

**CLOSING PRAYER:**

**~ A Prayer for Religious Liberty ~**

O God our Creator,  
from your provident hand  
we have received  
our right to life, liberty, and the pursuit of happiness.  
You have called us as your people  
and given us the right and the duty to worship you,  
the only true God,  
and your Son, Jesus Christ.

Through the power and working of your Holy Spirit,  
you call us to live out our faith in the midst of the world,  
bringing the light and the saving truth of the Gospel  
to every corner of society.

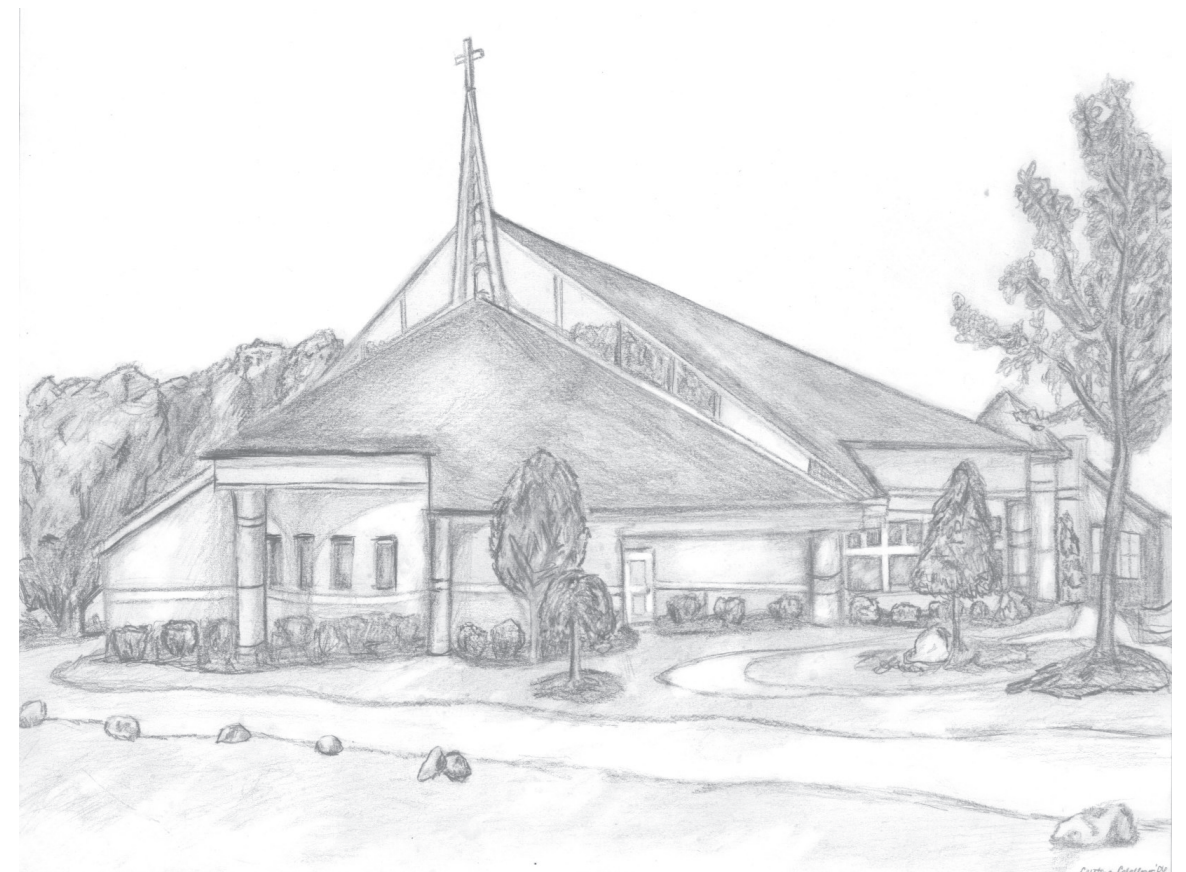
We ask you to bless us  
in our vigilance for the gift of religious liberty.  
Give us the strength of mind and heart  
to readily defend our freedoms  
when they are threatened;  
give us courage in making our voices heard  
on behalf of the rights of your Church  
and the freedom of conscience of all people of faith.

Grant, we pray, O heavenly Father,  
a clear and united voice to all your sons and daughters  
gathered in your Church  
in this decisive hour in the history of our nation,  
so that, with every trial withstood  
and every danger overcome —  
for the sake of our children,  
our grandchildren,  
and all who come after us —  
this great land will always be “one nation, under God,  
indivisible,  
with liberty and justice for all.”  
We ask this through Christ our Lord.  
Amen.

