

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.

Most Holy Trinity

WELCOME ALUMNI:

This weekend, we honor our alumni — both from Gilmour and Glen Oak — and we would like to extend a warm welcome to all who have returned to our campus — particularly those who have joined with us to share in Eucharist. **Special congratulations to the Class of 1976 who are observing their 50th anniversary and to the Class of 2001 who are observing their 25th anniversary this year.** Also a very special welcome goes out to the Class of 1971 who are celebrating their 55th anniversary, to the Class of 1966 who are celebrating their 60th anniversary, to the Class of 1961 who are celebrating their 65th anniversary, to the Class of 1956 who are celebrating their 70th anniversary, and to the Class of 1951 who are celebrating their 75th anniversary. God bless you. May the Lord continue to bless all those who have passed through our campus; we are enriched because you have been here.



PLAY BALL!

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains. **Join us on Friday, June 12th as the Captains take on the West Michigan Whitecaps.** 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 Italian Sausage, Chicken Sandwiches, Mac & Cheese, Chips, Cookies and beverages. The meal will be available until 7:30 PM. Cost is \$30 per person and includes the buffet and a box seat ticket. The game will be followed by fireworks celebrating America's 250th Birthday. You will need to RSVP: please put your name on the Sign-Up Sheet on the easel in the Chapel narthex. Or you can call the Chapel Office [440-473-3560] or email Patty in the Chapel Office at: szaniszlop@gilmour.org. **The last day to sign up will be Wednesday, June 3rd.** We will notify you when the tickets come in, and you may pick them up and pay for them in the Chapel Office.



CHAPEL OUTDOOR PICNIC — JULY 12:

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 12th. 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 Commons.** **Tables will also be set up outside the commons for those who would prefer outdoor dining.**



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 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 6th 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.**

THE LOVE OF GOD EMBRACES US ALL:

The Lord's love precedes our own goodness or purity; he loves us first, and in that love, he forgives and restores us. God's love is not a reward for our acceptance of his mercy; instead, he loves us, and therefore, forgives us, thereby enabling us to respond to his love.

—Pope Leo XIV

NEXT BIBLE STUDY — WEDNESDAY, JUNE 10th:



Our next Virtual Bible Study will be on Wednesday, June 10th at 6:30 PM. Bible Study usually meets 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 heart of Jesus

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.

MASS SCHEDULE FOR THE WEEK:

Sunday, May 31: Blessed Trinity	9:00 AM In-Person & Live Stream
Monday, June 1: Week 9 in Ordinary Time	NO MASS
Tuesday, June 2:	NO MASS
Wednesday, June 3:	NO MASS
Thursday, June 4:	NO MASS
Friday, June 5:	NO MASS
Saturday, June 6: Body & Blood of Jesus	5:00 PM [In-person only]
Sunday, June 7: Body & Blood of Jesus	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. JUNE 20th:



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 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.

Most Holy Trinity

REFLECTION ON THE THEME FOR THE WEEK:

A few years ago, Pope Francis wrote about this Feast of the Blessed Trinity. Here is what he wrote: “Today is the Sunday of the Most Holy Trinity. The light of Eastertide and of Pentecost renews in us every year the joy and amazement of faith. Let us recognize that God is not something vague. Our God is not a God “spray” — he is tangible; he is not abstract. He has a name: God is love — not a sentimental, emotional kind of love, but the love of the Father who is the origin of all life, the love of the Son who dies on the Cross and is raised, the love of the Spirit who renews human beings and the world. Thinking that God is love does us so much good, because it teaches us to love — to give ourselves to others as Jesus gave himself to us and walks with us. Jesus walks beside us on the road through life.”

We can celebrate this great solemnity, not by thinking about or arguing about concepts about how the Trinity works, but by opening our hearts to a deeper relationship with our God, who is love. We can have a relationship with each of the Persons in the Trinity.

Certainly, the God who made us can fill us with grateful love. All of creation can give glory to God for the wonders which surround us. As we reflect on the gift of life itself, we may be tempted to feel overwhelmed with life’s struggles. As we celebrate this Feast of the Trinity, we can celebrate a merciful and faithful Father who never forgets that we are his gift of life for the world and for all eternity. This is a great day to speak to our Father and Creator and to give thanks and praise. A step beyond acknowledging the relationship and giving thanks is to rest in and enjoy our Father’s embrace. There can be nothing more consoling and healing — however we want to imagine it and immerse ourselves in it. This embrace allows us to surrender our doubts and fears, our small scoped wants and needs — even our wounds, our judgments and our angers.

Jesus is God’s love who has become one with us in our journey in the flesh on this earth. We can unpack and enjoy this reality today. No longer are we able to say that God doesn’t understand what it is to be human. Being human is one of the ways God is for us and with us. And, today we can celebrate the life, death, and resurrection gift that Jesus continues to be for us. We can let ourselves long to know him better — to fall in love with our brother and savior. And we can ask Jesus for the grace to be like him in laying down our lives for others. Being with him will draw us into being more deeply in love with his way of loving those most in need, and it will certainly offer us the deepening desire and freedom to love the same way.

Jesus promised that he would not leave us orphans. The Feast of Pentecost reminded us that the Father and the Son sent us the Holy Spirit to gather us in this Trinity of love. We all know that we can orphan ourselves by clinging to independence and the illusion of “freedom”, and by identifying ourselves with what we accomplish and what we possess. The spirit which is evil loves to divide and scatter us. But the Holy Spirit offers gifts to heal our wounds, and to bring us a peace that the world’s attractions can’t give. Today we celebrate the work of the Spirit within us and among us. Sometimes, it is a small movement — a simple awareness, a conviction which troubles us, or an inner peace we can count on. We can let the Spirit speak the words, the feelings, the deep desires we can’t get out and express. We can let the Spirit help us discern small and great choices we make each day — the choices identified by mercy and reconciliation, care for those who are marginalized, and a deep peace which acknowledges that God is the Father of us all and that Jesus is Lord. We can let the Spirit transform us from mediocrity into being on fire — allowing our hearts to be part of the Spirit’s work of renewing the face of the earth.



