

**CLOSING PRAYER:**

~ A Prayer For Direction ~

O loving God,  
we thank you  
for bringing us  
the rivers and streams of this world.  
May the rivers we know  
be an image of the stream  
that you want to flow  
within each one of us.  
Teach us now,  
take away all fear,  
dare to let us believe  
that we could really be  
a small part of a reconstructed society,  
that we could build again.  
Take away our own cynicism.  
Take away our lack of hope.  
Take away our own anger  
and judgments.  
We thank you  
for the faith  
and the desire  
that is in our hearts.  
You have planted it there.  
Now help us to preserve it,  
protect it  
and increase it.  
We long for vision, good God.  
We need vision  
and we know we will perish without it.  
Help us open each new day  
to a new meaning,  
to a new hope,  
to a deeper desiring.  
Show us your face, loving God,  
and we will be satisfied.  
We ask for this  
in all the holy names of God.  
Amen.

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
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# 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.*

**FILL THE BACKPAC — FINAL WEEKS:**

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 needy children. Come join us as we work together to get St. Adalbert's school year off to a good start come this Fall. 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 4<sup>th</sup>** 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]**.

**THE FEST IS COMING — NEXT SUNDAY:**

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 4<sup>th</sup>**. 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!

**MATT IS RELEASING HIS FIRST CD:**

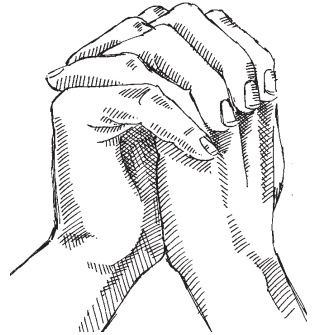
Over the course of the past 5 years, Matt Fafrak has been our music director here at Our Lady Chapel. We have been blessed with his many talents, and his love of the Eucharist. So many have commented and appreciated the group of musicians that has assembled under his leadership. **On Wednesday, July 31<sup>st</sup>, Matt will be releasing his first CD entitled: DANCE.** All are invited attend a **free CD release concert at the Jesuit Retreat House [5629 State Road in Parma]**. The concert is called **Prayer Mob**, and will take place on **the Meadow which is located right in front of the retreat house**. If you have never been to the Jesuit Retreat House, now is your opportunity to discover a "hidden gem" in the midst of our area. The concert not only honors Matt's new CD, but it is also a celebration of the Feast of St. Ignatius, the founder of the Jesuits. **Bring your lawn chair, blanket, friends and family to this monumental night for Matt. Concert begins at 6:30 PM. You can pick up your copy of his new CD – Dance for \$10 at the concert.** Water will be available for sale at the concert, but it is highly recommended that you bring your own. **Let's all get together to support Matt on this wonderful occasion.** See you all there.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Father John Dunne, C.S.C., who is critically ill.
- For Joan Janovitz, sister of Judy Morgan, who is recovering from a stroke.
- For Benjamin Lindley [‘24], son of upper school instructor Matthew [‘89], brother of Nathan [‘26] and Evan [‘27] who is recovering from surgery.
- For Patrick Rhoa, brother of Michael [‘80] and Matthew [‘81] who is under the care of hospice.
- 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 Laura Jones who is undergoing treatment for cancer.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- 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 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 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 Vern Weber, former Gilmour teacher and coach, father of Larry [‘73], Terry [‘76], Tony [‘80], Heidi [‘84], and Teresann [‘78] Weber, grandfather of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for cancer.
- For Bill Mirando, father of David [‘12], Agnes [‘14], and Matthew [25] Mirando, who is undergoing medical treatment.
- For Winnie McCamley, mother of former Gilmour instructor, Frank McCamley, grandmother of Brian [‘03 and Lauren [‘08] McCamley, who is recovering from vascular surgery.
- For Kathy Haas-Falbo, who is experiencing paralysis resulting from an infection.
- For Christian Connors, son of technology associate, Kevin Connors, who was seriously injured in a motor cycle accident.
- For Thomas Melillo, father of Janna Melillo [‘96], who is undergoing experimental treatment for cancer.
- For Jean Borden, mother of Kristine [‘95], Andrew [‘07], and Julie [‘10], who is recovering from surgery.
- 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 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.

**OVERCOMING OUR MOOD SWINGS:**

Are we condemned to be passive victims of our moods? Must we simply say: “I feel great today” or “I feel awful today” — and require others to live with our moods? Although it is very hard to control our moods, we can gradually overcome them by living a well-disciplined spiritual life. This can prevent us from acting out of our moods. We might not “feel” like getting up in the morning because we “feel” that life is not worth living — that nobody loves us, and that our work is boring. But if we get up anyhow — to spend some time reading the Gospels, praying the Psalms, and thanking God for a new day — our moods may lose their power over us.

