

CLOSING PRAYER:

~ A Prayer of Ascension ~

**You are not only risen
and alive,
You are Lord.
This is your ascension,
your ascendancy
over the whole universe.**

**You stand over and above
All that is best
in life
As its source.
You stand above
All that is worst
As ultimate victor.
You stand above
All powers and authorities
As judge.
You stand above
All failure and weakness and sin
As forgiveness and love.**

**You alone are worthy
Of total allegiance,
Total commitment.
You are Lord
Of all.
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.

FIRST COMMUNION:

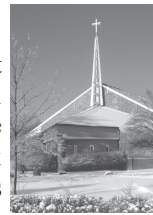
Congratulations to **John Amps, David Black, Raphael Costa, Rocco DiCenso, Michael Feuerborn, Marco Hayek, Braden Keller, Gavin Kiebler, Anthony Lacroix, Brody Lennon, Dominic Prince, Matthew Mirando, John Overman, David Pfundstein, Thomas Popovich, Patrick Seibel, and Charlie Shade**, who are receiving First Eucharist this **Sunday, May 17th**, at the **10:00 AM Family Mass**. Few of us will argue the fact that one of the times we are closest to God is at our first communion. The faith and openness of a child to Jesus is inspiring. May we all receive the Eucharist with so deep a faith. Congratulations also to their parents and teachers who have nurtured them in the faith and the love of Jesus. May we always remember that as people of faith — the Church — we too play a very important role in bringing each other into deeper relationship with Jesus.

**FAITH EDUCATION:**

Our final session of Faith Education for this year will occur on **May 31st**. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass**. **Now is the time to register your family for next year's classes. Please contact Patty in the Chapel Office [440-473-3560] if you have any questions.** Thank you for taking care of this important responsibility

**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].

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.

**A SELF OFFERING:**

"Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me." — St. Ignatius

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Cory Welch, who was critically injured in an accident.
- For Rosie LaPerch who is undergoing medical treatment.
- For Eddie Keating, ['85], son of Carole, brother of Kelly ['83] and Karen ['86], who is preparing for brain surgery.
- For Lad Kukwa who is recovering from spinal surgery.
- For Vinny Heiman, former Gilmour coach, and grandfather of Megan Porter ['17] 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 Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- 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 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 Janet Surman, sister-in-law of chapel associate, Patty Szaniszlo, 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.

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.

**THE RACE FOR LOVE:**

"We have learned that, in society and the world in which we live, selfishness has increased more than love for others, and that men and women of good will must work, each with their own strengths and expertise, to ensure that love for others increases until it is equal and possibly exceeds love for oneself." —Pope Francis

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Mary Eble, grandmother of Kiley Eble [‘15], who is under the care of hospice.
- For Robert Heltzel [‘65], father of Jennifer [‘91] and Kathleen [‘93] Heltzel, who is undergoing medical treatment
- For Timothy Castrigano [‘77], father of Sarah [‘18], who is undergoing treatment resulting from a possible heart attack.
- For Louis Chorich, son-in-law of Norma Rasoletti, who is undergoing serious eye surgery on Tuesday.
- For Thomas Young, uncle of Kris Rogers, great uncle of Harry [‘22], who is under hospice care..
- For Kara Dolling, Gilmour’s athletic trainer, who is recovering from a serious illness.
- 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 in rehab from a 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 is undergoing treatment for Duchenne Muscular Dystrophy
- 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.



IMPORTANT SCHEDULE CHANGE NEXT WEEKEND [one time only]:

Because of graduation, and the Baccalaureate Mass, we will have changes in the Mass times for the weekend of May 23rd and May 24th. **Saturday evening Mass on May 23rd will be at 4:30 PM, and Family Mass on Sunday, May 24th will be at 9:00 AM. This is a one time change because of graduation weekend.**

SCHEDULE FOR THE WEEK:

Sunday, May 17: The Ascension of Jesus	10:00 AM
Monday, May 18:	5:30 PM [Eucharistic Chapel]
Tuesday, May 19:	5:30 PM [Eucharistic Chapel]
Wednesday, May 20:	NO MASS
Thursday, May 21:	5:30 PM [Eucharistic Chapel]
Friday, May 22:	5:30 PM [Eucharistic Chapel]
Saturday, May 23: The Ascension of Jesus	4:30 PM
Sunday, May 24: The Ascension of Jesus	9:00 AM

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.



LIVE THE MOMENT:

Creation, we are taught, is not an act that happened once upon a time, once and for ever. The act of bringing the world into existence is a continuous process. God called the world into being, and that call goes on. There is this present moment because God is present. Every instant is an act of creation.

—Abraham Heschel

REFLECTION ON THE THEME FOR THE WEEK:

This weekend we celebrate the Feast of the Ascension of Jesus. If you look closely at the gospel for this Feast [Mark 16:15-20], it sounds like a Commencement ceremony. So, if Jesus were to give a speech at a Commencement Ceremony, what would it be like?