The Feast of the Holy Trinity is a call to celebration, and to intimate conversation with our three-person God, who is love. It is a day of gifts which bring us closer to our origin, our salvation, and our life together in community for others.

—taken from the writings of Father Andy Alexander, S.J., which appear on the internet

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

There are two houses that we might find ourselves choosing that can consume our thoughts and the place where we usually dwell — we can live in the house of fear, or we can live in the house of love. Where do you live?



There are many things that can cause us to be afraid in these times. They include corruption in the institutions that we have come to rely on, changes in the climate, advances in technology, just to name a few. When we spend lots of time consumed by these worries, we can find ourselves afraid to step out to make a difference.

There is another house that we can choose to enter — the house of love. This is the house where God lives. The person who dwells in God’s house has come to the realization that he or she needs God’s grace to change fear into love. Jesus has left us his Spirit to bring love into our house. We become open to the Spirit’s love and acceptance, and we are able to receive all of the gifts God wants to awaken within us.

Love is contagious. When we truly love, love will let us let go of the fear that strangles us. Is not the story of the Apostles and the early Christians examples of how the Spirit can act in our lives?

- Do you find yourself often in the house of fear?
- What helps you to enter the house of love?
- What gifts does the Holy Spirit want to give you?

O God, help me change my fear into love.

—Brother Carl Sternberg, C.S.C.

DIVINE DNA:

The True Self is characterized by communion and contentment. It’s okay. It’s all right here, right now. The True Self is the self that is connected with Being itself. It is the realigned self. Christianity would use the word “saved” to describe this state — and Jesus would speak of the grain of wheat which has died to its small boundaries to become the large self — the God Self, the Christ Self, the Enlightened Self. It has to do with participating and resting in the Universal Being — “God” — that is bigger than your own small being, and yet includes it. You are inherently a part of it. Your life is not about you. You are about life.

The True Self needs only to uncover or discover itself — it’s already there. We are all tabernacles of God [1 Corinthians 3:17]. We’ve each been given the gift. And there are no degrees of “givenness” — the gift is equally given to all. But we must admit that the gift is “received” in varying degrees. The only difference is the degree of conscious realization — the degree that you now draw your life from that Source. You are the dwelling place of God. Your deepest DNA is divine. God is not “out there”. Your deepest “you” is God, is good, is okay. The True Self cannot be hurt — it’s invulnerable, it’s indestructible. It’s the Great “I Am” continued in you.

The True Self is inherently satisfied and overflowing. It lives an abundant life — “I have come that they may have life, and have it to the full” [John 10:10]. Spiritual gifts increase by use. If you love, you become more loving. As you learn to call upon the True Self, you draw life from that which is the “Big Self” — instead of the small ego. That’s probably why Jesus commanded us to love one another. Love is something we have to do to be who we are, to reconnect, to be realigned, to be in communion.

—taken from the writings of Father Richard Rohr, O.F.M.

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GOD AND HUMAN RELATIONSHIP:

There are three paths to knowledge that we frequently walk — thinking using concepts, thinking using pictures or images, and thinking using our experiences. They are all routes to truth even though experience seems to be the favored route these days. This is curious to me because learning through experience gives us some of life's harshest lessons. We learn the hard way along that route; the other routes are not so harsh.

From its earliest days, the Catholic Church has relied on images — pictures found in stained glass windows, statues of saints and holy people, and glorious mosaics found in so many of our churches. Television, movies, and computer images have surrounded us during the last century. As never before in human history, our children are learning via images.

With this in mind, I want to share some thoughts with you about the Holy Trinity using mental images. It's better that way. The history of art is rich because artists have a way of expressing what is otherwise inexpressible, using the mediums of paint, plaster, stone, and other materials. St. Patrick went to Ireland to bring the message of Jesus to the Celtic people living there. We all know that when it came to teaching them about the Holy Trinity, he used the three-leaf clover. How can three persons be one? He showed the people of his day the three-leaf clover and used that image to teach that God is Three Persons in one Being.

It is of course impossible to picture God using humanly created images. In fact, attempting to do so is to fall into what is called idolatry — the worship of man-made idols. But there is one way of imaging God that really does work, and God has given us that image. It is Jesus Christ, the Icon, the Image of God, found in a human person who is both Jesus Christ, the Son of Man and the Son of God at one and the same time.

When God made us in the first place, in our origin, God created us in His own likeness. The Book of Genesis tells us: God created us in his image; in the divine image he created us; male and female he created us [see Genesis 1:27]. Being human we are called by God to see our Godlikeness. That was, of course, before humans sinned. After we sinned that image was scarred and disfigured. We know that is true even in our day. Not very many of us live God-like lives and that has negatively affected how we see God. But God would not allow His plan and purpose to be frustrated. In the fullness of time He gave us His Only Son, born of a sinless woman. Jesus lived to perfection what it means to be a human being [see Galatians 4:4].

All of this means that we find God and “see” God in our relationships with other persons. To be a person means to be a creature of God who can both know and love. Those are the two powers that constitute what it means to be a person. We can know others and we can love others. In doing so we can catch glimpses of God who knows and loves infinitely.

