

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.

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 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].**



IT'S ALL ABOUT WHAT GOD DOES IN US:

God never says: Obey me, and then I will save you." Instead, God reminds us: "'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself" [Exodus 19:2-6]. It is only after recalling His saving action that God reminds his people: "Now therefore, if you obey my voice and keep my covenant". In other words, we need to pay attention to the sequence: First, it's God's grace; it's his action. Second, God brings us into relationship. And third, God invites us to respond by making a covenant. The law is, therefore, not a means of earning God's favor, but the way in which a redeemed people live in response to God's favor. We spend far too much time trying to get God's attention, or trying to earn God's grace, when all we have to do is by way of a response — love Him, and then love each other [see Matthew 22:36-40].



NEXT BIBLE STUDY — WEDNESDAY, JUNE 24th:



Our next Virtual Bible Study will be on Wednesday, June 24th 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: Living the life 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 14: 11 th Week in Ordinary Time	9:00 AM In-Person & Live Stream
Monday, June 15:	NO MASS
Tuesday, June 16:	NO MASS
Wednesday, June 17:	NO MASS
Thursday, June 18:	NO MASS
Friday, June 19:	NO MASS
Saturday, June 20: 12 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, June 21: 12 th Week in Ordinary Time	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.

A REFLECTION ON THE THEME FOR THE WEEK:

It has been said that the sense of smell is closest to the ability to remember. For example, a smell of fresh baking bread can remind us of our grandmothers, or our moms. We can recall times when we were together; times when we were growing up; times when we had to say goodbye. Some smells are good; others are not. The smell of Incense can be one of those. Incense can remind us of the sacred, the holy; it can also remind us of difficulty in breathing or nausea.

Throughout each week, we are invited by God to prepare for our entering the holy places of worship and the celebration of the Eucharist. Take time to smell around; linger a while with the recalled experiences which remain with us. Most of our memories only need a little stimulation, for there is a holy presence embedded in those memories. Some do take time to dust off and unwrap. We might find some prayer of thanksgiving within them as we prepare to celebrate the “Central Mystery” of our faith.

The Scripture Readings for this 11th Week in Ordinary Time, open with the Book of Exodus. In it, God speaks tenderly through Moses to the people of Israel as they encamp during their journey in the desert [Exodus 19:2-6]. God asks the people to look in their rear-view mirrors to what will become the major event of their history. God uses images such as: “how I bore you...”, “brought you here to myself...”, and “you shall be my special possession”. God has done the deed of the great Passover and Exodus. Now we hear the sacramental words of embracing love. In a sense, God is saying that their history is continuing as a love relationship — just in case they missed the point of the event. They were saved from — but even more, they were brought out for being “dearer” to God than all other nations. They shall be a holy nation of priests and belong to a kingdom based on God’s laws and customs.

Their response will be to keep the memories alive so that they remember who they are in God’s eyes. Keeping the covenant means to act according to who they know themselves to be. They are the “saved from” and the “saved for”. The saying is true: “If you know who you are, you will know what to do.” As a royal kingdom, they will loyally follow, trust, and live their dignity among and between themselves.

Matthew’s gospel [9:36-10:8] has several parts, but one main theme — Jesus, the Messiah, is sent first to the people of Israel. He sends His apostles first to the people of Israel. To Jesus, they are all lost, and wander as if abandoned by God. Matthew sees the people as abandoned by their first shepherds — the Pharisees. Jesus is moved with a desire to embrace them, and so He does, and He sends His fellow shepherds to find the lost and bring them back.

Jesus shares His mission and His authority over the unclean spirits and over illness. Sickness was a sign of sin, so the power to heal is the same as the divine power of redeeming. There is a particular naming of these new shepherds; but the restatement of their mission is His own personal one, as well the very mission which He received with His name. Jesus means: “He Who Saves”, and He is sharing that name with them as well. By what they do, they will be saying that the new “kingdom” is coming, and the Ruler will not allow them to stray for lack of caring.

The same continues even for us today. For years, Catholics have focused on the need for more priests. But this is too narrow. Jesus is calling all women and men to participate in the Church’s mission and ministry in significant ways including leadership.

All of us who are older remember the days when priests ran the church and nuns taught the school. Lay people had little or no part, except to “pay, pray and obey.” But in this era of priest shortages and



synodality, we are all called to full participation in the life of our church including exercising leadership and authority. In Elise Allen’s inspiring new biography of Pope Leo, she describes how he has long embraced this idea. In Peru, he appointed lay people including numerous women to positions of authority. In his parishes and diocese. Leadership studies have shown that organizations do best with a mixture of male and female administrators and that surely includes the Church. By the time Pope Leo’s successor is elected, lay women and men be running numerous departments in the Vatican and dioceses worldwide.

Today when we “ask the master of the harvest to send out laborers for the harvest,” we need to ask God to inspire “laborers” of all states of life to give their best talents to the Church and for ordained “laborers” to maximize the use of those gifts.

The struggle for us humans is whether being terrified, or being loved, is a better motivation for our staying good, in line, and in the “kingdom”. The scriptures opt for tenderness rather than terror — Moses and Jesus relate the care that God has for us all. We are worth God’s going after us. From whatever “Egypt” we have entered, God desires to free us; in whatever ways we have strayed, God shows compassion in word and action. The Shepherd of Israel allows for the freedom of the sheep, but freely extends the divine finding with invitations of grace.

