

CLOSING PRAYER:

~ A Prayer of Easter Joy ~

When our faith
stands at the grave,
grieving for a stone
that's rolled away,
forgive us.

When our faith
is short of understanding
though the truth
is there to see,
forgive us.

When our faith,
beset by doubt,
Sees no further
than an empty tomb today,
forgive us.

Bring to mind
the cry of Mary:
"I have seen the Lord!"
or the response of Thomas:
"My Lord and My God!"
and grant us, O Lord,
the faith to believe!
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.

SPECIAL PARKING ARRANGEMENTS FOR NEXT SATURDAY:

If you come to Mass on Saturday evening, please pay heed to special parking arrangements for **Saturday, April 18th** — it is the evening when the school is honoring Brother Robert with a gala event in the Athletic Center. **One row of parking will be available in the main parking lot to accommodate those who have trouble walking long distances. All others should park up at Tudor Circle and the upper parking lots. This is a one time thing only. Maintenance people will be available to assist you.** Thanks for helping to make this evening very special for Brother Robert.

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 and devotion to Jesus as the Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to **The Divine Mercy** had begun to spread. 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 called to all to a deeper understanding that God's love is unlimited and available to everyone — especially to the greatest sinners.

On Sunday, April 12th at 11:30 AM we will be **singing the Chaplet of Divine Mercy**. We hope that you will join us for this special devotion.

**SERVING THE LORD IN THE POOR:**

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who continues treatment for lymphoma
- For Brother James Reddy, C;S;C.; who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For John Schuld, father of Mary Schmidt, and grandfather of Maggie ['12], who is preparing for surgery.
- For Emily Stay, former Gilmour teacher, mother of Allen ['87], who is recovering from surgery.
- For Mary Lynn Dunn who is undergoing treatment for cancer.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Dorothy Power, great aunt of Kiley Elbe ['15], who is seriously ill.
- For Janet Surman, sister-in-law of chapel associate, Patty Szaniszló, who is undergoing serious medical treatment.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian ['09], Rosa ['12], and Edwin ['17] Heryak, who is undergoing treatment for Crohn's Disease.
- For Benjamin Lindley ['24], son of upper school instructor, Matt Lindley, and brother of Nathan ['26], and Evan ['27] who is undergoing medical treatment.
- For Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer and is preparing for surgery.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.
- For James Kazel, father of Gilmour Counselor Jamie, and Daniel ['86], who is undergoing treatment for cancer.
- For Dan Houlahan who is hospitalized..
- For Dan Hathey, former Gilmour Tech Employee, who is critically ill with cancer.

PRAYERS FOR OTHERS:

- For the captured and martyred Christians in Kenya
- For the families who are grieving the loss of loved ones.
- For 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.

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.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who continues treatment for lymphoma
- For Brother Tom Maddix, C.S.C., who is undergoing treatment for leukemia
- For Bob Danford who is recovering from serious surgery.
- For Brian Minotas ['96], Lower School teacher and coach, brother of Lauren ['99], husband of Laura Panzica ['02], who is seriously ill following a seizure.
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Celeste Kazel, sister, sister of Gilmour Counselor Jamie, and Daniel ['86] Kazel, who is undergoing treatment for cancer.
- For Lutgarda Tolentino who is undergoing medical testing.
- For Mark Steffens, grandfather of Emily ['15] and Natalie ['18] Kirk, who is undergoing treatment for prostate and liver cancer.
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Rosemarie Lemieux who is undergoing medical treatment.
- For Gloria Cotton, former director of Residential Life, who is undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin ['98] who undergoing treatment for Duchenne Muscular Dystrophy
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Marilyn Malloy, grandmother of Will ['15], Kylie ['16], Gianna ['20], and Charlie Velotta who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is under the care of hospice.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, 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 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 Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is undergoing treatment resulting from a brain aneurysm.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



FAITH EDUCATION:

Here are the dates for Faith Education for the months of April and May — **April 12th, 19th and 26th**, and **May 3rd, 10th and 31st**. 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 responsibility



SCHEDULE FOR THE WEEK:

Sunday, April 12: 2nd Week in Easter	10:00 AM
Monday, April 13:	5:30 PM [Eucharistic Chapel]
Tuesday, April 14:	5:30 PM [Eucharistic Chapel]
Wednesday, April 15:	5:30 PM [Eucharistic Chapel]
Thursday, April 16:	5:30 PM [Eucharistic Chapel]
Friday, April 17:	5:30 PM [Eucharistic Chapel]
Saturday, April 18: 3rd Week in Easter	5:00 PM
Sunday, April 19: 3rd Week in Easter	10:00 AM

EASTER FLOWERS:

Our Easter flowers are in memory of the following people and families: **Brother Richard, Al Sobey, Eleanor & Curtiss DeMarco, the Rasoletti Family, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek.** 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.



