

CLOSING PRAYER:

~ A PRAYER BEFORE THE EUCHARIST ~

I adore You,
Lord and Creator,
hidden in the Most Blessed Sacrament.
I adore You
for all the works of Your hands,
that reveal to me so much wisdom,
goodness and mercy, O Lord.
You have spread so much beauty
over the earth
and it tells me about Your beauty,
even though these beautiful things
are but a faint reflection of You,
incomprehensible Beauty.
And although You have hidden Yourself
and concealed Your beauty,
my eye,
enlightened by faith,
reaches You
and my soul recognizes its Creator,
its Highest Good,
and my heart is completely immersed
in prayer of adoration.

My Lord and Creator,
Your goodness encourages me
to converse with You.
Your mercy abolishes the chasm
which separates the Creator
from the creature.
To converse with You, O Lord,
is the delight of my heart.

In You I find everything
that my heart could desire.
Here You light illumines my mind,
enabling it to know You
more and more deeply.
Here streams of graces
flow down upon my heart.
Here my soul draws eternal life.
O my Lord and Creator,
You alone,
beyond all these gifts,
give Your own self to me
and unite Yourself
intimately to me.

O Christ,
let my greatest delight
be to see You loved
and Your praise and glory proclaimed,
especially the honor of Your mercy.
O Christ,
let me glorify Your goodness
and mercy to the last moment of my life,
with every drop of my blood
and every beat of my heart.
Would that I be transformed
into a hymn of adoration of You.
When I find myself on my deathbed,
may the last beat of my heart
be a loving hymn
glorifying Your unfathomable mercy.
Amen.

—St. Faustina

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.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbcsc@ix.netcom.com

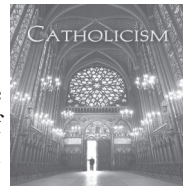
CHAPEL PICNIC:

Put this date aside; mark your calendars! Sunday, July 14th is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM. Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel.** Hope to see you there.



CATHOLICISM — A JOURNEY DEEP INTO FAITH:

Catholicism is a series of presentations/videos that has received rave reviews by all who have seen them. **Our series will meet next on Monday, June 3rd, at 6:30 PM** when we will discuss **Prayer and the Life of the Spirit.** We will continue to view various parts of the series on a monthly basis. **Each video will be followed by a group discussion and question period.** *Catholicism* presents a strong ecclesial dimension of the Catholic Faith — God’s revelation through Jesus Christ and His Church. **You do not have to see previous parts in order to join in this experience — each presentation is unique onto itself.** The series has been put together by Father Robert Barron, a priest in the archdiocese of Chicago. Each presentation centers on what Catholics believe and why, so all Catholics can come to a deeper understanding of the Catholic Faith. Not a video lecture, Church history or scripture study, this engaging and interesting formational program uses the art, architecture, literature, music and all the treasures of the Catholic tradition to illuminate the timeless teachings of the Church. *Catholicism* has received rave reviews by all who have seen it. **Light refreshments will be served at each of our sessions.** Please plan on joining us. Contact the chapel office if you have any questions.



A SUMMER BIBLICAL PRESENTATION:

We have begun a youth ministry for children ages M-6. All are invited to participate in a series of Biblical presentations. Our next presentation is entitled: **GREECE. It will be a one-day, adventure experience, taking place on Saturday, July 13th, from 10 AM - 1 PM.** Escape to Greece with St. Paul! Imagine leaving a life of privilege and power to face angry mobs, painful imprisonment, and chain-breaking earthquakes — all to spread the life-changing truth of God’s love. Learn the jaw-dropping story of the Apostle Paul straight from St. Paul himself! In an ancient “anything goes” culture, St. Paul will inspire children to share the truth of God’s immeasurable love today! If seeing is believing, then doing is even better. Are you interested in having your child act out a Bible story? Drama is a great way to reinforce biblical lessons and encourage children to take what they’ve learned, interpret it, and present it. Join in on the fun as we celebrate the church’s liturgical seasons throughout the year with a series of Biblical presentations which will conclude with a session in Vacation Bible school. **Sign up on the easel in the Narthex. If you have any questions, contact Denise Calabrese [216-905-0661]**



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Veda Repko, mother-in-law of kitchen chef, Scott Putzbach, who is recovering from a stroke.
- For Nicky Wallace, cousin of kitchen associate, Lena Bruscano, who is recovering from surgery.
- For Bob Murphy who is recovering from surgery.
- For Ethel Nagy, grandmother of Richard [‘16] Nagy, who is recovering from injuries sustained in a fall.
- For Dan McGuire, godfather of Megan Carey, who sustained injuries in a fall.
- For Brother Robert Fillmore, C.S.C., who is undergoing treatment for an infection.
- For Pat Myers who has an inoperable brain tumor.
- For Heidi Herten, mother of Hope [‘13] and James [‘15] Herten, who is undergoing rehabilitation following a stroke and a heart attack..
- For Helen Delguyd who is in rehabilitation following hip replacement surgery
- For Bruce Bechhold [‘58] who is recovering from ongoing foot surgery.
- For a child who is experiencing kidney problems.
- For Bob Hoster, husband of Alice, grandfather of Alex [‘05], Vince [‘07], Nick [‘09], Sarah, and Zachary [‘15] Hoster, who is recovering from pneumonia.
- For Hamm Biggar who is seriously ill with cancer.
- For Maurice Huffer who is critically ill with cancer.
- For Jim Skerl who is undergoing treatment for pancreatic cancer.
- For Roger DiPenti who is in rehabilitation following a serious fall.
- For Debbie McLaughlin who is undergoing treatment for cancer.
- For Ken Kotner who has been diagnosed with bone cancer.
- For Francis Bellitto who has cancer.
- For Margaret Keller, sister-in-law of Brother Richard, who is ill.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano [‘15] who is critically ill.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Tracy Stokes who is undergoing treatment for brain cancer.
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo, parents of Randall [‘71] and DJ [‘72] Bibbo, who is ill.
- For Frank Furlong, grandfather of Jennifer [‘13], Craig [‘17] and Sean [‘19] who is undergoing treatment for cancer
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko [‘05] who is undergoing treatment for cancer.
- For Clara Joczcyk, friend of Brother Richard, who is undergoing treatment for a stroke.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt [‘07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Val Fechko, who is critically ill.
- For Thomas Lanese [‘59], who is critically ill with cancer.
- For Ella Walker, grandmother of Bethany [‘08] and Amber [‘13] Byrd, who has been diagnosed with liver and colon cancer.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Sister Angela Plata, I.H.M., who is undergoing treatment for cancer.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For Antoinette Daquila, grandmother of Alyssa Solano [‘15], who is battling cancer.
- For people who have MS.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settle mire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settle mire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen [‘52], who is undergoing treatment for cancer.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [5/25/13] ----- \$ 889.00
Total Offerings: Sunday [5/26/13] ----- \$ 231.00

