

**CLOSING PRAYER:**

~ A PRAYER BEFORE THE EUCHARIST ~

I adore You,  
 Lord and Creator,  
 hidden in the Most Blessed Sacrament.  
 I adore You  
 for all the works of Your hands,  
 that reveal to me so much wisdom,  
 goodness and mercy, O Lord.  
 You have spread so much beauty  
 over the earth  
 and it tells me about Your beauty,  
 even though these beautiful things  
 are but a faint reflection of You,  
 incomprehensible Beauty.  
 And although You have hidden Yourself  
 and concealed Your beauty,  
 my eye,  
 enlightened by faith,  
 reaches You  
 and my soul recognizes its Creator,  
 its Highest Good,  
 and my heart is completely immersed in  
 prayer of adoration.

My Lord and Creator,  
 Your goodness encourages me  
 to converse with You.  
 Your mercy abolishes the chasm  
 which separates the Creator  
 from the creature.  
 To converse with You, O Lord,  
 is the delight of my heart.

In You I find everything  
 that my heart could desire.  
 Here You light illumines my mind,  
 enabling it to know You  
 more and more deeply.  
 Here streams of graces  
 flow down upon my heart.  
 Here my soul draws eternal life.  
 O my Lord and Creator,  
 You alone,  
 beyond all these gifts,  
 give Your own self to me  
 and unite Yourself  
 intimately to me.

O Christ,  
 let my greatest delight  
 be to see You loved  
 and Your praise and glory proclaimed,  
 especially the honor of Your mercy.  
 O Christ,  
 let me glorify Your goodness  
 and mercy to the last moment of my life,  
 with every drop of my blood  
 and every beat of my heart.  
 Would that I be transformed  
 into a hymn of adoration of You.  
 When I find myself on my deathbed,  
 may the last beat of my heart  
 be a loving hymn  
 glorifying Your unfathomable mercy.  
 Amen.

—St. Faustina

**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 FEAST OF CORPUS CHRISTI:**

The feast of Corpus Christi, one of the most solemn feasts of the Latin Church, can be traced to the Fourth Lateran Council in 1215, and its resolution of disputes over the nature of the Eucharist. The feast was first celebrated in Liège in 1246, thanks largely to the efforts of St. Julia of Mont Cornillon — a religious woman who not only popularized the feast, but also wrote key elements of an original office.



St. Juliana had a great devotion to the Blessed Sacrament from her youth and longed for a special feast to celebrate devotion to Our Lord’s Presence in the Blessed Sacrament. The saint had a vision of the Church under the appearance of a full moon which had one dark spot. During the vision, she heard a mysterious, heavenly voice explain that the moon represented the Church at that time, and the dark spot symbolized the fact that a great feast in honor of the Blessed Sacrament was missing from the liturgical calendar. St Juliana reported the vision to Bishop Robert de Thorete — then Bishop of Liège — who reported it to Pope Urban IV.

On the August 11, 1264, Pope Urban IV, having extolled the love of Our Savior as expressed in the Holy Eucharist, ordered the annual celebration of the Solemnity of Corpus Christi, in the universal Church. The bull also granted many indulgences to the faithful. To celebrate the feast, St Thomas Aquinas wrote the very beautiful liturgy celebrated on the Solemnity.

**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 take place following our 10 AM Mass. **This year, weather permitting, we will gather from 11:15 AM—1:30 PM under the shade of the trees right outside the chapel. Should it rain, the picnic will move indoors into the Howley Commons.** What a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and other treats will be part of our picnic. Cookies, and beverages are provided. **Pot Luck 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. Please indicate the side or dessert if you wish to bring one.** So here it comes once again. It will be a great event for the entire family.



**A YOUNG ADULT GROUP:**

A Young Adult group has formed at Our Lady Chapel. Their **next meeting will be following Mass on Sunday, 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.



**THE POWER OF GOD’S WORD:**

The Gospel is the word of life. It does not oppress people; on the contrary, it frees those who are slaves to the many evil spirits of this world: the spirit of vanity, attachment to money, pride, sensuality, and other addictions. The Gospel changes the heart, changes life, transforms evil inclinations into good intentions. The Gospel is capable of changing people!

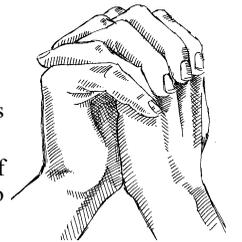
—Pope Francis

**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 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 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 Carol Hutchison, mother of former Religion Instructor, James Menkhous, who is under the care of hospice.
- For Andre Polsinelli, who is undergoing treatment for Parkinson’s Disease.
- For Brother John McMuldren, C.S.C., who is undergoing treatment for breathing issues.



**PRAYERS FOR THE DECEASED:**

- For Marie Harlan, sister of William Lavigna [‘68]
- For Sheila Hubman, wife of James Hubman [‘58]
- For John Mock, great-uncle of Lily [‘25] and Emily [‘28] Sell.
- For Morada Sabio, mother of Dan [‘78], Andrew [‘84] Sabio, Christina Sabio Socrates [‘85], Morada Sabio Mueller [‘91] and Victoria Sabio Findley [‘97], and grandmother of Ian [‘15], Sarah [‘15], Josh [‘17], Nikolas [‘21], and Nolan [‘29] Socrates, and future grandmother-in-law of Mary Sheehan [‘15].
- For Sister Anne Robinson, S.N.D.

**PRAYERS FOR OTHERS:**

- For the Victims of the Plane crash in India, and their families
- For an end to the war between Russia and Ukraine, and the political issues in Gaza and Iran.
- 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.

**COME HOME:**

Jesus is the host who wants to gather us around the table, the Good Shepherd who invites his people to a table where the cup is overflowing [see Psalm 23]. This is not a stern, harsh Lord, but the lamb of God who says: “Come into my home.” We can read the whole Bible with this image in mind. God is continually inviting us to dwell in the house of the Lord all the days of our life [see Psalm 27:4]. The Lord wants to be our home.

—Henri Nouwen

**WHERE’S THE EUCHARIST?**

With the number of Eucharists being cut drastically all over the world because of the priest shortage, it might be good to look at some of the first Christian concepts of that celebration. Early followers of the risen Jesus were so committed to the Eucharist that they even found Hebrew Scripture references to it in passages which modern scholars are convinced had nothing to do with Jesus or the Christian Breaking of Bread. On this Feast of the Body and Blood of Jesus, the Book of Genesis provides us with a classic example of such “eisegesis” [Genesis 14:18-20]. The author of the Letter to the Hebrews, for instance, especially zeroed in on two points — Melchizedek being a priest, and his offering Abraham’s army bread and wine [see Hebrews 5:7].