THIS IS LIFE:

When God breathed His Spirit into Adam, it was not only to make him a living creature. That same Holy Spirit also gave him insight into the things of God. We, as creatures, cannot hope to understand the mysteries of our faith on our own, but with the gift of the Spirit we have an insight into those mysteries from within our own hearts.

—St. Francis de Sales

REFLECTION ON THE THEME FOR THE WEEK:

In the earlier days of the Church, those who had been baptized at Easter, wore their white garments for the next week which ended on this the eighth day. This day was known as “White Sunday.” In the baptismal rite, when the white garment is placed on the person, the accompanying prayer asks for the grace that the Christian dignity — which the white garment represents — will be brought with help of family and friends “Unstained into the everlasting life of heaven.”

The Book of Acts of the Apostles gives us a picture of just how family and friends helped the new members of the community to live out their faith [Acts 4:32-36]. They sold their property and gave the proceeds to the apostles who distributed them to those in need. They held everything in common, and no one was in need. The early Church was a community. This word comes from two Latin words — one meaning “with”, and the other meaning “gift”. So a real community places their gifts in the hands and hearts of the others.

Here’s a true story to illustrate this. The day I entered the Jesuits, I brought all kinds of goodies, and was asked if I had anything which I would like to share with everyone. In my enthusiasm I wanted to give everything, and so even the canister containing my grandmother’s fantastic roasted and salted almonds were generously turned over. Ah sweet poverty and the joys of community life.

That evening, the devil having entered my heart and I began to have “second thoughts.” I discreetly asked who gets to have all those goodies which my newly entered brothers and I turned in. When I was told that the next evening we would have a party and share them all together, I smiled sinfully.

As advertised, the next evening, there was the “Common Table”, and as I was prompted, I searched for the prized almonds, found them, and inconspicuously took them to my room — by that time I knew that these brothers of mine would not reverently appreciate this gift. “These were not peanuts,” I reasoned; “they were my grandmother’s best.” I ate every single one — not right away; but over the next few weeks, I reverently felt increasingly guilty.

There is a certain freedom which comes from holding our gifts in common with our sisters and brothers — but that freedom can be slow in coming! The more we are aware of who we are — and accept who we are and who we are not — the less “envy” directs our attitudes and choices. “Envy” is an abiding sense that we are not enough — and therefore we must buy, achieve, construct or fabricate some “dressing” or “pretense” that will fool others about ourselves. Belief in the Resurrection of Jesus leads to a freer way of looking at life and ourselves. The early apostles and members of the Church held on to nothing except their belief in Jesus and the “power of His Resurrection.”

In John’s Gospel [20:19-31], we are treated to a favorite Easter-story — the story of “doubting” Thomas. Thomas is not with the community when Jesus first enters into their place of hiding and fear. He offers them “peace.” They expect to be shamed and scolded for their having abandoned Jesus. But instead, Jesus shows them His wounds and offers them “peace” once more.

Thomas comes back to the group, and cannot believe — he wants proof. How comforting to us is that? So Jesus offers him proof, and then offers all future believers hope and faith — “Blessed are those who have not seen and yet have believed.”

There is more to life than meets the eye, and believing is seeing! But our need for Thomas-like

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Nana Kwadwo Twaiah, Father of Brother Paul Asenso-Mensah C.S.C.
- For Mary Jo Paschke.
- For Bruce Strnad.
- For Nick DeSarro
- For Ronald Matthews
- For Anthony Britto, father of Father John Britto, C.S.C.
- For Joseph Zidanic [*59]
- For Edward Somers.
- For David Genuisz
- For Sister Patricia Barrett, C.S.A.
- For Leo Egan
- For Robert Tayek, grandfather of Douglas [*00] and Gabrielle [*04] Tayek
- For Mary Lynn Bielinski, sister of Brothers Joe and Roger Berg, C.S.C.
- For Sally Straka

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 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**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.

**WISDOM:**

It is how you deal with failure that determines how you achieve success.

—David Faherty

“I SEE” BECAUSE “YOU ARE”:

I begin by sharing an insight I received just a few years ago. Like most everyone who comments on John’s Gospel [20:19-31], I make a big thing of Jesus’s last remark to Thomas — “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.” Obviously the evangelist put these consoling words into his Gospel to assure his readers that faith in Jesus’ resurrection isn’t reserved only for the eyewitnesses of the event — even we, twenty centuries later, can achieve that same faith.

