

CLOSING PRAYER:

~ A PRAYER FOR POPE LEO XIV ~

**We know your Spirit has been active during this time,
guiding the prayerful discernment
that has brought us to this important moment.
As Pope Leo XIV assumes your call,
we pray that your Spirit
draw ever closer to our Holy Father,
illuminating his path
so that he may faithfully see
and respond to the needs of your people.**

**We pray that Pope Leo XIV
be strengthened in his ministry.
May he continue to build bridges
that connect us to one another.
May he be an example of faith, hope and love.
We pray that you give him joy in his work
and a renewed fervor for your Gospel message.
May he never lose sight of Christ
who walks before us and among us —
particularly in the most vulnerable,
the forgotten,
and the outcast.**

**Christ Jesus,
bless Pope Leo XIV;
and bless us, your holy people,
as together we strive to be your Body
in our wounded world.
Amen.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

Our Lady Chapel



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

THE 1st WORDS OF POPE LEO XIV:

Peace be with you all.

Dearest brothers and sisters, this is the first greeting of the Risen Christ, the Good Shepherd who gave His life for the flock of God. I too would like this greeting of peace to enter our hearts, to reach your families: to all people wherever they may be, to all nations, to the whole earth: peace be with you.

This is the peace of the Risen Christ: a disarmed peace, a disarming peace, humble and persevering, it comes from God, God who loves us all unconditionally.

We still hold in our ears that weak yet ever courageous voice of Pope Francis as he blessed Rome — the Pope who blessed Rome, who gave his blessing to the world, to the whole world, that Easter morning. Allow me to follow up on that same blessing: God loves us, God loves you all, and evil shall not prevail. We are all in God’s hands.

Therefore, without fear, united, hand in hand with God and with one another, let us move forward. We are disciples of Christ, Christ goes before us; the world needs His light, humanity needs Him as a bridge to be reached by God and His love. Help us as well—help one another—to build bridges through dialogue, through encounter, uniting everyone to be one single people always in peace.

I also wish to thank all the brother cardinals who have chosen me to be the successor of Peter and to walk with you as a united Church, always seeking peace, justice, always striving to work as faithful women and men of Jesus Christ, without fear, to proclaim the Gospel, to be missionaries.

I am a son of Saint Augustine, an Augustinian, who said: “With you I am a Christian, for you I am a Bishop.” In this spirit, we can all walk together toward that homeland which God has prepared for us.

To the Church of Rome, a special greeting: we must seek together how to be a missionary Church, a Church that builds bridges, dialogue, always open to welcome — like this square with open arms — all those who need our presence.

To all of you, brothers and sisters of Rome, of Italy, and of the whole world, we want to be a synodal Church, a Church that walks, a Church that always seeks peace, always seeks charity, always strives to be close especially to those who suffer.

So today I would like to pray together with you: let us pray together for this new mission, but also for the whole Church and for peace in the world. Let us ask for this special grace from Mary, our Mother: “Hail Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

MOTHER’S DAY:

Today is Mother’s Day. Today we honor all our Mothers, step-mothers, grandmothers and God -mothers with a special blessing. In addition, we will begin Mass with a “May Crowning” of Mary — either in our shrine out in front of the chapel, or, if it rains, in the chapel itself. What a blessing motherhood is — not just the physical “giving birth,” but the nurturing and special love that mothering involves. Share this time with all those who have shared this beautiful treasure of God. Offer a prayer for our mothers — today and everyday.



COLLECTION FOR ST. ADALBERT:

Spring is here, and Our Chapel Community is collecting playground toys for St. Adalbert’s playground. These include basketballs, frisbees, footballs, baseball & softball bats and balls, and sidewalk chalk. Please place in the bin located in the Narthex. Now through May! Thank you for your support.



CLOSING PRAYER:

~ A Prayer in Gratitude for Mothers ~

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

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

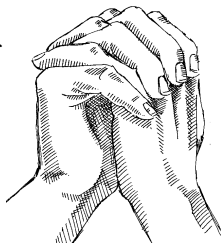
**Grant that we,
her family,
may we honor her
with a spirit of love
and profound respect.
May you, O God, fill her with joy
and holiness in your presence.
Amen.**

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Nick Chiacchiari, father of Mark Chiacchiari [‘94], father-in-law of Michelle Chiacchiari [‘96], and grandfather of Aurelia [‘28], and Olivia [‘30] Chiacchiari, who is recovering from open heart surgery.
- For Thomas Noble who is undergoing treatment for cancer.
- For Cassandra George, mother of AVI associate, Denise George, who is recovering from a stroke.
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Danielle Adams, who is recovering from surgery, and undergoing further testing.
- For Toddy McMonagle, wife of Judge James McMonagle [‘62], mother of James [‘80] Coakley, and sister of Francis [‘67] and Clare [‘72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel [‘07] who is undergoing treatment for cancer.
- For Sister Rosemary Hammer, H.M., former religion teacher, who is recovering from surgery.
- For Ted Potts, father of AVI Concession specialist, Ryane Potts, who is recovering from a stroke
- For Brother Bob McFadden, C.S.C., who is undergoing medical treatment.
- For Thomas Byrne [‘55] who is critically ill.



PRAYERS FOR THE DECEASED:

- For Brother Dennis Meyers, C.S.C.
- For Father George Bernard, C.S.C.
- For Natalie Smith, a senior at Hathaway Brown.
- For John Kral, father of Jennifer [‘86], William [‘87] and Michael [‘90]
- For Dylan Veselic, a sophomore at Bay Village High School.
- For Father Duane Roy O.S.B.

PRAYERS FOR OTHERS:

- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

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].

