

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.

PLAY BALL!

Our Lady Chapel is going back to Classic Park to watch the Lake County Captains.

On Friday, June 12th, 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. **We have all the tickets for the game and picnic. Please bring your payment to the chapel office, or see Father John over the weekend to pick up your tickets.** Please call the Chapel Office [440-473-3560] or email Patty in the Chapel Office at: szaniszlop@gilmour.org if you have any questions or concerns.



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. **Swifty and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 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 FEST — A DAY OF FAITH, FAMILY and FUN:

Join us on **Saturday, August 15th at ForeFront Field** [home of the Crushers in Avon] for an inspiring day of Faith, Family, and Fun. This



year, **The FEST!** brings **Cain, Matt Maher, and Riley Clemmons** to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. Join thousands from across the Diocese as we celebrate our faith with an outside Mass at 8:00 PM 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 It's a great family day. Make plans to come to the FEST!

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].**



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, June 7: Body & Blood of Jesus	9:00 AM In-Person & Live Stream
Monday, June 8: Week 10 in Ordinary Time	NO MASS
Tuesday, June 9:	NO MASS
Wednesday, June 10:	NO MASS
Thursday, June 11:	NO MASS
Friday, June 12: Sacred Heart of Jesus	NO MASS
Saturday, June 13: Body & Blood of Jesus	5:00 PM [In-person only]
Sunday, June 14: 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.

REFLECTION ON THE THEME FOR THE WEEK:

Thomas Aquinas wrote the words to the famous song, *Pange Lingua*; in it, he invites us into the experience “where our feeble senses fail.” The Eucharist is certainly a mystery, and our feeble intellects bend the knee before the very thought of it as well. We are entering into the “Central Mystery of our faith.” Mystery is not to be confused with magic. When we enjoy magic, we enjoy being fooled for a while; we enjoy trying to figure it all out. But when we enter into Mystery, we move beyond the mind’s capability to explain or to understand. Mystery can only be understood with the heart.

As Christians we are graced to receive Christ’s reception of us into His Body. And in entering into this Body, Christ makes of us “an everlasting gift” to His Father. We receive the identification which Jesus offers us to live as the Body we share with Him. Believers in the real presence of Christ in the Eucharist place our feeble senses and intellects at the foot of the altar and surrender our judgments. The mystery we live is why would Jesus want to remain with us and nourish us and encourage us in this way, but this is not ours to argue.

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

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

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



John’s Gospel [6:51-58] shows us Jesus — like Moses — inviting His Jewish listeners to move beyond the limitations of their senses and their capacities to understand. Jesus has just finished feeding the five thousand with five loaves and two fish. Remember that John’s Gospel does not have an “Institutional Narrative” of the Eucharist — rather John devotes an entire chapter of his Gospel developing a more profound understanding of what Jesus is offering through the Eucharistic Bread — His Body.

John presents Jesus as having made many dramatic “I AM” statements. Recall the first “I AM” statement when God revealed himself to Moses in the burning bush [see Exodus 3:13-14]. Now in John’s Gospel, Jesus reveals himself as “Light”, “Living Water”, “The Way, The Truth and The Life”, and now “the Bread of Life”. He is here offering Himself as the “Bread of Life” come down from heaven — as did the manna. Moses had offered new life in the new land — but only if the Jews would obey God’s commands. Jesus is offering “Eternal Life” to those who would obey His command to eat and live what they receive.

A few months ago, there was a little flood in the kitchen around our sink. We could not figure out how it happened, and all the ideas were proven to be impossible. So we concluded that in life there are many mysteries with which we all have to live with.

The difference between a mystery and a problem or puzzle is important. If we call the plumber, we would — for a price — find out what caused the flood. The Eucharist is a problem or puzzle for some — as it was for the Jews with whom Jesus is speaking. We who have heard and believe can stumble and bumble around trying to make some sense, but no one could ever satisfy our demanding minds concerning the Eucharist. We in our days eat a Bread our fathers and mothers received. They ate without knowing, but they did believe. We, in these more scientific days of instant information and AI, are invited to the same Table of Faith and Feeding, but we are burdened by the weights of skepticism and fearing the unknown and unknowable.

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

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

What does it mean to be human? As we explore the many aspects of Pope Leo’s encyclical, *Magnificent Humanity*, we need to understand what he means by humanity. Artificial Intelligence offers so many avenues of expanding our human capabilities that we need to know even more our gifts as human beings. If we forget who we are, we could possibly surrender precious aspects of our humanity to machines.



It is our belief in Jesus’ Sacred Heart with his redemptive love that guides the way. God has shown us a love that encompasses all of the qualities of the human heart. Jesus experienced the joy that came as a result of doing his Father’s will, and the compassion he had for all peoples. He also experienced the suffering, the tears, the cry of pain, the feeling of abandonment, and the despair that all people experience in the course of their lives. In Jesus, we see all that humans experience. No machine even in its most advanced state could ever experience what Jesus’ human heart experienced out of love for us. Pope Leo acknowledges the marvelous things artificial intelligence might be capable of, but it needs to be guided by the human qualities that will enhance the “magnificence of humanity” and avoid what would detract from it.

- How would you describe your humanity?
- What part does artificial intelligence play in your life?
- What boundaries, if any, should be placed on the development of AI?

O God, help me better appreciate the scope and gift of my humanity.

—Brother Carl Sternberg, C.S.C.

