

**CLOSING PRAYER:**

**~ A Prayer to a Loving God ~**

Almighty and eternal God,  
I ask you to help me  
build a faith and trust in you  
that neither the slings  
and arrows which come my way  
can overcome.  
Be a strong right arm around me.

You let the stars shine in the night  
— when things are very dark  
and everything seems to be going wrong —  
Let in enough light to help me.  
Through the word I hear,  
the bread of life I share,  
the cup of Blessing that I take,  
make me stronger in faith.

Speak to your blessing upon me, O Lord.  
Help me to understand  
what trusting in you  
and not in myself —  
really means.  
You are the rock  
upon which I stand,  
the ground beneath my feet.  
Give me a stronger faith.  
Like the tree  
planted by the waters  
I need to be rooted,  
and strong.  
Amen.

**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.*

**WELCOME ALUMNI:**

This weekend, we honor our alumni, and we would like to extend a warm welcome to all who have returned to our campus — particularly those who have joined with us to share in Eucharist. **Special congratulations to the Class of 1973 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1968 who are celebrating their 55<sup>th</sup> anniversary, to the Class of 1963 who are celebrating their 60<sup>th</sup> anniversary, to the Class of 1958 who are celebrating their 65<sup>th</sup> anniversary, and to the Class of 1953 who are celebrating their 70<sup>th</sup> anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.

**FATHER JOHN:**

Father John will have open heart surgery on Tuesday, June 6<sup>th</sup>. Please keep him in prayer during this time. During Father's time of recuperation, **Saturday evening Masses will be cancelled; they will resume on Saturday, August 19<sup>th</sup>.** **Sunday morning Mass will continue to take place throughout this time at 10 AM. Father John Keenan, S.S.S., a Blessed Sacrament Priest, will be the presider for our Sundays in June.** If any further changes need to be made to this schedule, we will certainly inform you. In the mean time, please continue to hold Father John in prayer for his speedy recovery.

**THE FEAST OF THE MOST HOLY TRINITY:**

This weekend, we celebrate the Feast of the Most Holy Trinity. This feast honors the most fundamental of Christian beliefs — that God is three persons in one nature that cannot be divided. Our being made for communion with God makes perfect sense since God has revealed himself to be communion — a Trinitarian communion: Father, Son and Holy Spirit. As a mystery of faith, however, the Trinity is inaccessible to reason alone. What we can know of this mystery is entirely dependent on God revealing who he is to us.

A name expresses a person's essence and identity, and the meaning of this person's life. God has a name; he is not an anonymous force. This is critical because the disclosing of his name makes it possible for us to know him more intimately. God is YHWH — I Am Who I Am [Exodus 3:14]. This mysterious name expresses God as infinitely above everything that we can understand or say, and he is the God who makes himself close to us.

God's revelation to humanity occurs in Jesus. Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him, God has said everything. This revelation of the extent of God's love for us and his will for us to enter into communion with him has reached its finality with the Word made flesh.

The key to our happiness is to live in communion with God for whom we were made — to be of the same mind, love, heart and thought as God [see Philippians 2:2]. Christ — precisely because he is God — is in perfect communion with the Father and the Holy Spirit. Consequently, he is the Way into this communion — remember we receive first, then only can we respond — the Truth of this communion, and the Life that is the fruit of this communion. Through Christ, God is revealed to be a Trinitarian communion. The Catechism explains that "Jesus revealed that God is Father in an unheard of sense: he is Father not only in being Creator; he is eternally Father by his relationship to his only Son who, reciprocally, is Son only in relation to his Father." Further, Jesus reveals that God is Spirit when he promises to send the Holy Spirit to be with the Apostles and the Church "to teach them and guide them into all truth" [Catholic Catechism, #200-260].

**COMMUNITY:**

Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world.

—Bell Hooks

**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.

**TRINITARIAN SPIRITUALITY:**

Paul often begins with a greeting or hymn of praise in his letters and writings. In the letter to the Church at Corinth [2:13-11-13], it comes in this form: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you." This greeting or prayer is significant for a number of reasons — it contributes to our appreciation of the triune nature of the one God, and, at the same time, reminds us of what Jesus says in the Gospel of John: "God so loved the world that he sent his Son that we might all have eternal life [John 3:16-18]. Paul also had the custom of ending his letters with a benediction. In this case, it follows immediately after a series of final admonitions important for all Christians.

Paul's second letter to the Church at Corinth is considered by most scholars to be a compilation of several letters that Paul wrote to the community he founded in the Greek cosmopolitan city of Corinth. "Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you." The fundamental problem in the Corinthian Christian community was the prevalence of divisive rivalries. Normal differences turned into bitter disagreements, hostile factions, and the breakdown of healthy community life. Given this situation, Paul encourages a more joyful, unified, and peaceful experience of genuine Christian community. Christians should rejoice because we are united to Christ who defeated death and all the dark forces. This requires mending our ways, softening our hearts, transforming envy into respect, and selfishness into love. Christians should not tear down their fellow believers, but should encourage one another to be faithful followers of their Lord.

They should be of one mind in their fundamental belief that they have been saved by the death and resurrection of Christ, and in their commitment to live his law of love. Rather than accepting their contentious rivalries as normal, they should try to live in mutual peace and harmony — which is ultimately a blessing from God. We could say that Paul's admonitions are a call to live a Trinitarian spirituality that reflects the dynamic communion of love shared by the Father, Son, and Spirit. Belief in the ultimately mysterious Trinity has an ethical dimension calling us to form loving relationships and harmonious communities.