**CAMPUS MINISTRY OFFICE:**

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

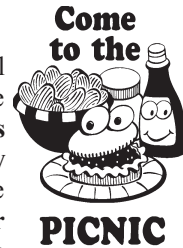
# Our Lady Chapel



*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.*

**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.

**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:**

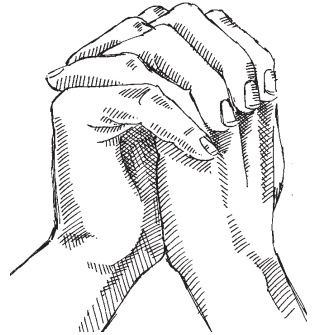
The FEST is a one-day, FREE family festival for all ages held at the Center for Pastoral Leadership in Wickliffe, Ohio. This year's FEST will take place on **Sunday, August 4<sup>th</sup>.** Enjoy live, national Christian bands on stage — scheduled to play this year are **Casting Crowns, Jamie Grace, 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!

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Gloria Ross, aunt of Chapel associate, Patty Szaniszlo, who is critically ill with cancer.
- For Laura Jones who is undergoing treatment for cancer.
- For Skylar 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 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 is critically ill with 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 Ben Brewer who is undergoing treatment for neuroblastoma
- For Mike Kiely ['88], brother of Chris ['90] and Colleen ['96] who is recovering from brain surgery.
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Margaret Carlin, former kitchen associate, who is undergoing treatment for cancer.
- 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.

**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].**



**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.**



**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]**.

**SCHEDULE FOR THE WEEK:**

**PLEASE NOTE:** Father John will be in Kansas all week with our Teens. There will be **no weekday Masses** during this time. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, June 23: 12 <sup>th</sup> Week in Ordinary Time	10:00 AM
Monday, June 24: St. John the Baptist	NO MASS
Tuesday, June 25:	NO MASS
Wednesday, June 26:	NO MASS
Thursday, June 27:	NO MASS
Friday, June 28: St. Irenaeus	NO MASS
Saturday, June 29: 13 <sup>th</sup> Week in Ordinary Time	5:00 PM
Sunday, June 30: 13 <sup>th</sup> Week in Ordinary Time	10:00 AM

**SACRAMENT OF RECONCILIATION:**

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





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

If you have ever attended a work-related conference, or a retreat, you know that speakers often try their best to inform as well as delight the audience. If the conference is to educate or inform, frequently at the conclusion of each presentation there would occur the custom of applauding. The beginning of the clapping seems quite spontaneous. But the ending is often interesting — have you ever noticed that people become aware of just when people begin not clapping? Are you the center and decider? Sometimes when we stop clapping, everybody else does too — ah, what an ego! Who decides when enough is enough of showing our approval? Strange how my mind ponders such things.

God makes great speeches and delightful presentations. The problem is that sometimes we applaud when one thing or person or event catches our eye or heart; we smile, or even nod our heads. But we seldom clap for joy at them. Very often, we stop clapping or smiling quite quickly though. A new worry or need, or distraction of some kind gets us looking for new ways that God must inform or delight us. We stop clapping for God easily; do we know why we do this? We clap only when we find something new or helpful — when God gives us what we want, or when God assists us in the way that we want. We see it, and we delight in it — and the clapping begins again.

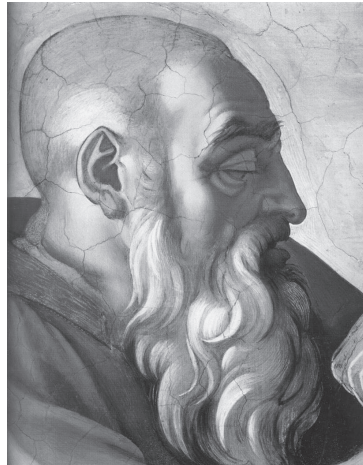
As we live the Eucharistic mission — extending our hands to receive the Real Presentation of Jesus — let us examine if we are enjoying the mission — or merely waiting for the next big delight to attract us for a while.

The readings for this 12<sup>th</sup> Week in Ordinary Time begins with an oracle or prophetic poem of the Prophet Zechariah [12:1-11,13:1]. The oracle is a promise from God to restore and protect Jerusalem and the Davidic dynasty — people will try to attack and destroy Jerusalem, but God promises that they will fail. God will pour out upon Jerusalem a spirit of attentiveness to the presence of God and God's protective care.

The picture that Zechariah presents is one that we are very familiar with — it's a picture of grieving and mourning over someone who has been pierced, and who has died. This image is picked up in John's Gospel referring to the condition of Jesus at his Passion [see John 19]. It is obviously convenient to assume that what Zechariah says is being aimed at Jesus and the manner of his death — but that's probably not true, unless Zechariah could see through "time warp".

The spirit poured out upon Jerusalem will bring an awareness that by their national or cultic sins they have offended or "pierced" the image of the loving God. They will be moved to grief as one does when viewing the death of a little child. They will be able to mourn over how they have violated God's laws and love. On that day the spirit that God will send upon them will bring them to their religious senses, and they will again know who God is and who they are — that is, protected and cared for. The "fountain" of that love will allow them to be purified and cleansed for a fruitful and long-lasting future.

