

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

O Holy Spirit,
I am here before you
conscious of my many sins,
but united in a special way
in Your holy name.

Come and abide with me.
Guide my actions,
indicate the path I should follow
and show me what I must do,
so that, with Your help,
My life may be wholly pleasing to You.

May You be my inspiration
and the overseer of my intentions.
Let not my ignorance
induce me to evil,
nor flattery sway me,
nor moral and material interest corrupt me.

Unite my heart to You alone,
so that with the gift of Your grace
I may always be one in You.
Thus, united in Your name,
may my every action
follow the dictates of Your mercy and justice,
so that today and always
I may never be separated from You.
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 2025:

Congratulations to the members of the Class of 2025 who are **graduating this Sunday, May 25th**. 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 26th, 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.

**COLLECTION FOR ST. ADALBERT:**

Spring is here, and Our Chapel Community is collecting playground toys for St. Adalbert's playground. These include basketballs, frisbees, footballs, baseball & softball bats and balls, and sidewalk chalk. Please place in the bin located in the Narthex. Now through May! Thank you for your support.

**PLAY BALL!**

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on **Friday, June 13th** as the Captains take on the Dayton Dragons. Game time is **7:00 PM** and gates open at 6:00 pm. Our Picnic dinner will be served shortly after 6:00 pm. This year's menu will include Hamburgers and Chicken Sandwiches, Chips, Cookies and beverages. The meal will be available until 8:30 PM. **Cost is \$30 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. You will need to RSVP: please put your name on the Sign-Up Sheet on the easel in the Chapel narthex.** Or you can call the Chapel Office [440-473-3560] or email Patty in the Chapel Office at: szaniszlop@gilmour.org. **The last day to sign up will be Sunday, June 1st. We will notify you when the tickets come in, and you may pick them up and pay for them in the Chapel Office.**

**CHAPEL OUTDOOR PICNIC — JULY 13:**

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 13th. 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. Swifty 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.**

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Nick Chiacchiari, father of Mark Chiacchiari ['94], father-in-law of Michelle Chiacchiari ['96], and grandfather of Aurelia ['28], and Olivia ['30] Chiacchiari, who is recovering from open heart surgery.
- For Thomas Noble who is undergoing treatment for cancer.
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Danielle Adams, who is recovering from surgery, and undergoing further testing.
- For Toddy McMonagle, wife of Judge James McMonagle ['62], mother of James ['80] Coakley, and sister of Francis ['67] and Clare ['72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Sister Rosemary Hammer, H.M., former religion teacher, who is recovering from surgery.
- For Ted Potts, father of AVI Concession specialist, Ryane Potts, who is recovering from a stroke
- For Mary DiLisi, mother of Rick ['82], Greg ['83], and Jennifer ['96] DiLisi, grandmother of Tomasso ['16], Jack Michael ['19], and Anna Marie ['22] Solomon, who is in rehab following serious surgery.

**PRAYERS FOR THE DECEASED:**

- For Deacon Harlin Martin, St. Agnes-Our Lady of Fatima Parish, grandfather of Haley Martin ['26].
- For Margaret Ann Fayen.
- For Thomas Byrne ['55]
- For Dori Braff Haas ['73]
- For Sister Regina Davala, S.N.D.
- For John Hornyak
- For Elaine Eden, grandmother of Laurel ['14] and Kieran ['25] Brown, and Gilmour Art Teacher, Alexa Brown.
- For Marie Forsythe.

PRAYERS FOR OTHERS:

- For all our graduates
- For all those suffering from the severe storms in the Midwest throughout these past weeks.
- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.

HOW TRUE:

If you want to get better you have to be willing to be uncomfortable.

THE ROLE OF THE HOLY SPIRIT IN COMMUNITY:

How do we know what the Holy Spirit wants us to do, and why is it important that we know? The answers to these questions are found in the Gospel of John [14:23-29]. It's clear from our Christian Scriptures that the historical Jesus was deeply concerned that his ministry be carried on after his death and resurrection. The earliest account of the Lord's Supper [see 1 Corinthians 11] leaves no doubt about the issue — especially when it comes to sharing Jesus' cup. But Jesus' ministry only comes alive when it's lived and carried out in the real world. It's not just an abstract ideal somewhere up in the sky. If it's not embedded in our everyday lives, then it's not Jesus' ministry.

That's the problem — how do we know what Jesus practically wants us to do in our everyday lives? He certainly didn't give his followers a step by step journal outlining what he expected. He simply gave them the Holy Spirit — his own Spirit which would not only “remind” us of the things he told his original disciples, but would also “teach” us. And more than this, it also teachings and things that the historical Jesus never got around to sharing with his followers — “I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth.” If carrying on the risen Jesus' ministry consisted only in repeating what the historical Jesus said and did, we wouldn't need the Holy Spirit.



The early Christian community discovered this very quickly. For the church in Antioch began to convert Gentiles to the faith without first converting them to Judaism. Though they were at peace in doing this, “some who had come down from Judea were instructing the brothers and sisters: ‘Unless you are circumcised according to Mosaic practice, you cannot be saved’ ” [Acts 15:1-29] It seems the Holy Spirit was telling Christians in Jerusalem something different from what he/she was telling Christians in Antioch. What's a Christian to do? The historical Jesus never dealt with that issue.

The concerned parties call a meeting of the “whole church.” No one person makes such an important decision. The group's final statement — eventually sent to Antioch — begins: “It is the decision of the Holy Spirit and of us....” Luke equates the group of people with the Holy Spirit.

Our Christian sacred authors not only put their bets on the Holy Spirit to keep us in touch with the things Jesus wishes to us do, they also presume the best place to surface that Spirit is to surface what the Body of Christ is thinking. If we, along with the author of Revelation, really believe the “Lord God almighty” is present among us, we must also admit all of us are more than just passive individuals in a huge church [Revelation 21:10-23]. No wonder Pope Francis, as an essential part of his reforms, constantly insists the institutional church set up structures whereby the hierarchy can consult with everyone in the community. Nice to have a pope who knows his Acts of the Apostles.

