

# 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 23<sup>rd</sup> and Sunday, May 24<sup>th</sup> Masses. **Mass on Saturday, May 23<sup>rd</sup> will be the Baccalaureate Mass at 5:00 PM, and will take place in the Athletic Center.** All are welcome. **Mass on Sunday, May 24<sup>th</sup> will be at 9:00 AM and will take place in the chapel.** 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.

## **FIRST COMMUNION:**

**Congratulations to our 2<sup>nd</sup> graders who made their First Communion this past Saturday in a private, intimate family ceremony.** Few of us will argue the fact that one of the times we are closest to God is at our First Communion. The faith and openness of a child to Jesus is inspiring. May we all receive the Eucharist with so deep a faith. Congratulations to our children who received Jesus for the first time in the Eucharist: **Nico Chiellino, Emily Dudley, Matthew Giavara, Jackson Impullitti, Juliana Jeschelnig, Cameron Joyce, Piper Kilkenney, Vincent Langenmayr, Maeve Lazuka, Avery Matejka, Julian Rondinelli, and Anthony VanAntwerp.** We also congratulate **Andrew Comar and Bryce Dennison**, who have or will be making their First Communion at their home parishes in the coming weeks. Congratulations also to their parents who have nurtured them in the faith and the love of Jesus. May we always remember that as people of faith — the Church — we too play a very important role in bringing each other into deeper relationship with Jesus.



## **FAITH EDUCATION:**

Our final Faith Education Class for this year will be on **Sunday, May 3<sup>rd</sup>.** Faith Education is an important part of every young person's religious formation. Please make sure that you have not forgotten this important responsibility for your children. **Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass.** Thank you for taking care of this important responsibility. **Registration for next year's Faith Education is now open. Please contact Patty or Father John in the Chapel Office for more information [440-473-3560].**



## **PLAY BALL!**

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. **Join us on Friday, June 12<sup>th</sup> as the Captains take on the West Michigan Whitecaps.** 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 Italian Sausage, Chicken Sandwiches, Mac & Cheese, Chips, Cookies and beverages. The meal will be available until 7:30 PM. Cost is \$30 per person and includes the buffet and a box seat ticket. The game will be followed by fireworks celebrating America's 250<sup>th</sup> Birthday. 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](mailto:szaniszlop@gilmour.org). The last day to sign up will be Sunday, May 31<sup>st</sup>. We will notify you when the tickets come in, and you may pick them up and pay for them in the Chapel Office.



**NEXT BIBLE STUDY — WEDNESDAY, APRIL 29:**



Our next Virtual Bible Study will be on Wednesday, April 29<sup>th</sup> at 6:30 PM. Bible Study usually meets bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.

**Our topic: What St. Thomas teaches us about our spirituality**

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.

**MASS SCHEDULE FOR THE WEEK:**

Sunday, April 26: 4 <sup>th</sup> Week in Easter	10:00 AM In-Person & Live Stream
Monday, April 27:	NO MASS
Tuesday, April 28:	12:45 PM; 2:00 PM
Wednesday, April.29: St. Catherine of Sienna	NO MASS
Thursday, April 30:	NO MASS
Friday, May 1: St. Joseph the Worker	9:30 AM
Saturday, May 2: 5 <sup>th</sup> Week in Easter	5:00 PM In-Person only
Sunday, May 3: 5 <sup>th</sup> Week in Easter	10:00 AM In-Person & Live Stream

**COLLECTION FOR THE FOOD PANTRY:**



As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.**

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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

**All non-perishable food items are welcome. Also, PET FOOD is being accepted at the present time.** We have bins in the narthex of the Chapel to accept your donations. The next distribution date is at the Food Pantry will be **Saturday, May 16<sup>th</sup>**. Thank you!

## A REFLECTION ON THE THEME FOR THE WEEK:

The Gospel of the 4<sup>th</sup> Week in Easter presents to us the enduring image of Christ as the Good Shepherd, the depth of which could be understood only in contrast to the hired hand [John 10:1-10]. In a world marked today by crises of care and failures of leadership — where institutions falter, conflicts intensify, and the vulnerable are often abandoned — understanding these images becomes not only revealing, but deeply challenging.

First, the Good Shepherd leads from the front or walks among the flock by presence. In contrast, herdsmen drive their cattle from behind through fear. Much of today's leadership resembles that of the herdsman—driving people with pressure, metrics, or fear, especially in times of crisis. Second, the Good Shepherd carries a staff, not a stick. The staff symbolizes care, guidance, and protection, and it is used to draw the sheep close, lift the fallen, and ward off danger. The stick, by contrast, represents coercion and domination. Finally, the Good Shepherd embodies intentional speaking and active listening: “I know my own, and my own know me; they listen to my voice.” This is not a distant or transactional relationship as in the case of herdsmen, but one built on deep familiarity and trust.

