

CLOSING PRAYER:

~ **An Alleluia Prayer** ~

Christ our life,
You are alive
In the beauty of the earth
In the rhythm of the seasons
In the mystery of time and space
Alleluia.

Christ our life,
You are alive
In the tenderness of touch
In the heartbeat of intimacy
In the insights of solitude
Alleluia.

Christ our life
You are alive
In the creative possibility
Of the dullest conversation
The dreariest task
The most threatening event
Alleluia.

Christ our life,
You are alive
To offer re-creation
To every unhealed hurt
To every deadened place
To every damaged heart
Alleluia.

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 COMING MAY 26: [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.

MEMORIAL DAY:

Monday, May 26th, 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.

**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.

**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: szaniszlop@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.**

**CHAPEL OUTDOOR PICNIC — JULY 13:**

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 13th. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM at the Lower School Patio & Dining Hall. Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, Ice-cream treats, Cookies, and beverages are provided. So here it comes once again. It will be a great event for the entire family. **Pot Luck (non-perishable) sides & desserts are welcome! Come and enjoy family and friends. Swifty and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 6th to Patty [440-473-3560]** in the chapel office, or simply **sign up on the Picnic Sign-Up Sheet on the easel located in the narthex of the Chapel.**

**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 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.
- For Mary DiLisi, mother of Rick ['82], Greg ['83], and Jennifer ['96] DiLisi, grandmother of Tomasso ['16], Jack Michael ['19], and Anna Marie ['22] Solomon, who is in rehab following serious surgery.
- For Marie Foresythe, who is under the care of hospice.

**PRAYERS FOR THE DECEASED:**

- 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.
- For Sister Joann Havelka, C.S.C.
- For Deacon Hardin Martin, grandfather of Haley Martin ['26].

PRAYERS FOR OTHERS:

- For all those suffering from the severe storms in the Midwest throughout these past weeks.
- 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.
- For a greater effort to create a more humane and just society.

GIFT OF ONESELF:

It is only through the path of love by way of self-gift that we can find the joy that leads to sustainable happiness.

—John Abbate

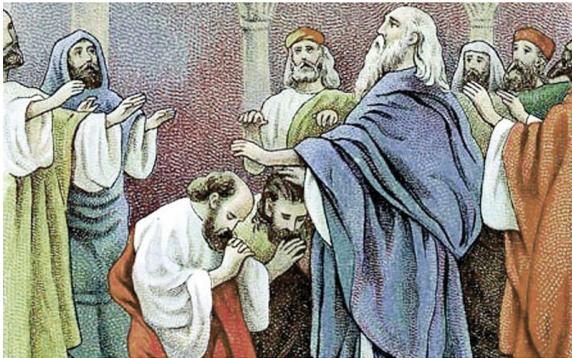
SEEING BEAUTY IN DIFFERENCE:

Many of us have yet to recognize the importance of communities in the early church. Individuals certainly stand out. But the communities which helped form and sustain those individuals frequently fade into the background. That’s why the Book of Acts of the Apostles is so significant. There’s no way the community which gave birth to Paul and Barnabas’ missionary journeys can ever be overlooked. Wherever they went, they always introduced themselves as representatives of the church at Antioch. That community sent them out and paid their bills. And it was to that community that they eventually returned [Acts 14:20-27].

The news they brought seems to have pleased everyone. Through their evangelization “God had opened the door of faith to the Gentiles.” We know that the Antioch community was one of the first Christian churches to take the ultra-liberal step of baptizing non-Jews — prompting Barnabas to travel to Tarsus and encourage the newly-converted Saul to return with him to Antioch [see Acts 11]. As a “Hellenist” Jew, Saul had grown up in a non-Jewish culture, spoke Greek, and knew how to relate to Gentiles. He was perfect for carrying on a Gentile ministry.

Of course, it is important to note that not every Christian community agreed with Antioch’s practice of baptizing Gentiles without first converting them to Judaism [see Acts 15]. Paul would have to fight that battle literally until the day he died.

The early church certainly had more variety community to community than we have today. Though each dedicated itself to carrying out Jesus’ gospel command to “have love for one another,” each developed and showed that love in different ways.