I recently received a note from a person who listed seven major fears of God. My heart was moved with compassion for her — she had been refused a blessing when she went up in the Communion line. My response was: “where do I begin?” Obviously, no one is excluded from the love of God. What I am saying is that, by how explicitly we live, we do proclaim the Kingdom of heaven. Heavenly terrorists give God a bad name. If love casts out fear, then being named in Jesus means that we go out to cast out demons by doing who we are.

Where do we start? We begin by our not fearing God! We desire to be good because that is who we are, if we believe our names. We know who we are, and we will act accordingly. It all begins with hearing our name in prayer — especially the Eucharist. That is the start — and the terrified are waiting.
—taken from the writings of Eileen Wirth and Father Larry Gillick, S.J., which appear on the internet

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Confidence. One of the difficulties that those on a spiritual path may have is a false sense of humility. If we are constantly reminded that we are sinners, we could lose confidence and the opportunity to walk with confidence in our faith.

What could help us develop and live a productive Christian life? We can have confidence in our prayer life. When we pray for someone or something or for ourselves, we truly believe that our prayer will be answered. It might not be in a way that we would like or in our time frame, but God will give us the confidence to go through our difficulties with trust and courage. We can have confidence in our healing. Though we might not be cured, we find that we are healed in our ability to find a peace and patience that will get us through whatever we face. We can have confidence in decision making.

When we put ourselves in God’s hands and want to do God’s will, our decision will be productive even it is only a part of the learning process and might not be the answer we were looking for. In hindsight we will see that God was behind all of life’s experiences. We can have confidence in that!

- What gives you confidence in your life and in your decision-making?
- Does your trust in God play a part in all aspects of your life?
- How can your life change in you place your confidence in God?

O God, help me gain confidence in relying on your presence in my life. —Brother Carl Sternberg, CSC



ARE WE THE SHEEP WITHOUT A SHEPHERD?

At the sight of the crowds, Jesus was moved with pity; He had compassion for the crowd of humanity in front of Him. They were lying prostrate with exhaustion [Matthew 9:36-10:8]. Jesus saw that the crowds were not just physically exhausted, He saw that they were spiritually flattened and empty. Lost and leaderless, they were like sheep without a shepherd not knowing where to find what they needed to sustain them in the life of God's Spirit.

Our spiritual world is much the same as theirs. Even though science and technology along with our transportation and communications industries have moved us much closer together in what we've come to call "The Global Village", we are as divided and fragmented as ever — as lonely and as isolated as generations of humans who have lived before us. Our fragmented and divided world, our violent inhumanity toward our fellow humans, is the constant report of nightly television news broadcasts. No one can realistically deny that we are dislocated and divided as a human community.

The intellectuals tell us that we live in what the philosophers call "The Post-Modern World." They've labeled us as post-modern men and women living in a culture and a society that is beyond what we used to know of as Modernism. Modernism challenged the wisdom of the classics and replaced it with the scientific method, the ideas generated by Sigmund Freud, and the belief that science and technology were the only routes to true human progress.

Post-Modernism tells us that there are no absolutes, no principles that run through history, no constants. The only reality is found, they say, in episodes. The governing force of the universe, they claim, is chaos. There are no laws of nature; no laws of physics — in fact there are no laws. Everyone decides for themselves what is true, what is right, and what is wrong. Each person is his or her own universe. Only the experiences of each person govern their private and individual lives.



In Post-Modern life, consumerism and pragmatism govern our decisions and direct our energies. The religious quest is one in which we enter a church much like we enter a shopping mall. Our search is for "what works for me" rather than for what the bible tells us is the pearl of great price. Truth? What is truth? It's the same question Pontius Pilate asked before he had Jesus Christ crucified on the Cross [see John 18:38].

What do you and I as Catholics mean by the word "true"? We believe that what is true is true in it's own right — true in itself, not simply what I declare to be true in my own arrogant self-definitions of reality. The Post-Modernist, however, cares only for what is here and now, and declares all thoughts of eternity, and universals, and life beyond death, are irrelevant.

In the Post-Modernist culture that surrounds us, we are living like sheep without a shepherd, wandering around without direction in an era in which we are all privatizing that which we used to hold in common, particularly morality and religion. We are sowing the seeds of our society's destruction when we privatize morality and our religious values. We no longer live in a society that has any shared commitment to the common good; we no longer hold to a certain core of moral values. Even the curricula of our nation's schools, we are told, are supposed to be "value free".

If what is moral is simply that which individuals privately declare to be moral, then there is no morality. Post-Moderns reject any absolute ways of speaking of truth or of moral norms. Everything is relative; there are no universal truths that we as a people hold to be self-evident as we declared in our Declaration of Independence. Everything is subjective; there are no objective, unchanging things that exist in certainty. Jesus, they declare, is simply an idealist, not a realist.

The consequences are apparent — all too painfully so. If there are no points of reference, no objective realities beyond myself, outside of my own tiny little egocentric universe, then reason and law are things that are only to be exploited by the powerful, the elite, and the influential. Legislative majorities have all the power. The weak have nothing left to protect them. That point is dramatically demonstrated when you consider what is happening to human life at its conception and at its ending. How else can one account for the popularity of abortion and euthanasia in the Post-Modern mind?

We, like sheep, have been flattened. We lie prostrate in our own exhaustion; rudderless and without direction we run after anything and everything. I believe it was the great Russian novelist, Dostoyevsky, who told us that when human beings no longer believe in God they will believe in anything. And believing in anything and everything is the certain road to exhaustion and emptiness, the road to cynicism and individual arrogance.