In a fractured world like today's, we witness leaders who act as “hired hands”— driven by profit, power, or self-preservation — abandoning their people in moments of crisis. Whether in global conflicts, economic instability, or humanitarian neglect, the “wolves” of fear, injustice, and division scatter the flock, often because compliance is demanded rather than trust nurtured. Yet Jesus reveals a different kind of power — one rooted in humility, care, and self-sacrifice. His authority comforts rather than crushes. The Good Shepherd reminds us that true leadership is not an occupation — it is a vocation of love that gives life.

It is within this context that “hearing our name” being called needs to be understood. Have you ever sat in the waiting area of an airport and listened to all the names which are announced throughout the concourses — asking this person and that to go there, or back to the ticket counter? Has it ever been your name that was called? Most people, when they hear their names, probably imagine that something is wrong — we all would probably feel that way. On the other hand, it is probably safe to say that few, if any, of us have ever heard our name called announcing that we had won a prize of some kind.



As we move through these Easter days, celebrating the Lord's Resurrection — and our own — hopefully we can hear the sound of our names being called — a loving God inviting us into relationship through baptism. Jesus has paid the price for our being free to dance and chant and be honored in His sight — with His grace

Throughout the Easter season, we read about the growth within the early Church as told through the Book of Acts of the Apostles. On this 4<sup>th</sup> Week in Easter, we read an address by Peter immediately after the recounting of the Pentecost experience [Acts 2:14-41]. We do not hear his entire speech, but enough to know that his listeners are moved to ask a good question: “what are we supposed to do?”

Peter's answer is the same as that of Jesus — enter into relationship: “Repent and be baptized.” Baptism for them — as it is true with us — is an emersion into the “name of Jesus”. It is the identity by which we come to know and accept ourselves. Our perfection, primarily, is not our gaining an image of ourselves by our perfect actions, but by our being in Him. The “corrupt” regains its dignity by its being reborn — or recreated in the “Incorruptible”. Once this was accepted by Peter's listeners, many came into Christ, and so into the community of those who knew themselves from within, and not by their outward actions. They themselves were not good because they did these graceful works, but they did them because Christ was in them, and they were in Him. We too become attractive in Christ

by how we live and do His deeds. Our actions become a more brilliant argument for Christ than any well-expressed verbal presentations. Peter’s words were powerful, but how he and the others lived their words and their identities moved the watchers into the early community of believers.

Another image used in John’s Gospel is the image of the “gate”. Jesus is the gate. Those who enter through that Gate will be “shepherds” for the flock. Those who pretended to be the leaders before Jesus — namely these very same Pharisees — were self-serving destroyers of the flock. Jesus calls them thieves and robbers. Jesus declares Himself to be the New Shepherd of the People of God, and those who follow Him will learn His voice as well as the voices of the “stranger”. Jesus says that He, as shepherd, knows each of us by name, and calls to us individually to the abundant life.

John’s Gospel, then, is not only about Christ — it is also about us. In our families, communities, and places of influence, we are called to embody this shepherding presence — to lead not by fear, but by love. To remain when it is difficult; to listen before speaking; to protect rather than exploit. Hence, let us ask ourselves:

- In my own life, do I feel like a sheep led together from the front with presence and courage, or do I find myself as cattle pushed from behind out of fear or convenience?
- In my leadership and influence on others, what do I hold in my hands — a staff that guides, protects, and uplifts, or a stick that pressures, controls, and distances?
- How actively do I listen and how intentionally do I speak to those entrusted to me—does my voice foster trust, healing, and genuine relationships?

Learning the Voice of Jesus takes reflection, time, and confrontation with our egoistic voices. We learn what disharmony sounds like, and the necessity for approval which it demands. As we say — the bottom line is this: the relationship with God, or the “call”, is based on who God says we are, and not upon what we have to do. What we do will then be a reflection of who we are.

—edited from the writings of Father Rashmi Fernando, S.J., and Father Larry Gillick, S.J., which appear on the internet

## **OUR HOLY CROSS REFLECTION FOR THIS WEEK:**

Jesus wants us to “remain in his love.” The joy that we experience during this Easter time comes from a new place. We normally live in the status quo. We perform through habits that we have repeated over and over again. These habits have become so engrained that we barely know we are doing them such as our morning ritual of waking up and preparing for the day. Easter joy can happen when we step out of the usual into something brand new. The resurrected Jesus still has the old wounds, but now they symbolize his rising a to a new way of being.



