

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

**O Holy Spirit,
I am here before you
conscious of my many sins,
but united in a special way
in Your holy name.**

**Come and abide with me.
Guide my actions,
indicate the path I should follow
and show me what I must do,
so that, with Your help,
My life may be wholly pleasing to You.**

**May You be my inspiration
and the overseer of my intentions.
Let not my ignorance
induce me to evil,
nor flattery sway me,
nor moral and material interest corrupt me.**

**Unite my heart to You alone,
so that with the gift of Your grace
I may always be one in You.
Thus, united in Your name,
may my every action
follow the dictates of Your mercy and justice,
so that today and always
I may never be separated from You.
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.

MOTHER'S DAY — MAY 8:

What a blessing motherhood is — not just the physical “giving birth,” but the nurturing and special love that mothering involves. On the weekend of May 7th and 8th, we are going to celebrate the blessing of mothers. Please make plans to join us. Bring your mother, grandmother, godmothers — or all those who have shared this beautiful treasure of God. Offer a prayer for them — today and everyday.

**WOMEN'S DAY OF RETREAT:**

Mark your calendars. All Women of Our Lady Chapel and Gilmour Academy are invited to join us for our very popular **Women's Spring Retreat** which will be held on **Tuesday, May 10th** from **5:30 PM – 9:00 PM** in the **Lennon Board Room**. Bring a friend. **Father John** will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won't have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. The evening of reflection will begin around 7:00 or so. If you can't make it for Mass or even for dinner, come anyway when you can. It will be a wonderful evening of spiritual renewal. **Please call Patty in the Chapel Office [440-473-3560] or sign up on the easel in the Narthex.**

**TAKE US OUT TO THE BALLGAME:**

Join the Our Lady Chapel community as we head to **Classic Park in Eastlake on Friday, July 15th**, to watch the **Lake County Captains** battle the Cedar Rapids **Kernels** — a Minnesota Twins farm club. **The game starts at 7:00 PM, but we'll begin at 6:30 PM with a picnic dinner in the right field picnic plaza and conclude with fireworks!**

Cost is \$20 for adults and \$17 for children [ages 4-12]. The meal includes a 1-½ hour, all-you-can-eat buffet featuring the Captains BBQ menu — two entrees, two sides, chips, cookies and beverages — plus a box seat ticket to the game. The final menu will be determined later. **Payment will be collected in June, but sign up today on the easel** so we reserve enough tickets. The sign-up sheet is located on the Easel in the narthex of the Chapel, **or call Patty in the Chapel Office at 440-473-3560.** See you at the game.

**ENTERING MAY — THE MONTH OF MARY:**

From the Annunciation to the Crucifixion of her Son, Mary can be seen as God's ultimate validation of free will. The Virgin Mary's obedience to the will of God as conveyed to her in the angel Gabriel's message [see Luke 1] was no less voluntary in its affirmation than the disobedience of the virgin Eve had been in its negation [see Genesis 3]. Mary was the first human to kiss the face of God and the first to believe in Jesus as her Savior. Mary was also one of only a few disciples who didn't flee or doubt when all the others fled and doubted, but who stayed and accepted to the very end the burden of being under the Cross. The gift of Mary to the Church was Jesus' last human act from the Cross [see John 19]. It is Mary who bridges the Old and New Testaments. The Old Testament records God's plan for human salvation in His preparations to make the world ready for the Incarnation. It is Mary, a daughter of the Old Covenant, who is not only the bearer of Christ in the Annunciation, but Mary also “labors” in prayer in the Upper Room with the other disciples for the birth of the Church at Pentecost — her new spiritual children. Mary stands as the Christian model which we should all emulate. From her obedience at the Annunciation to the events of Christ's passion, she illustrates for us a model of Christian virtue, faith and obedience as she remained true to Christ and His word. Her fidelity shows us that true faith can be preserved in one individual, and down through history, the Church has honored her as the mother of the true remnant of Israel in the New Covenant Church.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Mary Burkey, grandmother of chapel musician, Rachel Burkey, who is recovering from a heart attack.
- For Mireille Yordonav, aunt of Michelle Moufawad ['17], who is recovering from cancer surgery.
- For Kathy Putzbach, wife of kitchen chef, Scott, who is recovering from a stroke.
- For Romano Bruno, great uncle of Richard Jones ['21] who is critically ill.
- For Ursula Wyrwas, mother of Janet Heryak, grandmother of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak who is recovering from knee replacement surgery.
- For Brother Jarlath D'Souza, C.S.C., who is hospitalized with medical complications.
- For Nancy Collins who is under the care of hospice.
- For Carmella DeJohn who is seriously ill.
- For Tony Stricker who is undergoing treatment for a brain condition.
- For Bonnie O'Leary, Middle School Teacher, who is undergoing rehab following surgery.
- For Eva Shea, aunt of lower school teacher, Theresa Stark, who is undergoing treatment for pancreatic cancer
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph, who is under the care of hospice.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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 Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.

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.