The great and defiant battle cry of our time is Freedom of Choice. The crushing answer of the universe in response is the one answer we can't stand to hear and yet at the same time the answer that confronts us daily, namely that in so very many respects we are not free to choose. In so many areas of life we have no choices; we are powerless. Individual choice, as a matter of shattering fact, is severely circumscribed. Divided as we are by individualism, we are powerless over people and so many of the things that happen to us in life. We once stood united; as privatized individuals we now fall.

A more fundamental awareness is now dawning upon us — the awareness that post-modernism has left us wandering and lost, like sheep. It leads us nowhere and nourishes us with nothing. It, too, among all of the other philosophies of humankind, will seduce us for a while and then ultimately betray us and then abandon us, leaving us ravished and in spiritual death.

At the sight of the crowd, we were told in Matthew's Gospel, Jesus was moved with compassion. That vast crowd of humanity was lying prostrate with exhaustion, like sheep without a shepherd. Thereupon, Jesus called twelve of His disciples and commissioned them to be His Apostles. Go out, He commanded them, into this ravished and famished world and announce to all who will listen that God's Kingdom is near to them. Point out to them that God Himself is near to them. Give them Living Bread come down from heaven that they may recover their strength. Give them eyes to see and ears to hear that they may encounter God's living and loving presence within them. Give them the refreshing waters of God's love and grace. Tell them they need no longer hunger and thirst for that food which will give them happy lives.



And so I repeat to you what we just heard St. Paul write to the Church at Rome: “Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners, Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.”

No human philosophy can ever do that! We cannot save ourselves — only God can save us. And we can be certain of that.

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

THE HEART AS THE SYMBOL OF HUMANITY:

The heart is the symbol of all our humanity, the sum of our thoughts, feelings and desires, the invisible centre of our selves. The Evangelist Matthew invites us to reflect on the importance of the heart: “For where your treasure is, there will your heart be also” [Matthew 6:21].

—Pope Leo XIV

A TEACHING FOR OUR SAKE:

One of the problems that many of us have in following the teachings of Jesus is that we see those teachings as a series of obligations, as a list of commands against which we are asked to measure our discipleship. Some of us might even see them as a set of hurdles over which we are asked to jump in order to demonstrate our love for God. Now, as disciples we are clearly obliged to follow the teachings of Jesus. But to understand them as some kind of test or burden that we are asked to bear is heading in the wrong direction.

Consider the teaching of Jesus that comes at the end of Matthew's Gospel. Jesus says: "The gift you have received, give as a gift" [Matthew 9:36-10:8]. Our inclination is to approach this teaching as an obligation. "Yes," we say, "I should be more giving. I should be more generous. If I were more generous, I would more clearly show that I am a follower of Christ." Now this is true. But, approaching the teaching as a simple command, overlooks another benefit of the teaching. Jesus' teaching that we be generous is not commanded for God's sake or even simply for our neighbor's sake. Jesus gives us this teaching for our sake, for our benefit. When Jesus asks us to be generous, He is not giving us an obligation to be met, but a secret to be lived. The secret is this: when we are generous, we are happy. This teaching of generosity leads us to a deeper life.

Carl Menninger was one of the founders of modern psychotherapy, and he spent his life work diagnosing various mental illnesses. Menninger recounts a therapy session with a very wealthy client who was beset with depression and fear. During the session, the doctor asked the client: "What do you plan to do with all your money?" "I don't know," said the client, "probably just worry about it, worry about keeping it, worry about making more of it." So, Menninger asked: "Tell me this: is this worrying about your money giving you pleasure?" "No," the man sighed, "not at all. It is only making me more fearful and depressed; yet, the thought of giving up any of my money terrifies me." It was out of this encounter that Menninger devised one of the central principles of his philosophy: generous people are seldom mentally ill; generous people tend to be healthy people.



Jesus' teaching on generosity is not simply a command given for our neighbor's sake. It is for our sake because it introduces us to a way of living that increases our freedom and increases our joy. When there is something good in our lives, our natural inclination is to hold onto that good thing to keep it safe. Jesus is telling us that if we wish to be happy, we should be generous, we should give what we have away.

This teaching of Jesus emphasizes that many of the most valuable things in our life are not things that we have earned or paid for. Have we earned our health? Have we paid for our family and friends? Have we created our sense of humor, our ability to understand, our sense of compassion? No; all of these things are free gifts, things that we have received without any kind of payment. Jesus says that if we want to be happy, we need to find a way of giving those gifts back. "You have received without payment, give without payment."

So what the gospel challenges us to do is to identify what are the gifts that I have been given and then to find a way of giving that gift to someone else. Perhaps you have developed professional skills in medicine, law, or business. What are you doing to see that that skill not only benefits you and your family, but others who need it? Perhaps you are a person that is able to listen, to connect with other people. What can you do to use that gift not only to build your own relationships, but to deepen the lives of others? Perhaps you are someone who can work with your hands, to build something useful. Are you passing that skill on? Perhaps you are a creative person — a person who can imagine

ideas and possibilities that others cannot see. How do you use that creativity to bring beauty and hope into the world?

The gifts of God are given in abundance. There is not one person here today who has not received a gift. All of us have received something from God without any cost or payment. Matthew’s Gospel invites us to identify what is the gift we have received and then to listen to the teaching of Jesus — “The gift you have received, give as a gift.” That teaching is not an obligation. Jesus is not placing some burden upon us. Jesus is showing us the way to happiness, the way to life.

—Edited from the writings of Father George Smiga 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.**

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!

