

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

Come, Holy Spirit, Creator blest,
and in our souls take up Your rest;
come with your grace, and heavenly aid
to fill the hearts which You have made.

O comforter, to You we cry,
O heavenly gift of God Most High,
O fount of live and fire of love,
and sweet anointing from above.

You in Your sevenfold gifts are known;
You, finger of God's hand we own;
You, promise of the Father,
You Who fills the tongue with power.

Kindle our sense from above,
and make our hearts overflow with love;
with patience firm and virtue high
the weakness of our flesh supply.

Far from us drive the foe we dread,
and grant us Your peace instead;
so shall we not, with You as guide,
turn from the path of Life aside.

Oh, may Your grace on us bestow
the Father and the Son to know;
and You, through endless times confessed,
of both the eternal Spirit blest.

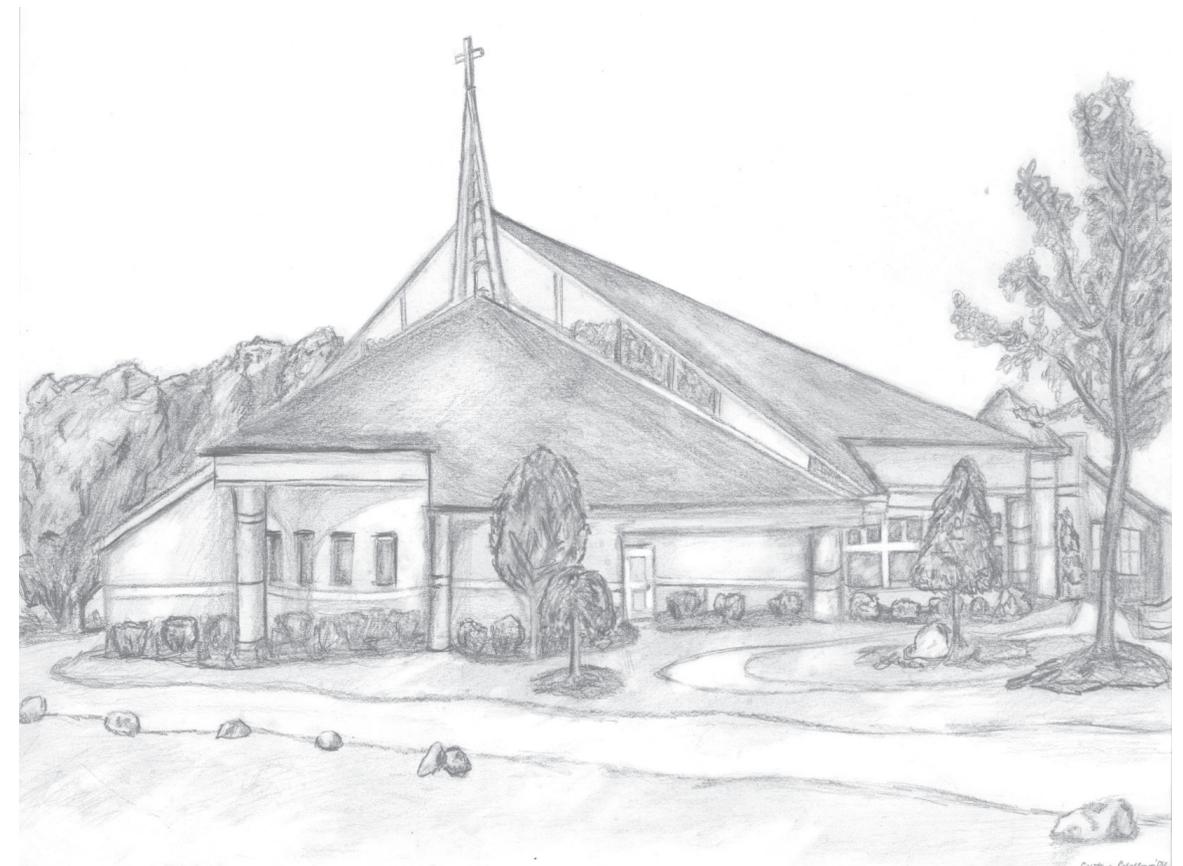
Now to the Father and the Son,
Who rose from death, be glory given,
with You, O Holy Comforter,
henceforth by all in earth and heaven. Amen.

[English translation of *Veni Creator Spiritus*]

CAMPUS MINISTRY OFFICE:

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

WELCOME ALUMNI:



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

PLANTING SEEDS OF HOPE AND GOODNESS:

Once again this year, we are going to undertake our **Planting Seeds of Hope school supply program.** Our Lady Chapel is working to assist the needy children of **St. Adalbert’s Parish.** Come join us as we work together to help these children get the 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, even 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; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebook paper** [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 3rd** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s or drop it off in the chapel office.** “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]**.

PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:15 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.



