

**CLOSING PRAYER:**

**~ A Blessing of a Father ~**

Loving God,  
You have given us life  
and cared for us  
through our father.

We thank you  
for his life,  
his care  
and the wisdom  
he has taught us.

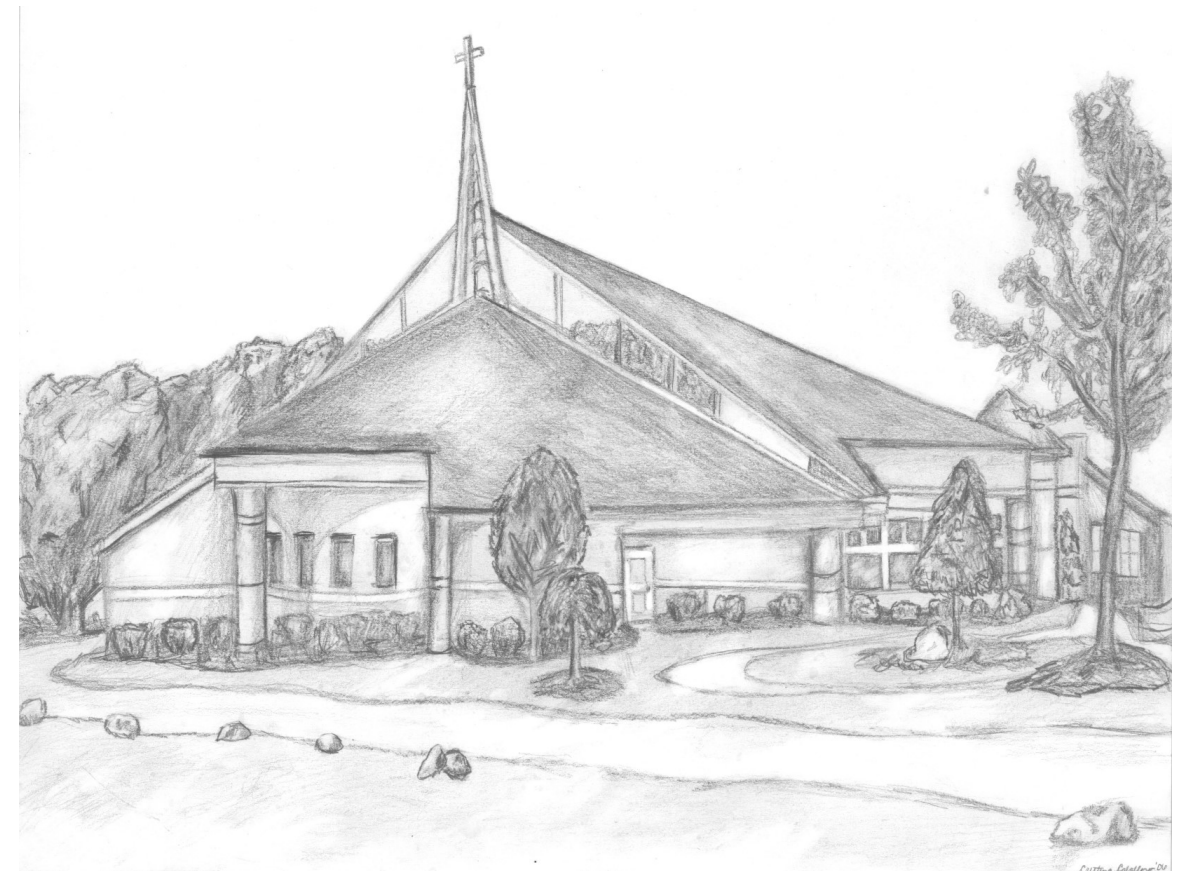
Fill him today and all days  
with your Holy Spirit  
of wisdom and love.  
Help him to hear your voice,  
and to follow you  
each day.

May he teach his children  
to do the same.  
Let the example  
of his faith and love  
shine forth.

Grant that we,  
his family,  
may we honor him  
with a spirit of love  
and profound respect.

May you, O God,  
fill him with joy and holiness  
in your presence.  
Amen.

# 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.*

**CAMPUS MINISTRY OFFICE:**

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

phone: [440] 473-3560 or 216-570-9276 [cell]. e-mail: [blazekj@gilmour.org](mailto:blazekj@gilmour.org)

**A REFLECTION FOR FATHER'S DAY:**

I've always considered Father's Day to be kind of a goofy holiday. Someone, somewhere — probably working for Hallmark — decided that dads needed a day devoted to them since moms get one in May. I am sure some dads have families who go all out for Father's Day — they do breakfast in bed, steak for lunch and dinner, and lavish Dad with praise and attention all day long. If this describes your Father's Day experience, you, then God bless you — but don't feel the need to tell me about it.

I think my own Father's Day experiences are more typical. They usually involve a gift — a gift that I ultimately bought. Sure, the kids shopped for it, but the debit card that paid for it had my account number on it. It's all grins and giggles for a few minutes on Sunday morning, hugs and kisses and "I love you, Dad" from everyone, and then life just kind of returns to normal. I'll put on the tie or place the coveted bottle of Old Spice in the closet next to the others from Father's Days past, and we'll get ready for church.

Of course, those experiences may seem insignificant, but as the recipient, I cherish them. And they have taught me a little bit about how God relates to us — and we to Him.

Three images strike me when I reflect on God's heart for Father's Day.

First, **God ultimately paid the price for the gifts we offer back to Him.** When my children were younger, they brought me Father's Day gifts that were simple, and — if I'm totally honest — sometimes really lame and bought with my paycheck, but I was thrilled to get them just the same. To this day, they are always proud of what they have offered to me, and I treasure that they made the effort to bless me. On a much grander scale, that is our story with Abba Father. God Himself ultimately paid the price for the gifts that we offer to Him, yet He is pleased by the sweetness of those things we participate in "to the praise of His glorious grace" [see Ephesians 1:6].

Second, **God's love and pleasure in us is not based on our actions.** At the same time, being a dad has taught me a lot about how I am not like God and how much I need the sanctifying work of the Spirit. I am selfish. I admit to wishing ever so briefly that my kids had thought to get that pink, limited edition Ping Bubba Watson driver instead of aftershave. Praise God that He doesn't look at me or my gifts to Him that way.

And finally, **God knits families together as a reflection of Him.** But it's being an adoptive dad that really makes Father's Day special for me — and not just a silly Hallmark holiday. I enjoy those few minutes on Sunday morning with my kids because I am reminded that we weren't a family, but now we are — forever! Those silly little moments on days like Father's Day are an awesome reminder of what it means to be knit together and reconciled in Christ. My kids don't give goofy ties to their "adoptive" dad — they just give them to their daddy. We don't give our affection to God as anyone other than our one, only, true Abba.

