

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 23rd and Sunday, May 24th Masses. **Mass on Saturday, May 23rd will be the Baccalaureate Mass at 5:00 PM, and will take place in the Athletic Center.** All are welcome. **Mass on Sunday, May 24th 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.

FAITH EDUCATION:

Our final Faith Education Class for this year is today, **Sunday, May 3rd**. 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 12th 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 250th 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. The last day to sign up will be Sunday, May 31st. We will notify you when the tickets come in, and you may pick them up and pay for them in the Chapel Office.



THE CHOSEN – SUNDAY, MAY 17:

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 17th 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 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. **Join us for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

NEXT BIBLE STUDY — WEDNESDAY, MAY 13:



Our next Virtual Bible Study will be on Wednesday, May 13th 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: Learning to listen to God’s voice

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, May 3: 5 th Week in Easter	10:00 AM In-Person & Live Stream
Monday, May 4:	NO MASS
Tuesday, May 5:	NO MASS
Wednesday, May 6:	NO MASS
Thursday, May 7:	NO MASS
Friday, May 8:	NO MASS
Saturday, May 9: 6 th Week in Easter	5:00 PM In-Person only
Sunday, May 10: 6 th Week in Easter	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. MAY 16:



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.

A REFLECTION ON THE THEME FOR THE WEEK:

There is the little truism that “Wherever you go, that’s where you are.” This is both a geographic and spiritual positioning. The other day I woke up from a deep sleep and in that state of drowsiness picked up the phone to stop the alarm clock’s ringing. Our consciousness is not always awake before our bodies. One of the more difficult questions to answer honestly is about how we are. When picking up a towel from the Athletic Center’s supply counter, the young students will always ask me: “How are you?” I answer often that I will not know until I am halfway through my run. This is close to the truth. We usually do not give the most honest answer when asked about how we are. Sometimes it depends on who is asking, and how much information they can take, and how much do we want to give.

In praying, God is more present to us than we are to ourselves. We can ask: “God, where are You?” The better question is: “Self, where are you?” The “how” and “where” of our spirits, memories, and bodies, are the beginning of our opening to let God find us — or for us to find God. God’s truth is meeting us in ours, and often we do not know where “ours” is. We can be aware of where we once were, or wish we were, but being awake to the simplicity and humility of our present — right-now self — this takes time and silence. Sometimes we answer the “how question” with a quick “fine, how are you?” The observant listener would know that we do this as an avoidance defense. With God, in prayer, we do well to sit in our own pew, and allow ourselves to be met right there in the where of our truth. There we would do well to go face to face with the simple encounters with our truths as we and others meet us. We can answer the “How are you” questions a little more reflectively and honestly. When we do this, we just might find prayer more intimate and peaceful.



In the makeup of the human person, there is always the progression or movement from idea to action, from charism to structure, from spirit to flesh. A group might get together with an idea or an interior sense of need. Human beings need some kind of form — some rules, or ways of proceeding. The early Christian community had been inspired at Pentecost, and felt unified and eager to continue Christ’s mission.

It was not long before they began to instill within this movement a beginning of structure [Acts 6:1-7]. The early apostles prayed devotionally and conducted communal gatherings to “break bread”. There arose this little pastoral problem. Things were held in common, but the Greek Jews — also called the “Hellenists” — were experiencing their needy ones’ not getting as much as the needy of the Hebrew Jews. There was inequality of distribution. Seven Hellenists were chosen as a committee. As often has happened in the history of the Church, a pastoral problem created some reflection which resulted in a teaching moment and a pastoral response.

What developed was a kind of liturgy or ceremony of ordaining persons for specific tasks. This is the beginning of the “Serving Church” or the Deaconate. Their labors for the poor and neglected resulted in the community’s growing because of their care for the needy.

The Gospel for the 5th Week in Easter comes from John. The last nine chapters his Gospel are known as the “Book of Glory”, because in John’s Gospel, the death and Resurrection of Jesus are the final and greatest display of God’s love for us in and through Jesus. Jesus begins this four-chapter discourse with the consoling words of preparation [John 14:1-12]. In the previous chapter Jesus had announced that He was leaving his disciples, and they could not follow him. As if that were not enough, when Peter boasted that he would lay down his life for Jesus, he — Peter — heard the words about his

going to betray Jesus. This shook Peter and all the others to their foundation. And so, Jesus says: “Do not be troubled”. Imagine hearing these two things together. Ouch!

Many people find reading John’s Gospel confusing with all the “who’s in who” and “Mines are yours”. It does take some pondering and study for sure, but there are some wonderful images — like the one about God’s House. Jesus is going to make a place for His believing followers. Those who have entered through the “gate” of baptism and believe that He is “sent” into this world as the “way, the truth and the Life” will find room in the eternal home.

The image has to do with a definition or understanding of love. Our ability to love is quite limited; there is just so much room in our hearts. What Jesus is saying in this image is that God’s love for this world is “room” and larger than the world and larger than the world can imagine. Jesus is telling His quite limited followers that despite their personal and collective betrayals — because their hearts are narrow — God’s “house” has dwelling places which His death of Love will open to all.

Jesus encourages them to “love one another”. Making room for each other will be a continuing sign of what God’s love means. And so, what Jesus is really telling us is that despite the narrowness of our hearts and our love, the love of God for us is enormous, and so, we are called to grow in our willingness for find more room for others in our lives. And in doing so, we will find God.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

When we think of our spiritual journey, our mind pictures a trip we are taking to arrive at a particular destination. It can also refer to a journey we will take as we discover more about who we are and where we are headed. We call this “The Journey Within”. The Jewish people eventually came to the realization that their identity and faith rested on three basic understandings. They were called to a particular land, they were eventually united under a king, and all was made visible to the world with the building of a magnificent temple. This was a part of God’s covenant with them. But something happened. Life brought them war in which they had to surrender their land. A king no longer ruled them, and the temple that they built for God was destroyed.



