

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].

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.

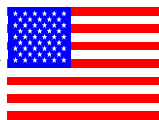
THE CLASS OF 2024:

Congratulations to the members of the Class of 2024 who are **graduating this Sunday, May 26th**. 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 27th, 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 14th** as the Captains take on the Fort Wayne Tin Caps. Game time is **7:00 PM** and that's when our picnic dinner will be served. The menu this year will include Italian sausage sandwiches & Hamburgers, as well as Mac & Cheese, chips, cookies and beverages. The meal will be available until 8:30 PM. **Cost is \$35 per person and includes the buffet and a box seat ticket. The game will be followed by fireworks and a faith witness by members of the Captains team. The last day to sign up will be Sunday, June 2nd.**



CHAPEL OUTDOOR PICNIC — JULY 14:

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 14th. 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 at the Lower School Patio & Dining Hall. 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. **Pot Luck (non-perishable) sides & desserts are welcome!** 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 7th to Patty [440-473-3560]** in the chapel office, or simply **sign up on the Picnic Sign-Up Sheet on the easel located in the narthex of the Chapel.**



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.

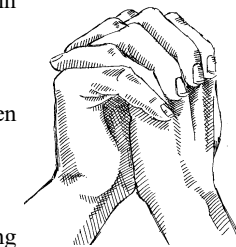
—CS Lewis

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Nora Beach, wife of former Gilmour Religion Instructor, Bob Beach, mother of Hannah ['98] and Miriam ['99] Beach, who is undergoing treatment for cancer.
- For Chuck Campanella, father of Anthony Campanella, who is recovering from surgery.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For John Roddy, brother of Tim Roddy ['87], and brother of Gilmour Marketing associate, Mary Roddy Stretar, uncle of Katie Stretar ['29], and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for a recurrence of cancer.
- For Richard DeBacco, father of Michelle Chiacchiari ['96], father-in-law of Mark Chiacchiari ['94], grandfather of Aurelia ['28] and Olivia ['30] Chiacchiari, who is undergoing treatment for lymphoma
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Denise Mardano, who is battling liver cancer.
- For Sheila Fitzpatrick, who is undergoing treatment for cancer.
- For Joseph Michael, father of former Gilmour LS religion teacher, Colleen Michael, who is undergoing treatment for ALS.
- For Sister Colette Livingston, O.S.U., who is undergoing treatment for cancer.
- For Nada Kucmanic, who is undergoing treatment for cancer.
- For Bob Lisowski, father of Father Robert Lisowski, C.S.C., who is undergoing treatment for cancer.
- For Jackie and Dale Rusnik, aunt and uncle of Jakub Bennish ['30], who is undergoing treatment for various medical issues.
- For Crawford Mitchell, 3 year-old grandson of Debbie Moss Batt, who is preparing for a serious heart procedure.
- For Brother James Kozak, C.S.C., who is recovering from hip surgery.
- For Josephine Fernando, who is seriously ill.
- For Bob Willey, brother-in-law of Father John, who is undergoing medical testing.



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.



PRAYER REQUESTS:

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

PRAYERS FOR OTHERS:

- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- 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.

PRAYERS FOR THE DECEASED:

- For Chris DeVito
- For Robert McDermott, father of associate College Counselor, Patrick McDermott
- For Sister Julie Rose Keck, S.N.D.
- For Brett Chapman, grandfather of Riordan Sjovold [*25]
- For Thomas Hanson, father of Ashley [*08] and Nick [*11] Hanson, and father-in-law of Kyle Maggard [*06]
- For Beth Budaji, mother of Kate Budaji [*06].
- For Chuck Strazinsky.
- For Avis Lee Davison
- For Sister Mary Therese Brown, S.N.D.
- For Frank Martau
- For Bill Reagan, step-father of Lower School Director, Jay Fowler, step-father-in-law of Counseling Director, Meaghan Fowler, and step-grandfather of James and Elouise [*37] Fowler.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [5/18/24] ----- \$ 529.50
Total Offerings: Sunday [5/19/24] ----- \$ 340.00

NEXT BIBLE STUDY — WEDNESDAY, JUNE 5th:

Our next Virtual Bible Study will be on Wednesday, June 5th 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: Getting to know the little-known Disciples of Jesus

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 26: Most Holy Trinity	9:00 AM In Person & Live Stream
Monday, May 27: Memorial Day	9:30 AM In Person only
Tuesday, May 28:	NO MASS
Wednesday, May 29:	NO MASS
Thursday, May 30:	NO MASS
Friday, May 31: Visitation of Mary	NO MASS
Saturday, June 1: The Body & Blood of Jesus	5:00 PM In Person only
Sunday, May 26: The Body & Blood of Jesus	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — JUNE 15th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month.** They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 join us for a great experience.

