~ A Prayer after Holy Communion ~

I thank You,  
Lord, Almighty Father,  
Everlasting God,  
for having been pleased,  
through no merit of mine,  
but of Your great mercy alone,  
to feed me,  
as a sinner, and Your unworthy servant,  
with the precious Body and Blood  
of Your Son, our Lord Jesus Christ.

I pray that this Holy Communion  
may not be for my judgment and condemnation,  
but for my pardon and salvation.  
Let this Holy Communion be to me  
an armor of faith  
and a shield of good will,  
a cleansing of all vices,  
and a rooting out of all evil desires.

May it increase love and patience,  
humility and obedience, and all virtues.  
May it be a firm defense  
against the evil designs  
of all my visible and invisible enemies,  
a perfect quieting of all the desires of soul and body.

May this Holy Communion  
bring about a perfect union with You,  
the one true God,  
and at last enable me  
to reach eternal bliss when You will call me.  
I pray that You bring me, a sinner,  
to the indescribable Feast  
where You, with Your Son and the Holy Spirit,  
are to Your saints true light,  
full blessedness, everlasting joy, and perfect happiness.  
Through the same Christ our Lord.  
Amen.

—St. Thomas Aquinas

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.
HAPPY FATHER’S DAY:
Father’s Day, in the United States, is a holiday — third Sunday in June — to honor fathers, as well as all those who have shared the gift of fatherhood in our lives. Credit for originating the holiday is generally given to Sonora Smart Dodd of Spokane, Washington, whose father, a Civil War veteran, raised her and her five siblings after their mother died in childbirth. She is said to have had the idea in 1909 while listening to a sermon on Mother’s Day, which at the time was becoming established as a holiday. Local religious leaders supported the idea, and the first Father’s Day was celebrated on June 19, 1910 — the month of the birthday of Dodd’s father. In 1924 President Calvin Coolidge gave his support to the observance, and in 1966 President Lyndon B. Johnson officially proclaimed it a national holiday. Observance on the third Sunday of June was decreed by law in 1972. Although it was originally largely a religious holiday, Father’s Day has been commercialized with the sending of greeting cards and the giving of gifts. Take this weekend to pray for your father, your grandfather, your Godfather, and for all those men in your life who have shared the gift of fatherhood with you.

THE FEAST OF THE BODY AND BLOOD OF JESUS:
Around the beginning of the second millennium, Berengarius — a theologian of Tours — began promoting theories against the Eucharistic presence of the Lord that were strongly contested by St Norbert, founder of the Premonstratensian Canons. An increase of Eucharistic piety was the result. A private revelation to a Belgian nun — Juliana of Mt Cornillon — led to the introduction of a special feast in honor of the Body and Blood of the Lord in the Diocese of Liege in 1246. Pope Urban, residing in Orvieto in Italy, where a Eucharistic miracle had occurred, was inspired to extend this feast to the entire Church, which he did in 1264. St Thomas Aquinas, who was serving in Orvieto as a theologian with the Papal court, began composing the Mass and Office used for this feast — including the special Sequence for the Mass which we recite this weekend.

The yearly cycle of the sacred liturgy above all else celebrates God’s love. Having celebrated the mystery of our salvation in these past months, we now see more clearly the ineffable love of God for his creatures. We have seen the sacrificial self-giving of the Son, and the outpouring of the Spirit. It seems that God cannot do enough to prove his love and convince us of our dignity in his eyes. God is truly the Loving Shepherd of his people.

The ultimate purpose of all God’s saving deeds is to elevate us to a status of adopted sons and daughters. The fathers of the Church often said of Christ: “God became man that we might become gods!” This is the divine life God wishes to share with us — “God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption.” As proof that you are children, God sent the spirit of his Son into our hearts, crying out: “Abba, Father”! So you are no longer a slave, but a child, and if a child then also an heir, through God [Galatians 4:4-7].

This awesome purpose and goal of God for us is realized and effected most concretely and tangibly for us in the sacrament we celebrate on this day — the sacrament of the Body and the Blood of the Lord — “Whoever eats my flesh and drinks my blood remains in me and I in him.” This is the culmination of God’s redeeming work and what we celebrate today with both solemnity and joy.

Too often Catholics have only a moralistic understanding of their religion as a program of obligations and prohibitions. This shallow understanding of Christianity ignores the whole freeing effect of the Word of God, which sets us free from the slavery of the law and regenerates us through the transformation into adopted children of God, co-heirs of Christ. On this great Solemnity, then, let us hear anew the essence of our Christian faith — “We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in them” [1 John 4:16].

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

- For Christine Livers who is recovering from brain surgery.
- For Martha Colbert who is ill.
- For Kurt Leidli who is ill.
- For Mary Ellen Basile, who is undergoing treatment for lung cancer.
- For Riley Steffey who is recovering from knee surgery.
- For Regina Miano, mother-in-law of Molly Wheeler, who is recovering from surgery and further treatment for cancer.
- For Vijay Singla, Brother of Science teacher, Neena Goel, uncle of Nikhil who is ill.
- For Mary Ellen Basile, who is undergoing treatment for liver cirrhosis.
- For Jessica Kunevics who is ill.
- For James Porter, father of William who is ill. Porter, father of Jacqueline [‘90], Nicole [‘12], Michelle [‘15], and Danielle [‘18] Porter who is seriously ill.
- For Kenny Stark, brother-in-law of Lower School teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Joseph Seiler, father of Thomas [‘13], Nicole [‘14], Justin [‘16], John [‘18], and Joseph [‘20] Hollis, who is ill.
- For Philip McNulty, nephew of Mike and Janet Heryak, cousin of Lilian [‘09], Rosa [‘12], and Edwin [‘17] Heryak, who is undergoing medical treatment.
- For Tom Libbers, brother of Brother Edward Libbers, C.S.C., who is undergoing treatment for cancer.
- For David Simonetta, father-in-law of Upper School Science Instructor, Jessica Grassi Simonetta [‘05] who is critically ill with cancer.
- For Justin Tart who is critically ill with brain cancer.
- For Nicholas Zanella, who is undergoing medical treatment.
- For Rebekah Porter, who is recovering from surgery and further treatment for cancer.