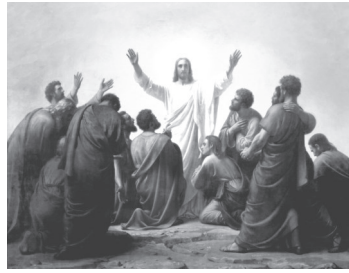
“Dear administrators, members of the Board of Directors, faculty and staff, parents and families, and especially to you, the Class of 2015, my Peace. I would like to thank you for this honorary degree, but I’d also like to say, what took you so long? I could have gotten a real one when I was twelve years old. But better late than never. My words here will be brief, for I have a special transport of a sort waiting for me immediately at the end of this talk — you’ll see. It will be worth sticking around for, believe me!

We are gathered here at something called a Commencement Ceremony. Thus, we celebrate the beginning of your ministry — not the end of mine. So as you leave this place of learning — this place where you get second chances and a sympathetic ear for your troubles — I have some challenges for you, and some words of advice. Some of the things I will talk about today I have said in the past in more antiquated ways. I have adapted them to your life and times here in the Midwestern part of the United States, in the year of Me — 2015.

This institution was formed in the ways and mind of one of my most beloved disciples, Basil Moreau. His charisms directed him towards the teaching and parish ministries, in the spirit of a missionary, and as an advocate for the poor and marginalized. So in the past when I said to “Go into the whole world and proclaim the gospel to every creature,” what Basil took it to mean was to get out there and listen first with the mind and the heart, and then respond freely and generously with his life. You won’t get very far in this day and age trying to push your beliefs on others. Did I not preach in parables during my time of ministry? Did I not clearly observe those to whom I would speak, noting where their hearts were troubled or otherwise focused, and then use those touchstones as ways to talk about the Kingdom of Heaven in a way that immediately touched their hearts? Good news is not good news unless it is delivered in a way that touches the people where they live, literally. Don’t forget that.

I have also, in the past, spoken of signs that will accompany those who believe — namely, the driving out demons, speaking new languages, picking up serpents with one’s hands, drinking deadly things without harm, and laying one’s hands on the sick as a way of healing. Many of you have lost touch with these signs — abandoning them as vestiges of the past with no effect on your world today. I would like to take a few moments to talk about each one; for if you ignore these signs, you miss out on much of what I meant.

The driving out of demons, you might think is the most antiquated term of all — truly a thing of the past perpetuated by a group of largely superstitious people. Many people of today — likely many of you sitting out there — do not even believe in demons. Yet, there is evil in this world, and I don’t have to tell you that. You all believe that evil exists since you see it and hear it every day in some form. So where does this evil come from? The problem is that you believe in evil, but you don’t believe in demons. I am the Way, and the Truth, and the Life. All of these are hated by demons. They shriek when they come into contact with them — especially the Truth. Their immediate and virulent reaction to the Truth -- the hatred and arrogance and inhuman and vile disregard for the sanctity of humanity — is the sign you are looking for. Not everyone has the temperament to drive out demons. These gifts are not given to all. But

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Sister Barbara Johns, I.H.M.
- For Devin Stokels
- For Josh Wiel.
- For Alex Doody.
- For Sister Mary King, I.H.M.
- For Madalen Losh
- For Norman Ferris, family relative of Denise Calabrese.
- For William Rasoletti, son of Norma Rasoletti [anniversary].
- For Barbara Belsito, wife of Deacon Vince Belsito of Holy Angels Parish.
- For Ethel Chermansky
- For Joan Zajc
- For Louis Gullo
- For Patrick Lawlor, father of Alec Lawlor, resident hall associate.
- For Debra Dunkle.
- For Brother Camille Richard, C.S.C.
- For Shirley Mazzulo.
- For Catherine Schafer, wife of Theodore Schafer [‘50]
- For Peggy Regos
- For Daniel Ferrazza, father of Gregory Ferrazza [‘83], and father-in-law of Gregg Rodier [‘79]
- For Micheel Tuite [‘87]
- For James Rock, brother of Brother Thomas Rock, C.S.C.
- For Joseph Kruczek.
- For Sister Barbara Lusnack, O.S.U.

PRAYERS FOR OTHERS:

- For the members of the Hawken School Community.
- 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.

WISE WORDS:

You never influence the world by trying to be like it.

—Sean McCabe

THE ASCENSION AND US:

One of the most interesting aspects of Mark's Gospel the story of the ascension of Jesus — along with the commissioning of the disciples — was added long after Mark completed his gospel. Mark's Original Gospel ended with the statement: "So they [Mary and the women] went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid" [Mark 16:8]. Why was Mark 16:15-20 added? Why couldn't later Christians be content with Mark's insight that the risen Jesus is simply "out there somewhere?"

It seems that some scribes read more than Mark's gospel — writings which, like Luke, included ascensions, or, like Matthew, narrated special "commissions" for the disciples, or, like Acts, described a miraculous snake handling. Thinking it was their job to get Mark in line with other authors of the Christian Scriptures, these well-meaning scribes constructed endings for the first evangelist which coincided with those other writings.