Individuals could live this Trinitarian vocation in various concrete ways. Lydia could apologize to her estranged neighbor as a first step toward reestablishing their friendship. Instead of always criticizing his collegiate daughter, Michael could encourage her by recognizing her virtues and praising her for her accomplishments. Jacob who upsets his wife by flirting with other women at social gatherings could mend his ways and pay more attention to his spouse. Beth who generally tunes out the more radical voices on the parish social justice committee could be more open to finding common ground based on commitment to Christ.

What concrete step could you take to promote understanding and peace in your relationships?

—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 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 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 Szaniszló, 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 Father John who is undergoing heart surgery on Tuesday.

**FOR THE DECEASED:**

- 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].
- For Jimmy and Barbara Bond, great uncle and great aunt of Father Jarrod Waugh, C.S.C.
- For Colton Bond, cousin of Jarrod Waugh, C.S.C.
- For Carolann Toomey, sister of Lower School Associate Director, Kathy Gang Rini.

**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].



**NEXT BIBLE STUDY — WEDNESDAY, JUNE 21<sup>st</sup>:**

Our next Virtual Bible Study will be on Wednesday, June 21<sup>st</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: 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, June 4: Most Holy Trinity	10:00 AM In Person & Live Stream
Monday, June 5: St. Boniface	9:30 AM In Person & Live Stream
Tuesday, June 6: 9 <sup>th</sup> Week in Ordinary Time	NO MASS
Wednesday, June 7:	NO MASS
Thursday, June 8:	NO MASS
Friday, June 9:	NO MASS
Saturday, June 10: Body and Blood of Jesus	NO MASS
Sunday, June 11: Body and Blood of Jesus	10:00 AM In Person & Live Stream

**PLAY BALL!**

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on Friday, June 30<sup>th</sup>. 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 4<sup>th</sup> 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 19<sup>th</sup>.



**KEEP ON FORGIVING:**

To forgive the incessant provocations of daily life — to keep on forgiving the bossy mother-in-law, the bullying husband, the nagging wife, the selfish daughter, the deceitful son — how can we do it? Only, I think, by remembering where we stand, by meaning our words when we say in our prayers each night: “Forgive our trespasses as we forgive those who trespass against us.” We are offered forgiveness on no other terms. To refuse it is to refuse God’s mercy for ourselves. There is no hint of exceptions and God means what he says.

—CS Lewis



**REFLECTION ON THIS WEEK'S THEME:**

One easy relational tool we often use in trying to understand our relationships is called “objectification” — the ability to reduce persons to objects. Its use offers us the false sense of control. I’ve got you — you are a customer, patient, a Republican or Democrat, you’re Irish, Catholic, or “something” by which the other becomes a what instead of a who. I know all I need to know to deal with and around you. I demystify and confine you to safe parameters. We objectify the mysteriousness of others, because it takes too long to solve and be less frightened of the other’s mystery. I have encountered married persons who complain to me: “Father, I cannot figure her/him out after all these years”. I usually reply that this is a good thing — she/he is an evolving mystery to be received, revered, and enjoyed. This response seems to end the conversation quickly.

As we celebrate the Feast of the Most Holy Trinity this weekend, what we confront is the mystery of God. But that’s not all — it is hard enough to deal with 1 person, but now we have a Trinity, three relational un-parts of the Oneness. So how’s that for you? Now let us objectify for a while. God is Mother or Father? Nope! So how’s about a three-leaf shamrock, one flower in three displays? Nope! How about we picture a mother who generates a daughter and loves the daughter so much that the mother guides, protects, encourages and shares her daughter. That sounds good! Nope!

Our human arrogance desires to figure out God, just as we like to figure out everybody else for safety reasons, so we can perform, manipulate, or render benevolent the other. We can also assume that the other is relating with us in a similar manner. It is all a business then. There are many difficult things to understand in our human experiences. Why would somebody love us, forgive us, and care so much for us? We ponder the immensity of space, and time is a mystery to us. Though we cannot figure them out, we continue living with them — but we probe and ponder. Christianity is not a “Mystery Religion.” While we do not totally understand everything in which we believe, our faith is a reasonable one. The mystery of the trinity is real, but how do we live with a mystery?

We have the words of Jesus, the tradition of the Church and the early beliefs surrounding a relational God whose love is infinite and not Self-contained. We approach the Eucharistic Table a bit challenged in mind, and confounded, but we are still confident. God has come out of mystery into history just the right amount. Faith while being stumped is our loving response to a God Who so loved and loves this world.

I was speaking with a friend who is of the Quaker Brotherhood. He was explaining how their gathering is a “spiritual” liturgy. They refer to a major part of their service as “Unprogrammed Worship.” What a beautiful expression for prayer, and how God seems to work with us.

Moses has some “programmed” worship in mind as he drags the stone tablets up the mountain [Exodus 33:8-10, 34:1-6, 8-10]. Moses is pleading for his people and is worried that God is going to reject them for their being so “stiff-necked.” Before Moses can say anything, God reduces Moses to some “unprogrammed worship” by declaring a wonderful revelation of just who God is.

Moses finally speaks a heart-full prayer. He requests that God accompany this people and make them God’s own. God does not show a physical presence, but proclaims certain definite attitudes or attributes of faithful mercy and kindness. These attributes and attitudes will have to be believed in — and in the history of God’s people they will be revealed as true. God never seems to remove the invitation to us that we can love God by believing and trusting that goodly kindness and steadfast love.