**FINDING CHRIST:**

Are you looking for me? I am in the next seat. My shoulder is against yours. You will not find me in stupas, not in Indian shrine rooms, nor in synagogues, nor in cathedrals; not in masses, nor kirtans, not in legs winding around your own neck, nor in eating nothing but vegetables. When you really look for me, you will see me instantly — you will find me in the tiniest house of time. Kabir says: Student, tell me, what is God? He is the breath inside the breath. —Kabir

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Donna Pollack, who is recovering from surgery
- For Norb Alerton, former Holy Cross Brother, who is preparing for kidney surgery.
- For Brother Romard Barthel, C.S.C., who is on hospice care.
- For Steven Ciuni, father of Joseph ['77], grandfather of Joseph ['03], Jane ['04], Thomas ['06] and Michael ['08] Ciuni, who is undergoing rehab following a stroke.
- For Candy McKinnon, mother of Gilmour instructor, Katy McKinnon, who is recovering from multiple surgeries as a result of a fall.
- For Joseph Morek ['14] who is recovering from surgery resulting from a military accident.
- For Brother Thomas Maddix, C.S.C., who is undergoing medical testing.
- For Rose Wedeward, grandmother of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is recovering from surgery.
- For Elaine Willey, sister of Father John, who are undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Jim Virant, grandfather of Noah Virant ['20], who is undergoing treatment for cancer.
- For Todd King ['87], brother of Christie ['91] King, who is undergoing treatment for mirocondra
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John ['83], David ['84], Dawn ['86] and Daniel ['88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel ['86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly ['06] Wheeler, who is undergoing treatment for cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael ['14], Marisa ['15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, who is seriously ill.
- For Dennis Kavran, father of Dennis ['86] and Jennifer ['95], grandfather of Adam ['14] and Madeleine ['16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- 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 Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is seriously ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.



FAITH EDUCATION — May 1:

Faith Education for this year continues. 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. Register your family for classes by contacting Patty in the Chapel Office [440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for May and June: May 1, and June 1**



SCHEDULE FOR THE WEEK:

PLEASE NOTE the Special time for Mass on Tuesday of this week:.

Sunday, May 1: 6th Week in Easter	10:00 AM
Monday, May 2: St. Athanasius	5:30 PM [Eucharistic Chapel]
Tuesday, May 3: Sts. Philip and James	6:00 PM
Wednesday, May 4:	5:30 PM [Eucharistic Chapel]
Thursday, May 5:	5:30 PM [Eucharistic Chapel]
Friday, May 6:	NO MASS
Saturday, May 7: Ascension of Jesus	5:00 PM
Sunday, May 8: Ascension of Jesus	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

May 1 -----	Faith Education Session #24 LifeTeen meeting	8:45 AM 11:30 AM—1:00 PM
May 2 -----	Sophomore Retreat — first half	7:30 AM—4:30 PM
May 3 -----	Sophomore Retreat — second half Residence Hall Mass & Celebration	7:30 AM—4:30 PM 6:00 PM—8:30 PM
May 4 -----	Men’s Club Appreciation Diner	6:00 PM—8:00 PM
May 5 -----	First Communion Practice #2	3:30 PM—4:15 PM
May 6 -----	Senior Class Mass	9:30 AM
May 7 -----	Jesus Day [2 nd Grade Retreat] Blessing of Mothers	10:00 AM—2:00 PM 5:00 PM Mass
May 8 -----	Blessing of Mothers	10:00 AM Mass

REFLECTION ON THE THEME FOR THE WEEK:

The wife of the American President Franklin Roosevelt, Eleanor, once said: “Every day, do one thing that scares you.” Being the wife of a president during the war-time years would have scared her abundantly. There is a place in our lives and relationship with God for fear. Being frightened is such a human experience — there must be a way of trusting God while reverencing this emotional reality. We walk back down the aisles of our churches out into a world of unknowns. We could stay in church and safely protect ourselves — except from slivers. We are sent to face our lives with faith and fears. Fears arise when things are important to us. We protect what we consider valuable, precious, and meaningful.

One of the biggest fears that we face is the fear of the invitation to trust the God who makes a home within us through the Holy Spirit. If we do a “scared” thing, then let it also be a “sacred” thing. The Eucharist sends us forth to live, express, and enjoy life — even the slivers.

There were many tensions in the early Christian community as it grew. A variety of converts with differing religious traditions confronted the problem of becoming “one in Christ” while remaining diverse [Acts 15]. This tension has arisen often in the history of the same Christian Church. It is a graceful time to pray for the continuous flood of the Holy Spirit upon all believers in Jesus. We are invited to receive Christ’s “peace” which he gave to the apostles and offers to us [John 14:23-29]. We all need to ponder the love that Jesus has for each of us and what it means for us to love Jesus. It is more than loving a person named Jesus — it is much deeper than that. We all need to pray for a sense within ourselves that our lives are changed and our attitudes put in tension by him and his ways. Do I love Jesus? Chances are that if I really do love Jesus, my life would be different than it is right now. We all need to get beyond thinking about loving Jesus, and actually loving him.

But back to the issue. The early Church encountered some start-up problems. Male circumcision for the Jews was the proper rite of initiation. Bountiful pro-generation was a promise by God to Abraham and his descendants; circumcision was the sign of Jewish dedication to that promise.

The Jews who formed the early followers of Jesus were forced to a reconsideration when “pagans” and “gentiles” wanted to enter and be initiated into the growing Church. Should they be forced to be circumcised into their Jewish tradition in order to enter their following of Jesus? There was not unanimity about this answer [Acts 15:1-29].

The issue was resolved in an assembly of the apostles and the early Christian community — the First Council of Jerusalem. A decision was rendered in the form of a letter which is sent to Antioch correcting this important issue. Baptism begins the circumcision of the heart, we say. The heart is the symbol of a loving spirit, but the heart can find itself dedicated to various forms of idolatry. The heart can generate a life leading, not to eternal life, but to being lost. What is required for entering into the Way of Jesus is presented to the people of Antioch and so for a while that question had been answered.