One of the most difficult things for modern Western readers of Scripture to appreciate is that our sacred authors didn't think the way we think. It isn't that they thought about different things; something went on in their minds when they were thinking that doesn't go on in most of ours. They were Semitic — not Greek — thinkers. We, who were trained in Greek thought from childhood, analyze whatever we're thinking about. We mentally tear it apart, trying to get to an either/or statement about it.

Semites, on the other hand, synthesize. They try to get as many aspects or dimensions of the thing in their minds at the same time — even contradictory aspects or dimensions. They judge their thought process a success when they can come up with a "both/and" statement — especially when they're thinking about God or Jesus. They presumed both are too complicated to analyze. Those who do so are always leaving something out.

That's why Semitic thinking authors Luke and John can speak of an ascension, and Matthew and Mark don't. Luke can make it a permanent ascension, and John teaches that it's temporary. Remember, the sacred authors are not writing history — they're conveying theology. They're more concerned with the meaning of what happened, than in exactly narrating the facts of what happened. And they do this without trying to say that facts are worthless.

Perhaps St. Paul's letter to the Church at Ephesus can add much to this discussion. The disciple of Paul who wrote it believes that it is very important for his community to understand the implications of being called to carry on the ministry of the risen Jesus. As he/she mentions, we follow someone who both ascended and descended, someone who was concerned for the entire universe — a concern he passes on to all who work daily at being "other Christs" [Ephesians 1:17-23]. We, like Jesus, are commissioned to "fill all things."

If that's our mission, then it is essential that we reflect on the gifts we've been given by God. It's only when each of us employs those gifts to the best of our ability that we "build up the body of Christ" — always trying to attain "the full stature of Christ."

The author presumes no one will use his or her gifts in exactly the same way. Paul clearly wrote about that diversity of the Spirit in his first letter to the Church at Corinth. It's never a matter of either/or; it's always both/and. If the risen Jesus is complicated, then the risen Jesus' disciples are also complicated.

It might be a good idea while the Liturgy of the Word is being proclaimed on this Feast of the Ascension, to look around. Notice all who are hearing these words. Appreciate how different they are from you, and how the Spirit has gifted them in unique ways — ways in which we are not blessed. Then thank God that there are contradictions in our Scriptures. Without them, we'd never be certain that we're

16 looking at God, or ourselves in the right way. .

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

for those to whom they've been given — and that includes some of you sitting here — my challenge is to use the Truth — not half-truths or contrivances made to make you feel better — but the real Truth — to drive out demons wherever you find them. It's not for the faint of heart.

The speaking of new languages you have all experienced during your time here. I'm not talking necessarily about the foreign languages you all learn as part of your study — though they are certainly part of this, too. At the beginning of each course, you have learned vocabulary and terminology important to your professions, so that you are able to say things in a more precise, more profound way. Your discourse with those of your profession has become more powerful. Your challenge is to engage in the discourse — to speak the new language to those who will hear it — especially those who need to hear it. Engage the world as a professional — as a caring and well-trained professional — but don't forget that your language should be nuanced by the ministry you have undertaken. To many, the language you speak will be very new, yet also very familiar at the same time. They'll know soon enough that they are in the presence of a master in whatever discipline you have chosen to pursue.

The picking up of serpents, and the drinking of deadly things — children in the audience, please don't take this literally. Graduates, in your education, you have learned how to interact with the world, and especially the dangerous elements of it, in a knowledgeable and safe way. This is part of a well-rounded education. There are dangerous, yet powerful machines out there, and technology that can either do miraculous things for — or horrific things against — humanity. There are risky places where you must use all of your cunning and skill to avoid harm. But with your training, the risk is worth it. Do not be afraid to go into the dangerous places — those places where your trained hands are needed most — and do what you have been taught to do. For that is where I am needed most. That is where you are needed most.

And finally, the laying on of hands for the healing of the sick. You have here, I know, schools of Medicine, Dentistry, Nursing, Pharmacy, Physical Therapy, and Occupational Therapy. For all of you, the results of your efforts are direct. Most of the people with whom you will work will get better, and you will see it happen. Blessed are you!

But how about the rest of you? How about you biologists, you lawyers, you accountants, you musicians, you sociologists, you philosophers, just to name a few. How about all of the rest of you? Never forget that the laying on of hands, which is nothing more than applying your professions in a sacred way — a healing way — is always THE way, to minister to those hearts and souls with whom you have been entrusted. It may mean lower profits, or less prestige, or a few less possessions, but it also means that you are an agent of healing, a Christian trained in the mold of Basil Moreau — and that sets you apart.

So I see my transport is here — this cloud forming above me is no accident. Some good men and women, from among your faculty, staff, students, and administrators, will stay around to answer your questions about some of the things I have spoken about today. They are the ones in the white robes [see Revelation 7]. I encourage you to talk with one another, to be travellers together on your road to Emmaus.

