

CLOSING PRAYER:

~ A Blessing on our Mother ~

Loving God,
You are the source of all life
and your presence is shown to us
through the gift of our mother.
We thank you for her life,
her care,
and the love and value of family life
that she has taught us.
As a mother gives life
and nourishment to her children,
So you watch over your people.

Bless our mothers.
Let the example of her faith
and love
shine forth as a bright morning star.
Help her to hear your voice,
and to follow you each day.
May she teach her children
to love and worship you.

Grant that we,
her family,
may we honor her
with a spirit of love
and profound respect.
May you, O God, fill her with joy
and holiness in your presence.
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:

Happy Mother's Day to all our Mothers, step-mothers, grandmothers and God mothers. What a blessing motherhood is — not just the physical “giving birth,” but the nurturing and special love that mothering involves. At our Masses this weekend we are going to celebrate the blessing of mothers. We are delighted that you have chosen to join us this weekend, sharing this time with 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.**

**FAMILY MASS & FIRST COMMUNION:**

Next **Sunday, May 15th**, at the **10:00 AM Family Mass**, many members of our Second Grade Class, and several other students, will be celebrating their first Eucharist. Few of us will argue the fact that one of the times we are closest to God is at our first communion. The faith and openness of a child to Jesus is inspiring. May we all receive the Eucharist with so deep a faith. Congratulations to our children who are celebrating this special bond with Jesus: **Trevor Bilant, Josie Bullock, Jo Callam, Gavin Colleran, Peter Daberko, Ana Duraes, Fernando Duraes, Madeline Everest, Caroline Gardner, Emily Kish, Julia Klein, Timothy Lennon, Robbie MacKinlay, Daniel Miklus, Casey Nakhooda, Louisiana Sawyer, and Javi Swinarski.** Congratulations to all of our children, and also to their parents who have nurtured them in the faith and the love of Jesus. May we always remember that as people of faith — the Church — we too play a very important role in bringing each other into deeper relationship with Jesus.

**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.

**A PROVERB:**

“Everyday is an opportunity, to be a better version of who you were yesterday.”

—Nikhil Saluja

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Francine Gren, step-mother of Kitchen Associate, Val Gren, who is hospitalized.
- For James Kazel, father of Daniel ['86] and Gilmour counselor, Jamie, who is recovering from open heart surgery.
- For Mary Burkey, grandmother of chapel musician, Rachel Burkey, who is recovering from a heart attack.
- For Kathy Putzbach, wife of kitchen chef, Scott, who is recovering from a stroke.
- For Romano Bruno, great uncle of Richard Jones ['20] who is critically ill.
- 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.

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!

**A NOTE OF THANKS:**

We the pillow case dress makers want to thank you for all your donations. The many pillow cases, fabric scraps, rick rack, trim and buttons have been a huge help with this project. Together we have made approximately 400 dresses that have gone to different missions in El Salvador, Haiti, Honduras, Madagascar, Panama and Uganda. We appreciate your continued support. Thank you again.

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 treatment for cacner
- 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 — June 5:

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 June: June 5**



SCHEDULE FOR THE WEEK:

| | |
|---|-------------------------------------|
| Sunday, May 8: Ascension of Jesus | 10:00 AM |
| Monday, May 9: | 5:30 PM [Eucharistic Chapel] |
| Tuesday, May 10: | 5:30 PM [Eucharistic Chapel] |
| Wednesday, May 11: | 5:30 PM [Eucharistic Chapel] |
| Thursday, May 12: | 5:30 PM [Eucharistic Chapel] |
| Friday, May 13: | NO MASS |
| Saturday, May 14: Pentecost | 5:00 PM |
| Sunday, May 15: Pentecost | 10:00 AM |

UPCOMING CHAPEL ACTIVITIES:

| | | |
|--------------|--|--|
| 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 |
| May 10 ----- | Women’s Spring Retreat | 5:30 PM—9:00 PM |
| May 12 ----- | Junior Class Mass First Communion Practice #3 Eucharistic Minister Training | 9:45 AM 3:30 PM—4:15 PM 6:00 PM—10:00 PM |
| May 14 ----- | Student Make-up Retreat Eucharistic Minister Commissioning | 10:00 AM—4:00 PM 5:00 PM Mass |
| May 15 ----- | First Communion | 10:00 AM |
| May 16 ----- | Lower School celebrates 1 st Communion Parent Reception in Lennon Board Room | 9:15 AM After Mass |
| May 17 ----- | Kairos Leader’s Reunion OLC Council Meeting | 3:30 PM—4:15 PM 6:15 PM—8:00 PM |

REFLECTION ON THE THEME FOR THE WEEK:

The Catholic faith is perhaps the earthiest of all the religions on our planet. Not only is it bedecked with tangible symbols — bread, water, song, oil, images, incense — it takes time seriously as well. For example, although we don't know exactly when Jesus was born, we celebrate his birthday on December 25th. Naturally, given the nine months of human pregnancy, we place the Annunciation exactly 9-point-zero months earlier. Anything shorter might have been embarrassing; anything longer might have been an undue burden for his mother. Nine months — very concrete, very earthy.