A PROVERB:

The most precious gift we can offer anyone is our attention.

PLANTING SEEDS OF HOPE AND GOODNESS:

Due to popular response, The Planting Seeds of Hope School supply program will be extended until August 4th — thanks to all those who have participated thus far. Please continue to bring in the school supplies. Our Lady Chapel is working to assist some needed children. Come join us as we work together to get **St. Adalbert’s** school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now because as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; Elmer’s liquid glue; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 4th** to Our Lady Chapel. “Come Grow with us” — as together, we work and plant our seeds of goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Any questions please feel free to call **Carol Jones [440.223.5828]**.

SCHEDULE FOR THE WEEK:

Sunday, June 2: Body and Blood of Jesus	10:00 AM
Monday, June 3: Charles Lwanga and Companions	5:30 PM [Eucharistic Chapel]
Tuesday, June 4: 9th Week in Ordinary Time	5:30 PM [Eucharistic Chapel]
Wednesday, June 5: Boniface	5:30 PM [Eucharistic Chapel]
Thursday, June 6:	5:30 PM [Eucharistic Chapel]
Friday, June 7: Sacred Heart of Jesus	5:30 PM [Eucharistic Chapel]
Saturday, June 8: 10th Week in Ordinary Time	5:00 PM
Sunday, June 9: 10th Week in Ordinary Time	10:00 AM

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available “by appointment.” The Reconciliation Room is located in the small chapel directly across from Father John’s Office.



REFLECTION ON THIS WEEK'S THEME:

Believe it or not, in the text of the *Spiritual Exercises*, St. Ignatius wrote a section on “Rules for Eating”. The main thrust of his thinking is that when we are seated at the table for meals, Jesus is seated with us. This image would increase reverence for the food and others at the table with us. This weekend, we celebrate the Feast of the Body and Blood of Jesus — formerly called “Corpus Christi” — the wonderful mystery of Jesus’ presence at the Eucharistic Table with us in his Body and Blood.

One way that we can help ourselves to make this experience more meaningful is by our calling to mind that each time we gather for meals — whether at home or in a restaurant — that grace is not a pre-meal ritual, but an experience of relationships. We give thanks for the food we are about to receive — but even more, we are grateful for the conversations — the grace offered us in the holy exchanges of love and reverence experienced between and among family and friends.

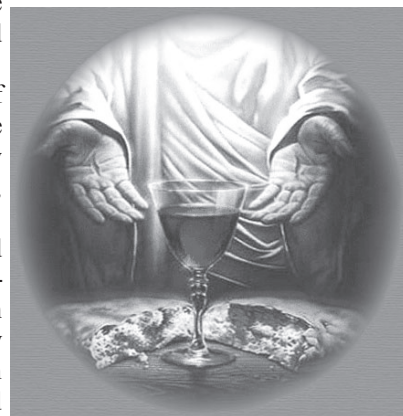
Whenever we gather at table, imagine the real presence of Jesus among ourselves and receive more reverently what we are eating of food and taking in as nourishment, what we are sharing by word and gestures. God is always setting us a table to receive life, hope, and love.

The Liturgy of the Word for this Feast of the Body and Blood of Jesus begins with a victory-celebration liturgy [Genesis 14:18-20]. For the previous thirteen years, there has been a war between kings. Abram, in the fourteenth year assisted in retaking property and people from the enemies. He returns to the king of Jerusalem — called during this time “Salem”. Melchizedek is both king and priest. He is grateful to God for this triumph. In a gesture of recognition to God for divine help, Melchizedek does a gesture of praise with words of blessings. Then Abram offers the king a gesture of reverence — a tenth of his goods. Abram is offered all the recovered possessions won in his victory; the king takes the recovered persons. But Abram raises his hand and states that nothing will be his — he is not to be enriched by the victory brought about by God.

Gestures and words are how humans celebrate — Melchizedek and Abram do something and say something. Melchizedek takes bread and wine — which are signs of God’s abundant kindness— and while offering them, he says a blessing by which he asks God to allow Abram to experience God’s love and care in his life. Abram makes a gesture of thanksgiving by offering the king a present of his own goods. Then Abram raises his hand in a gesture of praise to God Who has given the victory, and his words declare his refusal to profit personally from the victory.

