

**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.

**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.*

**THE FEAST OF THE EUCHARIST:**

This week the Catholic Church celebrates the Feast of Corpus Christi — also known as the Solemnity of the Most Holy Body and Blood of Christ. In this feast we celebrate the wonderful gift of Jesus’ real presence in the Eucharist. We honor His body, blood, soul, and divinity truly and substantially present in the Eucharist. In many places, parishes will also have a procession with the Eucharist throughout their neighborhood.



It is so easy for us to reduce the Mass and Eucharist to a mechanical reciting of prayers — after all, we do the same thing every time we come. But what is also true is that the Mass and Eucharist can become a most amazing and fervent experience, if only we truly recognize that the Eucharist is about a person — Jesus.

One of the most personal experiences of Jesus in the Eucharist takes place in the practice of Eucharistic Adoration. Eucharistic Adoration is about me and Jesus — it’s one on one. It is intimate; it is coming into the presence of Jesus and allowing his spirit to engulf my heart. I can talk to Him; I can pray; I can simply sit and bask in the wonderful feeling of divine love.

One of the greatest activities is to just sit and listen. Jesus abides in me and I in him. This experience can be life changing. And if we truly enter into it, Mass will take on an even more powerful meaning. It will open my experience of Jesus to include others — a community, a family. Encountering Jesus in the Eucharist can set our hearts on fire in his spirit.

The word Eucharist means “thanksgiving”. Thank you, God, for the most wonderful gift of grace received through the Holy Eucharist.

**SCHEDULE FOR THE WEEK:**

Sunday, June 19: <b>The Body &amp; Blood of Jesus</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, June 20:	<b>NO MASS</b>
Tuesday, June 21: <b>Aloysius Gonzaga</b>	<b>NO MASS</b>
Wednesday, June 22:	<b>NO MASS</b>
Thursday, June 23: <b>Birth of John the Baptist</b>	<b>NO MASS</b>
Friday, June 24: <b>Sacred Heart of Jesus</b>	<b>NO MASS</b>
Saturday, June 25: <b>13<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b> In Person
Sunday, June 26: <b>13<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In Person & Live Stream

**BACK TO THE BALLPARK:**

Our Lady Chapel is going back to the ballpark. Join us on **Friday, July 15<sup>th</sup>** 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.



**FOR THE DECEASED:**

- For Matthew Noeth, son of David Noeth [‘79], brother of Jessica Noeth [‘07], nephew of Gregory Noeth [‘76].
- For Anna Cottrell, grandmother of Kathrine Rankin [‘20].
- For Walter Lazuka, Sr., father of Walter [‘86], Chris [‘88], Joseph [‘89], Steve [‘91], and Scott [‘93] Lazuka, grandfather of Alex [‘27] and Sophie [‘28] Lazuka.
- For Tom Armagno, father of Tom [‘05], Robert [‘07], Daniel [‘10], and Joe [‘14] Armagno.
- For Frank Calo, brother-in-law of LS associate, Nina Prusock.
- For Joseph Malesic, father of Bishop Edward Malesic.
- For Brother Donald Morgan, C.S.C.
- For Father John Vrana, Senior Associate St. Michael [Independence].
- For Sister Rita McQueeney, C.S.C.
- For Joanne Steele.
- For Bill Leamon.
- For Brian Fitzgerald

**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.**

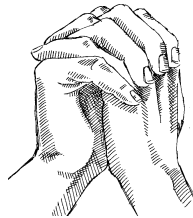
- Offerings-----[Saturday, June 4]-----[Mass, Online, Mail-in] ----- \$ 913.15
- Offerings-----[Sunday, June 5]-----[Mass, Online, Mail-in] ----- \$ 680.00
- Offerings-----[Saturday, June 11]-----[Mass, Online, Mail-in] ----- \$ 245.00
- Offerings-----[Sunday, June 12]-----[Mass, Online, Mail-in] ----- \$ 247.00

**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 Tricia Ashkettle, who is undergoing treatment for brain cancer.
- 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 Tom Hanna, who is recovering from heart bypass surgery.
- 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 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 Vicki Giancola, mother of Vince Giancola [‘23], who continues treatment for cancer.
- For Elaine Hocevar, mother of Greg [‘97], Matthew [‘98], Ryan [‘00], and Sarah [‘01] Hocevar, 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.

**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 once 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 IS COMING BACK:**

**Put this date aside; mark your calendars! Sunday, July 10<sup>th</sup>** 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 beverages are provided. **Families are asked to bring a favorite [for 4-5 people] desert to share if you can. Please RSVP for the Picnic** on the sign-up sheet on the easel in the narthex of the Chapel. Or you may call the Chapel office [440-473-3560].





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

Rituals are a common everyday occurrence in our lives. There are academic rituals, such as commencements and convocations. Common civil rituals include inaugurations or speeches like the State of the Union Address. Family rituals are numerous, from birthday parties and Sunday dinners to tending the graves of loved ones on Memorial Day. Religious rituals are just as numerous and also important

Rabbi Vanessa Ochs has written about the importance of rituals. She says rituals “offer ways for emotion to be contained and channeled, and to bring structure to complicated and dramatic social changes. Rituals offer a sense of belonging; they affirm the identity of the individual within the community; they connect us to groups. They suggest a deeper world of meaning beyond the mundane habits of the everyday; they transcend time, connecting us to our ancestors and to those who will come after us. And, finally, they address our need for belonging and emotional reassurance, helping us to live out our values.”

Perhaps that last one — helping us to live out our values — is what Jesus had in mind in Paul’s memory of the Last Supper, when he wrote to the Church at Corinth that Jesus took bread and after he had given thanks, broke it and said: “This is my body that is for you. Do this in remembrance of me”. Paul goes on to share that in the same way, Jesus took the cup, saying: “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me” [1 Corinthians 11:18-26]. Paul explained that for as often as we eat the bread and drink the cup, we proclaim the death of the Lord until he comes.

