

**CLOSING PRAYER:**

**~ A Prayer of Hope ~**

**Tender God,  
you have seen my affliction,  
and unbound my eyes.**

**You have bereaved me  
of the burden  
to which I used to cling;  
you have woven my pain  
into patterns of integrity;  
the wounds I cherished  
you have turned into honors,  
and the scars I kept hidden  
into marks of truth.**

**You have touched me gently;  
I have seen your face,  
and live.  
Amen.**

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560. e-mail: [jbcsc@ix.netcom.com](mailto: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 7<sup>th</sup>**. 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!].

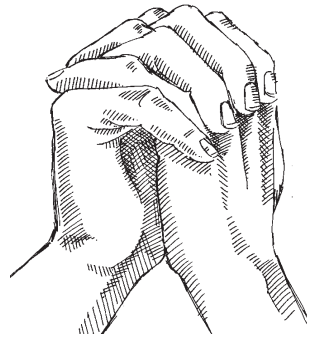
Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 3<sup>rd</sup>** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert's” or drop it off in 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 Rosemarie DeJohn, cousin of Marketing Associate, Kathleen Berry, who is recovering from lung transplant surgery.
- For Don Behner, who is under the care of hospice.
- For John Horgan, father of Gilmour's associate Head of School, Brian Horgan, who is critically ill.
- For James Hlavin ['52] who is undergoing treatment for cancer.
- For Garrett Gulden who is undergoing treatment for leukemia.
- For Lexi Pappedakes, who is seriously ill with cancer.
- For Brother Clement Burger, C.S.C., who is undergoing treatment for cancer.
- For Scott Morrison who is undergoing treatment for a stroke.
- 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 Sharnsky, 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 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 Barbara Callahan, mother of Bill Carothers, grandmother of Anne Carothers ['04]
- For Donald DiLisi, brother-in-law of Business Office Associate, Mary DiLisi, uncle of Rick ['82], Greg ['83], and Jennifer ['96] DiLisi.
- For Kathryn Shemory, grandmother of Adam Shemory ['09]
- For Bishop Robert Donnelly, retired Bishop of Toledo.
- For Sister Jeanne Campbel, O.S.U.
- For Jane Zsulya
- 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.

**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 Pastor Henry Charles, who is seriously ill following a series of strokes.
- For Bob Meyo, brother of former Gilmour Trustee, Ray Meyo, uncle of Lisa ['93] and Joe ['94] Meyo, who is under hospice care.
- 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 Jeffrey Warner who is undergoing treatment following a stroke.
- 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.

**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6] and [7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



**THE FEST! IS SUNDAY:**

Don't miss **the FEST!** All ages are welcome to spend the day at the 13<sup>th</sup> annual Catholic family FESTival on **Sunday, August 3<sup>rd</sup>** 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!



**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, August 3: <b>18<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, August 4: <b>St. John Vianney</b>	<b>NO MASS</b>
Tuesday, August 5:	<b>NO MASS</b>
Wednesday, August 6: <b>Transfiguration of Jesus</b>	<b>NO MASS</b>
Thursday, August 7	<b>NO MASS</b>
Friday, August 8: <b>St. Dominic</b>	<b>NO MASS</b>
Saturday, August 9: <b>19<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, August 10: <b>19<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**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!

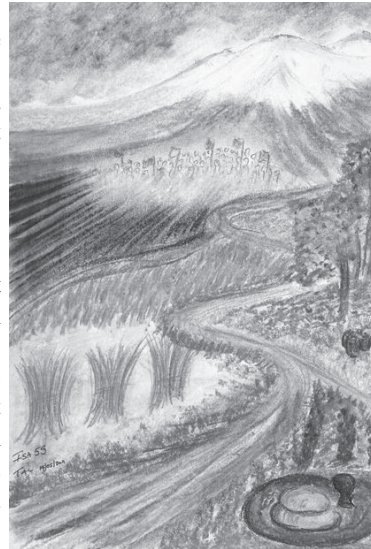


**REFLECTION ON THE THEME FOR THE WEEK:**

The Scripture readings for this 18<sup>th</sup> Week in Ordinary Time invite us to become hungry. God asks us to know how hungry and thirsty we are as we journey through our human existence. God invites us to reflect upon the emptiness and thirsty places that we experience in ourselves. The worst thing that we can do is come to God’s table each and every time with a feeling of being quite full — well satisfied and too full of what we call life. If we do, we do not feel drawn to the kind of refreshment which this encounter offers us. God invites us to get in touch with our longings, our hungerings, our thirstings for real and deep living. God invites — and awaits — our daily response.

