

**CLOSING PRAYER:**

**~ A Prayer to a Loving God ~**

Almighty and eternal God,  
I ask you to help me  
build a faith and trust in you  
that neither the slings  
and arrows which come my way  
can overcome.  
Be a strong right arm around me.

You let the stars shine in the night  
— when things are very dark  
and everything seems to be going wrong —  
Let in enough light to help me.  
Through the word I hear,  
the bread of life I share,  
the cup of Blessing that I take,  
make me stronger in faith.

Speak to your blessing upon me, O Lord.  
Help me to understand  
what trusting in you  
and not in myself —  
really means.  
You are the rock  
upon which I stand,  
the ground beneath my feet.  
Give me a stronger faith.  
Like the tree  
planted by the waters  
I need to be rooted,  
and strong.  
Amen.

**CAMPUS MINISTRY OFFICE:**

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

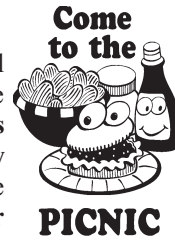
# Our Lady Chapel



*Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.*

**CHAPEL PICNIC:**

**Put this date aside; mark your calendars! Sunday, July 12<sup>th</sup>** is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel.** Hope to see you there.



**SCHEDULE FOR THE WEEK:**

Sunday, May 31: <b>Most Holy Trinity</b>	<b>10:00 AM</b>
Monday, June 1: <b>St. Justin</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 2:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, June 3: <b>St. Charles Lwanga</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, June 4:	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, June 5: <b>St. Boniface</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, June 6: <b>Body and Blood of Jesus</b>	<b>5:00 PM</b>
Sunday, June 7: <b>Body and Blood of Jesus</b>	<b>10:00 AM</b>

**MARK YOUR CALENDAR!**

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we're going to celebrate our 20<sup>th</sup> anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we're going to have a party**. Most of the details are still being finalized, but think of something along the lines of a champagne brunch. You're going to want to be there.



We'll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you'd like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Vivi Johnson who is recovering from cranial surgery.
- For Eddie Keating, [ '85], son of Carole, brother of Kelly [ '83] and Karen [ '86], who is preparing for brain surgery.
- For Lad Kukwa who is recovering from spinal surgery.
- For Vinny Heiman, former Gilmour coach, and grandfather of Megan Porter [ '17] who is under hospice care.
- For Bill Slattery [ '77] who is preparing for cancer surgery.
- For Brother George Klawitter, C.S.C., who is undergoing medical testing.
- For Adeline Derby, an infant, who has a rare disorder.
- For Bob Rickelman, relative of Rhonda Rickelman, Director of Auxiliary Programming, who is undergoing treatment for injuries sustained in a fall.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who is undergoing treatment for lymphoma
- For Brother James Reddy, C.S.C., who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred [ '85], grandmother of Matthew [ '14], Jonathan [ '17] and Daniel [ '21] Botek, who is undergoing treatment for dementia.
- For Janet Surman, sister-in-law of chapel associate, Patty Szaniszló, who is undergoing serious medical treatment.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian [ '09], Rosa [ '12], and Edwin [ '17] Heryak, who is undergoing treatment for Crohn's Disease.
- For Susan Cangelosi, mother of Lou [ '09] and Marissa [ '12], who has been diagnosed with cancer.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie [ '12] Schmidt who is under the care of hospice.
- For Dan Hathey, former Gilmour Tech Employee, who is critically ill with cancer.

**CATHEDRAL SUMMER FAMILY FESTIVAL:**

**On Friday, July 3<sup>rd</sup>**, the Holy Spirit Prayer Center Charitable Foundation, in conjunction with the Cathedral of St. John the Evangelist, is sponsoring a **Cathedral Summer Family Festival to benefit Homeless Families**. The event will take place outdoors behind the Cathedral [Est 9<sup>th</sup> and Rockwell] from **12 noon until 9 PM**. The Event is Free — and so is parking in the Cathedral Garage. The Festivities begin with **Mass at noon**, and throughout the day, there will be a Veteran Honor Guard Ceremony, a cook-out, Cathedral tours, and much Family fun. **A youth and young adult “Festival of Praise”** will take place, and the day will conclude with a **live concert by John Finch, beginning at 7 PM**. Donations of Personal Hygiene products — Anti-Diarrhea Tablets, Aspirin, Baby Wipes, Band-Aids, Cortisone Cream, Cotton Swabs, Dental Floss, Deodorant, Feminine Hygiene Products, Listerine, Nail Clippers, Neosporin, Razors, Shampoo, Soap, Thick Socks, Toothbrush, Toothpaste, and Underwear — will be accepted.

