

**CLOSING PRAYER:**

**~ A Prayer Before Receiving the Eucharist ~**

**Give me,  
O loving Lord,  
a full faith and fervent charity,  
a love of you, O Lord,  
a love incomparable above the love of myself;  
and grant, O Lord,  
that I love nothing to your displeasure,  
but everything in an order to you.**

**Take from me, O Lord,  
this lukewarm fashion —  
or rather, this cold manner of meditation,  
and this dullness in praying to you.  
Give me warmth,  
delight,  
and life  
in thinking about you.  
And give me your grace  
to long for your holy sacraments —  
and specially to rejoice  
in the presence of your blessed body and blood,  
my Savior Christ,  
in the holy sacrament of the altar,  
and to duly thank you  
for your gracious coming.  
Amen.**

—St. Thomas More

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
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# Our Lady Chapel



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

**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 1965 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1960 who are celebrating their 55<sup>th</sup> anniversary, to the Class of 1955 who are celebrating their 60<sup>th</sup> anniversary, and to the Class of 1950 who are celebrating their 65<sup>th</sup> anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.



**SCHEDULE FOR THE WEEK:**

Sunday, June 7: <b>Body and Blood of Jesus</b>	<b>10:00 AM</b>
Monday, June 8:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, June 9:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, June 10:	<b>NO MASS</b>
Thursday, June 11: <b>St. Barnabas</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, June 12: <b>Sacred Heart of Jesus</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, June 13: <b>Body and Blood of Jesus</b>	<b>5:00 PM</b>
Sunday, June 14: <b>Body and Blood of Jesus</b>	<b>10:00 AM</b>

**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.



**WISE WORDS:**

“There are no foreign lands. It is the traveler only who is foreign.”

—Robert Louis Stevenson

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Andor Geczi, who has been diagnosed with cancer.
- For Donna Farkas who is undergoing treatment for a brain tumor.
- For Lexi Pappadakes, who is preparing for surgery on June 10.
- For Jan Soukenik, mother of Anthony [‘78] and Jos [‘80], grandmother of Jack [‘10], Anna [‘12], and Eliza [‘16], who is recovering from a heart attack.
- For Joe Soukenik, father of Anthony [‘78] and Jos [‘80], grandfather of Jack [‘10], Anna [‘12], and Eliza [‘16], who is recovering from a fall.
- For Rosemarie Lemieux who is ill.
- 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 recovering from brain 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 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 under the care of hospice.

**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.



**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Paul Sekely who is undergoing treatment for a brain tumor.
- For John Schuld, father of Mary Schmidt, grandfather of Maggie [‘12], who is recovering from a heart attack.
- For Leon Rachuba, brother-in-law of Upper School teacher, John Overman, uncle of Michael [‘22] and Jack [‘25] Overman, who is undergoing medical treatment.
- 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 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 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 critically ill.
- 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 Isabella’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 factures 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 chamberlánes (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 July 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:**

One of the most important family experiences that we have is to gather around the table for a meal. Meals are intended to not only nourish our body; more importantly, meals are intended to nourish our spirits. The spirit of people who hear the Word of God is to desire to do “everything that the Lord has commanded” [Exodus 24:3-8]. There has got to be joy in our being included at the God’s Table — sharing in God’s continuous saving love.

We prepare for the Eucharist every day of our lives by our living the mission to love and serve the Lord. We prepare by living out our received identity as His holy Body and Blood. We prepare ourselves by our caring for and sharing ourselves with God’s family.

We are “inside-out” people. We have inside experiences — positive or negative. We feel things and our bodies want to do something to “outward” those emotions. Our faces automatically reflect sweet spirits with smiles, grins, and twinkles of eyes. Tears water our cheeks in sadness or joy. Watch people’s body language when they are eating something that they really like. The inside just has to come out in some way. To understand the sacraments, we have to understand how psychologically sound they all are — as well as theologically and spiritually consistent.

In celebrating the Feast of the Body and Blood of Jesus, we celebrate a wonderful and central mystery of our Catholic faith. We have many symbols in Christianity — statues, water, oil, candles, flowers, vestments, and works of art, to name a few. They all represent a reality which the symbols call to mind. The Eucharist — the consecrated bread and wine, Communion — these are NOT symbols. We believe, we celebrate that Jesus Christ is present — real, whole, and available. If you ask a believer to prove this, their inside spirit will make their face smile. Love needs expression — not proof.

The Scripture readings for this Feast of the Body and Blood of Jesus open with a “liturgical” gathering of the Israelites [Exodus 24:3-8]. Moses reads to the people the covenant that they have made with God, and to it all the people say: “Yes, all that the Lord has asked of us, we will do!” This covenant included laws that were extremely specific and demanding. The “interior” spirits of the people are coming outside; the Spirit of the covenanting God is being spoken out loud.

