

**CLOSING PRAYER:**

**~ A Prayer of Blessing for our Father ~**

**O God,  
our Father,  
You govern and protect your people  
and shepherd them with a father's love.  
You place a father in a family  
as a sign of your love, care,  
and constant protection.**

**Bless our fathers.  
May fathers everywhere  
be faithful to the example  
shown in the scriptures —  
steadfast in love,  
forgiving transgressions,  
sustaining the family,  
caring for those in need.**

**Give wisdom to our fathers.  
May they encourage and guide their children,  
and be a pillar of love and support to their spouse.**

**Guide our fathers  
with the spirit of your love  
so that they may grow in holiness  
and draw their family ever closer to you.  
Amen.**

**CAMPUS MINISTRY OFFICE:**  
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# 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.*

**HAPPY FATHER'S DAY:**

Father's Day, in the United States, is a holiday — third Sunday in June — to honor fathers, as well as all those who have shared the gift of fatherhood in our lives.. Credit for originating the holiday is generally given to Sonora Smart Dodd of Spokane, Washington, whose father, a Civil War veteran, raised her and her five siblings after their mother died in childbirth. She is said to have had the idea in 1909 while listening to a sermon on Mother's Day, which at the time was becoming established as a holiday. Local religious leaders supported the idea, and the first Father's Day was celebrated on June 19, 1910 — the month of the birthday of Dodd's father. In 1924 President Calvin Coolidge gave his support to the observance, and in 1966 President Lyndon B. Johnson officially proclaimed it a national holiday. Observance on the third Sunday of June was decreed by law in 1972. Although it was originally largely a religious holiday, Father's Day has been commercialized with the sending of greeting cards and the giving of gifts. Take time this weekend to pray for your father, and for all those men in your life who have share the gifts of fatherhood with you.

**QUINCEAÑERA:**

On Saturday, June 15<sup>th</sup> at the 5:00 PM Mass, we celebrating the Quinceañera of **Teresa 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.** This important tradition signified that at the age of fifteen a girl enters maturity and makes the transition into adult womanhood — a defining moment for a young woman. girls while playing an iconic role in the lives of others. 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 chamberlanes (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. Today is a day full of faith and love.

**DRESSES FOR HONDURAS:**

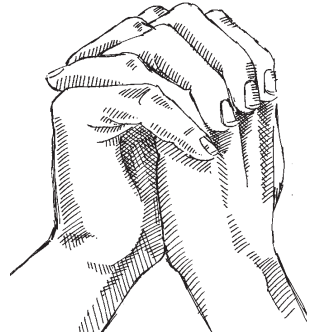
One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, 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!

**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 recovering from surgery.
- For Bob Chady, nephew of Brother Thomas Chady, C.S.C., who is undergoing treatment for infections.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Val Fechko, who is critically ill.
- For Thomas Lanese [ '59], who is critically ill with cancer.
- For Joe Cistone [ '83] who is undergoing treatment for a serious eye condition.
- For Father Peter Walsh, C.S.C., who is recovering from triple bypass surgery.
- For Ben Brewer who is undergoing treatment for cancer.
- For Nicky Wallace, cousin of kitchen associate, Lena Bruscano, who is recovering from surgery.
- For Dan McGuire, godfather of Megan Carey, who sustained injuries in a fall.
- For Pat Myers who has an inoperable brain tumor.
- For Helen Delguyd who is in rehabilitation following hip replacement surgery
- For Bruce Bechhold [ '58] who is recovering from hip surgery.
- For a child who is experiencing kidney problems.
- 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 Dennis Houlahan, who is recovering from a stroke.
- For Ella Walker, grandmother of Bethany ['08] and Amber ['13] Byrd, who has been diagnosed with liver and colon cancer.
- 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 [6/08/13] ----- \$ 1,030.00**  
**Total Offerings: Sunday [6/09/13] ----- \$ 1,358.00**

**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.



**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 16: <b>11<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, June 17:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 18:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, June 19:	<b>NO MASS</b>
Thursday, June 20:	<b>NO MASS</b>
Friday, June 21: <b>St. Aloysius Gonzaga</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, June 22: <b>12<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, June 23: <b>12<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:**

There are various forms of conversations that we can have in an ordinary day. We can have “adult”, “business”, “romantic”, “casual”, “argumentative”, or family interactions — all within one day. We can have the same kinds of conversations with life and with God as well. The Eucharist, for example, is a form of conversing with God. In every Eucharist, Jesus continues a divine and never-ending relational interchange with us, but we come to the liturgy in various modes of communication. We best prepare for our Eucharistic liturgy by being attentive to the ways in which we have been conversing with others — with God, others, and with ourselves. How well do we listen to others — and to God? How willing are we to speak about important areas of our lives? Arguing, pouting, romanticizing and shutting down are all forms of our not desiring to enter into real relationships. Jesus is the Word of Life; conversing with life is entering into relationship with Jesus.

