

**CLOSING PRAYER:**

**~ A Prayer for Compassion ~**

Lord,  
help me to remember  
that others don't always see  
the way I see,  
hear what I hear,  
feel what I feel,  
or understand things  
the way I have come to understand them.

You give each of us  
gifts that are uniquely ours.  
Forgive me for my failure  
to value the gift in another,  
judging other gifts as wrong  
or somehow less important  
than our own.

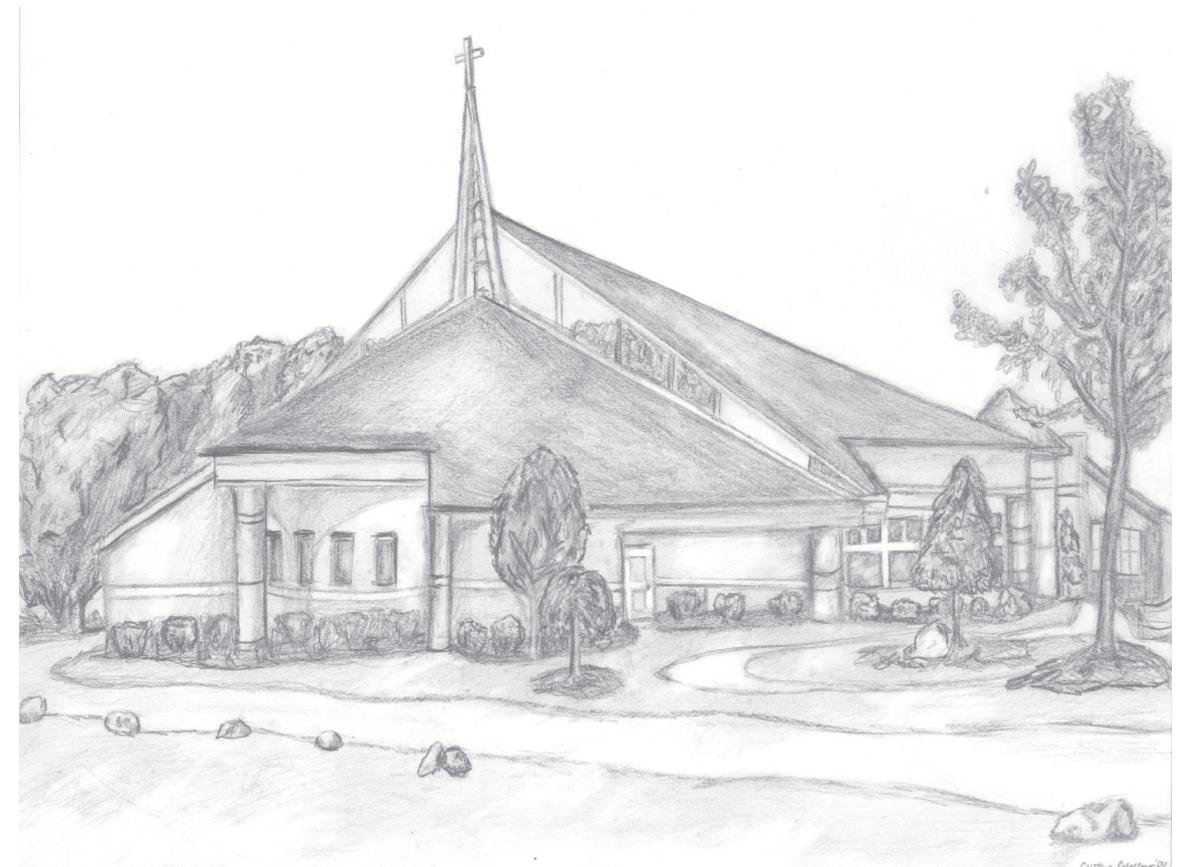
Give me the gift of compassion,  
so that I may be compassionate  
as you are toward me.  
Teach me to embrace others  
with compassionate arms,  
no matter what our age, color,  
creed, history, or belief.

Help me to always remember  
that you are Life Itself,  
and that you are use  
every one of our unique gifts  
to bring us together  
with you once again.  
Amen.

**CAMPUS MINISTRY OFFICE:**

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

# 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.*

**WELCOME ALUMNI:**

This weekend, we honor our alumni, and we would like to extend a warm welcome to all who have returned to our campus — particularly those who have joined with us to share in Eucharist. **Special congratulations to the Class of 1963 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1958 who are celebrating their 55<sup>th</sup> anniversary, and to the Class of 1953 who are celebrating their 60<sup>th</sup> anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.