Is there anything new about our lives having experienced the drama of Holy Week and Easter? Have you the courage and patience to try something new? Life presents opportunities all the time because we do not live in a static world. Our planet is spinning at a great speed. Things that we thought were permanent can change. Our situation in life can take on something new to consider such as a change in health and change in our relationships in family and in work. We can either approach these changes with anxiety or with flexibility looking for the joy that Jesus offers us through grace. His resurrection offers us the fullness of life that he promised. His joy can truly be our own. Here are some reflective questions for you to consider:

- Have you experienced joy after trying something new?
- Are you flexible when new situations come into your life?
- How does Easter joy become possible through your faith?

O God, help me experience the Easter joy that you promised.

—Brother Carl Sternberg, CSC

## COMING TO KNOW THE GOOD SHEPHERD:

Back in Jesus' time everyone knew about shepherds, their sheep, and how they interacted with each other. The dynamics between them were well known. Not so today. Few of us have watched shepherds tending their sheep. So, to understand the full impact of the imagery that Jesus used we need to take a look at a few points.

During nights back then shepherds kept their sheep in sheepfolds that were large circles of stones that both penned in the sheep while at the same time protecting them from predatory animals such as wolves. There was a narrow opening to let the sheep in and out. At night the shepherd would spread his bedroll across the base of the opening and would sleep there. Predatory animals could enter the sheepfold only by crossing over the body of the shepherd and so of course they would not.

Additionally, there were times when the sheep belonging to differing shepherds would get mixed in with each other. But that didn't pose much of a problem because the sheep of each shepherd recognized their own shepherd's voice and would follow only him. No need for painting-colored dyes on the sheep — voice recognition was enough.

Shepherds knew of verdant grazing fields and so they would walk ahead of their sheep and lead them to pastures where the sheep would find good food. In the movement, however, sometimes a sheep or two would go off on their own and become lost. Being out on their own they would be easy kills for wolves and other predatory animals. So long as they stayed in the flock, however, they were safe. So the shepherd would leave the flock for a while and go in search of the sheep that strayed and was lost.

It is with this in mind that Jesus tells the story of the Good Shepherd in John's Gospel. "Truly I assure you: whoever does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The one who enters by the gate is the shepherd of the sheep. This is the one for whom the gate keeper opens the gate. The sheep listen to the voice of the shepherd. The shepherd calls the sheep by name and leads them out. Having brought all of them out, the shepherd walks on ahead of his sheep, and they follow him because they recognize the shepherd's voice. They will never follow a stranger; in fact, they will run away from such a person because they do not recognize a stranger's voice"

Even though Jesus used this image with them, the people did not understand what he was trying to tell them. Therefore, Jesus said to them again: "I am the gate for the sheep. All who came before me were thieves and robbers; the sheep would not listen to them. I am the gate. Whoever enters through me will be safe. You will come in and go out, and find pasture. The thief comes only to steal and slaughter and destroy. I have come so that you may have life — life in all of its fullness" [John 10:1-10].



We should ask ourselves: "Whose voice am I following?" Some of us listen to only our own inner voice. Nobody, we tell ourselves, can tell me what to do or what to believe. Others of us listen to the seductive whispers of the world. Still others pay little attention to any call other than their urges, drives, or desires. We all know that many voices call us and we need to be aware of them, where they are coming from, and where they will lead us.

Today I want to give some attention to how we can discern and listen to the voice of our Good Shepherd. How does God speak to us? First of all, you need to expect that God can reach you. Many don't. But how can God communicate with you if you don't think He can? Nevertheless, He is trying to!

Think of the good things that have come to you — the good things that you have experienced. Aren't they from God? On the opposite side, if you have experienced remorse, have you ever considered that it may be God whose voice is reaching you in your remorse? Conscience, after all, literally means "to know with." Remorse is knowing that you have done something that displeases God and that He is telling you that you can do better. Cannot the voice of penance and regret deep within us be inspired by God?

Prayer is essential. Prayer places your soul at the disposal of God. Prayer can bring us to be reflective, to contemplate, to see and hear the actions and whisperings of the Holy Spirit in our lives. When we are reflective, we gain insights — we see things and we see people as God wants us to see them. Is that not God calling us, God speaking to us?

The Holy Spirit is quite capable of inspiring our imaginations and inner thoughts. If we don't accept the Holy Spirit's power and ability to inspire our inner thoughts and dispositions, then we are saying that God cannot or will not reach us. In our silent attentiveness the gentle whisperings of the Holy Spirit can be heard deep within us.