Luke’s Gospel [9:11-17] has several important features. The scene for the miraculous feeding of thousands takes place in a desert — as did the miraculous feeding of the Israelites with manna. The inability of the apostles to find enough food is a lesson that the apostles themselves need to learn. They have just been “missioned”; they must learn to depend on the abundant care which God has for them. Jesus has the power and love to provide. There are twelve baskets of leftovers which do represent the new Israel founded on the preaching and good deeds of these same twelve.

It is important to notice that the preaching and healing of Jesus is tied closely to the feeding. It is quite beautiful that Jesus gives the duty of distribution to his friends whom he also gives the mission of distributing the teaching and healing work that Jesus had begun. The apostles are being prepared to be

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Patricia O’Shaughnessy, the grandmother of novice Brendan McAleer, C.S.C
- For Robert Dantio
- For Mae Zgodzinski.
- For Arthur Houdeshell, grandfather of Matt [‘11], Kaitlyn [‘12], Joseph [‘17], Christopher [‘19], and Mitchel [‘21] Lamosek.
- For Helen Beach, mother of Gilmour Religion teacher, Robert Beach, grandmother of Hannah [‘98] and Miriam [‘99].
- For Jessica Carmosino
- For William Carr, grandfather of Connor [‘14], Kelly [‘16], and Brian [‘20] Davis
- For John Fred, grandfather of Kyle Whittaker [‘07]
- For Irene Horvath.
- For Ben Bettinger
- For John Goddard.
- For Brother Theodore Girard, O.S.B., great-uncle of Maggie Dick [‘13]
- For Walter Lapchynski
- For Donald Lindmark, step-father-in-law of Gilmour Trustee, Michael Howley [‘01].
- For John Bomback, grandfather of Olivia Vaz [‘14].
- For Anthony Kazmer

PRAYERS FOR OTHERS:

- For all those graduating from High School, Middle School, and Lower [Elementary] Schools during this time.
- For the victims of the tornado in Oklahoma, and for those who are assisting them.
- For a peaceful resolution to the tensions which exist between South and North Korea.
- For an end to violence in our society.
- For those who struggle with family relationships.
- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

EUCCHARISTIC MINISTERS:

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



WHERE'S THE EUCHARIST?

With the number of Eucharists being cut drastically all over the world because of the priest shortage, it might be good to look at some of the first Christian concepts of that celebration. Early followers of the risen Jesus were so committed to the Eucharist that they even found Hebrew Scripture references to it in passages which modern scholars are convinced had nothing to do with Jesus or the Christian Breaking of Bread. On this Feast of the Body and Blood of Jesus, our reading from the Book of Genesis provides us with a classic example of such “eisegesis” [Genesis 14:18-20]. The author of the Letter to the Hebrews, for instance, especially zeroed in on two points — Melchizedek being a priest, and his offering Abraham’s army bread and wine [see Hebrews 5-7].

Yet Paul — our earliest biblical reference to the Lord’s Supper — stressed a completely different aspect of the Eucharistic action. Angered by the Eucharistic behavior of some in the Corinthian community toward the poor, the Apostle does more than just remind his readers of Jesus’ Last Supper words and actions. Paul emphatically states: “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” [1 Corinthians 11:18-26].

Back then, the Eucharist was celebrated in the context of community meal — an event in which everyone shared their food and drink with everyone else. Some of the Corinthian well-to-do resented the fact that the poor couldn’t bring anything to the meal. They seemed, for instance, to have announced to the wealthy that the Eucharist would start at 7:00 PM, and told the poor that it began at 7:30 PM. By the time the latter arrived, little of the meal remained. Because some refused to die by sharing their food with others, the poor went hungry.

Paul was convinced that the risen Jesus became present only when the community died enough to themselves to experience him/her in everyone participating in the celebration. For Paul, not to recognize the body of Christ in one another made one unworthy to receive the Eucharist. Unlike today’s theology, Jesus’ presence didn’t depend on having the right person say the right words over the right elements — it revolved around a commitment to be one with all who were present.

Luke’s gospel [9:11-17] of the multiplication of the loaves — with its reverences to the Lord’s Supper — also emphasize sharing.

All Scripture scholars agree that Luke’s theology of the Eucharist shaped the way he recorded this miraculous multiplication of the loaves. Since Luke faithfully copies most of Mark’s chapter 6 narrative, it is important to notice that his Jesus technically doesn’t feed the crowd — his followers do. When the Twelve make him aware of the hunger situation, Jesus doesn’t immediately take care of the problem. Instead, he tells his disciples: “Give them some food yourselves.”

Jesus quickly brushes aside their protest — “Five loaves and two fish are all we have” — telling them to arrange the 5,000 in groups small enough to be efficiently served. Then he takes their bread and fish, says a blessing over the meager fare, and returns it to them “to set before the crowd.” The people’s hunger is only taken care of by Jesus’ followers’ willingness to share what little they have.

If we’re serious about following our biblical Eucharistic theology, any modern reform of the Lord’s Supper must revolve around more than just changing ceremonial words and rituals. Somehow we must create an opportunity for all to share with others. In all of the changes and adaptations that have taken place in the Liturgy over the many centuries, somehow we have forgotten that Paul would have been uptight to discover that one day we’d remove the pot-luck dimension from the Breaking of Bread. He’d quickly demand we come up with something to replace it — something by which we could become one enough with those around us to make the risen Jesus present to all. Any ideas?

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

the leaders who serve as Jesus claims he is by his — Jesus is not the one who sits at table, but the One Who serves [see Luke 22:24].

In my personal family, there were six of us children growing up, and each night we would sit down for a dinner that my dear mother had prepared. There was one thing we could not say upon arriving at our chair — “I don’t want...” . Eventually one would slip and mistakenly say the magic words and be quietly, but definitely, dismissed from dinner and advised to take up occupancy for the rest of the evening in our respective bedroom. This banishment allowed a larger portion for each of the wiser.

