

CLOSING PRAYER:

~ A Prayer for Compassion ~

Lord,
help me to remember
that others don't always see
the way I see,
hear what I hear,
feel what I feel,
or understand things
the way I have come to understand them.

You give each of us
gifts that are uniquely ours.
Forgive me for my failure
to value the gift in another,
judging other gifts as wrong
or somehow less important
than our own.

Give me the gift of compassion,
so that I may be compassionate
as you are toward me.

Teach me to embrace others
with compassionate arms,
no matter what our age, color,
creed, history, or belief.

Help me to always remember
that you are Life Itself,
and that you are use
every one of our unique gifts
to bring us together
with you once again.
Amen.

CAMPUS MINISTRY OFFICE:

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

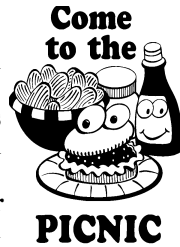
Our Lady Chapel



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 10th 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.

**TAKE US OUT TO THE BALLGAME:**

The deadline is approaching to order your tickets for our outing to the **Lake County Captains game on Friday, July 15th**. The game starts at 7:00 PM, but the evening will begin with an all-you-can-eat picnic dinner at 6:30 PM and ends with fireworks after the game. **Menu includes hamburgers, barbecued chicken, pasta salad, baked beans, chips, cookies, lemonade, iced tea and water, and will be available for 90 minutes. Cost is \$20 per adult, \$17 for children age 4-12. Payment is due by Sunday, June 19th.** Please make checks payable to “Our Lady Chapel.” **Payments will be collected after Masses the weekend of June 18-19, or you can drop your payment at the chapel office.** Once purchased, tickets are non-refundable. The sign-up sheet is located on the Easel in the narthex of the Chapel, or call **Patty in the Chapel Office at 440-473-3560.** See you at the game.

**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, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.

**POWERFUL:**

Late have I loved you, O Beauty, so ancient and so new, late have I loved you. For behold you were within me, and I outside; and I sought you outside and in my unloveliness fell upon those lovely things which you have made. You were with me, and I was not with you. I was kept from you by those things, yet had they not been in you, they would not have been at all. You called and cried to me to break open my deafness and you sent forth your beams and you shone upon me and chased away my blindness. You breathed fragrance upon me, and I drew in my breath and now do pant for you.

—St. Augustine

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

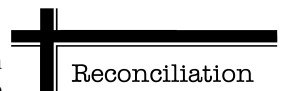
- For Janice Treer who is undergoing treatment for a heart condition and kidney failure
- For Jim Fraser, who has been diagnosed with cancer.
- For Emil Hronek, who is recovering from double amputation surgery.
- For Donna Sommers who is recovering from shoulder surgery.
- For Francine Gren, step-mother of Kitchen Associate, Val Gren, who is hospitalized.
- For James Kazel, father of Daniel [*86] and Gilmour counselor, Jamie, who is in rehab following surgery..
- For Cheryl Kazel, sister of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mary Burkey, grandmother of chapel musician, Rachel Burkey, who is recovering from a heart attack.
- For Romano Bruno, great uncle of Richard Jones [*20] who is critically ill.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O’Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery [*77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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 Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.

PRAYERS FOR OTHERS:

- For our Muslim brothers and sisters as they observe the sacred month of Ramadan
- For all those on vacation.
- For a person who lost their job
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- 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.

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

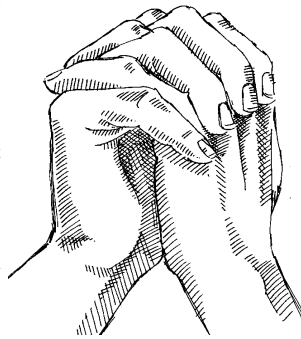


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Rose Oehlstrom , who is preparing for surgery on Monday.
- For Brother Jack McLaughlin, C.S.C., who is undergoing treatment for pneumonia.
- For Steve Stewart, brother of Brother Larry Stewart, C.S.C., who is hospitalized for medical testing.
- For Kaitlyn Wene, teen-age daughter of former Kitchen Associate, Stephanie Toma, who is undergoing treatment for meningitis.
- For Robert Vandall who is undergoing treatment for cancer.
- For Donna Polack, who is under the care of hospice
- For Norb Alerton, former Holy Cross Brother, who is recovering from kidney surgery.
- For Brother Romard Barthel, C.S.C., who is on hospice care.
- For Joseph Morek ['14] who is recovering from surgery resulting from a military accident.
- For Elaine Willey, sister of Father John, who are undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Jim Virant, grandfather of Noah Virant ['20], who is undergoing treatment for cancer.
- For Todd King ['87], brother of Christie ['91] King, who is undergoing treatment for mirocondra
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John ['83], David ['84], Dawn ['86] and Daniel ['88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel ['86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly ['06] Wheeler, who is undergoing treatment for cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael ['14], Marisa ['15], and former Gilmour student, Christian, who is undergoing treatment for cancer
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, who is seriously ill.
- For Dennis Kavran, father of Dennis ['86] and Jennifer ['95], grandfather of Adam ['14] and Madeleine ['16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- 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 Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is seriously ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.



FAITH EDUCATION — FALL OF 2016:

It's not too early to begin thinking of enrolling for Faith Education for this coming fall. Faith Education will begin on Sunday, September 11th. 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 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.