The prophet, Isaiah [55:1-3] reminds us of God’s Covenantal love with Israel which God established throughout Israel’s whole history. They have been in exile — with accompanying hunger and thirst. And in the framework of that hunger, God invites Israel through the Prophet to come and receive what is offered so generously and abundantly. Israel’s thirst and hunger form the context for this delightful invitation. Soon they will be freed, and the promised abundance of their lands will again renew their faith as well as their bodies.

God is pictured as preparing a great feast, and the Prophet associates this beneficence with the covenant which God made with their ancestor, David. God is seen as the initiator once again, and the poverty of the people is pictured as calling to God and urging God to be compassionate. In truth, nothing moves God into benevolent activity — God is always in a loving and out-pouring relationship with Israel. In their history, it was Israel who would grow forgetful of that place they had at God’s table; their resultant thirst and hunger would remind them of this fact.



Matthew’s Gospel is such a defining picture of Jesus and His relationship with humanity. John the Baptist has been beheaded by Herod and apparently moved with that personal loss, Jesus withdraws to be by himself and grieve [Matthew 14:13-21]. Upon arriving at a prayerful place, a crowd arrives with their pains. Jesus is moved with, not just a feeling of “pity,” but an active compassion which embraces their human sickness. Jesus ministered to them throughout the day, and when evening drew near, the crowds grew hungry and the disciples grew anxious. They approach Jesus with an efficient solution — send them away. Jesus has a better solution — feed them yourselves.

The disciples begin to work on the project; but after a while have to admit their poverty — they do not have enough themselves. Jesus takes what little they have, gives thanks for what they have, and gives back to them what they had — but now it is more than what they had. The bread and the fish are then shared in abundance with those who agreed to sit down on the grass. The crowd had to admit their hunger; the disciples had to admit their personal poverty; and Jesus embraced their truths even more than they did.

Obviously this is a prefiguring of the Eucharistic generosity of God’s embrace of us. It is also a picture of Who Jesus is. The Baptist’s mission of preparing the way for Jesus is completed by his cruel death. Jesus now is presenting Himself more and more dramatically. Physical healing and feeding are but preludes to the real mission of Jesus — the healing of our soul.

As Christians, we are both the crowd and the disciples. Jesus has embraced us in our personal and

**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 28:1-17, Matthew 14:22-36
- Tuesday:** Jeremiah 30:1-22, Matthew 15:1-14
- Wednesday:** Daniel 7:9-14, 2 Peter 1:16-19, Matthew 17:1-9
- Thursday:** Jeremiah 31:31-34, Matthew 16:13-28
- Friday:** Nahum 2:1-7, Matthew 16:24-28
- Saturday:** Habakkuk 1:12-2:4, Matthew 17:14-20

**19<sup>th</sup> Week in Ordinary Time:** 1 Kings 19:9-13, Romans 9:1-5, Matthew 14:22-33

**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 [7/26/14] ----- \$ 869.00**  
**Total Offerings: Sunday [7/27/14] ----- \$ 939.00**

**IT'S IN OUR HANDS:**

It's a shame many who listen to today's well-known story from the Gospel of Matthew, won't get the message that Matthew originally intended us to get [Matthew 14:13-21]. To hear what the evangelist expected us to hear, we must point out two frequently overlooked elements in this passage. First, this miracle — like all gospel bread miracles — is about the Eucharist. In John 6, Jesus even institutes the Eucharist during the miracle — not at the Last Supper. This miracle story is the only miracle narrated in all four gospels — a total of six times [the story is repeated in the gospels of Matthew and Mark]. The early Christian community was convinced that what happened that day had something to do with their celebrations of the breaking of bread.

Second, Jesus doesn't feed the people — his disciples do. Jesus only insists: "Give them some food yourselves," then blesses their small collection of bread and fish, and finally returns the paltry fare "to the disciples, who in turn gave them to the crowds." Because of his followers' generous sharing of their food, "all ate and were satisfied."

When Scripture scholars talk about a biblical Eucharist, they certainly don't have today's celebration of "Mass" in mind — an event in which a liturgically attired and officially ordained man enters a specially constructed "sacred space," and recites specific words over elements of bread and wine, transforming them into Jesus' body and blood. We know from St.