My mother was the preparer, my father the distributor; we were the served, the fed, the receivers and the nourished. What we celebrate each time we gather for the Sacred Meal of Jesus’ preparation and distribution, we mind our manners, relinquish our selectivity and we say the proper words which we all learned early at our family table — “Thank you” which is our liturgical “Amen!” There are those who say interiorly: “I don’t want” about the Real Presence in the Eucharist of the Catholic Church — they are saying that they do not want the mystery, the incomprehensible, the mind-stumping reality which Jesus handed over. God, like my own mother, prepared this meal for us by his whole life — given once and for all. It is easier to accept and receive symbols — they are understandable. To receive and “want” the tangible and consumable reality of his Body and Blood is sometimes more than we can handle — yet we are invited to “more than handle”, but hand on in our daily lives.

The Sacred Body and Blood of Jesus are the “Real Presence” of his continual desire to serve us and nourish us so that we might be and live what he claims us to be — and which we receive at each Sacred Meal. We are the served by our being “cum Panis” or “bread-withers”. As receivers we are moved to gratitude, and then we move to be his Body by being sent to serve all who are in various deserts or deserted by life’s false attractions.

We are not banished to our rooms, but sent to “love and serve the Lord” as he dwells in his sisters and brothers. What I “don’t want” is to be confined to my room of shame because I forgot to say “Thank You” for who God has given me to be. At the Sacred Table Jesus gives himself to us so that through us, he may give himself to others. This is what he “does want.”

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

THE FEST IS COMING:

The FEST is a one-day, FREE family festival for all ages held at the Center for Pastoral Leadership in Wickliffe, Ohio. This year’s FEST will take place on **Sunday, August 4th**. Enjoy live, national Christian bands on stage — scheduled to play this year are **Casting Crowns, Jamie Grace, For KING & COUNTRY, Matt Maher, the 300, and Jesse Manibusan**. There will also be entertainment, games, BMX shows, kid’s areas, opportunities for inspiring prayer, tents with vendors from all over the nation and our area, giveaways, and your favorite festival foods. At 8:00 PM, join in the highlight of the day — an extraordinary outdoor Mass shared by thousands. Of course, the day would not be over without an incredible fireworks display. Throughout its history, the FEST has truly become a one-of-a-kind regional event. People from all over Northeast Ohio and beyond eagerly look forward to the FEST each year! The FEST began in August of 2000 where just under 5,000 people attended. Now — twelve years later — the attendance has reached 35,000. Find out for yourself why so many people keep coming back!

STRENGTH
in numbers
FEST 2013

THE CHAIN OF LIFE:

Good works are links that form the chain of love.

—Mother Teresa.

LIVING THE EUCHARIST:

Mahatma Gandhi was once asked a question about Father Damien of Molokai — the priest who died serving the lepers. Gandhi said: “The political and journalistic world can boast of very few heroes who compare with Father Damien of Molokai. The Catholic Church, on the contrary, counts by the thousands those who after the example of Fr. Damien have devoted themselves to the victims of leprosy. It is worthwhile to look for the sources of such heroism.”

That’s a great question — what is the source of the heroism of people like St. Damien of Molokai and his successor, St. Marianne Cope? The answer comes to us in the Feast of the Body and Blood of Jesus. St. Paul talks how Jesus took bread and said: “This is my body,” and with the chalice of wine: “this is the covenant of my blood.” Then St. Paul concludes: “As often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes.” [1 Corinthians 11:18-26]. When we participate in and receive the Eucharist — the Body and Blood of Jesus — we mystically enter his death and resurrection. That should give us strength — strength to spend our lives in service. Now, while you and I are not St. Damien or St. Marianne, the Eucharist calls us — like them — to give our lives for others.

In order for the Eucharist to have power, it requires a couple of things — [1] As Pope Francis referred to receiving Holy Communion as a “Eucharistic coherence.” Eucharistic coherence, —that’s a big word. It means this: “People cannot receive the Eucharist and at the same time act and speak against the commandments.” When he was the Cardinal of Buenos Aires, Pope Francis emphasized the commandments regarding respect for human life from conception through natural death — and every moment between. We see Pope Francis living that teaching in the way he shows special attention to the infirm and the disabled.

There was even a report that the pope performed an exorcism on a troubled boy. A formal exorcism, of course, involves prior medical and psychiatric evaluation. Still, every prayer makes a stand against forces of evil. If you and I are going to help others, it means spiritual combat — and that combat, that service requires Eucharistic coherence — acting and speaking in line with the commandments.

[2] Besides Eucharistic coherence, we need something else — gratitude. The word, Eucharist, means “thanksgiving”. On this Feast of the Body and Blood of Jesus, one such act of thanksgiving would be to spend some time in prayer after receiving the Eucharist. We lose the value of Communion if we “eat and run”.

A priest once stopped someone as they were leaving Mass early; he reminded them that “only one person left the Last Supper early”! One time St. Philip Neri saw someone leaving church right after Communion, and he sent servers with candles and bells to accompany the person. The person stormed back into the church and confronted the priest — “What kind of joke is this?”, they demanded.

St. Philip Neri said: “It’s no joke. The rules of the liturgy say the Blessed Sacrament should be treated with reverence. You left the church immediately with no prayer of thanksgiving. You were carrying the Blessed Sacrament within you. So I asked the servers to accompany you to honor Him.”

After receiving the Eucharist, each of us is a tabernacle — the physical presence of Jesus continues to be in us. That’s why we have not only the Communion hymn, but a reflective period of song and silence, followed the Communion Prayer — and even the announcements — to build up the Body of Christ in practical ways.

