

CLOSING PRAYER:

~ A Prayer to Jesus in the Eucharist ~

Stay with me, Lord, for it is necessary to have You present so that I do not forget You. You know how easily I abandon You.

Stay with me, Lord, because I am weak and I need Your strength, that I may not fall so often.

Stay with me, Lord, for You are my life and without You I am without fervor.

Stay with me, Lord, for You are my light and without You I am in darkness.

Stay with me, Lord, to show me Your will.

Stay with me, Lord, so that I hear Your voice and follow You.

Stay with me, Lord, for I desire to love You very much and always be in Your company.

Stay with me, Lord, if You wish me to be faithful to You.

Stay with me, Lord, as poor as my soul is I want it to be a place of consolation for You, a nest of Love.

Stay with me, Jesus, for it is getting late and the day is coming to a close and life passes, death, judgment and eternity approaches. It is necessary to renew my strength, so that I will not stop along the way and for that, I need You. It is getting late and death approaches, I fear the darkness, the temptations, the dryness, the cross, the sorrows. O how I need You, my Jesus, in this night of exile!

Stay with me tonight, Jesus, in life with all its dangers, I need You. Let me recognize You as Your disciples did at the breaking of the bread, so that the Eucharistic Communion be the Light which disperses the darkness, the force which sustains me, the unique joy of my heart.

Stay with me, Lord, because at the hour of my death, I want to remain united to You, if not by Communion, at least by grace and love.

Stay with me, Lord, for it is You alone I look for, Your Love, Your Grace, Your Will, Your Heart, Your Spirit, because I love You and ask no other reward but to love You more and more. With a firm love, I will love You with all my heart while on earth and continue to love You perfectly during all eternity. Amen.

—Padre Pio

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 1974 who are observing their golden anniversary this year.** Also a very special welcome goes out to the Class of 1969 who are celebrating their 55th anniversary, to the Class of 1964 who are celebrating their 60th anniversary, to the Class of 1959 who are celebrating their 65th anniversary, and to the Class of 1954 who are celebrating their 70th anniversary. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.



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 14^h. 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.**



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 our Lectoring 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 GIFT OF TIME:

Help me to be less fearful of the measure of time, and more fully alive in the time that simply is. Help me to live time, not just to simply use it; to breathe it in, and return it in acts of love and presence.

—Avis Crowe

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 Chiacchiarri ['96], father-in-law of Mark Chiacchiarri ['94], grandfather of Aurelia ['28] and Olivia ['30] Chiacchiarri, 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.



EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be a Senior in High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.



LET YOURSELF BE LOVED:

I deeply know that I have a home in Jesus, just as Jesus has a home in God. I know, too, that when I abide in Jesus I abide with him in God. "Those who love me," Jesus says, "will be loved by my Father" (John 14:21). My true spiritual work is to let myself be loved, fully and completely, and to trust that in that love I will come to the fulfillment of my vocation. I keep trying to bring my wandering, restless, anxious self home, so that I can rest there in the embrace of love.

PRAYER REQUESTS:

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

PRAYERS FOR OTHERS:

- For the victims of the landslide in Papua New Guinea, and their families
- 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 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, Meagan Fowler, and step-grandfather of James and Elouise [‘37] Fowler.
- For Barbara Hughes, wife of Thomas Hughes [‘56]
- For Christina Bartlett .
- For Paul Steiner [‘65]
- For Neal Lavelle [‘53], father of David Lavelle [‘89], and brother of Brian Lavelle [‘59]
- For Father Edward O’Connor, C.S.C.

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 [5/25/24] -----[Baccalaureate]----- \$ 0
Total Offerings: Sunday [5/26/24] -----\$ 180.00
Total Offerings: Monday [5/27/24] -----[Memorial Day]----- \$ 80.00

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, June 2: The Body & Blood of Jesus	10:00 AM In-Person & Live Stream
Monday, June 3: St. Charles Lwanga	NO MASS
Tuesday, June 4:	NO MASS
Wednesday, June 5: St. Boniface	NO MASS
Thursday, June 6:	NO MASS
Friday, June 7: Sacred Heart of Jesus	NO MASS
Saturday, June 8: 10th Week in Ordinary Time	5:00 PM In Person only
Sunday, June 9: 10th Week in Ordinary Time	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.

REFLECTION ON THE THEME FOR THE WEEK:

One of the most important family experiences that we have is to gather around the table for a meal. Meals are intended to not only nourish our body; more importantly, meals are intended to nourish our spirits. The spirit of people who hear the Word of God is to desire to do “everything that the Lord has commanded” [Exodus 24:3-8]. There has got to be joy in our being included at the God’s Table — sharing in God’s continuous saving love.

We prepare for the Eucharist every day of our lives by our living the mission to love and serve the Lord. We prepare by living out our received identity as His holy Body and Blood. We prepare ourselves by our caring for and sharing ourselves with God’s family.

We are “inside-out” people. We have inside experiences — positive or negative. We feel things and our bodies want to do something to “outward” those emotions. Our faces automatically reflect sweet spirits with smiles, grins, and twinkles of eyes. Tears water our cheeks in sadness or joy. Watch people’s body language when they are eating something that they really like. The inside just has to come out in some way. To understand the sacraments, we have to understand how psychologically sound they all are — as well as theologically and spiritually consistent.

In celebrating the Feast of the Body and Blood of Jesus, we celebrate a wonderful and central mystery of our Catholic faith. We have many symbols in Christianity — statues, water, oil, candles, flowers, vestments, and works of art, to name a few. They all represent a reality which the symbols call to mind. The Eucharist — the consecrated bread and wine, Communion — these are NOT symbols. We believe, we celebrate that Jesus Christ is present — real, whole, and available. If you ask a believer to prove this, their inside spirit will make their face smile. Love needs expression — not proof.