**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.



**SCHEDULE FOR THE WEEK:**

**PLEASE NOTE:** Father John will be taking time off from the office over the course of the next several weeks. Please pay special attention to the **week-day Mass schedule, as Masses will not be said each day. Masses will always take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, July 28: 17 <sup>th</sup> Week in Ordinary Time	10:00 AM
Monday, July 29: St. Martha	NO MASS
Tuesday, July 30:	5:30 PM [Eucharistic Chapel]
Wednesday, July 31: St. Ignatius of Loyola	NO MASS
Thursday, August 1: St. Alphonsus Liguori	NO MASS
Friday, August 2:	NO MASS
Saturday, August 3: 18 <sup>th</sup> Week in Ordinary Time	5:00 PM
Sunday, August 4: 18 <sup>th</sup> Week in Ordinary Time	10:00 AM

**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!



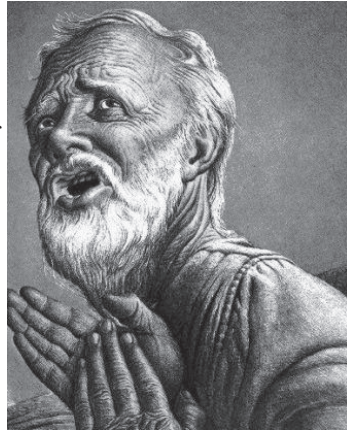


**REFLECTION ON THIS WEEK'S THEME:**

There are so many good things which we would love to do — especially for others. The more those others are close to our hearts, the more we want our actions to be a reflection of our own hearts. But oftentimes it doesn't work out that way. We do not love as deeply as we feel love. Real love is a revelational experience of our personal richness — and at the same times our poverty.

God alone does it perfectly in revealing divine love through Jesus and the Holy Spirit. The reception of that love is how we love God with our whole heart, mind, and soul. The reception of the Eucharist is how we allow Jesus to touch us lovingly. What God desires eternally to offer us is the perfect expression of God's interior nature. God chooses many ways to extend love to us, and our reception of the Word and the Eucharist is as perfect a response as we can do as humans. And so throughout this week, practice receptivity of the little and larger surprises, interruptions, mistakes, and joys all as ways for us to be more open to what God is up to when we gather together to listen to his Word and to receive that Word in the Eucharist.

This weekend, a very unique thing happens in the Scripture readings — the Old Testament reading is a continuation of the Old Testament reading from last weekend. If you remember, the Old Testament reading for the 16<sup>th</sup> Week in Ordinary Time [Genesis 18:1-10] told the story of the three men appearing to Abraham and eventually promising to Sarah that she — in her advanced age — would have a son. It is there that the story continues this weekend [Genesis 18:20-32]. After eating and visiting, Abraham accompanies the visitors toward the cities of Sodom and Gomorrah. Two of the three well-fed visitors go ahead of Abraham; the third walks alongside Abraham — this visitor turns out to be the Lord. God has been wondering whether Abraham should be told what God has in mind about the sinful condition of these two great, but terrible cities.



God has decided to wipe out all the sinful citizens — even though not all have sinned. It's important to keep in mind that at this time in the history of Israel, there was such a sense of national identity and unity that if one person sinned, then the whole people had sinned. This thought is prevalent throughout most of the Old Testament [see Jeremiah 5:1].

Then the great “bartering session” begins. Abraham's requests for God's mercy upon the people becomes a new revelation of God's mercy — for the sake of the possibility that there were “ten” righteous people, God walks away from divine wrath and Abraham returns home to begin his being the Father of Faith and of many nations. Would that we could successfully bargain with God and still be people of faith! It is very important to remember that in the Book of Genesis, God is being revealed slowly and still mysteriously. Many questions remained in the minds and hearts of the people of God about just Who God is, and how do we relate with this One who we call “The Lord”? Would we say that Abraham won God over by verbal seduction? Would we say that God is moved by our human condition? Or is God moving toward the human condition from within Divine eternal love?

Luke's Gospel [11:1-13] centers upon three letters: “A”, “S”, “K” — Asking, Seeking, and Knocking. “Asking” is done by the apostles who would like Jesus to teach them to pray as John was teaching his followers. So Jesus gives them a five-part prayer in which there is imbedded some forms of asking. They — and we — are taught to acknowledge the holiness of God, and then request something

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For John Hrynik, father of Sue Leonor, grandfather of Sylvia and Stephanie Leonor.
- For Father Jean-Claude Picault, C.S.C.
- For Sister Petrina Scelfo, C.S.A.
- For Albert Augustus, grandfather of Whitney King ['04] and Anne Irwin ['13]
- For Brother Theophane Schmidt, C.S.C., founder of Gilmour Academy [anniversary].
- For Gloria Ross, aunt of Chapel associate, Patty Szaniszlo.
- For Mary Hausenstaub.
- For James Ruffing.
- For Laura Murgie, grandmother of Charles Nannicola, great-grandmother of Cassie ['17], Frank ['18], and Mia ['19] Nannicola.
- For Father William O'Connor, C.S.C.
- For Jean Urick.
- For Mary Eardley, grandmother of Holy Cross novice, Michael Eardley.
- For Earl Grove, father of Father Kevin Grove, C.S.C.
- For Louise Muller, grandmother of Jeffrey Bender ['02].
- For Edward Bacso
- For Jeanne Higgins
- For Gloria Ybarra, grandmother of Father Paul Ybarra, C.S.C.
- For Sister Rosalma Fulmer, C.S.C.
- For Pat Lies, brother of Fathers James and William Lies, C.S.C.
- For Marian Kinkopf, mother of Timothy Kinkopf ['09]

**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.

**THIS IS SPECIAL:**

I am created to do something or to be something for which no one else is created. I have a place in God's counsels, in God's world, which no one else has. Whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name.