God also speaks to us in the beauty and majesty of creation. Moments when we are filled with awe and wonder over nature's beauty are moments when God is speaking to us. We ought not to be deaf to what God is sharing with us. Then there is the example of good people along with their words, their attitudes, and their dispositions. These, too, are ways in which God speaks to us.

Much depends upon your basic disposition toward God. Do you really believe that God is angry with you, that He wants to inflict punishing pain and suffering upon you, or do you believe that God loves you, knows you can do better, and wants to free you from guilt and lead you to do better, even wonderful, things? Your basic dispositions control what you hear and what you do not hear. Is God really silent or are you deaf to His voice?

To be sure, each one of us has been like a wandering and lost sheep. If we're fixated on that and feel totally lost, then we will not see our Good Shepherd coming after us to carry us on His shoulders back into the fold from which we have wandered.

Do you think God cares for you? Do you think that God can reach you? If so, then you will understand what John's Gospel is telling you. But understanding is only the beginning. What is necessary is for you to let God find you, tell you of His love for you, and then let Him carry you back to where you belong.

—taken from the writings of Father Charles Irvin which appear on the internet

## **SERVING THE LORD IN THE POOR — SAT. MAY 16<sup>th</sup>:**

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 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.

## **THE ONE YEAR ANNIVERSARY OF POPE LEO'S ELECTION:**

There was an article this week in the Vatican News Notes, that the 1 year anniversary of the election of Pope Leo XIV is approaching on May 8. On that day, Pope Leo is going to begin a series of Pastoral Visits within Italy. He is going to begin with a visit to Pompeii and Naples

It is very appropriate then that this Sunday in our gospel, we are presented with this image of Christ as the shepherd, as the gate to the sheep [John 10:1-10]. This image reveals Christ's care for us and his activity. The shepherd cares for the sheep. He is not a thief or a bandit. Moreover, the shepherd is active. He calls the sheep by name; they come out and follow him. This image of Christ is something to anchor us this week, because it is important for us to believe that Christ is the shepherd of the church, and that throughout this past year, Christ has been active as the life of Pope Leo.

All of us probably have our own personal ideas and desires as we look back on this past year in the life of Pope Leo. How his life — and ours — has changed. It is important for all of us to pray continually to God for is blessing upon the life of Pope Leo, for Christ is our “chief shepherd”. John's gospel for this 4<sup>th</sup> Week in Easter emphasizes the close connection between Jesus and his sheep. They recognize his voice; he calls them each by name. Therefore, it is not only appropriate, but imperative, for us to believe that our prayers, our desires, our hopes for the church are something that our shepherd wants to hear.

Spend some time in prayer today, communicating your vision and your need to our shepherd. Here is what I have been praying. I pray that Pope Leo will continue to share the same energy and vision of a renewed Church that he has proclaimed throughout this year — someone who will continue to carry on the tradition of moral integrity and authority which he has demonstrated thus far to so many throughout the world. I am also praying that Pope Leo will continue to demonstrate a pastoral heart — a pope that is not only connected to the mechanics of the church, but understands the needs of the people throughout the world, a pope who realizes how many people struggle with faith and doubt and the troubles in their life and the need for the church to be present to them in times of difficulty. I pray that Pope Leo will continue to be connected in trying to relate to the other great religions of our world — to the Jewish people, to the Moslems, to all people of good faith. I pray that Pope Leo who will continue to respect and develop the synodality of the bishops and the people of God.

The church is a worldwide community. The needs vary from diocese to diocese. I am praying that Pope Leo will continue to allow local bishops more flexibility in dealing with the particular issues of their dioceses. I am also praying that he will continue to honestly read the signs of the times in our world and prepare the church to address them. Not least among those issues is the issue of the tremendous shortage of priests in the United States and in many other church communities throughout the world.

That is what I am praying. Our shepherd needs to hear from all of us, and it is important for all of us to express our desires, our perceptions of the needs of the church to the shepherd, because of our relationship to him. So the first thing I would recommend that we all do today and throughout this week is pray. The second thing that I would recommend is that we trust, that we believe that Christ our shepherd will continue to be active in the life of Pope Leo.

So as Pope Leo begins to enter into his 2<sup>nd</sup> year of ministry, let us continue to be slow to judge and quick to trust. To trust and believe that Christ was involved in his election and that this man bears a gift, a direction that will help our church. We live in historic times.

Inspired by Jesus' teaching on the Good Shepherd, let us claim our relationship to Christ the shepherd, to trust and believe that he will continue to be active in the life of our beloved Holy Father.