The Scripture readings for this Feast of the Body and Blood of Jesus open with a “liturgical” gathering of the Israelites [Exodus 24:3-8]. Moses reads to the people the covenant that they have made with God, and to it all the people say: “Yes, all that the Lord has asked of us, we will do!” This covenant included laws that were extremely specific and demanding. The “interior” spirits of the people are coming outside; the Spirit of the covenanting God is being spoken out loud.

The second part of the liturgy is the sacrificing of the bulls. The altar is set with markers of the twelve tribes of Israel. Moses — the high priest and mediator — pours half the blood of this peace offering on the altar, and with the other half he sprinkles on the people. This gesture unites the people to the altar which is the representation of the presence of God. There are words, responses, gestures, reception of their meaning, and a uniting of the people initiated all by God and executed through the human instrumentality of Moses.

Mark’s Gospel [14:12-16,22-26] has a liturgical form to it as well. There is the preparation by the disciples for the celebration of their remembering the saving event of their history — the Passover. During the Passover meal — near the end — Jesus begins His changing of history which will culminate in His final handing-over on Calvary and His Resurrection and the handing-over of His Spirit. First, Jesus hands over His Body and Blood in a sacramental manner. The bread is part of the ritually remembering the unleavened bread of the Exodus. The wine is present on the table in the ritual remembering of the ten plagues as well as the unifying sharing of wine recalling the fellowship of God’s people.

Jesus transforms these symbols into His reality and asks to be remembered as the New Covenant or “outwardness” of God’s love. This first Eucharistic liturgy ends with a prophetic prayer that Jesus makes in which He states that this will be the last time He will celebrate the Passover until He has accomplished His salvific mission. Then they close with a hymn and leave.

**SEEING THE BODY OF CHRIST:**

St. Teresa of Calcutta shares a story that talks about seeing Jesus in the Eucharist and seeing Jesus in the poor people in the streets of Calcutta: Our sisters had to go to the home of the dying. And before they went, I said to them: “See, you are going there, during Mass” — we always have Mass and Holy Communion before we go. And I said: “You saw during Holy Mass with what tenderness, with what love, father was touching the Body of Christ. Make sure it is the same body in the poor that you will be touching. Give that same love, that same tenderness.” They went off.

After three hours, they returned, and one of them came up to my room and said: “Mother, I’ve been touching the body of Christ for three hours!” Her face was shining with joy.

“What did you do?” I asked.

“Well, just as we arrived, they brought a man covered with maggots. He had been picked up from a drain. For three hours, I have been touching the body of Christ. I knew it was He.”

There was this young sister who had understood that Jesus cannot be deceived. He has said so — “I was sick, and you took care of me” [Matthew 25:36].

What tremendous faith does Mother Teresa encourage her sisters to find!

As an American, I cannot fathom the extreme poverty that is the daily experience of the Missionaries of Charity in India. I cannot understand the depth of love for Jesus that Mother Teresa carried in her heart until the day she died. But what I can see is how her love for Jesus was not separated from her love of the poor and for each of her Sisters — and everyone she met. For her, it was one and the same love shown to Jesus and to the poor. Behind the stench of rotting flesh, behind the character flaws, and even behind the lack of gratitude of those whom she served, Mother Teresa did everything with love as an expression of her love for Jesus. Her example can be off-putting to us because it is so simple and so profound — it lacks a sophisticated explanation and an academic rigor. Her witness is convicting to us because there is no duplicity between her beliefs and her actions. Her impact resonated across the globe because she despised the celebrity status that came to her.



Our theological reflections would say that there’s a vertical dimension to the Eucharist — one that expresses the awe and reverence for the mystery confected in the sacrament. There is also the horizontal dimension wherein our lives are fueled by the Eucharist that consumes us each time we receive communion. Some of us might tend to focus on one or the other aspect. But not Mother. For her, they are the same, for how can we say we love Jesus if we don’t love the poor whom he loved?

Mother Teresa continues: “We must be completely free of sin and worldly attachments to belong wholly to Jesus Christ. Can I, in sincerity, say: ‘Jesus is really living in me now?’ Have I come to know Jesus in reality, not only in imagination? Externally, I might be very recollected and prayerful, but this counts for nothing, Sisters, unless deep down you can see that Jesus is really there.’ ”

Rightly so, the Church offers us this Solemnity of the source and summit of our faith. It is a treasure far beyond human understanding. And yet it is a reality of Christian faith both intimately personal, and communally binding — one that is not confined to the laws of space and time yet operates there to give us a mystical foretaste of our eternal destiny. What we experience in Holy Communion, let’s share with the world without hesitation or reserve — not just on Sunday, but every day. Not just when it’s easy or when I “feel good,” but most especially when it’s costly and difficult.

—taken from the writings of Brother John-Marmion Villa, 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.

We, in these more scientific days of instant information, are invited to the same Table of Faith and Feeding, but we are burdened by the weights of skepticism and fearing the unknown and unknowable.

And so we are invited to enter the land of mystery — the mystery of God’s love and God’s ways. We are given our passport and Identification Wafer. When we celebrate the Eucharist — when we participate in the Eucharistic Meal — we are challenged to believe more deeply in Jesus and receive what Jesus is saying about us as individuals and His family. The person in front of you and in back is sent into that new land of faith and into the usual land of living, as you are. When we say “amen”, it is a “yes” to His presence — but to our name, our holiness and our mission. We go in peace to love and serve the Lord Who loves and continues to serve us. The Christ who came to serve and not to be served, continues His mission in our walking out into the mysteries of our flooding kitchens and the flooding world who needs Him

St. Augustine once wrote: “if you are Christ’s Body and member, then it is your mystery that you placed on the Lord’s table; you receive your mystery. You hear the words: “The Body of Christ,” and you respond, “Amen.” Then be Christ’s member that your “amen” might be true.”