WOULD YOU LIKE TO BE AN ALTERNATE SERVER OR LECTOR?
We continue to be in need of Servers and Lectors. Any student who is in the 3rd and upper grade is invited to become an altar server; any student who is in the 6th, 7th, and upper 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].

Eucharistic Ministers:
We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. 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 in 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.

IT’S SIMPLE:
Surrender to what is; let go of what was; have faith in what will be!
**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Ed Smith who is critically ill.
- For Norbert Allerton, who is hospitalized.
- For Karen Sweeney who is preparing for surgery.
- For John Fagan, father of James [‘91] and Daniel [‘96], who is being treated for ALS.
- For Charlie Ertz [‘17] who is recovering from surgery.
- For Monica Starks, who is recovering from kidney transplant surgery.
- For Shannon Rodenbeck, who is undergoing treatment for a sepsis infection.
- For Josh Solomon who is undergoing treatment for an addiction.
- For Christopher Silva who is undergoing treatment for a brain tumor.
- For Rosemarie Lemieux, who is undergoing treatment following a stroke.
- For Bob Sessions, brother of former Gilmour student, Tom Sessions, who is under the care of hospice.
- For John Dixon who is undergoing treatment for a stroke and an aneurysm.
- For Cathy Kengnett, aunt of Ann [‘98], Caroline [‘00], and Brian [‘94] Ruddock who suffered critical injuries in a car accident.
- For Ron Jones, who is seriously ill with pancreatic cancer.
- For Jim Plavcan, brother of Gil Plavcan, who is undergoing treatment for breathing issues.
- For Mackenzie and Amelia Kahn, daughters of David Kahn [‘97], both of whom have Batton Disease, a progressive neurological disorder.
- For Olive Hughes [‘30], who is recovering from open heart surgery.
- For Diana Meyers, mother of Alex Scimone, grandmother of Dominick Scimone [‘18] who is undergoing treatment for rheumatoid arthritis.
- For Brent Rechel [‘95] who is under the care of hospice.
- For Ted Berr, uncle of Allen Stay [‘95] who is undergoing treatment for cancer.
- For Bill Musser who is undergoing treatment for brain cancer.
- For James Steffey, grandfather of Riley Steffey [‘17], who has been diagnosed with Alzheimer’s disease.
- For Tom Miller who is undergoing treatment for colon cancer.
- For Wayne Stefan, step-father of Amy Bashein, step-grandfather of Hayden [‘28] and Hadley [‘29] Bashein, who is critically ill following a pulmonary embolism.
- For Mariana Mittelholz, cousin of Al [‘22] and Xavier [‘26] Swinarski, who has been diagnosed with a brain tumor.
- For Claudia Remington, aunt of Upper School instructor, Cindy Fidanza, who is undergoing treatment for breast cancer.
- For Todd King [‘87], brother of Chrstic [‘91] King, who is undergoing treatment for miorendra.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Drew Franco, son of Brian [‘90], nephew of Jeff [‘88] and Kristin [‘94] Kirkpatrick, who is struggling with a seizure disorder.
- 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 Lexi Pappadakes, who is undergoing treatment for complications from surgery.
- 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.

**UPCOMING CHAPEL ACTIVITIES:**

**CHAPEL PICNIC:**

Put this date aside; mark your calendars! Sunday, July 9th is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from 11:15 AM – 1:30 PM. Family Mass takes place at 10:00 AM and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway. In order to properly prepare for our picnic, we ask that you please RSVP to Patty [440-473-3560] in the chapel office, or sign-up on the sheet located on the easel in the narthex of the Chapel. Hope to see you there.

**SCHEDULE FOR THE WEEK:**

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<thead>
<tr>
<th>Sunday, June 18:</th>
<th>10:00 AM</th>
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<td>Body &amp; Blood of Jesus</td>
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<th>Monday, June 19:</th>
<th>NO MASS</th>
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<th>Tuesday, June 20:</th>
<th>5:30 PM</th>
<th>[Eucharistic Chapel]</th>
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<tr>
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<td>5:30 PM</td>
<td>[Eucharistic Chapel]</td>
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<td>Thursday, June 22:</td>
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<td>Friday, June 23:</td>
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<td>Saturday, June 24:</td>
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<th>Sunday, June 25:</th>
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**SUNDAY, JUNE 18TH:**

Chapel Council Dinner and Strategic Plan
8:30 AM

Chapel Outdoor Picnic
11:30 AM—1:30 PM

**CHERISH THE BODY & BLOOD OF JESUS:**

**SUNDAY, JUNE 18TH:**

Chapel Council Dinner and Strategic Plan
6:15 PM

Summer Bible Study [Piada’s]
6:30 PM—8:15 PM

LTLC in Atchison Kansas
6:30 PM—8:15 PM

Independence Day Mass
9:30 AM

Summer Bible Study [Place TRA]
6:30 PM—8:15 PM

Wedding
2:00 PM

Chapel Outdoor Picnic
11:30 AM—1:30 PM

OLC Council Meeting
6:15 PM—8:00 PM
REFLECTION FOR THE WEEK:

It was St. Thomas Aquinas who wrote the words to the beautiful song about the Eucharist, Tantum Ergo: “where our feeble senses fail.” The Body and Blood of Jesus is certainly a mystery, and our feeble intellects bend the knee before the very thought of it as well. After all, the Eucharist is the “Central Mystery of our faith.”

