

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

Come Holy Spirit,
breathe upon our troubled world,
shake the tired foundations of our crumbling institutions,
break the rules
that keep you out of all our sacred spaces.
And from the dust and rubble,
gather up the seedlings of a new creation.

Come Holy Spirit,
in flame once more
the dying embers of our weariness,
shake us out of our complacency,
whisper our names once more,
and scatter your gifts of grace with wild abandon.

Break open the prisons of our inner being
and let your raging justice be our sign of liberty.

Come Holy Spirit,
and lead us to places we would rather not go;
expand the horizons of our limited imaginations.
Awaken in our souls
dangerous dreams for a new tomorrow,
and rekindle in our hearts
the fire of prophetic enthusiasm.

Come Holy Spirit,
whose justice outwits international conspiracy,
whose light outshines spiritual bigotry,
whose peace can overcome
the destructive potential of warfare,
whose promise invigorates our every effort
to create a new heaven and a new earth,
now and forever.
Amen.

—Diarmuid O'Murchu, O.P.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org

Our Lady Chapel



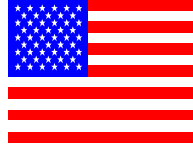
Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit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

THE CLASS OF 2023:

Congratulations to the members of the Class of 2023 who are **graduating this Sunday, May 28th**. We celebrate all that you are, and we salute your many achievements. May the Lord's blessing and peace go with you in the days and months ahead as you enter a new stage in your life. Congratulations also to the parents and grandparents of our graduates for your steadfast love, encouragement and support throughout the years. Our prayers and thoughts are with you all during this very special time. God bless you.

**MEMORIAL DAY:**

Monday, May 29th, is the observance of **Memorial Day**. Holidays are always time for family and friends; the time off from the routine of the workday, offers us an opportunity to give attention to other important aspects of our lives. Let us take time this Memorial Day to celebrate the heritage of those who have gone before us, particularly those who have given their lives in the service of our nation. Please join us for **Mass at 9:30 AM** in our chapel.

**PLAY BALL!**

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on **Friday, June 30th**. Game time is **7:00 PM** to watch the Lake County Captains take on Fort Wayne Tin Caps. **Tickets are \$25.00 each and include game ticket, picnic dinner and postgame 4th of July 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 Monday, June 19th.**

**TOGETHER WE PRAY TO GOD:**

Prayer is the language of the Christian community. In prayer the nature of the community becomes visible because in prayer we direct ourselves to the One who forms the community. We do not pray to each other, but together we pray to God, who calls us and makes us into a new people. Praying is not one of the many things the community does. Rather, it is its very being. Many discussions about prayer do not take this very seriously. Sometimes it seems as if the Christian community is “so busy” with its projects and plans that there is neither the time nor the mood to pray. But when prayer is no longer its primary concern, and when its many activities are no longer seen and experienced as part of prayer itself, the community quickly degenerates into a club with a common cause but no common vocation.



By prayer, community is created as well as expressed. Prayer is first of all the realization of the community itself. Most clear and most noticeable are the words, the gestures, and the silence through which the community is formed. When we listen to the word, we not only receive insight into God's saving work, but we also experience a new mutual bond. When we stand around the altar, eat bread and drink wine, kneel in meditation, or walk in procession, we not only remember God's work in human history, but we also become aware of God's creative presence here and now. When we sit together in silent prayer, we create a space where we sense that the One we are waiting for is already touching us, as he touched Elijah in front of the cave [see 1 Kings 19:13].

Prayer is ultimately what community is all about.

—taken from the writings of Henri Nouwen, which appear on the internet

PRAYERS FOR OTHERS:

- For the people of Sudan.
- For the victims of the earthquakes in Turkey and Syria; also for their families and all the first responders.
- For the Holy Cross Religious in Haiti, and for the people of that country, which is under siege because of political and civil strife.
- For a woman struggling to find a better home situation.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

THE SPIRIT AS THE HEART OF THE LIFE OF THE CHURCH:

St. Paul's letter to the Church at Corinth emphasizes the role of the Holy Spirit in the life of the early Christian community. Paul presupposes that one is familiar with the events of Pentecost [Acts 2:1-11] which describes the Holy Spirit descending on the apostles in the form of “tongues as of fire”. Paul also bases his teaching on the fact that Jesus himself breathed the Holy Spirit on the disciples on Easter Sunday evening [John 20: 19-23]

The apostle Paul begins by describing the fundamental function of the Holy Spirit — “No one can say that Jesus is Lord except by the Holy Spirit” [1 Corinthians 12:3-13]. Our English word “Lord” translates the Greek word “kyrios” which was used for God in the Greek translation of the Hebrew Scriptures and was commonly used as the official title of the Roman Emperor. In other words, the Holy Spirit enables us to recognize Jesus as sharing the divine nature and reminds us that he is our true king above any earthly ruler.

Paul goes on to describe the role of the Holy Spirit as the source of the unity in diversity which characterizes the Christian community at its best. There are different kinds of spiritual gifts — such as speaking in tongues and prophesying — but also gifts for those performing tasks such as serving at table and attending to finances. All the gifts of the Spirit are given not for personal benefit but for the common good.

To explain his notion of unity in diversity found in the ideal Christian community, Paul uses the image of the human body, which is “one though it has many parts and all the parts though many are one body.” This metaphor suggests that the Christian community should celebrate individual contributions which promote the common good and should foster constructive cooperation which avoids a dull uniformity and destructive competition.

Paul concludes by reminding us that “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.”

We can hear Paul's letter as an invitation to be more attentive to the prompting of the Holy Spirit, who gives all the baptized special gifts to build up the Body of Christ. An authoritarian pastor could become far more effective functioning as a servant leader charged with identifying, encouraging, and coordinating the gifts and talents of his parishioners. A parish social justice committee could gain new energy by adding some social activists to their more moderate membership. An all-male parish finance council could be more productive by adding women to the group. A parish could improve its liturgies by consulting with a liturgical expert.

How can you use your gifts to enrich parish life?