The second part of the liturgy is the sacrificing of the bulls. The altar is set with markers of the twelve tribes of Israel. Moses — the high priest and mediator — pours half the blood of this peace offering on the altar, and with the other half he sprinkles on the people. This gesture unites the people to the altar which is the representation of the presence of God. There are words, responses, gestures, reception of their meaning, and a uniting of the people initiated all by God and executed through the human instrumentality of Moses.

Mark’s Gospel [14:12-16,22-26] has a liturgical form to it as well. There is the preparation by the disciples for the celebration of their remembering the saving event of their history — the Passover. During the Passover meal — near the end — Jesus begins His changing of history which will culminate in His final handing-over on Calvary and His Resurrection and the handing-over of His Spirit. First, Jesus hands over His Body and Blood in a sacramental manner. The bread is part of the ritually remembering the unleavened bread of the Exodus. The wine is present on the table in the ritual remembering of the ten plagues as well as the unifying sharing of wine recalling the fellowship of God’s people.

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- Raymond Byrne
- Jacqueline Chon
- For Joe Polakowski.
- For Dominic Galati.
- For Chrissy Kulinsky, aunt of Denise Calabrese.
- For Father Ken Wolnowski, pastor emeritus St. Peter [Lorain]
- For Mary Lou Wallenhorst
- For Lenore Faulhauber.
- 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].

**PRAYERS FOR OTHERS:**

- 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.

**FAITH EDUCATION:**

It’s time to begin registration for our Faith Education Program for Next School Year. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for next year’s classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility



**THE PRICE OF PARTICIPATION:**

Few of my weekly commentaries create more problems and give birth to more negative comments than when I zero in on the biblical theology of the Lord's Supper. Many of us forget that the Christian biblical authors who commented on that pivotal event didn't have access to the decrees of our ecumenical councils, nor did they read our modern catechisms. As a group, they interpreted the Lord's last supper quite differently from later theologians. They didn't even agree on what kind of a meal Jesus shared with his friends on the night before he died. As we hear in Mark's Gospel [14:12-16,22-26] — along with Matthew and Luke who copied his narrative — the Lord's Supper was a Passover meal. John not only believes it was eaten the evening before Passover — he actually has Jesus "institute the Eucharist" not during this last meal, but earlier in his ministry [see John 6]. Paul, in his well-known letter to the Church at Corinth says nothing about Passover one way or the other [see 1 Corinthians 11].



One reason for such diversity revolves around how these unique authors conceived of their ministry. They weren't modern historians, committed to giving us a blow by blow account of what actually happened. They were editorial writers, concerned not so much with what happened as with the meaning of what happened. And because they were Semitic, not Greek thinkers they were anxious to come up with "both/and" conclusions, not "either/or" statements. Like Fiddler on the Roof's Tevye, they were constantly trying to examine "the other hand."

It's clear that our earliest biblical editorialists zeroed in on the community meal aspect of the Lord's Supper. It was during the "table fellowship" of Jesus' followers that they both kept him alive by remembering him and recognizing his presence among them as the risen "new creation." He actually became the food and drink they shared and consumed.

It was their belief that they were carrying on his ministry that made both Paul and Mark quote Jesus' words over the cup in a different way than many of us remember them. Instead of saying: "This is my blood," Jesus proclaims: "This is the blood of the covenant, which will be shed for many." The phrase — the blood of the covenant — refers back to the covenant that Moses called the people to observe [Exodus 24:3-8]. Moses commands that the blood of the animals sacrificed in the Sinai covenant ceremony be sprinkled on the people as a sign that they were committed to carrying out the provisions of the agreement they'd just entered into with God. In a parallel way, Jesus expects us to drink from his cup as an outward sign that we're going to carry out the provisions of the covenant he's made with God — that we're going to carry on his ministry.

In this earliest Eucharistic theology, by becoming one with those who share this special meal, we're also becoming one with the risen Jesus in our midst — thus we actually morph into other Christs.

The anonymous author of the letter to the Hebrews introduces a new way of looking at the Eucharist. Comparing Jesus to Jewish priests, the author brings up the idea that, like those priests, Jesus offers sacrifice for our sins, leading to our eventual redemption. But, unlike the priests who offered animals, grain and wine, Jesus offers himself [Hebrews 9:11-15].

It's obvious that we've not only bought into this later theology, but that's the editorial we emphasized and developed in our councils and catechisms.

