is a time of moving from one certainty through a disconcerting uncertainty only to arrive at a new certainty.

We all need such moments — such spaces. These “no-mans-land” phases of our lives are vital. We need these moments of dislocation and disturbance and transition in order to reach our full maturity as human beings and as Christians. They are uncomfortable but necessary, and it is only a pity that modern society seems to think that all discomfort is bad and should be eliminated, because without such moments our lives would become disconnected from the greater reality that surrounds us.

The Church knows about these things. They are an important part of ritual. They are essential to our sacramental life. The design of our buildings, and the shape of the liturgy give us the structures we need to make the transitions which — while often uncomfortable — are so necessary for our lives.

Christ rose to his rightful place at the side of the Father. But, just as those two people dressed in white prophesied, he will return, and his return on that last great day will be to lift us up to be with him forever — that will be the last, greatest, and most definitive transition of our lives.

That prophecy was made to those Apostles who were standing with their eyes gazing on heaven — not knowing what to say or do or think. If we can identify with them, then we know that those words are addressed to us too.

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

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://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.





**THE DANGER OF LOOKING UP:**

The Book of Acts of the Apostles is Luke's sequel to his Gospel. The Book begins with the risen Christ appearing to his apostles during forty days speaking about the kingdom of God. Then the risen Christ is lifted up and disappears in a cloud [Acts 1:1-11]. At that point two people dressed in white garments say to the apostles: "People of Galilee, why are you standing there looking at the sky?"

Have you ever looked up into the sky, wondering what's up there, or imagining yourself so far above that you can look down upon the earth and get a "different perspective"? "Looking up in the sky" can also be a metaphor suggesting the common temptation to escape from the real challenges of our everyday life on this earth. One form of this escapism is to rely totally on God to solve human problems while failing to do our part to deal with them. For example, an alcoholic prays regularly to her higher power for help with her addiction, but does not attend AA meetings; a couple in a troubled marriage continues to attend Mass regularly hoping for divine intervention, but resists seeking professional assistance; a high school teacher prays every day for her students, but does little to stay up-to-date in her field; a priest does not prepare his Sunday homilies, but relies on the Spirit for inspiration — which, incidentally often makes the Holy Spirit look inept. We can all probably find such escapist tendencies, perhaps quite subtle, in our own lives.



The Acts of the Apostles not only warns against escapism — it also calls us to participate in the mission of Christ which includes concrete action promoting human development. The ascended Jesus — who no longer walks this earth — sends the Holy Spirit, empowering us to do our part in spreading God's reign in the world. As the traditional wisdom puts it: "We should pray like everything depends on God, and act like everything depends on us." Doing our part to carry on the work of Christ involves us getting ourselves in challenging situations that require hard work, careful planning, prudent decisions, and persevering efforts. An "Ascension spirituality" calls us to a personal conversion which makes more attentive to the signs of the times, more understanding of the struggle between grace and sin, more reasonable about options for good, and more responsible for spreading the reign of God.

To cooperate with God's grace, persons with a drinking problem might have to find a new circle of friends, start exercising during stressful times of the day, keep alcohol out of the house, and work a twelve-step program. A couple not happy with their marriage might do a Marriage Encounter, plan a weekly date night, set aside time to discuss feelings, and see a counselor. A teacher trying to stay current in his or her field might take an online course, read a book, attend a workshop, and consult with colleagues. A priest who comes to realize the importance of preparation for preaching might start on Monday, read a commentary, spend time in prayerful reflection, and participate in a faith sharing group.

Too much standing around looking at the sky is not a viable Christian posture. We do better to identify our own escapist tendencies, and then find concrete, constructive ways of participating in the mission of the ascended Lord to spread the kingdom in this world.

—adapted from the writings of Father James Bacik which appear on the internet.

of unemployment is so intense. Men have been raised to be the provider for the family. Most men are devastated when they are unable to provide. The husband can try talking to his friends, but the conversations men have with each other are very different than those women have with other women. Women usually speak about feelings and emotions; men speak about cold hard facts. So for the man, fears are not discussed. As a result, he also feels alone in life.