King David had sexual intercourse with Uriah's wife — Bathsheba — and she became pregnant. To cover up his sin, David had Bathsheba sent to lie with her husband who was fighting for Israel. He refused to have intimacy with her as long as he was with his troops. So David had Uriah hung out to dry by having him in the front lines of battle, and then having the rest of the troops fall back, leaving Uriah to be killed [see 2 Samuel 11]. Doesn't this sound like some “modern-day” soap opera?

But God responds to all of this. He sends his prophet, Nathan, to David with a special message [2 Samuel 12:7-13]. Nathan relates all that God has done for David and given to him; yet, it is obvious that David did not really appreciate all of this. God points out that David, in lust and even more in greed, took what was not his — what was not given to him by God. David took Uriah's wife and Uriah's life. It is all very clear.

David replies humbly and simply that he indeed has sinned.

In response to this admission, Nathan has one more thing to say from God — “The Lord has forgiven your sin, you shall not die.” How generous on God's part. But what about justice! — what David did was terrible! God's ways are not our ways.

Luke's Gospel [7:36-8:3] has two distinct parts. The first is set in a dinner party. Simon, righteous as God, invites Jesus — to be roasted rather than toasted. Simon the Pharisee does not extend the usual mannerly welcome to Jesus. Jesus in turn does His usual welcome to a woman of “her kind”. A woman — a public sinner — enters the scene, and wordlessly welcomes Jesus with signs of tender and gentle care. Jesus and the woman are attracted to each other — she for his reputation of kindness, and he for her reputation of injured violation.

Simon is not attracted to either, and so he murmurs to himself. Jesus offers Simon a little story to demonstrate what exactly is going on here. Then Jesus sends the woman away — not banishing or dismissing, but returning her to her dignity by being forgiven for her past behavior. Jesus sends her back to living without regret or shame. Of course, the others at the table want to shout out about “justice!”, but they murmur and question — which is in fact an affirmation about who this is who forgives sin.

The second section of Luke's Gospel is about a group of women who follow Jesus and who take

**PRAYER REQUESTS:**

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**FOR THE DECEASED:**

- For Elaine Ryder
- For Jack Weir.
- For Janice Cavoli.
- 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.

**PRAYERS FOR OTHERS:**

- For all our fathers and God-fathers, and who share the gift of fatherhood.
- 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.**

**YOU'RE UP:**

If we want our children to serve the Lord, they must hear about him from us. It is not enough to rely on the church, or those with more knowledge to provide all their faith education. We must reinforce the lessons of the Bible and the Church in our homes.

**ALL ARE WELCOME:**

I often felt superior to my childhood Protestant friends and family members. As a Catholic, I was part of a system which guaranteed — if I minded my institutional “P’s and Q’s” — to one day get me through the gates of heaven. They, on the other hand, seemed unable to come up with any concrete procedures which could assure them eternal glory. I worried about them. They sometimes spoke about “faith” in Jesus as being the way they worked out their salvation; but I was certain such an amorphous experience was too “iffy” to guarantee anything. No one ever seemed able to exactly nail down what his or her faith was all about. Where were the concrete actions — things like “no meat on Friday”, or “going to Mass on Sunday”?

Then I began to study Scripture.

I quickly discovered that some of the “Catholic things” on which I prided myself were actually condemned by our sacred authors — both in the Hebrew and the Christian Scriptures. Generally accepted practices like novenas or making the nine First Fridays would most certainly have been anathematized by the classic biblical prophets, who would automatically have put them into the category of “fertility cults” — special rituals employed to control God’s actions in our lives.

In his letter to the Church at Galatia, Paul clearly zeros in on our relationship with the risen Jesus — making him the source and goal of our salvation. No one will be justified by the works of the law” [Galatians 2:16-21]. Yet, such an emphasis on Jesus rarely surfaces when we’re “doing the church thing.”