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

## THE LORD IS MY RUDDER:

In the beginning of World War II, the Nazis commissioned a massive battleship named the Bismarck. It was the biggest fighting vessel the world had seen up to that time. With the Bismarck, the Germans had the opportunity to dominate the seas. Very soon after the commissioning the Bismarck sank tons of Allied shipping and allied aircraft. Its massive armor plating resulted in the boast that the Bismarck was unsinkable.

But the Bismarck was sunk. And it was sunk due to one lone torpedo. A torpedo hit the Bismarck in the rudder. As a result the battleship zig zagged through the sea, unable to set course for the safety of a German harbor. It was only a short while before the British navy was able to overtake and destroy it.

No matter how large the battleship may be, it is doomed without a rudder to direct it. Floundering on the waters of chaos without a rudder, the Bismarck is a modern day image of a world without the direction of Jesus. Without the Lord, the world is headed toward chaos. But with the Lord there is guidance, and direction and purpose to life.

The scripture readings for the 4<sup>th</sup> week in Easter do not speak about battleships — they speak about sheep! But the image is the same. Just as the shepherd gives direction and protection to the sheep, the Lord gives direction and protection to his people. Whether we are



mighty like the Bismarck, or weak like a lamb, we rely on the Lord to get us through the crises and traumas that we will inevitable have to face throughout life.

During this time of year, most parishes are preparing for the First Holy Communion of our little ones. What chances do our children have to survive in the world? There are people out to take advantage of them in every way possible. Morality has declined to the point that it is considered immoral to attempt to defend your children from perversities such as teaching them that alternate lifestyles are acceptable. By 8 years old, if not earlier, they need to know how to protect themselves from sexual attack — be it by adults or their own classmates. If the question of drinking and drugs is not discussed over and over again by fifth grade, the children will have a difficult time surviving the gamut of their education unscathed. Their morality is attacked on every front — classmates, teachers, and playmates. Without Christ, they and we their loving adults will flounder through life. With Christ, they can get the rough the storm and the chaos.

This is true for all of us. Life is too difficult to attempt to make it through safely alone. We need direction. We need protection. We need Jesus Christ. We call ourselves Christians because we are followers of the Lord, but we are also Christians because the Lord follows after us — helping us to get into line, protecting us from the elements of life that would destroy us.

The problem that we all have — whether we are sheep or battleships — is that we think that we are invincible. This is not true. Rugged individualism notwithstanding, there is no such creature as a self-made man or woman. We are dependent upon the Lord. That is why we pray every day. That is why we come to Church every week. That is why we receive the Eucharist. Jesus is the strength that gives meaning, purpose and direction to our lives. He is the sheep-gate who protects us. He is the shepherd who leads us.

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

## MANY THEORIES — ONE TRUTH:

A man passed a funeral parlor. In the window stood a sign: “Why walk around half dead when we can bury you for fifty dollars?” If we are half dead Christians, we should enlist with Jesus — He who said: “I am the Way!” will recharge us with His spiritual cables and get us into the fast lane.

Theologian Dietrich Bonhoeffer was hanged in 1945 by the Nazis. Before his execution, he told a fellow prisoner: “This is the beginning of a new life.” Said the prisoner, a British officer: “Dietrich knew the way he was going.”

A poet wrote that you do not know the meaning of a person’s life until he is dead. Is that true of everyone? I think not. But it was true of the Christ and His servant, Dietrich. It could be true of us yet.

The farewell address of Jesus begins in Chapter 14 of John’s Gospel. It’s intent is to pick up the sagging morale of His followers [John 14:1-6]. Jesus had informed them that one of them would betray Him. The apostles must have gone into shock at the news of a mole among them. Their small world was turning upside down. They needed a spiritual tranquilizer in super milligram range. Christ was offering it to them. He was not done with them yet.

We owe that blunt apostle Thomas much. The Master said: “You know the way to the place where I am going.” Thomas, who must have been a hot pistol to handle even for Christ, bought none of it — “Lord, we do not know where you are going. How do we know the way?” Thomas wanted a heavily marked AAA roadmap as well as road flares. His doubts provoked Jesus to say: “I am the Way, the Truth, and the Life” — just eight words, but arguably the most important words spoken in the 5000 years of recorded history.

That line rang like a loud bell in the ears of Thomas and his friends. It still so sounds in the 21<sup>st</sup> century.