Use well the time after receiving the Eucharist to praise and thank Jesus from the bottom of your heart. And always remember: “As often as you eat this bread and drink this cup,” says the Apostle Paul, “you proclaim the death of the Lord until he comes.”

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

in a sense the true substance to be consecrated each day is the world’s development during that day — the bread symbolizing appropriately what creation succeeds in producing, and the wine what creation causes to be lost in exhaustion and suffering in the course of that effort. The Eucharist offers up the tears and blood of the poor and invites us to help alleviate the conditions that produce tears and blood.

And we do that, as a famous church hymn says, by moving “from worship into service.” We don’t go to the Eucharist only to worship god by expressing our faith and devotion. The Eucharist is not a private devotional prayer. Rather it is a communal act of worship which, among other things, calls us to go forth and to live out in the world what we celebrate inside of a church — namely, the non-importance of social distinction, the special place that god gives to the tears and blood of the poor, and non-negotiable challenge from God to each of us to work at changing the conditions that cause tears and blood. The Eucharist call us to love tenderly — but, just as strongly, it calls us to act in justice.

To say that Eucharist calls us to justice and to social justice is not a statement that takes its origin in political correctness. It takes its origin in Jesus, who, drawing upon the great prophets of old, assures us that the validity of all worship will ultimately be judged by how it affects “widows, orphans, and strangers.”


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

READINGS FOR THE WEEK:

Monday:	Tobit 1:3-2:8, Mark 12:1-12
Tuesday:	Tobit 2:9-14, Mark 12:13-17
Wednesday:	Tobit 3:1-17, Mark 12:18-27
Thursday:	Tobit 6:10-8:9, Mark 12:28-34
Friday:	Ezekiel 34:11-16, romans 5:5-11, Luke 15:3-7
Saturday:	Tobit 12:1-20, Luke 2:41-51

10th Week in Ordinary Time: 1 Kings 17:17-24, Galatians 1:11-19, Luke 7:11-17

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our  troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

THE RUDDER OF YOUR SHIP:

Not to have control over the senses is like sailing in a rudderless ship, bound to break to pieces on coming in contact with the very first rock.

—Mahatma Gandhi

THE EUCHARIST AS A CALL TO JUSTICE:

When the famous historian, Christopher Dawson, decided to become a Roman Catholic, his aristocratic mother was distressed — not because she had any aversion to Catholic dogma, but because now her son would — in her words — have to “worship with the help”. She was painfully aware that, in church at least, his aristocratic background would no longer set him apart from others, or above anyone. At church, he would be just an “equal among equals” because the Eucharist would strip him of his higher social status.

She intuited correctly. The Eucharist, among other things, calls us to justice — to disregard the distinction between rich and poor, noble and peasant, aristocrat and servant — both around the Eucharistic table itself, but also afterwards outside of the church. The Eucharist fulfills what Mary prophesized when she was pregnant with Jesus — namely, that, in Jesus, the might would be brought down, and that the lowly would be raised up [see Luke 1]. It was this very thing that first drew Dorothy Day to Christianity. She noticed that, at the Eucharist, the rich and the poor knelt side by side — all equal at that moment.

Sadly, we often don’t take this dimension of the Eucharist seriously. There is a common tendency to think that the practice of justice — especially social justice — is an optional part of being a Christian — sometimes mandated by political correctness rather than by the gospels. Generally, we don’t see the call to actively reach out to the poor as something from which we cannot exempt ourselves.

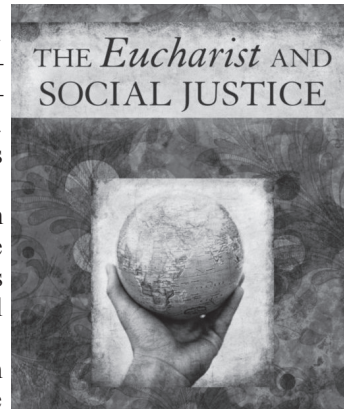
But we are wrong in this. In the gospels — and in the Christian scriptures in general — the call to reach out to the poor, and to help create justice in the world is as non-negotiable as keeping the commandments and going to church. Indeed, striving for justice must be part of all authentic worship.

In the New Testament, every tenth line is a direct challenge to reach out to the poor. In Luke’s gospel, we find this in every sixth line. In the Epistle of James, this occurs in every fifth line. The challenge to reach out to the poor, and to level the distinction between rich and poor, is an integral and non-negotiable part of being a Christian, commanded as strongly as any of the commandments.

And this challenge is contained in the Eucharist itself — the Eucharistic table calls us to justice, to reach out to the poor. How? First, by definition, the Eucharistic table is a table of social no-distinction — a place where the rich and the poor are called to be together beyond all class and status. At the Eucharist, there are to be no rich and no poor — only one equal family praying together in a common humanity. In baptism we are all made equal, and for that reason there are no separate worship services for the rich and the poor. Moreover, St. Paul warns us strongly that when we gather for the Eucharist, the rich should not receive preferential treatment [1 Corinthians 11:18-26].

Indeed, the gospels invite us in the opposite direction. When you hold any banquet, the gospels tell us that we should give preferential treatment to the poor [Luke 14:12-14]. This is especially true for the Eucharist. The poor should be welcomed in a special way.