SCHEDULE FOR THE WEEK:

Sunday, June 12: 11 th Week in Ordinary Time	10:00 AM
Monday, June 13: St. Anthony of Padua	5:30 PM [Eucharistic Chapel]
Tuesday, June 14:	5:30 PM [Eucharistic Chapel]
Wednesday, June 15:	5:30 PM [Eucharistic Chapel]
Thursday, June 16:	5:30 PM [Eucharistic Chapel]
Friday, June 17:	5:30 PM [Eucharistic Chapel]
Saturday, June 18: 12 th Week in Ordinary Time	5:00 PM
Sunday, June 19: 12 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

June 18 -----	Wedding	2:00 PM
June 21 -----	OLC Council Meeting	6:15 PM—8:00 PM
June 22 -----	Summer Bible Study	6:30 PM—8:15 PM
June 25-July 2 -----	LTLC	
July 4 -----	Independence Day Mass	9:30 AM
July 6 -----	Summer Bible Study	6:30 PM — 8:15 PM
July 10 -----	Chapel Outdoor Picnic	11:30 AM —1:30 PM
July 15 -----	Chapel Community at the Captain's Game	6:30 PM Picnic
July 17 -----	Commissioning of Honduran Mission Trip at the Family Mass	10:00 AM

REFLECTION ON THE THEME FOR THE WEEK:

I was recently preparing to throw away a pair of old shoes — friends of mine, who have walked so many miles with me. I was holding one of them and trying to remember all the places to which they have taken me. I'm like that with sweaters also — when it's cold, they have warmed me often — like good friends. Most of these items have been gifts from others. Thus, I am grateful — but also sad — when I have to say goodbye to my many fuzzy friends. But good gifts are meant to be passed along. My old shoes are not meant for others though.

Gifts play an important part in our life. But sometimes gifts can lose their impact when we forget about the giver — or worse yet, forget about the reason why the gift was given. Our Eucharistic community and the Real Presence of Jesus in the Eucharist are good examples of this. Jesus clothes Himself in us and has walked with us. I don't mean to say that Jesus is an “old shoe”; but He certainly surrounds us with warmth and comfort that is so very familiar to us.

David gets a direct word from God through the prophet Nathan [2 Samuel 12:7-13]. David had abused and misused his God-given gifts as king of Israel. He had lusted after Bathsheba — the wife of one of his generals. He summoned her to come to him and she became pregnant. In order to have her for himself, he had Uriah, her husband, deliberately placed in the front line of a battle where he would be killed. Then David took Uriah's wife as his own. In time the child grew ill and David prayed and fasted, but after seven days, the child died.

Nathan speaks to David — words from God. It is an historical accounting of God's goodness to David and then David's misuse of his kingly and manly gifts. Nathan is presenting David's confession for him and David makes the simple and honest response. He has sinned. Nathan then after hearing David's confrontation with his truth announces God's truth of forgiveness. Even though the sins of misused-power and violence were so terrible, God's response of power is gentle and life-giving.

Luke's Gospel [7:36-8:3] is full of the pushes and pulls in the life of Jesus. He is invited by a Pharisee, but not welcome. Jesus welcomes a sinful woman who is not invited. There is much of this theme in Luke's Gospel. Luke's presentation of the “Kingdom of Heaven” is that it belongs to the welcomed-poor. Those who are rich in stature or possessions are responding to the invitations of other kingdoms.

Simon the Pharisee has invited Jesus to dine, but less as a guest and more as a test. It is set up like a court-scene. Simon is the prosecutor, the others who are invited are the jury and Jesus is on trial. A surprising element of evidence appears on the floor of the court — a sinful woman kneels for mercy from the person on trial. Jesus welcomes her into His Kingdom of the forgiven, and in so doing confronts the kingdom of the unforgiving. Jesus raises her and sends her back to a new life. He has evidence of her attitude and contrasts that with the attitude of Simon. Luke is not very subtle in presenting the contrasts between the Kingdom of Heaven and the ways of the worldly powerful.

Luke's Gospel ends quite significantly with the naming of those women who were also close friends and disciples of Jesus. In the culture of the times, women's power was limited. Jesus invites, welcomes, and dignifies them by His open embracing of their presence. They are finding in this holy Man a power [gift] that is used — not abused. In the Kingdom which Jesus preaches women are empowered to give Him birth, care, and sent to tell His good news from the touching experiences of their own lives.

Here is a bit of risky reflecting. The men who had abused the woman who is welcomed by Jesus, did those things not solely for sexual entertainment — men seem to have a problem with their gifts [power] in general. Men are easily moved to dominate — but often doubt whether or not their gifts are enough. It is this not enough that urges a man to try to overcome his doubts by dominating sexually.

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Herbert Mansfield.
- For Gloria Cotton, long time director of Residential Life at Gilmour.
- For Frank Rozum
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph.
- For Gerald Rock, brother of Brother Thomas Rock, C.S.C.
- For Steve Medwetz
- For James Augusta [*80]

NO EXCUSES:

God has great plans for us, and we have no excuse for not responding. The Scripture Readings for this 11th Week in Ordinary time take away our excuses. We see three people who were profoundly unworthy — the woman who washes Jesus' feet with her tears [Luke 7:36-8:3], Paul who once tried to destroy the Church [Galatians 2:16-21], and King David — a very flawed man [2 Samuel 12:7-13].

