

**CLOSING PRAYER:**

**~ A Prayer for Discernment ~**

**Gracious and holy Father,  
Please give me the intellect  
to understand you,  
reason to discern you,  
diligence to seek you,  
wisdom to find you,  
a spirit to know you,  
a heart to meditate upon you,  
ears to hear you,  
eyes to see you,  
a tongue to proclaim you,  
a way of life pleasing to you,  
patience to wait for you,  
and perseverance to look for you.**

**Grant me a life without end,  
the gift of your presence,  
the hope of the resurrection,  
and eternal life with you.  
Amen.**

This prayer was prayed by Father Moreau throughout his life.  
He borrowed much of its content from St. Benedict

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
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# Our Lady Chapel



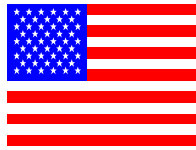
*Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit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

**IMPORTANT SCHEDULE CHANGE NEXT WEEK: [one time only]:**

Because of graduation, and the Baccalaureate Mass, we will have changes in the Mass times and places for the weekend of May 27<sup>th</sup> and May 28<sup>th</sup>. **Saturday evening Mass on May 27<sup>th</sup> will continue to be at 5:00 PM, but the place will change — Mass will be in the Athletic Center. Our Sunday morning Mass on Sunday, May 28<sup>th</sup> will be at 9:00 AM. This is a one time change because of graduation weekend.**

**PLAY BALL!**

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on **Friday, June 30<sup>th</sup>**. Game time is **7:00 PM** to watch the Lake County Captains take on Fort Wayne Tin Caps. **Tickets are \$25.00 each and include game ticket, picnic dinner and postgame 4<sup>th</sup> of July fireworks.** The **picnic begins at 6:30 PM** and will continue until 8 PM. Sign up on the easel in the narthex. **Final day to RSVP is Monday, June 19<sup>th</sup>.**

**MEMORIAL DAY:**

**Monday, May 29<sup>th</sup>**, is the observance of **Memorial Day**. Holidays are always time for family and friends; the time off from the routine of the workday, offers us an opportunity to give attention to other important aspects of our lives. Let us take time this Memorial Day to celebrate the heritage of those who have gone before us, particularly those who have given their lives in the service of our nation. Please join us for **Mass at 9:30 AM** in our chapel.

**ONE STREAM OF LOVE:**

Sin is not so much personal moral failure — although it is that too — as it is humans trying to validate themselves in a world where there is no completely solid place to stand. All our responses are flawed and partial. We can never be fully “saved” in this world; everything human disappoints on some level.

As many saints have said, sinners grasp for love in the wrong places, and in ways that will never work. This becomes more obvious to me the older I get, as I have had to admit the faults and failings of most of my heroes, myself, every religion and denomination, and every form of government. God created a world where there is no technique or magical method for purity or perfection; forgiving love is the only way out. The only final answer is God’s infinite Love and our ability to endlessly draw upon it. There is only the needing, the hoping, and the striving, and that is our victory in itself.

Here is the key to understanding this — sin, evil, and disorder included and forgiven is the Divine Order! The absolute centrality of forgiveness in Jesus’ teaching should make this obvious. Forgiveness doesn’t nullify or eliminate offensive actions. It acknowledges and radically names and exposes that sin, evil, and fault did indeed happen — and then lets go of it! Forgiveness does not, and cannot, undo it. It can’t. Sin and evil happened. God does not undo the sins of humans or of history, but from an infinite Source, forgives them.

Let’s also remember that Jesus is shockingly not upset with sinners. This is a shock so total that most Christians still refuse to see it. He is only upset with people who do not think they are sinners. They are much more likely to hate and feel no compunction. We once thought the mission of religion was to expel sin and evil. Through Jesus, we learn that sin lies in the very act of expelling. There is no place to expel it to. We have met the enemy, and the enemy is us. We either carry and transform the evil of human history as our own problem, or we only increase its efficiency and power by hating and punishing it “over there.”

Every time God forgives—seventy times seven, apparently—God is showing a preference and capacity for sustaining relationship over being right, distant, superior, and separate. We are slow learners in that regard. The unilateral “covenant love” promised by the prophets is God’s absolute ability to sustain relationship with everything and, finally, to overcome our resistance by the same allurements “that moves the sun and the other stars” as Dante Alighieri (1265–1321) would put it. It is all one and the same stream of Love.

—taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet

**PRAYERS FOR OTHERS:**

- For the people of Sudan.
- For the victims of the earthquakes in Turkey and Syria; also for their families and all the first responders.
- For the Holy Cross Religious in Haiti, and for the people of that country, which is under siege because of political and civil strife.
- For a woman struggling to find a better home situation.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

**BE MY WITNESSES:**

For my 40<sup>th</sup> birthday, I wished only for a fancy pedicure — a real indulgent one complete with a massage where I could relax and escape the stress of life. On my way to the appointment, I stopped for a coffee and, while in line, this nudge to be open to sharing my faith if the opportunity arose stirred in my heart. Only moments into my birthday treat pedicure — reclined, eyes closed and prepared for an hour of quiet, I hear: “Oh, you wear a crucifix, you must be Catholic. I left for a church that follows the Bible.” Opening one eye and peering toward heaven, I smirked with a wry acknowledgment of recognizing the day’s earlier prompting to be open to being a witness of faith. While I wouldn’t say I liked the timing, I obediently sat up and offered my attention to engaging in a friendly dialog about my faith.

The nail technician and I had a delightful conversation — including Saint Jerome’s work in translating the Bible, the abundance of Scripture found in a Catholic Mass, and my love of daily meditation on the Word of God. We remained respectful, enlightened, and often amazed by the numerous similarities in our spiritual journeys. Over ten years later, our paths have never again crossed, and I will never know this side of heaven if our conversation inspired her to revisit her Catholic faith. The Lord did not ask me to convert or convince, but to simply witness and share all the blessings He had to bestow in my life. To acknowledge and relate when He touched my heart and renewed my waning faith. That is the core of evangelization, telling how an encounter with Christ has changed you for the better and increased your desire to know, serve and love him even more.

Are you willing to continue the work of the Apostles, allowing the power of the Holy Spirit —received in your baptism and strengthened in your Confirmation, to encourage you to share Jesus — especially along the normal course of your day? To be open to speaking to what you believe, why you attend Catholic Mass, and help, when necessary, correct misconceptions many people hold against the Catholic faith. That morning, while I listened to this young woman explain why she left the Catholic Church, my heart hurt at how little she knew of the faith and the role that lack of catechesis played in her departure. Recognizing, as she spoke, what she sought had actually been left behind because no one taught her the truth. She left to find Jesus, but he was right there because nowhere is he more present than in the Eucharist.