**QUINCEAÑERA:**

On **Saturday, June 15<sup>th</sup> at the 5:00 PM Mass**, we are going to celebrate the Quinceañera of **Theresa Schauer**. This important custom is observed throughout Mexico, central America, and other Latin American countries. **We as a faith community are blessed to share in this important day in the Teresa's young life. It will prove to be inspiring for all of us.**

An old “coming of age” tradition, the Quinceañera has its roots in ancient Aztec society. The word itself “Quinceañera” is derived from the Spanish words “quince” meaning “fifteen”, and “años” meaning years. In layman’s terms it is a sweet 15<sup>th</sup>. This tradition has been linked to ancient Aztec rites of passage for young women. In the Aztec society, young girls at around age fifteen were being prepared for marriage. Their education was placed in the hands of the elder women of the community who would pass down from generations, important tasks that an Aztec woman should know. This important tradition signified that at the age of fifteen a girl enters maturity and makes the transition into adulthood.

After the conquest, different religious and cultural factors began to shape the tradition with a more Christian focus. Around the same age, young girls then had the option of marrying or committing their life of faith. Often wealthier girls had more of an option between the two, while women in the poor communities were forced to marry for survival.

With such a strong traditional presence within not only the Mexican culture but also other Latin American societies, the Quinceañera has become a defining moment for many young girls while playing an iconic role in the lives of others. Quinceañera traditions incorporate practices that are symbolic of the acknowledgement of the young girl’s crossover to womanhood.

Today, this important celebration is shared by the Quinceañera’s family and friends. Every Quinceañera celebration starts with a Mass of Thanksgiving. It is a significant cultural ritual within the Hispanic community that solidifies the Quinceañera’s commitment to her faith and is an occasion wherein the community gives thanks for the blessing of the Quinceañera and is full of symbolic practices. At the beginning of mass the procession begins with the court of honor. The court is traditionally composed of 14 damas (girlfriends) and 15 chamberlaines (male escorts, including her own). The Quinceañera then follows escorted by her parents. During the mass the young girl receives Holy Communion, makes an act of consecration to the Virgin Mary, gives the Virgin Mary a bouquet of flowers, and receives gifts with special meanings that are blessed by the priest. After the mass, the celebration continues with a reception.

However the Quinceañera is celebrated — whether or not it is a stickler for tradition or pushes the envelope with modernity — this day is a symbolic day of growth, transitioning and most importantly a day full of faith and love.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Ben Brewer who is undergoing treatment for cancer.
- 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 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 Skular Schambs [‘14] who is preparing for surgery.
- For Bob Chady, nephew of Brother Thomas Chady, C.S.C., who is undergoing treatment for infections.
- For Dennis Houlahan who is recovering from a stroke.
- 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 Settlemire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemire, 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 [6/0113] ----- \$ 986.00**  
**Total Offerings: Sunday [6/0213] ----- \$ 1,466.00**

**CHAPEL PICNIC:**

**Put this date aside; mark your calendars! Sunday, July 14<sup>th</sup>** 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.



**SCHEDULE FOR THE WEEK:**

Sunday, June 9: <b>10<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, June 10:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 11: <b>St. Barnabas</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, June 12:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, June 13: <b>St. Anthony of Padua</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, June 14:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, June 15: <b>11<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, June 16: <b>11<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**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 3<sup>rd</sup> 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.



**REFLECTION ON THIS WEEK'S THEME:**

Recently the word “Detritus” has appeared in several different kinds of literature — it must be a new “pc” word. “Detritus” means several kinds of reduced particles of grinded-up rock or decaying biological matter. The word has Latin roots of course, but is quite a picturesque collection of meanings. You will probably be running into this word — now that it has been so plainly uncovered for you.

But have you noticed how much detritus is in your head? With very little stimuli, we can recall so many things that easily belong in the “recycle bin” of our minds. How often do things seem to surface which do not even have any stimuli — they are just floating around in our own personal “me-esphere” waiting for some prayer time to put it to rest. This recovery time seems, for me, to be well spent time in prayer. Grace does not seem to say: “Oh, let it go.” Grace rather says: “Let it be a part of how you are created.” We all need to live more peacefully with ourselves — even with our detritus.