Let's focus on David. God gave him everything — a throne with power, possessions, and honor. With breathtaking ingratitude David committed two of the worst sins. First he betrayed his family — and nation — by committing adultery. Then he compounded it by murdering the woman's — a man who served David loyally and trusted him without reserve. David had sunk into the pits. You and I have been there, haven't we? We may not have done something so heinous — and ungrateful. But we have all sinned — done something shameful. The question is not whether we have failed God and others. What matters is what we do about it. A young priest friend gave me an important insight. Rather than facing sin, many people use sin to keep God at a distance. David tried to do that. God gave him the kingdom, but he wanted a kingdom without God. To keep God at a distance he put on a bluff. Well, God called his bluff. God our calls bluff because of mercy.

David tried to run away but God pursued him. David finally found peace when he surrendered — “Lord, forgive the wrong I have done.” Then David continues: “I confess my faults to the Lord — and he took away the guilt of my sin.” What is David telling us? God has great plans and we have no excuse for not responding. God has incredible possibilities for us. Consider God's plan for you. Think about your priorities and goals. God has great plans and we have no excuse for not responding. Remember Paul. Remember the sinful woman. Remember David: “Lord, you took away the guilt of my sin. Be glad in the Lord and rejoice.”

—taken from the writings of Father Phil Bloom., which appear on the internet.

FOLLOWING THE WAY OF JESUS:

Jesus had a deep confidence in God. Here is no superficial optimism, but a vast faith that reaches through all the dimensions of human life, giving dignity, worth and purpose even to the least significant. In Jesus, all may see the illumined finger of God guiding them in the way that they should go, so that high above the clash of arms in the conflict for status, for place, for privilege, for rights, he can hear speaking distinctly and clearly to his own spirit the still small voice of God, without which nothing has real meaning.

—Howard Thurman



REDACTION CRITICISM:

One of the keys to understanding Matthew and Luke's theology is to employ "redaction criticism." This is a particular exegetical tool — developed after World War II — that tries to surface how each of the two evangelists changed the material he copied from earlier authors in order to convey his unique theology. Matthew and Luke just didn't copy from their sources — they redacted them. Luke's Gospel supplies us with a classic example of Luke's redaction [Luke 7:36-8:3].

At the end of his Gospel, Luke mentions that "accompanying Jesus were some women who had been cured of evil spirits and infirmities." He then goes on to name Mary Magdalene, Joanna, Susanna, "and many others who provided for them out of their resources." Though one source which Luke had in front of him when he composed his gospel — Mark's gospel — also mentioned the women who followed Jesus, it doesn't do so until after Jesus dies on the cross. It's almost a surprise to discover Jesus had attracted women disciples.

Luke, on the other hand, redacts Mark — moving his remark about the women earlier into his Gospel — in fact, it is a third the way into his gospel. So whenever Luke refers to Jesus's disciples throughout the rest of his gospel, we must presume that this group includes both male and female followers! Luke is certainly different from what we find in the other three gospels.

We can always count on Luke to give women an even break. He, for instance, not only makes Jesus' mother the ideal Christian, his Jesus also reminds Martha that her sister Mary — by listening to him — has "chosen the better part" [see Luke 10:42]. This is over and above the praise that Jesus bestows on the faith of the sinful woman who anointed him and bathed his feet with her tears.

In his letter to the Church at Galatia, Paul reminds the Galatians church that faith is always more important than "works of the law." The Apostle is forced to say this because he's being challenged by conservative Jewish Christians due to his converting non-Jews to Christianity without first converting them to Judaism. These "Judaizers" insist that any follower of Jesus must also follow the 613 laws of Moses. Unless they perform such works, they are not "justified" — doing what God wants them to do.

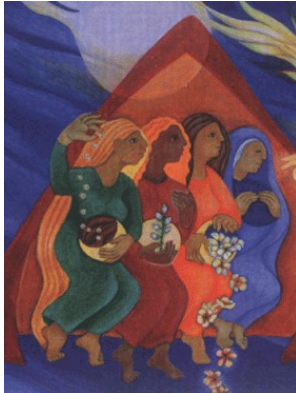
Paul is convinced that justification revolves around giving ourselves to the risen Jesus — making his/her faith our faith. He doesn't object to anyone keeping the Mosaic laws for extra credit. But these regulations certainly aren't obligatory. Faith, for Paul, is rooted in our becoming other Christs. And Gentiles can pull that off just as well as Jews. The key aspect of Jesus' faith was his relationships with people. Those personal encounters, in Jesus' mind, always trumped just keeping religious laws.

Even the prophets of the Hebrew Scriptures stressed the priority of relationships [2 Samuel 12:7-13]. Nathan confronts David over the issue of Bathsheba — not so much because the king broke God's laws, but because the Gentile Uriah had rights as Bathsheba's husband that not even a king could disregard. Only when David recognizes his sin against Uriah does he also recognize: "I have sinned against the Lord."

The authors of our Christian Scriptures were convinced that the historical Jesus of Nazareth didn't create a new religion as much as he created a new focus. He didn't eradicate the Mosaic Law — he simply taught his followers to focus beyond it.

In Luke's theology, other Christs are expected to uniquely focus on women. Luke's gospel Jesus is always concerned with what he can do for them — not what they can do for him. That's why, according to the late Fr. Frank Cleary, such women would do anything for him — even "provide for him out of their resources."

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



Men need to do a better job in recognizing and acknowledging their gifts. Men have trouble with some kind of inferiority — and that inferiority demands redress or compensation. One way is to diminish others, to undignify them by misusing the creative power of sexuality to destroy the creative power of others.

