

CLOSING PRAYER:

~ A Prayer of Renewal ~

**Gracious God,
sometimes we are too busy
to pay attention to you.
You have given us your Word,
and we do not notice.
We do not heed the example of your Son,
so we go astray.
You show us the path we should take,
and we ignore you.**

**Lord,
we have tried to gather up things on earth
and have neglected the things of heaven.
We have focused on our material well-being
and have ignored the well-being of others —
and our own spiritual well-being.
We have looked only to further
our own advantage,
and have ridden rough-shod
over the needs of others.**

**Show us, O God,
that we cannot ignore you
and our neighbor.
Redeem us from self-centeredness,
Bring us back to your way,
and keep us faithful in following you.
We ask this through Christ, our Lord.
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.

WOMEN'S DAY OF RETREAT — MAY 12:

All Women of Our Lady Chapel, Gilmour Academy, and their guests and friends are invited to join us for our **Women's Spring Retreat on Tuesday, May 12th from 5:30 PM – 9:30 PM** at **Lennon Board Room**. Father John will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won't have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. Dinner will be served around 6:30 PM, and the evening of reflection will begin around 7:15 or so. If you can't make it for Mass or even for dinner, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**MAY CROWNING:**

As has been our tradition for many years, on Mother's Day, **Sunday, May 10th**, we will begin Mass a **May Crowning** ceremony. The crowning of Mary as our Mother will take place in the new shrine area out in front of the chapel. Also, at our Masses next weekend, **we will be honoring our mothers.** Please join us for both of these very special occasions.

**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].

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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Vinny Heiman, former Gilmour coach, who is under hospice care.
- For Bill Slattery ['77] who is preparing for cancer surgery.
- For Brother George Klawitter, C.S.C., who is undergoing medical testing.
- For Adeline Derby, an infant, who has a rare disorder.
- For Bob Rickelman, relative of Rhonda Rickelman, Director of Auxiliary Programming, who is undergoing treatment for injuries sustained in a fall.
- For John Burke, uncle of Rachel Burke, member of music ministry, who is undergoing treatment for cancer.
- For Dennis Kavran, husband of Charlene, father of Dennis ['86] and Jennifer ['95] who is undergoing medical treatment
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Sister Regina Fierman, C.S.A., who is recovering from abdominal surgery.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who is undergoing treatment for lymphoma
- For Brother James Reddy, C.S.C., who is undergoing treatment for cancer.
- For Nicholas Zanella.
- 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 Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer.
- 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 Dan Hathey, former Gilmour Tech Employee, who is critically ill with cancer.

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!

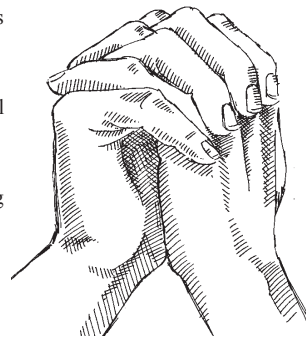


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Kara Dolling, Gilmour’s athletic trainer, who is undergoing medical treatment.
- For Patrick Lawlor, father of Alec Lawlor, resident hall associate, who is recovering from recent surgeries.
- For Nina Curran who is seriously ill with cancer.
- For Jack Hickey, a 10 year old, who is recovering from liver transplant surgery.
- 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 Brian Minotas [‘96], Lower School teacher and coach, brother of Lauren [‘99], husband of Laura Panzica [‘02], who is recovering from a serious heart condition.
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Celeste Kazel, sister of Gilmour Counselor Jamie, and Daniel [‘86] Kazel, who is recovering from cancer surgery.
- For Mark Steffens, grandfather of Emily [‘15] and Natalie [‘18] Kirk, who is undergoing treatment for pancreatic 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 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 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 May — **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, May 3: 5th Week in Easter	10:00 AM
Monday, May 4:	5:30 PM [Eucharistic Chapel]
Tuesday, May 5:	5:30 PM [Eucharistic Chapel]
Wednesday, May 6:	5:30 PM [Eucharistic Chapel]
Thursday, May 7:	5:30 PM [Eucharistic Chapel]
Friday, May 8:	5:30 PM [Eucharistic Chapel]
Saturday, May 9: 6th Week in Easter	5:00 PM
Sunday, May 10: 6th Week in Easter	10:00 AM

MAGGIE’S PLACE — THE ZECHARIAH HOUSE:

After our Masses this weekend, Zach and Nick Hostoffer will be selling Mother’s Day cards. **Cards are \$5 each**, and proceeds from the sale benefit, **Maggie’s Place — The Zechariah House**, a community that provides housing of hospitality for pregnant and parenting women in need. Maggie’s Place is located in Parma.



In addition, **The Zechariah House** is in need of a gently used minivan, SUV or 4-door sedan for transporting moms to medical appointments, job interviews, running errands, etc. Currently they are down to 2 vehicles from 5, and one of the 2 is very old. This is an urgent need. **Call 440-886-2620** if you would like to make a donation. Tax receipt is available. Please visit www.MaggiesPlace.org for more information.