I wish you all my peace — and not so much success in the future — as I wish that you all may continue to grow in heart, mind, and soul to serve your brother and sister in whatever capacity you have been taught here. And to that, I say, farewell."

If you have already read today's readings, you know what happened from there. Now that's a Commencement ceremony I would like to see — maybe I just did.

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

YOU ARE PART OF THE STORY:

Every time we pray the Creed we say: Jesus “ascended into heaven and is seated at the right hand of the Father.” Over the course of the past several weeks, Jesus has reminded all of us that he “is the vine and we are the branches.” He has also called us to “remain in me; remain in my love. If you keep my commandments you will remain in my love.” This, then, is the ultimate reality — remaining in Jesus.

What does this mean? Randy Alcorn tells about a British physician who died of AIDS. A young Christian man, the doctor had volunteered to treat patients in Zimbabwe. In the last days of his life, he struggled to express himself to his wife. He only had enough strength to write the letter J. She started saying words beginning with that letter. Finally she said: “Jesus?” He nodded. Yes, Jesus. Jesus filled his thoughts. That’s all he wanted to say. That’s all his wife needed to know. And, in the end, that’s all any of us needs to know. For a disciple — like that young physician — Jesus gives the assurance and the requirements for our lives.

Now let’s look at the ascension, and the words of the creed. “Right hand” means “power” and “authority” [Acts 1:1-11]. Paul, in his letter to the Church at Ephesus, describes Jesus “at the right hand” of the Father above every power with “all things beneath his feet” [Ephesians 1:17-23]. Thus we glimpse how the drama ends. On the Feast of the Ascension we see that we belong to a story — the drama of human history that climaxes in Jesus’ triumph. As his disciples you and I have a part in that story.

Now, any good story involves conflict, suspense and unexpected twists. God has a plan for us; He created each one of us with a purpose — a role — to play. God is the master story teller. Each person has a part in the overall plot. There are no extraneous characters. Think for a moment of Rosie Cotten — a very minor character in the *Lord of the Rings*. She becomes Samwise’ wife after he returns from his adventure. She hardly has the stunning beauty of Arwen or courage of Eowyn. But the *Lord of the Rings* would not be the same without Rosie Cotten.

Something similar applies to one of us. When the human drama reaches its climax — the day of final triumph — if you are not there, it will not be the same story. At the end of the story things will become clear — why each character has to face his/her own crisis, conflict and pain. On this Feast of the Ascension, we glimpse how the story ends. On the Feast of Pentecost, we will see how it begins. Don’t miss it. It’s a darn good story — and you are called to be part of it.

Place yourself under Jesus’ authority; become his disciple. He won’t take away all your pain and questioning. But he will give you a part in the great drama — it won’t be the same story without you.

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

GROWING INTO FREEDOM:

True freedom is the freedom of the children of God. To reach that freedom requires a lifelong discipline since so much in our world militates against it. The political, economic, social, and even religious powers surrounding us all want to keep us in bondage so that we will obey their commands and be dependent on their rewards. But the spiritual truth that leads to freedom is the truth that we belong not to the world, but to God, whose beloved children we are. By living lives in which we keep returning to that truth in word and deed, we will gradually grow into our true freedom.

—Henri Nouwen



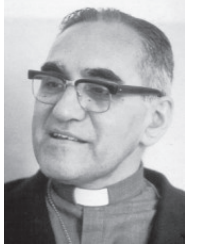
THE ASCENSION TODAY:

In Mark’s Gospel [16:15-20], Jesus commissions his disciples to go into the whole world and proclaim the gospel to every creature. Then the Lord Jesus was taken up into heaven and took his seat at the right hand of God. From that exalted position of power, he continues to work with his disciples — confirming their witness through accompanying signs. Mark’s Gospel suggests that we think of the Ascension not as a sad departure of the Lord from his disciples, but as the establishment of a new order where he is present to all people in all times and places through his gift of the Spirit. He is now at the right hand of the Father as the source and mediator of divine truth and energy.

Eyes of faith detect his presence in ways both striking and ordinary. We see Christ’s abiding presence in the life of Mother Teresa, who heard the Lord’s call to care for the poorest of the poor on the streets of Calcutta, and continued this mission, with a smile on her face, for almost five decades, even though for almost all of that time she felt totally abandoned by Christ — a fact first made public 10 years after her death when her private letters to her spiritual advisers were published. The revelation of her painful spiritual desolation has made her, paradoxically, an even more compelling example of trust in the continuing presence of the exalted Christ, who works in way powerful but often mysterious.



As the canonization process of Oscar Romero, archbishop of San Salvador, now moves forward, more people are learning of the ways Christ worked through him to carry on his mission of preaching the good news to the poor and liberating the oppressed. At one time considered a friend and ally of the wealthy ruling class in El Salvador, he became a courageous public champion of the poor and oppressed. The day after an especially strong condemnation of government violence against “our tormented people,” Oscar was killed by a single rifle shot on March 24, 1980 while celebrating Mass. Millions of people in Latin America and around the world already consider him a saint, a martyr for justice, an example of the transforming power of Christ present in oppressed people and present in the lives of individual believers.



