

CLOSING PRAYER:

~ A Prayer for peace of mind and heart ~

Eternal, Holy God,
I come to You burdened with worries, fears, doubts, and troubles.
Calm and quiet me
with peace of mind.
Empty me of the anxiety
that disturbs me,
of the concerns that weary my spirit,
and weigh heavily on my heart.

Loosen my grip on the disappointments
and grievances
I hold on to so tightly.
Release me from the pain of past hurts,
of present anger and tension,
of future fears.

Sometimes it's too much for me, Lord —
too many demands and problems —
too much sadness,
suffering,
and stress.

Renew me spiritually
and emotionally.
Give me new strength,
hope,
and confidence.
Prepare me to meet
the constant struggles of daily life
with a deeper faith
and trust in you.

Let your Love set me free —
for peace,
for joy,
for grace,
for life,
for others.
Amen.

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.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbcsc@ix.netcom.com

CHAPEL PICNIC — TODAY:

Sunday, July 14th has finally arrived — the date for our annual Chapel outdoor picnic. 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**. **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 and beverage are provided. **Even if you have not signed up, please join us for this wonderful community event.** Hope to see you there.

**THE FEST IS COMING:**

The FEST is a one-day, FREE family festival for all ages held at the Center for Pastoral Leadership in Wickliffe, Ohio. This year's FEST will take place on **Sunday, August 4th**. Enjoy live, national Christian bands on stage — scheduled to play this year are **Casting Crowns, Jamie Grace, For KING & COUNTRY, Matt Maher, the 300, and Jesse Manibusan**. There will also be entertainment, games, BMX shows, kid's areas, opportunities for inspiring prayer, tents with vendors from all over the nation and our area, giveaways, and your favorite festival foods. At 8:00 PM, join in the highlight of the day — an extraordinary outdoor Mass shared by thousands. Of course, the day would not be over without an incredible fireworks display. Throughout its history, the FEST has truly become a one-of-a-kind regional event. People from all over Northeast Ohio and beyond eagerly look forward to the FEST each year! The FEST began in August of 2000 where just under 5,000 people attended. Now — twelve years later — the attendance has reached 35,000. Find out for yourself why so many people keep coming back!

**PLANTING SEEDS OF HOPE AND GOODNESS:**

We are in the final weeks of our Planting Seeds of Hope School supply program — thanks to all those who have participated thus far. Please continue to bring in the school supplies. Our Lady Chapel is working to assist some needed children. Come join us as we work together to get **St. Adalbert's** school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now because as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; Elmer's liquid glue; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 4th** to Our Lady Chapel. "Come Grow with us" — as together, we work and plant our seeds of goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Any questions please feel free to call **Carol Jones [440.223.5828]**.

KEEPING THINGS IN PERSPECTIVE:

Certainly nothing can so effectually humble us before the mercy of God as the multitude of his benefits. Nor can anything so much humble us before His justices as the enormity of our innumerable offenses. Let us consider what God has done for us, and what we have done against Him.

—St. Francis de Sales

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Lee Sullivan ['19] who is recovering from hip surgery.
- For Bob Plavcan who is seriously ill following a stroke.
- For Daniel Gilson who has been diagnosed with lymphoma.
- For Dan Hathey, technology associate, who is recovering from surgery.
- For Jayden LaSpada, an 11 year old child who is critically ill with cancer.
- For Max Malone ['05], who is recovering from a serious illness.
- For Gloria Ross, aunt of Chapel associate, Patty Szaniszlo, who is critically ill with cancer.
- For Laura Jones who is undergoing treatment for cancer.
- For Bob Chady, nephew of Brother Thomas Chady, C.S.C., who is undergoing treatment for infections.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Val Fechko, who is critically ill.
- For Thomas Lanese ['59], who is critically ill with cancer.
- For Dan McGuire, godfather of Megan Carey, who sustained injuries in a fall.
- For Pat Myers who has an inoperable brain tumor.
- For Bruce Bechhold ['58] who is recovering from hip surgery.
- For a child who is experiencing kidney problems.
- For Hamm Biggar who is seriously ill with cancer.
- For Maurice Huffer who is critically ill with cancer.
- For Jim Skerl who is undergoing treatment for pancreatic cancer.
- For Roger DiPenti who is in rehabilitation following a serious fall.
- For Debbie McLaughlin who is undergoing treatment for cancer.
- For Ken Kotner who has been diagnosed with bone cancer.
- For Francis Bellitto who is critically ill with cancer.
- For Margaret Keller, sister-in-law of Brother Richard, who is ill.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo, parents of Randall ['71] and DJ ['72] Bibbo, who is ill.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- For Clara Joczcyk, friend of Brother Richard, who is undergoing treatment for a stroke.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt ['07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Laura Murgie, great-grandmother of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola who is under hospice care.
- For William Mirando, father of David [‘12], Agnes [‘14], and Matthew [‘25], who is undergoing medical testing.
- For Bishop Roger Gries, O.S.B., who is recovering from Back Surgery.
- For Brother John May, C.S.C., former Business Manager, who is recovering from injuries sustained in a fall.
- For Ben Brewer who is undergoing treatment for neuroblastoma
- For Mike Kiely [‘88], brother of Chris [‘90] and Colleen [‘96] who is recovering from surgery.
- For Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Margaret Carlin, former kitchen associate, who is undergoing treatment for cancer.
- For Dennis Houlahan, who is recovering from a stroke.
- For Ella Walker, grandmother of Bethany [‘08] and Amber [‘13] Byrd, who has been diagnosed with liver and colon cancer.
- For Sister Angela Plata, I.H.M., who is undergoing treatment for cancer.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For people who have MS.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settlemire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen [‘52], who is undergoing treatment for cancer.

