

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

Spirit of God,
be here now
to heal and forgive,
to make me live
a radiant spoke in the wheel of life.

Take my hands
and guide them
in learning gestures of peace
and compassion.

Patiently tutor my heart
that seeks you in love's tabernacle.
Calm my fretful busyness;
soothe my weary brain.
Beckon to me
until I meet you
in the cave of my heart.
And there
teach me all things —
justice,
compassion,
love
until I walk in righteousness
and live in joy:
a witness to the presence of God
in the world.
Amen.

CAMPUS MINISTRY OFFICE:

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

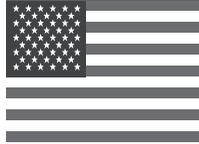
Our Lady Chapel



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.

THE CLASS OF 2014:

Congratulations to the members of the Class of 2015 who are **graduating this Sunday, May 24th**. We celebrate all that you are, and we salute your many achievements. May the Lord's blessing and peace go with you in the days and months ahead as you enter a new stage in your life. Congratulations also to the parents and grandparents of our graduates for your steadfast love, encouragement and support throughout the years. Our prayers and thoughts are with you all during this very special time. God bless you.

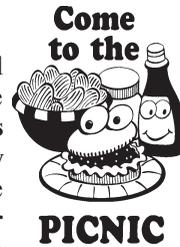
MEMORIAL DAY:

Monday, May 25th, is the observance of **Memorial Day**. Holidays are always time for family and friends; the time off from the routine of the workday, offers us an opportunity to give attention to other important aspects of our lives. Let us take time this Memorial Day to celebrate the heritage of those who have gone before us, particularly those who have given their lives in the service of our nation. Please join us for

Mass at 9:30 AM in our chapel.

CHAPEL PICNIC:

Put this date aside; mark your calendars! Sunday, July 12th is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel**. Hope to see you there.

**MARK YOUR CALENDAR!**

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

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

A TRUTH:

The greatest good you can do for another is not just to share your riches but to reveal to him/her their own.

—Benjamin Disraeli

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- 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 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!

**IT'S ALL ABOUT DIRECTION:**

If you can't fly, then run, if you can't run, then walk, if you can't walk, then crawl, but whatever you do, you have to keep moving forward

— Martin Luther King, Jr.

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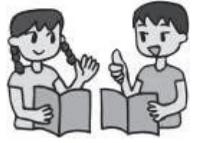
PRAYERS FOR THE SICK:

- For Cory Welch, who was critically injured in an accident.
- For Rosie LaPerch who is undergoing medical treatment.
- For Michael Daher, uncle of Charbel Najm [‘16] who is undergoing treatment for a serious heart attack.
- For Peter Kisuule, who is recovering from orthoscopic knee surgery.
- 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 Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- 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 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.



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



SCHEDULE FOR THE WEEK:

Sunday, May 24: Pentecost	9:00 AM
Monday, May 25: Memorial Day	9:30 AM
Tuesday, May 26: St. Philip Neri	5:30 PM [Eucharistic Chapel]
Wednesday, May 27:	5:30 PM [Eucharistic Chapel]
Thursday, May 28:	5:30 PM [Eucharistic Chapel]
Friday, May 29:	5:30 PM [Eucharistic Chapel]
Saturday, May 30: Blessed Trinity	5:00 PM
Sunday, May 31: Blessed Trinity	10:00 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.



ON THE ROAD:

To achieve greatness, start where you are, use what you have, and do what you can

—Arthur Ashe

REFLECTION ON THE THEME FOR THE WEEK:

All fruitful relationships begin within mystery and continue there even though there are continued gestures of self-revelation. It is an affirming compliment for you to say to a spouse, community member, or close friend that you cannot figure them out — they are a mystery. When we figure something out — like a Rubik’s Cube — we put them aside. Solving is the beginning of being bored. People who are in love want to know about their beloved, and, thank God, there is always more to know. This forms the foundation for the continuing of the love relationship. If we know all there is to know about an object — like a watch or computer — then we can more easily control the object. Persons are not objects and are not to be controlled.

The perfect love relationship is the one that is between God, the Lover, and ourselves as the beloved. Both of us — God and ourselves — are mysteries, even though God, the Divine Initiator, has been in the process of revealing for millennia. We have spent years revealing ourselves to others and to ourselves, and yet we do humbly admit that we cannot figure out our mysterious selves either.