—Blessed John Henry Newman

**THERE'S MORE HERE THAN WE BARGAINED FOR:**

In many ways, the Old Testament reading for this 17<sup>th</sup> Week in Ordinary Time is just a continuation of last week's message on hospitality [Genesis 18:20-32]. Scripture scholars are convinced that the "outrage against Sodom and Gomorrah" concerns, not the practice of same sex actions, but the community's refusal to offer hospitality to strangers, epitomized by the inhospitable treatment of the Lord's two "messengers." — actually, as we saw last week, the divine pair is simply God in human form. The townsfolk's demand to have "intimacies" with Lot's visitors simply points out their desire to engage even strangers in forbidden fertility cults. We know they're not homosexuals in our sense of the term, else Lot would not have suggested sending his two daughters out to them.

But, besides being hospitable to strangers, Abraham and his extended family are also known to possess other characteristics which the Genesis author's community should try to emulate — especially the ability to negotiate prices. In a world in which modern stores and modern pricing systems didn't exist, almost every daily purchase involved some kind of haggling. Jews, proud of their ability to pull this off better than anyone else, could always fall back on the example of Abraham — the first Jew. No one but this greatest of patriarchs could get God to drop a price of fifty down to ten. Whenever later Israelites got the upper hand in making a purchase, they were just following in his humongous footsteps.

Yet, there's much more to this story than just Abraham's ability to barter with God. The story is couched within unique relationship with Abraham. Because of that, God can't hide things from him which can be kept from others.

This special relationship between us and God is carried through in the rest of the readings for this 17<sup>th</sup> Week in Ordinary Time. In some sense, it's so special that we don't even have to negotiate with God about the things we want.

Luke's Jesus assures us that "Everyone who asks receives; and the one who seeks, finds; and to the one who knocks, the door will be opened" [Luke 11:1-13]. Though most of us know how to pester friends until they eventually give us what we want, we don't have to use such tactics with God.

In Luke's shorter — but more original — form of the "Lord's Prayer," Jesus tells his followers to look at God as their Father. Yet he/she's not a normal parent. This caring person is "hallowed" — so "other" that we can't ever surface any metaphors to adequately describe her/him. Father simply highlights just one part of God's unique personality — God relating to us as loved children. This implies that God gives us what we need, forgives our failings, and doesn't "put us to the test." The best way we show that we're actually children of such a God is by treating others in the same way.

If we have any doubt that we're God's children, we need only reflect on our relationship with Jesus — God's son. Just how close are the two of us? The author of the letter to the Church at Colossae perfectly sums it up — "You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead" [Colossians 2:9-14]. Lest any of us think that we're not worthy to be one with the risen Jesus, the writer reminds us: "Even when you were dead in transgressions and the uncircumcision of your flesh, he brought you to life with him, having forgiven us all our transgressions."

Not only is the risen Jesus a new creation, so are those who imitate him/her. We'll never be that "old person" again. How are we to relate to a God who never looks at us as strangers?

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



called "daily bread". Now what do you believe Jesus means by that? Then we are to ask for our being forgiven and forgiving. Finally we asked to be freed from the "final test" — which, like any final exam, might make us worried.

It is interesting that the prayer that Jesus teaches his disciples — the Lord's Prayer — begins with a recognition of God's holiness; but it quickly turns to items that are pretty much centered on personal greed, self-centered peacefulness and life-long security. After teaching his prayer, Jesus encourages his disciples to keep on asking, seeking, and knocking — that is the only way that we will eventually receive, find, and have doors of God and life opened.

What we must always keep in mind this this one important point. For all that we request, what we will receive, find, and have revealed to us is the result of the Holy Spirit's working out our salvation history. What exactly are we going to receive? What will we find? What is inside the doors which will be opened to our knocking? — the parental love of God.

The spirit of parental love gives, shares, and offers what parents believe is for the best good of that child. Thus, the loving Spirit of the God Who is more than father, offers through our lives, not what we desire at any one time.

But there is a contingency here. We Ask, Seek, and Knock because we want things for ourselves and others. Often what we ask for is something that would make God a bit less necessary and ourselves a bit more independent. The real gift from God is the deepening awareness of our being creatures — from which fact, we want to deny, flee, and lock out. When we do receive, or find, or have things opened up and clarified, the always-accompanying gift has to be that within those very received things, will be the embedded need for even more. This built-in lack or longing is the real gift of the Holy Spirit which is always given. For this gift, most often, we would rather not Ask, Seek, or Knock.

