

CLOSING PRAYER:

~ A Prayer to the Holy Spirit ~

Come, Holy Spirit, Creator blest,  
and in our souls take up Your rest;  
come with your grace, and heavenly aid  
to fill the hearts which You have made.

O comforter, to You we cry,  
O heavenly gift of God Most High,  
O fount of live and fire of love,  
and sweet anointing from above.

You in Your sevenfold gifts are known;  
You, finger of God's hand we own;  
You, promise of the Father,  
You Who fills the tongue with power.

Kindle our sense from above,  
and make our hearts overflow with love;  
with patience firm and virtue high  
the weakness of our flesh supply.

Far from us drive the foe we dread,  
and grant us Your peace instead;  
so shall we not, with You as guide,  
turn from the path of Life aside.

Oh, may Your grace on us bestow  
the Father and the Son to know;  
and You, through endless times confessed,  
of both the eternal Spirit blest.

Now to the Father and the Son,  
Who rose from death, be glory given,  
with You, O Holy Comforter,  
henceforth by all in earth and heaven. Amen.

[English translation of *Veni Creator Spiritus*]

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.*

WELCOME TO PENTECOST:

Fifty days after his Resurrection, the Lord sent the Holy Spirit down from heaven upon his disciples. With this coming of the Holy Spirit, the age of the Church began. On Pentecost the Holy Spirit transformed fearful apostles into courageous witnesses to Christ. In a very short time, thousands of people had themselves baptized. The miracle of the languages that occurred on Pentecost shows that the Church is there for all peoples from the very beginning: The Church is universal [catholic] and missionary. She speaks to all people, overcomes ethnic and linguistic barriers, and can be understood by all. To this day the Holy Spirit is the “soul” of the Church — the essential principle of her life



PLAY BALL!

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. Join us on **Friday, June 13<sup>th</sup>** 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 . **We will notify you when the tickets come in, and you can make arrangements to come into the Chapel Office to pick them up. You may pay for them then.**



CHAPEL OUTDOOR PICNIC — JULY 13:

**Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 13<sup>th</sup>.** Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM 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 7<sup>th</sup> 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.**



COUNTDOWN TO THE FEST BEGINS:

Don’t miss **the FEST!** All ages are welcome to spend the day at the 25<sup>th</sup> annual Catholic family FESTival on **Sunday, August 3<sup>rd</sup>** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings *Maverick City Music, Danny Gokey, Ben Fuller, and Seph Schlueter* to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM.** Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM.** All of the many events, activities, displays and directions can be found at [www.thefest.us](http://www.thefest.us) The FEST! is FREE and open to all. It’s a great family day. Make plans to come to the FEST!



WORDS:

Every word we speak aligns us with God and his truth, or throws our character off course.

—Matthew Kelly

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, father-in-law of Andy Tran and Matt Orehek, grandfather of Theodore, Benjamin, and Magdalena Tran, who is seriously ill.
- For Josephine Fernando, who is in hospice.
- 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 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.
- For Gary Mills, brother of John Mills, uncle of Morgan Mills Converse [‘11], who recovering from back surgery.
- For Colin Kimball, nephew of Matt and Melissa Lindley [‘12], and cousin of Benjamin [‘24], Nathan [‘26], and Evan [‘27] Lindley, who is critically ill with a heart infection.
- For Morada Sabio, mother of Christina Sabio Socrates [‘85], and grandmother of Ian [‘15], Sarah [‘15], Josh [‘17], Nikolas [‘21], and Nolan [‘29] Socrates, and future mother-in-law of Mary Sheehan [‘15], who is under the care of hospice
- For Carol Hutchison, mother of former Religion Instructor, James Menkhaus, who is under the care of hospice.
- For Andre Polsinelli, who is undergoing treatment for Parkinson’s Disease.



PRAYERS FOR THE DECEASED:

- For Marie Forsythe.
- For Susan Figgie, cousin of Madeline Figgie [‘25].
- For Brother Benjamin Sunday, C.S.C.

PRAYERS FOR OTHERS:

- 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.
- For all service men and women serving our country, and for their families.

CHRISTIANITY MOVING FORWARD:

Something we take for granted today was still a hot, debated topic when Luke composed his Gospel and the Acts of the Apostles. We presume that anyone can be a follower of Jesus — race or social status make no difference — we need only have faith in Jesus. There’s just one problem — Christianity didn’t start that way. In the beginning — immediately after Jesus’ death and resurrection — all of Jesus’ followers were Jews. Unlike ourselves, they looked at Jesus as a reformer of Judaism — not as the founder of a system of faith distinct from Judaism. Being Jewish was essential to being Christian.

That’s where the Holy Spirit stepped in. From Acts and Paul’s letters, we know this Jewish requirement was challenged by some liberal disciples of Jesus. They began teaching that anyone could be baptized into the faith of Jesus without first being required to convert to Judaism.

Except on rare occasions, the historical Jesus expressed His faith in the context of Judaism, so it was hard for some of His followers to begin to share His faith with others. Non-Jews lived in circumstances and traditions quite different from that of a Galilean carpenter. Why should they be required to accept Jesus’ context before they accepted Jesus’ faith?

But Christians followed the risen, not the historical Jesus. As Paul reminded his Galatian community, the “new creation” who rose on Easter morning was just as much a slave as free, just as much Jew as Gentile — and people from any culture, social status or gender can identify with the risen Jesus [see Galatians 3].

Jesus left His historical context in the tomb and rose into ours.

Since the early Church carried on the ministry of Jesus, it was guided by the same Spirit which had guided Him. This eventually led them to take the huge step of baptizing Gentiles as Gentiles. That seems to be one reason Luke mentions [Acts 2:1-11] the native lands of the people gathered on Pentecost. All were Jews, but most lived in non-Jewish places — “We are Parthians, Medes, Eleamites, etc.” They’re amazed to hear these newly-Spirited Christians “speaking in our own tongues of the mighty acts of God.” Luke employs this phenomenon as an introduction to his theology that the risen Jesus can eventually be proclaimed in all cultures.

