

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.

SCHEDULE CHANGE NEXT SUNDAY 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.

MEMORIAL DAY:

Monday, May 25th, is the observance of **Memorial Day.** Holidays are always time for family and friends; the time off from the routine of the workday, offers us an opportunity to give attention to other important aspects of our lives. Let us take time this Memorial Day to celebrate the heritage of those who have gone before us, particularly those who have given their lives in the service of our nation. Please join us for **Mass at 9:30 AM** in our chapel.



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 – THIS 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 this coming 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 27:



Our next Virtual Bible Study will be on Wednesday, May 27th 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: The real story of Abraham and Isaac

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 17: Ascension of Jesus	10:00 AM In-Person & Live Stream
Monday, May 18:	NO MASS
Tuesday, May 19:	NO MASS
Wednesday, May 20:	NO MASS
Thursday, May 21:	NO MASS
Friday, May 22:	NO MASS
Saturday, May 23: Pentecost	5:00 PM [in Athletic Center]
Sunday, May 24: Pentecost	9:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. JUNE 20:



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.

REFLECTION ON THE THEME FOR THE WEEK:

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

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



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

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

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

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Into their World: Most of the time our minds are centered on what is going on in our world. We are involved in what thoughts and feelings we are experiencing, in what we will be dealing with in our day. We are concerned about how successful we might be or what mistakes we can avoid. Are we able to let go of what is going on in us long enough to be present to the world that others might be experiencing? What are their thoughts and feelings? What are their hopes and fears? What are the challenges that they are facing?



It is Pope Francis who taught us the meaning of the term - “synodality.” It is also the method that Pope Leo is said to be using. It means that what is key to an understanding and necessary in making decisions is the ability to listen to the other, to enter into their world. It is to open oneself to acknowledge and appreciate what others are experiencing. This is what Jesus did. “Where two or more are gathered in my name, I will be in their midst.” It is in the meeting of two or more worlds that something new can be born in our relationships, in the Church and in our world.

- Are you a good listener?
- Have you had an experience of someone really listening to you?
- What happens when two people really listen to one another?

O God, give me the ability to enter into the world of another.

—Brother Carl Sternberg, CSC

NATURE ABHORS A VACUUM:

Most of us have used this phrase before. It was first put forth by Aristotle, and later again by Galileo to explain why water pumps work. However, in how many other situations does this apply? Recently, we’ve seen this happen on a global scale. As charismatic, powerful leaders have been removed or died, the vacuum caused by their absence has resulted in groups that are almost as terrifying as their predecessor. For example, when Saddam Hussein departed from power, Iraqi insurgents and militants are trying to fill the vacuum left by his removal. Palestine and Israel have spent many years at odds with one another. It is clear that not only does the statement apply to physics — it also applies to politics and people.

How many of us are looking for something we just can’t put our finger on that’s missing in our lives. Money and power can’t fill the void. Family, friends, and other people can make us feel loved, but somehow, it’s just not enough.

It’s been said that each of us has a “God-shaped hole” in our hearts. Many people try to fill it with everything except God — and they fail. Like trying to put a square peg in a round hole, it just won’t work. God wants to fill that hole. God sent his only Son — Jesus Christ — to fill that void in all of us. Recall what Jesus said to us: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; those who seek find; and to those who knock, the door will be opened” Luke 11:9-10]

Seek the One who died for your sins, and you will find that the vacuum is gone.

THE RIGHT WAY:

The work we do is only our love for Jesus in action. And that action is our wholehearted and free service — the gift of the poorest of the poor — to Christ in the distressing disguise of the poor. If we pray the work... if we do it to Jesus... if we do it for Jesus... if we do it with Jesus... that’s what makes us content.

— Mother Teresa.

A QUIET WITNESS:

Carl was a quiet man. He didn't talk much. He would always greet you with a big smile and a firm handshake. Even after living in our neighborhood for over 50 years, no one could really say that they knew Carl very well. Before his retirement, he took the bus to work each morning. The sight of him walking down the street often worried us. He had a slight limp from a bullet wound received in WWII. Watching him, we worried that although he had survived WWII, he may not make it through our changing uptown neighborhood with its ever-increasing random violence, gangs, and drug activity. When he saw the flyer at our local church asking for volunteers for caring for the gardens behind the minister's residence, Carl responded in his characteristically unassuming manner. Without fanfare, he just signed up.