Yet Paul — our earliest biblical reference to the Lord’s Supper — stressed a completely different aspect of the Eucharistic action. Angered by the Eucharistic behavior of some in the Corinthian community toward the poor, the Apostle does more than just remind his readers of Jesus’ Last Supper words and actions. Paul emphatically states: “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” [1 Corinthians 11:18-26].

Back then, the Eucharist was celebrated in the context of community meal — an event in which everyone shared their food and drink with everyone else. Some of the Corinthian well-to-do resented the fact that the poor couldn’t bring anything to the meal. They seemed, for instance, to have announced to the wealthy that the Eucharist would start at 7:00 PM, and told the poor that it began at 7:30 PM. By the time the latter arrived, little of the meal remained. Because some refused to die by sharing their food with others, the poor went hungry.

Paul was convinced that the risen Jesus became present only when the community died enough to themselves to experience him/her in everyone participating in the celebration. For Paul, not to recognize the body of Christ in one another made one unworthy to receive the Eucharist. Unlike today’s theology, Jesus’ presence didn’t depend on having the right person say the right words over the right elements — it revolved around a commitment to be one with all who were present.

Luke’s gospel [9:11-17] of the multiplication of the loaves — with its reverences to the Lord’s Supper — also emphasize sharing.

All Scripture scholars agree that Luke’s theology of the Eucharist shaped the way he recorded this miraculous multiplication of the loaves. Since Luke faithfully copies most of Mark’s chapter 6 narrative, it is important to notice that his Jesus technically doesn’t feed the crowd — his followers do. When the Twelve make him aware of the hunger situation, Jesus doesn’t immediately take care of the problem. Instead, he tells his disciples: “Give them some food yourselves.”

Jesus quickly brushes aside their protest — “Five loaves and two fish are all we have” — telling them to arrange the 5,000 in groups small enough to be efficiently served. Then he takes their bread and fish, says a blessing over the meager fare, and returns it to them “to set before the crowd.” The people’s hunger is only taken care of by Jesus’ followers’ willingness to share what little they have.

If we’re serious about following our biblical Eucharistic theology, any modern reform of the Lord’s Supper must revolve around more than just changing ceremonial words and rituals. Somehow, we must create an opportunity for all to share with others. In all of the changes and adaptations that have taken place in the Liturgy over the many centuries, somehow, we have forgotten that Paul would have been uptight to discover that one day we’d remove the pot-luck dimension from the Breaking of Bread. He’d quickly demand we come up with something to replace it — something by which we could become one enough with those around us to make the risen Jesus present to all. Any ideas?

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

**REMEMBER THIS:**

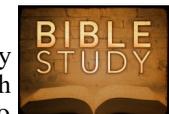
18 Feeling gratitude and not expressing it is like wrapping a present and not giving it.

—William Arthur Ward



**NEXT BIBLE STUDY — WEDNESDAY, JUNE 25<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, June 25<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: The Eucharist and Living the Life of the Spirit**

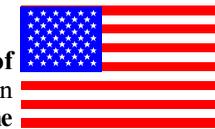
Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

**SCHEDULE FOR THE WEEK:**

Sunday, June 22: <b>Body &amp; Blood of Jesus</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, June 23:	<b>NO MASS</b>
Tuesday, June 24: <b>St. John the Baptist</b>	<b>NO MASS</b>
Wednesday, June 25:	<b>NO MASS</b>
Thursday, June 26:	<b>NO MASS</b>
Friday, June 27: <b>Sacred Heart of Jesus</b>	<b>NO MASS</b>
Saturday, June 28: <b>Sts. Peter &amp; Paul</b>	<b>5:00 PM</b> In-Person only
Sunday, June 29: <b>Sts. Peter &amp; Paul</b>	<b>10:00 AM</b> In-Person & Live Stream

**NO MASS ON INDEPENDENCE DAY:**

**The week of June 29<sup>th</sup> — July 5<sup>th</sup>, Fr. John is directing a Retreat at the Sisters of Notre Dame Mother House in Chardon.** July 4<sup>th</sup>, Independence Day, falls within the parameters of the Retreat, so **Fr. John will not be able to celebrate Mass here at the Chapel on the Holiday.** We apologize for this oversight in planning, and we hope that it will not be too great of an inconvenience for you to find another Parish where you may celebrate Mass, if you choose to do so. As Christians, on July 4<sup>th</sup>, we give thanks to God for the land placed in our care, and for the many peoples who call this land their home. We hope you and your family will observe a prayerful, and joyful celebration of the heritage of our nation.



**THE SANCTITY OF LIVING:**

How do we see the world as sacred again? By radical noticing. Looking for awe in all of life.

—Lucy Jones

**REFLECTION ON THIS WEEK’S THEME:**

Did you ever stop to realize how often Jesus sat at table and ate meals with others. Next to the Last Supper, probably the most famous meal that Jesus partook of was the meal that he shared with the two disciples on the road to Emmaus. This fact should remind us about how God loves to share meals with us. Whenever we are seated at the table for meals, Jesus is seated with us. If we only realized this, we would have an increased for the food and others at the table with us. This weekend, we celebrate the Feast of the Body and Blood of Jesus — formerly called “Corpus Christi” — the wonderful mystery of Jesus’ presence at the Eucharistic Table with us in his Body and Blood.

One way that we can help ourselves to make this experience more meaningful is by our calling to mind that each time we gather for meals — whether at home or in a restaurant — that grace is not a pre-meal ritual, but an experience of relationships. We give thanks for the food we are about to receive — but even more, we are grateful for the conversations — the grace offered us in the holy exchanges of love and reverence experienced between and among family and friends.

Whenever we gather at table, imagine the real presence of Jesus among ourselves and receive more reverently what we are eating of food and taking in as nourishment, what we are sharing by word and gestures. God is always setting us a table to receive life, hope, and love.

The Liturgy of the Word for this Feast of the Body and Blood of Jesus begins with a victory-celebration liturgy [Genesis 14:18-20]. For the previous thirteen years, there has been a war between kings. Abram, in the fourteenth year assisted in retaking property and people from the enemies. He returns to the king of Jerusalem — called during this time “Salem”. Melchizedek is both king and priest. He is grateful to God for this triumph. In a gesture of recognition to God for divine help, Melchizedek does a gesture of praise with words of blessings. Then Abram offers the king a gesture of reverence — a tenth of his goods. Abram is offered all the recovered possessions won in his victory; the king takes the recovered persons. But Abram raises his hand and states that nothing will be his — he is not to be enriched by the victory brought about by God.

Gestures and words are how humans celebrate — Melchizedek and Abram do something and say something. Melchizedek takes bread and wine — which are signs of God’s abundant kindness — and while offering them, he says a blessing by which he asks God to allow Abram to experience God’s love and care in his life. Abram makes a gesture of thanksgiving by offering the king a present of his own goods. Then Abram raises his hand in a gesture of praise to God Who has given the victory, and his words declare his refusal to profit personally from the victory.

Luke’s Gospel has several important features. The scene for the miraculous feeding of thousands takes place in a desert [Luke 9:11-17] — as did the miraculous feeding of the Israelites with manna. The inability of the apostles to find enough food is a lesson that the apostles themselves need to learn. They have just been “missioned”; they must learn to depend on the abundant care which God has for them. Jesus has the power and love to provide. There are twelve baskets of leftovers which do represent the new Israel founded on the preaching and good deeds of these same twelve.

It is important to notice that the preaching and healing of Jesus is tied closely to the feeding. It is quite beautiful that Jesus gives the duty of distribution to his friends whom he also gives the mission of distributing the teaching and healing work that Jesus had begun. The apostles are being prepared to be the leaders who serve as Jesus claims he is by his — Jesus is not the one who sits at table, but the One Who serves [see Luke 22:24].

In my personal family, there were six of us children growing up, and each night we would sit down

What if we considered our everyday activities as being like a procession manifesting the presence of Christ among us? Just as we process with the host, might we make ourselves a “monstrance” on the streets, showing the world our faith and God’s love for the world? We can do that only through participating in the life and love of Christ. As St. Augustine would as he distributed the Eucharist, receive what you are and be what you receive. This sharpens our eucharistic acclamation: “When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again.” Letting our lives proclaim Christ’s death and resurrection is our vocation. In this, we become all that we can be as human beings. Let us not be satisfied with anything less.

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

**SERVING THE LORD IN THE POOR — SAT. JULY 19<sup>th</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.

**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].**

**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 Ministers.



**BE WHAT [WHO] YOU RECEIVE:**

“Are you satisfied?” A bishop or his representative asks some version of that question to each person who wants to make vows as a religious. The intent is to be certain that the person is acting in freedom. It’s not a question of being perfect or perfectly free or happy — it’s a question about whether the person genuinely desires to make such a commitment. Being satisfied in this sense indicates that the person believes that being a member of this community will provide their best way to grow in relationship with God and call them forth to be all they can be in service to others.

In Luke’s Gospel on this Feast of the Body and Blood of Jesus, we hear that the sight of a hungry crowd led Jesus’ disciples to feel their inadequacy — it was not just that they did not have enough, but they felt that they were not enough. Then, Jesus blessed the little that comprised everything that they had. Working with him, there was enough to satisfy a large crowd with an abundance left over. There’s more than one miracle embedded in this account.

The real heart of the Scriptures for this Feast Day comes from Paul’s first letter to the Church at Corinth. Paul had just denounced what he probably would have named the “so-called Christian Community” in Corinth. The Corinthians were diverse in social class, finances, and, of course, experience. When they came to celebrate the Lord’s Supper, the wealthy — those who didn’t have to work from sun to sun, would arrive at their eucharistic meal long ahead of the laborers, and begin to enjoy the best of the banquet, often leaving only leftovers for their poorer sisters and brothers [1 Corinthians 11:18-26]. Paul warns that people who celebrate like that not only do more harm than good, but actually become guilty of destroying the body and blood of the Lord.

This background explains the meaning of Jesus’ words, “do this in memory of me.” Too often we take this command out of context, assuming that Jesus wanted us to repeat a ritual. Rather, “this” refers to how Jesus gave his body and blood for others — something far more demanding than reciting certain prayers and performing particular gestures.

The Book of Genesis features the obscure priest Melchizedek. He was the king of Salem — a name connected to Shalom, meaning that he was the king of peace [Genesis 14:18-20]. He may well have been a worshipper of the god, Zedek. His name occurs in only three books in the Scriptures — Genesis, Psalm 110, and the Letter to the Hebrews [see Hebrews 5:7], which mentions him in relation to Jesus, the last high priest. What made him important to the early church was his use of bread and wine as part of blessing Abram. Yet that was hardly unusual — bread and wine were the stuff of every day.

This may be the very point of mentioning him. Unlike great kings and specially dressed religious leaders, Melchizedek used the simplest thing possible — like the bread and fish of our Gospel, to offer his welcome and blessing to Abram and his traveling clan.

Traditionally, we celebrated this feast with processions and adoration of the Blessed Sacrament. In the past, when Catholics were a denigrated minority in many parts of our country, those processions expressed pride in our faith — publicly proclaiming belief in Christ’s real presence in the community through the Eucharist.

Eucharistic adoration invites people into quiet, meditative time that is so lacking in this world — a world that Pope Francis described in *Laudato Si’* as caught in an ongoing process of “rapidification” which makes their lives unceasingly hectic. Time for quiet in the presence of God is balm for the soul and a privileged entryway into an ever-deepening relationship with God.

These practices offer us significant, communal prayers, gestures and songs that express our thanks to God with mind, heart and body. At the same time, our Scripture Readings call us to allow our worship — especially our eucharistic worship — to mission us to the world as the body of Christ.



for a dinner that my dear mother had prepared. There was one thing we could not say upon arriving at our chair — “I don’t want...”. Eventually one would slip and mistakenly say the magic words and be quietly, but definitely, dismissed from dinner and advised to take up occupancy for the rest of the evening in our respective bedroom. This banishment allowed a larger portion for each of the wiser.

My mother was the preparer, my father the distributor; we were the served — the fed, the receivers and the nourished. What we celebrate each time we gather for the Sacred Meal of Jesus’ preparation and distribution, we mind our manners, relinquish our selectivity and we say the proper words which we all learned early at our family table — “Thank you” which is our liturgical “Amen!” There are those who say interiorly: “I don’t want” about the Real Presence in the Eucharist of the Catholic Church — they are saying that they do not want the mystery, the incomprehensible, the mind-stumping reality which Jesus handed over. God, like my own mother, prepared this meal for us by his whole life — given once and for all. It is easier to accept and receive symbols — they are understandable. To receive and “want” the tangible and consumable reality of his Body and Blood is sometimes more than we can handle — yet we are invited to “more than handle”, but hand on in our daily lives.

The Sacred Body and Blood of Jesus are the “Real Presence” of his continual desire to serve us and nourish us so that we might be and live what he claims us to be — and which we receive at each Sacred Meal. We are the served by our being “cum Panis” or “bread-withers”. As receivers we are moved to gratitude, and then we move to be his Body by being sent to serve all who are in various deserts or deserted by life’s false attractions.

We are not banished to our rooms, but sent to “love and serve the Lord” as he dwells in his sisters and brothers. What I “don’t want” is to be confined to my room of shame because I forgot to say “Thank You” for who God has given me to be. At the Sacred Table Jesus gives himself to us so that through us, he may give himself to others. This is what he “does want.”

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

**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!

**FAITH EDUCATION REGISTRATION BEGINS:**

**It is not too early to begin thinking about registering for Faith Education classes which will begin in the fall.** Faith Education is an important part of every young person’s formation. Please make sure that you have not forgotten this important responsibility for your children. Our Sessions go from **8:45—9:45 AM, on Sunday mornings**, with the hope that our children would then **participate in our 10:00 AM Family Mass**. Thank you for taking care of this important responsibility.

**THE JOY OF LIVING:**

The greatest gift I have to offer is my own joy of living, my own inner peace, my own silence and solitude, my own sense of well-being. When I ask myself: “Who helps me the most?” I must answer: “The one who is willing to share his or her life with me.”

—Henri Nouwen

**THE EUCHARIST IS THE MYSTICAL BODY OF CHRIST:**

Many Christians around us today do not accept the truth of Jesus’ words about His Body and Blood. For us as Catholics, however, along with Eastern Orthodox Christians, this teaching of Jesus is central to the very nature of the Church. Without the Body and Blood of Christ, the Church wouldn’t be what it is. The Eucharist makes the Church and the Church makes the Eucharist. Without Christ’s sacrifice of His Body and Blood there would be no priesthood. The Holy Sacrifice of the Mass is central to the very existence of the Church. Likewise, it is central to our life as Catholics. Because of it we can access heaven, whereas before Christ gave it to us heaven’s doors were closed. The Eucharist and the Church are God’s marvelous gifts to us. They are not of our making.

Jesus Christ saves us from our sins by offering the totality of Himself to our Father in heaven, offering His body, blood, soul, and divinity — his very person. Jesus continues this one sacrifice of Himself down through the ages of human history in the Holy Sacrifice of the Mass. In the Mass, Jesus takes us into Himself. Through Him, with Him, and in Him, He then returns us back home to our Father in heaven. It is a dynamic act, a continuing act — not something that happened only once over 2,000 years ago just outside the walls of Jerusalem.



When we celebrate the Holy Sacrifice of the Mass during the offertory prayers, the priest takes a cruet of water and mingles a few drops of that water into the wine. As he does so he will pray: “By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.” Moments later during the Eucharistic Prayer, the priest calls down the Holy Spirit, asking God to consecrate the mingled water and wine into the Blood of Christ. It is in our mingled humanity with Christ’s divinity that the life of God the Son comes to us in the Eucharist. The Church is never more Church than in that moment. In the Eucharist, God’s life and our human life are fused together.

Hopefully, when we spend time in Eucharistic adoration outside of Mass, we make the proper connection between the Body and Blood of Christ in the Eucharist with the Mystical Body of Christ that is present and active in the world. After all, when we receive the Eucharist in holy Mass, the idea is to take the true and real presence of Christ within us out into the world. We celebrate Mass not simply as a private devotion to save ourselves and enliven individual holiness within us. Yes, we do that but with the greater purpose of carrying out our Father’s mission. He sent His Son into the world not to condemn it, but to save it. Christ’s mission is our mission. All Eucharistic devotion is quite central to that mission — a mission that is active, not passive, in the world, not separate from it.

Many centuries ago theologians spoke of the Eucharist as the Mystical Body of Christ. The phrase is often used today to identify the Church. Once again we need to realize that we must bring Christ into our life and the lives of those around us. Jesus did not come just to save us as individuals; He came to save us and those around us — all God’s people. The Eucharist is the Church because we become the Church in the Eucharist.

In the *Constitution on the Sacred Liturgy*, the Fathers of the Second Vatican Council reminded us that “the liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord’s supper” [#10].

The Body of Christ takes us into Jesus’ entire life — a life given over to God in every way at every moment. His death on the cross was the culmination of His life among us as Jesus of Nazareth. Christ’s resurrection was the beginning of His life as the Spirit-filled Christ risen in glory. This is what we mean

Christ’s love the energy needed to make their lives an authentic sign of the presence of the risen Lord. I ask all consecrated men and women to show by their Eucharistic lives, the splendor and the beauty of belonging totally to the Lord.  
—Pope Benedict XVI

**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 [6/14/25] \_\_\_\_\_ \$ 45.00**  
**Total Offerings: Sunday [6/15/25] \_\_\_\_\_ \$ 470.00**

**WINE, BREAD, and FISH:**

The first meals Jesus shared with his community included bread and fish, while a meal of bread and wine became the official meal of the church. The tradition of table fellowship shows up in many places in the Christian Scriptures — for example, the several loaves and fishes accounts in the Gospels [see Luke 9:10–17 as one example]. Scholars say now that even while Jesus was still alive, there seemed to be two traditions of open table fellowship — one of bread and wine, the other of bread and fish. The bread and wine finally won out — that meal is what we call the Mass today in the Roman Catholic church.

But the bread and fish stories also point to an open table fellowship tradition. The exciting thing about these stories is that they emphasize surplus and outside guests. At the end of each event, there are seven or twelve baskets left over. That surplus seems to be a point of this form of table fellowship. It’s a type of meal we’d call a potluck supper today. Apparently, Jesus invited everybody to bring their food together and there was plenty for all the poor and then some.

It’s unfortunate that we lost the bread and fish ritual meal, because the bread and wine ritual meal didn’t emphasize this idea of surplus — real food that actually fed the poor. The bread and wine tradition lent itself more to purity codes, insider/outsider dynamics, and ritualization. The bread and fish tradition, if retained, might have contributed to issues of justice, community, and social reordering. We see this after the resurrection. In John 21:1–14, the apostles are out on the lake. They see Jesus on the shore, cooking fish at a charcoal fire. He invites them to come share bread and fish.

While we remember the first charcoal fire of Peter’s denial [see John 18], Jesus invites Peter now to another charcoal fire, where they share the bread and the fish, and in effect says to Peter: “Peter, it’s okay. Forget it.” It seems now that the bread and fish meal also has a healing, reconciling significance. What a shame we have lost this.

It’s very likely that the Last Supper was a Passover meal of open table fellowship, and evolved into a ritualized offering of bread and wine. The disciples had come to understand it as a way of gathering, as the way to define their reality and their relationship to one another. It became for them a powerful symbol of unity, of giving and sharing, of breaking the self and giving the self over.

—Father Richard Rohr, O.F.M. 15

that guide Christians in their involvement in today's burning social issues. This teaching — the fruit of the Church's whole history — is distinguished by realism and moderation — it can help to avoid misguided compromises or false utopias.

Finally, to develop a profound Eucharistic spirituality that is also capable of significantly affecting the fabric of society, the Christian people, in giving thanks to God through the Eucharist, should be conscious that they do so in the name of all creation, aspiring to the sanctification of the world and working intensely to that end. The Eucharist itself powerfully illuminates human history and the whole cosmos. In this sacramental perspective we learn, day by day, that every ecclesial event is a kind of sign by which God makes himself known and challenges us. The Eucharistic form of life can thus help foster a real change in the way we approach history and the world. The liturgy itself teaches us this, when, during the presentation of the gifts, the priest raises to God a prayer of blessing and petition over the bread and wine — “fruit of the earth”, “fruit of the vine” and “work of human hands”. With these words, the rite not only includes in our offering to God all human efforts and activity, but also leads us to see the world as God's creation, which brings forth everything we need for our sustenance. The world is not something indifferent — raw material to be utilized simply as we see fit. Rather, it is part of God's good plan, in which all of us are called to be sons and daughters in the one Son of God, Jesus Christ [see Ephesians 1:4-12]. The justified concern about threats to the environment present in so many parts of the world is reinforced by Christian hope, which commits us to working responsibly for the protection of creation. The relationship between the Eucharist and the cosmos helps us to see the unity of God's plan and to grasp the profound relationship between creation and the “new creation” inaugurated in the resurrection of Christ — the new Adam. Even now we take part in that new creation by virtue of our Baptism [see Colossians 2:12-14]). Our Christian life, nourished by the Eucharist, gives us a glimpse of that new world — new heavens and a new earth — where the new Jerusalem comes down from heaven, from God — “prepared as a bride adorned for her husband” [Revelation 21:2].

Dear brothers and sisters, the Eucharist is at the root of every form of holiness, and each of us is called to the fullness of life in the Holy Spirit. How many saints have advanced along the way of perfection thanks to their Eucharistic devotion! From Saint Ignatius of Antioch to Saint Augustine, from Saint Anthony Abbot to Saint Benedict, from Saint Francis of Assisi to Saint Thomas Aquinas, from Saint Clare of Assisi to Saint Catherine of Siena, from Saint Paschal Baylon to Saint Peter Julian Eymard, from Saint Alphonsus Liguori to Blessed Charles de Foucauld, from Saint John Mary Vianney to Saint Thérèse of Lisieux, from Saint Pius of Pietrelcina to Blessed Teresa of Calcutta, from Blessed Piergiorgio Frassati to Blessed Ivan Merz — to name only a few — holiness has always found its centre in the sacrament of the Eucharist.

This most holy mystery thus needs to be firmly believed, devoutly celebrated, and intensely lived in the Church. Jesus' gift of himself in the sacrament which is the memorial of his passion tells us that the success of our lives is found in our participation in the Trinitarian life offered to us truly and definitively in him. The celebration and worship of the Eucharist enable us to draw near to God's love and to persevere in that love until we are united with the Lord whom we love. The offering of our lives — our fellowship with the whole community of believers and our solidarity with all men and women — are essential aspects of that *logiké latreia* — spiritual worship, holy and pleasing to God [see Romans 12:1], which transforms every aspect of our human existence, to the glory of God. I therefore ask all pastors to spare no effort in promoting an authentically Eucharistic Christian spirituality. Priests, deacons and all those who carry out a Eucharistic ministry should always be able to find in this service, exercised with care and constant preparation, the strength and inspiration needed for their personal and communal path of sanctification. I exhort the lay faithful, and families in particular, to find ever anew in the sacrament of



when we enter into “the Paschal Mystery”. When we receive the Body of Christ we enter into His life — His life in its fullest extent. We do not enter it simply because we will to do so, we enter into it because we are called and empowered to do so by the Holy Spirit. The Mass — the Eucharist — is not something we watch; it is something we do.

God calls us to Himself not in some remote and distant heaven, but here on earth. His call is to us now; His call is present. Our response is not some future response — our response is now, here on earth. The bread and wine we offer at Mass symbolize the sacrifices of ourselves. Our giving thanks in the Eucharistic Prayer is our surrendering ourselves to God in Christ's surrendering of Himself to His Father.

We should never simply “get” or “receive” the Eucharist. We enter into the Eucharist whenever we receive Holy Communion — we enter into the totality of Christ's incarnate life among us. There is an intrinsic interconnection between the Holy Sacrifice of the Mass — which we call Eucharist, Holy Communion, and the Blessed Sacrament. In this sense, “receiving Holy Communion” is a dynamic reality — Holy Communion is the act of receiving Christ. And in so doing, Christ receives us, and by the power of the Holy Spirit presents us to the Father.

The intended result of our active participation in the whole offering of the Mass will be found in an ethic of life that participates in Christ's active life in our world — a life that is sent into the world “so that the world might believe” in God's caring love for us all as His children. We are here at Mass in order to be sent — sent with God's enterprise, with God's meaning and purpose for our lives. We come to Mass to join ourselves into Christ in His Mystical Body and into His mission among us.

The purpose of Mass is not to be seen as an action wherein the priest simply consecrates hosts; some people think their participation in the Eucharistic Prayer is all about watching the priest and then receiving Holy Communion. Truly it is much more. Our Holy Communion incorporates us into the Body of Christ, but our incorporation is not something that we simply receive. We are taken up rather into the totality of what Jesus Christ is all about so that through Him, with Him, and in Him, all honor and glory will be given to our Father in heaven.

May you fully, actively, and intentionally participate in that reality, a reality summed up in the dynamism of Corpus Christi. May the Body and Blood of our risen Lord Jesus Christ bring us together into eternal life.

—taken from the writings of Father Charles Irvin

## BASKETBALL SKILLS CAMPS:

Once again this summer, Gilmour Varsity Boy's Basketball Coach, Dan DeCrane, along with many of his players, is hosting a series of Basketball Skills Camps at various local parishes for grades 3-8. The first camp [Skills Camp] is July 8-10 and will take place at St. Paschal Baylon Parish from 9AM-12 noon; the second camp [Skills Camp] is July 16-18 and will take place at St. Francis of Assisi Parish from 9 AM-12 noon; the third camp [Shooting Camp] is July 21-22 and will take place at St. Paschal Baylon Parish from 9 AM-11:30 AM.

To Register: [Gilmour.org/BasketballSkills](http://Gilmour.org/BasketballSkills)



Come and enjoy some time with your friends, and get better at the game of basketball. You will have a lot of fun and improve yourself at the same time.

## 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].



**FOUR EUCHARISTIC WORDS:**

A proud grandpa was responsible for babysitting his six-year old grandson. They had a great day, playing games and having fun. Then the grandpa worked very hard to prepare a delicious supper for them to eat. But when he put the food on the table, his grandson wanted none of it. The grandfather pleaded and cajoled and threatened — all to no avail. Finally, he threw up his hands and said: “What am I going to do? You don’t like soup. You don’t like meat. You don’t like bread. You don’t like vegetables. What do you like?”

The boy thought for a moment and then with a clever smile said: “ I like you, Grandpa.”

Now there is no question that we need to eat food to live. But the comment of this boy points out that we need more than food. Our lives are ultimately about the people who are in our lives—our families, our friends, those who we love and serve. And that truth is an important one for us to remember today as we celebrate the Feast of the Body and Blood of the Lord. In this feast we celebrate a wondrous food. We as Catholics believe that when we share the Eucharist together, the bread and wine on the altar become the body and blood of Jesus, the real presence of Christ for us. It is this wondrous food which we can receive and bring into our hearts.

But even though this food is miraculous, our Eucharistic food is not an end in itself. The Eucharist also offers us a pattern of living that we are called to follow. That pattern is very clear in Luke’s gospel. When Jesus feeds the multitude, his action is described by four verbs — four very important verbs. We might even call them the four Eucharistic verbs, because these verbs are used to describe Jesus’ action, not only in this scene but also at the Last Supper and in every Mass during the Eucharistic Prayer.

The four verbs are these: take, bless, break, give.

In Luke’s gospel, we are told that Jesus took the loaves, blessed them, broke them, and then gave them to the disciples to give to the people. All ate and were satisfied [Luke 9:11-17]. These four verbs do not only to describe Jesus’ action in the Eucharist, but also provide for us to a pattern that we are called to follow.

We are called to take and bless, to break and give. We are called to take and bless. To take is to recognize God’s blessing in our lives. When we own the gifts we have been given, we are led to bless God, to thank God for our gifts. So the first two verbs call us to take and bless, to take and be thankful. What do we have to be thankful for? Many things: our health, our time, our family and friends, our talents, our abilities, our faith. All of these things are gifts and blessings. We must not walk through life in a daze, ignorant of what we have been given. We must recognize our gifts. We must take them and bless God who has given them to us.

So first we take and bless, but that is not enough. The gifts for which we are thankful must also be given. But before we can give we must break. The image comes from the bread. Before bread can be given to others it must be broken, because one cannot eat a whole loaf at once. In the same way, the gifts that we want to give to one another must be broken so that they are accessible. They must be broken so that they can be received easily by those to whom we give them. We might truly love others but if we don’t have the words, if we don’t have the patience, if we don’t have the strength to tell others of that love, our love can never be given or received. So, the first step for each of us before we can give, is to make sure that we allow our gifts to be accessible. That means that we need to break in ourselves anything that hinders the giving of our gift. We need to break ourselves by being willing to change, to change whatever is necessary to allow the giving to happen. For some of us, we must change by being more aggressive. Others will need to be more humble or quiet. Some of us have to speak louder. Others more softly. Whatever change is required to allow our gift to be given, we must enact it. Unless our gifts are accessible to others and freely offered, the giving will not have an effect.



nonetheless the Church cannot and must not remain on the sidelines in the struggle for justice. The Church has to play her part through rational argument, and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper.

In discussing the social responsibility of all Christians, the recent apostolic Synod noted that the sacrifice of Christ is a mystery of liberation that constantly and insistently challenges us. As followers of Jesus, we are all urged to be true promoters of peace and justice. In fact, all who partake of the Eucharist must commit themselves to peacemaking in our world scarred by violence and war, and today in particular, by terrorism, economic corruption and sexual exploitation. All these problems give rise in turn to others no less troubling and disheartening. We know that there can be no superficial solutions to these issues. Precisely because of the mystery we celebrate, we must denounce situations contrary to human dignity, since Christ shed his blood for all, and at the same time, we must affirm the inestimable value of each individual person.

We cannot remain passive before certain processes of globalization which not infrequently increase the gap between the rich and the poor worldwide. We must denounce those who squander the earth’s riches, provoking inequalities that cry out to heaven [see James 5:4]. For example, it is impossible to remain silent before the distressing images of huge camps throughout the world of displaced persons and refugees, who are living in makeshift conditions in order to escape a worse fate, yet are still in dire need. Are these human beings not our brothers and sisters? Do their children not come into the world with the same legitimate expectations of happiness as other children? The Lord Jesus, the bread of eternal life, spurs us to be mindful of the situations of extreme poverty in which a great part of humanity still lives — these are situations for which human beings bear a clear and disquieting responsibility. Indeed, on the basis of available statistical data, it can be said that less than half of the huge sums spent worldwide on armaments would be more than sufficient to liberate the immense masses of the poor from destitution. This challenges humanity’s conscience. To peoples living below the poverty line, more as a result of situations to do with international political, commercial and cultural relations than as a result of circumstances beyond anyone’s control, our common commitment to truth can and must give new hope.

The food of truth demands that we denounce inhumane situations in which people starve to death because of injustice and exploitation, and it gives us renewed strength and courage to work tirelessly in the service of the civilization of love. From the beginning, Christians were concerned to share their goods [see Acts 4:32] and to help the poor [see Romans 15:26]. The alms collected in our liturgical assemblies are an eloquent reminder of this, and they are also necessary for meeting today’s needs. The Church’s charitable institutions — especially *Caritas* — carry out at various levels the important work of assisting the needy, especially the poorest. Inspired by the Eucharist, the sacrament of charity, they become a concrete expression of that charity — they are to be praised and encouraged for their commitment to solidarity in our world.

The mystery of the Eucharist inspires and impels us to work courageously within our world to bring about that renewal of relationships which has its inexhaustible source in God’s gift. The prayer which we repeat at every Mass —“Give us this day our daily bread” — obliges us to do everything possible, in cooperation with international, state and private institutions, to end or at least reduce the scandal of hunger and malnutrition afflicting so many millions of people in our world — especially in developing countries. In a particular way, the Christian laity, formed at the school of the Eucharist, are called to assume their specific political and social responsibilities. To do so, they need to be adequately prepared through practical education in charity and justice. To this end, the Apostolic Synod considered it necessary for Dioceses and Christian communities to teach and promote the Church’s social doctrine. In this precious legacy handed down from the earliest ecclesial tradition, we find elements of great wisdom

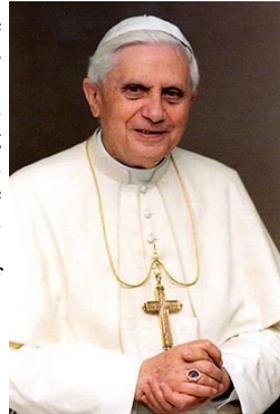


**THE EUCHARIST — A MYSTERY TO BE OFFERED TO THE WORLD:**

Pope Benedict XVI was pope from 2005-2013. He was a scholar and a deeply spiritual person. In February, 2007, Pope Benedict XVI issued an Encyclical on the Eucharist, entitled: *The Sacrament of Charity*. The encyclical contains some very powerful reflections on the graces of this great sacrament. But most powerful of all is Benedict's reflection on *The Eucharist, a mystery to be offered to the world* — the final section of the encyclical. Happy Reflection.

**The Eucharist, a mystery to be offered to the world.** “The bread I will give is my flesh for the life of the world” [John 6:51] — in these words, Jesus reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. The Gospels frequently speak of Jesus' feelings towards others — especially the suffering and sinners [see Matthew 20:34; Mark 6:34; and Luke 19:41]. Through a profoundly human sensibility Jesus expresses God's saving will for all people — that they may have true life. Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist, Jesus also makes us witnesses of God's compassion towards all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity towards neighbor, which consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God — an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ. In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them “to the end” [John 13:1]. Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become “bread that is broken” for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged — “You yourselves, give them something to eat” [Matthew 14:16]. Each of us is truly called, together with Jesus, to be bread broken for the life of the world.

The union with Christ brought about by the Eucharist also brings a newness to our social relations, for this sacramental ‘mysticism’ is social in character. Indeed, union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; for I can belong to him only in union with all those who have become, or who will become, his own. The relationship between the Eucharistic mystery and social commitment must be made explicit. The Eucharist is the sacrament of communion between brothers and sisters who allow themselves to be reconciled in Christ, who made of Jews and pagans one people, tearing down the wall of hostility which divided them [see Ephesians 2:14]. Only this constant impulse towards reconciliation enables us to partake worthily of the Body and Blood of Christ [see Matthew 5:23-24]. In the memorial of his sacrifice, the Lord strengthens our fraternal communion and, in a particular way, urges those in conflict to hasten their reconciliation by opening themselves to dialogue and a commitment to justice. Certainly, the restoration of justice, reconciliation and forgiveness are the conditions for building true peace. The recognition of this fact leads to a determination to transform unjust structures, and to restore respect for the dignity of all men and women created in God's image and likeness. Through the concrete fulfillment of this responsibility, the Eucharist becomes in life what it signifies in its celebration. As I have had occasion to say, it is not the proper task of the Church to engage in the political work of bringing about the most just society possible;



The four verbs used to describe Jesus in Luke's gospel are meant to remind us that the Eucharist is more than the miraculous change of the bread and wine. It calls for a change in us. The Eucharist offers each one of us a pattern of living. We must take the gifts that are given and thank God for them. Then we must break anything that hinders us from giving those gifts to others. Take. Bless. Break. Give. These are the four verbs that describe Jesus' institution of the Eucharist. These are the four verbs we use every time we come together to celebrate the Mass. These are the four actions on which we must pattern our lives always!

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

**LIVING THE EUCHARIST:**

Mahatma Gandhi was once asked a question about Father Damien of Molokai — the priest who died serving the lepers. Gandhi said: “The political and journalistic world can boast of very few heroes who compare with Father Damien of Molokai. The Catholic Church, on the contrary, counts by the thousands those who after the example of Fr. Damien have devoted themselves to the victims of leprosy. It is worthwhile to look for the sources of such heroism.”

That's a great question — what is the source of the heroism of people like St. Damien of Molokai and his successor, St. Marianne Cope? The answer comes to us in the Feast of the Body and Blood of Jesus. St. Paul talks how Jesus took bread and said: “This is my body,” and with the chalice of wine: “this is the covenant of my blood.” Then St. Paul concludes: “As often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes.” [1 Corinthians 11:18-26]. When we participate in and receive the Eucharist — the Body and Blood of Jesus — we mystically enter his death and resurrection. That should give us strength — strength to spend our lives in service. Now, while you and I are not St. Damien or St. Marianne, the Eucharist calls us — like them — to give our lives for others.

In order for the Eucharist to have power, it requires a couple of things — [1] As Pope Francis referred to receiving Holy Communion as a “Eucharistic coherence.” Eucharistic coherence, —that's a big word. It means this: “People cannot receive the Eucharist and at the same time act and speak against the commandments.” When he was the Cardinal of Buenos Aires, Pope Francis emphasized the commandments regarding respect for human life from conception through natural death — and every moment between. We see Pope Francis living that teaching in the way he shows special attention to the infirm and the disabled.

[2] Besides Eucharistic coherence, we need something else — gratitude. The word, Eucharist, means “thanksgiving”. On this Feast of the Body and Blood of Jesus, one such act of thanksgiving would be to spend some time in prayer after receiving the Eucharist. We lose the value of Communion if we “eat and run”.