We definitely love some aspects of our being creatures — but not all. This ever-present "contingency" is such a human feature. So for all the gratitude we can feel for God's gifts as our response, there is an invitation to trust God's parental love in what is not given, found, and or opened. The real asking in Christ's way of praying is to receive more giftedly and gratefully our human "creatureliness".

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

**CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:**

Summer is here in full force; It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your *gently*



*used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**



## HOW BIG OF A “NAG” CAN YOU BE?

A prayer-master advised his listeners to adopt the APU program when they pray. When predictably they asked what the acronym meant, he said with a smile: “Be aggressive. Be persistent. Be unreasonable.” The prayer-master’s disciples balked at such an approach to the Almighty. But the guru directed their attention to Genesis 18 — there Abraham is in conversation — or is it prayer? — with God. Abraham is aggressive, persistent, and unreasonable [Genesis 18:20-32].

On the evidence, God should have destroyed the immoral and infamous cities of Sodom and Gomorrah. They deserved whatever they got and then some. But Abraham proves to be an able negotiator. By clever maneuvering over some time, He causes God to back down on His original plan. Perhaps even at surprise to Himself, God allows Abraham to win the day. The cities are spared — at least for a while. Chalk a big victory up for Father Abraham. More importantly, do take a page out of his how-to-pray manual. If Abraham could get the gold ring in his prayer, why cannot you and I? Abraham has convincingly shown us that God is a soft touch. And His own Son happily confirms that point in Luke’s Gospel [11:1-13].

We have a big edge over Abraham. Jesus instructs us today to address God as “Father.” That translates as you know into “Daddy” or “Pa.” If we think the APU plan is off the wall, Abraham would think calling Jehovah “Daddy” — or, worse, “Pa” — completely ludicrous. As proof, note that in Genesis 18 Father Abraham addressed God most solemnly as “Lord” four times in the framework of a few seconds. Imagine what Abraham might have accomplished with his APU approach if he felt able to call his exalted Lord “Daddy!” Unfortunately for him — as he would be the first to tell us — he was born centuries too soon.

So, in our prayer, we must employ not merely a strong second effort, but rather Abraham’s third — and even fourth — effort. Abraham was a strong person, and obviously he was not designed to take “no” for an answer. Had God asked him what part of “no” he had difficulty in understanding, Abraham would answer immediately “the whole word, Lord.” If he could respond that way to God, then why not we? So, don’t be afraid to nag. After all, as someone has noted, God does have millions of people calling Him. There are times when God puts you on hold.

But, when He does come back to you and says: “Thank you for holding,” you need to be ready to go. At that point, Father Abraham would quickly advise you to “go for the gold.”

When traveling through the majestic state of Arizona, I made a visit to an attractive chapel in a small town. I found the following in a pew — it ties in nicely with Luke’s Gospel: “I cannot say ‘our’ if I live only for myself. I cannot say ‘Father’ if I do not approach God like a child. I cannot say ‘who art in heaven’ if I am not laying up some treasure there right now. I cannot say ‘Hallowed be thy name’ if I am careless with that name. I cannot say ‘Thy kingdom come’ if I am not working to actualize it in the here and now. I cannot say ‘Thy will be done’ if I am resentful of that will for me at this moment. I cannot say ‘on earth as it is in heaven’ if I don’t look on heaven as my future home. I cannot say ‘Give us our daily bread’ if I am overanxious about tomorrow. I cannot say ‘Forgive us our trespasses as we forgive those who trespass against us’ if I am waiting to settle a score with someone. I cannot say ‘Lead us not into temptation’ if I deliberately put myself in a place to be tempted — a sage teaches it is a smart person



exhibitionistic that we experienced them as somehow violating proper propriety. We felt uncomfortable for the person shedding those tears.

We experience this occasionally too to a lesser extent in bad popular art, where, in some song or film or novel, the sadness expressed is simply too raw, too sentimental, or too juvenile to leave us a safe space within which to view it and digest it. Again, the fault is in the aesthetics — bad propriety. Bad art leaves us wanting to shield our eyes so as not to embarrass someone else, or it leaves us feeling like we have ingested too much sugar. That’s a second feature of whining — beyond being self-pitying, it’s bad art.

And so we need to be careful about the tears we shed in public, and the frustrations we express out loud. Of course, none of our tears are pure — we’re always crying too for ourselves. The same is true for our protests; there’s always some self-interest involved. But, with that being admitted, we should strive to do more weeping and less whining that is, to insure that when we express sadness or indignation in public our tears and our anger are expressing more empathy than self-pity.

Karl Rogers is right — what’s most private inside us is also what’s most universal. That’s true, too, for our deep sadness, for our chronic heartaches, for a good number of our frustrations, and for many of the tears we cry. But it’s less true for our whining.

—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 8<sup>th</sup>. 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.