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**



IT’S HOW YOU LOOK AT IT:

When you feel as though your prayers are bouncing off the ceiling, remember that as a person of faith, you have been set apart by God. He loves you. He hears and answers, although his answers may not be what you expect. Look at your problems in the light of God’s power instead of looking at God in the shadow of your problems.

SUPPORT OUR LIFETEEN PROJECT — JULY 20-21:

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to “have a meal on the run” when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates** [no Styrofoam, please], **and Paper Bowls.** **We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the “registration table”, and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

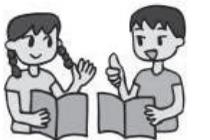


SCHEDULE FOR THE WEEK:

Sunday, July 14: 15 th Week in Ordinary Time	10:00 AM
Monday, July 15: St. Bonaventure	5:30 PM [Eucharistic Chapel]
Tuesday, July 16:	5:30 PM [Eucharistic Chapel]
Wednesday, July 17:	5:30 PM [Eucharistic Chapel]
Thursday, July 18:	5:30 PM [Eucharistic Chapel]
Friday, July 19:	5:30 PM [Eucharistic Chapel]
Saturday, July 20: 16 th Week in Ordinary Time	5:00 PM
Sunday, July 21: 16 th Week in Ordinary Time	10:00 AM

FAITH EDUCATION:

It’s time to start thinking about **Faith Education** for this coming school year. Our sessions will begin right after Labor Day. Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass.** We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **If you have not registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking care of this important task.



REFLECTION ON THIS WEEK'S THEME:

We prepare for special visitors in special ways. We always want to make them feel comfortable, and to make their stay enjoyable. We ask ourselves — and perhaps others — what foods they like, and what activities would please them. All these efforts are visible signs of affection and intimacy.

Do we ever think about getting our personal house in order so the Special Guest — Jesus — whom we receive in the Eucharist, will be pleased, delighted, and feel welcomed? What is special about the Eucharistic Presence — the Visitor Who never goes away, Who has made his home in us, whose delight is in us always? Maybe one of our acts of preparation might be to be more attentive to welcoming him into those places in our personal lives where we would rather not have any visitors. What do we want to do with the dark corners — our hiding places and messiness — where God is waiting to welcome us?

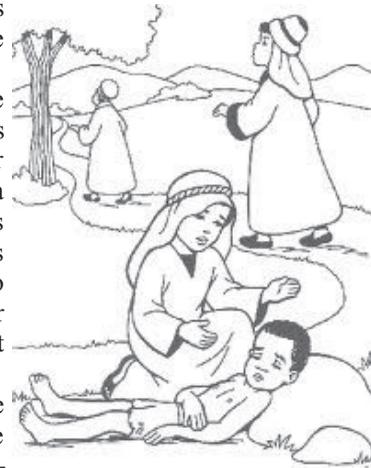
In the Book of Deuteronomy, Moses presents all the laws, customs, and ordinances which the people of Israel are bound and covenanted to observe. When they fulfill these, then the Lord will delight in the resulting prosperity of their fields, their cattle, and their fruitful bodies. Moses' words are words of comfort — though the laws are many and detailed, they are not meant to be strange or disorienting to the minds and hearts of Israel. For through these words, God will continue to circumcise their hearts so that they all will know to whom they belong. These words of the Law are in a “head-language” and a “heart-vernacular” so that there is no need for certain wise persons to interpret them. They are clear when thought about, and comforting when experienced; they are God's way of loving them, and for them, in response, to love God [Deuteronomy 30:10-16].

Many Jews have the Word of God affixed to doorposts in a little box called a *mezuzah*; some also wear the Word of God in little cloth or leather pouches over their hearts and foreheads — these are called *tefillin*. Moses claims that these Laws will keep them close to God as God is close to them. They are not unreasonable, or violent to the human spirit.

Luke's gospel contains a beautiful and equally threatening parable [Luke 10:25-37]. A scholar of the law asks Jesus a question — it is meant more as a beginning of a discussion than a simple request for information. Jesus, in his usual manner, answers a question with a question. The man knows well the dictates of the Law, and responds correctly. According to the Book of Leviticus, loving one's neighbor is a sacred responsibility of the faithful Jewish person [19:18]. So to extend the discussion — and perhaps get the upper hand — the scholar asks the obvious question — and who is my neighbor. Jesus takes it out of the scholar's hand, and lays it on his heart.

A foreigner becomes the hero by placing himself in the vulnerable position of not being anybody's neighbor. The beaten man sets up the tension. The two religious figures — who do not tend to the man — heighten the heroism of the despised Samaritan. Jesus is telling this story to move from the Law to the Good News.