The reality of the Holy Trinity is, of course a mystery. But mysteries can be talked about. They can be described. Mysteries have clues that our minds can grasp. But a mystery remains a mystery unless and until we grasp it in its totality. But when it comes to God we simply cannot comprehend the total reality of God.

Mysteries make up a good portion of our lives. Science has its mysteries, as does philosophy, as does psychology, as do other intellectual disciplines. They all have much in them to challenge our minds and our intellectual capacities. All of them contain unknowns within them that move us to seek out their answers.

As a matter of fact, human beings need mystery. We need to be aware of that which is mysterious in life. We need to see that many times mysteries are to be lived; they are not problems to be solved. Husbands and wives who are truly in love unite themselves in the mystery of each other. Loving

husbands and loving wives learn more about each other every year, but they also learn that there are hidden parts in their inner selves that only begin to be recognized after many years of deep love. Husbands delight in the mystery of “her,” and wives delight in the mystery of “him.” They have been ushered into the intimacy of the person whom they love even though it is impossible for them to describe the essence of her husband or the essence of his wife. When they treat each other as problems to be solved, they get into a whole lot of trouble. The mystery of true love is something that you who are married know experientially and that I can only contemplate. And all of this is true in the relationships that parents have with their children.

For all of our efforts to find individuality and uniqueness as distinct persons, we still have an overwhelming need to belong. Belonging is stamped on nature. Belonging is found in everything that exists. Even atoms have protons, neutrons and electrons that seek to belong to each other. It is in their belonging that they cause the atom to be what it is. It is likewise true in all of nature. Unity is the goal and is good. Fracturing is always bad. It’s hell not to belong; it’s heaven to belong. It’s hell to live with nobody to love us other than our own isolated selves. It’s heaven when we love and are loved by others. God made us to belong. The inner nature of God, in whose image and likeness we are made, is Persons who, however distinct they are, totally belong to each other.



We humans are made to belong in a special kind of belonging. We belong as free persons — persons who freely choose to live in inter-dependency. While there is a belonging that enslaves, there is also a belonging that gives us freedom — the freedom to be who we are as persons.

Sin isolates us. The first thing we lose when we sin is the sense of joy — the joy of knowing that we are living while doing what is decent, right and good. Sin tears apart the fabric of our living together — living in that network in which we belong to each other in love and goodness to others. Sin attacks living in inter-dependency; sin destroys our belonging to others in genuine love.

The concept of the Holy Trinity is a mystery — but not a total mystery. Mysteries, after all, are made up of clues. In a mystery story we pursue, and piece together clues in order to see the whole picture. So it is with the Holy Trinity. We have lots of clues about the Holy Trinity, and when we pursue them and then piece them together, we get a good glimpse into who God is.

God is all about love. When we live in love we live in God, and God lives in us [see 1 John 4:7-8]. Living in love, however, does not mean we must be the same. There’s a great deal of confusion about this in today’s surrounding culture. Some advocate that so-called “civil unions” should be the same as marriages. Boys and girls are moved to dress the same ways. The “androgynous look” is favored in Hollywood. If we hold to values that differ from others, we are often told that we are mean-spirited hate-mongers who are intolerant and prejudiced.

Persons, however, cannot be the same as other persons. The Father is a distinct Person; the Son is a distinct Person; and the Holy Spirit is a distinct Person. Distinct though they are, however, they exist in One Being of infinite love; they exist in one unbreakable bond, in one infinite union of being together.

While all of that remains a mystery to us, it is not so mysterious that we cannot live with each other in a reality of life that reflects and shares in the reality of God’s life. To live a God-like life we must forgive rather than condemn. We must build-up and affirm rather than tear down. We must see the best, not the worst. We must be self-sacrificial and not self-centered. We must be giving rather than grasping. We must offer hope, not despair. We must heal rather than wound.

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All of this is best affirmed and nurtured in what we know of as a family. There is nothing in life that more closely reflects the reality of the Holy Trinity than genuine family life. For it is in living in a family that we not only belong to each other but also where we discover, nurture, and affirm our own unique and individual personalities. It is a family that makes us individuals, and it is we as individuals who constitute our family. It is the “family” of the Holy Trinity that constitutes God. It is in living the reality of being truly a family that we have a glimpse into the life of the Father, the Son, and the Holy Spirit.

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

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form 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 [5/23/26] ----- \$ 0.00
Total Offerings: Sunday [5/24/26] ----- \$ 645.00
Total Offerings: Monday [5/25/26] -----[Memorial Day]----- \$ 28.00

AVOIDING IDOLITRY:

Do you know what sin is attacked more than any other in the Bible? I bet if I took a survey today, very few would get it right. It is the sin of idolatry. The very first of the Ten Commandments is “I am the Lord your God, you shall not have false gods — you shall not have idols — before me” [see Exodus 20:3 and Deuteronomy 5:7]. It seems that in the long history between Israel and God, Israel was frequently tempted to turn away from the one true God and to begin to worship the pagan gods of their neighbors. When things were going poorly, when the Jewish people could not understand what Yahweh was about, they were always tempted to believe that if they worshipped another one of the pagan gods — gods of stone or wood — their lives would be better. Perhaps the idol could provide something which their God could not. Therefore, the Hebrew prophets were always railing against the worship of false gods. The pages of the Bible are filled with oracles that condemn idolatry.