GOOD ADVICE:

Sometimes we make our problems bigger when we put off doing it the right way the first time around, and things just get harder and harder to face.

REFLECTION ON THE THEME FOR THE WEEK:

The scripture readings for this 5th Week in Easter are all about true discipleship. As disciples, we have had experiences of being loved by God in Jesus. We are continuously being redeemed in Christ; we must learn to trust that great gift which makes us all God's family. Each of us needs to discover in our lives how we are being called to reveal the risen Jesus. For it is through each of us that the Spirit of God continues the redemption of the world. It is our charge to enter into the wisdom of God to know how, when, and where we are being asked to offer ourselves as gifts and vessels for this to take place.

Movements containing new ideas and identities can be found frightening by those who fear what is new. The "Way" — the name originally given by non-believers to the followers of Jesus — was such a threatening group. At the heart of this threat was the belief that Jesus of Nazareth had risen. This movement was gaining followers, and miraculous events had been occurring through their preaching.

Saul was a righteous and zealous man who seemed disturbed by this "Way". He was very well known to the point of his being notorious. He had been trying to halt the movement of these "Christ-Way" people. He in turn was arrested by his being knocked to the earth and spoken to by this very Risen Christ [see Acts 9].

Saul's conversion was truly a personal experience, but he had some mending to do. And this is what we hear today; it all begins with Saul knocking on the door of official entrance into the company of disciples. The original group was not so sure that Saul — now known as Paul — was to be trusted, because of his past. Barnabas becomes his Confirmation sponsor and speaks up on Paul's behalf. Paul, by his actions, had proved that His faith in Jesus was real [Acts 9:26-31].

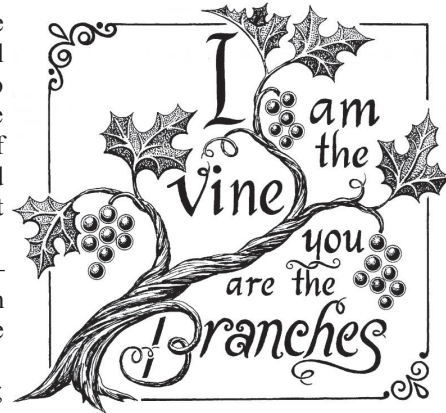
The "way" continued to grow in faith and in numbers — Paul was an instrument of that spreading as he went off from Jerusalem to tell of the consolations of the Holy Spirit and the power of the Resurrection.

John's Gospel is another of the "I am" statements of Jesus; they are characteristic of John's presentation of Jesus. As with the other "I am" references, Jesus is telling His listeners who they are as well. He also gives an image of His Father. There is much identifying then in the scripture readings for this 5th Week in Easter. Paul finds out who he is and we find out a bit of who we are.

The image of "vine", "vine grower", and "branch" is a very "hands on" visual aid. We are the receivers of life and the producers of "fruit" as long as we remain in Him Who has remained in us. "Fruit" is the product of Jesus penetrating our earthliness. What we do will flower when we remain faithful to who we are. We are more than what we do, of course, but doing is more than a revelation of ourselves [John 15:1-8].

The "Grower" is pictured as the One Who trims away those who have refused their identity as branches; perhaps they want to be the "vine" themselves. By their choices they are cut away and lost to the process of bringing life and nourishment through Christ, into this world. The Trimmer is seen to prune the branches so that even more fruit may grow. We do not like hearing this, because we do not like being shaped up.

Paul was grafted onto and into the Vine. By Baptism, we too have become grounded in Jesus as

**PRAYER REQUESTS:**

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FOR THE DECEASED:

- For James Rock, brother of Brother Thomas Rock, C.S.C.
- For Joseph Kruczek.
- For Sister Barbara Lusnack, O.S.U.
- For Melvin Schapker, brother of Brother Donald Schapker, C.S.C.
- For sister Carmelita Wagner, S.N.D.
- For Anne Marie Friedman, sister of Ron Ryavec, Sr., aunt of Ron Ryavec [‘16].
- For Martin and Rose DeSimone
- For Bob Danford.
- For Evelyn Isanski
- For Ed Langhenry
- For Edward Rybka, Sr., father of Edward [‘73], and grandfather of Keith [‘05] and Hallie [‘08] Rybka.
- For John Richuisa, great-uncle of Anthony Folisi [‘83]
- For Susan Gallatin, mother of Krista Gallatin [‘83]
- For Sister Jean Keleher, C.S.C.
- For Matilda Iacobucci.
- For Sister Anita of Jesus, O.C.D.
- For Raymond Pittock.
- For Charles Tremont [‘70], brother of Timothy [‘71], father of Christopher [‘01] and AJ [‘04], former business manager and current golf coach at Gilmour.
- For Thomas McFaul
- For Father James Burtchaell, C.S.C.
- Brother Charles Gregg, C.S.C.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark.

PRAYERS FOR OTHERS:

- For the people of Nepal.
- For the Christians who are being persecuted and martyred by ISIS
- 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.