GOD AND HUMAN RELATIONSHIP:

True joy comes from recognizing and responding to God’s presence

—Father Jonathan Meyer

EUCCHARIST IS NOT ABOUT RECEIVING — IT'S ABOUT GIVING:

All of us who gather each time we come to Mass — and indeed the Church and all of her Sacraments — come in different ways. Hopefully we come with the same agenda and the same expectations, but to be realistic we come with differing views as to what we are doing. Each of us comes bearing our own personal histories — both near term and long term — carrying our own burdens of personal problems, hungering and thirsting in our own personal wants and needs. We all come with multiple expectations.

Many of us come with overburdened, complex lives filled with intractable problems, simply seeking the comfort and peace of Christ. Many of us hunger for the humble little flock, and want to experience the close and intimate family of faith, seeking out the faces of friends whom we know, feel close to, and whom we admire and love. All of us hunger for closeness with others and the comfort of being among them.

Then there are those who come seeking fellowship, a sense of belonging to something greater than themselves, seeking a greater extension of themselves, and an actualization of social concern for others. The crushing burdens of human poverty and deprivation cause us to want to be part of the answer for the world's malnourished, oppressed, and forgotten. We know we are all part of the problem; we want to be, as a Church, a part of the answer.

Others come seeking the orderliness, the regularity, and the lasting structure of the Church. They seek inspiration and a portion of courage in order to go out in the forthcoming week and do what is morally right, humanly decent, and good in the transactions of business and in the affairs of the public square.

Then, too, there are folks among us who are personally floundering, who have issues that hold their hearts and minds in an unforgiving bondage. Such folks are likely to come to Mass with ultimate questions — questions such as: Who am I? What am I doing? Why am I doing what I am doing? These are the ones who hunger and thirst for reconciliation with God, seeking personal authenticity, integrity, and responsibility.

The symbols, the gestures, the music, and the form of our liturgy are all here to unite us. We are Republicans, Democrats and Independents; we are liberal and conservative and indifferent; we are old and young, male and female, traditionalists and innovators, saints and sinners, single and married, guardians of the past and social revolutionaries. All of us form the Body of Christ, by receiving His Body and His Blood. We are sent out to be Christ's very presence here on earth. "Ite, Missa est" were the final words of the priest in the old Latin Mass — Go! You are sent. You have a mission to accomplish in our world.

So why are you and I here?

First of all, we need to see that the prayers of the Mass are directed to the Father. We are here giving praise and thanksgiving to the Father. In Jesus Christ we are addressing our Father in heaven — His Father and your Father and my Father. In Christ, we are praying to the Father. Those prayers are all prayed in the setting of the Lord's Supper. We are joined into what Jesus did at the Last Supper.

You and I are also here to receive Christ — the whole Christ — the body, blood, soul and divinity of Christ. You and I are here to receive Him not in a passive receptivity, but in an engaging activity. It is extremely important that we recognize this fact — we are here to receive in order that we might give, to receive Christ in order to give His love and concern in His real presence to those whom we will encounter throughout the days of this coming week. We receive Christ in order that through Him, with Him, and in Him we can reveal the presence of God's kingdom out there in our world.



God the Son, Christ Jesus, is a God of compassion, concern and love. All that He is stands in stark contrast to all our world is in its separation from Him. You and I are here to receive His real presence and then take it into that part of the world in which God is not present. What do you and I get out of coming to Mass? You and I receive the self-emptying, self-sacrificing Christ so that you and I might be like Him and give our life and our love in His to those around me who are lonely, alienated, cast aside, hurting, and forgotten. In a world that gives them bad news, you and I am here in order that we might be, in our living, good news for them.

Jesus Christ came among us to reveal His Father and to do His Father's will. Not only that, but Jesus gathers us all up into Him taking us into Himself and bringing us back home with Him to our Father in heaven.

Today the Church causes us to focus on the Real Presence of Jesus Christ in the Blessed Sacrament. But why? Just so that we might passively adore Him? Obviously not! The Real Presence of Jesus Christ is given us in the Blessed Sacrament so that we might recognize His presence in the Sacrament of the Church, in the Mystical Body of Christ. Christ did not come among us in order to be contained. Christ came among us in order to be emptied out into the whole world, in order that we might bring His Presence in our presence to the world in which He is not found, into that world that contains His absence, not His presence.

Down through 2,000 years of human history the spatial, material, sacramental Presence of Christ in Holy Communion has built up, encouraged, supported, sustained, and energized countless millions of souls. It has inspired artists, musicians, and intellectuals to reach down deep within themselves to find new levels of the Presence of Jesus Christ within them who is there to sustain us in being, to inspire us in living, and to call us into further becoming. Jesus Christ has suffered for us, died for us, and risen from the dead for us in order to bring to us all that His Father and our Father had in mind for us when He created us in the first place.

There is only one thing I can tell you about this Feast of Corpus Christi: All that the Father has He finds in His Son, Jesus Christ. And all of that, including His only-begotten Son, He gives to you in Holy Communion, so that He, our Father, can see it all, and love it all, in you, in me, and in all of us who are cells in the Mystical Body that is His Church. Christ is present in the Blessed Sacrament and in the Eucharist so that we can, with Christ, be sent into the world not to condemn it, but to save it. You and I cannot understand this Feast in any other way.