NEXT BIBLE STUDY — THURSDAY, MAY 15th:

Our next Virtual Bible Study will be on Thursday, May 15th 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: **The apostles coming of Age in the Book of Acts — Part 2**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually 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 11: 4 th Sunday in Easter	10:00 AM In-Person & Live Stream
Monday, May 12:	NO MASS
Tuesday, May 13:	NO MASS
Wednesday, May 14:	1:15 PM In Person only
Thursday, May 15:	NO MASS
Friday, May 16:	NO MASS
Saturday, May 17: 5 th Sunday in Easter	5:00 PM In Person only
Sunday, May 11: 5 th Sunday in Easter	10:00 AM In-Person & Live Stream

PLAY BALL!

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on **Friday, June 13th** as the Captains take on the Dayton Dragons. Game time is **7:00 PM** and gates open at 6:00 pm. Our Picnic dinner will be served shortly after 6:00 pm. This year’s menu will include Hamburgers and Chicken Sandwiches, Chips, Cookies and beverages. The meal will be available until 8:30 PM. **Cost is \$30 per person and includes the buffet and a box seat ticket. The game will be followed by fireworks and a faith witness by members of the Captains team. You will need to RSVP: please put your name on the Sign-Up Sheet on the easel in the Chapel narthex.** Or you can call the Chapel Office [440-473-3560] or email Patty in the Chapel Office at: szaniszllop@gilmour.org . **The last day to sign up will be Sunday, June 1st. We will notify you when the tickets come in, and you may pick them up and pay for them in the Chapel Office.**



A REFLECTION ON THE THEME FOR THE WEEK:

The great Christian writer, C. S. Lewis wrote that the most emphatic noise is the one we are trying not to listen to. For example, if you have been living near an airport for a while, you I can probably fall fast asleep with planes zooming overhead, yet when a dog barks in the neighborhood, it can easily keep you from the delightful arms of Morpheus. The more you try to still your soul, the more the dog senses the chance to disturb the entire cosmos.

We all know the noise of guilt, and we listen to that pretty easily. The noises of shame, disappointment and regret are likewise familiar tunes within our spirits. But there's another noise that we need to head — the noise of Easter — the noise of the Holy Spirit announcing a new Holiness within us. Why would we not want to listen to that? It is certainly an emphatic noise in the Gospels of these days and especially from John's Gospel pages. As we prepare for our celebrating the Eucharist let us ponder why that might be a noise to which we do not want to listen. One thought — is it that we need a leash, a carrot, a super-something to keep us on the track? Is there such a perfectionism within our following Jesus, that holiness is more difficult to receive than self-punishing spiritual inferiority? The noise of Easter reminds us that our reception of the Eucharist is emphatically noisy.

The early church is branching out and is experiencing growing pains. The Book of Acts [13:14-52] recounts the actions of two apostles — Paul and Barnabas — who are advancing the “word of God” through the blessing of the Holy Spirit. They seize the opportunity to enter the local synagogue, and were encouraging converts to Jesus to stay faithful. One week later they are at it again, and the religious leaders of the Jewish people become jealous. Jesus did the same things by provoking and staying faithful to the resulting consequences.

But there is a new dimension present — the beginning of a great turn — the “gentiles” — the foreigners — are now to be the recipients of the Gospel's graces. The early church learned that fidelity costs, and living the Gospel will be met with resistance and violence.

The 4th Week in Easter is “Good Shepherd Week” for the Easter Season. Every Season has a “Good Shepherd” theme week. John's Gospel [10:27-30] is taken from a long argument during the celebration of the Dedication of the Temple in Jerusalem. During this festival, Jesus talks about His being the Good Shepherd and the gate through which His flock will enter eternal life. This causes great consternation among the Jewish leaders. Jesus tells the Pharisees that they are blind, and while the blind man sees, they do not. And so they continue in the blindness; now Jesus moves to their not hearing very well either. The true followers of God's call both see and hear.

The sheep belong to the Father and have been handed over to Jesus to be His Flock. Others will try to snatch them away, but the true followers of the Christ will flee from them. There is a great deal of hope and consolation in Jesus' words for his followers, and at the same time much insult to His Jewish listeners. In fact, they are so angered, that they want to stone or arrest Jesus, but He withdraws for another hour — His final one; his final sign.



THE VOICE OF THE SHEPHERD:

A driving force behind the writing of his Gospel and the Acts of the Apostles was Luke's quest to explain how a reform movement that had been 100-percent Jewish became almost 100-percent Gentile within a few decades after the Resurrection. Some in the Jewish community contended this upheaval in their religion was part of Jesus' master plan from the beginning. He and His followers had been “bad Jews” — subverting the basic tenets of their faith and turning their heretical teaching over to non-Jews.

Luke disagrees. He believes Gentiles became Christians not because Jesus and His first disciples intended them to do so, but because Jews rejected the message they proclaimed — enabling Gentiles to step into the breach. Luke is so driven by this thesis that, except for a forced encounter with Pontius Pilate, his Jesus never even talks to a non-Jew throughout his entire Gospel. Notice how ingeniously Luke handles Jesus' cure of the Gentile centurion's boy in chapter 7 — Jesus never comes face-to-face with the Roman officer.

In the Book of Acts [13:14-52], Luke states his premise. Paul and Barnabas first preach the word in the Pisidian Antioch synagogue. Initially they are well received, but their proclamation is eventually rejected. Instead of leaving town, the two begin to convert Gentiles — defending their actions by stating Luke's thesis: “It was necessary that the word of God be spoken to you Jews first; but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles.”

Luke then has Paul quote Isaiah for scriptural defense of such a radical move — “For so the Lord commanded us: ‘I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.’ ” No matter how Luke and his fellow biblical authors explain this unexpected development, most first-century Christians believed it was part of God's larger plan for the world.