Now, you might think that idolatry has very little to do with us today. After all we are not inclined to worship gods of wood or stone. Yet the temptation to idolatry remains a real threat to our lives, because at its heart, idolatry is accepting as God something that is not God. It is worshipping a false god, rather than the true God. Although we do not tend to worship idols of wood or stone, every time we accept a false idea of who God is, we create a false god and we engage in idolatry. Such a temptation is real. We are always inclined to create God according to our own image. We would like to believe

that God thinks the way we think, that God would make the same choices that we would make, that God would view the issues of the world and evaluate them as we would evaluate them. But the truth is, God is different than us and greater than us. God is pure spirit. God is all-powerful. God is eternal. God does not think the way we think or make the choices that we make. God does not evaluate everything in the world the way we would evaluate it. Yet, every time we try to shrink the idea of God down to a size that we can understand or control, we create a false god and engage in idolatry.

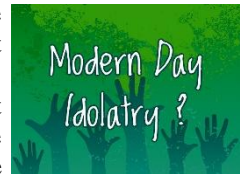
The only way to prevent this tendency to create false gods is to constantly remind ourselves that God is transcendent, that God transcends us and the world in which we live. God is greater than anything we can think or imagine. Here is where the Feast of the Holy Trinity proves so useful. At the heart of our faith, we believe that God is One. There is only one God. Yet at the same time, we believe that God is three divine persons, Father, Son, and Spirit. It is impossible for us to imagine how God is the way that God is. How is God one and three at the same time? I have no idea. What the Doctrine of the Trinity does is remind us that God is different than us, greater than us. In so doing, the Doctrine of the Trinity asserts the transcendence of God. All this talk about idolatry and Trinity and transcendence can seem rather remote and heady. Yet believing in the transcendence of God has a number of practical and helpful consequences. Let me mention two.

First, those who believe in the transcendence of God know that they do not need to understand. When something tragic happens in our lives, when we have a miscarriage, when we discover we have cancer, when thousands of people are killed in an earthquake, we want to understand. We want to try to explain how these evils are a part of our world. Yet every effort to explain runs the risk of creating a false god. In our efforts to explain, we say, “this happened because God was trying to punish me,” or “God was trying to teach a lesson,” or “God was angry.” All of these explanations do in some sense explain what happened, but they do so at the cost of creating an idol, a god who is different from the way that God is. Those who accept the transcendence of God understand that they do not need to understand. They continue to proclaim a good and saving God even though they do not understand how God can allow these evils to happen in our world. Knowing the transcendence of God, they are more comfortable in saying they do not understand than creating a false god. They accept transcendence over idolatry.

Second, those who believe in the transcendence of God also know that there is nothing we can do to stop God from loving. God’s love is radically different than human love. We love other people because they are good and because they love us in return. God’s love is not limited to such categories. When people attack us, abuse us, or manipulate us, our love ceases. At times we must place boundaries so that we are not hurt again. But God’s love is different. God’s love does not have the limitations of human love. God can and does love everyone. God loves our enemies. God loves us — even when we are wrong and selfish. God can do this because God is different than us and greater than we are. Those who accept the transcendence of God understand that there is nothing we can do to stop God from loving us.

We believe in a transcendent God — in a God who is greater than anything we can think or imagine. This is Good News, because we do not, after all, want a God who is just like us. We want a God who is so good and great that we cannot completely understand God. We want a God whose love is so free and powerful that nothing we can do can stop God from loving us. Such a God is beyond our comprehension. Such a God is no idol. Such a God is not the creation of our best intentions. Such a transcendent God is the only true God — the only God we should ever love and adore.

—edited from the writings of Father George Smiga which appear on the internet



FINDING OURSELVES IN GOD:

As we return to the season of Ordinary Time, we stop to look at the mystery of God himself — the Holy Trinity. You might have a few apprehensions as you try to come to terms with what the Trinity means — especially since all our lives we have been told how complicated it is. But the problems with the Trinity come from within ourselves as we attempt to apply our own human categories to the nature of God.

It is important for us to realize that God is totally other — that he is so far beyond our comprehension that it is almost impossible for us to imagine what he is like. However, God Himself has given us some clues about his nature. The first of these is that God is all about love. As we have been told so often, God is love, and the more we understand of love the more we will understand of God. This is the essence of his true nature, and it stems from the other clue that God has given us which is that God is a trinity of persons.

For us human beings, a loving relationship is made up of two persons who unite their lives to each other in an extremely close union generally occurring in marriage. For God, however — who exists way beyond our merely human categories — he is made up of a loving union of three persons. It is the great love that is generated within God that flows over into the creation, and ultimate salvation of humanity.

All three persons of the Trinity are equal, eternal, and — as is described in the Athanasian Creed — they are “one in essence, nature, power, action, and will.” In short we believe in only one God who is made of three inseparable persons.

Perhaps the most important thing for us to concentrate on, however, is not what God is, but rather to concentrate on but how we communicate with him — after all, it is surely our relationship with him that is the most crucial thing of all.

This is primarily done through prayer. Prayer begins with us talking to God. We do this in numerous different ways. Sometimes it is through simply telling him about our lives, or sometimes asking for specific things. We often ask him to intervene in the case of illness, or some specific problem. Many times we just ask him to help the general welfare of our families or ourselves.

These you could describe as the foothills or the preliminaries of prayer. The truth is that very often it is only when we have run out of words that the real prayer begins — when we fall silent and simply spend time with God — not using words at all, but simply spending time with him. When we do this, often something important will dawn on us, or we come to a new way of seeing the world around us, or we obtain an insight into our relationships. This is God talking to us.

Silence is, therefore, just as important as words in our prayer life. We know that time spent alone with the Lord is never ever wasted — it bears fruit in a more fulfilling life for us. For even though no words may ever be spoken, the silence will draw us closer and closer to God.