But the reality is that divisive issues permeate the history of the Church even to this day.

There were many factions in the time of the writing of John’s Gospel. By the time of the writing of John’s Gospel — about a century after Jesus’ historical life — various groups in differing locations were struggling in good faith with the mystery of Jesus. They divided into two camps. Some believed that Jesus was not really human, but just seemed that He was. Others believed that He was not really divine, but was kind of adopted by God to appear divine. These schools of thought continued their teachings until the maturing Church came together and eventually wrote out what we call the Creed — which we recite every weekend. Who Jesus is continues to be a tremendous mystery — one person, two natures. That does take some struggling, pondering, and deep faith.

John’s whole Gospel has more to do with the faith-growth of the first and second centuries than with

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Max Vlahovich
- For Sister Margaret Brennan, I.H.M.
- For Brother James Gulnac, C.S.C.
- For Harry Freer, father of Mark [‘76] and Neil [‘79].
- For Sister Catherine Brazis, S.N.D.
- For Brother Joseph Dunne, C.S.C.
- For Eugene Giglio
- For Dennis Jancy.
- For Anthony DiPetta, cousin of Bob Monitello, 2nd cousin of Anthony [‘17] and Angeline [‘19] Monitello.
- For Brother Clarence Breitenbach, C.S.C.

PRAYERS FOR OTHERS:

- For the victims of the earthquakes in Japan and Ecuador.
- For a person who lost their job
- For a person recovering from a stroke
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- 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.

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a “last minute item”. So, we are posting a sign-up sheet on the Easel in the narthex of the chapel.

If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560]. We look forward to opening this beautiful experience to all in our community.

**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 ROLE OF THE HOLY SPIRIT IN COMMUNITY:

How do we know what the Holy Spirit wants us to do, and why is it important that we know? The answers to these questions are found in the Gospel of John [14:23-29]. It's clear from our Christian Scriptures that the historical Jesus was deeply concerned that his ministry be carried on after his death and resurrection. The earliest account of the Lord's Supper [see 1 Corinthians 11] leaves no doubt about the issue — especially when it comes to sharing Jesus' cup. But Jesus' ministry only comes alive when it's lived and carried out in the real world. It's not just an abstract ideal somewhere up in the sky. If it's not embedded in our everyday lives, then it's not Jesus' ministry.

That's the problem — how do we know what Jesus practically wants us to do in our everyday lives? He certainly didn't give his followers a step by step journal outlining what he expected. He simply gave them the Holy Spirit — his own Spirit which would not only “remind” us of the things he told his original disciples, but would also “teach” us. And more than this, it also teachings and things that the historical Jesus never got around to sharing with his followers — “I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth.” If carrying on the risen Jesus' ministry consisted only in repeating what the historical Jesus said and did, we wouldn't need the Holy Spirit.

The early Christian community discovered this very quickly. For the church in Antioch began to convert Gentiles to the faith without first converting them to Judaism. Though they were at peace in doing this, “some who had come down from Judea were instructing the brothers and sisters: ‘Unless you are circumcised according to Mosaic practice, you cannot be saved’ ” [Acts 15:1-29] It seems the Holy Spirit was telling Christians in Jerusalem something different from what he/she was telling Christians in Antioch. What's a Christian to do? The historical Jesus never dealt with that issue.

The concerned parties call a meeting of the “whole church.” No one person makes such an important decision. The group's final statement — eventually sent to Antioch — begins: “It is the decision of the Holy Spirit and of us....” Luke equates the group of people with the Holy Spirit.

Our Christian sacred authors not only put their bets on the Holy Spirit to keep us in touch with the things Jesus wishes to us do, they also presume the best place to surface that Spirit is to surface what the Body of Christ is thinking. If we, along with the author of Revelation, really believe the “Lord God almighty” is present among us, we must also admit all of us are more than just passive individuals in a huge church [Revelation 21:10-23]. No wonder Pope Francis, as an essential part of his reforms, constantly insists the institutional church set up structures whereby the hierarchy can consult with everyone in the community. Nice to have a pope who knows his Acts of the Apostles.

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

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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



an exact and historical relating of the events of the life of Jesus. The events of His life in John's Gospel are actually quite limited compared to those which are related in the three Synoptic Gospels. John's Gospel is filled with discourses, arguments and poetic expressions which are all intended to attract followers to Jesus and keep them together as followers of “the One Who has been sent.” We have those same struggles and wonderings about Jesus and our willingness to respond to His ways. In John's Gospel for this 6th Week in Easter, we are encouraged to live the promise of the Holy Spirit [John 14:23-29]. It is Jesus' way of comforting, encouraging and blessing us.

My younger brother — at the age of six — was put on a city bus by his older brother. He was told to stay on the bus until the end of the line — across the street from the end of the line was our house. This was quite a trauma for the young boy — being left alone on this huge bus with all these strange people and a driver whom he didn't know. The young boy did ask the driver if the bus was going to Forty-Third Street, and was that forty-third street in Milwaukee, and was there a big white house across the street? No amount of assurance was satisfying.

The Divine Bus Driver is telling us, his passengers, that we will not be left alone, but actually we will be the “Big White House” the dwelling place of God if we believe. Believing does invite questions, but we are invited to trust what the Driver says.