By the time the book of Revelation was written, the Gentile mission was so far along that the author could speak about the great eschatological gathering as a “great multitude, which no one could count, from every nation, race, people, and tongue” [Revelation 7:9-17]. What had started as a small Jewish reform movement was now envisioned to be a world-wide faith community.

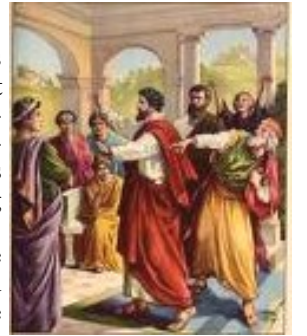
The shepherd image of Jesus that St. John the Evangelist created [John 10:27-30] is used by the Revelation author to broaden the risen Jesus' ministry — “For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes” — even Gentile eyes!

It is clear from such a drastic change in direction that Jesus' second- and third-generation disciples had to listen carefully to their shepherd's voice — calling them to go into territories they'd never thought they'd have to enter. No doubt many in the biblical communities wondered where those who followed that voice would eventually end up.

In a recent issue of *Theological Studies*, Rev. Stephen Schloesser treats the now almost forgotten historical context of the Second Vatican Council in the 1960's. The Jesuit historian demonstrates how that gathering stepped beyond the confines in which the Church had positioned itself for centuries. The bishops, like our first-century predecessors, produced documents which “excite us to wonder and admiration, focusing attention on the ‘big issues.’ Keeping one's eyes on cosmic concerns leads the reader to rise above all pettiness and to strive for an expansive vision and a generous spirit.”

Our shepherd's voice constantly calls us to go beyond restrictions and smallness, to experience the whole universe God created. People heard that voice in both the middle of the first and 20th centuries. I presume it's still calling us in the same direction in the 21st.

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



As well, faith and doubt are tied to moral integrity. Scripture tells us that we can only see God through purity of heart. Hence our moral lives will either help clarify or muddy our awareness of God. Sin affects our eyesight — as does virtue. Arrogance is an obstacle to genuflection; sin to a vision of God. This is a sensitive point. Doubt and unbelief may not simplistically be equated with arrogance, insincerity, or a bad moral life. All of us know wonderful persons who struggle with unbelief. Yet this still needs to be in the equation. All of us, too, know persons who are too proud and arrogant to see straight.

Finally there is also the question of our relationship to our religious past. When faith and religion are seen as childish and naïve, more things go into that judgment than have to do with empirical evidence. In virtually every case, that judgment is colored and weighted by how one feels about his or her religious past.

Science doesn’t trump religion, and religion doesn’t trump science — since one God is author of all that is good — both inside of science and inside of religion.

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

SERVING THE LORD IN THE POOR — SAT. MAY 17th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 join us for a great experience.

Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others Please consider this opportunity.

EASTER FLOWERS:

Once again this year we are offering an opportunity for you to make a memorial offering toward our **Easter flowers** and **the Flowers that will be planted outside surrounding the chapel**. Just make a list of those loved ones whom you would like to remember and include it with your donation toward the flowers in an envelope marked: **Easter Flowers**. You can either give it to Father John or drop it in the offering basket at Mass. This year, we remember the members of the **Heryak, Orehek, Tran, Wyrwas, Blazek, Rezabek families**, as well as **all the deceased members of Our Lady Chapel family**. We will publish a list of the loved ones whom you wish to remember during the first part of the Easter season.



NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family .



Please see Father John and he will be glad to give you the booklets.

It is all about listening. There are many reasons why we do not want to — or like to — listen. We may not like the looks of the speaker. We might have already heard the same thing before — and many times. We do not trust the presenter because of their often-used, “Umms” and “You knows”, and the use of “in conclusion” which is the beginning of the post-oration. We do like listening to stories, but not statistics. We love listening to a speaker who seems to have been thinking the exact same way we have.

Sometimes reading is a form of listening — so keep reading this! But always remember — no story, no statistics will support what I experience within me.

It is difficult to listen to Jesus when He is talking to me about “letting go” as much as possible to my independence, my wanting to be apart from any community, and at other times wanting to be a part of community. Community here is family, church, nation, team, and class, whatever group asks for my time, gifts, heart and head.

The word “depend” means literally, “hanging on to”. The negative “in” when added to “depend” means not hanging on to anything. Our present world is alive with movements promoting independence from one entity or power so as to be dependent on some other.

Jesus claims us as actual gifts from the Father, and Jesus is giving us to be in relationships which will continue the caring for all God’s creatures. Our depending on God is not a casual now-and-then experience. God loves us as God loves the Son, and the Shepherd has laid down His life that we might pick up ours.

Think about these terms — inter-dependent, co-dependent, overly-dependent, self-centered independence. These are good distinctions, but the struggle remains. Jesus is resisted by His listeners — then and now — when He tells us He has brothers and sisters who are poor, rejected, afflicted, abandoned, homeless, and jobless. Jesus and they are asking, inviting us — actually insisting that we are to depend on them for receiving true life. Jesus tells us who are in the flock that there are others who also belong, but they have been listening to other voices. He depends on each of us to speak and live what He has tried to say to us, to me, and so many times.

In conclusion, do you know that three out of every two persons have trouble with fractions?

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

IMPORTANT SCHEDULE CHANGE COMING MAY 25: [one time only]:



Because of Graduation, we will have a change in the Mass time for the **Saturday, May 24th and Sunday, May 25th Masses**. Mass on **Saturday, May 24th will be the Baccalaureate Mass at 5:00 PM, and will take place in the Athletic Center. All are welcome. Mass on Sunday, May 25th will be at 9:00 AM.** This is a one time change because of graduation which takes place later that morning. Sorry for the inconvenience that this may cause you. It is the only time all year, that Mass times change.