Though the bishops of Vatican II tried to bring us back to the community meal concept of the Eucharist, we're constantly in danger of reverting to sacrifice theology. It simply doesn't cost as much to attend as to participate. It's easier to just watch than to become one.

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

Jesus transforms these symbols into His reality and asks to be remembered as the New Covenant or "outwardness" of God's love. This first Eucharistic liturgy ends with a prophetic prayer that Jesus makes in which He states that this will be the last time He will celebrate the Passover until He has accomplished His salvific mission. Then they close with a hymn and leave.

We all have many little and large reminders of people who were present to us as friends and family, or reminders of some past event. My little room here has a statue from the shrine at Fatima, which two friends brought me. They thought of me there. I have a container of sand from Normandy which my brother brought, knowing that I am an American History buff. He thought of me while visiting there. I have all kinds of "outwardnesses" which when I pick them up call to mind the affection which sponsored their being handed over to me. I have stones, a beaded key chain, a Green Bay Packer football-player doll, photographs, and a museum of my being loved and remembered. Sometimes people will give us cookies or items of food to help us remember a visit to their homes — or other meaningful exchanges that we have with them.

These little sacraments are great reminders, but those people who gave these gifts to us are not here — their love is here, the cookie is here, I am here, but they are limited to where they are right now. Jesus — whose love is infinite — both handed over His Body and Blood to us, and continues to bless us with a memory and a Present. The divine inside keeps handing over the blessing of Love. What Jesus was, He is — the "Outwardness" of the "Inwardness" of God. Sacraments are the extension or "outwardnesses" of the Person and personality and mission of Jesus. We in our turn become the sacrament of the Sacraments — especially the Body and Blood of Christ — by how we let Him out in our lives. We are really present in these actions of love. Jesus is real; he is not a symbol as we remember the past and present event of His saving love.

Now where's that cookie? —edited from the writings of Father Larry Gillick, S.J., which appear on the internet

**SERVING THE LORD IN THE POOR:**

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**LIVING AND LOVING:**

Love is our true destiny. We do not find the meaning of life by ourselves alone—we find it with another. We do not discover the secret of our lives by mere study and in our own isolated meditations. The meaning of our life is a secret that is to be revealed to us in love, by the one we love... We will never be fully real until we let ourselves fall in love—either with another human person or with God.

—Thomas Merton



**THE MARVELOUS GIFT OF EUCHARIST:**

When Albania was still a Communist nation, Mother Teresa paid a visit to her homeland. In the office of the Communist dictator, she heard him say defiantly: "Jesus will never return to Albania while I am in charge." The ninety pound wizened woman was laughing to herself all the time. She was carrying Jesus in a pyx pinned to her sari by a cheap safety pin. She believed Jesus had returned to Albania under the appearance of bread. When push comes to that famous shove, it doesn't matter what Mother Teresa or you or I believe about the Eucharist. What does matter is what Christ Himself believes about it. For the answer one must go to the record. Mark's Gospel is as good a place to start as any [14:12-16,22-16].

The Master, who had a great fondness for the simple declarative sentence, spoke His mind clearly on the question. In clean, unqualified prose, He said: "this is my body; this is my blood." If Christ meant the Eucharist to be nothing but a symbol, He chose the worst kind of language to express His intentions. But, as history attests, Jesus was a master of words before whom even Shakespeare must bow. One of the oldest symbols for Jesus the Christ in Christian art is the pelican. It is not a pretty bird, but it does deliver the goods. When fish are foolish enough to swim near the water's surface, the pelican dive-bombs to retrieve them for its young.



However, when fish prove smarter than the pelican and stay deep in the waters, its children need not wonder where their next meal is coming from. The pelican bites into its flesh and blood to feed its brood. This is precisely what the Christ does for us. Nor does He wait for an emergency like the pelican. Rather, He gives Himself to us each day of the week. There are limits to human affection and generosity but — happily for us — not to Christ's. At the last Supper, Jesus promised his disciples that He would not leave us orphans [John 14:18]. He has kept His word. He has left Himself to us in the Eucharist.

This weekend, we celebrate Christ's thoughtful generosity on this Feast of the Body and Blood of Jesus — a Feast which dates back almost 700 years. It was not by accident that the Teacher chose bread to represent His flesh. It is one of the staples of our life. It can be made easily and quickly even by neophyte cooks in the most primitive ovens — or it can be purchased for a few coins. One finds it on the tables of both the poor and rich at every meal all over the world. Jesus is reminding us as graphically as He can that His presence with us is not confined merely to grand occasions. He is ours whenever we wish. Bread is both a healthy food and a wonderful energy supplier. Transfer the latter characteristics into spiritual language and one must heartily applaud the choice of Christ.