Why? Because, among other things, the Eucharist commemorates Jesus’ brokenness — his poverty, his body being broke and he blood being poured out. Pierre Teilhard de Chardin expresses this aptly when he suggest that the wine offered at the Eucharist symbolizes precisely the brokenness of the poor —



A PILGRIMAGE FOR THE YEAR OF FAITH:

Most Reverend Richard Lennon, Bishop of Cleveland has designated five parishes as pilgrimage sites in the Diocese of Cleveland for the “Year of Faith.” The five parishes are: the Cathedral of Saint John the Evangelist, E. 9th Street & Superior Avenue, Cleveland; Saint Sebastian, 476 Mull Avenue, Akron; Saint Mary, 320 Middle Avenue, Elyria; Saint Mary, 242 N. State Street, Painesville; and Saint Mary of the Immaculate Conception, 527 Beall Avenue, Wooster.



The diocesan-wide pilgrimage will take place at these five parishes all weekends beginning May 18th through September 8th. These particular parish sites were chosen by Bishop Lennon because they well represent the culture and history of the Diocese of Cleveland. You can begin at any parish, but you are asked to end at the Cathedral of St. John.

Individuals who choose to take the diocesan-wide pilgrimage can request a “Pilgrim Passport” at any of the five parishes. The passport will then be stamped for that parish visit and can then be taken to the remaining parishes to have it stamped at each of those parishes.

A pilgrimage is a transformative journey to a sacred place reminding us that we are pilgrims on a journey that begins and ends with God. Pilgrimages are an opportunity for contemplation of one’s life and for transformation. Our travel is the outward part; our drawing closer to God is the inward part.

The journey to and from the pilgrimage site is an occasion for communal prayer or devotional practices. A pilgrimage can be an opportunity for peaceful quiet and contemplation. While there are no “set prayers” that need to be said at each place — just spend a time in prayer at each place. Possibly pray the rosary, or some similar, personal, devotion.

Pope Emeritus Benedict XVI, encouraged us during this Year of Faith to seek opportunities to deepen our faith and renew our baptismal call to holiness. A pilgrimage to a sacred place — especially one we might not have visited before — can be an ideal occasion for this. In addition, in observance of this Year of Faith, the Church offers pilgrims the gift of indulgences as a chance to open themselves to the purity of heart and penitential spirit associated with this special year.

Pope Emeritus Benedict XVI has decreed a plenary indulgence — a special time of grace — for the occasion of the Year of Faith. A Plenary Indulgence “may be obtained by all faithful who, truly penitent, make a Sacramental Confession, receive the Eucharist, and pray for the intentions of the Holy Father — Pope Francis.”

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim, please bring them in.** The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for the summer. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



THE REAL VALUE:

“The richest person in the world is not the one who still has the first dollar he or she ever earned. It’s the person who still has his or her best friend.”
—Marsha Mason

EUCCHARIST — FEEDING AND HEALING:

Melchizedek is a very important and yet rather mysterious figure in the story of our salvation [Genesis 14:18-20]. He occurs in only two places in the Old Testament — [1] in the Book of Genesis, and [2] in Psalm 110, which quotes the famous line: “You are a priest forever according to the Order of Melchizedek.”

Abraham has come to the aid of the Five Kings from the fertile plain around the Dead Sea where his nephew Lot has settled. They had been overcome by four other Kings; but when Abraham heard this, he and three hundred and eighteen members of his household immediately fell upon the enemy and defeated them. On his return home to the Oaks of Mamre, Abraham meets with the King of Sodom. Melchizedek mysteriously appears bearing gifts of bread and wine. We are told that Melchizedek was “King of Salem” which is usually identified as Jerusalem. But we are also told that he was a Priest of God the Most High. Melchizedek does two things — [1] he pronounces God’s blessing on Abraham, and [2] he blesses the Most High God. In response to this, Abraham gives Melchizedek a title of everything he possessed.

You can immediately see the strong Eucharistic overtones to this event — the offering of bread and wine being only the most obvious. Also important is the blessing of Abraham by God which Melchizedek pronounces, and then Melchizedek’s subsequent blessing of and giving thanks to God for the victory given to Abraham.



This is precisely what happens in the Eucharist — God blesses us, and we in our turn praise, bless, and thank him. It is after all “a holy exchange of gifts.” The priest performs a crucial role in all this — for it is he who pronounces God’s blessing, and he who is the conduit for the blessing and thanksgiving given to God on behalf of the people.

The fact that Melchizedek is at the same time a king and a priest also echoes Christ’s priestly and kingly functions. Melchizedek is an important foreshadowing of Christ, and indeed his appearance most particularly points to the significance of the Eucharist as the key way in which the salvation won by Christ is made present to the world.

These Eucharistic overtones are reinforced in Luke’s Gospel [9:11-17]. What is particularly interesting is the fact that the words used to describe this multiplication of the loaves by Jesus are exactly the same words that are used at the Last Supper — “took, blessed, broke, gave”. These are words that we are very familiar with; and they summarize the four movements within the Mass.

There are two very important elements of the Eucharist that are present in the multiplication of the loaves — feeding and healing. The whole context of this great miracle is that of healing. The Gospel story begins with Jesus making the crowds welcome; then he talks with them about the Kingdom of God; and, finally, Jesus cures those who were in need of healing.

We don’t know how long Jesus spent healing the people that day, but we can infer that it must have been quite a long time since it was late afternoon, and the disciples were concerned about how the people would make arrangements to spend the night. It is at this point — after a long session of teaching and healing — that the miracle occurs.

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. **Please call the chapel office [440-473-3560].**

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — THE EDGE — meets on Sunday, June 2nd from 11:30 AM — 1:00 PM. If you haven’t come in a while, or if you have never “tried us out”, this would be a good time to join us. All who are in grades 6-8 are invited to join us. Come and find out what the EDGE is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome. **Watch for our summer schedule which will appear shortly.**



HEARING THE TRUTH:

Have you ever noticed that you are sometimes aware of certain things even before you began thinking or praying about it? That’s because the Holy Spirit is inside you teaching you the truth. He speaks into your spirit. Then your spirit relays His promptings to your mind. Suddenly, you’ll have a new thought — “I need to forgive that person,” “I need to stop saying those unkind things.”