Yet I only recently connected this assurance with something all Scripture scholars believe — nothing in our Christian Scriptures was written by anyone who personally knew the historical Jesus. None of our sacred authors “saw and then believed.” They had experienced the risen Jesus not on Easter Sunday evening or a week later in the upper room, but years later in personal encounters with him/her in relating to members of their Christian communities. That applies even to the person or persons who composed John’s Gospel!

Those who created our gospels only came to faith in Jesus’ actual resurrection years after the event. They might have been chronologically closer to the historical Jesus, but the process by which they began to believe in his resurrection was identical to the one we employ 2,000 years later. There’s no other way to reach that essential truth of our faith than by coming into contact with people who show by the way they live that they’ve come into contact with the risen Jesus in their daily lives.

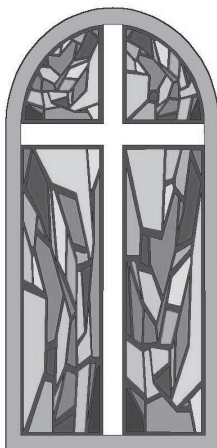
That appears to be one of the reasons that John places Jesus’ command to forgive one another’s sins on Easter Sunday night — nothing better demonstrates our belief in Jesus’ resurrection than our determination to become forgiving people. Just as Jesus becomes a new creation through his death and resurrection, so we become new creations by the way we relate to others.

Most commentators are convinced that Luke’s description of the perfect Jerusalem community [Acts 4:32-35] is really a goal that he’s setting for the future — it is not a reflection on something that actually happened in the past. That he mentions such a self-giving group of people is a sign that he understands what it means to have faith in ourselves as the risen Christ’s body. Members of the same body treat their members in unique ways. There’s no other way to judge and be judged. If we relate to people in selfish ways, then we’re demonstrating that we have no faith in the risen Jesus among us. Who would come to faith by observing our selfish behavior?

The author of John’s first letter especially zeroes in on that behavioral aspect of faith — “In this way we know that we love the children of God when we love God and obey his commandments” [1 John 5:1-6]. When the author speaks about believing “Jesus is the Christ,” he, like Paul, is employing the title Christ to refer to the risen Jesus. It’s the Christ who instructs us on what it means to be both children of God and keepers of God’s commandments.

By mentioning those who “have not seen yet believe,” John is telling us that though he, like Thomas, didn’t physically put his hand and finger into Jesus’ wounds, and that he had experienced the wounds of those who had become the body of Christ — those who had been at times wounded to the point of death by the way they gave themselves to others. It was not verbal arguments that converted people — it was actions — actions which sprang from a belief in Jesus’ generous, life-changing presence right here and now.

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



proof can blind us. Jesus expels their fears by appearing to them; he expels them not in anger or disappointment, but with the same love as He Himself was “sent” by His Father. At the time of Christ’s death, the apostles fled. At the time of His Resurrection, the apostles are sent — dispersed to continue the “untombing” this world. Even Thomas receives forgiveness and the mission of extending mercy to all those who have not put their gifts at the service of Christ’s brothers and sisters.

“The victory that conquers the world is faith”, John writes to his community [1 John 5:1-6]. The risen Jesus comes to take away the blindness that needs proof, the sinfulness that expects punishment, and the sense of failure which freezes our mission. Our fears and pride stain our Christian dignity. In Christ, our Christian dignity is breathed upon again and again by the merciful Spirit of Christ, the Resurrected One. Each of us can sit there — isolated in our doubt — or we can be sent by the fullness of the ever-entering, peace-offering, Jesus.

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

ANOINTING OF THE SICK:

On the weekend of April 25-26, we will celebrate the Sacrament of the Anointing of the Sick at our Masses. Illness and suffering have always been part of human life. In illness, we experience our powerlessness, our limitations, and our mortality. Every illness can make us glimpse death. Illness can lead to anguish, self-absorption — sometimes even despair and anger against God. It can also make us more mature — helping us discern in our lives what is not essential so that we can turn toward that which is. Very often illness provokes a search for God and a return to Him.

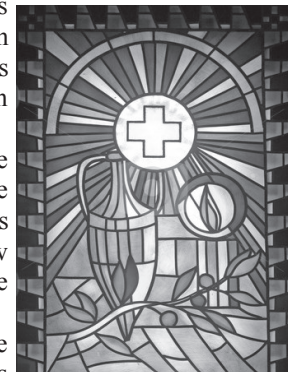
The Church believes and confesses that among the seven sacraments, there is one very special sacrament which is intended to strengthen those who are being tried by illness. The **Sacrament of the Anointing of the Sick** was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to by Mark in his gospel, but is recommended to the faithful and more fully explained in the letter of James the Apostle.