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

COMING HOME TO SELF:

We are a culture of misfits — not because there is anything wrong with us as a people, but because we are accustomed to becoming things we aren’t. So, we don’t fit into our own souls. Our schools put out students to fit the economy, for instance, rather than the heart. Good thinkers go into accounting rather than philosophy because accounting pays more. Fine writers go into law because law is more prestigious. Young people with artistic talent go into computer science because computer programming or hotel management or engineering are full of “opportunities” — read “money” — that a water-colorist lacks.

The problem is that when we do not do what we are clearly made to do, we are doomed. We spend the rest of our lives looking for the missing piece of ourselves that we lost before we knew we had it. Then we wonder why the work we do bores us — no matter how many cars we have, no matter how beautiful the vacation house may be. We can’t figure out why we still feel restless about life. We wonder what it is that isn’t right — the schedule, the children, the marriage, the place.

We lose a taste for life.

Then, it is time to give ourselves the space and means to become again. We need to rearrange the furniture of life to make way for the essence of life — we need to set up an easel and paint. We need to start the woodworking we always wanted to do. We need to take the courses we always wish we had. We need to join the book clubs that talk about the things we are interested in discussing. We need to begin to knit and cook and write and garden. We need to do those unfinished, unstarted, undeveloped things in us that ring the bell of bliss and authenticity. Then life will become life again, and all the rust of it will wear away. When we become what we know ourselves to be, we will come home to ourselves.

The rabbi put it this way: “Rabbi,” the disciple asked, “what shall I do to be saved?” And the Rabbi said, “How should I know? Abraham practiced hospitality and was saved. Elias loved to pray and was saved. David ruled a kingdom, and God was with him. Follow the deepest inclination of your heart, and you, too, will be saved.”

When we live from the inside out rather than from the outside in, everything in life begins to fit.

IT’S LIBERATING:

As we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our fear, our presence automatically liberates others.

—Marianna Williamson



We all have many little and large reminders of people who were present to us as friends and family, or reminders of some past event. My little room here has a statue from the shrine at Fatima, which two friends brought me. They thought of me there. I have a container of sand from Normandy which my brother brought, knowing that I am an American History buff. He thought of me while visiting there. I have all kinds of “outwardnesses” which when I pick them up call to mind the affection which sponsored their being handed over to me. I have stones, a beaded key chain, a Green Bay Packer football-player doll, photographs, and a museum of my being loved and remembered. Sometimes people will give us cookies or items of food to help us remember a visit to their homes — or other meaningful exchanges that we have with them.

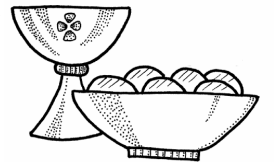
These little sacraments are great reminders, but those people who gave these gifts to us are not here — their love is here, the cookie is here, I am here, but they are limited to where they are right now. Jesus — whose love is infinite — both handed over His Body and Blood to us, and continues to bless us with a memory and a Present. The divine inside keeps handing over the blessing of Love. What Jesus was, He is — the “Outwardness” of the “Inwardness” of God. Sacraments are the extension or “outwardnesses” of the Person and personality and mission of Jesus. We in our turn become the sacrament of the Sacraments — especially the Body and Blood of Christ — by how we let Him out in our lives. We are really present in these actions of love. Jesus is real; he is not a symbol as we remember the past and present event of His saving love.

Now where’s that cookie?

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

FEEDING SPIRITUAL HUNGERS:

The Gospel for this Feast of the Body and Blood of Jesus is Mark’s account of the institution of the Eucharist at the Last Supper [Mark 14:12-16,22-26]. Gathered in a large upper room with his disciples to celebrate the Jewish Passover meal, Jesus took bread, said the blessing, broke it, gave it to his disciples saying: “Take it, this is my body.” Then he shared a cup of wine with them, saying: “This is my blood of the covenant which will be shed for many.”



Today — and every day — we continue to gather to share the sacred meal of bread and wine — the body and blood of Christ given as our food and drink. As Vatican II taught, Christ is present in the worshipping assembly, in the proclamation of the Scriptures, and in the consecrated bread and wine shared by the community. Celebrating the Eucharist is a prime way for Christians to satisfy the hungers of the heart — for meaning and purpose in life; for genuine community that sustains and guides us; for energy and strength that helps us manage the demands of daily life; and for a solid hope that the longings of our heart will be ultimately fulfilled in the Eternal Banquet. The liturgy is indeed the font of the Christian life and the central act of worship that creates and sustains the Christian community. As Saint Augustine put it: “we become what we eat.” By eating the body of Christ in communion, we become the Body of Christ — the Church. Christ present in the Eucharist remains present in the ongoing life of the Christian community.

Regular participants in the Eucharistic liturgy can testify to its nourishing power. Worshipping with kindred souls reminds us that we are not alone on the spiritual journey. Have you ever felt that the homily at a given Mass was directed at you and your struggles to be a faithful Christian? Have you ever been uplifted by the music at Mass that lifts your soul in prayer? When the priest elevates the host, has your heart ever rejoiced in the presence of the Lord? After receiving communion, have you ever prayed to Christ, asking for strength to make it through the coming week? The liturgy of the Word gives us something to chew on during the week. Weekly Mass is crucial to our spiritual growth. The liturgy encourages us to keep working for justice and peace in our troubled world. How does the Eucharist feed your spiritual hungers?

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

THE MARVELOUS GIFT OF EUCHARIST:

When Albania was still a Communist nation, Mother Teresa paid a visit to her homeland. In the office of the Communist dictator, she heard him say defiantly: “Jesus will never return to Albania while I am in charge.” The ninety pound wizened woman was laughing to herself all the time. She was carrying Jesus in a pyx pinned to her sari by a cheap safety pin. She believed Jesus had returned to Albania under the appearance of bread. When push comes to that famous shove, it doesn’t matter what Mother Teresa or you or I believe about the Eucharist. What does matter is what Christ Himself believes about it. For the answer one must go to the record. Mark’s Gospel is as good a place to start as any [14:12-16,22-16].

