

CLOSING PRAYER:

~ **A Prayer Seeking the Treasure** ~

O Almighty God!
Eternal Treasure of all good things!
You fill my world
with the fullness of all created things.
You clothe the lilies of the field,
and feed the young ravens that call upon you.

May your providence be my store-house,
my own necessities the measures of my desire;
but never allow my desires
for the things of this world
to overshadow my search for your kingdom
in my life.

May my daily labor
move me ever more closely
to a deeper relationship with you,
and may my anxieties
never be overwhelming and distracting.

Guide me to always seek your will
and to submit to it each day.
Give me the grace to see beyond this world
into the world of your love and presence.
May I never lose sight of the call to holiness
and the embrace of your love.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

CHAPEL WEBSITE:

Throughout the course of this summer, Rosa Heryak has been working on updating our Chapel Webpage on FaceBook. She has really brought life to the page. We need you to “like” the page on FaceBook — **Our Lady Chapel At Gilmour Academy**. We are going to begin to put announcements on this FaceBook page...so it is important that you “like” the page if you would like to receive the announcements as well as other postings. Thanks, Rosa, for all the hard work.

**BLESSING OF COLLEGE STUDENTS — AUGUST 9-10:**

As so many of our college-aged young men and women are beginning to prepare to depart for the up-coming orientations and new school year, we will do a blessing over all college [undergrad as well as graduate] students at our Masses on Saturday and Sunday, August 9-10. As a faith community, we want your school year to be filled with the joy and excitement of life, as well as the presence of God. Please mark your calendars and join us for this special blessing.

**FAITH EDUCATION — REGISTRATION:**

It's time to begin registration for Faith Education for this coming school year. **Classes will begin on Sunday, September 7th.** 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. 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. **Please contact Patty in the Chapel Office (440)473-3560 if you have any questions.** Thank you for taking care of this important task.

**PLANTING SEEDS OF HOPE AND GOODNESS:**

Once again this year, we are going to undertake our **Planting Seeds of Hope school supply program**. Our Lady Chapel is working to assist the needy children of **St. Adalbert's Parish**. Come join us as we work together to help these children get the 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, even 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; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebooks** [any and all quantities of these supplies are welcome!].

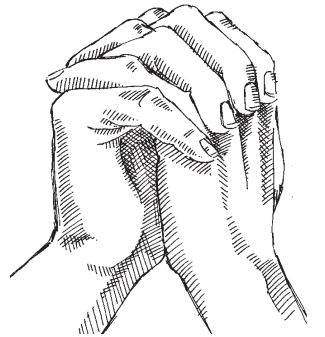
Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 3rd** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert's” or drop it off in the chapel office.** “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]**.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Garrett Gulden who is undergoing treatment for leukemia.
- For John Sutter who is undergoing treatment for sepsis.
- For Lexi Pappedakes, who is seriously ill with cancer.
- For Brother Clement Burger, C.S.C., who is undergoing treatment for cancer.
- For Jean Kula who is recovering from surgery.
- For Scott Morrison who is undergoing treatment for a stroke.
- For Kathy Lynch, guidance associate, who is recovering from surgery.
- For Anne Travassos, who is undergoing treatment for cancer.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Carolyn Hawk, mother of Gavin ['21] who is undergoing treatment for cancer.
- For Michael Thatcher who is critically ill with cancer.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith ['20] and Monica Joy ['21], who is undergoing treatment for cancer.
- For Anne Raguso, wife of Joseph ['58], mother of Maureen ['92], Carolyn ['94] and former Gilmour student, Michael, who is under the care of hospice.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Phylis McGinley, grandmother of upper school teacher, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab following an accident
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Ray Shamsky, long time Gilmour teacher and coach, who is experiencing medical complications following serious surgery.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Tristan Vanek, son of former Gilmour chef, Jeff Vanek, who is recovering from serious surgery.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Emily Jones, cousin of art instructor, Matt Vanek, who is undergoing treatment for seizures.
- For Ronja Holle, mother of John ['18] and Will ['20], who is undergoing treatment for cancer.
- For Karuna Singla, sister-in-law of Upper School science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for cancer.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- 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

FOR THE DECEASED:

- For John Hrynik, father of Sue Leonor, and grandfather of Sylvia and Stephanie Leonor.
- For Bishop Robert Donnelly, retired Bishop of Toledo.
- For Sister Jeanne Campbel, O.S.U.
- For Jane Zsulya
- For Helen Blazek, mother of Father John [anniversary]
- For Robert Rasoletti, son of Norma.
- For Terry Cameron, husband of former Gilmour teacher, Camilla, and step-father of Sarah Marrone [‘99]
- For Mary Therese Cunningham, sister of Brother Timothy O’Connell, C.S.C.
- For Catherine Lighthizer, spouse of Robert [‘65]
- For Brother Joseph Kinsman, C.S.C.
- For Richard Willner
- For Francis Affum, father of Brother John Affum, C.S.C.
- For William Lynch, Sr., father of former Gilmour students, William [‘16] and Kathryn [‘19]
- For Father Sylvio Doiron, C.S.C.
- For Mary Ann Perrello..