HOW TRUE:

The most certain way to succeed is always to try just one more time.

—Thomas Edison

A REFLECTION ON THE THEME FOR THE WEEK:

There is the little story of a bishop officiating at a Confirmation, who asked the young people to explain the Trinity. One young boy from the middle of the church stood up and mumbled something inaudible. The Bishop kindly remarked: “I didn’t understand that.” The boy spoke up louder: “You’re not supposed to understand it — it’s a mystery.” Indeed, the Church has wrestled with all manner of ways to understand a “Three-Person” God. Is not the mystery of one God enough, but three persons? That takes more faith than words to explain.

As we enter into this feast of the Trinity, let us try to allow mysteries in our lives. We all need to let go of our demand for proof, insights, evidence, and logical conclusions which all would lead to certainty. We need to stand still and look up at the universe and smilingly shake our heads, not in disbelief, but in surrender to what we will never know, nor can never know. There is nothing wrong in enjoying our being so limited as not to be able to understand a Three-Person unity of divinity, nor in our acknowledging our feebleness of words to express what is so central to our faith.

Last weekend’s Gospel [John 20:19-23] pictured Jesus’ sending his Apostles out from their hiding to the places to preach to the world. The Scripture Readings for this Feast of the Holy Trinity are more explicit about taking hold of, or possessing the land and blessing it in the name of the One and Holy God. Grasping our own parts of the earth and earthliness within and around us, we respond to the call to extend the person of Jesus who has baptized it all with his life, his death, and his resurrection. We pray to enter this “Trinification” of the world ourselves. We ourselves have been welcomed into his blessing of all that is human and of the earth. We are how the Spirit of God is to renew the face of the earth. Our faces need some spiritual touching up, and then we can face the earth as disciples.



The early Israelite people needed a similar “touching up”. And so Moses prepares to give his listeners the “law” and “customs” which, if lived and practiced, will assure their living long and fruitfully in the “land” that God is about to give them [Deuteronomy 4:32-40]. Moses reviews some history with them, and then he invites them to ask questions of their ancestors. They are in fact, rhetorical questions whose answers are obvious to all. God has been very loving and protective of, and generous to, the people of the covenant. The God of their pasts is the God of their futures. The reverence and obedience of their past will be expressed in keeping these laws, and teaching them to their posterity. The earth is to be a sign of God’s blessings, and their labor to bring forth its fruits and their obeying their traditions is their cultic and personal expressions of loving response.

Matthew focuses on the final scene in his Gospel — Jesus standing again on the “mountain” [Matthew 28:16-20]. Jesus stood on a “mountain” when giving his first Sermon — the “Beatitudes” [see Matthew 5]. It was his first instruction about personal conversion of heart, attitudes and actions. Now, Moses-like, who gave his teachings and laws also on a mountain, Jesus is relating his final instructions to his listeners. Recall that whenever a mountain is seen in scripture, it is the place where God lives. Instead of a particular piece of land which was given to Israel to cherish and cultivate, now the “land” is “all the nations.” As the very small nation of Israel was to take possession of a new “land”, now this small band inspired believers is to go out and “make disciples” of all the nations by living and preaching the word and name of Jesus. These will be the fruits and harvest of the “earth.”

As part of the commission, Jesus instructs his disciples — and us — to go out and baptize and make disciples. There are three major temptations which involve the Trinity and which result in preventing

FINDING OUR WAY:

In Matthew’s Gospel, the eleven disciples have assembled on a mountain in Galilee, as Jesus had ordered them. Appearing to them, the risen Lord commissions them to make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to observe all that he had commanded them [Matthew 28:16-20].

As we celebrate this Feast of the Most Blessed Trinity, we remember that we were initiated into the community of faith by that very same Trinitarian formula. Through baptism, we are embraced by the Father’s love, called to share in Christ’s death and resurrection, and empowered by the Holy Spirit to spread the kingdom in the world. We are Trinitarian Monotheists — believers in one God who is personally present to us in three ways: as our Creator whom we call the one God Father; as a participant in our history, whom we call the one God Word, Son, or Logos; as the continuing Source of our gifted existence whom we call the one God the Holy Spirit.

The doctrine of the Trinity — foreshadowed in the Gospels, and more fully developed in the 4th century — serves as a reminder that our God is ultimately mysterious — beyond all imagining, greater than our power of reason, an inexhaustible source of love. As Thomas Aquinas insisted, the most important thing to know about God is that we cannot fully comprehend God. At the same time, our experience of the triune God active in our lives tells us something true about the Trinitarian character of the One God.