The Words of Consecration are the cornerstone around which every Mass is built. This was Jesus’ commandment to the twelve assembled with him, and each time they echoed his words, they not only reaffirmed their belief that Jesus died and rose again for our sins, but they shared with all gathered around them, their commitment to their faith, their beliefs and their values.

When we participate in this ritual of the Church and celebrate the Eucharist of the Lord, do we, as Rabbi Ochs has suggested, “find ways for emotion to be contained and channeled, bringing structure to complicated dramatic social changes, affirming our identity within the community and connecting us to groups, giving us a sense of a deeper world of meaning beyond the mundane habits of the everyday, connecting our ancestors and those who will come after us, addressing our need for belonging and emotional reassurance?”

For most of us, the answer would be “yes.” But Jesus wanted the Celebration of the Eucharist to be more than a ritual — He wanted it to have lasting impact, to continually motivate us to lead more Christ-like lives in service to others; to inspire us to be more forgiving of the weaknesses and faults of others, and of our own faults and weaknesses. Through the Celebration of the Eucharist, Jesus wanted us to love and share our faith and beliefs with those around us, so they, too, could come to know the peace and understanding that fills our hearts and minds, and to live our values.

Our Scripture Readings for this Feast of the Body and Blood of Jesus reflect this purpose. The Book of Genesis opens with a victory-celebration liturgy [Genesis 14:18-20]. For the previous thirteen years there has been a war between kings. At the end of this period, Abram assisted in retaking property and people from the enemies. He returns to the king of Jerusalem — Salem. Melchizedek is both king and priest. He is grateful to God for this triumph, and in a gesture of recognition to God for divine help, Melchizedek offers a gesture of praise with words of blessings. Then Abram offers the king a gesture of reverence — a tenth of his goods.

**SMELL THE INCENSE:**

I grew up with images of “Corpus Christi” which completely contradict the Scripture Readings for this Feast. We old-timers graphically remember those glorious processions in “days of yore.” The event was held outside if possible, but if necessary, up and down the aisles of our parish church — thurifers swinging, incense rising, bells ringing, everyone’s eyes riveted on the small host in a golden monstrance, each straining to get at least a glimpse. One of the highlights of my seminary career was traveling over the Italian hills to attend the Orvieto procession in June, 1963 — just a few days before Pope John XXIII’s death — 700 years after the tradition originally began.

Back then everyone was expected just to watch and look. It involved almost no practical participation. Some unknown priest had already done all the work; we showed up only to admire the end product. Yet nothing could be further from the biblical concept of the Body and Blood of Christ.

Our sacred authors presume the community — not one individual — “confects” the Eucharist. Their actions lead to the risen Jesus actually being among us. Both Paul and Luke pinpoint what their communities can — and must — do to pull off such a tremendous event.

Paul perfectly summarizes the situation in his letter to the Church at Corinth: “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” [1 Corinthians 11:18-26]. Unless someone’s willing to die, we’re eating just a piece of bread and drinking just a sip of wine. If we refuse to give ourselves to one another, there’s nothing miraculous even to look at.

Though in this passage’s original context, Paul graphically hammers away at what his Corinthians should be sharing, it’s left up to Luke to be specific. Following the conviction of our gospel scholars that all six bread miracles are Eucharistic, it’s essential to note — contrary to popular belief — that the people, and not Luke’s Jesus, who feed the crowd. Jesus simply starts the process: “Give them some food yourselves” and ignores their complaints [Luke 9:11-17]. He’s the distributor, not the multiplier of the food his community provides. The loaves and fish are miraculously increased in the giving. An action that normally would produce less, actually produces more!

Our present problem revolves around the “stuff” we’re to share today. When the Eucharist was celebrated in the context of a pot-luck meal, the actual food and drink that both Paul and Luke mention makes sense. Even the pagan priest/king Melchizedek provides Abraham and his men with bread and wine [Genesis 14:18-20]. But, except for occasionally helping feed the poor, we probably should look beyond just sharing our “victuals” with one another.

As a pastor and Eucharistic presider, I almost always engaged in “dialogue homilies.” I gave a brief homily on the readings, then opened the floor. It took a little while, but eventually many of the parishioners took advantage of the opportunity to reflect on the Scriptures. No one seemed to mind the homily’s added length, and most gained from the community’s insights.

On those rare occasions on which no one added, I usually reminded the people: “I presume some are leaving the Eucharist hungry today. Though the Spirit blessed you with the food they needed, for some reason you didn’t think you had enough to share. Always remember, there’s only enough when someone begins to give what she or he has. It’s how we die with the Christ.”

Considering today’s feast, it would be a shame if we revert to listening to the risen Jesus’ word instead of sharing Jesus’ word. Why would anyone reinvent the feast of “Corpus Christi”? We already have such a weekly “celebration” in most of our parishes.

Can’t you smell the incense burning and hear the bells ringing?

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

**LET A LITTLE LIGHT IN:**

Do not fight to expel the darkness from the chamber of your soul. Open a tiny aperture for light to enter, and the darkness will disappear.

—St. Porphyrios

man, and man born of woman and so on. But none of these issues focused on the key problem. In Paul's time, the community celebrated the Eucharist as a communal meal. Paul observed that the wealthy could arrive before their servants and eat and drink as much as they wanted, leaving paltry leftovers for their "inferiors" [1 Corinthians 11:18-26].

Because their inequitable practices contradicted the essence of the communion they were supposedly celebrating, Paul unleashed on them one of the strongest condemnations in the New Testament. He told them that their worship did them more harm than good and finished with the accusation — "One who eats the bread or drinks the cup unworthily is answerable for the body and blood of the Lord." In other words, by their lack of real communion, rather than celebrating communion with Christ, they were repeating his crucifixion.