In the 15<sup>th</sup> century, Thomas a Kempis wrote: “Without the Way, there is no going. Without the Truth, there is no knowing. Without the Life, there is no living.” Note what the Master did not say — He did not say: “I am a Way, a form of Truth, and a way of Life.” He would not support the pick and choose Catholicism which is popular among us — the smorgasbord Gospel — “I’ll take the Beatitudes but not the Eucharist.” But CS Lewis said: “Christianity is a statement which, if false, is of no importance, and, if true, is of infinite importance. The one thing it cannot be is moderately important.”

If you’re a “cafeteria Catholic”, you have started your own religion. You’ll have competition, though. There is a new religion starting every five days. What a pity — so hard on the heels of Jesus, come the Christians. A popular T-shirt reads: “Jesus, save us from your followers.”

Christ’s remarkable statement was clearly on the record as unqualified. Had it been otherwise, it is unlikely that John would have recorded the line for posterity. Indeed, John might not have stayed around. Evidence shows he could have made a good living as a writer.

Goethe in the 19<sup>th</sup> century shouted something we can identify with — “when I go to listen to a preacher, I want to hear of his certainties, not of his doubts. Of the latter I have enough of my own.”

I was in Boston. I was lost. I asked a man for directions. He confused me. I asked another man, and he said: “Follow me and I’ll show you the way.” The man had become my guide. I relaxed. Happily for us, Jesus is our guide. He does not give directions in hundreds of words. Nor does He say: “You can’t miss it.” Rather, He informs us confidently that He is the way. More to the point, He says: “Follow me. I’ll show you the fast way.”



Professors have said to us: “I have taught you the truth as I understand it.” But no professor was so presumptuous to say: “I am the Truth” — none except One, and that is the reason we come week after week, or day after day, to worship Him. So we pray the 86<sup>th</sup> Psalm: “Teach me your way, O Lord, and I will walk in your truth.” Socrates, Plato, Aristotle, Augustine, Thomas Aquinas, and Einstein — great thinkers all — were, like us — confused. They sought the truth. But Jesus is the truth. Big difference that. The University of Rostock in Germany has chiseled above its main entrance for all students to read: “Many theories but one truth.”

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

## READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God’s word in your homes. We hope you can make good use of it.

<b>Monday:</b>	Acts 11:1-18; John 10:11-18
<b>Tuesday:</b>	Acts 11:19-26; John 10:22-30
<b>Wednesday:</b>	Acts 12:24-13:5; John 12:44-50
<b>Thursday:</b>	Acts 13:13-25; John 13:16-20
<b>Friday:</b>	Acts 13:26-33; John 14:1-6
<b>Saturday:</b>	Acts 13:44-52; Mark 14:7-14
<b>5<sup>th</sup> Sunday of Easter:</b>	Acts 6:1-7; 1 Peter 2:4-9; John 14:1-12

## DEATH AND RESURRECTION:

The defining pattern for the entire universe is death and resurrection, loss and renewal. There are no exceptions. This pre-announcement is good news for us, if we can hear it. When Paul uses the phrase: “the Gospel that I teach” [see Galatians 1], you’ve got to know that he is talking about this pattern of death and resurrection, and not anything less or anything merely “churchy.” Gospel confirms the redemptive pattern that is transforming all things, and keeps the entire circle of life circling. Nothing will be left to finally and forever die. Now we can trust what seems like a free fall into absurdity. We are all living and dying in the same universal pattern, and we need not be shocked, surprised, or waste time trying to change or deny the dying of all things. It is only the mental ego that resists its own death — which is why only humans resist and deny death. Stephen Levine said that “our fear of death comes from our imagined loss of our imagined individuality.” Both imaginings are untrue. There is no loss — only a return to the deepest Ground of our Being. What feels like a free fall is in fact a leap into the one and only Life.



—Father Richard Rohr, O.F.M.

## EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry. If you are interested, please give your name to Fr. John, or call the Chapel office [440-473-3560].



## AMAZING THINGS ARE HAPPENING:

Today we hear that Peter's first Pentecost sermon left people "cut to the heart." Luke's record of that homily is about 625 words long — as short as it was effective. Don't we wish there were more homilies like that? In his enthusiasm, and bursting with the energy and love of Christ's Spirit, Peter explained who Jesus was and what he meant for them [Acts 14,29-41]. Of course, Luke exaggerated a bit. Three thousand baptisms is a fantastic number — 272 each for 11 disciples, not to mention the water needed — but the point is that something fantastic was happening! This scene stirred up echoes of Israel's history. Moses once read the entire law to the people, and they enthusiastically promised to do all God asked [see Exodus 24:3]. Another time, Ezra read to the people for a full morning and got the same sort of response [see Nehemiah 8:1-6].