Perhaps the two who pass by on the “opposite side” have their religious reasons — their being faithful to their understanding of the laws of physical purity are righteous in their eyes. The good news of Jesus expressed in the parable is that “unlawful” love of the injured is the new and complete righteousness. Keeping our eyes and hearts open to the robbed is more blessed than keeping our eyes on

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Judy Breitsch, relative of Brother Ken Kane, C.S.C.
- For Michael Coffey, husband of Office Receptionist, Bernadette; father of Gilmour Advancement Officer, Kathy Kenny; grandfather of Michaela ['05], Mary Kate ['07], and Maureen ['10] Kenny.
- For Otto Winterich, father of Chris ['66], uncle of John ['68], and Carol ['72].
- For Brother Thomas Flanagan, S.S.S.
- For Andrew Revello.
- For Harvey Horwitz
- For Bart Pendley.
- For Sophie Novotny.
- For Sister Ann McLaughlin, S.N.D.
- For Deacon Robert Martin.
- For Father Paul Hritz, pastor emeritus of St. Malachi parish.
- For Peter Mihalko
- For Suzanne Simpson.
- For Lou Zaremba
- For Sister Louis Kullmann, C.S.C.
- For Veda Repko, mother-in-law of Gilmour chef, Scott Putzbach.
- For Virginia Klement.
- For Joseph Callahan, Gilmour Trustee, father of Joseph ['65], Cornelia ['72], and Timothy ['74] Callahan.
- For Linda Hayes
- For Alessandra Silva, mother of Mr. Alessandro Silva da Cruz, C.S.C.
- For Charles Rule, father of Mark ['95] and Patrick ['00] Rule.

PRAYERS FOR OTHERS:

- For our Muslim brothers and sisters who are observing the month of Ramadan.
- For a resolution to the tensions which still exist between North and South Korea.
- For an end to violence in our society.
- For those who struggle with family relationships.
- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

SEEKING THE LIGHT:

“Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey.”

—*Lumen Fidei*

WHICH LAW APPLIES?

One of the most difficult things we encounter in our lives of faith is taking the “other worldly” things we learn about, and putting them into “this world” — in other words, how does the life of faith connect with what I experience in everyday life? The author of the Book of Deuteronomy confronted this very problem [Deuteronomy 30:10-16]. That seems to be why the author has Moses speak these well-known words — “For the command that I enjoin on you today is not too mysterious and remote for you. It is not up in the sky, that you should say: ‘Who will go up in the sky and get it for us and tell us of it that we may carry it out?’ Nor is it across the sea that you should say: ‘Who will cross the sea to get it for us and tell us of it, that we may carry it out?’ No, it is something very near to you — already in your mouths and in your hearts — you have only to carry it out.”

That’s the problem — how do we make God’s plan a part of our everyday lives?

As a disciple of Paul, the author of Paul’s letter to the Church at Colossae is deeply rooted in the Apostle’s theology that all who imitate the risen Jesus become part of the body of the risen Jesus — “Jesus is the head of the body, the church.” What we do, he does; what he does, we do. This “image of the invisible God — the firstborn of all creation” — is an essential part of all we do here on earth.

What is it that we should be doing? The answer is simple and to the point — reconciling all things for him; bringing all people together as one in his name.

Sounds great in the abstract — sort of like being told: “Love your neighbor!” The problems start — as we hear in Luke’s gospel [10:25-37] — when someone has the audacity to ask: “And who is my neighbor?”

In his challenging response, Luke’s Jesus couldn’t be more specific and more problematic. The neighbor to the Jew mugged and left for dead alongside the Jericho/Jerusalem road isn’t the priest or Levite. This super-religious pair doesn’t dare even to touch the poor soul. If he’s dead, or if they just come in contact with his bloody body, they’ve made themselves “unclean” — unable to participate in the sacred rituals around which their life revolves. No wonder they “passed by on the opposite side.”

The most unexpected, despised person of the historical Jesus’ day and age fulfills the role of neighbor. The Samaritan doesn’t have to worry about not being able to perform temple rituals — he’s forbidden, under pain of death, to even go into the temple! Because their Jewish ancestors intermarried with Gentiles during the 8th century BCE Assyrian Exile, all Samaritans were regarded as unclean. They were “half-breeds” — unworthy of the name Jew.

Years ago, I’d torment my freshman religion classes with a hypothetical moral case: “You’re on your way to Mass on Sunday — last Mass you can possibly attend — when you come upon an accident. If you stop, you could be of help, but you’d either miss Mass, or come so late that you’d commit a mortal sin. What would you do?”

The majority of my students — after eight years of Catholic education — usually replied: “I’d go to Mass.” A few with sensitive consciences promised to pray for the injured as they went by. And a couple promised to leave Mass at communion and go back to see if they could help.

Somehow it’s just too difficult for a lot of us to break through our liturgical regulations and actually love our neighbor in the concrete. If you’re ever in a serious accident, better pray an atheist happens by.

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



keeping legal strictures.

A foreigner is moved with compassion flowing from his head and heart. Jesus is the compassionate stranger to our fallen, robbed-of-innocence humanity. Jesus is on “our side”; he takes us in to the “inn” of his embrace after tending to our wounds through the Sacraments. “Oil” and “wine” are the healing “bandages” of his touch.

The “good news” is that we are relieved of sinfulness — we are healed and sent back on our journeys. We are to “Go and do likewise.” Selfishness in its various forms of protection, personal image, and indulgence, are very close to our minds and hearts. This interior law is not so far away or high above us. We do not need anybody to teach us how to be greedy, egocentric, or lazy. Nobody had to teach me that whenever my mother put the frosting bowl between my sister and me, that if I smacked her with my spoon, she would run crying to my mother, and I could quickly scoop up all my unjust, but delightful desserts.