The “world” gives a sense of peace which is temporary and conditional. Jesus offers a peace which results from the permanent relationship He offers us through his Gift of the Spirit. We do have worries and fears which are appropriate for us as fragile “bus-riders”. We are comforted by knowing there are other “riders” who for centuries have ridden with their fears and yet in faith. The “world” needs certainty; it demands the security of knowing. Human relationships of love go leaping into future “bus-rides” together. We love God by taking that leap by keeping his Word. His Word is not a command or law, but an invitation to be aware and accepting of his love for us during his life, death, and resurrection, and now in his sending of the Holy Spirit.

God loves us in Christ, but this love does not protect us from experiencing worries and fears. That love does not protect us from bumping our noses, stubbing our toes, breakings of hearts, nor losing our way. His love does not protect us from our being human, but encourages us to get on the bus, and stay on the bus until we get to the end of the line where our home is right across the street.

—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— and Summer is coming. 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].**



WISDOM:

God governs in the affairs of his people. If a sparrow cannot fall to the ground without his notice, neither can a kingdom rise without his aid.

—Ben Franklin

WHAT LOVE ENTAILS:

Francis of Assisi, Arthur Tonne tells us, chanced upon a woman who told him she did not love God. She had no intention of ever obeying Him. As he and she walked along together, they passed a man who was both blind and crippled. Francis asked the man: “Were I to give you sight and enable you to walk, what would your response be?” As you might imagine, the man said eagerly: “I would both love you and be your servant forever.” Then Francis turned to the woman and quietly said: “You just heard him — He would both love me and obey me. Why then do you not cherish and obey the Almighty who has generously allowed you to both see as well as run if you choose?”

The fact of the matter is that God asks us the same question every day — “Why do you not both love and obey me? Consider all I have given you all your life.” On the face of it, there is no one of us who can take offence at the question. In the best possible scenario, we should bolt out of bed in the morning, crash down on the floor at risk of water on the knee, and pray with absolute conviction. What should we say? How about this for openers? — “Lord, thank you for the gift of today. In gratitude, I will expend myself for you all day.” As Robert Frost puts it — “earth’s the right place for love.” The Swedes would remind us that those who wish to sing always find a song. In John’s Gospel [14:23-29], Jesus clearly states: “If you love me, you will keep my commandments. Those who do not love me do not keep my words.” Why should anyone of us be in a state of shock at this pronouncement? The Christ has been called many names by His enemies down the centuries, but no one ever called Him dumb. And the sublime wordsmith — William Shakespeare — might well have had John 14 in mind when he wrote: “They do not truly love who do not show their love.” After all, every mother’s child of us is, as someone has pointed out, a forgiven sinner.



Much love and likewise obedience should be justly expected from those to whom much love has been shown. Love then in this context is a four word synonym for “grow”. Happily for us what the Teacher wants from us is written in black and white in the Ten Commandments. No matter from what angle one approaches these commandments — no matter how one shakes them — the color gray is never seen. One does get the distinct feeling that gray was the least favorite color of the Master. There are some of us who think if we attend the Eucharist, we can be totally cavalier about the law of God. But such an approach will simply not wash. As George Bernard Shaw once wrote: “Beware of the person whose God is in the skies.”

Shaw would applaud the aphorism which states: “a hypocrite is a person who is not himself on Sunday.” We must establish our love by doing what God desires, and fleeing from what He says is a forbidden. To profess love for God and forget His commands may be our idea of bliss, but it is not Christianity. Rather, it is the Gospel according to you and me. It is, in one man’s terms, “decaffeinated Christianity”. And one comes up with a false Jesus. Too many of us have developed the nasty habit of keeping the New Testament buried on our shelves instead of in our minds and hearts. John’s Gospel advises us not to be in that company. “Be smart enough,” John says to us, “to learn from the mistakes of others. You may not live long enough to make them all yourself.” My Irish ancestors a long time ago wrapped the lesson of John’s Gospel up in a clever lyric — “Paddy Murphy went to Mass, never missed a Sunday. But Paddy Murphy went to hell, for what he did on Monday.” But do not lose heart. “God can make a great finish out of a slow start.”

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

A PROVERB:

If you give, you begin to live

—Dave Matthews

longer needed these appearances. We are built up in faith through appearances of Christ in the flesh. Where does the resurrected Christ have flesh in our world?

The resurrected Christ appears to us in the flesh in those persons who are arsonists of the heart — who truly make our hearts burn within us. What kind of persons burn messianic holes within us? Those who speak of mustard seeds, who tell us about the value of what’s hidden, small and insignificant; those who tell us that pain can bring deep meaning and redemption; those who tell us that, despite all, reality is gracious and we can trust and love. They are those who tell us that we should be less afraid, that paranoia is an illness, metanoia is salvation; who tell us that bitterness is not noble, it’s hell, that cynicism and stoicism are forms of despair, that life is not tragic, that tears are redemptive, that the Christian call is to celebration.

They are those who tell us that it is not too late for us — that there is still plenty of time to live anew, to become what we were meant to be, beyond self-interest. They are those who tell us to make merry and dance, for all is well. These kinds of words stir what’s best within us, burn holes in us, stir faith, roll stones back from tombs, show us the resurrected Christ in the flesh.

Flesh always looks ordinary. The arsonist of the heart invariably looks like someone we know, an ordinary somebody, like the resurrected Christ in his appearances — a gardener, a cook, a stranger. It is interesting to speculate as to why the disciples so often didn’t recognize Christ after the resurrection — after all, he had only been dead for a day and a half when he first appeared. Yet Mary Magdalen, who surely knew him well, took him for a gardener. Later, on the road and on the shore, his disciples took him to be a stranger, then a cook. Only in the breaking of the bread did they recognize him as the Christ.