This crisis of faith caused times of darkness and even despair as the Jewish people were forced to live in a distant land. Where was the God who had made promises with them? Maybe God did not abandon them. Being forced into submission called them to go deeper into who they were and where they were headed. Maybe they came to realize the land they longed for was God — the ground of who they were. Maybe the leadership they longed for rested in them as they were called to share their spiritual life and know-how with the community. Maybe the temple that gave them comfort rested within them.

We Christians can grow deeper in our quest of spiritual growth when we realize that God is the ground of our being, that serving the community is our call to leadership, and that Christ abides within us to bring us God’s love and direction. Ponder these questions within yourself:

- Have you wanted to grow deeper in your faith?
- What challenges lie ahead as you travel your spiritual journey?
- How could this awareness of your calling lead to a renewal of the Church?

O God, help me to rest on the ground of your love.

—Brother Carl Sternberg, CSC

A TRUISM:

When the power of love overcomes the love of power, the world will know peace —Jimi Hendrix

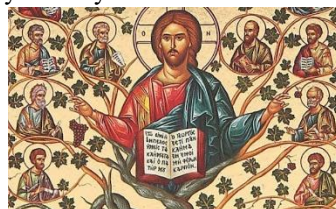
HOW REAL IS JESUS?

Many people believe that living the Gospel message is unrealistic. Numerous times people have begun a conversation with me using the phrase: “Father, out there in the real world’....” Their unspoken assumption is of course that because I am a priest I am somehow not in the real world.

History has given us a number of philosophers and thinkers who have told us that Jesus was a beautiful man — possessing tenderness of heart, infinite sweetness, and universal charm. In other words, they are saying that Jesus was an idealist who saw and lived life in an idealistic dream world — not as it really is. They like to talk about Jesus, admiring His ethical code and His moral standards while at the same time they are locating Jesus out of this world, out of touch with reality.

I suspect there are some here in church today, who are here just now for a few moments of relief in order to get out of this world and enter a dream world of sweetness, vague poetry, and universal charm — a place of refuge from the world that is cold, hard, greedy and overly competitive. But the truth is that we are here in order to enter into the world. The truth is that God has sent His Son into the world with the purpose and mission of transforming it and redeeming it from within it and that in Christ God is sending us to do the same. How else do we understand the prayer: “Thy will be done on earth as it is in heaven?”

Just before Jesus died, we hear Him telling His disciples: “I am the way, and the truth and the life.” This phrase was based on Christ’s understanding that He is utterly a realist. For Him, religion wasn’t a quiet side street — a sort of lovely garden or park in the middle of our metropolitan world. Oh, no! Christ was asserting that His way, His truth, and His understanding of life is the main road.



In fact it is the only road in this world that’s going anywhere. All other roads lead us into blind alleys and dead-ends. Christ’s declaration was not vague poetry, a beautiful novelty to be applauded and admired from a distance. It was the real thing; the only kind of living that ultimately works and has a true destination — one beyond even death itself.

As a matter of fact, Jesus believed His way was the cornerstone for all living. A cornerstone, we must remember, locates the site upon which a building will be constructed. It orients the direction toward which the building will face. It sets the characteristics of all the other stones that will surround it, along with their texture and their quality. All other stones are measured against the cornerstone. It is the essential stone which grounds the reality of the entire structure.

The worst thing about sin is not what it does to God, even though it put God’s Christ, God’s Anointed One, on the Cross and into the tomb. No, the worst thing about sin is what it does to the sinner. It brings pain, suffering and ruination to the sinner. Jesus told us the story about the young man who, in total prodigality, threw all restraint and responsibility to the winds, went out on his own willful way, and ended up in the pig pen of life. Jesus then went on to give us the only realistic thing to do with sin — namely to face it, acknowledge its existence, see it for what it is, repent of it, and then to accept healing forgiveness.

Anyone recovering from any sort of addiction, anyone who has found the only realistic way out of the hellish jail of compulsive addiction or alcoholism, will tell you about it only in the utter realism of recovery. There is no hope of recovery without realism, without ruthless and courageous honesty, without a total grasp of reality. Ask yourself this question: Are people living in successful recovery living in the real world or a dream world?

The Twelve steps for recovery are all radically grounded on the way, the truth and the life of Jesus. So are the fourth and fifth steps which require that we make a searching and fearless moral inventory

of ourselves and then admit to God, to ourselves, and to another human being the exact nature of our wrongs. As a matter of fact, when you look at the fundamental process of psychiatric therapy you will recognize right away the fact that the road to recovery involves taking the responsibility for one's actions, and then seeking a healthy resolution for what we've done. And in what do we find that resolution? We find it in taking ownership of our decisions and in seeking forgiveness.

Let me suggest now that if you were to make a short summation of the way and the truth and the life of Jesus Christ, you would speak of living together as members of His family. He gave us His Father; He died on the Cross giving us His mother; He declared that we are His brothers and sisters. And He asked us to live each day in a conscious decision to live out our lives in the relationships that are those that are proper to living in His family and under the care of His Father and His mother.