At the heart of this mystery is our desire for the grace to receive Christ’s reception of us into His Body. In the Eucharist, Christ makes us “an everlasting gift” to His Father. Having been given this gift, we are called to live the identification that Jesus offers us to be — to live as the Body that we share with Him. As believers in the real presence of Christ in the Eucharist, we place our feeble senses and intellects at the foot of the altar and surrender our judgments — but not our attempts to figure it all out. If Jesus wants to remain with us and nourish us and encourage us in this way — well, who are we to argue?

Moses is taking his Israelite community on a trip down Memory Lane. This “Lane” was their journey for forty years in the desert. He is asking them to remember God’s faithfulness to them during that time of affliction, hunger, and thirst. He is asking them to look backwards so that they might journey into their futures as faithful people, obedient to the laws and customs God has given them [Deuteronomy 8:2-3, 7-16].

Twice Moses reminds them that God had fed them with a bread “Unknown to their ancestors.” Though they did not understand the nature of this bread, because they were hungry they ate it, and were strengthened for their journey. They have a further walk — of faith, not of geography. They are to remember God’s faithfulness to them in the past so that they might be moved to be faithful in their futures. The land they are to possess will be bountiful with water and food, but this plentifulness might be a temptation to forget the bountifulness of the Giver. They might not have known the bread of manna; thus they have to trust. They will know the bread and wine of the fields they will cultivate, and so will be less moved to enjoy them as a faith encounter.

In John’s Gospel, Jesus, as Moses did, is inviting His Jewish listeners to move beyond the limitations of their senses and their capacities to understand [John 6:51-58]. Jesus has just fed the five thousand with five loaves and two fish. John’s Gospel does not have an Institutional Narrative of the Eucharist, but here in the teaching of Jesus, he offers a thorough understanding of the Eucharistic Bread — His Body.

John’s Jesus has made many dramatic “I Am” statements — He is “Light”, “LIVING Water”, “The Way, The Truth and The Life,” and now he is offering Himself as the “Bread of Life” come down from heaven — as did the manna. Moses had offered new life in the new land — but only if the Jews would obey God’s commands. Jesus is offering “Eternal Life” to those who would obey His command to eat and live what they receive.

I have just returned to my room after being called to the kitchen because of a little flood around the sink. We could not figure out how it happened. While mopping up the final puddle, someone pronounced that in life there are many mysteries with which we all have to live.

It was St. Thomas Aquinas who wrote the words to the beautiful song about the Eucharist, Tantum Ergo: “where our feeble senses fail.” The Body and Blood of Jesus is certainly a mystery, and our feeble intellects bend the knee before the very thought of it as well. After all, the Eucharist is the “Central Mystery of our faith.”

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I have just returned to my room after being called to the kitchen because of a little flood around the sink. We could not figure out how it happened. While mopping up the final puddle, someone pronounced that in life there are many mysteries with which we all have to live.

The difference between a mystery and a problem or puzzle is important. If we would call the plumber, we would — for a price — find out what caused the flood. The Eucharist is a problem or puzzle for some — as it was for the Jews with whom Jesus is speaking. We who have heard and believe can stumble andumble around trying to make some sense out of it, but not even the plumber — no matter how much we would pay him — could satisfy our demanding minds concerning the Eucharist. We in our days eat a Bread our fathers and mothers received and ate without their knowing, but they did

PRAYER REQUESTS:

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

FOR THE DECEASED:
- For Brother Clement Monter, C.S.C.
- For Brother Romeo Murray, C.S.C.
- For Terry Kollar.
- For Lucy Gonzalez
- For Paul Semenin
- For Ralph Sprenger
- For Brother John Stout, C.S.C.
- For John Jackson, father of Brother Philip Jackson, C.S.C.
- For Babette Casey, grandmother of Elizabeth Coevert [11]
- For Jean Keller, Gilmore Trustee, mother of John [71], Joseph [73], Mary [74], William [76], Robert [78], and Thomas [89] Keller.
- For Doe Nicholas Travis
- For Robert Montavon.
- For Martin Hysun.
- For Frank Jochum, grandfather of Erin Jochum [98]
- For Wes Herron
- For Albert Evans, father of Martin [80], grandfather of James [82] and Kevin [85] Evans, John Tumbush [03], Kateilyn [07] and Stephen [09] Seliskar
- For Father Jacques Picard, C.S.C.
- For Jackson Condon.
- For Theresa Szeluga
- For Mary Kampman, mother of Mark [81], Matthew [85], Dean [86], and Douglas [88] Kampman.
- For Valerie Clark
- For Dominic Rici
- For Tom Pokelwaldt, grandfather of Charles Valenti [19].

PRAYERS FOR OTHERS:
- For a couple who is trying to conceive a child.
- For a person who lost their job.
- For the families who are grieving the loss of loved ones.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

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.
BECOMING THE BODY OF CHRIST:
The early biblical Christian community would have looked at the Feast of the Body and Blood of Jesus through different eyes than those looking at it today. We’ve been trained to see the “feeding” element of Christ’s Body and Blood — the presence of the Lord in the sacrament.

We see the feeding element in the story of Moses [Deuteronomy 8:2-3, 7-16]. The comparison of Christ’s Body and Blood to the manna in the wilderness is classic. Moses reminds the Chosen People that the Lord let them be afflicted with hunger, and then fed them with manna. No matter the dangers that the Israelites faced during their desert wanderings, God’s timely manna provided the strength to see them through their journeys unscathed. The similarity with Christ’s Body and Blood needs no explanation.