Even the most pious senior who says three rosaries a day and is crowded with loved ones checking in on Gramps, on Mom, on Good Old Mr. or Mrs. Jones — even the most faithful senior feels very alone in the world. Everyone thinks that he is a man of supreme faith; she a woman like the matriarchs of the Old Testament. How can they tell others that they are afraid to die? How can they tell them that they are often afraid to think about the past because most of those they knew way back then are no longer alive?

For teenagers and young adults, the feeling of being alone can be even worse. As they enter into maturity, their first experiences of rejection, of defeat, of questioning all they were taught as children, convince them that no one understands them. Every teenager thinks that he or she is alone. Every teenager is convinced that their experiences have never been felt by anyone else. When the teenager says: "You don't know what it is like to be in love, Mom and Dad," he or she is projecting onto the world a feeling that is new to him or her. Although we might chuckle at the statement, the truth is that none of us know the feelings inside the Teen. He or she is truthful in feeling alone.

Even our little children, often feel very alone. How many times has the six year old climbed into Mommy and Daddy's bed because she or he could not bear the feeling of being alone? How many times has the school age child wanted to go with Mom or Dad to the store just to be with him or her?

Jesus knows what it is like to be alone. Jesus — one of us, the one who died deserted by all — felt the loss of his Father's Presence and cried out: "My God, My God, Why have you forsaken me" [Psalm 22:1]? Jesus experienced the human feeling of loneliness. Jesus' answer to loneliness is his Resurrection, Ascension, and the sending of the Spirit — Pentecost. Now no one who calls upon Him will ever be alone — "Know that I am with you always until the end of days." I don't think that there are any more reassuring words of Scripture than those. We are not alone. Jesus is with us. In fact the name he is given in this same Gospel is Emmanuel — God with Us. He never deserts us; He never leaves us alone.

So go out and get to work. Tell the world about the Messiah. Preach through your lives — our lives — and when we think we are alone, we need to realize that Jesus is closer to us than ever before. He didn't ascend into heaven to leave us. He entered into the dimension of the spiritual so we could experience the Power of God within us — the Holy Spirit — and bring His Presence to the world.

We will never be alone — "Know that I am with you always until the end of time."

—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.**





**LONELINESS AND THE PRESENCE:**

There were only eleven of them — eleven disciples. Judas had betrayed the Lord; and Matthias had not yet been chosen. So just eleven men went to Galilee following the message Jesus had given to them on Easter Sunday through Mary Magdalen. They were told to meet Jesus on the mountain in Galilee. What were they thinking when they climbed that mountain? Were they thinking about Moses who climbed Mt. Sinai to receive God's covenant of the Ten Commandments? Perhaps they were thinking about Elijah who climbed that same mountain — only this time it was called Horeb. Elijah was told he would experience the Presence of God. He expected the same display of power and awe that Moses experienced. Only for Elijah, God's power was in the still, quiet voice of the Spirit.

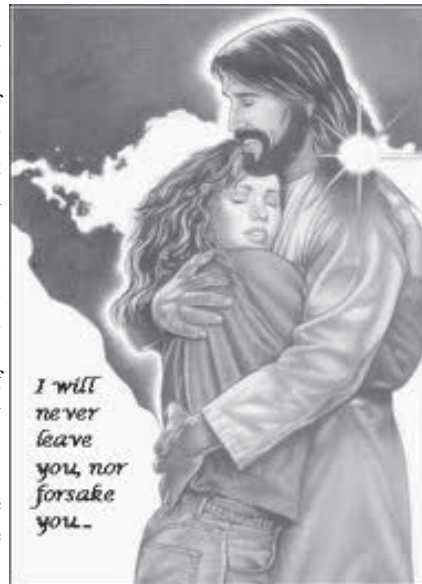
Maybe the disciples were thinking about a mountain they climbed only a few years before — the Mountain of the Beatitudes, and the teaching that Jesus gave there — the Sermon on the Mount. Perhaps they were thinking about the Transfiguration — the mystical appearance of Jesus, Moses, and Elijah, also on a mountain. Certainly, they knew that there would be a special experience of God waiting for them on the mountain in Galilee.