The First Book of Kings speaks of a wonderful story of the recovery of life of a son and recovery of faith for his widowed mother [1 Kings 17:17-24]. Elijah is one of the great prophets of the Hebrew Scriptures. Unlike many of the other prophets, he does amazing things — usually for the poor and needy. Most of the prophets of the Hebrew Scriptures have the duty of denouncing the present causes of God’s coming punishments, along with cries for repentance. Elijah, on the other hand, walks around doing the good deeds which announce the presence of the Living and active God.



Elijah is a guest in the home of a widowed mother. While he is staying there, the mother’s son has a breathing attack, and appears to die in his mother’s arms. She questions whether Elijah has brought the sickness upon her son to punish her for some free-floating guilt she might have. Elijah takes the son from his mother, and celebrates a kind of liturgy where he calls upon God and seems to press life into the young boy’s body and lungs. Elijah then returns the boy to his mother who then makes her faith-statement of praise. In great joy and gratitude the mother acknowledges Elijah, not as a punisher from God, but as a Holy Presence of God. It is a little story of how we, as humans, distrust in the hard times of loss and fear, and how much easier it is to thank God when we see how things do work out.

Luke’s Gospel has a similar little story about a widow who is accompanying the funeral procession of her only son. She, too, is a widow [Luke 7:11-17]. These are two important elements — her being a widow and having only one son, who is now dead. In the time of Jesus, having a husband and having a son were signs of God’s blessing upon a woman. Jesus is moved by the sight and approaches the dead man — “Young man, I tell you, arise.”

Just as Elijah raises the widow’s son, so Jesus gives the widowed-mother back her son. In both instances, great proclamations of faith occur — God has visited his people. The Jewish telegram service began sending reports of this Jesus who is now living out exactly what he had said that he would be doing when he unrolled the scroll in his hometown [see Luke 4:21] — he was going to be the fulfillment of all the predictions of the coming Anointed One. We will spend the remainder of these Ordinary Times watching and listening to our Savior at His best.

But let’s look at something else. This man that Jesus raised — how did he live out his life after he

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Sister Christin Alfieri, S.N.D., principal of St. Helen School.
- For Edward Olszewski , brother of Father Lawrence Olszewski, C.S.C.
- For Sister Paula Donovan , C.S.C.
- For Fillmore Thomas
- For Joey Tate, nephew of Fatehr Joseph Tate, C.S.C.
- For Edward Sonnhalter, father-in-law of lower school instructor, Kathleen Sonnhalter, and grandfather of Kevin [‘13] and Christopher [‘17] Sonnhalter.
- 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 Helen Sadowski
- For Susan Chorich [anniversary]
- For Mary Koberna [anniversary]

**PRAYERS FOR OTHERS:**

- For all our alumni[ae] living and deceased.
- 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.

**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.**



**LIVING FOR TODAY:**

One of the misconceptions that many “good folk” have is that our Scriptures basically show us how to get into heaven when we die. Though at times our Christian Scriptures — as well as a few of the late Hebrew Scriptures — talk about eternal life, our sacred authors’ main focus is on life right here and now. People of faith are expected to do more than just one day go through the pearly gates — we’re expected to live our daily lives in a way that gives us life long before our physical deaths. In many ways, eternal life is just a continuation of the life that we’ve already discovered on this earth.

That’s why, for instance, that in the gospel narratives, Jesus resuscitates three individuals — Jarius’ daughter [see Mark 5], his friend, Lazarus [see John 11], and the widow of Nain’s son [Luke 7:11-17]. If Jesus had come only to show us the way to heaven, why would he have brought people back to this life? — He would have rejoiced that the dead were already eternally happy with God in heaven. As a Pharisee, the historical Jesus believed in an afterlife. But the raising of the widow’s son also demonstrates that Jesus is interested in making this life as fulfilling an experience as possible.

On the other hand, in the time of Elijah, no one knew about a heaven — or a hell. So it’s important that Elijah bring the widow of Zarephath’s son back to life — not only for the boy’s sake, but also for the greatly improved quality of life which the widow would experience by having her son grow old with her [1 Kings 17:17-24].

Unless we appreciate the importance of this life, we’re liable to miss some of the most significant messages our sacred authors are trying to convey. Following God in the right way should make this life enjoyable. Our biblical writers are committed to showing us that right way.

If Paul, for instance, were only interested in getting into heaven, why did he become a follower of Jesus? He could have accomplished that feat by just being a Mosaic law-abiding Jew. But as we can see in his letter to the Church at Galatia, his conversion certainly created more problems for him — especially from many of his fellow Christians — than he ever had to deal with as a faithful Jew [Galatians 1:11-19].