When couples ask me to suggest a first reading for their wedding ceremony, I always think of a reading from the Book of Proverbs. During my high school marriage courses, I’ve always taught: “There’s no one way always, everywhere, and to everyone, to show love.” That belief is mirrored in the Book of Proverbs: “Three things are too wonderful for me, yes, four I cannot understand: the way of an eagle in the sky, the way of a serpent over a rock, the way of a ship at high sea, and the way of a man with a woman” [Proverbs 30:18-19].

The Hebrew word “derek” — which here is translated “way” — basically refers to a path or road. The Proverbs’ author is reminding his or her readers that there are no roads in the sky, over rocks, or at sea. Eagles, snakes and ships have to create their own roads to get from point A to point B. The zinger is that, in the same way, there are no roads in relationships between men and women. Each couple must create its own path. Love demands they do so.

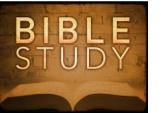
That why no two Christian communities are exactly alike. Because each exists in order to show love to one another, each will do that in a different way. That’s also why we have four gospels. Since each gospel springs from a different community, it’s impossible to have just one. Notice how the author of Revelation speaks so often about “a new heaven and a new earth” [Revelation 21:1-5]. If God is really dwelling among us and helping us show love to those around us, we’ll always be new.

But in this day and age, when almost every diocese is closing and/or combining parishes, we have a problem. Church by church, we’re getting rid of each parish’s unique theology — the special way in which its members have loved one another. As disturbing as this process is, it might be one way the risen Jesus is forcing us to reflect on how our own parish demonstrates its one of a kind love — before it’s too late.

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

NEXT BIBLE STUDY — WEDNESDAY, JUNE 4th:

Our next Virtual Bible Study will be on Wednesday, June 4th 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: Life the life of the Spirit in today’s world

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 18: 5th Sunday in Easter	10:00 AM In-Person & Live Stream
Monday, May 19:	NO MASS
Tuesday, May 20:	NO MASS
Wednesday, May 21:	NO MASS
Thursday, May 22:	NO MASS
Friday, May 23:	NO MASS
Saturday, May 24: 6th Sunday in Easter	5:00 PM Mass in Athletic Center
Sunday, May 25: 6th Sunday in Easter	9:00 AM In-Person & Live Stream

A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. Their next meeting will be following Mass this Sunday, May 18. The Topic for Discussion will center on Motherhood, girlhood, and Mary — Being a Biblical Woman. The group has been meeting 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.



THE JOY OF LIVING:

As I grow older, I discover more and more that the greatest gift I have to offer is my own joy of living, my own inner peace, my own silence and solitude, my own sense of well-being. When I ask myself, : “Who helps me the most?” I must answer:, “The one who is willing to share his or her life with me.”

—Henri Nouwen

REFLECTION ON THE THEME FOR THE WEEK:

Liturgy — speaking cynically — is doing “the God thing”. More gracefully-speaking, it is actually God doing “the human thing”. Our concept of God is that the Divinity is tending reverently to creation and the continuous creation of us as God’s highest art work. God does this “human thing” by coming to us where we are and as we are. And the beauty of this is that because God loves us, He does not just leave us there. There are so many ways in which God continues his “human thing” by effecting our individual and universal creation and salvation. None is great than what happens to us in the Eucharist.

This weekend is one of those days that you might be glad that you are not the reader for the First Reading. While the reading is not long — the question that people ask first — there are many big words in it — people’s second question.

Paul and Barnabas have been moving around — and the list of town’s sounds like something one might hear in a bus station [Acts 14:20-27]. The Book of Acts of the Apostles relates the growth of the early Church through confrontations and hardships. The apostles and disciples believe what they have heard and seen, and they keep moving on to spread the faith.