This weekend, we celebrate the Feast of the Ascension of Jesus. Matthew [see chapter 28], Mark [see chapter 16], and Luke [see chapter 24] all tell us that after the Resurrection and various appearances, Jesus was taken up into the heavens — no hint of when. But if we had no other information, it could have been as early as Easter evening [see John 20]. John's Gospel concludes with a post-resurrection appearance in Galilee, and Paul cites a tradition of several appearances. But more concretely, the Acts of the Apostles mentions that these appearances occurred over a period of 40 days — which is why the Church has chosen to celebrate the Ascension when we do — exactly 40 days after Easter [Acts 1:1-11].

Although interesting, it's a mistake to focus on the chronology, as I have just done, or to wonder about Jesus' whereabouts during those post-resurrection days. Jesus' glorified body wasn't constrained by the usual limits of time and space. The Feast of the Ascension is not about “when” something happened — Jesus left the earth — rather, it's about “what happened.” Psalm 47 points us in the right direction — “God mounts His throne to shouts of joy”. Today is a celebration not about “where Jesus is”, but of “what he is” — King of the world — of the cosmos. And Psalm 93, which the Church uses for the scripture response during Eastertide, makes the point yet again — “The Lord reigns. He is clothed in majesty.”

Knowing this opens the avenue to deeper understanding of many of the things that Jesus said in the Gospels when he was preaching about the Kingdom. Some examples would be when Jesus “sent his disciples out to proclaim the Kingdom of God” [Luke 9:2]. The Lord's Prayer is specifically asking God to establish his Kingdom — his rule — on earth, now — “thy Kingdom Come, Thy will be done, on earth as it is in heaven” [Matthew 6:9-13]. Pilate asked Jesus whether he was a king; “King” was the charge placed upon the cross at the crucifixion of Jesus [John 19:19]. Just before his being taken up into heaven, Jesus tells his disciples: “All authority in heaven and on earth has been given to me” [Mathew 28:18].

The Ascension is about Jesus assuming the authority he has won in his death and Resurrection. Christians have generally underplayed this aspect of Jesus' victory. As believers, we know that God created everything — God sustains everything in existence. So, of course Jesus is King — always was, and always will be. But the fact remains that humans have a propensity to sin. We call that tendency “original sin”. Every human except two have it — Mary's being freed from it is what we have meant by her “immaculate” conception. What Jesus did in his death and resurrection was to call into being a new creation — a creation freed from slavery to sin. In the first creation God breathed on the clay out of which he had fashioned Adam, who thereby became a living being [Genesis 2:7]. In this second creation, Jesus likewise breathed on his disciples on that first Easter evening [John 20:22], thereby forming them into a new humanity. The Greek word used for “breathed” occurs in just those two places in the entire Bible — that can't be an accident. Clearly John was intending to remind us of the creation story when he tells us that Jesus “breathed” on his disciples [John 20:22].

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Chuck Gole
- For Darwin Rossi.
- For Edward Gilroy
- For Karen Bradley, mother of Joseph ['96] and Michael ['98]
- For Kenneth King ['58]
- For Cheryl Saterlee
- For Paul Ward.
- For Gerald Walczak, grandfather of Carter DiVincenzo ['19].
- For Robert Rasoletti, son of Norma Rasoletti [birthday]
- For David Lascher
- For James Mooney ['54]
- For Father Edwin Kadzielawski, C.S.C.
- For Charlotte Smith, grandmother of Jeffrey ['80], Joseph ['82], and Jerrod ['87 Borkey, great-grandmother of Jerrod ['12] and former Gilmour Student, Ian ['17] Borkey.
- For Emily DiVincenzo, grandmother of Dino ['01], Paul ['04] and John ['08] DiVincenzo
- For David Poplar
- For Lawrence Boban
- For Anna Wolfe
- 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.

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.

WORDS OF LIFE:

“Lord, grant that I might not so much seek to be loved as to love.”

—St. Francis of Assisi

ASCENSION — WE'RE IN IT FOR THE LONG HAUL:

Those who don't expect Jesus' Parousia anytime soon really can't appreciate the mindset of the community for whom Luke originally composed his gospel and the Acts of the Apostles. The two evangelists who preceded Luke — Mark and Matthew — presumed that Jesus' Second Coming was still just around the corner — though they wrote more than 40 years after his death and resurrection. As the years went by, such a conviction became less and less tenable. How long would Jesus' second and third generation followers hold on to that belief? As it turned out, not for very long.

By the mid-80', Luke came to the conclusion this deeply longed for event wouldn't happen in his or his readers' lifetime. That seems to be why, among other things, he tries to convince his community that we're in this "Christianity thing" for the long haul. Jesus' Second Coming isn't just around the corner. Luke's treatment of Jesus' ascension logically becomes part of this new theology.