John’s late first century CE reflection on both Eucharistic elements certainly reinforces that theology. Immediately after the bread miracle, his Jesus states: “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Those who eat my flesh and drink my blood have eternal life, and I will raise them on the last day” [John 6:51-58]. The evangelist is convinced that Christ’s Body and Blood are the only “true food and true drink” Christians need to attain eternal life.

Yet a generation or two before John wrote his gospel, Paul looked at the Eucharist through a different filter. Paul’s letter to the Church at Corinth contains the earliest known biblical reference to the Lord’s Supper [1 Corinthians 10:16-17].

At this point of his letter, Paul is challenging the overconfidence of some in the Corinthian community who believe that they can continue taking part in their old pagan sacrifices and yet remain followers of Jesus in good standing. He argues that just as receiving from the Eucharistic cup makes them one with the risen Jesus, so the pagan temple rituals in which they engage make them one with those other gods — an obvious contradiction for a disciple of Jesus.

Then Paul brings up a point that John never makes about the Lord’s Supper — the Apostle mentions his belief that receiving the cup and bread also make the participants one with one another. Symbolized by the one loaf, it transforms them into the one Body of Christ. It is actually a shame that we have lost this symbolism with our many individual hosts.

One of the reasons that Catholic celebrations of the Lord’s Supper eventually transformed themselves’ springs from our change in zoning in only on John’s Gospel, rather than including the other early Eucharistic theologies — especially that of St. Paul. The “Mass” simply became the way this special food and drink was produced. No longer was it a communal meal in which the participants became one with both the risen Christ and one another. One special person did all the work — they were just “applauded” when it was over. This fact is further emphasized by the fact that until the liturgical reforms of the mid-1960’s, practically no one — except the priest — even dared to actually eat any of this unique food!

Listen to what the late Bishop Frank Murphy said to some about-to-be-ordained priests in 1964: “Your main task during the Eucharist isn’t just to say the right words or make the right gestures; it’s to help form the participants into the Body of Christ.”

Unfortunately, it didn’t take us long to figure out that it was far easier to “cook” the meal than it was to create the unique environment in which that one of a kind meal was to be eaten.

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

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

believe. We, in these more scientific days of instant information, are invited to the same Table of Faith and Feeding, but we are burdened by the weights of skepticism and fearing the unknown and unknowable.

So, do we are invited to enter the land of mystery — the mystery of God’s love and God’s ways. We are given our passport and Identification Wafer. When we celebrate the Eucharist when we participate in the Eucharistic Meal — we are challenged to believe more deeply in Jesus and receive what Jesus is saying about us as individuals and His family. The person in front of you and in back is sent into that new land of faith and into the usual land of living, as you are. When we say “amen”, it is a “yes” to His presence — but to our name, our holiness and our mission. We go in peace to love and serve the Lord Who loves and continues to serve us. The Christ who came to serve and not to be served, continues His mission in our walking out into the mysteries of our flooding kitchens and the flooding world who needs it.

St. Augustine once wrote: “if you are Christ’s Body and member, then it is your mystery that you placed on the Lord’s table; you receive your mystery. You hear the words: “The Body of Christ,” and you respond, “Amen.” Then be Christ’s member that your “amen” might be true.

COMING HOME TO SELF:
We are a culture of misfits — not because there is anything wrong with us as a people, but because we are accustomed to becoming things we aren’t. So, we don’t fit into our own souls. Our schools put out students to fight the economy, for instance, rather than the heart. Good thinkers go into accounting rather than philosophy because accounting pays more. Fine writers go into law because law is more prestigious. Young people with artistic talent go into computer science because computer programming or hotel management or engineering are full of “opportunities” read “money” — that a water-colorist lacks.

The problem is that when we do not do what we are clearly made to do, we are doomed. We spend the rest of our lives looking for the missing piece of ourselves that we lost before we knew we had it. Then we wonder why the work we do bores us — no matter how many cars we have, no matter how beautiful the vacation house may be. We can’t figure out why we still feel restless about life. We wonder what it is that isn’t right — the schedule, the children, the marriage, the place.

We lose a taste for life.

Then, it is time to give ourselves the space and means to become again. We need to rearrange the furniture of life to make way for the essence of life — we need to set up an en-suite and paint. We need to start the woodworking we always wanted to do. We need to take the courses we always wish we had. We need to join the book clubs that talk about the things we are interested in discussing. We need to begin to knit and cook and write and garden. We need to do those unfinished, started, undeveloped things in us that ring the bell of bliss and authenticity. Then life will become life again, and all the rust of it will wear away. When we become what we know ourselves to be, we will come home to ourselves.

The rabbis put it this way: “Rabbi,” the disciple asked, “what shall I do to be saved?” And the Rabbi said, “How should I know? Abraham practiced hospitality and was saved. Elias loved to pray and was saved. David ruled a kingdom, and God was with him. Follow the deepest inclination of your heart, and you, too, will be saved.”

When we live from the inside out rather than from the outside in, everything in life begins to fit.

—taken from the writings of Sister Joan Chittister, O.S.B., which appear on the internet

June 17-18, 2017

When we live from the inside out rather than from the outside in, everything in life begins to fit.
Feast of the Body and Blood of Jesus

June 17-18, 2017

“YOU FEED THEM”:

In 1928, Myles Connolly published a small novel entitled Mr. Blue, which tells the story of a young man who decides to live out the Christian faith in a serious, transforming way. The book was intended to serve as an austere response to F. Scott Fitzgerald’s classic work, The Great Gatsby. Blue lives a life of extremes — we might even say of excess — but it is a far cry from the extravaganzation of the Roaring Twenties.