When they got to the top, they found Jesus there [Acts 1:1-11]. They saw Him, and they worshiped him. They realized that He was the Son of God. Yet, some of them still were full of doubt. How could it be possible that this man with whom they walked and ate and talked over the last three years, whose violent death they had fled — how could it be that he could have risen from the dead and be waiting for them on the mountain? Was this a dream? Was it an apparition? Some of the disciples still doubted. Jesus answered their doubts immediately: "All power in heaven and earth has been given to me. Now, go from here and make disciples of all nations. Baptize them in the Name of the Father, Son, and Holy Spirit" [Matthew 28:16-20]. Jesus himself proclaims the Divine Trinity and empowers the disciples to bestow the life of the Trinity on the Baptized.

"Teach them to carry out everything I have commanded you, and know that I am with you always, until the end of time" — the disciples became apostles. The learners — "disciples" — were sent — "apostles". How could these eleven transform the world? They could transform the world through the power they received. They could transform the world through the Presence of the Lord. But Jesus was ascending to the Father. He would no longer be walking with them, teaching them and guiding them as He had been the last three years. Still, He said to them: "Know that I am with you, always" — they would not be alone.

We are not alone, either — even though we often have feelings of abandonment in life. We often feel alone. Even the busiest of Moms with a house full of children, and an attentive husband feels alone in the world. How can anyone understand her fears, her struggles, her upset? Everyone compliments her, but no one realizes how tired she is. She can talk to her mother, but her mother only says it will pass. She might as well talk to the wall.

That attentive and dutiful husband likewise feels overwhelmed with his responsibilities to the present and future of his family. He doesn't want to burden his wife. She doesn't fully understand why his fear

**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].**

**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.**

**NATURE ABHORS A VACUUM:**

Most of us have used this phrase before. It was first put forth by Aristotle, and later again by Galileo to explain why water pumps work. However, in how many other situations does this apply? Recently, we've seen this happen on a global scale. As charismatic, powerful leaders have been removed or died, the vacuum caused by their absence has resulted in groups that are almost as terrifying as their predecessor. For example, when Saddam Hussein departed from power, Iraqi insurgents and militants are trying to fill the vacuum left by his removal. Palestine and Israel have spent many years at odds with one another. It is clear that not only does the statement apply to physics — it also applies to politics and people.

How many of us are looking for something we just can't put our finger on that's missing in our lives. Money and power can't fill the void. Family, friends, and other people can make us feel loved, but somehow, it's just not enough.

It's been said that each of us has a "God-shaped hole" in our hearts. Many people try to fill it with everything except God — and they fail. Like trying to put a square peg in a round hole, it just won't work. God wants to fill that hole. God sent his only Son — Jesus Christ — to fill that void in all of us. Recall what Jesus said to us: "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; those who seek find; and to those who knock, the door will be opened" Luke 11:9-10]

Seek the One who died for your sins, and you will find that the vacuum is gone.

**WHAT IS TRUTH? — THE STORY OF A JOURNEY:**

As I was converting to Catholicism, I remained strongly relativist. I was a “cafeteria Catholic.” You had your own version of truth, I had mine, and that was what was comfortable for me. I jumped around a lot in my faith life throughout my years, and I had no real connection to any “true” moral doctrine. I viewed Most teachings I encountered as cute, but not worth the commitment.