**PRAYER REQUESTS:**

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**PRAYERS FOR THE SICK:**

- For Chrissy Kulinsky, aunt of Denise Calabrese, who is undergoing treatment for cancer.
- For Rebekah Klein, daughter of Upper School teacher and coach, Jeff, who is recovering from a serious illness.
- For Jack McCoy who is recovering from surgery.
- For Deanne Nowak, Director of Institutional and Curriculum Research, who is recovering from surgery.
- For Cory Welch, who was critically injured in an accident.
- For Peter Kisuule, who is recovering from orthoscopic knee surgery.
- For Mary Eble, grandmother of Kiley Eble [‘15], who is under the care of hospice.
- For Robert Heltzel [‘65], father of Jennifer [‘91] and Kathleen [‘93] Heltzel, who is undergoing medical treatment
- For Louis Chorich, son-in-law of Norma Rasoletti, who is recovering from eye surgery.
- For Thomas Young, uncle of Kris Rogers, great uncle of Harry [‘22], who is under hospice care..
- For Kara Dolling, Gilmour’s athletic trainer, who is recovering from a serious illness.
- For Nina Curran who is seriously ill with cancer.
- For Jack Hickey, a 10 year old, who is recovering from liver transplant surgery.
- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who continues treatment for lymphoma
- For Brother Tom Maddix, C.S.C., who is undergoing treatment for leukemia
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Mark Steffens, grandfather of Emily [‘15] and Natalie [‘18] Kirk, who is undergoing treatment for pancreatic and liver cancer.
- For Matt Barry [‘13], brother of Tim [‘12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Gloria Cotton, former director of Residential Life, who is undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin [‘98] who is undergoing treatment for Duchenne Muscular Dystrophy
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [‘19] and Will [‘20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Monica Starks, mother of Faith [‘20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, 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 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 Stephanie Batt [‘04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.



**QUINCEAÑERA:**

On **Saturday, June 13<sup>th</sup>** at the **5:00 PM Mass**, we are going to celebrate the Quinceañera of **Isabella Schauer**. This important custom is observed throughout Mexico, central America, and other Latin American countries. **We as a faith community are blessed to share in this important day in the Teresa’s young life. It will prove to be inspiring for all of us.**



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

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

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

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

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

**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 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



**REFLECTION ON THE THEME FOR THE WEEK:**

There are many mysteries that we encounter in our daily lives — child-birth, the mystery of abiding love in spouses and family members, or the many timeless commitments that we make without recompense in the service of one another. We might find ourselves stumbling over the reality of being loved, or suffering illness. We are so made as to want, to strong demand to know “Why!” Yet we are filled with mystery. We need some of that to hold on to such a mystery as “Three Persons in One mysterious God.”

In the Book of Deuteronomy, Moses gives two long speeches [Deuteronomy 4:32-40]. There is much of an historical presentation in both speeches before the laying down of the law. Fruitful land and fruitful families are the promised results of Israel’s keeping the laws which will be the heart of Israel’s response to God. The living God has been active in Israel’s collective past — and in a way, Moses is telling the people: “And don’t forget that either!”

This mysterious God relies on Israel’s scale of values to display divine care. Coming out of Egypt from slavery, they had no land of their own and no future for their survival. Land and family productivity was their number one value, and so we hear Moses telling his people that the God Who saved them from has also saved them for a future of displays or revelations. Their pasts are leading to their futures and their futures will allow them to know their God more intimately. There is a “trinity of time” taking place — the unknown God has come out of hiding and becomes the God of Israel’s present. The God of the future reveals the ways that the people will stay with God. The old saying holds true for his listeners: “Keep the rules and the rules will keep you.”



Matthew’s Gospel presents Jesus commissioning his disciples [Matthew 28:16-20]. As in the beginning of his ministry, Jesus gave His first instruction on a mountain of Beatitudes, so now at the end, Jesus is giving an instruction about their futures. Jesus announces that all power has been entrusted to Him, and He is sharing that with His disciples. They are to use this power to make new disciples — including them into the circle of power through baptism. Jesus commits Himself to His being with them at all times and forever.

This power of the Father, Son, and Holy Spirit is not for domination, control, manipulation, or confinement. Rather it is the power which Jesus used throughout His public life — it is the power and authority of relationship and responsibility. The commandments of Moses were to keep the Israelites separated and uncontaminated by associations with other traditions, cults, and nations. Jesus gives this new way of extending the relationships within the Trinity for the purpose of “Trinifying” the world. The power of the intense love within the Trinity is now to be trans-national — all nations are to be touched.

No longer is the spirit of God lived in an “or else” spirit; Jesus has announced that all of creation is of the love of God. So again there is a “Trinity of Time” in which creation has a past, a present in which its identity has been clarified by the life, death, and Resurrection of Jesus, and a future in which its destiny is to become the kingdom of powerful relations. The disciples are called to baptize the world from its false perceptions and identities. They are to extend the creative Spirit of love by reidentifying all of creation — including us — as belonging to that kingdom. We, as with the Israelites, are to be saved from and saved for the power of love. The power of Jesus is the interior of the Trinity, and all of creation is

**PRAYER REQUESTS:**

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**FOR THE DECEASED:**

- For Lynne Santantonio.
- For Sister Margaret Ann Nowacki, S.N.D.
- For Robert Meyo, uncle of Lisa [\*93] and Joe [\*94] Meyo.
- For Evelyn Pastoric.
- For Emogene McCurry
- For Alice Gilman, mother of Brother Richard Gilman, C.S.C.
- For Richard Baranski, father of Richard [\*72]
- For Michael Daher, uncle of Charbel Najm [\*16].
- For Kathy McPhillips, former Gilmour Lower School Math teacher.
- For Paul Collins, relative of Gilmour CFO, Kelly Kearney
- For Brother Jean-Louis Obomsawin, C.S.C.
- For Marilyn Malloy, grandmother of Will [\*15], Kylie [\*16], Gianna [\*20], and Charlie Velotta.
- For Cecilia Foldenauere, grandmother of Brother Chris Torrijas, C.S.C.
- For Michael Schrems, father of James [\*87].
- For Sister Barbara Johns, I.H.M.
- For Devin Stokels

**PRAYERS FOR OTHERS:**

- For the members of the Hawken School Community.
- For the people of Nepal.
- For the Christians who are being persecuted and martyred by ISIS
- For the families who are grieving the loss of loved ones.
- For 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.

**EUCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. 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.** We are always in need of Eucharistic Ministers.



**KNOWING GOD IS KNOWING OURSELVES:**

Followers of God are constantly discovering who God is. Those who profess a biblical faith are convinced that knowing God isn't a matter of just memorizing catechism questions and answers, but of experiencing God on different levels and at different times in our lives. That's not only what our sacred authors did — they presumed their readers were committed to the same quest. We should especially keep this quest in mind as we celebrate the Feast of the Trinity.

Contrary to common expectations, the Scripture readings for this Feast of the Most Holy Trinity do not zero in precisely on a belief that there are three persons in one God. That specific insight into God's personality didn't take its well-known form until Constantine's Council of Nicea in 325 CE — almost three hundred years after Jesus' death and resurrection, and about two hundred years after the last book of Scripture was composed. But Scripture does help us with some significant insights along the road to Nicea's declaration.

Deuteronomy's author, for instance, presumes that his Jewish ancestors have heard the "voice of God" speaking to them not only "from the midst of fire," but also through the "statutes and commandments" which the Lord God lovingly gave them during their early centuries together. The Jewish ancestors were convinced that when they followed those specific regulations, they were imitating the personality of the God they worshiped. Their behavior toward others mirrored God's behavior toward them.

More than any other divine encounter, their Exodus from Egypt convinced them that God was a God who freed people — not enslaved them. And it was as a free people that they continually surfaced God in their midst [Deuteronomy 4:32-40].

The earliest followers of Jesus of Nazareth experience a parallel freedom. Paul reminds the Christian community in Rome that the Spirit of God which Jesus shared with his disciples — and now was giving to them — wasn't someone who brought fear to their lives. Paul writes: "You did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry: 'Abba, Father' " [Romans 8:13-17]. In other words, by imitating Jesus' dying and rising, we more clearly understand and experience God as a loving parent — not as a punishing judge. Some of our "old" definitions of God simply don't fit God's actual personality.

It is also clear from Matthew's gospel that Jesus' followers were anxious to share their new experiences of God with others — especially when it came to the formula they employed in baptisms [Matthew 28:16-20]. Though Paul — writing mostly in the 50's — speaks only about baptizing "in the name of Jesus," Matthew's Jesus expands that ritual. By the mid-70's, Christians are obviously baptizing others "in the name of the Father, and of the Son, and of the Holy Spirit." As time — and faith — goes on, God's Christian followers are experiencing him/her not just in the risen Jesus, but also in the Spirit which that "new creation" shares with them. God simply can't be tied down to just one definition, one thought, or one encounter.

Of course, if that's true about God, what about us? Paul reminded the Roman church that "those who are led by the Spirit of God are children of God." We know that children share in their parents' personalities. If this Feast of the Trinity revolves around constantly discovering God, then it also has something to say about constantly discovering ourselves. The ancient Greek philosophers — and many medieval theologians — once thought they had us figured out. Yet today's people of faith believe that there's still a lot left to learn. We've probably only scratched the surface of race, gender and sexual orientation. There are a lot of experiences out there that followers of God have yet to reflect on.

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

enfolded into such a love.

While the truth remains that the Trinity is a mystery, we can experience the power of the Trinity's love, and in receiving it, we can carry it forth into the kingdom of our own little lives — thus we become the kingdom of God. It is a blessing of this holy Trinity that we appear to be more than we appear to be to ourselves. This is the power of the Resurrection.

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

**FINDING OUR WAY:**

In Matthew's Gospel, the eleven disciples have assembled on a mountain in Galilee, as Jesus had ordered them. Appearing to them, the risen Lord commissions them to make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to observe all that he had commanded them [Matthew 28:16-20].

As we celebrate this Feast of the Most Blessed Trinity, we remember that we were initiated into the community of faith by that very same Trinitarian formula. Through baptism, we are embraced by the Father's love, called to share in Christ's death and resurrection, and empowered by the Holy Spirit to spread the kingdom in the world. We are Trinitarian Monotheists — believers in one God who is personally present to us in three ways: as our Creator whom we call the one God Father; as a participant in our history, whom we call the one God Word, Son, or Logos; as the continuing Source of our gifted existence whom we call the one God the Holy Spirit.

The doctrine of the Trinity — foreshadowed in the Gospels, and more fully developed in the 4<sup>th</sup> century — serves as a reminder that our God is ultimately mysterious — beyond all imagining, greater than our power of reason, an inexhaustible source of love. As Thomas Aquinas insisted, the most important thing to know about God is that we cannot fully comprehend God. At the same time, our experience of the triune God active in our lives tells us something true about the Trinitarian character of the One God.