I recently took part in a clergy meeting discussing plans for the institutional reorganization of our diocese. Tens of thousands of people will be affected by our decisions. But whenever the dialogue reached a problematic point, we priests instinctively turned to the “expert” in our midst to clarify the direction we should take — the canon lawyer. Except for an opening and closing prayer, Jesus was never mentioned. His gospel vision for his followers was never brought up. Laws obviously were more important than relationships.

Yet in the Scripture Reading for this 11<sup>th</sup> Week in Ordinary Time, we hear relationships trumping laws. David broke two basic Jewish laws — murder and adultery. But once he admits his guilt, and falls back on his relationship with the Lord, Nathan announces: “God has forgiven your sin; you shall not die” [2 Samuel 12:7-13].

Luke’s Jesus imitates God’s forgiveness in the well-known passage of the sinful woman [Luke 7:36-8:3]. His Pharisee host would have had no problem with Jesus’ forgiveness of the sinful woman as long as he’d insist she go through the institutional hoops set up to deal with such cases. But Jesus never demands that she follow the accepted procedures. Instead, to the legal experts’ amazement, Jesus simply declares: “Her many sins have been forgiven because she has shown great love.”

And then, just to make sure that we understand the emphasis of this message, Luke presents a group of women — all of whom were “cured of evil spirits and infirmities” — who are about to accompany Jesus on his classic journey to Jerusalem, and who “provided for him — and the Twelve — out of their resources.”

St. Louis University’s late Scripture scholar, Father Frank Cleary, often addressed the historical Jesus’ exceptional relationship with women. Frank believed this Galilean carpenter accepted women for who they were, not for how they were categorized — pigeonholed and used by men. For the first time in many of their lives, they encountered a man who looked at them as important individuals in themselves. They would do anything for such a person. Given the evidence, I suspect our church might still be on the ground floor of understanding and practicing biblical relationships.

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

good care of him and the apostles. These women — as with the woman who was a public sinner — were people who had themselves been healed in body and spirit. The fact that both of these events involved women is no accident; Luke’s Jesus is continually reaching out to those who are marginalized.

But there is another piece to this — it is a well-documented fact that more women attend retreats, receive spiritual direction, and join groups who say the rosary, spend time in adoration, as well as assist at the Eucharist.

As a male, I am envious of many aspects of the female gender. Women have a deep longing for belonging, relating, sharing, receiving, cherishing, and holding sacred — all this seems to them as natural as breathing. Yes, injuries can disturb these sensitivities, but women seem to know the importance for living of these awarenesses.

Men, on the other hand, hold sacred other awarenesses. Men want to fix, be important for what they do, and get on to the next “town and village” — as did Jesus after leaving Simon and his dinner guests still murmuring.

Jesus seems more attractive to women than to men because they seem to receive his ways of dealing with human frailty better than men. Men like to do their own fixing of themselves — thank you — and then have Jesus approve the project. Women journey more deeply, and long for the depth of the relationship — even with mystery. Women seem to deal more gracefully with mystery — the unknown. Men tend to put their nickel down when they see the completion — the outcome. Yes, it is true that men like to gamble more than women. The men have a sense that they have figured it out — whether it be the stock market, or the basketball game, or horse racing.

Simon and his male guests have Jesus figured out — and so does this woman who is available for the mystery of her being forgiven and released for deeper living. Perhaps the Scripture Readings for this 11<sup>th</sup> Week in Ordinary Time are about women, and how receptive they are to his relating with them — not just healing, but inviting them to life.

Jesus is also dealing with men — inviting them to let go of murmuring, fixing, and our projects. Men tend to demand “justice” rather than receive mercy, in regard to themselves as well as others.

What we all need to see is that we all are the woman in this story — and Jesus doesn’t shout anything at us. Rather He sends us out to live more deeply.

—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 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!



**THE GAME IS ON:**

There are two types of people in the world — those who bounce into a room and shout: “Rejoice, I am here,” and those who come into the same room and exclaim: “Ah, there you are!” So has a pundit written correctly about us. Simon the Pharisee is the former; the woman sinner is the latter.

Clearly Luke was not a male chauvinist. No one speaks more favorably or more often than Luke about women — with the exception of his Master. Luke’s gospel is properly called “the Gospel of Women”.

But Luke’s gospel is equally correct in being called “the Gospel of Forgiveness”. None of the Evangelists speaks as frequently as Luke about the forgiving spirit that motivates the Nazarene. There is no virtue that Jesus recommended that Plato and Cicero had not run up the flagpole before Him. But what makes the Christ an original is His power to forgive sins.