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].**



THE GREAT COMMISSION:

Matthew's Gospel for this 11th Week in Ordinary Time presents us with an account of the commissioning of the Apostles [Matthew 9:36-10:8]. We are told their names, as well as the tasks that Jesus gives them as he sends them out. They are twelve in number — corresponding to the twelve tribes of Israel. This is not a mere coincidence nor is it some tenuous link we make; the number twelve chosen for the Apostles is a clear identification with the twelve tribes, and at the time would have been quite a logical connection for his listeners to make. In any case the whole context of this passage is the mission of Jesus in relation to the House of Israel.

Israel in ancient times always understood itself in terms of these twelve tribes — each descended from one of the sons of Jacob. Of course, as time went on, this twelve-tribe structure ceased to have any real meaning, but there was always an understanding that in the restored Israel the Twelve Tribes would come into their own again and really mean something. So by nominating twelve Apostles, Jesus unequivocally presents himself as the one who is to renew the House of Israel. Jesus does not give the Apostles any specific role in relation to each of the tribes of Israel, but clearly presents them as a symbol of the new Israel.

In the Book of Exodus, God declares that he will make a Covenant with his people. But when Jesus describes the crowds as “harassed and dejected, like sheep without a shepherd”, he implies that they have strayed away from the old Covenant and that he has come to lead them into a new Covenant. Jesus does not blame the people themselves, but rather their shepherds and leaders who have plainly neglected the flock and allowed them to go astray — and indeed brought suffering upon them. With these two themes, of the Apostles being identified with the twelve tribes and the idea of the people as being like sheep without a shepherd, Matthew is making sure his readers understand that what was to happen was the fulfilment of everything foretold.

Jesus is the Messiah who restores Israel and establishes God's Kingdom on earth. The interesting little instruction not to go into the territory of the Gentiles — especially not into the Samaritan towns — again makes the point that at this stage the mission of Jesus and his disciples is only directed towards the people of Israel. It is only when Jesus is decisively rejected by Israel's leaders that the mission to the Gentiles takes priority and the Apostles are given a new role “to go out to the whole world to preach the Good News of the Kingdom.”



The list of tasks that Jesus gives the Apostles is quite interesting: “cure the sick, raise the dead, cleanse the lepers and cast out devils.” These things are precisely what Matthew has just recorded in the previous couple of chapters as Jesus having done.

Now the word “Apostle” literally means one who is sent or commissioned. The Apostle is a representative of the master and must therefore do what the master does. By giving them these tasks, which he has just performed himself, Jesus makes it very clear that they represent him. This is how Jesus extends and enlarges his mission. And Jesus is confident of success — “the harvest is rich”, he says.

The harvest is an extraordinarily powerful and well-rooted biblical image. You might think that there is a mixing of metaphors here with sheep on the one hand and sheaves on the other; but these words of Jesus would have had an immediate resonance with his listeners. They were well used to such images and understood quite well what he meant. And what he meant was that “the time has come”. God was now acting decisively to save his people and to bring about his Kingdom so long foretold. The Covenant sealed on Mount Sinai between God and Moses was about to come to its fruition.

Now this mission of Jesus continues today. Yes, what he achieved on Mount Calvary and out of the Empty Tomb marked the decisive victory over sin and death and the inauguration of the Kingdom of God. The End Times are already here, but not yet fully realized. So Christ's mission continues in the world and is spread to its furthest corners by his disciples under the leadership of the successors of the Apostles.

We are Christ's disciples and we ought to be highly conscious of our task of ministering to the world and being authentic signs of the Kingdom. Those tasks of curing the sick, raising the dead, cleansing the lepers and casting out devils are now our tasks as disciples. In what way have you and I continued to do these things in our own time? How have we taken the message of Christ to our families, our places of work — either at home or away? The task is now on our shoulders — with God's help, of course!

—Edited 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:	1 Kings 21:1-16; Matthew 5:38-42
Tuesday:	1 Kings 21:17-29; Matthew 5:43-48
Wednesday:	2 Kings 2:1-14; Matthew 6:1-18
Thursday:	Sirach 48:1-14; Matthew 6:7-15
Friday:	2 Kings 11:1-20; Matthew 6:19-23
Saturday:	2 Chronicles 24:17-25; Matthew 6:24-34

12th Week in Ordinary Time: Jeremiah 20:10-13; Romans 5:12-15; Matthew 10:26-33

BE CONNECTED:

I want you to be honest: Would you rather have a friend who is always right or one who is in right relationship with you? I think I know the answer — we'd rather have someone who's in right relationship with us. In fact, someone who's right all the time can be pretty obnoxious. Would we rather have a friend who's always correct, or a friend to whom we're always connected? Of course, we'd rather have the second.

So why did we in the West seemingly change the rules for God? Many of us grew up thinking God wanted us to be right, to be correct — even to be perfect. But the fact is that God wants people who are in right relationship, which means that we are open, and that we can listen to others with understanding and compassion. It means that we can admit when we're wrong, which is almost every day for most of us. It certainly is for me.

Yet we keep condemning ourselves and others for not being perfect, for not being right, or for not being correct. Everybody seems to be trying to prove that they are right. We have almost a collective incapacity to admit failure, to ever admit that we are wrong which makes us liars most of the time. Jesus is calling forth a very different kind of human being.

Jesus says people who live a vulnerable life of connection and relationship will bear much fruit. These are the people we trust, like, and admire, so why are so many of us afraid to be the very thing that we admire the most? How foolish human beings are! But again, Jesus has told us the way: He is the vine; we are the branches [see John 15]. None of us can be or need to be correct, but we can always be connected.