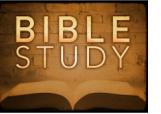
—taken from the writings of Father Roger Karban, which appear on the internet

ON THE JOURNEY TO SEEING WITH THE EYES OF THE HEART:

Centuries ago, St. Augustine was asked why Christians performed the various spiritual practices of their faith. He responded: “We do these things to restore health to the eye of the heart, whereby God may be seen.” The image of seeing with the eyes of the heart is a haunting one. Recall the words of Jesus: “You have eyes to see, but do not see” [Mark 8:18]. And so for me, we pray: “Lord, may I see.” Henri Nouwen points out in *The Return of the Prodigal Son* that in Rembrandt's picture the father is apparently almost blind. The father “recognizes his son — not with the eyes of the body, but with the inner eye of the heart.” With the eye of the heart — the eye of love — the father sees deeply, and is able to recognize and release the son's true identity as his beloved son — an identity hidden beneath the crust of all the son's misguided attempts to find love and life in a “far country.” May we each allow ourselves to be seen as truly beloved in the eyes of God's love. And may we learn to see others with the eye of the heart. Then at last we will be able to live in “the house of love,” wherein we can both see God's love and be God's love.

NEXT BIBLE STUDY — WEDNESDAY, JUNE 4th:

Our next Virtual Bible Study will be on Wednesday, June 4th 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: Life the life of the Spirit in today's world

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually 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 25: 6th Sunday in Easter	9:00 AM In-Person & Live Stream
Monday, May 26: Memorial Day	9:30 AM In-Person & Live Stream
Tuesday, May 27:	NO MASS
Wednesday, May 28:	NO MASS
Thursday, May 29:	NO MASS
Friday, May 30:	NO MASS
Saturday, May 31: Vigil of the Ascension of Jesus	5:00 PM Mass in Athletic Center
Sunday, June 1: Ascension of Jesus	10:00 AM In-Person & Live Stream

A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. Their next meeting will be following Mass on June 22nd. The Topic for Discussion will center on Fatherhood, manhood, and Joseph — Being a Biblical Man. The group has been meeting share some time in faith, and also to support each other in life's journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.



POWER:

You cannot get through a single day without having an impact on the world around you. What you do makes a difference, and you have to decide what kind of difference you want to make. —Jane Goodall

REFLECTION ON THE THEME FOR THE WEEK:

The wife of the American President Franklin Roosevelt, Eleanor, once said: “Every day, do one thing that scares you.” Being the wife of a president during the war-time years would have scared her abundantly. There is a place in our lives and relationship with God for fear. Being frightened is such a human experience — there must be a way of trusting God while reverencing this emotional reality. We walk back down the aisles of our churches out into a world of unknowns. We could stay in church and safely protect ourselves — except from slivers. We are sent to face our lives with faith and fears. Fears arise when things are important to us. We protect what we consider valuable, precious, and meaningful.

One of the biggest fears that we face is the fear of the invitation to trust the God who makes a home within us through the Holy Spirit. If we do a “scared” thing, then let it also be a “sacred” thing. The Eucharist sends us forth to live, express, and enjoy life — even the slivers.

As Jesus prepares his disciples to recognize his presence in a new way, Jesus outlines what it means to love him. His words are less like a rulebook and more like a statement of the obvious — this is how it looks to love Christ and that is not. Those who love Christ want to be close to him, to dwell with him. Because they want to be close to him, they follow him, listen to him, and remember what he taught them — how he lived among them.

In that desire for closeness, the Holy Spirit continues to teach them and work in their memory. There were many tensions in the early Christian community as it grew. A variety of converts with differing religious traditions confronted the problem of becoming “one in Christ” while remaining diverse [Acts 15]. The Holy Spirit was working in the early Church as they discerned how to welcome in those who wanted to follow Christ from outside of Jewish tradition and attempted to define the expanded community’s embodied practice of walking close with God.

This tension has arisen often in the history of the same Christian Church. It is a graceful time to pray for the continuous flood of the Holy Spirit upon all believers in Jesus. We are invited to receive Christ’s “peace” which he gave to the apostles and offers to us [John 14:23-29]. We all need to ponder the love that Jesus has for each of us and what it means for us to love Jesus. It is more than loving a person named Jesus — it is much deeper than that. We all need to pray for a sense within ourselves that our lives are changed and our attitudes put in tension by him and his ways. Do I love Jesus? Chances are that if I really do love Jesus, my life would be different than it is right now. We all need to get beyond thinking about loving Jesus, and actually loving him.

But back to the issue. The early Church encountered some start-up problems. Male circumcision for the Jews was the proper rite of initiation. Bountiful pro-generation was a promise by God to Abraham and his descendants; circumcision was the sign of Jewish dedication to that promise.

The Jews who formed the early followers of Jesus were forced to a reconsideration when “pagans” and “gentiles” wanted to enter and be initiated into the growing Church. Should they be forced to be circumcised into their Jewish tradition in order to enter their following of Jesus? There was not unanimity about this answer [Acts 15:1-29].

The issue was resolved in an assembly of the apostles and the early Christian community — the First Council of Jerusalem. A decision was rendered in the form of a letter which is sent to Antioch correcting this important issue. Baptism begins the circumcision of the heart, we say. The heart is the symbol of a loving spirit, but the heart can find itself dedicated to various forms of idolatry. The heart can generate a life leading, not to eternal life, but to being lost. What is required for entering into the Way of Jesus is presented to the people of Antioch and so for a while that question had been answered.

But the reality is that divisive issues permeate the history of the Church even to this day.

**TAITA DIOS:**

The Scripture Readings for this 6th Week in Easter present the possibility of a filial relationship with God. Filial refers to intimacy and trust that can exist between parent and child. A story from Peru illustrates filial trust in God. It happened that a missionary priest was visiting his extensive parish, high in the Andes Mountains. The best way to reach certain parts of the parish was by horseback. Once, toward sunset, the priest got disoriented and could not find the way back to his base camp. Rather than risk exposure at such an altitude, he decided to give his horse free rein and hope to find shelter. After a couple of hours of wandering, he saw a welcome sight. In the distance a lamp burned in a hut. This was unusual because the native people went to bed shortly after dark in order to get up at an early hour. When the priest got near the hut, a man ran out: “Padre, padrecito,” he exclaimed, “I knew you would come.”