That is why as we journey together, mourning so many of our crucified dreams, we would do well to be attentive to what causes arson in the heart. We should learn to look more closely at each other’s faces during the breaking of the bread.

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

READINGS FOR THE WEEK:

Monday: Acts 16:11-15, John 15:26-16:4

Tuesday: 1 Corinthians 15:1-8, John 14:6-14

Wednesday: Acts 17:15-18:1, John 16:12-15

Thursday: Acts 18:1-8, John 16:16-20

Friday: Acts 18:9-18, John 16:20-23

Saturday: Acts 18:23-28, John 16:23-28

Feast of the Ascension: Acts 1:1-11, Hebrews 9:24-23 or Ephesians 1:17-23, Luke 24:46-53

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].**



EASTER ARSONISTS OF THE HEART:

Theologian-poet, John Shea, once commented on the resurrection appearances of Jesus in a poem entitled: *The Hour of the Unexpected*:

On the road that escapes Jerusalem
and winds along the ridge to Emmaus
two disillusioned youths
drag home their crucified dream.

They had smelled messiah in the air
and rose to the scarred and ancient hope
only to mourn what might have been.
And now a sudden stranger falls upon their loss
with excited words about mustard seeds
and surprises hidden at the heart of death
and that evil must be kissed upon the lips
and that every scream is redeemed for it echoes
in the ear of God and do you not understand
what died upon the cross was fear.

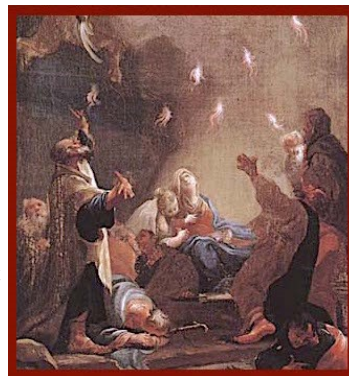
They protested their right to despair but he said,
“My Father’s laughter fills the silence of the tomb.”
Because they did not understand, they offered him food.
And in the breaking of the bread
they knew the impostor for who he was —
the arsonist of the heart.

The resurrection of Christ challenges us to new life — to believe, precisely, that there are surprises hidden at the heart of death — that every scream, tear and cry is redeemed, and that God’s laughter is stronger than death. Ultimately, belief in the resurrection asks us to believe that, despite a strong experience to the contrary, reality is gracious, light does triumph over darkness, love over self-interest, justice over oppression, peace over chaos, fulfilment over hunger. Faith in the resurrection is the trust that, in the end, everything is good.

But it is hard, almost impossible, to believe that. Why? Because experience constantly belies it. At least, so it seems. Despair comes easier than faith. Too often self-interest, loneliness, oppression, greed, bitterness and darkness triumph in our world. It seems naive not to believe that they represent our Omega, our final unresurrected, non-redempted destiny. The disciples of Jesus, themselves, experienced a lot of doubt, even on the original Easter Sunday. They, like us, were mourning crucified dreams.

What reversed this? What moved them from despair to new hope?

It was not just the fact of the resurrection that changed them, for they doubted, huddled in fear, locked doors, despaired and tried to go back to their old ways of life even after they had seen the empty tomb. What brought resurrection faith was the in-the-flesh appearance of the resurrected Christ. Slowly, gently, through these appearances, Christ built up their faith until they no

**“BEARING TESTIMONY TO THE SPIRIT:**

John’s Gospel [14:23-29] is from the farewell discourse Jesus delivered at the Last Supper. Jesus tells his disciples they should be happy that he is leaving them and going to the Father. They, in turn, will receive the Advocate, sent by the Father, who will teach them “all things”, and remind them of everything that Jesus told them. Jesus will no longer walk with his disciples, but they will have the Holy Spirit living within them who will guide and strengthen them as they carry on the mission of Christ in the world. The Holy Spirit is called the “Advocate” or “Paraclete,” because the Spirit is the one who testifies — like a legal witness — on behalf of Jesus and enables his disciples to testify to the life and teaching of their Master. The Advocate is “the Spirit of truth” who helps the disciples understand the deeper meaning of the teachings of Jesus.

Our Christian belief is that the Holy Spirit — sent by the Father in the name of Jesus — remains with us today, functioning as our companion, teacher, advocate, and judge. Historically, the Eastern Church has maintained a livelier sense of the role of the Holy Spirit than have we in the West. Pope St. John Paul II encouraged us “to breathe out of both lungs,” the Eastern and Western branches of Christianity, suggesting that we incorporate a more vigorous theology of the Holy Spirit into our Western spirituality that has put more emphasis on the Father and the Son.

Due to a number of factors Catholics, today are more likely to give testimony to the activity of the Holy Spirit in their lives. A mother says: “I felt the Spirit nudging me to be more attentive to the needs of my youngest son.” A divorced man testifies: “It was only by the power of the Holy Spirit that I was able to forgive my ex-wife.” A daughter confesses: “After many years, I finally got up the courage to challenge the sexist attitudes of my father, for which I am very grateful to the Spirit of truth.” A woman struggling with alcoholism states: “I have been sober for 14 months, with reliance on my Higher Power, which I have learned to name the Advocate sent by Jesus.” A secretary who loves her Catholic faith testifies: “I have participated in a charismatic prayer group for a number of years and have come to a greater appreciation of the gifts of the Holy Spirit operative in our world today.” A successful corporate executive admits: “Many of my good decisions that helped others and served the common good were influenced by my prayers to the Holy Spirit for guidance.”