PRAYERS FOR OTHERS:

- For the people of Israel and Palestine.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

PRAYERS FOR THE SICK:

- For Grace Couvillon, and infant who is critically ill with complications of pneumonia.
- For Brother Timothy O’Connell, C.S.C., who is undergoing treatment of a heart condition.
- For Chris Biggins who is undergoing treatment for cancer.
- For Brother John Rozario, C.S.C., who is undergoing dialysis. and complications following a stroke.
- For Bob Zolkowski who is recovering from surgery.
- For Jeffrey Warner who is undergoing treatment following a stroke.
- For Raymond Gmeiner, cousin of office associate, Linda Wheeler, who is crucially ill.
- For Patricia Constantino, mother of Nancy [‘83] and Patty [‘85] Constantino, who is undergoing treatment for serious injuries sustained in a fall.
- For Rob Rogers, husband of Kris, and father of Harry [‘22] who is recovering from surgery.
- .For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

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 March of 2015. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



SCHEDULE FOR THE WEEK:

PLEASE NOTE: Father John will be taking some time away from the campus throughout the course of the next several weeks. During the week, Mass will be offered on certain days. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, July 27: 17th Week in Ordinary Time	10:00 AM
Monday, July 28:	5:30 PM [Eucharistic Chapel]
Tuesday, July 29: St. Martha	NO MASS
Wednesday, July 30:	NO MASS
Thursday, July 31 St. Ignatius of Loyola	NO MASS
Friday, August 1: St. Alphonsus Logouri	NO MASS
Saturday, August 2: 18th Week in Ordinary Time	5:00 PM
Sunday, August 3: 18th Week in Ordinary Time	10:00 AM

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.



REFLECTION ON THE THEME FOR THE WEEK:

We are in the middle of summer vacation time. In thousands of cars across America, the ancient prayers are being complained from the back seats: “Are we there yet?” “How much longer?” The desire to arrive — to be freed from seatbelts and the contagion of siblings — gives urgency to the pleading. All farms, fields, woods, small towns and gas stations or truck stops look alike; and they were not passing by quickly enough. Arrival — not the journey — was the important thing. Now as we journey along in the life of faith, arrival does not concern us enough — we are much more attentive to the farms, fields, and living spaces through which our journey travels. For us, the answer to the back-seat question is: “yes, we are there” — or more clearly: we are where we are.

But we need a clearer vision and awareness of where that where is. Instead of asking others: “How are you?”, a better question — which is never asked and is more important — is: “Where are you?” The proper answer of course would be: “I am on the road” — “I am here and arriving to the next there.” A wonderful spiritual freedom is ridding ourselves of having to know exactly where we are and how are we doing. The Eucharist, and other sacraments, The Eucharist bless us now and accompany us to the next then.

King David has died and his young son Solomon is anointed as David’s replacement [1 Kings 3:5-12]. Solomon has gone out to the mountain and offered a thousand holocausts in accordance with tradition. While sleeping that night, God appears to him and invites Solomon to ask for anything. Solomon asks for the gift of an understanding heart with which to govern the vast people the Lord has called him to govern. He does not ask for riches, a long life, nor dominating power.

God’s response to this request is to bless Solomon with this kind of wisdom — the wisdom which reveals God. Solomon’s wisdom is for deciding what is right according to God’s sense of sensitive justice. Solomon lived out a dream of his — a kind of dream of God that all would be right and in order. Wisdom proves to be more than logic, pragmatism, or strategy — wisdom is an approach to the questions of life as if there were a real God, loving and laboring with us to bring back the order of the original creation.

In Matthew’s gospel [13:44-52], we have three more parables to ponder. The kingdom of heaven is a kind of treasure which a person — just digging around — happened to find among the other “stuff” buried in the field. Some questions arise in my mind. What was the person looking for in the first place, and what was the treasure? Why did the person bury it again and go to buy the whole field? Finding is one thing; buying the whole field an entirely different situation — what is that all about?

No matter what we are searching for, if we keep digging, we will find God. Buying into God’s being God — and all that this relationship invites us to — is buying the whole field including those things we do not understand or want. The person bought the field for what he believed to be treasure, and later could have found other things which time revealed as perhaps even more a treasure.

The second parable pictures a merchant who knows what he wants — a pearl — and he finds it, along with the other possessions he sells off to buy the pearl. What did the merchant intend to do with the newly-purchased pearl? Wouldn’t he gain something even more important by selling the pearl? Did

**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.**

READINGS FOR THE WEEK:

Monday:	Jeremiah 13:1-11, Matthew 13:31-35
Tuesday:	Jeremiah 14:17-22, John 11:19-27
Wednesday:	Jeremiah 15:10-21, Matthew 13:44-46
Thursday:	Jeremiah 18:1-6, Matthew 13:47-53
Friday:	Jeremiah 26:1-9, Matthew 13:54-58
Saturday:	Jeremiah 26:11-24, Matthew 14:1-12

18th Week in Ordinary Time: Isaiah 55:1-3, Romans 8:35-39, Matthew 14:13-21

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 [7/19/14] ----- \$ 509.00
Total Offerings: Sunday [7/20/14] ----- \$ 261.00

ARE YOU COMMITTED?