In this fragmented, hostile, and broken world of ours — a world filled with broken hearts, broken promises, broken trusts, and broken families, in this world that is more and more littered with damaged human hearts and souls, in a world with an ever increasing culture of destruction and death, what is more realistic, to live as Hollywood TV producers depict us in their so-called “reality” shows, or to live in the family in which Jesus Christ invites us to share life?

When anyone declares to you that Jesus was an idealistic dreamer, a man of “infinite sweetness, vague poetry, and universal charm,” when anyone talks to you about religion as if its purpose is only to mold us to live politely and to have good manners, then realize that such a person is only fooling you. He is himself “utterly unrealistic about life.” God expects much more from us than that.

Jesus told it like it really is: “I am the way, and the truth and the life; no one comes to the Father but through me.” Living in truth and living in love makes demands on us — demands that require the courage of faith and the sacrifices of love.

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

ANOTHER THOUGHT ABOUT HOW DIACONATE HAPPENED:

Growing up on a farm as one of six kids, there were plenty of chores to keep us busy. But my mom had a weapon that she used whenever one of us complained about doing our share. She got out her beautiful pink silk cushion and invited the whiner to go into the living room and sit on it while the other kids cleaned up the kitchen or whatever. Outnumbered and ashamed, the pouter would join the crew, and Mother would put the pillow away. I don't remember anyone ever sitting on it because the ploy worked every time.

I thought about those scenes when I read in the Acts of the Apostles, where the apostles complain that serving dinner interfered with their more important work of praying. And they got away with it! I doubt that Jesus was thrilled. After all, he had laid into the Apostles when they argued about who should have the higher rank and, of course, he washed their feet at the Last Supper to model service. None of this “last shall be first” stuff for the Apostles in this passage. The passage reminds us that the early Christians had their flaws and squabbled with each other just like we do.

I also think about the prayer/service conundrum that this passage highlights. Isn't humble service a form of prayer? I think of saints like Mother Teresa working in the slums of Calcutta and the pre-papal pictures of Pope Leo donning rubber boots to aid flood victims in Peru. Prayer and service seem inexorably linked, rather than being an either/or choice.

But we don't have to go to India or Peru to find people who linked the two. It's fun for me to think how my mom would have handled the Apostles' protest that they were too important to help out in the dining room. I can just imagine her getting out her pink cushion and shaming them into serving dinner. And Jesus would have applauded. —taken from the writings of Eileen Wirth which appears on the internet

PRECIOUS IN THE EYES OF THE LORD:

Saint Peter's first letter contains some of the most reassuring verses in all of Scripture. Peter calls us living cornerstones of the Church, built into a holy priesthood. We are called a chosen race, a royal priesthood, a consecrated nation, a people the Lord claims for his own to proclaim the glorious works of the one who called us out of darkness into his marvelous light. We are precious in the eyes of the Lord. We are invaluable. We are cherished. We are highly esteemed. We are loved.

Why? Does God love us so much because of something or other that we have done? Why are we so precious?

To answer this question, look at why you and I love our children? Why are our children so precious to us? Is it because of what they do? I don't think so. Sure, there are many times when you are proud of your children's accomplishments. But you love them even without their accomplishments. When you first held them as infants, you could not believe you had so much love in you. Yet, the baby did not do anything. Why, then did you love that baby? Why do you love your children? You love them for who they are — not for what they do. Your child is your love for your spouse, now a unique person loving you back. You see God's love in your child. You see a reflection of God's beauty in your child.

Why does God love us? Why are we so precious to Him? He loves us for who we are — unique reflections of His love in the world. He loves us because he sees in each of us the love He has for his Son, Jesus. He loves us because each of us carries on the life of Jesus in the world.

Jesus is the rock that has been rejected by the world, but has become the cornerstone of the New World. We are the living cornerstones. The Church is the building of the spirit of God. Jesus is the great high priest who was rejected by the status quo and thrown out of the Temple — crucified outside the city. We are the holy priesthood — people carrying on the priestly presence of the Lord making God present to others and others present to God. Jesus is the Light of the World — the one who dispels the darkness of sin. We are the light of the world — those who are called to bring hope and light to a world living in fear and darkness.

We are precious to God because He sees his Son at work in us.

Therefore, we have to be aware and attune to our dignity as children of God. We have to treat ourselves and each other with the respect a child of God deserves. There are many times that we are tempted to go along with a philosophy of life that treasures actions that are in themselves self-destructive. Every evening on TV, the same basic steps are repeated: [1] A person looks for self-gratification. [2] That person does not consider the impact of his or her actions upon himself or herself, or upon anyone else. The person reasons that he or she has the right to this action. [3] The person's actions hurt themselves and those whom he or she loves the most. And [4] the person has lost respect for himself and for others. Fill in the blanks with any immoral action you want — infidelity, greed, pride, or just plain selfishness — the result is always the same — the person loses his or her self-respect.

Every one of us — priests included — have done this in various degrees. Agree? It usually starts with thinking that something is OK for me — even if it isn't necessarily, totally proper. It may be a bit of a lie, maybe a nasty remark, maybe something a lot worse. Then when you and I have witnessed the results of our actions, we usually feel pretty low. The only thing worse than being called a fool is knowing that it is true.



Out of respect for myself, out of respect for yourself, out of respect for the dignity that God has given us in calling us to be children of God, out of respect for the precious image of his Son that you and I have been called to bring to the world, we have to avoid these self-destructive situations. We have to convince ourselves that it is just beneath our dignity to do this or that.