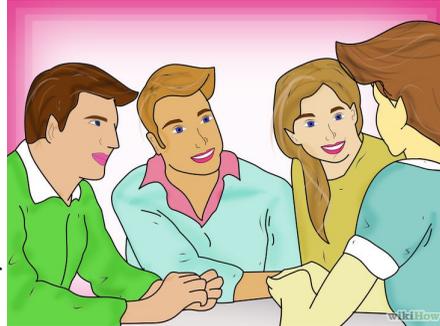
Perhaps an image might help here. A flashlight beam shines upon the surface of a globe resting in a dark room. That light illumines only that small circle of the surface. The light of Christ — the Light that is Christ — shined into the dark in one place at one time of history. But the Holy Spirit whom Jesus promised to His early companions came upon them in time, and moved the Light from Jerusalem to the “gentiles.” The Light and the Spirit are for the entire world and for all times. Paul and Barnabas carry that Light, and the Spirit urges them to keep on moving even to the ends of the known world.

What is amazing here is that Paul has just risen from his being stoned by some Jews who had followed him from Antioch where Paul had been previously preaching. They dragged him out of town and left him for dead. Preaching the Good News was, and still is, dangerous to one’s health. Yet Paul’s zeal for ministry is undiminished; he returns to Antioch and exhorts the believers to hang in there — even though there might be a little resistance.

John’s Gospel [13:31-35] relates Jesus’ speaking to His disciples immediately after Judas has left the group in the Upper Room — Judas went to betray Jesus. Jesus is pictured in a prayerful spirit of surrendering to time. His hour for glorification is arriving. In John’s theology, “glory” has to do with the more complete revelation of Jesus. The highest expression of this glory will be Jesus on the throne of His Cross. In a sense, Jesus is telling his disciples that it is from the Cross that “you can see the depth of God’s love for you through me.”

Have you ever noticed that at the end of a house party, there is much standing at the door — or out on the steps of the house — and many important things are said. Future dates, or phone calls are arranged, someone forgets something that was promised during the evening and is back in the house. Kind words of affection and thanksgiving are exchanged, and promises of future dinners or social activities are shared. It all happens at the end and quite quickly. These are sometimes the most sincere and loving things explicitly spoken.

Jesus has washed the feet of the disciples and given them an instruction about how they will live His presence. That was the gesture of loving care. Now Jesus says His important words at the end, on the doorstep of time — “love one another as I have loved you”. For John, there is no narrative of Jesus’ instituting the Eucharist. Here at the Last supper He is saying, “Do this in memory of Me.” Loving one another is how we remember, how we do the “remembering”. We remember Him in the breaking of the



community in spirit.

Revelation promises no more tears in the new order. Until that day comes, we will rightly mourn for those who won’t let themselves get caught up in the joy of communion. They don’t realize that God looks upon all of us and says: “We’re a lot alike!”

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

SERVING THE LORD IN THE POOR — SAT. JUNE 21st:

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.

**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 ministries 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].**

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. **Reconciliation** 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]. 9

LOVE ONE ANOTHER:

One of my dearest friends — a retired teacher of German descent — tutors children at an urban school. Once, while working on reading with an 8-year-old African American child, they shared a book about sports. When a hard word came up, Peggy would whisper conspiratorially: “Let’s cheat”, and they would look it up on her phone. At the end of the semester, the kids wrote thank-you notes to their tutors. This child’s card began ordinarily enough, but at the end he said: “You and I have a lot in common!” He sees things more like Jesus than most of society. Peggy said she’ll never throw that paper away.

On this 5th Week in Easter, the Book of Revelation offers us a vision of the new heaven and earth being born among us. This new state of affairs blurs the boundaries between heaven and earth. Its atmosphere is permeated by peoples’ awareness that they live in the loving presence of God. This awareness creates an environment in which there are no more tears, mourning or pain. Nothing like that can coexist where people enjoy such a vivid awareness of God’s love for and in them [Revelation 21:1-5].

In John’s Gospel, we hear Jesus give his disciples the most astounding commandment possible. It is one thing to say: “Love one another” — and that is intensified in his command to love our enemies. But here, he takes it to the extreme: “Love one another as I have loved you”. And then Jesus adds: “This is how all will know that you are my disciples” [John 13:31-35].

Whoa! That definitely belongs to the new heaven and earth. It seems even truer when we remember that Jesus said this on the eve of his passion, when he announced that he was giving his life for his friends. He leaves us no wiggle room.

