

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

**Come Holy Spirit,
breathe upon our troubled world,
shake the tired foundations of our crumbling institutions,
break the rules
that keep you out of all our sacred spaces.
And from the dust and rubble,
gather up the seedlings of a new creation.**

**Come Holy Spirit,
in flame once more
the dying embers of our weariness,
shake us out of our complacency,
whisper our names once more,
and scatter your gifts of grace with wild abandon.**

**Break open the prisons of our inner being
and let your raging justice be our sign of liberty.**

**Come Holy Spirit,
and lead us to places we would rather not go;
expand the horizons of our limited imaginations.
Awaken in our souls
dangerous dreams for a new tomorrow,
and rekindle in our hearts
the fire of prophetic enthusiasm.**

**Come Holy Spirit,
whose justice outwits international conspiracy,
whose light outshines spiritual bigotry,
whose peace can overcome
the destructive potential of warfare,
whose promise invigorates our every effort
to create a new heaven and a new earth,
now and forever.
Amen.**

—Diarmuid O'Murchu, O.P.

Our Lady Chapel



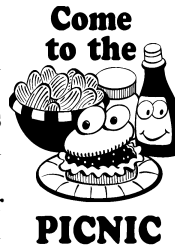
Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

WELCOME ALUMNI:

This weekend, we honor our alumni, and we would like to extend a warm welcome to all who have returned to our campus — particularly those who have joined with us to share in Eucharist. **Special congratulations to the Class of 1966 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1961 who are celebrating their 55th anniversary, to the Class of 1956 who are celebrating their 60th anniversary, and to the Class of 1951 who are celebrating their 65th anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.

**CHAPEL PICNIC:**

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

**TAKE US OUT TO THE BALLGAME:**

The deadline is approaching to order your tickets for our outing to the **Lake County Captains game on Friday, July 15th**. The game starts at 7:00 PM, but the evening will begin with an all-you-can-eat picnic dinner at 6:30 PM and ends with fireworks after the game. **Menu includes hamburgers, barbecued chicken, pasta salad, baked beans, chips, cookies, lemonade, iced tea and water, and** will be available for 90 minutes. Cost is \$20 per adult, \$17 for children age 4-12. **Payment is due by Sunday, June 19th.** Please make checks payable to “Our Lady Chapel.” **Payments will be collected after Masses the weekend of June 18-19, or you can drop your payment at the chapel office.** Once purchased, tickets are non-refundable. 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.

**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.

A PRAYER:

My God, I place my trust in you. These words carry me through the day — especially when I am faced with the challenges of life. I trust in God and God takes care of me.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jim Fraser, who has been diagnosed with cancer.
- For Emil Hronek, who is recovering from double amputation surgery.
- For Donna Sommers who is recovering from shoulder surgery.
- 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 in rehab following surgery..
- For Cheryl Kazel, sister of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mary Burkey, grandmother of chapel musician, Rachel Burkey, who is recovering from a heart attack.
- For Romano Bruno, great uncle of Richard Jones [*20] who is critically ill.
- 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.

PRAYERS FOR OTHERS:

- For all those on vacation.
- For a person who lost their job
- 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.

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.

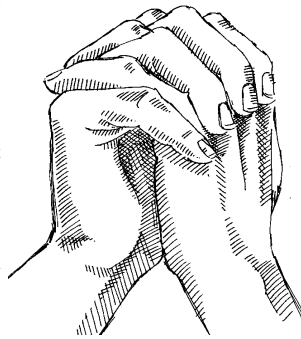


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Rose Oehlstrom , who is preparing for surgery on Monday.
- For Brother Jack McLaughlin, C.S.C., who is undergoing treatment for pneumonia.
- For Steve Stewart, brother of Brother Larry Stewart, C.S.C., who is hospitalized for medical testing.
- For Kaitlyn Wene, teen-age daughter of former Kitchen Associate, Stephanie Toma, who is undergoing treatment for meningitis.
- For Robert Vandall who is undergoing treatment for cancer.
- For Donna Polack, who is under the care of hospice
- For Norb Alerton, former Holy Cross Brother, who is recovering from kidney surgery.
- For Brother Romard Barthel, C.S.C., who is on hospice care.
- For Joseph Morek [*14] who is recovering from surgery resulting from a military accident.
- 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 cancer
- 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 — TODAY — JUNE 5:

Faith Education for this year concludes. 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.



SCHEDULE FOR THE WEEK:

PLEASE NOTE: There will be **no Mass on Monday** because Father John will be attending a board meeting. All other Masses will take place as usual. Sorry for any inconvenience this causes.