—Father Richard Rohr, O.F.M.

WHY WE CONSECRATE THE USA TO THE HEART OF JESUS:

[The following is the Homily of Archbishop William Lori, arch-bishop of Baltimore, at the Mass of Consecration of our Nation to the Sacred Heart of Jesus]

My brother bishops, dear priests & deacons, women & men in consecrated life, and faithful lay men and women, dear friends in Christ all: What a remarkable moment of grace we are privileged to share. On the threshold of our nation's 250th anniversary, we gather, not first to celebrate ourselves, but to consecrate. To entrust. To place the Church in the United States, and indeed the whole nation, into the Sacred Heart of Jesus Christ.

Why do we do this? Because consecration is an act of faith. It is an acknowledgment that history is not simply the story of what human beings accomplish — it is the story of God's faithful love at work in the world. We give thanks for the blessings of these past 250 years, but we do so with humility, recognizing in faith that every nation stands in need of God's mercy, wisdom, and guidance. We consecrate our nation, not because it is perfect, but because it is beloved by God. We entrust to the Heart of Christ our achievements and failures, our hopes and anxiety, our present challenges and our future aspirations. We ask him to heal what is wounded, strengthen what is good, and guide us towards a future marked by justice, peace, freedom, and respect for the dignity of every human person.

Consecration is also an act of hope. It is a declaration that the future does not belong merely to political movements, economic forces, or human plans. The future belongs to God. And so, we place into His Heart, not only ourselves but generations yet unborn, and all those who will inherit the Church and the nation we leave behind.

In a culture that prizes independence and self-reliance, we gather publicly to acknowledge that our deepest identity and our truest hope come, not from ourselves but from the Lord. That is why Jesus says in the Gospel of John: "As the Father loves me, so I also love you. Remain in my love" [John 15:9]. The Sacred Heart is the visible sign of that love. It is not an abstract devotion. It is the revelation of God's love made flesh — a heart that has known joy and sorrow, friendship and betrayal, suffering and sacrifice.

But Jesus tells us something else that is extraordinary: He says: "I have called you friends" [John 15:15]. The Sacred Heart reveals a Savior who desires not merely our obedience, but our friendship; not simply our service, but our communion with Him. To consecrate ourselves to the Sacred Heart is ultimately to accept Christ's invitation to remain in His love and to allow that love to shape every aspect of our lives, public and private.

In my recent pastoral, *In Charity & Truth: Towards a Renewed Political Culture*, I reflected on the certainty that love and truth are never opposed. They meet perfectly in the Heart of Christ. Jesus tells us: "This is my commandment: love one another as I love you" [John 15:12]. To love as Christ loves is the true measure of Christian discipleship and the true measure of our humanity. Yet if we are honest, we must acknowledge that neither our nation nor the Church has always clearly reflected that love — indeed, it is sometimes obscured almost beyond recognition. To be sure, there have been moments of extraordinary witness and holiness. But there have also been moments of failure, division, and sin. Consecration requires the humility to acknowledge both. We cannot come to the Heart of Christ while pretending we have no need of His mercy. To consecrate ourselves and our nation is to place our wounds, our shortcomings, and our sins before the One whose love is greater than all of them.

Jesus also reminds us that "It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain" [John 15:16]. Those words describe the Church's mission throughout our nation's history. Catholics have contributed immeasurably to the life of this country

through faith, sacrifice, education, charity, and service. We give God heartfelt thanks for that legacy and commend to the love of his heart those who gone before us in faith.

Yet consecration is not merely about remembering the past. It is about accepting responsibility for the future. To consecrate ourselves to the Sacred Heart means remaining in Christ’s love and carrying that love into the world. It means building communities — both ecclesial and civil — where truth is proclaimed clearly and charity is practiced generously. It means resisting the temptation to define ourselves by division, ideology, or resentment. The Sacred Heart does not divide; it reconciles. It does not harden hearts; it transforms them. It does not simply invite us to receive love; it sends us forth to share it.

My brother bishops, John’s Gospel speaks to us in a particular way — “I chose you.” Those words should fill us with humility and gratitude. Our ministry is not something we have earned — it is a gift entrusted to us for the service of God’s people & the wider community. And to all the faithful: this consecration is not something the bishops do for you. It is something we do together. The renewal of the Church and our nation will not come through declarations alone. It will come through disciples who remain in Christ’s love and bear the good fruit of holiness in families, parishes, communities and in their daily lives.

As we approach this great anniversary of our nation, we may be tempted towards nostalgia for the past or anxiety about the future. Today we choose something better — trust. Today we place the Church in the United States, and this nation we love, into the Sacred Heart of Jesus. Not because we have everything figured out, but because we know the One whose love endures forever. In his Heart, we find gratitude for the past, strength for the present, and hope for the future.

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 [6/6/26] ----- \$ 190.00
Total Offerings: Sunday [6/7/26] ----- \$ 522.00

ATTENDANCE:

The Lord is alive and remains with us. Through the cracks of resurrection that open up in the darkness, he entrusts our hearts to the hope that sustains us. We are all directed, once and for all, on the path to fulfilment, because in Christ we also have risen.

—Pope Leo XIV

THE COST OF LOVE:

The Scripture Readings for this 11th Week in Ordinary Time speak about God's love. We begin with the Book of Exodus where God reminds Moses that He has chosen the Hebrew people as His people. They did not deserve this choice. He chose them out of love [Exodus 19:2-6]. God saw Abraham's faith, and responded with his love for Abraham and his progeny. The people witnessed this love when they were delivered from slavery and led through the desert to the Promised Land. God only asked them to remain faithful to Him — a response to his love that they often failed to keep.