Mr. Blue has much to say to us about how faith in Christ can shape a life, transforming a person’s very existence into an act of Eucharistia — an act of thanksgiving — that by its very nature draws others into communion.

In the novel, Blue tells the story about the kingdom of the Antichrist — the days of the “the ecstatic, passionate, beauty-loving, liberty-seeking people had, as was early predicted, come to a close. The sluggish frigid races had survived.” In the climax of Blue’s tale of a new world in which even laughter and curiosity had been forbidden by law, a priest — the last Christian — climbs the highest tower in a city of metal and, using hosts made from wheat he has grown himself, offers the last Mass, fulfillment of his promise to “bring God back to the earth.” As the government’s forces prepare to destroy the priest high atop the tower using planes and bombs, the priest began to repeat the words of Christ at the Last Supper [see 1 Corinthians 11:23-26].

One plane is now low over the roof of the tower — so low that the crew can make out the figure of the cross on the priest’s chasuble. A bomb is made ready. And now the priest comes to the words that shall bring Christ to earth again. His head almost touches the altar — “Hoc est enim corpus meum” [“for this is my body”]. The bomb did not drop. No No. There was a burst of light beside which day itself is dusk. Then a trumpet peal — a single trumpet peal that shook the universe. The sun blew up like a bubble. The stars and planets vanished like sparks. The earth burst asunder, and through this unspeakably luminous new day — through the vault of the sky ribboned with lightning — came Christ as he had come after the Resurrection.

This image of a lone priest standing atop a tower in a burned-out world from which even the most basic expressions of joy, fraternity, and human freedom had been banned is a powerful one. But the power at work here isn’t in the revolutionary act of the priest, but in the way we are reminded of the expansive power of the Eucharist.

This understanding of the Eucharist inspired Saint John Paul II to write in words that seem to echo the vision of Mr. Blue: “Let us walk generously and courageously, seeking communion within our ecclesial community, and lovingly dedicated to humble and disinterested service to all, especially the neediest. On this journey Jesus goes before us, with the gift of himself to the point of sacrifice and of his very life to us as nourishment and support. He breaks this bread of eternal life for everyone. A demanding and exalting task. A mission that lasts until the end of time”.

In the same way, our sharing in the Eucharist is an act of communion, and we are brought into the life of Christ, as we are brought out of ourselves. We are raised up into the expansiveness of the Eucharist in a way that transcends any personal acts of devotion because we are given a share in the life of God that is itself expansive, always self-giving, and always oriented to others.

We are reminded of this when, in the account of Jesus feeding the multitude with only a few fish and loaves, he gives the command: “You feed them!” [see Mark 6:34].

This year, as the solemnity of the Most Holy Body and Blood of Christ coincides with the United States’ observance of Father’s Day, we’re reminded of the many fathers, grandfathers, godfathers, and both the smell of fresh bread and the process by which it came to be. What that means is that we must fully honor the beauty of nature, the grace of an athlete, the energy inside music, the power and sacramentality inside sex, the humor inside a good comedian, the vibrant feel of health, and the color and zest that lie everywhere inside of life itself, even as we are conscious of and in solidarity with all that is being excluded from or victimized by these wonderful energies which ultimately take their origin in God.

In John’s Gospel, water becomes wine [see John 2] and wine becomes blood and blood and water both eventually flow out of the pierced side of Jesus [see John 19]. That happens too in the Eucharist and it happens in our lives. The task is to hold them both in our hands, as happens at Eucharist, and then offer them up to God.

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

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration 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 tabe 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 [6/10/17] $ 2,685.00
Total Offerings: Sunday [6/11/17] $ 641.00

LIFETEEN and EDGE BIBLE STUDY — this Summer:

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 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’s oh Richmond Road [across from the Ahuja Hospital] on Wednesday, June 21st at 6:30 PM. After we get something to eat, we will all gather at adjacent tables for our Bible Study. The topic for our study will be: “the role that we have in the Gospel. Places that we have gather in the past have included Chargin 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 first and third Tuesday of each month, but at times it will vary because of schedule conflicts. Plan on joining us. You’ll have a blast.

IMPORTANT:

People say a lot of things in anger. It is our choice whether or not to listen.
BREAD AND WINE:
Bread and wine are ambiguous — both in life and in the Eucharist. On the one hand, bread is perhaps our primary symbol for food, health, nourishment, and community — give us this day our daily bread! Let us break bread together! Bread is a symbol for life and coming together.

Few things speak as wonderfully about life as does the smell of fresh bread. The fragrance of fresh bread is the smell of life itself! Yet there is another story to bread. Out of what is bread made? Kernels of wheat that had to be crushed in their individuality to become something communal, flour, which then had to endure fire to be baked into the substance that gives off the smell of life. As St. Augustine once said in a homily: "For surely this loaf was not made from one grain of wheat? The grains were separate before they came together to become one loaf. They were joined together by water, after first having been ground. For if the many kernels are not ground and are not moistened by water, they could not come to this form, that we call a loaf. And then without fire, there is still not a loaf of bread. Bread must be baked too in a fierce heat. Bread then speaks of both joy and pain.

Wine too speaks in this double way. On the one hand, it is a festive drink — perhaps our foremost symbol for celebration. Wine has nothing to do with basic nourishment or necessity. It is not a protein needed for health, but an extra that speaks of what lies beyond the hard business of making and sustaining a living. Wine speaks of freedom for the church community, celebration, joy, recreation, victory. We celebrate everything, not least of all love, with wine. But, like bread, wine has another side. Of what is wine made? Crushed grapes. Individual grapes are crushed and their very blood becomes the substance out of which ferments this warm, festive drink. No wonder Jesus chose it to represent his blood.