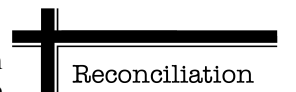
Can you think of times when the Holy Spirit has been active in your life? How could the Advocate play a larger role in your spirituality? —taken from the writings of Father Jim Bacik which appear on the internet

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.

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



DISCOVERING WHERE THE SPIRIT MOVES:

In John's Gospel [14:23-29], Jesus assures us that although he will himself leave us to return to the Father, but his departure is only so that the Holy Spirit — the Advocate — can come to us and keep us true to the teaching of Jesus. As Jesus says: “the Holy Spirit will teach you everything and remind you of everything I have said to you.” Catholics have traditionally taken this and other similar Gospel texts as a guarantee that the Church — and in particular the Papacy — will be kept free from doctrinal error down through the ages. In fact it is something we rather pride ourselves on. And we have for long believed that if you remain in full communion with the Pope in matters of doctrine, then you can be sure that you will be believing what is essential for salvation.

The Pope's clearly defined task — and heavy responsibility — is, of course, to keep the deposit of faith intact, and to insure that the Church maintains the faith of the first Apostles. Catholics down the centuries have always taken immense reassurance from this marvelous guarantee. Indeed it is from this teaching that the doctrine of infallibility was elaborated.

There are, however, a few problems that we tend to overlook. Where, for example, does that leave the members of the other Christian Churches? And even to take that doctrine of papal infallibility I've just mentioned — how come that was only worked out as late as 1870? And then there are inconvenient facts like the Church's tacit approval of slavery for many centuries before realizing that it was a very serious evil. Also, there is the Church's long time opposition to taking interest on a loan — something that we take for granted today, and indeed something that is essential for the smooth running of modern society. This is not to mention the declaration of Pope Pius IX that freedom of conscience and religion was sheer madness!

As Catholics, we need to be very cautious and sensitive to other Christian Churches. We cannot simply dismiss them — especially the Orthodox and various mainstream Protestant groups — and imply that the Holy Spirit is only with us and not with them — that we are guaranteed doctrinal purity while they are not.

The fact is that we have a lot to learn from the other Churches — and they also have a lot to learn from us. The Protestant reformers were rather quick to sweep away the pious practices of mediaeval Catholicism. But in addition to extreme stubbornness in the face of legitimate criticism, we have been far too quick and overzealous in condemning the reformers. The unfortunate reality is that intolerance — and indeed violence — is part and parcel of the history of all the Christian Churches.

We must thankfully acknowledge that today all the mainstream Christian denominations seek the truth, and earnestly try to discern the movement of the Holy Spirit. We Catholics certainly have no monopoly in this regard. When we say in the words of the creed that we believe in “the one holy, catholic and apostolic Church”, we must not exclude these attributes from the other mainstream Christian denominations. God surely blesses all those who acknowledge him and who embrace the teaching of Christ in whole or in part.

The Church of Christ certainly subsists in the Roman Catholic Church and in all the various Churches in communion with it. But this is not to say that the other Christian Churches do not share in this. Our brothers and sisters in these other Churches may not believe in precisely every single doctrine that we do, but they are not bereft of the Holy Spirit. We have much more in common with them than we have in difference. All of us Christians — of whatever complexion — love God and seek to do his will. And the Holy Spirit is alive and active in all of our Churches.

And the Churches are moving — slowly perhaps — but they are moving. Despite certain setbacks,



That is why we need to schedule daily prayer. We need to talk to God throughout the day, true, but if we don't schedule a time for daily prayers, we will get so involved in our day that we'll forget to talk to the one who is within us. Perhaps we can pray when we are washing up in the morning. For parents, there should always be prayer time when you put your children to sleep for the night — first with them and then together, mother and father, for them. For others, prayer time might work after the dishes and before sitting before the screen — TV or computer. What prayers should we say? Are formal prayers — those we learned as children important? Yes they are. There is a power in these prayers, the Rosary, the chaplet of Divine Mercy, etc. These prayers have value, but their value is not in the words — they are not magical incantations. Their value enters into a deeper level when they become the background music to our speaking with God.

As we say the prayers, we focus on the One who is within us, and we speak to Him. And we listen to Him. “Teach us how to pray,” the disciples asked the Lord in the Gospel of Luke [11:1]. The Lord's response — His Prayer — we call the “Lord's prayer” — the Our Father. Jesus tells us to talk to God as a child speaks with his or her Father. His love for us is so deep that we are His children. Jesus tells us to throw ourselves into continuing the work of establishing His Way — His Kingdom. We have been charged to bring the Gospel to the nations, as well as to the neighborhood.

Jesus tells us that He will satisfy our needs if we ask him — both the physical and spiritual — the need for bread and the need for forgiveness. So we should pray for help — help for our family, healing for those who are sick, help in our work or our school, help just getting older and entering into new phases of life. And Jesus tells us to ask for protection from the attacks of evil. For the closer we come to God, and the more intense His Presence is within us, then the more ferocious are the attacks of the opposition to this presence be that evil in the world, or, simply, the evil spirit.