What caught Peter's audience? Obviously, the disciples' enthusiasm and seemingly miraculous ability to communicate astonished them. Much more than that, Peter offered a new interpretation of the horrific turn of events around Jesus' death. The Romans specialized in cruelty as a control mechanism, and crucifixion, especially of a popular religious figure, did its work very well with the population. When the disciples sounded convincing in announcing that God had overturned tragedy and raised Jesus, people paid heed. Everything the disciples were saying and doing indicated that God was undermining the oppressors and powers of evil. That meant that there was new hope for everyone.

John's Gospel begins Jesus' Good Shepherd discourse. Immediately after telling religious leaders that they were choosing to be blind guides [see John 9], Jesus announces that he is the "gate" — the way into the sharing of divine life that we call salvation [John 10:1-10]. Now, instead of concentrating on what people see, Jesus underlines what we hear with the heart. Most popular images of the Good Shepherd tend to depict Jesus carrying the lost sheep; here, Jesus focuses on recognizing the shepherd's voice and the way the shepherd and sheep know one another.

Today some might call the relationships Jesus describes among the sheep and shepherd as "interbeing." The Buddhist monk, Thich Nhat Hanh popularized this word to describe the absolute interconnectedness and interdependence of everything that exists. There is nothing that happens, nothing we do or say, no event that does not have effects on everything else. We live in one another as well as with one another.



While physics and psychology tell us that universal interconnectedness is the basic reality in which we exist, we often fail to perceive it. Therefore, we can imagine that we are independent, self-made and related to others by choice rather than by nature. The relationship Jesus describes with his sheep is one in which both sides choose to be aware of and cultivate their inescapable, intimate interrelationship.

Jesus says that the sheep know his voice. As human beings, we resonate with people, ideas, and activities that give us life, that urge us toward all that each of us is uniquely capable of becoming. These are expressions of the voice of the shepherd who desires to lead us to green pastures, restful water, freedom from fear. When we heed that voice, when we allow it to become more powerful in us, we grow in union with God and all that belongs to God.

The Good Shepherd speaks with a thousand voices, to each of us in the deepest part of our being and to all together. The Shepherd allures us, offering the verdant future for which God created us, the unending experience of complete union in and with God. Jesus calls this "abundant life."

The Scripture Readings for this 4<sup>th</sup> Week in Easter offers us a renewed image of Christ the Good Shepherd. The Gospels of Matthew and Luke portray the Good Shepherd as the one who leaves 99

well-behaved sheep to rescue the stray. John takes the image to a new level. According to John, the shepherd and the sheep know each other intimately and the shepherd leads the sheep into all that gives life. When Jesus says that he calls each by name, he's saying that he knows each of them uniquely, loving their distinct gifts, talents, desires and limitations. He knows and loves them in all their differences and as so intimately related that they form one whole. Later he explains it: I in them, them in me, all in God [see John 17:21].

This is the heart-moving Gospel that Peter proclaimed. Without the proofs of physics or psychology, Peter helped the people see that the risen Christ is indeed the door that opens to union with God and the shepherd who leads us there. The miracle is that we can cultivate our awareness of this and live it more deeply. That's so fantastic that it would be impossible to exaggerate.

—taken from the writings of Sister Mary McGlone, C.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 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 [4/18/26] ----- \$ 1,609.56**

**Total Offerings: Sunday [4/19/26] ----- \$ 288.00**

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is**

**invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**

**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. 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].



## VOICE OF THE SHEPHERD:

I recently was honored — and humbled — to participate in a lay congress in Texas. Among other things, I quickly discovered that my fellow-participants shared a belief about our country’s plan to build a wall on its Mexican border that differed from the opinion many of us “Northerners” have on the subject. I returned home not only with a suitcase packed with “No Border Wall!” bumper stickers, but also with a new way of looking at the issue.

Those deeply committed Christians reminded me that, as “other Christs,” we’re not just Americans concerned with guarding the frontiers of our country and culture from “foreign invaders”; before anything else, we’re children of God, concerned with helping other children of God live up to their potential.

Their Christian frame of mind on this matter helped alter my own frame of mind.

I especially recall that experience when I hear the exchange between Peter and his Pentecost audience [Acts 2:14-41] — “When they had heard this speech, they were cut to the heart. They asked Peter and the other Apostles: ‘What are we to do?’ Peter said: ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’”



As in Jesus’ first public pronouncement in Mark and Matthew, the key word of this exchange is “repent.” In this context, it means much more than just the “be sorry for your sins” aspect of confession most of us learned in second grade. When Jesus and His disciples employ the term, they’re talking about a complete change of someone’s value system — a 180-degree turn in the way we look at everyone and every circumstance in our daily lives.