The centerpiece of Paul's argument is the oldest eucharistic account in the New Testament. When Paul describes the eucharistic meal, he emphasizes key elements — it happened on the night Jesus was betrayed; Jesus took the bread, gave thanks, broke it and identified himself with the broken bread. He then did the same with the wine. With both the bread and the wine, Jesus commanded the disciples to do what he did in remembrance of him. Only Luke and Paul cite Jesus' command to do this in Jesus' memory, and Paul says it twice.

In the Jewish tradition, remembering was an emotional and spiritual experience more than an intellectual activity. This kind of

remembering includes the entire sweep of time, allowing the past to touch the present in such a way that the past gives direction and meaning to the future. Each time we remember Jesus in the breaking of the bread, we receive his self-giving and pledge to reproduce it in our day — doing it in memory of him.

To remember Jesus in the breaking of the bread involves a promise St. Augustine described as an act of receiving what we are so that we can be what we receive — the body of Christ. In Pope Francis' words: "Taking part in the Eucharist means entering into the logic of Jesus, the logic of giving freely." This is why Paul's teaching that the community itself is the body of Christ immediately follows his commentary about the Eucharist.

Luke's Gospel — the only story retold six times in the Gospels — makes the same point [Luke 9:11-17]. Although we call it the "multiplication" of the loaves and fish — no version of the story says that the quantity of bread increased. Each rendition does say that the disciples claimed they did not have enough to respond to people's needs, that Jesus asked them only to give everything they had, and that when they did so, there was more than enough.

These stories foreshadow the Last Supper as they repeat the formula that Jesus took, blessed and broke the bread to satisfy the needs of the people. He taught the disciples how to give all they were, just as he did through his life and death. That was, and only that could be, enough.

It is little surprise that we, like the Corinthians, have disagreements about the Eucharist. As the most important sacrament we celebrate, our understanding of it tells us who we are to be.

Paul told the Corinthians that remembrance — in the full Jewish sense — was the key. The lesson remains valid for us today. Jesus used bread and wine to symbolize how he consecrated his entire life for us. He invites us into communion with him in that consecration. Nothing else matters.

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



Gestures and words are how humans celebrate. Melchizedek and Abram do something and say something. Melchizedek takes bread and wine, which are signs of God's abundant kindness and while offering them he says a blessing by which he asks God to allow Abram to experience God's love and care in his life. Abram makes a gesture of thanksgiving by offering the king a present of his own goods. Then Abram raises his hand in a gesture of praise to God Who has given the victory and his words declare his refusal to profit personally from the victory.

Luke's Gospel [Luke 9:11-17] has several important features. First, the scene for the miraculous feeding of thousands takes place in a desert — as did the miraculous feeding of the Israelites with manna. Secondly, the inability of the apostles to find enough food relates directly to the missioning scene of the same twelve when they were told to "go forth and take nothing with you". They are learning to depend on the abundant care which God has for them. Jesus has the power and love to provide. There are twelve baskets of leftovers which do represent the new Israel founded on the preaching and good deeds of these same twelve.

It is important to notice that the preaching and healing of Jesus is tied closely to the feeding. It is quite beautiful that Jesus gives the duty of distribution to His friends to whom He gives also the mission of distributing the teaching and healing work Jesus had begun. The apostles are being prepared to be the leaders who serve as Jesus claims He is by His being not the one who sits at table, but the One Who serves [see Luke 22:24].

Dinner time at most of our homes — especially when the children are younger — is always a ritual. In our family, there were words that we were not allowed to say as we approached, or were at the table — "I don't want...". In our family, my mother was the preparer, my father the distributor; we were the served, the fed, the receivers and the nourished.

What we celebrate each time we gather for the Sacred Meal of Jesus' preparation and distribution is very similar. His Sacred Body and Blood are the "Real Presence" of His continual desire to serve and nourish us — so that we might be and live what He claims us to be and which we receive at each Sacred Meal. As receivers we are moved to gratitude and then move to be His Body by being sent to serve all who are in various deserts or deserted by life's false attractions. We are sent to "love and serve the Lord" as He dwells in His sisters and brothers. What I "don't want" is to be confined to my room of shame, because I forgot to say "Thank You" for who God has given me to be. At the Sacred Table Jesus gives Himself to us so that through us He may give Himself to others. This is what He "does want."

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

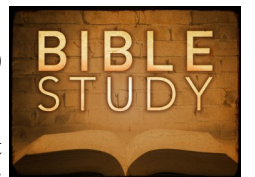
## NEXT BIBLE STUDY — THURSDAY, JUNE 23<sup>rd</sup>:

**Our Virtual Bible Study has been rescheduled for Thursday, June 23<sup>rd</sup> 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 remains the same: Jesus among the people — 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..





**THE SACRAMENT OF ABIDING PRESENCE:**

Imagine this: you've been waiting a long time to attend a conference with a speaker whom you admire. You've paid the registration, made your travel plans, settled into your hotel, and now you've taken your seat among many others, ready to listen, learn, and be inspired. You are ready to take notes, and you even snap a quick selfie so you can post your attendance to your social accounts, hoping to get some likes and comments. After some dazzling videos and introductions, the presentation begins with some jaw-dropping demonstrations — miracles — for which there are no real explanations, just amazement. Then, a break. You take 15 minutes to walk around and get a fresh cup of coffee, add two French Vanilla creamers and stir — just the way you like it. And you re-take your seat, coffee in hand, eagerly anticipating the next session. A meal is served — a simple one at that. Then, the conference day is over. And you head home.

If you are like me, you'd be thinking that this conference was a waste of time! The time and money invested wasn't worth the show and the food. There wasn't even a swag bag to take home or a merch table there to buy resources! I suspect that many of us have a similar mindset when we approach the Eucharist.