Most of us remember the time when the Sacrament of the Anointing of the Sick was conferred exclusively on those who were at the point of death; it’s very name — “Extreme Unction” [Last Anointing] reminded us of this practice. But it is clear from the scriptures that this was never the intent of the sacrament. The early Church had an entirely different approach to this sacrament; the Vatican council restored this approach and returned the sacrament to its original name. Today, this beautiful sacrament allows us a special encounter with God during those times of illness in our lives. The cross always leads to the resurrection; sickness leads to salvation.

When are the times when we can receive this sacrament? There are many occasions: during any serious illness; before surgery; the elderly; mental and emotional illness; spiritual struggle; approaching death. Who determines when an illness is serious? You do! Whenever you feel you need the sacrament you should receive it. The Sacrament of the Anointing of the Sick has been the vehicle of many powerful encounters with God in the lives of people. **If you have or know of friends or relatives who should receive this sacrament, please try to arrange for them to be here. If there is a problem with local transportation, please let us know. Maybe some of our high school students will be able to help.** Join us for this special occasion.

A PROVERB:

I don’t know what tomorrow holds, but I do know who holds tomorrow.

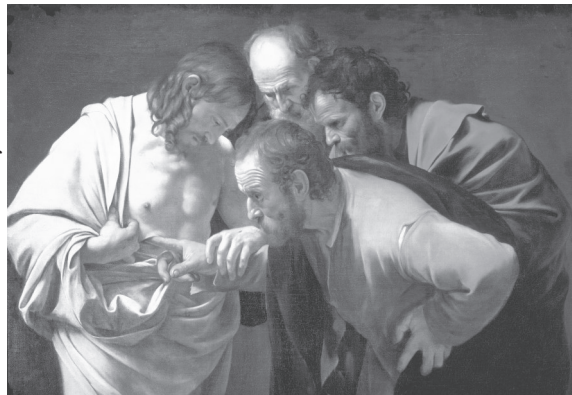


IT’S A MATTER OF FAITH:

A kindergarten teacher had difficulty having her pupils understand Easter. One five year old thought he would make her day. He shouted: “Christ died, was buried, and rose. If He saw His shadow, we would have six more weeks of winter.” In a book modestly titled: *The Great Thoughts*, Thomas Edison, the inventor of the light bulb, is quoted as dogmatically saying: “I have never seen the slightest scientific proof for the religious theories of heaven and hell.”

Edison was a genius, but he was not a theologian. Even our kindergarten child could tell Edison that if one can prove something by scientific proof, one is not talking about faith. Thomas reminds us that faith is the point at issue in this Easter season [John 20:19-31]. The doubting apostle after his encounter with the Lord had more in common with the 13th century Thomas Aquinas than with the 20th century Thomas Edison. Aquinas wrote: “The heart can go where the head has to leave off.” Writers spend more time on Thomas the Inventor than they do on Thomas the Apostle — and that is a pity. Thomas has more to teach us about the answers to the ultimate questions than Edison.

Thomas the apostle was a complex and unique personality. That uniqueness may explain why Jesus chose him in the first place. It is probable that Our Lord was determined to use that personality for our education. Who knows? Perhaps Mr. Edison learned in the course of his long life the wisdom of RB Graham: “It takes more faith to be an atheist than it does to believe in God.” There are but three informative references to Thomas in the New Testament — each is in John’s Gospel [see John 11:16; John 14:5; and John 20:19-31]. What’s interesting about this is the fact that John’s Gospel was the last to be written. Perhaps John included these references because he felt that the neglect of Thomas in earlier Gospel accounts did a serious injustice to Thomas himself and to Catholics at large.



A composite work-up of the psyche of Thomas from John’s Gospel tells us much about Thomas. He is pessimistic, stubborn as that famous mule, and subject to the all too common line that teaches seeing is believing — “I believe only what I can see.” This complicated psyche of Thomas is graphically illustrated in the 16th century Caravaggio’s masterful painting of Thomas putting his finger into Christ’s wound. We know the Gospel story — and especially its happy ending. Thomas would never forget that searing line of his resurrected Leader: “Happy are those who have not seen and yet believe!” The doubting Thomas had received a lecture on faith that he would never forget. It is a message which Edison never learned. Thomas the apostle had told his fellows that seeing is believing.