Was David doubtful of his kingly gifts and powers? Absolutely. God's forgiveness of David's sin is not merely a judicial act of kindness, but a command that he, David, must accept all his kingly powers as gifts from God and use them for the continuing creation of God's Kingdom within the Jewish people.

The sexual powers we all have — men and women — are meant for the same purpose of continuing God's creation of others, and through the proper use of all powers is meant to bring about the Kingdom of Heaven through grateful use of power for justice.

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

PLANTING SEEDS OF HOPE AND GOODNESS CONTINUES:

Once again this year, we are going to undertake our **Planting Seeds of Hope and Goodness school supply program**. Our Lady Chapel is working to assist the needy children of **St. Adalbert's Parish**. Come join us as we work together to help these children get the next school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now — even as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebooks** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 7th** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it "St. Adalbert's" or drop it off in the chapel office.** "Come Grow with us" — as together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

ALTAR SERVERS and LECTORS:

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

**EUCCHARISTIC MINISTERS:**

We are 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.

**TRUE WORSHIP:**

True worship should create God-intoxicated people.

THROUGH WHICH GLASSES DO YOU LOOK?

There are two types of people in the world. The first are those who bounce into a room and shout: “Rejoice, I am here.” The second are those who come into the same room and exclaim: “Ah, there you are.” Simon the Pharisee is the former [Luke 7:36-8:3]. The woman sinner is the latter. Clearly Luke was not a male chauvinist. No one speaks more favorably or more often than he about women — with the exception of his Master. Luke’s Gospel is properly called the “Gospel of Women”. But it is equally correct to call it the “Gospel of Forgiveness”. None of the Evangelists speaks as frequently as Luke about the forgiving spirit that motivates the Nazarene. There is no virtue that Jesus recommended that Plato and Cicero had not run up the flagpole before Him. But what makes Jesus an original is His power to forgive sins.

The story of the sinful woman is told with such bold strokes that it supports the tradition that Luke was an artist. It is said that he painted a portrait of Mary. Imagine what a price such a picture would command in the auction houses of London and New York City. There is mystery about this story. Luke’s is the only Gospel to tell the account. He does not tell us the time or place of the incident — that is unusual. And who was the Simon the Pharisee? We have no clue. Simon was a common name — it is mentioned eight times in the New Testament. Why was Luke so stingy on the facts? He wouldn’t get a job on the History Channel. Though a prostitute, the woman is clearly the hero of the story. Unlike Simon, she is not named. What is likely is that Luke wants to deliberately protect her identity from any possible detractors. Again is evidenced his concern for women.

Simon from his manners — or, better, the absence of them — did not invite Jesus out of a spirit of hospitality and friendliness. He just wanted to check Jesus out. He probably had heard much about this wonderworker. What is interesting is that Simon — tongue in cheek — addresses Jesus as “Rabbi”. Simon is patronizing. Luke infers that though he could buy and sell most of us, he was in spirit a very small guy. Simon was hardly a “my-house-is-your-house” type of guy. Jesus is very aware of the contempt in which Simon holds Him. Simon had not given Jesus the traditional “welcome kiss” on the cheek when he arrived. He had not offered Jesus any water to wash the heavy dust of the roads off His sandal-covered feet. He had not poured perfumed olive oil on His perspiration-covered head. As Jesus sat down to supper, he must have felt physically uncomfortable and unclean. But He kept His silence. There would be time enough for a “tete-a-tete” with Simon before the night’s meal became history. Jesus would have the last word. To take advantage of breezes, the meal would be held in a courtyard — it was the air-conditioning machine of the day.

Traditionally the poor were allowed to come in and stare at more wealthy people. They would keep their mouths firmly shut. Luke pointedly tells us that the prostitute stood behind Jesus. Had she walked out of the house into the courtyard? She seems to know her way about the mansion. Also Simon knows what she does for a living. Is Luke telling us that he has used her services? How does Simon know who she is?

The woman speaks no words to Jesus. Nor does she presume to touch His head — though it needs anointing. Rather, she washes His dirty feet with her tears, perfumes them, and then dries them with her long hair. It was the gravest of offenses for a Jewish woman to appear publicly with her hair loose. But Jesus takes no offense. Jesus forgives her sins. He compliments her. He knows “compliments fall lightly, but they carry great weight.” Jesus works Simon over with His sharp tongue. He must have caused him serious indigestion. Simon quickly realizes that whatever this Rabbi might be, He was no



seriously, but which tells us that when we do sin, when we do make mistakes, we are given the chance to take our place among the broken, among those whose lives are not perfect, the loved sinners, those for whom Christ came.

We need a theology which tells us that a second, third, fourth, and fifth chance are just as valid as the first one. We need a theology that tells us that mistakes are not forever — that they are not even for a lifetime — that time and grace wash clean, that nothing is irrevocable. Finally, we need a theology which teaches us that God loves us as sinners, and that the task of Christianity is not to teach us how to live, but to teach us how to live again, and again, and again.