St. Paul builds on the tremendous love of God in his Letter to the Church at Rome. Jesus died for us completely out of love for his father's people. When people were drowning in sin, he died for them. St. Paul notes that if Jesus had so much love for people who had rejected God, how much more must he love us who have committed ourselves to Him [Romans 5:6-11].

In Matthew's Gospel, Jesus' heart was full of pity for the people who so longed for God but who had no one tell them the Good News. Jesus chose twelve disciples — twelve following the foundation of Israel, the twelve tribes. He told them to go out and care for the people. Heal them; proclaim to them the news that the Kingdom of God is upon them [Matthew 9:38-10:8].

Among the Twelve there was Judas Iscariot. He is always mentioned last as the one who betrayed the Lord. Judas was one of the twelve who had received Christ's power to heal people and cast out evil from their lives. Yet, this was not enough for Judas. The lure of material profits, his recognition that following Jesus would cost him too much — perhaps even his own life, and the ability to make money by betraying the Lord, were just some of the reasons why Judas rejected the Grace he had been given. Judas refused to love. It is for this reason that in the Garden, Jesus says to Judas: "Judas, are you betraying the Son of Man with a kiss?" [see Luke 22:48].

Love — true love — comes with a cost. You all know that. You love your children and, really, you don't care if they cost you sleepless nights from their infancy right through their Teen years, and beyond. I knew a wonderful retired business man — O.J. Sensenbrenner, God rest him — who used to say that he thought his children were expensive when they were home, but then they left and came back with their spouses and their children, it became seriously expensive. But he never regretted the cost of love — nor does any of us. We do not regret the cost of loving our children, our spouses, and especially, the cost of loving our God.

We read about and even witness the martyrs' choice of God over their own lives. Yes, they are the heroes of our faith. But we can be heroes also. If we also were to lose our lives out of love for him, we know that we would only lose our physical lives. We are willing to pay the cost of love. The cost of love is our being in the world, but not of the world. The cost of love is our being separate for the Lord, our being holy, for that is what it means to be holy. The cost of love is our being mocked for our faith by the pseudo intelligentsia of the world. Our statement of love is our saying with Joshua: "As for me and my house, we will serve the Lord" [see Joshua 24:15].

Our response to God's love for us is so little in comparison to the extent of his love. It is so little, and yet, it is so necessary. For there are many people who long to have meaning and purpose in their lives. There are many people who long to receive God's love. There are many people who can find God through us — the imperfect servants he sends to go into the fields of human beings and bring them his Love. In this way we are the Twelve. We are the New Israel. We are the People of God calling others to join the number of those being saved. We pray today for the determination and the courage to be laborers in the Lord's fields. —taken from the writings of Monsignor Joseph Pelligrino which appear on the internet



TAKING ON THE MOTIVATION OF JESUS:

In 1965, in the heat of the Civil Rights Movement, Jimmie Lee Jackson, a Baptist deacon, was fatally shot in Marion, Alabama, after being brutally beaten by state troopers for his participation in a voting rights march. As a result, ecumenical groups organized marches in Selma to support the right of African Americans to vote. The Catholic bishop of the area forbade the priests and religious of his diocese to participate under pain of being banned from the diocese.

Sisters of St. Joseph from Rochester, New York, were staffing the only large hospital that served African Americans in Selma. While they were entirely committed to the rights of their people, they knew that following their conscience by participating in the marches would mean the end of their hospital. Their solution: offer hospitality to the visiting marchers and care for the injured. They exercised creative compassion — supporting a large number of priests and religious who came to witness to Christian values.



I couldn't help but think of this incident when I read the Scripture Readings for this 11th Week in Ordinary Time. In Matthew's Gospel, we hear that as Jesus moved from town to town healing and preaching, his "heart was moved with compassion" by people in need [Matthew 9:36-10:8]. The compassion of Jesus plays a big role in Matthew's Gospel — in Matthew 15, Jesus "felt compassion" for people who sought him out, leading him to teach and feed them.

There are three common translations of the central word here — compassion, mercy and pity. The Greek word used in the text implies a feeling of such intimate connection that another's need moves your guts. That was Jesus' feeling for people seeking him. Like a nursing mother whose body responds when she hears her infant crying, his body as well as heart and mind were moved by their thirst for what he could offer. Then, as now, the need was greater than his own ability to respond.

So, he gathered his disciples and named 12 — a symbol of the 12 tribes of Israel — to share his mission. That meant that they were not only to have a share in his healing power, but that all they did would flow from the sort of compassion he felt.

This helps us understand the vital importance of his instruction to "ask the master of the harvest to send out laborers." No one can assume this vocation on their own — it's a mission, meaning that Christ sends and offers disciples the grace of sharing his own motivation.

To take on Jesus' own motivation is an awesome and costly invitation — awesome because of the intimacy it entails with him, costly because it pulls us completely out of ourselves. As Ignatius of Loyola taught, Christian disciples interiorize God's desire and therefore strive to become indifferent to the apparent success or failure of the mission and what it might give them in fame or disparagement, wealth or poverty, health or fragility.

Jesus knew that his disciples didn't yet understand the motive and breadth of his mission. At the same time, he knew two other important facts — He could not do everything alone and, in the process of doing his work, his disciples learn what no words would ever teach them. So, he sent them out to comprehend his mission by immersing themselves in it.

The disciples went out proclaiming: "The kingdom of heaven is at hand." That statement came true every time they healed people and confronted evil spirits, every time they gave people hope with Jesus' message. In a very real way, the sisters from Rochester did exactly the same thing — finding their way around ecclesial restrictions, they confronted the evils of racism and what felt like hierarchical indifference, in compassionate and defiantly creative ways.

Today, suffering and injustice surround us. African Americans are still being disenfranchised, the poor throughout the world are losing access to services that respond to their most basic human needs, and as

11th Week in Ordinary Time

Pope Leo XIV has pointed out on numerous occasions: the world is “being ravaged by a handful of tyrants” who have the power to undermine the progress of the kingdom of heaven. They spend billions on killing while withholding their abundant resources that could preserve life. Matthew’s Gospel stands as a challenge to all of us: how can we practice the creative compassion that incarnates it.

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

Tears of Joy and Sadness

St. Paul wrote: “the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things” [Galatians 5:22–23]. That means that joy is a fruit of the Spirit in all circumstances.

In 1985, my Franciscan superiors gave me a year’s leave to spend in contemplation. It was a major turning point in my life, and ultimately led to the formation of the Center for Action and Contemplation. The first thirty days of my “sabbatical” were spent in the hills of Kentucky in Thomas Merton’s hermitage at Gethsemani Abbey. I was absolutely alone with myself, with the springtime woods, and with God, hoping to somehow absorb some of Merton’s wisdom. That first morning, it took me a while to slow down. I must have looked at my watch at least ten times before 7:00 AM! I had spent so many years standing in front of crowds as a priest and a teacher; I had to find out who I was alone before God without those trappings.

Walter Burghardt’s definition of contemplation as “a long loving look at the real” became transformative for me. The world — my own issues and hurts, all my goals and desires — gradually dissolved and fell into proper perspective. God became obvious and ever present. I understood what Merton meant when he said: “The gate of heaven is everywhere.”

I tried to keep a journal of what was happening to me. Back then, I found it particularly hard to cry. But one evening I laid my finger on my cheek and found to my surprise that it was wet. I wondered what those tears meant. What was I crying for? I wasn’t consciously sad or consciously happy. I noticed at that moment that behind it all there was a joy deeper than any private joy. It was a joy in the face of the beauty of being, a joy at all the wonderful and lovable people I had already met in my life. Cosmic or spiritual joy is something we participate in; it comes from elsewhere and flows through us. It has little or nothing to do with things going well in our own life at that moment. I remember thinking that this must be why the saints could rejoice in the midst of suffering.

At the same moment, I experienced exactly the opposite emotion. The tears were at the same time tears of an immense sadness — a sadness at what we’re doing to the earth, sadness about the people whom I had hurt in my life, and sadness too at my own mixed motives and selfishness. I hadn’t known that two such contrary feelings could coexist. I was truly experiencing the nondual mind of contemplation.

—taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet

SOME RULES FOR LIFE:

Be kind. Say thank you. Hold the door open. Compliment as many people as you can. Point out the good and be the good. Treat others the way you want to be treated. Love, serve and care. The world needs more of this today and every day!

ENTERING INTO THE PROCESS OF LIFE:

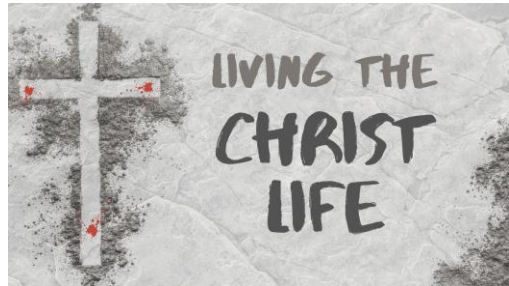
The heart of the Scripture Readings for this 11th Week in Ordinary Time is Jesus’ response to the hardships of living in this world as a child of God — “Jesus felt sorry for the crowds because they were harassed and dejected, like sheep without a shepherd” [Matthew 9:36-10:8]. He was deeply

concerned. Their needs were so great that it was difficult for him to teach. So he needed to share his burden — he commissions a group of his followers to join him and empowered them to address the needs — “to cure the sick, to raise the dead, to cleanse the lepers, and to cast of demons.”

At the end of Matthew’s gospel — at the end of the disciples’ time of apprenticeship with him, the already risen Christ told the same disciples to move out beyond Israel and to baptize the nations of the world into the mystery of the living God [see Matthew 28:19]. This time, were being sent to “teach all that he had shared with them”, because now they knew who they were, and they needed to deepen the world’s liberation by helping people to recognize and to live from their own dignity and to stand on their own two feet.

Our needs in this world have not substantially changed over these many centuries. Our world of 2026 is the world of people that God loves — a world where nations are more inclined to see each other as threats than as potential brothers and sisters. Our world is filled with debilitating insecurity and a paralyzing absorption with self!

Jesus continued: “The harvest is rich but the laborers are few, so ask the Lord of the harvest to send laborers to his harvest” — the labor force is there, but it needs to engage with the need! And the ones who are sent to a lacerated and lacerating world is you — the laity. Jesus is not talking here about more priests — however much this text has been used as if he were — Jesus is talking about you! Certainly, a church of apostles has need for animators and formators — the



ones who can preside at and lead our sacramental celebrations — but that is a separate issue. Priests will be recruited from apostles. They are hardly likely to materialize from an uninterested, disorientated and inactive laity.