A priest once stopped someone as they were leaving Mass early; he reminded them that “only one person left the Last Supper early”! One time St. Philip Neri saw someone leaving church right after Communion, and he sent servers with candles and bells to accompany the person. The person stormed back into the church and confronted the priest — “What kind of joke is this?”, they demanded. St. Philip Neri said: “It's no joke. The rules of the liturgy say the Blessed Sacrament should be treated with reverence. You left the church immediately with no prayer of thanksgiving. You were carrying the Blessed Sacrament within you. So I asked the servers to accompany you to honor Him.”

After receiving the Eucharist, each of us is a tabernacle — the physical presence of Jesus continues to be in us. That's why we have not only the Communion hymn, but a reflective period of song and silence, followed the Communion Prayer — and even the announcements — to build up the Body of Christ in practical ways.

Use well the time after receiving the Eucharist to praise and thank Jesus from the bottom of your heart. And always remember: “As often as you eat this bread and drink this cup,” says the Apostle Paul, “you proclaim the death of the Lord until he comes.”

—taken from the writings of Father Phil Bloom, which appear on the internet 9

**EUCCHARIST — FEEDING AND HEALING:**

Melchizedek is a very important and yet rather mysterious figure in the story of our salvation [Genesis 14:18-20]. He occurs in only two places in the Old Testament — [1] in the Book of Genesis, and [2] in Psalm 110, which quotes the famous line: “You are a priest forever according to the Order of Melchizedek.”

Abraham has come to the aid of the Five Kings from the fertile plain around the Dead Sea where his nephew Lot has settled. They had been overcome by four other Kings; but when Abraham heard this, he and three hundred and eighteen members of his household immediately fell upon the enemy and defeated them. On his return home to the Oaks of Mamre, Abraham meets with the King of Sodom. Melchizedek mysteriously appears bearing gifts of bread and wine. We are told that Melchizedek was “King of Salem” which is usually identified as Jerusalem. But we are also told that he was a Priest of God the Most High. Melchizedek does two things — [1] he pronounces God’s blessing on Abraham, and [2] he blesses the Most High God. In response to this, Abraham gives Melchizedek a tithe of everything he possessed.

You can immediately see the strong Eucharistic overtones to this event — the offering of bread and wine being only the most obvious. Also important is the blessing of Abraham by God which Melchizedek pronounces, and then Melchizedek’s subsequent blessing of and giving thanks to God for the victory given to Abraham.

This is precisely what happens in the Eucharist — God blesses us, and we in our turn praise, bless, and thank him. It is after all “a holy exchange of gifts.” The priest performs a crucial role in all this — for it is he who pronounces God’s blessing, and he who is the conduit for the blessing and thanksgiving given to God on behalf of the people.

The fact that Melchizedek is at the same time a king and a priest also echoes Christ’s priestly and kingly functions. Melchizedek is an important foreshadowing of Christ, and indeed his appearance most particularly points to the significance of the Eucharist as the key way in which the salvation won by Christ is made present to the world.

These Eucharistic overtones are reinforced in Luke’s Gospel [9:11-17]. What is particularly interesting is the fact that the words used to describe this multiplication of the loaves by Jesus are exactly the same words that are used at the Last Supper — “took, blessed, broke, gave”. These are words that we are very familiar with; and they summarize the four movements within the Mass.

There are two very important elements of the Eucharist that are present in the multiplication of the loaves — feeding and healing. The whole context of this great miracle is that of healing. The Gospel story begins with Jesus making the crowds welcome; then he talks with them about the Kingdom of God; and, finally, Jesus cures those who were in need of healing.

We don’t know how long Jesus spent healing the people that day, but we can infer that it must have been quite a long time since it was late afternoon, and the disciples were concerned about how the people would make arrangements to spend the night. It is at this point — after a long session of teaching and healing — that the miracle occurs.

The feeding takes place on two levels — there is the obvious feeding of our bodies with bread and wine, but also, there is the sustenance of our souls that only this food from heaven can provide.

Today in the Eucharist, we only receive a mere morsel of bread, and possibly just a sip of wine. But on that day everyone ate as much as they wanted. However, the provision of actual food remains important, since it reflects the fact that God gives us everything we need on which to live. It is, after all, his response to our prayer “to give us this day our daily bread.”

The Eucharist is above all a healing sacrament — it restores us to union with God; it is a memorial

of our salvation, and a concrete reminder of the sacrifice that Christ made on our behalf. It is therefore the sign “par excellence” of God’s overflowing love for us. And what can be more healing than love?

We know that, for all the medicines and surgery provided by the doctors, it is the nurse’s TLC — her tender loving care — that effects the real healing. Without this vital and very practical application of love, no medical intervention would accomplish lasting healing.

The Eucharist is healing at its most efficacious because it works at the very deepest level of our being. The Eucharist makes present our salvation and connects us to life eternal. It looks not to the short term healing of our bodies, but to the long term healing of our souls — it is concerned above all with our eternal welfare.

Jesus’ encounter in Luke’s gospel began with Jesus making the people feel welcome. What is clear here is the fact that what Jesus must have done involved more than just a few, brief words of greeting — he truly made them welcome. This provides us with the keynote of hospitality that is so relevant when we are talking about the Eucharist. This is no ordinary person who makes us welcome — it is the Lord himself. And his welcome is no mere form of words — it is an open invitation to share in his life, and indeed to spend the whole of eternity with him.

This is what the Eucharist is all about — us sharing in God’s own life. This is the meaning of the salvation that we celebrate — that we are made fit to live forever with God in his eternal Kingdom.

Strangely, some Christian denominations never celebrate the Eucharist; some others only once a month or once a week. But in the Catholic Church, we see the Eucharist in all its aspects and understand that it is the gate to heaven and therefore the central act of our worship. It is indeed therefore something for all days and for every day. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet.

**READINGS FOR THE WEEK:**

**Monday:** Genesis 12:1-9, Matthew 7:1-5

**Tuesday:** Isaiah 49:1-6, Acts 13:22-26, Luke 1:57-66,80

**Wednesday:** Genesis 15:1-18, Matthew 7:15-20

**Thursday:** Genesis 16:1-16, Matthew 7:21-29

**Friday:** Ezekiel 34:11-16, Romans 5:5-11, Luke 15:3-7

**Saturday:** Genesis 18:1-15, Matthew 8:5-17

**Sts. Peter & Paul:** Acts 12:1-11, 2 Timothy 4:6-18, Matthew 16:13-19

**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].**