That's the key to appreciating the Scripture Readings for this Feast of the Ascension of Jesus. In some sense, because scholars regard the ascension as more theological than historical, we must understand what our sacred authors are trying to convey by writing about it. They're not as much interested in zeroing in on a calendar date as they are in letting us know about the ongoing implications of Jesus' death and resurrection.

This is certainly clear in Paul's letter to the Church at Ephesus [1:17-23]. The Pauline disciple responsible for the letter theologically regards the risen Jesus as "far above every principality, authority, power, and dominion. God put all things beneath his feet and gave him as head over all things to the church." The best way to express this belief is simply to state a theological ascension metaphor — "God seated Jesus at his right hand in the heavens."

But it's also important to note that most of our Christian authors, like John the evangelist, regard any ascension of Jesus as a temporary phenomenon. Remember how John's Jesus talks with Mary Magdalene about "ascending to the Father," leaves her presence, then returns later that evening [see John 20]. It's like telling your spouse: "I'm going over to talk with the neighbors." The presupposition is: "I'll be back later" — as was the case with John's Jesus.

This seems also how Luke looked at the event — "As Jesus blessed them, he parted from them and was taken up to heaven" [Luke 24:46-53]. Only in the Acts of the Apostles do we have a definite departure of Jesus into heaven [Acts 1:1-11]. Luke seems to do this, among other reasons, because of his conviction that Christians are going to live in this long haul depending more and more on the help of the Holy Spirit in their lives — "You will receive power when the Holy Spirit comes upon you," the departing Jesus tells them.

I don't think that it's accidental that after Jesus' ascension in Acts, no one is ever "completely" converted to the faith by having a vision of Jesus — not even Paul who, after Jesus appears to him on the Damascus road, still must go to Ananias to complete the process of conversion. Now people are only converted to the faith by encountering other people of faith. Jesus doesn't seem to be around anymore to do the job. If we don't do it, then it won't happen. But Luke is also convinced that only the Holy Spirit helps us do it in the way the risen Jesus wants us to do it — especially in the long haul.

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

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



Our old selves die in Baptism. We emerge from the font with Christ's Spirit enlivening and enabling us. With and through that Spirit, we are empowered to do good instead of evil. Being born into "slavery to sin", we are now "enslaved to Christ", whose yoke is easy and whose burden is light. Jesus, mounting his throne "reigns, clothed in majesty" [Psalm 93] — our only Lord.

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

THE IN-BETWEEN TIME:

It happens to all of us now and again. We know what is coming, and yet we do not fully understand it — the anticipation of a wedding, the birth of a first child, a graduation and the new life that commences, or the beginning of a new job. In each situation, we know what is going to happen on a certain date or in a period of time, and yet we do not — nothing can prepare us for the experience that we have been waiting for.

This must be something of what the disciples felt after Jesus' ascension before the outpouring of the Holy Spirit at Pentecost. They knew something was to come. Jesus had told them to remain together in Jerusalem to await "the promise of the Father" about which he had spoken to them [see John 14 and 15]. Yet, even after the times they encountered the risen Christ — with the reassurance of his promise that they would receive power when the Holy Spirit came upon them — they did not know what to expect.

Throughout the liturgical year, we hear the story of the disciples as they come to belief in Jesus. We hear the accounts of people being healed, mercy and forgiveness being given, and encounters with Christ as he taught, shared meals, and showed the love of God through his actions. We know what is to come, and yet we are called to hear the stories anew. In hearing the Gospel narratives again, we are invited to take salvation to heart and to pattern our lives accordingly.

Like the disciples who waited for the coming of the Holy Spirit, we know what life in Christ is to be — there are sure to be challenges if we truly embrace life as a disciple; there will be moments of disappointment, grief, and fear as there are for all of humanity; we acknowledge, look for, and celebrate the Resurrection and the hope of new life. Yet, we do not know exactly what this means for us until it happens — in the real moments and circumstances of our lives. We understand that the Resurrection means that Christ is victorious over death in all of its forms — physical death of a loved one, diagnosis of a serious illness, the death of a relationship, etc. — yet it is often not until we face death that we really grasp the implications of faith and hope in the Resurrection. We know in our minds and hearts the importance of faith, yet still grasp the Resurrection in deeper and more powerful ways in the aftermath of crisis — such as outreach following the recent earthquake in Ecuador, flooding in the Southern US, and the loving actions of the people around us in our own personal trials and crises. We may say we are followers of Jesus Christ, but do not fully grapple with the call of discipleship until we encounter a homeless person on the street or feel the tug in our heart to respond to the needs of the sick, imprisoned, or lonely through personal action. It is only in such real moments that faith comes to life.

As we near the celebration of Pentecost, let us take time to allow this in-between time to sink in. We are still in the Easter season. Like the disciples who witnessed Christ's ascension and waited for the coming of the Holy Spirit, it would be good for us to reflect on the meaning of the Resurrection and the true and lasting impact of our relationship with Christ in our lives. How are we experiencing resurrection in this Easter season? How will we share the power of the Resurrection with those who need to know God's love?