There are two forms of “good news”. One is the “selfish” good news that each of us can, by our own determination, walk on the “opposite” side. We can talk ourselves into not ignoring the wounded, the needy, the immigrant, and render our concern from a safe, distance. The other “good news” which we keep hearing and making the center of our lives invites, attracts, and frees us is the selfless law of Jesus which is warming to the heart when we hear it. The other “good news” of our ignoring-selves still remains in effect; it is seductive and operative. So again, the Gospel of Jesus puts us in tension.

We ask also about just who is our neighbor whom we should care for and whom can we pass by and with whom not have to share our frosting? We would say that our neighbor is the one who will appreciate our gestures of generosity. Our neighbors are those whom we know. Our neighbors are those who are similar to us; think the way we do; and act in accordance with our values. This is natural and warming to the heart and mind.

Jesus’ teaching is his whole life of including, embracing, and saving us in our being stripped, beaten by the ways of the world within and around us. He has brought us from our own being half-dead back to full life. As my mother had to do, Jesus keeps teaching us to share, to extend His compassion, and work to heal. In doing this, he lives through our stoppings, and we really do put ourselves in position to receiving truly our just desserts.

When we hear or read such a parable, we would, at times, want to pass by on the other side of Jesus pretending we haven’t heard or haven’t understood. This is one of those parables about which Mark Twain once commented about the whole New Testament: “That is one of those books you hope everybody else reads.”

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

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim, please bring them in.** The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for the summer. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



A PROVERB:

Service is the rent we pay for the privilege of living on this earth.

—Shirley Chisholm.

STARTING AT HOME:

“Food baskets and toys at Christmas,” writes a bishop, “are good as far as they go; but they don’t go very far.” The parable of the Good Samaritan is like that — it has lost its original impact. It was carefully crafted by the Christ to upset its audience and to challenge its listeners. Our Leader was arguably the best “needler” in the business. He was a Dr. Feelgood only to those who found themselves in some kind of trouble.

Why don’t we attempt to robe this famous parable in contemporary dress? A man from New York City decided to spend a few days of R & R in a posh inn in Westchester. He picked up a harmless looking hitchhiker. That gentleman stabbed him. Then the mugger drove off in his car after leaving his benefactor on the side of the road.

I passed by. I was rushing to say the 10 AM Mass in Scarsdale [New York]. I saw the man frantically waving me down. I wanted to stop, but I was running late. I said a short prayer for the man, threw him a quick blessing, and gassed my car.

The next person to pass was a nun. She was rushing to Boston to give a talk at a convention for the homeless. Her talk was only half completed. Anyhow she knew a state trooper would find the poor wretch in short order. She moved on after devoutly reciting a Hail Mary and Our Father.

The next one to see the poor fellow now bleeding badly was your honorable self. You were rushing with your family to your weekend home in Rhode Island. You chose not to get involved. You realized that it might take you hours to prove to the cops that you were not the attacker. You resolved to send an angry letter to the governor to get more state troopers on the highways — especially, the ones you drive on. Besides, the air conditioner was not working in your car. And you were anxious to get out of your wet clothes and jump into a dry martini.

Then comes a _____ truck driver — you can fill in the adjective with any person who is stereotyped and/or on the margin of society. He was running hours late. His rig was loaded with perishables. As soon as he spotted the wounded man, he pulled his 18 wheeler up on the grass. He got out his first aid kit, tied some tourniquets to stop the blood, and drove the fellow to the nearest hospital.

The officious nurse demanded the unconscious man’s Major Medical and Social Security cards. The sweating driver, carrying the driver, said: “His ID was stolen. If he can’t pay, I will pay on the return trip. Just show me where I sign. I’ve got to get moving.”

In its new clothing as the Parable of the Good _____-American, one better appreciates the power and force of the tale the first time around. All of us — priests, nuns, and you — are supposed to feel put upon. And, if we work according to the plan of Jesus, we will change our priorities. We will become participants with people in trouble, and cease being merely onlookers. Christ is saying to us: “Stop talking. Just do it.” Christianity is not a spectator sport.

But this is only the small picture. We must also be concerned with that famous big picture that



things within the larger picture — our social and economic system — produce the conditions that make for this type of violence and hurt. To help this man is simply a Band-Aid — solving nothing. It does not address the deeper issue of justice, and why our society perpetually creates this kind of victim. To help this individual is simply to do the Mother Teresa thing, but it doesn’t solve anything, rally. It’s the old temptation really — it’s easier to give bread to a hungry person than it is to address the issue of hunger!” This man, too, for all his dedication and sincerity — like the religious superior and the theology student before him — passed by the wounded man without stopping.

Finally, it so happened that the CEO of Texaco Oil happened to be out joy riding in the new BMW he had just purchased. He chanced to see the wounded man lying there, and he stopped to have a closer look. When he saw the face of that wounded person, something in him suddenly changed. A compassion he didn’t even know he possessed took possession of him. Tears filled his eyes, and, deeply moved, he got out of his car, bent over, and gently picked up the man. He carried him to his car and gently laid him in the back seat — oblivious of the fact that blood was staining the clean white upholstery. Arriving at the emergency entrance of the nearest hospital, he rushed in and hollered for the paramedics. After a stretcher had brought the man into the emergency room, they discovered that he had no medical insurance. The CEO produced a Visa Gold Card, and told the hospital staff to give the wounded man the best medical attention possible — money was no object. He promised to cover all hospital expenses.

Who was neighbor to the wounded man?