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

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jackie Rusnik, aunt of Jakob Bennish [‘30], who is recovering from open heart surgery.
- For Dale Rusnik, uncle of Jakob Bennish [‘30], who is undergoing treatment for various medical issues.
- For Megan Schaefer Wenker [‘09], who is undergoing treatment for lung cancer.
- For Anna Heryak, aunt for Mike Heryak, great aunt of Lilian Heryak Tran [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is under the care of Hospice.
- For Sharon Wilson, wife of Brother Ken’s nephew, who is undergoing treatment for cancer.
- For Ralph Elwart, who is undergoing treatment for pancreatic cancer.
- For William Schiedel, who is experiencing complications with cancer treatments.
- For Janis Barnes who is undergoing treatment for cancer.
- For Frank Potenziani, former Trustee, and father of David [‘95] and Cyrena [‘01] Potenziani, who is seriously ill.
- For Gia Cefferati, aunt of Rylyn [‘23] and Jackson [‘25] Anderson, who is undergoing treatment for cancer.
- For Carl Grassi, father of US Science instructor, Jessica Simonetta [‘05] and grandfather of Clare Simonetta [‘39], who continues to recover from open heart surgery.
- For Bob Anderson, grandfather of Rob Belknap [‘21], and father of former Gilmour instructor, Cindy Anderson., who is recovering from serious surgery.
- For Jacqueline Paluszak, grandmother of Brandon Paluszak [‘23], who is undergoing medical treatment.
- For Joe Bucar, housekeeping employee, who is undergoing treatment for Parkinson’s Disease
- For Gail Whitworth, sister of Father Dick Rutherford, C.S.C., who is experiencing serious health issues.
- For Susan Lennon, wife of John Lennon [‘55], grandmother of Jimmy [‘30] and Katelyn [‘32] Lennon, who is recovering from leg amputation surgery
- For John Lennon [‘55], grandmother of Jimmy [‘30] and Katelyn [‘32] Lennon, who is recovering from hip replacement surgery.
- For Tim LaGanke, grandfather of Casey Lennon [‘30], who is critically ill with Lymphoma.
- For Kathy DeMarco, sister of Chapel Associate, Patty Szaniszlo, who is recovering from hip replacement surgery.
- For Vivian Klick, mother of Linda Monitello, grandmother of Anthony [‘17] and Angeline [‘19] Monitello, who is undergoing medical testing.

FOR THE DECEASED:

- For Joe Spicuzza, teacher and coach at NDCL, cousin of Father John.
- For Sister Rose Anne Schultz, C.S.C.
- For Carmel Calo, sister of Lower School associate, Nina Prusock.
- For Jacqui LeBlanc
- For Marianne Stretar, Gilmour Marketing Manager, Mary Roddy Stretar, and grandmother of Katie Stretar [‘29]
- For Judith Higbee, wife of Gilmour’s. Musical Theater Director, Allan Higbee
- For Martin Murphy, father of Maureen Linz [‘84], Baseball Coach, John Murphy [‘88] and Julie Cathey [‘90] , father-in-law of Amy Sullivan Murphy [‘88], grandfather of Michael [‘16], Molly [‘18], Megan [‘19] and Patrick [‘22] Murphy.
- For Brian Loftus
- For Bruce Felder, father of Traci [‘86] and Todd [‘89] Felder, and grandfather of Max Ritt [‘25].

NEXT BIBLE STUDY — WEDNESDAY, JUNE 21st:

Our next Virtual Bible Study will be on Wednesday, June 21st 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: Leisure Time and Vacation in Scripture

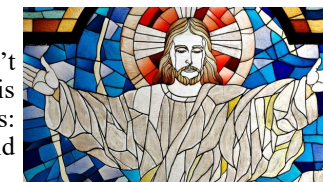
We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the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

SCHEDULE FOR THE WEEK:

Sunday, May 28: Pentecost	9:00 AM In Person & Live Stream
Monday, May 29: Memorial Day	9:30 AM In Person & Live Stream
Tuesday, May 30: 8th Week in Ordinary Time	Check with Office for time
Wednesday, May 31: Feast of the Visitation	Check with Office for time
Thursday, June 1: St. Justin	Check with Office for time
Friday, June 2:	Check with Office for time
Saturday, June 3: Most Holy Trinity	5:00 PM In person only
Sunday, June 4: Most Holy Trinity	10:00 AM In Person & Live Stream

JESUS IS A PEACEMAKER:

Jesus, the Blessed Child of the Father, is a peacemaker. His peace doesn’t mean only absence of war. It is not simply harmony or equilibrium. His peace is the fullness of well-being, gratuitously given by God. Jesus says: “Peace I leave to you, my own peace I give you — a peace which the world cannot give, this is my gift to you” [John 14:27].



Peace is Shalom — well-being of mind, heart, and body, individually and communally. It can exist in the midst of a war-torn world — even in the midst of unresolved problems and increasing human conflicts. Jesus made that peace by giving his life for his brothers and sisters. This is no easy peace, but it is everlasting ,and it comes from God. Are we willing to give our lives in the service of peace?

—Henri Nouwen

REFLECTION ON THIS WEEK'S THEME:

Pentecost is the celebration of the birth of the Church by the sending to the human family an abiding and guiding Spirit. We celebrate the Birth of Jesus with great anticipation, but the birth of the Church is a little more mysterious. Fleshly birth is fleshly and interesting, but less touching to the heart. In our country, the Catholic Church is diminishing in members, but is growing in significance as it labors to speak out to the various voices of our culture. Jesus was born in silence and the Church was born within a noise. Jesus was born hidden from the wise. The Church was born according to the Spirit of Wisdom. Jesus grew according to the natural laws of human growth. The Church grew quickly according to the movements of this animating Spirit of life. Pentecost calls us to reflect on our own personal growth in faith and action. Jesus as well as the early Church went from the Hand of God into the hands of God's human family. We are called to be the gifts of the Spirit to that same family.

"Fifty Days" or "the Feast of Harvesting Wheat," or "The Feast of Weeks," or "Pentecost" — these are the names given to this celebration in our Jewish-Christian liturgy. Our Jewish ancestors counted "fifty" days from celebrating Passover, and then celebrated "Shavuot." In the Book of Exodus, we read: "Three times a year you are to celebrate a feast in my honor" [Exodus 23:14]. The first of these is Passover, and the third is for the gathering of fruits — which is known as the Feast of "Booths" or "tabernacles." The second is for the first gathering of what we call, "Winter Wheat." It is this second festival in which we join our Jewish sisters and brothers on this day. In Exodus, it is written also that during these three feasts, all the men should present themselves before the Lord. And so on the Feast of Pentecost, there are many people gathered together from various parts of the world.