The Eucharist also holds up, in sacrifice, all that is being crushed, broken, and baked by violence. It is helpful to keep this ambiguity in mind whenever we participate in the Eucharist. Bread and wine are held up to be blessed by God and to become the flesh and blood of Christ, and they are held up precisely in their ambiguity. On the one hand they represent everything in life and in the world that is Populate the earth, beautiful, bursting with color. They represent the goodness of this earth, the joy of human achievements, celebration, festivity, and all that is contained in the world that is healthy, young, beautiful, bursting with energy, and full of color. They represent the goodness and joy of life and the pains and shortcomings of that same life — is the same tension that we need to hold up each day within our ordinary lives. How do we do that? By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them. By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them. By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them.

Pierre Teilhard de Chardin once put it this way: In a sense the true substance to be consecrated each day is the world’s development during that day — the bread symbolizing appropriately what creation succeeds in producing, the wine [blood] what creation causes to be lost in exhaustion and suffering in the course of that effort.

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The feast of Corpus Christi has been celebrated on a Sunday in the United States only since 1969 — a few years after Vatican II ended. It was originally designed to promote devotion to Christ in the Blessed Sacrament. Paul’s letter to the Church at Corinth [1 Corinthians 10:16-17] is closely related to the Gospel of John [6:51-58] which reports the declaration of Jesus to the Jewish crowds: “those who eat my flesh and drink my blood remain in me and I in them.”

In his letter, Paul proposes two rhetorical questions: “The cup of blessing that we bless is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?” Jesus instituted the Eucharist at the Last Supper in the context of a Jewish Passover meal that included a “cup of blessing” — the cup of wine shared at the end of the meal accompanied by a blessing over the meal. By sharing in the cup, Christians participate in the blood of Christ poured out in his death on the cross. By participating in the Eucharistic breaking of the bread, we are incorporated into the body of Christ. At Mass we become what we eat, the Body of Christ, the Church.

Paul concludes that “because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.” Throughout his correspondence with the Corinthian Church, Paul emphasizes the need for unity because they are suffering from divisive rivalries. The Eucharist by its very nature unites us with Christ and with one another. In Christ, we are all brothers and sisters. The liturgy celebrates this unity and promotes it. Participating in Mass regularly should bring us closer to Christ and to our fellow parishioners. We may differ on secondary matters of piety and theology, but we are united in our common commitment to Christ. Corpus Christi has two meanings: The Eucharistic bread and the Church as the Body of Christ. We could think of our “Amen” when we receive communion as an affirmation of the real presence of Christ and of our obligation to work for the unity of the Church.

Examples of parishioners contributing to parish unity. In an affluent suburban parish, the chair of the social justice committee and the leader of a pro-life group co-sponsored a shared evening of reflection that included prayer and informal discussions. An inner city parish with a mix of white, black, and Hispanic parishioners sponsored a series of discussions during Lent on the challenges faced by each group. Some parishes have permanent community members interact with colleagues in various ways — preparing them for marriage; hosting them for home meals; and mentoring individual students by faculty members in their field. In a rural parish, two women succeeded in getting their pastor to be more inclusive of women and their concerns in his homilies.

What can you do to promote unity in your parish?

BEAUTIFUL:
“Mercy is like a mom with two lovely daughters: one is justice and the other compassion.” — St. Augustine
Feast of the Body and Blood of Jesus

June 17-18, 2017

SACRAMENTS IN DAILY LIFE:

The Feast of the Body and Blood of Christ is an important feast in the Liturgical Calendar. It gives us the opportunity to reflect in more detail on the marvelous mystery of the Eucharist that is celebrated each day in Catholic Churches throughout the world. Of course, you would be right to think that the most appropriate day to celebrate the Blessed Eucharist is Holy Thursday. And on that day earlier in the year we thought a lot about the theology of the Eucharist. However, the Church gives us this additional feast in the course of the year to reflect once again on the Eucharist so as to give us the opportunity to deepen our thinking on this most vital sacrament.

And perhaps that is exactly where we should start by realizing that Eucharist is a sacrament. When we were children in our catechism classes we were taught that a sacrament is “an outward sign of inward grace” — and this indeed remains an excellent definition of just what a sacrament is.

The Catholic Church and our brothers and sisters in the Orthodox Church believe that the sacraments are one of the most important ways that God communicates his divine grace to us — the people of his flock. We believe that each of the sacraments was instituted by Jesus Christ, and while God certainly transmits his grace to us by many different and various means we can be absolutely certain that whenever a proper sacrament is celebrated it becomes a real and effective channel of divine grace.

We are bodily creatures. We exist within our human bodies, and we perceive the world through our five senses. In acknowledging that the sacraments are an outward sign of inward grace, we are stating that sacraments are signs which are perceptible by our senses. Each sacrament has a particular sign such as flowing water for baptism, the outstretched hand of the priest for reconciliation, anointing for confirmation, ordination and the sacrament of the sick, the exchange of vows for marriage, and the bread and wine for the Eucharist. We can recognize these signs, and know that when they are accompanied by the correct words spoken by the proper minister they each constitute a sacrament.

Some Churches believe very little about the sacraments. It was a point of great debate at the Reformation, and commonly Protestant Churches recognize only two — namely Baptism and Eucharist. But in the Catholic Church we definitively recognize the importance of the sacraments — in fact we are a sacramental Church. We understand in a profound way the value of these concrete signs as ways of connecting ourselves to the sacred.

Lesser signs are also important and we call them “sacramentals.” These include actions such as blessing ourselves with holy water, receiving other blessings, the conferral of ministries, the making of sacred vows and even exorcisms. Religious customs such as saying the “Grace-before-meals” as a family can also be regarded as sacramentals.