Unfortunately, we spend far too much time trying to figure God out, rather than trying to really love God. This makes God an object to be controlled. What is equally important is to realize that we are not objects for God to control either. Both of us together are in this relationship called life.

The Setting for the Feast of Pentecost begins with the gathering of Jews from throughout the world in Jerusalem for the feast of Weeks — or the celebration of the first cuttings of the grain harvest. This was the second of the three major feasts in the religious tradition of Israel. The first was the Feast of Unleavened Bread, or Passover; the third was the Feast of Tents or Booths — celebrating the harvestings of grapes and olives.

Pentecost is actually the Greek name for “fifty days” or seven weeks — hence the name of the feast has been called the “Feast of Weeks.” It was a communal celebration of God’s abundant fidelity to the Jews in the giving of the land and its fertility; they were gathered to give thanks and have a share in the crops.

Thus what begins as a gathering to share crops in a spirit of thanksgiving, turns into an account of the same fidelity of God to bring about a new crop — a new sense of the whole earth’s being a blessing place. With the coming of the Holy Spirit there is a kind of interior fire lit which has to be spread. People from various distant regions came, heard, and were invited to listen and then return with that fire and that Spirit [Acts 2:1-11]. What began for Jewish believers as a passive celebration of harvest becomes for the Christian community a celebration of God’s planting the Holy Spirit to bring about a harvest of planters.

The Gospel of John presents a different picture of Jesus’ sending the Spirit, but the results are the same [John 20:19-23]. What began in fear and hiding becomes a fearless sending. In his letter to the Church at Corinth, Paul reminds us very specifically that there is One Spirit who is to be made visible or manifested in a variety of “works” — but it is the same Spirit who produces “all of them in everyone” [1 Corinthians 12:3-13].

When God came looking for Adam and Eve in the Book of Genesis, they were hiding because they had denied who they were and lusted to be like God [see Genesis 3]. When Jesus comes looking for His disciples who had denied who they were, He finds them hiding as well [John 20:13-23]. It is Resurrection time, and Jesus greets them with “peace” twice. And then he does two amazing things — he

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Kathy McPhillips, former Gilmour Lower School Math teacher.
- For Paul Collins, relative of Gilmour CFO, Kelly Kearney
- For Brother Jean-Louis Obomsawin, C.S.C.
- For Marilyn Malloy, grandmother of Will [*15], Kylie [*16], Gianna [*20], and Charlie Velotta.
- For Cecilia Foldenauere, grandmother of Brother Chris Torrijas, C.S.C.
- For Michael Schrems, father of James [*87].
- For Sister Barbara Johns, I.H.M.
- For Devin Stokels
- For Josh Weil, nephew of Matt Weil [*89].
- 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.

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.

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 SPIRIT AMIDST CONFUSION:

During the church's 2,000 year history, the Holy Spirit has often been an aggravation to the leaders of the institution — "things" would obviously run more smoothly without that "thorn in their side." In some sense, the second century movement to form a hierarchical church structure — as we know it — was an attempt to get rid of that aggravation.

One of the difficulties of falling back on the Holy Spirit for guidance is that we're forced to deal with prophets. Surfacing and listening to prophets was the normal process that biblical people employed to understand what God wanted them to do. Throughout the Hebrew and Christian Scriptures, there runs a belief that God always places a handful of especially inspired people in our midst to point us in the direction God wishes us to go. The late Bruce Vawter labeled these individuals "the conscience of the people." The great Hans Walter Wolff referred to them as "people who supply us with the future implications of our present actions."

The only problem facing God's biblical disciples revolved around finding ways to separate false prophets from real prophets. Both claimed to have been sent by God. Though as a Scripture teacher, Wolff faithfully outlined the five classic rules for distinguishing between real and fake, as one of the world's experts on biblical prophecy, he always added a sixth criterion — "Authentic prophets, constantly cause confusion." This is especially true when the prophets' words are triggered by the Holy Spirit.