It is clear from our four gospels that one of the original things which most attracted people to the faith of Jesus was the element of surprise. That in itself isn't surprising. Jesus' basic stump speech revolved around proclaiming the presence of God's kingdom in our daily lives. He was convinced that no matter who we were, where we were, or what we were doing, that God was working effectively in everyone and everything we encountered. That insight was powerful enough to force him eventually to shutter his Capernaum carpenter shop, and embark on an itinerant preaching ministry — going town to town, synagogue to synagogue — inviting others to reach that same level of faith.

That insight also led him to couch much of his proclamation about God's kingdom in parables — in a form of speech which, instead of adding new information to a person's store of knowledge, forced his listeners to change the way they processed knowledge itself. The goal of Jesus was to retool the brains of his followers, encouraging them to look at people and things in a brand new way. Parables do this better than any other kind of speech. It's amazing what one surfaces when one begins to look at "reality" from a new angle. People become more important than our personal rights; loving others becomes more important than rules and regulations.

For the vast majority of Jesus' followers, the uncovering of God's kingdom among them was as much of a surprise as finding a buried treasure or discovering the pearl for which someone had searched for a lifetime. It was a life-altering experience. Nothing or no one would ever be the same again.

Yet discovering God's kingdom doesn't take us out of the ordinary world which everyone experiences. Matthew presumes we'll have to wait until Jesus' Parousia before the contents of the "net of life" are separated into the "wicked" and the "righteous" [Matthew 13:44-52]. In the meantime we have to live in the world that we're dealt.

Of course we live in it with Solomon's "understanding heart" — judging people and situations around us with eyes and ears which constantly surface God at work in that world. We're expected to be people who continually discover God's kingdom whenever we turn a new corner.

We presume that Paul had this "kingdom of God insight" in the back of his mind when he dictated his letter to the Church at Rome [8:28-31]. It plays an essential role in his conviction that "all things work for good for those who love God, who are called according to his purpose." But to what are we "called?" To go to church on Saturday or Sunday? To send our kids to Catholic schools? To create a hierarchical church? To follow every aspect of canon law?

The Apostle's answer includes none of the above. Paul simply reminds the Christian community in Rome that we're to "conform ourselves to the image of God's Son." We, like he, are to commit ourselves to a quest to surface God working effectively among us. That's basically what it means to become "other Christs." That's the aspect of himself which this itinerant preacher expected his followers to imitate.

It is clear from Matthew's gospel that Matthew accepted that challenge. Just as Alfred Hitchcock frequently inserted himself in most of his movies, so Matthew inserts himself in his gospel. Scripture scholars presume he's "the scribe who has been instructed in the kingdom of heaven — one who like the head of the household brings from his storeroom both the new and the old." Jesus' followers are committed to adhering to the "old things" which he as a reformer preached. But they're also just as committed to discovering the daily newness of the risen Jesus breaking into their lives. Both are essential parts of the same faith.

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



the merchant buy it just to look at it?

The kingdom of heaven — along with the ways that Jesus required for entering — demands a letting go or selling off of the importance of "pearls" for the great pearl of allowing Jesus to be Savior and Lord.

Matthew's Gospel ends as a college professor might end his/her semester — Jesus asks if the disciples understand these teachings? They answer that they do. Well, the real answer is that they understand it "for now" — there will be deeper realities to learn as they walk along with the Master. Jesus tells them that, like a good storekeeper, He brings out the good of the old and the good of the new. Jesus is not negating the former revelations, but building on them, and the disciples will be the scribes of the new who cherished the old.

So the question for the last parable is about the ultimate worry — "Is each of us a "good" or "bad"?" Do we get placed in the heavenly "bucket", or thrown into the fiery ocean and grind our teeth for eternity without any Novocaine? Parables are meant to help us ask questions, and try to come up with answers based on the call of Jesus to allow Him to be our Savior, Instructor, and priceless pearl, treasure and bucket.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Summer has finally arrived. 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].**

**COUNTDOWN TO THE FEST!**

Don't miss **the FEST!** All ages are welcome to spend the day at the 13th annual Catholic family FESTival on **Sunday, August 3rd** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings **Third Day, Mandisa, Colton Dixon, For King and Country, Lee Roessler, and The 300** to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM.** Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM.** All of the many events, activities, displays and directions can be found at www.thefest.us The FEST! is FREE and open to all. It's a great family day. Make plans to come to the FEST!

REMEMBER:

God is not only a listening God, but a responding God who acts.

—Robert McAfee Brown.

MAKING SENSE OF YOUR TRESURE:

An old Irish woman was so poor that the parish had to bankroll her. Her son had gone to America and become rich. Her pastor asked: “Mrs. O’Leary, do you hear from Bob?” She told the priest: “Bob writes weekly and encloses a picture.” “Have you saved them?”, asked the priest. “Certainly,” said she, “they’re in my Bible.” The pastor found it stuffed with fifty pictures of Ben Franklin resting comfortably on US \$100 bills. The problem with treasures — heavenly and otherwise — is that they stare us in the face so long before we pick them up. Sometimes, unhappily, we never do. How disappointed Jesus must be.