The Psalmist reminds us that God gives us wine to gladden our hearts [see Psalm 104:15]. What better drink than could Christ have chosen than wine to represent His blood? If bread fills our stomachs, then wine gives wings to our spirits. Christ not merely puts simple food on the Eucharist table, but also He has not forgotten to give us rich desert. In any list of the great hosts of the world, one must find Christ's name — He leaves nothing to chance. He thinks of everything. His is a five star operation. If we are spiritually undernourished, it is not the fault of the Master. Once we receive the Eucharist, "the seed of God," as Meister Eckhart would remind us, "is in us. As pear seeds grow into pear trees and as nut seeds grow into nut trees, so God seeds grow into God." With the Eucharist, we should be transformed people.

Many people are anxiously seeking a sign of God's concern and love for them. Unhappily they are

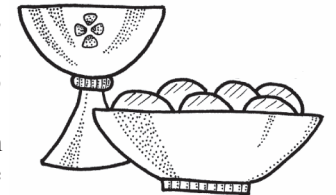
embrace needs to be physical, not only something imagined.

G.K. Chesterton once wrote: "There comes a time — usually late in the afternoon — when the little child tires of playing policeman and robbers. It's then that he begins to torment the cat!" Mothers, with young children, are only too familiar with this late afternoon hour and its particular dynamic. There comes an hour — usually just before supper — when a child's energy is low, when it is tired and whining, and when the mother has exhausted both her patience and her repertoire of warnings: "Leave that alone! Don't do that!" The child, tense and miserable, is clinging to her leg. At that point, she knows what to do. She picks up the child. Touch, not word, is what's needed. In her arms, the child grows calm and tension leaves its body.

That's an image for the Eucharist. We are that tense, over-wrought child, perennially tormenting the cat. There comes a point, even with God, when words aren't enough. God has to pick us up, like a mother her child. Physical embrace is what's needed. Skin needs to be touched. God knows that. It's why Jesus gave us the Eucharist. —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

**FEEDING SPIRITUAL HUNGERS:**

The Gospel for this Feast of the Body and Blood of Jesus is Mark's account of the institution of the Eucharist at the Last Supper [Mark 14:12-16,22-26]. Gathered in a large upper room with his disciples to celebrate the Jewish Passover meal, Jesus took bread, said the blessing, broke it, gave it to his disciples saying: "Take it, this is my body." Then he shared a cup of wine with them, saying: "This is my blood of the covenant which will be shed for many."



Today — and every day — we continue to gather to share the sacred meal of bread and wine — the body and blood of Christ given as our food and drink. As Vatican II taught, Christ is present in the worshipping assembly, in the proclamation of the Scriptures, and in the consecrated bread and wine shared by the community. Celebrating the Eucharist is a prime way for Christians to satisfy the hungers of the heart — for meaning and purpose in life; for genuine community that sustains and guides us; for energy and strength that helps us manage the demands of daily life; and for a solid hope that the longings of our heart will be ultimately fulfilled in the Eternal Banquet. The liturgy is indeed the font of the Christian life and the central act of worship that creates and sustains the Christian community. As Saint Augustine put it: "we become what we eat." By eating the body of Christ in communion, we become the Body of Christ — the Church. Christ present in the Eucharist remains present in the ongoing life of the Christian community.

Regular participants in the Eucharistic liturgy can testify to its nourishing power. Worshipping with kindred souls reminds us that we are not alone on the spiritual journey. Have you ever felt that the homily at a given Mass was directed at you and your struggles to be a faithful Christian? Have you ever been uplifted by the music at Mass that lifts your soul in prayer? When the priest elevates the host, has your heart ever rejoiced in the presence of the Lord? After receiving communion, have you ever prayed to Christ, asking for strength to make it through the coming week? The liturgy of the Word gives us something to chew on during the week. Weekly Mass is crucial to our spiritual growth. The liturgy encourages us to keep working for justice and peace in our troubled world. How does the Eucharist feed your spiritual hungers? —taken from the writings of Father Jim Bacik which appear on the internet

**THE GIFT OF TIME:**

There is no greater harm than that of time wasted

—Michelangelo

**EUCHARIST AS GOD’S PHYSICAL EMBRACE:**

There’s a story told of a young Jewish boy named Mortakai who refused to go to school. When he was six years old, his mother took him to school, but he cried and protested all the way, and, immediately after she left, ran back home. She brought him back to school and this scenario played itself out for several days. He refused to stay in school. His parents tried to reason with him, arguing that he, like all children, must now go to school. To no avail. His parents then tried the age-old trick of applying an appropriate combination of bribes and threats. This too had no effect. Finally, in desperation they went to their Rabbi and explained the situation to him. For his part, the Rabbi simply said: “If the boy won’t listen to words, bring him to me.” They brought him into the Rabbi’s study. The Rabbi said not a word. He simply picked up the boy and held him to his heart for a long time. Then, still without a word, he set him down. What words couldn’t accomplish, a silent embrace did. Mortakai not only began willingly to go to school, he went on to become a great scholar and a Rabbi.