Jesus promises, just before he ascends into heaven, to send the Holy Spirit. The Spirit animates us in our following Christ more closely, to know and understand what we believe, and to have the courage to proclaim what we believe. What a magnificent gift. The Catholic Church is missionary. Jesus did not intend for only the Apostles to go and make disciples. We, through our baptism, are likewise commissioned to profess the faith. We must allow the plenitude of graces and blessings we receive to provide us the courage and wisdom to encourage many other souls to encounter Jesus and pursue a path to holiness and heaven.

Our goal is not only to reach the gates of heaven — the very ones Jesus opened through his love and sacrifice, but more importantly, through our own love and sacrifice, answering his call to witness to all the ends of the earth is to bring as many others with us as possible — even if it only brings us around the corner to the local salon.

—taken from the writings of Allison Gingras, which appear on the internet

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

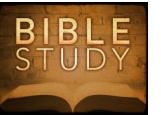
- For Jackie Rusnik, aunt of Jakob Bennish ['30], who is recovering from open heart surgery.
- For Dale Rusnik, uncle of Jakob Bennish ['30], who is undergoing treatment for various medical issues.
- For Megan Schaefer Wenker ['09], who is undergoing treatment for lung cancer.
- For Anna Heryak, aunt for Mike Heryak, great aunt of Lilian Heryak Tran ['09], Rosa ['12] and Edwin ['17] Heryak, who is under the care of Hospice.
- For Sharon Wilson, wife of Brother Ken's nephew, who is undergoing treatment for cancer.
- For Martin Murphy, father of Maureen Linz ['84], Baseball Coach, John Murphy ['88] and Julie Cathey ['90], father-in-law of Amy Sullivan Murphy ['88], grandfather of Michael ['16], Molly ['18] and Megan ['19] Murphy, who is undergoing treatment following a stroke.
- For Ralph Elwart, who is undergoing treatment for pancreatic cancer.
- For William Schiedel, who is experiencing complications with cancer treatments.
- For Janis Barnes who is undergoing treatment for cancer.
- For Frank Potenziani, former Trustee, and father of David ['95] and Cyrena ['01] Potenziani, who is seriously ill.
- For Gia Cefferati, aunt of Rylyn ['23] and Jackson ['25] Anderson, who is undergoing treatment for cancer.
- For Carl Grassi, father of US Science instructor, Jessica Simonetta ['05] and grandfather of Clare Simonetta ['39], who continues to recover from open heart surgery.
- For Bob Anderson, grandfather of Rob Belknap ['21], and father of former Gilmour instructor, Cindy Anderson., who is recovering from serious surgery.
- For Jacqueline Paluszak, grandmother of Brandon Paluszak ['23], who is undergoing medical treatment.
- For Joe Bucar, housekeeping employee, who is being evaluated for Parkinson's, a stroke, or some other neurological issues.
- For Gail Whitworth, sister of Father Dick Rutherford, C.S.C., who is experiencing serious health issues.
- For Susan Lennon, wife of John Lennon ['55], grandmother of Jimmy ['30] and Katelyn ['32] Lennon, who is undergoing treatment for a serious leg infection.
- For Tim LaGanke, grandfather of Casey Lennon ['30], who is critically ill with Lymphoma.

**FOR THE DECEASED:**

- For Elizabeth DeChant.
- For Sam Eaton, junior at Archbishop Hoban.
- For Rita Andrich
- For Jean Telzrow
- For Mike Cooper, brother of Brother Jeff Cooper, C.S.C.
- For Joe Spicuzza, teacher and coach at NDCL, cousin of Father John.
- For Sister Rose Anne Schultz, C.S.C.
- For Carmel Calo, sister of Lower School associate, Nina Prusock.
- For Jacqui LeBlanc
- For Marianne Stretar, Gilmour Marketing Manager, Mary Roddy Stretar, and grandmother of Katie Stretar ['29]
- For Judith Higbee, wife of Gilmour's. Musical Theater Director, Allan Higbee

**NEXT BIBLE STUDY — WEDNESDAY, MAY 24<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, May 24<sup>th</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word.



**Our topic: What is next? — the Resurrection and Pentecost**

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You'll have a blast, and celebrate your faith along the way..

**SCHEDULE FOR THE WEEK:**

Sunday, May 21: <b>Feast of the Ascension</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, May 22:	<b>Check with Office for time</b>
Tuesday, May 23:	<b>Check with Office for time</b>
Wednesday, May 24:	<b>Check with Office for time</b>
Thursday, May 25:	<b>Check with Office for time</b>
Friday, May 26: <b>St. Philip Neri</b>	<b>Check with Office for time</b>
Saturday, May 27: <b>Pentecost</b>	<b>5:00 PM</b> In Athletic Center
Sunday, May 28: <b>Pentecost</b>	<b>9:00 AM</b> In Person & Live Stream

**EASTER FLOWERS:**

Once again, we would like to ask for help in offsetting the cost of our Easter flowers. As has been our custom, we will remember your loved ones in prayer throughout the entire Easter Season. Following Easter, the flowers will be planted outside in areas surrounding the chapel. As we celebrate together the new life of Easter, we share also in the renewing of the world of nature. We would like to remember: **Eveyln Bibbo, James Maruna, and Members of the Heryak, Wyrwas, Blazek and Rezabek Families.** Please say a prayer for our loved ones and for their families. **If you would like to add your loved ones to this list of remembrances, please turn in your list of names to Father John.** We will publish this list throughout the Easter Season.



**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord's invitation: "I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart" [Jeremiah 24:7].



**REFLECTION ON THIS WEEK'S THEME:**

Our lives are full of “transitions” — we are always moving from one relatively comfortable place to a new and unfamiliar place. Graduating, getting married, having a baby, starting a new job, facing new responsibilities, moving into a new home, facing the death of a loved one, recovering from the breakup of a relationship, beginning to see a therapist, recovering from a heart attack, living with cancer, trying to deal with the unsettling circumstances of our society — all of these, and many more personal examples we know in our experience, are transitions. They take us from what we know into the unknown. They present us with a new mission — a new orientation, a new challenge, a new moment in our vocation, a new part of living our baptism into Jesus.