GILMOUR SUMMER CAMPS:

Gilmour Summer Camps have something for everyone! Offerings include camps for **preschoolers;** weekly **day camp** adventures; special interest camps, such as **Lego Mania, Ace of Bakes, and Make your Own Movie;** high school **courses for credit and enrichment;** and a variety of **sports camps** — hockey, basketball, cheerleading, football, soccer and many more. Camp programs run from June 9th - August 15th. To get more information, or to register for Gilmour Summer Camps, go to www.gilmour.org or call 440-684-4580.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Brother Thomas Shaughnessy, C.S.C., who is recovering from a heart attack.
- For Lindsay Giannobile, who is ill.
- For Neal LaCasse, brother of Office Associate, Linda Wheeler, and uncle of Molly Wheeler [‘06] who is recovering from knee surgery.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For James Hlavin [‘52] who is undergoing treatment for prostate cancer.
- For Carolyn Hawk, mother of Gavin [‘21] who is recovering from surgery.
- For Charles LeFevre who is undergoing medical testing.
- For Michael Thatcher who is critically ill with cancer.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith [‘20] and Monica Joy [‘21], who is undergoing treatment for cancer.
- For Anne Raguso, wife of Joseph [‘58], mother of Maureen [‘92], Carolyn [‘94] and former Gilmour student, Michael, who is under the care of hospice.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Phylis McGinley, grandmother of upper school teacher, Elizabeth Edmondson, great-grandmother of Mollie [‘21] and Abigail [‘23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab following an accident
- For Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is experiencing medical complications following serious surgery.
- For Jim Cooper who is seriously ill with cancer.
- For Stephanie Batt [‘04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Tristan Vanek, son of former Gilmour chef, Jeff Vanek, who is recovering from serious surgery.
- For Brother Joseph Berg, C.S.C., who is seriously ill following a stroke.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Emily Jones, cousin of art instructor, Matt Vanek, who is undergoing treatment for seizures .
- For Ronja Holle, mother of John [‘18] and Will [‘20], who is undergoing treatment for cancer.
- For Karuna Singla, sister-in-law of Upper School science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for cancer.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano [‘15] who is critically ill.
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.
- For Ann Raymond, grandmother of Adam Lesko [‘05] who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- 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

FOR THE DECEASED:

- For Cornelius Hartnett
- For Jane Starn.
- For Mary Koberna, grandmother of Norma Rosaletti [anniversary]
- For Joyce Kammer, grandmother of Ryan [‘15] and Cameron [‘17] Berger.
- For James Roddy, father of Matt [‘86], uncle of Daniel [‘83], Michael [‘85], and Timothy [‘87] Roddy.
- For Edward Karakul, grandfather of Kirsten [‘99], Christopher [‘04, and Conner [‘07] Karakul.]
- For Gerry Haddad.
- For Helen Hockran
- For Father Frank Mulvanity, pastor-emeritus of St. Paul Parish
- For Linda Kleen, aunt of director of marketing and communications, Holly Yotter.
- For John Bashian, father of John Bashian [‘78]
- For Shirlee Sazima, mother of Scott [‘76] and Greg [‘79] Sazima.

PRAYERS FOR OTHERS:

- For the safe return of all the young women abducted in Nigeria, and an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

PRAYERS FOR THE SICK:

- For Nancy Williams who is hospitalized with an infection.
- For Tina Snyder, who is undergoing treatment resulting from a stroke.
- For Raymond Gmeiner, cousin of office associate, Linda Wheeler, who is undergoing treatment for a brain bleed.
- For Anne Arko who is experiencing complications following surgery.
- For Dominic Caporale, father of Raymond [‘81], who has been recently hospitalized.
- For Rob Rogers, husband of Kris, and father of Harry [‘22] who is recovering from surgery.
- For Janice Tomasone who is critically ill with cancer.
- For Ellie Kramer, mother of upper school instructor, Cyndi Smith, grandmother of Brandon [‘05], and Jarred [‘06] who has experienced serious complications after sustaining a broken leg.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

A GOOD QUESTION:

Have I been zealous to do, and active in doing, good? That is, have I embraced every probable opportunity of doing good, and preventing, removing, or lessening evil? Have I pursued it with my might? Have I thought anything too dear to part with, to serve my neighbor?
 —John Wesley

CHAPEL PICNIC:

Put this date aside; mark your calendars! Sunday, July 13th 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 8: Pentecost	10:00 AM
Monday, June 9:	5:30 PM [Eucharistic Chapel]
Tuesday, June 10:	5:30 PM [Eucharistic Chapel]
Tuesday, June 11: St. Barnabas	5:30 PM [Eucharistic Chapel]
Thursday, June 12:	5:30 PM [Eucharistic Chapel]
Friday, June 13: St. Anthony of Padua	5:30 PM [Eucharistic Chapel]
Saturday, June 14: Holy Trinity	5:00 PM
Sunday, June 15: Holy Trinity	10:00 AM

COUNTDOWN TO THE FEST!

Don't miss **the FEST!** All ages are welcome to spend the day at the 13th annual Catholic family FESTival on **Sunday, August 3rd** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings **Third Day, Mandisa, Colton Dixon, For King and Country, Lee Roessler, and The 300** to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM.** Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM.** All of the many events, activities, displays and directions can be found at www.thefest.us The FEST! is FREE and open to all. It's a great family day. Make plans to come to the FEST!



REFLECTION ON THE THEME FOR THE WEEK:

This weekend, we celebrate the Feast of Pentecost. This celebration of the coming of the Holy Spirit upon the early Church dispensed with being casual, and the strictly private life-style of each of the disciples. It might be safer to celebrate this feast by praying that the Spirit rest more upon others around us — rather than with ourselves. For to accept the Spirit's coming more into our own individual lives might end up being the change in us that others have been waiting for in our way of being and acting.

To celebrate Pentecost, we need to be filled with courage, and inspired toward the heart-full life. May we open ourselves in such a way that we will continue to cooperate with the guidance which the Spirit promises. Opening ourselves to this mysterious God, and asking Him to send this mysterious Spirit, can only mean coming face-to-face with the more trustingly mysterious lives that we are.

