

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

Breathe in me,
O Holy Spirit,
That my thoughts may all be holy.

Act in me,
O Holy Spirit,
That my work, too, may be holy.

Draw my heart,
O Holy Spirit,
That I love but what is holy.

Strengthen me,
O Holy Spirit,
To defend all that is holy.

Guard me, then,
O Holy Spirit,
That I always may be holy.

—St. Augustine

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

Our Lady Chapel



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

WELCOME ALUMNI:

This weekend, we honor our alumni, and we would like to extend a warm welcome to all who have returned to our campus — particularly those who have joined with us to share in Eucharist. **Special congratulations to the Class of 1972 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1967 who is celebrating their 55th anniversary, to the Class of 1962 who is celebrating their 60th anniversary, and to the Class of 1957 who is celebrating their 65th anniversary, and to the Class of 1952 who is celebrating their 70th anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.



SATURDAY EVENING MASS RESUMES:

Saturday evening Mass has resumed. We have had a number of people again express interest in our having this Mass, and with the coming of the summer months, many people look forward to having the opportunity to attend Mass on Saturday evening. **We look forward to having you join us once again for this celebration of the Eucharist.** The Saturday Evening Mass will not be live-streamed, and will continue as long as it is supported by attendance. God bless you.



BACK TO THE BALLPARK:

Our Lady Chapel is going back to the ballpark. Join us on Friday, July 15th as we head to Classic Park in Eastlake to watch the Lake County Captains attempt to slay the Dayton Dragons at 7:00 PM. Tickets are \$25.00 each and include game ticket, picnic dinner and postgame fireworks. The picnic begins at 6:30 PM and will continue until 8 PM. Sign up on the easel in the narthex. Final day to RSVP is Sunday, June 26



CHAPEL PICNIC IS COMING BACK:

Put this date aside; mark your calendars! Sunday, July 10th is the date for our annual Chapel outdoor picnic, which will be returning this year. 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, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and beverage are provided. **Families are asked to bring a favorite [for 4-5 people] desert to share if you can.** More information to follow shortly, including sign up procedure.



PENTECOST:

This weekend, we celebrate the feast of Pentecost — the descent of the Holy Spirit upon the apostles gathered full of fear in the upper room in Jerusalem. This event marks the beginning of the Church. Like the disciples on that first Pentecost, we have just begun to move out from under the effects of the Coronavirus pandemic and the fears that come with it. This has been a time of waiting for the Holy Spirit to renew the face of the earth.

We welcome the Holy Spirit into our hearts that are frightened. On Pentecost, Jesus gave the gift of the Holy Spirit to his disciples. He breathes the Holy Spirit into his disciples, and by doing so he re-creates them. Jesus' life-giving breath mirrors the breath of God given to human beings at the beginning of creation when God breathes life into the clay and made humans a living creation. It is because of this divine indwelling that we have the power to forgive and thus continue Jesus' saving mission. We are the incarnation of the risen Lord in our world today. We are re-created by the Holy Spirit. The sign of this re-creation is forgiveness.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Dale Rusnik, uncle of Jakob Bennish [‘30], who is undergoing treatment for many medical issues.
- For Sabrina Hood Kumer, who is recovering from Brain Surgery to remove a cancerous tumor.
- For Ann Griggs, mother of Father Gabe Griggs, C.S.C., who is under the care of hospice.
- For Liz Rybka, who is undergoing treatment for Gastric Cancer.

FOR THE DECEASED:

- For Herb Pahoresky, grandfather of Rebecca [‘19], Joseph [‘21], and Eve [‘22].
- For Sister Joanne Bonczek, S.N.D.
- For Wayne Nielson, grandfather of Victoria [‘22] and Nathaniel [‘25] Dulzer
- For Brother Larry Stewart, C.S.C.
- For Joseph Portale

PRAYERS FOR OTHERS:

- For our country. With God’s help may be more courageous in confronting the issues that surround us.
- For the people of the Ukraine and the people of Russia; for an end to the war; and for all people of the world to work more ardently for peaceful resolutions to political and social issues.
- 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.

CHAPEL ENVELOPES:

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, May 21]-----[Weekly Mail-in] -----	\$ 180.00
Offerings-----[Sunday, May 22]-----[Weekly Mail-in] -----	\$ 115.00
Offerings-----[Saturday, May 28]-----[Weekly Mail-in] -----	\$ 150.00
Offerings-----[Sunday, May 29]-----[Weekly Mail-in] -----	\$ 335.00
Offerings-----[Monday, May 30]-----[Memorial Day]-----	\$ 0.00

LIVE LIFE:

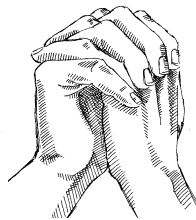
We all make choices. That’s the easy part. The hard thing about choices is living them. —Matthew Kelly 19

PRAYER REQUESTS:

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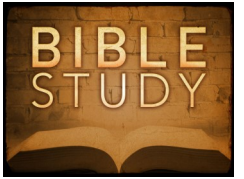
PRAYERS FOR THE SICK:

- For Brother Philip Smith, C.S.C., who is recovering from Surgery.
- For August Speziale, son of Aquatics Director, Jackie Speziale who is undergoing medical treatment
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For Thomas Hughes ['56], who is undergoing treatment for memory issues.
- For John Roddy, brother of Tim Roddy ['87], son of Kathleen Roddy, former teacher's aide in the Montessori, and brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for cancer.
- For Marty Zingales, who is undergoing medical testing
- For Tom Hanna, who is preparing for heart bypass surgery on June 1.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Sam Barrick, who has been diagnosed with cancer.
- For William Zhun ['70], brother of Peter ['66], Paul ['69], and Bob Zhun ['71] who is experiencing complications following surgery.
- For David Matis, husband of former Middle School Director, Paula Mattis, father of Kim ['89] and Bill ['91] Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of incoming student, Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Agnes Mirando, grandmother of David ['12], Agnes ['14] and Matthew ['25], who is seriously ill with a tumor.
- For Brendan Hearn ['26], brother of Kelsey ['22], who was seriously injured in a lacrosse game and is recovering from surgery.
- For Frank Nannicola, grandfather of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is undergoing treatment for cancer.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Brian Fitzgerald who is undergoing treatment for cancer.
- For Vicki Giancola, mother of Vince Giancola ['23], who continues treatment for cancer.
- For Elaine Hovecar, mother of Greg ['97], Matthew ['98], Ryan ['00], and Sarah ['01] Hovecar, who is awaiting a heart transplant
- For Joseph Borkey ['82], brother of Jeff ['80] and Jerrod ['87] Borkey, father of Christian Borkey ['16], and uncle of Jerrod ['12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, 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 seriously ill.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.
- For Paul Tuggey, grandfather of Charlie Tuggey ['21], seriously ill following a heart attack.