A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. During Lent, the group has formed prayer buddies so that they can journey together back to God, and now that Easter is here, we celebrate this opportunity to get together, share some time in faith, and also to support each other in life’s journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.



WISDOM:

Champions don’t focus on the faults of others. They focus on what they can do better.

WHO NEEDS A SHEPHERD?

This week in John's Gospel, we come across another of the famous "I am" statements of Jesus. John uses these statements to type Jesus in with God who appeared to Moses in the burning bush. Recall that when Moses asked the voice "who are you?", the answer came back: "I am". In John's Gospel, Jesus utters many "I Am" statements — I am the door, I am the gate, I am the good shepherd, etc. We can be in or out, we can be safe and secure, we can be facing great danger. These symbols are well known to people — then and now. This week, Jesus goes back to the "I am the good shepherd" image. If Jesus is the "Good Shepherd", then it also implies that there must a shepherd who seeks our loyalty and commitment that is not good. In this beautiful metaphor of the Good Shepherd, Jesus gives us some help in distinguishing between the two. As a matter of fact, we are told one shepherd comes only to steal, rob and destroy. The other comes to bring abundant life. However, the Bible teaches us that though they both promise the abundant life, only one can actually produce it. All that glitters is not gold, and sometimes you must carefully examine a "diamond" to see if it is the real thing or a fake or counterfeit stone.

Jesus teaches us in the Sermon on the Mount — and other places in scripture — that there are two roads in life. One of the roads is wide and leads to destruction. Another road is straight, narrow and leads to life. There is a great distinction between these two paths of life. The wide road is taken by many; the narrower road is taken only by a few. It is a comforting thought to know there is a right path to take, but a challenging concept to know that only a few have the discernment to take it. It seems that there is equal opportunity to take the narrower road, but few make the right decision to take it.

In the state of California, there is a place where you have the choice of taking nine different exits in a matter of moments. There is a sign that cautions motorists to choose carefully. That is a great way to describe life today. Despite the information age we live in, not all information is good, and little of the information we receive takes us to the place it promises. Ever since Adam and Eve, we know that many voices shout for our attention and loyalty. Like Adam and Eve, we often don't make the right decision, or move in the right direction.

However, the good news of John's Gospel is that we are given guidance — a shepherd who actually seeks to lead us — to steer us in the right direction. We are not left to solely figure it out on our own [John 10].

So — "Who needs a shepherd?" Let's begin, however, by asking: "Who does not need a shepherd?" One woman said she must tell her husband exactly where to go when he needs to get some place. She said: "He once got lost coming down a straight mountain road with no turn-offs."

All joking aside, the truth is that spiritually we all get lost from time to time. This is why the 23rd Psalm and this great "I am" statement speaks so tenderly — simply — but profoundly to our hearts. Without Jesus Christ being our shepherd, our lives would be impoverished of the direction and guidance only he can give.

Most Americans relish being independent rather than dependent on anyone or anything — especially authority figures. However, we know that it is tough sledding to go it alone. So when we declare: "The Lord is my shepherd," we are simply admitting our need of Almighty God. We realize that we must give God the space he deserves to have in our soul and spirit. God created us; therefore this space belongs to him. But we must decide whom we allow to sit in this place of honor.

The symbol and imagery of the shepherd and the sheep are a constant theme in both the Old and



SCIENCE AND RELIGION:

In certain circles it is believed that science trumps religion. The idea is simple and uncompromising — Religion cannot stand up to science. The hard facts of science ultimately render faith untenable. Coupled with this is the idea that faith and religion sustain themselves by naiveté and lack of courage — that is, if one ever looked at the hard facts with enough intellectual courage, he or she would be forced to admit that faith and religion go against the evidence of science.

Ironically, this conception finds itself most at home within the most arrogant circles of science and the most fundamentalist circles of religion. These groups may hate each other, but they have this in common — both believe that science and religion are incompatible.

What's wrong with that notion? Good science and good religion both suggest the opposite. Many respected scientists have religious faith, and see no incompatibility between what they see through their empirical research and what they profess in their churches. Conversely, many deeply religious people know, trust, and respect the insights of science, and see nothing there that frightens them in terms of what they hold dear religiously. What's best in science affirms clearly and humbly that what we can say about the world through empirical research in no way rules out or weighs against what can be said about the world through the prism of faith and religion. What's best in religion returns the favor. Good religion cedes science its proper place, just as good science cedes faith its proper place.

Moreover, the idea that science trumps religion is generally based upon a misreading of the seeming conflict between the two. Charles Taylor, in his mammoth work, *A Secular Age*, suggests that people mostly abandon religion in the name of science not because science is more believable than religion — though that is what they may believe. Rather what they are abandoning is a "whole package" — one whole way of understanding God, of understanding the world, of understanding meaning, and of understanding our relationship to our religious past. They aren't simply exchanging naiveté [religion] for maturity [science]. They are exchanging one whole way of viewing life for another. And both options take faith.

What is meant by this? Quite simply that it is as much of an act of faith to believe that God doesn't exist as it is to believe that God does exist, and to assert that one doesn't believe because of science involves a lot of things that have little to do with science.

To say that I believe or I don't believe involves a lot of things not derived from empirical evidence. What things?

First of all, a certain concept of God. Most atheism is, as Michael Buckley asserts, a parasite off bad theism. The God that most atheists reject should indeed be rejected since that God holds little in common with the God of Jesus Christ. The same holds true for many people who reject religion. What's being rejected is self-serving religion — not true religion.