The Feast of Pentecost is not “new” to the Christian [Catholic] Church; the Jews gathered for centuries for their celebration of Pentecost — seven weeks after celebrating the Passover. It was an agricultural festival of giving thanks for the early crop. Some of Jews had become followers of Jesus, and of course, as Jews, they came to Jerusalem for the feast. What they found there was a surprising event of Holy Wind and fire Storm [Acts 2:1-11].

This Spirit's coming brings about great changes in the lives of those early “inspired” Jews. The ability to speak and understand different languages is only the first — they were enabled to understand and speak to the differences within the human community. As they were gathered together to give thanks to God for the abundance of the fields, these people and their followers were to spread the news “of the mighty acts of God.” We read of only a few of these “mighty acts of God” in the Book of Acts of the Apostles which present a new sense of Pentecost.

As the earth brings forth harvested grain through the planting of human hands, and the sun and rain from the skies, so the new Pentecost is our celebration of how God's Spirit sent from the skies, brings forth a harvest of good works through the cooperation of human hands. In a sense, the Church is a “Pentecost”. For the Church remains a gathering to give thanks for the abundance of “mighty acts of God”, breathed into each of us — who are the Church. We ponder, sing of, write about, and proclaim that God's Spirit is faithful to God's continuous creation.

Paul uses a very physical, yet powerful, image to express the workings of the Holy Spirit [1 Corinthians 12:3-13]. The human body has many parts. The Church, like the human body, has many aspects and does many different things, but when guided by the spirit, it becomes the Body of Christ. As our face reveals an aspect of our total person, so each of us reveals something of the Person and mystery of God. What a great way to really live!

A great way not to live is hiding for fear. That's why John's Gospel is so significant [John 20:19-23]. When Pentecost occurred, the disciples were locked in — not even a real gathering, the “remnant” group seemed to be sitting in separation. Jesus rises in their midst and breathes the Spirit upon their fragmentation after the greeting of peace. His presence removes their absence and they rejoice to hear His words and see the signs of His glory.

As with all of Jesus' encounters with the broken, lost and hurt, Jesus meets them with their pasts in their now-times, but He has a future-eye for their lives — mission! Jesus meets them — the early



have to learn how to live in the midst of that God-given tension.

Perhaps that's why, as a child, the only time I called on the Spirit was during exams. It was too much of a hassle to have the Spirit around at other times!

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

PENTECOST — DISCOVERING THE SPIRIT:

Given the polarization in our society and church, we need this great Feast of Pentecost, which celebrates the unifying power of the Holy Spirit. The public debates on controversial issues — such as immigration reform and increasing the minimum wage — are increasingly acrimonious, making compromise solutions harder to achieve. Polarization also remains a problem within the Church — despite the efforts of the late Cardinal Joseph Bernardine and the Common Ground Initiative. In the Catholic community, good people have honest differences on a variety of issues — the role of women in the church; mandatory celibacy for priests; approaches to religious education; the nature of Catholic identity; the defense of religious liberty; the selection of bishops; and the relevance of Catholic Social Teaching to political and economic issues.

Problems arise when legitimate pluralism hardens into an exclusive polarization which precludes dialogue and demonizes opponents. In biblical terms, we are then like those who built the Tower of Babel and found their language confused, unable to communicate effectively with one another [Genesis 11:1-9].

The Feast of Pentecost is a reversal of the Babel story. With the coming of the promised Spirit — symbolized by a driving wind and parted tongues of fire — the disciples of Jesus proclaim the mighty acts of God and are heard by a large crowd of Jews, who are visiting Jerusalem from all over the world, in their own language [Acts 2:1-11]. Babel closes off communication; Pentecost promotes communication among all people. The Pentecost Spirit enables people to speak the truth, to understand one another, and to enter into honest dialogue.

In dialogue guided by the Spirit, we seek an understanding of the truth deeper and broader than either of us currently possesses. We do not demonize our opponents, or pin them down to the weakest expression of their argument, but give them space to refine their position. Pentecost reverses Babel by promoting open dialogue guided by the Holy Spirit. As Christians, we have a responsibility to bring that dialogic spirit to the polarizing monologue that dominates the public arena and the unfortunate infighting that weakens the Body of Christ.

Then, and only then, can we celebrate Pentecost.

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

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.

**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6]** and **[7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



DIFFERENT ROADS — LEAD TO THE SAME PLACE:

Though Luke [Acts 2:1-11] and John [20:19-23] disagree on the date the of Spirit's first arrival, they nonetheless agree with Paul [1 Corinthians 12:3-13] when they insist that the Spirit is an essential element of the Christian community's experience. All three attempt to answer the same question — if Jesus isn't among us any longer in his historical body, how can we be certain we're carrying on his ministry the way we're supposed to? Their answer is the same: "Those who carry on Jesus' ministry have Jesus' Spirit."

Luke situates the Spirit's arrival on the Jewish feast of Pentecost — the day on which Yahweh's followers especially remembered the covenant they made with him on Mount Sinai. That formal agreement transformed a bunch of runaway slaves into the people of God. Luke reasoned that Jesus' followers became God's new community when they received the Holy Spirit. The reception of that Spirit was the outward sign that they were committed to the same unique covenant with Yahweh that Jesus had made during his earthly ministry.



John, on the other hand, has the Spirit arrive on Easter Sunday night, reinforcing his theology that those who commits themselves to die and rise with Jesus will quickly discover that they have the same Spirit guiding them which guided their mentor. The Spirit is an automatic "byproduct" of one's coming to life with Jesus.

Yet, each of our scripture authors are also convinced that the Spirit provides opportunities for us to die over and over again with Jesus.