Christ taught Thomas that believing is seeing — the no longer doubting apostle would enthusiastically applaud the observer who opined that a strong faith sees the invisible, believes the incredible, and receives the impossible. There was nothing uncertain about Thomas’ unqualified cry to the Nazarene: “My Lord and my God.” While he was the last of the apostles to believe in the risen Christ, he was the first to make such an unequivocal confession of His divinity. In a millisecond, the faith of Thomas had taken a quantum leap. It must have splintered every theological seismograph

- As this flow of life — this giving and receiving — goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is created — “generated” timelessly by the eternally grateful exchange between the Father and the Son. This is a relation in essence, not in time.
- 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: “FollowiAng 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

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: Acts 5:27-33, John 3:31-36

Friday: Acts 5:34-42, John 6:1-15

Saturday: Acts 6:1-7, John 6:16-21

3rd Week in Easter: Acts 3:13-19, 1 John 2:1-5, Luke 24:35-48

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: Thursday [4/2/15] ----- \$ 430.00
Total Offerings: Saturday [4/4/15] ----- \$ 471.00
Total Offerings: Sunday [4/5/15] ----- \$ 4,666.00

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 “via negative” — 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” [Galatians 5:19-23].

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 false piety and over-privatized sentiment — in pious circles — and confrontation out of hurt, paranoia, and narrow loyalties — in both liberal and conservative circles. 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. To illustrate this, let us examine 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.



throughout Jerusalem.

The Gospels tell us that Thomas had a twin. Who is his twin? It is you and I. William Bausch tells us we are all a mixture of doubt and certainty, pessimism and trust, unbelief and belief. On those days when doubt, pessimism, and unbelief hold the cards, we must hold onto Thomas’ cloak, and not let go for dear life. The 6th century St. Gregory realized the value of Thomas to Christendom at large. He wrote: “The slow surrender of Thomas is of more advantage to strengthen our faith than the more ready faith of all the believing apostles.” And John realized this point centuries before Gregory.

So John tells us Thomas’ story. Let us all say a prayer in gratitude for such a person as the apostle Thomas. But in addition, each one of us will want to reflect on the aphorism that teaches that it is not sufficient for Catholics to believe their faith. They must tell others about it. Recall what Martin Luther King said: “Our lives end the day that we become silent about things that matter.” And also remember to say a “Hail Mary” for Thomas Edison. Despite my trashing, we owe the man a great deal.

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

The time has come for us to take the next step in our Pilgrimage to World Youth Day 2016. **It is time to start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kolbe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.



We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

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].**

FAITH IN THE MODERN WORLD:

John's Gospel for this Second Week in Easter is always the story of the Apostle Thomas who refused to believe that Christ had risen from the dead. His fellow Apostles tried to convince him that Jesus had actually risen from the dead, but Thomas replies to them that unless he can put his finger into the holes the nails have made he will not believe [John 20:19-31]. Of course we know very well how some time afterwards Jesus makes another appearance and invites Thomas to place his finger into those very holes; and we know of Thomas' famous response: "My Lord and my God." These beautiful words indicate the most profound belief in Christ's resurrection; they have echoed down through the ages in the Church, and these same words are often found on the lips of the faithful today at the moment of the elevation in the Mass.

The scene begins with Christ introducing himself to the startled Apostles with the words: "Peace be with you." These words frequently occur in the Gospels whenever the Risen Lord makes an appearance. Sometimes Jesus will say: "Do not be afraid" — which amounts to the same thing more or less. These words are obviously meant to tell the Apostles not to be alarmed at what they are seeing. But surely these words must mean much more than this — they are meant to convey a gift from the Risen Lord to each of them — profound peace to all those who believe.

Knowing and believing that Christ has risen from the dead completely changes us — it opens up a whole new avenue of understanding and faith. Believing in the resurrection doesn't stop with the bare fact of a risen body; it must also lead to a most profound understanding of the salvation that Christ by means of his resurrection has won for us. Belief that Christ is risen leads directly to belief in heaven, belief in the forgiveness of sins, belief in the communion of saints, belief in the power and efficacy of the Eucharist, and numerous other important elements of our Christian Faith.

Accepting the doctrines and beliefs of the Church brings us a profound satisfaction and contentment. Believing all that the Church believes means that our lives are filled with meaning and purpose. It brings us to an understanding of ourselves and our place and role in the world. It means that we appreciate how we are contaminated by sin, but also of how we are redeemed through the saving death of Jesus.