We are precious to the Lord. We carry the image of his Son within us, and among us. We have to hold our heads up through the muck of society. We have to have enough self-respect to avoid degrading ourselves by giving in to what everyone else says is acceptable in this modern day — but what we know is unacceptable in any day.

We have to stand tall with the Lord. For we are the Church, we are the royal priesthood, we are the people whom God has chosen to bring light to all who live in darkness. May the choices we make in life be only those that reflect the dignity we have been gifted with by the Lord of Life.

—taken from the writings for Monsignor Joseph Pellegrino, 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.

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 Sunday of Easter:	Acts 8:5-8, 14-17; 1 Peter 3:15-18; John 14:15-21

WALKING YOUR OWN PATH:

We tend to think that there is only one path that leads to God — we call it “the straight and narrow.” We can get the idea that if we go toward God, he will box us in — limit us. But instead of getting boxed in, something remarkable happens. When we go toward God, we find ourselves on a path that no other person has walked.

On the other hand, the person who says: “I am going to do it my way,” finds himself falling into tired, predictable behavior such as overindulgence in alcohol, food and sex. He becomes bloated and bleary-eyed, impotent and bitter.

This does not mean the way to God is a primrose path. It does involve suffering, but it is a high adventure. The path to God is unique for each person. For sure, we can learn from others' mistakes — and successes. But, so far, no one has published a foolproof guide, for example, how to raise perfect children or how to be a perfect pastor. We can learn from one another, but each must take a virgin path.

Every person faces unique problems and opportunities. God has a reason for setting things up that way. A wise pastor once said: “I bless God because he has allowed a thousand problems and difficulties to come into my life. They have made me grow in character and in faith.”

Jesus tells us: “Do not let your hearts be troubled.” God has a purpose for every trial he sends. God has marked out a particular path for you and for me. St. Therese of Lisieux wrote about this. She proposed a “little way” to God. It begins with a conviction of God's mercy and a desire to do God's will in small, everyday tasks. Jesus is the one Way. No one comes to the Father except through him — and he gives each a particular path — whether pope or pastor or parent — or hospital patient. Our individual paths are unique. As Leon Felipe expressed it: “For each person God reserves a new ray of the sun's light and a virgin path.”

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

DOING THE WORK OF CHRIST:

I know a number of people who would say that John's Gospel for this 5th Week in Easter is their favorite passage of scripture [John 14:1-12]. It is indeed an attractive image of Jesus as way to heaven, of Jesus going ahead of us to prepare a place for us in his father's house. It is comforting to know that our belief in Jesus, as the way the truth and the life, is our means to eternal life. But if you listen to the gospel carefully, it is clear that it asks more of us than simply believing in Jesus. Jesus asks us not simply to believe in His name, but to do His works. He says, "Whoever believes in me will do the works that I do." So, belief is not sufficient in itself — it must be accompanied by the works that Christ calls us to do.

Now this is not to say that the works that we do in any way earn heaven or our relationship with God. Such gifts are always God's grace. But since such gifts have been given to us, it is imperative for us to live in such a way that our work shows God's love for us and our commitment to God. Believing is essential, but we must also work in such a way that we manifest God's goodness.

A retired priest after a life that was long in ministry died and went to heaven. About the same time a man who had worked his whole life as a taxi driver died. The two of them arrived at the heavenly gates at the same time. St. Peter addressed the priest first: "Welcome father" he said, "we're glad to have you here." Then he gave the priest a clean white cotton gown and a wooded halo, and said: "Father you'll be living in a little cottage over by the train tracks. It's a bit noisy, but it's clean. You'll like it."

The priest was somewhat discouraged about his accommodations in heaven, so he decided to wait to see what the taxi driver would receive. St. Peter turned to the taxi driver with open arms: "Welcome we've been waiting for you. We are delighted that you are here at last." Then he gave the taxi driver a silken white gown and a halo of solid gold. "We are putting you in one of our best properties — a thirty-room mansion on a 15 acre lot of prime heavenly real estate." The taxi driver was delighted and went off to his heavenly abode.

The priest decided to question St. Peter. He said: "St. Peter, is there some mistake? Should I not receive a mansion too. I went to church every day, and I preached the word of God week in and week out." St. Peter replied: "Sorry Father, your place in heaven is gauged by the results of your work. When you preached, people slept. But when he drove, everyone prayed!"

The place to produce results is where we live and work. If our faith does not make some impact on the ordinary things we do day in and day out, it is doubtful whether that faith is real. This is certainly the testimony of the scriptures. The great figures of the scriptures often encounter God in the midst of their work. Moses was a shepherd, and while tending the sheep he encountered God in the burning bush [see Exodus 3]. When Jesus was born, the shepherds received the message of the angel while they were tending their sheep [see Luke 2]. The first apostles were fishermen and at their jobs when Christ came to call them [see Matthew 4]. Matthew had a government job and met Christ while he was collecting taxes [see Luke 5]. Martha and Mary came to know and love Christ while working in their home [see Luke 10].

We should expect to encounter God in the midst of our work, and we should work in such a way that it is obvious to others that we are followers of Christ. After all, if we appear the same as everyone else in our day-to-day activities, if our faith does not somehow set us apart, it is questionable how real our faith is. So wherever we work — whether it is in an office, whether our work now is going to school, whether our work is caring for a home or driving a truck or working on an assembly line or in a bank — we need to work in such a way that it manifests that we are followers of Jesus.

Let me give you three qualities that I think can help us do this: integrity, compassion and witness.