The concept of the Kingdom of God seems to be forever before Christ. Jesus refers to the Kingdom in the Gospels about 150 times. In Matthew’s Gospel for this 17th Week in Ordinary Time [13:44-52], there are four references. What does the Kingdom of God mean? What would it be for us right here and now? Is the Kingdom of God the good life for all people in the present moment? In the Kingdom of God — here and now — is Christ wanting life to be a sunny beach with no jelly fish in the ocean for us all?

How does Jesus feel that 1.2 billion people in the world exist on \$1 a day? What does He say when He learns that the share of the US’s income earned by the very wealthiest, has doubled since in recent years, while the share of the income earned by the bottom 90% has fallen? Jesus is identified with life. He was obsessed with life. When Jesus met a deaf person, He shouted: “Stop being deaf —you must listen to Mozart.” When He met a blind person, Jesus said: “Cease being blind — how will you enjoy Matisse?” When Jesus found a paralyzed man, He said: “Be lame no more. I want you to travel to Argentina and learn the tango.” When Jesus met the mute man, He shouted: “Let your tongue be untied — there are too many funny stories to tell.” When He met the dead boy from Nain, the dead girl in Jairus’ home, and His dead friend, Lazarus, He said: Don’t remain dead — you haven’t seen Paris yet.”

The Teacher restored life, tuned it up, and polished it. He gave His people a money back guarantee on life. Even Jesus could only take death three days. He found it dullsville. So, He broke out of the tomb like the Superman He is. He returned to life humming Beethoven’s Ninth. He never allowed Himself to die again. He put the incident behind Him like a bad dream. He kept insisting: “I am life” — He never said: “I am death.”

Christ came, not to rob life, but enrich it. Life for us — and for those whom we touch — should be treasure time from the strong coffee in the AM to the scrubbing of teeth in the PM. In Matthew’s Gospel, the man who found treasure seized the moment for a fresh life when it came. He was willing to gamble with the new cards dealt to him. So must we. A famous actress was chided for taking so long to find Christ. She replied that it doesn’t matter if you’re a late bloomer, as long as you don’t miss the flower show.” She reminded her friends that a catfish cannot become a swordfish, but we can leave our miserable selves behind, even when old, and become 24 karat.

God loves us just the way we are, but He refuses to leave us that way. He wants us to become just like Him; He wants us to become treasures. What one sentence do you want chiseled on your tombstone to describe your character? Decide, and then go for that virtue. Will we go for the gold or stay as unattractive as we are? We say that mediocrity is only human. But do we Christians have to be “only



But we must be careful to interpret this properly. We can — and often times do — look at this and conclude that there is something terribly wrong with the church. Contemporary critics accuse us of peddling a “god of the gaps” — that is, of having a church that can draw people only when they feel certain inadequacies, gaps, in their lives. Religion, they claim, offers little to the healthy, talented, and the strong. Hence, the church is left in the absurd position of trying to teach happy people to be unhappy so that it has some power over them!

But there is another view — that of Lawrence. In the very old and the very young, and in those who are marginalized through illness, poverty, or other kinds of unattractiveness — in those who are not seen as gold or silver in our culture — the church, more than ever, is full of treasure.

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

SUPPORT MAGGIE’S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie’s Place [Zehcariah’s House]** — located in Parma — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents. Maggie’s place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie’s House. Our teens will then take these items down to Maggie’s House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the “registration table”, and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Our next collection is on the Weekend of August 16-17.** Thanks for helping.

**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].**

**EUCCHARISTIC MINISTERS:**

During our Masses this weekend, we are commissioning a number of new Eucharistic Ministers. We will shortly begin 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.**

**A TRUTH:**

Your past isn’t your past if it is still affecting your present.

THE TREASURES OF THE CHURCH:

There is a story told about St. Lawrence which merits retelling. Lawrence, so the story goes, was the deacon in small community during the third century — a time when Christians were being persecuted and martyred. One day, word came from the local civic authority that the government was going to confiscate church properties, and that it was coming round to collect anything that Lawrence's small community had which was of value. An edict was given to Lawrence stating that, on a certain day designated, he was to have all the "treasures of the church" readied so that the soldiers could come and pick them up.

When the day arrived, the local authorities, complete with their military support, arrived at the door of Lawrence's house. Lawrence, however, had read their decree in a way quite other than they had anticipated. He had assembled there, by his house, all the poor, the lame, the sick, the blind, the weak, the aged, the children, and the outcasts. The commandant announced: "We are here to pick up the treasures of the church! We command you: Hand them over!"

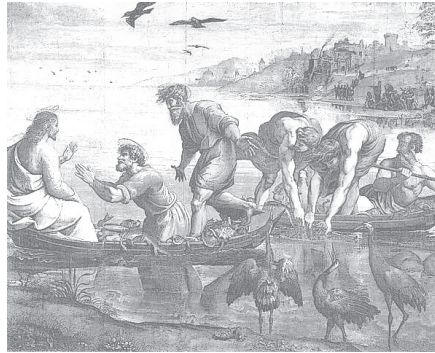
Lawrence, on his part, calmly pointed to the group he had assembled and said: "Here they are! Take them! These are the treasures of the church!"

The commandant was neither amused nor understanding: "We are not here to play games. We have come to pick up the treasures of the church! Hand them over under the pain of death!"