Paul continues the same thought as he addresses his Corinthian community [1 Corinthians 12:3-13] — “To each individual the manifestation of the Spirit is given for some benefit.” Jesus’ Spirit enlivens all His followers — but this gift somehow benefits the whole community. We’re gifted in order to be a gift for others.

John’s theology of the Sprit dovetails with Paul’s [John 20:19-23]. If Jesus didn’t send us out as God sent Him out, we wouldn’t need the Spirit. It’s an essential part of our carrying on His ministry.

Thankfully, the early Church left some traditions behind, and gave itself over to a Spirit who guided them down those uncharted roads. —taken from the writings of Father Roger Karban, which appear on the internet

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].

HOW TRUE:

In the end we won't be measured by our bank account, sales numbers or wins and losses but by the difference we made in people's lives... and we make a difference through relationships.

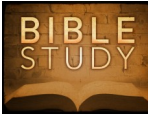


NEXT BIBLE STUDY — WEDNESDAY, JUNE 11<sup>th</sup>:

Our next Virtual Bible Study will be on Wednesday, June 11<sup>th</sup> at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.

Our topic: **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, June 8: <b>Pentecost</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, June 9: <b>Mary, Mother of the Church</b>	<b>NO MASS</b>
Tuesday, June 10:	<b>NO MASS</b>
Wednesday, June 11: <b>St. Barnabas</b>	<b>NO MASS</b>
Thursday, June 12:	<b>NO MASS</b>
Friday, June 13: <b>St. Anthony of Padua</b>	<b>NO MASS</b>
Saturday, June 14: <b>Most Holy Trinity</b>	<b>5:00 PM</b> In-Person only
Sunday, June 15: <b>Most Holy Trinity</b>	<b>10:00 AM</b> 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 22<sup>nd</sup>. 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.



FAITH:

It is our faith that gives us strength. It is our faith that enables us to see the light of Jesus Christ in our lives and to understand how important it is to live our faith.

—Pope Leo XIV



REFLECTION ON THE THEME FOR THE WEEK:

Today is Pentecost — the culmination of Easter in which Jesus fills us with the gift of his Holy Spirit. Today’s feasts is not about us; it’s about others. Filled with the Holy Spirit, we are called to move beyond the strictly private life-style of a disciple into the world of those around us. Today’s feast focuses on 3 essential virtues of the Holy Spirit in our lives — love, courage, and peace.

In a world in much need of love and reconciliation, the Holy Spirit arrives like a strong gust of wind to liberate us from our dark places of isolation, loneliness, disappointment, and woundedness. The Holy Spirit arrives and fills our spaces with hope and the knowledge that we have not been left alone. The reconciling presence of the Holy Spirit bridges our differences. The Holy Spirit breaks through our boundaries and walls so we may hear each other and know each other just as we are.

Far too often, we pray for the Holy Spirit to fill us with his life. We breathe it in and keep it for ourselves. And when we do this, we stifle the work of the Spirit. Paul uses a very physical, yet powerful, image to express the workings of the Holy Spirit [1 Corinthians 12:3-13]. The human body has many parts. The Church, like the human body, has many aspects and does many different things, but when guided by the spirit, it becomes the Body of Christ. As our face reveals an aspect of our total person, so each of us reveals something of the Person and mystery of God. What a great way to really live!

To celebrate Pentecost, we need to be filled with courage, and inspired toward the heart-full life. May we open ourselves in such a way that we will continue to cooperate with the guidance which the Spirit promises. Opening ourselves to this mysterious God, and asking Him to send this mysterious Spirit, can only mean coming face-to-face with the more trustingly mysterious lives that we are.

How often do we find ourselves identifying with the disciples in the Gospel — hiding behind closed doors, afraid to face the world or encounter anyone after experiencing something difficult or painful. We hide behind closed doors, hoping that everything that caused pain or frightened me will be gone with time. However, what happens instead is a slow and silent death of oneself caused by relentless fear. Life is stalled. Where is our courage? Where is Jesus?



This is where prayer comes in — through prayer, Jesus breathes new life into us and then gifts us with the Holy Spirit. Accompanied by the Holy Spirit, we are able to open the locked doors. We might not be completely confident or courageous when those doors open, but we know that with the persistent love and all-encompassing peace of the Holy Spirit, we are not alone. Have you felt the presence of the Holy Spirit accompanying you in your life? When have you accompanied someone needing courage and assurance?

Finally, the Holy Spirit, fills us with peace. “Peace be with you,” Jesus says [John 20:19-23]. It is rare to feel peace for more than a few minutes these days. All we need to do is turn on the television, get on social media, or encounter someone who tends to push our buttons, and there goes our peace of mind. However, our experience of the day is much different when we are accompanied by the Holy Spirit. When we invite the Holy Spirit into every experience, we can do God’s works with confidence and courage. We can begin our day creating the space we need to allow the Holy Spirit to liberate us and empower us.

The Feast of Pentecost is not “new” to the Christian [Catholic] Church; the Jews gathered for centuries for their celebration of Pentecost — seven weeks after celebrating the Passover. It was an agricultural festival of giving thanks for the early crop. Some of Jews had become followers of Jesus, and of course, as Jews, they came to Jerusalem for the feast. What they found there was a surprising

have felt the influence of God’s Spirit. Before you say that it’s beyond you, the very fact that you are reading the Scriptures and reflecting on them demonstrates that the Spirit is leading you toward something deeper than you yet know. Paul said that there are many kinds of gifts. We ought not disparage the Spirit’s influence in our lives just because tongues of fire haven’t brightened our way, or we have trouble with other languages or even our own words. The marvels we read about are nothing more than that, signs and symbols of what the Spirit is constantly working in the world.

Pentecost reminds us that God not only chose to dwell among us, but to dwell in us. That mutual indwelling grows for a lifetime. It fulfills every human life.

—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 [5/31/25] \_\_\_\_\_ \$ 570.00**  
**Total Offerings: Sunday [6/01/25] \_\_\_\_\_ \$ 732.00**

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



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.