The one great lesson we learn from prayer is that love is what life is all about. In prayer we come to a greater realization of the great love God has for humanity — so much so that he gave the life of his only Son to save us from our sins. Through this we realize that we, too, should be making great sacrifices out of love for those around us. We realize that it is only in this way that the world is made a better place and that eventually everyone will find salvation in God. Each time we come back to the driving force behind the Trinity — Love. We realize through our prayer and through the life of worship that there is nothing more important than love. Even when we find our relationships under strain, or when misunderstandings abound, or when we cannot express ourselves properly — even when all these things happen we find that our motivating force is love.



When we think about this, and realize that, imperfect though we are, we still desire to love the ones around us more deeply, and then when we think about God, we come to realize how much more devoted to love he is than we could ever be. We realize that in comparison to our love, God's love is exponentially greater. And when we realize this, then we begin to understand that our love flows from his. We begin to realize that if God created us solely out of love, then it is love itself that must be our guiding force and the motivation for all that we do.

It is only in trying to understand God that we come to understand ourselves better. For we are created by God, and God dwells in us. In finding God, we find ourselves.

Take Paul for example. In his letter to the Church at Corinth, Paul tells the Corinthians that all he wants is their happiness — their joy. But perfect joy and happiness can only be found when we realize that we are loved — loved beyond imagining. And when we find that kind of love, we have found God — the source of joy and happiness.

This is human fulfilment. This is what God wants for us. This is the way we should go in life. This brings us to a better understanding of God and of ourselves.

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

READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God's word in your homes. We hope you can make good use of it.

Monday: 2 Peter 1:2-7; Mark 12:1-12
Tuesday: 2 Peter 3:12-18; Mark 12:13-17
Wednesday: 2 Timothy 1:1-12; Mark 12:18-27
Thursday: 2 Timothy 2:8-15; Mark 12:28-34
Friday: 2 Timothy 3:10-17; Mark 12:35-37
Saturday: 2 Timothy 4:1-8; Mark 12:38-44

Body & Blood of Jesus: Deuteronomy 8:2-16; 1 Corinthians 10:16-17; John 6:51-58

COLLECTING FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel's Council group has decided to begin an ongoing food collection to assist them.**



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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

All non-perishable food items are welcome. Also, PET FOOD is currently being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, June 20th**. Please remember to bring your items to the Chapel prior to the weekend of June 20th. Thank you!

THE LORD WILL NEVER PASS YOU BY:

The glory of God is the human person fully alive, and the life of any person is the vision of God.

—St. Irenaeus

WHO IS GOD?: THE REASON FOR EVERYTHING

Have you ever noticed that how and what you think about God affects every aspect of your life — even the small daily things? So, we have to ask the question: Who is God? Our initial reaction to that question is to say that it is one of the most complicated questions anyone can ask!! And there is some truth to that — we have to remember that “human words always fall short of the mystery of God” [*Catechism of the Catholic Church*, #42]. God is unimaginable — who He is reaches infinitely beyond our understanding — He is a mystery! So, what’s the point? Why even discuss this?

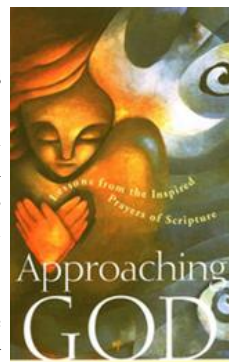
The fact is, that even though we can’t exhaust who God is, we can and do know some things that are true about Him because God allows us to know. And even though it may be one of the most complicated questions ever asked, it is also the most important question ever asked, because God is who this Catholic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

So who is God, and how do we know these things? There are two ways that we can know about who God is: reason and revelation. [1] **Reason** means the natural power of the human mind. The Catechism tells us that we can come “to a knowledge of the existence of a personal God” by only using our natural thinking powers. [2] **Revelation** refers to God’s making Himself known to us in the Bible and the Tradition passed on by Jesus to the Apostles — revelation gives us knowledge that we cannot have by only using reason. Through reason and revelation, we can know not only that God exists, but we can know some things about who He is.

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

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

2. GOD IS TRANSCENDENT. The fact that God created the universe means that He is transcendent — above and beyond the world in every way; He is “infinitely greater” than all of His creation [*CCC*, #300]. For God to be transcendent means that He is also all-powerful and all-knowing



– nothing escapes His knowledge or control. The Book of Genesis shows how God is both the Creator and transcendent — everything is created simply by God’s word.

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

3. GOD IS IMMANENT. The fact that God created the world means that He cares about His creation and does not abandon His creatures. He not only gives us existence, but upholds and sustains us [CCC, #301]. He is immanent — that means that God is personally present to each of us; and God intimately cares about us! The Book of Genesis shows us how God is immanent to his people — He walks with Adam and Eve in the garden [see Genesis 3]. As we make our way through the journey of life we can always be confident that God is constantly walking with us and is present to us on each step of the way.

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

At the Burning Bush, Moses asked God His name, and He revealed it: “I AM” [Exodus 3:14]. At that time, every culture surrounding the Israelites believed in multiple gods, and all the gods had different names. When Moses was asking God for His name, he was wondering which of the many gods was speaking to him right then, but what God told Him revealed so much more. In saying “I AM,” God revealed that He alone is God and there are no other true gods. In this name, God also reveals that He is being itself and that He is unchanging. No matter what change goes on in the world, or what craziness we are experiencing, God is still the same — He never changes. And when we are overcome and don’t know who is powerful enough to help us in our weakness, He says: “I AM.”

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

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

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

We will never totally understand God. He remains a mystery, and the Trinity is the “mystery of God in Himself” [CCC, #234]. As St. Paul writes to the Church at Ephesus — “I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth” of God [Ephesians 3:18]. But every effort that we make to know God enables us to understand our lives more deeply. And the best way to know God is to enter into relationship with Him — to be a lover, just as He is a lover — to take time to talk with him in prayer.