The story is told with such bold strokes that it supports the tradition that Luke was an artist. It is said he painted a portrait of Mary. Imagine what a price such a picture would command in the auction houses of London and New York City.

There is mystery about the tale. Luke is the only Gospel which tells this story [Luke 7:36-8:3]. Luke does not tell us the time or place of the incident — that is unusual. And who was this Simon the Pharisee? — we have no clue. Simon was a common name. It is mentioned eight times in the New Testament. Why was Luke so stingy on the facts? We don’t know, but we do know that Luke wouldn’t get a job on the History Channel.

The prostitute — the woman — is clearly the hero of the story. Unlike Simon, she is not named. What is likely is that Luke wants to deliberately protect her identity from any possible detractors. Again is evidenced his concern for women.

Simon from his manners — or, better, the absence of them — did not invite Jesus out of a spirit of hospitality and “bonhomie”. Simon just wanted to check Jesus out. He probably had heard much about this wonderworker. In fact, Simon — with tongue in cheek — addresses his guest as “Rabbi.” He was patronizing. Luke infers that though Simon could buy and sell most of us, he was in spirit a very small guy. He was hardly a “mi-casa-tu-casa” host.

Christ was aware of the contempt that Simon had for Him — he had not given Jesus the traditional welcome kiss on the cheek; he had not offered Him any water to wash the heavy dust of the roads off His sandal-covered feet; he had not poured perfumed olive oil on His Perspiration covered head. As Jesus sat down to supper, He must have felt physically uncomfortable and unclean. But He kept His silence — there would be time enough for a “tete-a-tete” with Simon before the night’s meal became history. Christ would have the last word. Furthermore, to take advantage of breezes, the meal would be held in a courtyard — it was the air-conditioning machine of the day.

Traditionally the poor were allowed to come in and gape at their betters. They would keep their mouths firmly shut. This was their peculiar idea of a night out. Luke pointedly tells us that the prostitute stood behind Jesus. Had she walked out of the house into the courtyard? She seems to know her way



not rather say: “Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink”? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, should say: “We are worthless slaves; we have done only what we ought to have done!” [Luke 17:7-10].

What Jesus is doing in this parable is drawing the distinction between what comes to us by right, as opposed to what comes to us as gift. If each of us were given only what is owed to us, we would live like that servant just described. But we are given more — infinitely more. The real task for life, then, is to recognize this — to recognize that everything — life, love, others’ service to us — is a gift, and that we need to keep saying thanks over and over again for all the things in life that we so much take for granted — recognizing always that it is nobody’s job to take care of us.

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

**READINGS FOR THE WEEK:**

**Monday:** 2 Corinthians 6:1-10, Matthew 5:38-42

**Tuesday:** 2 Corinthians 8:1-9, Matthew 5:43-48

**Wednesday:** 2 Corinthians 9:6-11, Matthew 6:1-6

**Thursday:** 2 Corinthians 11:1-11, Matthew 6:7-15

**Friday:** 2 Corinthians 11:18-30, Matthew 6:19-23

**Saturday:** 2 Corinthians 12:1-10, Matthew 6:24-34

**12<sup>th</sup> Week in Ordinary Time:** Zechariah 12:10-13:1, Galatians 3:26-29, Luke 9:18-24

**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].**

**A MEASURE:**

“Life shrinks or expands in proportion to one’s courage.”

—Anais Nin

**FALLING INTO GOD'S ARMS:**

When I was eighteen — while playing soccer at the seminary — I injured one of my knees rather seriously. The injury required a week-long stay in a local hospital. While there, I shared a ward with three other patients. One of them was a fifty year old, sometime-truck-driver, who was suffering from an abdominal disorder. Whatever the specifics of his illness, it caused him a great deal of pain. He would often awake at night in pain, and his groaning would wake the rest of us. Eventually a nurse would always come and give him a painkiller to help him go back to sleep.

One night, deep into the night, I was wakened by his groaning. Eventually, he pushed his buzzer, and the nurse came into the ward. She washed his face with a cool towel, and then, through some kind of syringe, administered a pain-killer to him. After some minutes, the medication took effect, and he relaxed considerably. Then, just as the nurse turned to leave the room, he said to her in a clear, firm voice: “I really appreciate you doing this for me!”

She replied simply: “No need for thanks. I’m only doing my job!”

But he answered: “Ma’am, it’s nobody’s job to take care of me! So when you do this for me, I am really grateful!”