—taken from the writings of Leisa Anslinger which appear on the internet

HOW TRUE:

Alone we can do so little; together we can do so much.

—Helen Keller

ARE YOUR BAGS ALREADY PACKED?

Annie Dillard in *Teaching a Stone to Talk* tells a disquieting story about a British expedition to the Arctic Ocean. The participants loaded their two ships with all the equipment one might find in a posh London club. There was excellent china, engraved silverware, cut crystal, etc. But unaccountably, the foolish men took only enough coal for twelve days. Their ships became locked in the unforgiving Arctic ice. After many weeks, the desperate crew attempted to walk to safety. All perished. Two officers died near their sled. Their would-be rescuers found that they had been dragging sixty five pounds of table silver.

It would be very easy to criticize this foolish group of men. However, do remember that many of our own selves are weighed down by many negative forces in our Christian lives — bad habits, unhealthy distractions of all kinds, an absence of spiritual structure in our lives, etc. These self-imposed weights prevent — or at least postpone — our own personal ascensions.

It is right and proper that we make much of the Ascension of the Lord — yet, we must remember that the Master would have us enjoy our own ascension in the here and now.

If one can judge from our fascination with space flight, it would appear that we do have an inherent desire to fly into the heavens. We want to somehow transcend ourselves and reach that area where God dwells. Years ago, New York's Hayden Planetarium looked in jest for volunteers for the 240,000 mile trip to the moon. 18,000 people volunteered within a few days. The angels of Luke's Acts of the Apostles [Acts 1:1-11] would not ask of them: "Why do you stand looking into the sky?" Rather, they would ask these adventurers why they wanted most anxiously to penetrate the skies.

Should not each of the baptized be as anxious to kick off the heavy weights tied about our spirits? Should we not experience our own personal spiritual lift-offs? Many of our ancestors in the faith did just that. Why cannot we ascend here and now?

There are many people who look to us to see whether Christianity is genuine. They wish to see whether it has touched our own lives in a personal way. They search to see whether it has caused us to ascend above the common place. For example, one convert was asked what prompted their conversion. The person replied very tersely: "A Christian living on my block. They found time to take care of me when I was ill." Is this not following the advice of St Jerome: "Begin to be now what you will be hereafter"?

That convert is but one of many searchers. Some of them are much younger. Professor Harvey Cox once offered a course at Harvard University in Massachusetts titled: *Jesus and the Moral Life*. A staggering one thousand students signed up for the course. According to the busy record-keepers, it was the largest lecture series ever taught by a single professor at the prestigious university. Each of the students was examining the Christian Cox to see whether this Jesus whom he taught had in any way touched his own life. And why should they not? And, if circumstances allow, why should they not inquire after any ascensions in our own lives? As one sage puts it: "Christianity is not just Christ in you — it is the ascended Christ living His life through you."

The nineteenth century Danish philosopher Soren Kierkegaard summed up our human plight — and hopefully our upward direction — in a beautifully concise prayer: "O Lord Jesus Christ, save us from the error of wishing to admire you instead of being willing to follow you and resemble you."

The story is told of the deathbed scene of Pope St. John XXIII. To those fussing about him, the



presence by going away.

"It is better for you that I go away!" These are painful words most of the time — from a young child leaving her mother for a day to go to school, to the man leaving his family for a week to go on a business trip, to the young man moving out of his family's home to begin life on his own, to a loved one saying goodbye in death. Separation hurts, goodbyes bring painful tears, and death of every kind wrenches the heart.

But that is part of the mystery of love. Eventually we all reach a point where what is best for everyone is that we go away so that we can give our spirit. The gift that our lives are can only be fully received after we ascend. —taken from the writings of Father Ronald Rolheiser, O.M.I., 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].**

**READINGS FOR THE WEEK:**

| | |
|----------------------------|--|
| Monday: | Acts 19:1-8, John 16:29-33 |
| Tuesday: | Acts 20:17-27, John 17:1-11 |
| Wednesday: | Acts 20:28-38, John 17:11-19 |
| Thursday: | Acts 22:30-23:11, John 17:20-26 |
| Friday: | Acts 25: 13-21, John 21:15-19 |
| Saturday: | Acts 1:15-26, John 15:9-17 |
| Feast of Pentecost: | Acts 2:1-11, Romans 8:8-17 or 1 Corinthians 12:3-13, John 20:19-23 |

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].**



PAINFUL GOODBYE AND THE ASCENSION:

Among the deeper mysteries in life, perhaps the one we struggle with the most is the mystery of the Ascension. It's not so much that we misunderstand it — we simply don't understand it. What is the Ascension? Historically it was an event within the life of Jesus and the early church — and is now a feast-day for Christians — one that links Easter to Pentecost. But it is more than an historical event — it is at the same time a theology, a spirituality, and an insight into life that we need to understand to better sort out the paradoxical interplay between life and death, presence and absence, love and loss. The Ascension names and highlights a paradox that lies deep at the center of life — namely, that we all reach a point in life where we can only give our presence more deeply by going away so that others can receive the full blessing of our spirits.