The Master, who had a great fondness for the simple declarative sentence, spoke His mind clearly on the question. In clean, unqualified prose, He said: “this is my body; this is my blood.” If Christ meant the Eucharist to be nothing but a symbol, He chose the worst kind of language to express His intentions. But, as history attests, Jesus was a master of words before whom even Shakespeare must bow. One of the oldest symbols for Jesus the Christ in Christian art is the pelican. It is not a pretty bird, but it does deliver the goods. When fish are foolish enough to swim near the water’s surface, the pelican dive-bombs to retrieve them for its young.

However, when fish prove smarter than the pelican and stay deep in the waters, its children need not wonder where their next meal is coming from. The pelican bites into its flesh and blood to feed its brood. This is precisely what the Christ does for us. Nor does He wait for an emergency like the pelican. Rather, He gives Himself to us each day of the week. There are limits to human affection and generosity but — happily for us — not to Christ’s. At the last Supper, Jesus promised his disciples that He would not leave us orphans [John 14:18]. He has kept His word. He has left Himself to us in the Eucharist.

This weekend, we celebrate Christ’s thoughtful generosity on this Feast of the Body and Blood of Jesus — a Feast which dates back over 700 years. It was not by accident that the Teacher chose bread to represent His flesh. It is one of the staples of our life. It can be made easily and quickly even by neophyte cooks in the most primitive ovens — or it can be purchased for a few coins. One finds it on the tables of both the poor and rich at every meal all over the world. Jesus is reminding us as graphically as He can that His presence with us is not confined merely to grand occasions. He is ours whenever we wish. Bread is both a healthy food and a wonderful energy supplier. Transfer the latter characteristics into spiritual language and one must heartily applaud the choice of Christ.

The Psalmist reminds us that God gives us wine to gladden our hearts [see Psalm 104:15]. What better drink than could Christ have chosen than wine to represent His blood? If bread fills our stomachs, then wine gives wings to our spirits. Christ not merely puts simple food on the Eucharist table, but also He has not forgotten to give us rich desert. In any list of the great hosts of the world, one must find Christ’s name — He leaves nothing to chance. He thinks of everything. His is a five-star operation. If we are spiritually undernourished, it is not the fault of the Master. Once we receive the Eucharist — “the seed of God is in us. As pear seeds grow into pear trees and as nut seeds grow into nut trees, so God seeds grow into God” [Meister Eckhart]. With the Eucharist, we should be transformed people.

Many people are anxiously seeking a sign of God’s concern and love for them. Unhappily they are in the same position as the shipwrecked sailors who were dying of thirst. They shouted hoarsely to a native on shore for water. They were completely unaware their lifeboat had drifted into a fresh water cove. The native shouted back to them: “Dip your bucket where you are.” Perhaps we should all play the role of that native this week for our own family and friends — we should urge them to dip their bucket into the Eucharist. The monk says: “Being close to Christ is not a prize He challenges us to earn — it is a gift He invites us to accept. —taken from the writings of Father James Gilhooly, which appear on the internet

**A BREAD “UNKNOWN TO THEIR ANCESTORS”:**

It was St. Thomas Aquinas who wrote the words to the beautiful song about the Eucharist, *Tantum Ergo*: “where our feeble senses fail”. The Body and Blood of Jesus is certainly a mystery, and our feeble intellects bend the knee before the very thought of it as well. After all, the Eucharist is the “Central Mystery of our faith.”

At the heart of this mystery is our desire for the grace to receive Christ’s reception of us into His Body. In the Eucharist, Christ makes us “an everlasting gift” to His Father. Having been given this gift, we are called to live the identification that Jesus offers us to be — to live as the Body that we share with Him. As believers in the real presence of Christ in the Eucharist, we place our feeble senses and intellects at the foot of the altar and surrender our judgments — but not our attempts to figure it all out. If Jesus wants to remain with us and nourish us and encourage us in this way — well, who are we to argue?

Moses is taking his Israelite community on a trip down Memory Lane. This “Lane” was their journey for forty years in the desert. He is asking them to remember God’s faithfulness to them during that time of affliction, hunger, and thirst. He is asking them to look backwards so that they might journey into their futures as faithful people, obedient to the laws and customs God has given them [Deuteronomy 8:2-3,7-16].

Twice Moses reminds them that God had fed them with a bread “Unknown to their ancestors.” Though they did not understand the nature of this bread, because they were hungry they ate it, and were strengthened for their journey. They have a further walk — of faith, not of geography. They are to remember God’s faithfulness to them in the past so that they might be moved to be faithful in their futures. The land they are to possess will be bountiful with water and food, but this plentifulness might be a temptation to forget the bountifulness of the Giver. They might not have known the bread of manna; thus they have to trust. They will know the bread and wine of the fields they will cultivate, and so will be less moved to enjoy them as a faith encounter.

In John’s Gospel, Jesus, as Moses did, is inviting His Jewish listeners to move beyond the limitations of their senses and their capacities to understand [John 6:51-58]. Jesus has just fed the five thousand with five loaves and two fish. John’s Gospel does not have an Institutional Narrative of the Eucharist, but here in the teaching of Jesus, he offers a thorough understanding of the Eucharistic Bread — His Body.

John’s Jesus has made many dramatic “I Am” statements — He is “Light”, “Living Water”, “The Way, The Truth and The Life, “ and now he is offering Himself as the “Bread of Life” come down from heaven — as did the manna. Moses had offered new life in the new land — but only if the Jews would obey God’s commands. Jesus is offering “Eternal Life” to those who would obey His command to eat and live what they receive.