Sunday, June 5: 10th Week in Ordinary Time	10:00 AM
Monday, June 6:	NO MASS
Tuesday, June 7:	5:30 PM [Eucharistic Chapel]
Wednesday, June 8:	5:30 PM [Eucharistic Chapel]
Thursday, June 9:	5:30 PM [Eucharistic Chapel]
Friday, June 10:	5:30 PM [Eucharistic Chapel]
Saturday, June 11: 11th Week in Ordinary Time	5:00 PM
Sunday, June 12: 11th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

June 4 -----	Chapel Council Strategic Planning Mtg. Reunion Mass`	8:30 AM—12:00 PM 5:00 PM
June 5 -----	Faith Education Session #25 Life Teen/EDGE Meeting	8:45 AM—9:45 AM 11:30 AM—1:00 PM
June 8 -----	Summer Bible Study	6:30 PM—8:15 PM
June 18 -----	Wedding	2:00 PM
June 21 -----	OLC Council Meeting	6:15 PM—8:00 PM
June 22 -----	Summer Bible Study	6:30 PM—8:15 PM
June 25-July 2 -----	LTLC	
July 4 -----	Independence Day mass	9:30 AM
July 6 -----	Summer Bible Study	6:30 PM—8:15 PM

REFLECTION ON THE THEME FOR THE WEEK:

Have you ever heard the word: “detritus”? Recently I have come across this word in several different kinds of literature — is this a new “in-word”? “Detritus” means several kinds of reduced particles of grinded-up rock or decaying biological matter. So now you know what I had to look up. It has Latin roots, of course, but the word is quite a picturesque collection of meanings. You will probably be running into it now that you have it all plainly uncovered.

I am amazed at the amount of detritus in my head. Given the right stimuli I can recall mostly things I wish I could send easily to the un-recycle bin of my mind. Things seem to surface which do not even have any stimuli — they are just floating around in my own personal “me-esphere”, waiting for some prayer time to put it to rest. This recovery time seems, for me, to be well spent time in prayer. Grace does not seem to say: “Oh, let it go.” Grace rather says: “Let it be a part of how you are created.”

The Scripture Readings for this 10th Week in Ordinary Time begins with a wonderful story of the recovery of life of a son and recovery of faith for his widowed mother [1 Kings 17:17-24]. Elijah is one of the great prophets of the Hebrew Scriptures. Unlike many of the other prophets, Elijah does amazing things for the poor and needy. The other prophets focused more on denouncing the people’s abandonment of God, and issuing calls to repentance. Elijah, on the other hand, walks around doing the good deeds which announce the presence of the Living and active God.

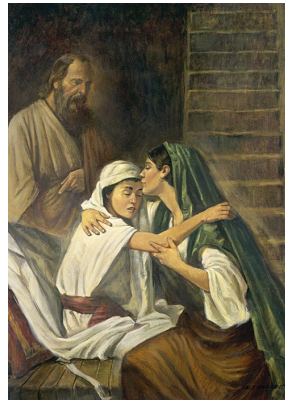
Elijah has been living as a guest in the home of a widowed mother. While he is staying there, the mother’s son has a breathing attack and seems to be dying on his mother’s lap. She questions whether Elijah has brought the sickness upon her son to punish her for some free-floating guilt she might have. Elijah takes the son from his mother, and celebrates a kind of liturgy where he calls upon God and then lies on top of the boy’s body — seemingly pressing life into the boy’s body and lungs. Elijah then returns the boy to his mother who then makes her faith-statement of praise. In great joy and gratitude, the mother acknowledges that Elijah is not the punisher from God, but rather as the Holy Presence of God. It is a little story of how we, as humans, often distrust God in the hard times of loss and fear, and how much easier it is to thank God when we see how things do work out.

Luke’s Gospel [7:11-17] is a similar little story about a widow who is accompanying the funeral procession of her only son — she also is a widow. These are two important elements — her being a widow and having only one son who is now dead. Having a husband and having a son were signs of God’s blessing upon a woman in the times of Jesus. Jesus is moved by the sight and approaches the dead man — “Young man, I tell you, arise.” The young man is raised, and as in the case of Elijah, Jesus gives the son back to his mother.

All who heard or witnessed this event responded in great proclamations of faith that God had visited his people. The Jewish telegram service began sending reports of this Jesus who is now living out exactly what he announced that he would be doing when he unrolled the scroll in his hometown [see Luke 4:20]. Jesus is the fulfillment of all the predictions of the coming Anointed One. We will spend the remainder of these Ordinary Times watching and listening to our Savior at His best.

But here is something to ponder. We know that the fame of Jesus was spreading throughout Israel. But, how exactly did the raised-man live out his life? Did he become a celebrity? Did he talk about his short trip to the “other side”? Was it all about him? Or did he take what was given to him and use it to enhance the lives of others?

There is much about being personal in our relationship with Jesus. There can be a subtle kind of selfishness in our spirituality. Our prayer can be all about ourselves — all about me. We do want to be

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Gerald Rock, brother of Brother Thomas Rock, C.S.C.
- For Steve Medwetz
- For Susan Chorich [anniversary]
- For James Augusta [*80]
- For Sister Bernadette Maier, O.S.U.
- For Sister Veronica Cipar, O.S.U.
- For Anita Zaleski
- For Mary Lewis
- For Andrew Kaschalk
- For Sister Patricia Gardner, C.S.A.
- For Eddie Ference.
- For Bob Williams.
- For Maria Carnevale.
- For Leonard Yelsky, father of Mitchell [*79] and Jeffery [*81]
- For Loretta Ianni, mother of former food service Director, Rick Ianni, grandmother of Rick [*07] and Emily [*12]
- For Eva Shea, aunt of lower school teacher, Theresa Stark.

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!