The late-Archbishop Harry Flynn would begin the celebration of Mass by inviting us to become aware of "our need" for God's forgiveness and mercy — my need! What needs do I bring with me to Mass? Certainly, there are family concerns, country and global concerns, community concerns, job concerns, health concerns, financial concerns, etc. As I've gotten older, I don't think that these were the needs he was talking about. The needs I have deal more with my 'soul-sickness' more than anything else. These involve those private, interior battles of doubt, lust, insecurity, abandonment, anger, worry, boredom, bitterness, powerlessness, gluttony, greed, judgement, and condemnation, apathy — all sorts of symptoms that keep us curved inwards towards ourselves, as St. Augustine would say. Another name for this is sin! Rather than go to Jesus with our needs, we think that we have to fix ourselves with all the modern self-help approaches available to us; or sometimes, we deny there's a need altogether through fear or ignorance! But these human remedies lack the genuine power to heal a soul-sickness, which only Jesus' presence can. Only a brief review of the Gospels reminds us what happens every time Jesus appears on the scene — people are healed, sicknesses are cured, and evidence of Jesus' Kingdom is believed [see Luke 9:11-17].

So, our needs — whatever they may be, no matter how grievous or many there are — become the offering that we bring each time we come to Mass. The verbs in Luke's Gospel show us what Jesus does with our meager offerings — symbolized by the loaves. Jesus "takes" the loaves — the curse of sin away from us through his cross, he "blesses" them — with divine adoption into the family of God through faith and baptism, he "breaks" them — through instruction and experience and prayer that our ways aren't his ways, and then "gives" them to the disciples for distribution — so we can share with others how our lives have been changed by Jesus.

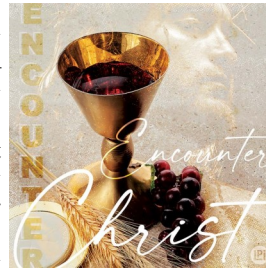
The Eucharist — the body, blood, soul, and divinity of Jesus — then, is the sacrament of Jesus' abiding presence within us. He is with us in our need. We are aware of this mystery only in faith — with the spiritual eyes of a pure heart. We are not left abandoned or orphaned to figure out this messy life according to our own whims and fascinations. He gently tethers himself to us in the Eucharist, so our sorrows are his, our tribulations and trials are his, our joys are his. Our life becomes his life because his life courses within our souls. So, the Eucharist is not an event we attend or a commodity we consume, but the mystery of a Person we encounter that brings peace into the senseless and broken world in which we find ourselves today.

—taken from the writings of Brother John-Marmion Villa, which appear on the internet.

**KINDNESS and TRUST:**

6 Kindness and Trust are the beginnings of any worthy relationship.

—Dina Dwyer-Owens



principle, the fire, while conservatives tend to protect and promote the integration-principle, the glue. Both are right, both are needed, and both need to respect the other's instinct because the soul is a double principle and both these principles need protection.

After we die we can go to heaven or hell. That's one way of speaking about losing or saving our souls. But Christian theology also teaches that heaven and hell start already now. Already here in this life, we can weaken or destroy the God-given life inside us by either petrification or dissipation. We can lose our souls by not having enough fire or we can lose them by not having enough glue.

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

**SERVING THE LORD IN THE POOR — JULY 16<sup>th</sup>:**

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](mailto:gurney.oh@gmail.com).** In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**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].

**WHAT'S THE EUCHARIST ABOUT, ANYWAY?**

The Latin Mass, girl acolytes, women preaching, which politicians should be barred from receiving the Eucharist? What's the matter here? How has our central act of worship become the center of such contention — at least among Catholics in the United States?

In fact, Paul would understand it perfectly. His entire 1<sup>st</sup> Letter to the Church at Corinth is about contention over celebrating the Eucharist. In Paul's day, the problem was not about language or partisan politics. It wasn't even really about gender. Some of Paul's community had adopted gnostic ideas and assumed that believing correctly was essential, while one's behavior — perhaps especially in sexual mores — was irrelevant to their Christian identity: Because one's spirit was destined for eternity, what they did with the body didn't count.

In his letter, Paul goes after this community with such passion that his rhetoric comes out somewhat contradictory. Paul fell all over himself talking about hairstyles, veils, clothing, and woman coming from

**CARING FOR OUR SOUL:**

What does it profit you if you gain the whole world but suffer the loss of your own soul [Matthew 16:26]? Jesus taught that, and, I suspect, we generally don't grasp the full range of it meaning. We tend to take Jesus' words to mean this: "what good is it if someone gains riches, fame, pleasure, and glory and then dies and goes to hell? What good is earthly glory or pleasure if we miss out on eternal life?"

Well, Jesus' teaching does mean that — no question about it. But there are other lessons in this teaching that have important things to teach us about health and happiness already here in this life. How do we lose our souls? What does it mean "to lose your soul" already in this world? What is a soul and how can it be lost?

Since a soul is immaterial and spiritual it cannot be pictured. We have to use abstract terms to try to understand it. Philosophers, going right back to Aristotle, have tended to define the soul as a double principle inside every living being. For them, the soul is both the principle of life and energy inside us as well as the principle of integration. In essence, the soul is two things — it's the fire inside us giving us life and energy, and it's the glue that holds us together. While that sounds abstract, it's anything but that because we have first-hand experience of what this means.

If you have ever been at the bedside of a dying person, you know exactly when the soul leaves the body. You know the precise moment — not because you see something float away from the body, but rather because one minute you see a person, whatever her struggle and agony, with energy, fire, tension in her body and a minute later that body is completely inert, devoid of all energy and life. Nothing animates it anymore. It becomes a corpse. As well, however aged or diseased that body might be, until the second of death it is still one integrated organism. But at the very second of death that body ceases to be one organism and becomes instead a series of chemicals which now begin to separate and go their own ways. Once the soul is gone, so too are gone all life and integration. The body no longer contains any energy and it's no longer glued together.