Luke warns of that disturbing situation in the way he describes the Jerusalem Pentecost event [Acts 2:1-11]. It's no accident that the Spirit's arrival is accompanied with noise, wind, and fire — all elements which take us out of our peaceful, secure environment and throw us into confusion. Yet it's only after such a disturbing experience that "they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim." Had they not first gone through that confusion, no one would have "heard them speaking in his or her own tongue." Such aggravation seems to be a necessary when we're dealing with the Spirit.

Yet it's clear from Paul's letter to the Church at Corinth that even after the church receives the gift of tongues there's still a lot of confusion. How does a community handle a situation in which some are gifted with tongues and others aren't? Paul tackles these issues by outlining a course to be followed if one is going to use his or her gifts "for some benefit." The Apostle is convinced that if we let love guide us through the aggravation of everyone having different — even at times conflicting — gifts we'll eventually discover that we've morphed into the Body of Christ — each member working for the good of the whole body [1 Corinthians 12:3-13].

Of course, nothing brings more confusion than when we employ the Spirit's gift of forgiveness — the gift that John's Jesus shares with his disciples on Easter Sunday night [John 20:19-23]. We normally appreciate the security of knowing who our friends and who our enemies are. Yet, if we — like Jesus — actually forgive everyone's sins we obliterate that secure dividing line. It's impossible to live in a black and white world when forgiveness is the outward sign that we're being "sent" as the Father has sent Jesus. Carrying on Jesus' ministry opens the door to lots of confusion. It simply seems to go with the territory.

Knowing these biblical "realities," I've been amused at some of the recent criticism Pope Francis has received from several high-profile church officials and commentators. Among other things, they actually accuse him of "causing confusion among the faithful."

How biblical can you get?

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



passes on to them the very mission He had received and he breathes upon them and offers them the same breath or Spirit that brought about order from the chaos as recounted in the same book of Genesis. He is telling them that as He was sent into the world to bring order into the lives of all, so they were as well, the incarnations of the Spirit who themselves are sent to bring order out of chaos. Whose chaos you order there will be order and those who retain their chaos as a way of living, their chaos is retained.

The visited-disciples were in personal and collective disorder. They had run away from the Light, the Way, the Truth, and the Life. Jesus came, not with condemnation, nor to convict them, but to convince them that their lives were blest and could be a blessing — if they allowed the Spirit to breathe within them and through them.

In the creation narrative of Genesis, the creating God, Who was breathing a spirit of order, was quoted as saying such things as: "let there be light", and "let there be life". Jesus is the incarnation of that same on-going love. He breathes the same Spirit upon the disciples to get up and get out into the light and bring about new life.

We all enjoy a pat on the back and little encouraging words. Jesus is giving His early Church more than a pat — he's giving them a boot in the backside. The same Spirit is doing the same kicking to the same area of our Church and our individual selves. No more hiding and pretending that faith is about everyone else — worrying or wondering who we are and what we are to do. Jesus did not give them any further instruction except to "Go". Where shall we go? Where is the chaos? Where do others not want to go? Where are we likely to bring light and life? Where is the darkness and death in our families, communities, and cultures?

This is not exactly a comforting feast. This celebration has serious, going out, implications. The Spirit is not a warm and fuzzy consoler like a fluffy blanket. The Spirit says to each of us: "Take your life as seriously as I do!" Hiding is not allowed any more! Show up and show off.

—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].**

THE TRUE HEART:

Always pray to have eyes that see the best in people, a heart that forgives the worst, a mind that forgets the bad, and a soul that never loses faith in God.

LET THE SPIRIT FLOW:

A poor European family was coming to the US early last century. On the ship, they had as food the bread and cheese they had purchased prior to sailing. After many days of cheese sandwiches, the son came to his father: “Dad, if I have to eat cheese sandwiches all the way across the Atlantic, I won’t make it.” The sympathetic father gave him his last nickel for ice cream. Hours later the child returned. The father noticed his wide smile. He asked what he had eaten. “Several plates of ice cream, dad, and then a steak dinner.” “For a nickel?” “No, dad, the food is free — it’s part of the passage ticket.” He returned the coin to his father.

The life of the Holy Spirit comes to us with the ticket of our Baptism and Confirmation. We have listened to Christ’s command: “Receive the Holy Spirit.” Each of us received the Holy Spirit at Baptism and Confirmation. The Spirit’s gifts are awesome. Listen to them: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. We must learn to use them. The Holy Spirit, says Daniel Durken, came to dispel the A,B,C, and D’s of our humdrum lives — apathy, boredom, coldness, and dullness.