**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].**

**POVERTY vs SIMPLICITY:**

Poverty has a very human face — one that is very different from “simplicity.” Poverty is involuntary and debilitating, whereas simplicity is voluntary and enabling. Poverty is mean and degrading to the human spirit, whereas a life of conscious simplicity can have both a beauty and a functional integrity that elevates the human spirit.

—Duane Elgin

RISING FROM THE DEAD — A CHANGE IN LIFE:

Though we have four biblical accounts of Paul's conversion, Paul's letter to the Church at Galatia [1:11-19] contains the only one actually written by Paul himself. The other three — sometimes contradictory — accounts in Acts were all composed by Luke. Like almost all Scripture, Paul's letter to the Galatian Church is triggered by problems. The reason why the Apostle recalls the event is because some in the Christian community were questioning his work with Gentiles. They didn't object to his converting non-Jews to the faith of Jesus as long as he first converted them to Judaism — something Paul not only thought unnecessary, but also totally against basic faith in the risen Jesus, who isn't a Jew or a Gentile.

What's interesting is that Paul is convinced that his call to evangelize Gentiles came as an essential part of his encounter with the risen Jesus years before on the road to Damascus. Paul isn't downplaying the historical Jesus' Jewishness because, as some of his critics claimed, he'd been a "bad" Jew himself. On the contrary, Paul is able to boast: "I once persecuted the church of God beyond measure and tried to destroy it." In other words, Paul is the most unlikely person to hold the opinions he now holds. At one point in his life, Paul could have been regarded as a "super Jew" — "I progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions" — the very traditions he's now claiming Gentile Christians don't have to keep.

Paul answers his critics' objection that he hasn't received permission from the church's leaders to do what he's doing in two ways. First, he doesn't need their permission. He received his Gentile ministry directly from the risen Jesus. Second, he eventually did check with the Jerusalem leaders, and they had no objections to how he was evangelizing Gentiles.

Though we're not certain what exactly happened on the road to Damascus — whatever Paul's encounter with the risen Jesus consisted in — it not only changed his life, it created a whole new life for him. He began to live something that he never lived before. His entire value system was turned upside down. No wonder Jesus' followers enjoyed narrating stories of Jesus resuscitating people from the dead. In some sense they were narrating stories which described their own experiences.

Luke's gospel resuscitation story [Luke 7:11-17] differ from the narrative of Elijah resuscitating the widow of Zarephath's son [1 Kings 17:17-24]. Probably none of the sacred author's readers identified with the boy that the prophet brought back to life. This event was simply proof the word Elijah proclaimed was actually God's word.

But when the gospel Jesus resuscitates Lazarus [see John 11], Jairus' daughter [see Mark 5 or Luke 8], and the widow of Nain's son [see Luke 7], the readers — because of their own experiences of coming to life in Jesus — logically zero in on the resuscitated persons. They, like the chosen three, have also been brought back to life.

Back in the 70's, when Ray Moody and Elizabeth Kübler Ross studied people who had died and been resuscitated, they discovered that the life these people received was somewhat different from the lives they lived before. For instance, they were more interested in relating to others than they had been before their deaths. Paul certainly demonstrated that dimension in his unexpected relating to Gentiles — a people he seems to have just tolerated before his life-giving encounter with the risen Jesus.

But these resuscitated individuals also shared another characteristic — they no longer had any fear of dying. In some sense, they'd already been there and done that. Perhaps some of our fear of dying comes from our lack of dying as other Christs right here and now.

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



better, more virtuous, and more trusting. We can become celebrities in our own prayerful way. The fact remains that nobody is more interesting to us than ourselves.

But that is not what Jesus asks of us. Our relationship with Jesus is completed and perfected by how we are returned to community — to all of ourselves. The more we have of ourselves, the more we are ourselves in relationship with others. Prayer, then, can become a dangerous activity.

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

THE COMPASSIONATE CHRIST:

Jesus — with his disciples and a large crowd — meets a funeral procession as he enters the city of Nain [Luke 7:11-17]. Moved with pity, Jesus says to the widow burying her only son: "Do not weep." Then touching the coffin, he says: "Young man, I tell you arise!" The dead man sits up and begins to speak, and Jesus gives him to his mother. Seized with fear, the crowd glorifies God, exclaiming: "A great prophet has arisen in our midst; God has visited his people."

With the help of biblical scholars, we can learn a great deal about Jesus from this wondrous story. Evidently, he carried out his mission by travelling from city to city in his home area of Galilee. His preaching of the kingdom and his miraculous cures attracted large crowds as his fame spread. When Jesus saw the widow he was "moved with pity" — the Greek word suggests that Jesus' response was spontaneous and deeply compassionate. For the woman was not only grieving the loss of her son; she also is facing a difficult and dangerous social situation with no man to look out for her. Jesus is a man like us with deep emotions — including compassion for those suffering. In this case, his empathy moved him to quick and decisive action, raising the young man to life without any request from his mother. In this sense, the miracle is highly unusual since in most cases Jesus shared his healing power with persons who sought his help because they had faith in him. Jesus was indeed a miracle worker — as even his opponents admitted. His marvelous deeds, however, were not designed to call attention to himself, but to manifest the presence and character of God's reign in the world. In and through Jesus, God did indeed visit his people. The crowd got it right when they proclaimed Jesus a great prophet. Jesus stands in the line of both Elijah and Elisha who restored dead sons to life. As Moses prophesized, he is the final prophet sent by God to save the people. He is the Son of God who himself will be raised from the dead by his Father.