We can imagine various individuals enlightened and encouraged by this celebration of the Feast of the Most Blessed Trinity. This would include things like being more confident in dialogue with my friends about belief in one God; more conscious of how limited is my own understanding of God; more open to hearing others talk about their image of God; more attentive to the role of the Holy Spirit in my life; more committed to my baptismal vows; more dedicated to the mission of Christ; more aware of God’s loving presence in my life; more attuned to the Trinitarian form of liturgical prayer which praises the Father through the Son in the unity of the Holy Spirit.

What can you learn from reflecting on the Trinity that will make you a wiser and more dedicated disciple of Christ?

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



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 Chapel. 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.



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

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

the making of disciples and the baptism of the earth. “Creation” is nothing more than the result of “Big Bangs” or something outside the love of God. Creation is not really created, but cooled, formed, rounded off nicely by time and chance. The temptation then is that there is no Creator, and therefore materiality has not been blest — thus it is not to be revered. It is not “covenantal,” but accidental. The immediate implication of this is that you and I are also accidents and can treat ourselves and each other accordingly.

The second temptation against the Trinity is that maybe we were created by a loving God, but our not keeping the laws and customs — our not being obedient, our being too much of the earth — put us in an unredeemable attitude towards the Creator. We may try to be good and keep the laws and customs, but we fail then and so ultimately as well. We are “throw-away” ,and that is how we live — throwing away ourselves and others.

The third temptation deals not with our origin or value, but with the fact that there is nothing good that we can do which leads us anywhere. There is no eternity — we make our bed on earth and sleep in it. The temptation is against personal mission and the virtue of hope.

Going out to “make disciples” and “baptizing” them has something to do with confronting these universal temptations. Jesus, as Redeemer confronted and defeated the attractions to the earth as the “ultimate Reality.” He confronted our inclinations to doubt personal preciousness. He invited all to invest in the present — which is a path to “everness”. The Spirit keeps alive in us all our part in the Trinity; we belong by being created, recreated, and animated so as to baptize this earth and all who are of it, by living out our holy place in the Trinity.

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

ALL LIFE IS ONE:

“We must proclaim the truth that all life is one and that we are all of us tied together. Therefore it is mandatory that we work for a society in which the least person can find refuge and refreshment. You must lay your lives on the altar of social change so that wherever you are, there the Kingdom of God is at hand!” These words were penned by Howard Thurman and delivered as part of a Commencement Address in 1943.

I describe Thurman's view of oneness as “north” on the ethical compass of the mystic ethos. — and one need not have had a personal experience of mystic union to adopt this ethic and worldview. It is something to guide us, to point ourselves toward, to check ourselves against as we work for justice, healing, and liberation. It is the ideal that compels us, although we may never attain it, expanding the radius of our concern and the depth of our responsibility.

There is a stereotype of mystics seeking to escape the world, concerned only with the ecstasy of their own experience of union with the Divine; yet in that union is a doorway that opens out into everything and everyone. The experience of oneness brings us back into relationship with the “allness.” Thus, we feel deeply the wounds of a battered world, and the suffering and the needs of the people — including, as Thurman puts it in *Jesus and the Disinherited*, those “with their backs against the wall”— the disenfranchised, the marginalized and the oppressed. Inaction is not an option. The mystic worldview creates an ethical mandate, and it offers a new way to enter the world of social transformation — from the position of oneness rather than dualism. It shifts the paradigm.

We do not undertake this work alone. We have comrades, community, allies and accomplices all over the planet. There is strength and hope in remembering this, and in reaching beyond the manifest world to the larger Life that surrounds us — the forces of Nature, the wisdom of the Ancestors, the power and presence of the Spirit. These too are part of the oneness. A mystic approach to social action invites us to call on energies beyond our finite selves in order to stand with grace, courage, and fierce love, addressing the indignities of the world with a depth that causes them to crumble. Thurman reminds us that God is against looking at life as two separate entities — material and spiritual. Anything that denies the oneness of Life, ultimately, cannot stand.

—Ronald Rolheiser 5

LEARNING TO LIVE IN THE TRINITY:

Last weekend we celebrated the Feast of Pentecost — one of the most important feasts in the Church year. We are the Church and Pentecost was our feast. Now as the first thing we are invited to look at as we move forward is the doctrine of the Holy Trinity. Don't think of the Trinity as something complex or beyond understanding. It is simple. And it is our example. Three persons in one God, each with a different role, each in communion with the other. A family of persons, where there is complete harmony, love and total peace. A wonderful community of love. A true example for us to follow.

The mutual self-giving love that is present within the Trinity overflows into creation itself. The persons of the Trinity love each other so much that this is the very cause of creation. There is so much love that it is almost necessary for creation to have been made in order to soak some of it up.