As you become more aware of the Spirit of God in your everyday affairs, you’ll be quicker to hear and obey those promptings — you’ll actually get in the habit of allowing the Spirit of Truth to reveal the will of God to you. And that’s one habit God wants you to have!

One of the first things that the Spirit said to me when I began to listen to His promptings was: “spend more time in prayer.” Since then, I have talked with people from all over the world who are hearing the same thing. Believers everywhere are hearing the Spirit of God direct them to more prayer.

God hasn’t given the Holy Spirit to just a few special Christians — He’s given the Spirit to all of us. And if we’ll just learn to be sensitive to His voice, He’ll guide us into all truth!

Think about how different your life would be if you knew the truth of God about every situation! Doesn’t that just make you want to listen to your spirit? Doesn’t it make you want to be on the keen edge of what God is saying?

Start tuning your ear to His still small voice within you. Honor Him and welcome His guidance into your everyday affairs. Listen for His promptings and be quick to obey. God is ready to speak to you.

—anonymous

A PARADYME :

The fruit of silence is prayer. The fruit of prayer is faith. The fruit of faith is love. The fruit of love is service. The fruit of service is peace.

REVERENCE FOR THE EUCHARIST:

The gift of the Lord — the Body and Blood of Christ that we receive in the Eucharist — is the greatest gift possible. It is His sacrifice on the Cross made real in the Eucharist for us to eat and be nourished with. Somehow or other, many of us have lost the wonder and awe, the respect and reverence, that the Eucharist deserves. Just consider the number of people who cease attending Church in the summer.

Over the course of the past six weeks, hundreds and hundreds of children received their First Holy Communion. Where are their families now? Some will be in Church this weekend. Some are away on vacation — hopefully attending Mass wherever they are. But many, perhaps over half, simply do not put enough value on the Eucharist to attend Mass regularly. They will respond: “We are good people. We believe in God, and that is all that matters.” But the problem with their argument is that there is no place for God’s greatest gift — the Eucharist — in their lives. The awe, the respect, and the reverence for the Eucharist — this beautiful Sacrament — is missing from their lives.

But we do not have to look to others. There are times that the reverence for the Eucharist is not all it should be in my life — as perhaps also in yours. Far too often, I prepare for Mass focusing on the homily while not remembering that far more important than the homily is the reception of the Word Made Flesh in the Eucharist. Perhaps, too often you join the line to receive the Eucharist without taking the time to consider what you are doing, or whom you are receiving. Too often people come up to receive the Eucharist and are chewing gum, or talking to their friends; and then when they have received Jesus, they head for the doors to beat the parking lot traffic, or they go back to talking with their friends — picking up the conversation where they left off when they went up to Communion.

The Solemnity of the Body and Blood of the Lord was established in the thirteenth century to promote respect and reverence for the Eucharist. The celebration has retained its purpose. We need to stop today and consider our reception of the Eucharist. We need to ask God to rekindle in us — and in all people — the awe, the respect, and the reverence that is fundamental to understanding the reality of the sacrament of the Body and Blood of Jesus Christ.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

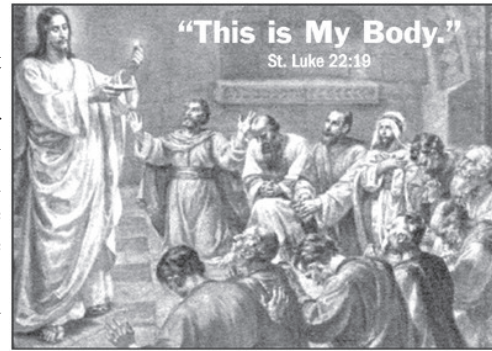
LIFE TEEN:

Lifeteen will next meet on Sunday, June 9th. Life Teen Youth Group normally meets EVERY SUNDAY at 11:30 AM. All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about. The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass**. [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers.

**A PROVERB:**

“Turn your face to the sun and the shadows fall behind you.”

—Maori Proverb



The feeding takes place on two levels — there is the obvious feeding of our bodies with bread and wine, but also, there is the sustenance of our souls that only this food from heaven can provide.

Today in the Eucharist, we only receive a mere morsel of bread, and possibly just a sip of wine. But on that day everyone ate as much as they wanted. However, the provision of actual food remains important, since it reflects the fact that God gives us everything we need on which to live. It is, after all, his response to our prayer “to give us this day our daily bread.”

The Eucharist is above all a healing sacrament — it restores us to union with God; it is a memorial of our salvation, and a concrete reminder of the sacrifice that Christ made on our behalf. It is therefore the sign “par excellence” of God’s overflowing love for us. And what can be more healing than love?

We know that, for all the medicines and surgery provided by the doctors, it is the nurse’s TLC — her tender loving care — that effects the real healing. Without this vital and very practical application of love, no medical intervention would accomplish lasting healing.

The Eucharist is healing at its most efficacious because it works at the very deepest level of our being. The Eucharist makes present our salvation and connects us to life eternal. It looks not to the short term healing of our bodies, but to the long term healing of our souls — it is concerned above all with our eternal welfare.