What does that mean?

When Jesus was preparing to leave this earth he kept repeating the words: “It is better for you that I go away! You will be sad now, but your sadness will turn to joy. If I don't go away you will be unable to receive my spirit. Don't cling to me, I must ascend” [see John 16].

Why is it better sometimes that we go away? Any parent with grown children has heard similar words from their children — unspoken perhaps, but there nonetheless. When young people leave home to go to college or to begin life on their own, what they are really saying to their parents is: “Mom and dad, it is better that I go away. You will be sad now, but your sadness will turn to joy. If I don't go, I will always be your little boy or little girl, but I will be unable to give you my life as an adult. So please don't cling to the child you once had, or you will never be able to receive my adulthood. I need to go away now so that our love can come to full bloom.”

The pain in this kind of letting go is often excruciating — as parents know. But to refuse to do that is to truncate life.

The same is true for the mystery of death. For example: I was 22 years old when in the space of four months both of my parents — still young — died. For my siblings and me the pain was searing. Initially we were nearly overwhelmed with a sense of being orphaned, abandoned, of losing a vital life-connection. That vital life-connection was something that we had mostly taken for granted until then. And our feelings were mainly cold — there's little that's warm in death.

But time is a great healer. After a while — and for me this took several years — the coldness disappeared, and my parents' deaths were no longer a painful thing. I felt again their presence — now as a warm, nurturing spirit that was with me all time. The coldness of death turned into a warmth. They had gone away, but now they could give me their love and blessing in a way that they never could fully while they were alive. Their going away eventually created a deeper and purer presence.

The mystery of love and intimacy contains that paradox: To remain present to someone we love we have to sometimes be absent, in ways big and small. In the paradox of love, we can only fully bless each other when we go away. That is why most of us only “get” the blessing our loved ones were for us after they die. Mystically, “blood and water” — cleansing and the deep permission to live without guilt — flow from their dead bodies — just as these flowed from Jesus' dead body.

And this is even true — perhaps particularly so — in cases where our loved ones were difficult characters who struggled for peace or to bless anyone in this life. Death washes clean and releases the spirit, and, even in the case of people who struggled to love, we can after their deaths receive their blessing in way we never could while they were alive. Like Jesus, they could only give us their real



amused Pope said: “Worry not about me. My bags are packed.” His ascension had been made a long time before. He had followed the advice of the savant to the letter: “When it's time to die, make sure that's all you have to do.” Saint John XXIII has much to teach us.

Perhaps we can begin our own ascension immediately by reflecting on these words of Charles Ghigna: “Do not let fear confine your life inside a shell of doubt. A turtle never moves until his head is sticking out.”

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

LIVING THE MYSTERY OF THE ASCENSION:

In Luke's Gospel, Jesus opens the minds of his disciples so they can understand the scriptures and can be witnesses to his death and resurrection — proclaiming repentance and forgiveness of sins in his name to all nations. After that, Jesus led his disciples to Bethany where he blessed them and was carried up into heaven [Luke 24:46-53].

As Christians today, we believe that Christ can help us understand the scriptures so we can give testimony to the liberating power of his death and resurrection. The Bible is the normative witness to God's saving activity in the world. The biblical story of salvation culminates in the life, death, and resurrection of Jesus Christ, the Son of God, the absolute savior, and the definitive prophet.

Since the Second Vatican Council in the 1960's, Catholics have gained a greater appreciation of the scriptures. We hear a good portion of the Bible proclaimed at weekend liturgies over a three year cycle. Many Catholics are involved in small faith sharing groups based on the liturgical readings. More Catholics now read the Bible privately in search of spiritual nourishment and wisdom. For example, a grandmother who was discouraged from reading the bible in her youth because of the dangers of private interpretation now spends about a half hour a day doing the tradition spiritual exercise known as “lectio divina.” She begins with a prayer asking God for a receptive heart, then slowly reads a passage from one of the Gospels, pausing to reflect when she senses a thought or image relevant for her life. After she has exhausted that point, she returns to a slow reading of the Gospel text, prepared to pause again when something strikes her. At the end of her encounter with Christ in the scriptures, she says a prayer of gratitude for any insight and inspiration she has received.

Luke's Gospel [24:46-53] reminds us of our obligation to give witness to the repentance and forgiveness unleashed by the death and resurrection of Christ. An electrician, for instance, who grew up in a white family with deep prejudices against black Americans carried racist attitudes into his adult life. He was part of a movement to keep blacks out of his neighborhood; he repeated racial stereotypes in his conversations; and he avoided contact with black coworkers. One year, at the Good Friday service in his parish, it suddenly and forcefully struck him that Christ died not just for him, but for all people including African Americans. In a flash of insight, he knew he had to do a complete turnaround — overcoming his prejudice and making up for his overt discrimination. He began this process by engaging each of his three adult children in serious one-to-one conversations — confessing his own sins of racism; expressing his fears that he had passed on to his children a terrible prejudice; explaining his new more open attitude to people of color; and exhorting them to adopt a genuinely Christ-like attitude toward people who are different. He was not sure how effective these conversations were, but he was glad that he made an initial effort realizing that he had much more to do.