So if we meet, and I smell like an old-school barbershop, just know that I'm enjoying a Father's Day gift and having a little private worship moment with Abba because of who He is and what He continues to teach me about Himself through my kids. —taken from the writings of Rick Morton which appear on the internet.

**CHAPEL PICNIC WILL NOT TAKE PLACE THIS SUMMER:**

**Our Chapel Picnic which normally would have taken place will not happen this summer because of COVID. It will take place next summer on Sunday, July 10<sup>th</sup> following our 10 AM Mass.** Join us from our **Chapel Indoor Picnic which is scheduled to take place on Sunday, February 27<sup>th</sup> following our 10 AM Mass.** We look forward to our community being back together again to celebrate each other during these special times. So mark your calendars.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For John Weathers, who is undergoing treatment for liver cancer.
- For Mike Hiscar, who is seriously ill with a rare medical condition.
- For Bruce Schwartz, who is undergoing treatment for cancer.
- For Bill Barrett, who is undergoing treatment for pancreatic cancer.
- For Joseph Sikes, a 2-year-old children who is hospitalized with a brain tumor.
- For Nick Salupo, uncle of long-time Housekeeping Employee, Natasha, who has been diagnosed with Parkinson's Disease.
- For Sarah Johnston, Head of Old Trail School, who is recovering from cancer surgery, and undergoing further treatment.
- For Dale Rusnik, uncle of Jakob Bennish ['30], who is undergoing treatment for many medical issues.
- For Michelle Redmond who is having ongoing health issues
- For Chuck Vanmeter who is undergoing treatment for cancer of the mouth.
- For Danny McDonald, infant son of Therese Roche McDonald ['01] who is undergoing treatment for epilepsy.
- For Christopher Geschke, who is undergoing treatment for autoimmune illnesses.
- For Margaret Carlin, who is preparing for hip-replacement surgery.
- For Lois Grano, who is undergoing medical treatment.
- For Bob Dubovec, father-in-law of Athletic Associate, Spencer Kowitz, who is recovering from open heart surgery.
- For Gina Carmigiano, who is undergoing treatment for a brain aneurism.

**PRAYERS FOR OTHERS:**

- For the nation of India, afflicted with overwhelming cases of COVID and death.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- 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.
- For a greater awareness of our call to create a more humane and just society.

**FAITH EDUCATION FOR OUR CHILDREN:**

**We are going to resume Faith Education Classes for our children, beginning in the fall.** So it is important that you register your child. If you have a child — or know of a child — who is not enrolled in a Catholic School, and who needs to receive faith education, please enroll them in our Faith Education experience. Our **Faith Education Program** will help to fulfill your on-going religious education. **Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program.** We look forward to having your child join us in learning about and sharing our faith. **Please call the Chapel office [440-473-3560] with the needed information in order to enroll your child in our Faith Education program. Enrollment for next fall can be made at this time.**



**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Dennis Hager, who is critically ill with Kidney Failure.
- For Billy Wessel, uncle of long-time Housekeeping Employee, Natasha, who is critically ill with COVID-19
- For Cailin Stubbs, mother of Kiki [‘23] and Trevor [‘26] Bilant, who is undergoing medical treatment
- For Mary Curran, mother of Megan [‘10], Carolyn [‘12], and Catherine [‘17] Curran, who is undergoing treatment for cancer.
- For Nick Pudar, who is recovering from brain surgery and undergoing further treatment.
- For John Zippay, who is undergoing treatment for a serious infection.
- For Addison McKito, sister of Aidan McKito [‘24], who is undergoing treatment for Hodgkin’s Lymphoma.
- For William Foster, father of Will Foster [‘21], who is undergoing rehab resulting from a brain aneurysm.
- For Vicki Veldon, aunt of Allie [‘11] and Joseph [‘12] Lencewicz, who is critically ill as the result of Myloma
- For Cary Knupp who is undergoing treatment for cancer.
- For Darlene Lonardo, mother of Joseph Lonardo [‘00], and grandmother of Angelina [‘22] and Giana [‘22] Lonardo, who is undergoing treatment for leukemia.
- For Kelly Lozick Brown, who is undergoing treatment for cancer
- For Frank Nannicola, grandfather of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam Shemory [‘08], who is undergoing treatment for cancer.
- For Kevin Bogdon, who is undergoing treatment for Lymphoma.
- For Christine Maharg, mother of Lily Maharg [‘21], who is seriously ill with cancer.
- For Sammy Tidy, a young person, who is undergoing treatment for leukemia.
- For Dave Howard, uncle of Gilmour Art instructor, Susan Southard, who is battling cancer.
- For Brian Fitzgerald, who is seriously ill with brain cancer.
- For Margaret Malarney [‘24] who is seriously ill.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great aunt of Lexie DeCrane [‘34], who is undergoing treatment for cancer..
- For Krishna Gupta, Sister of Science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for a brain bleed
- For Tara Hyland [‘07], who is undergoing treatment for cancer.
- For Chris Nash, cousin of Basketball Coach and Counselor, Dan DeCrane, and 2<sup>nd</sup> cousin of Lexie DeCrane [‘34], who is undergoing treatment for cancer.
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark [‘94], mother-in-law of Michelle DeBacco [‘96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is undergoing treatment for MSA.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Jan Poorman, who is under the care of hospice.



**COME TO THE FEST:**

The FEST 2021 is only 6 weeks away! Join us for our Annual Catholic Family FESTival on **Sunday, August 8<sup>th</sup> from noon until 8:00 PM. Gates open at 10 AM.** This year, there will be both an in-person and virtual format of The FEST! This year **FEST 2021 will be held at Brookside Reservation in Cleveland’s Metro Parks** [the address is 3900 John Nagy Blvd., Cleveland, OH 44144]. It’s a great new venue and we are looking forward to seeing you in-person. The reason for the move is to accommodate more people safely — but there is a limit. It still will be a day of faith, family, and fun. **There is a \$10 fee for The FEST** [if someone is unable to pay this, there will be a FEST In-Need Fund which will help underwrite the cost of tickets on a case-by-case basis]. Come and hear the best of the best of the national Christian artists: *We Are Messengers, Tauren Wells, Danny Gokey, for King & Country* . The day also includes dynamic activities for all ages, opportunities for prayer and reflection, and a large outdoor Mass will conclude the day.



This year’s theme for the FEST is **Take Courage**. After a year of being tossed about in the storm [see Matthew 14:27], our future is bright and hopeful because the Lord is with us. He said to those earlier followers — and each of us — “Take Courage, it is I.” We can walk forward into a bright and hopeful future not because the storm or the pandemic has passed, for our Courage and our Hope come from the Lord. With Jesus, we walk together into a future full of hope and promise. Together we will ‘take courage’ and celebrate the faithful love of God in our lives.

**And don’t forget, if you can’t join us in person, the FEST will also be virtual.** So whether “in-person” or virtual, join in for a day of faith, family and fun.