- **Those that follow Christ work with integrity.** They do not cheat on their algebra test or on their homework. They do not bend the rules of the office to their own advantage. They do not put others down to make themselves look good or to prime themselves for a promotion. People know that their word can be trusted, and that they will make decisions based on the common good rather than their selfish ambition. Those who follow Christ work with integrity.
- **Those who follow Christ also work with compassion.** They are aware of the people around them — whether the people in their home or the people on their job. They are willing to take time to listen to a child or to a spouse after a difficult day. They pick up clues from their co-workers of some problem or stress and let them know they are available for support. Those who follow Christ work with compassion.
- **Those who follow Christ are also willing to give witness to their faith.** They are willing to let others know that they are Catholic, that they believe in Christ. This does not mean that they try to push their faith on other people. It definitely means that their faith is not something that they are trying to hide. They are willing to find ways to let others know that they believe in God and that they value that belief. This can be done in simple ways such as using God language. When talking to a co-worker and describing some good thing that happened in life, those who follow Christ are willing to name event as a “blessing from God.” They are willing to tell co-workers who are going through a difficult time that they will say a prayer for them. By acting in this way, they witness that they are believers and testify that Christ makes a difference in their lives.

Jesus is the way the truth and the life. Our believing in him leads us to eternal joy. But faith is not sufficient in itself. It must be lived out in a way that it reflects God’s love in our lives. Those who are willing to live their lives with integrity, with compassion, and a willingness to witness identify themselves as true followers of Jesus. What will you do this week to make it clear to others that you are a believer? What will you do this week so that others might see God’s love in the work that you do?

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

HAVING AN OPEN HEART:

The way a family operates with love, honor and respect, mimics our relationship with God. Just as children and spouses trust and respect one another, so must we honor and trust in God. Every household has rules set in place, kept by the family members, because they have a loving and intimate relationship with one another. God has given us commands, and our obedience to His commands strengthens, as our relationship with Him grows. God is holy, and we are His precious possessions and are called to be holy. Leviticus 20:26 says: “And you shall be holy unto me: for I the LORD am holy, and have severed you from other people, that you should be mine.” God himself lives within us, and is transforming us in His image through the Power of the Holy Spirit. Our obedience is a result of our intimate and loving relationship with our Creator — our God, our Father — not simply because He issued a command, or we are afraid of the consequences. The relationship comes first, and obedience follows joyfully. It is the fruit of true and perfect love.

Thank you, Jesus, that You understand me and still love me. I thank You for allowing me to have an intimate relationship with you. I choose to follow Your will, and my heart delights in your commands. Lead me wherever you desire me to go. Teach me your ways. I know whatever you ask of me, you will also give me the ability and grace to accomplish. Amen.

ARE WE THERE YET?

I don't remember a single family trip to the mountains — or any other place more than 20 minutes away — when one of us kids in the back seat didn't moan this mantra. It seems to fit the Scripture Readings for this 5th Week in Easter. For the Book of Acts of the Apostles tells us that this nearly perfect community that Luke told us about a few weeks back [see Acts 2:42-47], wasn't always ideal.

The contentious Hellenists and the Hebrews represented two distinct cultural strands within the community [Acts 6:1-7]. The Hebrews considered themselves as the “natives” — or originals. They spoke Aramaic, revered the Temple, and practiced a carefully conservative religiosity. The Hellenists were Greek-speaking Jews, influenced by a wider world. Their families had settled outside the promised land and their culture — language, customs, religiosity — had been affected by that.

So, as happens, some of the Hellenists saw the Hebrews as too rigid, and the strictest Hebrews viewed the Hellenists as “cafeteria Jews”. This ongoing clash predisposed the Greeks to assume that the Hebrews disparaged them and overlooked their neediest people, leading them into that perennial practice of “grumbling”. Long ago, hungry Hebrew refugees in the desert grumbled against Moses, and the imagination of the hungry tends to interpret current hardships as unfair and someone else's fault [see Numbers 21].

The apostles, wiser than they had been when they walked with Jesus, knew better than to offer a solution that would eventually bring on more grumbling. So, they told the community — especially the grumblers — to meet and select seven “reputable” people to handle the situation by serving equitably at table while the apostles continued their important practice of preaching the good news to anyone with ears to hear. Grumblers, then, could hardly complain because they themselves had chosen the ones called to serve.

In John's Gospel, we hear God's solution to “unfair/not yet there.” First, Jesus promises that the Father offers all anyone can need. There are mansions for everyone — Greeks and Hebrews, natives and immigrants, refugees and even those who cause harm to others. The hitch is that to arrive there, one has to travel along the way of Jesus.

Like Thomas, we disciples ceaselessly wonder: “What is that way?” [John 14:1-12]. Jesus' first reply does not feel all that helpful — “I AM the way, the truth and the life.” We might imagine Thomas saying: “I ask for a road map and you give me a philosophy lesson!”

Jesus' second explanation is clearer and more challenging: “How can you say: ‘Show us the Father’? I am in the Father and the Father is in me. The Father who dwells in me is doing his works”. That's it, clear and simple and demanding total commitment.

Jesus, the one who has walked among them, healed, loved, sweated, gotten tired and hungry and even angry — he is the Incarnation, God's creating, sustaining Word made flesh. He invites disciples to be in him as he is in the Father.

Jesus goes on to say: “Whoever believes in me will do the works that I do and greater.” Those works? Jesus raised the dead, turned water into wine, healed the sick and fed thousands. Yet, about none of those things did he ever say: “Do this in memory of me”. In the Gospel of John, the only time Jesus told his disciples to do what he did was when he washed their feet — which, in John's Gospel, summarized the meaning of the Last Supper and the whole of Jesus' life [see John 13]. Serving one another in humble love is the way we are to practice our holy priesthood. Peter tells us that we are “living stones” being built into a spiritual home, a new temple [1 Peter 2:4-10].