We have been chosen by our Savior to be people of the new presence of God. This presence exists in many ways in the world and in many degrees of intensity. Its greatest intensity is in the Eucharist, in all the sacraments, and in the Bible — the Word of God. There is a deep presence also in the Church, and in the Mystical Body of Christ. There is also a presence within each of us. This is the presence that John's Gospel proclaims. This presence is the indwelling of God. May we cherish and nourish this presence ever day of our lives. —taken from the writings for Father Joseph Pellegrino, which appear on the internet.

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 [4/23/16] ----- \$ 504.00
Total Offerings: Sunday [4/24/16] ----- \$ 675.00

THE INDWELLING:

“Those who love me will keep my word, and my Father will love them, and we will come and make our dwelling in them” [John 14:23-29]. This instruction of Jesus builds on the statement of faith found in the Prologue of John’s Gospel [see chapter 1]. The central message of the Prologue is the Incarnation of the Lord — “The Word became flesh and dwelt among us.” The exact translation of the Greek — the language in which John wrote his Gospel — is that “He pitched his tent among us.” In our modern terms this would be: “He moved into the house down the street.” John’s Gospel takes the dwelling of God on earth to a deeper level. He is not just among us. He is within us. He is within us as a worshiping Body, the Church. He is within us in the union of all believers into the Mystical Body of Christ. He is all this and much more. He is within each of us. We can speak to God all day — not addressing ourselves to some being “out there somewhere,” not even addressing ourselves to “the man upstairs” — we can speak to God within us.

The founders of our country were mostly Deists. They believed in a God who is removed from the ordinary events of human life. For them God was only involved if there was something significant going on. They saw the Revolution as a significant event, and called upon God to help free the colonies from the British, and to form a new country where people would govern themselves. That’s why they put “In God We Trust” on our currency. But Washington, Franklin, Hamilton and Jefferson — among others — did not believe that God would be concerned with the affairs of their personal lives. Perhaps that might explain the lack of morality displayed by many of the men who so piously made “In God We Trust” the motto of our country. Prayer for them was only a matter of a community worship — a formal event. They did not view prayer as a daily communication with God. They professed to be Christian, but they did not recognize Christ in their daily lives.

In the Gospel of John, Jesus tells us that he is the Good Shepherd — the One who cares for each of us [see John 10]. He dwells within us. He nurtures us with the Eucharist. God is not out there. He is in here. Wherever we go, we bring God with us. Whatever we do, we do together with Him. He is not just the man upstairs. He is the presence within. There are many ways that God is present in the world. Some ways that God is present are deeper, more intense than other ways. The deepest, most intense presence of the Lord is in the Eucharist, the Blessed Sacrament. We need this presence. We take this presence within us every time we come to Mass — at least once a week. We pray before this presence when we enter into Eucharistic adoration. We offer this presence as the sacrificial victim to the Father at every Mass. We need this presence to sustain the other ways that the Lord is present in our lives.

The second deepest, intense presence of God in the world is in the Word of God — Sacred Scripture. The Bible is not just a book — even though the word bible means book. Deep within the words of the Bible is the Word of God. That is why we read the Bible and are changed and molded by the words on which we meditate. The Author of the Book of Hebrews tells us that “the word of God is living, and active, and sharper than any two-edged sword. It pierces the soul and spirit, joints and marrow, and is quick to discern the thoughts and intents of the heart” [Hebrews 4:12]. The Presence of God in the Sacrament, the Sacraments, and in the Word are the great gifts of Easter.

These and so many other ways that we experience God are Grace — God’s Amazing Grace. All this is good — very good. The Gateway to this increasing grace in our lives is itself the very presence of God. This presence allows us to receive the most intense ways that God is present — “Those who love me will keep my word, and my Father will love them, and we will come and make our dwelling in them.” We can easily forget about the Lord’s Presence. Our lives are busy. Even when we have days off — or a few hours to ourselves — we are busy.



there is a detectable movement towards unity. We cannot tell the other Churches how the Spirit is moving within their community. Our task is to discern in which direction he is prodding us.

For example, some of us might feel that certain other Churches have moved too far and too fast in the direction of women’s ordination. But we must ask ourselves whether we are not locked into a patriarchal way of looking at things. We must ask ourselves if our lack of movement in this regard is in accordance with the wishes of God. This is not to say that we need to revise this particular doctrine, but in the present day climate we need to be very clear about its origins, what it has to say to us today, and how it can be something that is truly prophetic. In short we need to understand it better. Holding to this practice of a male clergy should not lead us to see the Church as considering women as “second class citizens”; rather it should be something that helps us to better understand the complementarity of the different sexes.

There are many other areas also in which we need to examine ourselves to see where the Spirit might be leading the Church today.

The point is that we ought to be serious in our search for Christian Unity and also serious in our search for ever-greater fidelity to the Gospel. These are, of course, two halves of the same coin. The Holy Spirit is given to the Church in order to guide it in the way of holiness and to keep it faithful to the teaching of Christ. But we must ask ourselves how this mechanism works? And perhaps one answer is that it works through prophetic individuals and movements.

The Church does on occasion veer away from the true path in particular areas and so from time to time it needs a corrective. This can come in a variety of forms. We see an example of this in the Book of Acts of the Apostles in which the early Church struggled with the question of whether Gentile converts needed to follow the Law of Moses [Acts 15:1-29].

From time to time the Church needs to radically re-examine its practice and discipline in order to get back on track. One such radical re-examination took place at the Second Vatican Council and we are still working out its ramifications.

One of the identifying characteristics of the Church is the paradox that it is always changing, yet always the same. If we are open to the promptings of the Holy Spirit we will always be wanting to trim the sails of the Church in order to keep it sailing in the right direction. It is when we do not trim the sails that we go off course.