**SCHEDULE FOR THE WEEK:**

Sunday, June 20: <b>12<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> Public Mass & Live Stream
Monday, June 21: <b>St. Aloysius Gonzaga</b>	<b>NO MASS</b>
Tuesday, June 22:	<b>NO MASS</b>
Wednesday, June 23:	<b>NO MASS</b>
Thursday, June 24: <b>Birth of St. John the Baptist</b>	<b>NO MASS</b>
Friday, June 25:	<b>NO MASS</b>
Saturday, June 26: <b>13<sup>th</sup> Week in Ordinary Time</b>	<b>NO MASS</b>
Sunday, June 27: <b>13<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> Public Mass & Live Stream

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart”. [Jeremiah 24:7].



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

Each of us is called to live through the storms and questions which life itself provokes. Storms can come in many forms — there's illness, loss of loved ones, family drama, or physical storm damage, to name a few. Things don't always go the way we would like them to, but Jesus is there with us, through the good and the bad, calming the winds and helping us through. In the midst of these storms — and within life itself — be must discover a greater respect for God and to be kept safe in God's love. Life presents us with storms through which we struggle to find God's care. In addition, there are the inner storms as well whose waves ebb and flow through our minds and hearts. They can bring us to our knees — to a praying-place or a fleeing-place. However, those waves beat upon us or beat us up, during the calm times, God will encourage us to keep faithful.

Remember Job? Job has been talking to God; he has presented his "case" — argued, complained, whined about his being unjustly punished or treated poorly by God. His three friends have tried their best to assist his preparation for the court-appearance by presenting possible reasons for his being so punished. Job has lost everything — family, home, and wealth — because of a kind of deal the devil has made with God. The devil has seen Job in a praiseful relationship with God, but the devil assures God that if Job were to lose everything, he — Job — would be singing a different song. Would Job stay faithful if all his worldly goods were taken away? God agrees to the testing of Job and poor Job does everything but deny God; he does have many questions and frustrations.

Now it is God's turn to respond [Job 38:1-11]. God has heard enough of Job's "empty-headed", but heart-felt, protests. God begins his defense and opens up a cross-examination which are meant to win Job to life and not defeat him to death. God's voice comes from out of a tempest which is a biblical symbol for God's power. The basic line of God's defense is that Job does not know much about what God has been doing since the foundation of the world. Where was Job when the sea — the mighty waters — were put in their places? Job's arguments are like the waves which have their force, but will find stillness from their proud raging at the foot — the shore — of God's designs. All of this is said, not because God is unloving or uncaring. Rather the opposite is true; God wants to remind Job — and us — that He is God, and we are not! Sometimes we become confused on this point.

Mark's Gospel [4:35-41] pictures a boat with Jesus in the back sleeping and a huge storm arising. The "faithful" — or are they? — wake Jesus Who calms the winds and waves and their fears. Jesus then asks them whether they have yet attained faith in Him and His faithfulness to them.

Those in the boat sigh in relief and wonder. Their verbalizing their awe is a statement of faith in which they see that Jesus is Lord — even of the earth. They will see often that He has domination over evil spirits — the devil and sin itself.

The community for which this Gospel is written is struggling to live the implications of Jesus' teachings, and His project of returning this world to the kingship of God. The waves which are rocking their boat are caused by their being faithful to what they believe they trusted Him by getting into the boat — which is easy to do when docked on shore.

From the early days of Jesus, He was causing waves. Because of Him, Mary and Joseph had to flee with Him into Egypt. Jesus made trouble with His hearers as He spoke of the new ways of relating with God and with life. He bothered the political leaders by confronting Roman authority. He was always asking His listeners to choose one way or another — putting them in conflict with themselves and with others — including family members.

Jesus once said that He came into this world to bring about division — not satisfaction [see Luke 12:51]. Though Mark's Gospel is centered on the conflict between believers and those opposed to believing, it is also a picture of our own divisions, and/or choices we make because of our invitations to follow Him. Once we let Jesus in our personal boat, there are personal storms within ourselves — as we have seen with Job. Staying faithful to Him and His ways is an up and down, wave-like undulation. At

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Mary Ann Rachuba, mother-in-law of Upper School Teacher, John Overman, and grandmother of Jack ['25] and former Gilmour student, Michael Overman.
- For Rick Osborne, former trustee, father of Morgan Osborne Silverman ['08] and grandfather of former Gilmour student Sarah Sullivan
- For Jeremy Sexton.
- For Sister Loretta Valdes, C.S.C.
- For Earl Cipriani.
- For John Blakesly, uncle of Jimmy Rooney ['14], and brother-in-law of Jim Rooney ['86].
- For Father Dominic Modzelewski, O.S.B.
- For Sandra Corbett
- For Lillian Joliat
- For Chip Fisher, brother of Jim, brother-in-law of JoAnne Fisher, and uncle of Bill ['10] and PJ Fisher
- For George Opalich, father of Georjanna ['09], grandfather of Morgan Mills ['11], great-grandfather of Hope Regalo ['19]., and great-uncle of Lexi ['10] and Spencer ['12] Antunez
- For James May, father of Robert May ['72], and grandfather of Gabby DeFrancesco ['11]

**SERVING THE LORD IN THE POOR — JULY 17<sup>th</sup>:**

Our Savior Lutheran Church Food Pantry has instituted **new procedures** because of the Coronavirus. **Thus they help pre-packing nonperishables in bags on Thursday evening beginning at 5 PM.** They will continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help packaging the items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

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.

**Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**CHAPEL ENVELOPES:**

Over the course of COVID-19, many people have been mailing in donations to the chapel. Now that we have begun to assemble again, many are also looking to replace their envelope supply. We really appreciate this, as our collections are obviously way down. **If you would like us to send you a supply of envelopes, please call Father John or Patty at the Chapel Office [473-3560], and we will get them**

**WEEKLY OFFERING:**

**Thank you to those who have begun to send in weekly offerings. We really appreciate it.** Here are the offerings that we have received throughout **the week prior to July 18-19.** Thanks for not forgetting about us.

Offerings-----[week of June 12]----- \$ 0.00  
Offerings-----[week of June 13]----- \$ 830.00

**FINDING CALM IN THE STORM:**

The summer before I left to study theology in Rome, one of the older Sisters who did domestic chores in the hospital in which I worked gave me one of the most meaningful gifts I've ever received. It was a funeral home calendar picture of the scene depicted in Mark's gospel — Jesus calming the storm [Mark 4:35-41]. She'd carefully put it between two sheets of plastic, woven boondoggle around the perimeter and glued a cardboard stand on its backside. "I know you're going to have a hard time in Rome," she said. "I've heard seminarians really have to study hard there. But when you're tempted to give up, look at this picture. If Jesus could calm that storm at sea, he can also calm the storms in your life."