And since the soul is a double principle doing two things for us, there are two corresponding ways of losing our souls. We can have our vitality and energy go dead, or we can become unglued and fall apart, petrification or dissipation. In either case we lose our souls.

If that is true, then this very much nuances the question of how we should care for our souls. What is healthy food for our souls? For instance, if I am watching television on a given night, what's good for my soul? A religious channel? A sports channel? A mindless sitcom? The nature channel? Some iconoclastic talk-show? What's healthy for my soul?

This is a legitimate question, but also a tricky one. We lose our soul in opposite ways, and thus care of the soul is a refined alchemy that has to know when to heat things up and when to cool things down. What's healthy for my soul on a given night depends a lot upon what I'm struggling with more on that night — am I losing my soul because I'm losing vitality, energy, hope, and graciousness in my life? Am I growing bitter, rigid, sterile, becoming a person who's painful to be around? Or, conversely, am I full of life and energy but so full of it that I am falling apart, dissipating, losing my sense of self? Am I petrifying or dissipating? Both are a loss of soul. In the former situation, the soul needs more fire, something to rekindle its energy. In the latter case, the soul already has too much fire; it needs some cooling down and some glue.

This tension between the principle of energy and the principle of integration within the human soul is also one of the great archetypal tensions between liberals and conservatives. In terms of an oversimplification, but a useful one, it's true to say that liberals tend to protect and promote the energy-

**THE CARNIVAL OF CORPUS CHRISTI:**

In late medieval culture, the feast of Corpus Christi was an occasion for a carnival-esque celebration. Plays were performed throughout the city, remembering the entirety of salvation history. Processions unfolded upon beds of roses — as prince and pauper alike praised the sacrament of the Eucharist. Why was this feast so important that it merited this degree of festivity? After all, in some ways, it's strange to celebrate a feast for the Sacrament of the Eucharist. Isn't every Mass a celebration of Christ's Body and Blood? Can we not feast upon God's flesh and blood every day in our parish?

Yet setting aside a feast for the Body and Blood of Jesus enables us to meditate upon the sublime gift of the Eucharist. Already in the Old Testament, we see this sacrament prefigured in Melchizedek's offering of bread and wine: "Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand" [Genesis 14:18–20]. A sacrifice of thanksgiving for God's victory over his enemies is offered by this mysterious king and priest through bread and wine.

We Christians experience a similar sacrifice of thanksgiving offering at the hands of our victorious king and priest — the risen Lord — who gives to us his Body and Blood through the signs of bread and wine. On the night before Jesus died — on the night before sin and death would be conquered through the great Pasch of Christ — he "took bread, and after he had given thanks, broke it and said: "This is my body that is for you. Do this in remembrance of me." [1 Corinthians 11:23–24].

The Eucharist is not simply a meal — it is the great feast where Christ's sacrifice becomes present to us once again. To remember in the Scriptures is to make present once again God's saving reality. The risen Lord presides over this Eucharistic supper, and feeds us with himself — with God's very life. This is the new covenant, sealed in the blood of self-giving love. It is renewed at every Mass when we eat and drink at the Supper of the Lamb.

This eating and drinking is also directed toward the formation of the Church into a communion of love. In the Gospel of Luke [9:11-17], we discover a foreshadowing of the Last Supper, when Jesus in the wilderness multiplies bread and fish, miraculously feeding the crowds. But, this miracle does not simply look forward to the Eucharist; it also looks back to the feeding of Israel in the desert with manna. [see Exodus 16]. Israel understood this divine feeding as essential to her formation as God's beloved people. To eat and drink with God in the desert is to become part of the new Israel. Jesus brings the crowds into this new covenant of love — into this heavenly supper — that will never end.

So, too, at every Mass we are not simply individually fed by Christ's Body and Blood. Rather, we are formed once again into a union of love, which is the heart of the Church. We become the love that we have received in Christ's Body and Blood. Out of this love, we are meant to give the entirety of our lives over to God as a sacrifice of praise and thanksgiving.

Thus, the feast of "Corpus Christi" is an occasion for us to praise the wondrous gift of the Eucharist and to refresh ourselves with the bread of angels. With Thomas Aquinas, on this great feast, we pray: "Very bread, good shepherd, tend us, // Jesus, of your love befriend us, // You refresh us, you defend us, // Your eternal goodness send us/In the land of life to see" [Hymn Lauda Sion]. May the Eucharist give us a foretaste of a world transfigured in divine love.

—taken from the writings of Timothy O'Malley which appear on the internet.

**TRULY LIVING:**

Remember, you have two lives. You get your second life when you realize you have only one.

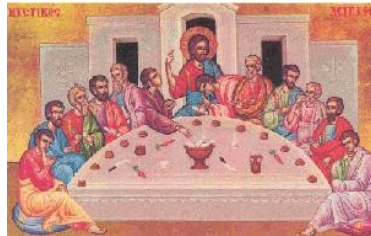


**DOING THE EUCHARIST:**

The Eucharist is not simply something we receive — it is something we do. The Eucharist is not simply a noun — it is fundamentally a verb, an action. Now we believe many important things about the noun of the Eucharist. We believe that the bread and wine become for us the real Body and Blood of the Lord. This is what we celebrate on this Feast of Corpus Christi. When we eat this bread and drink this cup we receive into our hearts the body, blood, soul, and divinity of Jesus. This is a great mystery and a great treasure. We should receive the Eucharist often. But we cannot appreciate the Body and Blood of the Lord — the noun of the Eucharist — if we separate it from the verb of the Eucharist. For it is the action of the Eucharist that allows the bread and wine to become the Body and Blood of Christ for us.