What that parable wonderfully expresses is how the Eucharist works. In it, God physically embraces us. Indeed that is what all sacraments are, God’s physical embrace. Words, as we know, have a relative power — and in critical situations they often fail us. When this happens, we have still another language — the language of ritual. The most ancient and primal ritual of all is the ritual of physical embrace. It can say and do what words cannot.

Jesus acted on this. For most of his ministry, he used words. Through words, he tried to bring us God’s consolation, challenge, and strength. His words, like all words, had a certain power. Indeed, his words stirred hearts, healed people, and affected conversions. But at a time, powerful though they were, they too became inadequate. Something more was needed. So on the night before his death, having exhausted what he could do with words, Jesus went beyond them. He gave us the Eucharist, his physical embrace, his kiss, a ritual within which he holds us to his heart.

To my mind, that is the best understanding there is of Eucharist. Within both my undergraduate and graduate theological training, I took long courses on the Eucharist. In the end, these didn’t explain the Eucharist to me, not because they weren’t good, but because the Eucharist, like a kiss, needs no explanation and has no explanation. If anyone were to write a four hundred page book entitled: *The Metaphysics of a Kiss*, it would be not deserve a readership. Kisses just work — their inner dynamics need no metaphysical elaboration.

The Eucharist is God’s kiss. Andre Dubos, the Cajun novelist, used to say: “Without the Eucharist, God becomes a monologue.” He’s right. A couple of years ago, Brenda Peterson, in a remarkable little essay entitled: *In Praise of Skin*, describes how she once was afflicted by a skin-rash that no medicine could effectively soothe. She tried every kind of doctor and medicine. To no avail. Finally she turned to her grandmother, remembering how, as a little girl, her grandmother used to massage her skin whenever she had rashes, bruises, or was otherwise ill. The ancient remedy worked again. Her grandmother massaged her skin, over and over again, and the rash that seemingly couldn’t be eradicated disappeared. Skin needs to be touched. This is what happens in the Eucharist and that is why the Eucharist, and every other Christian sacrament, always has some very tangible physical element to it—a laying on of hands, a consuming of bread and wine, an immersion into water, an anointing with oil. An



in the same position as the shipwrecked sailors who were dying of thirst. They shouted hoarsely to a native on shore for water. They were completely unaware their lifeboat had drifted into a fresh water cove. The native shouted back to them: “Dip your bucket where you are.” Perhaps we should all play the role of that native this week for our own family and friends — we should urge them to dip their bucket into the Eucharist. The monk says: “Being close to Christ is not a prize He challenges us to earn — it is a gift He invites us to accept.” —taken from the writings of Father James Gilhooly, 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 [5/30/15] ----- \$ 450.00**  
**Total Offerings: Sunday [5/31/15] ----- \$ 1,030.00**

**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.





**WILL YOU SHARE THIS MEAL WITH ME?**

This weekend, we reflect on the great sacrament we come together to celebrate as a community each Saturday or Sunday. Indeed some of us actually come together in this Church to celebrate it every single day. We acknowledge this marvelous sacrament as Christ's greatest gift to us because it is the living reminder of all that he achieved through his Passion, Death, and Resurrection. By bringing his closest disciples to the Upper Room the night before he died and celebrating the meal with them that we know as the Last Supper, Christ was deliberately creating a lasting legacy, giving them something that would constantly remind his followers of what he was all about.

We know from the Gospel of John that Jesus washed their feet as an example of how he wanted them to serve each other [see John 13:1-15]. And we know from the other Gospels how Jesus took the bread and wine, blessed it and shared it with the Apostles — telling them to do this in memory of him [Mark 14:12-16,22-26].

While at the time the Apostles did not understand exactly what was happening — it was only later that they were able to make sense of in the light of the events that followed. Nevertheless we know that this solemn meal made a deep impression on them; it was something that they remembered very clearly afterwards.