Luke's Gospel [9:18-24] is a familiar one. The scene begins with Jesus at prayer with his disciples. They have been accompanying him for a while, and so Jesus asks them a "leading question." Peter seems to have come up with the correct answer when Jesus asks him directly — Peter, who often has his foot in his mouth, this time, says quite clearly words of definition and recognition — Jesus is the Christ, or Messiah, or Anointed of God. The definition that Jesus prophetically announces is that he will suffer

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Lucy Appiah, mother of George Asare, C.S.C.
- For Sister Annunciata Wirtz, O.S.U.
- For Mairianne Stager, sister of Brother Ken Haders, C.S.C., wife of Paul Stager ['55]
- For Ellen Goers
- For Donald Petrash
- For Ted Foley., Gilmour Trustee, father of Michael Foley ['76]
- For Glenn Todd, grandfather of assistant Headmaster, Todd Sweda
- For Brother Carl Tiedt, C.S.C.
- For Elaine Ryder
- For Jack Weir.
- For Janice Cavoli.
- For Sister Christin Alfieri, S.N.D., principal of St. Helen School.

**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.**

**THERE ARE NO LIMITS:**

My bounty is as boundless as the sea, my love as deep. The more I give thee, the more I have — for both are infinite.

—William Shakespeare

**ARE YOU “IN”?**

What Paul tells us in his letter to the Church at Galatia [3:23-29] is by far one of the most important lessons in all our Christian Scriptures. Paul reminds his community — “For those who have clothed themselves in Christ, there is neither Jew nor Greek, there is neither slave nor freeperson, there is not male or female, for you are all one in Christ Jesus.” To understand what the Apostle is trying to convey, we must appreciate two things which he took for granted — [1] whenever in his letters he speaks about the “Christ,” he is referring to the risen Jesus — not the historical Jesus. And [2] Paul presumes that we know the difference between resurrection and resuscitation.

We have nothing written by anyone who personally knew the Jewish Jesus who lived and ministered in Palestine between 6 BCE and 30 CE. Our sacred Christian authors experienced only the risen Jesus — the Christ present and working in the communities for whom they wrote. In fact, at one point, Paul — our earliest Christian writer — actually mentions he never knew Jesus in the flesh [see Acts].

But the risen Jesus wasn’t the historical Jesus who had simply come back to life after his passion and death. Paul traditionally describes the risen Jesus as a completely “new creation” [see 2 Corinthians 5]. In other words: “You ain’t ever seen anything like this person.” When Jesus brought Jairus’ daughter, the widow of Nain’s son, and his friend Lazarus back to life, he technically didn’t raise them from the dead — he resuscitated them. For all practical purposes, they were still the same people they were before they died. Coming back from the dead didn’t alter their social status, ethnic position or gender.

On the other hand, Paul reminds his Galatian community that when the Jewish, free, male Jesus came to life on Easter Sunday morning, he was just as much a slave as free, as much a Gentile as a Jew, as much a woman as a man. In this context, the Apostle is encouraging his readers to become like the risen Jesus — the person they daily experience. The best way to do this is to get rid of the distinctions which stand out and mark non-Christian communities. If we’re other Christs, we’re all one — we’re all equal.

As Luke assures his gospel church, we “save” our lives by constantly giving those lives in service to others [Luke 9:18-24]. Dying and rising in our own lives is essential if we’re determined to imitate Jesus’ dying and rising. The only difference is that we — unlike the historical Jesus — don’t have to wait three days “to be raised.” It happens the instant we give ourselves to those around us.

Scholars have no idea to whom Zephaniah is referring when he speaks about “him whom they have pierced” [Zechariah 12:1-11,13:1]. But since the prophet also seems to believe this anonymous person’s death became a “fountain to purify from sin and uncleanness,” it’s easy to see how some early followers of Jesus could apply these verses to Jesus. Dying is simply an essential part of achieving a fulfilled life.

Yet, according to the faith of our Christian sacred authors, those who strive to become other Christs don’t die by giving up desserts for Lent or meat on Fridays. We die by constantly breaking down the barriers which separate one person from another.

If we contend that we’re just to imitate the historical Jesus, then Christianity must be limited to free, Jewish men — under the age of 30. But if we’re actually to “put on” the risen Christ, then our faith and imitation is limited only by the distinctions we mistakenly try to place on a new creation, distinctions which the historical Jesus destroyed by his death — and resurrection.

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



at the hands of the religious authorities in Jerusalem, be killed, and on the third day, rise. And as if this were not enough for the disciples to begin packing up and leaving, Jesus he tells the disciples — and others — that if they wish to follow him, it will be more than a walk in the park.