**PENTECOST IS ALL-ENCOMPASING:**

Pentecost is one of the greatest feasts of the church year, and all we have for evidence of it is a short account from the beginning of the Acts of the Apostles [2:1-11]. Since the story is so short, we should look very carefully at what Luke wrote, assuming that he meant this brief narrative to tell us much more than we might expect. He begins: “When the time for Pentecost was fulfilled”...that would indicate that Pentecost — a word that comes from a Greek expression referring to the 50<sup>th</sup> day — is not originally a Christian feast. For the Jewish people, this feast commemorates the time when God gave Moses the Law — the greatest expression of God’s deepest connection to humankind. Thus, celebrating Pentecost indicates that we are living in the fulfillment of that living relationship.

The allusions to Jesus’ Jewish tradition continue in many of the details of the story. When Moses went up the mountain, the entire people were gathered below waiting for what he could tell them of God and God’s will [see Exodus 31]. Luke tells us that, on the Christian Pentecost: “they were all in one place”, but he doesn’t tell what they were waiting for.

The sound like a great wind recalls the noise the people heard when Moses met with God on Mount Sinai [see Exodus 19-20]. The immensity of that moment with wind and tremendous thunder-like sounds is reinterpreted in the Christian Scripture where it is more inspiring than frightening. Luke tells us that the Pentecost time of remembering God’s law was “fulfilled.” The Greek word that Luke uses is “sumpleroo”; it speaks of completion, the achievement of all that the law was meant to be. Something new is afoot. This “sumpleroo” filled the house — it became the disciples’ new way of dwelling together, there was a new atmosphere among them. The “tongues as of fire,” recall John the Baptist’s proclamation that the one to come would baptize them not with water, but with fire [Luke 3:16].

The essence of the experience was that they were filled with the Holy Spirit. Their relationship with God had gone beyond dialogue and commandments and became indwelling. The disciples’ ability to speak in other languages, their preaching, everything that would result from their discipleship, rested on that one reality — They were filled with the Holy Spirit.

The other Scripture readings for the Feast of Pentecost all comment on this event. In Psalm 104, we beg for the experience of God’s indwelling that renews our Earth. St. Paul’s message to the Church at Corinth explains that because the gifts of God are too much for any one person to receive — they can only be experienced in community, where the diversity of people [cultures, languages, experience, viewpoints] can begin to express who God is [1 Corinthians 12:3-13]. Later, in his Letter to the Church at Rome, Paul would describe his mystical vision of the Spirit dwelling in us and creating us anew, not as mere mortals, but as people of the Resurrection. That is exactly what we ask for in the sequence — “Come Holy Spirit, shed your light, fill our inmost being.”

John’s Gospel brings us back to the end of the day of the Resurrection. Jesus overcomes all barriers, offering peace instead of fear to his beloved disciples. That lack of fear and awareness of God in them was all they needed to carry forth Jesus’ mission — until the end of time. The sign that best expresses it was the forgiveness of sins.

The message the disciples were to carry forward proclaimed that no one need be tied to their past — whether it is a past of oppression like that of the people enslaved in Egypt or being defined by their worst moments instead of their potential. Forgiveness ushers everyone into the realm of God’s future, far beyond any sad or sinful past.

Pentecost completes our celebration of Easter. Today, we remember each moment in which we

event of Holy Wind and fire Storm [Acts 2:1-11].

This Spirit’s coming brings about great changes in the lives of those early “inspired” Jews. The ability to speak and understand different languages is only the first — they were enabled to understand and speak to the differences within the human community. As they were gathered together to give thanks to God for the abundance of the fields, these people and their followers were to spread the news “of the mighty acts of God.” We read of only a few of these “mighty acts of God” in the Book of Acts of the Apostles which present a new sense of Pentecost.

As the earth brings forth harvested grain through the planting of human hands, and the sun and rain from the skies, so the new Pentecost is our celebration of how God’s Spirit sent from the skies, brings forth a harvest of good works through the cooperation of human hands. In a sense, the Church is a “Pentecost”. For the Church remains a gathering to give thanks for the abundance of “mighty acts of God”, breathed into each of us — who are the Church. We ponder, sing of, write about, and proclaim that God’s Spirit is faithful to God’s continuous creation.

The beauty of Pentecost is found in the reality that the Spirit of God — the Spirit of Jesus — meets the disciples where they are at — in a locked room, a room filled with fear. Jesus rises in their midst and breathes the Spirit upon their fragmentation after the greeting of peace. His presence removes their absence and they rejoice to hear His words and see the signs of His glory.

As with all of Jesus’ encounters with the broken, lost and hurt, Jesus meets them with their pasts in their now-times, but He has a future-eye for their lives — mission! Jesus meets them — the early Church — and has a Reconciliation Service right on the spot. He then says: “I do not retain your sins, so whose sins are you going to retain?” He will tell them that as He has been sent to them, they are sent out into and for this world which He came to redeem. What a way to live!

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

The yearly celebration of the Feast of Pentecost recalls the present, now-happening, breathing of God’s Spirit among us. In our part of the northern hemisphere grass, flowers, trees, berries and the ever-present dandelions are all in bloom. The warming breezes, have brought our dead lands to life. It is this wonderful event of God’s continuously bringing us back up to more life — nature’s celebration. It needs to be our celebration as well.

The Holy Spirit “overshadowed” the empty womb of Mary “and there was Light.” That same Spirit is sent to “overshadow” us and bring our flesh into that same “light” and “Life” and bring forth the Flesh of Jesus again and again. As our Jewish ancestors planted the crops and relied on God to give the increase, so do we — so does the Church in our times. The Spirit gives life through us to whom the Spirit has also given life. We plant the seeds and God’s Spirit, like the warm breezes, brings forth a new abundance of life. Jesus is still breathing His Spirit upon us; He continually urges us to “Mission”! He gives life by forgiving and then giving life through the holiness of the always-recovering, Spirit-charged holy flesh of our bodies.

Let us invite the Holy Spirit who breaks down the walls of a stubborn heart, heals the broken, melts the frozen, and guides our steps. We are in much need of the reconciling presence of the Spirit, which draws us into communion with each other — the body of Christ. Come, Holy Spirit, rest on us, dwell in us, stay with us.