Lawrence again pointed to the group he had gathered and said: "You asked for the treasures of the church. These are our true treasures. Lying on the ground here is an old gunnysack filled with vessels and candlesticks. Some of these are made of silver, gold, and bronze. These you can gladly have. They are not of much value to us. But they are not what you asked for. The decree you sent to me said that you wanted to collect our treasures so I assembled them — these people — here for you."

We need, regularly, to recount this story — not just because our age is in danger decertifying right out of existence those who are not strong and healthy, but also because, under the influence of our culture, we are in danger of creating an ecclesiology that mirrors the blind bias of our age. For example, many of us are getting ever more discouraged as, each year, the church is losing more and more of the young, the successful, the talented, and those others that our age and culture precisely considers as "golden." Who's left in the churches? The old, the weak, the psychologically unstable, and those with less choices and less place in the culture. As a rather cynical friend of mine puts it: "Here and there, among the very old, the very young, and those who don't have much going in their lives, the church can still spin its magic! But it doesn't have much attraction for those who actually have a life!"

In Western culture, put as a simple statement of fact, Lawrence is — more than I would like to admit — correct. As a gross over-generalization — with many exceptions of course — that is what is actually happening. Sociologists of religion verify that. Statistics which tell us who is attending church and who is taking its doctrines and teachings seriously, show, precisely, that where the church is weakest is in drawing people who are talented — artistically, athletically, scientifically, intellectually, and otherwise. We don't draw so easily what is gold, silver, or bronze in the eyes of the world. The church, as my cynical friend puts it, must spin its magic elsewhere.



human"? Jesus says "no".

Here are some helpful hints how to establish the Kingdom of God around you — "Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you are sorry when you hurt somebody."

Regarding sharing the Kingdom of God with yourself — "Wash your hands before you eat. Flush. Learn and think some, and draw and paint and sing and dance and work every day some. Be aware of wonder."

The Kingdom of God on earth then is a verb more than a noun. Be a spiritual and material treasure for others today — and don't miss the flower show.

—taken from the writings of Father John Kavanaugh, S.J., which appear on the internet.

I STILL HAVEN'T FOUND WHAT I'M LOOKING FOR:

"Through the fields, over mountains, through city streets, I have searched for a way to only be with you, my Lord. You broke the chains that bound me and carried a heavy cross for my sins. And now, all I want is to be with you. But I still haven't found what I am looking for." That's the basic gist of U2's 1987 hit song, *I Still Haven't Found What I'm Looking For*. All young people go through a searching phase in their lives. We search for a path in life, or for that which ultimately satisfies us. Of course, this feeling of searching isn't just in the young. Our world is full — now maybe more than ever — of people searching for that special something that brings them ultimate satisfaction.

Been on a new diet lately? Did you have to get the latest cell phone when it was released? Did you finally get rich on the latest scheme of yours? So many ways to search for that ultimate prize, and so many ways to be disappointed!

The parables in Matthew's Gospel speak of finding that treasure or pearl of great price that is worth selling everything in order to buy it [Matthew 13:44-52]. Of course, it is only the kingdom of heaven — eternal life with Jesus — that has this value. The search remains an endless one when the searcher does not realize that only God can fulfill that desire.

Catechesis of the Good Shepherd is a Montessori based curriculum that is used in many parishes. It emphasizes self-discovery and fundamental lessons of Jesus as the foundational building blocks for faith development. As part of the curriculum, there is a lesson on the Pearl of Great Price. Using a model of a home and a pearl, the children are encouraged to wonder what it is like to search for something of such great value that you would be willing to sacrifice everything for it. It is a lesson on the level for a child to understand. As we grow older, the simple truth of what really matters becomes obscured by worldly things and desires.

There is a famous comedy sketch by George Carlin about "stuff". In the sketch, he talks — often in "non-church language — about how we are totally overcome with so much stuff. We have so much stuff, we wouldn't be able to find a pearl if we had one! Think about the scene in your own household when the family is trying to get ready for church — one can't find an earring, another can't find a shoe, and still another can't find deodorant. Most of us have so much stuff — stuff makes it hard to find other stuff. Another good program is the PBS special, *Affluenza*.

So how do we deal with this? First, we have to realize the truth of the Gospel. What God offers will fulfill all of humankind's desires. Second, we have to stop putting our trust in anything other than the Lord. *Weight Watchers* may assist you in losing weight, but the power of God will be the thing that gets you to that goal. And third, we need to rid ourselves of all that which distracts us from our search — mainly stuff.

Now stuff isn't always material — there is emotional and psychological stuff in our way too. At the end of the day, we have to realize that Jesus is already telling us what really matters — a relationship with him. I think Bono knows that is true, but his lyrics reflect the reality of our human condition. Only because of the grace of God do we have a chance to find the treasure, or the pearl, or whatever we are looking for.

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—written by Tracy Welliver, whose writings appear on the internet.

WHAT DO YOU HAVE IN YOUR HOUSE?

Matthew's Gospel [13:44-52] presents us with three more parables about the nature of the Kingdom. The first two — the treasure in the field and the pearl of great price — tell us about the inestimable value of the Kingdom. The third one about the dragnet tells us about the great diversity of the kingdom's make up.