Surprised, the priest asked how he knew that. The man said: “My mother has been praying all day that a priest would come. She is dying.” The priest went inside, heard the woman’s confession, then gave her holy anointing and Communion. The woman softly spoke these final words: “*Taita Dios* heard me.” “*Taita Dios*” is not easy to translate. Dios of course means God, but *Taita* is hard to translate. It is an intimate, affectionate way of addressing one’s father. *Taita* is like “daddy,” except that a grown-up man could say it with no embarrassment. *Taita Dios*, my dear Father, has heard me.

In John’s Gospel, Jesus tells us that if someone keeps Jesus’ word, “the Father will love him” [John 14:23-29]. He then describes an intimacy, impossible for us to imagine. He tells us that he and the Father will dwell within us — by the power of the Holy Spirit.

This intimacy has a high price. You know that one of the most painful things in this life is the physical separation from someone we love. Some of us have experienced that in relation to our mom — or some other much-loved person. Jesus tells us today the reason for separation — so that we might have an even more intimate union. The disciples were devastated by the death of Jesus, but then came the great miracle of the Resurrection.

—taken from the writings of Father Phil Bloom., which appear on the internet. their sight. He does it for a reason: so that he can send the Advocate. That word means the one who stands up for us, like an attorney or a lawyer. Jesus calls the Holy Spirit to make possible an intimate union with the Trinity — the Father, Son and Holy Spirit. Like that faith-filled indigenous woman, we can say: “*Taita Dios*, my dear Father, has heard me.”

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

EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. 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

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you.  Reconciliation 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].

YOU NEED NOTHING:

You are enough. You matter. You are more capable than you realize.

“BEARING TESTIMONY TO THE SPIRIT:

John’s Gospel [14:23-29] is from the farewell discourse Jesus delivered at the Last Supper. Jesus tells his disciples they should be happy that he is leaving them and going to the Father. They, in turn, will receive the Advocate, sent by the Father, who will teach them “all things”, and remind them of everything that Jesus told them. Jesus will no longer walk with his disciples, but they will have the Holy Spirit living within them who will guide and strengthen them as they carry on the mission of Christ in the world. The Holy Spirit is called the “Advocate” or “Paraclete,” because the Spirit is the one who testifies — like a legal witness — on behalf of Jesus and enables his disciples to testify to the life and teaching of their Master. The Advocate is “the Spirit of truth” who helps the disciples understand the deeper meaning of the teachings of Jesus.

Our Christian belief is that the Holy Spirit — sent by the Father in the name of Jesus — remains with us today, functioning as our companion, teacher, advocate, and judge. Historically, the Eastern Church has maintained a livelier sense of the role of the Holy Spirit than have we in the West. Pope St. John Paul II encouraged us “to breathe out of both lungs,” the Eastern and Western branches of Christianity, suggesting that we incorporate a more vigorous theology of the Holy Spirit into our Western spirituality that has put more emphasis on the Father and the Son.



Due to a number of factors Catholics, today are more likely to give testimony to the activity of the Holy Spirit in their lives. A mother says: “I felt the Spirit nudging me to be more attentive to the needs of my youngest son.” A divorced man testifies: “It was only by the power of the Holy Spirit that I was able to forgive my ex-wife.” A daughter confesses: “After many years, I finally got up the courage to challenge the sexist attitudes of my father, for which I am very grateful to the Spirit of truth.” A woman struggling with alcoholism states: “I have been sober for 14 months, with reliance on my Higher Power, which I have learned to name the Advocate sent by Jesus.” A secretary who loves her Catholic faith testifies: “I have participated in a charismatic prayer group for a number of years and have come to a greater appreciation of the gifts of the Holy Spirit operative in our world today.” A successful corporate executive admits: “Many of my good decisions that helped others and served the common good were influenced by my prayers to the Holy Spirit for guidance.”

Can you think of times when the Holy Spirit has been active in your life? How could the Advocate play a larger role in your spirituality? —taken from the writings of Father Jim Bacik which appear on the internet

THE CHOSEN :

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**



The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Beginning in the fall, our series will resume on the 2nd Sunday of each month. October 12th. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

There were many factions in the time of the writing of John’s Gospel. By the time of the writing of John’s Gospel — about a century after Jesus’ historical life — various groups in differing locations were struggling in good faith with the mystery of Jesus. They divided into two camps. Some believed that Jesus was not really human, but just seemed that He was. Others believed that He was not really divine, but was kind of adopted by God to appear divine. These schools of thought continued their teachings until the maturing Church came together and eventually wrote out what we call the Creed — which we recite every weekend. Who Jesus is continues to be a tremendous mystery — one person, two natures. That does take some struggling, pondering, and deep faith.

John’s whole Gospel has more to do with the faith-growth of the first and second centuries than with an exact and historical relating of the events of the life of Jesus. The events of His life in John’s Gospel are actually quite limited compared to those which are related in the three Synoptic Gospels. John’s Gospel is filled with discourses, arguments and poetic expressions which are all intended to attract followers to Jesus and keep them together as followers of “the One Who has been sent.” We have those same struggles and wonderings about Jesus and our willingness to respond to His ways. In John’s Gospel for this 6th Week in Easter, we are encouraged to live the promise of the Holy Spirit [John 14:23-29]. It is Jesus’ way of comforting, encouraging and blessing us.

My younger brother — at the age of six — was put on a city bus by his older brother. He was told to stay on the bus until the end of the line — across the street from the end of the line was our house. This was quite a trauma for the young boy — being left alone on this huge bus with all these strange people and a driver whom he didn’t know. The young boy did ask the driver if the bus was going to Forty-Third Street, and was that forty-third street in Milwaukee, and was there a big white house across the street? No amount of assurance was satisfying.