Before we think about loving like Jesus, we need to contemplate God’s love for us. What might it feel like to hear Jesus talk about his love for you? This is not a matter of looking at the crucifix and feeling sorry or guilty or grateful. This is a question of direct contact, of communicating heart-to-heart, of getting inside one another and understanding one another from the inside out. It’s this love — like Jesus’ experience of the Father — that teaches us how to love like he does.

Peggy’s young friend sensed that they had understood each other. He felt in union with her. He couldn’t have said what he did had he not felt love — and loved. Conspiracy is a good word for what happened between them — it means being one in spirit or soul. It happens all the time when we love someone, and has nothing to do with age or looks or gender. It’s a sharing of hearts; and it changes us forever.

That is what Jesus is asking of and offering to all of us. He was in love with his Father and with people. He knew that we all have a permeable spirit, if only we will allow others in. When it happens, we are living in the borderless new heaven and earth. There is nothing else like it.

The author of Revelation promises that, as the newness grows among us, we will know Emmanuel — God with us. We’ll experience moving through and with and in Christ. As people sharing divine life, we will wipe one another’s tears and redefine death. We will cherish each one’s spirit, and our only mourning will be for those who rebuff the love that enlivens those who belong to God.

Of course, this is all grace. We cannot control it, we can only let it happen through and among us. Our close relationships are sacraments of this new way of living, revealing the possibilities of the human spirit. That’s what Paul, Barnabas, Mary of Magdala and all evangelizers try to make present. We don’t have to bring others into our way of worshipping or our theology, we simply need to allow ourselves to be caught up in the wonder of one another as God’s own.

This is how Jesus loved. He didn’t care about what others had accomplished, what they looked like, or anything of the kind. He saw people yearning for union with others, even when they didn’t recognize it themselves. He knew that we are made to live in God and one another. As St. Augustine taught, our hearts are restless until we come home to God, and there’s no way to do that except as a

bread and the sharing of the cup. We live lovingly as a remembrance of His love for us.

So these words are his final instructions as they all begin to end the Passover party. Jesus has never before said these exact and explicit words to them — love each other. He has lived those words in His actions, but now He comes right out and lays down the law which He live explicitly through His passion and death.

Yesterday I hosted a group of students from our university who are dating “seriously”. I had made a general invitation for such couples to come for an afternoon of reflection about, not dating, but dating “seriously”. We began by asking what “seriously” meant to them. For some it could mean preparing to be engaged; for others it could mean involved beyond just “hanging out” — they were deciding to “hang in”. The major prayer for them and later discussion centered on love, of course. Jesus loved by giving His life for and to others. Giving life to others means that I want to give you more and more awareness of your truth; and by my acceptance of your truth, I want to help you accept all of your gifts and goodness. This is a long process and love is shown in patience then.

In a “serious” loving relationship, I seriously receive your giving me more and more of me as well and helping me become aware and accepting of who I am. Jesus gave people themselves, gave them back their lives and dignity, but always for the purpose of their giving, donating, doing something with the truth of who they were. Loving one another means that both persons are the lovers and beloved. Both are “enloved” to love beyond just each other. It is true that we cannot give away what we do not have. Loving each other results in our being freed by being loved, to love what we have received — ourselves — and having received ourselves more gratefully, we can donate ourselves more generously, or “seriously”.

Last night I received an email from a student asking me, of all persons, about just how he could approach a young female student and begin a “serious” relationship, he was not at the afternoon gathering. The “how” of fulfilling the command to love is the subject of many books and movies, I guess. The “why” is more important. Jesus washed feet, dried tears, fed folks, cured them, and helped them have a good time of it. He had many “hows”, but only one “why”. God so loved this world and Jesus lived that love for this world and His presence in this world is expressed by our living that same love in as many “hows” as we have moments. —edited from the writings of Father Larry Gillick, S.J., which appear on the internet

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a 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 [5/10/25] _____ \$ 560.00
Total Offerings: Sunday [5/11/25] _____ \$ 500.00



THE NEW JERUSALEM:

While on vacation a few summers ago I met a wonderful Moslem man who asked me about Jerusalem. His question shocked me. I don't know if his question represented a popular thought in Islam, but what he asked was: "Do Christians support the Jews because they believe that someday Israel will rule the world from Jerusalem?" Perhaps, his question was based on the Book of Revelation [21:1-5] which describes the New Jerusalem. In order to answer the man's question, thought, we need to look at what the Book of Revelation is about. First of all, the Book of Revelations is part of that form of literature called "apocalyptic" material. In fact, some bibles still call the book, the Apocalypse.