Are we there yet? No, and we won't be until the end. "There" happens when all is one in Christ and in the Father, and as long as there is life, we are on the way. The good news is that we now know the way. Jesus showed us the way to grow in a relationship with God that draws us irresistibly into loving others, serving them, feeling their need and responding with all we are and have. This is the way — the only way. This is what Jesus meant when he broke the bread and invited his disciples to repeat his way of giving everything for others. Sure, we will get tired, see the imperfections and grumble along the way. But even in those moments we are on the way.

When we contemplate this, we realize that being on the way is really another expression of being there. —taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet

EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel **Eucharistic Ministers** 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].



ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**



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 [4/25/26] ----- \$ 75.00
Total Offerings: Sunday [4/26/26] ----- \$ 200.00

LOOKING AT JESUS THROUGH THE EYES OF THE RESURRECTION:

John's Gospel brings us to the table at the Last Supper. Jesus is speaking with his Apostles in heart-rending terms that he was soon to leave them — “My little children, I shall not be with you much longer. You will look for me, but where I am going you cannot come.” It is at this point that the disciples realize that what they were celebrating was not so much a Passover Meal to inaugurate Christ coming into his glory as a farewell meal — a Last Supper to commemorate his departure.

Peter speaks for the other Apostles and expresses his distress that Jesus is leaving them; he asks if he can follow Jesus, but Jesus gently tells him that he cannot follow him now but will do so later. Without a hint of irony Peter declares that he wants to follow him now — even if it means laying down his life for Jesus. Then we get that most famous prophecy: “Before the cock crows you will have denied me three times.”

It is at this point that Jesus offers words of hope and encouragement [John 14:1-12] — “Do not let your hearts be troubled.” Peter is, naturally enough, even more troubled than the others because he is struggling to make sense of the prophecy which foretells his three-fold denial.

What we all must realize is that it is easy for us to “look back” with hindsight on this scene because we know that Jesus must leave them in order to bring about the salvation of humankind. But we ought to remember that the Apostles do not know this — they cannot understand his words because they don't know what we know. After all, at this point it is less than a week after the Triumphant Entry into Jerusalem that is celebrated on Palm Sunday. The disciples must have been full of excitement and full of expectation that Jesus is about to be triumphantly accepted as the Messiah.

Now here Jesus is — just a few days after entering the Holy City — talking about leaving them.

No wonder they are confused; no wonder they are upset. A few moments ago, Jesus had spoken about a betrayer. Well, you would have to forgive the Apostles if they wondered who was betraying whom. We know quite well that things aren't going to turn out the way the Apostles expect — and all this talk about Jesus leaving them is only just the beginning. In a few hours these men will have seen Jesus arrested, put on trial, found guilty, scourged, and executed. And most of them will be so disappointed that they will desert him in his hour of greatest need.



In their shock at what is happening, they will forget these words of Jesus uttered at the Last Supper — “Trust in God and trust in me”; “I am going to prepare you a place and after I have gone and prepared you a place I shall return to take you with me.” They will also forget about Jesus' beautiful testimony to the closeness of his union with the Father.

They simply don't get it. They don't understand what he is talking about because this place that Jesus is referring to is beyond the grave. He is going to the place from which no one has ever come back. That's why they don't understand him; that's why they deny him; that's why they desert him.

It is not by any accident that John's Gospel is the one most frequently selected for funerals — Jesus is, after all is speaking about life after death and he is doing so in very reassuring words and in quite concrete terms.

We all remember how Moses led the people of Israel out of exile and slavery in Egypt into the Promised Land. In the new dispensation, Jesus leads his people on the much trickier journey through death into the Promised Land of heaven. Moses didn't know the way — it took the people forty years to journey through the desert, and they got lost many times, and they had a lot of troubles on the way.

But with Jesus it is different. Here he is quite specific. He not only knows the way — he is “The Way”. He not only speaks the truth — he is “The Truth”. He not only survives death — he is “The Life”.

The Apostles leave the Last Supper having heard many reassuring words, but they actually leave quite disturbed at the thought that there was a traitor in their midst. Everything moves very quickly — the arrest in the Garden, the trial before Pilate, the scourging at the Pillar, the journey to Golgotha and Christ’s death in the Cross.

They know that Christ speaks in paradoxes and works miracles, but when he says that he will be exalted they do not realize that he means that he will be exalted on a Cross. They do not realize that this greatest of all ignominies will become the greatest glorification of all time. They do not realize that Christ’s death means our life. Jesus’ words — “Do not let your hearts be troubled” — never meant as much as they did on that most fateful of all days. Never did they need more to “Trust in God and trust in Jesus” than they did on that most terrible of days.

How blessed we are to be able to go back to that upper room in order to reflect on all of this in light of the resurrection of Jesus. For us, this has to be a message of hope. For we know that not only did Christ return three days later but that he will one day return to take us with him. He will return to take us to the place prepared for us in that great mansion of many rooms which is the Kingdom of God.

And in the meantime, all that he requires of us is to communicate this simple message to the people we meet. What Good News this is!

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

THE KENOTIC AND THE TRIUMPHANT CHRIST:

One of the deeper issues underlying the tension between liberals and conservatives in the church is the tension between the kenotic and the triumphant Christ — the tension between the Christ who empties himself to become a slave, and the Christ who rises triumph over death and rules the world.