These striking examples of Christian discipleship not only make the Ascension claims more credible, but also prompt further reflection on ways the exalted Christ is present and active in our own lives, perhaps in ways quite ordinary. —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].**



OUR VALUE:

“If we are worth anything, it is not because we have more money or more talent, or more human qualities. Insofar as we are worth anything, it is because we are grafted on to Christ’s life, his cross and resurrection. That is a person’s measure.” —Archbishop Oscar Romero

A SPIRITUALITY OF THE ASCENSION:

The Ascension throws some important light on the mystery of love and intimacy. What is the Ascension? It's an event inside of the life of Jesus and the early church — a feast-day for Christians, a theology, and a spirituality, all woven together into one amorphous bundle of mystery that we too seldom try to unpackage and sort out. What does the Ascension mean? Among other things, it means that the mystery of how we touch each other's lives is strangely paradoxical in that the wondrous life-giving power of arriving, touching another's life — speaking words that nurture, doing actions that build up, and giving life for another — depends also upon eventually leaving, being silent, absorbing rather than actively doing, and giving our goodbye and death just as we once gave our presence and our life.

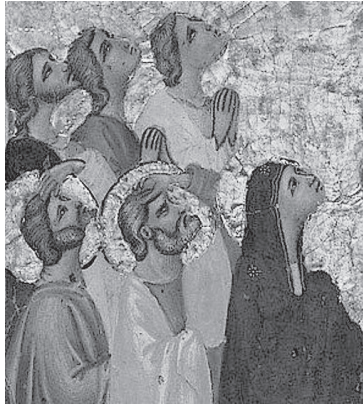
Presence depends too upon absence and there's a blessing we can only give when we go away. That's why Jesus, when bidding farewell to his friends before his ascension, spoke these words: "It's better for you that I go away" [John 16:7]. "You will be sad now, but your sadness will turn to joy" [John 16:20]. "Don't cling to me, go instead to Galilee and I will meet you there" [John 20:17]. How might we understand these words? How is it better that someone we love goes away? How can the sadness of a goodbye — of a painful leaving — turn to joy?

This is something that's hard to explain, though we experience it daily in our lives. Allow me an example. When I was 22, in the space of four months, my father and mother died — both still young. For myself and my siblings, the pain of their deaths was searing. Initially, as with every major loss, what we felt was pain, severance, coldness, helplessness, a new vulnerability, the loss of a vital life-connection, and, the brutality and finality of something for which there is no preparation. There's nothing warm, initially, in any loss, death, or painful goodbye.

Time is a great healer — though there's a lot more to this than simply what washes clean or is anaesthetized by the passage of time. After a while — for me this took several years — I didn't feel a coldness any more. My parents' deaths were no longer a painful thing. Instead their absence turned into a warm presence, the heaviness gave way to a certain lightness of soul inside me, their seeming incapacity to speak to me now turned into a surprising new way of having their steady, constant word in my life, and the blessing that they were never able to fully give me while they were alive began to seep ever more deeply and irrevocably into the very core of my person.

The same was true for my siblings. Our sadness turned to joy and we began to find our parents again, in a deeper way, in Galilee, namely, in those places where their spirits had flourished while they were alive. They had ascended and we were the better for it.

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



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.



THE WISDOM OF THE AGES:

A female CNN journalist heard about a very old Jewish man who had been going to the Western Wall to pray, twice a day, every day, for a long, long time. So she went to check it out. She went to the Western Wall and there he was, walking slowly up to the holy site. She watched him pray and after about 45 minutes — when he turned to leave, using a cane and moving very slowly — she approached him for an interview. "Pardon me, sir, I'm Rebecca Smith from CNN. What's your name?"

"Morris Feinberg," he replied.

"Sir, how long have you been coming to the Western Wall and praying?"

"For about 60 years."

"60 years! That's amazing! What do you pray for?"

"I pray for peace between the Christians, Jews and the Muslims. I pray for all the wars and all the hatred to stop. I pray for all our children to grow up safely as responsible adults and to love their fellow man. I pray that politicians tell us the truth and put the interests of the people ahead of their own interests. And finally, I pray that everyone will be happy."

"How do you feel after doing this for 60 years?"

"Like I'm talking to a wall."

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [5/9/15] ----- \$ 1,771.00

Total Offerings: Sunday [5/10/15] ----- \$ 1,111.00

EUCCHARISTIC MINISTERS:

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



THE IMPORTANCE OF THE ASCENSION:

The Feast of the Ascension is one of the most neglected and misunderstood in the Liturgical Calendar. We ought to pay this wonderful feast much greater respect and begin to understand clearly what it is all about. In fact, this Feast of the Ascension celebrates an extremely crucial moment in God's plan of salvation. We are commemorating the moment that Jesus returned to the Father and handed the continuation of his great work over to us, the Church.