We can imagine individuals responding to the emotions of Jesus. For example, I am a person of very strong emotions — which often feels like a curse. But it helps me to realize that Jesus himself had deep emotions. My sister is dying of cancer and I am asking the Lord to help me be compassionate toward her as he was to the grieving mother. I want to be more aware of the people in my community who, like the widows in the biblical period, are banished to the margins, left unprotected, subject to systemic injustices. My wife talks easily about her personal relationship with Christ, and I think I can understand that better by reflecting on the very human reactions of Jesus in Luke's Gospel. My ministry to prison inmates finds support in Jesus — the liberator of captives — who continues to work for the cause of God and humanity.

Who is Jesus for you, and how can you deepen and expand your understanding of him?

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

WISE WORDS:

You are the only person on earth who can use your ability.

—Zig Ziglar

THE SLOW, LONG WALK:

A layman out in the Australian bush was asked to conduct a funeral. He began to sweat. This was a first. He searched the Gospels to see how Jesus conducted funerals. He discovered Christ never officiated at funerals — He only presided at resurrections. Every once in a while I visit Nain — through the Gospel; in Christ’s time. Nain is a “nothing town: — a nice place to be from. About a ten-minute walk from town, there is a cemetery. To this same burial ground the broken-hearted widow of Nain was slowly walking two thousand years ago. This poor woman had already buried her husband there; this time their only son would join him [Luke 7:11-17].

One can imagine her sadness. She was left alone in a culture which was most unkind to women even in the best of times. Her future would be a life of noisy desperation. She would not enjoy the luxury of a pension, Social Security, and food stamps. Probably she had hocked her wedding band at the town’s pawn shop to guarantee a decent burial for her boy. Luke wants this woman to be a stand-in for all the millions of women who live around us in grief and tears.

The funeral procession was headed by paid professional mourners with musical instruments. They were noisily keening in sorrow for the deceased. One hopes they knew his name. Apparently Jesus was an unknown in Nain — there is no other Gospel mention of Him being in that town. This Nain boy was dead, and so was all of life around him. Jesus was rocked to His core at the sight of this once wife and mother. Scripture scholars tell us that there is no stronger word in the Greek language than the one used by Luke to describe the feelings of Jesus. The word literally means He was stirred from His deepest depths. And the same term is used three times by Matthew and two times by Mark to describe the reactions of the Teacher in similar situations. The Gospel writers are advising us that in the midst of our pain Jesus does really care.

To yesterday’s world, this observation of Christ’s compassion had to come across as staggering news. A popular belief in the pre-Christian world was Stoicism. It numbered among its flock such heavies as Seneca and Marcus Aurelius. Stoics taught that the most significant point about God was His inability to feel anything about the human condition. Luke’s Gospel must have stood the Stoic world on its head. It informs the Stoics that the Song of God is wiped out by human sorrow. He takes the widow’s work-scarred hands into His own and tells her soothingly: “Do not weep.”

A poet once wrote: “In every pang that rends the heart, the Man of Sorrows plays a part.” But Luke — who tradition says was a painter — has not yet completed the canvas. The Christ not only has compassion — he also has power. Jesus comes to the side of the widow and then goes up to the men carrying the corpse. He shows himself to be the Lord of life as well as death — “And because I live, you will live.” In this story, Luke shows Jesus as responding not to faith — there is none — but to human need. The romantics teach that us we can find God in autumn colors, flowers, the Oceanside, and in the mountains. All that is true. But also we can find God when we experience the compassion of another when we weep. We find Him too when we ourselves give solace to someone in need.

A “Where are you hurting?” works wonders. This is called the sacrament of Christ’s compassion. Luke reminds us that it always easy to play God. And today, the people who most need both our compassion and help are women. A report from the United Nations informs us that though women make up half the population of the world, but ten percent of the wealth of the world belongs to them, and they own but one percent of the world’s land. Seventy five percent of the people facing starvation are women — and of course the children who depend on them for life. In the face of these figures, we should be



no longer a little self here to fuss over or pander to. The little self which you thought you were has passed away.”

St. Paul knew this well too. His Letter to the Church at Galatia, Paul describes his own coming to faith [Galatians 1:11-19]. Paul could have continued to be self-focused and pursuing his selfish ambitions, but he did not. His journey brought him from persecution to belief. He knew that his decision would involve living with suffering — not avoiding it. Faith, hope, and love brought him not only deeper into life’s difficulties and heartaches, but into its glory as well.

Faith and confidence go hand in hand. Leaving the familiar and venturing into the unknown is always scary. Take a moment to look at your life. Consider your joys, your struggles, your sorrows, and your fears. Do you really believe that God has your best interest in mind and will help you achieve what is best for you? Once we realize that we are not the center of gravity and that our true center is really found outside of ourselves, then we will no longer feel compelled to pray for what we think we need or want. We will realize that prayer is about deepening a relationship with God, receiving and being surprised by God’s three special gifts of faith, hope, and love, and meeting what life brings each day. There is always life — there is no death. —taken from the writings for Mark Suslenko, which appear on the internet.