The mystery of the Trinity is at the very heart of the Spiritual Life. It is the summit and source of that yearning that causes us to enter on this journey of faith. When we talk of the Trinity, we are talking about how God is in himself. But the great mystics, and men and women over the ages who are steeped in prayer, tell us that we cannot speak about God until we learn to speak to him.

We are only God's acolytes — responding to the initiative he first made to us. For it is indeed true that each one of us has had a religious experience; each one of us has experienced God's intervention in our life in some shape or form. But God has taken the initiative. Of course this may be mediated through all sorts of other agencies — through the example of our parents, through illness, through accidents, through sudden flashes of insight. Whichever way this has come, it has made us realize that God loves us and wants us to be with him. He draws us to himself. He draws us into the mystery of himself — into the mystery of the Holy Trinity.

A few years ago, I was in hospital at the bed of a dying man; he was a neighbor I knew very well. He was effectively an atheist, and had known he was dying for about a month. I got a message from his wife to say that he had asked to see me. We spoke about the difficulty he had in believing in God. He thought that there must be a God, but he felt that all the different religions got in the way. I didn't agree with him, but it is a commonly held view.

That was a few weeks before he went into hospital. But while he was dying, I stayed with him and his family for some time, and before I left, I asked him if he would like me to say the prayers for the dying. As soon as I started I was amazed because he suddenly started to gush forth in deep and profound prayer. This was a man who had not said a prayer since he was eight years old. He spoke loudly and directly to God, saying that he really did believe in him and asked forgiveness for all his doubts and for the many sins he had committed over the years. He said that he was ready to die, and asked Jesus to welcome him. He said all these things and much more in the same vein.

What I think happened was that because he had not prayed for fifty years, there was a tremendous build-up of prayer. And at that moment — within a few hours of his death — the dam broke and he just poured out a great quantity of prayer. It was a most moving experience. There were tears in my eyes as I listened to his words. This was a powerful intervention of God in his life. And it had a profound effect on me and the members of his family gathered around.

We cannot speak about God until we learn speak to him. And this is what God wants us to do — to communicate with him. After all, this is what we will be doing in heaven — communicating with God; communing with him; loving him; praising him. And there is no better preparation for heaven than spending time in prayer here and now.

We can become preoccupied with so many things, we think that there is so much to do, so much to learn, so much to get on with in the present moment that we tend to push prayer to the sidelines. Yet

**AVOIDING IDOLATRY:**

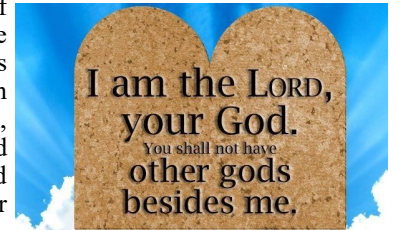
Do you know what sin is attacked more than any other in the Bible? I bet if I took a survey today, very few would get it right. It is the sin of idolatry. The very first of the Ten Commandments is “I am the Lord your God, you shall not have false gods — you shall have idols — before me” [Exodus 20:2]. 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



God is Transcendent. The fact that God created the universe means that He is transcendent, or above and beyond the world in every way; He is “infinitely greater” than all of His creation [see CCC, #300]. For God to be transcendent means that He is also all-powerful and all-knowing — nothing escapes His knowledge or control. God creates everything simply by His word.

We have to continually remind ourselves that God is infinitely bigger than the little gods of this world that try to steal our attention. And when the problems and evil in this world seem so huge, we have to remember that our God, and His love, is so much larger.

God is Immanent. The fact that God created the world means that He cares about His creation and does not abandon His creatures. He not only gives us existence, but upholds and sustains us [see CCC, #301]. He is immanent, meaning He is personally present to each of us and intimately cares about us! This is clear in scripture from the earliest pages — recall how God walked with Adam and Eve in the Garden [see Genesis 2]. As we make our way through the journey of life we can always be confident that God is constantly walking with us and is present to us on each step of the way.

God’s Name — He is One. The most profound way that we know that God is personal is the fact that He revealed His name to us! A person’s name reveals some of who they are — in daily life, it isn’t until we are introduced to another person that we say we “know them”; until this, we only “know of them.”

At the Burning Bush, Moses asked God His name, and He revealed it — “I AM” [Exodus 3:14]. At that time, every culture surrounding the Israelites believed in multiple gods and all the gods had different names. When Moses was asking God for His name, he was wondering which of the many gods was speaking to him right then, but what God told Him revealed so much more. In saying “I AM,” God revealed that He alone is God and there are no other true gods.

In this name, God also reveals that He is being itself and that He is unchanging. No matter what change goes on in the world, or what craziness we are experiencing, God is still the same — God never changes. And when we are overcome and don’t know who is powerful enough to help us in our weakness, He says: “I AM.”