Notice that the images which Luke employs to accompany the Spirit's infusion are wind, noise, and fire— all rather violent phenomena. Luke's approach goes something like this: though the Spirit might at times bring us some longed-for consolation, on most occasions the Spirit leaves us with lots of consternation. If we're open to receiving Jesus' Spirit, then we've open to the disturbing forces which led him to suffer and die. We shouldn't be surprised to experience some agonies in the garden, or in the living room, or in the car, when we realize the implications of carrying on Jesus' ministry. Being other Christ's is the most fulfilling part of our existence, but the Spirit sees to it that it's also the most disturbing.

John, on the other hand, deliberately hooks up the Spirit's arrival with our forgiveness of one another's sins. His Jesus seems to believe that only the Spirit can enable us to actually accomplish such a feat. Without giving ourselves over to the Spirit working in our lives, we'd be doing much more retaining than forgiving. Those whom Jesus sends forth with the Spirit are expected to carry out the Spirit's forgiveness.

In his letter to the Church at Corinth, Paul explores the phenomenon of the Spirit's habit of bringing us together, while at the same time he/she tempts us to tear ourselves apart. Each of us has a part of the Spirit "for some benefit." We are blessed with the Spirit's gifts for the common good. Yet, as the Apostle discovered, we can employ our special gifts for the detriment — not the benefit — of the community. Paul is, therefore, forced to remind his readers that "there are different kinds of spiritual gifts but the same Spirit; different forms of service but

the same Lord; different workings but the same God who produces all of them in everyone." Paul believes that we're as diverse as individual parts of a body, yet as one as that same body. We constantly

Church — and has a Reconciliation Service right on the spot. He then says: "I do not retain your sins, so whose sins are you going to retain?" He will tell them that as He has been sent to them, they are sent out into and for this world which He came to redeem. What a way to live!

The work of the Holy Spirit is to make all flesh holy — to make the incarnation happen in each of us. We remember the story in the Book of the Prophet Ezekiel where he was taken out into a valley covered with bones. God's breath moved over this semi-cemetery and flesh recovered the bones and the bodies recovered life [see Ezekiel 37].

The yearly celebration of the Feast of Pentecost recalls the present, now-happening, breathing of God's Spirit among us. In our part of the northern hemisphere grass, flowers, trees, berries and the ever-present dandelions are all in bloom. The warming breezes, have brought our dead lands to life. It is this wonderful event of God's continuously bringing us back up to more life — nature's celebration. It needs to be our celebration as well.

The Holy Spirit "overshadowed" the empty womb of Mary "and there was Light." That same Spirit is sent to "overshadow" us and bring our flesh into that same "light" and "Life" and bring forth the Flesh of Jesus again and again. As our Jewish ancestors planted the crops and relied on God to give the increase, so do we — so does the Church in our times. The Spirit gives life through us to whom the Spirit has also given life. We plant the seeds and God's Spirit, like the warm breezes, brings forth a new abundance of life. Jesus is still breathing His Spirit upon us; He continually urges us to "Mission"! He gives life by forgiving and then giving life through the holiness of the always-recovering, Spirit-charged holy flesh of our bodies.

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

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

**A PRAYER OF LONGING:**

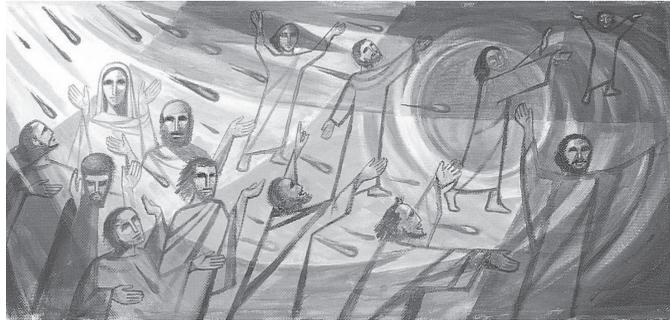
Our relationships with one another are priceless; they need to be cherished and nurtured. As important as these relationships are to us, they can't begin to replace, or fill the emptiness that comes as a result of neglecting our relationship with God. Our relationship with God — like all others — requires time, attention, and nurturing. It doesn't matter how great things may be going in our lives, if we don't spend time with God, we will find ourselves feeling secluded and alone. It is the light of God's love that reaches to the core of our souls and fills the emptiness with fullness of joy. There is no human relationship that can fill the longing within us for God — nothing satisfies our souls like Him. **O Lord, teach me your ways; help me to be constantly aware and able to recognize my need for a better relationship with you. You are always present — I am the one who has misplaced my priorities. I thank you for my family and friends, and all the relationships I treasure in this world. Yet you are my life — my source for all things. Without you, my soul is like an "empty space" that leaves me aching and longing for you. Fill me with your Spirit. Amen.**

THE HEART OF PENTECOST:

The Feast of Pentecost occurs on the same day as the Jewish Feast of Weeks — which today is known in Jewish circles as *Shavuot*. This is no mistake. Allowing for various adjustments to the calendars over the years, Easter occurs on the Jewish feast of Passover, and their Feast of Weeks takes place fifty days later. The word “Pentecost” means “fifty days” — fifty days after Easter — and so the two Feasts correspond in timing.

Passover was a feast established to commemorate the day that God smote down the first born sons of the Egyptians and passed over the homes of the Israelites leading to their escape from slavery. Easter — Passover’s direct counterpart — commemorates our release from a much deeper and more insidious form of slavery — namely slavery to sin.