Though her fear of my having to work hard was obviously engendered by seminarian "propaganda," Sister Baptist's message that afternoon completely mirrored the message Mark was trying to convey by including this miracle story in his gospel.

Marcan scholars are convinced that Mark accomplished this by first taking a miracle story used by preachers to emphasize Jesus' power over nature and adding several phrases to make it applicable to his readers' everyday lives. The added lines are: "Teacher, do you not care that we are perishing? . . . Why are you terrified? Do you not yet have faith? . . . Even the wind and sea obey him."

Mark presumed that all people of faith often feel abandoned by the person in whom they've placed their faith. They sense they're "perishing", and no one — even Jesus — gives a darn about them. Yet it's in the very midst of our feeling abandoned that we most encounter the risen Jesus, assuring us that we need to put more of our faith in him/her, not less. The evangelist believes that it's precisely during those times that Jesus expects us to give ourselves more intensely to others, and not give into the temptation to back off from those acts of faith which our imitation of Jesus demand.

After all, someone whom even the "sea and wind obey" must be powerful enough, as Sister Baptist pointed out, to calm the storm of abandonment in our own personal lives. When we're dealing with God, we're dealing with a unique person.

As we learn in the story of Job, it is God's "otherness" that was the only thing which could explain the sudden, devastating influx of evil in Job's life [Job 38:1-11]. Job eventually came to understand that God could do things which he could only dream about. If we presume God's unexplainable actions in nature, why should we question God's unexplainable actions in our own lives? God operates on levels we humans can't comprehend.

But, as Paul reminds the other Christs in the Corinthian church, we're expected to do more than just admire the way God operates. Our becoming one with the risen Jesus means we've also become part of God's incomprehensible world [2 Corinthians 5:14-17]. We — like the risen Jesus — are now "new creations," expected to live our lives on a new level — a level on which "we no longer live for ourselves, but for him who for our sake died and was raised."

It's significant that Paul never personally knew the historical Jesus — the itinerant preacher who lived in Palestine during 6 BCE and 30 CE. Like ourselves, the Apostle experienced only the risen Jesus. That means he wasn't "distracted" by Jesus' humanity. On the Damascus road, Paul stepped instantly into a new world — a world in which his faith in Jesus' presence grew even in those moments when he felt most deserted by God — something we need to be assured of every day of our lives.

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

**KEEPING OUR HEAD STRAIGHT:**

We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far.

—Swami Vivekananda

times we delight in our being charitable, generous, forgiving — and even suffering. At other times, the storm is resolved by our storming out of conflicts — resentfully retracting ourselves from assisting others, and/or, jumping ship and swimming away from the whole situation.

Jesus did not shame or walk off out of the boat and across the waters, shaking the spray off His feet in disgust. He seemed to them to be sleeping and inattentive to their struggles. He asked them simply about the source of their being terrified. The simple answer is that they were a human group, fearful of losing everything, like Job — and especially their lives. This is healthy — this fearfulness — and faith does not take away our human fears immediately. Prayer does not resolve our fears, but our fears can become our prayer. The storms do not abate when we fall on our knees or face or backside.

We wait often to see the calm — the dawn, the pot of gold — but we struggle to keep turning to Him in the company of believers. These are not like Job's three friends who have it all figured out. Our companions are those who have experienced their own storms of faith, and living that faith within the waves of fears and doubts. They are those who are remaining in the Boat, and surrounding us each day or weekend at the Table of the Ship Captain.

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

**LIFE IS TOUGH:**

Have you ever thought that God makes life too difficult? Think about it. Think about all of those times that you've been really tempted and fell because the temptation was too great. Think about all of those days when nothing seemed to go right, and you may have wondered: "God why are you doing this to me?" When is the last time you had a day like that? Maybe even today!

First of all, as Christians we need to realize that there's a big difference between trials and temptations. Trials come from God, but temptations do not. Temptations come from the devil and from within. How do we know? Read what St. Paul writes to the Church at Corinth: "God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it" [1 Corinthians 10:13]. God does not want us to fail — He would never set us up to fail. That means that all those times we say: "It was too hard" after we've sinned, that it wasn't God's fault what happened — it was ours. St. Paul reminds us that God will never put us in a situation that we can't handle or survive, as long as — and here's the kicker — we have the courage and the humility to call on Him.

Faith is God's gift to you to help you through the storms of life. Just as obvious, we all go through dark times — whether that be of our doing or because of others. If you're confronted with a trial — and you will be — have the courage to call on God, and He'll give you what you need to get through it. If you find yourself in a tempting situation, realize that it isn't God setting you up to fail. Live for Jesus in that situation, take pride in your faith, and in the ability to call yourself a Catholic Christian, and kick the devil in the rear and tell him that he can't win because you stand with Christ. Be proud of Jesus Christ. He is proud of you!

—Edited and adapted from the writings of Mark Hart, which appear on the internet

**DRESSES FOR HONDURAS:**

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making dresdresses 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, ricrac, 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. **Set the items on the table in the narthex of the Chapel** and we will take it from there. Thank you for your help!



**GOD IS MORE THAN ENOUGH:**

A kindergarten teacher, says Margaret Avery, was telling this Gospel of calming the seas [Mark 4:35-41] to British students. Outside the school, a blizzard was blowing. While she was struggling to get the children through the snowdrifts to the school buses at 3PM, she heard one 5-year-old say to his friend: "We could use that Jesus right now."

Jesus and the twelve had spent the daytime hours preaching. They were exhausted. They wanted quiet hours for a fish fry, wine, conversation, and sleep. But huge crowds pursued Jesus. Then as now, Jesus had huge box office draw. He said to the disciples: "Let's break camp and go to the other side." But, because it looked like a storm, the apostles did not want to ship out. Remember some of them were experienced sailors. Only reluctantly did they sail with Jesus.

Peter's boat would seat a party of thirteen comfortably. All got in, and Jesus began sail with a boatload of very unhappy campers. Soon the exhausted Jesus was in the stern asleep.

Initially it was a peaceful sail. The apostles were dozing. The only one working was the muttering Peter at the helm. Then the mother of all storms arose. The weather people among the apostles had been correct. When cold winds come out of the mountains in the north, they whip up the lake with waves six feet high. If you were in a small boat in such a storm, you could forget about sending out a distress signal. Just get on your knees and sing: "I'm Coming Home, Lord." Humungus waves were washing over the boat. Everyone was drenched.

Peter shouted: "Get that sail down" — though he used much more colorful language. The vessel was in danger of capsizing. They broke out the oars and aimed for the nearest shore. Those not rowing were bailing furiously.

Unaccountably, Jesus continued to sleep despite the apostles now singing: *Nearer My God to Thee*. More unaccountably the apostles allowed Jesus to sleep. Finally, when their nerves broke, they angrily shook Him. The still sleepy Christ stood. Wind was whipping through His hair. His beard and clothing were sticking to His lean body.