When St Paul dropped in on the Church in Ephesus, he judged that they were lacking a “get up and go” spirit. So he asked point-blank: “Have you received the Holy Spirit?” [Acts 19:1-7]. Why would Paul have asked that question unless he observed a “power shortage” in their company? The Ephesian community was dragging themselves along on 60 volts when all the time they could have been charged with 120 volts. When they replied that they had not received the Spirit, Paul confirmed them — after Baptizing them in the name of Christ. They became supercharged people.

Why were the twelve — many of them illiterate — able to win a world for their Leader? And why are a billion Christians unable to repeat the same feat today? The answer is the Apostles used the Holy Spirit’s gifts to the full and we do not.

The Spirit’s gifts operate in our ordinary lives under extraordinary conditions. People blossom to levels of wisdom or fortitude they never dreamed possible. During the French Revolution, an informer notified the Mother Superior of a Carmelite convent that the following day all the sisters would be guillotined. The superior informed her sisters, saying that the convent gate would be left open for anyone who wished to flee. Only one ran away. The next morning the rest were brought to the guillotine. The sisters were about to place their heads on the block. Then they observed with pride that the nun who had run away stepped out of the crowd and joined her sisters. What had brought her back? — it was the gift of fortitude from the Holy Spirit.

Father Benedict Groeschel writes that the gifts of the Spirit were sewn into us like seeds — they remain in the desert of our souls waiting to be nourished and given life. The driest desert in the world is in Chile. One time the desert had not seen rain for sixteen years. Then the rains came; the result was that the desert was marked with tiny enamel-like flowers. They were there all the time just waiting for proper growth conditions. The same is true for the Spirit working in our own lives.

A young man in college was once asked by a student who knew that he was a devout Catholic at home: “Why don’t I see you at Sunday Mass?” The teen replied: “Would you want me to be the only one



outside. We judge ourselves. God judges no one. God doesn’t need to.

When we view things inside this perspective it also clarifies a number of misunderstandings that cause confusion inside the minds of believers as well as inside the minds of their critics. How often, for instance, do we hear this criticism: If God is all-good, all-loving, and all-merciful, how can God condemn someone to hell for all eternity? A valid question — though not a particularly reflective one. Why? Because God judges no one; God punishes no one; God condemns no one to hell. We do these things to ourselves. We judge ourselves, we punish ourselves, and we put ourselves in various forms of hell whenever we do choose not to live in the light, the truth, and inside God’s spirit. And that judgment is self-inflicted, that punishment is self-inflicted, and those fires of hell are self-inflicted.

There are a number of lessons in this. First, as we have just seen, the fact that God judges no one, helps clarify our theodicy — that is, it helps deflate all those misunderstandings surrounding God’s mercy and the accusation that an all-merciful God can condemn someone to eternal hellfire. Beyond this, it is a strong challenge to us to be less judgmental in our lives — to let the wheat and the dandelion sort themselves out over time, to let light itself judge darkness, to let truth itself judge falsehood, and to, like Pope Francis, be less quick to offer judgments in God’s name and more prone to say: “Who am I to judge?”

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

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.



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].**



THE GRACE OF PENTECOST:

Through the grace of the Ascension and Pentecost, Christ penetrates the very depths of our being, our separate-self sense melts into his divine Person, and we are empowered to act under the direct influence of his Spirit. Thus, even if we drink a cup of soup or walk down the street, it is Christ living in us, transforming us and the world from within. This transformation appears in the guise of ordinary things and of our seemingly insignificant daily routines. The grace of the Ascension and Pentecost is the uninhibited faith that believes that God’s will is being done no matter what happens. It believes that creation is already glorified — though in a hidden manner — as it awaits the full revelation of the children of God. The grace of the Ascension and Pentecost enables us to perceive the irresistible power of the Spirit transforming everything into Christ despite any and all appearances to the contrary.

—Thomas Keating 15

WHO AM I TO JUDGE?