REMEMBER:

The true meaning of life is to plant trees, under whose shade you do not expect to sit. —Nelson Henderson

LIVING THE BODY OF CHRIST:

In my experience, I suspect many of us take more pride in being members of the institutional church than we do in being members of the Body of Christ. Though our early Christian authors believed some form of a structured community was necessary for the Body of Christ, they always put the emphasis where it should be. This fact becomes very clear in the teaching of Jesus [John 15:1-8] and in the writing of John to his community [1 John 3:18-24].

John's Jesus constantly emphasizes the relationship he expects his followers to have with him. The image of the vine and branches conveys that relationship in classic terms — "I am the vine, you are the branches. Those who remain in me and I in them will bear much fruit, because without me you can do nothing." On the other hand, "Anyone who does not remain in me will be thrown out like a branch and wither." Our relationship with the risen Jesus couldn't be expressed in clearer terms.

The only problem is that we frequently overlook the part about being pruned. Even those branches of the vine of Christ that bear fruit will be pruned — "so that they bear more fruit." In other words, our vine/branches connection with Jesus causes us to experience the same pain and pruning which he endured — a pruning which eventually leads to life.

Yet, as the author of Acts notes, that pruning could at times come from our relation with the institutional Church [Acts 9:26-31]. The newly-converted Saul quickly discovered this — "When he arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple." Obviously Paul would like to become part of the Jesus movement, but those who were part of that movement before him are suspicious not only about his claims of conversion, but also about his motives in joining them.

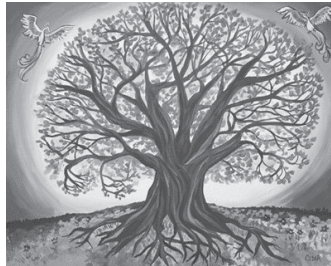
Though Barnabas eventually vouches for him, Paul's habit of dueling with Hellenist Jews creates problems for the rest of the church. They feel much more comfortable shipping him back to his hometown of Tarsus than in having him evangelize in Jerusalem. It must have been quite painful for this newly appointed Apostle to the Gentiles to be sent so far away from the action. Thankfully he retained his relationship with the risen Jesus in the midst of this pruning, else he wouldn't have been ready when the institution eventually discovered how badly it needed him.

The author of John's letter — normally no friend of a rigid church institution — also stresses the importance of that relationship. According to this writer, we don't keep God's commandments because we want to get into heaven, but because it's the one sure way of staying connected to the risen Jesus — "Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us." Other Christs are far less concerned with "word and speech" than they are with "deed and truth."

Our sacred authors take for granted that our relationship with Jesus isn't just a once a lifetime experience. Like all relationships, it either grows or dies. That's why our deeds and the truth are so important. Unless we're constantly building that relationship through those two means, we'll be watching it disappear before our "faithless" eyes.

Though the institutional church is important, many of us forget why it exists. According to its theologians and Scripture scholars, the main mission of the Church is to help us build a relationship with Jesus, not with itself. Unless we keep reminding it — and ourselves — of that mission, it could easily become an obstacle and not a means to achieving that goal.

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



well. Paul had to live with his earthliness — his past, his violence. Many of the great saints have had to live beyond their histories. The community had to receive Paul who had been a block to the "Way" — and then instead of being in the way, he was on the "Way". Paul learned of the redemptive mission of Jesus — not like the other disciples who learned it at the feet of Jesus. Paul became a disciple by learning — by getting knocked off his own feet by the Trimmer's pruning voice.

We learn from our mistakes — well, kind of. We learn and grow from them if we allow ourselves to be met — no not Jesus first — but by ourselves first. We first come to sense that our lives are not fruitful — the way Jesus encourages life to be. All kinds of things grow on vines. When we think of vines, we think first of grapes; but also peas, tomatoes, watermelons, zucchini, and flowers grow on vines as well. Being apart from Jesus means not being a part of Jesus as Vine. "Apart from Jesus" usually results in our not being the branch the Trimmer planted on this earth at this time. Jesus had to meet Saul in order that Saul could meet himself, his truth. From this learning experience, Paul became an Apostle — one who is sent. His fruitfulness blossomed after he accepted who he was. The original disciples had to accept him as well, because of his having become alive in the Spirit and his own truth.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here. Another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [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 and summer 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].**

**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.

GRATITUDE:

Gratitude changes the pangs of memory into a tranquil joy.

—Dietrich Bonhoeffer

IT'S A TEAM EFFORT:

Michelangelo enters his studio. He examined the canvases of his pupils. A few he complimented. He advised some to keep their day jobs. Finally he came to his star disciple. The man was working on a small canvas. Michelangelo took up a brush. Across the picture, he wrote the Latin word “amplius” — “larger.” The maestro felt his pupil was playing it safe — he was not working up to capacity. Michelangelo wanted his pupil to start all over again. The artist did, and he painted an exquisite canvas. Psychiatrists argue that we leave this world with large portions of our brains woefully undeveloped.