Notice that Jesus addresses the awesome sea as a person. "Quiet. Be still." This ties in with the Jewish belief that the devil lived in the water. It was the devil who was churning up the lake. And so Jesus spoke to him directly.

There is a calm. The apostles are stunned. Their Leader switched off the storm without any effort. The Jews believed that only God had power over storms and sea.

Then Jesus spoke to them: "Why were you so terrified? Where was your faith?" He had done such a good job of calming the wind that the sail was useless. They had to use oars to get to the shore — and some dry clothes. The tired Jesus went back to sleep on His wet pillow.

Mark wrote his Gospel toward the end of first century. The Church was already in big trouble. Emperors were persecuting the Church. The favorite outdoor sport of Romans was feeding Christians to lions. The apostles were either on the run or martyred. Jesus was off stage. Christians were cowering in the catacombs. There were heresies. Informers and scandals were everywhere. People lined up to abandon ship. Mark is saying to early Christians: "We've been down this road before. If you think you got it bad, you should have been in the boat that night. Jesus in His own time will rise from sleep and say to our enemies: 'Quiet. Be still.' And the Church will move into the second century with all flags flying."

Throw all this 1900 years into the early 21<sup>st</sup> century. Numbers of priests decline. Few young women join the convent. Catholics squabble among themselves. Many young people are turned off.

**THE VIRTUE OF CHARITY:**

The great medieval theologian, Thomas Aquinas, who remains an important resource for contemporary "virtue ethics," treated charity as one of the three theological virtues, along with faith and hope. Charity — an unmerited gift from God — enables us to live in friendship with God, to participate in the life of the Trinity and to experience something of eternal beatitude while still on earth. As scripture teaches us, God has first loved us which enables us to love God [see 1 John 4:19]. Our friendship with the triune God, who always loves us steadfastly and unconditionally, is dynamic, always open to further growth and development. Lukewarm believers can fall in love with God, nominal Christians can develop a loving relationship with Christ, and good Catholics can get more energized by the Holy Spirit.

Recognizing our limitations as lovers can function positively, preserving us from self-righteousness and encouraging us to deepen our love for God. Furthermore, the ever-merciful God can transform our sinful failures to love into more effective exercises of the virtue of charity. The God proclaimed by Christ is not a stern judge, but a passionate lover who seeks to befriend us. Through the gift of grace, we are able to return that love — at least in some measure — and to delight in the gift of friendship with God.

The virtue of charity inclines us not only to love God, but also to love our neighbor. These two loves are essentially united so that they necessarily interact in an authentic Christian life. The early Christian community put it this way: "Whoever claims to love God yet hates a brother or sister is a liar" [1 John 4:20]. We are called to love our neighbors because they also are loved by God and share in the gift of divine friendship. God's love excludes no one and embraces all human beings, creating a universal fellowship, an all-inclusive community of love. The virtue of charity empowers us to do the hard work of maintaining healthy family relationships, to set aside our own needs to meet the needs of our friends, and to get along with troublesome colleagues at work. As Jesus teaches us by word and example, charity also prompts us to expand our circle of love to include those in need, the poor, the vulnerable and even our enemies. Charity is true to itself when it is prepared to give more tomorrow than today and when it is ready to sacrifice self to serve others.

Individuals practice charity in various ways. Tim expresses his love for God by going to Mass a couple of times during the week. Mary practiced tough love by enrolling her drug-addicted teenage son into a drug rehab program. Sam deepens his loving relationship with his wife by regularly paying her honest compliments. Martha cares for her elderly neighbor by grocery shopping for her. Don helped create a better work environment by befriending a black co-worker. Sylvia got her friend through a tough divorce by being a good listener. Jose helps the poor by serving meals once a week at a food distribution center. Sharon gave up a very lucrative job to become a community organizer in the inner city.

What concrete thing could you do to practice the virtue of charity?

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

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage

of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**



**THE STORM ON THE LAKE:**

Years ago, I attended a seminar on religious experience where a woman shared here following story. A few years before this incident occurred, her life had been rather settled. She had been happily married, her children were grown and on their own, and she and her husband were running a successful business together. Then it all fell apart. Her husband, a recovering alcoholic, began to drink. Within two years, they had lost everything — including each other. Their business went bankrupt, they lost their house, and their marriage fell apart. She moved to a new city and took a new job, but the pain of what she had lost lingered, and she found herself constantly depressed and joyless as she sought to sink new roots, meet new people, and begin over again in mid-life.

Her frustration culminated one evening when, having worked late, she was driving home and stopped for a red light. While waiting for the light to change she was hit from behind by a drunken driver. The irony wasn't lost on her. Her car was badly damaged and she, suffering from whiplash and a series of cuts and bruises, was taken to hospital by ambulance. After several hours of x-rays, examinations, and medical treatment, near midnight, she was released, to be driven home by a policeman. As they drove up to her townhouse she noticed that the front door was wide open. Getting out of the car she realized that her home had been ransacked and vandalized. It was the last straw — all that penned up frustration, anger, loss, and grief finally burst, and she lost control, began to scream hysterically, and ran across the lawn shouting curses at God and life in general — the policeman chasing her.

As she recalled this, she told us that she remembered exactly what was running through her mind as she ran across that lawn at midnight, hysterical, cursing, a policeman giving chase. Her anger and her questions were about God: "Where is God in all of this? Why is God letting this happen? Why is God asleep?"

Then, just as she heard her own curses as an answer, suddenly, in one instant, everything became calm. She ceased running, stopped shouting, because she felt inside of herself a flood of calm and a peace such as she had never experienced before in her life. No magic lights went on, no divine voices were heard, and she made no claims of "miracle" afterwards, but, for one second she realized that, no matter the storm, no matter the loss, and no matter death itself, God is still in charge of this universe. One second of realization was all it took. Calm returned. She sent the policeman home and began cleaning up her house. She has essentially remained in that calm since.

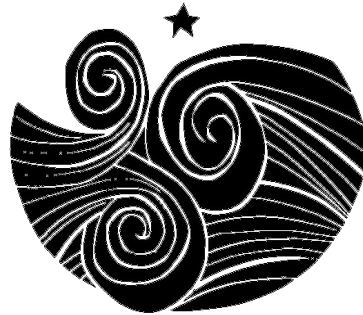
The story of Jesus asleep in the boat and rising to calm the storm is a similar, parallel story [Mark 4:35-41]. The deeper lessons contained within them though are perhaps less obvious — at least during the more stormy moments in our lives. In essence, both stories tell us that God is still in charge of this universe, every counter-indication notwithstanding. The first Christian creeds had only one line: Jesus is Lord!

Ultimately that says enough, says it all. God still rules — even in death and darkness. But, as these stories also make clear, during the stormy moments of life, when our very souls are in fear of drowning, it will seem like God is asleep, comfortable, his head on cushion. But — and this is the real challenge of these stories — calm is only a second of realization away.