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

**IT’S NOT ABOUT US:**

In whatever the Lord calls us to do, in both our daily lives and our journey of faith, there are times when we feel inadequate. Yet the Gospel of John tells us not to rely on our own abilities but on the mercy of the Lord who has chosen us, and to be certain that the Holy Spirit guides us and teaches us all things. [John 14:23-29].

—Pope Leo XIV



**THE WORKINGS OF THE HOLY SPIRIT WITHIN US:**

From time to time it is good for us to stand back and look at The Big Picture, so I want to begin by doing that as I share some thoughts with you on this Solemnity of Pentecost. In ancient times, God approached us through the Jewish prophets and through their major leaders such as Abraham and Moses. It was through Moses that God gave us His Ten Commandments — commandments that allowed us not only to live as God intended us to live, but to live with each other in peace and communion.

Then in the fullness of time God came to us in His Word made flesh in His only begotten Son who became man and thus brought the nearness of God into our very own humanity — “And the Word became flesh and dwelt among us” [John 1:14].

After He lived among us, suffered and died for us, rose from the dead and ascended into heaven, God came to us, and still does even now, in His Holy Spirit. From a distance God approached us through His chosen prophets. Drawing near to us God approached us in His Son, Jesus Christ. Now God approaches us and is near us in a closeness that is both mysterious and yet at the same time in the most intimate way possible. God has made us temples of His Holy Spirit and now approaches us in the depths of our own being. What more could God possibly do in order to be near to us?

There are those who depict God as an angry, demanding, and condemning God who is moved more by our sins than out of love for us. To be sure, God has His standards; He has His expectations of us, and He is Justice itself. But as for punishments, do they come upon us out of God’s anger and wrathful judgments or do they come upon us because He wants to correct us and heal us of our own sinful willfulness? Clearly the punishments come to us from the heart of a loving Father.

It’s significant to point out that this theme is very much on the mind of our new pope — Pope Leo. All of his words and actions have been centering on the mercy of God, on His love, His forgiveness, and His closeness to us as revealed in how we care for, protect, and love those who are afflicted. Injustice, physical affliction, and spiritual affliction are the things that motivate Pope Leo not only in his actions but in the teachings he has begun to give us — especially in the homilies he has delivered in the Masses he celebrates for those who work in the Vatican as well as elsewhere.

Pentecost is a celebration of a new beginning — a celebration of God’s New Creation. Pope Leo is the embodiment of how God’s love brings about freshness and newness of life — especially our spiritual life. I want to note that Pope Leo is putting great emphasis on what we as individuals can do in order to bring the presence of God into our world. He hasn’t talked much about programs and he hasn’t talked much about doctrine. Rather he has concentrated on us as individuals.

This raises to mind some questions we might ponder about our own personal relationship with the Holy Spirit. First: **Do I carve out special intimate time to share with the Lord — time for prayer, meditation and worship, being in God’s presence?**

Jesus spoke of having eyes to see and ears to hear [see Mark 8:18]. To what things am I giving my attention? We are busy and concerned about many things, but we should also be very concerned about our personal relationship with God.

In his Letter to the Church at Philippi, St. Paul tells us: “The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, my brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything



generous uncle that everyone wants. He loads us down with wonderful gifts at our Baptisms and then doubles the ante at Confirmation.

But the gifts become like the Stradivarius violin in London — though increasing in value, they are hardly used.

Today is a good day to blow the dust off our spirits and play sweet music. The Spirit will assist us. He is the master of surprises making the impossible possible. He reminds us that it does not require great people to do great things — just unselfish ones. This Pentecost become God’s well-worn pencil. Leave your signature on the world.

Jesus does not need lawyers — He needs witnesses.

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

**EXPLANATION OF THE 7 GIFTS OF THE HOLY SPIRIT:**

**WISDOM:** a growing sense of what things are, and what they are not. Wisdom is a way of holding things in tension. We might want something to be more than it is, but we allow it to be just what it is, with God’s fingerprints on everything.

**UNDERSTANDING:** allowing the Holy Spirit to enlighten our minds about the consequences of our use of all the other gifts God has given us. It respects God’s design for the goodness of the gift itself.

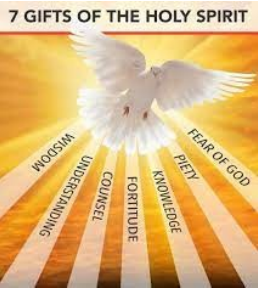
**KNOWLEDGE:** This is the Gift which assists us to know who we are, and what we are to do. It is practical in that it moves us to a gratitude for action. It is more than “self-knowledge”, but a grace that assists us in the awareness of our being in Christ and in our incarnating Him, or bringing Him into more visibility. It is the Gift which helps us know who we are in God’s eye.

**COUNCIL:** This is the final Gift assisting the intellect or our ability to ponder and decide. It strengthens the mind to be able to look fearlessly at all sides. It assists us to be honest and aware of the various gravitational pulls of our whimpering flesh, prejudices, selfish inclinations, and fears.

**FORTITUDE:** The gift of fortitude moves us to a steady hand as well as a desire to keep on keeping on when we slip and spill in life. It is about resolve, perseverance, and patience with our not being strong in our living the other Gifts.

**PIETY:** This Gift encourages a loyalty or fidelity to God and the relationship which God initiates and sustains. This Gift encourages us to prayerfully listen and reverently live what we hear.

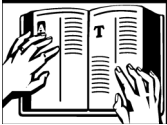
**FEAR of the LORD:** Respect for God and for all creation. This Gift works against recklessness and disrespect for the Giver and Creator of all.



**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 3<sup>rd</sup> [and up] grade is invited to become an Altar Server; any student who is in the 5<sup>th</sup> [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].**



**IT'S TIME TO WAKE UP:**

A violin made by the 17<sup>th</sup> century Antonio Stradivarius came on the market in London — it was valued at \$7 million dollars. Two points made it valuable — first, it's a Stradivarius; and second, in 200 years it had been hardly played. The Holy Spirit is our Stradivarius. He has restyled us with His graces at Baptism and Confirmation. But we don't make use of them.

Mother Teresa once said that “everyone is a pencil in God's hand.” But God gets little writing from most of us. We Westerners should blush at today's Pentecost. Two thousand years ago, our ancestors worshipped trees. They attempted to stay warm without fire in damp caves. They hadn't yet invented the wheel. But this was not the case with the sophisticated people of India, the Middle East, and North Africa — they were lining up by the thousands waiting patiently to be baptized with the Holy Spirit by the Apostles and disciples.

The Pentecost story is recorded in the Book of Acts of the Apostles [2:1-11]. Its nimble prose is almost a daily history of the early Church. The Book of Acts is a historian's delight.

The word Pentecost is borrowed by us from the Jews. So, too, are other elements in our Liturgy. We owe much to the Jews and their genius. We even borrowed Jesus from them. If Christians are anti-Semites, they are guilty of short memories. Originally, Pentecost was a great Jewish feast. The Jews never took any gift from God for granted — they always spent quality time thanking God for the first crops. The holy day was celebrated fifty days after Passover.

We celebrate Pentecost fifty days after the Resurrection of Christ. We salute not the appearance of tomatoes in our gardens, but rather the arrival of the Holy Spirit on the founding members of Christianity. Today our Christian ancestors were confirmed in the Spirit. The terrible beauty that is the international Church was born. Is there any wonder that we shoot off liturgical fireworks at Pentecost?

When Pentecost occurred, the Jesus followers were leaderless. They were scared. They were short on bodies, but not on brains. They numbered one hundred forty timid souls — the apostles, Mary, and unnamed individuals. This was hardly a group equipped to take over the world. They clung to each other like fly paper. They were in the large room which had been the scene of the Last Supper.

It was to these frightened souls that the Holy Spirit came with His wagon-load of gifts. They discovered that Christianity was not designed to be a do-it-yourself affair. In charismatic language, they were slain in the Spirit. They began to feel like super-strong people. They found themselves ready to take on the cosmos. They heard each other speaking in foreign tongues. These languages would be their passports to evangelize the world.

What really happened on that first Pentecost? Take a glass of clear water. Drop in a few drops of red dye — red water. A new creation. A few drops of the Holy Spirit into our souls and they became a new creation. A little bit of the Holy Spirit will take us a long way. The Holy Spirit was already the electricity causing the light to burn, but the Spirit remained invisible.

The bedlam occurring in the Upper Room was heard. Someone dialed 911, and a mob assembled. It was an international crowd. They watched the freshly confirmed apostles rush from the Upper Room. These people spoke in various tongues about Jesus. The Church was jumping into the fast lane, and the world would never be the same.

Many say that “If the Holy Spirit gave us the same gifts today, what a job we'd pull off for Christ — we'd turn our town upside down!” The good news is that we received the same cornucopia of gifts at Baptism and Confirmation — these were our personal Pentecosts. The bad news is that we have never thrown the “on” switch to use these gifts — most of us are asleep. Think of the Holy Spirit as the



worthy of praise, think about these things” [Philippians 4:5-9].

Second: **Have I asked God to inspire me, to place on my heart what He wants for me?** God is a Good Shepherd [see John 10]. He wants to lead me to goodness. Have I sincerely and openly asked God to lead me so that I know from the heart what will bring happiness, what will bring justice, what will bring goodness into our world, to others and to myself?

Third: **Am I being led to what is good, to what is peaceful, to what will be of benefit to others and to myself?** When I am seeking some outcome or to satisfy some desire, am I being honest about it? Am I being honest with myself? What will be the likely outcome of my decision to this, or that, or another thing? What will the course of action lead to? Am I deciding or acting on impulse, without thought or reflection? Is my decision the result of simply fulfilling some desire that has welled up within me? Not to decide is in itself a decision — a decision not to act. What is my motivation not to act? Where does that motivation come from? Fear? Lust? Anger? Jealousy? Envy? Prejudice? Simply going along with the crowd?

The inspiration of the Holy Spirit often comes to us in enlightenment. All of a sudden, we see — we see what is happening, we see what is unfolding, and we see what God is doing in us and through us. Take for instance coincidences. I like to ponder over coincidences while bearing in my mind the thought that there are few genuine coincidences — that coincidences are but God's vain attempt at remaining anonymous. St. Paul spoke of that in his Letter to the Church at Rome. In the eighth chapter we hear St. Paul declare: “We know that in everything God works for good with those who love him, who are called according to his purpose” [Romans 8:28].

The Holy Spirit speaks to us in many ways — both individually and when we as a people are gathered in Christ's name. In a particular and solemn way, the Holy Spirit speaks to us in His Church, in the Mystical Body of Christ, in Sacred Scripture, in inspired words we hear in sermons or from the mouths of people we know of that are close to God. In each and every Mass the Holy Spirit speaks to us in the scripture passages and in the words of the prayers that are offered. We ought to ponder over what we hear in those instances.

One final note. Reading classical literature, spiritual books and above all reading the bible — all can tune our minds to the promptings of the Holy Spirit.

So on this Pentecost Sunday, let's you and I give attention not only to the workings of the Holy Spirit in the Church, but likewise give attention to the promptings, the movements, and the inspirations of the Holy Spirit in each one of us individually. After all, as St. Paul reminds us: “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought and paid for with a price” [1 Corinthians 6:19-20].

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

**SERVING THE LORD IN THE POOR — SAT. JUNE 21<sup>st</sup>:**

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.





**RECOGNIZING THE PRESENCE OF THE HOLY SPIRIT IN OUR MIDST:**

On this Pentecost Sunday, we hear the story from the Acts of the Apostles of the Holy Spirit descending on the disciples — who proclaim the mighty acts of God in different tongues [Acts 2:1-11]. We hear also St. describe the ongoing activity of the Holy Spirit in the Church. The Apostle Paul insists that it is only through the power of the Holy Spirit that we can say “Jesus is Lord” — the title given to God in the Hebrew Scriptures and to the emperor in Roman society [1 Corinthians 12:3-13]. For Paul, the Spirit is the unifying source of “different kinds of spiritual gifts” — such as prophesying during worship; “different forms of service” — including menial tasks like serving at table; and “different workings” — mighty manifestations of divine power. “To each individual the manifestation of the Spirit is given for the common good.” Paul uses the image of the human body, which has many parts working together to form one body, to suggest that the Christian community — the Body of Christ — should “drink of one Spirit,” celebrate unity in diversity, and foster cooperation for the common good.

Paul’s emphasis on the Holy Spirit can enrich our spiritual life. In general, Western Christian piety has focused on relating to the Father through his Son Jesus Christ. Most of us tend to address either the Father or the Son in offering prayers of praise, thanksgiving, and petition. On the other hand, Eastern Christian spirituality — represented in the Orthodox Churches — has maintained a much more prominent role for the Holy Spirit, who proceeds from the Father, who descended on Jesus at his baptism and guided his public ministry, who was poured out upon the disciples on Pentecost and continues to empower the Church in its worship and mission, and who dwells in all the baptized, enabling us to share in the divine nature and practice the command to love our neighbor.



Pope John Paul 2 encouraged us to “breath out of both lungs,” to learn from Orthodox spirituality, to be more attentive to the role of the Holy Spirit in our lives. At the 2024 Synod in Rome, Pope Francis arranged “conversations in the spirit” designed to promote attentive listening among the participants as a way of discerning the will of the Holy Spirit. Shortly after his election, Pope Leo XIV preached a homily reminding us that it is through prayer and commitment to conversion that we can “hear within the voice of the spirit,” who shows us the way to follow the teaching of Jesus and purifies our heart to make our words “straightforward, our desires, honest and clear, and our actions generous.”

We can envision persons who have opened their hearts to the Holy Spirit. A lifelong Catholic participated in a charismatic prayer group and developed a more passionate love for her traditional faith. A vowed religious became a more tolerant member of her community by concentrating on the unique gifts of the Spirit manifested by each of her sisters. A Catholic involved in a Christian-Buddhist dialogue found that talk of the Spirit at work in all religions enriched their discussion. Elected members of a parish council devoted themselves to bringing together liberals and conservatives so their parish would manifest the Spirit-inspired ideal of unity in diversity. A mother of three spent more time in prayer, calling on the Spirit to help her meet the very different needs of each of her children. Neighbors — one a Democrat, the other a Republican — used the “conversations in the Spirit” approach by listening attentively, asking clarifying questions, and identifying common ground to achieve a better understanding of each other’s political affiliation which makes their personal interactions less guarded and more spontaneous.

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

**LESSON LEARNED:**

This is how God conquers the world’s evil — by humbling himself, taking charge of it. It is also the way that we can lift up others — not by judging, not by suggesting what to do, but by drawing near, empathizing, sharing God’s love.

—Pope Francis

change, full of new adventures. Even if you move from one townhouse to another on the other side of town, there will be new neighbors, and a new condo association, always an adventure. But you are not alone.

More than that, none of us are alone. We bring with us the One who told us to go and make disciples of all the world. Maybe it takes nothing more than saying you will be at the block party or beach party after Sunday Mass. You are still letting the Spirit of the Lord speak to others — others who might someday say: “We need God in our lives.” Or maybe you might invite someone who asks about your faith to join you at Mass, or at Life Teen or a campus ministry event, or, even better, to join you at an OCIA Inquiry meeting — one that you go to with the friend and even, perhaps, become the friend’s sponsor. You go with the Lord. And he or she goes, not just with you, but with the Lord who is guiding them through you.

And then there are those you meet who say that they used to be Catholic, and really still are, but they have not been to Church in years. You don’t just tell them about “Comeback Catholics,” or some such group welcoming people back into the faith — you join them, and they go with you and with the Lord to the meeting.

It is so easy for us to make the huge mistake of viewing the faith in purely historical terms. It is easy for us to view the events of Salvation History, as nothing more than history. Our personal celebrations of the birth of the Lord, Christmas, His Passion Death and Resurrection, Easter, the Ascension and the sending of the Holy Spirit, Pentecost, can become reflections on the past but not celebrations that we allow to have a personal impact on our lives.

But, truthfully, most of us, and most Catholics do not do this. We look to each celebration, each season, as an opportunity to continue to mature as Catholics, to become stronger in our faith, to grow closer to God. The Church gives us Advent and Lent to prepare for the celebrations of Christmas and Easter, but our growth does not stop on Christmas Day or Easter Sunday, or Pentecost. We celebrate these seasons not just with the joy of the past, but with the joy of our present. God has become one of us — He has saved us through His Son’s sacrifice of obedience and love, and He remains with us as we carry on the mandate of Pentecost to make disciples of all nations.

None of us have completed the mission the Lord has entrusted to us. Even if we retire, it is only from work, but never from the service of the Lord. So, young or not so young, today and every day is Pentecost. We all go forward to proclaim the Good News of Jesus Christ. And we go with the Lord, for the gift of Pentecost is ultimately that Jesus’ Spirit will be with us always.

—taken from the writings of Monsignor Joseph Pellegrino, 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 1<sup>st</sup> 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 2<sup>nd</sup> Sunday of each month. October 12<sup>th</sup>. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**



## HE REMAINS THROUGH THE SPIRIT:

My favorite verse in scripture is Matthew 28:20. It comes as the final instruction to the disciples immediately before the Lord's Ascension into heaven — "Know that I am with you always until the end of time." After telling them to go and make disciples of all nations, these eleven men, who had never left the immediate area of Palestine, probably never been outside of Galilee except Judea and Jerusalem — these men were told to go to all nations and then were assured by the Lord that he would go with them.

Tradition has it that Thomas wandered East through modern Iran and Afghanistan, and as far as Karla, India. But Thomas did not go alone — he had received the Holy Spirit; he went with the Lord. It is said that Peter traveled throughout Northern Turkey, and then all the way to Britain before eventually ending up in Rome. Peter had received the Holy Spirit; he traveled with the Lord. Andrew, it is said, traveled to the Scythians — the ancient ancestors of the Scots. Andrew had received the Holy Spirit; he traveled with the Lord. James Alphaeus — the second James on the list — went as far as Spain and then to Britain and Ireland. James had received the Holy Spirit; he traveled with the Lord. Simon the Zealot brought his fire to Egypt, Cyrene — now Libya — and the rest of Northern Africa. Simon had received the Holy Spirit; he traveled with the Lord. Jude traveled immediately east of the Holy Land. Philip went to Scythia — the region around the Black and Caspian Seas. Matthew went to Parthia — modern day Iran — and then as far as the west of India. Bartholomew went to Turkey. Matthias went to modern day Romania. And John may have traveled to France and also Britain — although he most probably was arrested in Ephesus, where he had cared for Mary — the Lord's mother and our mother. He was saved from death miraculously and eventually died peacefully in Turkey. He and the other apostles had received the Holy Spirit, and traveled with the Lord.

A miraculous event resulting in a miraculous change took place that first Pentecost. Eleven Disciples who had experienced the Risen Lord, but who still stayed behind a barred door in that Upper Room, felt the wind upon them and saw tongues of fire over each of them [see Acts 2:1-11]. They no longer feared what would happen to them if they were to proclaim the Gospel. They heard what the Lord mandated. They were to go, preach and baptize. They spoke to the crowds that first Pentecost. People heard their message; even those who did not speak Aramaic — the language that Jesus and the people of the area spoke. The Word of God would not be constrained by language. And so they went throughout the world proclaiming the Good News of Jesus Christ. And because they had received the Holy Spirit, the Lord went with them.

It is so important for us to realize that we also have received the Holy Spirit at our confirmation. Our confirmation was our personal Pentecost just as our baptism was our personal Easter. Because we have received His Spirit, the Lord is with us — wherever we go, whatever we do. And so, we travel from one section of the country to another, or from one country to another. Wherever we go, no matter how long we stay, we are given the mandate to make disciples of all nations and we are given the assurance that we are not alone. Because we have received the Holy Spirit, the Lord is with us.

My original love for the final message of Matthew was due to the feelings that I and everyone has that somehow, no matter how crowded our lives may be, we feel alone. But when feelings of loneliness come to me, I just say: "I am not alone. He is with me." I am sure that many of you here have experienced times that you feel alone — even when you are in a crowd. You might be a child in primary school, or a teen or young adult in high school or college, and have a feeling that it is just you against the world. But it is not. You and I have received the Holy Spirit. We are not alone. Jesus is with us.

I can remember that trip I took some 46 years ago, a long drive from New Jersey to Tarpon Springs — where I currently minister. I did not know one single person in the Diocese of St. Petersburg that I was going to serve. But I knew that I would not be alone. It is the same for all of us. Life is full of



## SEEING THE INVISIBLE:

God acts in visible and invisible ways. The scriptures describe God visiting our ancestors in visible form. God walked with Adam and Eve in the cool of the garden [See Genesis 3], visited Abraham in the heat of the afternoon by the oaks of Mamre [see Genesis 12], spoke to Moses face to face on Mount Sinai [see Exodus 31]. Of course, we as Christians believe that God became one of us in Jesus of Nazareth. Jesus is for us God made visible. But God's actions are not limited only to these visible manifestations. In fact, God acts more frequently and more universally in ways that we cannot see. This brings us to the Feast of Pentecost. Because today we celebrate the gift of the Spirit, and it is through the Spirit of God that God works invisibly in our lives and in our world. When we say: "I believe in the Holy Spirit," we say that God is present and active in all things, in all things but sin. When we say: "I believe in the Holy Spirit", we say that there is no natural process, no historical development that is independent of God. God is present invisibly in all things, guiding the events of nature and history.

The famous Jewish comedian, Heni Youngman, was famous for his one-liners. On his ninetieth birthday a friend asked him: "Heni, to what do you give credit for your long life?" Without skipping a beat, Youngman responded: "Breathing." There you have it. There's no argument about that. Where there is no breath, there is no life. It is our invisible breath which sustains our lives from minute to minute, day to day, year to year.

In John's gospel, Jesus breathes on the disciples and says: "Receive the Holy Spirit" [John 20:19-23]. It is the Spirit of God who is the breath of the world, working invisibly to carry creation towards the Kingdom. In the Holy Spirit we believe that there is no time or circumstance, in which God is not somehow invisibly active.

Let me just give you one example. You are the person you are largely because of the genetic makeup you receive from your parents. It was the genes from your mother or father which made you male or female, short or tall, healthy or prone to disease. But your parents in turn received their genetic makeup from their parents who each had two parents. So, as you move from generation to generation, the genetic material doubles. If we were to take a period of time, say 500 years — which amounts to about 21 generations — and do the math, everyone has over 2 million people in your gene pool. That is a huge amount of people. And you can be assured that in that pool there were some geniuses and some goofballs; there were some poets and some dunderheads; there were some lovers and some loners; some saints and some sinners. All of them made a contribution. All of them contributed to the people we are today.

What I just described was a natural process. All I did was do the math for the last 500 years. But because we believe in the Holy Spirit, we believe that that process was invisibly guided by God. God was working through the lives of all our ancestors to make us the unique daughter or son we are today.

In the Holy Spirit we believe that in every age and in every circumstance, God is present moving us toward the Kingdom. Such belief should give us constant cause for hope and for courage. It should give us cause for hope. If the Spirit of God is always active in every time and place, then there is a force in our world that is opposed to the evil that surrounds us. Even though there might be problems in our family, sickness in our body, or violence and hatred in our world, if the Spirit of God is invisibly moving among us, there is always the possibility that evil will be vanquished and that good will be victorious. If the invisible power of God is moving among us, there is always reason for hope. There is also reason for courage. If God's spirit is real and active, we can dare to do the right thing — even when we face opposition. We will dare to make peace even though there is no guarantee that the forces of hatred or violence will respond. We will dare to work for justice even though the powers of selfishness and greed seem overwhelming. We will support the poor and the vulnerable even though those who are unconcerned are indifferent. When we believe that the Spirit of God is active and moving among us, we will find the courage to work for what is right even though it seems impossible, because we know that we are not alone.

The Spirit of God is the breath of the world, constantly holding onto creation and moving it towards the Kingdom. Believing in that Spirit gives us constant reason for hope and for courage. We hope that God's that there will be a better future, that God's plan for creation will be done. We find the courage to cooperate with the Spirit to make God's plan a reality. —taken from the writings of Father George Smiga, which appear on the internet.



THE HEART OF PENTECOST:

The Feast of Pentecost occurs on the same day as the Jewish Feast of Weeks — which today is known in Jewish circles as *Shavuot*. This is no mistake. Allowing for various adjustments to the calendars over the years, Easter occurs on the Jewish feast of Passover, and their Feast of Weeks takes place fifty days later. The word “Pentecost” means “fifty days” — fifty days after Easter — and so the two Feasts correspond in timing.

Passover was a feast established to commemorate the day that God smote down the first born sons of the Egyptians and passed over the homes of the Israelites leading to their escape from slavery. Easter — Passover’s direct counterpart — commemorates our release from a much deeper and more insidious form of slavery — namely slavery to sin.

The Jewish Feast of Weeks was established to commemorate the day when God gave the Ten Commandments to Moses — thus establishing the Covenant between God and Ourselves. Pentecost, on the other hand, promulgates God’s new Law of Love consisting of the single commandment — “Love one another as I have loved you.” God writes this new law of love on our hearts through the outpouring of his Holy Spirit. In this way God establishes what we call the New Covenant. The Feast of Weeks was also a “harvest festival”, and we can see how there is a further parallel since that was the day chosen by God to begin the vast harvest of souls that was to come about through the preaching of the Apostles. It is interesting to note these parallels, and to see how these feasts have come into being, because in this way we achieve a greater understanding of their significance.



The Scripture readings for this Feast of Pentecost actually describe two outpourings of the Spirit — the first is recorded in the Gospel of John [20:19-23], and the second in Acts of the Apostles [2:1-11]. In John’s Gospel, Jesus comes into the room where the Apostles and disciples were hiding from the Jews. Jesus gives them the gift of peace — He breathes on them, and in this way pours out on them the Holy Spirit, and then gives them the gift of forgiveness. These two gifts of peace and forgiveness are still being imparted upon us through the work of the Church. Despite a few errors over the years — such as the Crusades — the Church has always preached the message of peace. It has constantly been involved in peace negotiations, and does everything it can to prevent nations from going to war because of its deep awareness of the great harm caused by armed conflict.

Of course, the pursuit of peace is deeper than merely trying to avoid war. What the Church really wants is for the spirit of peace to pervade the hearts of everyone in the world — only then can we know and experience peace in all its fullness.

It is significant that the outpouring of the Holy Spirit by Jesus on the Apostles is by means of “breathing on them”. Breath means life, and by breathing on them Jesus gives them new life — he gives them his Spirit. This is reminiscent of God breathing life into the nostrils of Adam and Eve. Now Jesus breathes forth the Spirit and gives the Apostles a completely new and extra dimension to life.

The disciples are also given authority — they are given the power to bind and loose, to forgive or retain sins. This ministry of forgiveness — particularly through the Sacrament of Reconciliation — has always been at the heart of the life of the Church. It constantly goes on in private with priests forever mediating God’s forgiveness through this wonderful healing sacrament.

But why is there power to retain sin? From one point of view this is because those ministering the

Sacrament of Reconciliation need to be sure that there is true contrition for sin — sorrow for one’s sin is essential if conversion is ever to occur. But clearly the Church’s principal job is to mediate God’s forgiveness.

When Jesus shows the disciples his wounds in his hands and his side, this involves more than just showing them that he is the same Risen Christ who died on the Cross — it is also to help them realize that they too will acquire those self-same wounds. Jesus wants them to know that to live the life of a disciple will lead them to suffering, and ultimately to glory. They should not be afraid of this, for it is part and parcel of a Christian life well lived.

We know the details of Pentecost Day very well — we know about the great noise of the wind; we know about the tongues of flame; and we know about the many languages. It certainly is an arresting story and must have been an extraordinary thing to have been present at. However, we should not spend too much time on the details of the actual event — instead we need to focus on the meaning of what happened on that great day.

What all these sounds and flames and tongues signified was that God was making himself manifest in a most profound way — He was showing to the people just how powerful the Holy Spirit really is, and how the Spirit is able to transform people’s lives in a most incredible way. What God is doing on that Pentecost Day is inaugurating the Church and giving it a huge push start on its tremendous mission to proclaim the Gospel to the ends of the Earth. He is impelling the disciples to leave that secret room and to go out fearlessly to the whole world.

Recall, for a moment, what happened at the Tower of Babel [see Genesis 11] — the people tried to build a tower that would reach to heaven; but they were disrupted by God changing their languages. What we see on Pentecost is the exact opposite of Babel — here all the people — who all speak different languages — hear the Gospel preached to them in their own language. This is something important. The Gospel is never foreign — each person is able to understand it in their own language. The Gospel is therefore intimate and familiar to everyone in the world. This great outpouring of the Spirit is a sign that one day every human being will be united under God, and that we will all be part of one Kingdom, proclaiming one faith and praising God in one language, the language of heaven.

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

READINGS FOR THE WEEK:

<b>Monday:</b>	Genesis 3:9-20, Acts 1:12-14, John 19:25-34
<b>Tuesday:</b>	2 Corinthians 1:18-22, Matthew 5:13-16
<b>Wednesday:</b>	Acts 11:21b-26; 13:1-3, Matthew 10:7-13
<b>Thursday:</b>	2 Corinthians 3:15-4:1, 3-6, Matthew 5:20-26
<b>Friday:</b>	Isaiah 61:1-3d, Luke 10:1-9
<b>Saturday:</b>	2 Corinthians 5:14-21, Matthew 5:33-37
<b>Most Holy Trinity:</b>	Proverbs 8:22-31, Romans 5:1-5, John 16:12-15

GET IT STRAIGHT:

It’s easy to get caught up in complaining about what everyone else is or isn’t doing. Remember, you can’t control their actions but you can control your own. Focus on your attitude, effort and actions. Be the best you that you can be and elevate the positivity around you.