Paul that when Jesus' first followers gathered to celebrate the Lord's Supper, they simply shared a potluck meal during which their recognition of themselves and one another as the body of Christ also caused them to recognize the risen Jesus in the bread and wine they consumed [see 1 Corinthians 11]. This recognition only happened because they died enough to become one with everyone around them. They literally gave themselves on various levels to one another.

The heart of a biblical Eucharist doesn't lie in special words or special people reciting them — it revolves around a special giving of themselves by all who participate in this exceptional meal. That's why in Matthew's gospel [14:13-21], Jesus is forced to overcome his disciples' logical complaint that they don't have enough to share.

That leads us to the next question — what do any of us have that we can share with others during the Lord's Supper? The vast majority of us aren't professional theologians, musicians, or counselors, and since we no longer participate in a potluck meal, we can't even share our favorite recipes. It would be helpful if our parishes at least had dialogue homilies and open Prayers of the Faithful.

But no liturgical regulation can stop us from being totally open to all around us. Those who receive such a personal, generous gift know what Isaiah is talking about when he quotes God encouraging those "who are thirsty to come to the water! You who have no money, come, receive grain and eat!" [Isaiah 55:1-3]. There's no charge. We have no idea what basic needs we fulfill when we simply give ourselves enough to make all feel welcome.

No wonder Paul is so convinced that nothing can separate us from the love of Christ [Romans 8:35-39]. He knew nothing can separate us from the love of the Body of Christ, present and given during the Eucharist.

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

collective poverties and that embrace is meant to heal us from the shame of that very poverty. It is not whether we are poor enough, but rather that we are honest enough to allow Jesus to bless it and distribute Himself through it. Honesty is not the same as negativity — that's too American. Christian honesty sits down, faces upwards, and allows the truth of the Eucharistic and Incarnational love of God to be received. It is then that we as disciples can walk about blessing, healing, encouraging through that self which shame would want to hide. Every minister knows her or his sense of embarrassing richness. We share what we have received — including the poverty of our words and gestures. The riches flow from the reception of what Jesus has taken away and that with which He has replaced it all.

We are disciples, then, not by feelings, but by faith. We do not pretend we have it all. Five loaves and two fish in the hands of Jesus multiply our possibilities. He gives the Eucharist to each of us, and in doing so missions us to pick up our truths and continue the mission of John the Baptist. We now make known His presence, His person, and His embrace. Honesty is the best policy for those who sit down in preparation to rise again.

—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].**

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://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.

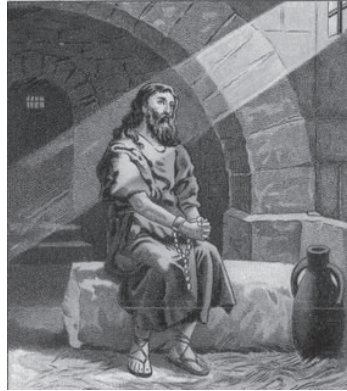
**A REALITY:**

God doesn't look at you and lament all that you're "not"; God looks at you and sees all that He created you to become by his grace.

**NO SUCH THING AS “NO TIME”:**

In Matthew’s Gospel [14:13-21], Jesus was holding a gigantic press conference at the Jerusalem Hilton. CNN asked: “How will your teachings spread?” Christ replied: “Through my followers.” “Supposing they fail you?” Jesus replied: “I have no other plan.” As this Gospel opens, Jesus has just read in the obit section of the *Jewish Times* of John the Baptist’s beheading. He is crushed. They were cousins; they were close — not funeral and wedding cousins.

Their mothers had been close. Jesus had walked for days to hear John lecture and be baptized by him. John was a hero of His. Jesus weeps. He wants to hide from crowds and have time to compose Himself. But also with John dead, Jesus knows that the police will round up the usual suspects. He will be on their “A list”. He, too, may be murdered. So, Jesus has to go into hiding. It is a misreading of the Gospels to conclude that Christ was a loose cannon. He did not look for trouble — He had too much work to do. He planned to disappear into a safe house till the situation calmed down, and then reappear.



Besides, Jesus needed to catch up on sleep. Given His all-systems-go pace, He had to be nearing physical exhaustion. Jesus jumped into a water taxi with the apostles. He set the tiller for the lake’s other side. He was spotted. Crowds gave chase on foot. You can measure His charisma when you reflect that people walked ten miles in 100-degree-plus heat to hear Him. When was the last time someone walked a block to hear you? When Jesus arrived at the picnic grounds, he saw fields filled with people. Clues, given by the Gospels, indicate over fifteen thousand men, women, and kids were present.