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. 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 and their followers were to spread the news "of the mighty acts of God" [Acts 2:1-11]. 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 celebration 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.

Paul's letter to the Church at Corinth is a wonderful physical image expressing the work of the Holy Spirit [1 Corinthians 12:3-13]. 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 something of the Person and mystery of God. What a great way to really live!

A great way not to live is hiding for fear. John's Gospel pictures how Pentecost took place [John 20:19-23]. They are locked in; it's not like a real gathering — they seem to be sitting in separation. Jesus rises in their midst and breathes the Spirit upon their fragmented group 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 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

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Kathy and Jim Pender, parents of Mark ['83] and Michael ['90] Pender, grandparents of Matthew ['11], Charlotte ['13] Pender, and Katherine ['17] and Tyler ['19] Clark, who are both seriously ill with health issues.
- For Kevin Kennedy, who is undergoing treatment for pancreatic and lung cancer.
- For Maria Ruiz, mother of Elina Gurney, grandmother of Joseph and Christina Gurney, who is undergoing treatment for cancer.
- For Susan Vance-Johnson, sister of Chief Advancement Strategy Officer, Ray Murphy, who is undergoing treatment for pancreatic cancer.
- For Chuck Shade, father of Loren Shade, grandfather of Michael, Madeline, and Charles Shade, who is in seriously ill with several health issues.
- For Chuck Campanella, father of Anthony Campanella, who continues in rehab following serious surgery.
- For Bill McGinley, father of Chief Academic Officer, Elizabeth Edmondson, and grandfather of Mollie ['21] and Abby ['23] Edmondson, who is undergoing health treatment.
- For Laurie Lozier, sister of Fathers Bill and Jim Lies, C.S.C, who has been diagnosed with an aggressive form of dementia.
- For Kim Clark, who is undergoing treatment for an aggressive form of cancer.
- For Paula Smith, mother of Tyler ['10] and Alec ['13] Smith, who is undergoing treatment for cancer.
- For Andy Andino, Sr., father of Music Director, Andy Andino, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam ['08], who is undergoing treatment for cancer.
- For Carol Lowen, mother of Denise Shade, grandmother of Madeline, Michael, and Charles Shade, who is undergoing treatment for Breast Cancer.
- For Sue Elliott, who is critically ill with complications of Parkinson's Disease.
- For Baylea O'Brian, friend of former Gilmour Teacher, Erin Thompson, who is undergoing treatment for Hodgkins Lymphoma
- For Walter Carey, who is undergoing treatment for leukemia.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie ['21] and Abbie ['23] Edmondson, who is undergoing treatment for brain cancer.
- For Marina McCarter, grandmother of Aaron ['25] and Mason ['28] McCarter, who is ill
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Fletcher Linsz, brother of Logan Linsz ['26], who is undergoing treatment for Hodgkin's Lymphoma.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane ['36], who is undergoing treatment for cancer..
- For Melita Chiacchiarri, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiarri, 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.



THE SPIRIT ROCKS OUR WORLD:

If you're participating in a Bible Trivia contest, how would you answer the question: "On what day did the Holy Spirit come down on Jesus' disciples?" The correct answer is: "I don't know." At least two different dates are given in the Scripture Readings for this Feast of Pentecost. In the Book of Acts of the Apostles, St. Luke tells us it was on the Jewish feast of Pentecost — seven weeks after Passover [Acts 2:1-11]; while John puts the event on Easter Sunday night — several days after Passover [John 20:19-23]. You have no choice but to pay your money and take your pick.

Those who first collected our Christian sacred writings and eventually gathered them into one book couldn't have appreciated our problem. Falling back on their Semitic "both/and" way of thinking, they expected to find such contradictions. More concerned with the implications of our faith than with exact historical happenings, they often chose a date that would convey the meaning of a particular event, ignoring the actual calendar day that event took place. That's certainly why Luke puts the Holy Spirit event on Pentecost.

The Jewish feast of "Weeks" — or Pentecost — commemorates the Israelites entering into a covenant with God on Mt. Sinai. It's that agreement which formally creates the Chosen People. No longer just a ragtag band of runaway slaves, they're now God's people.

In a similar way, the arrival of the Holy Spirit transforms Jesus' disciples into the new people of God, committed to carrying on his ministry. This seems to be why Luke makes a big thing out of the many foreign pilgrims understanding the disciples' message in their native tongues. Throughout Acts, with the Spirit's help, these followers are going to spread Jesus' message to the "ends of the earth."

John, on the other hand, picks Easter Sunday night as the time for the Spirit's arrival because of his conviction that the Spirit is an integral part of Jesus' — and our — dying and rising, something we especially demonstrate in our forgiveness of others.

But there are many more scriptural implications of the Spirit than just these two. For Paul, it's precisely the risen Jesus' Spirit which provides us with the gifts that mold us into the Body of Christ — "There are different kinds of spiritual gifts but the same Spirit who produces all of them in everyone" [1 Corinthians 12:3-13]. The key insight is his well-known teaching — "As the body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ." If the Spirit doesn't gift each of Jesus' followers in a unique way, the risen Jesus would be "bodiless." No one Christian can completely convey Christ's image. It takes all of us to pull that off, each one employing the gifts the Spirit's given him or her.

Paul's Corinthian experience of the Spirit's gifts creating conflicts in the church dovetails with Luke's Pentecost images of the Spirit — wind, noise and fire. Each one not only causes confusion, but also creates situations we'd prefer to avoid. Yet if we're serious about being the Body of Christ, we have to be willing to accept and deal with such problems, a sign we accept the Spirit's gifts.

Perhaps the most important statement in the Scripture Readings for the Feast of Pentecost is this one — "To each individual the manifestation of the Spirit is given for some benefit." When we refuse to put up with the wind, noise and fire which accompany the Spirit in our lives, we're also refusing to do the good which comes from being the Body of Christ.

If we have lots of peace and tranquility in our particular church, we're probably squelching the Spirit.

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

THE HEART OF THE MATTER:

Filling a church with people means nothing if lives are not transformed.



to redeem. What a way to live!