—edited from the writings of Stephen Estes, which appear on the internet

UNDERSTANDING THE WORLD OF THE TRINITY AND THE OBOE:

In the world of classical music — or more precisely, in the world of oboe players — there is one name that distinguishes one oboe as superior to all the others. That name is Paul Laubin. Laubin oboes cost over \$4,000. Paul Laubin and his three assistants produced only 35 oboes a year. He has passed away, but his business, purchased by Jim Phelan in 2022 is still thriving. There is a waiting list of 11 years to acquire a Laubin oboe.

Paul Laubin's father — Alfred — taught him every aspect of oboe-making. He taught him how to carve sixty-year-old Honduran redwood. He taught him how to silverplate each of the forty-six keys. Most importantly, he taught him how to put a piece of himself into every one of the oboes. Alfred taught Paul that he would be rewarded by hearing the beautiful tone that only a Laubin oboe can produce.

The oboe maker can be a parable for us of the heart of our belief in God — the Trinity. God is the Creator and Maker of all things. In a sense, God gave us a piece of himself in his Son, Jesus Christ. In return he hears his music, God the Spirit, played through the instruments he has created.



Paul Laubin loved his oboes because he saw himself in each oboe and because each oboe produced his deep and unique love of music. God loves each of us because He created us. He gave himself to us so completely that we can fill the world with the music of His Love. We come to an understanding of the Trinity when we recognize God's love for us. He created us and loved us enough to give himself to us. He rejoices in seeing the world filled with his love working through us.

The Father is the Creator. The Gift of Himself is the Son. The love that fills the world is the Spirit. The theologian who best presented God as love was St. Augustine. St. Augustine put it this way: “the Father is the One who Loves. The Son is the One who is Loved. The Spirit is the very act of Loving.” My own simplification of this for the young people and for myself is that God is love in every possible use of the word. He is the Subject Love, he is the Object love, and he is the verb Love.

Let me read for you one of the most beautiful passages from St. Augustine's *Confessions*:

Late have I loved you, O Beauty ever ancient, ever new. Late have I loved you. You were within me, but I was outside, and it was there that I searched for you. In my unloveliness, I plunged into the things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you, they would not have been at all.

You called. you shouted. You broke my deafness. You flashed. You shone. You dispelled my blindness. You breathed your fragrance on me; I drew in breath, and now I pant for you. I have tasted you; now I hunger and thirst for more. You touched me and I burned for your peace.

It is you who move us to delight in your praise. For you have made us for yourself: and our heart is restless until it rest in you.

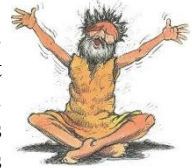
The essence of God is Love. And we human beings are made in his image. We are integral, whole, when we give ourselves over to God's love. We reflect our very nature and are at peace with the world when we take a step away from our own selfish drives and trust ourselves into the hands of sacrificial love.

—taken from the writings of Monsignor Joseph Pelligrino which appear on the internet

THE LORD WILL NEVER PASS YOU BY:

The nurse gently wheeled me into the recovery room, and the light blurred as my eyes fluttered open post-surgery. Shapes came before clarity. Sound before sight. Soft, muddled voices floated past as we moved down the hall. The steady beeping of monitors. Doors opening and closing. The quiet rhythm of wheels rolling beneath me. I couldn't see clearly yet, but I was aware—deeply aware—of my environment, even if I couldn't fully perceive it. Though my vision lagged behind, I had faith that this was where I needed to be in order to heal.

As I reflected on this experience a while later, I went to the story of Bartimaeus in Mark's Gospel. Bartimaeus — though he could not see — knew and believed that he was exactly where he needed to be to receive the healing he had desired for so long. He cried out: "Jesus, son of David, have pity on me" [Mark 10:46-52]. He was silenced, and yet persisted. It is his persistence in faith that draws Jesus' attention as Bartimaeus calls out all-the-more. Jesus literally stops in His tracks: "What do you want me to do for you?" And Bartimaeus replies without missing a beat: "Lord, I want to see".



Bartimaeus, though blind, was familiar with his surroundings. He listened to the crowd. He heard the name of Jesus and saw with his heart. How did he know of Jesus? Had Jesus passed him by before? Had he asked to be healed before? How long had he waited for this moment? Bartimaeus did not wonder if Jesus could heal him — he already knew.

It is through Bartimaeus' direct request that I realized that I often approach Jesus with caution, reluctance, and doubt — is my need worthy of Jesus' attention? What if He doesn't come through? How long must I persist?

Jesus will not pass you by — He never has and never will. Perhaps we keep trying to make sense out of our circumstances with our physical eyes, and He's inviting us instead to see with our hearts. We can trust Him with our healing. We can let go of control today and, like Bartimaeus, believe that He will not pass us by.

Take a moment to reflect. Have you been reluctant to share with God how you feel and what you need? Tell Jesus about it.

—taken from the writings of Shalini Blubaugh which appear on the internet

EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry. If you are interested, please give your name to Fr. John, or call the Chapel office [440-473-3560].



**Eucharistic
Ministers**

FAITH EDUCATION:

Faith Education is currently on Summer Break. **But, Faith Education is an important part of every young person's religious 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. **Registration for next year's Faith Education is now open. Please contact Patty or Father John in the Chapel Office for more information [440-473-3560].**



THE WORLD AS SEEN THROUGH THE EYES OF GOD:

The Solemnity of the Most Holy Trinity commemorates a central doctrine of Christianity. This doctrine, which developed over centuries, focuses on the nature of God which it defines as one God existing in three co-eternal, consubstantial divine “persons.” These “three persons” are said to be distinct, yet they share one essence, one substance and one nature. The Council of Nicaea in 325 C.E. established the consubstantiality between the Father and Son, and the Council of Constantinople in 381 C.E. confirmed the consubstantiality of the Holy Spirit with the Father and Son. Although the traditional names for the triune God are God the Father, God the Son and God the Holy Spirit, titles such as Creator, Redeemer and Sanctifier — among others — can also be found within the Christian tradition.