We can imagine various individuals enlightened and encouraged by this celebration of the Feast of the Most Blessed Trinity. This would include things like being more confident in dialogue with my friends about belief in one God; more conscious of how limited is my own understanding of God; more open to hearing others talk about their image of God; more attentive to the role of the Holy Spirit in my life; more committed to my baptismal vows; more dedicated to the mission of Christ; more aware of God's loving presence in my life; more attuned to the Trinitarian form of liturgical prayer which praises the Father through the Son in the unity of the Holy Spirit.

What can you learn from reflecting on the Trinity that will make you a wiser and more dedicated disciple of Christ?

—taken from the writings of Father Jim Bacik which appear on the internet

**PRAY THE ROSARY:**

Please join us as we **pray the Rosary every Saturday at 4:25 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.



**THE TRINITY — THE GIFT OF LOVE:**

A couple received anonymously two tickets for a first class New York City Broadway show. They did not understand who sent them, but they thankfully went. They returned home and found their home stripped of cash, paintings, and jewels. On their table, they found a note which read: “Now you understand.” We will never receive a similar note about the Trinity. The roots of this Feast of the Most Holy Trinity can be traced back to the early Church. Today we can say with St Patrick: “I arise today, through a mighty strength, the invocation of the Trinity, through belief in the threeness, through confession of the oneness of the Creator of Creation.”

The story is told of a priest sitting in an airport waiting for his flight. A man killing time struck up a conversation. The man said: “Father, I believe only what I can understand. So, I can’t buy your Trinity. Perhaps you can explain it to me.” The priest reluctantly put down *The New York Times*. “Do you see the sun out there?”, the priest asked. “Yup”, said the man. “OK, it’s 80 million miles away from us right now. The rays coming through this window,” said the priest, “are coming from the sun. The delightful heat we are enjoying on our bodies right now comes from a combination of the sun and its rays. Do you understand that?” The fellow answered: “Sure, Padre.” “The Trinity,” the priest went on, “is like that. God the Father is that blazing sun. The Son is the rays He sends down to us. Then both combine to send us the Holy Spirit who is the heat. If you understand the workings of the sun, its rays, and heat, why do you have difficulty believing the Trinity?”

The man said something about catching a flight and was off. The priest — a physics professor — picked up *The Times* with a broad smile. He doubted whether his recent guest understood the workings of the sun. He knew no one would ever comprehend the mystery of the Trinity this side of the grave. After all, why does God have to tell us everything? God only tells us on a need-to-know basis. The priest reflected momentarily on the passage from the Book of Job: “Can anyone penetrate the deep designs of God?” [Job 11:7]. As a scientist and a Catholic, the priest knew the answer to that question — try to understand the Trinity, and you become like a person staring into the noonday sun to better understand it. All you get is a serious headache requiring extra strength Tylenol and a resolve to buy good sunglasses.

Finally the priest put down *The Times* and recalled fondly his late Dogma professor in the seminary. When he came to the section on the Trinity in the textbook, the professor turned the pages quickly and said: “Professor Thomas Aquinas, late of the University of Paris and the Albert Einstein of his day, didn’t understand the Trinity. So, it is most unlikely that you blockheads will either. Just remember St Paul mentions the Trinity 30 times in his letters. Take it on faith and you’ll muddle through somehow.” The priest smiled as he mused that the professor and Thomas both now understood the Trinity perfectly. He himself never had difficulty buying into a God who is passionately in love with us, a Son who was willing to die for us, and a Holy Spirit whose job it is to help us become saints like Thomas Aquinas, John Paul II, and many others like them. He recalled the husband, who said when he became a father, he better understood the Trinity. When he and his wife had their son, they had evidence of their love for each other.

There is the lover, the beloved, and the love — each distinct and yet one. The Father played creator and was overjoyed that the world turned out so attractively. The Son played redeemer and put everything

God alone was God. Yet, Jesus too was God, as was the Holy Spirit. Their experience of grace and God’s action in the world was at odds with their simplistic conception of monotheism. God was one, and yet God was somehow three. How to fit this together? It took Christianity three hundred years to finally arrive at a formula that somehow honored the richness of the Christian experience of God. The Council of Nicea in 325 gave us the creedal formula we profess today — there is one God in three persons.

But even there, they ran into trouble explaining it. They wrote that formula in Greek and the words there state literally that God is one substance in three subsistent relations. That formula isn’t meant to give us perfect clarity — no formula can ever capture the reality of God because God is too rich to ever be captured even half adequately in imagination, thought, and word.

The God that atheism rejects is precisely a conceptualized God, a God captured in a picture. In the end, atheism is less faithful to human experience than was polytheism which more rightly sensed deity, gods and goddesses, hidden under every rock.

To what does this call us?

To humility. All of us — believers and atheists — need to be more humble in our language about God. The idea of God needs to stretch, not shrink, the human imagination. Our actual experience of God, just as for ancient polytheism, is forever eating away at all simplistic conceptions of God. Thank God, for the complexity of the doctrine of the Trinity!

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

**ALTAR SERVERS and LECTORS:**

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



**THE TRINITY:**

"Today is the Sunday of the Most Holy Trinity. The light of Eastertide and of Pentecost renews in us every year the joy and amazement of faith: let us recognize that God is not something vague, our God is not a God “spray”, he is tangible; he is not abstract but has a name: “God is love”. His is not a sentimental, emotional kind of love but the love of the Father who is the origin of all life, the love of the Son who dies on the Cross and is raised, the love of the Spirit who renews human beings and the world. Thinking that God is love does us so much good, because it teaches us to love, to give ourselves to others as Jesus gave himself to us and walks with us. Jesus walks beside us on the road through life."