What calms the storm in life is not that all of our problems suddenly disappear, but that, within them, we realize that, because God is still in charge, all will be well — whiplash, bruises, ransacked houses, alcoholic spouses, lost houses, lost jobs, loneliness, and the shadow of death itself notwithstanding.

All will be well because, even asleep with his head on a cushion, God is still lord.

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



Ugly sexual scandals are about us. People jump over the side — like the 5 year old at the beginning of this reflection, we are saying: "We could use that Jesus right now."

Mark is telling us through this story that Christ will once again play Superman when He is ready. He will then ask us sharply: "Why are you so fearful? Where is your faith?" And the Church will flourish in the 21<sup>st</sup> century.

The aphorism teaches that when you have nothing left but God, you will find God quite enough. The German poet Rilke said God's grace quietly refuses to destroy us. Our prayer then should be that of the seamen of Brittany: "Lord, the sea is so large and our boat is so small. Come quickly."

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

**NEXT BIBLE STUDY — JUNE 23<sup>rd</sup>:**

**Because of the many family graduations occurring during this time,** we will return to our normal Wednesday bi-weekly meetings of our Virtual Bible Study on **Wednesday, June 23<sup>rd</sup> at 6:30 PM.** The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather our favorite snack and/or drink, but be prepared to be nourished on God's word. **Our topic for this Bible Study will be: Why do Bad Things Happen?**

**If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important stop to prevent negative intruders.**

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Plan on joining us. You'll have a blast, and celebrate your faith along the way..

**READINGS FOR THE WEEK:**

**Monday:** Genesis 12:1-9, Matthew 7:1-5

**Tuesday:** Genesis 13:2-18, Matthew 7:6-14

**Wednesday:** Genesis 15:1-18, Matthew 7:15-20

**Thursday:** Isaiah 49:1-6, Acts 13:22-26, Luke 1:57-60

**Friday:** Genesis 17:1-22, Matthew 8:1-4

**Saturday:** Genesis 18:1-15, Matthew 8:5-17

**13<sup>th</sup> Week in Ordinary Time:** Wisdom 1:13-24, 2 Corinthians 8:7-15, Mark 5:1-43

**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.



**FEAR IS NOT THE END OF THE STORY:**

Jesus asked them, “Why are you terrified? Do you not yet have faith?” [Mark 4:35-41]. Were you afraid of the dark when you were a child? I certainly was. Although there was a nightlight in my room, I was still often afraid because that soft light — which was there for comfort — cast shadows and didn’t quite penetrate to every part of the room — including those corners where I knew something sinister was lurking.

Like countless children through the ages, I feared what I didn’t understand, and my young mind couldn’t penetrate the mystery of night’s darkness.

When we think of the experience of the disciples related in this account of Jesus calming the storm at sea, it’s easy to sympathize with their plight, even as we might be tempted to shake our heads at what we — who like to imagine ourselves to be more enlightened — dismiss as a limited vision and weak faith. After all, they had already seen Jesus demonstrate the divine power that was at work within him in acts of healing and heard his teachings. Why should they possibly feel frightened because of the storm that was raging around them?

Just like a child who still feels fear, even though she has been assured, again and again, that she is safe and secure and that the shadows that seem to be hiding places for monsters are really just tricks of the light, our faith and confidence can also fail us when we encounter frightening or uncertain realities in our lives. In our most human moments, we are not all that different from those frightened disciples. But as we reflect, we realize that fear is not the end of the story.

In his Gospel, Saint Mark is again and again inviting us to join the disciples in asking: “Who is this?” Because, for Mark, Jesus is the embodiment of the saving work of God, and each of the miracle stories he relates becomes an opportunity to come to a deeper understanding of Jesus as the one who brings God’s power and providence to human needs.

What message is contained in the fact that the disciples had to “awaken” Jesus? Was he really that sound asleep? Or was it possibly that Jesus was waiting for the disciples to get more in touch with their fear and helplessness? At that moment, Jesus “gets up” — rises to his full height in the stern of the boat, and directly confronts the nearly overwhelming power of the wind and the waves. Mark seems to be invoking Old Testament images of God’s power over raging waters [Job 38:1-11; also see Psalm 107]. The evangelist is proclaiming that Jesus possesses the same divine power that inspired the faith and hope of the people of Israel for generations.

In a sense, this incident is holding up a mirror for us, inviting us to look at our own lives and to consider how we respond when all hell seems to be breaking out around us. Do we revert to an unlightened fear as we try to hold onto some illusion of control, or do we find hope and confidence in what has been revealed to us about God’s power and action, even if we might not be able to recognize it in the moment?

In his book, *The Road to Peace*, Henri Nouwen reflects: “Fear is not of God. Our God is the God of love, a God who invites you to receive — to receive the gifts of joy and peace and gratitude of the poor, and to let go of your fears so that you can start sharing what you are so afraid to let go of.”

The invitation for us is to allow Jesus’ questions to the disciples to lead us into a deeper reflection on the power of God that is at work both within himself and, through faith, in us. Rather than freeing the disciples from any experience of fear or suffering — or simply explaining away their fears — Jesus invites us to look with the eyes of faith so that fear may be replaced with wonder and awe at what God has done — and is continuing to do — in our lives and in the world.

—taken from the writings of Brother Silas Henderson, S.D.S., which appear on the internet.

**FAITH IS NOT FOXHOLE THEOLOGY:**

Kurt Vonnegut is quoted as saying: “People say there are no atheists in foxholes. A lot of people think this is a good argument against atheism. Personally, I think it’s a much better argument against foxholes.” That thought might offer a good start for us as we meditate on the question of a good God and suffering, an underlying theme of the Scripture Readings for this 12<sup>th</sup> Week in Ordinary Time.

Job’s life was more than just a storm — it was a tragedy. He was an upright, faithful man who felt blessed with great fortune. Then the devil bet against his goodness, wagering that Job’s faith would prove unequal to the loss of the good life. As Job’s circumstances got progressively worse, “friendly theologians” tried to help him assume the blame for the evil that befell him. Certain that they understood the ways of God, they kept reminding him that good is rewarded and evil brings punishment, so it was time for him to repent. Job would have nothing of it — he knew that he didn’t deserve his misfortune, so he called on God to justify the turn of events [Job 38:1-11].

The disciples onboard the rocking boat with Jesus had a belief system similar to that of Job — Jesus should have been their safety net. Thus, the storm’s increasing hostility was matched by their growing fear and frustration with an unresponsive Jesus. Where was God when everything was going wrong [Mark 4:35-41]?

Thus the stage is set; it’s time to re-align our faith. Job’s God doesn’t stoop to the level of the theologians by defining divine justice in human terms. Similarly, Jesus, fully awake to all that is happening, ignores the disciples’ accusation that he doesn’t care about them, and after overpowering the storm, he questions their lack of faith.