Carl was well into his 87th year when the very thing we had always feared finally happened. He was just finishing his watering for the day when three gang members approached him. Ignoring their attempt to intimidate him, he simply asked: "Would you like a drink from the hose?"

The tallest and toughest-looking of the three said: "Yeah, sure," with a malevolent little smile.

As Carl offered the hose to him, the other two grabbed Carl's arm, throwing him down. As the hose snaked crazily over the ground, dousing everything in its way, Carl's assailants stole his retirement watch and his wallet, and then fled. Carl tried to get himself up, but he had been thrown down on his bad leg. He lay there, trying to gather himself as the minister came running to help him.

Although the minister had witnessed the attack from his window, he couldn't get there fast enough to stop it. "Carl, are you okay? Are you hurt?" the minister kept asking as he helped Carl to his feet.

Carl just passed a hand over his brow and sighed, shaking his head. "Just some punk kids. I hope they'll wise-up someday."

His wet clothes clung to his slight frame as he bent to pick up the hose. He adjusted the nozzle again and started to water. Confused and a little concerned, the minister asked: "Carl, what are you doing?"

"I've got to finish my watering. It's been very dry lately" came the calm reply.

Satisfying himself that Carl really was all right, the minister could only marvel. Carl was a man from a different time and place.

A few weeks later the three returned. Just as before, their threat was unchallenged. Carl again offered them a drink from his hose. This time they didn't rob him. They wrenched the hose from his hand, and drenched him head to foot in the icy water. When they had finished their humiliation of him, they sauntered off down the street, throwing catcalls and curses, falling over one another laughing at the hilarity of what they had just done.

Carl just watched them. Then he turned toward the warmth-giving sun, picked up his hose, and went on with his watering.

The summer was quickly fading into fall. Carl was doing some tilling when he was startled by the sudden approach of someone behind him. He stumbled and fell into some evergreen branches. As he struggled to regain his footing, he turned to see the tall leader of his summer tormentors reaching down for him. He braced himself for the expected attack. "Don't worry old man, I'm not going to hurt you this time."

The young man spoke softly, still offering the tattooed and scarred hand to Carl. As he helped Carl get up, the man pulled a crumpled bag from his pocket and handed it to Carl.

"What's this?" Carl asked.



“It’s your stuff,” the man explained. “It’s your stuff back. Even the money in your wallet.”
“I don’t understand,” Carl said. “Why would you help me now?”

The man shifted his feet, seeming embarrassed and ill at ease. “I learned something from you,” he said. “I ran with that gang, and hurt people like you. We picked you because you were old, and we knew we could do it. But every time we came and did something to you, instead of yelling and fighting back, you tried to give us a drink. You didn’t hate us for hating you. You kept showing love against our hate.”

The man stopped for a moment. “I couldn’t sleep after we stole your stuff, so here it is back.”

He paused for another awkward moment, not knowing what more there was to say. “That bag is my way of saying ‘thanks’ for straightening me out, I guess.” And with that, he walked off down the street.

Carl looked down at the sack in his hands, and gingerly opened it. He took out his retirement watch and put it back on his wrist. Opening his wallet, he checked for his wedding photo. He gazed for a moment at the young bride who still smiled back at him from all those years ago.

Carl died one cold day after Christmas that winter. Many people attended his funeral in spite of the weather. In particular the minister noticed a tall young man that he didn’t know sitting quietly in a distant corner of the church. The minister spoke of Carl’s garden as a lesson in life. In a voice made thick with unshed tears, he said: “Do your best, and make your garden as beautiful as you can. We will never forget Carl and his garden.”

The following spring, another flyer went up. It read: “Person needed to care for Carl’s garden”. The flyer went unnoticed by the busy parishioners until one day when a knock was heard at the minister’s office door.

Opening the door, the minister saw a pair of scarred and tattooed hands holding the flyer. “I believe this is my job, if you’ll have me,” the young man said.

The minister recognized him as the same young man who had returned the stolen watch and wallet to Carl. He knew that Carl’s kindness had turned this man’s life around. As the minister handed him the keys to the garden shed, he said: “Yes, go take care of Carl’s garden and honor him.”