Our faith helps us to appreciate the meaning of our journey through this life on Earth; it permits us to look forward with great joy and anticipation to the delights of life everlasting in heaven. Our beliefs help to keep us on the right track in life — enabling us to avoid sin and to establish firm moral principles. They help us to be outward looking — to have a sense of purpose and moral integrity. In short, our beliefs help us to become responsible and loving citizens of this Earth — people who are therefore greatly valued by those around us.

These beliefs and doctrines that flow directly from our faith in Christ's resurrection give us a sense of purpose and a great confidence that we are living our lives in conformity with God's will. But that does not mean that we are not on occasion troubled by doubt. Thomas the Apostle could be regarded as the patron saint of doubters — he wants practical proof; he wants to see with his own eyes and touch with



failings. One was a tax collector — making his living stealing from his fellow countrymen; one was a political zealot — domineered by his determination to destroy the occupying Romans by any means possible; their leader, Peter, had even publically denied Christ. When Jesus was crucified, all of them — except John, but including Thomas — had abandoned the Lord. Why should Thomas believe these people?

We do this too. Thus, secondly, we all doubt in human beings. We hear a message from a priest, and we think of all the failures of priests, and refuse to believe the message. We hear an instruction from the bishops, and we deny that they have the moral authority to instruct us in anything. We even question the authority of the Pope, citing the examples of papal immorality from the Middle Ages and Early Renaissance. Again, think of the many people who have written letters to the editors, or who have sent emails to many of the priests objecting to this or that statement of the Church by citing the moral failures of priests. When we are tempted to do this, we are more concerned with the person who is pointing rather than what he or she is pointing at. Again, the evil one wants to distract us from truth by confusing the truth with those who are proclaiming it.

A third source of our doubts flows from disjunction in life. By this I mean the separation of faith and morality. Some attempt to be people of faith here, but live immorally out there. That does not work. When people commit themselves to an immoral lifestyle, they soon begin questioning their faith. How many people have told me that they began doubting their faith when they began cheating in their marriage, or destroying themselves with substance abuse, etc. The evil one wants us to think that we can be part of a believing group while living like pagans. When we fall for Satan's lies, we end up believing Satan rather than believing in Jesus. The immoral person may say that he or she is a person of faith, but in reality, he or she is more comfortable with the devil than with Christ.

Finally, when crises arise, doubts appear. How could a good God allow this to happen? Why does God allow those who do evil to live when the person that I love — a good man or woman — has died? Why? Why?

It is only in finding the risen Christ in every situation — and in ourselves — that we, like Thomas, can move beyond doubt into a profession of faith — "My Lord and My God!"

—taken from the writings of Father Joseph Pellegrino which appear on the internet

MARK YOUR CALENDAR!

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we're going to celebrate our 20th anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we're going to have a party**. Most of the details are still being finalized, but think of something along the lines of a champagne brunch. You're going to want to be there.

We'll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you'd like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

A GOOD PRACTICE:

Never worry about numbers. Help one person at a time. And always start with the person nearest you.

—Blessed Mother Teresa.



THE BATTLE AGAINST DOUBTS:

The Gospel for this Second Week in Easter is always the Gospel of Doubting Thomas [John 20:19-31]. Perhaps, the reason for this is that the incident where Thomas is present takes place on the Sunday after the Resurrection. But there is more than this. Jesus appeared to just a few people after the Resurrection. There was Mary Magdalene — and any others that may have been with her; the two disciples on the road to Emmaus; the eleven — and anyone with them in the Upper Room on Easter Sunday and the Sunday after Easter; the disciples who saw the Lord on the shore while they were fishing; and finally those who were present at the Lord's Ascension into heaven. Everyone else is left with an empty tomb.

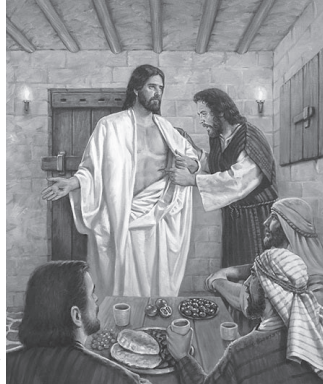
We have to have faith that what Jesus promised happened — He rose from the dead. We have to have faith in the witness of the first disciples. So John's Gospel tackles a problem we all have — doubting our faith. This is the messy side of our humanity. We want to believe, but we are often besieged with doubts. Sometimes we feel very bad about ourselves. How can I doubt Christ? Why would I doubt the teachings of the Apostles, or the authentic teachings of the Church? We need to remember that this is all part of being a human being. We will only be free of doubts when we see God face to face. With this understood, we can fight off some of our doubts by considering their origin.