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

A PILGRIMAGE FOR THE YEAR OF FAITH:

Most Reverend Richard Lennon, Bishop of Cleveland has designated five parishes as pilgrimage sites in the Diocese of Cleveland for the “Year of Faith.” The five parishes are: the Cathedral of Saint John the Evangelist, E. 9th Street & Superior Avenue, Cleveland; Saint Sebastian, 476 Mull Avenue, Akron; Saint Mary, 320 Middle Avenue, Elyria; Saint Mary, 242 N. State Street, Painesville; and Saint Mary of the Immaculate Conception, 527 Beall Avenue, Wooster. The diocesan-wide pilgrimage is taking place at these five parishes all weekends until September 8th. These particular parish sites were chosen by Bishop Lennon because they well represent the culture and history of the Diocese of Cleveland. You can begin at any parish, but you are asked to end at the Cathedral of St. John. Individuals who choose to take the diocesan-wide pilgrimage can request a “Pilgrim Passport” at any of the five parishes. The passport will then be stamped for that parish visit and can then be taken to the remaining parishes to have it stamped at each of those parishes. Information about the pilgrimages is available on the table in the narthex of the Chapel.

**A TIME TO RECEIVING AND A TIME TO GIVE:**

It is important to know when we can give attention, and when we need attention. Often we are inclined to give, give, and give without ever asking anything in return. We may think that this is a sign of generosity — or even heroism. But it might be little else than a proud attitude that says: “I don’t need help from others — I only want to give.” When we keep giving without receiving we burn out quickly. Only when we pay careful attention to our own physical, emotional, mental, and spiritual needs can we be — and remain — joyful givers. There is a time to give, and a time to receive. We need equal time for both if we want to live healthy lives.

WHAT IS COMPASSION?

What does it mean to be a neighbor to one another? Jesus once answered this by telling us the parable of the Good Samaritan [Luke 10:25-37]. In essence, as Jesus told it, the parable runs something like this: A man was taking a walk one day when he was beaten up by thieves and left for dead in a ditch by a road. A priest saw him there, but passed him by. Later still, a scribe also passed by without stopping to help him. Finally, a Samaritan — the kind of person you would have least expected to respond — saw him, was moved by compassion, and stopped and helped him.

One of the interesting things in this parable is that those who did not stop to help the man — the priest and the scribe — did so for reasons that go far beyond the question of their individual selfishness and selflessness. They did so for certain ideological, religious reasons. Thus, the priest did not stop because he feared that the man was dead, and, being a priest, if he touched a dead body, he would be ritually defiled, and thereby unable to offer sacrifice in the temple. The scribe had his own religious reasons for not stopping. The Samaritan — who had the least to lose religiously — was able to be moved by simple human compassion.

Given this background, the parable might, in our own language and categories, be recast to read like this: One day, a man was taking a walk in a city park when he was mugged, beaten up, and left for dead by a gang of thugs. It so happened that, as he lay there, the provincial superior of a major religious order walked by and saw him. He realized instantly that the man was in a desperate way, and he felt that he should respond. However, he thought to himself: “If I help this man, I will set a dangerous precedent. Then what will I do? Having helped him, where will I draw the line? Will I have to stop and help everyone who is in need? Will I then have to give money to every panhandler, every beggar, every charity? If I give to this one, then on what basis am I justified in refusing any charity? Where will it stop? This would be dangerous precedent. I simply cannot help everyone I see in need, and, thus, it is best not to help this one. This is ultimately a question of fairness.” And, thus, he passed the man by.



A short time later, a young woman — a theology student — happened to come along. She, too, saw the man lying wounded. Her first instinct was to stop and help him, but a number of thoughts made her hesitate. She said to herself: “In that course on pastoral care that we just took, we were taught that it is not good to try to rescue someone. We must resist the temptation — however sincere and religiously motivated — to naively wade in and try to be someone’s rescuer. That’s simply a savior complex which doesn’t do the other person any good in the long run, and comes out of a less than pure motivation besides. I would only be trying to help that person because it makes me feel good and useful. It would be a selfish act really. Ultimately on this man can help himself.” She, too — this person preparing for ministry — despite much good intention, passed by the wounded person.

Later still, a third person chanced to come along — the chairperson for the local diocesan commission on social justice. He, too, saw the wounded man, and he, too, was, instinctually, moved. However, before he was able to reach out and touch the wounded man, a number of hard questions surfaced: “This man really is not the issue. The more important question is how he got here. What

everyone talks about. In the United States, millions are being deprived — one out of four of our children live in poverty. Can you imagine the rage we would feel if 25% of us were unemployed? Tonight 100,000 homeless children will have to find a place to sleep. Thirty million of our fellow citizens are illiterate. About thirty five million have no health insurance. Another sixty million are underinsured.

Michael Parenti in his book, *Democracy for the Few*, advises us of the other half of the picture: “Approximately 1.6 percent of the [USA] population own 80 percent of all capital stock, 100 percent of all state and municipal bonds, and 88 percent of all corporate bonds.” Dr Martin Luther King, Jr. advises wisely that our society needs restructuring — each of us should be pushing the burden up the hill and make sure it gets down the other side. Again our bishop speaks: “Direct assistance is good. Tackling the causes is better.”