In his disappointment, Jesus does not get angry at them. Rather, He places His desperate need for a swim and nap on the back burner. He forgets about His own safety. He puts grief for the Baptist on hold. He makes room for these sheep without a shepherd. He has compassion. He has the willingness to touch others’ pain. In 1988, President Ronald Reagan approved compensation for victims of a US military mistake. He was advised that he was setting a bad precedent. Reagan said: “Compassion is never a bad precedent.”

Here is a rainy day project. Study the Gospels. If you do, you will easily come to the conclusion that Jesus preferred to spend more time easing peoples’ pain than talking to them. The Nazarene tells us that we must likewise extend ourselves to those who need us — we must make room in our lives for them. Jesus never found anyone to be a drag. That is what the Christian mystique is all about — as Christ did, so must we.

Only after filling their stomachs does Jesus proceed to feed their minds. One hopes that He took time to eat a fish sandwich Himself. Notice that before preaching, Jesus had the apostles clean up the meal leftovers. He was environmentally friendly. Are we? Do we clean up our mess? Better, do we clean up others’? Matthew’s Gospel leads us to see that Jesus talked to the crowds for hours. Not a body stirred. There was no microphone. His voice must have been raw and His lean body drained. Was He Himself eating? Again Matthew, who was an eye witness to all this, wants us to note His willingness to put out for others.

We know the unsubtle message being e-mailed to us by Matthew. Underline the point that Jesus was not just in the business of saving souls, but of people — body and soul. We do not believe in a “pie-

of our ideals, with which we ourselves in our own presumption have draped the heaven of our own lived lives, have burned out and are now extinguished; when death has built a monstrous, silent void, and we have silently accepted this in faith and hope as our true identity; when then our life so far, however long it has been, appears only as a single, short explosion of our freedom that previously presented itself to us stretched out in slow motion, an explosion in which question has become answer, possibility reality, time eternity, and freedom offered freedom accomplished; when then we are shown in the monstrous shock of a joy beyond saying that this monstrous, silent void, which we experience as death, is in truth filled with the originating mystery we call God, with God’s light and with God’s love that received all things and gives all things; and when then out of this pathless mystery the face of Jesus, the blessed one, appears to us and this specific reality is the divine surpassing of all that we truly assume regarding the past-all-graspness of the pathless God — then, then I don’t want actually to describe anything like this, but nevertheless, I do want to stammer some hint of how a person can for the moment expect what is to come: by experiencing the very submergence that is death as already the rising of what is coming.”

Death is a journey into the unknown, the ineffable, the unimaginable, the unspeakable — unspeakable loneliness, ineffable embrace, unimaginable joy.

—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 3<sup>rd</sup> 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 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 KINGDOM OF GOD:**

The kingdom of God is not something in the far future that is going suddenly to come down from heaven and settle on you and magically turn everything right. You yourselves are It. It’s in you and among you; you have to do It or It will never come.

—Beatrice Bruteau

**REFLECTIONS ON DEATH:**

None of us likes to think about death — and that isn't necessarily bad. Our every heartbeat blocks out death, pushes it away, and keeps us focused on living. That's nature and God working. And this denial of death stems, too, from the fact that, in the end, we don't die, don't become extinct, but move on to deeper life. At some level, we already know that, sense it, feel it, and live life in the face of it. To want to think about death can be as much a sign of depression or illness as of depth. Pushing away thoughts of death is normally a sign of health.

But there are times when faith asks to look death in the eye. Classically, the churches have asked us to do that during the month of November when — at least in the Northern hemisphere — we see a lot of death going on in nature, and we see light itself diminishing as the days grow shorter and there is less and less sunlight. The Book of Maccabees says that it's a healthy thing to pray for the dead [2 Maccabees 12:44], and the church tells us that, every so often, it's healthy too to think about death — both by remembering those who have died, and by contemplating the reality and certainty of our own deaths. Death and taxes, Mark Twain assured us, are a certainty for everyone.

But how to think about death? Where is that thin line between contemplating the mystery of death and falling into morbidity, anxiety, and false guilt about being alive and healthy?

Honest prayer can help us walk that tightrope, and honest prayer is what we do when we can bring ourselves naked before God — unprotected by what we do, by what we own, by what we have achieved, and by anything else we have to fend off loneliness, fear, and death. In honest prayer we can be deep without being morbid.