I recently visited a most interesting Auction House. I noticed that it was viewing day, and as I was in the vicinity went in to take a look. It's a fascinating place — there were all kinds of interesting items of furniture as well as a lot of old crockery, jewelry, paintings and many other curiosities.

There's only one day for viewing, so the place was full of people examining the various items they were interested in, and they were taking notes on various items. I watched a person examining a collection of rather old clocks. He had a magnifying glass in one eye and was carefully peering into the back of each of the clocks to see the state of the mechanism. He reminded me of the merchant in the parable today looking for the pearl of great price. This clock dealer was using his expert knowledge to see which of the clocks were worth buying — and who knows, one day he might discover a clock worth thousands of dollars that no one else has recognized!

This is a very good image for the Kingdom of God. The Kingdom is all around us, but most people aren't aware of it. But to those of us who do realize that it is there. We must do everything we can to possess it. The majority of people today only have the very haziest notion of the spiritual — they think that there might possibly be a God, but don't see much evidence of his hand at work in the world and so forget about him most of the time.



It is often only when there is a crisis that they bring him to mind, but because they are so unfamiliar with the things of the Spirit, they don't know how to pray or call upon his aid. They don't realize that one of the greatest signs of God's presence in the world is the very fact that he doesn't make himself overtly known. Clear evidence of God's presence is that he gives us the tremendous gift of free will, and leaves us to make our own decision as to whether we acknowledge him or not.

Paradoxically, it is God's apparent absence that shows how great he is. God doesn't need to press himself upon us and make himself known. Actually it would be a sign of weakness if he had to constantly advertise himself. God prefers anonymity and ambiguity — he wants us discover him for ourselves rather than force himself upon us.

In ordinary life, giving an anonymous gift is regarded as something special. This is particularly the case when the gift is a large one. But most people, quite naturally, want a bit of credit, and it is hard for them to resist the temptation to reveal who the giver is.

There is a negative side to making oneself known because it can place an obligation on the receiver of the gift — they might feel that they have to be extremely grateful or obliged give something in return. This is the very reason why God doesn't advertise his presence very often. If he let us know just how much he has done for us, we would feel under such a heavy obligation to him that we would be completely paralyzed, and wouldn't be able to do anything other than praise and thank him for the rest of our lives.

In the person of Jesus, God has revealed himself definitively to the world. Through Jesus, God has

new, dedicated Christian lifestyle.

It would be so wrong for that person — or any of us — to dwell on the mistakes of the past. If sin was involved, remember the sacrament of reconciliation is given to us to leave the past in the past and to concentrate on the present. On the positive side, a person can look at his or her past, and remember how volunteer work for the poor or sick was so important during high school or college. Perhaps, he or she might remember how others could not deal with a dying person, but how he or she was able to sit down and chat with the sick person and see that person — not the person's sickness. Reflecting on this, the person says: "Hey, I can do this. And it is important for me to use this gift God gave me. I'm going to volunteer as an AIDS buddy or as a hospice companion." This is looking at the past and bringing the best with us to the present.

Spouses in marriage should do this when considering your relationship. If you are human beings, then you have made mistakes — leave them in the past. You have also been supportive and caring — bring this into your present. Sometimes, a couple who is in crisis will encounter confusion — while they need to deal with the present situation, they also need to remember all the good they have done for each other, as well as the growth that they have achieved as a loving couple. Some people are too quick to give up on marriage and end up realizing what they have lost only after it is too late.

Solomon prayed for wisdom. Not a bad idea. It takes wisdom to combat the challenges of life. It takes wisdom to be a good parent, a good husband, a good wife, a good priest, a good person. It takes wisdom to discern what needs to be brought into the present and what needs to be left in the past.

Where do we get this wisdom? The same place that Solomon received his.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — **THE EDGE** — meets next on **Monday, July 28th** [see the article on page 9]. **We are also gathering on Sunday, July 27th [LTLC participants will share their experiences].** We are now in our **Summer Schedule. Please watch for special updates.** All who are entering grades 6-8 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.



PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: "The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer." Please join us.



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.



WISDOM:

The Scripture readings for this 17th Week in Ordinary Time begin with Solomon's request for Wisdom [1 Kings 3:5-12], and conclude with a summation of the Lord's teaching on the parables [Matthew 13:44-52]. At the end of Matthew's Gospel, Jesus states: "Every scribe of the Kingdom is like the head of the household who brings out from his storeroom both the new and the old." Jesus spoke to the Jewish people who were well versed in Hebrew scripture. The Gospel of Matthew was pointed towards Jewish Christians. Jesus is not replacing what we call the Old Testament with the New Testament — rather he is combining the best of the Hebrew Scriptures with the New Way, the Kingdom of God. The wise one, the scribe of the Kingdom, therefore, knows how to use what is old and what is new.

It takes wisdom to understand how to deal with the past and the present. There are many people who idealize the past and want to return to life as it was — for example, in the fifties. There are many others who want to reject the past and concentrate only on the advancements of modern life. So, in the area of family life, the first group wants to re-create the Cleaver Family, and the second group sees a value in the Modern Family. In the area of faith, the first group wants to return to the pre-Vatican Church, and the second group wants a Church without a visible structure.