God is Love/Trinity. It may be confusing to think about how God could be One when we believe that, not only is the Father God, but so is Jesus and the Holy Spirit. St. John the Apostle wrote that “God is love” [see 1 John 4:8]. Knowing that God is Love helps us to understand how there is only one God while He is three Persons. If we say that we believe someone is “loving,” we don’t mean that they just sit there by themselves all full of love — that’s ridiculous! We mean that they actually love others — it has to be expressed by giving themselves to another person.

But we don’t just believe that God loves, but that He is love — a community of love! St. Augustine described the Trinity as the Lover [the Father], the Beloved [the Son], and the Love that unites them [the Holy Spirit]. This means that the Trinity is a love that is so pure and intense that it manifests as three persons united as one God.

When we understand that God is Love, we understand that everything He does in our world is out of love. In fact, He “so loved the world that he gave his only-begotten Son” so that we might be able to share in this Love [see John 3:16]. Not only does each Person of the Trinity give themselves in love to each other, but God gives Himself in love to us!

If the idea of the Trinity is still confusing — good! It is supposed to be. God is still a mystery, and the Trinity is the “mystery of God in Himself” [see CCC, #234]. We will never be able to fully know everything about God while on earth — as much as we know, there is so much more we don’t. But, it is still so important that we study about Him and get to know Him, because He is what this life is all about anyway.

—taken from the writings of Stephen Estes, a College Student.

prayer is probably the most important activity we could ever engage in. Profound though that experience was with that dying man pouring out a great fountain of prayer when he had never prayed for fifty years, we realize that it is not advisable to leave things that long. Prayer is something we need to do each day. Prayer needs to be an essential part of our lives; prayer needs to be the bedrock on which everything else is constructed.

And we need to learn to pray in our youth — when we are eight, nine and ten we need to become aware of just how close God is to us and to enter on a journey of faith with him. This will lead us through the difficulties and temptations of the teenage years, and help us to negotiate the beginning of our adult life.

Prayer is therefore an essential part of our life. Without prayer, we see God as a stranger; without prayer we become strangers to ourselves and we become unhappy with our lot in life. All this is because without prayer we have become disconnected from the very source of our being.

There is no doubt about it — prayer is the key to life; prayer is the key to the Trinity; prayer is the key to heaven; prayer is as important to us as the very air we breathe.

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

IT IS HOME:

We live on an old inner-city block ourselves that is buttressed on its street side by old next-to-new shops and small, hot, walk-up apartments. But behind our house, in an old sunken lot against the walls of those tenements, we grow roses and tulips, plant berries and tomatoes, have busy bird feeders, vegetable beds and a hammock next to a rare kind of beech tree that is well over 100 years old. And over the garden on the tar paper roof-top porches of those tenements, old people, unemployed people, sit and watch our garden grow.

One day, I overheard a conversation between two old men — one of them sitting on a stool at the edge of the roof, the other still inside the building. “Come out here and see my garden,” one old man said to the other. “There’s something new in it all the time.” The other old man, obviously new to the place and to the view said: “Well, ain’t this really something. We’re really lucky to live in a pretty place like this.”

Point: Environment defines us. If we want to keep our cities growing, if we want them to be the kinds of places where people want to live, then we need to supply the quality that makes life beautiful before beauty succumbs to neglect.

When human beings find themselves out of sync with nature — when we lack sleep, when we feel cramped by the small spaces in which we spend every day of our lives, when we’re smothered by the walls surrounding us, when we lack fresh air and a sense of the seasons — why are we surprised that we become depressed, sluggish, irritated, and on edge? In our attempt to be sophisticated and urbane, we forget that we too are “nature.” Which, of course, is why we are so uncaring about what happens to it while all the while it is happening to us, too. “Nature is not a place to visit,” Gary Snyder says, “It is home.”

Nature is the key to the human vision of God. In all its variety, all its beauty, lie two things — the understanding of the greatness of God, and the bridge that can bring us to value and be in awe of one another.

There is no modern spirituality that does not have a creation-centered dimension. What we wantonly destroy in nature, we destroy of human life and dignity. It is a moral obligation of immense proportions now. The only question is how much each of us recognizes the sin of natural destruction. “The greatest danger to our future,” Jane Goodall reminds us, “is apathy.”

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



KNOWING GOD IS KNOWING OURSELVES:

Followers of God are constantly discovering who God is. Those who profess a biblical faith are convinced that knowing God isn't a matter of just memorizing catechism questions and answers, but of experiencing God on different levels and at different times in our lives. That's not only what our sacred authors did — they presumed their readers were committed to the same quest. We should especially keep this quest in mind as we celebrate the Feast of the Trinity.