The questionable faith depicted rests on the assumption that God’s duty is to provide health and wealth to everyone who deserves it. That theology is very handy for the fortunate few of our world; it plays the double role of affirming the idea that their well-being is proof of their worthiness, while simultaneously getting them off the hook of responsibility for the masses of people who suffer. It also covers the poor, the victims, the innocent casualties of war and, yes, even martyrs, with a robe of culpability for their own fate.

It is St. Paul who reminds us that this “foxhole theology” is doomed to failure. In his letter to the Church at Corinth, Paul reminds his people that Christ’s life in us changes everything so much that Christ’s love actually “impels us” to live no longer for ourselves but for Christ. Paul is trying to point out that because we are one with Christ, death can harm us no more than it can harm Christ. Note that Paul didn’t say we won’t suffer and eventually die, but rather that suffering takes on a new meaning.

Now we are talking about faith that goes beyond foxholes and insurance policies. This is the faith Jesus hoped to find in his disciples as they went through the storm. Pope Francis teaches that while we do not always understand it, faith provides an “interior certainty, a conviction that God can act in every situation.” Faith, he says, “means believing in God, believing that he truly loves us, that he is alive, that he is mysteriously capable of intervening, that he does not abandon us and that he brings good out of evil by his power and his infinite creativity” [*The Joy of the Gospel*, #278].

The Scripture Readings for this 12<sup>th</sup> Week in Ordinary Time invite us to evaluate our faith, asking not what it promises us, but to what it impels within us.

Job’s questioning led to an encounter in which he was reminded that God is greater than the human capacity to understand, much less question. The disciples’ experience with Jesus led them toward understanding that the God of creation was closer to them than they could have hoped or imagined. Paul then took the next obvious step, reminding us and the Corinthians that in Christ, we have become a new creation.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet





**GOD OVER NATURE:**

At the end of the Book of Job, God addressed Job out of a storm and asked him if he was present when God created the world. God reminds Job about creation and the forces of nature — including confining the sea [Job 38:1-11]. In Mark's Gospel, Jesus quiets a storm, and the disciples ask: "Who is this whom even the wind and sea obey?" [Mark 4:35-41].

Insurance companies use a term to describe an uncontrollable natural force — they call it an act of God. That is an unfortunate term — it assumes that God causes nature to do harm to people. God does not do evil things to people. People do evil things to people. Pope Francis in his encyclical, *Laudate Si, On the Care for our Common Home*, directs us to discover and prevent any catastrophe that could rightly be called an Act of Man.

Natural catastrophes are events that we are very much aware of here in Southern States, or out in the West. We are always keeping an eye on the weather and how it will affect the waters around us. We have to have a lot of respect for stormy weather — particularly when a hurricane threatens. Buildings have hurricane windows, or wood or metal doors and windows. Most people do these things in their homes as well.

As careful as people have to be with their property that is on land, they have to be far more careful with that which is on the water. Boats have got to be secured. Trying to stay afloat during a major storm is foolish unless you are in a really large ship, and even that is not totally safe.

The ancients also had a healthy respect for the sea and for storms out on the sea. The ancients saw the sea as one of the most powerful forces in the world. They also saw the sea as a source of beauty. Life itself came from the sea. Food comes from the sea. Peace and serenity come from looking at the sea.

Even though it was such a powerful force, the ancients knew that God could control the sea. In the Book of Job, Job's pains lead him to question God's wisdom and power. God challenges Job with the simple statement: "I closed up the sea." God has even more power than the sea.

The fear of a storm at sea was too much for Jesus' disciples. Many of them were fishermen — they were terrorized when they saw the storm coming. When Jesus quieted the sea and the winds, they recognized the power of God working through him. Their question: "Who is this that calms the storm and the winds?" was similar to the Psalmist asking: "Who is the King of Glory" [see Psalm 24]?

First, though, their faith was tried. Remember, when the storm came up, Jesus was asleep in the boat. It appeared that He was not concerned with their plight. It seemed that they had to ride out this storm alone. The fear that the disciples had is the same fear that we all have when we are confronted with a crisis. We find out that we have a serious illness, and we become fearful for our lives and for our loved ones. We learn a terrible truth about one of our relatives or friends, and we fear that their lives and even our own reputations will be shattered. We often have to accept a change in our lives. Even changes as routine as moving from Middle School to High School, or High School to college, or college to independent life as a young adult can be frightening. We consider marriage and our responsibilities to a person we love, and then we consider our responsibilities to those people that we bring into the world, and we fear that we might not be up to the challenges of life. We fear that we are alone. But we are not alone. God sees. God knows. He's there in the boat of life with us as the storms rage. He challenges us as Jesus challenged his disciples, "Why are you afraid? Where is your faith?" Our all-loving God is also an all-powerful God. He will calm the sea for us if we trust in Him. God does not forget us, even if we think He is sleeping.

Perhaps the Scripture Readings for this 11<sup>th</sup> Week in Ordinary Time are not about nature after all — they are about God, the One who created the universe and cares for each one of us as an only child. He calls upon us to have faith that conqueror of the seas and of all chaos will help us grow closer to Him through all the challenges of our lives.

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

**GOD SPEAKING IN THE MIDST OF THE STORM:**

I would like to begin by mentioning one of the blessings of the Second Vatican Council. It is easy enough to see the negative things which have happened since the Council — declining Mass attendance, priestly identity crisis, and doctrinal confusion. We need also to see the positive results — especially the renewal of the sacramental rites and prayers. The revised Liturgy of the Hours is now prayed beyond clergy and religious to include lay people — young and old. Literally, the whole Church prays together.

Another practice that many people have embraced is to read Sacred Scripture — either directly or through daily devotions. I have found myself looking forward to certain books of the Bible — for example the Book of Job. Just on the level of literature, Job is magnificent. But, more importantly, it addresses the greatest problem of human existence — why do people suffer for no fault of their own? Why, for example, is a child born with a terrible deformity? Why does God allow humans to do horrendous things to others — torture, rape, false accusations; why doesn't God do something about mistreatment and suffering of children?

More than any other book in the Bible, Job focuses on the dilemma of innocent suffering. Today we hear the climactic conclusion of that book. After about thirty-five chapters of human attempts to solve the problem of pain, Job finally gets the chance to hear the one who knows answer — God himself. It is important to see how God speaks to Job — he addresses him "out of the storm" [Job 38:1-11]. God does not give a calm, philosophical solution to the puzzle. He begins by himself asking what, at first, seems like an irrelevant question — who set the limits for the sea? Why do the waves stop at a certain point and go no further? That question cannot be answered by a course in oceanography. Even after defining gravitation and explaining the nature of water, wind and land, the enigma remains. The question points to the mystery of the created universe. And if it were not enough to contemplate the ocean, God asks a series of similar questions about things which cause wonder, awe and fear.