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

This yearly celebration of Pentecost 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 are all in bloom. The warming breezes have brought our dead lands to life. It is this wonderful event of God's continuously 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." But more, the Light Made Flesh. 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 — so does the Church in our times. The Spirit gives life through us to whom the Spirit has also given life. 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 and continually urges us to "Mission!" and gives life by forgiving and then giving life through the holiness of the always-recovering, Spirit-charged holy flesh of our bodies. —taken from the writings of Fathers Larry Gillick, S.J., and Andy Alexander, S.J., which appear on the internet

THE SPIRIT OF GOD IS A WILD THING:

Do I believe in the Holy Spirit? You bet I do. Nothing else makes sense. Either the Spirit of God who created us is with us still, either the presence of Christ who is the Way abides in us in spirit, or the God of Creation and the Redeemer of souls have never been with us at all. God's spirit does not abandon us, cannot abandon us, if God is really God.

If we are to understand emerging consciousness as a manifestation of the Spirit of God alive in the land, then never has an age seen revelation, consciousness, and wisdom working more clearly than in this one. The signs of new awareness of the human relationship to God are everywhere — in all nations, in all peoples. The Holy Spirit has spoken through married couples and professional personnel about birth control, for instance. The Holy Spirit has spoken through women — and other eminent theologians, theological societies, and male scripture scholars as well — about the ordination of women. The Holy Spirit has spoken through laity and bishops and multiple other rites of the church alike about the ordination of married men. But no one listens. The Holy Spirit in people of good will is a voice crying in the wilderness, rejected, ignored, and reviled. We need to be careful about allowing one element in our life to determine the voice of the Spirit, and in doing so, it seems, refuses to listen to its other manifestations.

The Spirit of God moves us to new heights of understanding, to new types of witness, to new dimensions of life needed in the here and now. The static dies under the impulse of the Spirit of a creating God. We do not live in the past. We are not blind beggars on a dark road groping our separate ways toward God. There is a magnet in each of us — a gift for God that repels deceit and impels us toward good. The gifts are mutual, mitered to fit into one another for strength and surety.

We are, in other words, in the most refreshingly and astounding way, all in this together — equally adult, equally full members, equally responsible for the church. Nor does any one dimension of the church, then, have a monopoly on insight, on grace, on the promptings of God in this place at this time. The Spirit of God is a wild thing, breathing where it will, moving as it pleases, settling on women and men alike.

—taken from the writings of Sister Joan Chittister, O.S.B. which appear on the internet 5



THE LAW WITHIN US:

When we are children, we need our parents to watch over us. We haven't learned yet that we'll get burned if we touch the stove, or that it's dangerous to run into the street. As we grow older, though, we start learning how to protect ourselves and how to stay out of trouble. The discipline that our parents imposed on us — often against our will — eventually comes to be an almost automatic way of thinking and living for us. We absorb from our parents, values and attitudes that will be with us for the rest of our lives. We know how true this is because as adults, we so often catch ourselves saying something to our children or grandchildren that our parents used to say to us. We internalize the messages we received from our parents and act on them as we mature.

When Jesus speaks of the Holy Spirit as a river of living water that flows from within a person [see John 7:37-39], Jesus is describing much the same reality. When the Holy Spirit dwells in us, then we have Jesus' values and attitudes operating within us. We see things as he sees them. We begin to recognize him in the people we meet. We begin to understand that it is Jesus speaking to us when we read the Bible. Just as we absorb our parents' attitudes and values by the discipline that they imposed on us, so Jesus' word begins to penetrate our hearts and minds through the gift of the Holy Spirit, and we begin to change from within.

How does this all take place? When we come to believe in Jesus — when we grow in knowledge of Scripture and receive the sacraments — the Holy Spirit begins to work on our minds and hearts so that we grow in the knowledge and love of God. And as we grow in that knowledge and love, we come to be more like Jesus. Before we know it, we will be surprising ourselves by saying inspirational words and doing kind deeds. Just as we often catch ourselves saying something that our parents used to say, we'll catch ourselves being moved by the Spirit to speak words of comfort and encouragement to those we meet.



The next thing that happens as the Holy Spirit takes up residence within us is that the rivers of living water begin to overflow in us. We can no longer keep Jesus and his word all to ourselves. Like the apostles on Pentecost day, we can no longer contain the joy that loving God gives us, and we have to tell others about it. The Holy Spirit makes us witnesses to his power and love at work in us [see Acts 2:1-11].

We live in a culture that tells us that religion is something private, something we should keep to ourselves. We typically don't care what our neighbors believe or what religion they profess, as long as they don't tell us about it. However, Christians who have really experienced the power and love of the Holy Spirit can't keep the message to themselves. We can't keep the lid on the rivers of living water bubbling up from within us. And thank goodness for that! Where would we be if the apostles had decided that Jesus' resurrection would be their little secret? Where would we be if those who witnessed Jesus' miracles and heard his words didn't pass the stories along to the next generation of believers? And what will become of our children and grandchildren if we fail to share with them the power of God's love made manifest in the person of Jesus Christ?

The Feast of Pentecost is the celebration of the birthday of the church. We are the church because of the Holy Spirit. This Holy Spirit through faith now lives in the hearts of over two billion women and men who call themselves Christians. There are women in Africa, men in Asia, children in Europe, old ladies in South America, and teenagers in Australia who believe and worship just as we do. This didn't all take place over the past two thousand years because the apostles had a good business plan and marketing strategy — it happened because the Holy Spirit worked in a powerful way, giving authority to the words of those who preach and making those who hear ready to give their hearts over in faith. That same Holy Spirit is among us now strengthening us as we share the story of faith with each other.

WE ARE TEMPLES OF GOD:

Saint Paul gives us a basis for loving all others as Christ has loved us. Paul offers a theological and solid foundation for human dignity and human flourishing that is inherent, universal, and indestructible by any evaluation — whether it be race, religion, gender, nationality, class, education, or social position. We now believe the reason this one man enjoyed such immense success in such a short time is that he gave human dignity back to a world that had largely lost it. One more god in Greece and Asia Minor would have meant little, but when Paul told shamed populations they were temples of the divine, this made hearts burn with desire and hope [see 1 Corinthians 3:16].