This weekend, we celebrate the Feast of the Ascension of Jesus into Heaven. It is the feast of transition. In Luke's account, the very last words of Jesus to us are: “you will be my witnesses to the ends of the earth” [Acts 1:1-11]. Like the first disciples who heard those words, our transitional growth is from being tentative and afraid — anxious followers who have received “power” when the Holy Spirit “comes upon” us. Our mission is to replace Jesus in this world. The power of his Holy Spirit remains with us — we are his “witnesses” in this world. The Greek word Luke uses for “witness” is “martures” — we are to be his “martyrs” — giving witness, giving evidence of our faith with the commitment of our lives.

But times of transition are difficult. We often cling to what we know, and are afraid of what we don't know. It's called a time of “transition” because we are “in between.” We are usually still longing for something that we must leave behind — some distinct loss. What is before us offers new challenges that we haven't gotten good at yet. So often we feel “power-less” — quite impotent and insecure — on so many levels. We are not able to do much — let alone be a witness of Jesus. It is too often why we cover-up our fear and assert ourselves in acts of power or control or aggression. We become “counter-witnesses” — in effect, saying: “the power of Jesus' Spirit isn't here!” Embarrassment at our powerless-ness or our “in-apt-itude” need not lead us into discouragement or “aggressivity” in our dealings with our loved ones and others. Jesus invites us to long for — to deeply desire — the power of his Spirit. Only that power can help us and heal us. The Holy Spirit is a spirit of comfort [cum — “with”; forte — “strength”] to strengthen us in a deeply spiritual way.

On this day of the Ascension of Jesus — which introduces this time of transition to our life in the Spirit, our life of mission — let us express our desire for a renewal of the presence of the Holy Spirit in our lives. Let us imagine the healing presence of the Spirit in each of our relationships. This is where we will begin to witness to Jesus. Let us imagine how we can die to ourselves in our key relationships. From there, our witnessing can begin to go out “to the ends of the earth”.

Let's not make the same mistake as the early disciples did — let's not be looking up into heaven. Let's imagine ourselves “on a mission.” Let us feel the power of letting the Spirit “assemble” us together and “animate” us for mission. And, let us lift up our hearts because it is right for us to give God thanks and praise. And with a renewed desire to celebrate the upcoming feast of Pentecost, let us go out ready to begin our mission at home, in our faith communities, and with our relatives and friends.

—taken from the writings of Father Andy Alexander, S.J., which appear on the internet

**ARE YOU FREE OR ARE YOU TRAPPED?**

Worry about making a living, or not making a living, is a snare. In actuality, it is the snare. No external power, no actual circumstance, can trap a person. If we choose to be our own providence, then we will go quite ingenuously into our own trap, the wealthy as well as the poor. If we want to entrench ourselves in our own plot of ground that is not under God's care, then we are living, though we do not acknowledge it, in a prison.

—Søren Kierkegaard

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Kathy and Jim Pender, parents of Mark ['83] and Michael ['90] Pender, grandparents of Matthew ['11], Charlotte ['13] Pender, and Katherine ['17] and Tyler ['19] Clark, who are both seriously ill with health issues.
- For Kevin Kennedy, who is undergoing treatment for pancreatic and lung cancer.
- For Maria Ruiz, mother of Elina Gurney, grandmother of Joseph and Christina Gurney, who is undergoing treatment for cancer.
- For Susan Vance-Johnson, sister of Chief Advancement Strategy Officer, Ray Murphy, who is undergoing treatment for pancreatic cancer.
- For Chuck Shade, father of Loren Shade, grandfather of Michael, Madeline, and Charles Shade, who is in seriously ill with several health issues.
- For Chuck Campanella, father of Anthony Campanella, who continues in rehab following serious surgery.
- For Bill McGinley, father of Chief Academic Officer, Elizabeth Edmondson, and grandfather of Mollie ['21] and Abby ['23] Edmondson, who is undergoing health treatment.
- For Laurie Lozier, sister of Fathers Bill and Jim Lies, C.S.C, who has been diagnosed with an aggressive form of dementia.
- For Kim Clark, who is undergoing treatment for an aggressive form of cancer.
- For Paula Smith, mother of Tyler ['10] and Alec ['13] Smith, who is undergoing treatment for cancer.
- For Andy Andino, Sr., father of Music Director, Andy Andino, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam ['08], who is undergoing treatment for cancer.
- For Carol Lowen, mother of Denise Shade, grandmother of Madeline, Michael, and Charles Shade, who is undergoing treatment for Breast Cancer.
- For Sue Elliott, who is critically ill with complications of Parkinson's Disease.
- For Baylea O'Brian, friend of former Gilmour Teacher, Erin Thompson, who is undergoing treatment for Hodgkins Lymphoma
- For Walter Carey, who is undergoing treatment for leukemia.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie ['21] and Abbie ['23] Edmondson, who is undergoing treatment for brain cancer.
- For Marina McCarter, grandmother of Aaron ['25] and Mason ['28] McCarter, who is ill
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Fletcher Linsz, brother of Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane ['36], who is undergoing treatment for cancer..
- For Melita Chiacchiarri, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiarri, who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.



**THE ASCENSION — JESUS STILL WITH US:**

It's clear from reading scripture that very often our four evangelists often contradict one another — even about things we believe essential to our faith. Because of our liturgical calendar, we Catholics presume that Jesus died on Good Friday, rose on Easter Sunday, ascended to heaven 40 days later, and sent the Spirit 10 days after that. Few of us realize that this chronology is only a re-enactment of Luke's theology — a theology every other evangelist contradicts.

Probably many of us will hear a homily on this Feast of the Ascension in which the speaker concentrates on Jesus' gospel words about being with us “until the end of the age” — a promise, the homilist tells us, Jesus makes immediately before he ascends into heaven. Few priests or deacons will notice that Matthew never speaks about an ascension! Matthew's gospel ends the risen Jesus is still “out there somewhere,” appearing where and to whom he wishes — especially in our daily lives. Unlike Luke, Matthew's Jesus doesn't have a heavenly zip code.

For our sacred authors, Jesus' risen existence isn't as black and white as many of us presume. The Pauline disciple responsible for the letter to the Ephesians, for instance, feels comfortable conceiving of a glorified Christ “seated at God's right hand in the heavens, far above every principality, authority, power and dominion” [Ephesians 1:17-23]. In some sense, each writer zeros in on a particular aspect of the risen Jesus, and leaves others in the background.

One of the reasons Luke has Jesus definitively ascend revolves around his conviction that the risen Jesus' Spirit is now guiding the church [Acts 1:1-11]. In his theology, we should be anticipating encounters with that Spirit — not with the actual risen Jesus. Luke seems to believe that those encounters best take place when the Christ is taken out of the picture; thus his idea of a definitive resurrection.