READINGS FOR THE WEEK:

Monday:	1 Kings 17:1-6, Matthew 5:1-12
Tuesday:	1 Kings 17:7-16, Matthew 5:13-16
Wednesday:	1 Kings 18:20-39, Matthew 5:17-19
Thursday:	1 Kings 18:41-46, Matthew 5:20-26
Friday:	1 Kings 19:9-16, Matthew 5:27-32
Saturday:	Acts 11:21-13:3, Matthew 5:33-37

11th Week in Ordinary Time: 2 Samuel 12:7-13, Galatians 2:16-21, Luke 7:36-8:3

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [5/28/16] ----- \$ 465.00
Total Offerings: Sunday [5/29/16] ----- \$ 454.00

A FOUNDATION OF FAITH, HOPE, AND LOVE:

The readings for this 10th Week in Ordinary Time put faith on center stage. As one of the theological virtues, faith is a gift given to us by God along with hope and love. Working together with hope and love, faith puts our lives and relationships in proper order and orients us toward Truth. There us a YouTube Video entitled: *Young Man Battles Cancer with a Smile*. The young, a twenty-seven-year-old father, is certainly a person who has opened himself to his relationship with God — receiving all of the blessings and gifts these virtues can bring.

This young dying father is not afraid of death; he is grateful to God for the blessing to live every day in peace with an appreciation for the present moment. He remarks that he gets to spend every day with people he loves, and that he is inspired to try to help people, confident that the Lord has big plans for his little baby girl. We so often see death as the enemy; we allow its sting to bring us into bitterness and resentment rather than allowing death to transform us and put things into perspective. The widow of Zephath [1 Kings 17:17-24] exemplifies this. Her journey with her son leads her from a place of doubt to a place of faith.

In his encyclical *Spe Salvi*, Pope Benedict remarks that “the one who has hope lives differently.” How true those words are! The young father in the video has the faith to look two seemingly opposing things square in the eye — his impending death on one hand, and his baby’s smiling face on the other — and still find peace. Underneath all that is happening to him is the foundation built of faith, hope, and love upon which he sits.

We get disappointed because we want God to fix things our way. A person without a strong faith can easily look at this young father with cancer as proof that God does not exist. After all, why would a loving God allow such a thing to happen? To many, it is inconceivable that God does not heal all ills, wipe away all tears, and correct all injustices. This “surface” approach to faith fails to see the deeper mystery that undergirds all things and the deeper truth about who we are.

There is an ironic twist to life, especially to a life of faith. When we become less concerned about ourselves, we actually find our true selves. When the center of our focus shifts from a narcissistic glance to a perspective that is “other focused,” things change and doors open. The widow from Nain in Luke’s Gospel [7:11-17] never requested a healing or intervention from Jesus. Jesus entered her life and was moved with pity. The miracle that resulted was done at his request not the widow’s.

At the root of discovering faith is the realization and trust that God always has our best interest in mind. He knows our needs better than we do and can see the larger picture of life in a way that far exceeds ours. Once we let go of our need to cling to ourselves, we begin to see these miracles happen. We discover the right words to say in a situation where we may be at a loss; we may find ourselves crossing someone’s path and feel moved to reach out to them; a wise decision may come forth from our lips in spontaneous fashion or we may instinctively know which decision is best. These are just small ways in which we can see that we are being led to something greater — just like the young father who realizes that life will soon ask that he, his wife, and his baby daughter now travel down different-though linked-paths.

It is important to truly love another human being. Unless we do so we will never escape the trap of self-focus. Yes, loving brings pain but it also brings a sense of joy and fulfillment found in no other place. Spiritual master Richard Rohr often speaks of the need to lose yourself; he even speaks of parents having children as a way of outgrowing their “youthful narcissism.” The key to true happiness is locating your center outside of yourself. Our young father did precisely this. Rohr states: “The more you become yourself, the more capable you are of not overprotecting your false boundaries. After all, you really have nothing to protect. That’s the great freedom and the great happiness of truly converted people. There’s



most sympathetic as well as helpful to all groups reaching out to constructively help these women around our global village. And we know that Jesus would approve.

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

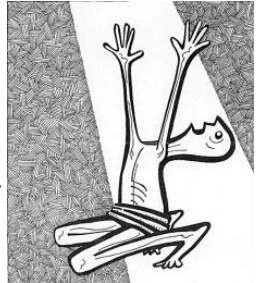
OPENING UP TO THE LIFE OF CHRIST:

We have entered Ordinary Time. We use “ordinary” not in the sense of “usual” or “common,” but ordered or sequential. Over the next many weeks we will have ordered readings from St. Luke’s Gospel — showing us aspects of discipleship — what it means to be and become a follower of Jesus.