The man went to work, and, over the next several years, he tended the flowers and vegetables just as Carl had done. In that time, he went to college, got married, and became a prominent member of the community. But he never forgot his promise to Carl’s memory, and kept the garden as beautiful as he thought Carl would have kept it.

One day, he approached the new minister and told him that he couldn’t care for the garden any longer. He explained with a shy and happy smile: “My wife just had a baby boy last night, and she’s bringing him home on Saturday.”

“Well, congratulations!” said the minister, as he was handed the garden shed keys. “That’s wonderful! What’s the baby’s name?”

“Carl,” the man replied.

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].



THE DANGER OF LOOKING UP:

The Book of Acts of the Apostles is Luke's sequel to his Gospel. The Book begins with the risen Christ appearing to his apostles during forty days speaking about the kingdom of God. Then the risen Christ is lifted up and disappears in a cloud [Acts 1:1-11]. At that point two people dressed in white garments say to the apostles: "People of Galilee, why are you standing there looking at the sky?"

Have you ever looked up into the sky, wondering what's up there, or imagining yourself so far above that you can look down upon the earth and get a "different perspective"? "Looking up in the sky" can also be a metaphor suggesting the common temptation to escape from the real challenges of our everyday life on this earth. One form of this escapism is to rely totally on God to solve human problems while failing to do our part to deal with them. For example, an alcoholic prays regularly to her higher power for help with her addiction, but does not attend AA meetings; a couple in a troubled marriage continues to attend Mass regularly hoping for divine intervention, but resists seeking professional assistance; a high school teacher prays every day for her students, but does little to stay up-to-date in her field; a priest does not prepare his Sunday homilies, but relies on the Spirit for inspiration — which, incidentally often makes the Holy Spirit look inept. We can all probably find such escapist tendencies, perhaps quite subtle, in our own lives.

The Acts of the Apostles not only warns against escapism — it also calls us to participate in the mission of Christ which includes concrete action promoting human development. The ascended Jesus — who no longer walks this earth — sends the Holy Spirit, empowering us to do our part in spreading God's reign in the world. As the traditional wisdom puts it: "We should pray like everything depends on God, and act like everything depends on us." Doing our part to carry on the work of Christ involves us getting ourselves in challenging situations that require hard work, careful planning, prudent decisions, and persevering efforts. An "Ascension spirituality" calls us to a personal conversion which makes more attentive to the signs of the times, more understanding of the struggle between grace and sin, more reasonable about options for good, and more responsible for spreading the reign of God.

To cooperate with God's grace, persons with a drinking problem might have to find a new circle of friends, start exercising during stressful times of the day, keep alcohol out of the house, and work a twelve-step program. A couple not happy with their marriage might do a Marriage Encounter, plan a weekly date night, set aside time to discuss feelings, and see a counselor. A teacher trying to stay current in his or her field might take an online course, read a book, attend a workshop, and consult with colleagues. A priest who comes to realize the importance of preparation for preaching might start on Monday, read a commentary, spend time in prayerful reflection, and participate in a faith sharing group.

Too much standing around looking at the sky is not a viable Christian posture. We do better to identify our own escapist tendencies, and then find concrete, constructive ways of participating in the mission of the ascended Lord to spread the kingdom in this world.

—adapted from the writings of Father James Bacik which appear on the internet.

ALWAYS REMEMBER:

"We all take different paths in life, but no matter where we go, we take a little of each other everywhere"



—Tim McGraw

THE ASCENSION — TO BE CONTINUED:

A good story will typically end nicely, bringing everything to a neat conclusion — perhaps with the words: “And they lived happily ever after.” So it would make sense for the Gospel — the greatest story ever told — to end the same way: Christ returns home to His Father and “They live happily ever after.”

We find in the Gospels, however, not a neat, tidy ending, but rather, the set-up for a sequel. All four Gospels conclude with a reference of some kind to future events or missions. Only Mark and Luke even mention Our Lord’s Ascension — and Mark just barely. Indeed, the Ascension itself, while concluding things in one sense, also cues a new beginning. It is not so much “The End” as “To Be Continued.”

In the same vein, as we celebrate the Ascension of Jesus, the Church places before us the Great Commission which Jesus gives us — “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” [Matthew 28:19-20]. Perhaps we could call it the Great Continuation — because the command that Jesus gives is, in essence, to continue His presence on earth. We have this Gospel on the Ascension to teach that Our Lord’s return to His Father does not end the story, but begins a new chapter — His life and His mission are to be continued in His disciples.