In my own experience as a minister, I prefer the “he's still here” theology of the other three evangelists. We usually presume that the Spirit is going to communicate with us through our minds — and not through the actual individuals with whom we come face to face in our daily lives. A risen Jesus residing in heaven is often conceived of as simply a “resuscitated Jesus:” Jesus as he was during his earthly ministry, simply brought back to life after his death on the cross. We forget the basic difference between resuscitation and biblical resurrection.

But the resurrected Jesus is a “new creation.” That unique individual is no longer a first century CE free Jewish man. We know from his writing that the Apostle is convinced that such a person is as much a slave as free, a Gentile as a Jew, and a woman as a man [see Galatians 3]. I believe it's far more difficult to surface the risen Jesus in the people we encounter in our daily lives than it is to encounter Jesus' Spirit in the inspired thoughts which flash through our minds.

Though the Spirit certainly helps us know what to do in concrete situations, surfacing the risen Jesus in concrete individuals helps us build the body of Christ among us. I have no problem conceiving of Jesus being rewarded by the Father for dying for us — as long as that reward doesn't make him more distant from us.

The Feast of the Ascension might be a reason why we should have included one or more inspired books in our collection of early Christian writings. Our sacred authors believed that there would always be “another way” of looking at our faith — a way different from their own. If that is true, after 2,000 years we have a perspective on the faith those first century writers simply didn't have.

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

**SOLITUDE:**

The solitude of interior silence becomes the gateway to meeting God.

—Gregory Barttaro

**THE ENTIRE WORLD IS SACRAMENT:**

To say: “I believe in Jesus Christ who ascended into heaven” is to say: “I believe in the mystical dimension of life.” Awareness — the first mark of the contemplative — brings us face to face with the holiness of life. The tension over the separation of spirit and matter, heaven and earth, reason and feeling, light and dark, lies to us about the nature of creation. Life is not two substances — one spirit, one matter, one good, one evil — joined together on the tether of a fragile human breath. Life is two dimensions of one creation, integrated and brimming with the Divine in one another: “See these hands, look at these feet, touch these wounds,” the Risen Christ says — and yet manifests all of them now in a new dimension, the magnitude of which “eye hath not seen nor ear heard.” And yet some have.

To the contemplative, the entire world is sacramental. Everything speaks of God. Everything unveils God to us. The true contemplative is a naturalist, a lover of life, a respecter of persons, a diviner of the tangible who sees behind the masks of creation to the Creator.

Dailiness is the stuff of contemplation. The contemplative does not go looking for stardust in which to discover God. The contemplative sees God in the clay of the day. Here in the struggles of marriage and unemployment, of dissension and jealousies, of rejection and the broken shards of trust, the contemplative sees the Jesus who showed the way beyond the crucifixion to the Ascension, beyond suffering to the glory of wholeness.

Jesus came to be among us. Jesus walked the earth and blessed it. Jesus lived the life of the living and grew in “wisdom, age, and grace” here [see Luke 2:52]. But Jesus raised our eyes above and beyond the narrow limits of our paltry little lives, showed us other horizons, gives us a world beyond our ourselves. In the end, out of the dregs of the worst that the world has to offer, the Creed lifts our eyes and our souls to the vision that transcends the pedestrian — He ascended into Heaven. The Creed brings us face to face with the mystical and reminds us to abide there all the while we walk the streets of the world.

The Creed is right — “Jesus ascended into heaven and sits at the right hand of God” and I can, if I look hard enough at everything in front of me, find him there.

—taken from the writings of Sister Joan Chittister, O.S.B. which appear on the internet

**RENEWING OUR EUCHARISTIC SPIRITUALITY:**

The Congregation of the Blessed Sacrament, in conjunction with St. Paschal Baylon Parish, is hosting a weekend conference on *Renewing Our Eucharistic Spirituality*, Friday, August 4<sup>th</sup> - Sunday, August 6<sup>th</sup>. St. Paschal Baylon Parish is located at 5384 Wilson Mills Road Highland Heights, 44143. Featured Speakers include: Bishop Michael Woost, Auxiliary Bishop of Cleveland; Father Norman Pelletier SSS, former Superior General of the Congregation of the Blessed Sacrament; Sister Catherine Marie Caron SSS, former Superior General of the Servants of the Blessed Sacrament; Father George Dunne SSS, Dublin, Ireland, former Provincial Superior, Province of Great Britain; Brother Michael Perez SSS, former Novice Master; Father John Thomas Lane SSS, Provincial Superior; and Father Darren Maslen SSS, Great Britain; and Mrs. Evamarie Cross, Youth Minister. Contact St. Paschal Baylon Parish to register.

**BEING ALONE:**

Many believe that they need company at any cost, and certainly if a thing is desired at any cost, it will be obtained at all costs. We need to remember and to teach our children that solitude can be a much-to-be-desired condition. Not only is it acceptable to be alone, at times it is positively to be wished for. It is in the interludes between being in company that we talk to ourselves. In the silence we listen to ourselves. Then we ask questions of ourselves. We describe ourselves, and in the quietude we may even hear the voice of God.

—Maya Angelou

**LEARNING TO FLY:**

In the world of nature, the eagle evokes powerful images of freedom, dignity, and courage along with a Native American connection to the divine. Eagles nest in mountain cliffs or large, tall trees, sometimes as high as 150 feet. Conservationists indicate that eagles build their nests with sticks, and line them with pine branches, grass, moss, and feathers to make it soft. The nest provides the place for the eagle to lay and incubate her eggs. When her eaglets hatch and are strong enough to begin to fly, the eagle starts to take the nest apart with her fledglings in it. One branch goes, then some grass, then the pine needles while the chicks begin to scurry around the large nest wondering: “What is happening here?” Their security being whittled away, the eaglets’ mother takes each one up on her back to the sky and allows them to feel the wind. As the eaglet finds its balance in the wind, she drops down to allow the bird to find its way. When the bird drops she flies beneath him to hold him secure once again. This goes on until the bird flies on its own. It will never again return to its nest!

The entire image becomes for me a model of transition, moving from one state of life, one season of life, to another. For most of us, when change rings our doorbells, we are not eager to answer. Change requires we move from our comfort zone. It means letting go!

For the followers of Christ, the Ascension of the Lord marks the beginning of the deconstruction of their world as they have known it. The historical Jesus is leaving. No longer will they be able to consult with him, learn from him, watch him heal, or listen to him proclaim the kingdom of God. Now, those tasks would become theirs. The nest was coming apart so that the winds of the Holy Spirit might come upon them to swoop them up into their own missions. With specific instructions, the disciples of the Lord were to stay in Jerusalem and to wait for the promise of the Father: the Holy Spirit.