—Pope Francis

**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.



**THE RICHNESS OF THE MYSTERY OF GOD:**

G.K. Chesterton once said that one of the reasons he believed in Christianity was because of its belief in the Trinity. If Christianity had been made up by human person, it would not have at its very center a concept that is impossible to grasp or explain — the idea that God exists as one, but within in three persons.

How do we understand the trinity? We don't! God, by definition, is ineffable, beyond conceptualization, beyond imagination, beyond language. The Christian belief that God is a trinity helps underscore how rich the mystery of God is and how our experience of God is always richer than our concepts and language about God.

This is already evident in the history of religion. From the very beginning, humans have always had an experience of God and have worshipped God. However, from the very beginning too, humans have also had the sense that God is too rich and too-beyond any one set of categories to be captured in any human conception. Hence most ancient peoples were polytheistic. They believed in many gods and goddess. They experienced divine energy and the need to celebrate divine energy in many different areas of their lives and had gods and goddesses to accommodate that. Thus they had gods and goddesses for every longing and every circumstance — from war, through growing crops, through sex, through understanding why your father wouldn't bless you, there was a god or goddess to whom you could turn. Sometimes they believed in one supreme god who ultimately ruled over lesser gods and goddesses, but they sensed that divine energy was too rich a reality to be contained in a single being. They believed, too, that sometimes the gods were at war with each other. As well, their gods and goddesses often times messed around within human lives, making special deals with humans, having affairs with them, and sometimes even having children with them.



Many of the most powerful myths ever told arose out of the experience of God's overwhelming richness, and the ancient peoples' incapacity to conceptualize God and God's activity in any singular way. Whatever else might be said about polytheism and ancient myths about the gods and goddesses, ancient religious practices and the incredible canon of mythology that these produced speak of how rich, untamed, and beyond simplistic imagination and language is the human experience of God. The ancients believed that their experience pointed to the existence of many deities.

And then a massive shift took place — Judaism, soon followed by Christianity and Islam, introduced the strong, clear, doctrinaire idea that there is only one God. Now all divine power and energy was seen as coming from a single source, monotheism — YHWH, the Father of Jesus, Allah. There were no other gods or goddesses.

But from the time of Jesus' resurrection onwards, Christians began to struggle with simple monotheism. They believed that there is still only one God, but their experience of God demanded that they believe that this God was somehow "three". Stated simply, when Jesus rose from the dead Christians immediately began to attribute divinity to him, yet without identifying him as God the Father. Jesus was understood to be God, but somehow different from God the Father. Moreover, inside of their experience, they sensed still a third divine energy which they couldn't fully identify with either Jesus or God the Father, the Holy Spirit.

This experience left them in a curious and sometimes perplexed state. They were monotheists —

right again in the wounded world by stretching out His arms on a cross. The Spirit played sanctifier — He made room in the heart of each of us for the Trinity. Today," says Durken, "the Trinity invites us to keep playing with them this delightful game of life and love. And why not? We have nothing to lose but our chains. The poet Dante, in his *Divine Comedy*, said it best: "O triune light, which in a single star contents all upon whom it shineth..."

—taken from the writings of Father James Gilhooley, 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](http://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.



**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 [5/23/15] ----- \$ 608.00**

**Total Offerings: Sunday [5/24/15] ----- \$ 433.00**

**A LIFE LESSON:**

An older couple went to a movie. The husband sat in the row on the left side. His wife sat in the same row, but on the right side. "Join me here," the husband said, "I like the view from the left." "But I like the view from the right," the wife replied. They both stayed where they were separated by several empty seats between them. "I'll see you after the movie," the husband jokingly remarked. A few minutes later — before the start of the movie — the wife got up and moved to sit next to her husband — on the left side. It appeared that they had been married a long time. It appears they will remain married — whether they sit to the left, the right, or in the middle. Marriage and life are not about where you are; it's about the direction in which you are moving.

**THE CALL TO DISCIPLESHIP:**

Matthew's Gospel was chosen deliberately as the reading for this Feast of the Most Holy Trinity because it contains the most direct reference to the Holy Trinity in the Bible [Matthew 28:16-20]. Jesus speaks these words on a mountain in Galilee where the Apostles had been instructed to gather. This mountain is not without significance — nor is its location. There are a lot of mountains in the Bible, and in every case what takes place on them is a special revelation of God. There are many examples in the Old Testament — the Ark landing on Mount Ararat [Genesis 8:4], the Sacrifice of Abraham on the mountain of Moriah [Genesis 22], to the giving of the Ten Commandments on Mount Sinai [Exodus 31:18]. And in the New Testament, there are quite a few other mountains and hills — Jesus is Transfigured on Mount Tabor [see Matthew 17, Mark 9], he gives his most important teaching in the Sermon on the Mount [see Matthew 5], and ultimately gives his life for us on the Hill of Calvary [see Matthew 27, Mark 15, Luke 23, John 19].

So what we are dealing with here on this mountain in Galilee is a moment of great significance — an occasion of special revelation. And it is no mistake that it takes place in Galilee as if to remind the Apostles that, while many other important events took place in Jerusalem, Jesus conducted most of his public ministry in Galilee. Indeed that was where it was inaugurated and now in this great event it is where his ministry comes to its final conclusion.