So, what is the action of the Eucharist? It is what we do together every weekend. What do we do? We gather, we listen, we bless, we eat, and we go forth. All these verbs are verbs of Eucharist. We gather from our homes, from our work and come together in this place to create an assembly — a community of believers. The gathering is important because the action of the Eucharist is not the action of one person — but of many. It is the action of the church. We listen — we hear the Word of God proclaimed in the Scriptures and in the homily, and we remember what God has done for us, what God has promised us, and how God is active in our lives. We bless — we bless God in the Eucharistic Prayer, we stand together from the “Holy, Holy” to the “Great Amen”, and say this prayer of blessing and consecration. It is the priest who says the words, but the prayer is not the priest’s prayer, it is our prayer, the prayer of the whole assembly and when we bless and pray this prayer together in memory of Jesus — the real presence of Jesus comes into our midst. We then eat the Body and Blood of the Lord, receiving the nourishment of Christ, and then we go forth — forth from this place to bring Christ’s message to the world.

These are the verbs of the Eucharist — gathering, listening, blessing, eating, and going forth. Only in the context of this action is the true significance of the Body and Blood of Christ clear. So, allow me today to point to two truths that flow from the action of the Eucharist, two truths that affect our lives — our dignity and our obligation.



The action of blessing in the Eucharist reveals to us our dignity as daughters and sons of God. The tremendous gift of Christ’s Body and Blood would not happen if we did not ask for it. It is in the Eucharistic Prayer, led by the priest, that the community asks for the gift of Christ’s presence. God’s willingness to honor our prayer reveals our dignity as God’s own children. The dignity we have is not an individual dignity, but a dignity that we share as a community. Everyone who stands gathered around this altar is a holy person. Together, we form a royal priesthood, a holy people [see 1 Peter 2:9]. As we bless together the bread and wine of the Eucharist, we recall our value and the value of one another. The action of blessing together reveals this dignity to us.

The action of going forth — of leaving this Eucharist — is an action that reveals our obligation. Because if we have received the Word of the Lord and shared together in the Body and Blood of the Lord, we then have an obligation to bring that life of Christ to others. Going forth from this place reminds us that we have come here to be refreshed and recommitted to action for the Kingdom. We should go forth from this place willing to be more patient with our family, less critical of our neighbor, more committed to service of others, less fearful in our struggles with evil. The action of going forth from this place reminds us that the action of the Eucharist does not end here — it is meant to continue in our lives, in our efforts to build the Kingdom, to transform the world.

There is no doubt that the Body and Blood of Christ — Christ’s Real Presence — is a tremendous gift to us; but the meaning of that gift is not clear if it is separated from the action of the Eucharist. Eucharist is a verb — gathering, listening, blessing, eating, going forth. It is we the church, reminding

much that he gave a tenth of his belongings to Melchizedek. The gift of the Lord, the Body and Blood of Christ that we receive is the greatest gift possible. It is His sacrifice on the Cross made real in the Eucharist for us to eat and with which to be nourished. Somehow or other, many of us have lost the wonder and awe, the respect and reverence, that the Eucharist deserves. Just consider the number of people who cease attending Church — not only because it’s summer, but they no longer see the value of Mass at any time...except maybe the big Feasts of Christmas and Easter. They will respond: “We are good people. We believe in God and that is all that matters.” But the problem with their argument is that there is no place for God’s greatest gift — the Eucharist — in their lives. The awe, the respect, the reverence for the Eucharist is missing from their lives.

But I do not have to look to others. There are times that the reverence for the Eucharist is not all it should be in my life, as perhaps also in yours. As a priest, too often I prepare for Mass focusing on the homily while not remembering that far more important than the homily is the reception of the Word Made Flesh in Communion. Perhaps, too often you join the line to receive communion without taking the time to consider what you are doing or whom you are receiving. Too often people receive communion and then head for the doors to beat the parking lot traffic.

The Feast of the Body and Blood of the Lord was established in the thirteenth century to promote respect and reverence for the Eucharist. The celebration has retained its purpose. We all need to stop and consider our reception of communion. We need to ask God to rekindle in us and in all our people the awe, the respect, and the reverence that is fundamental to understanding the reality of the sacrament of the Body and Blood of Jesus Christ.

Melchizedek, the King of Salem and priest of God the Most High offered bread and wine and blessed Abraham for his faithfulness. And Abraham gave him a tenth of his possessions. Abraham saw in Melchizedek the presence of God who had protected him in battle and rewarded his faith. Psalm 110 promised that a time would come when the people would be given a Messiah who would be a priest in the order of Melchizedek. Jesus Christ is this priest and king. His gift to his faithful ones, his gift of thanksgiving, his Eucharist, is to be celebrated and treasured by us — the descendants of Abraham, God’s faithful people.

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	2 Kings 17:8-18, Matthew 7:1-5
<b>Tuesday:</b>	2 Kings 19:9-36, Matthew 7:6-14
<b>Wednesday:</b>	2 Kings 22:8-23:3, Matthew 7:15-20
<b>Thursday:</b>	Isaiah 49:1-6, Acts 13:22-26, Luke 1:57-66
<b>Friday:</b>	Ezekiel 34:11-16, romans 5:5-11, Luke 15:3-7
<b>Saturday:</b>	Lamentations 2:2-19, Luke 2:41-51
<b>13<sup>th</sup> Week in Ordinary Time:</b>	1 Kings 19:16-21, Galatians 5:1-18, Luke 9:51-62

**A TRUE GIFT:**

To be alive in this beautiful, self-organizing universe — to participate in the dance of life with senses to perceive it, lungs that breathe it, organs that draw nourishment from it — is a wonder beyond words.