The account of Pentecost in Acts 2:1-11 emphasizes that people from all over the world heard the Galileans speaking in the pilgrims' individual languages after the descent of heavenly fire and wind. The theological message is clear: God loves everyone! God's love and favor are both totally democratic and unmerited. This was meant to be the end of all exclusive and elitist religion. Sadly, it did not last long.

One of the reasons Paul's teachings had so much influence in Asia Minor was that he restored human dignity at a time when the region was a key source of enslaved people — women were considered the property of men, temple prostitution was a form of worship, and oppression and injustice toward poor and marginalized people were universal norms. Most of the world was not yet aware that human rights even existed. Paul shouts into this corrupt and corrupting empire: "One and the same Spirit was given to us all to drink!" [1 Corinthians 12:13]. He utterly levels the playing field: "You, all of you, are sons and daughters of God in Christ Jesus, where there is no distinction between male or female, Greek or Jew, slave or free, but all of you are one in Christ Jesus" [Galatians 3:26-28]).

This is quite amazing, considering the divided world at the time! In Paul's estimation, the old world was forever gone, and a new world was born. This was surely impossible and frightening to some people, but utterly attractive and hopeful to the majority who had been given no dignity whatsoever. Who does not want to be told they are worthy and good? Who does not want their social shame taken away? No longer was the human body a cheap thing, degraded by slavery, or sexual, verbal, and physical abuse. Paul is saying: "You are the very temple of God." Scholars now believe this is Paul's supreme and organizing idea. Such an unexpected affirmation of human dignity began to turn the whole Roman Empire around.

—taken from the writings of Father Richard Rohr, O.F.M., which appears on the internet

**RENEWING OUR EUCHARISTIC SPIRITUALITY:**

The Congregation of the Blessed Sacrament, in conjunction with St. Paschal Baylon Parish, is hosting a weekend conference on *Renewing Our Eucharistic Spirituality*, **Friday, August 4th - Sunday, August 6th**. **St. Paschal Baylon Parish is located at 5384 Wilson Mills Road Highland Heights, 44143.** Featured Speakers include: Bishop Michael Woost, Auxiliary Bishop of Cleveland; Father Norman Pelletier SSS, former Superior General of the Congregation of the Blessed Sacrament; Sister Catherine Marie Caron SSS, former Superior General of the Servants of the Blessed Sacrament; Father George Dunne SSS, Dublin, Ireland, former Provincial Superior, Province of Great Britain; Brother Michael Perez SSS, former Novice Master; Father John Thomas Lane SSS, Provincial Superior; and Father Darren Maslen SSS, Great Britain; and Mrs. Evamarie Cross, Youth Minister. Contact St. Paschal Baylon Parish to register.

**BE ALERT:**

When we are fully alert in spirit, mind, and body, we are more than we imagine and can accomplish more than we suppose.

—Barbara Holmes

PRAYING FOR PENTECOST:

Every generation needs to experience Pentecost for itself. It needs God's spirit, and it needs it in its own particular way. Indeed, scripture assures us that the Holy Spirit is not a generic force — one-size-fits-all — but a person, a relationship, a spirit that has “particular manifestations” and gives itself to each of us uniquely so that the understanding and strength that we receive are geared to help us in our own particular struggles. If this is true — if Pentecost is so differentiating — an important question arises: “where in life today do we most need the Holy Spirit to transform us?” What are our peculiar spiritual disabilities?

Our unique weaknesses, like our strengths, are legion. However, for our generation, a number of things might be singled out as particularly debilitating to the soul — our propensity for distraction, our tendency to see individual fulfillment as salvation, and our proclivity for ideology and fundamentalism. We could use a particular infusion from the Holy Spirit to help us with these.

For example, distraction is perhaps the most powerful narcotic on the planet. Simply put, what this means is that our daily communion, the manna that sustains us, is distraction — television, game-shows, sporting-events, sit-coms, talk-shows, entertainment-news, scandals reported in the daily papers, pop music, movies, theatre, and the like. Not that these are bad. What's bad is that they eventually anesthetize us — we watch the late-night comedians on TV, scotch in hand, laugh as they spoof the day's events, let the tensions of the day subside, and sleep pretty well. Not bad — not bad at all — except we do it again the next night and the night after and onwards ever after, slowly numbing ourselves to the deeper issues of meaning, pain, justice, self-sacrifice, love, and death.

What Pentecost needs to pour into us today is the spirit of resiliency. For our own Pentecost, we need then to pray for the spirit of wisdom, the spirit of depth, the spirit of courage, and given the oversophistication of so much of today's entertainment.

Beyond distraction lies another struggle. Aidan Kavanaugh once said: “Today our icon is not a city — whether of man or God — but the lone jogger running through suburbia, in order, we are told, to feel good about himself.” We struggle today with individualism, and the problem is not just with the obvious — the all-too-common breakdown of our families, neighborhoods, parishes, and communities — the “bowling-alone” syndrome. The deeper struggle is with what Dorothy Day used to call “the harshness of love.” What we can't deal with is the painful give-and-take of ordinary community — the habitual slights and hurts that arise in every marriage, family, community, parish, and civil group. We can't interrelate without hurting each other. So we withdraw, jog and bowl alone — not out of an ideology of individualism, but because we haven't the resiliency needed to deal with the bruises and disappointments that come with bowling and jogging in a group.

What Pentecost needs to pour into us today is the spirit of resiliency, the spirit of forgiveness, the spirit of patience, the spirit of long-suffering, the spirit of understanding, and the spirit to not go jogging or bowling alone.

We need, too, a Pentecost that can help us cope with the ideologies and fundamentalism — social and ecclesial — that constantly beset us like so many nasty viruses. We are forever infected with ideologies — be they of the left or the right — that block us from living vital parts of the gospel. Whether we rationalize it as protecting proper values, defending a divine creed, or advocating an issue of justice, over and over again we compromise the hospitality, charity, respect, catholicity, and tolerance called for by the gospels, all in the name of sacred cause. Our hearts — unlike God's — are forever wanting to lodge in just one room. We need a Pentecost to mellow us with the spirit of mildness, stretch us with the spirit of catholicity, and especially fill us with the spirit of hospitality so as to take us beyond the hardness that we rationalize as creed or cause.