I have just returned to my room after being called to the kitchen because of a little flood around the sink. We could not figure out how it happened. While mopping up the final puddle, someone pronounced that in life there are many mysteries with which we all have to live.

The difference between a mystery and a problem or puzzle is important. If we would call the plumber, we would — for a price — find out what caused the flood. The Eucharist is a problem or puzzle for some — as it was for the Jews with whom Jesus is speaking. We who have heard and believe can stumble and bumble around trying to make some sense out of it, but not even the plumber — no matter how much we would pay him — could satisfy our demanding minds concerning the Eucharist. We in our days eat a Bread our fathers and mothers received and ate without their knowing, but they did believe.

The room was prepared. The table was set. The lamb was roasting. When the disciples entered with Jesus, they could smell their dinner. Their mouths watered. The gloom was gone.

Before the meal, Jesus washed their feet, and then told them that what He did for them they should do for others. He was always doing some prophetic action that they hoped they would understand someday. Now, onto the meal. It was wonderful, the food, the joy, just being together with Jesus. This would be a great Passover. Then Jesus performed another prophetic action. He took bread and said: "Take it, this is my body." He took wine and said: "This is the blood of the covenant that will be shed for many."

The disciples knew about the blood of the covenant initiated by Moses. They had learned as children that Moses had sprinkled the people with blood from sacrificed animals [Exodus 24:3-8]. This was a sign that they would be committed to a binding relationship with the God who had delivered them from Egypt. Jesus did something that was at the same time similar and different. Blood was involved in the covenant He made, but it was not the blood of sacrificed animals — it was His blood. The disciples were not sprinkled with this blood. They drank it. But like the people of Moses' day, they would be bound to a covenant with God. This would be the New Covenant of the Kingdom that Jesus had come to establish. And just as God had delivered the people of Moses' day from the slavery of Egypt, Jesus would deliver them from the slavery of sin.

The Blood — His blood would do that. It was the sign of the conquest of evil. More than that, it was the covenant of redemption.

The disciples ate the Body and drank the Blood and gave thanks to God for His preferential love. Then they heard Jesus say: "Do this in memory of me." For just an instant, the gloom returned. "In memory of me?" He was going to die. But they would still celebrate His Presence in the Body and Blood of the New Covenant.

The celebration of that Passover continues through the ages. Every Mass renews the celebration of the New Covenant. During every Mass the Body and Blood are offered to the Father. God's love is abiding. His love dwells among us, with us, and within us.

And so we receive communion. We take the sign of the New Covenant within us. We are united to Jesus Christ sacrificing Himself to redeem mankind. We receive Jesus dying physically so we can live eternally. We receive communion. We are united to the New Covenant. We are united to Jesus Christ.

The Solemnity of Corpus Christi — the Body and Blood of the Lord — reminds us of what we are doing when we receive communion. It reminds us of Whom we are receiving when we eat the host and drink the wine. It celebrates our union with the Eternal Word of God become man so that we, human beings, can be united to the Divine.

Come and eat the Body. Come and drink the Blood. Enter into the mystery — the deep mystery of God who loves us so much that He sent His Son to become one of us, to die for us, and to fill us with the very life of God. Come and celebrate the Eucharist. Give thanks for the Gift of the New Covenant.

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

A WISE REALIZATION:

The fact that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you.

—Thomas Merton



WILL YOU SHARE THIS MEAL WITH ME?

This weekend, we reflect on the great sacrament we come together to celebrate as a community each Saturday or Sunday. Indeed some of us actually try to celebrate it more often — even daily. We acknowledge this marvelous sacrament as Christ's greatest gift to us because it is his living presence, as well as a reminder of all that he achieved through his Passion, Death, and Resurrection. By bringing his closest disciples to the Upper Room the night before he died and celebrating the meal with them that we know as the Last Supper, Christ was deliberately creating a lasting legacy, giving them something that would constantly remind his followers of what he was all about.

We know from the Gospel of John that Jesus washed their feet as an example of how he wanted them to serve each other [see John 13:1-15]. And we know from the other Gospels how Jesus took the bread and wine, blessed it and shared it with the Apostles — telling them to do this in memory of him [Mark 14:12-16,22-26].

While at the time the Apostles did not understand exactly what was happening — it was only later that they were able to make sense of in the light of the events that followed. Nevertheless we know that this solemn meal made a deep impression on them; it was something that they remembered very clearly afterwards.

What Jesus was doing at the Last Supper was in effect to sum up all that was to come about the next day — Good Friday. He knew that he was going to make the sacrifice of his life on the Cross of Calvary, and he knew he was going to rise three days later from the Empty Tomb, and he knew that his death and resurrection would bring about the salvation of all humankind. And in giving us this meal in which the bread would be transformed into his body and the wine would be transformed into his blood, Jesus knew that he was giving us a great sacrament by which the events of his death and resurrection would be kept alive in the Church until the end of time.



In this wonderful sacrament we are enabled to become united to Christ through our reception of the Holy Eucharist. Through this sacrament we are able to come as close to him as it is possible to be here on earth.

Of course, to the outside observer nothing remarkable happens when the mass is celebrated. To the outsider this is just bread and wine over which a few words have been spoken, the bread and wine is shared, and then everyone goes home. Seemingly it is nothing special at all. But to the believer, this is the holiest thing that could ever happen; to the believer, Christ becomes present on the altar and is consumed by all the participants and they are sent home having been fed in the deepest possible spiritual way to be missionaries in the world.

To us who believe, this is no mere food and drink — even though to outward appearance that is all that it looks like. To us who believe, this is Christ himself made present to us — sharing his life with us — and by our participation in Holy Communion we receive untold graces.