But there is no argument that this is entirely true of our spirits. Spiritually we are capable of being more interesting Christians than we are. What we lack is boldness. Had we chutzpa, we could become spiritual masterpieces. Jesus must often be tempted to write the word “amplius” over the lives of so many. We are good as far as we have gone — but we have not gone far enough. Our spiritual canvases are too small. We are capable of so much more in the spiritual life. The lives of our spirits need constant repainting. The Teacher would tell us the larger canvases and brushes that we need are sitting on the benches before us — they are ours for the taking. Leon Bloy once wrote: “The greatest tragedy is that each of us is not a saint.” Is there anyone who thinks Christ would disagree with that judgment? Saints, we are told, make Jesus real.

Jesus says to us in John’s Gospel: “every branch that does bear fruit He [Jesus] prunes to make it bear even more” [John 15:1-8]. Our limited vision needs constant updating. And Jesus is even willing to help us achieve this — no less than eight times, Jesus tells us to “remain in” or “live in” Him. That’s the secret. Someone once said: “Aim for the stars and you at least reach the mountain. But aim only for the mountain and you never get out of the mud.” The goals of many of us are too limited — we remain spiritual pygmies. Jesus tells us to “launch out into the deep” [see Luke 5]. Too often we attempt to go it alone in the spiritual life. This is not brightness personified. Take the geese for openers. Check them in flight. You will notice that they fly in splendid formation. Centuries ago they learned the hard way that they could fly more easily and at greater distances as a group. We would do much better at our faith if we acted in concert with other believers. Think of the use of spiritual directors, reading of the spiritual masters, retreats, days of recollection, etc.

A second trick that the clever geese have to teach us is about leadership. When the leader of the famous “V” formation gets tired from fighting the strong headwinds, he or she drops back for a breather. Immediately, another goose comes forward to lead the pack. How much more effective our parish — and we as Catholics — would be if everyone carried his or her share of the burdens. As the geese would be the first to tell us, the age-old cry “Let _____ do it!” — you fill in the blank. Each of you has great contributions in leadership to offer the Nazarene. But you must come forward and take risks. Christ needs you and wants you — and so do we.

But the geese have more to teach us — they encourage and support each other. When they fly in their formations, they honk away. This is especially true if they fly through storms. The honking keeps



During our adult years, pride often disguises itself as a humility — which is a strategy for further enhancement. It takes Jesus’ invitation to heart: Whoever wants to be first must be last and be the servant of all[Mark 9:35]! Then, as we are taking the last place and being of service, we cannot help but feel very good about ourselves and nurse the secret knowledge that our humility is in fact superiority and something for which we will later be recognized and admired.

As well, as we mature, pride will take on this noble face: We will begin to do the right things for seemingly the right reasons, though often deceiving ourselves because, in the end, we will still be doing them in service to our own pride. Our motivation for generosity is often more inspired by the desire to feel good about ourselves than by real love of others. For example, a number of times during my years of ministry, I have been tempted to move to the inner-city to live among the poor as a sign of my commitment to social justice. It took a good spiritual director to point out to me that, at least in my case, such a move there would, no doubt, do a lot more for me than for the poor. My moving there would make me feel good, enhance my status among my colleagues, and be a wonderful inscription inside my curriculum vitae, but would not — unless I would more radically change my life and ministry — do much for the poor. Ultimately, it would serve my pride more than it would serve the poor.

Ruth Burrows cautions that this same dynamic holds in terms of our motivation for prayer and generosity. Thus, she writes: “The way we worry about spiritual failure, the inability to pray, distractions, ugly thoughts and temptations we can’t get rid of is not because God is defrauded — for he isn’t. Rather, it’s because we are not so beautiful as we would like to be.”

And subtle pride, invariably, brings with it a condescending judgment about others. We see this most strongly perhaps in the period shortly after first conversion; when young lovers, recent religious converts, and neophytes in service and justice, still caught-up in the emotional fervor of the honeymoon, think they alone know how to relate to each other, to Jesus, and to the poor. The fervor is admirable, but the pride invariably spawns a couple of nasty children — arrogance and elitism.

Pride is inextricably linked to our nature — and partly it’s healthy. But it’s a life-long moral struggle to keep it healthy. —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

READINGS FOR THE WEEK:

Monday:	Acts 14:5-18, John 14:21-26
Tuesday:	Acts 14:19-28, John 14:27-31
Wednesday:	Acts 15:1-6, John 15:1-8
Thursday:	Acts 15:7-21, John 15:9-11
Friday:	Acts 15:22-31, John 15:12-17
Saturday:	Acts 16:1-10, John 15:18-21

6th Week in Easter: Acts 10:25-48, 1 John 4:7-10, John 15:9-17

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.



to be careful that we do not allow our communion to be about us here, or about each of us as individuals. It is important that we take moments after Communion to reflect upon our union with Him, moments of profound silence, and yet, not the silence of individuals, but that of the community of God calling upon Him to give us the Grace to render the Real Presence we have received a reality in the world. For we Christians are called to make His Love, His Sacrificial Presence our very lives. We are called to become what we eat.