How do we best deal with the past and the present? The Russian poet/philosopher, Yevgeny Aleksandrovich Yevtushenko, offers us some insight — he said that the trick to handling the past is to know what should be brought with us and what should be left behind. This is wisdom. For example, within the Church, we should bring with us from the past devotion to the sacraments, to the Mother of God, the importance of the Catholic Family, firm standards of morality, a determination to practice the faith. What should be left behind would include the subordination of the laity, the repression of the roles of women in the faith, the glorification of the clergy, and the diminishing of the study of Sacred Scripture.



Perhaps a good example would be how we utilize the writings of Bishop Fulton J. Sheen — the great teacher of the middle of the last century whose weekly program, *Life is Worth Living*, out drew even the comedian Milton Berle. Much of Bishop Sheen's teachings contain a profound spirituality. Sheen's meditations on the Seven Last Words of Christ are incredible. Yet at the same time, Bishop Sheen spoke at a time when the clergy tended to patronize the people and held as suspect anything that did not originate from a bishop or priest. He openly told people not to read the Old Testament because it would just confuse them. He was speaking as a person of his time — not our time. My point is that we need to know what to bring with us from the past and what to leave behind. That is wisdom.

We should also apply this to our lives. All of us can look back on our lives and note numerous positive and multiple negative aspects of our lives. We have got to stop persecuting ourselves by dwelling on the negatives of our past. When we do this, we are bringing the past into the present. Leave it in the past. At the same time, it is not pride to recognize the gifts we have shown, and to be sure that we utilize our potential, or make our talents real in the present.

So, for example, a person went through a period of life when he or she behaved immorally. Then, perhaps due to a religious experience most likely occasioned by love, that person changed his or her lifestyle and became the person he or she is now. He or she said: "I am getting married now. I am having a child now. I need to be a person of integrity." And that person grew up spiritually determined to live a

shown us what he is like and makes the great sacrifice that takes our sins away. But there is no definitive proof of this — we are invited to take it on faith.

And so the choice rests with us. The invitation is placed before us, and it is entirely up to us whether we accept it. We are invited to believe in all that Jesus told us, and to embrace the Gospel as our way of life — but there is absolutely no compulsion. It could be that those of us who have taken Jesus at face value have a special sensitivity to the things of the Spirit, or perhaps it is that we are open to the action of God's grace in our lives. Whatever the reason, we have come to know God; we have come to appreciate that his Kingdom of love and peace is indeed the "pearl of great price" that we simply must possess.

But unlike the merchants in the story, or the person at the auction house, we do not only want to possess it for ourselves; we understand that the Kingdom of God is not that kind of thing. It is not something that can be limited only to us — it is something that in order to possess we must share with others.

This is one of the great paradoxes of the Gospel — to possess the Kingdom means to share our knowledge of it with others. To truly believe in Christ means leading other people to the same knowledge; for secret faith is no faith at all.

We need to be like the householder, mentioned at the end of Matthew's Gospel, reading today, who brings out of his house things both new and old. We should be happy to bring out of the house that is our life all kinds of treasures to share with our neighbors.

But these treasures are not things like clocks and pearls —rather they are attitudes and virtues like love and justice and truth and hope, just to name a few. What we bring out from our treasure store are the values of the Kingdom, the attitudes of Jesus, and the knowledge of the one true God.

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

LIFETEEN BIBLE STUDY RETURNS THIS SUMMER:

Once again this summer, we gathering at various summertime places to do our Bible Study. Teens and Middle School Students will join together with many of our college students who will be in the area for the summer. It will be a great time, and a good witness of our faith to others. Recall last summer when a number of people came up to us and asked us what we were doing, and when they found out we were doing a Bible Study, they were moved. **Our next gathering will take place on Monday evening, July 28th. We are meeting at Gates Mills Polo Field at 7:00 PM. Bring your favorite desert and your sweet tooth and enjoy some Bible Study.** Mark your calendars and be part of this wonderful summertime activity. **During the summer months, we will meet for Bible Study generally every other week — normally on Mondays or Tuesdays.** Join us. You'll have a blast.

**LIFE TEEN:**

LifeTeen Youth Group meets next on **Monday, July 28th** [see the article above]. **We are also gathering on Sunday, July 27th [LTLC participants will share their experiences].** We are now in our **Summer Schedule. Please watch for special updates. All who are entering grades 9--12 are invited to join us and get to know what the Life Teen is all about.** 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. **Respond to your e-vites, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.



HEROIC MASCULINITY:

“Man up.” “Be a man.” “You are the man.” Boys have heard these phrases even before they began elementary school. And the will increase as we begin to play sports. And even as an adult, these phrases continue to be used. But what exactly do they mean?

Our world has given us many examples of how it defines masculinity — and most of them are competing and contradicting one another. What it means to “be a man” to one person may look completely different to another person. What if there was a way to find authentic manhood — to realize our masculine identity and reclaim it? When we know who we are as men and what we were created to do — everything changes.