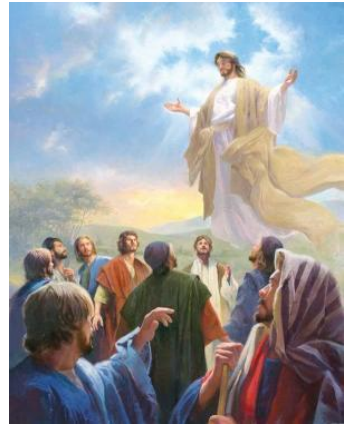
The word “disciple” indicates, of course, a follower of Christ. But what kind of follower? Jesus does not desire disciples who follow at a distance or who follow mindlessly — He desires disciples who follow because they know and love Him. The word “disciple” literally means “student”. To follow Christ requires that we be His students. It demands that we study Him — not only things about Him, or what others say about Him — but Him — the man Himself. To be a disciple means to know Him personally. He cannot continue His life in those who do not know Him. And a disciple’s learning never ends. A true disciple never grows complacent or satisfied with his or her knowledge, but always desires to know Jesus more intimately.

Further, from the word “disciple” comes the word “discipline” — to study anything demands self-control and self-denial. A disciple of Christ must therefore deny himself. Our Lord cannot continue His life in those enslaved to themselves. The person who lacks self-discipline — who chases after his or her every desire and passing fancy — will never know the Lord. Without the capacity to control and deny oneself, discipleship is impossible.

Notice also how Jesus commands disciples to be made — by “baptizing” and “teaching.” In other words, it is a work from the inside and the outside. To reach inside, Jesus issues the most basic sacramental command: “baptize in the name of the Father and of the Son and of the Holy Spirit.”

Baptism — and indeed all the sacraments — enlightens the intellect from within by the grace of God Himself. Disciples are made from within. We come to know Christ Jesus by way of His Spirit dwelling within us. Our study of the Faith is not a mere external affair, but something accomplished deep within our souls. Students of Christ learn Him primarily in their interior life.

Still, instruction from the outside remains essential. So Jesus also commands the Apostles to “teach others to observe all that I have commanded you.” Born again as children of God, we should desire to hear the truth from our heavenly Father. The teachings and rulings of the Church answer the



Ascension of Jesus

desire for truth and holiness created in our souls by baptism.

Jesus both ascends and remains — He ascends in His human body and remains in His mystical body — the Church. May we show ourselves to be true disciples — learning Christ Himself through the enlightenment of His grace and the instructions of His Church. For only through genuine disciples can His life in this world be continued.

—taken from the writings of Father Paul Scalia, which appears on the internet

THE ENTIRE WORLD IS SACRAMENT:

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

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

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

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

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

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

BEING ALONE:

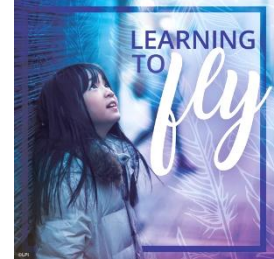
Many believe that they need company at any cost, and certainly if a thing is desired at any cost, it will be obtained at all costs. We need to remember and to teach our children that solitude can be a much-to-be-desired condition. Not only is it acceptable to be alone, at times it is positively to be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

—Maya Angelou



LEARNING TO FLY:

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



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

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

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

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

Good Friday: the loss of life — real death.

Easter Sunday: the reception of new life.

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

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

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

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

Ascension of Jesus

am not so damn restless and can get inside my own skin. I have every reason to be happy, but I'm not."

He continues to muse that there must be other people like himself, age forty-five and overweight who are happy in life and he wants to be one of them. "I got to be who I am and get inside of my own life instead of trying to live somebody else's life, or trying to live a dream that was over a long time ago." This man is ready for his ascension, Rolheiser admits. For happiness and restlessness are not determined by who makes it big time and who ends up in the small towns. They depend upon the Ascension and Pentecost and whether these have happened or not.