During His ministry on earth, Jesus' presence for the sick, the sinner, and the seeker was so powerful that it transformed people's lives. So must our presence be for others. If we do not have anything to leave for, if we do not have the desire to bring Christ to anyone, then why did we come? The Mass is not an act of spiritual self-preservation or self-interest. The Mass is about the others — those out there. Jesus called us in order to send us. The very word "Mass" means "send". We are a Church on a mission. And we go, with the Lord, who is with us always until the end of time.

"Remain in me and I will remain in you," Jesus tells us [John 15:1-8]. That is what we are called to do, and that is what we do when we live the Mass.

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

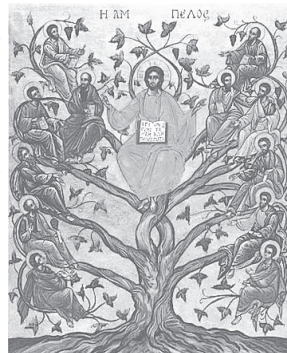
PRIDE IN SUBTLE FORMS:

One of the wonderful features of young children is their emotional honesty — they don't hide their feeling or wants. They have no subtlety. When they want something they simply demand it. They holler; they cry; they snatch things from each other. And they aren't ashamed of any of this. They offer no apologies for selfishness, no disguises.

As we grow-up we become emotionally more-disciplined and leave most of this behind. But we also become much less emotionally honest. Our selfishness and our faults become less crass, but, this side of eternity, they never really disappear — they just become more subtle.

The church has, classically, named something it calls the "seven deadly sins" — pride, envy, wrath, sloth, greed, gluttony, and lust. How these manifest themselves in their crassest forms is evident. But how do these manifest themselves in their subtler forms? How do they manifest themselves among the supposedly mature? Great spiritual writers have always had various treatises — some more astute than others — on what they call the religious faults of those who are beyond initial conversion. And it's valuable sometimes to look at ourselves with naked honesty and ask ourselves how we have morphed the crasser faults of children into the subtler faults of adults. How, for instance, does pride manifest itself in our lives in more subtle ways?

How pride lives in us during our more mature years is probably best described by Jesus in the famous parable of the Pharisee and Publican [Luke 18:9-14]. The Pharisee, vilified in this story, is proud precisely of his spiritual and human maturity. That's a subtle pride of which it is almost impossible to rid ourselves. As we mature morally and religiously, it becomes almost impossible not to compare ourselves with others who are struggling and not to feel both a certain smugness that we are not like them, and a certain disdain for their condition. Spiritual writers often describe the fault in this way: Pride in the mature person takes the form of refusing to be small before God and refusing to recognize properly our interconnection with others. It is a refusal to accept our own poverty — namely, to recognize that we are standing before God and others with empty hands, and that all we have and have achieved has come our way by grace more so than by our own efforts.



the group in tight formation and serves as a beacon for strays. Would that we might learn to support and encourage one another - but especially our strays. Mark Twain reminds us that encouragement is oxygen for the soul. He said he could live for a month on one good compliment. We all believe in booster shots to protect us against physical diseases. Why then do we not indulge in booster words? They are the compliments that will pick up the spirits of others.

We need one another's help. The Christian life, said one master, isn't hard to live — it's impossible. Only one person has pulled it off — Jesus. But He has sent the Holy Spirit to help us. The master reminds us the Holy Spirit can make a great finish out of a slow start. He can make us run well even in mud. Some misguided strays say: "I'd be a hypocrite if I started going to church again." To them Fulton Sheen said: "Come back — there's always room for one more."

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

ATTACHMENT TO THE VINE:

"I am the vine, you are the branches," says Jesus in John's Gospel [15:1-8] — adding that if we remain in him we will "bear much fruit." Through his death and resurrection, Christ has become for us life-giving Spirit. The crucified and risen Lord is the always available source of our nourishment and energy. Our challenge is to develop a relationship with Christ and to stay in touch with him so that we can grow spiritually and share in his mission to spread the reign of God in the world.



In John's Gospel, Jesus warns us that we will wither and die spiritually if separated from him. Examples come to mind. An energetic Catholic peace activist stopped going to Mass entirely, and found that he gradually lost motivation for the cause. A mother of two teenagers, who dropped her longstanding habit of praying for her children in the morning, started running out of energy to deal with them throughout the day.

On the other hand, we can imagine individuals who bear fruit by staying in touch with Christ in various ways. A municipal judge maintains a Christ-like respect for individual defendants — helping some to get on a more productive path. A social worker grows spiritually and does her job more effectively by seeing Christ in her clients. A sister who prays every day to Christ for the grace to be more tolerant and less judgmental is a force for good in her community, helping to create a more harmonious spirit. How can you come closer to Christ the Vine so that you can grow spiritually and share more effectively in his mission?

—taken from the writings of Father Jim Bacik which appear on the internet

ALTAR SERVERS and LECTORS:

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



GET READY:

Sometimes resilience arrives in the moment you discover your own unshakeable goodness.