Apocalyptic material is actually a literary genre somewhere between prose and poetry. It is meant to stir up the emotions of the listener or reader and motivate him or her into action. In the Book of Revelations we hear about horrible scourges, those of the seven seals, the seven bowls, and the seven trumpets. These are meant to scare us into recognizing what sin is doing to the world. At the same time, in the midst of terror, God is triumphant. In fact, the main theme of the Book of Revelation and all apocalyptic material is that the world might seem to be out of God's control and in the control of the devil, but God knows and God will intervene.

For example, an angel of God opens the seals of the Book of God's plan for his people. A plague upon evil does accompanies each seal. When the fifth seal is opened, voices are heard under the altar of God's sacrifice. These are the voices of the martyrs — the witnesses of Jesus Christ. They call out: "O Sovereign Lord, holy and true, how long before you will judge the inhabitants of the earth and avenge our blood" [see Revelation 6]. They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed. A little longer. God is in control. The horrors happening around us will continue for a little longer until more can be added to the saved, even if more will also be added to the martyred.



The Book of Revelation is a profound expression of the Christian experience. Only the Lamb that was slain can unseal the Book of God's plan for humankind. Only Jesus Christ can restore God's plan. He alone is our salvation. The death of the Lord, swept up into heaven, is the conquest of the Forces of Death. Evil no longer has a hold in the world of Jesus Christ. The New Jerusalem is in our immediate future. Those who hold out for the Lord will be citizens of "the holy city, a new Jerusalem, coming down out of heaven from God." They will hear a loud voice from the throne saying: "Behold, God's dwelling is with the human race."

God will dwell with them and they will be his people; God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away. The former heaven and former earth will pass away. The sea, chaos, will be no more. There will be a new heaven and a new earth. The One who sits behind the throne says: "Behold, I make all things new."

There is no room for pessimism in Christianity. The basic attitude of the Christian is optimism. God is in control. God will cure the evils of the world and answer the questions of existence in ways that are beyond our imagination. I see this Christian optimism when I'm with a family gathered around the deathbed of a loved One — "He or she is in God's hands now," they proclaim in the midst of their grief. I see this Christian optimism in our parents and godparents who see a new world in the faces of their children.

I see this Christian optimism in the care givers and servants of the sick and poor. I see this Christian optimism whenever I am confronted with a seemingly impossible situation. Somehow or other, God will work it out. God is in control. What could never happen in the world that had rejected God, can now take place in the New Jerusalem. The Blind will see, the deaf will hear, the lame will walk and the poor will have the Good News preached to them. Jesus Christ has won the battle. He is the victim who has become the victor. We are part of the New Jerusalem. The trials and pains of our lives have meaning and purpose because they are part of the witness of the Christians of the ages that Jesus wins.

Don't be negative. Don't be pessimistic. No matter what you are facing physically, in your home, or in your lives. No matter what you may fear for your loved ones, no matter what questions you have for the future, be positive. It's a whole new world. God is in charge. We are citizens of the New Jerusalem. Christian optimism must permeate every action of our lives. Sin will never win the final battle. Evil — no matter how powerful it may seem — will never conquer the world. Jesus Christ has won. God is in control. So what is the New Jerusalem that Christians believe will someday rule the world? The New Jerusalem is not a physical place. The New Jerusalem is the Kingdom of God among us. And we are called to be its citizens. —taken from the writings of Monsignor Joseph Pellegrino on the internet

READINGS FOR THE WEEK:

Monday:	Acts 14:5-18, John 14:21-26
Tuesday:	Acts 14:19-28, John 14:27-31a
Wednesday:	Acts 15:1-6, John 15:1-8
Thursday:	Acts 15:7-21, John 15:9-11
Friday:	Acts 15:22-31, John 15:12-17
Saturday:	Acts 16:1-10, John 15:18-21

6th Week in Easter: Acts 15:1-2, 22-29; Revelation 21:10-14, 22-23; John 14:23-29

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].**