Then there is the question of how we conceive of God's ways. Scripture assures us that "God's ways are not our ways" — a truth Roman Catholics have tried to express philosophically with the notion of the analogy of Being, and Protestants have tried to safeguard through emphasis on God's otherness. When religion is rejected in the name of science, invariably the religion that is being rejected does not safeguard God's otherness, and has, however unintentionally, reduced God to something that can be grasped through human categories. Stripped of genuine divinity and mystery, such a God will inevitably not stand the test of hard human questioning.

Next, humility and arrogance also play into the tension between science and religion and their proclivity to reject each other. Unhealthy arrogance, and unhealthy humility, feed off each other to create illicit dichotomies that force people into false choices.



shook his head and said: “The recipe police allow the devil to go drinking and dancing because they are doing his work so well!”

Today, the Book of Acts tells us that Paul and Barnabas had great success preaching in synagogues until some of the “old guard” got jealous. While the disciples urged people to remain faithful to God’s grace, each side had a settled opinion about what that meant. Paul and Barnabas went a bit overboard by denouncing the Jews who could not accept Jesus and loudly lauding the Gentiles who did. Then, some influential matrons and leaders got the disciples banished [Acts 13:14-15,43-52].

Although Luke may not have intended it, this story depicts divisive attitudes and actions on the part of both parties — enough so that the devil probably found time for a nap or two. Our readings from John and Revelation offer commentary on this drama and what Paul and Barnabas still needed to learn.

The Fourth Sunday of Easter — “Good Shepherd Sunday” — always focuses on Christ, the pastor of all creation. John makes up in depth what he lacks in length. The first verse tells us that Jesus’ own hear and follow him. In this context, hearing means paying serious attention — allowing a message to move our heart like music moves our feet, allowing it to get deeply into us. Thus, Jesus could claim that those who hear him, follow him [John 10:27-30]. Imbibing his message, they recognize it as so life-giving that any other option seems senseless.

When Jesus says: “I give them eternal life, and no one can take them away,” he is saying that hearing and following induct us into his own life — including his imperishable relationship to the Father. This reiterates John’s basic message: “We are made for union with God and one another, and when we enter into that, nothing can destroy it.”

Revelation records how John the visionary saw a future innumerable multitude “from every nation, race, people and tongue” [Revelation 7:9-17]. These are people who have remained faithful in times of trial and tribulation — something that would be impossible without an enduring relationship with God. People like this make the devil weep with frustration.

The problem of the religious leaders depicted in Acts was that of risking openness to more than they already knew, of taking in information that challenged cherished beliefs. They’re not hard to understand. In this age of fake news and opposing theologies, how are we to know what comes from God and what impedes God’s reign in our midst?

Today’s incident from Acts illustrates how jealousy and dogmatism fomented divisions that lasted for millennia. Throughout history, people of many beliefs have feared ideas about God that are bigger than their theologies. Revelation’s message depicts how God’s love extends to every nation, race, people and tongue. Jesus’ claim to be humanity’s shepherd reminds us that one denomination or tradition cannot claim exclusive rights to hearing God’s voice. Jesus said it in John 10:16: “I have other sheep not of this fold; they will hear my voice and there will be one flock, one shepherd. After Vatican II, we’ve begun to learn enough humility to recognize that God speaks in a variety of ways to people of goodwill over all of Earth.

The 50 days of Easter give us time to move ever more deeply into being people of the Resurrection. As we do that, we ask to discern if something is from God. The Scripture Readings for this 4th Week in Easter offer us some criteria. Acts tells us to ask if the new idea or movement brings us the joy of the Spirit or meanness of heart. Revelation suggests that the proof comes from whether the new thing builds a world where there is no more hunger or thirst or favors one group over others.

The Gospel tells us that what is of God will always draw us toward greater unity among all people and creation and of all in God. Follow these criteria, and we can put the devil in checkmate.

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



New Testaments. No symbol seems to better represent God’s care and compassion for his people than does a Good Shepherd, who authentically provides and cares for the sheep under his care. There is no more tender, secure, love, and enabling word in the English language than that of a “Good Shepherd”.

There are 3 reasons why the bold claim of Jesus Christ — “I am the Good Shepherd” — has brought comfort and assurance to hearts and ears in every generation:

First, **the Good Shepherd knows us by name.** Is there anything more uplifting than for someone to know our name? That was one of the secrets that made Andrew Carnegie so successful. When he was ten years old, he had a father rabbit and a mother rabbit. He awoke one morning to discover that he had a whole nest full of little rabbits, and nothing to feed them. What do you suppose he did? Well, he had a brilliant idea. He told half a dozen boys in the neighborhood that if they would go out every day and pull enough dandelions and grass and clover to feed the rabbits, he would name the rabbits in their honor. The plan worked like magic.

Andrew Carnegie never forgot that incident. And years later, he made millions of dollars by using the same technique in business. He wanted to sell steel rails to the Pennsylvania Railroad. J. Edgar Thomson was president of the railroad then. So Andrew Carnegie, remembering the lesson he had learned from his rabbits, built a huge steel mill in Pittsburgh and called it the J. Edgar Thomson Steel works. Now think about this — when the Pennsylvania Railroad needed steel rails after that, where do you suppose J. Edgar Thomson bought them?

It is special when someone knows our name. Growing up in a large metropolitan area, it would have been easy to become lost in such a crowd of people. There were over 2,000 students in my high school alone — which only included grades 10-12. It could have been so destructive — unless you knew that the Lord knew you by name and delighted in you.

For me, my special relationship with the Lord began when my father and mother presented me to the Lord as a child in Baptism. I was named and claimed by God from that moment on. I was nurtured and educated in those claims until one day I affirmed for myself that special relationship — I was confirmed in the church. I came to understand that the grace of God was active in my life long before I was aware of it. My spirit became alive even more when I became aware of such good news. God was alive in my life — cultivating a relationship of intimacy and trust a relationship which will last until that day or moment I draw my last breath.