Contrary to common expectations, the Scripture readings for this Feast of the Most Holy Trinity do not zero in precisely on a belief that there are three persons in one God. That specific insight into God's personality didn't take its well-known form until Constantine's Council of Nicea in 325 CE — almost three hundred years after Jesus' death and resurrection, and about two hundred years after the last book of Scripture was composed. But Scripture does help us with some significant insights along the road to Nicea's declaration.

Deuteronomy's author, for instance, presumes that his Jewish ancestors have heard the "voice of God" speaking to them not only "from the midst of fire," but also through the "statutes and commandments" which the Lord God lovingly gave them during their early centuries together. The Jewish ancestors were convinced that when they followed those specific regulations, they were imitating the personality of the God they worshiped. Their behavior toward others mirrored God's behavior toward them.

More than any other divine encounter, their Exodus from Egypt convinced them that God was a God who freed people — not enslaved them. And it was as a free people that they continually surfaced God in their midst [Deuteronomy 4:32-40].

The earliest followers of Jesus of Nazareth experience a parallel freedom. Paul reminds the Christian community in Rome that the Spirit of God which Jesus shared with his disciples — and now was giving to them — wasn't someone who brought fear to their lives. Paul writes: "You did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry: 'Abba, Father'" [Romans 8:13-17]. In other words, by imitating Jesus' dying and rising, we more clearly understand and experience God as a loving parent — not as a punishing judge. Some of our "old" definitions of God simply don't fit God's actual personality.

It is also clear from Matthew's gospel that Jesus' followers were anxious to share their new experiences of God with others — especially when it came to the formula they employed in baptisms [Matthew 28:16-20]. Though Paul — writing mostly in the 50's — speaks only about baptizing "in the name of Jesus," Matthew's Jesus expands that ritual. By the mid-70's, Christians are obviously baptizing others "in the name of the Father, and of the Son, and of the Holy Spirit." As time — and faith — goes on, God's Christian followers are experiencing him/her not just in the risen Jesus, but also in the Spirit which that "new creation" shares with them. God simply can't be tied down to just one definition, one thought, or one encounter.

Of course, if that's true about God, what about us? Paul reminded the Roman church that "those who are led by the Spirit of God are children of God." We know that children share in their parents' personalities. If this Feast of the Trinity revolves around constantly discovering God, then it also has something to say about constantly discovering ourselves. The ancient Greek philosophers — and many medieval theologians — once thought they had us figured out. Yet today's people of faith believe that there's still a lot left to learn. We've probably only scratched the surface of race, gender and sexual orientation. There are a lot of experiences out there that followers of God have yet to reflect on.

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



WHO IS GOD?

Who is God?: The most important thing about you is what you think about, when you think about God. Since my faith is the most important thing in my life, I have noticed that how and what I think about God affects every aspect of my life — even the small daily things. So, we have to ask the question: Who is God?

Now, you may be thinking to yourself: "How the heck is he going to write about that — that's literally one of the most complicated questions anyone can ask!" And there is some truth to that — we have to remember that "human words always fall short of the mystery of God" [see CCC, #42]. God is unimaginable — who He is reaches infinitely beyond our understanding. God is a mystery! So what's the point? Why even discuss this?

The fact is, that even though we can't exhaust who God is, we can and do know some things that are true about Him because God allows us to know; and, even though it may be one of the most complicated questions ever asked, it is also the most important question ever asked because God is who this Catholic thing is all about in the first place — who God is, "is the central mystery of Christian faith and life" [see CCC, #234]. All the other beliefs and practices of the Catholic faith are so important, but if we don't try to understand God, it is pointless to try and understand any of them! Without God, there is literally no such thing as religion — let alone Catholicism.

So who is He, and how do we know these things?

There are two ways that we can know about who God is — reason and revelation. Reason means the natural power of the human mind, and the Catechism tells us that we can come "to a knowledge of the existence of a personal God" by only using our natural thinking powers. Revelation refers to God's making Himself known to us in the Bible and the Tradition passed on by Jesus to the Apostles — revelation gives us knowledge that we cannot have by only using reason. Through reason and revelation, we can know not only that God exists, but we can know some things about who He is.

God is Creator. The very first thing that we read about God in the Bible is that in the beginning He created the heavens and the earth. We can know that God is creator by reason alone. The book of Wisdom says: "from the greatness and beauty of created things comes a corresponding perception of their Creator" [Wisdom 13:5]. The author of the Book of Wisdom compares knowing God to someone knowing that a craftsman exists because they have seen the woodwork. This is just common sense — if you see a chair, you know that a chair-builder exists! When we see the universe, we know that a Creator of the universe exists. St. Paul writes: "ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made" [Romans 1:20]. Though the world began and will end, God is without beginning and end.