—Joanna Macy



**REVERENCE FOR THE EUCHARIST:**

The Book of Genesis talks about a meeting between Abram — later to be called Abraham — and someone named Melchizedek [Genesis 14:18-20]. Let's place this all in its biblical context. The setting is the area that we now call the "fertile crescent" — a region which runs from the Tigris and Euphrates Rivers down through Syria, Lebanon, Palestine and into Egypt. Back in the days of Abraham — perhaps eighteen hundred years before Christ — this was an area of small city-states, often ruled by petty kings, and migrating bands of people. Abraham was one of the leaders of a migrating people. Only, he was different — he had been called by God to leave his homeland of Ur in Chaldea to a place where the Lord would establish his chosen people. Chapters 12 through 25 of the Book of Genesis presents the known history of Abraham, his battles against the enemies of God and his battle to be faithful to God. As we know, he is victorious and becomes the father of the chosen people and the Father of Faith.

Abraham's story enters into the history of the world in chapter 14 of the Book of Genesis with the presentation of the great battle of Siddim — the battle of the kings, where nine kings met, five against four. The four prevailed and Abraham's nephew, Lot, who was allied with the King of Sodom, was taken prisoner by King Chedorlaomer of Elam and his three royal allies. That's when Abraham got involved. One of Lot's men escaped, and pleaded with Abraham to rescue his nephew. Abraham pursued the four kings and, with God's help, defeated them.

When Abraham returned from the battle, the five other kings met him to celebrate his victory over their enemies. At this point a new king is presented — his name is Melchizedek. He is called the King of Salem — a name in Hebrew derived from Shalom — the word for "peace". Melchizedek is presented not just as a King, but as a priest of God the Most High. Melchizedek brought out an offering of gratitude — an offering of thanksgiving — to God for Abraham. The offering is bread and wine. Abraham recognizes Melchizedek's holiness. He also realizes that he owed his victory over the four kings to God. Abraham accepts Melchizedek's blessing and gives him a tenth of all his possessions — this practice became known as "tithing" in the bible. Seeing God as the source of all that we have, we return a tenth back to him.

This encounter is all that we know about this Melchizedek. But it is enough. Melchizedek is a priest and king chosen by God to offer a sacrifice of thanksgiving for his faithful ones. The sacrifice is in the form of bread and wine. Christianity sees in Melchizedek a foreshadowing of Jesus Christ. Jesus, priest and king, is the Eternal Priest and King of Kings who offers a sacrifice of thanksgiving for his faithful ones in the form of bread and wine. At the same time, Jesus is infinitely greater than Melchizedek in that he is both the sacrifice and the offering.

In this Feast of the Body and Blood of Jesus, we celebrate the Lord's gift, the bread and wine — the Eucharist. The incident with Melchizedek can help us come to a deeper understanding of this mystery. Melchizedek offered a gift of gratitude to God. Jesus's gift is called the Eucharist — a name that means thanksgiving. When we receive communion, we join the Lord in giving thanks to God, the Most High, for his protection of his people.

Melchizedek's gift was offered for those who were faithful to God. The Eucharist is the food that Jesus gives to his people — his faithful ones. It is not meant for those who do not profess and live his faith. It is not proper for non-believers or part time believers to take this gift — it is offered only to the faithful ones.

In the days of Melchizedek most offerings would consist in oxen or rams or sheep. After the victim was slain and offered to God, the people would celebrate by eating the sacrificed meat. A great feast would therefore be part of the celebration. But Melchizedek offered bread and wine. There would not be a barbecue following his prayers. Yet, Abraham saw in this sacrifice an eternal gift and valued it so



ourselves of our dignity and obligation. We do not simply receive the Eucharist —we do it! So let's do it now!  
—taken from the writings of Father George Smiga, which appear on the internet

**NOT A PRIZE FOR THE PERFECT:**

There are four levels of happiness in life: [1] sensual pleasure — eating a good meal; [2] ego gratification — an achievement that brings distinction; [3] service — the feeling of being useful and valuable to others; and [4] transcendence — connecting with goodness, beauty and truth. The first three levels are good. Yet only in the fourth level — transcendence — can we experience happiness that lasts. Ultimately that means somehow entering the life of God — through Jesus by the Holy Spirit. In celebrating the Feast of the Body and Blood of Jesus, we see the great way that Jesus lifts us to the Father — by giving his Body and Blood.

Did you ever see the picture of Lady Gaga with the elderly priest? The priest is wearing a Roman collar — looking toward the camera with a happy expression. Next to him is Lady Gaga — and not wearing some outlandish dress. She is dressed in a flannel shirt buttoned to the top, her arm draped over the priest's shoulder. And below the picture is the caption: "Father Duffel, I was so moved today when you said: "The Eucharist is not a prize for the perfect but the food that God gives us."



That's very good — not a prize for the perfect. Jesus says as much in instituting the Eucharist — "The chalice of my blood poured out for you and for many for the forgiveness of sins" [Matthew 28:26]. While the Eucharist never takes the place of the Sacrament of Reconciliation, the Eucharist does bring us sinners into the loving embrace of Jesus.

This of course does not mean that we should grow complacent. Avoiding grave sin and being a weak human are two different matters. The Bible says that a just person falls a minimum of seven times a day [see Proverbs 24] — things like anger, lust, greed, gluttony, laziness, envy and arrogance — they trip us on a fairly regular basis. So, the Eucharist is not a prize for the perfect, but the food that God gives us. St. Paul makes this clear in his account of the Last Supper institution of the Eucharist [1 Corinthians 11:18-26]. He emphasizes eating the bread — Jesus' body, and drinking the cup — his blood. Paul sums up with these words: "As often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."

We see the dimension of food even more dramatically in Luke's Gospel [9:11-17]. For a hungry crowd, Jesus quintuples fish and bread. An act of compassion, for sure, but much more. Notice the language — Jesus "takes" bread, "blesses" it by giving thanks, "breaks" it and "gives" it. Bread and wine — the work of human hands — they become the true Body and Blood of Jesus that lifts us to God.

We are called to every Eucharist in gratitude and humility. Humility — few things are more ordinary that bread and wine, And gratitude because these humble elements transform to something of incalculable worth, beauty and goodness. The Body and Blood of Jesus we receive with humility and gratitude — not a prize for the perfect, but the food God gives us.