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

READINGS FOR THE WEEK:

Monday: 1 Kings 21:1-16, Matthew 5:38-42

Tuesday: 1 Kings 21:17-29, Matthew 5:43-48

Wednesday: 2 Kings 2:1-14, Matthew 6:1-18

Thursday: Sirach 48:1-14, Matthew 6:7-15

Friday: 2 Kings 11:1-20, Matthew 6:19-23

Saturday: 2 Chronicles 24:17-25, Matthew 6:24-34

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

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [6/4/16] ----- \$ 1,025.70

Total Offerings: Sunday [6/5/16] ----- \$ 536.00

HOPE:

“Divine hope is not like earthly hope. The latter is subject to disappointment. For however strong our security, it can either be realized or not realized. But hope in God is not subject to disappointment; it gives us the holy, invincible certainty that we shall obtain what God has promised.” —Luis Martinez

GOD OVERCOMES SCRAMBLED EGGS:

Some years ago, a young man came to me for confession. It was a difficult confession for him. He had been having an affair with a girl, and she had become pregnant. For a series of reasons, marriage was out of the question. The pregnancy would, irrevocably, disrupt both lives — hers and his — not to even mention the life of the child who would be born. Being a sensitive person, he needed no reminders that he had been irresponsible. He made no attempts to rationalize, to offer excuses, or to escape blame and responsibility. He recognized that he had sinned. He also recognized that he had helped create a situation that was irrevocable — a certain ease and innocence had been destroyed. Some things would never be quite the same again. He ended his confession on a note of sadness and hopelessness — “There is no way I’ll ever live normally again, beyond this. Even God can’t unscramble an egg!” What this young man was saying was that, for him, there would always be a skeleton in the closet. Ordinary life would, in its own way, limp along, but he would remain forever marked by this mistake.

Today we live in a world and a church in which this kind of brokenness and attitude are becoming more the rule than the exception. For more and more people, there is a major something to live beyond — some skeleton in the closet — a broken marriage, an abortion, a religious commitment that didn’t work out, a pregnancy outside marriage, a betrayed trust, a broken relationship, a soured affair, a serious mistake, a searing regret; sometimes with a sense of sin, sometimes without it. Sadly, for many, this comes, as it did for the young man, coupled with a hopelessness, a sense that something irrevocable has happened.

What we need today in the church — perhaps more than anything else — is a theology of brokenness that relates failure and sin seriously enough to redemption. Too often, what is taught as redemption is little more than the strict law of karma — one chance per lifetime, salvation through getting it right, happiness and innocence only when there is nothing to be forgiven. We have too much fear — in the end — of God. Ultimately, we look at the scrambled egg — at our own mistakes and sins — and believe that the loss of a certain grace is irrevocable, that a mistake hangs us. Basically, we do not believe that there is a second chance, let alone “70 x 7” chances, that can be just as life-giving as the first one [see Matthew 18:22].

I was raised in a Catholicism which was deeply moral. It took commitment seriously and called sin, sin. It was, on most moral issues, brutally uncompromising. It asked you not to betray, not to sin, not to make mistakes. I have no regrets about that. In fact, I feel pain for so many today that are being raised in a moral relativism which excuses too much and challenges too little. However, if the Catholicism that I was raised in had a fault — and it did — it was precisely that it did not allow for mistakes. It demanded that you get it right the first time. There was supposed to be no need for a second chance. If you made a mistake, you lived with it and, like the rich young man, you were doomed to be sad — at least for the rest of your life [see Mark 10:22]. A serious mistake was a permanent stigmatization — a mark that you wore like Cain.

I have seen that mark in all kinds of people — divorcees, ex-priests, ex-religious, people who have had abortions, married people who have had affairs, people who have had children outside of marriage, parents who have made serious mistakes with their children, and countless others who have made serious mistakes. There is too little around to help them. We need a theology of brokenness.

We need a theology which teaches us that even though God cannot unscramble an egg, God’s grace lets us live happily and with renewed innocence far beyond any egg we might have scrambled. We need a theology that teaches us that God does not just give us one chance, but that every time we close a door, God opens another one for us. We need a theology that challenges us not to make mistakes, that takes sin



nerd. He had misjudged the Man. The Pharisee is a moral midget — the woman a moral giant. It is said that if you want to be like the woman, then adopt Luke’s ten point program — pray big; think big; believe big; act big; dream big; work big; give big; forgive big; love big; and laugh big.

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

FORGIVENESS AND LOVE:

In Luke’s Gospel [7:36-8:3], Simon, a Pharisee, invites Jesus to a formal dinner at his house but did not accord him the usual signs of hospitality — water for foot washing, a kiss, and anointing with oil. During the meal, a woman known to be a sinner approaches Jesus who is reclining at the table. She washes his feet with her tears, wipes them with her hair, kisses them, and anoints them with the ointment that she brought in an alabaster flask. Simon thinks to himself that if Jesus was really a prophet he would know the woman is a sinner. Aware of what Simon is thinking, Jesus presents the parable of two debtors — suggesting that the one forgiven the largest debt loves the creditor more. After contrasting Simon’s lack of hospitality with the sinful woman’s generous outpouring of love, Jesus said to her: “Your sins are forgiven.” The Jesus adds: “Your faith has saved you; go in peace.” The construction of the original Greek text indicates that the woman’s repentance and forgiveness came first, which then led her to Jesus and her loving attention to him.



Luke’s Gospel raises the question of the relationship between forgiveness and love. Simon represents the self-righteous and proud who do not even recognize their need for forgiveness and remain hard hearted and judgmental — unaffected by God’s mercy. The woman represents those who acknowledge their sinfulness, repent of the evil done, receive God’s forgiveness and become in the process more loving persons. Honest self-examination may reveal Simon-like tendencies in our own heart: unwilling to admit a particular sin; taking divine mercy for granted; harshly judgmental of others; failing to share the gift of divine mercy with others. Hopefully, we also recall times when our awareness of God’s forgiveness has softened our hearts and prompted acts of generous love.