Picking up one’s cross every day is not only personal and physical suffering — but more. The cross was a symbol of shame. There will be a shame in following Jesus. He knows that the religious leaders regard him as a shameful interruption of what holiness and relationship with God consists. His ways, words, and provocations reveal him to be a disgrace to the people. Those who will follow Jesus will live those same ways and words, and by doing so will be regarded as a disgrace and be rejected.

The reality is that those who follow Jesus will lose their honor and experience shame — but they will follow him into true honor in glory. Luke follows this “losing-honor, gaining-honor” statement with the Transfiguration which is the picture of the glory to come for those who live their belief in him. Those who choose honor now by their conformity to the ways of the Pharisees and elders will receive the loss of that honor in the after-time.

In so many large and small ways, we are invited to insult, provoke, challenge the ways of the popular ways of seeking and grabbing life. “Honor is flashed off exploit”, G. M. Hopkins wrote, and the exploits of Jesus did not ride on the rails of wide acceptance and personal celebration or establishment. In no way is it easy to follow the ways and life of Jesus. Every day there is something in us that wants recognition, celebration, acceptance, and just a little slice of honor. We are attracted to gaining ourselves. The fountain of grace is available to us as well to detoxify ourselves and bathe in the freedom of revealing him by how we choose to do the exploits of the living, and revealing God.

—taken from the writings of Father Larry Gillick, S.J., 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].**

**CRITICAL EVENTS CAN REVEAL DIVINE PURPOSE:**

Life is God’s initiative, and life can end or change suddenly, unexpectedly, and unpredictably. When we humans are ready to give up hope and resign ourselves to inevitability, God intervenes, and reveals completely new beginnings. The resurrection of Jesus is God’s sign breaking through every form of human fatalism and despair. In every critical event, there is an opportunity for God to act creatively, and to reveal a deeper truth than what we see on the surface of things. God also can turn around critical incidents and seemingly hopeless situations in our lives and reveal light in darkness. —Henri Nouwen 5

**WHO IS JESUS?**

Jesus' question — "Who do the crowds say I am?" — had as much relevancy down the centuries as it did when it was first asked in the northeast corner of Palestine. Many people have attempted to answer that question — in fact, each Christian of every age must give an answer. We must decide whether we are His disciples or just His fans.

Eugene Boylan called Jesus a "tremendous lover."

Francis Thompson declared Him "the hound of heaven." Someone said that no matter where one hides, Jesus pursues.

Teilhard de Chardin named Jesus the "omega point."

William O'Malley says He is the "sacrament of the sacraments."

To paraphrase Seamus Heaney, Jesus is the lure let down to tempt the soul to rise.

Roger Garaudy writes: "His whole life conveys one message. Anyone — at any moment — can start a new future."

Dostoyevsky declared: "If anyone proved to me that Jesus was outside the truth...then I would prefer to remain with Him than the truth."

Mark Van Doren teaches that Jesus was the most ruthless of men. He declares that Jesus was not like priests who try to be one of the crowd.

Bach said that Jesus was "the joy of man's desiring."

Dietrich Bonhoeffer declared prophetically that when Jesus calls someone, He calls that person to die.

Harry Emerson Fosdick stated that Jesus calls not for the acceptance of a theory, but the assumption of a task. He says that Jesus was a Man of His own time speaking to His own generation, but He has proved to be a Man of all time, speaking to all generations. Jesus remains not primarily an object of speculation, but an eternal doer.

*Newsweek* magazine charged that for believers, Jesus is the hinge of history — the point at which eternity intersects with time.

An unknown author says that Jesus will remain discontent until all people are fed, housed, and clothed.

Manson claimed that Jesus' aim was not to make God an article of faith, but an object of faith.

To paraphrase James Barter, Jesus remains forever the sharp stone bruising the soles of our feet.

One pilgrim has responded that Jesus is God spelled out in language that people can understand.

Charles Peguy pronounces that Jesus does not want much of us — only our hearts.

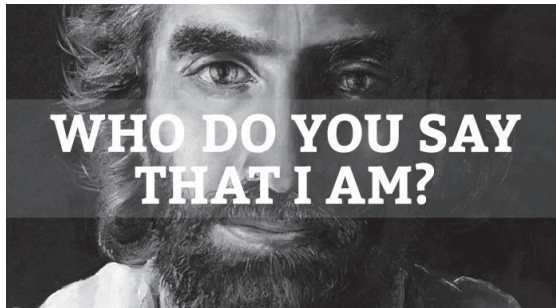
Frederick Buechner asserts that Jesus is the way — the way out — the only way that matters.

Pope John Paul II calls Jesus "a mirror in which we can see who we are." He shows us our human possibilities and potentials.

To paraphrase R. Inman, Jesus never strove to explain His vision — He simply invited people to stand by Him and see for themselves.