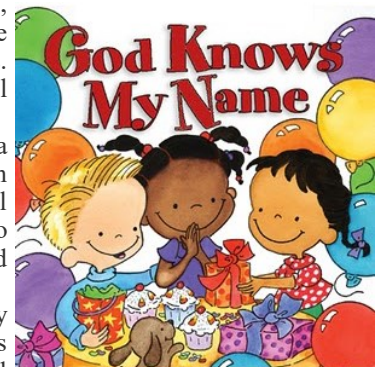
When we know God believes in us, we begin to believe in ourselves. We become vulnerable enough to love God in return. C. S. Lewis once said: “We are not ordinary mortals, but everlasting splendors.” That beats being a number to the Social Security Administration any day of our lives. God does not just know me in general — God loves me in a very particular way.

Have you ever gone to the mailbox and received mail that said: “Dear Occupant” or “Resident.” Isn’t it true that these offers quickly go into the circular file?

The greatest joy in life is knowing that you are known by God. The joy of the human journey is coming to know this awesome God who actually wants to spend some time with us — we are not merely residents or occupants, but actually children of God. Listening for the voice of the Good Shepherd is the most important thing anybody can do in their life. It is the key to finding green pastures — still waters — and the path of righteousness.

Secondly, **the Good Shepherd sustains us in our journey of faith.** Perhaps you’ve heard the story about the little boy who was asked by his mother to go out into the backyard to get a bucket. But it was dark out there, and he was afraid to go alone.

“Why are you afraid of the dark?” the mother asked.



The boy replied: “Because someone might be out there, and they will get me and take me away.”
 “No, no,” said the mother, “but Jesus is out there in the dark and he’ll take care of you.”
 “Jesus is out there?” the boy asked, his eyes wide with surprise.
 “Yes,” said the mother, “Jesus is out there and he’ll take care of you.”
 The little boy went to the door, opened it, looked into the darkness and called: “Jesus, would you get that bucket and bring it here?”

A cute story, but I am certainly not suggesting that Jesus is our errand boy or cosmic bellhop. But one of the great things that a shepherd does is that he goes before the sheep — and finds green pastures and still waters. The shepherd will never ask the sheep to go where he has not already gone himself. This should be a great reassurance for us. God will not ask us to do anything, or go anywhere, where God has not already been. In all honesty, there are a lot of things out there that can hurt us or harm us, and destroy us. Jesus is a “hands-on” shepherd. Even in this age of cyberspace, our need of a shepherd has not lessened — actually it has increased. Evil has become so sophisticated, slick and structured that we need the one true voice even more.

The Good Shepherd knows our weaknesses and shortcomings and illnesses. In Ezekiel 34:16 we are promised: “I will bind up the injured and strengthen the weak.” A Good Shepherd can spot the troubled places in our lives. A Good Shepherd does not play favorites — concentrating his attention on a few — and ignoring the many.

One of the toughest roles of anyone in charge of a parish is to be sure no clique begins to run a church. The shepherd loves all his sheep. Jesus loves us all. He loves saints and sinners equally. Saints welcome his love; sinners resist it because they are controlled by the wrong voice. We, like sheep, are prone to wander at times, but we can never wander far enough from the love and grace of the Good Shepherd. The Eucharist sustains us even when we do not want to be sustained. God provides his presence and power to get through even danger or adversity, trial, or testing. He will sustain us with power, courage, and patience that did not originate from us — but it comes to live in us.

Thirdly, **the Good Shepherd sacrificed his life for the sheep.** The story is told how Satan one day tried to sneak into heaven as a believer. He told St. Peter that he loved people. St. Peter asks to see the scars on his hands, but Satan refused to show his hands. St. Peter said: “You have not really loved until you have scars and wounds.”

Then St. Peter showed Satan a picture of Jesus — and held a candle to the five wounds on Christ’s body and crown of thorns — and Satan hid his face in shame and crawled away. Satan was exposed for the kind of shepherd he was.

Notice how Jesus contrasts himself with the hired hands who simply watch over the sheep because they are paid or compensated so to do. This issue seems to be one of motivation, attitude, and “missional” purpose. Those who hire and employ people oftentimes say that one of the most difficult characteristics to find in people is that of loyalty and commitment. It is easy to push a ticket into a clock; it is more difficult to really love and care about what you do.

We make that same distinction about doctors and other professionals. You sense the difference between the ones you feel really care about you, and those in it for a paycheck. You say: “He/She is a good doctor” — not just a doctor. You say: “He/She is a good lawyer.” They are not out looking for a fee, but a way to serve and love people.

From this great “I am” statement we learn that Jesus lovingly, freely, deliberately, and purposefully gave his life to make atonement by his shed blood for the sins of the sheep. This is why we pray at every Mass: “This is the Lamb of God who takes away the sins of the world”. There is no more powerful sentence in the Bible than to be able to say with bold confidence and full assurance: “The Lord is my Shepherd.” We not only have a shepherd, but one who is good. If you ever doubt his love and commitment, just look at the cross.

He knows your name. Do you know Him?

—taken from the writings of Eric Ritz which appear on the internet.

waiting. I never used to consider myself a “tree hugger”, but maybe it’s time that I rethink that stance. Had it not been for that tree of the cross, and the tree converted into pages, I would be absolutely hopeless.

While the cactus doesn’t provide the wood for the pages, it does store water for Baptism, and that’s got to be worth something...right? Okay, I admit it...that’s a stretch!

—the Bible Geek

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration 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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [5/03/25] _____ \$210.00
 Total Offerings: Sunday [5/04/25] _____ \$ 746.00

WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?