It’s nobody’s job to take care of us, and so we should be grateful when someone does. There’s a lot of wisdom in that simple statement. Gratitude — both in terms of our recognition of our need for it, and our expression of it — is ultimately the basis of all virtue. Granted, this is rather a strong and unconventional statement, but it is a true one.

Soren Kierkegaard once gave us an excellent definition of a saint. For him, to be a saint is “to will the one thing” — namely, God and the life of service to which faith in God calls us. As excellent as that definition is, it needs a little qualification vis-à-vis our motivation for willing that one thing. To be a saint, one must also be fuelled by gratitude. To be a saint is to recognize — as did that truck-driver with whom I once shared a hospital ward — that nobody owes us life, a living, service, or love — and when we are given these, we need to be grateful.

Gratitude, then, is the basis of all holiness. The holiest person you know is the most grateful person you know. That is true, too, for love — the most loving person you know is also the most grateful person you know, because even love finds its basis in gratitude. Anything we might call love, but that is not rooted in gratitude, will, at the end of the day, be manipulative and self-serving. If our love and service of others does not begin in gratitude, we will end up carrying people’s crosses and sending them the bill.

We are all familiar with T.S. Eliot’s famous dictum that the last temptation that is the greatest treason is to do the right thing for the wrong reason. Gratitude is the true reason for love, and when we try to root our love in anything else — shared ideology, ethnicity, gender, sympathy, cause, religion, or anger — it will invariably be more self-serving than life-giving.

Real love roots itself in gratitude, and gratitude roots itself in the recognition — expressed so well by the truck-driver that I quoted — that nothing is owed to us — “It’s nobody’s job to take care of me!” Jesus tries to teach this to us in a mini-parable which, on the surface, sounds rather awful, but, underneath, carries a profound lesson:

Who among you would say to your slave who has just come in from plowing or tending sheep in the field: “Come here at once and take your place at the table?” Would you



about the mansion. Also Simon knows what she does for a living. Is Luke telling us that he has used her services? If so, Simon is not merely a coarse prig, but also a hypocrite.

The woman speaks no words to the Teacher. Nor does she presume to touch His head though it needs anointing. Rather, she washes His dirty feet with her tears and perfume, and then dries them with her long hair. It was the gravest of offenses for a Jewish woman to appear publicly with her hair loose. But for the Christ it was all systems go — the sky was the limit. For her forthrightness, Jesus forgives her sins. He compliments her — He knows “compliments fall lightly, but they carry great weight.”

Jesus works Simon over with His sharp tongue. He must have caused him serious indigestion. Simon quickly realized that whatever this Rabbi might be, He was no nerd. He had misjudged the Man. He would never go “mano-a-mano” with Him again.

The Pharisee is a moral midget. The woman a moral giant. It is said if want to be like the woman, adopt Luke’s ten point program — Pray Big, Think Big, Believe Big, Act Big, Dream Big, Work Big, Give Big, Forgive Big, Love Big, Laugh Big.

—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.”

## HOW'S YOUR REPUTATION?

St Luke is unique in giving us the story of the woman we generally call Mary Magdalene and how she poured precious oil on the feet of Jesus [Luke 7:36-8:3]. We call her Mary Magdalene, but Luke doesn't actually give her a name. Couple that with the fact that Luke does mention Mary Magdalene a few verses further on — without linking her at that point with what just took place — and we realize that, whatever our girl's name was, it almost certainly wasn't Mary Magdalene. This is really a “minor issue” here, but it is important to stress the point that there is more than one woman who had a bad reputation and was to be found in the company of Jesus.

We are all very concerned about our reputations, and most of us go to a lot of lengths to protect our good name. And people who are churchgoers probably go to even greater lengths to preserve our good name precisely because we are churchgoers, and we do not want to bring Christ or the Church into disrepute.

However, this doesn't seem to have bothered Christ too much — He didn't mind consorting with prostitutes or thieves or other notorious outsiders. Indeed, Christ seems to have deliberately gone out of his way to seek out those who were excluded from polite society — or any society, for that matter.

The Pharisee in Luke's story must have been a fairly haughty person — not only does he fail to properly greet Jesus or to ensure that his guest had the opportunity to avail himself of the ordinary ablutions that were customary among the Jews, but he sits in judgment on his visitor. Simon invites Jesus to a meal, but it is clear that he does so for an ulterior motive, and not out of friendship — he wants to know what kind of person Jesus is; he wants to know if he really is a prophet. The meal was a kind of test. What Jesus would have had to do to pass the test we cannot know, but whatever it was he certainly didn't do it.