It is important to note that the doctrine of the Trinity neither originated in the Bible nor during biblical times. The Gospel of John, however, does provide a kernel of thought that helped to shape the doctrine. Thus, the solemnity being celebrated today has a rich and long history, and the reinterpretation of the names of the “persons” of the Trinity continues to be of interest to current theologians, scholars, mystics and religious thinkers.

The Scripture readings for this Feast of the Most Holy Trinity hone in on three themes: identity, unity and power. The Book of Exodus [Exodus 33:8-10, 34:1-6, 8-10] presents us with an ancient Near-Eastern image of a deity who appears as a storm god residing in the heavens and descending to earth in a cloud. Even though the image of this deity is regal — a king coming down off his throne to encounter the human community — the description of the exchange between Moses and the Divine One is both relational and intimate. This Holy One who stands with Moses is merciful, gracious, slow to anger, and rich in kindness and fidelity. Although the metaphorical title “Lord” is imperial and reflects the existence of ancient Near-Eastern overlords who owned vast amounts of property and managed a contingent of laborers who worked the land, this Holy One is benevolent and not hegemonic, self-revealing and not deceptive.

In his letter to the Church at Corinth [2 Corinthians 13:11-13], Paul speaks of unity, beginning with the salutation “Brothers and Sisters” that establishes a sense of relationship. The call to mend one’s ways suggests that even within the early Christian communities, strife and disagreements existed. The end goal is to work out differences, to create a climate of encouragement, acceptance, affection and respect so that peace can take root, flourish and be sustained by the God of love and peace.



The last part of Paul’s letter is a prayer with Trinitarian overtones that expresses the hope for all divisions and misunderstandings to be healed by the grace of Christ, the love of God and the friendship of the Holy Spirit. Paul’s letter brings to mind the message of Pope Leo XIV, who repeatedly calls for peace in the face of militarism and arms escalation, wars, and Jihadist violence. Peace is the pope’s exhortation as he traverses continents and addresses people globally. His desire is for unity to be realized.

Finally, John’s Gospel reminds us that Christ’s mission was not the condemnation of the world but the salvation of the world [John 3:16-18]. Too often Christian believers personalize this message, making Jesus their personal savior and thus divorcing the message from the mission. The work of Christ — indeed, the work of the Gospel — is the work of transformation.

John presents Christ as a transformative leader who caused tension among the political, social, economic and religious leaders of his day. He made people in power uncomfortable because he called out their unjust and oppressive actions. Christ had no problem addressing unjust systems and systemic injustices created and carried out by people in power.

Thus, the Scripture Readings for this Feast of the Most Holy Trinity are a wake-up call to all in power — especially if they are Jewish, Christian or Muslim leaders, and in particular if they are Catholic leaders. Although the portraits of God throughout the Old Testament are oftentimes troublesome because they are violent, our God is the Holy One of love and peace, whom some may call Adonai or Allah. Christ and the Holy Spirit as portrayed by the Christian Scriptures are the embodiment of peace and love.

The disconnect between what world leaders hear in the Scriptures and how they are conducting their “business,” cries to heaven for justice. Furthermore, those leaders who espouse global violence ought to take a good look at themselves in the mirror and ask one simple question: “How am I embodying Christ?” The power of the Trinity has yet to be unleashed.

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

THE SIGN OF THE CROSS:

Trinity Sunday invites us to contemplate one of the deepest mysteries of the Christian faith: God is one God in three Persons—Father, Son, and Holy Spirit. While the Trinity cannot be fully explained by human reason, the Scripture Readings for this Feast reveal something essential about God’s nature — God is love, and that love is shared eternally.

In the Book of Exodus, God reveals Himself to Moses as “a merciful and gracious God, slow to anger and rich in kindness and fidelity” [Exodus 33:8-10, 34:1-6, 8-10]. Before God is understood as a doctrine, He is encountered as a loving presence. The God who calls His people is compassionate and faithful.

John’s Gospel deepens this revelation. We hear one of the most beloved verses in Scripture: “For God so loved the world that he gave his only Son” [John 3:16-18]. God’s relationship with humanity is not based on condemnation, but on salvation. The Father sends the Son out of love, and through the Holy Spirit that saving love continues to be present in the world and in our hearts.

Saint Paul’s closing blessing in his Letter to the Church at Corinth beautifully reflects the Trinity at work: grace from Christ, love from God, and fellowship in the Holy Spirit [2Corinthians 13:11-13]. The Christian life is not merely believing in the Trinity, but living within this divine communion.

As we try to reflect on this mystery, try not to solve it, but rather to enter into it. Every time we make the Sign of the Cross, we profess that our lives begin and end in the love of the Father, the Son, and the Holy Spirit.

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. 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].



GROWING OUR FAITH:

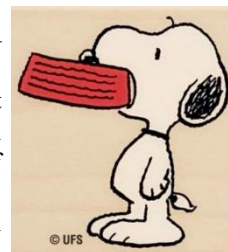
Faith grows when we listen to the Word of God with trust and allow it to shape our lives, guiding our choices and opening our hearts to the mission Christ entrusts to us.

—Pope Leo XIV

WHAT'S IN A NAME?