I was an atheist until 7th grade, when I started to study Judaism on my own because it seemed like it had the largest basis for being the correct religion. Christianity seemed too preachy with its followers going either to heaven or hell. I then actually started to go to a nearby Methodist Church the following year because my friends did, but I gained nothing at from it. The one time I went to an adult service, I half-heartedly sang a few rock praise and worship songs, and pretended to listen to the pastor’s sermon, only going to the youth group because I wanted to fit in. I spent a lot of time in gossiping and lying and living a pretty unmoral life to try to get people to like me — all the while calling myself Christian, but not really believing it.

A few Catholic friends of mine then invited me to their church and youth group, and so I went. I attended a few, until one day they were discussing a mixture of chastity, theology of the body, and abortion. I arrogantly got into a debate with the youth group leader, passionately defending what I believed were women’s rights — abortion was the women’s choice, men simply didn’t understand. He boldly told me “no” — “women are gifted with the amazing blessing of life bestowed by God, that only He has the power to take away, innocent life does not deserve to be taken unjustly!”



I was flustered, and countered: “surely contraception was the solution to the problem? Sex outside of marriage hurts no one.” He looked sharply at me — unfazed — and told me that contraception prevented true love as it is meant to be, that sex was a bond meant only for the married because it created a life-long bond and children, and damages those unready for the emotional and physical consequences.

I was shocked and humbled — I had never been so confronted with truth in my life. I felt that all that I thought I knew and was secure in come crashing down. I avoided that leader and youth group for quite some time — unsure of what was truth and what wasn’t.

I continued with the Catholic Church and formally began conversion in an RCIA course, when one day the priest leading it lectured on truth, beauty, and goodness. He detailed various permissive actions that our society quietly — but most often loudly — encourages, and I realized I was guilty of them. Again, I was terrified, and I was at a loss — here I was so sure of myself, and I couldn’t even define what truth is or looks like.

I, however, learned that the Catholic Church voices the truth everyday — to all that will or will not listen. She is not afraid of controversy, or to correct you, because every doctrine has real purpose and meaning. It is what has strengthened her over 2000 years. Throughout this time, so many have bravely given their lives as martyrs — to be a witness for the truth.

Unlike our relativistic culture, and some other religions and philosophies, Catholicism believes truth is objective and knowable. We have minds that desire satisfaction and understanding. By upholding

objective truth, the Church upholds our dignity, and it rebels against relativism, proclaiming: “fallacies do not cease to become fallacies simply because they become fashions” [G.K. Chesterton].

From that day on, I truly opened my heart to Christ — “the way, the truth, and the life” [John 14:6], and I sought truth daily. The result was that a real conversion began. Each challenge with truth I encountered drove me to answer the question of “why?”, and to discover that the Church in all her glory is so much wiser than me, that she wants the best for me, and that by learning “why” I could share with others the same questions they have too. I learned to never apologize for the truth. The same applies to you. The truth will defend itself, even though some may just be too stubborn to hear it. But trust me, you never know how it might cause others to reflect on their life and make them want to seek truth. So let the truth loose on the world.

—taken from the writings of Hannah Williams, an associate of the Bible Geek.

**LIFE TEEN:**

**LifeTeen** Youth Group meets next on **Sunday, June 1<sup>st</sup>** [celebrating our **Seniors**]. Following this meeting, we will be moving into our **Summer Schedule** which will be announced shortly. **All who are entering 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.

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

Our Middle School Youth Group — **THE EDGE** — meets next on **Sunday, June 1<sup>st</sup>** [celebrating our **8<sup>th</sup> graders**]. Following this meeting, we will be moving into our **Summer Schedule** which will be announced shortly. **All who are entering 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.

**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 10<sup>th</sup>.** **The place and time will be announced shortly.** Mark your calendars and be part of this wonderful summertime activity.

**THE RIGHT WAY:**

The work we do is only our love for Jesus in action. And that action is our wholehearted and free service — the gift of the poorest of the poor — to Christ in the distressing disguise of the poor. If we pray the work... if we do it to Jesus... if we do it for Jesus... if we do it with Jesus... that’s what makes us content.

— Mother Teresa.