You and I can sometimes feel like the widow in Luke’s Gospel [7:11-17] — or like the woman in Elijah’s time [1 Kings 17:17-24]. We can feel that we lost a child. Like the prophet Elijah we can ask God why this has happened. And the answer always comes back: “we do not know why”. Think of the number of times when people come to us with heartbreaking situations, and we do not have an answer — but Jesus does. He can bring your son back. He can return your daughter to you. Every person — young or old — has enormous potential. They can fulfill that potential by becoming a disciple. Paul points that out in his letter to the Church at Galatia 1:11-19]. St. Paul tells about how even though he possessed a lot of learning and plenty of energy, he had embarked on a path of destruction — in his “former life” he wanted to bring down the church. But God had his hand on Paul.

God uses the testimony of Christians. What God did for Paul, he can do for the son or daughter you or I are concerned about. God wants to do great things through each of us. Some of us may feel reluctant, but when you truly hear the words of Luke’s Gospel it will remove any excuse you might have. Jesus has a plan for each of us. We might think we have lost a son or daughter, but Jesus does not see it that way. Full of compassion, he says: “Young man, I tell you, arise!”

—taken from the writings of Father Phil Bloom., 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.



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**



JESUS IS THE WORD OF LIFE:

Jesus in his public ministry performed many miracles — including countless healings. These miracles showed his deep compassion for the people — especially towards those who suffer. The miracles also revealed his divine power and authority. Comparatively few of these healings are actually recorded in the Gospels, but we are sure that besides those that were written down, there must have been many other healings occurring throughout his ministry. Certainly his reputation as a healer and miracle worker was one of the reasons why so many people gathered to see Jesus when he passed through the villages of Galilee.

Luke's Gospel tells us that one time, Jesus entered the town of Nain, accompanied by his disciples and a great number of people [Luke 7:11-17]. While large crowds gathered to see Jesus, they surely expected miracles also. But the miracle that Jesus performed on this day was truly exceptional — this was no mere healing, for the young man in question was already dead — even to the point of being taken out for burial. Moved with compassion, Jesus returns the boy to his mother. No wonder St Luke tells us that everyone was filled with awe — there could be no more spectacular proof of Jesus' power than to raise a dead man to life.

It is truly beautiful that the editors of the Lectionary have paired up this story from Luke's Gospel with the account from the Book of Kings where Elijah revives the son of the widow with whom he is lodging [1 Kings 17:17-24]. This is also a case of bringing a boy back to life because "he had no breath left in him."

The parallels are even stronger when we observe that in both cases we are talking about the son of a widow. We remember that a widow had very little status in society at that time and because of this her only hope was her son. Without a son to support her the widow was faced with a life of destitution. For a woman to lose her husband and be made a widow was bad enough; but then for her to lose an only son was catastrophe. This brings an extra depth to the compassion and sorrow that Jesus felt for the widow of Nain — this was not just a terrible bereavement and deep personal loss, but a severe economic and social blow.



There are only a few stories in the Gospels of Jesus raising people from the dead — this one, the story of Jairus' daughter [see Mark 5 or Luke 8], and, of course, his friend Lazarus who had already been in the tomb three days [see John 11]. The special significance of these events is the connection with his own resurrection from the dead. Only a prophet as powerful as Elijah was able to restore a child from the brink of death, but here was someone who could tell a young man being taken to his burial to get up. If the widow was able to say to Elijah — "Now I know you are a man of God and the word of the Lord in your mouth is truth itself" — how much more could this be said of Jesus?

This power to heal and restore to life is recognized by the people as a sign that he truly is a man of God, and that his words and deeds come from God himself — "God has visited his people. And this opinion of him spread throughout Judea and all over the countryside." These miracles are not only a sign of the presence of the Lord in their midst; they are a sign of what it is that Jesus has come to bring — salvation.

The word "salvation" means "to save," "to be healed of all that afflicts us" — especially sin; "to be cleansed and made whole," "to be redeemed and to be made fit for heaven". This is what Jesus comes on earth to achieve — the salvation of the living and the dead — to effect reconciliation between God and humankind, to enable us to enter into eternal life.

The restoration by Jesus of individuals to life or to full health is a kind of foretaste of what he is to achieve on the Cross of Calvary and from his resurrection from the dead. The empty tomb stands as a

SOME PERSONAL MINI-CREEDS:

We are all familiar with the Nicene and the Apostles' creeds — the two great faith-summaries that anchor our faith. Without them, eventually we would drift off the path and lose our way. Creeds anchor us. But the great creeds are like huge rivers that need smaller tributaries to bring their waters into various places. Thus, we also need mini-creeds, short, pithy truth-statements that anchor us morally and spiritually. We all, no doubt, have our own favorite mini-creeds.

Here are some of mine:

1. Love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic.
2. The great challenge is living your wounds through instead of thinking them through. It is better to cry than to worry, better to feel your wounds deeply than to understand them, better to let them enter into your silence than to talk about them. The choice you face constantly is whether you are taking your wounds to your head or your heart.
3. When something hard happens to you, you have two choices in how to deal with it. You can get bitter, or better.
4. When I despair, I remember that all through history, the way of truth and love has always won. There have been murderers and tyrants, and for a time they can seem invincible. But in the end they always fall. Think of it, always.
5. Nothing that is worth doing can be achieved in our lifetime; therefore we must be saved by hope. Nothing we do, however virtuous, can be accomplished alone; therefore we must be saved by love. No virtuous act is quite as virtuous from the standpoint of our friend or foe as it is from our standpoint. Therefore we must be saved by a final act of love, which is forgiveness.
6. This is how we grow — by being defeated decisively by constantly great things.
7. Our faith begins at the very point where atheists suppose that it must end. Our faith begins with the bleakness and power of the night of the cross, abandonment, temptation, and doubt about everything that exists.
8. There comes a time in one's life where the question is no longer: What can I still do to remain productive and to make a contribution in this world? Rather the question becomes: How can I live now so that when I die my death will be an optimal blessing for my loved ones, for the church, and for the world?
9. Don't be afraid to suffer, give the heaviness back to the weight of the earth; mountains are heavy, seas are heavy.
10. Love must wait for wounds to heal. It is this waiting that we must do for each other, not with a sense of mercy, or in judgment, but as if forgiveness were a rendezvous.
11. In this life there is no such thing as a clear-cut pure joy. But this intimate experience in which every bit of life is touched by a bit of death can point us beyond the limits of our existence.
12. Wake up lovers; it is time to start the journey! We've seen enough of this world; it is time to see another.
13. Don't surrender your loneliness so quickly. Let it cut more deep. Let it ferment and season you as few human or even divine ingredients can.
14. To reach satisfaction in all, desire satisfaction in nothing. To come to possess all, desire the possession of nothing. To arrive at being all, desire to be nothing. To come to the knowledge of all, desire the knowledge of nothing. To come to enjoy what you have not, you must go by a way in which you enjoy not. To come to the possession you have not, you must go by a way in which you possess not. To come to what you are not, you must go by a way in which you are not.

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

THE LORD OF LIFE:

How dark the world had become for those two women — the widow of Zeraphath [1 Kings 17:17-24] and the widow of Nain [Luke 7:11-17]. Because they were widows, they had no way to support themselves — other than what living they could scratch out, perhaps doing some sewing, or working in the fields during the harvest time. But they each had a great joy — they had sons. Not only were these the “light of their lives”, but their sons would be the ones who would care for them when they could no longer care for themselves. And then their sons died. There is no greater grief than to lose a child. Nothing that the world throws at us can be worse than the death of a child — other, obviously, than the death of several children. The widows’ grief had to be unfathomable. But God was aware of their grief. God heard the prayers of Elijah for the widow of Zeraphath and restored her son’s life. In Luke’s Gospel, Jesus brought the widow of Nain’s son back to life. God transformed their grief into complete joy.

We are all tempted to be bound by the negatives of life. We certainly hear enough — too much really — about the horrible things that happen throughout the world. We should be aware of the suffering of other people so we can reach out to them — but life is not negative. Life is wonderful. It is full of joy and laughter. Our world is beautiful. Look at the miraculous sunsets. Consider the magnificence of our country — the canyon lands, the mountains, the lakes and oceans. Look at our children. How can we not help but recognize how wonderful the world is when we see our high school people excel — not just in their academics, but take their first steps to becoming productive members of our faith and our country? How can we not be positive when we see our college people giving a summer or a year to serve the Lord in his poorest people, and then taking leadership positions in the faith? How can we not be positive when we see so many of our families taking their Catholicism so seriously? How can we not be full of joy when we look at the faces of our little children? There are so many positives in the world. We have been given a tremendous gift — Jesus Christ. The Victor has conquered the negatives of life — Jesus Christ has conquered death. The waters of our baptism have immersed us into beauty. “The Word of the Lord truly comes from your mouth,” the widow of Zeraphath exclaimed. “A great prophet has risen from our midst,” the people of Jesus’ time added. You can feel the excitement and joy in the people who proclaimed these statements. Prophecy and life are linked together. The way of the Lord is the way of life.

Yes, bad things have happened and will continue to happen. But with Jesus Christ, even the unthinkable death of a child will result in the total union of the child with God — forever young in the Lord. We certainly can understand how parents feel overwhelmed with grief, but through it all they have the joy of knowing that they have their own special intercessor — an angel if you will, with the Lord. We Christians cannot help but be optimists. We are people of faith and people of hope. We believe that Jesus Christ has conquered death; we have faith that he gives us a share of eternal life. We are people of hope. Our hope is that our own deaths will lead to a transition into full union with God. Like those widows who experienced the raising of their sons from the dead, we rejoice because the Lord has shared His victory over death with each of us.

During the Easter season we often proclaimed: “Alleluia, Christ has risen.” This joy, though, is not limited to Easter. It is the joy we have throughout the year: Alleluia, Christ has conquered death. We have received the gift of eternal life. The contemporary Christian composer Steve Fee wrote a song that was popularized by Casting Crowns. The Song is entitled: *All Because of Jesus* — “Giver of every breath I breathe // Author of all eternity // Giver of every perfect thing // To You be the glory // Maker of Heaven and of Earth // No one can comprehend Your worth King over all the universe // To You be the glory // And I am alive because I'm alive in You // It's all because of Jesus // I'm alive // It's all because the blood of Jesus Christ // That covers me and raised this dead man's life // It's all because of Jesus // I'm alive.”

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

sign of this reality. This is the way God acts in the world — he is a loving God, a healing God, a saving God. He wishes us no harm but rather wants our well-being in the fullest way possible.