That’s why Paul stresses to the Galatians that he once was so content in the traditional Pharisaical interpretation of faith, that he even persecuted those who, because of their experience of the risen Jesus, had begun living a different kind of faith. Yet, once he himself encountered the risen Jesus on the Damascus road, he also began to experience the life-changing value of becoming another Christ. That encounter came with a broadening of his mind. He seems to have immediately and instinctively understood that in the plan of the risen Jesus, non-Jews were on the same level as Jews. Gentiles should be permitted to convert to Christianity without first converting to Judaism. That’s the “gospel” that Paul preached — that’s the “good news” that constantly got him into trouble with conservative Christians. Yet as he insists, his message is “not of human origin, but it came directly through a revelation of Jesus Christ.”

The fear in all this is that we, today, have so emphasized eternal life, that we’ve totally ignored the value of this life. Our Christian faith doesn’t just consist in keeping special rules and regulations which guarantee that we’ll one day get into heaven; rather, as Paul testifies, it’s also doing what’s necessary to daily encounter the mind-expanding risen Jesus. He presumes such an experience will change our lives for the better — just as it changed his. —taken from the writings of Father Roger Karban, which appear on the internet

# Faith for Today

had been raised? Did he become a celebrity and kept talking about his short trip to the “other side”? Was it all about him? — certain when he was raised it was about him.

There is much about being personal in our relationship with Jesus. There can be a subtle kind of selfishness in our spirituality. Our prayer can be all about ourselves — all about me. We do want to be better, more virtuous, trusting and such. We can become celebrities in our own prayerful way. It is attractive; of course, nobody is more interesting to us than ourselves. But the fact is that our recovery — our relationship with Jesus — is completed and perfected by how we are returned to community — to all of ourselves. The more we have of ourselves, the more we are ourselves in relationship with others.

Prayer, then, can become a dangerous activity.

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

**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 13<sup>th</sup>, from 10 AM - 1 PM. There will be a \$10 charge to help defray the cost of the materials and lunch for the day. Of course, inability to pay is never a reason to not attend. [Please call Father John].** 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]**

**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 4<sup>th</sup>**. 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!



**JESUS IS THE LORD OF COMPASSION:**

A layman out in the Australian bush was asked to conduct a funeral. He began to sweat. This was a first. He searched the Gospels to see how Jesus conducted funerals. He discovered Christ never officiated at funerals — He only presided at resurrections!

I once visited Nain. We don't know what it was like in Christ's time, but today it is a "nothing" town — a nice place to be from. About a ten-minute walk from town, there is a cemetery. It is probably to this same burial ground that the broken-hearted widow of Nain was slowly walking two thousand years ago. This poor woman had already buried her husband there. This time her only son would join him [Luke 7:11-17].

One can imagine her sadness. She was left alone in a culture which was most unkind to women — even in the best of times. Her future would be a life of noisy desperation. She would not enjoy the luxury of a pension, social security, and food stamps. Probably she had hocked her wedding band at the town's pawn shop to guarantee a decent burial for her boy. The funeral procession was headed by paid professional mourners with musical instruments. They would be noisily keening in sorrow for the deceased — one hopes they knew the boy's name.

Luke wants this woman to be a stand-in for all the millions of women who live around us in grief and tears.

Apparently Jesus was an unknown in Nain — there is no other Gospel mention of Him ever being in that town. Unlike Martha and Mary [see John 11], as well as the Canaanite woman [see Matthew 15], nobody begged anything of Him. This Nain boy was stone cold dead and would stay that way.

Jesus was rocked to His core at the sight of this once wife and mother. William Barclay tells us that there is no stronger word in the Greek language than the one used by Luke to describe the feelings of Jesus. The word literally means He was "stirred from His deepest depths". And the same term is used three times by Matthew and two times by Mark to describe the reactions of the Teacher in similar situations. The Gospel writers are advising us that in the midst of our pain Jesus does care and feel our pain.

To yesterday's world, this observation about Christ's compassion had to come across as staggering news. A popular belief in the pre-Christian world was Stoicism. It numbered among its flock such heavies as Seneca and Marcus Aurelius. Stoics taught that the most significant point about God was His inability to feel anything about the human condition.

Therefore, this story must have stood the Stoic world on its head. It informs the Stoics that the Son of God is wiped out by human sorrow. He takes the widow's work-scarred hands into His own, and tells her soothingly: "Do not weep." A wordsmith took his inspiration from this encounter. He penned: "In every pang that rends the heart, the Man of Sorrows plays a part."