Our fundamental attitude toward divine forgiveness is reflected in our human relationships where self-righteousness remains an ongoing temptation even as God calls us to be more generous lovers. Again we probably know both God-given victories in the struggle between selfishness and love as well as self-induced defeats.

Consider this example. Joe, a married man, who is highly opinionated, generally selfish and often insensitive to his wife, has an affair with his secretary. His wife finds out and is inclined to get a divorce. He asks her to give him another chance. After months of tears, reflection and prayers, she manages to forgive him and decides to stay in the marriage. We can imagine two responses on his part. In one, he considers himself lucky, makes a few superficial changes, but continues to be his selfish, opinionated, insensitive self. In another possibility, Joe takes the Gospel seriously. He feels very grateful to God and his wife for a second chance. He works hard at being a loving husband, tries to respect his wife’s opinions, looks for ways to compliment her, and treats her as an equal. Forgiveness does have an inherent power to lead to a more generous love.

How can you make a more generous response to the forgiveness you have received from God and others?

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

A PRAYER FOR HUMILITY:

Father, I acknowledge my jealousy and pride to be the root of judging others. With your grace I shine your healing light on my sinful ways. Let the courage to admit my flaws keep me truly humble. Amen.

LOVE AND FORGIVENESS:

Many people feel that the woman in Luke's Gospel [7:36-8:3] is Mary Magdalene. But that cannot be possible the actual Mary Magdalene is mentioned by Luke in a very different context as one of the companions of Jesus together with some other women who supported Jesus and his Apostles financially. No, the woman on Luke's Gospel is actually "unnamed" — referring to the fact that it is all of us. But rather than getting hung up over the identity of this woman, let us look at what she is doing. Her action of covering Jesus feet with tears and wiping them with her hair and then anointing them with precious oil would be regarded as a little strange by anyone's account.

We are told that the woman had a bad reputation in the town; therefore we assume that she was most definitely looked down on by everyone. Her appearance at the Pharisees house — we would assume — was not especially welcome. We can only infer that this prominent Pharisee was keeping open-house on this occasion to show off his celebrity visitor to the wider populace. Perhaps because of her strange behavior, no one intervenes — although Luke makes sure to tell us exactly what the Pharisee was thinking, and it is abundantly clear that he disapproves of her.

Although the Pharisee takes exception to the presence of the woman, what is most interesting is that his attention is more fixed on Jesus rather than on the woman. He says to himself that if Jesus was a prophet then he really ought to know who this woman is, and then turn her away.

No one could have been more surprised than the Pharisee to discover that Jesus could read his mind. But perhaps he was just as surprised to discover that although Jesus knew the woman's reputation, he is very content to let her continue with anointing his feet. To show this, Jesus tells Simon a rather wonderful parable with its conclusion that the one who is forgiven more will love all the more. Jesus points out clearly that while this woman has committed many sins, the love and tenderness that she is expressing is an indication that she has been truly forgiven.

Simon — who seems quite aloof and judgmental — is left to draw the conclusion that his own sins remain unforgiven. The spontaneous reaction of the other people sitting around Simon is to criticize Jesus for assuming that he has the ability to forgive sins. Rather than marveling in the fact that this woman of low reputation is forgiven, they are quick to criticize someone whom they regard as assuming quasi-divine powers.

This is a constant theme through the Gospels, that the Pharisees and other so-called worthy people constantly draw the wrong conclusions. They do not seem to understand that the parables and teaching of Jesus is mostly directed at them. Their assumption is that sin is about everyone else and not them. And they are quick to judge Jesus whenever he does anything that offends against their sensibilities.

Jesus is clearly exasperated by their attitude but does not give up. He continues to visit the houses of worthy citizens such as the homes of Pharisees. Jesus continues to tell them parables and attempts to teach them how important it is to repent of their sin — but apart from a few exceptions they take no notice. Indeed what happens is that it is from this group that his real opponents come — and they eventually conspire to do away with him.

The woman is a completely different story. She has repented and is overcome with gratitude. We don't know if Jesus has already had a role in her life, but she plainly recognizes that the forgiveness she has experienced has its origin in him.

Jesus points out to the Pharisee that it is her experience of forgiveness that is the source of the great love she has shown. Obviously her reputation has come about because she has been too free and easy with her life style — she has given in to too many desires in her life. But the love she demonstrates



And there are also many serious, committed men of faith who likewise treasure their virginity. Their fidelity to Christ is challenged every day by a society that declares that it normal for adults who are not married to engage in that which belongs to marriage. This is an insult to the dignity of men and women alike. Let me share with you something that I tell the Teens — something that I also tell myself and other adults. It is this — we are not animals. We are sons and daughters of God.

We have dignity. No one has the right to take that dignity from us by assuming that we have no choice other than to behave like animals — creatures that cannot control themselves. The Bible presents the creation of women as a particular gift from God to men [see Genesis 2]. Women need to be honored. Women need to be treasured. And, as politically incorrect as this might sound, women need to be protected — protected from those individuals and elements of society that attack their dignity. And Jesus looked at the lady who washed his feet. He didn't see the sinner that others saw. He saw a woman, a woman seeking forgiveness. He saw a woman seeking God. He saw a woman of God. And He treasured her. Respect the dignity of every person — men and women. This is what Jesus demanded from Simon the Pharisee. This is what Jesus demands from us.