Soren Kierkegaard charges that Jesus objects to our taking the strong wine of the Gospel, and turning it into lemonade. He called Jesus "the contemporary eternal."

Michael Warnke writes: "Some people ask me: 'Don't you think that Jesus is just a crutch?' Well,



"What can I still do so that my life makes a contribution?" Rather the question becomes: "How can I now live so that my death will be an optimal blessing for my family, my church, and the world?"

**Radical discipleship** and the struggle to give our deaths away is the final stage of life: As Christians, we believe that Jesus lived for us and that he died for us — that he gave us both his life and his death. But we often fail to distinguish that there are two clear and separate movements here — Jesus gave his life for us in one movement, and he gave his death for us in another. He gave his life for us through his activity, through his generative actions for us; and he gave his death through his passivity, through absorbing in love the helplessness, diminutions, humiliations, and loneliness of dying.

Like Jesus, we too are meant to give our lives away in generosity and selflessness, but we are also meant to leave this planet in such a way that our diminishment and death is our final — and perhaps greatest — gift to the world. Needless to say that's not easy. Walking in discipleship behind the master will require that we too will eventually sweat blood, and feel "a stone's throw" from everybody. This struggle, to give our deaths away, as we once gave our lives away, constitutes Radical discipleship.

When we look at the demands of discipleship, we see that one size does not fit all!

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

**READINGS FOR THE WEEK:**

**Monday:** Isaiah 49:1-6, Acts 13:22-26, Luke 1:57-66

**Tuesday:** Genesis 13:2-18, Matthew 7:6-14

**Wednesday:** Genesis 15:1-18, Matthew 7:15-20

**Thursday:** Genesis 16:1-16, Matthew 7:21-29

**Friday:** Genesis 17:1-22, Matthew 8:1-4

**Saturday:** Acts 1:1-11, 2 Timothy 4:6-17, Matthew 16:13-19

**13<sup>th</sup> Week in Ordinary Time:** 1 Kings 19:16-21, Galatians 5:1-18, Luke 9:51-62

**SUPPORT OUR LIFETEEN PROJECT — JULY 20-21:**

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.





**THE THREE LEVELS OF CHRISTIAN DISCIPLESHIP:**

Nikos Kazantzakis once suggested that there are three kinds of souls and three kinds of prayers: [1] I am a bow in your hands, Lord, draw me, lest I rot; [2] Do not overdraw me, Lord, I shall break; and [3] Overdraw me, Lord, and who cares if I break!

When I look at life, I also see three great struggles — not unlike those so poetically named by Kazantzakis. And each of these has a corresponding level of Christian discipleship. What are those great struggles and those levels of discipleship? There are three major phases in our human and spiritual journey: [1] Essential discipleship — the struggle to get our lives together; [2] Generative discipleship — the struggle to give our lives away; and [3] Radical discipleship — the struggle to give our deaths away

**Essential discipleship** and the struggle to get our lives together is our initial task in life. Beginning with our first breath, we struggle to find an identity — and to find fulfillment and peace there. We are born in a hospital, and soon taken home to where we have parents, a family, and a place that's ours. This period of our lives — childhood — is intended by God and nature to be a secure time. As a child, our major struggles have not yet begun. But that will change dramatically at puberty.

Simply put, puberty is designed by God and nature to drive us out of our homes in search of a home that we ourselves build. And it generally does its job well! It hits us with a tumult and violence that overthrows our childhood and sends us out — restless, sexually-driven, full of grandiose dreams — but confused and insecure, in search of a new home — one that we build for ourselves. This struggle — from being restlessly driven out of our first home to finding a place to call home again — is the journey of Essential discipleship.

Normally we do find our way home again — at a certain point, we land. We find ourselves “at home” again — namely, with a place to live that's our own — a job, a career, a vocation, a spouse, children, a mortgage, a series of responsibilities, and a certain status and identity. At that point, the fundamental struggle in our life changes — though it may take years for us to consciously realize and accept this. Our question then is no longer: “How do I get my life together?” Rather it becomes: “How do I give my life away more deeply, more generously, and more meaningfully?” At that stage, we enter the second phase of discipleship.

**Generative discipleship** and the struggle to give our lives away is a stage most people reach sometime during their twenties or thirties — though some take longer to cross that threshold. Moreover, the crossover is never pure and complete — the struggle for self-identity and private fulfillment never completely goes away; but, at a certain point, we begin to live more for others than for ourselves. Generative discipleship begins then, and, for most of us, this will constitute the longest period of our lives. During all those years, our task in life is clear — How do I give my life away more purely, more generously, more generatively?

But being the responsible adults who run the homes, schools, churches, and businesses of the world is not the final stage our lives. We still must die; the most daunting task of all. And so our default line must shift yet one more time — there comes a point in our lives, when our real question is no longer:



maybe so; but when you're crippled, that ain't bad.”

An anonymous writer declared: “Jesus possessed the ability of changing a room by just showing up.”