Perhaps the single, most-often quoted line from Pope Francis is his response to a question he was asked vis-à-vis the morality of a particularly-dicey issue. His, infamous-famous reply: “Who am I to judge?” Although this remark is often assumed to be flighty and less-than-serious, it is, in fact, on pretty safe ground. Jesus, it seems, says basically the same thing. For example, in his conversation with Nicodemus in John’s Gospel, he, in essence, says: “I judge no one” [See John 3].

If the Gospel of John is to be believed, then Jesus judges no one. God judges no one. But that needs to be put into context. It doesn’t mean that there aren’t any moral judgments, and that our actions are indifferent to moral scrutiny. There is judgment — except that it doesn’t work the way it is fantasized inside the popular mind. According to what Jesus tells us in John’s Gospel, judgment works

this way: God’s light, God’s truth, and God’s spirit come into the world. We then judge ourselves according to how we live in the face of them — God’s light has come into the world, but we can choose to live in darkness. That’s our decision, our judgment. God’s truth has been revealed, but we can choose to live in falsehood, in lies. That’s our decision, our judgment to make. And God’s spirit has come into the world, but we can prefer to live outside that spirit, in another spirit. That too is our decision, our judgment. God judges no one. We judge ourselves. Hence we can also say that God condemns no one, though we can choose to condemn ourselves. And God punishes no one, but we can choose to punish ourselves. Negative moral judgment is self-inflicted. Perhaps this seems abstract, but it is not. We know this existentially — we feel the brand of our own actions inside us. To use just one example: How we judge ourselves by the Holy Spirit.



God’s spirit, the Holy Spirit, is not something so abstract and slippery that it cannot be pinned down. St. Paul describes the Holy Spirit in terms so clear that they can only be rendered abstract and ambiguous by some self-serving rationalization. How does he describe and define the Holy Spirit? So as to make things clear he sets up a contrast by first telling us what the Holy Spirit is not. The spirit of God is not the spirit of self-indulgence, sexual vice, jealousy, rivalry, antagonism, bad temper, quarrels, drunkenness, or factionalism. Anytime we are cultivating these qualities inside of our lives, we should not delude ourselves into thinking we are living in God’s spirit — no matter how frequent, sincere, or pious is our religious practice. The Holy Spirit, Paul tells us, is the spirit of charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity. Only when we are living inside of these virtues are we living inside God’s spirit [Galatians 5:16-25].

So then, this is how judgment happens. God’s spirit — charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity — has been revealed. We can choose to live inside the virtues of that spirit or we can choose to live instead inside their opposites — self-indulgence, sexual vice, rivalry, antagonism, bad temper, quarrels, drunkenness, and factionalism. One choice leads to a life with God, the other leads away from God. And that choice is ours to make — it does not come from the

in my dorm to go?” The student had received the gift of fortitude from the Holy Spirit, but he was afraid to use it.

A five year old pre-Communion child watched her mother receive the Eucharist. She asked: “Will you share Jesus with me?” Will we, helped by the Spirit, share Jesus with our friends? Napoleon Bonaparte said: “There are two forces on this earth — the force of arms and the force of the Spirit. The force of the Spirit is stronger.” Why don’t we prove that by our lives?

—taken from the writings of Father James Gilhooly, 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.



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 [5/16/15] ----- \$ 476.00
Total Offerings: Sunday [5/17/15] ----- \$ 2,521.00

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.



LORD, SEND US YOUR SPIRIT:

The Feast of Pentecost ranks among the most important in the Christian Calendar — it is up there with Christmas and Easter as marking a crucial moment in the story of our salvation. On Pentecost Day, the Holy Spirit was poured out upon the apostles and they were inspired to leave their place of refuge and go out into the street to proclaim the Gospel eloquently in the languages of all their listeners. This great outpouring of the Holy Spirit was not a one-time event — it is something that continues in the Church right up to the present day. And it will always be one of the identifying characteristics of the Church. Jesus himself said: “I will not leave you orphans” [John 14:18] — the Holy Spirit has been sent down on the community of believers and he inspires and sustains the Church through all the ages.

This great Feast of Pentecost is rightly considered the birthday of the Church. But it marks much more than merely the birth of an institution. What is happening is that we are being gradually drawn into the life of the Trinity — the life of God himself. We have been saved by the work of the Son, and we now live the life of the Spirit. We are being drawn ever closer to the Father, and when we die we shall rise to glory and see God face to face.

Each one of us experiences his or her own Pentecost. The Holy Spirit is poured out on us in the Sacrament of Confirmation, but the Spirit does not stop there — we experience many other moments of grace because God never ceases to act in our lives. Nothing occurs by accident, and, while respecting our free will, God constantly cares for us and guides us in the way he chooses. If we want to know whether he actually does this, then simply sit down and count your blessings and you will soon see what God has been doing.

We as Christians want to live in harmony with our creator; we want to follow where he leads us. Sometimes, though, we find it difficult to discern his will. Does the Holy Spirit inspire this or that particular action, or it is just me following my own desires? To answer this question, we simply need to ask ourselves whether the deed in question is good — and whether its effects will be good. If there is a shadow of doubt, then we will know that this action reflects our own desires that are at work rather than the inspiration of the Holy Spirit. God is good and there is no darkness in him. If our actions and motivations are good in themselves then they certainly come from God.

This might not sound like much fun — we may regard being good all the time as rather boring. But this is a basic error on our part. Doing good deeds is certainly pleasurable. Working in harmony with our creator is in fact deeply satisfying — in fact, true personal fulfilment can be found in no other way.

The Lord Jesus breathed on the apostles and said: “Receive the Holy Spirit”. This is a most interesting action and indeed the Holy Spirit is often identified as the very “breath of God”. It is breath that gives life, and the Holy Spirit certainly gives us life. We begin to live a new life; we have a new breath in us — the breath of God. We live this new life by doing the things God wants us to do, thinking the thoughts God wants us to think, and by speaking the words that God wants us to speak. By living in such close conformity to the will of God, we become more and more in harmony with him. What begins as an act of will — sometimes only with great difficulty — gradually becomes second nature to us. We don’t have to ask what God wants us to do because we instinctively choose the good.



An older couple meticulously plan their retirement — there will be travel, and golf, and a home near the beach. But sickness changes everything before it has even begun. Money for travel goes to the doctors. The care giver spouse does not regret one second of the direction he or she has been called to. Golf and travel are not important — love is important. And in the fortieth, fiftieth, or even sixtieth year of marriage, they give witness to the overwhelming Presence of the Lord in their marriage.

Jesus calls us out of our Upper Rooms. But He does far more — infinitely more than that. He doesn’t just call us to proclaim the Good News. He gives us the ability to proclaim the Gospel — He gives us His Spirit. The Spirit that forms us into Church, the Spirit that is itself the Third Person of the Trinity is poured into us. That Spirit allows us to speak with our lives the language of the Love of God. That Spirit allows others to hear God in every one of us.

The strength that the young couple have to care for their special child is an empowerment of the Spirit. The strength that the elderly husband or wife has to care for their sick spouse in an empowerment of the Spirit. The strength that we have to step away from relationships that are stifling our growth is an empowerment of the Spirit.

The strength of the Holy Spirit is given to us so that our lives might be proclamations of the Gospel.

And so we celebrate the Spirit that empowers us to leave our comfort zone, to leave our places of safety, to leave our security, and to leap into the challenge of the Gospel. May we have the courage of our convictions. May we be a people of Pentecost.

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

THE FEMINE FACE OF GOD:

All this “women-stuff” is not only important; it is half of conversion, half of salvation, half of wholeness, half of God’s work of art. Recall the image of the woman given to us in the Book of Revelation — “pregnant, and in labor, crying aloud in the pangs of childbirth, and finally escaping into the desert until her time” [Revelation 12:1-6]. Could this be the time? The world is tired of Pentagons and pyramids, prelates and princes, empires and corporations that only abort God’s child. This women-stuff is very important, and it has always been important. Our God has always been too small and too male; it kept us from the deeper mystical path.

While it is true that many feminists have been annoying to say the least, we must also admit that they have been very prophetic and necessary for the Church and the world. It is time for the woman to come out of her desert refuge and for the men to welcome her. As we see in the churches today. This is still quite difficult if you have been an “alpha male” all of your life. No surprise that Jesus came “meek and humble of heart” [Matthew 11:29] to undo the male addiction to power and performance. Mary is the standing archetype of how the gift of God is received. One almost wonders if the Roman and Orthodox churches do not “worship” Mary to avoid actually following her on her oh-so-natural and simple path.