So what the world needs is people with vision, with insight, with compassion, with energy to engage, deeply plugged into God and responsive to the spirit of Jesus. The world needs apostles, and Jesus trusts you. You don’t need airline tickets to travel to faraway places; you are already immersed in the world — your family, the ones you work with, the ones you relax with, your neighbor next to you or across the street, your local community organizations. They need you: your vision, your values, your insights, your compassion, your energy, your Christlikeness. The best apostles of the young are the young themselves; the best apostles of farmers, farmers; the best apostles of professionals, professionals; of parents, parents. The list is endless. You speak the same language — you’ve got credibility.

The only way that humanity can be what it is meant to be is if we trust that the divine energy, the ultimate law of the universe, is not market forces, free trade, competition, military might, national security or self-protection — it is love! Without that, the world is out of sync. No wonder the nations of the world are fearful of each other, that there is such crushing poverty, such massive inequity and such ominous violence. So many are not reconciled to God; they simply do not know that God — the creative and pervading energy sustaining the cosmos — is love.

So Jesus sends you. The Jesus who sends you is the Jesus who trusts you, who is with you. You can’t bring about change. But Jesus and you together have unsuspected potential. You just need to be truly and authentically yourself. Some people will respond; some won’t. That is not essentially your problem — it’s his.

—Edited from the writings of Father John McKinnon, which appear on the internet

THE CHOSEN – BEGINS AGAIN IN SEPTEMBER:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. We want you to know that our gatherings are on summer break and will resume in September, once all the activity of the summer months has subsided. **We will continue to meet after Sunday Mass from 11:30 until 1 PM.**

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



A “HANDS-ON” APPROACH TO GOD’S INVITATION:

The parable of the laborers in the vineyard [see Matthew 20:1–16] is a beautiful and much misunderstood story. There was a vineyard owner who wanted people working in his vineyard to get his crops harvested. He went out and contracted with laborers at sunrise, and then throughout the day. Late in the afternoon, he saw a bunch of guys hanging around and asked: “Why aren’t you working, for God’s sake?” and they responded: “Because nobody asked us.” He says: “Well, you go into the vineyard as well.” Finally, when it came time to settle accounts, he gave everybody the same amount of money.

This just drives the egoic consciousness nuts! It’s not fair, everybody screeches, and it won’t be, as long as we’re using the egoic mind that operates out of separation and scarcity. It’s going to tell us that the ones who got there first got a bum deal. This parable only “works” when we understand that it’s not about the vineyard owner getting his crops harvested. The vineyard, as it tends to be throughout Jesus’s teaching, is a symbol of the relational field — the dynamic “interactiveness” of the kingdom of God.

Whatever reason we may project onto the vineyard owner for bringing people in, what he actually states is that he’s bringing people in because he can’t stand to see them isolated and just sitting around on their own — “You too go into the vineyard.” The real fruit of this day is not a bunch of grapes getting harvested. It is human beings working together, doing something that’s dignified. You can imagine the songs, the work, and all the things that happen when you’re participating and engaged jointly in an activity. The idea of paying them the same simply invites people to put their attention on what the real proportions are. When “more and less” are introduced into the equation at the end of the parable, we’re just scattering our attention.

The bottom line is that everybody has enough. The real fruit being generated was the work together. Reading this parable against the backdrop of a relational field rather than individual competition, entirely different elements jump out. Without that relational field, you simply can’t see where Jesus is going. Trying to understand it with your mind, you’ll never get it because your mind will keep coming back to “more and less” and “it’s not fair.” It’s not until you begin from the fullness of love, and the order and coherence that arise from it, that you can recognize what’s being said.

—Edited from the writings of Cynthia Bourgeault, 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 is 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 seriously ill following a fall.

PRAYERS FOR THE DECEASED:

- 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]
- For Sister Dorothy Turk, C.S.J., sister of Brother Ernest Turk, C.S.C.
- For Robert Gruschow, brother-in-law of Guidance Associate, Kathy Lynch.
- For Sister Mary Theresa Gebura, S.N.D.
- For Sister Antonee Pfenning, S.N.D.
- For Abbigayle Toll, daughter of AVI associate, Rianne Toll.
- For Marueen McHugh.
- For Marlon Graves, uncle of AVI Associate, Vee Graves.
- For Margaret Oviatt, mother of Katherine Oviatt Livingston ['89], mother-in-law of David Livingston ['90], and grandmother of Leonard ['09], Maddy ['10] and Duncan ['12] DeFino.

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].



**Eucharistic
Ministers**

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].



CLOSING PRAYER:

~ Consecration of the Nation to the Sacred Heart ~

**O Most Sacred Heart of Jesus:
You know the longings of our hearts,
and you desire that we enjoy friendship with you.
From your pierced side,
you have poured out the wellspring of life,
for which we thirst.
Your heart burns with a love for all people
to return to a right relationship with you.**

**We celebrate the abundant gifts
you have given this nation,
founded on the self-evident truths
that our Creator has endowed all people
with the right to life, liberty, and the pursuit of happiness.**

**We make reparation
for the offenses against you
and against human dignity
that have taken place in this nation.**

**May our hearts be united to yours,
so that our families and communities
enjoy peace and happiness;
may broken relationships be reconciled,
injustices repaired,
and the wounds of our land be healed.**

**May your holy Catholic Church
serve as a sign,
pointing all people to your infinite love.**

**O Desire of Nations
and Center of History,
we ask you to bless these United States of America.
You live and reign with God the Father
in the unity of the Holy Spirit,
God, for ever and ever.
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