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

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

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

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

OPEN YOURSELF TO GOD:

To pray means to open your hands before God. It means slowly relaxing the tension that squeezes your hands together and accepting your existence with an increasing readiness, not as a possession to defend, but as a gift to receive. Above all, prayer is a way of life that allows you to find stillness in the midst of the world where you open your hands to God's promises and find hope for yourself, your neighbor, and your world. In prayer, you encounter God not only in the small voice and the soft breeze, but also in the midst of the turmoil of the world, in the distress and joy of your neighbor, and in the loneliness of your own heart.

Prayer leads you to see new paths and to hear new melodies in the air. Prayer is the breath of your life that gives you freedom to go and to stay where you wish, to find the many signs that point out the way to a new land. Praying is not simply some necessary compartment in the daily schedule of a Christian or a source of support in a time of need, nor is it restricted to Sunday mornings or mealtimes. Praying is living. It is eating and drinking, acting and resting, teaching and learning, playing and working. Praying pervades every aspect of our lives. It is the unceasing recognition that God is wherever we are, always inviting us to come closer and to celebrate the divine gift of being alive.

In the end, a life of prayer is a life with open hands—a life where we need not be ashamed of our weaknesses but realize that it is more perfect for us to be led by the Other than to try to hold everything in our own hands.

-- taken from the writings of Henri Nouwen, which appear on the internet

TRUST:

Put yourself in God's hands; he abandons no one.

—Brother Andre

PAINFUL GOODBYES AND THE ASCENSION:

Among the deeper mysteries in life, perhaps the one we struggle with the most is the mystery of the Ascension. It's not so much that we misunderstand it; we simply don't understand it. What is the Ascension? Historically it was an event within the life of Jesus and the early church and is now a feast-day for Christians — one that links Easter to Pentecost. The Ascension of Jesus is more than an historical event — it is at the same time a theology, a spirituality, and an insight into life that we need to understand to better sort out the paradoxical interplay between life and death, presence and absence, love and loss.

The Ascension names and highlights a paradox that lies deep at the center of life — namely, that we all reach a point in life where we can only give our presence more deeply by going away, so that others can receive the full blessing of our spirits. What does that mean? When Jesus was preparing to leave this earth he kept repeating the words: “It is better for you that I go away! You will be sad now, but your sadness will turn to joy. If I don't go away you will be unable to receive my spirit. Don't cling to me; I must ascend” [see John 16:7].

Why is it better sometimes that we go away? Any parent with grown children has heard similar words from their children — unspoken perhaps, but there nonetheless. When young people leave home to go to college or to begin life on their own, what they are really saying to their parents is: “Mom and dad, it is better that I go away. You will be sad now, but your sadness will turn to joy. If I don't go, I will always be your little boy or little girl, but I will be unable to give you my life as an adult. So please don't cling to the child you once had or you will never be able to receive my adulthood. I need to go away now so that our love can come to full bloom.” The pain in this kind of letting go is often excruciating — as parents know. But to refuse to do that is to truncate life.

To remain present to someone we love we have to sometimes be absent — in ways big and small. The same is true for the mystery of death. I was 22 years old when in the space of four months both of my parents, still young, died. For my siblings and me the pain was searing. Initially we were nearly overwhelmed with a sense of being orphaned, abandoned, of losing a vital life-connection — that, ironically, we had mostly taken for granted until then. And our feelings were mainly cold — there's little that's warm in death.

But time is a great healer. After a while — and for me this took several years — the coldness disappeared and my parents' deaths were no longer a painful thing. I felt again their presence, and now as a warm, nurturing spirit that was with me all time. The coldness of death turned into a warmth. They had gone away, but now they could give me their love and blessing in a way that they never could fully while they were alive. Their going away eventually created a deeper and purer presence.

The mystery of love and intimacy contains that paradox — to remain present to someone we love we have to sometimes be absent, in ways big and small. In the paradox of love, we can only fully bless each other when we go away. That is why most of us only “get” the blessing our loved ones were for us after they die. Mystically, “blood and water” — cleansing and the deep permission to live without guilt — flow from their dead bodies, just as these flowed from Jesus' dead body [see 1 John 5].

And this is even true — perhaps particularly so, in cases where our loved ones were difficult



Ascension of Jesus

characters who struggled for peace or to bless anyone in this life. Death washes clean and releases the spirit and, even in the case of people who struggled to love, we can after their deaths receive their blessing in way we never could while they were alive. Like Jesus, they could only give us their real presence by going away.