This is why we should not hesitate to pray to God and ask him for healing — either for ourselves or for others. The crowds of people who followed Jesus around did the very same thing — they brought him their sick and crippled for him to touch and heal. And Jesus was invariably moved with compassion when he saw them and he reached out his hand of healing.

Of course, Jesus did not heal everyone, and so even while we beg him for healing we do also understand that it may be in his will that we — or those we pray for — are not to be relieved of this or that particular illness. But that does not mean that healing does not take place — for there is most likely a deeper healing at work in us; by bearing our physical affliction in faith we discover that it is our souls that are healed.

We know from the scriptures that Christ spent a lot of time ministering to the sick; but we know, too, that his time was not entirely taken up with these healings for he also had a mission to teach and to explain his Gospel of love to the people. The many parables and teachings that have been handed down to us — they are the source of the hope we have for the Church and for the world.

But even Jesus’ teachings are not without a healing aspect — for listening to the words of his Gospel we constantly find hope and solace. As we come to an ever-deeper appreciation of the Gospel, we discover that it brings peace and tranquility to our lives. The Gospel is Christ’s saving message — his healing words. They are words which change our lives and our hearts and bring balm to our souls.

—taken from the writings of Father Alex McAllister, S.D.S., 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].**

**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.

**A PROVERB:**

The best time to plant a tree was 20 years ago. The second best time is now.

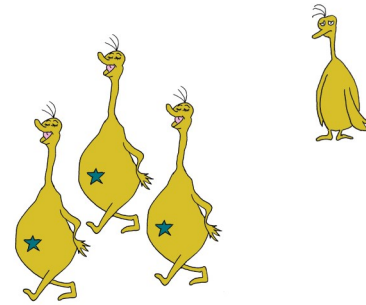
—Chinese Proverb

3 THINGS TO REMEMBER WHEN YOU'RE FEELING LEFT OUT:

Are you tired of feeling left out? You see, sometimes we have the notion that the feeling of being left out happened on our elementary school playground — a moment that is forever behind us. Often times though, I think it creeps up in our everyday relationships with friends, family, in athletics and in clubs. I have realized it is a grade school agony that can re-occur throughout life.

Most people can directly or indirectly relate to the feeling of being left out or being the “point person” to intentionally leaving someone out. I know too well the anxiety of this. Perhaps you have experienced similar “left out” feelings as a result of not being invited to someone’s birthday party, not being picked for the football team, or not being included in the cast of the latest play at your school. Or maybe you experienced the awkward moment when your “friends” make plans right in front of you, and the plans don’t include you. Whatever it is — it happens in high school, college and well beyond. It’s actually quite a sad reality that doesn’t improve over time, but seems to stay the course and/or possibly get worse into adulthood.

It is normal to feel pain when you are excluded or rejected because we all desire to be accepted and loved. We need community, and when we feel left out, we experience sadness. But just because it’s normal to feel pain when you are rejected doesn’t make it hurt any less, so it is important to recognize a few things.



1. **Realize you can’t change people.** We can reflect on the actions of others for what seems like forever — why they were mean, why they didn’t include us, why were we the last to know the plans, how much it hurts to not understand the inside jokes — whatever it is. It’s true that they may have character flaws and areas in their life that they need to work on, but this is useless to our situation. We can pray for them — and I would encourage you to do so — but we need to recognize our needs in this situation. Also, what is God doing in the midst? Sometimes we can dwell so much on the feeling of being left out that we miss what God is trying to give us. There’s a good chance He is asking us to turn to Him — to trust Him and seek our worth and identity in Him.
2. **God fulfills our deepest longings.** The Gospel tells us that we aren’t going to be left out. We need to find peace and consolation in that message. Our friends, family, and other people may come and go, but God is faithful, and He’s the one who will fulfill our deepest longings. The feeling of being left out is horrible, but it’s abated with knowing that God has given us everything. There will never be another human being to satisfy every desire of our human heart. It’s Christ. We belong to Christ, and He welcomes us.
3. **Jesus totally gets it.** Jesus knows what it feels like to be abandoned and left out. Almost all had forsaken Jesus at the cross, so when you feel abandoned or left out, think of Jesus on the cross. When you feel abandoned, think about God’s word that He will never leave you [see John 14], even when we might leave Him. He is a Father who keeps his promises to the end.

On this earth, we will be left out, we will be talked about, lied to, and used, but we have to continue to seek the Father. The feelings of rejection and being left out are never fun, but we can grow from the experiences, we can solidify our relationships with those who care about us, and we can strengthen our identity as a beloved son and daughter of Christ. Jesus says: “you’re in — you’re invited.”

—taken from the writings of Kelly Colangelo, an associate of the Bible Geek.

LIVE LIFE:

It is our choices that show what we truly are, far more than our abilities.

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 Study [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.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our final regular EDGE meeting of this year will take place on Sunday, June 5th when we will **honor our 8th graders who are moving into a venture in their life’s journey. We will also discuss our Summer Bible Study — a very popular series of gatherings each summer.** Come and try us out. EDGE generally meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room.** Our EDGE program is open to **all middle school aged young people [Grades 6-7-8].** 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 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.



LIFETEEN and EDGE BIBLE STUDY — JUNE 8:

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.



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