## 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.**



## 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.



**ON WHINING AND WEEPING:**

Karl Rogers once suggested that what's most private within us is also most universal. His belief was that many of the private feelings that we would be ashamed to admit in public are, ironically, the very feelings which, if expressed, would resonate most deeply inside the experience of others.

But this isn't always true in terms of our tears. Sometimes our private tears are only that — private tears — tears which are ours alone and which don't resonate with the feelings of others, but rather cause them an unhealthy discomfort. Why don't all of our tears draw empathy?

Because not all tears are alike — there's a difference between weeping and whining. The former is healthy; the latter isn't.

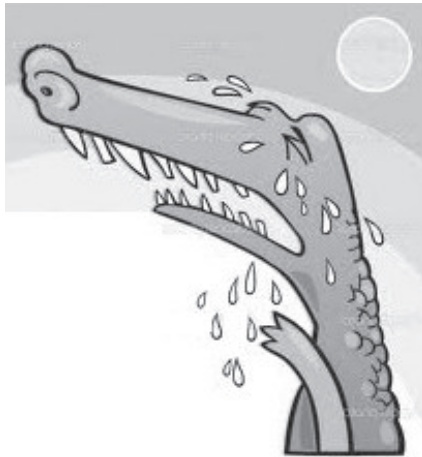
Weeping is healthy. It's a wholesome expression in the face of loss. Moreover, when we weep we are giving expression to a sorrow that speaks not just of some private loss and pain, but somehow, too, of that same sadness within the entire world. The loss we are mourning may seem a private thing — like the death of a loved one — but, if the focus of our grief is on the one lost rather than on ourselves, our weeping is essentially empathic. Our deep sadness then mourns a universal condition and connects us more deeply to the world, where death and loss spare no one. Everyone, ultimately, carries that same sadness.

Whining, on the other hand, is mostly self-pity. Unlike weeping, its focus is not on what has been lost to tragedy, but is primarily upon ourselves, our hurt, and our plea for sympathy. To whine is to hold a private wound up for public viewing in order to look for sympathy — like a child showing a bruised knee to his or her mother. We can feel sorry of a bruised child — the propriety there is not offensive — but the scenario is not nearly as palatable when we are adults.

We cry tears for different reasons, and we cry tears in different ways. In all tears, the question is: “Whom am I crying for — for someone else or for myself? What is causing my tears — sympathy for someone, sympathy for something, or self-pity?”

That is not an easy question to answer because our tears are invariably a mix of both altruism and selfishness. Rarely are our tears pure, without self-pity, like the tears that Jesus wept over Jerusalem, or the ones Mary wept under the cross of Jesus. Our tears can indict us just as much as they can exhibit empathy. For instance, Thérèse of Lisieux suggests that when we cry tears over a broken heart, it is generally because we were seeking ourselves, rather than the other, inside that relationship. The tears are real, but they're hardly noble. In a similar vein, Antoine Vergote — the renowned psychologist — suggests that the tears we cry when we feel guilty about doing something wrong are generally tears of self-pity rather than a sign of actual contrition. True contrition, he contends, evokes something else inside of us — sorrow. What distinguishes sorrow from guilt is that, in sorrow, we weep because something we've done has hurt someone else. With tears of guilt, we're crying because we're feeling badly.

The difference between whining and weeping is often seen, too, in their aesthetics. Whining is invariably exhibitionistic, over-sentimental, and causes discomfort to those witnessing it. It fails to keep a respectful aesthetic distance. In essence, it's bad art! We've all experienced this at times — at a funeral, perhaps, where, however tragic or sad the occasion, someone's tears were simply so raw and so



who flees temptation and does not leave a forwarding address. I cannot say ‘Deliver us from evil’ if I am not prepared to pray as though everything depends on God, and work as though as everything depends on me.”

It was Dag Hammerskjold who wrote: “Hallowed be thy name, not mine. Thy Kingdom come, not mine. Thy will be done, not mine.”

One final word. From Luke's Gospel, God does appear to enjoy brevity. The prayer He teaches his disciples — and us — has but 44 words. His Ten Commandments has a modest 297 words. The famous Twenty-third Psalm a mere 118 words. Should we not follow suit? Perhaps God is telling us that He is not appreciative of long winded prayers. Furthermore, He is not hard of hearing.

—taken from the writings of Father James Gilhooly 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: Saturday [7/20/13] ----- \$1,729.00**

**Total Offerings: Sunday [7/21/13] ----- \$ 404.00**

**SUPPORT OUR LIFETEEN PROJECT — AUGUST 17-18:**

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 3<sup>rd</sup> 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.





**THE VALUE OF PRAYER:**

Prayer is a vitally important aspect of the life of any Christian. One could say that prayer is the life-blood of faith — the vital force that gives us energy and moves our faith forward. We have some examples in the Scripture readings for this 17<sup>th</sup> Week in Ordinary Time. Abraham haggles with God about the future of the city of Sodom [Genesis 18:20-32]. You might ask yourself why Abraham is so concerned with saving Sodom since its wickedness was well known. But don't forget that Abraham's nephew — Lot — lives there.