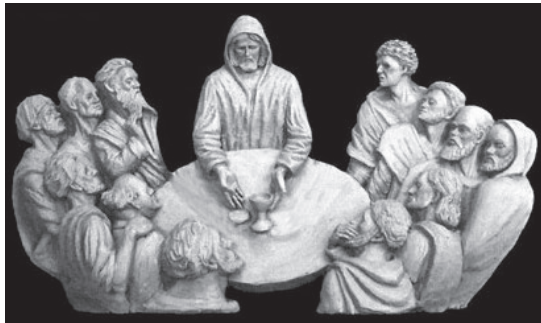
What Jesus was doing at the Last Supper was in effect to sum up all that was to come about the next day, Good Friday. He knew that he was going to make the sacrifice of his life on the Cross of Calvary, and he knew he was going to rise three days later from the Empty Tomb, and he knew that his death and resurrection would bring about the salvation of all humankind. And in giving us this meal in which the bread would be transformed into his body and the wine would be transformed into his blood, Jesus knew that he was giving us a great sacrament by which the events of his death and resurrection would be kept alive in the Church until the end of time.

In this wonderful sacrament we are enabled to become united to Christ through our reception of the Holy Eucharist. Through this sacrament we are able to come as close to him as it is possible to be here on earth.

Of course, to the outside observer nothing remarkable happens when the mass is celebrated. To the outsider this is just bread and wine over which a few words have been spoken, the bread and wine shared, and then everyone goes home. Seemingly it is nothing special at all. But to the believer, this is the holiest thing that could ever happen; to the believer, Christ becomes present on the altar and is consumed by all the participants and they are sent home having been fed in the deepest possible spiritual way to be missionaries in the world.

To us who believe, this is no mere food and drink — even though to outward appearance that is all that it looks like. To us who believe, this is Christ himself made present to us — sharing his life with us — and by our participation in Holy Communion we receive untold graces.

Sharing a meal is a very significant thing. Have you ever watched what goes on in a school cafeteria? Students file through the serving lines with their trays filled with food. The first thing each does is to look for a table at which to sit. While there are usually a number of choices, the decision is not



mystery of strength — the strength that we need for the Great Quest is the very presence of Jesus within us as Church and as individuals. We are not in this battle alone. We carry the Lord, our strength. Do we have a difficult decision to make? We ask Jesus within us for guidance after we receive. Do we feel that our lives are falling apart? We ask Jesus to keep us together. Are we searching for a way to serve the Lord?

We give ourselves over to the Lord within us. Are we sick — gravely sick, even terminal? We ask Jesus within us how we can use our sickness to fulfill our part of the Grand Adventure. Do we feel alone? We stop and pray after communion and realize that we are never alone when we are with the Lord. There are so many reasons why we pray when we have Jesus within us after we receive communion. All of them are valid. Every petition is heard by the Lord — particularly when he is within us. Today we pray for sincerity. We pray that we might be sincere in the commitment we make every time we receive communion. —taken from the writings of Father Joseph Pellegrino which appear on the internet

**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.

**COME TO THE FEST:**

The FEST 2015 is only two months away! Join us for our 15<sup>th</sup> Annual Catholic Family FESTival on **Sunday, August 9<sup>th</sup> from noon until 10:00 PM** as we bring together 39,000+ from across our region for a day of faith, family, and fun — and it's FREE. Come and hear the best of the best of the national Christian artists: **MercyMe, Steven Curtis Chapman, Building 429 and Matt Maher**. The day also includes dynamic activities for all ages, opportunities for prayer and reflection, a large outdoor Mass followed by fireworks and more. We need your help to make this amazing day possible — please consider donating two hours of your time by volunteering for The FEST. Volunteers get a FREE t-shirt and are essential to making this event possible. For more information, or to register to help, go to [www.theFEST.us](http://www.theFEST.us). **TOGETHER we can make this a great day for thousands from across our region!**

**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 COVENANT OF EUCHARIST:**

The Book of Exodus reveals the people's acceptance the Covenant of the Law of God — the Covenant of the Ten Commandments. A sacrifice was used to seal the covenant. Young bulls were slain. As a sign of the people's acceptance, all the people were sprinkled with the blood of the bulls — the blood of the sacrifice. Strange, but significant. The people were not to be mere observers — they were to be intimately involved in the covenant [Exodus 24:3-8]. This action is a prophetic foreshadowing of the Blood of the New Covenant.

We share intimately in the sacrifice offered to the Father by Jesus on the Cross. Instead of witnessing a sacrifice, we receive the sacrifice within ourselves — we eat His Body. Instead of being sprinkled with the Blood of the Sacrifice, we drink the Blood of the Lord. When we receive the Eucharist we reaffirm our acceptance of the New Covenant with God. This is more than just saying: "I agree" [Amen]. Communion is an intimate sharing of the presence of Christ conquering evil on the Cross. We are not just stained with blood. We take the blood of the Lamb within us. We don't just offer young bulls for sacrifice.