In one of my favorite Peanuts cartoon strips, Snoopy discovers his water bowl is empty. As he clamps it between his teeth and saunters over to the faucet, he eventually realizes he has only one set of teeth. He can't simultaneously turn on the faucet and hold the bowl. He stands there for a while wondering what to do when the heavens open and a sudden cloudburst fills his bowl. Walking toward his dog house in the last frame, the bubble over his head simply reads: "I'm going to have to think about this one for a long time."

Our sacred authors presume we also experience things we can't explain — things we're destined to think about for a long time. Those of us who were taught that "If you can't explain it, you don't know it," might find this difficult to accept. Yet when it comes to experiencing God in our lives, there's an awful lot we can't explain. Besides, once we do receive some sort of explanation of our experiences, we often stop reflecting on them. The late Anthony de Mello frequently reminded his audiences: "After you learn the name of the bird, you stop looking at the bird" — there's nothing else to see, you know all about it.



It's very significant that Israel's God actually shared his name with his people. For the Book of Exodus tells us that "Yahweh stood with Moses there and proclaimed his name — 'Yahweh.' Thus Yahweh passed before Moses and cried out: 'Yahweh, Yahweh, a merciful and gracious God, slow to anger and rich in kindness and fidelity' " [Exodus 33:8-10, 34:1-10]. How do we explain that name?

Recall also the incident of "the burning bush" [see Exodus 3] — God again identifies himself to Moses. The name 'Yahweh' means either "I am who am," or "I am who cause to be." In either case, God's name doesn't end reflection — it starts it. Just what does it mean to be or cause to be? We've been trying to figure that out for over 3,000 years.

In Semitic culture, someone's name isn't just a bunch of letters which, put in the proper order, help us distinguish one individual from another. Someone's name actually stands for that person — revealing the characteristics which belong to that individual alone. Knowing someone's name gives you a certain amount of power over her or him, in the same way that knowing someone's most intimate secrets gives you an advantage. That's why, a few centuries before Jesus' birth, some overly-pious Jews actually stopped using the name 'Yahweh' and replaced it with 'Adonai' — the Almighty or All Powerful One — a name we commonly translate simply as "Lord".

In a well-known scene from the classic movie *Lawrence of Arabia*, Omar Sharif has just killed Peter O'Toole's desert guide, and he demands to know: "Englishman, what is your name?" Lawrence angrily replies: "My name is for my friends!" Rooted in Bedouin culture, Lawrence knew a Semite would never reveal his or her name to an enemy.

It is pretty safe to presume that no one broke into Yahweh's apartment one night, rifled his desk and found his name and Social Security number hidden in a side drawer under a bunch of papers. Yahweh freely gives us his/her name because Yahweh regards us as friends — friends who are trusted with something we could easily use against God. If you understand this, then you understand the "second commandment" which says: "do not use the name Yahweh in vain.

We Christians believe Jesus added to the meaning of that name by revealing the presence of a Son and a Holy Spirit. Yet not even these two divine persons end our understanding of who God is in our daily lives. Like our ancestors in the faith, we're continuing to experience a God whom we've yet to explain — a God who permits us to continually surface new dimensions of him/her. After all, we're friends!

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

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Krishna Gupta, sister of Science teacher, Neena Goel, and aunt of Nikhil ['13] and Nuper ['17] Goel, who is undergoing treatment for cancer.
- For James Cissell, father of Denise Shade, who is undergoing treatment for senior related medical issues.
- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who in extended care.
- For Father Robert Maloy who is under the care of hospice.
- For Mary Frain who is under the care of hospice.
- For Denise George, AVI associate, who is in rehab following a medical condition.
- For Brother Bobby McFadden, C.S.C., who is undergoing cancer surgery.

PRAYERS FOR THE DECEASED:

- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese.
- For Sean Sutcliffe, son of Jennifer Hocevar Sutcliffe ['94], nephew of David Hocevar ['04].
- For Kevin O'Connor, the brother of Father Tim O'Connor, C.S.C.
- For Brother Francis Leary, C.S.C.
- For Yolanda Roycroft, aunt of Father Tony Grasso, C.S.C.
- For Charles Zech, brother-in-law of Father Frank Zlotkowski, C.S.C.
- For Bob Slife ['65], brother of Bill ['57]
- For Sister Frances O'Connor, C.S.C.
- For Nancy Gascoigne, mother of Doug Gascoigne ['76]
- For Ann Asher, Wife of Honorary Life Trustee, Tony Asher, and mother of TJ ['84], and James ['88] Asher, and grandmother of Shelby ['13] and Daniel ['15] Broadbent, Taylor Lindquist ['11], Riley ['08], Edward ['10], Madison ['13], Adam ['16], Zachary ['16], and Michael ['18], Ralph ['26] and Anna ['30] Asher
- For Father David Tyson, C.S.C.

PRAYERS FOR OTHERS:

- For all Gilmour and Glen Oak Alums.
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- 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 its forms.
- For all service men and women, and for their families

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** 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. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**



CLOSING PRAYER:

~ Prayer to a Loving God ~

**Almighty and eternal God,
I ask you to help me
build a faith and trust in you
that will enable me to overcome
all the challenges of my life.
Be a strong right arm around me.**

**You let the stars shine in the night
— when things are very dark
and everything seems to be going wrong —
Allow your light to help me.
May the words that I hear,
the bread of life that I share,
and the cup of Blessing that I take,
make me stronger in faith.**

**Send your blessing upon me, O Lord.
Help me to understand
what trusting in you —
and not in myself —
really means.
You are the rock
upon which I stand,
the ground beneath my feet.**

**Give me a stronger faith.
Like the tree
planted by the waters
I need to be rooted,
and strong.
Amen.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org