Not only did God create the universe, the world, and all of the plants and animals, but He also created each one of us. If you read Genesis 1, you will see that everything was created simply by God saying: "let it be" — except for humans. When God created us, He paused and said: "let us make the human person in our image and after our likeness" [Genesis 1:26]. The blueprint for our creation comes straight from the inner life of God! Scripture also tells us that God "knit" us together, and before He created us, He knew us [see Psalm 139 and Jeremiah 1:5]. Always remember that there was a time when you did not exist as anything but a thought in the mind of God, and He could have created anything; yet, He created you! You did not come into being randomly and by accident, but the Creator of the universe intended you to exist!



that the early Christians used for Baptism, and from their refection on all the things that Jesus had told them during his public ministry, they were slowly able to arrive at a very clear theology of the Holy Trinity. This is what we mean by the teaching role of the Apostles — like any good teacher they had first to reflect on what it actually is that they are meant to communicate and explain to others.

Jesus referred on many occasions to his Father and to the closeness of his relationship with him — this is especially true in the Gospel of John. Moreover Jesus taught us to speak to the Father in a very familiar and direct way. That is one of the things that makes our praying of the Our Father so revolutionary.

Jesus also frequently promised to send us his Spirit; he even tells us that the Spirit will be with us always even until the end of time [see John 14]. We understand, therefore, that it is precisely through the Holy Spirit that Jesus is able to be present to us today.

The scene in which Jesus sends his disciples forth is sometimes regarded as a brief summary of his whole Gospel. It certainly is a very succinct summary of the role of a true disciple of Christ, and gives us a plan for the rest of our lives. But it also contains a promise — a promise that Christ will be with us till the end of time. This is one of the great promises of God recorded in the Bible. God will not abandon us — he will always be with us guiding us and guarding us from the evil one through the power of his Holy Spirit. And in time we will be taken up into him to share the life of love that is the Trinity.

We might find the task of discipleship daunting, but with this promise — with this greatest of all guarantees — we know that we will be able to fulfil the mandate of Christ, and so give expression to our deepest desire to be faithful followers of the Lord Jesus in the world of today.

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

WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?



We are resuming our need for Servers, in light of the upcoming school year and school Masses. We are also always in need of Lectors for our weekend Masses over the summer, as well as for next year’s school Masses. **Any student who is in the 3rd [and up] grade is invited to become an Altar Server; any student who is in the 5th [and up] grade is invited to become a Lector.** Adults are also welcome to join in this ministry.



These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an Altar Server, Lector, or to be involved in any other Ministry at Our Lady Chapel. **Please call the Chapel office [440-473-3560].**

THE CHAPEL FACEBOOK PAGE:

Did you know that the Chapel community has a Facebook page? To check out the latest, visit www.facebook.com/ourladychapel. Our Facebook page carries a Livestream broadcast of our Sunday 10 AM Masses each week. There is also a collection of previously recorded Masses which you are free to view anytime. While you’re there, be sure to “like” the page so that you’ll see updates in your feed. Help us build our on-line community!



A PRAYER:

Lord Jesus, our contemporary world often lies in darkness and promotes ideas and actions contrary to our faith. Help me and your Church to be a bulwark against the tidal wave of secularism and relativism that seeks to destroy us. Amen.

RAP — RESISTANCE AND REASSURANCE:

We’re far more comfortable recognizing the sacred in poetry and psalms than we are seeing it in our own popular culture — at least I know I am. Barbara Holmes explores breath and rhythm in rap — an art form of resistance and survival that can lead to contemplation just as effectively as poetry and chanting psalms. I hope you’ll stretch your comfort zone and listen to some rap — perhaps from Kendrick Lamar who recently won the Pulitzer Prize for music. If you’re not familiar with rap, it may be challenging and take practice to understand and appreciate. Give it time — like you would any contemplative practice!

Like all musical genres, rap continues to evolve, but even as it finds more mainstream expressions, it remains a challenging artistic venue. What is most notable is that its emergence surprised its musical and political predecessors. After years of politically correct discourse and the studied attempt to assimilate or integrate, the next generation arrived with a chip on its collective shoulder and with a story to tell.

Kendrick Lamar — in his album, *To Pimp a Butterfly* — offers a political reply to police violence and the inherent power within the community to resist, redefine, and defeat racism, against all odds. Lamar seems to be saying that the power of survival is in our tongues. What Lamar offers is more powerful than the songs of overcoming or reward in heaven. He says: “we gonna be alright.” The refrain is repeated in a hard rhythm that sways the reality until the anthem becomes “aaaaaaaaawwww . . . ite.” This is a promise of “alrightness” enunciated in the language of the ancestors and abiding spirits.