The Jewish Feast of Weeks was established to commemorate the day when God gave the Ten Commandments to Moses — thus establishing the Covenant between God and Ourselves. Pentecost, on the other hand, promulgates God’s new Law of Love consisting of the single commandment — “Love one another as I have loved you.” God writes this new law of love on our hearts through the outpouring of his Holy Spirit. In this way God establishes what we call the New Covenant. The Feast of Weeks was also a “harvest festival”, and we can see how there is a further parallel since that was the day chosen by God to begin the vast harvest of souls that was to come about through the preaching of the Apostles. It is interesting to note these parallels, and to see how these feasts have come into being, because in this way we achieve a greater understanding of their significance.



The Scripture readings for this Feast of Pentecost actually describe two outpourings of the Spirit — the first is recorded in the Gospel of John [20:19-23], and the second in Acts of the Apostles [2:1-11]. In John’s Gospel, Jesus comes into the room where the Apostles and disciples were hiding from the Jews. Jesus gives them the gift of peace — He breathes on them, and in this way pours out on them the Holy Spirit, and then gives them the gift of forgiveness. These two gifts of peace and forgiveness are still being imparted upon us through the work of the Church. Despite a few errors over the years — such as the Crusades — the Church has always preached the message of peace. It has constantly been involved in peace negotiations, and does everything it can to prevent nations from going to war because of its deep awareness of the great harm caused by armed conflict.

Of course, the pursuit of peace is deeper than merely trying to avoid war. What the Church really wants is for the spirit of peace to pervade the hearts of everyone in the world — only then can we know and experience peace in all its fullness.

It is significant that the outpouring of the Holy Spirit by Jesus on the Apostles is by means of “breathing on them”. Breath means life, and by breathing on them Jesus gives them new life — he gives them his Spirit. This is reminiscent of God breathing life into the nostrils of Adam and Eve. Now Jesus breathes forth the Spirit and gives the Apostles a completely new and extra dimension to life.

The disciples are also given authority — they are given the power to bind and loose, to forgive or

- This then — as is true in all relationships wherein gift is received lovingly — makes it possible for the Father to give even more to the Son.
- As this flow of life — this giving and receiving — goes on, gratitude intensifies, and an energy — a spirit, the Holy Spirit — is created.
- This Spirit — since it is generated by gratitude — naturally is a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. It is then, too, a spirit that is naturally incompatible with idolatry, adultery, violence, gossip, factionalism, jealousy, rage, and infidelity.

When we meditate on how the Holy Spirit is generated, we are under less illusion as to what it means to live in the Spirit. To believe that we are living in the Spirit when our lives are not permeated by, and radiating gratitude, is to be dangerously deluded. We must be clear about this, lest, as poet William Stafford puts it: “Following the wrong God home, we may both miss our star.”

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

READINGS FOR THE WEEK:

- Monday:** 1 Kings 17:1-6, Matthew 5:1-12
- Tuesday:** 1 Kings 17:7-16, Matthew 5:13-16
- Wednesday:** Acts 11:21-13:3, Matthew 5:17-19
- Thursday:** 1 Kings 18:41-46, Matthew 5:20-26
- Friday:** 1 Kings 19:9-16, Matthew 5:27-32
- Saturday:** 1 Kings 19:19-21, Matthew 5:33-37

Feast of Holy Trinity: Exodus 34:4-9, 2 Corinthians 13:11-13, John 3:16-18

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [5/31/14] ----- \$ 1,072.00
Total Offerings: Sunday [6/1/14] ----- \$ 597.00

LIVING THE HOLY SPIRIT:

Few expressions so succinctly summarize what is asked of us as Christians as does the expression: “to live in the Spirit.” Too often, however, this phrase is used in a way that is too pious, or too over-charged with charismatic fervour, or too theologically abstract to have much meaning for ordinary people. It may well summarize Christian life, but it can also be little more than a very vague platitude. What does it mean “to live in the Spirit?”

St. Paul, in attempting to specify this, is anything but piously deluded or theologically abstract. Rather he speaks with a clarity that leaves almost no room for vagueness or false sentiment. He begins by a certain “via negative” — telling us that, if in our lives there is “lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factionalism, envy, drunkenness, orgies, and the like,” then we are not living in the spirit, pure and simple. Conversely, we are living in the spirit when, in our lives, there is “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity” [see Galatians 5].

This is a valuable insight because, if we take Paul’s word’s seriously, we can never delude ourselves into identifying true life in the Spirit with what it is so often confused with — false piety, over-privatized sentiment, or in confrontation out of hurt, paranoia, and narrow loyalties. When the fruits of the Spirit are absent — irrespective of how spiritually confident and self-righteous we might feel or how right our cause might seem — then the Spirit, too, is absent. We must be clear about this.

What we also need to be clear about is that the Spirit is present only when charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity are deeply in our lives — and permeate the air around us.

The Holy Spirit, as classically defined in theology, is “the love between the God and Christ — the Father and the Son.” It is in meditating this concept that we come to some understanding of what it means to live in the Spirit. Let me try to elaborate on this by using an image — that of romantic love in its peak fervor.

Imagine a man and a woman who are deeply, passionately, and completely in love. What will characterize their relationship? Constant giving and receiving, resulting in an ever deeper relationship and an ever intensifying gratitude — which will leave them both, daily, feeling ever more mellow, joyful, peaceful, mild, patient, chaste, and wanting to reach out and share with others what is so quickening in their own lives. Moreover, their love for each other will create around them, an ambience, a climate, an atmosphere of charity, joy, peace, patience, mildness, and chastity. The movement of giving-and-receiving-in- gratitude between them will create a warm hearth where others will spontaneously come to seek warmth in a world which offers too little peace, patience, joy, and the like.