The unknown is hardly consoling — which is why the disciples keep looking up into the sky after Jesus leaves. They are literally stunned! The psychological task they must employ is the death of their own precepts of who the Christ would become. For unless they can let go and allow their experience with the Lord to bless them, they will always stare into the sky unable to embrace a new future.

Ronald Rolheiser, in his book, *The Holy Longing*, has a wonderful chapter called “A Spirituality of the Paschal Mystery.” He outlines it thus:

Good Friday: the loss of life — real death.

Easter Sunday: the reception of new life.

The Forty Days: a time of readjustment to the new and for grieving the old.

Ascension: letting go of the old and letting it bless you, the refusal to cling.

Pentecost: the reception of new spirit for the new life that one is already living.

To remain stuck in the Ascension cycle of the Paschal Mystery is to be unable to let go and let the past bless us so that we can move ahead. Rolheiser tells the story of a middle-aged father of four daughters who is slightly overweight and the manager of a grocery store in Canada. He should be happy he admits, but he is not. He has a good marriage, lovely kids, house is paid for, but he cannot get past the fact that all his life he wanted to be a professional hockey player. The man has epiphany one day on the Ascension of the Lord as he listens to the homily: “I had a realization in church last year. Just after my daughter finished reading, the priest started reading how Jesus’ body went up into heaven. A thought struck me then: That’s what has to happen to my daydream — I have to let it go up to heaven — like Jesus’ old body. It was a good dream, but it’s over! I have to stop living that dream so that I am not so damn restless and can get inside my own skin. I have every reason to be happy, but I’m not.”

He continues to muse that there must be other people like himself, age forty-five and overweight who are happy in life and he wants to be one of them. “I got to be who I am and get inside of my own life instead of trying to live somebody else’s life, or trying to live a dream that was over a long time ago.” This man is ready for his ascension, Rolheiser admits. For happiness and restlessness are not determined



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.

**CHRIST REMAINS:**

In the opening lines of the Acts of the Apostles — the second volume of his Gospel — Luke describes the disciples’ 50-day period of learning the meaning of the Resurrection. For 40 of those days, the risen Jesus made himself known to them, revealing that he had passed through death and teaching them again what he had always taught — “The reign of God is among you” [Luke 17:21].

Matthew, taking a very different and subtle approach to Jesus’ departure, starts this story when the myrrh-bearing women met an angel who sent them to announce that Jesus was risen and would meet his disciples in Galilee. As they obeyed those instructions, the risen Lord appeared to them, and he, too, commissioned them to announce the news and send the disciples back to where they had started.

Matthew says nothing about what happened as the disciples retraced their steps for the 60 miles separating Jerusalem from Galilee. What did they do and say to one another along the way? What happened as they returned to where they had first fallen in love with Jesus?

Matthew, exquisitely in tune with the symbolism of the Hebrew Scriptures, simply tells us that they went to Galilee, going like their ancestors to a mountain of encounter with God. Remember, it was on the mountain that among others, Noah’s ark landed, where Abraham nearly sacrificed Isaac, where Moses encountered the burning bush, where God gave the 10 commandments, and where Jesus sat as he spoke the Sermon on the Mount.

There, like those who had gone before them, the disciples found themselves on that threshold of faith where amazement left them both worshipping and doubting.

Matthew tells us so little — yet enough. There on the mountain, when the disciples saw Jesus, they truly came home. In doubt and confusion, joy and wonder, they encountered the one who knew and loved them like no other. And Jesus — knowing that mission offered them the only path to comprehending his mystery — sent them to take his message to the ends of the earth. Jesus, who had come to understand his mission by putting it into practice, knew that no theory, no law, no dogma, no commandment can elicit genuine faith. The only path to deep belief is to step out and walk on the water of faith in the one who sends you into mission.

Inviting them to this living faith, the risen Lord told the disciples that his message of unfailing love was the only genuine power in the world. As they practiced and preached that, bringing others into communion with God, they would recognize his presence among them until the end of ages.

Paul’s letter to the Church at Ephesus gives us another iteration of this message. The author makes an astounding claim in these few words: “God has put all things beneath Christ’s feet and gave him as head to the church which is his body, the fullness of the one who fills all things in every way” [Ephesians 1:17-23]

As we hear in Acts, faith is an experience of knowing the presence of God and waiting/yearning for more. The narratives of the women at the tomb, of the disciples waiting in Jerusalem, and of those who returned to Galilee, all reveal Christ present in the community that strives to grow in faith. Ephesians tells us that faith in Jesus is not a belief about him, but a belief in and through the community that is his body.

As we celebrate the feast of the Ascension of the Lord, the Scriptures teach us that genuine faith is a way of life in community. The feast of the Ascension reminds us that our vocation is to continue being and seeking God with us “until the end of the age.”

—taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet

**PAINFUL GOODBYES 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. The Ascension of Jesus 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 16:7].

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.

To remain present to someone we love we have to sometimes be absent — in ways big and small. The same is true for the mystery of death. 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, ironically, 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, and 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 [see 1 John 5].

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 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 house 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.

by who makes it big time and who ends up in the small towns. They depend upon the Ascension and Pentecost and whether these have happened or not.

Ascensions in our lives are primarily about letting go. My lovely dentist admitted recently after the death of her mom, and now her dad, that she is facing her own mortality, which might just mean that the narrative of her life will change. Dreams, unmet goals, premature endings, insufficient funds, certain ideas about how life should work, for the maturing adult must ascend to the heavens so that a new vision might emerge.

Clinging holds the human spirit back. Jesus knew this and he had to leave the earth. Though he was young, vital, dynamic, and full of the Father's energy and life, imbued with great love and compassion, Jesus had to ascend and let go of the mission. Why? So that he could pass it on to his followers — and indeed by extension to all of us. So too his followers needed to let go, embracing a new transformative grace urging to bring the good news to the whole world.

Like the eaglets in the nest, we are sometimes more comfortable in our safe spaces, but if we stay there, clinging, we will never fly.

—taken from the writings of Mary Matestic, which appears on the internet.

**I WILL NOT LEAVE YOU ORPHANS:**

St. Paul's letter to the Church at Ephesus is cast in the form of a petitionary prayer, asking God to give the followers of Jesus a “Spirit of wisdom and revelation” [Ephesians 1:17-23]. Paul writes: “May the eyes of your hearts be enlightened” so that you may come to a deeper appreciation of the surpassing power of God, the spiritual gifts received from Christ, and the hope engendered by Christian faith. God's great power has been manifested most decisively in raising Christ from the dead and exalting him “at his right hand in the heavens”, high above all celestial beings and “every name that is named.” The reign of the ascended Christ is universal, extending to all creatures throughout all history. The passage ends with a reminder that Christ is the head of the Church, which is his body — “the fullness of the one who fills all things in every way.”