The Spirit is with us, but the Spirit moves where he wills and is not contained by the Church. He is alive and active wherever there is goodness, truth and justice. He leads and guides us in the Church, but he is also busy leading and guiding all sorts of different groups and individuals — and for this we praise and thank God. We only ask for the grace to recognize his hand in the signs of the times and in the various movements of history. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

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, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.



YOU ARE NOT HELPLESS:

I know *Fight Song* was so last year, but hear me out. It's an amazing song, and yes I still turn up the volume in the car when it comes on the radio. I love it for so many reasons, but mostly because it's a non-victim anthem and am I all about that.

Let me explain. You see, someone who sees him or herself as a victim would never, ever be heard saying the words of Fight Song. The chorus goes like this: This is my fight song // Take back my life song // Prove I'm alright song // My power's turned on // Starting right now I'll be strong

Those words are a reminder that the amazing thing about being human is the power that we have to choose how we want to respond to life. No one has ever had a perfect life from beginning to end — ever! That's not how life works. Tough things are going to happen. People will hurt you. The rain will pour. Your heart will break.

But grace is real. And God's help is available to us whenever we need it.

All these bad things have happened to me, and I know they will continue to happen to me. I don't have absolute power over what happens — as much as I can take measures to protect myself. What I do have in my power is to live my life fighting back against the storms that want to knock me down and make me into a victim — and God's grace enables me to do that. I can turn to Him in moments of struggle, and draw strength from my God who suffered every pain that I suffer, and who desires to be my rock and my stronghold. Scripture reminds us: "The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold" [Psalm 18:2].

People who are set on being victims see the world as a big, bad monster out to get them. Victims will tell you about all the bad things that have happened recently. They want pity. Victims want to be treated in a special way — different from others. They feel entitled to this "special treatment" because gosh-darn-it don't you know everyone and everything is out to get them? They're chronic complainers. Victims let bad people, circumstances, and situations dictate how they feel and act.

And that is a choice they make.

Another choice — the opposite choice [and just as possible] — is the one that fighters make. A fighter does not allow their moods, emotions, and actions to be dictated by the negative things in life. A fighter makes the choice to make the best of their situation. They see the light in the midst of the darkness. They choose to be grateful for what they do have instead of depressed about what they don't have. Fighters are heroes because they believe in something better instead of resigning themselves to being the underdog.

I want to be a fighter, and I'm working on it every day. Being a victim is tempting because it can get you a lot of attention. That attitude can manipulate people into feeling bad for you and giving you attention and special favors. That's appealing, isn't it? But what is more appealing is a life full of joy and peace. That's what I'm after. God told me that He came to this earth so that I can live fully alive [John 10:10]. Why would I settle for a victim-mentality when I have the fighter-mentality available to me? All I have to do is choose.

I'm here. I woke up today. And so I'm still going to fight.

Be a fighter with me. Take back your life from the negativity that is trying to push you down. I know you want to be happy, and I can tell you that you will never be your best self while a victim-mentality is holding you back.

You will never know the excitement of being the one with the power over your own life if you give that power to whatever bad circumstances are happening. Victims don't fight back — but you and I can. We can be better than that. We have a strength available to us that comes from above in the midst of our

weakness. God promises to give us the grace we need — if only we ask.

Pray for the grace to choose positivity, to choose to see the good, to choose to take control over how you respond to your circumstances. That's how you will be a fighter. That's how you will be the hero of your own life. Victims don't fight, heroes do.

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

LIFE TEEN:

Our next Life Teen gathering will take place on **Sunday, May 1st** when we will discuss **the Motherhood of Mary**. Come and try us out. Life Teen generally 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**. If you can't join us on May 1st, **our next meeting will be on Sunday, June 5th**. Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.

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

EDGE will next meet on **Sunday, May 22nd** when we will go bowling. Bring your friends. Come and try us out. 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 look forward to your participation. All are welcome. **If you can't join us on May 22nd**; then **plan on being with us Sunday, June 5th**. Please join us for a wonderful experience.

**LIFETEEN and EDGE BIBLE STUDY — this Summer:**

Once again this summer, we are gathering at various summertime places to do our Bible Study. **High School and Middle School [6-7-8] Students**, as well as our **college students** who are in the area for the summer will come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. **Adults are also welcome**. Places that we have gather in the past have included Chagrin Falls Park, Pizzazz by John Carroll, and Mitchell's Ice Cream Factory on Cleveland's West Side. It is amazing to see people come up to us — or look over at us — and ask what we are doing. When they find out that we are doing a Bible Study, they are moved. **Our first session will be announced shortly. What we need is suggestions from you as to where you would like to meet**. So give your ideas to Father John or to one of the leaders of LifeTeen or EDGE. Mark your calendars and be part of this wonderful summertime activity. **Normally during the summer months, we will meet for Bible Study on the second and fourth Tuesday of each month, but at times it will vary because of schedule conflicts**. Plan on joining us. You'll have a blast.

**PROVIDE A RIDE:**

Volunteers needed to provide rides "to and from" Mass for members of Our Lady Chapel — both Saturday Evening Mass at 5 PM and Sunday Mass at 10 AM. **This ministry will involve only providing rides to the Chapel for Mass**. Volunteers must be 21 or older. Please provide your name and phone number so that we can form a call list. We have a growing need in the chapel and would like to provide this service to our members. **Contact Tina Newton at 440-991-6670**