Boris Pasternak exulted: “Jesus came...and at that moment gods and nations ceased to be and MAN CAME INTO BEING.”

Another person has insightfully pronounced that JESUS remains forever the grain of sand that upsets the world's machinery.

Thomas Geoghegan said that “Jesus' treatment of women was more of a miracle than the loaves and fishes.”

Another writer states that though Jesus preached to thousands, His attention remained on the one — one sheep, one penny, one widow's son, one little girl, one sparrow — you and me.”

Someone has written that were Jesus to come back today, we would destroy Him.

C.S. Lewis says: “You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse.”

Down through the centuries, Jesus has been the target of countless assassinations. Though killed a score of times, He never dies. He never wrote His memoirs. He never asked anyone to write about Him. Yet, His life has prompted more biographies than any other person in history. In this third millennium, nearly one third of the world's population claim to be His followers. To borrow Winston Churchill's language: “Jesus remains forever a riddle wrapped in a mystery inside an enigma.”

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

**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 [6/15/13] ----- \$ 1,394.00**

**Total Offerings: Sunday [6/16/13] ----- \$ 564.00**

**WHAT AN INSIGHT:**

“I find the great thing in this world is not so much where we stand, as in what direction we are moving: To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift, nor lie at anchor.”

—Oliver Wendell Holmes

**LIVING THE LIFE OF CHRIST IN TODAY'S WORLD:**

There is a great deal of depth to the scripture readings for this 12<sup>th</sup> Week in Ordinary Time. We begin with the prophet Zechariah predicting the coming of the Messiah [Zechariah [12:1-11,13:1]. What is very unusual about what he says is his prediction of Christ's passion on the Cross at Calvary — "they look on the one whom they have pierced". And then he interestingly adds: "When that day comes, a fountain will be opened for the House of David and the citizens of Jerusalem, for sin and impurity." What Zechariah is saying is that the salvation that Christ will win on the Cross of Calvary will not be a one-off event — no, it will reverberate down through history. The Church will be a fountain of salvation for the rest of eternity.

St. Paul, in his letter to the Church at Galatia, takes a slightly different direction. Paul reminds us that we are all equal — once we accept the Gospel, all merely human distinctions between people fall away. We are equal because we are all equally redeemed — the same sacrifice has been paid for us all, and so there can be no distinctions among us. This is truly Good News because most conflicts in our world are precisely because of perceived differences between people. It is easy to wage war against people whom you regard as somehow less than yourself. It is easy to think of yourself as privileged — as a cut above others — when actually we are all the same — regardless of race, religion or any other difference.

In Luke's Gospel, Christ asks a very important question; Peter professes his faith; and Jesus follows this with his prediction of his passion and death [Luke 9:18-24].

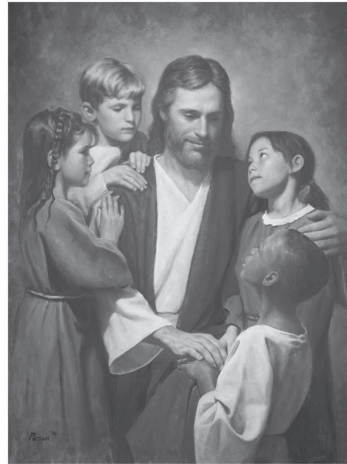
The question that Jesus puts to the Apostles is a vital one — it is a question that each one of us must answer for ourselves — Who do you say that I am? We must be clear about this above everything else; we must — each of us — be certain of the identity of Jesus. Otherwise how can we place any trust or faith in him?

Peter answers the question without hesitation — "You are the Christ of God." In other words, you are the Messiah, the Savior of the World.

It is insufficient to regard Jesus merely as a holy and insightful man, or even as a miracle worker. He is much more than this. He is the Son of God come into the world to achieve our salvation. The identity of Christ is absolutely vital for our faith — it is the very basis on which it is built. Over the first few centuries, the Church — under the guidance of the Holy Spirit — worked out that Jesus was both fully human and fully divine. It realized that it could only be in this way that Christ could achieve our salvation. Anything less than fully divine, and Jesus doesn't have the power to redeem us — anything less than fully human, and it is not us that he is redeeming.

It is vital that we understand these things; it is essential that we know who Christ is, and what he came to do. This is the very bedrock of our faith — the foundation on which everything else is built.

What is interesting in Luke's Gospel is that Christ does not comment on Peter's affirmation of faith. St Luke only gives us the barest bones of the incident. Jesus does not say that Peter is right, nor does He compliment Peter in any way or say — as the other Evangelists do — that this is a revelation from the Father. According to Luke, Jesus simply tells the Apostles not to say anything to anyone else about it. Presumably this is because Jesus feels that the ordinary people are not yet ready to hear such things; and



sacrificing our popularity with the in crowd. It certainly will demand our being a social outcast — the only one who is saving himself or herself for marriage, the only one who doesn't smoke pot, the only one who has never been drunk, the only one who would rather worship than party. But it is all worth it. The pain is all minor in comparison to the greater joy of serving God.