John’s Gospel centers on the conversation that Jesus has with Nicodemus who had come by night to check Jesus out and see if he was missing something [John 3:16-18]. The content of this conversation is truly a baptismal homily for adults. Jesus affirms that in order to enter the “kingdom of God” one must be baptized into this kingdom through water and the Holy Spirit. Then Jesus said that what is born of “flesh” is “flesh”, and that which is born of the “spirit” is “spirit.” Jesus’ conversation invites Nicodemus

**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 various medical issues.
- 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 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 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 Chiacchiari, mother of Mark [‘94], mother-in-law of Michelle DeBacco [‘96], grandmother of Aurelia [‘28], and Olivia [‘30] Chiacchiari, 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 EXPERIENCE OF GOD:

All the doctrines that we were expected to defend during our seminary dogmatic theology courses began with a “definition of terms.” We had to give the meaning or “essential nature” of every word or concept in the thesis. That’s a good way to begin if one is an “either/or” Greek thinker. But if one thinks like our Semitic “both/and” sacred authors, defining terms can be a problem — especially if one of those terms is “God.”

It is no accident that our Trinitarian definition of God as “three persons in one” wasn’t formulated as such until the Council of Nicea in 325 CE — long after Greek thought had hijacked Christianity. If the question of defining God had come up in the first Christian century, I’m certain our biblical authors would have challenged the questioner’s faith. The essential nature of God isn’t something a person of scriptural faith can provide with a simple either/or response. And certainly not something that today’s three sacred authors would even think of doing. They’re much more concerned with talking about what they’ve experienced God doing in their lives than in defining who God is.

Take for example the story of Moses as recorded in the Book of Exodus [33:8-10, 34:1-6, 8-10]. We must appreciate that our biblical writers presume a person’s name actually stands for the person. So when God proclaims the name “Yahweh” in front of Moses, he is giving the great lawgiver an intimate glimpse into God’s nature — a nature which can only be grasped by someone to whom Yahweh’s been “merciful and gracious, slow to anger and rich in kindness and fidelity.” In the mind of the sacred author, Yahweh is what Yahweh does.

Wouldn’t it be wonderful if more and more Christians will gradually begin to use Yahweh’s name and not God or the Lord in their prayers? It’s a long story why that name isn’t employed in most English translations of the Bible. But, as we hear in this Exodus passage, Yahweh certainly wishes to be called by that name.

Though Paul refers to God, Jesus Christ and the Holy Spirit in his writing to the Church at Corinth, he doesn’t mention anything about three persons in one God — he simply seems to be reminding his community about the different ways in which the God we follow is a “God of love and peace” [2 Corinthians 13:11-13]. No matter how God comes into our lives — for Christians through Jesus and the Holy Spirit — these two attributes are always present. According to the Apostle, they’re parts of the divine nature we can and should be imitating.

John especially zeros in on the love dimension. In one of the best-known lines of the Christian Scriptures, John reminds his readers: “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” [John 3:16-18]. For John, being God’s Son doesn’t help Jesus lay claim to being the Second Person of the Trinity, but as proof positive that God loves us. He presumes that without some sort of sacrifice there can be no legitimate love — it’s at the heart of the the depth of God’s sacrifice.

It might be providential that Greek thought eventually permeated Christian faith. We probably couldn’t have catechisms without it. But on the other hand, such a way of either/or thinking also made it more convenient for us to define God rather than reflect on God’s actions in our lives. Certainly left us off the hook. I don’t know how someone would go about imitating a definition.

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

## GOD AND THE SPIRIT:

The Spirit gives us life and moves us to do the work of God and bear the fruits of the Spirit. We cannot see the Spirit, but we can experience the work of the Spirit. The Spirit lives in us and inspires us when we are frightened, disheartened, and confused—states in which we often find ourselves.

—Grace Ji-Sun Kim



— and us — to a belief that is beyond knowing.

Jesus words are wonderful words of affirmation and blessing; but they are also a call to believe how loved and uncondemned we are. Jesus is the Divine Invitation to know this world for what it is. What is it? The world is the place to which and to whom the God of mystery reveals the love that God as Creator has for the creation. After Jesus begins speaking, we hear no further words from this grand Inquisitor. Nicodemus is moved to “unprogrammed worship” as he listens to this new view of the world and himself.

It is Trinity Sunday and it is a wonderful feast to experience our human intellectual inability to apprehend or comprehend a Three-in-One God. The infinite love of God expresses itself in ways so different from our ways. But the time now is for quiet, humble, “unprogrammed worship.” Father, Son and Holy Spirit are good words, names, human concepts, but these do not take away our desire for “More please” which keeps us reaching. What John’s gospel tells us is that this One-God does not choose to love us as we do with one another. We want to know why and how and for how long and be satisfied!! We would wish to objectify this God so we could perhaps get more love, or more forgiveness or more new objects to figure out.

What we celebrate in this Feast is our human limitedness and the infinite embrace of the un-figure-outableness of this mystery Jesus called Father. We, like Moses bow down and in our humility say: “If that’s the way You want it, well it’s not really the way we’d like it, but okay”. “Have it Your Way and Ways”. God so loves the world that He keeps sending us life and life eternal. This is all not to be figured out or objectified, but received, not achieved, but believed.

Now, do you clearly understand

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

## SERVING THE LORD IN THE POOR — JUNE 17<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).** This is a wonderful way to serve others. Please consider this opportunity.

## NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.





**THE TRINITY AND US:**

There are three paths to knowledge that we frequently walk — thinking using concepts, thinking using pictures or images, and thinking using our experiences. This is curious to me because learning through experience gives us some of life's harshest lessons. We learn the hard way along that route. The other routes are not so harsh.

From its earliest days, the Catholic Church has relied on images — pictures found in stained glass windows, statues of saints and holy people, and glorious mosaics found in so many of our churches. Television, movies, and computer images have surrounded us during the last century. As never before in human history, our children are learning via images.

Today I am going to share some thoughts with you about the Holy Trinity using mental images. It's better that way. The history of art is rich because artists have a way of expressing what is otherwise inexpressible using the mediums of paint, plaster, stone, and other materials.