This story gives rise to an interesting religious question about communal punishment. The stress today is on the individual, but in those days, a person's identity came from the group that they belonged to. Then communal punishment and reward was seen as quite normal. Thus, Abraham wants to know whether the righteousness of even a small number will outweigh the wickedness of the rest of the citizens of Sodom. We certainly hope that Abraham has in mind that his nephew, Lot and his household, belongs to the small number of righteous.

But the two of Sodom is eventually destroyed because of the bad intention that the people of Sodom have towards the two messengers of God who are Lot's guests. Luckily Lot and his family manage to escape — that is except for Lot's wife who disobeyed the command not to look back and was turned into a pillar of salt.

In Luke's Gospel [11:1-13], we find Jesus praying. This provokes the curiosity of the disciples who then ask Jesus to teach them how to pray. Jesus instructs them in the basic elements of the prayer, and what we have is what we know today as "The Our Father", or "The Lord's Prayer". Not only does Jesus teach the disciples the prayer — he also follows up with some instruction on importance perseverance in prayer and the overwhelming generosity of God.

We are often told by priests and teachers not to spend too much time in intercessory prayer — they tell us that we should not constantly ask God for this or that. We are taught that this is just another kind of selfishness. But this is not what Jesus teaches — He urges us to have no hesitation in asking God for whatever we might need, whenever we might need it — "Ask and it will be given to you, seek and you will find, knock and the door will be opened to you."

This presents us with an interesting conundrum — does God respond to our requests by intervening in the world? Surely we all believe in the possibility of miracles. But we generally also tend to believe that such miracles are rare things. Certainly God does intervene in the world in response to our prayers — but we should not think of our prayers as changing God's mind.

This leads to another conundrum — we also are left with the problem of prayer which apparently goes unanswered. As we look at this, we should be very careful to avoid the thought that "God sometimes says 'no' to our prayers" — this is clearly contrary the teaching of Luke's Gospel.

On the other hand, we also need to be very aware that prayer changes us — not God — and then in due course, we find ourselves modifying what it is that we are praying for. Instead of directly asking God that I pass my exams, I begin to ask God for the grace to persevere with my studies, to improve my

**HOW THE INTERNET STARTED [ACCORDING TO THE BIBLE]:**

In ancient Israel, it came to pass that a trader by the name of Abraham Com did take unto himself a healthy young wife by the name of Dorothy. And Dot Com was a comely woman, Large, broad of shoulder and long of leg. Indeed, she was often called Amazon Dot Com.

And she said unto Abraham, her husband: "Why dost thou travel so far from town to town with thy goods when thou canst trade without ever leaving thy tent?" And Abraham did look at her as though she were several saddle bags short of a camel load, but simply said: "How, dear?" And Dot replied: "I will place drums in all the towns and drums in between to send messages saying what you have for sale, and they will reply telling you who hath the best price. The sale can be made on the drums and delivery made by Uriah's Pony Stable [UPS]."

Abraham thought long, and decided he would let Dot have her way with the drums. And the drums rang out and were an immediate success. Abraham sold all the goods he had at the top price, without ever having to move from his tent.

To prevent neighboring countries from overhearing what the drums were saying, Dot devised a system that only she and the drummers knew. It was known as Must Send Drum Over Sound [MSDOS], and she also developed a language to transmit ideas and pictures — Hebrew To The People [HTTP]. And the young men did take to Dot Com's trading as doth the greedy horsefly take to camel dung. They were called Nomadic Ecclesiastical Rich Dominican Sybarites — or NERDS.

And lo, the land was so feverish with joy at the new riches and the deafening sound of drums that no one noticed that the real riches were going to that enterprising drum dealer, Brother William of Gates, who bought off every drum maker in the land. Indeed he did insist on drums to be made that would work only with Brother Gates' drumheads and drumsticks.

And Dot did say: "Oh, Abraham, what we have started is being taken over by others." And Abraham looked out over the Bay of Ezekiel — or eBay as it came to be known — and said: "We need a name that reflects what we are." And Dot replied: "Young Ambitious Hebrew Owner Operators" [YAHOO]. And because it was Dot's idea, they named it YAHOO Dot Com.

Abraham's cousin, Joshua, being the young Gregarious Energetic Educated Kid [GEEK] that he was, soon started using Dot's drums to locate things around the countryside. It soon became known as God's Own Official Guide to Locating Everything [GOOGLE].

That is how it all began. And that's the truth.

**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**.





**PRAYING THE LORD'S PRAYER:**

Luke's version of the Lord's Prayer [Luke 11:1-13] is shorter than the more familiar version found in Matthew's gospel [see Matthew 6]. However, all the essential elements are there. We are asked to address God as "Father" because that word, in normal circumstances, suggests to a child both strength and love. This leads us to the rather astounding conclusion that God's supreme power is made available to us through his love.