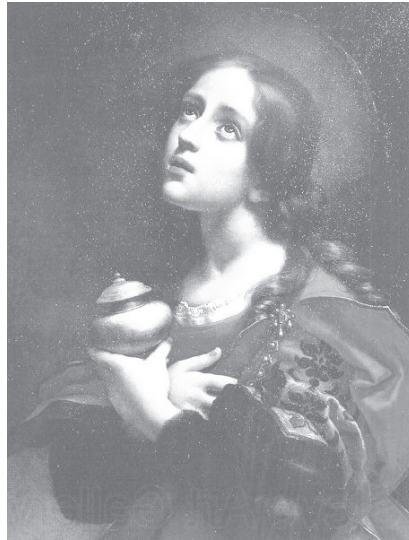
Jesus actually makes quite a spectacle of himself by permitting such a loose woman to kiss his feet and cover them with expensive oil. This comes perfectly naturally to Jesus because he is not concerned about respectability — he is concerned with loving everyone — irrespective of their social station or wealth or reputation.

Simon has slighted Jesus; but Jesus sleights Simon in turn by implying that he is a person of little love. This fact is really brought out in the parable about the “forgiven debt” that Jesus tells.

No word is spoken by the woman to Jesus — she is obviously very emotional, and shows him exaggerated reverence, even though everyone else is uncomfortable with her actions. The phenomenal degree of respect that she shows Jesus is an indication that she knows who he is — or at least she has a good idea. What she does are the actions of someone who has had a profound experience of forgiveness — it has permeated deep into her being. Jesus even stresses that she has committed many sins — something he does in no other case in the gospels.

Interestingly, there is no indication that this forgiveness has actually come directly from Jesus — in fact, the implication is that it did not come from any encounter with him. We don't know what she did wrong, but the presumption is that it was adultery — not an isolated case.

The woman has experienced forgiveness. Where did she get this forgiveness from? Perhaps from



Wouldn't that be incredible arrogance on our part?

If we live in our past, we will be ignoring our present, and eliminating the possibility of having a future. If we are so concerned about our past sins that we continue to focus on them, then we will miss what is happening around us. We will miss the opportunities to bring the mercy and compassion of God that we have received to others. God forgives us out of love, but His love is not just meant for forgiven sinners. He forgives us because He loves others. He knows that there are others we can lead to Him by providing them with Christian compassion and mercy. We can't do that if we are all wrapped up in our own self-pity. We can't do that if we refuse to recognize that we have received God's love. That is why I said that if we are bogged down in our past, we will miss our present — what is happening around us right now. A lot of people do this. I've done this. We say: “I'm not good enough to speak about God to others.” He has made us good enough. He has made us good enough by forgiving us; all so we can proclaim is compassion and love to others.

Have our lives come to an end? Do we have no future? I certainly hope we all have a future — particularly an eternal future. But how can we prepare for our own participation in the Kingdom of God in heaven if we refuse to be active members of this Kingdom right now? We need to recognize the infinite power of God's forgiveness — the fact that we live under His mercy — and allow this mercy to flow through us to others.

AARP has gotten nowhere with me because I refuse to let them into my life. Sometimes being stubborn is a good thing. But sometimes it is not. It is never a good thing to be stubborn when it comes to our relationship with God. We need to let Him into our lives by acknowledging and accepting His forgiveness. St. Paul told the Church at Galatia — and us — “I live by faith in the Son of God who has loved me and given himself up for me” [Galatians 2:16-21]. St. Paul — quite a sinner in his own past life — went on to convert people all over the Western part of the Roman Empire. He did this because he was forgiven. And so are we. —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]**.

## A PROVERB:

When life becomes too difficult, and you just can't stand anymore — try kneeling!





## A LOVE INFINITELY MORE POWERFUL THAN OUR SINS:

AARP just won't give me a break! Every few weeks I get notices taking it for granted that I should be joining them. I neither need nor want their rotten Modern Maturity magazine. And they can keep their lousy discounts because I don't follow most of their politics, and I don't want to be numbered with them. Besides, I'm not that old yet! If you consider the life spans of giant turtles, I'm only early middle-aged. Granted, there are a lot of things that I can't do anymore — like scuba dive, or play tennis, or run — but I still am young enough to do a lot of other things. I can change the TV channel without even using a remote. I am also adroit at putting DVD's into the player. AARP needs to leave me alone.