The Gospels tell us all about the public ministry of Jesus, and how he gave his life for us on the Cross, and then how he rose from the dead, and later, how he appeared to the disciples. Then comes the Ascension — when Jesus gave the Apostles their final instructions to go out to the whole world in order to proclaim the Good News and Baptize in the name of the Father and the Son and the Holy Spirit. Jesus then withdrew from them and returned to his Father in Heaven.

We are therefore commemorating two important events 1) the return of Jesus to the Father upon accomplishing his work of salvation and 2) the entrusting of the continuance of his work to the Church. Let us take these in turn.

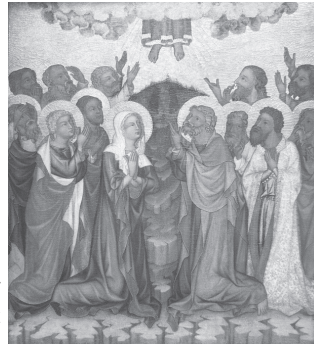
In dealing with his return to the Father we are implicitly acknowledging that Jesus first of all came from the Father, and that he was sent by him to implement the Father's plan of salvation. All that he did while here on earth was in order to fulfil the will of the Father — and this includes his miracles, his teaching, and eventually his passion, death, and resurrection. The important thing therefore is that this work of salvation is truly the work of God entrusted to his Son Jesus, who when his task is accomplished returns to his rightful place at the side of the Father.

So Jesus' miracles are the actual work of God — not any other miraculous power — and his teaching is the true teaching of God and not some made-up message. Then at the very end of his ministry the whole work of Jesus is validated by his return to his rightful place in heaven. Images of the Ascension seem to focus on Jesus going up to heaven or sometimes — as in Medieval works of art — showing his feet sticking through a cloud. But really these images should be of the Son taking his seat at the right hand of the Father, returning to the place from which he first came.

Now while we are focusing on Christ having completed his work, we are also invited to think about the beginning of the work of the Church. For although Christ accomplished all that he was sent to do, that is not quite the end of the story; for now it is the task of the Church to spread this Good News to the entire world and to incorporate all believers into the Church through Baptism. We can summarize this by saying that the Ascension means that the work of Christ is done, while the work of the Church begins.

You might think to yourself that Christ should have stayed on a bit longer and brought everyone to faith in him and only then returned to the Father and that would be the true completion of his work. But this would violate the Father's plan that all people should "freely" worship him. The lesson of the incarnation is that the Father wants us to be saved by one like ourselves and logically this leads to us hearing the Good News not from some Divine Being but from the lips of our brothers and sisters. And it is for this reason that the Church is given its task to proclaim the Gospel to the whole of creation. Christ achieves the work of salvation; while we are the ones whose privileged task it is to tell our brothers and sisters about it and so enable them to freely embrace it.

The next great feast in the Liturgical Calendar is the Feast of Pentecost — what we often call the



and convinced others to expel them from their communities. He talked others into killing them. But the devil didn't win — he couldn't stop the work of the Kingdom of God. The followers of Jesus beat off the snake. All the evil of the world went to war against them. The poisons that destroy the soul and destroy life attacked them. The Christians didn't go into hiding. They took on the poison of the world and found a life free of evil, a life of meaning — the Christian life. Jesus ascends to heaven and then says to us: "Get to work. Fight off the snake, the devil. Fight off poisons of the world. You can win these victories. You can win them because I really haven't left you. I am with you. My spirit — the Holy Spirit — strengthens you. We all have poisons that we have to fight off in our lives. We all have our own demons. Some are of our own making; some are imposed upon us by others or by situations beyond our control.

One person wages a continual battle against alcohol. Another against drugs. One is fighting to be in a Christian relationship with his girlfriend or her boyfriend. Another is fighting against his or her own selfishness. One must deal with the fact that her family is not what it should be. Another is suffering the terror of abuse. One has physical challenges, another has psychological challenges. All these and so many other demons and poisons of the world attack us, but they can't beat us down. We will win against the evil of the world because we have the greatest weapon there ever was — we possess Jesus Christ. Jesus ascends into heaven and assumes His place as Lord of heaven and earth. What does that mean? It means that Jesus has the power to win, to beat off evil. It means that He is in control. It means that He is our Lord. He is the one who fights for us and with us.

In sports and in life the best defense is a good offense. When Jesus ascended into heaven, His followers went on offense. They didn't cower in a room, afraid of what the enemies of God's kingdom would do to them. Instead, they took the battle to the devil. The gospel puts this so simply — "They went forth and preached everywhere". People who would never leave their villages except to travel to Jerusalem, journeyed throughout the world to wage the battle of the Kingdom. They preached everywhere. That's what we are all called to do.

We are called to take the battle to the enemy. We are called to combat moral evil wherever it exists — within us and around us. We are called give people the Gospel, the good News. The Good News is this: there is a much better life than the one the world paints as ideal. There is a life where every action has meaning. There is a life of fulfillment. This life is the life of the Lord. That's the Good News. Life is infinitely better when it is lived united to Jesus Christ. Snakes will attack; poison will be forced down our throats. But we — the people of the ascended Lord — will beat it all off. How? "The Lord worked with them and confirmed the Word." We don't wage this war alone. We fight with the might of the Lord Jesus Christ. And with Him on our side, how can we possibly lose?