The Divine Bus Driver is telling us, his passengers, that we will not be left alone, but actually we will be the “Big White House” the dwelling place of God if we believe. Believing does invite questions, but we are invited to trust what the Driver says.

The “world” gives a sense of peace which is temporary and conditional. Jesus offers a peace which results from the permanent relationship He offers us through his Gift of the Spirit. We do have worries and fears which are appropriate for us as fragile “bus-riders”. We are comforted by knowing there are other “riders” who for centuries have ridden with their fears and yet in faith. The “world” needs certainty; it demands the security of knowing. Human relationships of love go leaping into future “bus-rides” together. We love God by taking that leap by keeping his Word. His Word is not a command or law, but an invitation to be aware and accepting of his love for us during his life, death, and resurrection, and now in his sending of the Holy Spirit.

God loves us in Christ, but this love does not protect us from experiencing worries and fears. That love does not protect us from bumping our noses, stubbing our toes, breakings of hearts, nor losing our way. John, or the community he taught, wrote from the perspective of having witnessed the presence of Christ and the Holy Spirit after Pentecost. The Spirit had been praying and reflecting in them for 60-90 years after the Resurrection, revealing more in the teachings they had heard and the practices they engaged. They had witnessed God dwelling ever-closer with them. How has the Holy Spirit been praying in us and teaching us? What is essential for me to follow Christ? How do I live out my love for Christ and dwell with God? —edited from the writings of Molly Mattingly and Father Larry Gillick, S.J., which appear on the internet

BE REAL:

“It is easy to love the people far away. It is not always easy to love those close to us. It is easier to give a cup of rice to relieve hunger than to relieve the loneliness and pain of someone unloved in our own home. Bring love into your home, for this is where our love for each other must start.” — St. Teresa of Calcutta:

*“Peace is my farewell to you,
my peace is my gift to you,
I do not give it
as the world gives peace.
Do not be distressed or fearful.”
(John 14:27)*

WHAT LOVE ENTAILS:

Francis of Assisi, Arthur Tonne tells us, chanced upon a woman who told him she did not love God. She had no intention of ever obeying Him. As he and she walked along together, they passed a man who was both blind and crippled. Francis asked the man: “Were I to give you sight and enable you to walk, what would your response be?” As you might imagine, the man said eagerly: “I would both love you and be your servant forever.” Then Francis turned to the woman and quietly said: “You just heard him — He would both love me and obey me. Why then do you not cherish and obey the Almighty who has generously allowed you to both see as well as run if you choose?”

The fact of the matter is that God asks us the same question every day — “Why do you not both love and obey me? Consider all I have given you all your life.” On the face of it, there is no one of us who can take offence at the question. In the best possible scenario, we should bolt out of bed in the morning, crash down on the floor at risk of water on the knee, and pray with absolute conviction. What should we say? How about this for openers? — “Lord, thank you for the gift of today. In gratitude, I will expend myself for you all day.” As Robert Frost puts it — “earth’s the right place for love.” The Swedes would remind us that those who wish to sing always find a song. In John’s Gospel [14:23-29], Jesus clearly states: “If you love me, you will keep my commandments. Those who do not love me do not keep my words.” Why should anyone of us be in a state of shock at this pronouncement? The Christ has been called many names by His enemies down the centuries, but no one ever called Him dumb. And the sublime wordsmith — William Shakespeare — might well have had John 14 in mind when he wrote: “They do not truly love who do not show their love.” After all, every mother’s child of us is, as someone has pointed out, a forgiven sinner.



Much love and likewise obedience should be justly expected from those to whom much love has been shown. Love then in this context is a four word synonym for “grow”. Happily for us what the Teacher wants from us is written in black and white in the Ten Commandments. No matter from what angle one approaches these commandments — no matter how one shakes them — the color gray is never seen. One does get the distinct feeling that gray was the least favorite color of the Master. There are some of us who think if we attend the Eucharist, we can be totally cavalier about the law of God. But such an approach will simply not wash. As George Bernard Shaw once wrote: “Beware of the person whose God is in the skies.”

Shaw would applaud the aphorism which states: “a hypocrite is a person who is not himself on Sunday.” We must establish our love by doing what God desires, and fleeing from what He says is a forbidden. To profess love for God and forget His commands may be our idea of bliss, but it is not Christianity. Rather, it is the Gospel according to you and me. It is, in one man’s terms, “decaffeinated Christianity”. And one comes up with a false Jesus. Too many of us have developed the nasty habit of keeping the New Testament buried on our shelves instead of in our minds and hearts. John’s Gospel advises us not to be in that company. “Be smart enough,” John says to us, “to learn from the mistakes of others. You may not live long enough to make them all yourself.” My Irish ancestors a long time ago wrapped the lesson of John’s Gospel up in a clever lyric — “Paddy Murphy went to Mass, never missed a Sunday. But Paddy Murphy went to hell, for what he did on Monday.” But do not lose heart. “God can make a great finish out of a slow start.”

—taken from the writings of Father James Gilhooley, which appear on the internet.

A PROVERB:

If you give, you begin to live

—Dave Matthews

allow us to comprehend various sides of an issue and discover new, community-building resolutions. What the disciples came to was not “I’ve thought about it...”, but the humble and faith-filled ability to announce boldly: “It is the decision of the Holy Spirit and of us ...”

Following what Vatican II started, Pope Francis led the church into this era of synodality, gathering the widest possible diversity of Catholics of different ages, opinions and backgrounds to listen attentively for what the Holy Spirit wishes to do among us. There is no doubt that the Spirit can inspire us, as long as we remember that inspiration is not a direct line from heaven, but communal discernment, even though it may entail no little dissension on the way to creative solutions.

Today God asks us one stark question: “Do you have the humility and courage to allow the Spirit to permeate you, moving you beyond your cherished convictions into a genuinely new era?”