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

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a "last minute item". So, we are posting a sign-up sheet on the Easel in the narthex of the chapel.

If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560]. We look forward to opening this beautiful experience to all in our community.

**PROVIDE A RIDE:**

Volunteers needed to provide rides "to and from" Mass for members of Our Lady Chapel — both Saturday Evening Mass at 5 PM and Sunday Mass at 10 AM. **This ministry will involve only providing rides to the Chapel for Mass.** Volunteers must be 21 or older. Please provide your name and phone number so that we can form a call list. We have a growing need in the chapel and would like to provide this service to our members. **Contact Tina Newton at 440-991-6670**

**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.

**KNOWING HOW TO PRAY:**

Prayer is the gift of the Spirit. Often we wonder how to pray, when to pray, and what to pray. We can become very concerned about methods and techniques of prayer. But finally, it is not we who pray, but the Spirit who prays in us. Paul says: "The Spirit ... comes to help us in our weakness, for, when we do not know how to pray properly, then the Spirit personally makes our petitions for us in groans that cannot be put into words; and he who can see into all hearts knows what the Spirit means because the prayers that the Spirit makes for God's holy people are always in accordance with the mind of God" [Romans 8:26-27]. These words explain why the Spirit is called "the Consoler."

—Henri Nouwen

RESPECTING WOMEN:

Luke's Gospel [7:36-8:3] speaks about the presence and importance of women in the Church. The woman who anointed Jesus's feet had been a sinner, but became a close follower of the Lord. Luke's Gospel concludes with mention that besides the Twelve, there were several women who accompanied Jesus including — Mary called the Magdalene, Johanna, the wife of Herod's steward, and a certain Susanna. The Acts of the Apostles relates that two women from Corinth — Priscilla and Aquila — met up with the great missionary Apollos and helped him come to a deeper understanding of Jesus Christ [Acts 18:18]. I am sure that we are all quite aware of the impact of women in our Church. We have lived to see Blessed Mother Theresa of Calcutta — soon to be canonized as a Saint. Her work for the poorest of the poor has spread throughout the world. Religious orders of sisters are gaining vocations in our country — particularly those orders that demand strict observance of their rules.

At many of our LifeTeen and EDGE events throughout the summer, there are often young religious sisters who assist. It is wonderful to see the large number of girls — particularly those in college — who inquire as to how they could enter religious life. We don't have to be confined to religious life to experience the impact of women in the Church. Just look at our parishes throughout the country and the world. Most of the ministries in our parishes are led by devoted, fervent women.

But many women are not treated properly. Many women are not given the respect that is the natural right of all women. Many women suffer from abuse. Every day we hear about wives and girlfriends of celebrities and sports figures being assaulted. This is just a small segment of society. Abuse against women is rampant in our society. It has to stop. It is the act of a coward for a man to use physical strength to hurt a woman. Sadly, there are many cowards among us.

A number of years ago I was summoned for jury duty. The case considered a man who was charged with assaulting his former wife. During the jury selection process, one of the attorneys asked the women in the jury pool to stand up if they had been physically abused. I was shocked. About two-thirds of the women stood. How sad. There is no place for abuse in our society. Men of God need to protect women from abuse.

By the way, I ended up being foreman of the jury. All I can say is that guy was lucky that I'm against capital punishment. Many women have been scarred throughout their lives by actions that were forced on them when they were children or teens. The number of girls who have kept a horrible secret to protect a relative or close family friend is mortifying. As a priest I have experience many adults — men and women — who suffer throughout their lives from the lingering scars of abuse.

And then there is the abuse against women which has generated the most funds of any business on the internet — pornography. All men know that abuse is wrong, and, yet, so many men participate in abuse by paying the abusers — the pornographers. They think that they are not harming anyone, but they forget how advertising works on the internet. Every click onto any site that has an advertisement is counted towards the amount of money the advertisers must pay the owner of the site. More must be paid if someone clicks on an ad. So, if you are looking for directions on how to fix your vacuum cleaner, and you go to a site that has an ad for Sears, Sears is going to pay the owner of the site just for your being on the site, and more if you click onto the Sears ad. People who think that they are doing no harm when they click onto a porn site are wrong. They are actually paying the owners to exploit women. They are participating in abuse.

There are many women enter marriage as virgins — women of faith who treasure their virginity.



towards Jesus is not any kind of casual or promiscuous love; now that she has experienced forgiveness she demonstrates a real and deeply compassionate love. Indeed it is apparent from her tears that she is completely overcome with emotion.

We have to think hard about what love is and what love isn't. Casual infatuations, the desire to please, deep and lustful attractions — none of these are love. Love is something much deeper, something much truer, something that takes us beyond ourselves — true love comes down to the willingness to make many sacrifices for the other. Ultimately it means being willing to give one's life for the person who is the object of our love. What it mostly involves is living a life in deep trust and companionship with one another, sharing on equal terms, and making hundreds of small sacrifices for each other. It is there that we will find the deepest of all renunciations for the one we love. Everything else that we do is an expression of that willingness.

With this understanding we can see how adultery and other betrayals are so undermining of a true marriage. We see how important fidelity is for the marriages that we are part of. This was something that was simply taken for granted in previous generations, but these days — with the media being so preoccupied with celebrity gossip and their multiple relationships — we find marital fidelity out of favor. Marital fidelity is still very much in fashion because we believers realize that it is the fundamental bedrock of authentic family life.