We are resuming our need for Servers and Lectors. Each and every week, we always are finding that we have a need. Ever since COVID, people seem to not have the same interest and/or desire. But these 2 ministers are so grace-filled — both from God and personally. **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.**

Adults are also welcome to join in our Lectoring ministry. 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].**

CHECKMATING THE DEVIL:

A number of years ago, I was hosting a pastor from El Salvador as he visited his U.S. sister parish. He asked me about parish life — what brought people together and what kinds of conflicts U.S. parishes might have. I told him that in that particular parish, the great unifiers were support of its school and a local and international commitment to work for justice.

Nevertheless, I had to admit that we were in the midst of some liturgical controversy. Some leaders had asked parishioners to bake Communion bread. A few people reported to the bishop that the recipe was illegal because it included honey. Suddenly, lots of people were angry. Hearing that, the pastor



ARE YOU A TREE HUGGER?

Are you a tree lover? A “tree hugger”? I loved climbing trees as a child. And living in the Midwest — before moving to the southwestern desert — I had a lot more opportunities to climb. I mean...obviously, you only try to climb a cactus once. Trust me. The older the trees were, the stronger and more climbable they were. Huge trunks, firm roots and solid branches all teamed up to provide quite the climbing adventure — even if it was only a few feet off of the ground. It seems higher when you’re shorter.

Praying through the Scriptures and meditating on Christ’s passion and death recently, it struck me — I mean really struck me — that my Lord was destroyed on a tree. A tree that had been planted, nurtured and “raised” to bring life — maybe even to bear fruit. Instead it was used as a means of capital punishment; forever stained in blood, it became a simple backdrop for the death penalty. A tree planted and meant to bring life ended up being used for death.

We trust and proclaim that in the end, however, that the tree “bore fruit” and brought life, because it was only through dying that Christ could rise. That is what we call the paschal mystery — that in order to live we must first die.

Then it really hit me. I was reading and meditating on these words typeset upon the pages of the Sacred Scriptures — my Bible, God’s word inscribed upon paper. How ironic that the backdrop for Jesus’ death — a tree — is the same means we have of reading, reflecting and meditating upon that paschal mystery — upon the pages of paper, wrought from another tree.

How ironic and sad, then, that the Bible, intended to bring life, offer direction and insure us of God’s plan for us, is so often a form of “death” for so many people so bored, or too intimidated, to try to read it. It is so saddening that the tree that provided the paper for the pages in my Bible and your Bible can be seen as a tree of “death”, and not the tree of “life” — just like the tree that Jesus was murdered upon.

One way to be sure that both trees are seen in the correct light — as trees of life — is to embrace this paschal mystery, and to embrace the plan that God has for us. Today God calls me to die to myself — to my own selfish wants — and to make time to open His Word. He invites you to do the same, knowing that if we do that, we will then experience true life.

The cross is not just some tree of death, and the Bible is not just some antiquated book of “stories” with unrealistic expectations, outdated philosophies, or moralistic platitudes. The Word is a challenge and invitation to step out of ourselves — dying to all of our selfish wants, and living for God — that is how the Bible’s pages come to “life”.

But we don’t “die to ourselves” simply by surrendering to God; we die through living for others and serving others — that’s how people will know that the tree is producing good fruit. As Jesus says in St. Matthew’s gospel: “Either declare the tree good and its fruit good, or declare the tree rotten and its fruit rotten, for a tree is known by its fruit” [Matthew 12:33]. That’s how people will see the life within us as Christians.

In a similar way, the Catholic Church clearly states that we do not “earn” our way into Heaven by doing good works, or simply by going to Mass — although it’s a popular misconception held by some folks. Salvation is a gift. Heaven is our reward and our goal. We do believe, however, that if we call ourselves Catholic and Christian, that we have a responsibility to serve God, to give Him hands and feet in this world. We perform acts of charity and works of mercy, not just in soup kitchens, but starting in our own homes — that is the fruit meant to be born from the wooden cross, and the “wooden” pages of Scripture.

That cross opened the door, the Bible lights our way, the Church holds us accountable, and Christ is



A SERIOUS PROPOSITION:

Here’s as story for you. A young man was out with his date and snuggled up close to his girl. “I love you,” he said. “I need you. I cannot live without you.” The girl gently pushed him away and said: “Joe, let’s not go there. I’m not ready to get serious.” Joe responded: “Who’s serious?”

We live in a world where games are always being played with words, where people frequently say one thing and mean another. Whether we consider Washington or Madison Avenue, whether we examine our jobs or even our families, we do not take words at their face value. Therefore, it is inevitable that this doubt about sincerity would influence us when we hear the Word of God.

Each week we gather here and hear the Word of God, which tells us God loves us, God cares for us, God will never let us perish. John’s Gospel for this 4th Week in Easter is a perfect example. Jesus uses the image of the shepherd and the sheep to emphasize the close, personal relationship that binds us to him. Just as the sheep can recognize the voice of the shepherd and follow him and trust themselves to his care, Jesus says that we stand in a close, personal relationship with him. He will give us life and protect us. Jesus’ words are clear. The question is, do we think that he is serious? Or do we hear them as a kind of religious jargon or a modified sales pitch that only partially applies to us? To hear them in that way would be a fatal mistake because the basis of all that we believe depends upon our acceptance of that personal relationship with Christ.

What it means to be a Christian or a Catholic is not simply that we show up for church on the week-end or engage in a number of pious devotions. It is not simply giving mental ascent to a series of theological truths. It is not that we accept Pope Leo XIV as our Pope, or that you accept your priest as your pastor. It is not even primarily about living a good moral life — millions of people do exactly that without any religious conviction whatever. What it comes down to, what is at the heart of our religion is that we know that we are daughters and sons of God; and that we believe that we have a personal relationship with Christ. We trust that regardless of who we are or the mistakes we have made, God will remain faithful to us and protect us. We believe that Jesus knows the pitch of our voice and knowing everything about us, still freely chooses to love us and protect us. Outside of that relationship, faith is simply a matter of words and religion a system of ideas.