Sharing a meal is a very significant thing. Have you ever watched what goes on in a school cafeteria? Students file through the serving lines with plates filled with food. The first thing each does is to look for a table at which to sit. While there are usually a number of choices, the decision is not easy. Younger students are afraid to sit with the older ones, and the older ones are too disdainful to sit with the younger ones. Mostly what the students want to do is to sit with their friends — with the people they know and with whom they have something in common.

Occasionally we will hear about a family who welcomes a lonely single person for Christmas Dinner. Most of us would not consider doing this — having a total stranger at such a special time for family on a special day. But if we stop to think and reflect for a moment, we will realize that to do such a

thing is to understand far better just what Christmas was all about.

Meals are significant, and there is no more significant meal than the Eucharist. It is also important with whom we share our meals. With the Eucharist being so special, we do not wish to share it with those who do not have any regard for it, or with those so deeply sunk in sin that it would be a sacrilege for them to join in. But apart from these things, it is actually a meal that we do want to share with others — even if we have nothing very much in common with them. It is a meal that we are actually happy to share with strangers because we know it marks our much deeper union in Christ. We recognize that it is by means of the Eucharist that the whole human family despite its many differences will ultimately come together.

From this we see that the Eucharist is the source of unity in the Church and that by gathering together to celebrate it each Saturday or Sunday we come closer to each other and closer to God. It is therefore important when we come to Mass that we don't put barriers up against other people. This is sometimes evident at the Sign of Peace; we should do our best to be warm and friendly with those around us at the Sign of Peace — without, of course, overdoing it.

Another thing worth mentioning is how important it is to be reverent when receiving the Eucharist. It should be evident from the respectfulness of our manner that at that moment we are receiving the Lord Jesus into our lives and hearts. Our depth of understanding is often revealed by our actions, and sometimes when a person receives the Eucharist in a very casual way, it is clear to everyone else that they do not value the sacrament that they are receiving.

Meals are important — they are at the heart and soul of who we are. They can be times of unity and celebration, or they can be times of individuality and discord. Christ wants his presence to overcome discord and separateness — it is meant to help us all realize that we are one in Him.

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

READINGS FOR THE WEEK:

Monday:	2 Peter 1:2-7, Mark 12:1-12
Tuesday:	2 Peter 3:12-15a, 17-18, Mark 12:13-17
Wednesday:	2 Timothy 1:1-3, 6-12, Mark 12:18-27
Thursday:	2 Timothy 2:8-15, Mark 12:28-34
Friday:	Hosea 11:1, 3-4, 8c-9, Ephesians 3:8-12, 14-19, John 19:31-37
Saturday:	2 Timothy 4:1-8, Luke 2:41-51

10th Week in Ordinary Time: Genesis 3:9-15, 2 Corinthians 4:13-5:1, Mark 3:20-35

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].



WE'RE IN THIS TOGETHER:

8 We cannot afford to be separate. We have to see that all of us are in the same boat. —Dorothy Height

THE VIRTUE OF HOPE:

According to the influential medieval theologian, Thomas Aquinas, hope — which is one of three theological virtues, along with faith and charity — inclines us to seek our highest goal, eternal life with God and to rely confidently on divine assistance to attain it. Hope also moves us to discern and seek other goals, difficult but attainable, which can further our primary goal of union with God.



We can read the Hebrew scriptures as a grand narrative of human hope inspired by a series of promises made by God to the great leaders, Moses and David, and to the major prophets, Isaiah and Jeremiah, who assured the Israelites that hope for an ideal leader to establish justice and peace would one day be fulfilled. The New Testament proclaims that Jesus fulfilled this promise, not as a worldly king, but as a suffering servant who died on the cross, was raised to life and will one day complete his saving mission.

Throughout history, the Christian tradition has at times put so much emphasis on the hope for everlasting happiness with God that it has neglected concern for the well-being of this world, which has drawn the Marxist criticism that religion functions like an opiate. We find that attitude today among Catholics who go to Mass regularly to stay on good terms with God, but automatically tune out homilies that talk about creating a more just world. In dialogue with Marxists, theologians have developed a contemporary theology of hope that uses the hope for heaven as a catalyst for spreading the kingdom of peace and justice in this world. There is a synergistic relationship between hoping for heaven and hoping for a more humane earthly home. Hope, confident of God's help, encourages us to make our world a better place. Progress in the struggle against evil strengthens our hope in the final triumph of good.

Joe and Mary — practicing Catholics — were having serious marital problems, intensified after their three children were out on their own. Life on a daily basis was pretty miserable, and they were about to file for divorce until they were both struck by a homily at Mass, which emphasized that in difficult situations we should not give up hope because with God all things are possible. They talked about their situation with their pastor who said that as things stand it certainly did not make sense to stay together, and that the only way to save the marriage was to imagine a better relationship, to envision pleasing one another and to hope for a happy future together. He suggested they stop the harsh attacks, spend weekends doing things they both enjoy and pray together for God's help. The good news is that over time their hopes were fulfilled, and they have made a better, mutually enriching marriage. This happy development has deepened their confidence in God's grace and prompted them to share their experience with engaged couples in their parish marriage preparation program.

How has my hope to get to heaven influenced my daily life in the world?

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

THE GIFT OF THE NEW COVENANT:

It seemed that the gloom was finally being lifted. Three times Jesus had told them that He would suffer and die and then be raised from the dead. The disciples didn't know what "being raised from the dead" meant, but they knew what suffering and dying were. There were powerful people who wanted Jesus dead — the Sanhedrin, the Sadducees, the Pharisees, assorted Scribes, people who routinely fought with each other were united in their hatred for Jesus. Jesus went to Jerusalem, and walked right into their death trap! He was there, teaching in the Temple, right before their eyes. The shadow of the cross hung over them all even before they were certain that Jesus would be killed. Three times he had predicted His passion and death. But here in Jerusalem, his death was all but a matter of time. There was gloom among the disciples.