The more we know about the world, the more we realize how little we actually understand. Each scientific discovery inevitably raises new questions. Such is the nature of science. The point, however, is much deeper than recognizing the limits of human reckoning. What the Book of Job underscores is that God speaks to us "out of the storm." During recent years, the media have made us aware of the awesome power of storms. Even those not in the path of hurricanes can sense the feeling of helplessness, the desire to flee or hunker down. It touches us on that level because we all face storms — some physical, but others emotional, the turbulence which results when something unleashes anger. Those storms can rage out of control, although they do not last forever. What matters, in the long run, is whether God addresses us out of the storm. God's word humbles Job. He inclines his head in silence.

In 2006, Pope Benedict XV stood before the site of the most appalling storm in human history — he visited Auschwitz. Pope Benedict's response was similar that that of Job: "In a place like this, words fail. In the end, there can only be a dread silence." The silence does not signify despair, but the desire to hear God's word. Pope Benedict's visit to Auschwitz did not resolve the problem of evil. As a "son of Germany", he acknowledged this terrible chapter in his nation's history. At the same time by certain gestures, he indicated that God was not totally absent. For example, Pope Benedict went to the place where the Nazis executed St. Maximilian Kolbe — the Franciscan priest who sacrificed his own life to take the place of a condemned Jewish man.

Mark's Gospel presents a paradigmatic experience of the disciples facing a storm [Mark 4:35-41]. In spite of waves breaking over the boat, Jesus somehow remained asleep. Like Job, the disciples wonder if their Lord cares about them. After quieting the sea, Jesus questioned them — and us: "Why are you terrified? Do you not yet have faith?"

The answer is found in the writings of George MacDonald: "How often we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven."

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

**HONOR YOUR FATHER and MOTHER**

— **even if you don't think they deserve it:**

The world that we live in today offers us choices constantly, right at our fingertips. From social media sites, mobile games, streaming platforms, and even food delivery services, with one click of a button or a swipe on a screen, we can pick and choose what we want, when it's most convenient for us. And if we get tired of one thing in particular, we can always move onto something else with ease. This is neither good, nor bad — it's simply a reality of the technological age.

One reality that we cannot choose our way out of, however, is our family members and the household we're born into. Unlike the apps on our phone, we are unable to so easily pick and choose new parents if our current relationships with them are less than ideal. However, even though we haven't handpicked our parents, God still calls us to honor them. What does honoring them exactly mean when we don't always feel like they're on our side?

Although I grew up in a Catholic family, I still found it difficult to remain obedient to my parents. When I was younger, we prayed before meals, went to Mass every Sunday, and I even attended a Catholic elementary and middle school. However, I didn't actively participate in my faith until the second semester of my freshman year in high school. From that point onward, I started walking towards Christ while my parents stopped in their tracks. The more time I spent at Church — celebrating Mass, attending Life Nights, or staying behind for a parish event — eventually my parents would ask the question: "You're going to church? Again?"

This question alone made me feel discouraged from sharing my faith with my parents, as well as obeying them. No matter how much of God's love I felt at retreats or Life Nights, I could never seem to bring that love into my own household — and eventually, I just stopped trying. Even though I was growing deeper in my faith, it stopped short when it came to upholding the Fourth Commandment. I poured my efforts into school and even used church to avoid the problems at home.

Fast forward to post-high school. I started praying that I could reflect Christ's love to everyone that I meet. From this prayer, God started to knock on my heart, and pointed to the people I often found hardest to love — my parents. I realized that if I wanted to be an outpouring of God's love to the world, I needed to first start at home.

Maybe you can relate to my experience, or maybe you've experienced a different type of tension between your parents. Perhaps at times it seems like all of your interactions with your parents end up in arguments, or it feels like they hold you back with a mountain of rules that only gets higher, or maybe they're simply not around. These situations can cause us to look at our parents as sworn enemies, which makes it difficult to follow and uphold the commandment to "honor your father and mother" [see Exodus 20:12], and in turn, makes it harder to live out our faith. It can be so easy to slip into an argument and immediately retreat into your room for days, without coming to a healthy resolution.

And yet, despite the difficulties of carrying out the fourth commandment, we are still called to show obedience and respect towards our parents. In the Catechism it says: "The divine fatherhood is the source of human fatherhood; this is the foundation of the honor owed to parents. The respect of children, whether minors or adults, for their father and mother is nourished by the natural affection born of the bond uniting them" [CCC, #2214].

By adhering to the fourth commandment, we not only honor our parents, but we also honor God, our Heavenly Father, who united all families together. Parents were intentionally put into our lives so that we could have an earthly reflection of our relationship with the Father above. By seeing Him as the source of our parental relationships, we can hope to see glimpses of God — no matter how small — in both our father and mother. And when we see God in our parents, honoring them and upholding the



fourth commandment becomes a lot more easier.

But we are unable to see these small, little glimpses of our Father if we become too caught up in things like ignoring our parents, arguing with them, or even complaining about them to friends or on social media. Just as you are able to show obedience and respect to God, you are called to mirror that same obedience and respect towards your parents; even in the moments when you feel like they don't deserve it. In doing so, God the Father will surely be pleased and overjoyed [See Colossians 3:20].

Upholding the Fourth Commandment goes beyond just avoiding arguments and sitting down every night at the dinner table. And it won't always be easy. So here are a few ways that may help your parental relationships become a reflection of Christ:

- **Communicate.** Simply put, talk with your parents. Even if it's something as small as how your day went or asking for help with an assignment, one small conversation could go a long way.
- **Listen.** This doesn't only apply to obeying the rules they've set forth, but also listening to them when they speak. A conversation goes two ways, and believe it or not, parents were teens once, too. By asking them questions and listening to their answers, you might find that you and your parents have more in common than you think.
- **Invite them into your life.** Not just when it's convenient to talk about around the dinner table or when things are easy. Share your struggles and your joy with them.
- **Pray for your parents** and ask God to heal anything in your relationship that might be preventing your family from becoming a reflection of Christ's love.
- **But above all else, love.** Share mutual affection and have sincere love for your parents [see Romans 12:9-10]. It is through this sincerity and genuine love that we are able to bring a little foretaste of heaven here on earth — especially in our homes. By having love at the core of our hearts, we are able to honor our father and our mother in ways that only Christ knows how.

So now go forth into your home, share the love that you've received from God with your parents, and make Christ known.

—taken from the writings of by Dyllan Mamasig, a college student

**LT & EDGE — NO MEETING THIS WEEK BECAUSE OF FATHER'S DAY:**

**Our Life Teen and EDGE youth group is meeting in person again. We will still allow people to join us virtually, but we want to encourage you to come in person. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon**

**Board Room.** If you are unable to join us, there are many resources available for you on the Life Teen website — **lifeteen.com**. There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**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.

Children's Worship  
Bulletin ✨

**WISE WORDS:**

The purpose of life is to believe, to hope and to strive.

—Indira Gandhi