Jesus encounter in Luke’s gospel began with Jesus making the people feel welcome. What is clear here is the fact that what Jesus must have done involved more than just a few, brief words of greeting — he truly made them welcome. This provides us with the keynote of hospitality that is so relevant when we are talking about the Eucharist. This is no ordinary person who makes us welcome — it is the Lord himself. And his welcome is no mere form of words — it is an open invitation to share in his life, and indeed to spend the whole of eternity with him.

This is what the Eucharist is all about — us sharing in God’s own life. This is the meaning of the salvation that we celebrate — that we are made fit to live forever with God in his eternal Kingdom.

Strangely, some Christian denominations never celebrate the Eucharist; some others only once a month or once a week. But in the Catholic Church, we see the Eucharist in all its aspects and understand that it is the gate to heaven and therefore the central act of our worship. It is indeed therefore something for all days and for every day. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Springtime has finally arrived. It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your **gently used** men’s, women’s and children’s clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on spring or summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**



YOUR GRACE IS ENOUGH:

“That’s bad karma.” “What goes around comes around.” “You’ll get what’s coming to you.” These are the kinds of things that we hear often. It’s that idea that life will always take an “eye for an eye, and a tooth for a tooth.” And if you live a good life, good things will happen to you. If you make mistakes and wrong turns, bad things will happen to you.

So what does that mean for us — a world full of sinners, who constantly fall short of God while being called to holiness? In a world ruled by karma, we have no hope. The good news is that our world doesn’t operate under karma, but rather it lives by the love of God which is found in mercy and grace.

So what is grace? Grace is God’s divine life — the free gift of God to help us turn to Him, and away from sin. It is seen most substantially by Jesus’ full self-giving in his suffering and death on the Cross. Grace helps us to be like God, and thus become more who we were created to be. When we leave the “state of grace”, we cut off the divine life within us. We become less than what we were made for — less human. To be fully human, our body and soul work in harmony with the love of God.

“If we were to rely only on ourselves and our own strength, we would not get far in our attempts to be good. Through faith, we discover that we are God’s children, and that God makes us strong. When God gives us his strength, we call this “grace.” Especially in the sacred signs that we call the Sacraments, God gives us the ability actually to do the good that we want to do” [*YouCat* #279].

Pope Francis has said: “Without grace, we can do nothing!”

We need grace because we can’t get to Heaven or be holy on our own. It’s humbling to admit that — especially since we live in a “do-it-yourself” culture that has a self-help program for just about everything. Yet we find that because of our sin — no matter how hard we try — we can never earn the grace of God, or punch our own ticket to heaven. If we got what we deserve, we would have no hope of salvation. But thank God that grace isn’t fair! There’s a few lines from the song, *Roll Away the Stone*” [Mumford and Sons] that captures this well:

It seems that all my bridges have been burned,
But you say that’s exactly how this grace thing works
It’s not the long walk home that will change this heart,
But the welcome I receive with the restart.

Many of us are familiar with the story of the Prodigal Son [see Luke 15]. The young man squanders his entire inheritance on sinful and wasteful things, breaking ties with his family, and leaving them behind. When he hits rock bottom — broke and longing for even pig food to eat — he decided to come back home, and to ask his father if he can serve as a hired worker. He wasn’t asking to be taken back in. He shamed his family, and he knew that he couldn’t undo the damage. Those bridges were burned. Yet, the father runs to him and rejoices in his return by putting clothes on his back, a ring on his finger — which represented the family seal — and a feast.

If you look at this story through the lens of karma, the father would not come running to get his son back — he’d more likely be singing: “It’s too late to apologize” [One Republic]. But that’s not who God is. God freely gives Himself to us even when we don’t deserve it.



Sanctifying grace — the grace that stays with us and makes us holy — is found in the Sacraments — especially the Eucharist. Grace cannot be taken — but, only received. It’s a difficult concept since it means that we can’t earn it by following a formula.

But we can work to be in a state that is receptive to grace. We must ask God for grace in prayer. Pray every day — all the time. Pray in adoration — and through situations as they happen — for strength and humility. Never stop asking. It’s probably the most common reason that people go without grace in their life — they never bother to ask for it!

Stay close to God, and say “yes” to God. During the times when we don’t say “yes”, turn back to him and say “yes” again!

In other words, grace is always available to us. Sometimes in our pride, we don’t accept it. But because it’s always there, all we need to do is to renounce our pride, and turn back to Jesus and follow his path. Remember, grace helps us to turn from evil and toward God. When we do this, we may encounter a few sufferings — like initially cleaning a wound. But the end result is healing and joy that comes from God alone.

The first thing that is necessary for God’s grace is humility. St. Ambrose said: “Let your door stand open to receive Him — unlock your soul to Him. Then you will see the riches of simplicity, the treasures of peace, and the joy of grace. If you shut the door of your mind, you shut out Christ. Though He can enter, He does not want to force His way in rudely, or compel us to admit Him against our will.”

God calls us to great things, and He gives us the grace to carry them out. Humility is knowing how we stand in relation to God. By recognizing how weak we are, and how much we need Him, we allow God to live inside us, and to use us as His instruments. Saint Paul wrote: “My grace is sufficient for you, for power is made perfect in weakness. I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me” [2 Corinthians 12:9].

Let your life be filled with the grace of God! It allows us to flourish and to live in truth and freedom. It allows us to live in God’s likeness, so that when we are full of grace, we will be fully live. Venerable Bishop Fulton J. Sheen once said: “Mary was not full of grace because she was beautiful; she was beautiful because she was full of grace.”

—taken from the writings of Aaron Hostetter, an associate of The Bible Geek.

SUPPORT OUR LIFETEEN PROJECT — JUNE 15-16:

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to “have a meal on the run” when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates** [no Styrofoam, please], **and Paper Bowls.** **We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the “registration table”, and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