I remember an incident at our Oblate General Chapter in Rome in 2004 that illustrates this. Our Chapter was concluding, and we were trying to write a document for our missionaries around the world. There were people in the room from nearly 70 countries, and so our experience was pretty varied. One of the delegates from Western Europe stood up and said something to this effect: “I live in a culture within which there is a lot of anti-clericalism, and a lot of resentment towards the church, triggered not just by the sexual abuse crisis, but by a history of ecclesial privilege. The only Christ I can preach right now is a kenotic one — a Christ who self-effaces, self-empties, who isn’t in anyone’s face!”

Before he could even sit down, a bevy of other voices, coming from different parts of the world objected, saying the opposite: “We need Christ to be more visible! What our culture needs right now is for us to proclaim the truth and the triumph of Christ! This is not a time to be timid and silent. We need to celebrate and proclaim our faith, proudly and publicly and with color!”

Who’s right?

Both. Scripture gives us both versions of Christ.

On the one hand, scripture proclaims, at its center, the triumph of Christ. Thus our God, as Karl Barth famously used to say, doesn’t need to be apologized for, as if He were a product to be sold. The world does not judge God; God judges the world. God doesn’t need to be soft-soaked or even explained; He only needs to be proclaimed — announced.

Barth is a famous Protestant theologian, but that is also the Catholic tradition, with its long, proud history of educational and health institutions, of Corpus Christi processions, the Way of the Cross in public, ashes on our foreheads to begin lent, World Youth days, cathedrals and churches that dominate

the landscape, and religious habits and clerical collars to publicly set aside certain persons. All of these speak of the triumphant Christ, and suggest that the best response to the issues faced by the church in a secularized culture — indifference, belligerent challenge on sexual issues, anti-ecclesial and anti-clerical feelings fueled by the sexual abuse crisis, opposition to religious discourse and religious symbols in the public arena, and anger at the church's authority structure — is not that of disappearing into a self-effacing silence, privatizing even more our beliefs, apologizing for the fact that the world doesn't understand us, and refusing ever to set our truth strongly in the face of the world. The answer rather is to publicly, proudly, and with color, celebrate and proclaim our faith.



But that's half of it. On the other hand, scripture also tells us that God comes into this world as a helpless baby in the straw — unable to feed himself — and he grows into the Christ who refuses all earthly power, glory, trappings, religious dress, and anything else, other than a deep life of prayer and private integrity, that would set him apart from the rest of humanity. The God who is born into this world is also the God who self-effaces and empties himself to become a slave. This is not the God of earthquakes and storms, but of gentle breezes, who is cognizant that atheism is always a parasite feeding off bad theism, and ecclesial dis-privilege is invariably a reaction to ecclesial privilege. This is a God who, as Carlo Carretto once suggested, would prefer that we postpone all triumphant hand-clapping and victory speeches until much later in the Kingdom, and who prefers, in the meantime, that we celebrate the Eucharist in cancer wards and mental hospitals and other places where the passion of Christ is actually being lived out.

Christ is both, a self-emptying and a triumphant God. We need to radiate both. There are times to shout our truth from the rooftops, to march publicly in processions, to proclaim a God who doesn't need to be apologized for or soft-soaked, and to celebrate publicly and colorfully our faith. And there are times too to be self-effacing, to not be in anyone's face, to radiate a God who was born helpless, an anonymous baby in the straw, empty of all worldly recognition and power.

When should we do one and when the other? That answer has to be found in our own circumstances, in our own temperament, and in our own unique calling and vocation — and in sensible, practical judgment. There is a time to flash a religious symbol, and there is a time not to.

But, in either season, it is always the time to be understanding and respectful of those who think differently than we do.

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

GOD'S WANT-ADS:

Ever worry about your future? Worry about ending up unhappy? Do you every worry that you've made the wrong decision regarding your college major or present occupation? Ever feel "stuck"? It was my final semester in college. My roommates were getting accepted and declined for admission to their respective medical and law schools. Still more friends were deciding which job offer to take, arguing over different salaries, benefits and cities — each one more alluring than the next.

I knelt in a dark and quiet chapel in my dorm. The air was still — it was just me and Jesus. I had a decision to make — a decision that was put to me by God Himself — did I take one of the jobs I had been offered that corresponded to my major in television production/film, or did I take the leap of faith and venture into the uncharted, "overworked and under-prayed" waters of youth ministry?

One made me a god; the other pointed others to God. One would secure my future on earth; the other my [and others'] future in Heaven. One would mean fame and fortune; the other certainly would

mean humility, and trust. One would mean that my years as a student had come to a close; the other would insure that I would be a student [disciple] forever.

I prayed for God to make the choice clear, but the truth was that there was no choice. The only thing keeping me from ministry was myself. God was calling me to it. My priest was literally calling me to it [he offered me the job as his youth minister]. The only one fighting the call was me. I prayed not for God's will to be done [although I pretended that I did]; I prayed for this particular cup — the cup of ministry [and poverty] — to “pass me by”.

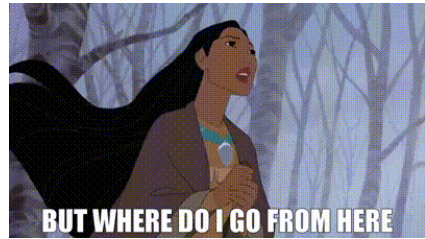
When I hit my knees in that chapel that night, it was in a last-ditch attempt to avoid ministry. I figured that I could head off, make money, blend into a parish somewhere and, somehow, and sidestep the vocational landmine that I felt God had placed in my path. I hit my knees not in trust, but in desperation — offering myself to God in anyway but this one.