But we can also be helped in this by the giants of our faith who have stared death in the eye and have tried to share with us what that feels like. Take for example, C.S. Lewis. His book, *The Great Divorce* is one of the finest and most readable treatises ever written on Christian death and the afterlife. Lewis comes at it as an Anglican, but he is equally sympathetic to both the Protestant and the Roman Catholic traditions. He stresses the continuity between this life and the next, and he sets this into a wonderful theology of God, grace, and the communion of saints.

Another example — this one from the Roman Catholic tradition — is Karl Rahner. Unlike C. S. Lewis, Rahner stresses the discontinuity between this life and the next, suggesting a much greater dissimilarity than is imagined by Lewis. Rahner writes: "It seems to me that the models and schemes people use to try and explain eternal life in general don't fit the radical rupture that nevertheless comes with death." We "dress up" eternal life with images familiar to us, but "the ineffable outrageousness of the absolute Godhead in person falling stark naked into our narrow creaturehood is not being perceived authentically."

Then in one, vintage sentence — 280 words long — Rahner leaves us this image: "When the angels of death have swept all the worthless rubbish that we call our history out of the rooms of our consciousness [though of course the true reality of our actions in freedom will remain]; when all the stars



in-the-sky" Jesus. Jesus wants the poor to enjoy the good life — not only after death, but also today. Do you see now why the Church asks us so often for money for the poor? — it is just taking a leaf out of Jesus' plan book.

We must get our fingers around those sharp fish hooks in our pockets. Note too that Jesus does not make a distinction between the deserving and the undeserving poor. The poor do not have to pass a litmus test. Jesus feeds everybody. Should we be different? Stephen King at Vassar College reminded the graduating class that what we scrape down the kitchen disposal after a family of eight's meal would feed a village in Africa for a week.

The Gospel tells us that the role of the disciples in Christ's plan was to give out the meal to the crowd. He worked through the hands of the disciples, and He still operates through us. Are we the messengers Jesus wants us to be? Will we loan Him our hands, feet, and voice today? Remember: Jesus has no other plan. —taken from the writings of Father James Gilhooly, which appear on the internet.

**FRAGMENTS:**

Around the world, it seems that this has been the summer of our discontent — the violent back-and-forth in Gaza; the heart-breaking onslaught against Christians and minorities in Iraq; and the never-ending tide of migrants, many of the children, pouring over the border into the United States. In the midst of this, we find ourselves confronted by this Matthew's Gospel [14:13-21] — the very familiar story of the multiplication of the loaves and fishes. It is traditionally that this story is understood to be a foreshadowing of the Eucharist — an example of God's extravagant generosity. All are fed, no one goes hungry.

But at this moment in our world, one other detail stands out — they all ate and were satisfied. The disciples picked up the fragments left over — twelve wicker baskets full. Maybe the significant part of this story is not just about the loaves and fishes and the people who were fed. Maybe the significant part is about the fragments.

In this telling of the miracle, it's clear that nothing is wasted, nothing is discarded, nothing is left to spoil. All the fragments — even the smallest pieces — are saved. Nothing is too small to be overlooked. Maybe our world is one of these fragments. So many of those around us and among us are feeling small and worthless — whether it's the children fleeing into the United States and facing an uncertain future, or the minorities in Iraq who are running for their lives from forces that are, literally, terrorizing them.

Matthew's Gospel stands as a challenge to us — who are the fragments in our world? And how can we pick up those who are discarded, and care for those who are left behind? How can we help others after everyone else is satisfied?

**JESUS' LONELINESS:**

When Jesus came close to his death, he no longer could experience God's presence. He cried out: "My God, my God, why have you forsaken me?" [Matthew 27:47]. Still in love, he held on to the truth that God was with him and said: "Father, into your hands I commit my spirit!" [Luke 23:46]. The loneliness of the cross led Jesus to the resurrection. As we grow older, we are often invited by Jesus to follow him into this loneliness — the loneliness in which God is too close to be experienced by our limited hearts and minds. When this happens, let us pray for the grace to surrender our spirits to God as Jesus did.

**GETTING THINGS RIGHT:**

You might not agree with me, but I think that it is a pity that in our Lectionary we do not have longer extracts from the Gospels! So often on a Sunday [or Saturday], we have wonderful stories about the life of Jesus, or one or other of his miracles; yet, they are mostly presented to us as isolated incidents completely out of context. Matthew's Gospel for this 18<sup>th</sup> Week in Ordinary Time is a prime example [Matthew 14:13-21]. On its own, this marvelous story of the feeding of the five thousand is one of the most famous miracles — it is recorded by all four of the evangelists, and twice in Matthew and Mark. But to put it in context is to open up whole new layers of meaning and depth.