St. Patrick went to Ireland to bring the message of Jesus to the Celtic people living there. We all know that when it came to teaching them about the Holy Trinity, he used the three-leaf clover. How can three persons be one? He showed the people of his day the three-leaf clover and used that image to teach that God is Three Persons in one Being.

It is, of course, impossible to picture God using humanly created images. In fact, attempting to do so is to fall into what is called idolatry — the worship of man-made idols. But there is one way of imaging God that really does work, and God has given us that image. It is Jesus Christ, the Icon, the image of God, found in a human person who is both Jesus Christ, the Son of Man and the Son of God at one and the same time.

When God made us in the first place, in our origin, in our genesis, God created us in His own likeness. The Book of Genesis tells us: God created the human person in his image; in the divine image he created him; male and female he created them [Genesis 1:26-27]. Being human, we are called by God to see our Godlikeness. That was, of course, before humans sinned. After we sinned that image was scarred and disfigured. We know that is true even in our day. Not very many of us live God-like lives and that has negatively affected how we see God.

But God would not allow His plan and purpose to be frustrated. In the fullness of time, He gave us His only Son, born of a sinless woman. Jesus lived to perfection what it means to be a human being.

All of this means that we find God and “see” God in our relationships with other persons. To be a person means to be a creature of God who can both know and love. Those are the two powers that constitute what it means to be a person. We can know others and we can love others. In doing so, we can catch glimpses of God who knows and loves infinitely.

The reality of the Holy Trinity is, of course, a mystery. But mysteries can be talked about. They can be described. Mysteries have clues that our minds can grasp. But a mystery remains a mystery unless and until we grasp it in its totality. But when it comes to God, we simply cannot comprehend the total reality of God.

Mysteries make up a good portion of our lives. Science has its mysteries, as does philosophy, as does psychology, as do other intellectual disciplines. They all have much in them to challenge our minds and our intellectual capacities. All of them contain unknowns within them that move us to seek out their answers.

As a matter of fact, human beings need mystery. We need to be aware of that which is mysterious in life. We need to see that many times mysteries are to be lived — they are not problems to be solved. Husbands and wives who are truly in love unite themselves in the mystery of each other. Loving

**THE LURE OF THE UNIMAGINABLE:**

How to approach the unapproachable? How to imagine the unimaginable? The Solemnity of the Most Holy Trinity raises questions like these. The Scriptures offer tremendous help in our search to know what God is like — not because they give us a clear answer, but precisely because they do not.

The Hebrew and Christian Scriptures offer us images of God as omnipotent creator and as an artisan who fashions creatures from river mud; God dwells in unapproachable light and walks and talks with Abraham. God appears in cloud and fire, and is heard in thunder and the gentlest breeze. God speaks in the direst warnings of the prophets and the consoling words of a stranger on the road to Emmaus.

On this Feast of the Most Holy Trinity, Exodus reveals more than we might realize as Moses leads us up the mountain [Exodus 33:8-10, 34:1-6, 8-10]. One of the first things to notice here is the name, “Lord.” That word replaced the four-letter Hebrew word, YHWH — the divine name. From earliest times, the Jewish people regarded that name as too sacred to even attempt to pronounce. Wherever it was written they circumvented it, usually saying Adonai — “my Lord” to refer to God.

The early Christians respected that reverence, translating the name as Kyrios or Dominus. In 2008, the Vatican Congregation for Divine Worship reminded Catholics to continue that practice. The first thing Exodus tells us today is that God's name is immeasurably sacred. We cannot define God. The Book of Exodus reminds us that only God pronounces the sacred name and follows it with a self-description. According to this auto portrayal, God is “merciful and gracious, slow to anger and rich in kindness and fidelity.” Those interrelated words create a litany that portrays the gentle and loving ways the Lord relates to humanity. No wonder Moses begged God to come along with his unruly flock!

John's Gospel enlarges our sense of the divine image in two ways. First, while we are accustomed to encountering John 3:16 — “God so loved the world” — on billboards or at sports events, scholars offer a slightly different translation from the slogan we ordinarily hear.

According to Scripture scholar Edward Klink, this phrase is best translated as: “For in this way God loved the world.” That subtly nuances the idea, not measuring how much, but rather how God loves, telling us that God loves through the “unique son.” Secondly, this passage from John elaborates on Exodus and the whole of the Hebrew Scriptures as it explains that God's love is always demonstrated in action — every moment of Jesus' life demonstrated how God loves the world.

The Scripture Readings for this Feast of the Most Holy Trinity insist that the God of Christianity is a God who loves real people in real time. Anyone who understands this would, like Moses, invite this God to accompany them along the road of life. That's a bit of what we can derive from our selections from Exodus and John.

Paul's Letter to the Corinthians is one of the few passages in Scripture that clearly speaks of God as Father, Son, and Holy Spirit. Speaking of the Trinity, it draws us into what is the most mysterious of Christianity's beliefs [2 Corinthians 13:11-13]. While the New Testament does not really develop a Trinitarian concept of God, Jesus subtly introduced the concept of the Trinity by referring to his relationship to his father and in his promise to send his Spirit. Paul's letters are more specific when they refer to God under the three distinct names of Father, Son and Spirit. Over a period of nearly 400 years, these references, combined with prayer and theologizing, came to fruition in what we now pray as the Nicene Creed.

What then, does this feast day mean for us? What are we celebrating? Based on the Scriptures, we can say that this feast focuses our attention on God's self-revelation as loving and deeply involved with humanity from the moment of human consciousness. More specifically, this feast invites us to contemplate the depth of God's love and God's desire to draw all into divine life. It celebrates the love of God revealed in Jesus and our invitation for God's Spirit to be active in and among us.