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

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org 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.



TAKING ON SNAKES AND POISONS OF THE WORLD:

In Mark's Gospel, Jesus says to those gathered around: "These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents with their hands, and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover" [Mark 16:15-20]. In some of the rural communities of our country, ministers and their congregations take this passage literally — as a test of faith some will plunge their hands into a box of rattlesnakes, pull one out and hold it in front of the congregation. Some will be bitten by the rattlers; some will die from the poison; some will survive.

Now these simple rural communities view the survivors as positive examples of the faith of the entire community. They view those who are bit by the snakes or who die from the poison as examples of the weakness of the community's faith. They are all wrong in interpreting Jesus' words literally — Jesus doesn't want us to challenge Him to heal us; nor does He want us to put ourselves in unnecessary peril. But they are correct in recognizing that faith in Jesus gives them the ability to conquer the evils of the world. And their communities are right when they credit success on the Lord and see failure as a result of lack of faith. But to base our faith in the Bible on the literal fundamentalism that demands that every word, every statement be believed exactly as it is written and read, is not sound theology. These interpretations often get so bogged down in the details that they miss the point of the message.

Here is an example. A young Mom takes her six year old to the beach. The mom keeps an eye on the little one playing in the water, when suddenly the child calls out: "Shark, Shark!" Mom runs into the water to protect the child, and the child just starts laughing. "This is not funny" the mom thinks; "I need to impress upon my child that it is wrong to call for help when you don't need it." So she tells the child the story of the boy who called wolf. You remember, the boy was a shepherd watching sheep, and he was bored. So he called wolf to get the attention of the townsfolk. Then he laughed when they came running, all concerned. He did this twice. The people came both times, but were furious that he was playing a bad joke. Then the boy really did see a wolf. He called for help again — only this time no one listened and he and the flock were attacked. Now, Mom tells this story to the six year old to impress upon the child the importance of only calling for help when it is needed.

And that is the point of the story. What the child's name was, the color of their hair, the country they were from — anything about the shepherd boy is not important. It is easy to miss the point of the story if we are bogged down in the incidentals. What was the message that Jesus was giving when He spoke about the signs of those who believed? The message was that His people could fight and conquer evil in its worst forms.

Jesus used snakes to represent the devil. His followers — those who believe in Him — could take on and beat off the devil. He used poison to represent the evil of the world — the poison that is hatred, materialism, prejudice, alcoholism, the drug culture, the sex culture, etc. Jesus said that His followers would be able to take on the poison of the world and defeat it. Then He ascended into heaven.

Peter and the boys didn't grieve that Jesus was gone. Mary Magdalene and the girls didn't resume their crying. No, once they understood, they were too busy — they got to work and proclaimed the wonders and the beauties of Jesus' life. The devil went after them in full battle array. He tortured them,



Birthday of the Church. This marks the occasion very soon after the Ascension when the Holy Spirit is poured out upon the members of the Church who are immediately impelled to begin their great mission of the proclamation of the Gospel. The Church is filled with the Spirit and carries the Good News to everyone; it has a sacred mission, a holy task. And this is not given only to the full-timers — the priests, deacons and religious — no it is a task given to each member of the Church, that by our lives we communicate Christ to the world.

Christ has returned to the right hand of God, but we are his ambassadors here on earth. And it was on the Day of the Ascension that this great task was laid on our shoulders. But this huge responsibility was not given to us without support from above. As Jesus says: "I will not leave you orphans" [John 14:18]. Yes Jesus has returned to the Father — but this is to merely reassume his glory, his place at the center of power. And it is from this place that he can reassume his majesty and exercise influence over the whole of creation.

By returning to the Father, Jesus is more able to be with us, more able to guide us, more able to work through us [see John 14 and 15]. We do not see him any more in human form as the Apostles did, but he is nonetheless with us. His word speaks through us; we work powerful miracles in his name; and extraordinary conversions occur as a result of his intervention. Yes, Jesus has gone from us but only so that he can be with us in a much more powerful and universal way. As it says in Mark's Gospel: "After the Lord Jesus had spoken to them, he was taken up into heaven and was seated at God's right hand. Then the disciples went out and preached everywhere. The Lord worked with them and confirmed their mission by the signs that accompanied it" [Mark 16:15-20].

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

READINGS FOR THE WEEK:

Monday:	Acts 19:1-8, John 16:29-33
Tuesday:	Acts 20:17-27, John 17:1-11
Wednesday:	Acts 20:28-38, John 17:11-19
Thursday:	Acts 22:30-23:11, John 17:20-26
Friday:	Acts 25:13-21, John 21:15-19
Saturday:	Acts 28:16-31, John 21:20-25

Feast of Pentecost : Acts 2:1-11, 1 Corinthians 12:3-13, John 20:19-23

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!