What makes a protest song — and, I would add, a contemplative song? Is it the lyrics? Is it the melody? Is it the rhythm? Is it in the artist’s intent? Is it the public’s reception? Perhaps it is something yeastier — harder to pin down — as impossible to triangulate as a single electron in the dense cloud that buzzes around an atom’s nucleus. *To Pimp a Butterfly* is protest and contemplative music because it is alive to its moment.

Lamar’s musical reassurance, rhythms and lyrics are grounded in twenty-first-century culture and in the hymnal legacy of the black church. The message is clear — do your part, work while it is yet day, knowing that we may not see the victory over oppression, but victory will come, and in the meantime, we gonna be alright.

The ancestors must be laughing — how could we have forgotten so easily that prophets like Lamar and Tupac arise in every generation? With the rise of police and vigilante killings of black men and women came the art and performance of resistance from the millennial generation. The rappers tell the stories that need to be told, and remind the community of its history and potential, while chanting desperation and hope.

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

READINGS FOR THE WEEK:

- Monday:** 1 Peter 1:3-9, Mark 10: 17-27
- Tuesday:** 1 Peter 1:10-16, Mark 10:28-31
- Wednesday:** 1 Peter 1:18-25, Mark 10:32-45
- Thursday:** 1 Peter 2:2-5, 9-12; Mark 10:46-52
- Friday:** Zephaniah 3:14-18a, Luke 1:39-56
- Saturday:** Jude 17, 20b-25, Mark 11:27-33

The Body & Blood of Jesus: Exodus 24:3-8, Hebrews 9:11-15, Mark 14:12-16, 22-26

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].

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.



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].



THE CALL TO DISCIPLESHIP:

Matthew’s Gospel was chosen deliberately as the reading for this Feast of the Most Holy Trinity because it contains the most direct reference to the Holy Trinity in the Bible [Matthew 28:16-20]. Jesus speaks these words on a mountain in Galilee where the Apostles had been instructed to gather. This mountain is not without significance — nor is its location. There are a lot of mountains in the Bible, and in every case what takes place on them is a special revelation of God. There are many examples in the Old Testament — the Ark landing on Mount Ararat [Genesis 8:4], the Sacrifice of Abraham on the mountain of Moriah [Genesis 22], to the giving of the Ten Commandments on Mount Sinai [Exodus 31:18]. And in the New Testament, there are quite a few other mountains and hills — Jesus is Transfigured on Mount Tabor [see Matthew 17, Mark 9], he gives his most important teaching in the Sermon on the Mount [see Matthew 5], and ultimately gives his life for us on the Hill of Calvary [see Matthew 27, Mark 15, Luke 23, John 19].

So what we are dealing with here on this mountain in Galilee is a moment of great significance — an occasion of special revelation. And it is no mistake that it takes place in Galilee as if to remind the Apostles that, while many other important events took place in Jerusalem, Jesus conducted most of his public ministry in Galilee. Indeed that was where it was inaugurated and now in this great event it is where his ministry comes to its final conclusion.

On this mountain Jesus gives the Apostles three tasks: [1] to make disciples of all the nations; [2] to baptize them in the name of the Holy Trinity; and [3] to teach these new disciples to observe the commands of Jesus. To become a disciple is the natural response to any extended encounter with Jesus. It is the task of the Apostles to bring people into contact with him, to enable those they meet to get to know the Lord, and so become disciples themselves.

This is our task too. When we meet others it should be as if they are meeting Jesus. Now I know quite well that we are none of us up to Jesus’ standards. We are much more argumentative, much more irritable, and not really as kind as we ought to be. But, whether we are any good at being like Jesus or not, it certainly must be our aim. We don’t need to go into long complicated explanations as to who Jesus is — our behavior alone should be enough.

We might feel inadequate, and be afraid of giving the wrong impression, or think that what we say and do often might not be in line with what Jesus would want. But this is to underestimate the sophistication of other people — they are easily able to assess whether a person is sincere or not, and they know immediately what your true intentions are.

That’s the task of making disciples. It’s a big undertaking but get used to it because it is our primary role as Christians. The other two objects of the mission given by Jesus were to baptize and to teach. Baptism is the key to membership in the Church, and teaching is one of the most important activities of the Church. These both follow upon making disciples — from introducing people to Jesus. And in a sense, they are much easier because once people get to know Jesus, the natural response is to follow him, to seek Baptism, and to wish to know more about him.

As was noted above, Matthew’s Gospel contains the clearest reference to the Trinity in the scriptures — Jesus explicitly tells his disciples to baptize in the name of the Father, the Son, and the Spirit. If you look up the commentaries you will find that the scholars mostly say that this phrase was surely the Baptismal formula in use by the early Church, but it is not elaborated upon by Jesus. He doesn’t explain it, yet it is the very same Baptismal formula in use by the Church today.

In addition, Jesus doesn’t explicitly teach us about the Trinity. But from this very succinct formula