- Such a relationship can be a modest indicator for what happens in the Trinity — of how the Father and the Son generate the Spirit — and what results from this generation.
- The Father constantly creates and gives life.
- The Son receives life from the Father and gives it back in gratitude.



retain sins. This ministry of forgiveness — particularly through the Sacrament of Reconciliation — has always been at the heart of the life of the Church. It constantly goes on in private with priests forever mediating God’s forgiveness through this wonderful healing sacrament.

But why is there power to retain sin? From one point of view this is because those ministering the Sacrament of Reconciliation need to be sure that there is true contrition for sin — sorrow for one’s sin is essential if conversion is ever to occur. But clearly the Church’s principal job is to mediate God’s forgiveness.

When Jesus shows the disciples his wounds in his hands and his side, this involves more than just showing them that he is the same Risen Christ who died on the Cross — it is also to help them realize that they too will acquire those self-same wounds. Jesus wants them to know that to live the life of a disciples will lead them to suffering, and ultimately to glory. They should not be afraid of this, for it is part and parcel of a Christian life well lived.

We know the details of Pentecost Day very well — we know about the great noise of the wind; we know about the tongues of flame; and we know about the many languages. It certainly is an arresting story and must have been an extraordinary thing to have been present at. However, we should not spend too much time on the details of the actual event — instead we need to focus on the meaning of what happened on that great day.

What all these sounds and flames and tongues signified was that God was making himself manifest in a most profound way — He was showing to the people just how powerful the Holy Spirit really is, and how the Spirit is able to transform people’s lives in a most incredible way. What God is doing on that Pentecost Day is inaugurating the Church and giving it a huge push start on its tremendous mission to proclaim the Gospel to the ends of the Earth. He is impelling the disciples to leave that secret room and to go out fearlessly to the whole world.

Recall, for a moment, what happened at the Tower of Babel [see Genesis 11] — the people tried to build a tower that would reach to heaven; but they were disrupted by God changing their languages. What we see on Pentecost is the exact opposite of Babel — here all the people — who all speak different languages — hear the Gospel preached to them in their own language. This is something important. The Gospel is never foreign — each person is able to understand it in their own language. The Gospel is therefore intimate and familiar to everyone in the world. This great outpouring of the Spirit is a sign that one day every human being will be united under God, and that we will all be part of one Kingdom, proclaiming one faith and praising God in one language, the language of heaven.

—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 March of 2014. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**DID YOU KNOW?**

What you see depends on what you are looking for.

IT'S TIME TO WAKE UP:

A violin made by the 17th century Antonio Stradivarius came on the market in London — it was valued at \$7 million dollars. Two points made it valuable — first, it's a Stradivarius; and second, in 200 years it had been hardly played. The Holy Spirit is our Stradivarius. He has restyled us with His graces at Baptism and Confirmation. But we don't make use of them.



Mother Teresa once said that “everyone is a pencil in God's hand.” But God gets little writing from most of us. We Westerners should blush at today's Pentecost. Two thousand years ago, our ancestors worshipped trees. They attempted to stay warm without fire in damp caves. They hadn't yet invented the wheel. But this was not the case with the sophisticated people of India, the Middle East, and North Africa — they were lining up by the thousands waiting patiently to be baptized with the Holy Spirit by the Apostles & Co.

The Pentecost story is recorded in the Book of Acts of the Apostles [2:1-11]. Its nimble prose is almost a daily history of the early Church. The Book of Acts is a historian's delight.

The word Pentecost is borrowed by us from the Jews. So, too, are other elements in our Liturgy. We owe much to the Jews and their genius. We even borrowed Jesus from them. If Christians are anti-Semites, they are guilty of short memories. Originally, Pentecost was a great Jewish feast. The Jews never took any gift from God for granted — they always spent quality time thanking God for the first crops. The holy day was celebrated fifty days after Passover.

We celebrate Pentecost fifty days after the Resurrection of Christ. We salute not the appearance of tomatoes in our gardens, but rather the arrival of the Holy Spirit on the founding members of Christianity. Today our Christian ancestors were confirmed in the Spirit. The terrible beauty that is the international Church was born. Is there any wonder that we shoot off liturgical fireworks at Pentecost?

When Pentecost occurred, the Jesus followers were leaderless. They were scared. They were short on bodies, but not on brains. They numbered one hundred forty timid souls — the apostles, Mary, and unnamed individuals. This was hardly a group equipped to take over the world. They clung to each other like fly paper. They were in the large room which had been the scene of the Last Supper.

It was to these frightened souls that the Holy Spirit came with His wagon-load of gifts. They discovered that Christianity was not designed to be a do-it-yourself affair. In charismatic language, they were slain in the Spirit. They began to feel like super-strong people. They found themselves ready to take on the cosmos. They heard each other speaking in foreign tongues. These languages would be their passports to evangelize the world.

What really happened on that first Pentecost? Take a glass of clear water. Drop in a few drops of red dye — red water. A new creation. A few drops of the Holy Spirit into our souls and they became a new creation. A little bit of the Holy Spirit will take us a long way. The Holy Spirit was already the electricity causing the light to burn, but the Spirit remained invisible.

The bedlam occurring in the Upper Room was heard. Someone dialed 911, and a mob assembled. It was an international crowd. They watched the freshly confirmed apostles rush from the Upper Room. These people spoke in various tongues about Jesus. The Church was jumping into the fast lane, and the world would never be the same.