KEEPING FAITH DURING FINALS WEEK:

“God will still love me, even if I fail this test.” I’ve said these words often — especially every time a Chemistry test comes my way. It’s reassuring to think that God won’t check my GPA when I’m before Pearly Gates — but what does that mean for my academics? That they don’t matter? I can fail every single subject? I never have to study for anything? I can drop out of school and pursue holiness without any grades or assessments or standardized tests????

As much as I wish that another Chemistry exam never came my way, that’s just not the way it works. School is something I’m going to have to live with. However, it doesn’t have to be a bad thing. St. Paul reminds us that “whether you eat or drink or whatever you do, do all to the glory of God” [1 Corinthians 10:31]. Look at praying before meals. All you’re doing is eating and drinking. There is nothing too significant about that. But, by pausing before your meal and thanking God for the food He has blessed you with, you’re acknowledging Him. By asking Him to use it for your nourishment, you’re using your gift to glorify His creation. A simple task — eating some good ole’ Chick-fil-A — has now become a means for sanctification. You’ve glorified God before you’ve even taken a bite.

So if eating or drinking can glorify God, then I’d have to think there’s something of value in schoolwork. School — like food — is a gift that can be used to glorify God. About to take a test? Stressed out before finals week? Wondering what the point is to all this work? Well, that’s an opportunity to glorify God. It’s a chance to thank God for the gift of education — a privilege many throughout the world don’t experience. It’s an opportunity to ask Him to use your education for His benefit, to form you into His disciple, and to give you courage to speak His word.

Something as simple as writing “JMJ” on the top of your test — meaning “Jesus, Mary, Joseph” — invites God into your daily routine and transforms the mundane into a prayer. In the words of St. Josemaria Escriva: “an hour of study, for a modern apostle, is an hour of prayer.”

Sometimes, I get antsy with my education — it seems to be a hindrance to my path to holiness. How can I serve others if I have to do homework? How can I wake up for Mass if I stayed up all night studying? I get eager to graduate and move on — to finally “discover my vocation.” But, in those times, what I’m failing to recognize is that we are called to live vocationally right here and now — no matter where we are in life. My vocation is to be a student right now. It may not seem like much, but there is ample opportunity to glorify God in everything I do as a student. In fact, He’s everywhere I look.

Chemistry — although a dreadful subject, in my opinion — reveals the glory of God. In fact, all science does, for that matter. The intricacies of human life, the precision with which our world was created — it all points to the divine. So many things had to happen just right for life to exist; yet here we are: living, breathing, thinking individuals.

And English? It points to the beauty and imagination that God has placed in our hearts — a beauty and imagination that are only minor reflections of His. Music? Well, psh, singing is praying twice. History? That’s His story, you see. I could go on and on, but the point is that **God is everywhere**. We can find Him in our classroom, in our textbooks, and in the people we encounter each day at school. The more we learn about our world, the more we learn about the One who created it. It’s anything but boring.

I just went on to explain why school is so great, and I’m sure some of you are thinking: “yeah it’s

just so great to stay up until 3AM and spend every day stressed out of my mind.” Let me clarify. It’s important to take your vocation as a student seriously and to invest time in your studies — but it’s not the most important. Doing well in school should not come at the expense of our sanity. That’s not what God is asking from us.

Rather, living out our vocations as students should mean finding a balance somewhere in the middle — we recognize the blessing of our education. We want to get to know our Lord through what we learn. But we realize that, at the end of our lives, our school performance is just a drop in the bucket.

This realization is liberating. Stress ceases to hold any power when you realize that there’s nothing to be stressed about. When confronted with a daunting project or an impossible test, all we can do is study to the best of our ability and pray that God meets us halfway. After that, if things turn out well — great. All glory to God. And if not — great. We’ve gained a bit of humility. Failing a test won’t keep us from Christ. So why let the mere fear of failing a test keep us from Christ? That’s what anxiety and stress are — a lack of trust that God’s got you, no matter what happens.

Your academics will take you far. The work ethic, the knowledge, and the skills you acquire as you live out your vocation as a student can help you glorify God and the gifts He has blessed you with. School is significant. Remember that. But also remember that it’s not of eternal significance. Only one Thing is unchanging. Only one Thing will get you to Heaven. Only one Thing — God — matters in the end.

Rock those finals! “Ad Majorem Dei Gloriam” — “all glory to almighty God”.

And please pray for my Chemistry exam.

—written by Faith Noah, 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.

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

Our final meeting of the year will be on Sunday, May 31st, when we will be honoring our 8th graders and our Seniors. Come and find out what the **EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our **EDGE Youth Group** has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Join us for a fun filled faith experience. All are welcome.

**A PRAYER:**

Come to us, Lord, in our sorrow and in our joy. Come to us in our emptiness and in our hope. Come to us in the full vigor of youth and in the decline of old age. May our family know your abiding presence in every age. When our family prays together, we know it is you who reinforce our bonds of love and joy. Come to us always, Lord, this we pray through Christ our Lord. Amen.