—Fr. Greg Boyle

A LIFE LIVED IN FAITH:

“I am the vine you are the branches” is a scripture phrase we are all very familiar with [John 15:1-8]. It is a wonderful and most beautiful biblical image. But actually the words of John’s Gospel say: “I am the true vine” — or as some scholars also translate it: “I am the real vine.” What does this mean? Are we to assume that there is a “false” vine somewhere that we should avoid getting entangled with? Or is Jesus emphasizing that he is the source of real life — life in all its fullness — and that what we have here on earth is only a pale shadow? If this is what is intended, then we have a contrast here between what is heavenly and what is earthly.

To help us to understand this, we could look to a similar phrase elsewhere in John’s Gospel — “It was not Moses who gave you bread from heaven; it is my Father who gives you the bread from heaven — the true bread. I am the bread of life” [John 6:32-33]. Is John trying to stress the dichotomy or split between the Old and New Testaments? Or is John rather emphasizing the contrast between Jesus and his followers as the true vine with the false vine represented by the Jewish synagogue of his day?

Whatever is meant, we should understand that this image of the vine was frequently used in the Old Testament as a description of the relationship between God and his people. There were elaborate carvings of the vine and the branches in the Temple, and this image was also frequently used on the coinage to represent the people of Israel. So it is a particularly rich image that St. John is drawing on — one that was in frequent use and easily understood by the people.

We don’t tend to think of Israel today as one of the great wine areas of the world. But there were vines there in plenty in ancient times. In those much harder days perhaps it was not so much the quality as the alcoholic content of the wine that was important since at that time no one could be sure that the water from the well was pure.

The point is that we are dealing with a readily understood image. What is important to the image is the importance of pruning the vine. There is a great quantity of dead wood that can find on an apparently healthy tree. And so pruning is important to promote growth and enable the tree to give a plentiful crop of good fruit.

Pruning has to be done each year if the tree is to remain healthy. What is also important to note is that a neglected tree was capable of bursting back into blossom with a bit of rigorous pruning.

The implications for the spiritual life are fairly obvious. To stay spiritually healthy, a bit of pruning is necessary on a regular basis. But even if there has been long term neglect, not all is lost and you can make an amazing comeback.

But what is the “bearing fruit” all about? What does Jesus mean by this? Is there such a thing as “spiritual fruit”?

The first thing we have to say with this rather biological metaphor is that we are talking about growth — organic growth. Growth requires movement and change. As Cardinal Newman said so wisely: “To live is to change, and to be perfect means to have changed often.” Change is the only sign of life. And change is difficult. But change is what we are about. Change is of the very essence of Christianity. Take the change out of Christianity and it is dead in the water. The whole aim and purpose of the Church is to bring about conversion — radical change.



Prayer with prayers with the saints and angels and in union with the Church as in the First Eucharistic Prayer, or with prayers in union with all creation as in the other three Eucharistic Prayers — but all leading to the invocation of the Holy Spirit. This is called the “Epiclesis”. We call upon God to send His Holy Spirit down upon the offering so that He may make the bread and wine His Body and Blood. That which the Holy Spirit touches becomes consecrated and transformed.

And so the priest, acting in the Person of Jesus Christ, recites the words of institution — “Take this all of you and eat it...Take this all of you and drink it.” We look at the elevated host and chalice and join Thomas in saying: “My Lord and My God.” And then the priest says: “Do this in memory of me.” For centuries, every time we obey Jesus and “Do this” we make the Body of Christ real in the world. For more than just the Bread and Wine, we also are transformed into the Body of Christ.

Then the most profound offering takes place. Jesus is offered up to the Father for us. We remember how he loved us to his death, and still we celebrate. We also are offered to the Father — “May He make us an eternal offering to you,” we pray: “Accept us together with your Son.” “May He take away all that divides us.” “May the Church be a sign of unity and an instrument of peace.” We are united with the whole Church throughout the world. We are united with those who have gone before us.

And so we come to the “Great Amen” — our affirmation of Whom God is and whom He has transformed us into — God has entered into our history through His Son Jesus Christ. In the living, dying and rising of Jesus Christ, we have been made One with Him. And we pray: “Through Him, In Him, and with Him, in the Unity of the Holy Spirit, all Glory and Honor is yours, Almighty Father, forever and ever.”

The Lord’s Prayer is our proclamation of faith in a God who has chosen to be a Father, a parent, rather than a terrifying deity. Our Father — he is as gentle as a parent, yet he is as awesome as the heavens. Who art in heaven — all Creation praises Him. Hallowed be thy name — we believe that He will ultimately triumph over the forces of evil. Thy Kingdom come, thy will be done, on earth as it is in heaven — we ask Him to nurture us, and to forgive us, as we pledge also to give His Bread to others, and to forgive others. And we seek His protection from the evils of the world that would keep us from His Kingdom.

After remembering that we have no business approaching the Eucharist unless we are willing to extend His Peace to all we exchange a Sign of Peace. We pray again for mercy — Lamb of God — for all that we have done to destroy the unity of your Community. Have mercy on us, Lamb of God, for our refusal to see you in others — particularly when you reach out to us in those who are hurting. Have mercy on us, Lamb of God, for the times that we have not eaten all you have set before us, for the times that we have not been open to your Grace. And we recognize, that when we live as He has called us, He — Jesus Christ — He alone gives us peace.