We take the sacrifice within us — the sacrifice is the Body of Christ. As little children we learned that communion was Jesus. But after the excitement of First Holy Communion, it was easy for us to forget what we were doing or whom we were receiving when we approached the Eucharist. Our parents had to remind us continually to talk to Jesus — to pray. The Church gives us the Feast of the Body and Blood of Christ [Corpus Christi] to remind us of as adults of what we are doing and whom we are receiving which we approach the Eucharist.

The original celebration of the Body of Christ was begun in the thirteenth century and promoted by one of our spiritual ancestors named St. Juliana of Liege — a visionary and an Augustinian nun. Soon after this the pope, Pope Urban IV, asked the great theologian, St. Thomas Aquinas, to prepare a Mass to celebrate this new feast. We still sing some of the hymns that St. Thomas Aquinas wrote for this Mass — particularly *Tantum Ergo* ["Down in Adoration Falling"], and *O Salutaris Hostia* ["O Saving Victim"]. In the past the Eucharist was honored on this day with processions — the priest would carry the Blessed Sacrament through the city, stopping several times for Benediction. This custom is still encouraged and practiced in many countries throughout the world — and even in a few parishes here in the USA.



Most often we refer to the Eucharist as "communion". The communal aspect of the Eucharist is far more than a group of people sharing a meal — it is the union of those who share the Body of Christ into the Kingdom of God. When we receive communion we are by that very action recommitting ourselves to fighting paganism in our lives and our world. We are recommitting ourselves to be active members of that community that spreads the Kingdom of God through sacrificial love.

Because we receive the Eucharist so often, it is easy to overlook the huge commitment we are making to live and spread the Kingdom of God. The Eucharist — a word that means thanksgiving — is the way that we thank God for life we have received. We thank God for uniting us to the community of salvation. We thank God for the many ways that we experience his love in every aspect of our lives. The Eucharist is the mystery of commitment and strength. The commitment is to do the work of the Kingdom. We are a part of the Grand Adventure, the Great Quest. When we receive communion we reaffirm our role in the battle to transform the world into the Kingdom of God. The Eucharist is also the

easy. Younger students are afraid to sit with the older ones, and the older ones are too disdainful to sit with the younger ones. Mostly what the students want to do is to sit with their friends — with the people they know and with whom they have something in common.

Occasionally we will hear about a family who welcomes a lonely single person for Christmas Dinner. Most of us would not consider doing this — having a total stranger at such a special time for family on a special day. But if we stop to think and reflect for a moment, we will realize that to do such a thing is to understand far better just what Christmas was all about.

Meals are indeed significant, and there is no more significant meal than the Eucharist. It is also important with whom we share our meals. With the Eucharist being so special, we do not wish to share it with those who do not have any regard for it, or with those so deeply sunk in sin that it would be a sacrilege for them to join in. But apart from these things, it is actually a meal that we do want to share with others — even if we have nothing very much in common with them. It is a meal that we are actually happy to share with strangers because we know it marks our much deeper union in Christ. We recognize that it is by means of the Eucharist that the whole human family despite its many differences will ultimately come together.

From this we see that the Eucharist is the source of unity in the Church and that by gathering together to celebrate it each Saturday or Sunday we come closer to each other and closer to God. It is therefore important when we come to Mass that we don't put barriers up against other people. This is sometimes evident at the Sign of Peace; we should do our best to be warm and friendly with those around us at the Sign of Peace — without, of course, overdoing it.

Another thing worth mentioning is how important it is to be reverent when receiving the Eucharist. It should be evident from the respectfulness of our manner that at that moment we are receiving the Lord Jesus into our lives and hearts. Our depth of understanding is often revealed by our actions, and sometimes when a person receives the Eucharist in a very casual way, it is clear to everyone else that they do not value the sacrament that they are receiving.

Meals are important — they are at the heart and soul of who we are. They can be times of unity and celebration, or they can be times of individuality and discord. Christ wants his presence to overcome discord and separateness — it is meant to help us all realize that we are one in Him.

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	2 Corinthians 1:1-7, Matthew 5:1-12
<b>Tuesday:</b>	2 Corinthians 1:18-22, Matthew 5:13-16
<b>Wednesday:</b>	2 Corinthians 3:4-11, Matthew 5:17-19
<b>Thursday:</b>	Acts 11:21-26, 13:1-3, Matthew 5:20-26
<b>Friday:</b>	Hosea 11:1-9, Ephesians 3:8-19, John 19:31-37
<b>Saturday:</b>	2 Corinthians 5:14-21, Matthew 5:33-37

**11<sup>th</sup> Week in Ordinary Time:** Ezekiel 17:22-24, 2 Corinthians 5:6-10, Mark 4:26-34

**SEE YOU IN THE EUCHARIST — NO, REALLY!!**

“See you in the Eucharist.” Those five words have become a fairly common farewell among my pals in the Catholic group at college. Is it just Catholics being “weirdos” again? Perhaps. But, more likely, it’s a simple reminder to us of the transcendence of the Eucharist — the power the Mass has to unite us. Only before the Eucharist do we come together as one Church. Not one parish — or one diocese even — but one eternal, universal, and united Church.