Still, old age is creeping up on me. A while back, I was chairing a meeting of the priests' council — the bishop was recovering from surgery; so he couldn't attend. Now, he would normally lead the blessing before lunch, but he wasn't there. So, when it was time for lunch, I announced that the oldest member of the priest council should lead the grace. And then I looked around and said: "Oh no!" — "Bless us O Lord..."

Aside from the deterioration of the body and brain, one of the things I've noticed is that as I get older, I tend to dwell on the past way too much. This can be upsetting, particularly when I start thinking about the times in my life when I was far from my best in my living my Christianity and ministering as a priest. I might be wrong, but I think that the older you get the more you say: "I can't believe that I was that dumb!" — I would appreciate it if you do not respond: "Sure, Father, I can believe that you were that dumb."

Maybe some of you feel the same way when you reflect on your lives. I am sure that everyone goes through periods of feeling very upset over their past sins. That's why the Scripture Readings for this 11th Week in Ordinary Time are meant for all of us — they are telling us that God's love is far more powerful than our sins. Our focus needs to be on God — not on our past sins, and not on ourselves.

David had sinned horribly [2 Samuel 12:7-13]. He thought he had covered it up well. But his sin has spread — it is no longer the secret that David thought — Nathan the prophet tells David that God knew what he did to Uriah by committing adultery with his faithful soldier's wife and then sending word for Uriah to be deserted by his comrades during a skirmish so that he would be killed. David thought he had outsmarted everyone. But God saw. And God knew. David was the leader of the Chosen People. He was hand-picked by God, and was promised a progeny that would last forever. His sins were so much worse than anyone else's sins due to his position, and the blessings God gave him. And yet, when David seeks forgiveness, God immediately forgives him.

Consider the woman who washed Jesus' feet [Luke 7:36-8:3]. She was a known sinner. She was probably a prostitute. Perhaps she was just a loose woman who had no respect for herself, and easily gave herself to others. She certainly was not a woman of virtue. But she was repentant. And she was forgiven.

Their sins and our sins are not what matters — God's forgiveness is what matters; God's love is what matters. When we feel overwhelmed by our past sins — sins that we have confessed and received absolution for — we are acting as though God did not forgive us. That is wrong. We have been forgiven. Are we doubting God's power, or His compassion and His mercy? Do we think that we could possibly have done something that was so evil that even God could not forgive it?



the person or persons she has offended; possibly directly from God. We don't really know. When we have seriously transgressed, it is very difficult to feel forgiven. We can only experience forgiveness in a very limited series of circumstances. Besides the Sacrament of Reconciliation, forgiveness can usually only be received from someone who has borne the injury that we have caused.

During my sabbatical a few years ago I went to Belfast and had the opportunity to meet people who had been directly involved in committing acts of sectarian violence — I'm not talking about "stone throwers" here; they were professional killers. One person told me that his biggest difficulty was to experience forgiveness. While he was in prison, he became filled with remorse and knew that he wanted to change — to begin a new life. But he couldn't do so while he carried around with himself an overwhelming burden of guilt and regret at what he had done.

He was only able to find forgiveness by turning to Christ and confessing his sins and truly repenting of them. He could not heal the hurt he had caused to so many families, but he now devoted a considerable amount of time each week to working for peace. It was only in this way that he could make reparation for the evil that he had committed, and so begin to experience forgiveness.

Our sins are probably not so drastic, but we must be careful not to underestimate them either because then we enter the trap that Simon the Pharisee fell into. We must admit that we need repentance — and that we need forgiveness. And certainly all of us need forgiveness! Let us turn again to Jesus because if we are to call ourselves his followers we must pay attention to his words and his actions — otherwise we will never be able to imitate them.

What does Jesus do? Well, what he doesn't do is shun the sinner — he takes absolutely no notice of the bad reputation. He graciously allows the woman to do whatever it is that she has to do — and the same is true of us. Yes, Jesus does uncover Simon's hypocrisy — but only to enable him to make it clear to everyone that the woman has been forgiven and released from her sin. Whatever her sin was, it is not to be something that she has to carry around with her for the rest of her life.

Jesus includes the excluded. Wherever barriers are put up between people — especially between the so-called good and the so-called bad — Jesus overcomes them. He is constantly to be found drawing to himself those who are despised by others. In the Gospels they often happen to be lepers, prostitutes, tax collectors, and Samaritans; but today, they could be robbers, murderers, pedophiles, bullies, the social outcasts, and those who have contagious diseases.