And then we receive Him. We receive communion not in eating until we are full, but eating to find out how to fill our hungry hearts. We receive Jesus acting in us. Communion is the union of Christ, head and members. We don’t just receive — we celebrate; we become. Become what you eat. Don’t just receive Christ — become Christ to others. That is what it means to be a Eucharistic People. The Eucharist is not what we do, it is who we are. The Eucharist leads us into the world to die for others as Christ died and then to live forever. We eat the Body and Drink the Blood. Although the Lord is fully present in each of the species, we can look at the host as the Body whom we receive, and the Blood as how we were able to receive Him, His sacrificial love. God is Love. Communion brings us into an encounter with His Love. We have to be careful that we do not turn this action upon ourselves. We have

BEING FRUITFUL BRANCHES — LIVING THE MASS:

John's Gospel tells the story of the Vine and the Branches [John 15:1-8]. It is at the heart of the mystery of the Church. We are Christians; we are Catholics. This is more than membership in a society. It is even more than membership in a family. We are united to Jesus Christ as branches are united to a vine. His Life flows into us. We come to Mass to be nourished with His Life through Word and Eucharist.

The earliest Masses in the Primitive Church were referred to as the "Breaking of the Bread." Each Mass was and is a battle of the Kingdom of God against Satan and the Forces of Evil. The members of the Kingdom of God would gather. The best way that we prepare for the celebration is by welcoming all who are present. That's the reason why we greet each other before the entrance song. Whether we have come to this particular place for years and years, or we are visitors, we are called to form a community. No one should be a stranger. All should be welcome. We celebrate the presence of those who are new to our celebration today — even if they live in our area and only come sporadically. They are here now and part of us. No one should be made to feel like they are not intimately united to our worshiping family. This means that those who come perhaps just on Christmas and Easter, or those who are not Catholic but joining their spouse this week — all should know for sure that they are not just present at this celebration, but are an intimate part of the celebration, and therefore are most welcome. After all, Jesus was a stranger on the Road to Emmaus when he met the two disciples questioning the events that took place in Jerusalem that first Easter weekend. They invited a stranger to walk with them, and encountered Christ in Word and Eucharist [see Luke 24]. The First Christians were often called "People of the Way" because their lives were a journey to the Lord.

In Psalm 95 we pray: "If today you hear God's Voice, harden not your hearts." The Liturgy of the Word is not a preliminary requisite to the celebration of the Eucharist. The Liturgy of the Word is an encounter with our God who is passionately in love with us — who is present in the Word and who gives us His Promise of Eternal Life through the Word. May our Minds, Lips, and Hearts be open to God's Word. Those disciples on the Road to Emmaus said: "Did not our hearts burn within us as he spoke to us on the road?" Their eyes were opened because their hearts were laid bare by the word. Judeo-Christians see a direct link between the ears and the heart. Divine Revelation comes first through hearing — "Hear O Israel" [see Mark 12]. God spoke, and He created the Light. His Word will not return to Him empty.

And we consume the Word of God. "Taste and See," the prophet Ezekiel was told by the angel, and he ate the scroll [see Ezekiel 3]. The prophet Jeremiah also found God's words and devoured them. To consume the Word of God is to be assimilated into the Divine Message. St. Ambrose said: "Drink the Old Testament to slake your thirst. Drink the New Testament so you will never be thirsty again. Drink the Word. Drink Christ. How? Let the syrup of God's Word flood every section of your being, for it is not by bread alone that we live but from every word that comes from the mouth of God." In the middle of the world's bad news, there is the promise of God's Good News — "Know that I am with you always until the end of time" [Matthew 28:20]. The Liturgy of the Word is not a preparation for the Liturgy of the Eucharist, but a communion with God speaking to our hearts.

Then we come to that wonderful prayer that leads to the Eucharistic prayer — the prayer we call the preface. We lift up our hearts, we acknowledge that it is right to give Him thanks and praise, among the many reasons for our gratitude we enumerate a few that are united to this particular Mass, and then we join the angels in saying: "God is God, and we are not." For that is what the "Holy Holy" does in fact say.

And so we go to our knees in profound humility at the Gift that God is. We begin the Eucharistic

But this is the very opposite of how the ordinary person — and indeed many of us believers — perceive the Church. It is generally thought of as a rigid, static organization, anchored to the past. And indeed there are important and vital aspects of Christianity that are anchored in the past — the teaching of Jesus Christ to start with, which is at the very heart of what the Church is about.

Abandon this, and we might as well pack up now. And the Church is rigid in holding on to these teachings. Unlike other Christian denominations, the Roman Catholic Church will not water-down these teachings — no matter how unattractive or unfashionable they may be perceived.

But the teaching of Jesus is a call to change — it is a call to conversion. This is why the Church is called "ever the same, yet ever new." While we hold firmly to the teaching of Jesus — and we resist any watering-down of doctrine — we always need to be open to change — especially within ourselves. We are open to the promptings of the Spirit. As we have progressed through our lives we have acquired a special sensitivity to God's way of working, and we see his hand in all things. We allow him to nudge us forwards; we deepen our faith; and we continually find new ways to model our lives on Jesus.