Words and ideas are not going to save us. Only love can save us. This is why we must be grounded in a relationship of love with Christ. We need the strength that flows from that love because we live in world where there are all kinds of threats. We face the threat of terrorism, the threat of illness, the threat of rejection or prejudice from others, the threat of addiction, of violence, of injustice. How do we expect to cope with the fears that these threats can destroy us? How do we expect to gain the strength by which we can oppose the evil in our world and work towards God’s Kingdom? How do we expect to remain optimistic and positive, believing that life is worth living?

Words and ideas can only bring us so far. It is only when we ground ourselves in God’s personal love for us, that we can find peace. It is only when we believe God has chosen us and can recognize the very sound of our voice that we can live in freedom. Jesus’ words are clear. We belong to him. He knows our voice. He will always care and protect us. We need then, to stand in that personal relationship. We need to draw the strength that comes from Christ’s commitment to us. Jesus says: “I love you.” We need to believe that He is serious!

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

REMEMBER:

The broken world waits in darkness for the light that is you. —LR Knost



JESUS DID THIS FOR US:

Let me begin today with a story about Mother Theresa. During her visit to the United Nations several years ago, Mother Theresa was approached by a diplomat who said: “I am not a Catholic, Mother. But I want to know how should I pray.”

The frail little nun took his burly hands in hers, and spread out five of his fingers on one hand. “When you pray,” she said, “Think about the many blessings you have received; then, at the end of the day, count out on each finger the words spoken to you by Jesus: ***You did this for me.*** The diplomat left holding up his hand as though it were a trophy and saying: You did this for me.

In this simple prayer, Mother Theresa made real for the diplomat that the Resurrection can and does live within every person. The love and peace of the Good Shepherd is present to us in the many moments of compassion that bless our lives. In kind words, in the listening ear, in the generous actions of others for us, there is Jesus, doing this to me. He is also present in the blessings we extend to others. The Good Shepherd of John’s gospel [John 10:27-30] — God’s Word of love made flesh — guides us every day in our journey to the eternal life of the Father.

St. Paul says to the Athenians in Acts 17 — “In him, we live and move and have our being.” We are protected from the rain of attacks on our lives with the Divine Umbrella he extends over us. We live under his merciful love for us.

Under the Mercy — that phrase was repeated over and over again in a wonderful book ***A Severe Mercy*** by Sheldon Vanauken. Left to ourselves, we are inclined to destroy the purpose for our existence, and eliminate any meaning to our lives. But committed to Christ, everything in our lives makes sense, has meaning, and has purpose. Our commitment to Christ protects us from being destroyed by those who mock us and attack us. Our commitment to Christ protects us from destroying ourselves. This is the deep mercy of the Lord. “Nothing can separate us from the love of Christ,” St. Paul tells the Christians under persecution in Rome — “Neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.”

The vision of Revelation [7:9-17] is that of the countless number of the saved who have washed their robes and made them white in the blood of the Lamb. Their robes are their baptismal garments. More than that — their robes are their baptismal lives. They have purified their lives — washed them, made them white — by accepting the cross of Jesus, the blood of the Lamb. Now they minister to the Lord before the throne of God in eternal happiness.

They would be the first to admit that the yoke of Christ was light — the suffering they endured for standing up for him was minor — the path they was led by Him was easy. The Divine Shepherd knows them, guides them, and protects them so that their happiness may be eternal.

This is the deep mercy of the Lord which we also enjoy. Your neighbors laugh at you for your devotion to the Lord. They mock you, widow and widowers, who have married each other in Christ because you have sacrificed financial plans and married rather than live together in sin. They mock you, young parents, who welcome the surprise pregnancy rather than have that life destroyed. They attack you, honest people of various businesses, for your just standards and try to eliminate you from your positions because less honesty is more cost effective. They insult you, young people who are willing to be the so-called only one who doesn’t drink, take drugs, or have sex. They can attack us, but they cannot destroy the peace and the love the Jesus Christ within us. We live under the peace and mercy of the Good Shepherd.

Under the mercy of the Lord we are protected from our worst enemy — ourselves. We avoid that



which destroys his presence in our homes and hearts. This is a great mercy. Each of us knows that which is self destructive in our lives. We continually petition the Lord for strength to fight that which destroys us. In little steps, sometimes too small to realize, we walk away from death and walk with the Lord. We live under the mercy of Jesus Christ.

We are called upon today to recognize his presence in our lives. Like the disciples of Paul and Barnabas, the only real need we have in our lives is to learn how to be filled with joy and the Holy Spirit [Acts 13:14-52]. For the Mercy of God directs our lives to happiness. ***Jesus did this for us.***

—taken from the writings of Monsignor Joseph Pellegrino on the internet

READINGS FOR THE WEEK:

Monday:	Acts 11:1-18, John 10:1-10
Tuesday:	Acts 11:19-26, John 10:22-30
Wednesday:	Acts 1:15-17, 20-26; John 15:9-17
Thursday:	Acts 13:13-25, John 13:16-20
Friday:	Acts 13:26-33, John 14:1-6
Saturday:	Acts 13:44-52, John 14:7-14
5th Week in Easter:	Acts 14:21-27; Revelation 21:1-5a, John 13:31-33a, 34-35

THE CHOSEN :

We had a wonderful group of people join us for our initial showing of an episode of ***The Chosen*** this past Sunday. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**



The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **An announcement will be made shortly as to when the next gathering will take place. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be a Senior in High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic