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

TETELESTAI GOLF OUTING:

Summer is here and it's time to hit the links! Enjoy an 18-hole round of golf and help support the Cleveland Performing Arts Ministries' production of the musical *Passion play Tetélestai*. Join us for the Path Masters, Inc. *Tetélestai* Golf Outing Fundraiser presented in conjunction with Audio-Technica. The outing will be held on Sunday, July 26th at Highland Park Golf Course in Highland Hills, OH. **Only \$115 per golfer with early registration by July 12th** and \$140 per golfer after that date. Fee includes 18 holes of golf, riding cart, lunch and dinner. This is a great, relaxed, and low-key event that includes raffles, contests, and fantastic prizes! We also have a few major prizes if you are fortunate enough to score a hole-in-one! You never know, it can and has happened!!!

The musical passion play *Tetélestai* brings the Good News to thousands of people each year and is supported solely by donations and fundraising. **Please visit livethepassion.org to register or call (440) 944-0635.**



YOU ARE WHAT YOU EAT:

Have you ever seen the documentary: *Super Size Me*? The movie came out in the early 2000's and was created by a man named Morgan Spurlock, and it chronicled an unusual experiment that he performed over the course of a month. Spurlock wondered what would happen if he ate all of his meals at McDonald's. So that is what he did. For an entire month, every day, three times a day, he drove up to the Golden Arches to dine. By the end of the month, he had gained 30 pounds, his cholesterol was off the charts, and his doctor was warning him that he had to change his eating habits if he intended to survive. This movie gives visual form to a saying that we have all heard: "You are what you eat". If you eat junk, high choleric fatty foods, your health deteriorates. If you eat healthy, natural, nutritional foods, your health improves because you are what you eat.

This saying is good news for us today as we celebrate the Feast of Corpus Christi, because it is on this day that we reflect on the marvelous gift of the Eucharist. Our belief is that when we eat the bread and wine of the Eucharist we take into ourselves the very life of Christ. We believe that as we weekly celebrate the Eucharist at this altar, the bread and wine is changed during the Eucharistic Prayer into the Body and Blood of Christ. The bread and wine is no longer bread and wine, but the Body, Blood, Soul and Divinity of the Risen Christ. We do not understand how this can happen. But it is a remarkable gift, because Christ becomes for us our food. And remember: "You are what you eat."

This is not a new idea. In the third century the great early Christian father Augustine wrote: "If you receive the Eucharist well, you are what you eat. Since you are the Body of Christ and his members, it is your mystery which you receive. As you come to communion, you hear the words: 'The Body of Christ' and you answer 'Amen'. Be, therefore, members of Christ that your 'Amen' may be true. Be what you see. Receive what you already are." In this profound paragraph, Augustine says that the Eucharist is nourishment to us for what we already are. We are already united to Christ through faith and baptism. Each time we receive this sacrament we grow in that shared life of Christ. We become more of the person that we already are.



So what then should this mystery of the Eucharist do for us? How should we change as we receive the Eucharist from week to week? The Eucharist should give us more courage and more confidence. When we receive the Eucharist with faith we grow in courage, because the one we receive is Christ who faced the evil of the world. Christ knew what betrayal was, what suffering was, what loss was, what death was. He faced those evils with courage in the Father who loved him. The Eucharist then helps us to deal with the trials of our own life. It gives us strength to deal with rejection, with sickness, even with death. When we receive the Eucharist, we receive the very courage of Christ, the strength through which Christ was able to face his passion.

The Eucharist should also make us grow in confidence. The Christ who we receive is the Risen Christ, the Christ who now sits at the right hand of the Father, the Christ who is leading the world into God's kingdom. The Risen Christ is a Christ of limitless power and of limitless love. Therefore, we can receive this Christ in confidence, because his power and his strength will be with us. Therefore, there will always be hope for the future.

Today then, on this Feast of Corpus Christi, let us bring the issues of our life — whatever they may be — to this table. Let us bring here the things that trouble us, the things that hurt us, the things that we are afraid of, all the things that preoccupy our minds. As we pray the Eucharistic Prayer in a few minutes, let your “Amen” to that prayer be your affirmation that the bread and wine on this altar is becoming for us the Body and Blood of Christ. As you come forward and extend your hands to receive communion, let your “Amen” be the affirmation that the Risen Jesus is becoming our food and drink. Remember: We are what we eat. So let us rejoice today. In this marvelous gift of the Eucharist we become courageous people, sharing in the very strength of Christ, which allows us to live today. In this holy meal we become confident people, sharing in the very power of the Risen Christ that always provides us with hope for tomorrow. —Edited from the writings of Father George Smiga 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 [5/30/26] ----- \$ 135.00
Total Offerings: Sunday [5/31/26] ----- \$ 384.00

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!

A REFLECTION ON THE SACRED HEART OF JESUS:

Various diseases of the heart have been passed down through generations within my family. My grandmother, mother, and brother all died from such a lineage of heart failure. I also carry within me physical issues of heart disease. This heritage draws me closer to the image of the Sacred Heart of Jesus Christ. The physicality of the human heart has become a starting point for my inner devotion to seek the Sacred Heart of Jesus, to rest in the healing and merciful heartbeat of my Savior.

Jesus has a heart for us through his passion, death, and resurrection. He seeks out our weariness and our longing for joy. Christ alone initiates such yearning and devotion within our frailty. Divine Love seeks us out in times of trial, misfortune, and physical pain. Our role as caretakers of the heart is to listen carefully to God's desire to be among us and within us. In such a posture of listening, we hear our own heartbeat as well as God's divine tenderness that heals hearts grown bitter or full of anger. Listening is not a pill to protect us from pain; it becomes a lifetime of prayer to develop an ongoing relationship with the fullness of love in Christ Jesus.

As a priest and religious of Holy Cross, I view humanity with a tender heart, at least on most days. I witness every day that physical heart disease and spiritual heart disease are both part of being human. We may carry within us an obstinate heart that keeps us from viewing the dignity in other people. We may reveal a coldness of heart in holding on to grudges and misjudgments. We may succumb to disappointments and weariness that shut down our spiritual longing for God and for hope in our world. I see the consequences of spiritual heart disease in the center of family life and amid any worshipping community.

As a young priest, I so desired to give love away. Seminary taught me that we were to bring Jesus Christ into the struggles and grief of life, to embrace the sorrows our people were facing, to dive soul deep into the messiness of life, and never give up on the healing mission of Jesus Christ. After years of preparation for ministry, I was filled with a zeal to put my life on the line for God and humanity, to enter the hardness of people's hearts and help solve hunger, the lack of housing, insufficient healthcare, and ongoing injustice toward God's poor. I wanted to make sure people felt welcome in the church, that they would know firsthand the merciful presence of Christ Jesus.



My experiences over the years have tempered that youthful zeal. I have come to know that there is much spiritual resistance to breaking open pain, suffering, and the reality of life. After many mistakes, I learned that I cannot solve other people's spiritual heart disease. My answers did not always satisfy the questions people had, and in so many areas of ministry, I was in over my head in my ability to solve issues or provide an effective response.

In my naïve youth, my truest ailment was that I thought such vigorous ministry was my own initiative. I now know that I cannot solve spiritual resistance or change any human suffering. Only God has the key to the human heart, and only God can direct the ways we invite people into the depths of hope. When I am at a loss to answer people's pain or heartache, I have, with a full heart, learned to turn to the Sacred Heart of Jesus Christ. Humbled, I have learned to surrender to the divine, a giving over of my life to the miracle of God's compassion manifest in Christ Jesus.

As priests in the Congregation of Holy Cross, the Sacred Heart of Jesus is our guide and overseer. The Sacred Heart of Christ Jesus challenges us to surrender to compassionate love and all goodness because our efforts in ministry are not our own. Only Christ Jesus reveals the foundation of our ministry

— the hope that love remains at the core of our humanity and our call to model for youth how to know, love, and serve God.

Every day in the Sacred Eucharist, the priest standing at the altar offers the invitation: “Lift up your hearts.” The people respond: “We lift them up to the Lord.” This dialogue is part of a relationship between the action of the liturgy and God’s people. It is not a throwaway line or a pious sentiment, for it dives deeply into our human experience of lifting to God all that is holy and good within us, as well as all that needs compassion, forgiveness, and mercy. We surrender in the liturgy all that ails the human heart, all the desires within us for courage and justice.

Even this simple dialogue in the Mass teaches us to surrender to the Most Sacred Heart of Christ Jesus. We all wait for such healing from God, the healing that breaks through all the spiritual diseases of our human experience. In this mystery, our worshipping assemblies come to understand more deeply that authentic love comes from God alone.

Listening carefully to Christ Jesus is a courageous act and a way of living in the Church. When we grow anxious, afraid, or full of rage, listening again to love is the ground upon which healing may happen. Listening is not an academic pursuit of Jesus, but a lifestyle of faith, hope, and love. Listening to the Sacred Heart becomes a lifestyle in which we entrust everything to God and become more sensitive to people around us in need of companionship and the basics of life.

The Sacred Heart of Jesus Christ is our way of being faithful to the Gospel and centered in the sacraments of the Church. Without such a journey with Christ, we remain alone and afraid. Only with Him, through Him, and in Him do we grow in love and fulfillment. Listening to Jesus, who is the source of our lives, is crucial to our spiritual grounding. Listening with our human hearts in the Heart of Christ becomes a path to compassion and virtue in the Church. Listening with our hearts to the rhythm of Christ within us changes our view of others and helps us know the saving work of God.

—Father Ronald Raab, C.S.C.

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:	1 Kings 17:1-6; Matthew 5:1-12
Tuesday:	1 Kings 17:7-16; Matthew 5:13-16
Wednesday:	1 Kings 18:20-39; Matthew 5:17-19
Thursday:	Acts 11:21-26, 13:1-3; Matthew 5:20-26
Friday:	Deuteronomy 7:6-11; 1 John 4:7-16; Matthew 11:25-30
Saturday:	1 Kings 19:19-21; Matthew 5:33-37

11th Week in Ordinary Time: Exodus 19:2-6; Romans 5:6-11; Matthew 9:36-10:8

SOLITUDE

Solitude is a way to get a little control over our own inner life. It’s not easy. Once we start spending time alone, we discover how chaotic our minds are. We start thinking about thousands of other things — what we should do, whom we are mad at. If these thoughts come up, gently return to the center. Gradually if you really discover, for instance, that the Lord is your shepherd, you might be able to let go of a few things and be a lot more at peace. You don’t have to be filled with garbage. You can be more centered.

—Henri Nouwen

BEYOND THE CAROUSEL:

A few years ago I came upon a beautiful carousel. Instant reflections of early childhood hit me as I remember the merry-go-rounds I would go on at Seaside Heights back in the day when the term Jersey Shore had no connotations of immorality. We older folks would remember this — safety issues have deprived our young people — everyone would try to be on a horse or animal on the outside of the circle so that they could reach for the ring. Children would spend the entire ride hoping to get the ring. It wasn't easy. For one thing you had to be brave — at least for a five or six year old — and stretch your arm as far as you could while holding onto your horse. But if you were successful and reached beyond yourself, there was a reward in store — usually a free ride or something.

The people that Jesus speaks to in John's Gospel were satisfied with receiving free bread [John 6:51-58]. The day before Jesus had multiplied loaves and fishes; now they wanted more free food! Jesus told them that He would give them bread beyond their imagination — He would give them His body and blood. They had to be willing to reach out for it, though, and accept His gift. They had to stretch beyond their physical senses, and let Him feed them with the Living Bread that we call the Eucharist.



Many of them were not interested — they were satisfied with going around in circles on the merry-go-rounds of their lives. They did not believe that there was a far greater gift beyond the physical which was being offered to them. They had reminded the Lord about the Manna that God provided for their ancestors in the time of Moses. Jesus pointed out that those ancestors still died. The bread He would give would be for everlasting life. Were they willing to stretch their lives and reach for the spiritual gift?

An even more important question — are we? We are called by the Lord to eat His Body and Drink His Blood. On this Feast of the Body and Blood of Jesus, we have to ask ourselves whether we do reach out for Him, or whether we just perform a ritual action in Church with as much enthusiasm as our standing, kneeling, and sitting at various moments during the Mass. This Feast is given to us to remind us what we are doing and Whom we are receiving when we go to communion.

We have got to fight against the spiritual laziness that relegates the Eucharist to a sacramental — as though taking communion is on the same level as making the sign of the cross with Holy Water. We have to prepare to receive the Lord — not just in the prayers we say moments before Mass, but in the life we lead the week before Mass. We have to celebrate the Presence of Jesus within us — not just in the chairs after communion, but in the way we treat others, with the Kindness of the Lord.

The fundamental action of Jesus's life — the reason why He became one of us — was the gift of Himself in His passion, death, and resurrection — the Paschal Event. The gift of His sacrificial love re-established our union with God, and our capacity to share in His immortality. Or to put it simply — because Jesus died for us, we can live forever with Him.

When Jesus gave us his Body and Blood the night before He died, and when He gives us his Body and Blood every time we receive communion, the Lord gives us the total sacrifice of Himself to his Father — “This is my Body which shall be given up for you. This is the cup of my Blood, the new and everlasting covenant that shall be shed for you and for all until the end of time.” When we receive the Eucharist, Jesus is present as the Servant of God who in his sacrificial death is saving us all. Right here, right now. John's Gospel tells us that “the one who feeds on my flesh and drinks my blood has life eternal.” In the real presence of Jesus in the Eucharist, we receive Jesus saving His people.

We receive Christ strengthening us and transforming our joys and sorrows into prayers to his Father. Sometimes we are full of the joy of the Resurrection, sometimes the sorrow of the Passion, but always we are strengthened by the One who gives us His body and blood.

In the Eucharist Jesus is within us, nourishing us. He comes closer to us than our skin. He experiences our joy and our sorrow. He knows our needs before we can express them. He builds up our faith life, our spiritual life, our eternal life.

He is there for us, but we have to reach out — stretch ourselves beyond our physical limitations and take the gift He holds out to us. We cannot be satisfied with just receiving communion. We have to let His Presence transform us. When we allow Christ to be our lives, we can go beyond the carousel of life and accept the prize of eternal life.

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

THE EUCHARIST AS SACRIFICE:

Once upon a time there was a Rabbi. Whenever he wanted God’s presence, he went to a special place in the woods, lit a fire, said some prayers, and did a dance. Then God would appear to him. When he died, his disciple carried on the tradition. If he wanted God’s presence, he went to the same spot in the woods and lit the fire, but he didn’t know the prayers, nor the dance, but it still worked. God came. Then he died. He also had a disciple. Whenever he wanted God’s presence, he too went to the same place in the woods, but nobody had taught him how to light the fire or say the prayers or do the dance, but it still worked — God appeared.

In the end, this last one died, but he too had a pupil. One day this pupil wanted God’s presence. So he searched for the place in the woods, but couldn’t find it. And he didn’t know how to light the fire or say the prayers or do the dance. All he knew was how to tell the story. But it worked. He discovered that whenever he told the story of how the others had found God, God would appear.

In essence, this story explains how sacred ritual, liturgy, works. Christians call it “making memorial.” The idea is that a past event can be remembered — ritually recalled — in such a way that it becomes present again and can be participated in. How is this possible? We have no models in physics, metaphysics, or psychology, by which to explain this. Like all ritual, it is beyond simple phenomenology. Ritual is best understood through metaphor, through story, as with the tale just told. God appears whenever certain stories get told.

This idea of making memorial can be helpful in understanding a very important aspect of the Eucharist — namely, the Eucharist as sacrifice. Among other things, the Eucharist is a memorial — a ritual re-enactment of Christ’s sacrifice of himself for us. Among all the dimensions of the Eucharist, this one — sacrifice — is perhaps the least understood. How is the Eucharist a sacrifice?

A sacrifice is any act of selflessness, of self-denial, which helps someone else. For example, the mother who freely gives up her own dreams of achievement so that her children might have her needed presence during their critical, nascent years is making a sacrifice for her children. They will mature more fully and healthily because of it. As Christians, we believe that Jesus, not unlike a loving mother, sacrificed his life for us, particularly in the way he gave himself for us in his death. Indeed, we believe that we are “saved” by his death — by his sacrifice on Good Friday. But how? How can one person’s death help someone else, centuries later?



Body and Blood of Jesus

Through the Eucharist. The Eucharist — among other things — is a memorial of Jesus' sacrifice for us, of his great act of "being broken," of giving himself over in love. Properly understood, the Eucharist, as a ritual, gives us another kind of "real presence." It makes present for us the reality of Christ's dying as well as God's response to that — the resurrection — and invites us to participate in that event. What the Eucharist makes present is not an iconic Christ to be adored or even consumed, but the reality of Christ's dying and rising as an event to be participated in. But how can we participate in an event now long past in history?

Through memorial. When we ritually tell the story of Jesus' sacrifice — in the Eucharistic prayer, the very heart of liturgy — we experience the "real presence" of the event of Christ's dying and rising. Moreover, that reality is given to us so that we might participate in it. How? We participate in Jesus' sacrifice for us when we, like him, let ourselves be broken down — when we, like him, become selfless. The Eucharist, as sacrifice, invites us to become like the kernels of wheat that make up the bread and the clusters of grapes that make up the wine, broken down and crushed so that we can become part of communal loaf and single cup.

Occasionally when St. Augustine was giving the Eucharist to a communicant, instead of saying: "The body of Christ," he would say: "Receive what you are." That puts things correctly. What is supposed to happen at the Eucharist is that we — the congregation — by sacrificing the things that divide us, should become the body and blood of Christ. Like the bread and wine, we, the people, are meant to be changed, to be transubstantiated. The Eucharist, as sacrifice, asks us to become the bread of brokenness and the chalice of vulnerability.

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

A RESISTANCE POSITION:

The great temptation of Christianity has always been to think that if we were in control, if we had power, we would "win," but that's exactly what Jesus warns us against. In Matthew's Gospel Jesus tells us to be salt [see Matthew 5] — not the meat, the potatoes, or even the vegetables — just the invisible but very effective salt. Salt is what gives zing and taste to food and Jesus is calling us to be people who give purpose, meaning, and desire to life. If we look at the history of Christianity, whenever we were "in charge," that's when we became the most corrupt. Christianity operates best in a resistance position — in a position where we can discern and choose how to be salt.

That is so contrary to our common sense. We think "If only we had the power, if only we had the majority, we could create the kingdom of God," but it's never been true. I know from my years of traveling that when Christians are a minority in a country, and they have to choose and decide to be the salt of the earth, they make a real difference.

Jesus calls us to give the world taste, meaning, purpose, direction, desire. It's a humble position, isn't it? We'd much sooner be in charge. But whenever someone or something has all the power, they mostly misuse power. Jesus warns us against power, because very few people can handle it. Most of us use it for our own aggrandizement, our own promotion and advancement in the ways of the world, which usually means more money and more power.

Either we learn how to be the salt of the earth, a true alternative to the normal motivations and actions of society, or as Jesus put it very clearly, we might as well throw it out and trample it underfoot. We have to find our inner authority through Christ in us; we have to find our purpose in our love of God and neighbor, and actions of mercy and justice. Otherwise, we're not offering anything that the world doesn't already have or can't find in other places.

—Father Richard Rohr, O.F.M.

WHAT THE EUCHARIST IS REALLY ALL ABOUT:

What are some of your favorite hymns? Why do you love them? The second question is harder to answer. It may be the music, the lyrics, the experience of singing together and of harmony, or perhaps what they have meant to you in important moments of your life. It's been said that when St. Thomas Aquinas finished writing his theology of the Eucharist, he felt that his best efforts were nothing but the dimmest of reflections on the unfathomable mystery of Christ's presence in sacrament. Some say that in the end, the great theologian realized that the best he could do was sing a hymn: *Adoro Te Devote*.

If you listen to that hymn and understand the Latin words, you recognize it as romantic prayer — Aquinas adoring and rededicating his life to God, hidden and present. It reveals his overwhelming and grateful sense of the presence of the One who desires union with humanity:

To thee doth my whole heart subject itself,
because, in contemplating thee, everything [else] is found lacking.
Grant to me always to live from thee.
Jesus, whom now I behold under a veil,
I pray that that for which I so thirst may come to pass:
that looking intently upon thy unveiled face,
I may be blessed by the sight of your glory.

Learning from Aquinas, this Feast of the Body and Blood of Jesus should be retitled: “The Solemnity of the Great Love of God.”

The Scripture Readings for this feast tell it all: In the book of Deuteronomy, Moses reminded his people of how God had led them in love through the desert and fed them with manna from heaven. Moses ended his discourse with the reminder that, if they hope to flourish, human beings need to feast on both manna and the Word of God [Deuteronomy 8:2-3,7-16].

John's Gospel [6:51-58] portrays Jesus responding to people who wanted to make him king because he provided them with all the bread they could eat. In typical style, John shows us Jesus the mystic in the company of people so earthbound that metaphors are as obscure to them as is the color of the night air. Be careful when you listen to Jesus' invitation.

Remember Nicodemus, who heard Jesus talk about being born again and understood it as crawling back into his mother's womb? [see John 3:4]. Then there was the woman at the well who asked for the kind of water that would quench her thirst once and forever [see John 4:10]. John likes to depict Jesus drawing people beyond the literal into profound meaning. At this stage of his ministry, Jesus couldn't have been talking about people literally eating his flesh. He was talking like he did to Nicodemus and to Photina at the well, using metaphors to draw them into the realm of the Spirit.

To explain more deeply, Jesus later compares the experience of the person who “feeds on me” or “eats my flesh” to his experience of his life in the Father [see John 6:57]. Throughout John's Gospel, we hear that all that Jesus is and does comes from the Father. Now, he says that he offers his life — himself — as a gift to the world to nourish us as the Father nourishes, inspires and accompanies him. That is what he wants to be for and with us.

Paul builds on this in his letter to the Church at Corinth. Here Paul reminds the community that everyone who participates in the supper of the Lord becomes part of Christ and of one another [1



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Corinthians 10:16-17]. For Paul, the greatest miracle of blessing the cup and breaking the bread is that it deepens our identity as one with and in Christ.

We've been taught to think of the Eucharist as a miracle that astounds and shows us the great love of God in consecrated bread and wine. That is true to the Catechism and leads to deep gratitude. But in calling himself the bread of life, Jesus offers much more than that. Jesus' intent in calling himself the bread of life is to draw us into such profound union and identity in him that it can only be compared to his relationship with the Father. He wants us to receive, to experience the great love of God through him and be changed by it — over and again.

This solemnity invites us to ask ourselves who we are and who we are becoming. How does our participation in the Eucharist lead us individually and communally into deeper identity in Christ? Take five minutes to listen to and be moved by a hymn as profound as *Adoro Te Devote*; such music affects us like a sacrament, effecting in us what the words themselves say, it influences our very identity.

Moving into this mystery, we — similar to Aquinas — can come to understand that words are useless. All we can do is adore. —taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet

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



LECTORS



Altar Servers

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].**

THE UNENDING MYSTERY:

The institution of the Holy Eucharist is celebrated first and foremost on Holy Thursday in its natural place — the night before Jesus died on the Cross. But because that celebration takes place very much in the context of the sadness of the events of Christ's passion and death, the Church gives us this second feast in the course of the year to help us to get to explore more fully the gift of this amazing sacrament.

Two weekends ago, we celebrated the Feast of Pentecost, and last weekend, we celebrated the Feast of the Blessed Trinity; now we celebrate the Feast of the Eucharist. There is a certain logic to this sequence of celebrations. Pentecost is the gift of living the life of the Holy Spirit; and the Feast of the Blessed Trinity is an invitation to look at the very nature of God himself. Today in the Feast of the Body and Blood of Jesus, we examine how God continues to make himself present to his Church — how he sustains and nourishes us. And he achieves all this principally through the Sacrament of the Holy Eucharist.



On the night before he died, Jesus gave his disciples a Last Supper. It was a meal with a difference — it was a meal during which, and through which, he showed them the very depths of his love. Jesus gave them special instructions both by word and example — the example being the washing of feet.

And then, as we know, Jesus took the bread, blessed and broke it and said: “this is my body which is given up for you. Do this as a memorial of me”. And then he did the same with the wine.

By these actions, Jesus brought into focus — and in a mysterious way actually made present — the events which were to happen on the following three days. And through our following out of Jesus’ command, and doing this in memory of him, in an extraordinary way those same events are made present every time we gather around our altar — and in our hearts when we open ourselves up to this sacrament.

The Last Supper wasn’t an event that was sprung upon the Apostles “out of the blue” — Jesus celebrated many meals with his disciples, and at those meals he communicated the heart of his teaching. Also there were many formal meals at the homes of the rich — many of which further reinforced Jesus message — particularly on those occasions when Jesus predicted his passion. We only have to think of the occasion on which his feet were anointed by Mary Magdalene — remember how Jesus defended her by indicating that this anointing was in preparation for his burial.

At each of those meals recorded in the Gospels, Jesus prayed and gave thanks to the Father — just as he did at the Last Supper. In fact, every time we pray the “Grace Before Meals”, we are explicitly making that same link between the meal we are about to share and the meal that was the Last Supper. And in the celebration of the Eucharist itself — whether it be on a big Feast Day with hundreds of people and all the decorations and scents of the season, or a more “normal” and quiet time — we encounter the Lord God, and he gives us real nourishment for our souls. There is so much nourishment here that it would take a lifetime to begin to appreciate what happens to us.

But the Liturgy of the Eucharist is more than just the Eucharist itself. At each Mass there is the Liturgy of the Word in which we are made welcome and share the scriptures, talking together about the Kingdom of God. There is an aspect of healing which is also so central to Jesus’ ministry — and there is a real connection between healing and eating. When Jesus raised Jairus’ daughter from the dead, the first thing he says is “give her something to eat” [see Luke 8]. We all know that the return of one’s appetite indicates a return to health. The very word salvation means healing. But this healing is not on a superficial level, for the healing that Jesus brings — and the healing we find in the Eucharist — is actually a profound experience of salvation. It permeates every part of our being.