NEXT BIBLE STUDY — WEDNESDAY, JUNE 15th:

Our next Virtual Bible Study will be on Wednesday, June 15th at 6:30 PM. Bible Study continues to meet bi-weekly. 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 your favorite snack and/or drink, but be prepared to be nourished on God's word. **Our topic for this Bible Study will be: Eucharistic Processions**



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.** Join us. You'll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, June 5: Pentecost	10:00 AM In Person & Live Stream
Monday, June 6: Mary, Mother of the Church	NO MASS
Tuesday, June 7:	NO MASS
Wednesday, June 8:	NO MASS
Thursday, June 9:	NO MASS
Friday, June 10: St. Charles Lawanga	NO MASS
Saturday, June 11: Most Holy Trinity	5:00 PM In Person
Sunday, June 12: Most Holy Trinity	10:00 AM In Person & Live Stream

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 a Senior in 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.** We are always in need of Eucharistic Ministers.



FAITH and PERSEVERANCE:

Faith requires perseverance. It often grows in stages. Sometimes we fall. Sometimes we walk away. So often, we must crawl. Whether we consciously admit to it or not, our faith — our life in Christ — has sustained us throughout the ups and downs of our lives
—Peter Vaghi

REFLECTION ON THE THEME FOR THE WEEK:

In a world in much need of love and reconciliation, the Holy Spirit arrives like a strong gust of wind to liberate us from our dark places of isolation, loneliness, disappointment, and woundedness. The Holy Spirit arrives and fills our spaces with hope and the knowledge that we have not been left alone. The reconciling presence of the Holy Spirit bridges our differences. The Holy Spirit breaks through our boundaries and walls so we may hear each other and know each other just as we are.

The Jewish people prepared to celebrate the Feast of Weeks, or Pentecost — fifty days — by waiting for the seeds to grow into eatable food. They had planted these seeds at the time of Passover — a festival of remembering of how God had brought them out of Egypt and planted them — the Jews — in the new and promised soil of Israel. They prepared by waiting, watching, and hoping for nourishing rain. They would gather at the time of harvesting the first cutting of these plants, and celebrate their faith in the abundant and accompanying God.

This weekend we prepare to celebrate the abundant blessings of the “Wind” of God by being honest about how we have been growing because of the constancy of that Spirit. We can be quite occupied by how we need to grow, advance, and virtue-up in our lives. There are good crops growing in our lives and our relationship with God because of the goodness of God which we can easily negate. God gives in the increase, and we are God’s farm-field. It is good to be honest about the growth we are.

The coming of the Holy Spirit upon the early Church dispensed with being casual and a strictly private life-style [Acts 2:1-11]. It might be safer to celebrate this feast by praying that the Spirit rest more upon others around us “whom we would like to see changed” — it’s always easier to deal with change when it’s someone else who has to change. To pray for the Spirit’s coming more into our own individual lives might end up being the change others have been waiting for in our way of being and acting.

Living a heart-full life is at the center of being a spirit-filled person. As we celebrate this feast, we need to ask God to send this mysterious Spirit to us so that we might live more trustingly the mysterious lives we have and are.

The Feast of Pentecost was originally an agricultural festival for the Jews — giving thanks for the early crop. Some of those Jews had become followers of Jesus, and of course, as Jews, they were to come to Jerusalem for the feast. It is in the midst of this gathering that the surprising event of a Holy Wind and Fire Storm takes place.

This Spirit’s coming brings about great changes in the lives of those early “inspired” Jews. The ability to speak and understand different languages is only the first — and even the most superficial — indicators of what happened. They were enabled to understand and speak to the differences within the human community. As they were gathered together to give thanks to God for the abundance of the fields, these men and women were to spread the news “of the mighty acts of God.” Through the Acts of the Apostles, we read of these “mighty acts of God” which present a new sense of Pentecost.

The earth brings forth harvested grain through the planting of human hands and the sun and rain from the skies. The new Pentecost is our celebrations of how God’s Spirit sent from the skies, brings forth a harvest of good works through the cooperation of human hands. In a sense, the Church is a “Pentecost” — it remains a gathering to give thanks for the abundance of “mighty acts of God” which are breathed into the human structure of the Church and into its members. We ponder, sing of, write about, and proclaim that God’s Spirit is faithful to God’s continuous creation.

St. Paul’s letter to the Church at Corinth holds a wonderful physical image expressing the work of the Holy Spirit. The human body has many parts. The human Church, the human race both have many aspects. The Church, like the human body, does many different things, but when guided by the spirit, it becomes the Body of Christ. As our face can reveal an aspect of our total person, so each of us reveals

**UNCHARTED WATERS:**

I’m afraid that the axiom: “If you don’t use it, you’ll lose it” even applies to the Holy Spirit. It’s clear from our Christian Scriptures that Jesus of Nazareth didn’t share his Spirit with us just so we could lock him away in our dogmas and conveniently forget about his presence in our daily lives. The historical Jesus was convinced that those of his followers who were seriously committed to carrying on his ministry would need his Spirit to guarantee that they would be carrying it out as he wanted it to be carried out.

This is certainly presumed in our Scripture Readings for this Feast of Pentecost. In one of the earliest documents of the New Testament — Paul’s first letter to the Church at Corinth — the Apostle conveys his belief that the Christian community can’t exist as Jesus planned it to exist without the Spirit. The Body of Christ can only function as a body when all its members correctly employ the gifts which the Spirit has showered upon them. More than anything, that Spirit develops and presumes the uniqueness of each person — “to each individual the manifestation of the Spirit is given for some benefit.” In other words, if each Christian isn’t given the freedom to develop his or her gifts, the common good of the Christian community will suffer [1 Corinthians 12:3-13].

In the Book of Acts of the Apostles, the Spirit’s presence notoriously creates confusion and tension. It’s no accident that Luke employs fire, wind, and noise to accompany the Spirit’s Pentecost arrival. If we want peace, quiet, and equilibrium in our Christian communities, we don’t want the Spirit in our communities. The Jerusalem crowd initially presumes that those who had received the Spirit have simply been drinking too much — they’re not acting like “normal” people act.

Scholars who deal in “quantum theology” have an interesting take on the confusion the Spirit brings. Going beyond just this planet to discover God’s presence and activity in the entire universe, quantum theologians constantly remind us that change and evolution only take place in the universe when there are huge upheavals. If everything proceeds along peaceably, there simply is no change or evolution. For example, it’s no accident that we refer to the beginning of creation as the “big bang.” In many ways, the Holy Spirit is the “big bang” of the Christian community. Without his/her presence and activity we would never be doing what the risen Jesus expects us to do. We can’t biblically expect to be a spirit-led church without wind, fire and noise constantly being a part of whatever we accomplish. That’s how the universe works, and it’s how the Spirit works.

John’s Gospel, however, contradicts Luke’s picture. John has the Holy Spirit come on the community not on the Jewish feast of Pentecost, but on the Christian feast of Easter. According to his theology, Jesus rises from the dead, ascends into heaven, returns, and sends the Holy Spirit all on the same busy day. Also, unlike Luke, John connects the Holy Spirit in the life of the community with forgiveness of others. He faithfully agrees with other authors of the Christian Scriptures that the Spirit is the essential force helping us carry on Jesus’ ministry, but his hooking up the Spirit with forgiveness is unique. In John’s mind, the Spirit is the force who helps us discover how to forgive those who have hurt us.

Quantum theologians probably smile at John’s insight. Nothing causes more turmoil in the Christian community than forgiveness. It completely destroys the equilibrium of revenge. We usually know what to expect when someone retaliates for injuries. As Pope Francis often reminds us, forgiveness sends us into uncharted waters. Only the risen Jesus’ Spirit can guide us through the uncertainties such unexpected actions bring.

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

BEING ALIVE:

This moment is an opportunity to come alive.

—Brother David Steindl-Rast



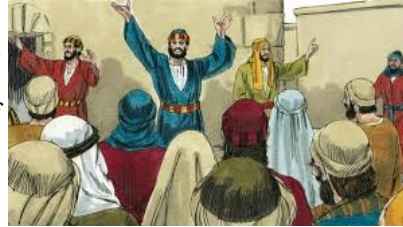
different cultures and tongues into a shared faith. The greater miracle was that they were becoming a community of genuinely diverse people — women and men from any and every culture. They were beginning to become a catholic —universal — community.

In his letter to the Church at Corinth, Paul reminds us that such a community is always a challenge for everyone concerned. It sounds so simple when he says it: “There are different kinds of spiritual gifts but the same Spirit” [1 Corinthians 12:3-13]. As Paul goes on about different forms of service, etc., his point is that those who share that diversity will become all they were created to be to the extent that each and every member strives to assure that everyone is called forth to contribute the best each has to offer for the good of all.

We translate Paul’s word for the gifts of the Spirit as charisms. This word shares its etymology with the word “charis” which we translate as grace — indicating that, like grace, charisms are exclusively gifts of God, unmerited and unobtainable by human effort. In the New Testament, the Greek word charisma appears only in the Letters, as if to explain that charisms became active after Pentecost, when the disciples were empowered to carry on Jesus’ mission in history.

The Pentecost story proclaims that the gifts of the Spirit empower us to overcome the differences that divide the human community into competing or even warring factions. Paul’s analogy of the body of Christ teaches that every person has the potential to be a source of grace for and to be graced by all others.

In the Gospel of John, Pentecost happened on the day of the resurrection. As John depicts it, Jesus became present in the midst of the disciples and greeted them with Shalom-peace. After exposing them to the scars of his wounded hands and side, he again said: “Shalom”. Then, having made them aware of the cost of being agents of God’s love, he said: “As the Father has sent me, so I send you” [John 20:19-23].



In a reenactment of the creation [see Genesis 1:26 and 2:7], Jesus breathed on them, saying: “Receive the Holy Spirit.” Once they received his Spirit, they were capable of carrying on his mission. Whereas in Genesis, the human vocation was to be stewards of all creation, Jesus summarized his mission with the single command to forgive, intimating that forgiveness is the key charisma of people who would be his disciples.

The second half of Jesus’ phrase: “whose sins you retain,” has been interpreted in multiple ways. It can be a warning that lack of forgiveness leaves the world in a state of chaos. Another possibility is that Jesus is reminding us that forgiveness cannot be imposed. In a prior event in Jesus’ life, when people refuse to see the truth, no one can free them from their sin [see John 9:20-41]. Forgiveness is dialogic; it cannot be imposed.

The Acts story says that 3,000 people were baptized on the day of Pentecost. We need to remember that those 3,000 included people known today as Iranians, Iraqis, Turks, Asians, Africans and Europeans — the known world of the New Testament. If the enthusiasm of the disciples hadn’t been enough to make people question their sobriety, their conviction that such diverse people could form a community of love and service should have made others question their sanity.

The feast of Pentecost challenges our hope and faith. Each week we proclaim: “I believe in the Holy Spirit.” Pentecost asks how deeply we mean that. Are we willing to let Christ’s Spirit impassion and empower us? Are we willing to be led beyond our culturally comfortable worlds to form communities that include such diversity and such different points of view that we will need, and even learn to enjoy exercising, the charisms of humility, humor and forgiveness? Like forgiveness which cannot be imposed, such communities spring from grace and are as costly as was Jesus’ own mission. Pentecost promises that it is worth the cost.

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

something of the Person and mystery of God [1 Corinthians 12:3-13]. What a great way to really live!

A great way not to live is hiding because we are afraid. John’s gospel [20:19-23] displays this well. Locked in, not even a real gathering, the remnant is sitting in separation. Jesus rises in their midst and breathes the Spirit upon their fragmentation after the greeting of peace. His presence removes their absence and they rejoice to hear his words and see the signs of his glory. As with all his encounters with the broken, lost and hurt, Jesus meets them with their pasts, in their now-times, but has a future-eye for their lives — Mission! Jesus meets them, and the early Church has a Reconciliation Service right on the spot. He then says: “I do not retain your sins, so whose sins are you going to retain?” He will tell them that as he has been sent to them, they are sent out and into and for this world he came to redeem. What a way to live!

The work of the Holy Spirit is to make holy flesh — the incarnation in each of us. We remember the story in the Book of the Prophet Ezekiel where he was taken out into a valley covered with bones. God’s breath moved over this semi-cemetery and flesh recovered the bones and the bodies recovered life [see Ezekiel 37].

This yearly celebration recalls the present, now-happening, breathing of God’s Spirit among us. In our part of the northern hemisphere grass, flowers, trees, berries and the ever-present dandelions have all come alive. The warming breezes have brought our dead lands to life. It is this wonderful event of God’s continually bringing us back-up-to more life which is nature’s celebration. It is our celebration as well.

The Holy Spirit “overshadowed” the empty womb of Mary “and there was Light” — the Word became flesh [see John 1]. That same Spirit is sent to “overshadow” us and bring our flesh into that same “light” and “Life” and bring forth the Flesh of Jesus again and again. As our Jewish ancestors planted the crops and relied on God to give the increase, so do we as the Church in our times. The Spirit who has given us life, gives life also through us to the world. We plant the seeds, and God’s Spirit like the warm breezes brings forth a new abundance of life.

Jesus is still breathing his Spirit upon us. He continually urges us to “Mission!” — to a life of forgiving and giving, leading to a life of holiness. We are the Spirit-charged holy flesh of our bodies.

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

SERVING THE LORD IN THE POOR — JUNE 18th:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM**. They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting 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. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

BECOMING A NEW CREATION:

This weekend — fifty days after Easter — we celebrate the coming of the Holy Spirit upon the disciples of the Lord. We remember this absolutely unique event in the history of humanity — the coming of God the Spirit into the world! It was truly a unique event, one without equal — for, from that moment, the people of the world, the earth, the heavens, the stars, everything has become the home of God among people! Ever since the day of Pentecost, the world no longer belongs to itself: it belongs to God!

How is this possible? Is it true? Do we not see, on the contrary, that evil reigns everywhere around us? Is the world not filled with violence, lies, and impurity? How then can the world be at the service of God, who is Spirit? Precisely for the simple reason that God is Spirit. That which is spirit cannot be seen. Thus, we do not see, with the eyes of the body, in what manner the world belongs to God, who is Spirit. What captures our attention is the evil that we do see.

We shall have to wait until the coming of the Lord, until his return at the end of time, for the beauty of new creation in the Holy Spirit to be finally revealed to all. But the reality is that the new creation already exists and praises the Lord, but all this is still but a beginning, an initial stage of the kingdom of God, a salvation in hope! Let us read what St. Paul writes to the Church at Rome: “For the creation waits with eager longing for the revealing of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved” [Romans 8:19, 22-24].

Creation groans, and so do we, for the Spirit of God is here, and yet evil appears ceaselessly before our eyes — and so it will be until the end. From the evening of Easter, when Jesus breathed on his disciples, until the day when the Lord will resurrect the bodies of all the elect at the Parousia, the Holy Spirit works to combat evil and to drive it from the world, through the action of the Apostles and the Church to whom Christ gave the power to forgive sins on his behalf — “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” [John 20:19-23].

We are the creatures of God! We are thus the principal beneficiaries of the coming of the Spirit of God into the world. When he comes into us, the Holy Spirit drives out sin and draws our heart to the Love of God. The new creation is, first, that which the Holy Spirit effects in our heart in order to make us new people who live according to the spirit and not the flesh. According to the words of Jesus on the evening of Easter, all of this is realized through the intermediary of the Apostles and their successors, for it is to them alone that the Lord said: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”

The power to forgive sins, through the gift of the Holy Spirit, is a power that Jesus gave to the Apostles alone, as well as to their successors, the bishops. The latter ordinarily entrust this same power to simple priests, although with some restrictions. For bishops cannot be everywhere at the same time. They thus ordain priests, in order for them to be their representatives wherever they themselves cannot be at any particular time. As the Eucharistic Sacrifice makes present, here and now, the unique Sacrifice of Jesus on the Cross of Calvary, the primary function of priests is to celebrate the Eucharist wherever they are, doing so in the name of their bishop and in representing him.

In the Eucharistic celebration, the words of the Lord on the evening of Easter take on a universal meaning — a dimension which extends to all the People of God. For, while only bishops and priests can forgive sins in the name of the Lord, on the other hand, any Christian can take part in the Eucharistic Sacrifice and offer himself with Christ for the Church and for the Redemption of the world, according to the instruction of Saint Peter, who said: “Come to him, to that living stone, rejected by men but in God’s sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” [see 1 Peter 2:4-5].

**THE LOVE OF THE FATHER AND THE SON:**

When we talk of love, we mean more than a feeling or sentiment. Jesus sends the Holy Spirit as the Consoler — also called the Advocate [see John 14:26] — like a lawyer who defends us against the attacks of Satan. The Bible calls the devil the great accuser. You know what I mean — that hissing voice that keeps repeating: “you’re worthless; give in and give up.” The Holy Spirit is the opposite. Once we tune in, he says: “be strong, you are a valuable son, you are a beautiful daughter. God has a perfect plan for you.”

Just before his ascension into heaven, Jesus reminded his followers that he knows them in all their brokenness. Jesus wants you and I to become active listeners to each other — “As I have loved you, so also you should love one another”.

Now in all this something stands out. We aren’t talking about any old love; we are not talking about cheap love — loving those who agree with us and make us feel good. We’re talking about love as total giving. It’s the love of the Father who eternally begets the Son. It’s the love of the Son who hears and obeys the Father. Not my will, but your will be done. That love has a name. That love in fact is a third separate person of the Trinity — the Holy Spirit.

When we pray, we pray to the Father, through the Son, in the unity of the Holy Spirit. The unity of the Holy Spirit means the Communion of Saints — a ragtag diverse group — people from every tribe, tongue, race and nation. We have a list of the first ones to receive the outpouring of the Holy Spirit — “We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs” [Acts 2:1-11].

You have here people from the great continents of Asia, Africa and Europe. Fr. Josh Johnson observes: “Clearly, St. Luke’s racially diverse description of the early Church mirrors St. John’s vision of a people from every nation, tribe and tongue in heaven!” Then he adds: “The ethnic diversity of the early Church is also possible for our contemporary American Church.” The Holy Spirit brings together people of different cultures — each with unique gifts.

Today, we see Jesus’ greatest gift — the Holy Spirit, the substantial love between Father and Son. As St. Paul reminds us: “in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit” [1 Corinthians 12:3-13].

Even though we live in midst troubles and distress, even though we experience anxieties that sometimes seem to crush us and drive us crazy, still we hear Jesus say: “Peace be with you. Receive the

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].

COMMUNITY IS STRENGTH:

Just picture this — Luke describes a motley group of disciples so impassioned with their sudden empowerment for mission that people thought they were tipsy [Acts 2:1-11]. The disciples themselves were awed by the fact that they could speak to Parthians, Medes and Elamites [all Iranians], Mesopotamians [Iraqis], Cappadocians and people from Pontus, Pamphylia and Phrygia [varieties of Turkish people], Asians, and people from Libya and Cyrene [Africans] — not to mention the Romans. They preached to that international crowd, and everybody understood what they were saying! That miracle would take them farther from their known world than they ever expected to travel.

The obvious miracle was that they were able to speak about Jesus in a way that attracted people



ONE SPIRIT — ONE SPIRIT-SOURCE OF ALL:

Few expressions so succinctly summarize what is asked of us as Christians as does the expression: “to live in the Spirit.” Too often, however, this phrase is used in a way that is too pious, too over-charged with charismatic fervor, or too theologically abstract to have much meaning for ordinary people. It may well summarize Christian life, but it can also be little more than a very vague platitude. What does it mean “to live in the Spirit”?

St. Paul, in attempting to specify this, is anything but piously deluded or theologically abstract. Rather he speaks with a clarity that leaves almost no room for vagueness or false sentiment. He begins by a certain *via negativa*. He tells us that we are not living in the spirit, pure and simple, if in our lives there is “lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factionalism, envy, drunkenness, orgies, and the like.” Conversely, we are living in the spirit when, in our lives, there is “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity” [see Galatians 5].

This is a valuable insight because, if we take Paul’s word’s seriously, we can never delude ourselves into identifying true life in the Spirit with what it is so often confused with false piety, over-privatized sentiment, or paranoia. When the fruits of the Spirit are absent, irrespective of how spiritually confident and self-righteous we might feel, or how right our cause might seem, then the Spirit too is absent. We must be clear about this. The Spirit is present only when the following are deeply in our lives: charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity — and permeate the air around us.

The Holy Spirit, as classically defined in theology, is “the love between God and Christ, the Father and the Son.” It is in meditating this concept that we come to some understanding of what it means to live in the Spirit. Let me try to elaborate on this by using a image, that of romantic love in its peak fervor. Imagine a man and a woman who are deeply, passionately, and completely in love. What will characterize their relationship? Constant giving and receiving, resulting in an ever-deeper relationship and an ever intensifying gratitude — which will leave them both, daily, feeling ever more mellow, joyful, peaceful, mild, patient, chaste, and wanting to reach out and share with others what is so quickening in their own lives. Moreover, their love for each other will create, around them, an ambience, a climate, of charity, joy, peace, patience, mildness, and chastity. The movement of giving-and-receiving-in-gratitude between them will create a warm hearth where others will spontaneously come to seek warmth in a world which offers too little peace, patience, joy, and the like.



Such a relationship can be a modest indicator for what happens in the Trinity — of how the Father and the Son generate the Spirit, and what results from this generation. The Father constantly creates and gives life. The Son receives life from the Father and gives it back in gratitude. As is true in all relationships wherein gift is received lovingly, this makes it possible for the Father to give even more to the Son. As this flow of life, this giving and receiving, goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is present.

This Spirit, since it is “generated” by gratitude, naturally is a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. It is, then, a Spirit that is naturally incompatible with idolatry, adultery, violence, gossip, factionalism, jealousy, rage, and infidelity.

When we meditate in this way upon the Holy Spirit, we are under less illusion as to what it means to live in the Spirit. To believe that we are living in the Spirit when our lives are not permeated by, and radiating gratitude is to be dangerously deluded. We must be clear about this, lest, as poet William Stafford puts it: “Following the wrong God home, we may both miss our star”.

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

There is no doubt about it, if the Holy Spirit is in the world to drive evil out of it, each one of us is called to collaborate in his divine action of regeneration and salvation! Let us not forget that each one of us is called by God to become a new creature in the Spirit. It will be possible to realize this only if we work to drive out the evil which is in the world, and which is therefore also in us.

—taken from the writings of Father Daniel Maynen, which appear on the internet.

SEND OUT YOUR SPIRIT THROUGH US:

On this Feast of Pentecost, we pray: “Lord, send out your spirit and renew the face of the earth.” Like many of the faithful, I can’t read those words without finding myself doing so along with the familiar tune of the Responsorial Psalm [see Psalm 104]. In addition to the song filling my ears, an image also formulates within the heart of my imagination. As I read these words, I can almost feel the mighty rushing wind and see the tongues of fire descending and then dispersing outward to all the earth — animating, maintaining, and inspiring all of creation with the Spirit of the God.

The Holy Spirit — the one sent down from heaven on Pentecost after Jesus ascended — bestows seven gifts: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. In Confirmation, we have sealed with the Holy Spirit the completion of our Baptism. In addition, our cooperation with and our living in the Holy Spirit bears spiritual fruit in us. There are twelve fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control [Galatians 5:22-23; also CCC, #1832]. If there is an absence of these fruits — virtues — in our lives, we have been offered a wonderful gift from God to pray and invite the Holy Spirit to increase them within us. Cooperating with this grace — these gifts and virtues at work through the Spirit — we can go forth and bring the Good News to others, commissioned just like the Apostles, receiving the same Spirit which descended upon them at Pentecost.

The Holy Spirit does so much in our lives. The Scripture Readings for this Feast of Pentecost remind us of the many ways he acts in our lives. The Spirit confers the graces received in the seven Sacraments. Grace can be thought of as that freely given yet undeserved gift from God that helps us be holy. God asks us to be holy because He is holy [see Matthew 5:48]. This Sacramental grace transforms us, heals us, and grows us in faith. The Spirit prepares the faithful with a grace that draws them closer to Christ, reveals the Risen Lord to them, and recalls the Word of God — opening their hearts and minds to understand these teachings so they may be embraced, lived, and brought to others.



The Holy Spirit appears in many forms, as illuminated in the teaching of the *Catechism of the Catholic Church*. Although considered unseen, the Holy Spirit once manifested in these symbols, can be perceived. One symbol is water — especially present at the sacrament of Baptism. The Spirit is also present in the living water — Christ, the source of eternal life. At the well, Jesus told the woman that whoever drank this water would never thirst again [see John 4]. The Spirit brings hope and a promise of eternal life.

Probably the most familiar symbol of the Holy Spirit is that of fire, because the Spirit came as tongues above the Apostles’ heads during Pentecost. With this fire came great gifts of prophecy, healing, discernment, and tongues, among others. Fire can also be an agent of refinement — a transformation of the original to a new, more purified form — as with gold. This infusion of the Holy Spirit within us, purifying and shaping us, brings with it, a new life and understanding of the gifts God grants us. We are each given our own gifts so that we may play an essential yet unique role in his good and perfect plan for us.

The Holy Spirit, the Paraclete, guides and directs us, empowers and motivates us, dwelling within, branded upon our souls as we experience our daily Pentecost. The life of a disciple requires continual prayerful discernment of how God calls each of us to use the gifts bestowed through the Spirit in serving

the community of believers and the whole world. We have a share in the redemptive mission. God doesn't need us in this mission, as He has already accomplished it through His Son, but in His great love for us empowers us to be sharers in His work upon this earth. He empowers, guides, and allows us to not only embrace a faith more deeply found through the Spirit for ourselves, but incredibly also gives us the opportunity to bring this Good News to others so they too can experience the indwelling of the Triune God.

—taken from the writings of Allison Gingras, which appear on the internet.

THE GOOSE OF PENTECOST:

We cannot see the Holy Spirit. So, throughout the centuries, writers and artists have struggled to come up with an adequate image to represent the Spirit. The evangelists had an idea. At Jesus' baptism they represented the Spirit descending upon Him in the form of a dove. The image of the dove has been widely accepted. Most works of Christian art that represent the Spirit as a white bird floating in the sky. Throughout the middle ages there was a custom that on the feast of Pentecost hundreds of white doves would be released from church steeples. This custom continued until people realized that the cleanup for the doves was as extensive as its symbolism. The dove is graceful, gentle, seductive. These are qualities of God's Spirit, but they certainly are not all of them. The dove is an incomplete image, perhaps too sweet and sentimental.

The Irish had another idea. In the old Celtic tradition, the Holy Spirit was not represented as a gentle dove. It was pictured — get ready for this — as a wild goose. Now geese are very different than doves. They are uncontrollable and their honk is wild and obtrusive. They have a habit of biting those who try to contain them. They always travel in flocks and their attitude is such that farmers routinely use geese as a kind of watchdog. This is perhaps why the Celts thought that the goose would be a good symbol for God's Spirit. For the Spirit comes into our lives not in quiet complacency, but demanding to be heard. Its message is not attractive to many. It calls us to respect one another and to travel as a group. And those upon whom the Spirit descends become noisy, passionate, courageous people who are guardians of the gospel.

Pentecost is the wild goose of a St. Patrick, who risked his life to evangelize the Emerald Isle. It is a Francis Xavier, who traveled to China and died there in order to spread the gospel. It is a Dorothy Day, who was taken to prison as she voiced justice for the poor. The wild goose of Pentecost is the whistle blower, the Meals on Wheels provider, the hospital visitor, mothers organizing against drunk driving, college students giving a year of their life in the Jesuit Volunteer Corp in Appalachia. Those on whom this brash Spirit descends become noisy advocates for justice — advocating health care reform, running drug rehabilitation programs, helping people find jobs, trying to make a difference in the world. When those who are possessed by this Spirit see big corporations such as Nike profiting hundreds of millions of dollars on running shoes and realize that those shoes are being produced by poor women in Viet Nam who receive a handful of change for an 18-hour-day, they babble: "That's not right." The Spirit of God does not come into our world to preserve the status quo. God's spirit insists that wrongs must be righted; that justice must be done.

So what would happen to us if we opened our hearts and let this wild goose of the Spirit in? We might find the courage to face problems in our marriage — insisting that dialogue happen, seeking counseling, demanding that things change. We might find the strength to break off destructive relationships and to stop habits that are degrading our worth and integrity. We might push our way into situations where people are being demeaned because of their race, creed, or sexual orientation and insist that there be fair treatment for all. We might stop fattening ourselves with wealth and power and instead use the things that are ours for the betterment of others.

We need to claim this wild and uncontrollable goose because it is all too easy to domesticate God's



spiritual, for we have received the Spirit of God.

The Holy Spirit is alive and is working in the Church. We encounter His presence on a daily basis in every aspect of our lives. We are inspired to reach out to others. We have been empowered, empowered to continue the work of Jesus Christ.

And outside, outside the Upper Room where the disciples waited, outside the walls of the Church, outside there are hundreds, thousands, millions of people longing to find meaning in their lives, and purpose, and fulfillment. They are longing for the spiritual. They are waiting for us to come out of our security and plunge into the world with complete faith in God. They are waiting for us to proclaim with our lives that Jesus Christ is Lord.

For today and every day is Pentecost.

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

WE ARE THOSE PEOPLE:

As we celebrate the Feast of Pentecost, the season of Easter reaches its final climax. This weekend, we celebrate and experience the powerful outpouring of the Holy Spirit on the whole church and on all those who call themselves disciples and followers of the risen Lord.

Last Sunday when we celebrated the Feast of the Ascension of Jesus; he promised his followers that he would send them the Holy Spirit and that they would be filled with power from high. Theirs and our waiting is over. This is not something that happened a long time ago to other people. It is happening today, here and now. Today, each of us is filled with and anointed with the Holy Spirit.

The first followers of Jesus weren't strong, courageous, or even very faithful. They betrayed Jesus. They denied and deserted him when he needed them the most. After his death they hid themselves away in fear. They had lost all heart and hope. Then the strangest thing happens to them. The house shakes with the sound of a mighty wind and the sight of fire! These frightened and frail men and women are transformed. Through the Holy Spirit, they are given new hope, new heart and new purpose. Their fear and silence is replaced by courage and conviction. They leave their hiding place and make their way into the streets and proclaim the good news of the resurrection. They become new people with a new message. At this very moment the missionary church is born [Acts 2:1-11].



We are no different than these ordinary men and women. Through our baptism and confirmation, each of us has been filled and anointed with the exact same Holy Spirit. Just the first followers of his proclaimed the good news about Jesus; we too are called to do the exact same today. Just as these men and women were transformed into energetic and outspoken witnesses of Jesus, so too must each of us today.

There is nothing gentle, mild or gentle about Pentecost. The Holy Spirit is powerful, life-changing and energetic. The Holy Spirit challenges us and calls us to change. Oscar Romero — the Latin American Bishop who was murdered in 1978 — said: "The Spirit makes all things new; we are the ones who grow old and want to keep everything to our aged way of doing things. The Spirit is never old; the Spirit is always young."

As celebrate the birth of the missionary church, we pray that each of us will be refreshed and renewed by the Holy Spirit. May we do what Pope Francis asks of each of us: "Go out again and again, without hesitation without fear and proclaim this joy which is for all people."

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

EMPOWERED BY THE SPIRIT:

Peter, Andrew, James and John, the other eight, the seventy-two, Mary, Martha, Mary of Bethany, Mary Magdalene, the woman who followed and attended to His needs — all encountered Jesus of Nazareth. His presence changed their lives. They wanted to be with Him, near Him, wherever He was teaching and preaching and healing. They knew that while they were in His presence they were in the presence of God. He was a holy man, a spiritual man. The Spirit of God was in Him. He told Philip: “if you have seen me, you have seen the Father, for the Father and I are one” [John 14:9]. This was just the beginning.

They gathered in the Upper Room fifty days after Easter. Pente — Fifty — cost. They weren’t there to grieve over the One who had died and risen and ascended. They were there to wait. He told them to wait [Luke 24:59]. Then under the signs of wind and tongues of fire His Spirit filled their being [Acts 2:1-11]. The Father was above. The Son had gone to Him. But the Spirit, the Holy Spirit, was now the Spirit of the followers of Jesus Christ. The Holy Spirit was now their life principle.

And the Church, the living Church, is born. Today is the birthday of the Church.

The people of Jesus, the people of God, have been entrusted with the Spirit of the Living God to continue the work of the Savior. Ordinary human beings of every place and age, speak and do, and Jesus continues teaching and healing.

And people who are searching see you and how you live your life. They see how God is the center of your life. You don’t just attend Church on Sundays; you live for the Lord. And as these people see the world around them becoming more and more irreligious, and more and more pagan, they want what you have for themselves and for their families. And the Holy Spirit works within you and through you, and people come to Church seeking God. They experience the presence of the Lord calling them to re-orientate their lives. The Spirit, His Spirit, our Spirit, moves them.

Parents bring their children to faith formation, and then beam with pride as they see their children growing in their spiritual life. Parents realize that parish religious education programs are only building on the presence of God in their homes. As they watch their children praying, they realize that somehow — mystically, spiritually — God is working through them. And their work — your work, the work of raising children for the Lord — is the work of the Holy Spirit using you for them.



You reach out to those needing help — perhaps to the seniors, perhaps to the homebound or the hospitalized, perhaps to the grieving; perhaps to those who are refugees and strangers in our land, perhaps to those with AIDS or those in prison, those suffering, the people with whom the Lord identifies — through your charity they all encounter Christ. And the Holy Spirit works through you for them.

And people who have natural talent, people who can sing, adults and children, people who can speak clearly in public, people willing to be alert to care for the assembly, members of the music ministry, lectors and ushers, Extraordinary Minister, servers and all who help, many more than the congregation realizes, all provide an atmosphere of prayer for our community. People come to Church and experience the spiritual, the Spirit of Jesus. The Spirit is alive.

And teenagers take their place as leaders in the faith, not just among their peers here in Church, but as leaders throughout the parish, and in their schools, on their teams, in their world. Teens in Life Teen and younger Teens and Pre-Teens in the EDGE come to the realization that they also are spiritual. For the Spirit of Jesus works through them for others.

We all continue to search for ways to strengthen the Presence of the Lord in our lives and in our homes. Young singles or newly-weds, parents with children at home or parents with children on their own, widowed or divorced, single or married, young or old, we know that we can be holy, we can be

Spirit. It is all too easy to live day to day seduced by the quiet, lulling, cooing of our own comfort. Every once in awhile, we need to hear that wild honk that calls us back to the original message of Jesus which demands responsibility and justice, which insists that we stand up for ourselves and for others. We must be startled by that Spirit squawk that reminds us that whatever we do for the least of our brothers or sisters we do for Christ.

All in all, I think the Celts had it right. Pentecost is a Feast of Geese, wild, dirty, loud geese, honking the gospel, biting those who would oppress the weak, insisting that we travel together in worship and in service; geese that challenge our comfortable Christian coziness and remind us that we have dignity and that we must fight for the widow and the orphan; geese whose song expresses the truth so well voiced in the Letter of James that “faith without works is dead.”

—taken from the writings of Father George Smiga, which appear on the internet

THE ON-GOING WORK OF THE HOLY SPIRIT:

On this Pentecost Sunday, when we hear the story from the Acts of the Apostles of the Holy Spirit descending on the disciples, who proclaim the mighty acts of God in different tongues [Acts 2:1-11], we also listen to St. Paul’s first letter to the Church at Corinth which describes the ongoing activity of the Holy Spirit in the Church [1 Corinthians 12:3-13]. The Apostle Paul insists that it is only through the power of the Holy Spirit that we can say “Jesus is Lord” — the title given to God in the Hebrew Scriptures and to the emperor in Roman society. For Paul, the Spirit is the unifying source of “different kinds of spiritual gifts — such as prophesying during worship; “different forms of service” — including menial tasks like serving at table; and “different workings” — mighty manifestations of divine power. “To each individual the manifestation of the Spirit is given for some benefit”, or as another translation puts it, “for the common good.” Paul uses the image of the human body, which has many parts working together to form one body, to suggest that the Christian community, the Body of Christ, should “drink of one Spirit” celebrate unity in diversity, and foster cooperation for the common good.



Paul’s emphasis on the Holy Spirit can enrich our spiritual life. In general, Western Christian piety has focused on relating to the Father through his Son Jesus Christ. Most of us tend to address either the Father or the Son in offering prayers of praise, thanksgiving, and petition. On the other hand, Eastern Christian spirituality — represented in the Orthodox Churches — has maintained a much more prominent role for the Holy Spirit, who proceeds from the Father; who descended on Jesus at his baptism and guided his public ministry; who was poured out upon the disciples on Pentecost and continues to empower the Church in its worship and mission; and who dwells in all the baptized, enabling us to share in the divine nature and practice the command to love our neighbor. Pope St John Paul encouraged us to “breath out of both lungs,” to learn from Orthodox spirituality, to be more attentive to the role of the Holy Spirit in our lives.

We can envision persons who have opened their hearts to the Holy Spirit. A lifelong Catholic participated in a charismatic prayer group, and developed a more passionate love for her traditional faith. A vowed religious became a more tolerant member of her community by concentrating on the unique gifts of the Spirit manifested by each of her sisters. A Catholic involved in a Christian Buddhist dialogue found that talk of the Spirit at work in all religions enriched their discussion. Elected members of a parish council devoted themselves to bringing together liberals and conservatives so their parish would manifest the Spirit-inspired ideal of unity in diversity. A mother of three spent more time in prayer calling on the Spirit to help her meet the very different needs of each of her children.

How can you be more responsive to the promptings of the Holy Spirit?

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

DISCIPLESHIP — CONSISTENCY IS THE KEY:

The quote that marked my later high school and early college years was: “Life isn’t about finding yourself; it is about creating yourself.” It’s from George Bernard Shaw. At seventeen, I knew this was it. I had a reversion to the faith and I was challenged in how I wanted to live my life and how I wanted to just be. I spent my junior and senior years of high school unlearning what I thought to be true about myself. I let myself dream, and I created the person I was into who I knew myself to be. It was the most liberating experience and those years were pretty formative for me. The best part of it all was that my faith became deeply rooted in my heart as I began to search for the Truth I had initially found in the Catholic Faith.

Going into college, I had the opportunity to actually do anything. When I saw the ideal of freedom, I jumped at the chance to pursue it. In the quest of creating myself, I could choose to sin or not. I did. I could also choose to do things that would skate the line of moral and immoral. I would do both. And while the freedom felt amazing, there was always an emptiness that would grow.

I engaged in things that were sinful or immoral. It could be a little thing like saying something hurtful to someone I love or something bigger, like abusing illegal substances and drinking underage. Both cases are pretty bad, and both would make that emptiness grow. But when I engaged in my faith, service to my community, or ministry on my campus, the emptiness would get smaller and I would feel more complete.

After my years of living up in the clouds, I came to the reality that there was something deeper under the surface. My sins or my wounds were places where I would try to satisfy a desire out of order. And living into my faith and falling in love with Christ helped me recognize that my desires were good and could become rightly ordered if I let Jesus into them. I decided to sit with that in prayer and let the Lord speak.

“Return” was a word that kept coming up in my own prayer. To return means to go back to a place or person. I’ve come to know now, that those years of “creating myself” were actually just a return to the person I was called to be by God — beloved and free. For many years before that, I had lived in a mindset of “I have to be intelligent, funny, deep but not too deep, skinny, on top of my stuff, etc.” It was exhausting. But because I am loved, I only have to rejoice in my belovedness. And because I am the beloved, I am free. Our freedom is something that is gifted to us from the beginning — it is never lost, just forgotten. Most times we are the ones who trap ourselves in the mindset of how our lives have to look and be.

The call Christ has for us in our lives is to return to Him and in our return to Him, we return to ourselves — we become who He created us to be. It may take a few falls and coming face to face with our own humanity and brokenness, but little by little, we find that Christ illuminates the true desires of hearts. And in that comes true freedom to always choose the good.

A life of liberation is what I seek in my own adventure with Christ — one where I can no longer be held down by the weight of the world and those desires that left me empty, but I can be lifted up to new heights with Jesus. This ideal I understood as freedom, transitioned into a standard of new life. With this realization of true freedom and as passionate Catholics, we now have a responsibility to engage and interact with the world in a way that aligns with who we are as well as honors our Faith and our Father. How do we get there? *Gaudium et Spes*, a Church document about the Church’s existence in the modern world says: “Christ fully reveals man to himself and makes his supreme calling clear” [#22]. Looking to Christ gives us the answer we need.

One of my favorite things about Jesus is His consistency. His character is never in question. He lives His whole life following after the Father; there is no question of His faithfulness. Jesus calls sinners to Himself, He heals every person who asks, He proclaims the Kingdom of heaven, He encounters people



as they are and transforms them by His love. In the same way, we too are called to be consistent. Our lives should be an example of what it means to be faithfully Catholic. As the Universal Church, we are called to be inclusive, joyful, service-oriented, mission-minded, and collectively individual.

Even though the George Bernard Shaw quote has a nice sound to it, there is far more truth in the journey of returning to the person God meant for us to be. In high school, I wanted to return to the person God called me to be, and it was a good foundation. Even though I didn’t want to lose that in college, my actions caused me to lose sight of my true identity for a little bit of time. Looking back, I can see that the core desire I was seeking, was a sense of belonging. The Lord called me to liberation by showing me that he would provide a group of people who supported a healthy lifestyle and were still so much fun. Our joy was rooted in the joy of Jesus and life felt more complete because of it.

After we’ve begun the journey of returning to ourselves, we are invited to live like Jesus. My invitation has looked like a life rooted in mission and service work, serving communities of people who are overlooked, are living in poverty, and are in a beautiful place to receive grace. Jesus has called me to the South Bronx, NY, my college in Mobile, AL, and to the North GA mountains. The invitation can be a little scary, we only have to keep our eyes on Jesus as a model for consistency.

Where are the desires in your own heart that are fundamentally good, but are a little out of whack right now? How and where is the Lord calling you to a life of liberation and freedom? And how are you being called to live like Jesus? Remember, it is about returning, freedom, and a life that follows after Christ. The joy of this process is that it forms us to live our lives in a way that fully embraces our individuality and follows after Him. With these things ingrained in how we live, we can continue to grow more fully into the person we are meant to become. —taken from the writings of Alyssa Miles, a young adult

READINGS FOR THE WEEK:

Monday: Genesis 3:0-20, Acts 1:12-14, John 19:25-34

Tuesday: 1 Kings 17:7-16, Matthew 5:13-16

Wednesday: 1 Kings 18:20-39, Matthew 5:17-19

Thursday: 1 Kings 18:41-46, Matthew 5:20-26

Friday: 1 Kings 19:9-16, Matthew 5:27-32

Saturday: Acts 11:21-13:3, Matthew 10:7-13

Feast of Most Holy Trinity: Proverbs 8:22-31, Romans 5:1-5, John 16:12-15

LIFE TEEN and EDGE:

Our Life Teen and EDGE youth group is meeting in-person again. 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].**