On this mountain Jesus gives the Apostles three tasks: [1] to make disciples of all the nations; [2] to baptize them in the name of the Holy Trinity; and [3] to teach these new disciples to observe the commands of Jesus. To become a disciple is the natural response to any extended encounter with Jesus. It is the task of the Apostles to bring people into contact with him, to enable those they meet to get to know the Lord, and so become disciples themselves.

This is our task too. When we meet others it should be as if they are meeting Jesus. Now I know quite well that we are none of us up to Jesus' standards. We are much more argumentative, much more irritable, and not really as kind as we ought to be. But, whether we are any good at being like Jesus or not, it certainly must be our aim. We don't need to go into long complicated explanations as to who Jesus is — our behavior alone should be enough.

We might feel inadequate, and be afraid of giving the wrong impression, or think that what we say and do often might not be in line with what Jesus would want. But this is to underestimate the sophistication of other people — they are easily able to assess whether a person is sincere or not, and they know immediately what your true intentions are.

That's the task of making disciples. It's a big undertaking but get used to it because it is our primary role as Christians. The other two objects of the mission given by Jesus were to baptize and to teach. Baptism is the key to membership in the Church, and teaching is one of the most important activities of the Church. These both follow upon making disciples — from introducing people to Jesus. And in a sense they are much easier because once people get to know Jesus, the natural response is to follow him, to seek Baptism, and to wish to know more about him.

As was noted above, Matthew's Gospel contains the clearest reference to the Trinity in the scriptures



to well of families, he still became a bishop, and then, after hundreds of years of popes from Italy, how astounding it was that he should be chosen to become pope? The hand of God was present there, and the power of the name of God allowed Pope John Paul II to begin a new evangelization — starting with the young.

We have been blessed to witness Blessed Mother Theresa of Calcutta lift the world to recognize Christ in the poorest of the poor. She was not from India — she was from Albania. Nor did she begin her religious life as a minister to the poor. She was a member of a religious order that taught girls — most of them from well off families. But the power of the name of God transformed her life. She heard the poor of India, the poor of the world calling out to her. Rather, she heard the power of God calling out to her in the poorest of the poor. And this little nun, barely five feet tall, became a giant in this world and a saint in the next.

The power of the name of God can transform us all into doing greater actions than we can ever imagine. Priests witness this every time they say Mass — the power of God's name transforms bread and wine into the body and blood of Jesus, and the priest himself becomes transformed into Christ.

But the same is true of each of you. Think of the power of parents loving their children and children loving their parents. Think of people dying from cancer — yet living so united to God until their last breathe — that family members and friends who had been away from faith returned to the Lord. Think of the faith of parents growing even in the middle of the sickness and even the death of their children causing others to ask: "How can I question God, when he or she holds so tightly to Him in the middle of trauma?" The examples are endless.

This is the power of the name of God. We sell ourselves short — or, perhaps, better said, we sell the power of God working through us short. We think that we are not good enough to be wholesome Christians in the middle of an immoral society. Or we think that we are too weak to be good parents, a good teen, a determined Catholic. We might feel the call within us to become a person whose career is to reach out to others — a nurse, a doctor, a teacher, a social worker, a psychologist, a lawyer, a priest, a religious sister or brother, etc., but we refuse to listen to it. We think that we don't have it within us to go where God is leading us.

We are wrong — we are selling ourselves short. When we are attacked by those negative thoughts, we cannot forget that we were baptized in the Name of God — Father, Son, and Spirit. We possess the power of the Name. We are good enough. He makes us good enough. He gives us all we need to make His Presence real in the world. He has given us the power of the Name. Trinity Sunday is not just about the dogma and the doctrine of whom God is. Trinity Sunday is about whom we are — for on Trinity Sunday we are reminded that we have been baptized in the Name of God. And that Name has Power.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

**CONGRATULATIONS TO OUR STUDENTS:**

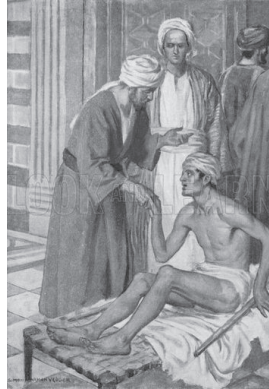
Congratulations to Our Lady Chapel members **Alexis Canty**, **Kiersten Dietrick**, **James Herten** and **Zach Hostoffer**, who were recently honored at Gilmour's annual Senior Awards ceremony. Alexis was recognized for being an Ohio High School Speech League state qualifier and the state champion in dramatic interpretation. She has qualified for the national speech and debate tournament, which will be held in Dallas in June. Kiersten received the Chaplain's Award, given to students who consistently live a life of value and faith. James was also a Chaplain's Award winner and won the Br. Theophane Schmitt Award as well. This award is presented to the male and female senior who best exemplify school spirit. Finally, Zach won the Murlan J. Murphy Leadership Award, presented to the senior who best demonstrates for the Gilmour community the qualities of leadership that represent the Holy Cross values.