And when we make this sacrifice — when we commit to the Life of Jesus Christ — we will free others from the devastation of sin, from the rubble of human frailty. For the life of the committed Christian is one of following our Savior in sacrificing ourselves for the Kingdom of God. The life of the committed Christian is one of following our Savior to joy. We receive a portion of this joy now as we live our lives with meaning and purpose, committed to Christ. We receive the fullness of this joy in the next life as we join the angels and saints in the Eternal Swirl of the Love of God.

As the young boy said: "I told you my father will never leave me." God will never leave us. Make sure that you never leave Him. —taken from the writings for Father Joseph Pellegrino, 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 TRUE:**

Sometimes the questions are complicated and the answers are simple.

—Dr. Seuss



**OUR FATHER WILL NEVER LEAVE US:**

Although last week was Father's Day, I want to tell you a story about a Father that really fits the scripture readings for this 12<sup>th</sup> Week in Ordinary Time. I believe Scott Hahn tells this story, but I am not sure it is uniquely his.

The story takes place on December 7, 1988 in Spitak, Armenia. A horrible earthquake had just struck, and a frenzied businessman ran from his office to his little boy's school. His son was a kindergartner. The father had dropped the boy off at school about four hours earlier, and had said to him, as he said to him every day: "You be a good boy, and remember: you father loves you and will always care for you." And now an earthquake had hit. The initial reports were that there was destruction in the area of his son's school. When the man reached the school, it was a pile of debris. Parents were standing around the rubble wailing. The man was in a panic, but he was not in shock — he would find his son. He tried to figure the outline of the school, and where his son's class would have been. Then he started digging — digging with his bare hands. Some people came to help him. He dug for two hours and was soaked with sweat, tears, grime, and his own blood from glass shards. He took off his shirt, and kept digging. The people with him gave up. The man kept digging. Four hours, six hours — digging, digging, hearing nothing, finding nothing. Some more people came by to help him, but they gave up after only twenty minutes. They tried to convince him that his effort was useless. He needed to let go of his son. He must have other children who would need him at home. But the father wouldn't stop. Ten hours, twelve hours. People began to ignore him — "He is mad with grief," they said. "It will run its course. He'll give up." But he didn't give up. Fourteen hours, sixteen hours. Then the man moved a large piece of plaster and heard the quiet call of a weak child. He yelled for help: "I've found someone," and people came and removed another layer of debris. And there was his son, huddled together with two of his classmates — a little boy and a little girl. They pulled the children from the rubble and gave them oxygen and water. As they were about to take them to the hospital, the little boy said to his friends: "I told you my father would never leave me."



Our Father — God our Father — will never leave us. He pulls us out of the rubble of life. He fights the forces of death — and He conquers them. He sacrifices His Son for us. And we look on Him who has been pierced. And different from the people of Zechariah's time [Zechariah 12<sup>th</sup> 1-11,13:1], instead of mourning, we say: "I told you my Father would be here for me."

And then we listen. In Luke's Gospel [9:18-24], Jesus tells us: "If you wish to come after me, you must deny yourself and take up your cross daily and follow me. For if you wish to save your life you will lose it, but if you lose your life for my sake, you will save it." And we realize, what that father in Armenia did for his son — never giving up on saving his child — was a reflection of what we are called to do for the Kingdom of God. For just as our Heavenly Father — God — will never give up on us, we cannot give up on serving Him. We cannot give up on fighting for His Kingdom — even if that means our personal suffering. And this might take tears, and sweat, and even blood. It certainly will demand

that if they started talking about it, this might precipitate his execution before he is finally ready.

What Jesus does do is to immediately make a prophecy about his forthcoming death on the Cross. This is because his death is inextricably tied up with his identity — He is the Christ who was sacrificed on Calvary for our salvation. The two things go together — they are inseparable.

Jesus then lays down a challenge to his disciples — and to all his followers ever after: "If anyone wants to be a follower of mine, let them renounce themselves and take up their cross every day and follow me. For anyone who wants to save their life will lose it; but anyone who loses their life for my sake, will save it." This is the greatest challenge that ever could be laid before us — that if we want to follow Christ, then we must do as he does — we must pick up the Cross and carry it throughout our lives. We must be prepared to give our lives for Christ.

This means making constant sacrifices; it means living our lives in an utterly unselfish way; it means putting Christ and his Gospel of Love in first place. It means standing up for Christ — even in the most desperate circumstances.

This is not easy. There are many occasions in life in which we find ourselves compromising the Gospel; there are many times when we go the way of the secular world; there are many instances we find ourselves going along with decisions which are clean contrary to the Gospel teaching.