But Luke, who tradition says was a painter, has not yet completed the canvas. The Christ not only has compassion, He also has power. He drew from the side of the widow and went up to the men



condemned that day was another fatted calf — for the feast.

The purpose of this article is not to dwell on this particular example, but to challenge us to believe more deeply that God understands. Crassly put — God isn't stupid! If we, with our limits, can see beyond wound and struggle to a goodness that lies still deeper within a human heart, how much more does God see our goodness, understand our struggles, and forgive our weaknesses? If we could believe this, then we would let God walk with us through all the patches of our lives — however dark and perverse. Not believing it leads us to the worst religious mistake of all — we run away from God whenever we need him the most. It is precisely at those times when we have fallen — when we are morally impotent, bankrupt, struggling, and stand, unclean, with our sin on our hands — that we most, like a wounded child need the embrace of a mother and father.

Unfortunately, too often, that is precisely when we quit praying, quit going to church, quit receiving the sacraments, and quit putting ourselves in God's arms. Why? Because we feel we must first, by our own efforts, clean our house a bit, and get our lives in order before we can approach God's arms — as if God first requires a basic moral minimum. First clean the house — then call in the cleaners!

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

**READINGS FOR THE WEEK:**

**Monday:** 2 Corinthians 1:1-7, Matthew 5:1-12

**Tuesday:** Acts 11:21-13:3, Matthew 5:13-16

**Wednesday:** 2 Corinthians 3:4-11, Matthew 5:17-19

**Thursday:** 2 Corinthians 3:15-4:6, Matthew 5:20-26

**Friday:** 2 Corinthians 4:7-15, Matthew 5:27-32

**Saturday:** 2 Corinthians 5:14-21, Matthew 5:33-37

**11<sup>th</sup> Week in Ordinary Time:** 2 Samuel 12:7-13, Galatians 2:16-21, Luke 7:36-8:3

**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.**

**IT'S ALL A MATTER OF PERSPECTIVE:**

"Distrustful souls see only darkness burdening the face of the earth. We prefer instead to reaffirm all our confidence in our Savior who has not abandoned the world which he redeemed."

—Blessed Pope John XXIII

**FALLING INTO GOD'S ARMS:**

We live in too much fear of God — trusting too little that God understands and accepts us as we are, with all our adolescent mistakes, betrayals, and weaknesses. As an illustration, I offer you a rather poignant incident I was associated with some time back. I was officiating at the funeral of a man in his early 20's who had been killed, while drunk, in a motor accident. Death because of irresponsibility and drunkenness! Moreover, during the last few years of his life, he had been away from the church and the sacraments, and had been living — unmarried — with his girlfriend. This is hardly what classical spirituality calls “a happy death.” This young man had come from a good and faith-filled family, who, despite the fact that his last years had been filled with turbulence and immaturity, loved him very deeply.

Looking at faces at that funeral, it was evident that there was more than sorrow in them. Fear was present — real fear that this young man — whom we all knew, loved, understood, and knew to have a good heart despite the fact that he had been irresponsible and away from the church — was somehow going to be excluded from heaven and condemned to hell because he had, for a few brief years of adolescence, been mixed up and somewhat irresponsible.

It is strange and sad that we should be worried that God did not understand. We — with our limited minds and limited hearts — understood. We — we all the foggiest that clouds our understanding — knew that, beneath it all, despite the circumstances of his life and death, that he had a good heart, a warm heart, a loving heart that needed just a bit more time and love to burst into charity, chastity, and faith. Strange that we should feel that God did not recognize this.

We knew how good was this young man's heart. We knew, too, that his irresponsibility was, in the end, little more than a combination of adolescent immaturity, laziness, peer pressure, and the infectious influence of an a-moral culture. Deep down, this young man wasn't bad, immoral — a candidate for condemnation. He was little more than a child — irresponsible, struggling, feeling his oats, showing off, insecure — merely looking for acceptance and love. On that basis, can we seriously think that he might be excluded from the community of life? How utterly absurd! A child in this state needs, perhaps, a spanking, a challenge, a shock, but that is light years from hell-fire.

I knew this young man's parents. Because they were good Christians, they were deeply hurt by his immaturities, his irresponsibility, his straying from the church, and his disregard for the teachings of the church on sexuality. The last years of his life — and especially his death — made a deep wound. Yet, standing at his graveside, if they could have reached him, even for one second, there would have been no scolding, no bitterness, no demand for an explanation and an apology. There would have only been one powerful embrace. They would have wrapped their arms around him as they would a wounded child, and conveyed to him in a language deeper than words that they understood. Like the father of the prodigal son [see Luke 15], they would not demand, nor want, any atonement before they would let go of their own hurt. They would simply be overwhelmed in the joy that they again had their son.

God is a God of infinite compassion. Even more than this young man's parents, God understood the goodness of this young man's heart. I am sure that God greeted him with an embrace that was as accepting and healing as was the embrace of the father of the prodigal son. I suspect that the only thing



carrying the corpse. He proved that day that He is both the Lord of life as well as death. He dramatically proved His statement: “And because I live, you will live” [see John 6]. Luke wants us all to note that his Employer is responding not to faith — there is none — but to human need.

The romantics teach us that we can find God in autumn colors, flowers, the Oceanside, and in the mountains. All that is true. But also we can find God when we experience the compassion of another when we weep. We find Him too when we ourselves give solace to someone in need — a “Where are you hurting?” works wonders. This is called the sacrament of Christ's compassion.

Luke reminds us that it always easy to play God. And today the people who most need both our compassion and help are women. A report from the United Nations informs us that though women make up half the population of the world, but ten percent of the wealth of the world belongs to them. And they own but one percent of the world's land. Seventy five percent of the people facing starvation are women — and of course the children who depend on them for life. In the face of these figures, we should be most sympathetic as well as helpful to all groups reaching out to constructively help these women around our global village. This Gospel proves Jesus would approve.

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

**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 is taking place at these five parishes all weekends until September 8<sup>th</sup>. 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.”

**THE WORDS OF HEALING AND LIFE:**

Jesus in his public ministry performed many miracles — including countless healings. These miracles showed his deep compassion for the people — especially towards those who suffer. The miracles also revealed his divine power and authority. Comparatively few of these healings are actually recorded in the Gospels, but we know that there were many others. Certainly his reputation as a healer and miracle worker was one of the reasons why so many people gathered to see Jesus when he was passing through the villages of Galilee. Luke's gospel reports that when Jesus entered the town of Nain, he was accompanied by his disciples and a great number of people [Luke 7:11-17]. These large crowds had gathered to see Jesus; they surely expected a miracle — and they were not disappointed.

But the miracle he actually performed that day was something exceptional — it was no mere healing; for the young man in question was already dead and was even being taken out for burial. Moved with compassion Jesus returns the boy to his mother. No wonder St Luke tells us that everyone was filled with awe; there could be no more spectacular proof of Jesus' power than this — to raise a dead man to life.

The editors of the Lectionary for this 10<sup>th</sup> Week in Ordinary Time have paired up this particular Gospel text with the account from the Book of Kings where Elijah revives the son of the widow with whom he is lodging [1 Kings 17:17-24]. This is also a case of bringing a boy back to life because as it says he had no breath left in him. The parallels are even stronger when we observe that in both cases we are talking about the son of a widow.

We remember that a widow had very little status in society at that time, and because of this, the woman's only hope was her son. Without a son to support her, the widow was faced with a life of destitution. For a woman to lose her husband was bad enough, but then for her to lose an only son was catastrophe. This brings an extra depth to the compassion and sorrow that Jesus felt for the widow of Nain. This was not just a terrible bereavement and deep personal loss, but a severe economic and social blow.

As was said before, only a few of the healings that Jesus performed are recorded in the Gospels; but there are plenty of indications that he performed many hundreds of healings. Those that are recorded are usually because they had some special significance. Here, of course, Jesus raises the widow's son from the dead — as he was also to do with his friend, Lazarus, who had already been in the tomb three days.

The special significance of all of this is the connection with his own resurrection from the dead. Only a prophet as powerful as Elijah was able to restore a child from the brink of death, but here is someone who could tell a young man being taken to his burial to get up. If the widow was able to say to Elijah — “now I know you are a man of God, and the word of the Lord in your mouth is truth itself” — how much more could this be said of Jesus?

This power to heal and restore to life is recognized by the people as a sign that he truly is a person of



to those in need. He was compassionate.

Jesus' heart goes out to us also — He cares about every one of us. And He calls us to be like him — to be compassionate. You remember what He said after He washed His disciples feet at the Last Supper: “What you have seen me do, you must do [John 13:15]. We have to allow the compassion of the Lord to flow through us to others.