We cannot adequately name God, yet we experience the unapproachable mystery inviting us to awe and drawing us close. Through creation and revelation, we can experience uncountable ways in which the unimaginable one lures us to share divine life. Now, we can bask in miniature glimpses of God. We await the day when “we will be like Christ because we will see him face to face” [see 1 John 3:2].

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

gods or goddesses.

But from the time of Jesus' resurrection onwards, Christians began to struggle with simple monotheism. They believed that there is still only one God, but their experience of God demanded that they believe that this God was somehow "three." Stated simply, when Jesus rose from the dead Christians immediately began to attribute divinity to him, yet without identifying him as God the Father. Jesus was understood to be God, but somehow different from God the Father. Moreover, inside their experience, they sensed still a third divine energy which they couldn't fully identify with either Jesus or God the Father. He is the Holy Spirit.

This experience left them in a curious and sometimes perplexed state — they were monotheists, God alone was God. Yet, Jesus too was God, and so was the Holy Spirit. Their experience of grace and God's action in the world was at odds with their simplistic conception of monotheism. God was one and yet God was somehow three.

How to fit this together? It took Christianity three hundred years to finally arrive at a formula that somehow honored the richness of the Christian experience of God. The Council of Nicaea in 325 gave us the creedal formula we profess today — there is one God in three persons.

This formula isn't meant to give us perfect clarity. No formula can ever capture the reality of God because God is too rich to ever be captured even half adequately, in imagination, thought, and word. The God that atheism rejects is precisely a conceptualized God — a God captured in a picture. In the end, atheism is less faithful to human experience than was polytheism which more rightly sensed deity, gods and goddesses, hidden under every rock.

To what does this call us? To humility. All of us — believers and atheists — need to be more humble in our language about God. The idea of God needs to stretch, not shrink, the human imagination. Our actual experience of God, just as for ancient polytheism, is forever eating away at all simplistic conceptions of God.

Thank God, for the complexity of the doctrine of the Trinity!

—taken from the writings Father Ronald Rolheiser, O.M.I., which appear 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 4<sup>th</sup> - Sunday, August 6<sup>th</sup>. 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.

### WE ARE WINDOWS TO GOD'S LOVE:

The discipline of community makes us persons — that is, people who are sounding through to each other a truth, a beauty, and a love that is greater, fuller, and richer than we ourselves can grasp. In true community we are windows constantly offering each other new views on the mystery of God's presence in our lives. Thus the discipline of community is a true discipline of prayer. It makes us alert to the presence of the Spirit who cries out "Abba" — Father — among us and thus prays from the center of our common life. Community thus is obedience practiced together. The question is not simply "Where does God lead me as an individual person who tried to do his will?" More basic and more significant is the question "Where does God lead us as a people?"

—Henri Nouwen



husbands and loving wives learn more about each other every year, but they also learn that there are hidden parts in their inner selves that only begin to be recognized after many years of deep love. Husbands delight in the mystery of "her", and wives delight in the mystery of "him". They have been ushered into the intimacy of the person whom they love even though it is impossible for them to describe the essence of her husband or the essence of his wife. When they treat each other as problems to be solved, they get into a whole lot of trouble. The mystery of true love is something that you who are married know experientially and that I can only contemplate. And all of this is true in the relationships that parents have with their children.

For all of our efforts to find individuality and uniqueness as distinct persons, we still have an overwhelming need to belong. Belonging is stamped on nature. Belonging is found in everything that exists. Even atoms have protons, neutrons, and electrons that seek to belong to each other. It is in their belonging that they cause the atom to be what it is. It is likewise true in all of nature. Unity is the goal and is good. Fracturing is always bad.

It's hell not to belong. It's heaven to belong. It's hell to live with nobody to love us other than our own isolated selves. It's heaven when we love and are loved by others. God made us to belong. The inner nature of God, in whose image and likeness we are made, is Persons who, however distinct they are, totally belong to each other.

We humans are made to belong in a special kind of belonging. We belong as free persons — persons who freely choose to live in inter-dependency. While there is a belonging that enslaves — possessive belonging — there is also a belonging that gives us freedom, the freedom to be who we are as persons.

Sin isolates us. The first thing we lose when we sin is the sense of joy — the joy of knowing that we are living while doing what is decent, right, and good. Sin tears apart the fabric of our living together, living in that network in which we belong to each other in love and goodness to others. Sin attacks living in inter-dependency; sin destroys our belonging to others in genuine love.

The concept of the Holy Trinity is a mystery, but not a total mystery. Mysteries, after all, are made up of clues. In a mystery story we pursue and piece together clues in order to see the whole picture. So it is with the Holy Trinity. We have lots of clues about the Holy Trinity. And when we pursue them and then piece them together, we get a good glimpse into what kind of God God is.

God is all about love. When we live in love, we live in God, and God lives in us [1 John 4:16]. Living in love, however, does not mean we must be the same. There's a great deal of confusion about this in our culture today. Some advocate that so-called "civil unions" should be the same as marriages. Boys and girls are moved to dress the same way. The "androgynous look" is favored in Hollywood. If we hold to values that differ from others, we are often told that we are mean-spirited hatemongers who are intolerant and prejudiced.

Persons, however, cannot be the same as other persons. The Father is a distinct Person; the Son is a distinct Person; and the Holy Spirit is a distinct Person. Distinct though they are, however, they exist in One Being of infinite love; they exist in one unbreakable bond, in one infinite union of being together.

While all of that remains a mystery to us, it is not so mysterious that we cannot live with each other in a reality of life that reflects and shares in the reality of God's life. To live a God-like life we must forgive rather than condemn. We must build-up and affirm rather than tear down. We must see the best, not the worst. We must be self-sacrificial and not self-centered. We must be giving rather than grasping. We must offer hope, not despair. We must heal rather than wound.