And, then, Jesus told them to prepare the Passover dinner. This was a welcome change. The Passover dinner with its traditional prayers was a celebration that every Jew looked forward to. It was a wonderful meal. It celebrated God's choice of the Hebrews to be His people. It was a meal full of love. Perhaps we can best compare it to our Christmas dinners — full of warmth and love. It was tangible, this overwhelming love of God.

young children, are only too familiar with this late afternoon hour and its particular dynamic. There comes an hour, usually just before supper, when a child's energy is low, when it is tired and whining, and when the mother has exhausted both her patience and her repertoire of warnings: "Leave that alone! Don't do that!" The child, tense and miserable, is clinging to her leg. At that point, she knows what to do. She picks up the child. Touch, not word, is what's needed. In her arms, the child grows calm and tension leaves its body.

That's an image for the Eucharist. We are that tense, over-wrought child, perennially tormenting the cat. There comes a point, even with God, when words aren't enough. God has to pick us up, like a mother her child. Physical embrace is what's needed. Skin needs to be touched. God knows that. It's why Jesus gave us the Eucharist.

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

THE FEAST OF THE BODY AND BLOOD OF CHRIST:

Have you ever wondered why there's a specific celebration or feast about the Eucharist? Officially the Feast used to be celebrated on the Thursday after Trinity Sunday, but it was moved to the Sunday after Trinity Sunday so that more could celebrate the Feast formally. The Feast was originally called "Corpus Christi", but more recently has been called the Feast of the Body and Blood of Christ. It was established by Pope Urban IV on September 8, 1264 — a very long time ago — with the sole purpose of focusing on the Holy Eucharist.

It was Saint Juliana of Liege [1193-1258], who had a great reverence for the Blessed Sacrament and began the cause for the feast day of Corpus Christi. She thought that the Eucharist deserved its own exclusive day of reverence and recognition. This day would be apart from Holy Thursday when the Church focuses on not only the Eucharist, but also on the washing of the feet, ordained priesthood, and Jesus in agony in the Garden of Gethsemane.

Saint Juliana was motivated by a recurring vision of the Church as a full moon with one dark spot — which she interpreted as the absence of a specific reverence to the Holy Eucharist. She worked more than 40 years for the cause until her death. In her later years, she gained the support of Jacques Pantaléon, at the time Archdeacon of Liège, and other Church leaders. Pantaléon was later elected Pope Urban IV and went on to establish the Feast of Corpus Christi.

Over the years, the Feast of Corpus Christi has been observed in many ways. Sometimes, there are processions with the Eucharist around neighborhoods and on parish grounds. Eucharistic adoration and Benediction of the Blessed Sacrament have also taken place. In some Catholic countries, it is a Civic Holiday.

Spend some time in prayer before the Blessed Sacrament asking for a greater ability to see the face of Christ in others. Here's some inspiration for your prayers from Pope Francis: "The Eucharist affects the way we see others. In his life, Christ manifested his love by being with people, and by sharing their desires and problems. So, too, the Eucharist brings us together with others — young and old, poor and affluent, neighbors and visitors. The Eucharist calls us to see all of them as our brothers and sisters, and to see in them the face of Christ."

—Father Steven Bell, C.S.P

REQUIREMENTS:

Intimacy with God requires quiet time — a scarce commodity during some seasons of life. Parents with little children at home, especially babies, might get a snippet of quiet time here and there. But when a baby starts to cry, a parent cannot say to them, "Honey, stop crying; I'm talking to God here!" In fact, performing one's duty to meet the needs of a crying baby or a hungry child is a wonderful way to listen to our Lord, who said in regard to the hungry, thirsty, naked, and sick: "Whatever you do to the least of my brothers, you do to me" [Matthew 25:40].

—Fr. Mitch Pacwa, SJ,



SEE YOU IN THE EUCHARIST — NO, REALLY!

"See you in the Eucharist." Those five words have become a fairly common farewell among my pals in the Catholic group at college. Is it just Catholics being weirdos again? Perhaps.

But, more likely, it's a simple reminder to us of the transcendence of the Eucharist — the power the Mass has to unite us. Only there, before the Eucharist, do we come together as one Church. Not one parish, or one diocese even, but as one eternal, universal, and united Church.

My college chaplain told us about how a lady in his parish was leaving to enter cloistered religious life. She had to say goodbye to one of her good friends, who was sad to realize that she would probably never see the nun-to-be again. "But that's not true," she told her friend. "I will see you every day in the Eucharist."

So what does that mean? How could this holy woman believe that this wasn't goodbye? Maybe it was the last time they would physically communicate with one another, but now they would be closer than ever. The two friends would be united for the rest of their lives — and after. Through praying for one another, they would be constantly in each other's hearts. Through thinking of each other, they would be constantly in each other's minds. And through going to Mass, they would "see" each other continually. In fact, they would see each other more clearly than if they were standing face to face.

The Eucharist brings us intimately close to each other, in such a way that cannot be experienced more fully until we reach heaven. Because the Eucharist is heaven touching earth like an unforeseen kiss. Each time we participate in Mass, we enter into a mystery that has been celebrated since Christianity's genesis. We remember a God who has existed since the beginning of time. And we prepare our hearts for a paradise that will persist with no end.

The Mass isn't merely repeating simple phrases because someone holy insists it. The Mass is not boring, or meaningless ritual. No, the Mass is a holy union with God and His Church — a celebration of His victory that knows no earthly or timely limits.

Think about this: every Catholic who has ever lived has gone to the same Mass as you. Sure, maybe their language was unfamiliar or certain responses a bit different, but the Mass' core essence has remained unchanged. Name your favorite saint — St. Thomas Aquinas [uber brilliant mind], St. Philip Neri [rockin' jokester], St. Therese of Lisieux [*lil flower of awesomeness], St. JP2 [patron saint of hipsters], and more — all of them experienced the same thing we experience each time we go to Mass.