We live in an increasingly secular world. As our society becomes less and less religious, it becomes less and less moral. Today it is considered absolutely normal to put oneself first. This was not the thinking of previous generations. But today we are easily infected by such attitudes — it is hard to stand out from the crowd, it is difficult to live a life which is in total accordance with the Gospel.

Today — for most of us — this is the Cross that Jesus refers to — having the courage to stand out from the crowd, being brave enough to show our fidelity to Christ and his teaching.

The Prophet Zechariah reminded us that when this day comes, a fountain will be opened for the House of David. This refers to the Church which remains a fountain of salvation for the world. It is from the Church and its sacraments that we draw our own strength and courage so that we can be effective witnesses in the world of today. It is from the Church that we ought to draw our strength to stand against the temptations of modern society, against the secularizing influences that are present all around us. It is as part of the Church that we should fearlessly proclaim the love of Christ to the world, and make known to everyone the salvation that he has won for us.

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

**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!

**FINDING THE WAY:**

We should be clear in our Christian life that entering the glory of God demands daily fidelity to God's will, and sometimes requires us to change our plans.

—Pope Francis

**DON'T TAKE A VACATION FROM GOD:**

As a kid, I remember being super excited for a road trip from Massachusetts to New Jersey to visit my grandparents. In my five-year-old brain, “New Jersey” might as well have been the moon, and a week was basically forever. I had to pack accordingly. Pulling bags out of the closet, I filled them with my stuffed animals, dolls, books, art supplies, my sticker collection, and a panda poster.

Wisely, my mother did an audit on the bags when I told her I was ready to go. She explained to me that I needed to bring fewer toys and games, and pack the items that were really important — like clean socks and underwear. Dumping out my first attempt, we picked outfits for each day, pajamas, and a swimsuit for the sprinkler, and placed those inside the bags first. When I got to Grandma and Grandpa’s, I was ready for anything. And I didn’t miss my panda poster.

We can treat our summers like I treated my first attempt at packing — as a big space to fill with fun stuff. As school has let out for the summer, our responsibilities have lessened, the possibilities for awesome experiences seem endless, and we can start filling our days with trips to the beach, vacations, summer sports camps, and odd jobs. Yet, if we’re not careful, a lapse in our routine can lead us to forget what’s most important.

The Eucharist — the body, blood, soul and divinity of Christ which we receive when we participate in Mass — is the “source and summit of the Christian life” [*Catechism of the Catholic Church*, #1324]. We don’t take a holiday from Christian life. Therefore, it would be foolish to think we could take a “holiday” from receiving the Eucharist, and not suffers like I would have been in a world of hurt if I had attempted a vacation with no clean socks or underwear, skipping Mass on Sunday is a mortal sin that cuts us off from the graces that God wants to give us in every moment of life.

Have you ever not realized how hungry you were until you walked into the kitchen and smelled dinner cooking? Suddenly, your stomach is growing loudly, and your mouth is watering, and you can’t wait to eat! Our need for the Eucharist can be like this. When we drift away from the sacraments — especially the Eucharist — we find ourselves more prone to give in to temptation, feeling distant from God, and just struggling. We may not always realize the graces that we’re getting from the sacraments — just like we don’t always realize that we’re hungry.

Just like a balanced diet keeps us physically healthy, regularly receiving the Eucharist keeps us spiritually healthy. This summer, don’t let your soul starve! Here are some tips:

1. Mass is actually offered every most Catholic Churches. Take advantage of the break from your school schedule, and commit to attending Mass, not just on Sundays, but another day during the week as well. Ask your youth minister if there is a Mass they like to attend during the week, and offer to organize a meal afterwards.
2. If you start a job this summer, tell your employer up front that you can’t start work on Sundays until after Mass is over. This won’t come as a surprise to most managers — just be sure you don’t spring it on them after they have made a schedule for the week. Learn how to request time off, and be sure you do it.



3. If you are attending a camp that isn’t Catholic, be sure that they offer transportation to a Catholic Sunday Mass or a Saturday vigil. Many camps will have some sort of Sunday prayer service. While praying with your friends is great, this is not a substitute for Catholic Mass. Your parents may need to call and make arrangements. Do your research ahead of time; don’t wait until you’re getting dropped off to find out what your options are.
4. If you are out of town, research the local churches and their Mass times. If you have a smartphone, you can download the Catholic Directory App to use your phone’s GPS to find Catholic Churches near you!
5. If you are travelling with friends, talk to them before you leave, and be sure that they understand this is important to you. Be sure that they will be able to either drop you off at Mass, or invite them to join you — it can be a great way to share your faith!

Showing leadership with regard to your faith is important. You will find that most people will respect you more because of it.

—taken from the writings of Alison Griswold, 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 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.

**THE POWER OF WORDS:**

Kind words produce their own image in man’s souls — and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

—Blaise Pascal