There are many other pious actions that help us to connect with the sacred such as the wearing of medals or scapulars, or the occasions when we bless ourselves as we pass a Church. These sacramentals and other signs do not confer the grace of the Holy Spirit in the same way as full-blown sacraments do, but nevertheless they are always able to bring us into closer relationship with God.

The Eucharist is the sacrament that we come into contact with most often, and through it we become the recipients of divine grace. Our attendance at the Eucharist is the principal means by which we stay close to God in our lives — it is the best way we know to give him true worship. By reverently receiving our Lord in the Eucharist, we feed the life of the Spirit that is within us.

At Mass we are once again connected to the Last Supper, and we share in that wonderful meal in which Christ made present in a unique way what he was to achieve by his death and resurrection. When we go to Mass, it is as if we were sitting around the table of the Last Supper with Christ and his Apostles. This is why it is such a holy and important occasion.

of Christ. However, we have to take care that the Eucharist is transported with the reverence. In times past, the Eucharist would be carried to the sick in a solemn procession with the priest preceded by a server ringing a bell and flanked by acolytes holding candles. I am not suggesting that these practices be restored in our time, but they would be remembered. A certain ring emanating from the Holy Presence is there in that car, being brought from the Church to the sick.

This celebration of Corpus Christi is given to us to remind us that the great gift of the Eucharist is a holy mystery. This is Jesus, present in a way beyond our understanding. We take Him into ourselves when we receive Him and we are united to Him sacrificing Himself on the Cross for each of us and all of us when we pray the Mass in its fullness and eat the Sacred Meal. We come before His Presence whenever we are in a sanctuary where the Eucharist is reposed in a tabernacle. He was present with the Father and the Spirit at the creation of the universe. He is present with the angels and saints in heaven. He is present in the Blessed Sacrament.

And we take the Holy Presence into ourselves. Today, we thank God for the gift of the Eucharist, and we ask Him to help us grow in reverence for this great sacrament.

FAITH EDUCATION:

Faith Education will resume in the fall on Sunday, September 12th. 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 next year by contacting Patty in the Chapel Office [(440)-473-3560]. Even if you attended class last school year, you need to register. If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is upon us and summer is quickly approaching. It is 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 bring 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 spring and summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel 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.
THE HOLY PRESENCE:

Next week, a group of our high school Teens will attend the first of many deep spiritual experiences available for them during the summer — they will be going to Benedictine College in Atchison, Kansas for the Life Teen Leadership Conference. Throughout the year all of us have opportunities to make retreats or to engage in other spiritual encounters. The Life Teen Leadership Conference/Retreat takes a tremendous amount of preparation — transportation, feeding, and housing teens; providing speakers that the Teens can relate to; devising interesting activities, etc. etc. But if after the Teens return you were to ask them what their favorite part of the experience was, the vast majority of them will say the same thing — Eucharistic Adoration. The same thing happens when we take our students on Kairos. They are moved by the Holy Presence.

Our world is full of many beautiful buildings. From the seventeenth century Taj Mahal in India to the New One World Trade Center in New York City, there is a wealth of architectural beauty all over the globe. There are many beautiful buildings dedicated to the glory of God. Some of these buildings contain a beauty that surpasses their architecture and interior design. These are Catholic Churches. Whether we are in St. Peter’s Basilica in Rome or Our Lady Chapel in Gates Mills, or in a tiny Catholic Church in a remote village in a mission land, when we walk into a Catholic Church we are overwhelmed by something infinitely greater than interior design: we are overcome by something — Someone — present in the church. We are moved by the Holy Presence. We come before the Lord in the Blessed Sacrament. Our Churches are far more than fellowship halls where we come together and talk, eat, play games. Our Churches are tabernacle doors, you may have felt a relief that the Lord is once more present in our Church in the unique way of Sacramental Presence.

Some of you have probably noticed that the tabernacle door is open. This is an act of fellowship with the Lord, genuflect and then kneel before the Presence. When the priest or minister says: “The body of Christ,” the proper response is “Amen.” When the priest or minister says: “The blood of Christ,” the proper response is “Amen.” Whether it is during the Eucharist, or during Eucharistic Adoration on a retreat, or simply recognizing the presence of the Eucharist in our daily lives, the most important thing is not what we do, but how we do it. While we are talking about the Eucharist, it might be well for us to stress the proper etiquette for attending Mass and receiving Holy Communion. When we go to Mass it is important to participate by singing the hymns and saying the responses, listening attentively to the homily as well as using the time for private prayer as well as we can. We should also show great respect when it comes to the Eucharistic Prayer. This is not the time for a sudden bathroom break, or to be talking with the person next to you. The Eucharistic Prayer is the time to show deep and prayerful reverence and to acknowledge the miracle that is taking place on the altar.

A note about how to receive Holy Communion is in order. There are two ways of doing so. The first is by joining our hands and reverently putting out our tongue so that the priest can place the host on it. The second is by resting our dominant hand under the other and holding it out so that the priest can place the host reverently on your hand. Please do not grab the host, or stand with one hand in your pocket while casually holding the other out to receive the host. This is the Lord Jesus who is coming into your life at that moment, and it is appropriate to show deep respect.

When the priest or minister says: “The body of Christ”, the proper response is “Amen.” Before stepping up to receive Holy Communion it is appropriate to make a sign of reverence — a bow from the waist up. These things might seem very simple, and often they are, but we must remember that the way we think is often betrayed by our physical actions.

If a person, for example, wallizes up to receive Holy Communion with their hands in their pockets and chewing gum, it is obvious to everyone that this person does not recognize the fact that they are receiving the Lord Jesus into their lives.