—taken from the writings of Father Richard Rohr, O.F.M.

**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.



CALLED FROM SAFETY INTO LOVE:

The doors were locked. The bar was firmly in place. The Temple police who had hunted Jesus down Thursday evening would not so easily get into the Upper Room on Sunday. The disciples really didn't know what they should do now that Jesus was dead. What they did know was that for the time being they were in a safe place. They were there on Easter Sunday. Perhaps they were there all fifty days after that fateful Passover. The Acts of the Apostles has them there for those fifty days — thus the name Pentecost. The Gospel of John doesn't mention how long they were there. But it also points out that the disciples were in a safe place [John 20:19-23].

Safe — until the Lord called them out of their safety. In John's Gospel, Jesus breathes on them — He gives them life just as His Father had breathed on Adam and gave him life. "As the Father has sent me, so I send you" —and in these words, Jesus calls them out of comfort, out of safety, and into the dangerous life of proclaiming Jesus Christ.

The Book of Acts of the Apostles describes the apostles receiving the Holy Spirit in the symbols of fire and wind, and immediately they leave the safety of the Upper Room to proclaim the Good News [Acts 2:1-11]. The apostles were doing exactly what Jesus did before He was put to death — they were risking their lives, losing their lives, for the Kingdom of God. They gave up their safe place, for the safety of the Kingdom.

It is easy to stay in a safe place. It is easy to cling to our comfort level. But Christ continually calls us out of the Upper Rooms of our lives. He continually calls us to embrace the challenges of the Gospel. We all have our group — our safe place. Perhaps our safe place is populated by the popular crowd in school, at work, in the neighborhood. Perhaps the goal of so many of our lives is nothing more than to live for ourselves. We embrace and glorify the pagan values of a material world. And we are comfortable being with them. Why should we be the one who is different? Why should we be the one who is going to challenge values? And then Jesus calls us out of the Upper Room. He calls us to be different — to be holy. He calls us to be the one who embraces virtue. He calls us into the insecurity of proclamation.

Or perhaps our safe place is a relationship with a person that we have grown accustomed to. We can't say that we really love him or her, but if we are honest with ourselves we have to admit that we would rather have a relationship going nowhere than no relationship at all. As a result, we are not growing — we are merely existing. And then Christ calls us out of this Upper Room to seek His Presence in others, and to bring His Presence to others. It is scary. It is frightening venturing out alone in the world. But we cannot be true to ourselves and hide in a flawed relationship. So we take a leap of faith into the arms of the Lord. His call, His message, His Gospel is infinitely more important than our comfort.

Blessed Mother Theresa of Calcutta said: "If you want to give God a good laugh, tell Him your plans." That is because God has plans for each of us beyond our imaginations — plans, ways, that we can bring His love to others. So a young couple learns that the baby coming will be a special needs child. They give the child the life he or she has a right to. And they realize that the child is a gift. This child has made them more loving than they could imagine.



This sounds all very lovely and pious. And while this all sounds marvelous, can we say that we live like this? Or maybe it would be better to say that "we wish would could live like this" — but it is very hard. There are so many practical things that get in the way. In addition, we all like our little vices and bad habits and are reluctant to let them go.

This is understandable; in fact, it is an inevitable effect of the original sin that we were all born into. In theology, we call this "concupiscence". That's why God — in his infinite wisdom — simultaneously instituted the sacrament of reconciliation in the very act of outpouring the Holy Spirit upon us. The Holy Spirit who comes upon us is a forgiving, healing, and reconciling Spirit.

We want to live the way God wants but we frequently fail; we frequently return to the selfish habits of sin, and we frequently choose our way rather than God's way. But we are aware of this. And when things build up, we find ourselves turning to God in repentance to seek his forgiveness and mercy. It is in the Sacrament of Reconciliation that we hear the priest say those wonderful words: "God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself, and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the Church may God give you pardon and peace."