All of this is best affirmed and nurtured in what we know as a family. There is nothing in life that more closely reflects the reality of the Holy Trinity than genuine family life. For it is in living in a family





that we not only belong to each other, but also where we discover, nurture, and affirm our own unique and individual personalities. It is a family that makes us individuals, and it is we as individuals who constitute our family. It is the “family” of the Holy Trinity that constitutes God. It is in living the reality of being truly a family that we have a glimpse into the life of the Father, the Son, and the Holy Spirit.

So while we do not know God in and of Himself, we know a lot about God the Holy Trinity when we live in love.

—taken from the writings of Father Charles Irvin, which appears on the internet

**SOLIDARITY IS OUR GOAL:**

Both Jesus and Paul invite us to live a vulnerable human life in communal solidarity with both sin and salvation. Neither sin nor salvation could ever be exclusively mine, but both of them are collectively ours! Universal solidarity — not private salvation — is the important lesson. Human solidarity is the goal, not “my” moral superiority or perfection.

I know that doesn’t at first feel like a strategy for successful living; and it is certainly not one that will ever appeal to the upwardly mobile or pure idealists. It first feels like capitulation, but that is not Jesus’ or Paul’s intention at all — quite the opposite. Paul believes he has found a new kind of victory and freedom. He himself calls it “folly” or “foolishness” [see 1 Corinthians 1:21, 25, 27; 4:10]. Yet most people today fail to embrace it. Paul often calls it a “hidden mystery” that only the wise discover. Paul believes there is a hidden, cruciform shape to reality, even revealed in the geometry of the cross [see Ephesians 2:13–22]. The world is filled with contradictions, false alternatives, zero-sum games, paradoxes, and unresolvable evils. It is foundationally unjust, yet we must work for justice in order to find our own freedom and create it for others.

Paul is an utter realist about life on this planet. We must fully recognize and surrender to this foundational reality before we try to think we can repair the world with freedom and love. Paul’s insight is symbolized in the scandalous image of a man on the cross — the Crucified God who fully accepts and transforms this tragic human situation through love. If this is the reality to which even God must submit, then surely we must and can do the same.



By giving ourselves to this primary human absurdity, which shows itself in patience, love, and forgiveness toward all things, we find a positive and faith-filled way through “the world, the flesh, and the devil.” This is not by resolving it or thinking we can ever fully change it, but by recognizing that we are all complicit in this mixed moral universe. This is perhaps the humility that Christians need in their campaigns for social reform. This is “carrying the cross” with Jesus.

Through this primal surrender and trust, God can use our own cruciform shape for healing and for immense good — and even victory. True healers are always wounded healers, and not those who perfectly triumphed over all evil. Humans often end up doing evil by thinking we can and must eliminate all evil, instead of holding it, suffering it ourselves, and learning from it, as Jesus does on the cross. This ironically gives us the active compassion we need to work for social change. My acceptance of a cruciform world mirrors my ability to accept a cruciform me.

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

**JOY AND RESENTMENT CANNOT CO-EXIST:**

Of one thing I am sure. Complaining is self-perpetuating and counterproductive. Whenever I express my complaints in the hope of evoking pity and receiving the satisfaction I so much desire, the result is always the opposite of what I tried to get. A complainer is hard to live with, and very few people know how to respond to the complaints made by a self-rejecting person. The tragedy is that, often, the complaint, once expressed, leads to that which is most feared: further rejection. Joy and resentment cannot coexist.

—Henri Nouwen

would prevail over anything and everything that might attack him.

Knowledge leads to mystery, and mystery leads to knowledge. The mystery of the Trinity provides us with the knowledge that God is All Powerful, and God is All Loving. He will never desert us or even leave us to our own imperfect solutions to complicated problems. We need to remember who He is, then we will have a deeper understanding of whom we are — we are the children of the Almighty Lover. We trust in Him. We trust in His Power. He will use the pandemic to work His wonders. He will care for our country. He will heal us. God is more powerful and more loving than our fondest hopes. He is Father, Son and Holy Spirit.

I want to tell you about something I found in my Mom’s house after she passed away. I came upon a note in bold print on her dresser, where she would get ready for the day every morning. The note read: “Good Morning. This is God. I will be handling all your problems today. I will not need your help. So, relax and have a good day.” The greatest mystery of God is the depth of His Love for all of us and for each of us.

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

**THE RICHNESS OF THE MYSTERY OF GOD:**

G.K. Chesterton once said that one of the reasons he believed in Christianity was because of its belief in the trinity. If Christianity had been made up by human persons, it would not have at its very center a concept that is impossible to grasp or explain: the idea that God exists as one but within in three persons.

How do we understand the trinity? We don’t! God, by definition, is ineffable, beyond conceptualization, beyond imagination, beyond language. The Christian belief that God is a trinity helps underscore how rich the mystery of God is and how our experience of God is always richer than our concepts and language about God.

This is already evident in the history of religion. From the very beginning, humans have always had an experience of God and have worshipped God. However, from the very beginning too, humans have also had the sense that God is too rich and too-beyond any one set of categories to be captured in any human conception.

Hence most ancient peoples were polytheistic. They believed in many gods and goddesses. They experienced divine energy and the need to celebrate divine energy in many different areas of their lives and they had gods and goddesses to accommodate that. Thus they had gods and goddesses for every longing and every circumstance—from war, through growing crops, through sex, through understanding why your father wouldn’t bless you—there was a god or goddess to whom you could turn.

Sometimes they believed in one supreme god who ultimately ruled over lesser gods and goddesses, but they sensed that divine energy was too rich a reality to be contained in a single being. They believed too that sometimes the gods were at war with each other. As well, their gods and goddesses often times messed around within human lives, making special deals with humans, having affairs with them, and sometimes even having children with them.