Receiving the Eucharist is the most important thing that we do all week. Going to Mass is coming to an encounter with the Living Lord. Our attendance at Mass therefore ought to be a profound spiritual experience, and we shouldn’t jeopardize this marvelous opportunity by being inattentive or irrelevant. Here is a list of things we do affect the way that we think; and similarly the way we think is often betrayed by our physical actions:

- failure to pray when we enter
- failure to show real reverence when we kneel
- failure to stand properly when we kneel
- failure to show deep respect for the Sacred Presence
- failure to show deep reverence for the Sacred Presence during Eucharistic Adoration on a retreat, or simply recognizing the presence of the Living Lord in the Eucharist.
- failure to show deep reverence when the Eucharist is removed from the tabernacle as we enter

IN THE PRESENCE OF THE SACRED:

The sacred is not in heaven or far away. It is all around us, and small human rituals can connect us to its presence.

—Alma Villanueva

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 of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills.

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SERVING THE LORD IN THE POOR:

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SPEAKING VOLUMES THAT GOD DOESN'T WANT TO READ:

Do you think before you speak? You know, I don’t either. I was always pretty good at talking my way out of trouble. Whether it was a missing cookie, a broken window, a call home from the school or a speeding ticket — what began as an exercise in “punishment avoidance” became more of an art form over time. In all humility, some of those explanations and justifications were so poetic they could have been read at a session of the United Nations. In all honesty, it wasn’t always my words — though it helped coming from a big family — there were more people to blame.

Yes, I felt pretty good about myself growing up. The problem is that even when I got away with something, I was getting away with nothing.

Listen to what Matthew records Jesus saying in his gospel: “I tell you, on the day of judgment people will render an account for every careless word they speak” [Matthew 12:36]. Did you hear what Jesus said? You and I will “render an account for every careless word (we) speak”.

Now, you might think that is no big deal. Some people reading this probably think that means they will “have a chance “to explain” to Jesus why we said the things we did [when we weren’t thinking].

Make no mistake, my brothers and sisters — that’s not what Jesus is telling us.

On the day of judgment — your judgment — you are not a defense attorney who will be given to floor to “explain” why you did or said certain things. There will be no sweet talking, no smooth talking, no jury rigging and no chance to clarify.

God is, indeed, merciful, but He is not weak. And God is a just judge, but you and I are no defense attorneys. Court is not in session. By this point, the case will be closed.

What “render an account” means is that you and I will be held responsible or accountable for all we said — both the outwardly harsh, obviously sinful things that we said, and also the seemingly insignificant, selfish and careless things that we have said.

Think about what Jesus is telling us here. Not only will we be judged for those things we say out of anger, but for all the tears we have shed and hurt the great body of Christ. We will be held responsible for all those careless comments we have made over the years. Comments about ethnicity or race, comments about weight or appearance, comments about intelligence or vanity, comments about the opposite sex or their body parts, comments about bosses and teachers, ex-boyfriends/girlfriends, spouses, ex-husbands or wives, priests and nuns, neighbors and co-workers — the list is endless. Every comment I have ever made, whether “true” or not in my opinion, whether “justified” or not in my mind — every single comment that tears down Christ’s body — I will be responsible for. End of story.

Does that make you nervous? Is that a frightening proposition?

Don’t get overly concerned; God is merciful and rich in compassion. At the same time, do not confuse mercy with weakness.

God offers us through Scripture a loving reminder of our call to holiness. When we encounter a statement like the one Jesus made, let it serve as a true wake-up call to us, not only to be more mindful of what we say, but to become more affirming in how we speak to others in the body, for when we speak to them, we are speaking to Christ, Himself.

When it comes to Heaven, you can’t talk your way in — but you can talk your way out.

—The Bible Geek

THE MOVEMENT OF THE SPIRIT:

There is a spirit that pervades everything, that is capable of a powerful song and a radiant movement, and that moves in and out of the mind. The colors of this spirit are multitudinous, a glowing, pulsing rainbow.

—Paula Allen

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.

READINGS FOR THE WEEK:

| Monday        | 2 Corinthians 6:1-10, Mark 5:38-42 |
| Wednesday     | 2 Corinthians 8:1-9, Mark 5:43-48  |
| Thursday      | 2 Corinthians 9:6-11, Mark 6:1-18  |
| Friday        | 2 Corinthians 11:1-11, Mark 6:7-15 |
| Saturday      | Deuteronomy 7:6-11, 1 John 4:7-16  |

12th Week in Ordinary Time: Jeremiah 20:10-13, Romans 5:12-15, Matthew 10:26-33

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, rick-rack, 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 2017. There is a basket in the narthex of the Chapel to collect any donations you may have. Thank you for your help!

THE FREEDOM TO REFUSE LOVE:

Often hell is portrayed as a place of punishment, and heaven as a place of reward. But this concept easily leads us to think about God as either a policeman who tries to catch us when we make a mistake and send us to prison when our mistakes become too big, or a Santa Claus, who counts up all our good deeds and puts a reward in our stocking at the end of the year.

But this concept easily leads us to think about God as either a policeman who tries to catch us when we make a mistake and send us to prison when our mistakes become too big, or a Santa Claus, who counts up all our good deeds and puts a reward in our stocking at the end of the year. God, however, is neither a policeman nor a Santa Claus. God does not send us to heaven or hell depending on how often we obey or disobey. God is love and only love. In God there is no hatred, desire for revenge, or pleasure in seeing us punished. God wants to forgive, heal, restore, show us endless mercy, and see us come home. But just as the father of the prodigal son let his son make his own decision, God gives us the freedom to move away from God’s love — even at the risk of destroying ourselves.

Hell is not God’s choice — it is ours.