Let’s do get the crusade moving as soon as possible. But, as the Lord would remind each of us, let’s begin first by changing the person whom we admire with such delight in our bathroom mirror each morning!
—taken from the writings of Father James Gilhooley which appear on the internet

A SUMMER BIBLICAL PRESENTATION:

Because of a funeral at the chapel this past Saturday, the Summer Biblical Presentation has been moved back a week. That means that it will be held this Saturday, July 20th, from 10 AM - 1 PM. There will be a \$10 charge to help defray the cost of the materials and lunch for the day. Of course, inability to pay is never a reason to not attend. [Please call

Father John]. We have begun a youth ministry for children ages M-6. All are invited to participate in a series of Biblical presentations. Our presentation is entitled: **GREECE**. Escape to Greece with St. Paul! Imagine leaving a life of privilege and power to face angry mobs, painful imprisonment, and chain-breaking earthquakes — all to spread the life-changing truth of God’s love. Learn the jaw-dropping story of the Apostle Paul straight from St. Paul himself! In an ancient “anything goes” culture, St. Paul will inspire children to share the truth of God’s immeasurable love today! If seeing is believing, then doing is even better. **If you are interested in having your child participate on this new date, and have not as yet signed up, please do so ASAP.** Drama is a great way to reinforce biblical lessons and encourage children to take what they’ve learned, interpret it, and present it. Join in on the fun as we celebrate the church’s liturgical seasons throughout the year with a series of Biblical presentations. **Sign up on the easel in the Narthex. If you have any questions, contact Denise Calabrese [216-905-0661]**



REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our  troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

WHO IS OUR NEIGHBOR?

The lawyer in Luke's Gospel [10:25-37] asks a perfectly reasonable question: "What must I do to inherit eternal life?" It is a question we all want the answer to. But knowing that he was dealing with a lawyer, Jesus turns the question back on the person and asks what is written in the law — which is, of course, their area of specialization. The lawyer recites the answer perfectly: "Love the Lord your God with all your heart, and love your neighbor as yourself." But then as lawyers do, nitpicking begins. Out comes all the techniques of cross-examination — Jesus, define the word "neighbor".

The lawyer would, of course, have been very familiar with the Book of Leviticus which had determined that the word neighbor meant "sons and daughters of your own people" — that is, fellow Israelites, and foreigners who have adopted Judaism. So, according to the law, the word neighbor was essentially understood to mean fellow Jews — not Gentiles, and certainly not members of a breakaway heretical sect like the Samaritans.

The lawyer expected a scholarly response, and is digging in for a full-blown dispute with Jesus about the niceties of the law. It becomes a type of competition, leading to a "see, I-am-better-than-you" moment. But little does the lawyer know who they are up against!

Jesus presents a parable which just blows the lawyer — and all the pent-up prejudices — out of the water. And let's be honest — it blows us out of the water too. Who hasn't wondered to themselves which character he/she identifies with in the story? We would all like to think that we are the Good Samaritan — but we all know how often when faced with a similar situation in real life, we have actually walked right past on the other side of the road.

This parable humbles us like no other. It provides us with a ready-made Examination of Conscience — and it does so because it describes such a real situation, and it lays bare our deep ingrained selfishness and indifference. We discover how we are extremely inventive in coming up with excuses for inaction.

The story begins with the lawyer asking Jesus: "Who is my neighbor?" But Jesus at the end of the parable asks the lawyer a different question: "Who proved themselves to be a neighbor?" This gets to the heart of the whole matter. We should not be going round asking ourselves: "Who is my neighbor?" Rather, we should be looking at ourselves and asking: "To whom am I a good neighbor?" The lawyer is looking to the object of love and trying to identify which groups he could classify as neighbors. Jesus is looking at the subject of love, and wants to know which of the travelers acted as a true neighbor.

The lawyer asked the wrong question. Jesus asks the right question. And it is the question we should always be asking ourselves. We should be constantly asking ourselves as to whether we have been treating those around us with dignity and justice, with kindness and respect.

The Good Samaritan is a powerful example — and frequently a reproach — to us all. As Jesus says so unequivocally at the end of the lesson: "Go and do the same." When we all get to those pearly gates — when we arrive at that awesome moment when that big book is opened — it won't list our sins, our transgressions, or our persistent faults. No, it will list our kindnesses. And the longer the list, the better it is going to be! Anyone can point out faults in another; but few pay as much attention to the kindnesses.



Sally and Tom, who did not appear as fervent.

The Good Samaritan knew when God called him into action. He knew that he could not be a follower of the Lord and walk by that man who needed his help. Sure the Levite and the Temple priest should have gone into action. Supposedly, they were the strong followers of God. But that wasn't an argument for the Samaritan to ignore the man on the side of the road — he did what the Law of God demanded that he do. And sure Sally and Tom could have said that Eleanor's other, fervent friends — particularly Phyllis and Sam — should be changing their lives to help care for Fred, but that wasn't an argument for their not fulfilling what the Law of Love was demanding of them.

The Parable of the Good Samaritan is real in our lives. It is present whenever we are confronted with demands on our time and resources to care for someone who needs us. It is particularly present whenever we are tempted to hide behind worship as a justification for refusing to answer the call to charity. "I am really busy at Church," we say, "God certainly doesn't expect more of me." But He does.

Jeremiah wrote: "My law will be written upon their hearts" [Jeremiah 31:33]. We know when we are being called to fulfill the Law of the Lord. We know that Jesus identifies with those who are hurting. There is no excuse — no justification — for our walking by those who need our help, who need His Love.