The life of the Christian, therefore, can never be merely passive — just as love can never be passive. If we are truly in love with someone, then we are always on the lookout for things we can do to please the other. We try to help them; we look for opportunities to demonstrate our love; we try to change the things in us that cause them irritation.

It is exactly the same for the Christian who loves God. This constant striving to please God — this openness to change in our lives — is a concrete sign of our love. This is active Christianity. This is a faith that is truly dynamic and living.

Prayer brings about change in our lives. Maybe this change is only very slow and gradual, but it does change us. It does move us forwards; it does gradually draw us ever closer to God — the source and summit of all life and love. This is spiritual fruitfulness; a coming to the fulfilment of all that we were made for. This is the wonderful ripeness of a life lived in faith.

—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.

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

Our next regularly scheduled meeting will be on **Sunday, May 3rd, we will meet. We be looking at new ways to charge our personal batteries — living an exciting life.** 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.



ST. PAUL ON THE RADIO:

Sometimes a secular pop song leads me deeper into prayer than anything else. Weird? Shouldn't be. Tacos can do the same thing. The glory of God is also revealed to me in the perfect taco! So recently I was driving and heard a new song by Nate Ruess — singer from the band Fun. I almost went into a semi-heavenly-mystical-ecstasy right then and there on the highway in rush hour traffic. Thankfully I pulled my heart together and kept driving because “I’m an adult.”

Here’s the song. It’s entitled: *Nothing Without Love*:

I am nothing without love
I’m but a ship stuck in the sand
Some would say that I’m all alone
But I am, I’m nothing without love

I wanna hold her in my arms
She feelin’ alone, she feelin’ sad
I would take credit for what’s wrong,
But I am, I’m nothing without love

Three years at sea after the storm
And this sinking ship of love you put me on
God, I wish a gust of wind would come
And carry me home
But I, I got nowhere to go
Now here you show up with the force of a wave
An’ so I’m settin’ my sail, I’m headed for the Empire State
Hey hey, I don’t wanna lose this one
She made me feel hope, you know
I am, I’m nothing without love

I know exactly where Nate got his inspiration — even if he doesn’t know where he got his inspiration! I read minds like that. His song is just like the words of St. Paul in 1 Corinthians 13:1-3 — “If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.”

Maybe on the surface the song is about his need for a relationship. But deep in our hearts that’s exactly the need that we all have — a need for relationship, a need for love.

How often do I find myself feeling down and full of self-pity because life isn’t going according to my narrow plan. I can get so lost in a cloud of doubt and self-criticism — telling myself that things will never work out, that I’m doomed to a life of disappointment and failure — that I am nothing.



Until I reconnect with the love of my life — my King and Savior who knows about every tear I shed and every petty, little worry on my mind. He is only love — and speaks only love — into my life. It’s what keeps me grounded — that constant, quiet, whisper of love from Him.

Any good in me is God working through me. Any kind word or deed I am able to accomplish is His love and grace. I draw from His love when I am depleted, when I can’t find the words to say, and when I know that without His inspiration I would be useless noise.

It’s like the lyrics of Matt Maher’s song, *Because of You*:

If I shine it’s because of you
If I love it’s because of you
If I’m strong it’s because of you.

Where do we find that love of God? Directly from Him in prayer and the sacraments! But also, we can encounter Him in our neighbor, in the world around us, and from our family and friends.

The danger is that it’s easy to misdirect our need for love, and expect other people and things to fill our empty hearts. I think that comes through a little bit in Nate Ruess’ song. A lot of people idolize their romantic relationships and expect to find happiness and fulfillment in them alone. The lyrics say: “I don’t want to lose this one, she makes me feel whole.”

Other people find their joy and worth in God alone, and then as whole people go and have amazing, holy relationships because they view each other as a gift from God. They each become a channel of God’s love to each other!

Our lives must be all about love or else we are nothing. Without love we are empty shells — a noisy, useless cymbal clashing in the dark. Every day we are seeing what happens when we cease to live in God’s love and stop letting that love dictate our actions. War, violence, racism, riots, bullying — what are they but a lack of love?

Please don’t ever forget, God created you because He loves you. He sustains you daily because He loves you. And He wants you to be with Him forever in heaven because He loves you.

Love, love, love it’s all about love. I am nothing without love.

I want to rest in the light of God’s love, in the comfort of His embrace. He makes me feel whole, and alive, and free. I’m no longer stuck in the sand of my own self-centeredness, but I’m a ship with eternity as my ocean and the living breath of God’s love as the wind in my sails. I see no death — only life. With love, even suffering is a gift I can offer to my Beloved. The pain of our daily crosses become bearable because of love.

Love — The name of my God. I am nothing without Him. Together we are everything.

How will you allow yourself to encounter God today and let Him love you?

—taken from the writings of Christina Mead, an associate of the Bible Geek

LIFE TEEN:

Our final meeting of the year will be on Sunday, May 31st, when we will be honoring our Seniors and our 8th graders. 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. 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.