Many of the most powerful myths ever told arose out of the experience of God’s overwhelming richness and the ancient peoples’ incapacity to conceptualize God and God’s activity in any singular way. Whatever else might be said about polytheism and ancient myths about the gods and goddesses, still ancient religious practices and the incredible canon of mythology that these produced speak of how rich, untamed, and beyond simplistic imagination and language is the human experience of God. So the ancients believed that their experience pointed to the existence of many deities.

And then a massive shift took place: Judaism, soon followed by Christianity and Islam, introduced the strong, clear, doctrinaire idea that there is only one God. Now all divine power and energy was seen as coming from a single source, monotheism, YHWH, the Father of Jesus, Allah. There were no other





**A MYSTERY OF POWER AND LOVE:**

Many priests and deacons look towards this Sunday’s homily with dread. They ask themselves: “How do I preach on the Trinity, when it’s a mystery we will never understand?”

I have decided to hit the mystery head on. I want to begin this way. During the last week or so, I have become aware of a beautiful paradox — Knowledge leads to mystery, and mystery leads to knowledge. Consider this on the human level. The more that we know someone, the deeper we enter into the mystery of who that person is.

A young man goes to his cousin’s wedding. He can’t help but notice one of the bridesmaids, who he immediately thinks is the most beautiful girl he has ever seen. At the reception he asks her to dance, and she responds that she was hoping to dance with him. They start going together. Over the months they learn more and more about each other. As their relationship develops from that initial infatuation to love, they begin to realize that they will never fully understand each other. And that’s OK. They realize that they approach things differently, not just due to their gender differences, but due to the whole body of experiences that make each of them who they are. The more they know each other, the more they respect the mystery of each other.

Knowledge has led to mystery. They marry. And they really and truly work on their marriage. Their respect for each other grows because they allow the mystery of each other to bring them to a new knowledge of each other. Mystery has led to knowledge. One husband told me that he knows his wife is not wired for this or that career, and he is perfectly OK with that. He’s entered into the mystery of whom she is and now understands how she reacts to various situations. That is what I mean by saying that knowledge leads to mystery, and mystery leads to knowledge.

Now, I want to apply this to our faith life and to our understanding of the Trinity. First of all, knowledge leads to mystery. How is it that we have come to the statement that there is one God in three persons — Father, Son and Holy Spirit? One God, yet each person is God? We are introduced to this concept through our knowledge of Sacred Scriptures. Yes, the early Church Councils codified the dogma of the Trinity, but these truths flowed from what we learned in Sacred Scripture. The Bible makes it very clear that there is only one God. Yet, scripture also speaks about the Son being the Eternal Word of the Father. The Gospel of John states that the Word Became Flesh and dwelt among us. In Scripture before the Ascension Jesus said that he was returning to the Father so the Father and Son can send us the Holy Spirit. Jesus promised his disciples that once they received the Holy Spirit they would be led by the Spirit to grow in an understanding of God. So, knowledge of the Bible leads us to the Mystery of the Trinity.

Second, the Mystery of the Trinity leads us to a deeper knowledge of God. We ask ourselves: “Why did the Father send the Son? Why did the Son sacrifice his physical life for us? Why did we receive the Holy Spirit?” The answer we come to is that God loves us with a love so profound, so deep, that it is unfathomable. We may not understand how the One can be Three and the Three can be One, but we do know that we are loved with a love beyond our fondest imagination.

On St. Patrick’s day, I often read the Breastplate of St. Patrick. Consider the last lines of that prayer: I arise today Through a mighty strength, the invocation of the Trinity, Through belief in the threeness, Through confession of the oneness, Of the Creator of Creation. St. Patrick knew that there was a force infinitely greater than the forces of the world — natural or manmade. He knew that God



Good Morning! This is God. I will be handling all of your problems today, and I won't be needing your help - so just relax and have a nice day!



**CHAPEL OUTDOOR PICNIC — JULY 9:**

**Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 9<sup>th</sup>.** 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, Ice-cream treats, Cookies, and beverages are provided. So here it comes once again. It will be a great event for the entire family. **Families are asked to sign up on the Easel in the vestibule of the chapel. Please feel free to bring your favorite side dish or desert if you wish.** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 2<sup>nd</sup> to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel.**



**COME TO THE FEST — AUGUST 6<sup>th</sup>:**

Join us on **Sunday, August 6, 2023** to enjoy the BEST national Christian artists — **Katy Nichole, Big Daddy Weave, Jeremy Camp, and Chris Tomlin** — along with inspiring displays and vendors, and amazing activities, inflatables, rock walls and entertainment for the kids and grandkids, Marc’s Moms Station & the Man Cave. There is plenty of **FREE parking near the seminary.** Find out all the details by going to: [www.theFEST.us](http://www.theFEST.us). Even if you can’t make it during the day, **join Bishop Malesic at 8 PM for an inspiring outdoor Mass, followed by fireworks.** This year’s is also the Feast of the Transfiguration of the Lord — “Jesus took



Jesus took Peter, James, and his brother, John, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light, and were very much afraid. But Jesus came and touched them, saying, “Rise, and do not be afraid.” As we come together for The FEST, it’s a moment where we, together, climb the holy mountain to spend time with the Lord. Jesus calls us out each of us to “Rise, and do not be afraid.”

**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 27]-----[Mass, Online, Mail-in]----- \$ 555.00**  
**Offerings-----[Sunday, May 28]----- \$ 255.05**

**KEEP SINGING:**

To suffer and to be happy although suffering, to have one’s feet on the earth, to walk on the dirty and rough paths of this earth and yet to be enthroned with Christ at the Father’s right hand, to laugh and cry with the children of this world and ceaselessly to sing the praises of God with the choirs of angels — this is the life of the Christian until the morning of eternity breaks forth.