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

**EUCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be 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.



**STAYING HOLY — A SUMMER GAME PLAN:**

School is out and summer break has begun. Maybe this means you'll be binge-watching your favorite Netflix series and sleeping in until two o'clock — it's been done by me. Or maybe you've got a demanding summer job, rigorous summer classes, or exciting travels in these coming months. Whatever your story, it's crucial that a break from school doesn't turn into a break from God. As your schedule and your community change, it's important to develop a plan to stay focused on the one Thing that's not changing — your Heavenly Father.

So pick up that pencil one more time, and get those rusty gears turning again. It's time for the most important homework of the year — a summer prayer game plan.

**Make a Schedule.** How often have we wanted to wake up for daily Mass during break, or make a trip to the Adoration chapel — but it never happens? Our alarm rings and suddenly we've justified all the reasons we should stay at home instead. We hit snooze. You wouldn't sleep through class if you wanted to do well, so why sleep through prayer if you want to grow in your relationship with God? So, first thing's first. Set a schedule. Schedule out the basic plan of each weekday — wakeup time, work, meals, — and prayer! Treat this prayer time like classes on your school schedule. It is — in every sense of the word — sacred time. Plan your commitments around this prayer block whenever possible. And most importantly, stick to it! New habits take time, but remember, time in prayer is never wasted.

**Pick a Goal.** In what ways would you like your prayer to grow this summer? Pick a goal that is unique to you and reasonable. Here are a few ideas:

- **The Rosary:** if you only have a 15-20 minute-time-block for prayer, or you want to pray while on the go, you should make the rosary your prayer goal. The Blessed Mother's intercession will work wonders in your spiritual life through the beautiful repetition of this form of prayer.
- **Divine Mercy Chaplet:** if you've got a short attention span and want to start with smaller chunks of time, or if you feel attracted to Jesus' mercy, then DMC is for you. Short but mighty, it's a great daily reminder of Christ's love for us.
- **Spiritual reading:** perhaps you want to enhance your intellectual pursuit of the faith. Then pick up a spiritual read, new or old. From Aquinas to Augustine to Mark Hart, spiritual reads will no doubt get you thinking about the depths of God's love for you.
- **Adoration:** if you want to grow in love for the Eucharist, or don't quite understand the concept of Christ's Body, prayer time in front of the Blessed Sacrament is the way to go. Sometimes it can be challenging to sit in silence, but the Lord often provokes great contemplation as we sit face to face with His real presence. Feel free to bring a journal, book, or any other form of prayer to incorporate in with this time in Adoration.
- **Daily Mass:** Mass is the source and summit of our faith, so why wouldn't we want to go every day? Committing to Mass during the weekdays can be a beautiful challenge and blessing. It's a great way to come together with the Church, receive Christ's peace, and center yourself during a hectic day. If you've got the time to make it work, it can only help!



If one of these jumps out for you, go for it! Even better if you're unfamiliar with it. The best way to

learn a new type of prayer is to jump right in and try it. You'd be surprised at the spiritual depths it could call you to!

**Accountability.** Your faith life is in no way individual. That's why, together, we make up the Body of Christ — connected, united, and one. For this reason, it's important to pick an accountability buddy. Let them know your summer game plan, and unpack spiritual fruits with them throughout the summer. Or have them check in every once-in-a-while to make sure it's going well. By molding friendships rooted in Christ, you'd be surprised at the level of comfort and support that develops in those relationships. It's also a great way to remember that, no matter the distance, you're always united to your spiritual brothers and sisters. It's equally as important to remember to pray for the buddy. Tell a friend or community you'll be praying for them, then do it. Each time we gaze at Christ's Body, we see them. And just as we ask for prayers in our times of need, so, too, should we support our friends when they experience these trying times. Staying rooted in your faith life this summer is about so much more than your own prayer life. A healthy prayer life has a massive ripple effect on all those relying on your prayers!

**Adapt and Keep it Real.** Okay, let's be real. Steps 1-3 seem like a solid launching point, but life happens! Maybe it's tough to enact the goals we set due to an unexpected change of plans, spending a lot of time with family, or a busier schedule than we thought. And — that's ok! The hassles and trials of daily life can make our game plan tougher to follow, but that makes it an even greater act of love when we follow through. Yes, we may have to adapt to be reasonable, but adapting doesn't mean we're giving up on our plan. It means revising and remaining determined to not give up on our quest to holiness, no matter the obstacles. After all, God doesn't give up on us. Central to this consistency is the idea that we make reasonable goals. If going to Mass every day will put a strain on our other obligations, it may not work in the summer game plan. It could soon be very easy to let this prayer then become a task or burden, an item to check off, instead of a goal we can both accomplish and grow from. I remember one summer in which I couldn't make it to Mass during the week due to my work schedule. At first, I tried to miss meals or meetings to make it work, but I couldn't keep it up long. I would walk by the Church and hunger for the Eucharist more than I ever had in my life. However, because of that lack, I learned to desire God more, and I picked up other prayer habits that helped me stay connected. God used my crazy schedule to speak to me in new, unexpected ways. And you can be sure He'll do the same for you! Can't make it to the chapel? Pray on the go. Spending a lot of time with family? Turn that into a prayer! Love Christ through everything — all for the greater glory of God.

**Hit the Books!** Game plan ready? Now it's time to get cracking. The truth is, summer break is a perfect test to our faith. Honestly, faith isn't much if it's easy. So now God is asking us, will we love Him when it's hard? Will we pray even when our Catholic friends are far away, or when we're in an unfamiliar routine? Do we realize that spiritual union supersedes the physical union with which we've grown comfortable? Do we realize God is waiting for us? School may be on break, but our call to love

**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](http://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].**

**WISDOM:**

Pay attention. Be astonished. Tell about it.

—Mary Oliver