Your son, your daughter needs extra time. He or she is going through a challenging time — perhaps even a time of crisis. You are emotionally sapped when you try to point him or her in the right direction. But you go to Church. You've been good parents. So why should you have to keep parenting even when the children should be old enough to know what they should do? And so, you walk by the one on the side of the road — the one who actually lived or even lives in your own house.

Or perhaps on the opposite side, you feel you didn't do all you should have done to instill the faith in your children. You didn't put up as much of a fight as you should have when children announced that since they were confirmed, they wouldn't be going to Church anymore. You could have done better in other areas of instilling the faith, but you didn't. Still, when your children need you — even when they don't realize their need — they can always count on your support, encouragement, and love. Maybe most of us here have been Good Samaritans — yes we could have been better at fulfilling prescriptions — but we have actively practiced what is at the heart of the Law, Christian love.

The Parable of the Good Samaritan is far more than a pleasant biblical story told by Jesus Himself. The parable is an answer to the question: What must I do to inherit eternal life?

We have only to look into our hearts — we know what we must do.

—taken from the writings for Father Joseph Pellegrino, which appear 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 serve God and the faith community. If you would like to take advantage

of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office.



THE GOOD SAMARITAN NEXT DOOR:

The three ladies had been friends since high school. They all grew up in the same Church and were pretty active as Teens. Eleanor married Fred and had three children — one was still in college, the other two were on their own. Sally married Tom — their two were in high school. Phyllis married Sam — they had two in college and one in the service. Eleanor and Fred, Sally and Tom, and Phyllis and Sam; they remained friends — to a degree. Time and children kept them busy. Sally and Tom, particularly, weren't around all that much. The other two couples remained very close. All three families went to the same Church, but Sally and her family were not as involved as Eleanor's and Phyllis'. Sally never had the time. Eleanor and Phyllis were concerned. They wondered if she and her family were even coming to Mass regularly. They didn't want to confront her, but they did pray for her and Tom to return to a more fervent practice of the faith.

And then Fred — Eleanor's husband — became ill. He came home from work, got out of his car, and passed out — it was a brain tumor. The doctors said that it was inoperable. The only hope was chemotherapy, but the chances of that working were slim. Naturally, all of their friends were concerned — including Phyllis and Sam, Sally and Tom. But as the months wore on, Eleanor noticed something. Because she had to stay home with Fred, she saw less and less of Phyllis. And she never saw Sam anymore. But Sally and Tom were always there in her home. Tom made it a point to stop by every evening and jaw with Fred — maybe watch some sports together — just be buds. Sally was always showing up when Eleanor needed her — even when she didn't ask her to come by. When hospice said that they would send in a respite care volunteer, Eleanor thanked them but replied that her friends Sally and Tom made sure she had a break every day. A passing thought came to Eleanor — she wished she could have said the same about Phyllis and Sam.



The sickness ran its course, and Fred passed away. After the funeral — after the first months of intense grief — Eleanor started thinking about what she had experienced with her friends. It was then that she started praying for Phyllis and Sam's conversion.

The Parable of the Good Samaritan [Luke 10:25-37] is a parable of living the Law of the Lord. That is how the parable begins — that is what the scholar of the Law asked Jesus to comment on. First the scholar asked Jesus what had to be done to inherit eternal life. When Jesus asked what the Law said, the scholar quoted Deuteronomy and Leviticus — “Love the Lord with your whole heart, and being, and strength and mind, and love your neighbor as yourself.” The parable comes after the scholar asked who was a neighbor.

We all know the parable very well — perhaps too well. We know it so well that we forget that it is pointed towards us. The parable is about living the Way of Jesus — the Law of Love. The Samaritans were seen by the Jews as outside of the Law. They had intermarried with pagans. Their practice of the Jewish faith was not as pure as the Jews. They didn't travel to Jerusalem for the festivals — believing that they could worship God in other places. To the Jews, Samaritans were sinners because they were not as fervent in their faith as the Jews were. The Jews were like Eleanor and Fred, and Phyllis and Tom — all of whom were certain that they were following the Way of the Lord. The Samaritans were like

And these kindnesses are the most important things of all.

If someone asked you what your main ambition in life is, most people would probably respond: “to be a good person.” But have you ever stopped to thinking that it is only the good who want to be kind? These attitudes are the attitudes of Jesus; they are the way of life proposed in the Beatitudes. And the Beatitudes could be termed the Christian Ten Commandments. They are not a list of “do's and don'ts”; rather they are a list of approaches to life.

The Parable of the Good Samaritan is up there among the really greatest spiritual and moral teachings ever given. It is one of the finest passages of literature — it is a biblical story that has given inspiration and guidance to countless millions of people. It is one of the treasures of the Gospels. And it is ours! It is an unforgettable story that we can turn to again and again in our lives — and it is one of the things that can help to form that inner voice — the voice of conscience, if you like — that is so essential in the life of the serious minded Christian.

And that is surely what we ought to be aiming to be — serious minded Christians — Christians whose commitment is not merely words, but something real and active. We care called to be Christians with a moral compass; Christians who take the commands of Christ with seriousness and devotion; Christians whose love is practical and not theoretical. We ought to be Christians whose knees and hands are in coordination — and by that I mean that our prayer life and our behavior ought to be in complete harmony with one another.

The secret to all this is attitude. It is not to look at the worthiness of those to whom we might or might not choose to be kind; it is rather a looking inward at our own dispositions, and seeing to it that we are a good neighbor to all those around us.