All doubts ultimately flow from the evil one. The devil placed the first doubts into the minds of Adam and Eve. So putting a fight against doubts is good work; it is part of our battle against evil. I've noticed four areas of doubt where together with the Lord we need to do battle. There are intellectual doubts, doubts in other human beings, doubts due to the disjunction of our faith and lifestyle, and doubts that flow from the crises of our lives.

First, intellectual doubts. These would be the doubts we have when our minds refuse to allow us to accept spiritual truths. So we look at a basic Christian belief, such as the Trinity, and say that it is not possible for there to be one God, but three persons, each God. Or, how can the Second Person be both fully God and fully man? The problem here is that we are trying to solve eternal mysteries with the finite knowledge of our intellect. Even the greatest mind in the world is limited in the knowledge it can attain on its own.

But there is a knowledge deeper than the mind can ever come to — this is the knowledge that is revealed to us by God. If we are full of pride, and refuse to recognize our intellectual limitation, we will not be open to God's deeper knowledge. Just because we cannot understand something, does not mean that it isn't true. An extremely intelligent seven year old is incapable of understanding calculus. That does not mean that theorems and rules of calculus don't exist — it just means that the seven year old's mind cannot grasp them. Some of the greatest minds in history limited themselves by refusing to acknowledge the existence of truth beyond their rational capabilities. Other great minds — Augustine, Thomas Aquinas and Pope John Paul II — allowed their knowledge to expand by accepting their limitations and being open to that which is beyond them. It takes humility to recognize our dependency on God for knowledge beyond our grasp.

The devil uses our pride to prevent us from being open to the Truths of the Lord. So we fight the pride of the devil with our humility. If we look closely at John's Gospel, it is important to notice Thomas did not doubt Jesus as much as he doubted the other disciples. After all, these were people full of human



his own fingers before he can come to faith in the Risen Lord.

Often enough we find ourselves thinking in the same way — we, too, want proof. We are uncomfortable with everything depending on the strength of our own faith because we so often experience doubts about the beliefs of the Church. Sometimes these doubts are about the rightness or wrongness of particular moral acts. We might think that the Church is being too strict in some areas, or that it is out of touch with modern life.

One of these areas that is drawing attention at the moment is the plight of those who are divorced and remarried — how do they fit in with the sacramental life of the Church? This is one of the things being considered by the Synod on the Family to be held in Rome in October. It is good for our Church leadership to be aware and sensitive to plight of so many of our faithful. How do we remain faithful to the words of Christ — “What God has joined, let no one put asunder” — and, at the same time, be open to the problems and tensions of people living in the modern world?

Let us see where the Holy Spirit is going to lead us. After all, it is Christ who understands the human heart better than anyone else; it is he who knows what is truly good for us. Just because something is difficult that does not mean it is bad; on the contrary, it is only by doing things that are difficult that we achieve true greatness.

Doubts can also occur about some other areas of doctrine. Sometimes these doubts are more like temptations — such as the temptation to believe that Christ is not the Son of God; that he has no power or that belief in him is useless. These doubts can be difficult to deal with. They come into our minds at unexpected moments, and they try to lead us away from Christ and his Church. We should realize that such temptations come from the Evil One, and their purpose is to destroy our faith, disrupt our attendance at Mass, and decrease our devotion to prayer. In such difficult moments, it is good to call on the assistance of St Thomas asking him to help strengthen our faith.

We may feel that our faith is very weak, and in some situations we find ourselves unable to resist persuasive arguments against it; frequently, too, we don't feel strong enough to convince our children of the truths of the Gospel because we cannot find the right answers to their questions. In these situations we must remember that we are part of a greater whole. We belong to the Church and among its members there are people with varying degrees of faith — some very strong; others very weak. But our faith is shared, and the weak are strengthened by those with more faith.

We might sit in Church wondering about our own lack of faith, but then we are inspired by those around us who respond with a strong voice, and who clearly believe very firmly. Faith is the common property of the members of the Church — it is shared, and we all benefit from our collective beliefs.

The final words of Jesus in John's Gospel should be a consolation to us all — “You believe because you can see me. Happy are those who have not seen and yet believe.”

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

PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 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.



TRANSLATING GOD’S LOVE:

God reveals His love for us in incredible ways. Sometimes, it’s through the words we hear — a homily at Mass that makes us feel like God Himself has taken over the mic to speak individually to us, or a talk that says exactly what we need to hear, and exactly when we need to hear it. Other times, it’s through the love we receive — a friend’s support amid hard times, or a stranger’s random act of kindness when we least expect it. As for me, God just so happened to pop in and blow my mind with His awesomeness last week as I sat eating a PB & J in the middle of Central America.