St. Paul suggests that Pentecost is “the particular manifestation of the spirit, granted to each of us” [1 Corinthians 12:7]. We need to pray for such a particularized Pentecost to happen.

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

The task now falls to us who have been given to drink of this life-giving water in the Spirit of Jesus. Will we keep it to ourselves? Or will we speak about to everyone we meet so that all creation, which is groaning and in agony, can be transformed by the values and the attitudes of Jesus, our Savior?

—taken from the writings of Mary Matestic, which appears on the internet.

THE HOLY SPIRIT'S FIRE TRANSFORMS US:

One of the most powerful symbols used to describe the Holy Spirit is fire. It is the reason why we wear red on Pentecost. By depicting the Holy Spirit as fire, the Scriptures teach us about the effects that he has on the lives of believers. Like fire, the Holy Spirit transforms us, purifies us, and sets us aflame with love of God.

The Holy Spirit transforms us. Fire changes whatever it touches. Once something is burned, it cannot return to what it was. Just so, once we are sealed with the gift of the Holy Spirit through baptism and confirmation, we are forever changed. We cannot undo baptism or confirmation. No matter how hard we may try to reject that gift of faith and grace, it is forever with us. Just as we write our names on the cover of a book we love, just so each of us has been marked by God as his special possession. So, we can go before God with confidence knowing that He will hear us. And if we find in our hearts something that must change, all we need to do is ask the Holy Spirit and there is no doubt we will be forever transformed by his fire.

The Holy Spirit purifies us. Just as we boil water to kill the bacteria in it, so the Holy Spirit's presence in our souls burns away all that is not of God. The fire of God's Spirit melts our sinful self away by giving us a love for God which makes anything that offends Him loathsome to us. This image of purifying fire also reminds us that our transformation involves some pain. We resist change and cling to our sinful habits. But as we surrender to the Holy Spirit's purifying power, we discover the peace, joy, and love that emerge once our sin is burned away.



Finally, **the Holy Spirit sets us aflame with love for God.** When we have an intense love for someone, we sometimes say we are “on fire” for that person. Or if we want something badly enough, we will say we have a “burning desire” for it. Just so, the Holy Spirit gives us a love of God that is intense and all consuming. It is the love which empowered Jesus to hand his life over for our salvation. It is the love that compelled the apostles to witness to the death and resurrection of Jesus. It is the love which today inspires people to leave their comfortable lives to serve the needy. If we are feeling dead inside, we need to give our hearts over to the presence and action of the Holy Spirit. We will find that our hearts are so engulfed with God and His love that there will not be enough hours in the day to proclaim His wonders and sing His praises.

God's saving work is not finished with the cross and resurrection. Rather He invites us to enter into the mystery of Jesus' death and resurrection by making our lives an offering to Him. He desires that each of us also share in the joy of bringing His saving word to others. The gift of the Holy Spirit which has forever marked us as God's sons and daughters empowers us to do just that. He is continually at work within us to transform us, purify us and set us on fire with love. It is ours for the asking. But watch out — there is no telling what wonders the Lord will work in our lives.

—taken from the writings of Douglas Sousa, which appear on the internet

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].



NO COINCIDENCE IN THE SPIRIT:

I am not sure that many people here would recognize the name Edwin Booth. But if you were living in the United States during the Civil War, that name would be recognized in almost every household. Edwin Booth was recognized as one of the greatest actors that had ever lived. He was the Russell Crowe of the American stage. He did not, however, have an easy life. His father drank himself to death. His first wife died after two years of marriage. His second wife went insane. But perhaps the greatest cross that Edwin Booth had to bear was one of shame. Edwin Booth's younger brother, John Wilkes Booth, was the man who assassinated President Abraham Lincoln. So, despite all the fame and success that Edwin Booth had in his life, he always had to deal with the embarrassment that a member of his family killed one of the greatest figures of American history.

Then, one day later in his life, while Edwin Booth was waiting for a train in Jersey City, there was a disturbance on the platform. Booth saw that a tall, young man was being shoved by the crowd onto the train tracks just as a train was approaching. Booth dropped his suitcase and ran immediately and pulled the man out of the way of the approaching train — certainly saving his life. The young man recognized who Booth was at once and said simply: "Well that was a narrow escape, Mr. Booth." As the two men began to talk with one another, Booth found to his amazement that the young man whose life he had just saved was Robert Todd Lincoln — the eldest son of Abraham Lincoln.

Now how would we explain such a remarkable connection of events, that the brother of the man who assassinated Abraham Lincoln was the man who saved the life of Lincoln's eldest son? Is that a coincidence? Those who do not have faith in God have no other explanation. Despite the odds being a million to one, people without faith would have to explain an event such as Edwin Booth saving the life of Robert Lincoln as a remarkable convergence of random events. Those, however, who believe in God, who believe in Christ Jesus, have a different explanation. For we believe that there is a force — a power — that is active in our world. That force is the Holy Spirit.

You see, believing in Christ is more than accepting a list of propositions that are outlined in the Creed. It is more than believing that a certain number of events once happened to Jesus thousands of years ago. Saying that we believe in Christ means that we believe that the power of God's Spirit is active and moving in our world and in our lives. We believe that the Holy Spirit moves us towards reconciliation, towards life, towards salvation.

Jesus in John's Gospel breathes on the disciples, and says: "Receive the Holy Spirit" [John 20:19-23]. That is His way of saying that He will remain with us, that God's power will remain active in our lives and in our world. The action of God's Spirit often appears as a coincidence. Yet for believers there is no such thing as coincidence. For us what appears as coincidence is the action of God in our lives.

Think about it. Was it coincidence that Saturday night when you finally gave in to the demands of your friends and went out to a party even though you rather would have stayed at home and met that night the person you were going to marry? Was it coincidence that you were in an automobile accident and you walked away and then realized you would have to take steps to deal with your drinking problem? Was it coincidence that you met someone you had hurt in the produce aisle at Heinen's and found the courage of saying: "I'm sorry," and took a step towards healing and reconciliation? Any one of us can recall events in our life that look like coincidence. How we interpret them is up to us. All I can say is that on the deepest level, Christians don't believe in coincidence because we know that the spirit of God is active, shaping and directing our lives.

But if we accept that truth of God's active presence in our life through the Spirit, it changes us. It makes us see life differently. It makes us into different people. For people who recognize the action of



the Spirit to work through us? How can we bring Christ to others and others to Christ?