**THE POWER OF THE NAME:**

One day, not all that long after Pentecost Sunday when the apostles received the Holy Spirit, Peter and John were walking through the area of the Temple in Jerusalem. They had been preaching about Jesus — His message of hope, His gospel of love. They came to a gate in the Temple which was called the Beautiful Gate. The Temple in Jerusalem was one of the wonders of the ancient world. Not just the Jews, but people from throughout the world would journey to Jerusalem to see it. We can only imagine what that Beautiful Gate looked like. It must have been inlaid with precious stones — or perhaps it contained reliefs of the great moments of Jewish history, the deliverance from the Egyptians, the victories of Samson, Gideon and the others of the Book of Judges, the conquests of David, the wisdom of Solomon. And then there was the Beautiful Gate.

Certainly, if anyone went to Jerusalem, they would go to see this magnificent part of the Temple. Now, every day a man who was born crippled was carried to the Beautiful Gate by some of his friends. He was brought there to beg. It was a good place for seeking alms — a lot of well-off people would be there. Then Peter and John came by. The man asked them for money, begged for a few coins. He got more than he could have ever hoped. Peter said to him: “Look at us! I don’t have silver or gold, but I give you what I have. In the name of Jesus Christ of Nazareth, walk.” Peter took the man’s arms and helped him up. The man’s feet became strong. He didn’t just walk — he leapt! And then he followed the apostles, through the Beautiful Gate and into the Temple, praising God [Acts 3:1-10].



“In the name of Jesus Christ of Nazareth,” Peter said. We usually reduce a name to a way of distinguishing one person from another. The ancients saw more than that — they knew that names could also have power. If a Roman official said: “In the name of Caesar, I command you,” then the weight of the Roman Government was supporting his demand. There was power in the name of Caesar. But this power was limited. The name of Caesar could not save Pontius Pilate from making a decision that would condemn him for history as the one who washed his hands instead of recognizing Jesus’ innocence. The power of the name of Rome was limited. It had no effect on the spiritual.

But there is no limit to the power of the Name of God. “I baptize you in the Name of the Father, and the Son and the Holy Spirit,” the priest or deacon says as he pours water over each of us — perhaps many years ago. And in that name, the full power of God came upon us. This was the Power of the Creator, the Power of the Redeemer, the Power of the Inspirer, the full power of the Name.” Through the power of this Name, a small group of Jewish commoners — fishermen mostly — brought hope to a world living in despair. When evil attempted to stop them with torture and even death, the power of the Name strengthened the presence of Christ’s followers until the entire Roman Empire embraced Christianity.

Throughout history, the truly great women and men, have allowed the power of the Name to lift others off their lame feet and lead them into God’s Presence leaping for joy. We have been blessed to witness St. John Paul II lift so many to joy — particularly the young whom he inspired in the World Youth Days. Before he was pope, before he was a priest, Karol Wojtya was the Polish son of everyday people. He was quite intelligent, and for that reason it was shocking that he survived World War II, when so many of the leading minds of Poland were killed. It was shocking that he should become a priest studying during the Nazi occupation, and then the Russian occupation. As a young priest without any ties

— Jesus explicitly tells his disciples to baptize in the name of the Father, the Son, and the Spirit. If you look up the commentaries you will find that the scholars mostly say that this phrase was surely the Baptismal formula in use by the early Church, but it is not elaborated upon by Jesus. He doesn’t explain it, yet it is the very same Baptismal formula in use by the Church today.

In addition, Jesus doesn’t explicitly teach us about the Trinity. But from this very succinct formula that the early Christians used for Baptism, and from their reflection on all the things that Jesus had told them during his public ministry, they were slowly able to arrive at a very clear theology of the Holy Trinity. This is what we mean by the teaching role of the Apostles — like any good teacher they had first to reflect on what it actually is that they are meant to communicate and explain to others.

Jesus referred on many occasions to his Father and to the closeness of his relationship with him — this is especially true in the Gospel of John. Moreover Jesus taught us to speak to the Father in a very familiar and direct way. That is one of the things that makes our praying of the Our Father so revolutionary.

Jesus also frequently promised to send us his Spirit; he even tells us that the Spirit will be with us always even until the end of time [see John 14]. We understand, therefore, that it is precisely through the Holy Spirit that Jesus is able to be present to us today.

The scene in which Jesus sends his disciples forth is sometimes regarded as a brief summary of his whole Gospel. It certainly is a very succinct summary of the role of a true disciple of Christ, and gives us a plan for the rest of our lives. But it also contains a promise — a promise that Christ will be with us till the end of time. This is one of the great promises of God recorded in the Bible. He will not abandon us, he will always be with us guiding us and guarding us from the evil one through the power of his Holy Spirit. And in time we will be taken up into him to share the life of love that is the Trinity.

We might find the task of discipleship daunting, but with this promise — with this greatest of all guarantees — we know that we will be able to fulfil the mandate of Christ, and so give expression to our deepest desire to be faithful followers of the Lord Jesus in the world of today.

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Tobit 1:3-8, Mark 12:1-12
<b>Tuesday:</b>	Tobit 2:9-14, Mark 12:13-17
<b>Wednesday:</b>	Tobit 3:1-17, Mark 12:18-27
<b>Thursday:</b>	Tobit 6:10-7:9, Mark 12:28-34
<b>Friday:</b>	Tobit 11:5-17, Mark 12:35-37
<b>Saturday:</b>	Tobit 12:1-20, Mark 12:38-44

**Body and Blood of Jesus:** Exodus 24:3-8, Hebrews 9:11-15, Mark 14:12-26

**FIGHT THE GOOD FIGHT:**

Virtue is nothing without the trial of temptation, for there is no conflict without an enemy, no victory without strife.”