How can you develop a spirituality more solidly grounded in the scriptures and better prepared to give witness to the power of Christ's death and resurrection?

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



THE WITNESS IS ONGOING:

This weekend, we commemorate a crucial point in the story of our salvation. Christ having done all that he came to do, now ascends to the Father. His great work is now handed on to his disciples to bring to completion. But this is no task that can be worked out in a few years — it is an undertaking that will take his followers till the very end of time to bring to its glorious conclusion. The role we undertake as members of the Church is to spread the Good News throughout the earth and to live our lives in such a way that will give glory to God. Our ultimate goal is that all nations and people will come to worship the one true God, and Jesus Christ whom he has sent.

Why would God choose to entrust this great work to a group of weak and fallible human beings? Surely God could utter the command and all people would bow down and worship him — if that is what he really wants. The only problem is that by issuing such a command, people everywhere would be under the obligation to worship God. It wouldn't be their spontaneous free choice — it would be done out of compulsion and not out of love. So God chooses us inadequate and feeble creatures to convey his message — his Good News — to the people of the world.

It is important to understand that God does not want us to worship him because he needs it or because he would gain any advantage from it. It would not add anything to God's greatness, nor would it inflate his ego in some strange way. God does not desire our worship and devotion because it will do him any good, but because it will do us good.

If you stop to think about it, kneeling in worship before Almighty God is the place where we ought to be. If God is the author and sustainer of our being — if we owe him everything; if he is the fountain of our forgiveness and salvation — then surely down on our knees before him is precisely where we ought to be most of the time. It is only due to our complete lack of understanding and our total inability to appreciate his true greatness that we fail to worship him every moment of the day.

When the Kingdom of God is fully realized, we will be put in right-relationship with God. Currently, we are out of harmony with him — we largely go our own way and mostly we find ourselves ignoring him.

Of course, when we talk about all nations and peoples worshiping God, we are using symbolic language. For we really don't know what it will be like on that Last Day. We can't even begin to describe what it will entail, and, to be honest, the word worship doesn't really convey to the ordinary person very much at all.

To get a glimpse of what is meant, we need to look to the lives of the saints — those who have come to know and love God closest of all during their journey here on earth, and who have spent far above average lengths of time worshiping him. Again, to the person on the street, the saints seem to live rather boring lives; but a closer look soon proves that nothing could be further from the truth. The saints see the hand of God at work everywhere. The saints live their lives lost in prayer. While that may appear to be boring to us, to them it is sheer ecstasy. The words that they use to describe what we call mystical prayer are drawn from the vocabulary of love — and love, as we all know, is anything but boring.

How can we complete this task that Christ laid before us on this Ascension Day? Luke's Jesus gives us the answer — "You are witnesses to this" [Luke 24:46-53]. That then is our task — to be witnesses. There are two aspects to the role of witness — [1] to actually have an experience of Christ, and [2] to tell others about it. Obviously one comes before the other. You can't give witness to something that you have not experienced. Some people here might feel that their experience of God has been inadequate up to now, and therefore they don't think that they have anything to communicate to others.



them. They need us to point them to a better way of life. They need us to kick in the doors of their bondage and lead them to the freedom that allows them to be who God created them to be.

Some people are caught up in the basic paganism of the world of evil. Pagans glory in the material. They sacrifice their dignity to their possessions. They seek meaning for life in their stuff. We Christians have received the mandate to bring Christ to the pagans — to live and preach the Gospel of True Love, sacrificial Love, the Love of Jesus Christ. To do this we have to be people who live for God, not for our own possessions. The world needs our witness to the Lord. So many people are held bound by philosophies that glorify the self. They believe that they have inner power to conquer the world. This is diabolical. At the heart of all this seeking of auras is the rejection of God. This is very subtle, but, then again, the devil wins more souls through pride than through displays of force. He convinces people that they don't need God.

This worked in the Garden of Eden, and it is working now in counseling services and self-help philosophies that tell people to harness their own life forces. This is new age Buddhism. It is pagan. It is the way of the devil. Many people are caught up in this. They need us Christians to lead them out of the grasp of this evil self-dependency, this pride of self, into humility, into the arms of the Merciful God, the only one who can give them peace. "Stop looking up at the sky," the two witnesses call out to us. Jesus has ascended into heaven so we can receive the Spirit. Now, we need to fight for the Kingdom of God. We need to fight against the darkness. We need to kick open the door that binds others in slavery. We need to proclaim Jesus Christ with 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 [4/30/16] ----- \$ 461.00

Total Offerings: Sunday [5/1/16] ----- \$ 1,270.00

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**



PEOPLE — KICK OPEN THAT DOOR!