My college chaplain told us about how a lady in his parish was leaving to enter cloistered religious life. She had to say goodbye to one of her good friends, who was sad to realize that she would probably never see the nun-to-be again. “But that’s not true,” she told her friend. “I will see you every day in the Eucharist.”

so what does that mean? How could this holy woman believe that this wasn’t goodbye? Well, it wasn’t. In the Eucharist there are never “goodbyes”. Maybe it was the last time they would physically communicate with one another, but now they would be closer than ever.

The two friends would be united for the rest of their lives — and after. Through praying for one another, they would be constantly in each other’s hearts. Through thinking of each other, they would be constantly in each other’s minds. And through going to Mass, they would “see” each other continually. In fact, they would see each other more clearly than if they were standing face to face. The Eucharist brings us intimately close to each other, in such a way that cannot be experienced more fully until we reach heaven.

Why is that? Well, Mass — the Celebration of the Eucharist — is heaven touching earth like an unforeseen kiss — or a sloppy wet kiss, if you’re one of those people. Each time we participate in Mass, we enter into a mystery that has been celebrated since Christianity’s genesis. We remember a God who has existed since the beginning of time. And we prepare our hearts for a paradise that will persist with no end.

The Mass isn’t merely repeating simple phrases because someone holy insists it. The Mass is not boring, nor is it a meaningless ritual. The Mass is a holy union with God and His Church — a celebration of His victory that knows no earthly or timely limits.

Think about this — every Catholic who has ever lived has gone to the same Mass as you. Sure, maybe their language was unfamiliar or certain responses a bit different, but the Mass’ core essence has remained unchanged. Name your favorite saint. St. Thomas Aquinas [brilliant mind], St. Philip Neri [rockin’ jokester], St. Therese of Lisieux [little flower of awesomeness], St. JP2 [patron saint of hipsters], and more — all of them experienced the same thing we experience each time we go to Mass.

And not only did they experience the same Mass as us, but they still are experiencing this Mass. Each time the Holy Spirit descends upon the Bread and Wine, we look up at the Eucharist, and the saints look down, gazing upon the very same Eucharist. From up in heaven, they adore the same Real Presence of Christ. In fact, they adore the Lord constantly, celebrating the Eucharist without end. Heaven is a never-ending Mass — and not the so-called “boring” kind either.

Alright, let’s blow even more minds. Not only do you see all your saint BFFs [“Best Friends Forever”] at Mass, but also you see every Catholic on earth right now. You see your brothers and sisters in Christ — those who, regardless of their geography or language, partake in the same mysteries and same Church as you.

For this reason, when my friend says goodbye to me to leave for a year-long trip, I don’t have to

bawl my eyes out. I can assure her of my prayers and say: “See you in the Eucharist.” Then I know that, no matter where in the world she is, we are united each time one of us kneels before His throne.

Pretty cool, huh? As Catholics, we are together as one Church always — both here on earth before the Eucharist and in heaven after our passing. Goodbye does not exist. Say goodbye to goodbyes.

And perhaps the most mind-blowing part of the Eucharist — you see Jesus. You see Him more clearly than you can ever hope to do through Scripture, each other, or even prayer. Because the Mass is heaven on earth, it is a preview of how clearly we will see Christ once we pass from this life. Yes, this clarity is clouded by our human doubt and distractibility — been there many times, especially when babies are present. But that doesn’t diminish the FACT that Christ is there on that altar, more real than the pew beneath your butt.

There was a time when that pew didn’t exist. The wood for that pew didn’t even exist. And one day it will stop existing. But Christ? He’s not going anywhere — “I will not leave you as orphans,” He tells us. “I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you” [John 14:18-20].

Christ is not just in us; we are in Him. We are the Church. Each one of us makes up His Body. For this reason, the past, present, and future converge in celebration before Christ’s altar. We see Him and all those in Him. The God that knows no limits brings us into His embrace. For that hour of worship, the Church celebrates as one family. We stand eternally united and infinitely treasured, closer than ever before.

There is no goodbye — just “see you later” — “See you in the Eucharist, friends.”

—written by Faith Noah, 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.

**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.