On this day if various places throughout the world, processions with the Eucharist through the neighborhood streets occurs. Children, who has just recently made their First Communion, dress up in the clothes they wore for that great occasion, and process in front of Jesus. The procession often stops at various homes along the way — what a blessing — where prayers are said and blessing the people with the Eucharist takes place. What a wonderful witness to our faith — to proclaim to the world, and our neighborhood, what we believe.

When we speak about the profound mystery that the Eucharist and the Mass is, we need to realize that literally thousands upon thousands of huge tomes and articles have been written on the theology of the Eucharist — the subject is inexhaustible. And then we come face-to-face with the reality that a young 7 year old child has the capability to understand what it is that they are receiving. This is because the basics are simple. Through the intercession of Christ, the bread and wine are transformed into his body and blood. At the mass we are united with the Last Supper and here on the altar — just as then in the Upper Room — we receive the body and blood of Christ in the form of bread and wine.

You can go into the metaphysics of it if you like, but it is not necessary. The Lord who commanded the wind and the waves, who made water into wine, who by his word healed the paralytic — this same Lord offers us his body and blood under the form of these simple elements. Let us praise and thank God for this great gift which enables us to be united with Christ’s work of redemption in a

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real and most intimate way. And let us celebrate this Eucharist in his memory and come to communion with him as we share his Body and Blood.

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

BODY, BLOOD, AND US:

The first step in correctly understanding any Scripture passage is to hear it within the context in which the author originally placed it. Just as the individual actions of our lives make sense only against the background of our entire lives, so we can't take just a verse or two of Scripture out of the writer's work and think we're getting from those lines what the author originally put in them.

Nowhere have we "sinned" more against this biblical principle than in our understanding of the Eucharist. We zero in on Jesus' words of institution — "This is my body/blood" — and completely ignore the context in which our sacred writers have Jesus proclaim them. This is particularly true in the case of the Eucharist. Through the centuries, we've spent most of our theological time reflecting on how the bread is transformed into Jesus' body, and the wine into His blood. Little time has been given to exploring the implications of the Eucharistic community's own transformation into the body and blood of Christ. Yet that's almost always the context in which our Christian sacred authors place Jesus' words over the bread and wine.

St. Paul in his letter to the Church at Corinth [1 Corinthians 10:16-17] provides the earliest scriptural reference to the Eucharist. St. Paul employs these two short verses to illustrate how ridiculous it is for Jesus' followers to live their faith as "independent contractors." Those who imitate Jesus have a responsibility to all others who also imitate Jesus. For the Apostle, the greatest and most practical sign of that unity is the community's participation in the Lord's Supper [Mass]. There, they most die and rise; there, they are most one.

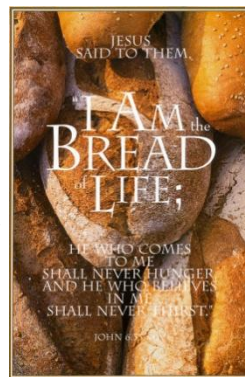
Every Corinthian Christian knew what Paul meant when he asked: "The cup of blessing that we bless; is it not a participation in the blood of Christ? The bread that we break; is it not a participation in the body of Christ?" In this context, Paul is not talking about our being part of the bread and wine. He's referring to our participation in the community as the blood and body of Christ. If he weren't, what follows would not make sense: "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" [18].

Even St. John's classic words in the Gospel [John 6:51-58] should never be taken out of the context in which the evangelist places them. All of us have practically memorized the words: "If you do not eat the flesh of the Son of Man and drink His blood, you have no life in you." The evangelist here shines the spotlight on Jesus' bread/body, wine/blood, but never forget that during John's actual Last Supper narrative, Jesus emphasizes another dimension of the Eucharist — one which many commemorated on Holy Thursday the foot washing.

Scripture scholar Sister Sandra Schniders believes it's only in such "out-of-control" actions of service to others that we can actually build the body of Christ as Christ wishes it to be built. For John, the life-giving aspect of Jesus' body and blood can be appreciated correctly only when we consume His body and blood in the context of a life-giving community.

It is in this context that we need to hear the words of Moses [Deuteronomy 8:2-3,14-16] — "He fed you with manna to show you that not by bread alone do we live, but by every word that comes forth from the mouth of God". Those who concentrate solely on the Eucharistic bread and wine might be the very people with whom Moses, Paul and John are struggling.

—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 Mary Frain who is under the care of hospice.
- For Brother Bobby McFadden, C.S.C., who is undergoing cancer surgery.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Richard Grejtak, former Gilmour Teacher, who is critically ill.

PRAYERS FOR THE DECEASED:

- 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.
- For Father Robert Maloy.
- For Bill O'Neill ['51], long-time Gilmour trustee.
- For Father Frank Cafarelli, C.S.C.
- For Harry Henninger ['64], cousin of Fredrick Henninger ['63]

PRAYERS FOR OTHERS:

- 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

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].

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].



**Eucharistic
Ministers**



CLOSING PRAYER:

~ Prayer Before the Eucharist ~

**Soul of Christ,
sanctify me.
Body of Christ,
save me.
Blood of Christ,
inebriate me.
Water from the side of Christ,
wash me.
Passion of Christ,
strengthen me.
O good Jesus,
hear me.
Within Your wounds
hide me.
Suffer me not
to be separated from You.
From the malignant enemy,
defend me.
In the hour of my death,
call me.
And bid me come
to You,
That with Thy saints
I may praise You forever.
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