Today we celebrate the Feast of the Ascension of Jesus into heaven. Perhaps the Ascension gets overlooked a bit, sandwiched as it is between the great solemnities of Easter and Pentecost. St. Luke obviously recognized the importance of the Ascension — he presents it in each of the books of the Bible that he wrote — the Gospel of Luke [24:46-53] and the Acts of the Apostles [1:1-11]. In the Book of Acts of the Apostles, two men dressed in white tell the apostles to stop gazing into the sky and know that Jesus will return. Who were these two men? Angels, perhaps. Or perhaps they were the two witnesses who proclaim God's will to the earth [see Revelation 11]. Maybe they were the same two men that the disciples of the Lord saw with Jesus on the mountain of the Transfiguration — Moses and Elijah [see Luke 9:30]. They met to discuss God's plan for the defeat of evil to be begun by the Lord with His passion, death and resurrection.

We really don't know exactly who the two men were, but we do know this — their presence shows that the message of the Ascension is important — very important. And what is that message? The message was that the disciples will be empowered with the Holy Spirit so they can be witnesses of the Lord to the ends of the earth. The number of disciples would not be limited to the eleven who remained faithful to Christ. All who believe in Him would be called to proclaim the Gospel of Christ to the world. And that includes us. We need to get into the action. Christians have to be people of action. We were not given the Holy Spirit for our own well-being. We were given the Spirit to use the Power of God to bring others to Christ. We are given the Spirit to do battle for the Kingdom. There is a war going on — the war against evil. We need to be engaged. We need to do battle every day. We can't — as the kids say — “zone out” — looking at the sky, waiting for the Lord to come back and do something.

We need to fight the darkness that terrorizes the world. We need to be people of the light — the Light of Christ. Three years ago people in a neighborhood in Cleveland heard a girl screaming. They batted the door down and three girls ran out, escaping ten years of the most horrendous abuse possible. The neighbors who batted down that door didn't sit back and let others do something about the screaming woman inside the house. They got into action and freed three young women. Take their response to a deeper level. The three girls represent all innocents who are in the grasp of evil. People are screaming for others to free them from evil. Some of these people are being physically assaulted by others, some are being destroyed by society, some are being abused by the addictions that have taken over their lives. All are crying out for people to free them from the grasp of evil. All are crying out to us to pound in the door of their slavery and lead them into the freedom that only the Lord can give.

There are people who are so accustomed to evil that they no longer see it for what it is. Think of Elizabeth Smart's ordeal. She was the 14 year old who was abducted and terrorized for nine months in Utah. She had become so accustomed to the horrendous things that were happening to her that she was convinced that she had to accept this new, terrible life. She had lost any sense of her own self-worth. It was only months after being found that she realized what evil had done to her. She needed good people to help her recognize her dignity as a daughter of God. Now she travels the country as an advocate for victims that suffer as she suffered. There are many people who are so caught up with the lies of the world that they lost their recognition of what evil is doing to them. Many people are so caught up in the sex culture, the drug culture, the alcohol culture that they don't recognize how evil is destroying



But to think in this way is actually wide of the mark. Anyone who practices their faith to any degree has some experience of God. This is especially true of those who come to Mass and receive the Eucharist — you already hope and trust in him and desire to come closer to Him. We all want to know God better and to do what God wants. And we respond to this movement of God within us.

While you and I might not have reached the heights of mystical prayer, we are on the journey. All of us know God better than we think, for there are surely particular times in your life when you have been very close to God — times when he was the only one you could rely on, times when you spent extended periods in prayer.

It is this that the people in the world around us want to know about. They thirst for meaning and purpose — and all too often they find themselves filling up the empty holes in their lives with material possessions, and all kinds of inappropriate things.

And this is where we all come in — these people want to hear from us. And if they don't want to hear from us, they certainly want to see people who do find their lives fulfilling and who have direction and moral purpose. They might only want to look at us from afar; maybe it will be only later that they become convinced that what we are doing is right and want to come to know us better.

I was talking to a lady recently who had spent some time in a mental hospital. She was feeling especially depressed and anxious about her mental condition. And in the midst of her difficulty, she was experiencing doubts about her faith. She went to Mass in the hospital in the hope at least of finding some peace and tranquility. The priest who came to say the Mass deeply impressed her over the fact that he treated these patients in just the same manner as he treated his own parishioners in the Church — he just accepted them.

That priest didn't know he was giving quite a powerful witness to Christ on that particular day. It certainly gave this woman the hope and faith that was needed at that low point of her life. This is the sort of thing that any one of us could do — just treating other people in a kind and respectful way — fundamentally treating other people as Christ would treat them.

This is witness. This is transforming. This is what God wants us to do.