“It is better for you that I go away!” These are painful words most of the time, from a young child leaving her mother for a day to go to school, to the man leaving his family for a week to go on a business trip, to the young man moving out of his family’s house to begin life on his own, to a loved one saying goodbye in death. Separation hurts, goodbyes bring painful tears, and death of every kind wrenches the heart.

But that is part of the mystery of love. Eventually we all reach a point where what is best for everyone is that we go away so that we can give our spirit. The gift that our lives are can only be fully received after we ascend.

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

IMPLANTED DESIRE:

We first see the idea of grace in the Hebrew Scriptures through the concept of “election” or “chosenness”. This is eventually called “covenant love” because it finally becomes a mutual giving and receiving. This love is always initiated from YHWH’s side toward the people of Israel — and they gradually learn to trust it and respond in kind. The Bible shows a relentless movement toward intimacy and divine union between Creator and creatures. For this to happen, there needs to be some degree of compatibility, likeness, or even “sameness” between the two parties. In other words, there has to be a little bit of God in us that wants to find itself.

We see the message of implanted grace most clearly in Jesus. He recognizes that he is one with God. Jesus knows that it is God in him doing the knowing, loving, and serving. Jesus fully trusts his deepest identity and never doubts it — which is the unique character of his divine



Sonship. We often doubt, deny, and reject our true identity, finding it hard to believe what we did not choose or create ourselves. Such unaccountable gratuity is precisely the meaning of grace — and also why we are afraid to trust it. Yes, it is God in us that always seeks and knows God; like always knows like. We are made for one another from the beginning [Ephesians 1:4-6]. Maybe the ultimate grace is to know that it is all grace to begin with! It is already a grace to recognize that it is grace.

God doesn’t love the Israelites, anybody else, or even us today because we are good. God loves us from a free and deliberate choice. Receiving God’s love has never been a “worthiness contest.” This is very hard for almost everyone to accept. It is finally a surrendering and never a full understanding. The proud will seldom submit until they are “brought down from their thrones” — as Mary put it [Luke 1:52]. It just does not compute inside our binary, judging, competing, and comparing brains.

God does not love you because you are good — God loves you because God is good. And then you can be good because you draw upon such an Infinite Source. It is God who does all the giving and we do all of the receiving. God is always and forever the initiator in my life, and we are, on occasion, the half-hearted respondent. Our mustard seed of a response seems to be more than enough for a humble God — even though the mustard seed is “the tiniest of all the seeds” [Matthew 13:32].

God makes use of everything that we offer and thus expands our freedom. Otherwise it would not be a covenant love, but a mere coercion. God even implants the desire within us to desire even more intimacy with God.
—Father Richard Rohr, O.F.M.

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 [5/9/26]	-----	\$ 1,025.00
Total Offerings: Sunday [5/10/26]	-----	\$ 597.00

LIVING THE RIGHT WAY:

“Love is what we are born with. Fear is what we have learned here. The spiritual journey is the unlearning of fear, and the acceptance of love back into our hearts.”

—Marianne Williamson

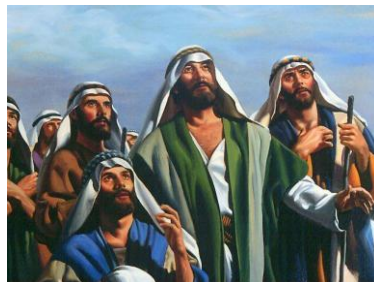
THE ASCENSION — JESUS STILL WITH US:

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

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

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

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



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

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

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

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

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

WHERE DO YOU GET YOUR NEWS FROM?

Where do you get your news from? You've probably either told or heard the following riddle: What's black and white and red [read] all over?" That's right, say it with me — the NEWSPAPER. I asked that riddle constantly when I was in elementary school. I know — it's lame. Although the internet is quickly catching up, most people still get their daily news directly from the paper — and that's good; we need to stay informed about the world around us. At the same time, however, I can point out many days in my life where I opened the newspaper written by men and women with all sorts of different motivations, and I did not open the Bible — God's inspired Word. How is it that I have time to read current events, check the weather, and read the sports cover to cover, but not have five minutes to grow closer to God? The newspaper can't compare to the Bible.