We are then told to pray for the coming of God's kingdom — the fulfillment of God's loving plan for us — which comes not only today, but in a very special way at the end of time. In the meantime, we will need daily spiritual nourishment so that we may be strong enough and free enough to forgive others as we await in trust the final challenge of faith at the moment of death.

Jesus then makes all this even more explicit by offering us examples of the power of prayer — especially when it is fervent and persistent. We should note, however, that what God promises in response to our earnest prayers is not necessarily that answer that we seek, but rather the "Holy Spirit." This reminds us that the best answer to all prayers is the powerful gift of the Spirit who enables us to love and trust in the most difficult situations of life.

We do not usually find it too difficult to acknowledge the power of God — creation is proof enough of that. Jesus now asks us to address this all-powerful God as One whose irresistible power is completely in service of his love. This is difficult for us because we experience power so often as domination and violence. Nonetheless, we must continue to call God our loving Father with the sure conviction that eventually our experience will match our words. For we cannot remain hopeful unless we hear — with Jesus — that God's love offers us all of his immense power for our salvation and happiness.



Praying for the coming of God's kingdom does not mean asking God to come to "shape up" all those other folks who are not as upright as we are. Rather, it means that we trust God so much that we want his dream for us to be fulfilled — not only as it unfolds for us in our daily life, but even more so at the end of time. It is therefore the victory of God's love for which we pray — and that may very well mean forgiveness of our own self-righteousness.

We are asked to pray also for our daily bread. We are on a journey, and, like all travelers, we need sustenance. Mostly we need the nourishment of courage and hope, lest we succumb to cynicism and despair. Then we ask our heavenly Father to lift from our shoulders the burden of sinfulness and guilt so that we may make this spiritual journey with wings on our feet. This petition is followed by a solemn pledge to turn our sense of confidence and joy into forgiveness for all our fellow travelers. For only those who are willing to forgive can expect to be forgiven.

The Lord's Prayer is so central to our Christian experience that St. Teresa of Avila once said: "if you want to know how to be a true contemplative, you must simply say the Lord's Prayer. But you must say it very, very slowly!" The implication is that we will never exhaust the wisdom found in this wonderful prayer which is so special because it was given to us by Jesus himself.

—taken from the writings of Father Demetrius Dumm, O.S.B., which appear on the internet.

memory, and to give me inspiration on the day of those exams. What God wants is for us to pray — and the more we pray, the more we transform our thinking into God's thinking. We start by asking for the impossible, and end up counting the blessings we already have.

There is a very beautiful passage in St. Paul's letter to the Church at Rome that says: "The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words. And God, who knows everything in our hearts, knows perfectly well what he means, and that the pleas of the saints are according to the mind of God" [Romans 8:26-27]. This is important from a theological point of view. It is not that we pray for what we want; it is that the Holy Spirit prays in us and gives expression to our deepest desires which — because we are disciples of Christ — are in harmony with God's will.

We shouldn't fall into the temptation of thinking that because God knows what we want, we therefore don't need to pray — or, worse still, believing that if real prayer means us tuning into God's will, then there's no point in doing it because God will make whatever it is happen anyway. What we are doing when we pray is sharing in the constant stream of prayer that goes on within the Trinity. This has a profound effect on us — it changes us at the deepest level and makes us holy. Our desires and wishes are transformed, and we find ourselves praying more intensely than ever before.

Yes, intercessory prayer still remains an important component of our prayer life, and we do continue to pray for specific things — especially when other people have asked us to do so. But since we are praying "in the Spirit", so to speak, these prayers become caught up in the internal dialogue of the Trinity that we are share in. The more you pray, the deeper and broader and more powerful your prayer becomes. You might find that you get less focused, but then your prayer-net is being spread wider and wider.

What God wants is to pour out his gifts of grace on his beloved — "How much more will the heavenly Father give the Holy Spirit to those who ask him!" What we are being told here is that God's greatest gift to us is himself. In other words, the person who experiences healing as a result of prayer is not moved so much by the healing as by the new awareness of God in his or her life. The person who has something restored to them, or a desire fulfilled, spends their time not so much in relishing the recovery of what was lost as by praising God for his miraculous intervention.

The key measure of authenticity in all this is the degree to which it takes a person away from their own preoccupations and towards a greater love of God. There once was a missionary in North Africa who was very much intrigued by the behavior of a Bedouin. This Bedouin often used to lie flat on the ground in the desert. One day the missionary asked the Bedouin what he was doing. The Bedouin replied that he was listening to the voice of the desert. "What does it say," asked the missionary? The Bedouin replied: "The desert says: I want to be a garden."

—taken from the writings of Father Alex McAllister, S.D.S., 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 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** 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].**

**THE EXTREME CAMPER:**

What comes to mind when you hear the term “roughing it”? Do you envision a camping trip without electricity? Perhaps you think of a hotel room without room service or wireless internet? Maybe your idea of “roughing it” means that there’s no charge left on your cell phone — or, worse yet, you forgot your cell at home and had to go the entire day without the eternal blessing of text messages. Whatever the case, odds are that your life looks very little like that of an obscure Lebanese monk known as Saint Charbel.