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

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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. 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 [5/17/25] _____ \$ 147.00

Total Offerings: Sunday [5/18/25] _____ \$ 402.00

LIVING IN THE PRESENT MOMENT:

Life experiences help to create who we are. We carry throughout our lives emotional baggage that we have picked up from a variety of sources along the way. We can’t drive a car by constantly looking in the review mirror — an occasional glance is all that is required. Our past has provided valuable lessons for most of us, and it benefits us to remember them; but focusing on them keeps us in the past. All the wisdom in this world cannot begin to compare with God’s. His word is infallible, and in it we will find a treasure of wisdom, and all that is needed for living. We tend to give too much credence to the words and opinions of others. Sometimes one careless word can have a lifetime impact; even though it is not necessarily true, the recipient can believe it and allow those words to define who and what they are. As a result, they needlessly pick up more baggage and transfer it to each experience in their life. What we can believe is every word of God, feeding upon it daily, and finding strength and nourishment, and who we truly are through Jesus Christ. **Lord, let me see myself through your eyes. Help me to always know that I am a work in progress. And help me to always be aware that I am valuable to you. Continue to work in me, bring me into perfect accord with your plan. Help me to leave my past in the past, and give me strength and wisdom as I fee upon your truth today. Amen.**

ROOM FOR THE SPIRIT:

“I’ve thought about it, and I’m right.” That’s the line the mother of one of our religious sisters used whenever necessary. While we might think it’s pretty bold, most of us would have to admit that we often share that often overly confident opinion. Strong conviction is not a bad thing, provided we abandon illusions of infallibility.

Another expression of the potential problem is what *New York Times* columnist David Brooks described as a crisis of serious thinking. Among other things, he warned that our nation is losing the “ability to reason,” asking: “What happens when people lose the ability to render good judgments?” In a way, he’s saying that we’re losing the ability to “think about it” — even while we remain convinced that we’re right.

The Sixth Week in Easter invites us to think hard and invite the Holy Spirit to draw us beyond any narrowness and the fear of change that makes us cling to the familiar. John’s Gospel comes from Jesus’ last discourse — John’s record of Jesus’ long dinner conversation on the night of his betrayal. John’s Chapter 14 repeatedly affirms Jesus’ promise that the Spirit will remain with the disciples — us. Not only does Jesus promise the gift of the Holy Spirit — His Advocate — but he promises that this Spirit “will teach you everything and remind you of all that I have told you” [John 14:23-29].

Learning from the Spirit underlies our story from Acts. As the Christian community grew, polarization began to fester among them. More gentiles than Jews were choosing to follow Christ, and that caused some of the original group to worry that newcomers would dilute the true faith. To prevent that, they insisted that everyone entering the church should follow the traditions of pious Judaism — including the requirement that the men must be circumcised. The people promoting this position were arguing on behalf of their very identity — Christ was born a Jew and died a Jew. So too should be his followers.

As Luke indicates: “This caused no little dissension” — or, more plainly, they nearly came to blows over it [Acts 15]. Speaking up for the Gentiles, Peter declared: “God who knows the heart, bore witness by granting the gentiles the Holy Spirit just as he did us.” Peter insisted that there was no need for gentiles to become Jews; they only had to live as people permeated by God’s Spirit.

What did they do? They followed the synodal path. After discussing the issue, the community in Antioch sent Paul and Barnabas — the “son of encouragement” — and some others to meet with the community in Jerusalem and proclaim all that God was working among the gentiles [see Acts 15:12]. They carried a letter from the whole community that explained their discernment. After listening to one another and invoking the Holy Spirit, they boldly pronounced: “It is the decision of the Holy Spirit and of us” not to place undue burdens on the gentiles.

German theologian, Karl Rahner, taught that this decision counted as one of the three most important moments in the history of the church; the other two, he said, were the Incarnation, and the 1962-65 Second Vatican Council. With this decision, the community opened itself to be a gathering of all people. Without it, Christianity probably would have remained a small sect within the Jewish community. For Rahner, Vatican II ratified this decision by gathering bishops native to all the continents, thereby definitively opening the church to the diversity of cultures and viewpoints that would give it a future.

And today? We live in a time of unprecedented polarization in society and even in the church. Too many of us maintain a spirit of “I’ve thought about it, and I’m right.” The danger with this is that we leave little room for the Spirit. We don’t approach others with the kind of prayerful, open hearts that

**THE TIME IS NOW:**

God did not come to us in Jesus Christ and then go away leaving us orphans. No. God our Father loves us and will never abandon us. This teaching allows us to better understand what Jesus is telling us in John’s Gospel when He says “we” will come and dwell within the person who loves me [John 14:23-29]. Jesus expands on that when He speaks of The Advocate, the Holy Spirit, whom He will send to His followers when He — Jesus — no longer walks among us as a human being.

There is an intimate, personal relationship between Jesus, God our Father, and the Holy Spirit — so close that whatever one does, the others with him do as well. Whenever God acts He acts “trinely” — the Father sent Jesus into the world, so through Jesus and with Jesus God our Father will send the Advocate, the One who will be with us, not simply alongside us, but within us. God calls us to be temples of the Holy Spirit.

Earlier in His discourse with His apostles at the Last Supper Jesus told them: “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always — the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him” [John 14:15-21].

We need to see that God’s gift of the Holy Spirit continues in many dimensions the work of Jesus. He is the “spirit of truth.” The role of the Holy Spirit is twofold: to inspire and to teach the disciples, and to remind them of what Jesus had already taught them. In his Gospel, St. John made it clear that the disciples do not understand what Jesus has been trying to tell them, even though they had been with him since He first called them. They need to face the future with peaceful hearts, secure in the knowledge of God’s love and with a clear sense of purpose and, more importantly, without fragmentation of the believing community. Even though Jesus will no longer be physically with them, He will be with them in our communion of His Body and Blood. And God will continue to be present among them. As Jesus has been with them, they will not be left alone; He will continue to be with them in the Holy Spirit, the Spirit of truth, who will continue teaching them, helping them to understand and to build on what Jesus has already taught them. The Advocate will bring no new revelation; God has already revealed Himself in Jesus. But the Advocate will deepen their understanding of that revelation of God in Jesus.