This takes courage. This takes love — His Love.

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

**PLANTING SEEDS OF HOPE AND GOODNESS:**

**Due to popular response, The Planting Seeds of Hope School supply program will be extended until August 4<sup>th</sup> — 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 4<sup>th</sup>** 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]**.

**ALTAR SERVERS and LECTORS:**

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

**WORDS THAT CREATE:**

Words, words, words. Our society is full of words — on billboards, on television screens, in newspapers and books. Words whispered, shouted, and sung. Words that move, dance, and change in size and color. Words that say: “Taste me, smell me, eat me, drink me, sleep with me” — but most of all: “buy me.” With so many words around us, we quickly say: “Well, they're just words.” Thus, words have lost much of their power.

Still, the word has the power to create. When God speaks, God creates. When God says: “Let there be light” [Genesis 1:3], light is. God speaks light. For God, speaking and creating are the same. It is this creative power of the word we need to reclaim. What we say is very important. When we say: “I love you,” we must say from the heart — we must give another person new life, new hope, new courage. When we say: “I hate you,” we destroy another person. Let's watch our words.

**THE COMPASSION OF THE LORD:**

Many years ago I was a part time chaplain at a Children’s Hospital in Columbus, Ohio. Some of the children I visited were terminally ill — usually with some form of cancer. I will admit, to my shame, that at first I found it difficult to visit these children. But after a few weeks, I stopped seeing their sickness, and started seeing the precious boys and girls that they were.

One day, I went into a teenager’s room — a wonderful boy named Jamie Kelleher — and found a very excited young man. It seems that while he was sleeping, Willie Stargell came into his room and left him a note of encouragement. Willie Stargell was one of the most loved baseball player on the Pittsburgh Pirates — and in the entire major leagues — at that time. That was all Jamie would talk about for the next number of days — it took his mind off his problems. I remember looking in the paper to see if there was anything about Willie Stargell visiting the hospital — or even being in Columbus — but I couldn’t find anything. Evidently, Mr. Stargell happened to be passing through, but took some time out of his schedule for these seriously ill children. I checked with the nurses, and they told me that Stargell and a few other ball players saw the hospital from the highway and decided to see the kids. Willie Stargell was a great man. His greatness is remembered in Pittsburgh, in Cooperstown, and at Children’s Hospital in Columbus.

All the gospels emphasize the greatness of the Lord. The Gospel of Mark presents people pushing against Jesus, crowding Him, trying just to touch him. The Gospel of John presents Jesus as the Eternal Word existing for all time, but becoming flesh in our time. The Gospel of Luke emphasizes Jesus’ greatness in a different way. In Luke, Jesus manifests His greatness in His compassion. We have an example of this the story of Jesus and the widow of Nain [Luke 7:11-17]. Jesus comes the widow who is walking behind her son dead body as he is being carried to his burial place. Jesus feels deeply for her — her sorrow becomes His sorrow. He gives the son back to the mother. Like Elijah [1 Kings 17:17-24], Jesus conquers death. Like Elijah, Jesus shows His greatness in His compassion.

The Gospel of Luke is the Gospel of the Compassionate Lord. The message is clear — the Lord cares for each of us as individuals. He is not too big for us, nor is He too great for us. In fact, Jesus shows His greatness in the concern He has for each of us. And He calls us to follow — to be as He is. We are all mystified in Matthew’s Gospel, when Jesus tells us to “be perfect as my heavenly father is perfect” [Matthew 5:48]. In the Gospel of Luke, the same directive is rephrased as: “Be compassionate as my heavenly father is compassionate” [Luke 6:36].

It is impossible for us to be too caring, too giving, or too concerned about others — it’s just difficult. We have busy schedules. We can’t handle additional emotional grief. We find excuses why we can’t spend time with a family with a sick child, or with the elderly lady down the block. Many times people have said to me: “My child came down with cancer, and all my friends have become strangers.” We were surrounded with help at first, but as the weeks became months, and the sick person becomes sicker and sicker, many people seemed to disappear. Perhaps that’s because it hurts to expose ourselves to another’s grief.

But this hurt can bring support, and this hurt can bring healing. Sure, we are busy — Jesus was busy too! But He didn’t look for excuses to stop everything and reach out to the hurting. His heart went out



God, and that his words and deeds come from God himself. As they say: “God has visited his people.” And this opinion of Jesus spread throughout Judea and all over the countryside.