I correctly learned as a child that all sins committed before Baptism are forgiven in Baptism. But, at the age I learned this, I wasn’t yet mature enough to understand the biblical reason for that forgiveness. It wasn’t just that our sins were washed away in the sacramental waters; it was that the person being baptized was no longer the person who had committed the sins. The sinner was dead. He or she had experienced a “metanoia” — they had replaced their value system with Jesus’ value system. No longer did they just have faith in Jesus — they now shared the faith of Jesus.

John’s Jesus speaks about the same concept in poetic language [John 10:1-10]: “The sheep hear his voice as the shepherd calls his own sheep by name and leads them out. He walks ahead of them. The sheep follow him because they recognize his voice. They will not follow a stranger — they will run away from him because they do not recognize the voice of a stranger.” We know Jesus’ voice because we’ve made Jesus’ ministry our ministry.

The author of the letter of Peter [1 Peter 2:20-25] employs a somewhat different metaphor, but the teaching is the same — “For you have been called to do good because Christ also suffered for you, leaving you an example that you should follow in His footsteps. For you had gone astray, like sheep, but you have now returned to the shepherd and the guardian of your souls.”

Our entire life of faith revolves around listening for Jesus’ voice calling us the midst of life’s other voices — it is the voice inviting us to walk behind Him down a road few travel. It’s a road only those who have experienced repentance dare travel. In some sense, we’re called to become different people every day of our lives — to hear aspects of Jesus’ call today we never noticed yesterday.

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

## PRAYER REQUESTS:

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

### PRAYERS FOR THE SICK:

- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For Mary Bislosky, who is seriously ill.
- For Krishna Gupta, sister of Science teacher, Neena Goel, and aunt of Nikhil ['13] and Nuper ['17] Goel, who is undergoing treatment for cancer.
- For James Cissell, father of Denise Shade, who is undergoing treatment for senior related medical issues.
- For Heather Saluan
- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is critically ill.
- For Kate Jackson, sister of Lower School Art Teacher, Eileen Sheehan, and aunt of Rita ['33], Bridget ['35], and Gretchen ['37] Sheehan, who is recovering from a serious medical condition.
- For Kathy DeMarco, sister of chapel associate, Patty Szaniszló, who is undergoing medical testing.

### PRAYERS FOR THE DECEASED:

- For Thomas Noble.
- For Eileen Verhar, mother of Women's Basketball Coach, Kenny Verhar.
- For Frank Dulak, brother-in-law of Father Lou Manzo, C.S.C.
- For Albert Leizman, grandfather of Ethan Moses ['09]
- For Sister Kathleen Ogrin, O.S.U.

### PRAYERS FOR OTHERS:

- For the members of the class of 2026 during this special time in their lives
- For a greater openness to the needs of others, especially during this time.
- For an end to the war between Russia and Ukraine, and the war with Iran.
- 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 its forms.
- For all service men and women, and for their families

## THE CHOSEN – RETURNING IN MAY:

We had a wonderful group of people join us for our last episode of *The Chosen* during Lent. The viewing was followed by a very inspiring sharing among those present. **Our NEXT gathering will take place on a Sunday, May 19<sup>th</sup> from 11:30 am – 1:00 pm. We will continue to gather once monthly, viewing a new episode each month, followed by discussion.**



*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 1<sup>st</sup> 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. **Join us for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

**CLOSING PRAYER:**

**~ A Prayer for our Common Home ~**

**God of justice, compassion, and love,  
We come before you  
carrying adoration for this Earth  
and sorrow for the harm it endures.  
We see how environmental injustice  
is deeply connected to other struggles.  
Communities already burdened  
by poverty, racism, and displacement  
are the same communities  
facing polluted air, unsafe water,  
and rising climate disasters.**

**Give us the courage  
to confront these injustices,  
to immerse ourselves intentionally,  
and to listen to those most impacted.  
Help us advocate  
for policies and practices  
that honor both people  
and the planet.  
Strengthen our commitment  
to care for one another  
in ways that are sustainable,  
equitable,  
and rooted in love.**

**We pray for a world  
where no one is forced to choose  
between their health and their survival.  
May future generations  
inherit a world that reflects  
equity, healing, and hope.**

**Guide us to be active participants in this work,  
not just witnesses.  
Let our faith call us to action  
and our actions reflect your love.  
Amen.**

—Ori Cappella

**CAMPUS MINISTRY OFFICE:**

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