Paul's letter serves as a commentary on the events surrounding the Ascension of Jesus — when Jesus promised the gift of the Holy Spirit as he was being lifted up into the clouds of heaven [Acts 1:1-11]. This gift of the Holy Spirit is intended to support the commissioning of the eleven that Jesus did just prior to his ascension — go “make disciples of all nations” and promising to be with them “until the end of the age.” Paul makes it very clear that the Ascension is not so much about Jesus leaving his disciples as being present to them in a new way — mediating divine power from his position at God's right hand. As members of the Body of Christ we have access to the Spirit of wisdom who enlightens the eyes of our hearts to perceive God's glory in ordinary situations, to manifest hope in challenging times, and to rely on divine power in our weakness.

Let us imagine individuals who have been blessed with the spirit of wisdom to find new meaning, hope, and strength in their lives. Maria, wife of a physician and a stay at home mother of three, was feeling vaguely guilty because she did not have a paying job outside of the home. Enlightened by the Spirit she came to see her domestic role in a positive light — her vocation in life; her challenge to create a healthy family environment for individuals she loves; her opportunity to develop important skills; her personal path to holiness; and her way of contributing to society.

Joe, a community organizer, was so depressed by our societal ills — income inequality, ongoing racial tensions, apathy about global warming, deteriorating neighborhoods — that he was thinking of quitting his job and finding something that would shield him from all these intractable problems. One Sunday during Mass, he felt the presence of the Spirit urging him to stay the course, to persevere in the cause of justice, to maintain hope that God hears the cries of the poor and oppressed. This experience sent him back to work with renewed confidence that he was doing something worthwhile.

Sue, a grandmother worn out from raising the two young sons of her cocaine addicted daughter, was feeling burdened with an undeserved and unfair task. After reflecting on the way Mother Teresa cared for unknown Hindus, Sue found new energy by letting go of her resentment, and concentrating on loving her two grandsons who depended on her.

How has the gift of the Spirit of wisdom enriched your life?

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

**DOUBT AS A FRIEND:**

The glorious gospel that we just heard concludes the gospel of Matthew. In it the disciples behold the glory of the risen Lord, and Jesus sends them out from the mountain top to recreate the earth. Jesus has been given full authority on heaven and earth, and he uses that authority to begin the mission of the church. And yet in the beauty and the power of this gospel there is one phrase that strikes a contrary note — one phrase that shocks us by its negative thrust. When the disciples see the risen Lord they worship him but then we are told, “They doubted.” *They doubted.* How is it possible to doubt in such circumstances? How does one doubt in the presence of the risen Lord? What is this note of doubt doing in this otherwise glorious gospel?

I think it is inviting us to reconsider what doubt is and how doubt works. I would suggest to you that doubt can be a much more positive reality than that we usually see it to be. Normally, we see doubt as the opposite of faith. You either believe or you doubt. But I think this gospel suggests that there are times doubt can be the companion of faith, even the friend of faith. Doubt can call faith to deepen and to mature.

You see it is not adequate for our faith to remain the same throughout our lives. We cannot take the faith that we learned as children and presume that such faith will serve us the rest of our lives. As we go through life, we grow, we mature. Faith must grow and mature with us. A simplistic faith is inadequate to the challenges of adult life. Here is where doubt can play a constructive role. Doubt can prompt us to question a simplistic faith so that our faith may mature. Doubt may invite us to reconsider an inadequate faith so that we might have a faith that helps us to live.

When we begin a new phase in our life, it can be frightening. When we start a new job or enter into a new relationship or take on a particular challenge, we know that we will need God’s help. But in those times we may doubt whether God will be there for us. Such doubt does not need to be seen negatively, such doubt can be the opportunity for us to recommit ourselves to the belief that God will be faithful. There are times in our life when we have prayed for something and it has not been granted us. In those moments we can begin to doubt. Has God heard me? Does God care? Is it even worthwhile to pray? Those doubts need not destroy us. They can be the opportunity for us to develop a more mature attitude of prayer, one that does not simply ask for what we want, but also knows that every prayer must end with the prayer of Jesus, “Thy will be done.”

When we face tragedy in our life, it is easy for us to ask where is God? Doesn’t God care? Why would God allow this to happen to me? And that can give rise to doubts. Yet those doubts can be the opportunity for us to understand that God’s promise to care for us is not a promise that we will be protected from every pain or suffering. Rather God promises us to walk with us through every phase of our lives. Doubt can cause us to reevaluate an immature and simple faith and give us the chance to deepen and mature what we believe.

Now of course some doubt does lead to despair. Some doubt can lead to the end of faith. But that is not true of all doubt. Doubt can be constructive. So when we find ourselves doubting, we should not panic. Doubt is not necessarily the sign that we are losing our faith. It can be the sign that we are growing in our faith.

The apostles doubted the presence of the risen Lord, and Jesus nevertheless sent them out to preach the gospel. We can do that as well. If we allow doubt to undo a simplistic faith, it can lead us to maturity. If we allow doubt to challenge an inadequate faith, it can bring us to one that suffices. If we allow doubt to remove a faith that constricts us and holds us back, we can find the way to eternal life.

—taken from the writings of Father George Smiga, which appear on the internet.

**QUIET MIRACLES:**

8 Take time to celebrate the quiet miracles that seek no attention.

—John O’Donohue



other people — people who give witness to the living presence of Jesus Christ by their actions. People are led to the Lord by people like us who stop gazing up into the sky and go out to proclaim to the world that Jesus lives

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

**IT’S NOT ABOUT THE SKY — IT’S ABOUT THE MISSION:**

Jesus does not give heaven on earth — he gives a mission. On this seventh Sunday of Easter we celebrate the Ascension of Jesus — “God mounts his throne to shouts of joy, a blare of trumpets for the Lord.” How does Jesus’ Ascension tie in with living in Christ? How does Jesus’ going away help us? The early disciples are like us — they want heaven on earth — “are you going to restore the kingdom to Israel?” [Acts 1:1-11]. I remember a conversation with a bright young woman. I asked her about her dreams. She said what she was most looking forward to was retiring!