It is in this sense that they are not to be troubled — even in the face great trials and difficulties. It is in the face of very real threats that Jesus promises these things to them. The ongoing presence of the Holy Spirit in the faith community will bring a security of God’s presence as the Holy Spirit reveals to them the implications of what God has done in Jesus. That is not security in the sense of physical safety, but security in the sense of knowing that they are carrying on God’s work. In that peace and security, they will be able to meet any and all threats, threats soon coming to them.

It is the teaching ministry of the Holy Spirit that allays the troubled hearts of the disciples who cannot see a future without Jesus. This is the “peace” with which Jesus leaves them. Here “peace” is not just the absence of conflict, but rather the far deeper concept of shalom — the total well-being of the person and community. The promised Advocate, the Holy Spirit, will bring a peace that will quell their fears of the unfolding darkness ahead.

It is because of this that Jesus can tell them not only that they should not fear His departure, but that they should actually rejoice at the prospect. His departure would open up a whole new future for them,

as well as allow Jesus to return to the Father. There is subtle “end of time” overtones here. The return of Jesus to the Father means that the future unfolding of God’s purposes is in process. Our eternal “home” is being prepared, and in God’s good time the return of Jesus can take place at the end of the world.

But this is not escapism. While the end of time dimension is there, the emphasis still falls on the present realities of living as God’s people — living in the church in an uncertain world filled with conflict and apostasy. Jesus continually told them of that future, but they simply cannot comprehend it. Yet, with the presence of the Holy Spirit filling the void in the community left by Jesus’ departure, John is convinced that the community will endure, will be faithful in its witness to Jesus Christ, and will be able to withstand the attacks of false teachers. From this conviction, John records Christ’s promise of the Holy Spirit, as one of the last gifts the resurrected Christ was to impart to the disciples prior to His ascension into heaven.

All of this means that we cannot simply sit back and wait while doing nothing. Being passive does not give honor and glory to God. Nor does it give Him respect. No. All of this means that we must be prayerfully open to the Holy Spirit, to spend quiet, reflective time alone with God, and to actively discern His movements within us. Then we can act according to God’s will.

A great example for us to follow is St. Joseph. He was a skilled tradesman, a carpenter and builder by trade, active, busy, and engaged in providing for his wife, Mary. But busy and active as he was, he was a man who paid attention to the movements of the Holy Spirit within him. Moved by the Holy Spirit he took Mary as his wife even though she was already pregnant. Moved by the Spirit he took Jesus and Mary to Egypt in order to protect them from King Herod’s wrath. Later, after Herod’s death, moved by the Spirit, Joseph took Mary and Jesus to Nazareth where Jesus was raised under Joseph’s guidance and tutelage.

What I am suggesting to you is that Jesus’ promised gift of the Holy Spirit is a promised gift to you and me, no matter how much we must pay attention to the affairs of this world, engaged as we all are in making a living and providing for those whom we love. God did not leave His disciples orphans. God has not left us as orphans either. God’s promise gave those members of the early Church the peace and security of the Advocate, the Counselor, the Holy Spirit. God continues to give us that same presence with His peace and security in the midst of all of our modern-day trials and fearsome events.

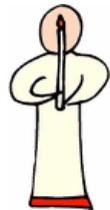
Allow me now to say it again: we cannot remain passive and simply sit back and wait for God to act. No. We must develop eyes to see and ears to hear the promptings and whisperings of God’s Holy Spirit and discern His movements upon us and within us. A promised gift remains just a promise until we receive what is given. When we actively receive it then it becomes a gift — a gift not only for our own benefit, but likewise for those around us.

—taken from the writings of Father Charles Irvin which appear on the internet.

WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?

We are resuming our need for Servers and Lectors. Each and every week, we always are finding that we have a need. Ever since COVID, people seem to not have the same interest and/or desire. But these 2 ministers are so grace-filled — both from God and personally. **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].**



That is why we need to schedule daily prayer. We need to talk to God throughout the day, true, but if we don’t schedule a time for daily prayers, we will get so involved in our day that we’ll forget to talk to the one who is within us. Perhaps we can pray when we are washing up in the morning. For parents, there should always be prayer time when you put your children to sleep for the night — first with them and then together, mother and father, for them. For others, prayer time might work after the dishes and before sitting before the screen — TV or computer. What prayers should we say? Are formal prayers — those we learned as children important? Yes they are. There is a power in these prayers, the Rosary, the chaplet of Divine Mercy, etc. These prayers have value, but their value is not in the words — they are not magical incantations. Their value enters into a deeper level when they become the background music to our speaking with God.

As we say the prayers, we focus on the One who is within us, and we speak to Him. And we listen to Him. “Teach us how to pray,” the disciples asked the Lord in the Gospel of Luke [11:1]. The Lord’s response — His Prayer — we call the “Lord’s prayer” — the Our Father. Jesus tells us to talk to God as a child speaks with his or her Father. His love for us is so deep that we are His children. Jesus tells us to throw ourselves into continuing the work of establishing His Way — His Kingdom. We have been charged to bring the Gospel to the nations, as well as to the neighborhood.

Jesus tells us that He will satisfy our needs if we ask him — both the physical and spiritual — the need for bread and the need for forgiveness. So we should pray for help — help for our family, healing for those who are sick, help in our work or our school, help just getting older and entering into new phases of life. And Jesus tells us to ask for protection from the attacks of evil. For the closer we come to God, and the more intense His Presence is within us, then the more ferocious are the attacks of the opposition to this presence be that evil in the world, or, simply, the evil spirit.

We have been chosen by our Savior to be people of the new presence of God. This presence exists in many ways in the world and in many degrees of intensity. Its greatest intensity is in the Eucharist, in all the sacraments, and in the Bible — the Word of God. There is a deep presence also in the Church, and in the Mystical Body of Christ. There is also a presence within each of us. This is the presence that John’s Gospel proclaims. This presence is the indwelling of God. May we cherish and nourish this presence ever day of our lives. —taken from the writings of Monsignor Joseph Pellegrino, which appear on the internet

READINGS FOR THE WEEK:

Monday: Micah 6:6-8, Philippians 2:1-11, Matthew 5:38-48

Tuesday: Acts 16:22-34, John 16:5-11

Wednesday: Acts 17:15, 22-18:1, John 16:12-15

Thursday: Acts 18:1-8, John 16:16-20

Friday: Acts 18:9-18, John 16:20-23

Saturday: Zephaniah 3:14-18a; Romans 12:9-16, Luke 1:39-56

Ascension of the Lord: Acts 1:1-11, Ephesians 1:17-23, Luke 24:46-53

PRAYER:

Prayer is nothing else than being on terms of friendship with God.