I wasn’t quite sure what to expect when I left for a week-long service trip in Nicaragua with my university’s Catholic group. I knew we would be digging septic tanks, that we needed to drink lots of water, and that the work wouldn’t be easy. But aside from that, I was eager to see how God would show up to us that week.

And boy oh boy did He show up!

After making progress on our septic tanks one day, our work group paused for a lunch break, gathered in a circle beneath the shade of a tree. There were about eight of us from all over the US — most of whom I didn’t know — and one Nicaraguan — our team leader and a part of the group coordinating our visit all week. The conversation began lighthearted, until our team leader began to tell us a story — his story. We listened intently as he spoke about the darkness he had faced, and the immeasurable light that he now knew with Christ by his side. It nearly brought us all to tears.



His words really spoke to me. But even more incredible was the fact that they were spoken through me. Our team leader spoke Spanish, so there, beneath the shady tree, he spoke to me alone. Phrase by phrase, I repeated his testimony in English to our group. The words he said were touching, but it was this connectedness that really got to me. The words I spoke were not my own, I realized. What people were hearing come from my mouth was just an echo of the original message — **I was an intermediary, an instrument through which God’s message of love was translated into a language others could understand.**

As I sat there, PB & J in hand, I realized something else, too — can’t the same be said for everything we do as Christians?

If we are to call ourselves Christians, odds are that at some point in our lives, Christ has spoken to us. We know the Good News; we know the power of the Cross — a physical embodiment of Christ’s sacrificial love. But this Good News is meant to be shared. In the words of the Apostles Peter and John: “it is impossible for us not to speak about what we have seen and heard” [Acts 4:20]. The light of the world does no good hidden; rather, we’re called to “set it on a lampstand, where it gives light to all” [Matthew 5:15].

For this reason, God calls us to be His translators — He commissions us to share His Good News, taking what we have seen and sharing it with others in a way they can understand — “Therefore, we are ambassadors for Christ, as though God were making an appeal through us” [2 Corinthians 5:20].

What a task.

Christ could very easily force His message to be heard. He could ensure that every person on earth knew of His sacrifice on the Cross. But instead, with immense humility, He lets us be His instruments — He lets us testify on His behalf. He lets us serve as active participants in His quest to make all souls

aware of His love. He speaks to us, and then, once we have come to know His love, He speaks through us. Placing His words in our mouths, God entrusts us with a task of eternal significance: leading souls to Him.

But there’s an important thing to note in this whole process — we have to receive before we can give. To share God’s love with others, we must first receive this love wholeheartedly — through the Sacraments, through reflection, and through opportunities to spend one-on-one time with Christ in the Blessed Sacrament. **We can’t just repeat what we’ve been told without understanding it in our heart, or else His message is lost on us.** Our mouths may be open, but our voices reach no one. In the words of my campus chaplain: “you can’t give what you don’t have.”

For this reason, we have to stop and listen to the Lord — taking in all the “love notes” that He is sending us. We have to be able to look at a Cross and know deep in our hearts that Christ made that sacrifice for us individually. Only then can we look at our brothers and sisters and realize that, just as Christ loves us, so, too, does He love each of them. As St. John tells us: “In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we almost must love one another” [1 John 5:10-11]. God loves us. This is at the heart of all we do. If we know this, then the natural response is first to love Him back, and then to spread His love to all around us — offering up our voices to translate His message.

Don’t keep God’s love for you bottled up. You are His translator — **You are the instrument through which He wishes to play a love song to the world.** Sing His praises and reach out to people — wherever they are on their walk with Him. You’d be surprised the ways He can use you.

If you don’t know God’s love as yet, then prepare yourself — God’s reaching out to you right now, using everything around you as a testament to His love. So listen up. You’d be surprised where you can hear His voice.

—taken from the writings of Faith Noah, an associate of the Bible Geek

LIFE TEEN:

Our next regularly scheduled meeting will be on **Sunday, April 12th** — we will **celebrate Easter together and pray the Divine Mercy Chaplet.** Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room.** Life Teen is open to **all high school aged young people.** **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. **On Sunday, April 26th, we will gather again. Topic TBA.** We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, 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 next regularly scheduled meeting will be on **Sunday, May 3rd, we will meet.** We will **experiencing “Soulcare” — a program of exercise and prayer.** 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 final meeting of the year will be on Sunday, May 31st, when we will be honoring our 8th graders and our Seniors.** 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.** Join us for a fun filled faith experience. All are welcome.