The woman has offended, but she repents with her whole heart, and the emotion that she shows so publically towards Jesus is a demonstration of her wholehearted wish to begin a new life — a life in accordance with God's laws; a life that will now be directed at giving honor and glory to her creator.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here— and Summer is here — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your *gently used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the Chapel narthex [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

**AMAZON.COM:**

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

**A PROVERB:**

Be not afraid of growing slowly; be afraid of only standing still.

—Chinese Proverb

HOW THE WOMEN OF THE BIBLE BECAME MY FRIENDS:

In early January, my friend sent me a video of a spoken word by an artist named Janette, entitled: *I Will Wait for You*. In the poem, Janette shares how she used to settle for men who did not love her well — hurting her heart and soul. This experience inspired her to wait for a man who truly loved the Lord. She is confident she will recognize this man because he will remind her of men from Scripture — a leader like Moses, faithful like Abraham, trusting like Daniel, inspired like Paul, attentive like Noah, steadfast like Joseph, and selfless like Christ.

I loved this. I know who these men are. I've heard of their adventures countless times. So naturally, I just have to wait until the man who fits these qualities walks into my life, right? Wrong. The artist continued: "And you will know me, and you will find me, where the boldness of Esther meets the warm closeness of Ruth, where the hospitality of Lydia is aligned with the submission of Mary which is engulfed in the tears of a praying Hannah."

Esther, Ruth, Lydia? Who are these women? And who on Earth is Hannah and why is she crying so much?

My smile faded as I realized I had work to do.

You see, a few days prior to this, I was praying — well, praying and crying — before the Blessed Sacrament, telling Jesus I was tired of praying about my previous relationship. I wanted to move on to the next chapter, but I didn't know what it was supposed to be. God very tenderly explained that all He wanted was for me to become the woman I was created to be.

After watching that video, it all clicked — we learn how to be women from other women.

"Go in peace." "Be healed of your affliction." "Weep no more." "You are set free." Jesus spoke these words to the women in Scripture. He is speaking them to you now. If you're looking downcast, you won't hear Him over the lies from below. But, if you lift your eyes and choose the sky, He'll help you grow into a stronger and more courageous daughter of God.

If these sound like words you need to hear — and let's be real, they probably are — I encourage you to read Emily Wilson's new devotional: *I Choose the Sky*. This devotional follows the lives of 17 biblical women as part of a decision to fix our eyes on Christ in order to see Him gazing at us with love. While reading this devotional, you'll notice many of the scripture passages end by noting how many people began to believe in Jesus because of these women. When we are who we should be, it inspires others to believe. By living their God given gifts, my friends and the women from Scripture became fully alive and helped me to do so as well.

For example, Nain and my friend Taylor have taught me that Christ meets us where we're at; he desires to know us intimately. Emily and Kasey show me how to have a Mary heart focused on people even though we live in a Martha world filled with tasks. Like the woman who was crippled for 18 years, Rachael knows we choose our perspective. Janet follows Lydia's example of selfless hospitality. Lucia and the hemorrhaging woman have hopeful hearts. Daniela gives all that she has — like the woman who gives her only two coins. Erika and Priscilla are committed to evangelization. Like the little girl who rises, Timea is obedient to the Lord's calls. Kelsey and Ruth are loyal friends. And Hannah and my dear Laura have helped me understand that Christ is enough — no matter the circumstances.

If you're trying to understand God's desires for you, find comfort in knowing He has not abandoned you on this journey — God is reaching out to you through the women who came before you — the women who are with you now, and the women you may not even know yet — like Emily Wilson. God is calling you to the graces, joy, and fulfillment that he has promised to you.

.—taken from the writings of Patricia Moes, an associate of the Bible Geek.



LIFE TEEN:

Our LifeTeen regular meetings will begin again in August. Normally we meet right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Life Teen is open to **all high school aged young people**. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified.** Join us for **Our Summer Bible Study [see article below]**. **Our next session will take place on Wednesday, June 22nd.** Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our EDGE regular meetings will begin again in August. Normally we meet right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Come and try us out. Our EDGE program is open to **all middle school aged young people [Grades 6-7-8]**. Come and find out what **the EDGE** is all about. If you have not joined us before, that's OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we look forward to your participation. All are welcome. Join us for **Our Summer Bible Study [see article below]**. **Our next session will take place on Wednesday, June 22nd.** Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.



Piada

LIFETEEN and EDGE BIBLE STUDY — JUNE 22:

Once again this summer, we are gathering at various summertime places to do our Bible Study. **High School and Middle School [6-7-8] Students**, as well as our **College Students** and **Adults** who are in the area for the summer will come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. **Adults are also welcome.** **Our next gathering of the summer will take place at Piada [3870 Richmond Road — across from Ahuja Hospital] on Wednesday, June 22nd at 6:30 PM.** Places that we have gathered in the past have included Chagrin Falls Park, Pizzazz by John Carroll, and Mitchell's Ice Cream Factory on Cleveland's West Side. It is amazing to see people come up to us — or look over at us — and ask what we are doing. When they find out that we are doing a Bible Study, they are moved. **What we need is suggestions on Spiritual topics that you would like to discuss.** So give your ideas to Father John or to one of the leaders of LifeTeen or EDGE. Mark your calendars and be part of this wonderful summertime activity. **Normally during the summer months, we will meet for Bible Study on the second and fourth Tuesday of each month, but at times it will vary because of schedule conflicts.** Plan on joining us. You'll have a blast.



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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