Many say that “If the Holy Spirit gave us the same gifts today, what a job we'd pull off for Christ —

like to view life as a person of the opposite gender, nor do we know how we relate to one another.

Yet the Holy Spirit unites all different viewpoints to make the Body of Christ complete. Therefore, it would be as wrong for you to impose your individual perceptions on others, as it would be for others to demand that you see things through their eyes. The message that comes clear to us at Pentecost is that we must respect each other's differences. We have all been gifted with unique manifestations of the Spirit. The Church is stronger for our letting the Spirit live in our lives. Without the Holy Spirit, we would be a disorganized mob; with the Holy Spirit we are the Body of Christ.

On the Feast of Pentecost, the Church was born. The Holy Spirit united different people into the one Body of Christ. We — the members of the Body of Christ — benefit from our differences, one from the other. May we allow the Holy Spirit to flow through our lives so that our respect for each other's uniqueness might itself draw more people to become members of His Body.

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

SUPPORT MAGGIE'S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie's Place [Zehcariah's House]** — **located in Parma** — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents. Maggie's place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie's House. Our teens will then take these items down to Maggie's House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the “registration table”, and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Our next collection is on the Weekend of June 14-15.** Thanks for helping.

**REACHING OUT:**

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

**THE BEAUTY OF LIFE:**

I am a frayed and nibbled survivor in a fallen world, and I am getting along. I am aging and eaten and have done my share of eating too. I am not washed and beautiful, in control of a shining world in which everything fits, but instead am wandering awed about on a splintered wreck I've come to care for, whose gnawed trees breathe a delicate air, whose bloodied and scarred creatures are my dearest companions, and whose beauty beats and shines not in its imperfections but overwhelmingly in spite of them, under the wind-rent clouds, upstream and down.

—Anne Dillard

ALL DIFFERENT, ALL ONE:

When I think of Pentecost Sunday, I have to remember Pentecost of 1984. I was a young priest then, visiting Rome with my parents. I was able to assist Pope John Paul II at the solemn Pentecost Mass in St. Peter's Basilica. It was just me and the Pope — and about 65 other priests, a dozen or so cardinals, an assortment of bishops and about 10,000 people. Boy did I behave! There is quite a lot I could tell you about the experience, but what really hit me was the universality of the Church. The priests who assisted were from all over the world. The Pope gave his homily in several languages, and then confirmed people from all over the world. I was and still am fascinated by the way that we are so different one from the other — yet we are all the same in our faith.

When on Pentecost Sunday the Apostles first proclaimed the Christian message [Acts 2:1-11], they presented the Gospel to people from all over the world, yet were heard speaking in their own languages. The Greeks heard the message in Greek, the Persians in Farsi, the Romans in Latin, the Jews in Hebrew or Aramaic, etc. Although the people who heard the message were from all over, the message itself united them into one people. This was and is the work of the Holy Spirit forming us into One Person — the Body of Christ. Thus St. Paul tells the Church in Corinth: “We are all different, we have different gifts, we do different things, but we are united in the Holy Spirit into One Body” [1 Corinthians 12:3-13].

Pluralism is not an exception in the Church — it is the norm. As an example of pluralism, I offer the type of experiences that we had right here in the United States. There are Hispanic Catholics, Black Catholics, White Catholics, Asian Catholics, African Catholics, etc; there are issues affecting women as women, men as men, youth, children, the sick, and the elderly; and then there are current medical and social issues. The very word Catholic means universal.

All of us together are formed by the Holy Spirit in the one Body of Christ. We have to get away from the thought that someone or some group is rather an exception than a norm in the Church. There is no one normal group in the Body of Christ. We are all united by the Holy Spirit to make up this Body. All partake of the heart of the Body's existence.

The same is true on the parish level. Many people take part in the ministries of our parish — some are talented teachers, some are musically talented, some visit the sick and homebound, some welcome inquirers, some work with our young people, some serve in a liturgical position, some are involved in parish leadership. The list is unending. No one who ministers is on the fringe of the parish — all make up the heart of the parish because all are united by the Holy Spirit.

As Catholics we don't just put up with each other's differences — rather, we value each other's differences as a unique manifestation of the Holy Spirit without which our faith body would be incomplete.

Have you ever felt that people who don't see things as you do are probably wrong? The big trouble with that is that everyone, thank God, is not like you or me. Everyone has not had the same experiences that you have had. Nor have you had their experiences. We don't know what it is like to have grown in our home; nor are we able to say that “our ancestors are better than your ancestors — no matter when they arrived on the shores of the good old USA. We don't know the challenges that others face — oh, we may know about them, but we have not lived them. Even more fundamental. We don't know what it is



we'd turn our town upside down!” The good news is that we received the same cornucopia of gifts at Baptism and Confirmation — these were our personal Pentecosts. The bad news is that we have never thrown the “on” switch to use these gifts — most of us are asleep. Think of the Holy Spirit as the generous uncle that everyone wants. He loads us down with wonderful gifts at our Baptisms and then doubles the ante at Confirmation.

But the gifts become like the Stradivarius violin in London — though increasing in value, they are hardly used.

Today is a good day to blow the dust off our spirits and play sweet music. The Spirit will assist us. He is the master of surprises making the impossible possible. He reminds us that it does not require great people to do great things — just unselfish ones. This Pentecost become God's well-worn pencil. Leave your signature on the world.