In order to understand masculinity, we need to go back to the beginning — we have to understand God’s original purpose. When God created the first man, Adam, God gave him three very important tasks — Adam needed to cultivate life in the garden, he was charged by God to help create new life, and he was the garden’s protector. When Adam and Eve sin, Adam fails at all of three of his responsibilities. Instead of protecting, Adam is apathetic and weak as the serpent tempts Eve [see Genesis 3:1-6]. Instead of helping to create life and cultivate it, Adam — through his sin — destroys life and sows death into the world. Adam fails at his responsibility.



As men, we still have those three tasks to fulfill — but we don’t have an example of how to fulfill them if we look to Adam. Instead, we need to look to the one that St. Paul calls “Christ the new A Corinthians 15:45]. This is Jesus Christ. Jesus restores what it means to be a man. And to reclaim our identity, we must begin to cultivate, create, and protect.

There is a challenge, though, in accomplishing this because as men we are presented with alternatives in our world that distort these three duties. And so the battle for a true masculine identity rages on. We must make the choice of the example that we are going to follow — do we go the path of Adam, or do we follow Christ? We must make a choice between cultivating weeds or cultivating fruit; creating or destroying; and protecting or giving in to apathy.

Cultivating is the act of nurturing soil and preparing it to grow something. It is an intentional act. Adam was put into the garden to prepare the soil to bring forth life. Cultivating is a daily activity — and we cultivate our hearts by the actions we take or do not take.

Think of someone who has done something really heroic — think of the last story you heard of a person running into a burning building to save someone, stepping in front of a gunman, or rushing to the scene of an accident to perform CPR. How did those people get the courage to do something like that? The answer is simple — they practiced courage daily.

We want to believe that, when put to the test, we will choose the right thing and stand up for the weak and oppressed. We want to believe that we can be heroes. But if we do not practice heroic virtue every day, then we are foolish. To say that we can be a hero without ever practicing is as ridiculous as saying that we can play major league baseball tomorrow. We would fail. We have to cultivate virtue in our lives, and that virtue will bear fruit in the heroic actions we engage in when called upon.

But we also can cultivate weeds. Just like no person suddenly engages in a hugely heroic action, so also no person suddenly commits a big sin. A man that commits adultery doesn’t one day just decide to cheat on his wife; he commits tiny sins ahead of time — a lustful gaze, online pornography, having an emotional affair. A man doesn’t suddenly decide to commit murder; he starts by cultivating violence in

his speech and in his thoughts; he begins by viewing others as inferior to himself and not worthy of his respect.

Jesus didn’t suddenly show up and give his life up for us. He served others and loved others long before He gave himself in the ultimate act of love. Jesus lived virtue every day and in every opportunity. Jesus, the Son, was rooted in prayer with the Father — He shows us that following Him is not a one-time act, but a daily requirement.

With every daily act of virtue — standing up against gossip, respecting others, choosing to pray — we prepare our hearts for courageous virtue when it is needed most. Similarly, we can choose to sin — but be warned that those tiny sins can turn into big problems when we cultivate them. Habits are important because they will bear fruit or weeds. Fruit gives life, but weeds choke it out and destroy it.

We were created to bring life into the world. One of the unique ways that many of us are called to create life is through fatherhood in marriage. We share in the act of creating human life with God — our sexuality reveals that we are made to create. But not all of us are called to create life that way. Some of us are called to the priesthood and to help bring God’s divine life — grace — into the world through the sacraments. Men are creative beings — look at the way a child builds with blocks, or the way a young man writes a poem or song; look through art in a museum. We are at our best when we can be creating things that glorify God and bring life into the world.

Our creative power can also be abused; in doing this, we become destructive. Pornography, masturbation, sex outside of marriage all distort our innate desire to create. Instead, those things destroy our dignity and the dignity of the men and women that they are used against.

Jesus was a carpenter — a creator. What other career could there be for the one that created the world? Jesus’ life was given to create life, not destroy it.

Some men create houses for the homeless; others create atom bombs. A tension exists in us to create, but a temptation to also destroy. When we choose to destroy, we bring some of the worst evils into the world. We must respect the great gift that God has given us of creativity and use it to glorify God.

Adam didn’t give Eve the fruit to eat, but his sin is worse than the serpent. Adam was apathetic to the struggle going on in front of his face — he just let it happen. Unfortunately, this same scenario plays out time and time again — men stand idly by as the world around them goes to hell.

Jesus protected his own, and, ultimately, gave everything for us. He was so set against death and sin that he gave his own life to defeat them. Jesus Christ stands in front of the devil and protects us.

The devil does not want you to become a bad person — the devil simply wants you to become apathetic. The devil does not want a generation of young men that are dictators or murders — the devil just wants a generation of men that has forgotten their identity and play video games all day, drink too much in college, destroy their sexuality, and when they see evil say to themselves: “someone else will take care of that.”

Apathy is the greatest challenge of this generation of men, and we must overcome it. The time for “someone else to do it” is over. We need to step up — when we see someone’s dignity being insulted, when we see women objectified, when our friends are being hurt, and when our enemies need prayer.

We have a choice to make — who will you reflect? Will it be the fall of Adam, or the victory of Christ? You were made to be holy and to reflect true masculinity — it is by your design. Accept no substitutes for what God has given; cultivate virtue, create rather than destroy, and put apathy aside. The choice is yours.

—written by Joel Stepanek, an associate of the Bible Geek.