These miracles are not only a sign of the presence of the Lord in their midst — they are a sign of what it is that Jesus has come to bring — salvation. The word “salvation” means “to save” — to be healed of all that afflicts us — especially sin. To be “saved” is to be cleansed and made whole, to be redeemed, to be made fit for heaven. This is what Jesus comes on earth to achieve — the salvation of the living and the dead — to effect reconciliation between God and humankind, to enable us to enter into eternal life.

The restoration to life or to full health by Jesus is a kind of foretaste of what he is to achieve on the Cross of Calvary, and from out of the empty tomb. This is the way God acts in the world — he is a loving God, a healing God, a saving God. He wishes us no harm, but rather wants our well-being in the fullest way possible.

This is why we should not hesitate to pray to God and ask him for healing — either for ourselves, or for others. The crowds of people who followed Jesus around did the very same thing — they brought him their sick and crippled for him to touch and heal. And Jesus was invariably moved with compassion when he saw them, and he reached out his hand of healing.

Jesus did not heal everyone, and so even while we beg him for healing, we do also understand that it may be in his will that we or those we pray for are not to be relieved of this or that particular illness. But that does not mean that healing does not take place; for there is most likely a deeper healing at work in us — by bearing our physical affliction in faith, we discover that it is our souls that are healed.

We know from the scriptures that Christ spent a lot of time ministering to the sick, but we also know that his time was not entirely taken up with healings — for he also had a mission to teach and to explain his Gospel of love to the people. The many parables and teachings that have been handed down to us are the source of the hope we have for the Church and for the world.

And what we all need to remember is that his teachings are not without a healing aspect — for listening to his words are in themselves a call to find hope and solace. As we come to an ever-deeper appreciation of the Gospel, we discover that it brings peace and tranquility to our lives. The Gospel is Christ’s saving message — his healing words change our lives and our hearts, and bring balm to our souls.

—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].**

**BLESS ME FATHER, FOR I AM ANNOYED:**

Do you have anyone in your life who just annoys you? Do you have that one person who knows how to push you to the limit? “Seriously, God, are you kidding me?” I don’t know how many times in the course of the day or week I ask the above question. Often times, it’s accompanied by a look up to the sky or a shaking of my head. Usually it comes after another one of God’s creation — some brother or sister in Christ — has unnecessarily made my faith walk more difficult than it needs to be.

Sometimes other people life intentionally make your life harder — sometimes unintentionally — but it’s always a challenge, isn’t it? It’s not un-Christian to “be annoyed” by someone. It’s un-Christian when that annoyance allows you to act un-Christian to that someone.

When you read the Gospels you don’t see a picture of Jesus that lacks occasional annoyance or frustration. Jesus got frustrated — sometimes. Jesus got annoyed, to be sure. We have several examples — Matthew 8:26, Matthew 16:23, Luke 9:41, and John 2:13-16 — to name a few. But Christ never forgot how to be “Christ-like”.

And while you and I are not perfect like Jesus, we are still called as Christians [“little Christs”] to set our bars higher than the rest of the world does.

The next time that person opens their mouth, pray for them. The next time that person offers an unkind word, or unwanted advice or unnecessary criticism, simply pray for them. The next time that person gives the annoyed exhale, exaggerated eye roll or disapproving sideways glance, just pray for them.

Why do I say these things? Because that’s what **I need to do**, too. We can learn a lot from Jesus.

We need more people who wash the feet [John 13:1-20] — not just who complain about how bad they smell. We need more people who forgive [Luke 17:3] — not who hold grudges. We need more people who build others up [Matthew 12:37] — not who tear others down. We need more people who are not only authentically annoyed, but who are authentic in their love.

Picture that person [or people] who annoys you. Now, imagine this — how much you love that person is how much you love Jesus. But don’t take my word for it; take His Word for it. Listen to this: “If you love those who love you, what credit is that to you? For even sinners love those who love them” [Luke 6:32]. How’s that for motivation?

Love is not the absence of annoyance, it is the refusal to be mastered by it.

—the Bible Geek

**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!

**LIFE TEEN:**

**Lifeteen will next meet on Sunday, June 9<sup>th</sup>.** 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.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

**Our Middle School Youth Group — THE EDGE — meets next on Sunday, July 14<sup>th</sup> from 11:30 AM — 1:00 PM at our Chapel Outdoor Picnic.** 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 full summer schedule which will appear shortly.**

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**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.

**WORDS OF WISDOM:**

What you see depends on what you are looking for.