—taken from the writings of Father Alex McAllister, S.D.S., 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 form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Thursday [7/4/13] ----- \$ 120.00
Total Offerings: Saturday [7/6//13] ----- \$ 1,306.00
Total Offerings: Sunday [7/7/13] ----- \$ 575.00

REMEMBER:

“Life is not the amount of breaths you take; it's the moments that take your breath away.” —Will Smith 9

THE CURE FOR A BAD DAY:

“I stepped in gum — in my bare feet.” “My girlfriend/boyfriend moved to Europe, and broke up with me over text.” “I haven’t been able to find a summer job; no one wants me.” Maybe you haven’t said one of these things exactly, but I’m sure you know what it feels like to have a bad day. Today, my sister Maureen was telling me about her bad day, and after I gave her my heartfelt and wise advice, she said: “You’re really in the ‘just-deal-with-it’ mode this week, huh?”

So, in an attempt to redeem myself — because apparently “just-deal-with-it” doesn’t cut it — here are some of the ways I’ve learned that I can change my bad day into a day in which I feel blessed.

1. **Go get some grace.** If you haven’t been in a while, go to Reconciliation, or daily Mass. If you can go to adoration, awesome! If you can’t, spend some time alone in silent prayer. Listen and let God speak truth to you [see Matthew 28:20 and James 5:13].
2. **Remember, it will pass.** Tomorrow is a new day. You can clean the gum off your foot. Your heart will heal. Just give today to God; He wants to be there for you [see Psalm 34:19].
3. **You’re in control.** No matter what situation you find yourself in, the one thing you can control is how you deal with it. What choice are you going to make [see Philippians 4:8]?
4. **Don’t just dwell on your problems.** It doesn’t help to feel sorry for yourself. Go out and do something to brighten up someone else’s day. I promise that you’ll feel better when you stop thinking about yourself [see Galatians 5:13-14].
5. **Find someone you can talk to.** I love that my sister calls me about her bad day because I know she trusts me. It’s never healthy to bottle it up inside, and getting an outside opinion — especially someone who is faith-filled and positive — is helpful when you have strong emotions about a situation [see Romans 14:19].
6. **Fill the void.** You may want to eat chocolate, buy something new, take a nap, or hang out with friends. But! Remember that while we’re supposed to enjoy good things in moderation, don’t overdo it! Nothing will satisfy that hole in your heart — except God. Let Him in [see Psalm 62:2].
7. **Listen to uplifting music.** This morning, I was thinking about how unhappy people just need more music in their lives. Maybe that’s not true for everyone, but turning on Christian music is a sure way to be reminded that God’s in charge, and God loves you immensely [see Psalm 100:1-2].
8. **Ask for help.** You have a huge circle of friends — the saints! Their intercession is powerful. You never have to feel alone. The saints and angels are always with us, cheering us on in our battles. I recommend the *St. Michael Prayer* for protection against the enemy — Satan — who doesn’t want you to be a good Catholic [see Hebrews 12:1].



We can’t expect life to be all butterflies and flowers. Read Sirach, chapter 2 — It starts with a warning — “My child, when you come to serve the Lord, prepare yourself for trials”. The rest of the chapter is filled with hope because of how God loves and cares for us.

Don’t give up. God loves you, and I’m praying for you.

—taken from the writings of Christina Mead, an associate of the Bible Geek.

LIFE TEEN:

LifeTeen Youth Group normally meets **EVERY SUNDAY at 11:30 AM**. **All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about.** The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass**. [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers. **Our next few meetings of our Life Teen Group will be at the Chapel picnic on July 14th and on Sunday, July 21st and 28th.**

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our Middle School Youth Group — **THE EDGE** — meets next on **Sunday, July 14th from 11:30 AM — 1:00 PM**. That’s the day of the **Chapel Picnic**. **All who are entering 6th grade next fall — as well as all 7th and 8th graders — are invited to join us.** Come and find out what **the EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome.

**READINGS FOR THE WEEK:**

Monday:	Exodus 1:8-122, Matthew 10:34-11:1
Tuesday:	Exodus 2:1-15, Matthew 11:20-24
Wednesday:	Exodus 3:1-12, Matthew 11:25-27
Thursday:	Exodus 3:13-20, Matthew 11:28-30
Friday:	Exodus 11:10-12:14, Matthew 12:1-8
Saturday:	Exodus 12:37-42, Matthew 12:14-21

16th Week in Ordinary Time: Genesis 18:1-10, Colossians 1:24-28, Luke 10:38-42

REAL TRANSFORMATION:

Bernard McGinn says that mysticism is “a consciousness of the presence of God that by definition exceeds description and deeply transforms the subject who has experienced it.” If it does not deeply change the lifestyle of the person — their worldview, their economics, their politics, their ability to form community — you have no reason to believe it is genuine mystical experience. It is often just people with an addiction to religion itself — which is not that uncommon. Mysticism is not just a change in some religious ideas or affirmations, but it is an encounter of such immensity that everything else shifts in position. Mystics have no need to exclude or eliminate others precisely because they have experienced radical inclusivity of themselves into something much bigger. They do not need to define themselves as enlightened or superior, whereas a mere transfer of religious assertions often makes people even more elitist and more exclusionary. True mystics are glad to be common, ordinary, servants of all, and “just like everybody else,” because any need for specialness has been met once and for all. —Father Richard Rohr, O.F.M.