So although we are still fairly hopeless and always will have a certain propensity to sin, we can yet make progress. After all, the Holy Spirit is guiding us and he guides us along the way to holiness. By letting him do his work we gradually grow in love and goodness. By letting him do his work he draws us to the Father — he leads us to life eternal. "Come, Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the earth. O God, who has taught the hearts of the faithful by light of the Holy Spirit, grant that by the gift of the same Spirit, we may be always truly wise and ever rejoice in his consolation. Amen."

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

READINGS FOR THE WEEK:

Monday: Sirach 17:20-24, Mark 10:17-27

Tuesday: Sirach 35:1-12, Mark 10:28-31

Wednesday: Sirach 36:1-17, Mark 10:32-45

Thursday: Sirach 42:15-25, Mark 10:46-52

Friday: Sirach 44:1-13, Mark 11:11-26

Saturday: Sirach 51:12-20, Mark 11:27-33

Feast of the Holy Trinity : Deuteronomy 4:32-40, Romans 8:14-17, Matthew 28:16-20

CONTEMPLATION:

Contemplation is the response to a call — a call from the one who has no voice, and yet who speaks in everything that is, and who, most of all, speaks in the depths of our own being. For we ourselves are words of his. Contemplation is this echo. It is a deep resonance in the inmost center of our spirit in which our very life loses its separate voice and re-sounds with the majesty and the mercy of the Hidden and Living One.

—Thomas Merton

THREE THINGS ALL SENIORS WISH THEY KNEW AS FRESHMEN:

[Since this is graduation weekend, we offer this light hearted, yet serious, reflection on life.]

Any graduating senior will tell you what they wish they knew as when they were freshman. Most of this comes from circumstance. If someone studied all the time and never had fun, they might tell you to have more fun. If someone who had a lot of fun but never studied, they will tell you to study more. So everyone has some nugget of wisdom they will share.

Then there are some universal lessons that everybody learns, whether they like it or not. It doesn't matter who you are, or what you did in high school, you just can't avoid these realities. So if you are an underclassmen — or even if you are preparing to begin your senior year — save yourself the time and learn these lessons before it's too late:

- **Popularity comes and goes. [Just ask any American president].** People's priorities change over the four years of high school, so your popularity is never guaranteed. You might get mocked as a freshman for skipping a party so you can go on a church retreat. But as a senior, you know that being at every party can be lame — and not only that, most parties are stupid. So not going to a party can make you more popular. Who would've thought? To make things more complicated — hard-earned popularity in high school means nothing in college.
- **Stand for something or you will fall for anything.** There is nothing worse than being remembered as someone who would do almost anything if pressured hard enough. Rarely will peers pressure you to do something that is good for you, so don't bend with the wind. With time, others will always respect you, even if they don't like what you stand for. Trust me on this.
- **You really won't see them again.** You spend four years worrying what your peers think of you, and then one day you get a diploma and you never see them again. Next year will be my 20-year-reunion, and I can honestly say I have only seen 5 or 6 kids from my class over that time. It really didn't matter what anyone thought of me or what I thought about them — we disappeared from each other's lives. So if you are a senior, this is a good reason to not get sloppy drunk on graduation night. Don't let their last memory of you be of you vomiting in the toilet.



Don't think that I am cynical about the experience of high school — I had a good time in high school, and I have great memories that will stick with me forever. But I've worked with high school students long enough to know that many people didn't have the same positive experience of high school. So don't get lost in the mess of high school. The good life only comes when you follow the teachings of Christ. So whether you are a graduating senior or a rising freshman, make today be the day you follow your Creator.

—written by Matt Smith, an associate of the Bible Geek

RIGHTEOUSNESS:

There is a certain perception of "righteousness" in our culture which does not readily associate it with "kindness." A "righteous" person is assumed to be stiff, forbidding, thin-lipped, and full of that stern, gray rectitude of a 17th century Puritan we associate with the sorts of people who burn witches. But biblical righteousness is not like this. It is open-handed, happy, and full of an ebullient liberality that is ready to have a feast or shower gifts on the poor. Find life and honor by pursuing both righteousness and kindness. They are twins.

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.



WORLD YOUTH DAY & KRAKOW, POLAND 2016:

It is not too late to join us on our pilgrimage to Poland for World Youth Day 2016. The time has come for us to **start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximillian Kobe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

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

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

A PROVERB:

Be not afraid of growing slowly; be afraid of only standing still

—Ancient Chinese Proverb