First of all, we need to be thoroughly committed to our union with Christ. This is far more than avoiding serious sin. We need to foster our union with Christ through our prayer life, daily as individuals and at least weekly as a community. If we do this then our proclamation of Christ flows naturally through us. The things we say or do actually become secondary to the action of the Spirit through us.

Second, we need to reach out to those in the world who are longing for a Savior. This is not limited to those who have never heard of Christ. It also refers to those leading desperate lives of insignificant drudgery. It refers to those who are caught up in the dictates of secular society, busy doing all sorts of things that fade away except the one thing that lasts, uniting themselves to the Lord.

Thirdly, we need to fight against our own reticence. We might hesitate to ask someone to pray with us, fearing that the person might say: "No". Maybe we are afraid that we will not be convincing enough. We need to remember that God supplies the words and actions that lead others to Him. We are merely the vehicles for the Lord. At the same time, a vehicle is useless if it stays in the garage. We need to do our best, and let the Spirit do the rest.

How is it that we are all here in church? How is it that billions celebrate Jesus Christ? Was there a huge miracle that caused so many to become Christians? Was there a sign in the sky that said: "Go to Church?" Of course not. We are here because the Holy Spirit worked through others. I am here because others, particularly in my case as in most your cases, my parents, took their Catholicism seriously. I am here, as you are, because others have led me to Christ. God uses His People to spread his Gospel. He empowers them with His Spirit, inspiring them and others through them to choose Christ. God uses us to do the work of His Kingdom. He has empowered us with the Holy Spirit. The mantle has fallen from the sky. We are called to pick it up, strike the Jordan River and witness the power of God. May we have the courage to continue the work of our master.

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

SERVING THE LORD IN THE POOR — JUNE 17th:

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. This is a wonderful way to serve others. Please consider this opportunity.

SEEING THINGS IN THE CORRECT LENS:

Take one minute each day to remind yourself that you are just passing through this life; you will live more intentionally with passion and purpose.

—Matthew Kelly

THE POWER TO CONTINUE THE WORK:

I want to start off by reminding you about the Biblical verses of Elijah and his protégé, Elisha. Elijah was the most powerful prophet in the Hebrew Scriptures. He was a prophet who warned and punished the Kings of Israel for their sins. He called on God to begin a drought. He called on God to end the drought. He destroyed the false prophets of the pagan god Baal on Mount Carmel after he challenged them to a contest to demonstrate who was the true God — Yahweh or Baal. He raised a widow's son from the dead. He even outran King Ahab's chariot. There are many accounts in the First Book of Kings of Elijah's power.

Then at the beginning of the Second Book of Kings, Elijah was taken into heaven. He had been told to anoint Elisha as a prophet to succeed him. Elisha journeyed with Elijah, witnessing the power that God manifested through him. When Elijah and Elisha were in Gilgal, Elijah told Elisha that God was summoning him to go to Bethel, but Elisha should stay in Gilgal. Elisha said that he would not leave him. They came to the Jordan River. Again, Elijah told Elisha to stay there as he crossed over the Jordan. Again, Elisha said that he would not leave him. Elijah took off his mantle, or cloak and struck the water. It divided in two and the Elijah and Elisha crossed the river on dry ground. Then Elijah turned to Elisha and asked: "What is it that you want of me?" Elisha responded: "May I receive a double portion of your spirit." Elijah responded: "If you see me taken from you, your wish will be granted." Then a fire chariot and fiery horses came between the two. And in a whirlwind, Elijah was taken up to heaven. But before he was out of Elisha's sight, his mantle fell down to the earth. Elisha picked up the mantle, went back to the Jordan River and struck it. And the river again divided into two. Elisha had received the power of Elijah [2 Kings 2:1-12].

Throughout his life, Elisha continued the work of his Master, Elijah. One far greater, infinitely greater, than Elijah came to the world. His name was Jesus. You know well his deeds, and the power of his words. When it was time for him to rejoin his Father, he promised his disciples that he would send the Holy Spirit and they would continue His work in the world [see John 14:16-26].



So, on Pentecost Sunday, the disciples of the Lord waited in that same Upper Room where they had celebrated the Last Supper. The door was barred because they were afraid that the leaders of the Jewish people would arrest them as they had arrested Jesus. What must it have been like in that room? They were obviously afraid. Were they trying to understand the significance of the Passion, Death and Resurrection of the Lord? Probably. Were they trying to understand what their role would be in continuing the work of the Lord? Certainly. Then the Spirit came upon them [John 20:19-23].

They were empowered by the Holy Spirit to bring others to Christ and Christ to others. They threw open the door and proclaimed the Good News of Jesus Christ. People from all over the world listened to them, hearing them in their own languages. They were inspired to become disciples of Christ. That day, three thousand joined the disciples [Acts 2:1-11].

Pentecost is the empowering by the Master, Jesus Christ, to complete his work, the salvation of that part of creation made in the image of the Father, Son and Holy Spirit. Jesus entrusted his work to his prized disciples. He gave them the Third Person of the Trinity — the Holy Spirit — and they allowed his Spirit to flow through them. And the Church was born. And the Church is being born. And the work of the master continues. The disciples became apostles on Pentecost Sunday. The learners, disciples, were empowered by the Holy Spirit to become missionaries, apostles. Their faith in Jesus Christ was confirmed by the presence of the Holy Spirit.

It is the same for us. When we received the sacrament of confirmation, we were confirmed in the faith of our Baptism. Just as Baptism can be called a Personal Easter, Confirmation can be called a Personal Pentecost. How can we utilize this great gift, the gift of the Holy Spirit? How, can we allow

God's Spirit in their life are more humble, more optimistic, and more generous.

A person who knows that God is active in the world tends to be a humble person because he or she recognizes that they are not the center of the universe — there is another power in the world working for good, for building the kingdom. Although our decisions are important, we recognize that our decisions are not absolute, that God is working around us and through us. Therefore, we watch humbly for signs of God's presence.

The person who sees the action of the Spirit in their life is an optimistic person. If God is active, there is always reason for hope. There is always reason to believe that things will turn out better than we had planned. There is always a reason to believe that as we get up each morning — something good will happen today. If God is active we can be optimistic.