Jesus does not need lawyers — He needs witnesses.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here, and summer is right behind. 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 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].**



ALTAR SERVERS and LECTORS:

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



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.**



“ONCE UPON A TIME”:

When I was a child, my mom and dad told me bedtime stories. Sometimes they read from books; other times they told stories from memory. Every fable began the same way — “Once upon a time...” As soon as I heard those words, I knew something epic was about to happen — I was about to enter into an adventure.

Perhaps you have shared similar experiences in your own life — or with your children. Stories are an important part of who we are, and every really great story has some key elements. It has a protagonist, a conflict, sacrifice, love, and a triumphant ending. The stories we tell children also include important moral messages about right and wrong, love and virtue, and family.

Many of those stories may be familiar to us from the Bible — stories about Adam and Eve, Noah and the Ark, Moses, and Jesus and the disciples. You can even buy illustrated children’s Bibles to really help the story come alive. As we grow older, though, something happens.

But there comes a time when we outgrow Picture Books. We begin to recognize that stories we heard as children — those tales that begin with “once upon a time...” — are not real. As we mature into teenagers and adults, this transition is natural. But something else can happen as well — we begin to see those stories from our children’s Bible as mere fiction. We may feel that, since we have matured beyond Peter Rabbit, we have also matured past Sacred Scripture. Perhaps part of the challenge is that when we hear stories from Sacred Scripture, we automatically think of the pictures in a children’s Bible — but the reality is far more intense. God’s story doesn’t begin with “Once upon a time” — it starts with: “In the Beginning...”



“In the Beginning” the universe is chaos. Some translations of scripture use the word “abyss.” It is a formless wasteland. Nothingness. God begins to bring order to the chaos. This order is far beyond the simplicity of a children’s story — it is something that science is continuing to discover and help us understand. The universe is mind-numbingly complex, and it points back to the reality of a God that creates order out of chaos.

God then does something incredible — God creates humans. God makes people in His image and likeness — He makes them male and female. Then, God gives them a part in the story. Adam and Eve are not passive characters in the Garden of Eden — they are the main characters. They share in the story.

When I graduated from high school, there was another student named Josh who had a number of special learning needs. As a result, he was often teased and bullied. His yearbook quote struck me and impacted me to this day — “Everyone has a story.”

God gives each of us a unique story and a place in the great story that He is telling. Not only that, but God wants to have a main role in our story; He wants to make it an epic adventure. God wants to be the inspiration that drives our story and gives us a full, abundant life [John 10:10]. We spend our lives — or at least we need to do this — diving into the story God is telling and the adventure that Jesus Christ is inviting us into. The Holy Spirit moves in great ways and is going to do incredible things in our lives.

Getting in touch with the story is only the beginning.

—adapted from an article written by Joel Stepanek, an associate of the Bible Geek.

TRUE CHARITY:

True charity consists in putting up with all one’s neighbor’s faults, never being surprised by his or her weakness, and being inspired by the least of their virtues.

—St. Therese of Lisieux

LIFE TEEN:

LifeTeen Youth Group meets next on **Tuesday, June 10th** [see the article on Bible Study below]. **We are also gathering on Sunday, July 13th [The outdoor chapel picnic].** We are now in our our **Summer Schedule.** **Please watch for special updates.** **All who are entering grades 9--12 are invited to join us and get to know what the Life Teen is all about.** 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. **Respond to your e-vites, or call the chapel office [440-473-3560] to be notified.** 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 **Tuesday, June 10th** [see the article on Bible Study below]. **We are also gathering on Sunday, July 13th [The outdoor chapel picnic].** We are now in our our **Summer Schedule.** **Please watch for special updates.** **All who are entering grades 6-8 are invited to join us.** Come and find out what **the EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome.



LIFETEEN BIBLE STUDY RETURNS THIS SUMMER:

Once again this summer, we are going to gather at various summertime places to do our Bible Study. Teens and Middle School Students will join together with many of our college students who will be in the area for the summer. It will be a great time, and a good witness of our faith to others. Recall last summer when a number of people came up to us and asked us what we were doing, and when they found out we were doing a Bible Study, they were moved. **Our first gathering will take place on Tuesday evening, June 10th.** **We are meeting at the Popcorn Shoppe in Chagrin at 6:30 PM.** **After we treat our sweet tooth, we will move across the street into the park for our Bible Study.** Mark your calendars and be part of this wonderful summertime activity. **During the summer months, we will meet for Bible Study on the second Tuesday of each month.** Join us. You’ll have a blast.



MY RELIGION IS KINDNESS:

I think the genius of the Dalai Lama and of Buddhism is that they do not get lost in metaphysics and argumentation about dogmas and doctrines — they do not argue about “what”, but spend all of their time on “how”. Most of us tend to spend far too much time on the “what”. As the Dalai Lama says: “My religion is kindness.” We could dismiss that as lightweight theology, until we remember that Jesus said: “This is my commandment: you must love one another” [John 13:34]. Kindness is supposed to be the religion of Christians too! As we continue to mature, we come to a sure sense that there is a deep OK-ness to life — “All will be well, all will be well, and every manner of things will be well” [Julian of Norwich]. We can live more and more within unitive consciousness and know the Divine Life itself is flowing through us. Your life is not about you — you are about Life! Life — your life, all life, the one life that we all share — is going somewhere and somewhere good. You do not need to navigate the river, for you are already flowing within it. For some reason, it takes a long time to get where we already are. Our goal is to intentionally participate in this mystery of what has always been our True Self. The Great Ones all agree on this — This one life, this True Self that lasts forever, is Love [see 1 Corinthians 13]. And we practice for it by being kind to everyone now.

—Father Richard Rohr, O.F.M.