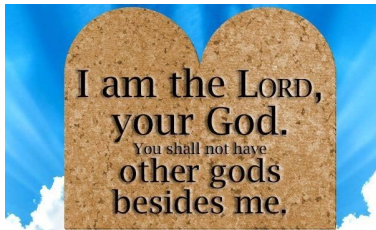
—Edith Stein

**AVOIDING IDOLATRY:**

Do you know what sin is attacked more than any other in the Bible? I bet if I took a survey today, very few would get it right. It is the sin of idolatry. The very first of the Ten Commandments is “I am the Lord your God, you shall not have false gods — you shall have idols — before me” [Exodus 20:2]. It seems that in the long history between Israel and God, Israel was frequently tempted to turn away from the one true God and to begin to worship the pagan gods of their neighbors. When things were going poorly, when the Jewish people could not understand what Yahweh was about, they were always tempted to believe that if they worshipped another god — if they worshipped one of the idols of stone or wood — their lives would be better. Perhaps the idol could provide something which their God could not. Therefore, the Hebrew prophets were always railing against the worship of false gods. The pages of the Bible are filled with oracles that condemn idolatry.

Now, you might think that idolatry has very little to do with us today. After all, we are not inclined to worship gods of wood or stone. Yet the temptation to idolatry remains a real threat to our lives, because at its heart, idolatry is accepting as God something that is not God. It is worshipping a false god, rather than the true God. Although we do not tend to worship idols of wood or stone, every time we accept a false idea of who God is, we create a false god and we engage in idolatry. Such a temptation is real. We are always inclined to create God according to our own image. We would like to believe that God thinks the way we think, that God would make the same choices that we would make, that God would view the issues of the world and evaluate them as we would evaluate them. But the truth is, God is different than us and greater than us. God is pure spirit. God is all-powerful. God is eternal. God does not think the way we think or make the choices that we make. God does not evaluate everything in the world the way we would evaluate it. Yet, every time we try to shrink the idea of God down to a size that we can understand or control, we create a false god and engage in idolatry.

The only way to prevent this tendency to create false gods is to constantly remind ourselves that God is transcendent — that God transcends us and the world in which we live. God is greater than anything we can think or imagine. Here is where the Feast of the Holy Trinity proves so useful. At the heart of our faith, we believe that God is One. There is only one God. Yet at the same time, we believe that God is three divine persons — Father, Son, and Spirit. It is impossible for us to imagine how God is the way that God is. How is God one and three at the same time? I have no idea. What the Doctrine of the Trinity does is remind us that God is different than us, greater than us. In so doing, the Doctrine of the Trinity asserts the transcendence of God.



All this talk about idolatry and Trinity and transcendence can seem rather remote and heady. Yet believing in the transcendence of God has a number of practical and helpful consequences. Let me mention two. Those who believe in the transcendence of God know that they do not need to understand. They also know that there is nothing we can do to stop God from loving.

Those who believe in the transcendence of God know that they do not need to understand. When something tragic happens in our lives, when we have a miscarriage, when we discover we have cancer, when thousands of people are killed in an earthquake, we want to understand. We want to try to explain how these evils are a part of our world. Yet every effort to explain runs the risk of creating a false god. In our efforts to explain, we say: “this happened because God was trying to punish me,” or “God was trying to teach a lesson,” or “God was angry.” All of these explanations do in some sense explain what happened, but they do so at the cost of creating an idol — a god who is different from the way that God is. Those who accept the transcendence of God understand that they do not need to understand. They continue to proclaim a good and saving God even though they do not understand how God can allow these evils to happen in our world. Knowing the transcendence of God, they are more comfortable in saying

they do not understand than creating a false god. They accept transcendence over idolatry.

Those who believe in the transcendence of God also know that there is nothing we can do to stop God from loving. God’s love is radically different than human love. We love other people because they are good and because they love us in return. God’s love is not limited to such categories. When people attack us, abuse us, or manipulate us, our love ceases. At times we must place boundaries so that we are not hurt again. But God’s love is different. God’s love does not have the limitations of human love. God can and does love everyone. God loves our enemies. God loves us, even when we are wrong and selfish. God can do this because God is different than us and greater than we are. Those who accept the transcendence of God understand that there is nothing we can do to stop God from loving us.

We believe in a transcendent God — in a God who is greater than anything we can think or imagine. This is Good News, because we do not, after all, want a God who is just like us. We want a God who is so good and great that we cannot completely understand God. We want a God whose love is so free and powerful that nothing we can do can stop God from loving us. Such a God is beyond our comprehension. Such a God is no idol. Such a God is not the creation of our best intentions. Such a transcendent God is the only true God — the only God worthy of our love and adoration.

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

**READINGS FOR THE WEEK:**

- Monday:** Tobit 1:3-2:8, Mark 12:1-12
- Tuesday:** Tobit 2:9-14, Mark 12:13-17
- Wednesday:** Tobit 3:1-17, Mark 12:18-27
- Thursday:** Tobit 6:10-8:9, Mark 12:28-34
- Friday:** Tobit 11:5-17, Mark 12:35-37
- Saturday:** Tobit 12:1-20, Mark 12:38-44

**Feast of the Body & Blood of Jesus:** Deuteronomy 8:2-16, 1 Corinthians 10:16-17, John 6:51-58

**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].**



**AWESOME:**

From our first breath to our last, awe moves us to deepen our relations with the wonders of life and to marvel at the vast mysteries that are part of our fleeting time here, guided by this most human of emotions.

—Dacher Keltner