— St. Teresa of Avila

THE INDWELLING:

“Those who love me will keep my word, and my Father will love them, and we will come and make our dwelling in them” [John 14:23-29]. This instruction of Jesus builds on the statement of faith found in the Prologue of John’s Gospel [see chapter 1]. The central message of the Prologue is the Incarnation of the Lord — “The Word became flesh and dwelt among us.” The exact translation of the Greek — the language in which John wrote his Gospel — is that “He pitched his tent among us.” In our modern terms this would be: “He moved into the house down the street.” John’s Gospel takes the dwelling of God on earth to a deeper level. He is not just among us. He is within us. He is within us as a worshiping Body, the Church. He is within us in the union of all believers into the Mystical Body of Christ. He is all this and much more. He is within each of us. We can speak to God all day — not addressing ourselves to some being “out there somewhere,” not even addressing ourselves to “the man upstairs” — we can speak to God within us.

The founders of our country were mostly Deists. They believed in a God who is removed from the ordinary events of human life. For them God was only involved if there was something significant going on. They saw the Revolution as a significant event, and called upon God to help free the colonies from the British, and to form a new country where people would govern themselves. That’s why they put “In God We Trust” on our currency. But Washington, Franklin, Hamilton and Jefferson — among others — did not believe that God would be concerned with the affairs of their personal lives. Perhaps that might explain the lack of morality displayed by many of the men who so piously made “In God We Trust” the motto of our country. Prayer for them was only a matter of a community worship — a formal event. They did not view prayer as a daily communication with God. They professed to be Christian, but they did not recognize Christ in their daily lives.

In the Gospel of John, Jesus tells us that he is the Good Shepherd — the One who cares for each of us [see John 10]. He dwells within us. He nurtures us with the Eucharist. God is not out there. He is in here. Wherever we go, we bring God with us. Whatever we do, we do together with Him. He is not just the man upstairs. He is the presence within. There are many ways that God is present in the world. Some ways that God is present are deeper, more intense than other ways. The deepest, most intense presence of the Lord is in the Eucharist, the Blessed Sacrament. We need this presence. We take this presence within us every time we come to Mass — at least once a week. We pray before this presence when we enter into Eucharistic adoration. We offer this presence as the sacrificial victim to the Father at every Mass. We need this presence to sustain the other ways that the Lord is present in our lives.



The second deepest, intense presence of God in the world is in the Word of God — Sacred Scripture. The Bible is not just a book — even though the word bible means book. Deep within the words of the Bible is the Word of God. That is why we read the Bible and are changed and molded by the words on which we meditate. The Author of the Book of Hebrews tells us that “the word of God is living, and active, and sharper than any two-edged sword. It pierces the soul and spirit, joints and marrow, and is quick to discern the thoughts and intents of the heart” [Hebrews 4:12]. The Presence of God in the Sacrament, the Sacraments, and in the Word are the great gifts of Easter.

These and so many other ways that we experience God are Grace — God’s Amazing Grace. All this is good — very good. The Gateway to this increasing grace in our lives is itself the very presence of God. This presence allows us to receive the most intense ways that God is present — “Those who love me will keep my word, and my Father will love them, and we will come and make our dwelling in them.” We can easily forget about the Lord’s Presence. Our lives are busy. Even when we have days off — or a few hours to ourselves — we are busy.

A DIVINE PARTNERSHIP:

We cannot be a faith-filled person without believing that we have a relationship with God. But there has been a significant amount of theological discussion over the centuries on how this relationship functions, especially when it comes to getting things done. When some good thing needs to happen in our world or when some evil thing needs to be stopped, the question is, “Whose responsibility is it to act: God or ours?”

Now certainly God has more power to act. We believe in a God who is involved in our lives and in human history, shaping the course of human events, changing hearts, and bringing hope where there was only despair. This God can act much more powerfully than we can. So, when we hear the words of Jesus in John’s Gospel: “Peace I leave you, my peace I give you” [John 14:23-29], our first response might be to sit back and wait. Since Jesus has promised peace, we can suppose that Jesus will establish peace. So, we respond: “Good, thank you, bring it on! Give us peace!”

But we also know that in other places in the gospels Jesus calls *us* to be peacemakers. In the beatitudes, Jesus says: “Blessed are the peacemakers, for they shall be called children of God” [Matthew 5:1-13]. So who is expected to make peace — Jesus or us? Obviously when you look at the entirety of the scriptures, it becomes clear that Jesus does not intend to give peace by himself. The achievement of peace is something in which he calls us to participate. We are in a partnership with God, called to bring about peace into our world.

Certainly, our world needs peace. A recent research document verified that there has not been a single day since World War II in which there was peace in the world — not a single day without some kind of armed conflict happening in some place. Today there is armed violence in Russia, Ukraine, Israel, and Gaza — as well as on our own streets. In all of these places, what we find is not peace, but violence. Therefore, it is easy to conclude — and indeed many have — that peace will never come to this world. This view would ask us to prepare ourselves for day after day of war.

Yet Jesus promises to give us peace. Is his promise realistic? Only if we realize that his peace is not a gift — but a project that we will work on together. It is very important to understand what this partnership entails. It is not an equal arrangement. And while it is true that God has much more power than we do, we must also realize that the question is: How then should we divide up the work?