Christ rose from their midst and returned to the Father. St. Luke tells us that they worshipped him and went back to Jerusalem full of joy. That's exactly how it ought to be for us each time we return home from the Eucharist — going back to our ordinary lives full of joy and trust in the Lord. Our neighbors see us go to Mass each and every week. But it's how they see us coming back that is our real witness to them.

—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.

**WISDOM:**

Choose a job you love, and you will never have to work a day in your life.

—Confucius

A MESSAGE TO ALL WOMEN — THE WORLD NEEDS YOUR HEART:

I was lying under my dining room table. I'm not sure what prompted me to do that — except that I was totally maxed out, and the stress of final exams makes people do crazy things. My mom walked by and saw my two feet poking out from the table. She paused — as anyone would if they saw a 17-year-old in such a position: "Cait? What are you doing?"

"I don't know" I sighed. Perhaps it was my pitiful sigh — or maybe it was the fact that I was lying under there — but for some reason, my mom decided to lie down next to me. We lay there quietly, looking up at the bottom of the table. "Mom, I'm not like the other girls — I'm not funny, I'm not a good athlete; I fall up the stairs almost once a week, I'm not outgoing, why can't I have what they have?"

"Well," she said, "you have other gifts. You're empathetic, you're generous, you're loving — those are really important too."

I laughed: "yeah, but no one wants those gifts; they don't make you popular."

"God wants them," my mom replied. Then we went back to staring at the table, and I was filled with a little bit of peace. God wants my gifts. I wasn't totally content; after all, they weren't going to get me Prom Queen — but they did count for something.

Looking back, I wish I could have told 17-year-old Caitlin that those gifts — the ones God wants — are the only ones that matter. When we reach the gates of Heaven, God won't ask us how many athletic letters we've earned, or if we were named Prom Queen, or if we were the funniest people in the room. But He will ask us if we used our talents for His glory, if we loved every person we met, if we were generous and forgiving. I wonder if it would have made a difference if I had known then that I — as a female — was endowed with specific qualities.

Mary perfectly recognized and appreciated her nature as created and given to her by God. All women are called to do the same. It is this uniquely feminine nature that Pope St. John Paul II calls the "Feminine Genius." Furthermore, he explains that the gifts of receptivity, sensitivity, generosity, and maternity are distinctly bestowed upon women.

Maternity. Yes. You read that right — maternity. But it doesn't necessarily mean what you think it means.

I think this gift is perhaps the most misunderstood and undermined in our society. Young women are filled with false, contradicting messages about what it means to be beautiful — to be a woman. We are told to be skinny, or have the body of an Olympic gymnast; to be assertive, but not be bossy; we are offered birth control as teenagers; abortions are mainstreamed; we are part of the "hook-up culture"; we are told to be anything we want to be — as long as we're pursuing a career and not aspiring to be a housewife.

All women — single, religious, married — are called to be mothers. Yes, all women. When people hear the word "maternity", they typically think of the qualities of a mother — of women who have given birth to children. Rarely do we think of it as a gift that is bestowed upon all women — because when we think of maternity we assume we are talking about physical maternity. But there is another type of maternity that is equally important — spiritual maternity.

Not all of us are called to be physical mothers — that call comes from the vocation of marriage. But we are all called to be spiritual mothers. Spiritual motherhood involves nourishing the spiritual and emotional life in others; we care called to emulate the life of our Holy Mother Mary. Think of Blessed — soon to be Saint — Mother Teresa. While she never had any biological children, Mother Teresa nurtured and loved every person she encountered physically. But more importantly, she embraced them spiritually. As such, her maternal love transformed the world.

St. Teresa Benedicta of the Cross — Edith Stein — explained that "woman's intrinsic value can



work in every place — and thereby institute grace — completely independent of the profession which she practices. Everywhere she meets with a human being, a woman will find opportunity to sustain, to counsel, to help — everywhere the need exists for maternal sympathy and help".

As young women, we can use the gift of our maternity to lead others closer to Christ. Mother Teresa said: "not all of us can do great things. But we can do small things with great love." Whether it's taking time to pray with a friend, offering a word of encouragement, being sympathetic, taking the time to listen to someone, writing a letter, or cooking a meal, we are all capable of doing small things with great love.

The world needs mothers; the world needs you and me to get down on the floor and lie under a table and remind each other of our God given gifts. You are fearfully and wonderfully made. Do not be afraid to share yourself with others.

—taken from the writings of Caitlin Sica, a LifeTeen Youth Minister in New Hampshire

LIFE TEEN:

Our final regular LifeTeen meeting of this year will take place on Sunday, June 5th when we will **honor our graduates and discuss our Summer Bible Study** — a very **popular series of gatherings each summer**. 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 June 5th, **our next meeting will our first Summer Bible Student [see article below] which will take place on Wednesday, June 8th**. 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**. **Our first gathering of the summer will take place at Chagrin Falls City Park [across from the Pop Corn Shop on Wednesday, June 8th at 6:30 PM**. 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. **What we need is suggestions on Spiritual topics that you would like to discuss**. 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.