—Pope St. Leo the Great

**A RESPONSE TO THE CHARLIE CHARLIE CHALLENGE:**

I spent hours in middle school playing MASH with my girlfriends. Have any of you ever done that? It's a simple enough game to play. Just write MASH at the top of a piece of paper, then give yourself [or have friends give you] a couple of options under different categories — job, city to live in, spouse, number of kids, pets, car, etc. — and close your eyes while a friend starts making tally marks on the paper. You shout “stop!” when you think he or she has tallied enough, and the total number of marks becomes the key to eliminating your choices until one option is left in each category. And then BAM! You know your future! Except that I don't work as an interior designer in Miami; nor am I married to Zach Morris from *Saved By the Bell*; we don't have fourteen children; nor do we live in a shack with our pet pony.

Silly middle school stuff, right? But playing MASH — or with *Ouija Boards*, or with *Charlie*, isn't as harmless as it seems.

If you haven't heard about the *Charlie Charlie Challenge* by now, I'll catch you up quickly. Apparently, the idea is that you draw a grid on a piece of paper, write “yes” and “no” on the squares, cross some pencils over it, and chant something to get a Mexican demon named Charlie to move the pencils in order to answer your questions about the future.

Aside from logical things like gravity and physics interfering, what could go wrong? Well — a lot.

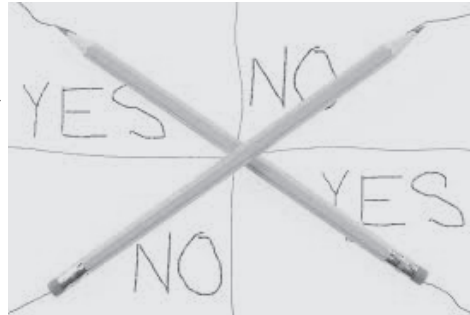
First of all, **the demonic and occult are real things** — not simply the stuff of Hollywood movies, not stories told around campfires to scare us, and certainly not toys. As real as our God is, so is His enemy. And the evil one would love nothing more than to pull us away from the God who loves us so much. If you haven't gone there, DON'T. There's nothing good that will come from it.

“Playing” with such things is incredibly foolish and dangerous. I know it's a cliché to say that “curiosity killed the cat” — but it's a cliché for a reason. Because it's true. And if you're not careful, curiosity will kill you, too. By engaging with the occult and forces of darkness, you are opening a door to things you do not want to open.

Furthermore, getting involved in such things is a big violation of the First Commandment — you shall have no other gods besides Him. Read what the *Catechism of the Catholic Church* says: “All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to ‘unveil’ the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone” [CCC, #2116].

Even if you think it's all a big joke and “don't really believe in that stuff,” actions speak louder than words. And your actions have just said that you put more faith in some number two pencils than you do in the God who created the universe. If this — or *Ouija Boards*, etc. — is something you've participated in, then you need to get to the Confessional, ASAP. There's nothing to be afraid of there — the Lord is waiting with open arms to heal and restore what's broken in all of us.

And be not afraid — although there is a battle and evil is at hand, there's an army to fight alongside you. Specifically, St. Michael the Archangel — his prayer for protection against the evil one is very



powerful. With saints and angels on our side, there's no need to fear. Yes, the battle is real, but we know who wins — God is on our side.

**The temptation to try these types of experiences is huge** — we are all curious about our future, have all wondered how it's all going to turn out, and can all feel directionless at times. How many times have we thought that life would just be so much easier if we could just get some clear-cut, “yes” or “no” answers? “Just tell us the plan, God, and we're in!”

Here's the deal — the way pencils move on a piece of paper isn't going to tell you any more about the future than a game of MASH or a Magic 8 ball. Those are childish things, and it's time to put them away [see 1 Corinthians 13:11]. If you really want to know what's what, just listen to your Mother — “On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him: ‘They have no wine.’ Jesus said to her: ‘Woman, how does your concern affect me? My hour has not yet come.’ His mother said to the servers: ‘Do whatever he tells you’” [John 2:1-5].

“Do whatever He tells you.” Over and over in the scriptures, God promises us that He has a plan for our lives [Isaiah 64:3, that He knows our future [Jeremiah 29:11], that He will provide [Philippians 4:19]. And so, to live our lives according to those purposes, all we have to do is whatever He tells us to do.

Instead of wasting your time with *Charlie* — or *Ouija Boards*, or Horoscopes, or whatever trend comes next — spend your time with Christ. Put those pencils to good use by marking up your Bible and writing in your journal. God is speaking to you, there. Have you ever tried listening? It might seem challenging at first, but with time and a little practice, you will be able to hear Him speaking to you. Know that whatever your future holds, God promises that it is in His hands [Isaiah 49:16]. And that beats getting your palm read, every time.

—written by Rachel Allen, an associate of the Bible Geek

**LIFETEEN and EDGE BIBLE STUDY RETURNS THIS SUMMER:**

Once again this summer, we are going to gather at various summertime places to do our Bible Study. **High School and Middle School [6-7-8] 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. **Adults are also welcome.** 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 16<sup>th</sup>. 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 and fourth Tuesday of each month.** Join us. You'll have a blast.

**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.