There are so many places in our world where efforts to achieve peace are beyond our control. There we must leave peacemaking to God. When, however, we discover areas of violence under our own influence, it is then that we must act. We might not be able to stop wars around the world, or give comfort to the thousands of refugees in camps around the world, we can choose to refrain from violent language in our home, to instill understanding and patience at work or at school, to forgive someone who has hurt us. These are our actions of peacemaking. They may seem very small compared to the large efforts towards world peace. But we are in a partnership. God does the big things, and we contribute what we can by our actions against violence. So, we should never undermine or negate the small efforts that we can offer. We should believe that God will use our small efforts at peacemaking as a part of his larger plan to save the world.

We need to believe that the day will come when there will be world peace. When that day arrives, it will certainly be God’s work. But we are God’s partners. That is why we must become peacemakers today.

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

PRAYER and REAL LIFE:

Engaging in prayer means getting in touch with our deepest, most real, most honest desires for love and union, and opening them up to the one who alone can satisfy them.

—Christopher West



DISCOVERING WHERE THE SPIRIT MOVES:

In John's Gospel [14:23-29], Jesus assures us that although he will himself leave us to return to the Father, but his departure is only so that the Holy Spirit — the Advocate — can come to us and keep us true to the teaching of Jesus. As Jesus says: “the Holy Spirit will teach you everything and remind you of everything I have said to you.” Catholics have traditionally taken this and other similar Gospel texts as a guarantee that the Church — and in particular the Papacy — will be kept free from doctrinal error down through the ages. In fact it is something we rather pride ourselves on. And we have for long believed that if you remain in full communion with the Pope in matters of doctrine, then you can be sure that you will be believing what is essential for salvation.

The Pope's clearly defined task — and heavy responsibility — is, of course, to keep the deposit of faith intact, and to insure that the Church maintains the faith of the first Apostles. Catholics down the centuries have always taken immense reassurance from this marvelous guarantee. Indeed it is from this teaching that the doctrine of infallibility was elaborated.

There are, however, a few problems that we tend to overlook. Where, for example, does that leave the members of the other Christian Churches? And even to take that doctrine of papal infallibility I've just mentioned — how come that was only worked out as late as 1870? And then there are inconvenient facts like the Church's tacit approval of slavery for many centuries before realizing that it was a very serious evil. Also, there is the Church's long time opposition to taking interest on a loan — something that we take for granted today, and indeed something that is essential for the smooth running of modern society. This is not to mention the declaration of Pope Pius IX that freedom of conscience and religion was sheer madness!

As Catholics, we need to be very cautious and sensitive to other Christian Churches. We cannot simply dismiss them — especially the Orthodox and various mainstream Protestant groups — and imply that the Holy Spirit is only with us and not with them — that we are guaranteed doctrinal purity while they are not.

The fact is that we have a lot to learn from the other Churches — and they also have a lot to learn from us. The Protestant reformers were rather quick to sweep away the pious practices of mediaeval Catholicism. But in addition to extreme stubbornness in the face of legitimate criticism, we have been far too quick and overzealous in condemning the reformers. The unfortunate reality is that intolerance — and indeed violence — is part and parcel of the history of all the Christian Churches.

We must thankfully acknowledge that today all the mainstream Christian denominations seek the truth, and earnestly try to discern the movement of the Holy Spirit. We Catholics certainly have no monopoly in this regard. When we say in the words of the creed that we believe in “the one holy, catholic and apostolic Church”, we must not exclude these attributes from the other mainstream Christian denominations. God surely blesses all those who acknowledge him and who embrace the teaching of Christ in whole or in part.

The Church of Christ certainly subsists in the Roman Catholic Church and in all the various Churches in communion with it. But this is not to say that the other Christian Churches do not share in this. Our brothers and sisters in these other Churches may not believe in precisely every single doctrine that we do, but they are not bereft of the Holy Spirit. We have much more in common with them than we have in difference. All of us Christians — of whatever complexion — love God and seek to do his will. And the Holy Spirit is alive and active in all of our Churches.

And the Churches are moving — slowly perhaps — but they are moving. Despite certain setbacks, there is a detectable movement towards unity. We cannot tell the other Churches how the Spirit is



moving within their community. Our task is to discern in which direction he is prodding us.

For example, some of us might feel that certain other Churches have moved too far and too fast in the direction of women's ordination. But we must ask ourselves whether we are not locked into a patriarchal way of looking at things. We must ask ourselves if our lack of movement in this regard is in accordance with the wishes of God. This is not to say that we need to revise this particular doctrine, but in the present day climate we need to be very clear about its origins, what it has to say to us today, and how it can be something that is truly prophetic. In short we need to understand it better. Holding to this practice of a male clergy should not lead us to see the Church as considering women as “second class citizens”; rather it should be something that helps us to better understand the complementarity of the different sexes.

There are many other areas also in which we need to examine ourselves to see where the Spirit might be leading the Church today.

The point is that we ought to be serious in our search for Christian Unity and also serious in our search for ever-greater fidelity to the Gospel. These are, of course, two halves of the same coin. The Holy Spirit is given to the Church in order to guide it in the way of holiness and to keep it faithful to the teaching of Christ. But we must ask ourselves how this mechanism works? And perhaps one answer is that it works through prophetic individuals and movements.

The Church does on occasion veer away from the true path in particular areas and so from time to time it needs a corrective. This can come in a variety of forms. We see an example of this in the Book of Acts of the Apostles in which the early Church struggled with the question of whether Gentile converts needed to follow the Law of Moses [Acts 15:1-29].

From time to time the Church needs to radically re-examine its practice and discipline in order to get back on track. One such radical re-examination took place at the Second Vatican Council and we are still working out its ramifications.

One of the identifying characteristics of the Church is the paradox that it is always changing, yet always the same. If we are open to the promptings of the Holy Spirit we will always be wanting to trim the sails of the Church in order to keep it sailing in the right direction. It is when we do not trim the sails that we go off course.

The Spirit is with us, but the Spirit moves where he wills and is not contained by the Church. He is alive and active wherever there is goodness, truth and justice. He leads and guides us in the Church, but he is also busy leading and guiding all sorts of different groups and individuals — and for this we praise and thank God. We only ask for the grace to recognize his hand in the signs of the times and in the various movements of history. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

SERVING THE LORD IN THE POOR — SAT. JUNE 21st:

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.

Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity.