A person who believes in the action of God's Spirit tends to be a generous person. Because once we see that God is active, we want to cooperate, we want to take part. Therefore, we tend to give of our time, of our resources, of our talents more freely without holding back, without counting the cost because we believe that whatever is freely given will be used by God for God's good purposes.

Those who recognize the action of the Spirit in the world tend to be a humble, optimistic, generous people. Conversely, those who look at the world and feel that whatever happens is totally up to them, have a tendency to be proud, pessimistic and stingy. What kind of person do you want to be? It depends on what you believe. Therefore, choose what you believe carefully.

The great feast of Pentecost that we celebrate proclaims to us that God is real and God is active in our world. Let us embrace this great truth. Let us believe in the presence of God working and directing our lives. Let that faith make us into humble, optimistic, generous people. It all depends on what you believe. Christians do not believe in coincidence — we believe in the Spirit of God.

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

READINGS FOR THE WEEK:

Monday:	Ecclesiastes 3:1-12, Philippians 2:1-11, Matthew 12:38-42,46-50
Tuesday:	Sirach 35:1-12, Mark 10:28-31
Wednesday:	Zephaniah 3:14-18, Romans 12:9-16, Luke 1:39-56
Thursday:	Sirach 42:15-25, Mark 10:46-52
Friday:	Sirach 44:1-13, Mark 11:11-26
Saturday:	Sirach 51:12-20, Mark 11:27-33

Feast of the Holy Trinity: Exodus 34:4-9, 2 Corinthians 13:11-13, John 3:16-18

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.



THE BREATH OF THE SPIRIT:

The role of the Holy Spirit is the least clear of the three persons of the Trinity. We generally regard the Father as the presiding member of the Trinity who oversees everything and who brings all that exists into being. We see him as the lawgiver and the maker of heaven and earth and of all things visible and invisible.

We have no trouble, either, in understanding the role of Jesus Christ as the second person of the Trinity because he took on human form and brought about our salvation through his sacrifice on the Cross of Calvary and his resurrection from the Empty Tomb. He has returned to the Father, but now we wait for his second coming at the end of time as the judge of all.

So far so good. But it is when we come to the Spirit that we have a bit more trouble. The Holy Spirit often seems to be rather undefinable and elusive. Actually though, our beliefs expressed in the Creed are quite clear: “I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.” So, although the Father is the creator, we see that the Holy Spirit gives life, and this is surely why breath is so closely associated with him.

We know, too, that the Holy Spirit played a vital role in the conception of Jesus. The Spirit came upon the Apostles in the form of tongues of fire and impelled them to preach the Gospel to all the nations [Acts 2:1-11]. The Holy Spirit plays a crucial role in the sacraments — most particularly in the Sacrament of Confirmation. He enters the lives of the Confirmation candidates in an important way, and bestows on them special gifts enabling them to play their full part in the life of the Church.

We could say, then, that the Holy Spirit is the action of God in the world who leads, inspires and guides the Church down through the ages. Most particularly he plays a crucial role in keeping it free from doctrinal error. In short, the Holy Spirit is the abiding presence of God in the lives of believers. It is his role to keep us faithful to our beliefs and to continually shower us with God’s grace as we pass through the various stages of our life.

We need to see the Feast of Pentecost as part of the whole picture. Christ came into the world on the first Christmas Day, and then after thirty years of obscurity began his three years of teaching and healing. This culminated in his death on the Cross and then his resurrection from the Empty Tomb. He appeared to his Disciples on quite a number of occasions, and then having completed his work on earth he ascends to the right-hand side of the Father.

Then comes the outpouring of the Holy Spirit on the Feast of Pentecost, occurring fifty days after Easter. It marks the birth of the Church, as it came to the profound understanding that its role was to spread knowledge and love of Jesus throughout the world.

It is no mistake that for the Jews, Pentecost was a harvest feast called the Feast of Weeks. In the Christian dispensation it marks the beginning of the new harvest of souls that the Church reaps for Christ. The account of Pentecost Day itself comes from the Acts of the Apostles and literally describes what happened on that great day [Acts 2:1-11]. John’s Gospel, however, gives us an account which tells us about an appearance of Christ to the Disciples in the Upper Room [John 20:19-23]. It tells us how he breathed on them saying: “Receive the Holy Spirit. For those whose sins you forgive, they are forgiven. For those whose sins you retain, they are retained.”

We should note a few points. The first is that the Disciples were cowering behind locked doors which proved to be no obstacle to Jesus. This reminds us that we ought to keep the doors of our lives always open to him. Of course, Christ can break down any barriers that we put up to keep him out, but the prudent thing for a true Christian is to throw open the doors of our lives so that Christ can be welcomed in.



The second thing to note is that we have here the birth of the Sacrament of Reconciliation or Confession, as we commonly call it. This sacrament is closely associated with the Holy Spirit. It is made particularly clear in the words of absolution spoken by the priest: “God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins.” So, the Holy Spirit has a vital healing and reconciling and forgiving role in the world.

When Jesus appears in the room he says the words: “Peace be with you” — not just once, but twice. Pope Benedict has described these words as forming a bridge of peace between heaven and earth. It is this bridge that we climb over to reach our true fulfilment with God in heaven.

In wishing his Disciples “peace”, Christ is indicating his purpose of bequeathing the Holy Spirit to them — the Spirit is above all the spirit of peace. The Holy Spirit’s role is to establish peace and reconciliation in the world. It is his aim to bring peace and tranquillity to all who have given the Gospel a home in their lives.

And in a final point, we should note that Jesus imparts the Holy Spirit to the Disciples by breathing on them. This, naturally enough, alludes to the first breath of life blown into the nostrils of man as recorded in the Book of Genesis — ‘God fashioned the human person from the dust of the soil. Then he breathed into his nostrils a breath of life, and this person became a living being’ [Genesis 2:7].

We see here then the breath of new life blown into our nostrils so that as part of the Church we can bring the Good News of salvation to the whole world and so build up a community of true believers who will worship God in spirit and in truth.

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

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].**

**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 20]-----[Mass, Online, Mail-in]----- \$ 372.00

Offerings-----[Sunday, May 21]----- \$ 117.00

COMPASSION:

Compassion flourishes when we have nothing to protect and everything to share. — Iia Delio, OSF