We are his followers; we are his co-workers in the world of today; and if we are to carry out this great responsibility with any integrity we have to ask ourselves a few questions — Who do we allow to "anoint our feet" or welcome to our table? Are we known to be forgiving? Do we welcome the stranger?

The reputation that we should be concerned about is not someone else's, but our own. And that reputation should not be for respectability, but for being open and welcoming to all.

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

## 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].**



**FEAR NOTHING:**

I'll let you in on a secret — I'm afraid of flying. It isn't the awkward conversations you have with people, or the free peanuts, that freak me out — it is the fear of the unknown. What if something bad happens? One little bump, and I go from calm and collected to: "This plane is going to crash, and I'm too young to die!" Yes, I'm that dramatic — sometimes.

I think of all the things that I want to still do with my life — things that I want to accomplish, places I want to go. I think of children, and enjoying the benefits of becoming an old man who sits on his front porch drinking lemonade and yelling at kids to get off his lawn — face it, you know that is going to be awesome!

Fear will grip me the rest of that flight. I can't focus on anything — not the weird in-flight movie, or awkward conversation that I am having with the person next to me. I'm gripping the armrest like it will actually steer the plane for the rest of the flight.

Of course, I always land safely. Even though nothing bad has ever happened — and statistically speaking it never will — I still get scared to fly. So what is wrong with me?

I came across a story about Jesus that opened my eyes. In the Gospel of Mark [4:31-36], the disciples are out on a boat, and a bad storm comes up. Jesus is with them, but he is asleep below the deck. The disciples start to have a massive panic attack, and wake up Jesus so that they can get all dramatic. They say: "Teacher, do you not care that we are perishing?"

I like to imagine that the disciples thought like I do — that this was it! They were going to die at sea, and never become old me who could yell at kids to get off their lawn.

Jesus gets up — probably kind of cranky since He was sleeping — and tells the wind and the sea to calm down, and then looks at the disciples, and says something that hit me hard: "Why are you terrified? Do you not yet have faith?"

Love casts out fear. St. John wrote that [1 John 4:18] — I have read that many times. But after reading the account of the storm at sea from the Gospel of Mark, I've realized something new about my fear — when I give in to my fear, I don't have time to love or reaffirm my faith in Christ. I believe that my fear is bigger than God is.

Fear makes me a disciple on that boat. Even though I have Christ with me, I still believe it isn't enough. I say the same dramatic, whiny thing to Christ that the disciples did: "Jesus, don't you care? Don't you care that I am afraid? Don't you care that I might die? Does it not matter to you?"

I don't know what your fear is, but all that fear tells us is that Christ doesn't care, and that we are on our own. Fear tells us that nothing will help. It tells us that we are going to be hurt, alone, or out of control, and there is nothing we can do.

Christ didn't come and save us so that we could live in fear — He came so that we might have abundant life [see John 10:10]. We weren't created to be prisoners to fear. Jesus can calm the sea in our hearts if we ask Him. The disciples still trusted that Jesus could do something — so they woke Him up. We can conquer our fears by loving Christ. It seems so simple, but the truest things often are.

I am going to conquer my fear of flying because I don't want it to be my master any more. I don't want it to prevent me from being who Christ created me to be. You should do the same — wouldn't life be that much better without your fear? Be who Christ created you to be — be fearless!

—written by Joe Stepanek, an associate of the Bible Geek

**LIFE TEEN:**

Please keep in your prayers the following teens — **Brynn Alexander** ['14], **Cristina Gurney** ['14], **James Herten** ['13], **Zachary Hostoffer** ['13], **Agnes Mirando** ['14], **Tom DeSilvio** ['14], and **Olivia Vaz** ['14] — who will be attending the Life Teen Retreat/Leadership Workshop at the Benedictine College in Atchison, Kansas, from **June 23-June 29**. We pray that the Holy Spirit will fill your hearts with a renewed and ever deepening love of God and the Church. And we look forward to your sharing this Spirit of Faith with us upon your return.

**Our next few meetings of our Life Teen Group will be on Sunday, June 15<sup>th</sup>, June 30<sup>th</sup>, July 7<sup>th</sup>, and at the Chapel picnic on July 14<sup>th</sup>. All who are entering 9<sup>th</sup> grade next fall are invited to join us as a way to get to know what the LifeTeen 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.** That's the day of the **Chapel Picnic**. **All who are entering 6<sup>th</sup> grade next fall — as well as all 7<sup>th</sup> and 8<sup>th</sup> graders — 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.

**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]**