Youseff was born in 1828 in a small, mountain village in Lebanon. Orphaned at two years of age, Youseff was raised by his uncle; he entered the monastery at the age of twenty-three. He was drawn to monastic life — meaning that he lived alone, and according to a rule that included taking vows of poverty, chastity, and obedience. Youseff also took the new name of “Charbel” after a great second-century martyr.

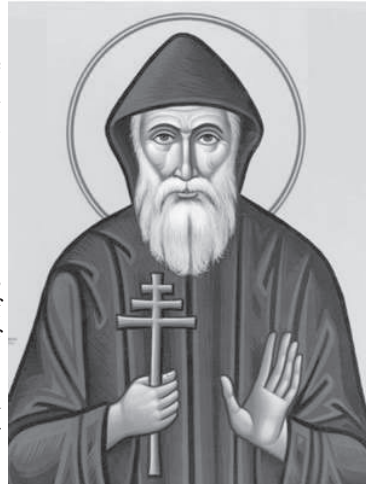
Charbel was instructed by Father Nimatullah — who later became Saint Hardini. Charbel was eventually ordained a priest in 1859, and spent the next sixteen years of his life living humbly, working hard, and praying with great discipline. During this time, however, Charbel longed to live in even stricter silence and in total abandonment to God. It was at this point in his life that Charbel took “roughing it” to a whole new level.

Charbel lived as a hermit for the next twenty-three years until his death. He kept a strict fast. He spent most of his day in the presence of the Blessed Sacrament. He slept on a slab of stone with a half stump of wood for his pillow. The hermitage in which he lived was almost a mile above sea level, nestled in the snow-covered mountains — and Charbel’s cell had neither a heater or blankets — how’s that for “roughing it”? Through his personal daily prayer and penance, he offered himself as a sacrifice for all — praying tht the world would return to God. He endured frequent hunger, poverty, physical fatigue, and unbearable cold with the unflinching courage of a martyr.

This meek monk wielded great power in his humility and holiness. He once rescued fellow monks from a deadly snake simply by asking the snake to go away. When a swarm of locusts was destroying local crops — promising widespread local famine — Charbel was asked to bless the fields. No sooner had the monk broken out the holy water, than the locusts fled, and every single remaining crop was saved. It is said, too, that when Charbel anointed a young boy dying of typhus with the Sacrament of the Sick, the boy immediately returned to perfect health. One mentally ill man even regained his lucidity and sanity by kneeling in front of the Blessed Sacrament while Charbel read to him from the Gospel.

When Charbel finally died — following a stroke on Christmas Eve in 1898 — the monks rushed to his bedside, hoping to be blessed by him one last time. What followed after his death left even the monks — who had taken a vow of silence — speechless. After he was buried, great light of dazzling beauty and extraordinary brightness began emanating from Charbel’s modest grave. It could be seen from a great distance. The holy “night light” continued for forty-five days after his death.

When Cahrbel’s body was exhumed and examined in detail, it was noticed that his corpse was secreting both sweat and blood. Even more amazing, his body showed no deterioration. Each of the four times his grace has been opened by official committees, his body has demonstrated the same miraculous



traits. His body remains as flexible today as when he was still alive. Countless pilgrims have been blessed enough to pray near Charbel, and to ask for his intercession. His canonization process began in 1925 by Pope Pius XI. In 1977, little Youseff was canonized “Saint Charbel of Lebanon” by Pope Paul VI.

A humble and holy man of God, Saint Charbel stands as living proof that all we need is God. If your prayer life needs a boost; if you life has become too noisy; or if you feel tethered by your cell phone, laptop, or flat screen — why not ask Saint Charbel to pray with you and for you? His intercession will not only help you simplify your life — it will also even provide that “night light” in the midst of modern cultural darkness.

St. Charbel’s feast day was this past week — July 24<sup>th</sup>.

—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 meet Sunday, July 28<sup>th</sup>, August 11<sup>th</sup>, 18<sup>th</sup>, and 25<sup>th</sup>.**

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

**Our Middle School Youth Group — THE EDGE — meets next on Sunday, September 8<sup>th</sup> from 11:30 AM — 1:00 PM. All who are entering 6<sup>th</sup> grade next fall — as well as all 7<sup>th</sup> and 8<sup>th</sup> 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:**

<b>Monday:</b>	Exodus 32:15-34, Luke 11:1-13
<b>Tuesday:</b>	Exodus 33:7-34:9, Matthew 13:36-43
<b>Wednesday:</b>	Exodus 34:29-35, Matthew 13:44-46
<b>Thursday:</b>	Exodus 40:16-38, Matthew 13:47-53
<b>Friday:</b>	Leviticus 23:1-37, Matthew 13:54-58
<b>Saturday:</b>	Leviticus 25:1-17, Matthew 14:1-12

**18<sup>th</sup> Week in Ordinary Time:** Ecclesiastes 1:2-2:23, colossians 3:1-11, Luke 12:13-21