You want FRONT PAGE news? The Bible has got stories about everything — good and bad. Read about heroic rescues, families being reunited, and courageous young people who changed their worlds. And if you're one of those people fascinated by the darker side of the news, well this Book is for you, too. There's betrayal, lust, back-stabbing, jealousy, heartbreak, intrigue and battle scenes that make Ultimate Cage Fighting look like a walk on the beach. And, most importantly, reading THIS Book daily, you will hear about the real war that is going on, and the effects it has on you directly [1 Peter 5:8].

You want SPORTS? It's got everything from wrestling [Genesis 32] and fencing [1 Samuel 14], to fishing [John 21] and boxing [1 Corinthians 9]. There's also hunting [Leviticus 17], sailing [Acts 27], and horseback riding [Exodus 15].

You want WEATHER? Get the forecast for snow [Isaiah 1], hail [Exodus 9], rain [Job 36], sunshine [Isaiah 18], and severe flooding [Genesis 7].

You'll also find out what time sunset is, and when the SON will Rise.

You need to peruse the MONEY section? Don't be fooled — it's not in the book of Numbers, but you'll be amazed how often money is discussed [1 Tim 6:10, Matthew 26:15].

Want to know about the social scene, or what's going on this WEEKEND? There's never been a more eventful Friday, Saturday, Sunday — read about it!

Searching for your horoscope? Not necessary — you were born under the sign of the Cross.

You want GOVERNMENT or Politics? Look into 1 and 2 Kings, or 1 and 2 Chronicles.

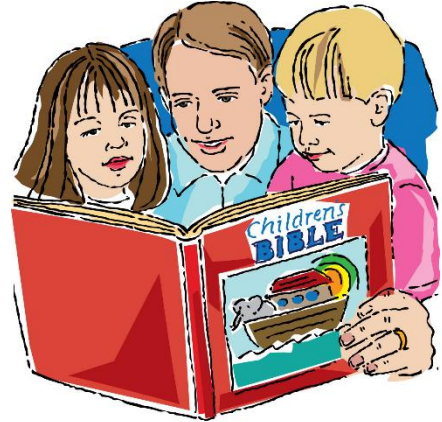
Looking for the COMICS? There's plenty of "animated" characters

Want the CROSSword? It's love.

Looking for a career change in the CLASSIFIEDs? Check out the Book of Job.

The Bible IS black and white and red all over. It is God's Word. It is truth. It is black and white in a world of gray. It is red, stained with the blood of Christ, and with the blood of the millions who have given their lives and died martyrs' deaths defending His teaching — preaching it, upholding it and preserving it— that you and I might read it.

Don't just read the news — read the GOOD NEWS.



—the Bible Geek

CHRIST REMAINS:

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

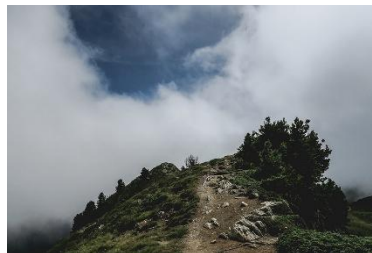
Matthew, taking a very different and subtle approach to Jesus' departure, starts this story when the myrrh-bearing women met an angel who sent them to announce that Jesus was risen and would meet his disciples in Galilee. As they obeyed those instructions, the risen Lord appeared to them, and he, too,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

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

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

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

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



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

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

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

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

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

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- 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 Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- 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.
- For Father Robert Maloy who is under the care of hospice.
- For Mary Frain who is under the care of hospice.
- For Denise George, AVI associate, who is in rehab for a medical condition.

PRAYERS FOR THE DECEASED:

- For Father James O'Donnell, associate of St. Malachi parish
- For Layten Perkins
- For Jack Winterich, brother of Guidance Associate, Kathy Lynch.
- For David Krus, Sr., father of David Krus ['83] and father-in-law of Carol Moran ['86]
- For Chad Deal, father of Adam Deal ['03]
- For Robert Tayek, father of Doug ['00] and Gabrielle ['04]
- For Father Andy Gujas, C.S.C.
- For Gayle McCrystal, wife of James McCrystal ['66]

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

COLLECTING 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 currently being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, June 20th**. Please remember to bring your items to the Chapel prior to the weekend of June 20th. Thank you!

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