For sure, she was not thinking about retirement as the elderly experience it — a few years of increasing physical ailments and loneliness. Rather she was imagining a state of ongoing rest and satisfaction — a perpetual Caribbean cruise. What she longed for was not retirement, but heaven. So do we. The great scientist philosopher Blaise Pascal said: “Let each of us examine our thoughts, and we will find them all occupied with the past and the future. We scarcely ever think of the present; and if we think of it, it is only to take light from it to arrange the future.” We are constantly arranging our lives for some moment in the future when we will really be happy. Now, Jesus does want us to be happy, but he does not offer heaven on earth. He is not like some politician who says that if you vote for me everything will work out right.

One hundred years ago, a small group of men in Russia told people that if they gained power they would literally bring heaven on earth — Peace! Bread! Land! they promised. One hundred years later we know they did not bring heaven on earth — they brought the worst hell in human history. If you think some political system can bring heaven on earth, read *The Gulag Archipelago*.

Jesus did not bring heaven on earth. What then did he bring? Ascending to heaven, Jesus gives the disciples a mission — “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” [Matthew 28:16-20]. This is Jesus’ mission statement.

We know Jesus himself is God — consubstantial with the Father. So in saying “lift up Jesus” we refer to something humbler — what we do at Mass. When the bread and wine become the Body and Blood of Jesus by the power of the Holy Spirit, we literally lift up Jesus. We do that so Jesus will lift us up. We need Jesus to lift us up. We become bogged down, depressed, confused, even paralyzed. When you fall on your face, when darkness overcomes you, lift up Jesus. Take a small cross or your rosary or your Bible. Jesus will lift you up — and give you a mission. It’s interesting that after Jesus ascends he sends two men with a message. The two men may be Moses and Elijah who appeared next to Jesus at the Transfiguration — or perhaps the two men dressed in white garments refer to angels.

For now we focus not on who the two men are but on what they say — stop looking up to heaven; you have a mission right here. Focus on what is right in front of you, on what God wants you to do today. Leave tomorrow in God’s hand. Say: “Jesus, I trust in you.” We’ve seen the misery that people bring on each other when they seek heaven on earth; but we’ve also seen the blessings that come when disciples embrace Jesus’ mission. St Teresa of Calcutta focused on lifting up Jesus, and few others did more than her to alleviate human suffering. We can each make the world a little better, but we cannot do it on our own. We need a source of power. Jesus sends us the Holy Spirit — a feast we will celebrate next weekend — Pentecost. Jesus wants to give us fire.

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





**TELL THE WORLD THAT JESUS LIVES:**

The disciples climbed the hill in Galilee and saw the Lord being taken up into heaven [Matthew 28:16-20]. But first Jesus gave them a mandate and a promise. The mandate was to go, make disciples of all nations — baptizing them in the Name of the Father, Son, and Holy Spirit, and teach them to observe all that I have commanded you. The promise was that they would not do this alone — “Know that I am with you always, until the end of the age.” As the angels spoke to the disciples looking up into the air, the same angels speak to us today — “People of Galilee, people of the New Israel, people of the Church why are you looking up? Don’t look at the sky. And, all of you, stop contemplating your navels. Get to work. Others need to know about the heights and depths of God’s working in our lives.” And so we are told to tell the world that Jesus lives — “Know that I am with you always.” The Solemnity of the Ascension is a call for us to tell the world that Jesus is still with us.

How do we do this? Simply by utilizing the gifts the Lord has given us. Do you make friends easily? Then, befriend those who are alone in the world. Perhaps that loner in school, that elderly man in his apartment, that cousin no one talks to — perhaps they and many others need to know that they are not alone. Your friendship can help them understand their value before the Lord. Do you multitask well? Are you one of those people who can do three things at once, while texting in the background? Then use your talent to do things for others. How can you say you are too busy? You have the ability to be busy doing the Lord’s work while you are still doing your normal projects. Some people can’t even go from one thing to another. But you can. Fill your day in giving witness to Jesus. Be loving and caring. Tell the world that Jesus lives. Do you have a particular expertise that can help others? Are you a teacher, a lawyer, a doctor, a nurse, a paramedic, or one of the many other service professionals? Well, stop seeing people as paying customers, and start seeing them as people sent to you so you can use your expertise to help them find God.

Perhaps a teacher can tutor a sick child, or the member of a medical profession can volunteer in a clinic, or a lawyer can give advice to the impoverished — all making it very clear that they are treasured by God. That’s how you can tell them that Jesus lives. Are you really good with your hands? Does carpentry come easy to you? Well, you have skill. Have you ever considered volunteering for an organization like Habitat for Humanity? How about fixing things? Are you good at that? Do you have any idea how much you are needed by elderly widows trying their best to stay in the homes and not knowing what to do when something breaks? Check in on them. Fix it for free, and let them know that Jesus lives. Do you like traveling? Does the thought of going off to exotic lands excite you? Then consider volunteering to help the poor in Haiti, the Caribbean, Central America, Africa or Asia, or, perhaps, traveling here to the poor in Appalachia.

Let others know that you are happy to undertake a long journey to them if it helps them take a step closer to God. That’s how you can tell the world that Jesus lives. Does your heart go out for the poor? This is a gift. Have you ever thought of volunteering at a soup kitchen, or a homeless shelter? Let these people know that you are with them because Jesus Christ cares for them. Perhaps you are convinced that you need to do something that is not all that comfortable for you. Maybe you feel that you are called to jail or prison ministry — even though jails and prisons frighten you. But, you think, there are people there who have the time to look closely at their lives and conform their lives not just to society, but to God. Or maybe you have considered spending time with people in the last days of their lives. But the thought of being with a dying person upsets you. Still, you know you can do it, and you have to do it. Remember, the Lord came to comfort the afflicted, and afflict the comfortable. He often calls us out of our comfort zone. So, go out and do it! Tell the world that Jesus lives. People are led to the Lord by

**RUN THE RACE:**

Catholic faith continually reminds us that we are not chess players in a dark room lit by a single light bulb, absolutely alone with God. Rather we are being cheered on and helped by a huge heavenly stadium full of saints, virgins, martyrs and ordinary blokes who have “fought the good fight” and “finished the race” under circumstances just like ours. Frustrated with your job? So were a million saints who soldiered through to heavenly glory. In pain, lonely, frightened, confused? They’ve been there too, and they are shouting to you from the stands: “You can make it! We did! And we know you can too! Our God really is faithful to save you as he saved us!” So run the race with perseverance and drop all the discouraging junk the world hands you. God will be with you every step of the way! He is your coach, your trainer, your cheerleader and your biggest fan! [9] can too! Our God really is faithful to save you as he saved us!” So run the race with perseverance and drop all the discouraging junk the world hands you. God will be with you every step of the way! He is your coach, your trainer, your cheerleader and your biggest fan! [12]

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Acts 19:1-8 John 16:29-33
<b>Tuesday:</b>	Acts 20:17-27, John 17:1-11
<b>Wednesday:</b>	Acts 20:28-38, John 17:11-19
<b>Thursday:</b>	Acts 22:30-23:11, John 17:20-26
<b>Friday:</b>	Acts 25:13-21, John 21:15-19
<b>Saturday:</b>	Acts 28:16-31, John 21:20-25
<b>Feast of Pentecost:</b>	Acts 2:1-11, 1 Corinthians 12:3-13, John 20:19-23

**SERVING THE LORD IN THE POOR — JUNE 17<sup>th</sup>:**

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

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.

**Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** This is a wonderful way to serve others. Please consider this opportunity.



**THE ASCENSION AND OUR HUMANITY:**

The Feast of the Ascension marks the completion of Christ's work of salvation. Having accomplished his mission on earth, Jesus returns to his rightful place at the side of the Father. Even though he no longer lives with us, the work of God continues in the world with the outpouring of the Holy Spirit on the Apostles which we celebrate next weekend. You might think that there is something a bit peculiar about the Ascension — something a bit strange about the image of Christ rising vertically to the heavens. The words used in the Acts of the Apostles are that Jesus “was lifted up while they looked on until a cloud took him from their sight.”

Even though during his life on earth we know that Jesus could perform miracles, and seemingly, after the resurrection, could even appear and disappear at will, the idea of him rising vertically up into the sky is hard to understand. I was once amused at hearing a friend of my father describe the Ascension as: “The Feast of the Vertical Take-Off.”

There are many rustic sculptures and paintings amusingly showing a pair of feet poking out of a cloud in an effort to depict the Ascension. No matter how it is portrayed, the Ascension of Jesus is a historical fact. Whether Jesus actually made a sort of vertical take-off, or whether he disappeared in some other way, he had to return to his rightful place with the Father in heaven. Once his work was accomplished — and this included a few post-resurrection appearances so that there was no mistake that he had actually risen, and some last-minute farewell words — Jesus had to return to the Father. He wasn't going to die again and so there had to be a mechanism which would permit him to return to heaven; and rising through the clouds is as good a way as any.

The important thing for us is that Jesus has accomplished the work of salvation and it is now our role to get on with making that salvation a reality for everyone in the world. If we think of the Nativity as marking the beginning of Jesus' work then the Ascension marks its completion. In reality, these two feasts ought to be celebrated with an equal amount of joy and feasting.

Sadly, in both liturgy and daily Catholic thought, the Feast of the Ascension ends up being treated as a minor event. One only has to look at Mass attendance to know that this is true. Today in most places in the United States and England the feast has been transferred to the nearest Sunday so at least it is marked by more people who listen to the account of the Ascension in the scripture readings and have its meaning and purpose explained to them by the priest. Nevertheless, the Ascension doesn't seem to be regarded with the same importance as Pentecost or Corpus Christi which generally occur around the same time.

It is vital to realize that this was a bodily return to heaven. Jesus is not like us who leave a cadaver behind while our souls fly up to God. The significance of the feast is that Jesus returns to the Father with his body intact. We should note that this body is his risen body, and although it bears the marks of the Crucifixion in his hands, feet and side, it is not exactly the same as our bodies — since we know that in this body Jesus was able to appear and disappear at will.

The important point here is that Jesus retains his humanity. As we know Jesus is both fully human and fully divine and the biblical account of the Ascension affirms that Jesus holds on to his humanity, it is not something that he adopts at his birth and leaves off at his death. The fact that Jesus returns to the Father with his humanity intact tells us that our own humanity is fit for the Kingdom of God. We realize that heaven is our true destiny, and that on that final day of days we too will be reunited with our bodies. At that point, we speak of them as glorified bodies because we will be then living in a new and non-physical spiritual realm. Nevertheless, we understand that we remain our human, identifiably selves.

The disciples were told by the angels who appeared immediately after the Ascension: “This same Jesus will come back in the same way as you have seen him go there.” By this we understand that on the



Last Day Jesus will return and sit in judgment as a recognizable human person. We will all gather before him on that great day of days in order to face our own final and general judgment.

What this means is that the Ascension is the ultimate affirmation of the importance of our bodily existence. Christ adopts our human form — he lives with us, he dies and rises from the dead and with this body he returns to the Father. Jesus remains both human and divine ever afterwards. We in our turn, are on the Last Day reunited with our bodies in a glorified form and are enabled to live with God forever in heaven.

Thus, it is important to recognize that this lovely Feast of the Ascension is celebrating some important things. What it means has great significance for each one of us. The events of the first Ascension Day mean that our humanity is fully recognized and sanctified by God. Despite all that has happened — despite the fall of humanity, regardless of all the sinfulness — we are now redeemed and the way to eternal life is opened up for us. And this eternal life is not just for a spiritual part of ourselves, but it is for the whole of us, for our bodies and for our souls.

There is another aspect of the Ascension of Jesus that we also need to examine — the actions of the disciples as Jesus was withdrawn from them. St. Luke remarks in the Book of Acts of the Apostles that the disciples were still staring into the sky when the angels came to give them an explanation. I have often heard it said that this is how we should live our lives in the post-Ascension world — with our eyes fixed on heaven. Well, maybe not both our eyes on heaven, as we need one eye to see the things on earth, the things that are in front of us. What we need perhaps is one metaphorical eye still gazing up at heaven while we live out our lives here in this world. We need to keep one eye on our final destination to make sure that we do not lose sight of it. We ought always to make sure that we keep an eye on our final goal.

Where Jesus has gone, we surely hope to follow. And it is vital for us to keep the desire to attain that goal — to be with him for all eternity, as well as throughout the entirety of our lives here on earth.

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

**LIFE TEEN and EDGE:**

**Our Life Teen and EDGE youth group is meeting in-person again.** We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board Room. If you are unable to join us, there are many resources available for you on the Life Teen website — [lifeteen.com](http://lifeteen.com). There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**



LIFE TEEN

**CHAPEL ENVELOPES:**

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

**WEEKLY OFFERING:**

**Thank you to those who have begun to send in weekly offerings. We really appreciate it.** Thanks for not forgetting about us.

Offerings-----[Saturday, May 13]-----[Mass, Online, Mail-in]----- \$ 765.00

Offerings-----[Sunday, May 14]----- \$ 429.00