And not only did they experience the same Mass as us, but they still are experiencing this Mass. Each time the Holy Spirit descends upon the Bread and Wine, we look up at the Eucharist, and the saints look down, gazing upon the very same Eucharist. From up in heaven, they adore the same Real Presence of Christ. In fact, they adore the Lord constantly, celebrating the Eucharist without end. Heaven is a never-ending Mass — and not the so-called "boring" kind either.

But there's even more. Not only do you see all the saints at Mass, you also see every Catholic on earth right now. You see your brothers and sisters in Christ — those who, regardless of their geography or language, partake in the same mysteries and same Church as you.

For this reason, when my friend says goodbye to me to leave for a year-long trip, I don't have to bawl my eyes out. I can assure her of my prayers and say: "See you in the Eucharist." Then I know that, no matter where in the world she is, we are united each time one of us kneels before His throne. Pretty cool, huh? As Catholics, we are together as one Church always, both here on earth before the Eucharist and in heaven after our passing. Goodbye does not exist.

And perhaps the most mind-blowing part of the Eucharist — you see Jesus. You see Him more



clearly than you can ever hope to do through Scripture, each other, or even prayer. Because the Mass is heaven on earth, it is a preview of how clearly we will see Christ once we pass from this life. Yes, this clarity is clouded by our human doubt and distractibility — been there many times, especially when babies are present. But that doesn't diminish the fact that Christ is there on that altar. "I will not leave you as orphans," Jesus tells us. "I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you" [John 14:18-20].

Christ is not just in us; we are in Him. We are the Church. Each one of us makes up His Body. For this reason, the past, present, and future converge in celebration before Christ's altar. We see Him and all those in Him. The God that knows no limits brings us into His embrace. For that hour of worship, the Church celebrates as one family. We stand eternally united and infinitely treasured, closer than ever before.

See you in the Eucharist, friends.

—taken from the writings of Faith Noah, a young adult.

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.



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!



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.



ENCOUNTERING GOD:

Every one of us has encountered the Lord and we struggle to speak about it. Each one of us could say so much about this: seeing how the Lord has touched us, and sharing this, not by being a lecturer to others, but by sharing the unique moments in which we perceived the Lord alive and close, who kindled joy in our hearts or dried our tears, who transmitted confidence and consolation, strength and enthusiasm, or forgiveness, tenderness.

—Pope Francis

EUCHARIST AS GOD'S PHYSICAL EMBRACE:

There's a story told of a young Jewish boy named Mortakai who refused to go to school. When he was six years old, his mother took him to school, but he cried and protested all the way and, immediately after she left, ran back home. She brought him back to school and this scenario played itself out for several days. He refused to stay in school. His parents tried to reason with him, arguing that he, like all children, must now go to school. To no avail. His parents then tried the age-old trick of applying an appropriate combination of bribes and threats. This too had no effect.

Finally, in desperation they went to their Rabbi and explained the situation to him. For his part, the Rabbi simply said: "If the boy won't listen to words, bring him to me." They brought him into the Rabbi's study. The Rabbi said not a word. He simply picked up the boy and held him to his heart for a long time. Then, still without a word, he set him down. What words couldn't accomplish, a silent embrace did. Mortakai not only began willingly to go to school, he went on to become a great scholar and a Rabbi.



What that parable wonderfully expresses is how the Eucharist works. In it, God physically embraces us. Indeed, that is what all sacraments are — God's physical embrace. Words, as we know, have a relative power. In critical situations they often fail us. When this happens, we have still another language — the language of ritual. The most ancient and primal ritual of all is the ritual of physical embrace. It can say and do what words cannot.

Jesus acted on this.

For most of his ministry, he used words. Through words, he tried to bring us God's consolation, challenge, and strength. His words, like all words, had a certain power. Indeed, his words stirred hearts, healed people, and affected conversions. But at a time, powerful though they were, they too became inadequate. Something more was needed. So on the night before his death, having exhausted what he could do with words, Jesus went beyond them. He gave us the Eucharist — his physical embrace, his kiss — a ritual within which he holds us to his heart.

To my mind, that is the best understanding there is of Eucharist. Within both my undergraduate and graduate theological training, I took long courses on the Eucharist. In the end, these didn't explain the Eucharist to me — not because they weren't good, but because the Eucharist, like a kiss, needs no explanation and has no explanation. If anyone were to write a four-hundred-page book entitled, *The Metaphysics of a Kiss*, it would be not deserve a readership. Kisses just work — their inner dynamics need no metaphysical elaboration.

The Eucharist is God's kiss. Andre Dubus, the Cajun novelist, used to say: "Without the Eucharist, God becomes a monologue." He's right. A couple of years ago, Brenda Peterson, in a remarkable little essay entitled, *In Praise of Skin*, describes how she once was afflicted by a skin-rash that no medicine could effectively soothe. She tried every kind of doctor and medicine. To no avail. Finally, she turned to her grandmother, remembering how, as a little girl, her grandmother used to massage her skin whenever she had rashes, bruises, or was otherwise ill. The ancient remedy worked again. Her grandmother massaged her skin, over and over again, and the rash that seemingly couldn't be eradicated disappeared.

Skin needs to be touched. This is what happens in the Eucharist, and that is why the Eucharist, and every other Christian sacrament, always has some very tangible physical element to it — a laying on of hands, a consuming of bread and wine, an immersion into water, an anointing with oil. An embrace needs to be physical, not only something imagined.

G K Chesterton once wrote: "There comes a time, usually late in the afternoon, when the little child tires of playing policeman and robbers. It's then that he begins to torment the cat!" Mothers, with