And then I heard a voice. It wasn't whispered in the chapel out loud; it was inside my head. It was soft and repetitive. I'd love to say that I “heard” the voice of God, but I didn't. No, I kept “hearing” [silently] the voice of one of the people I had interviewed with, who had offered me a job. He must have told me the following truth one hundred times in my interview: “It's not what you know, but WHO you know.”

And as I sat in the chapel that night before the Lord in His Most Blessed Sacrament, wishing to hear His voice, I could hear only that interviewer's voice [only years later did I understand that God worked and spoke through that interview].

“Not what, but Who” I kept repeating to myself.

I wasn't a theology major. That sure would have helped me early on in ministry, and saved me thousands of dollars on books since. I wasn't a philosophy major, either. That, too, would have been invaluable. I didn't set out to work in ministry; I set out to avoid it. I didn't see my talents coinciding with ministry; there are far more talented people who just haven't said yes to it; so [to quote a great saint]: “where the horses are lacking, donkeys will do”.



There were better qualified people for the job at the church. There were more willing people. There were people who wanted it more than I did. I didn't have all the knowledge, maturity or wisdom that I needed at the time. There was only one thing, really, that set me apart. It wasn't what I knew, but Who I knew, that landed me in the prophet center of ministry rather than the profit center of the secular world.

I sure wish I would have taken more Theology classes before going into ministry. I wish I would have had more “head knowledge”; but that has come [and continues to come] over time. I wish I would have been holier before I got into ministry. Again, God's working on that, daily. All the head knowledge in the world, though, won't get me or you or anyone else into Heaven. Heaven's not a head thing; it's a heart thing.

If you feel called to be in ministry pray about it, and study, and then pray some more. Books will help you, absolutely, but not as much as worn out knees in your jeans will, from spending time face down before the Eucharist. Biblical knowledge is vital, but in ministry, knowing the Author is more important than knowing just the story — the story helps you to know the Author's heart better.

That interview offered me a job, but gave me far more. It gave me the confidence to step out in faith so that God might [hopefully] bless others' faith in the process, step by step. Looking back, there are things that I would do differently in ministry, mistakes I've made, but the decision to go into ministry I have never regretted.

—taken from the writings of Mark Hart which appear on the internet

BACK TO BEGINNING:

If our contact with organized Christianity is limited to a hierarchical, structured Church, we'll find it difficult to appreciate the message the three sacred authors are trying to convey on this 5th Week in Easter. They're not interested in encouraging us to look to a higher rung on the authority ladder in order to discover God's will in our lives. They're concerned with making certain each of us understands the dignity God has implanted in us, independent of any authority structure.

Take Peter for example [1 Peter 2:4-9]. Addressing newly baptized Christians, he couldn't be clearer: "You are a chosen race, a royal priesthood, a holy nation, a people of His own, so that you may announce the praises of the One who called you out of darkness into His wonderful light."

Before the Second Vatican Council in the 1960's, the classic definition of "Catholic Action" was "the participation of the laity in the ministry of the local bishop."

Because of the Council's scriptural orientation, that non-scriptural definition was quickly discarded. Now we're to see each of us as members of the People of God — individuals whose call to minister to others isn't mediated through a hierarchical structure. Such actions are rooted in God's spirit embedded in each of us.

Jesus, during His Last Supper discourse [John 14:1-12], promises His followers something we often forget: "whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father."

Our life of faith isn't just a matter of remembering the terrific things Jesus accomplished during His earthly ministry. He presumed that anyone who dared imitate Him would continue His ministry after His death and resurrection. Jesus trusts all of us not only to accomplish what He achieved, but also to go beyond what He was able to do.

The only problem is that many of us have been led, through the centuries, to believe that such accomplishments are for "others" — not for us. As the old axiom stated, our role in the Church was simply to pray, pay and obey.

But Luke reminds us that all of this has changed [Acts 6:1-7]. Luke describes a problem in the early Jerusalem community: Hellenist widows think they're being shortchanged "in the daily distribution" of food. "Hellenist," in this context, refers to Jews who aren't natives of Israel. They've spent most of their lives outside the Holy Land. Some of them probably don't even speak Aramaic — the language the "Hebrews" speak. By nature, such a situation leads to misunderstandings.

But the solution the Twelve offer isn't as natural as the problem: "Select from among you seven reputable people, filled with the Spirit and wisdom, whom we shall appoint to this task." Notice the names of the seven: "Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism." There's not a "Hebrew" in the lot — every name is Greek — they're Hellenists!

Luke is telling his community: "If there are problems among you, those who have the problems should solve the problems." Don't expect a solution to be decreed from above. If each of us really is as important as Jesus and our early Christian authors believe we are, our problems should always be solved from below — by those who have a Spirit that will help them in this process.

We certainly have a long way to go in the future before we get back to how it was "in the beginning."

—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 Daria Classen, Gilmour ice-skating coach, who is recovering from a serious injury.

PRAYERS FOR THE DECEASED:

- 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.
- For Andrew Futey, grandfather of Gregory ['08] and Kaitlin ['11] Futey
- For Kori Johnson, student at Hathaway Brown.
- For Charles Schmook

PRAYERS FOR OTHERS:

- For our graduating seniors and their families.
- 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

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 16th**. Thank you!

DON'T BE FOOLED:

What an illusion it would be to think that it can be built by human efforts alone!

—Pope Leo XIV

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.**

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