In Matthew's Gospel, this story appears in both Chapter 14 and 15 — in chapter 14, there are five thousand men with five loaves and two fish; in Chapter 15, there are four thousand men with seven loaves and a few fish. There are two approaches often taken in relation to these miracles. One takes a "reductionist view" — it downplays the miraculous content altogether in order to say that the real miracle was to get the people to share their food with one another. We ought to dismiss this view because it reduces one of Christ's greatest miracles to the level of the merely trivial.

The other approach often taken by scholars is to heighten the importance of the symbolism of what happened — there is numeric significance of the five loaves, the two fish, and the twelve baskets. But if you go down this road, then the simple fact of the miracle is easily lost. While there clearly are strong symbolic elements in the story, we must not let them get in the way of what actually occurred. You don't generally find six accounts of nothing! Symbols are fine, but they must be connected to an actual event — and it is on that we must focus.

But let's return to the context of this miraculous story. In Matthew's Gospel, the miracle takes place right after Matthew talks about the execution of John the Baptist. The death of John the Baptist occurred at an old-style royal banquet of the worst kind. Herod was throwing a birthday party for himself — enjoying the best food and drink the kingdom had to offer. There is debauchery, arrogance, rivalry, and scheming. The upshot of all this is that the head of John the Baptist is triumphantly brought in on a plate [Matthew 14:3-12].

Jesus is shaken by this event, and seeks a quiet place to reflect and pray. But he finds himself followed by the throngs of people. Jesus takes pity on them and feeds them in a miraculous meal drawn from five loaves and two fish. All are satisfied — they are fed both physically and spiritually, and there was an astonishing amount left over [Matthew 14:13-22].

What a difference! Matthew sets these two banquets beside each other precisely in order to make this contrast between a banquet presided over by a worldly, brutal, and selfish king, and the banquet of a loving and generous Savior to which the poor are invited. He is deliberately making a direct contrast between the values of this world and the values of the Kingdom of God. Herod's squalid banquet does nothing for anyone — least of all Herod who comes out of it with a guilty conscience.

All who participate in that banquet come out the worse for it — except perhaps the one reluctant guest, John the Baptist. For him it meant the crown of martyrdom — it meant the fulfillment of his role. He died knowing that he had completed his task and paved the way for the Savior of the World.

But this is not the only context in which this wonderful miracle is set. If we look back into the Old



commitment to the culture of life that allows us to view the events of our physical lives as only part of the story of our lives. We live for God. St. Ignatius of Antioch, wrote: "The Christian is not his own master, his time is God's." We live for heaven. We live for eternal life. And we refused to be destroyed by the culture of death.

The culture of death only sees the here and now — it does not consider the impact of a person's actions on his or her life, or on the world in general. It is the culture of death that says: "Have the abortion." How many babies are killed? How many great minds were never allowed to develop? How much beauty has the world lost? How much love? And how many young boys and girls, caught in the mores of the world, have their lives destroyed? How many college freshmen and sophomores have been convinced by their parents — and others — not to change their college plans but to find a supposedly easy solution to their pregnancy?

And not only that, the culture of death encourages our young people — and older people too — to "Party on." It is the culture of death that assumes that high school people, college people, military people, bachelors and others are going to live wild lives — not concerned about the impact of their actions on others or on themselves. It is the culture of death that is so pessimistic that it takes it for granted that people have no choice but to be condemned to a life that is ultimately meaningless. It is the culture of death that speaks to the young about birth control as soon as they announce that they have a girlfriend or boyfriend.

The culture of death presumes that people will not be able to control themselves. It is the culture of death that says that retirees should live together rather than marry because finances are more important than eternal life. Think about it. It is the culture of death that teaches us to "eat, drink, and be merry". But the reality is that we are sons and daughters of God — we have dignity. We also have a right to demand that others treat us with the Dignity. Speaking the words of the Lord, the prophet Isaiah, reminds us: "Listen to what the Lord God says: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me. Listen that you may have life" [Isaiah 55:1-3].

We have been called to Life. It is all right there for us. We can choose Christ. We can choose His Way — the Culture of Life. And we can be happy, now and forever. But we must choose.

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

**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.





**THE CULTURE OF LIFE:**

Matthew's Gospel reading for the 18<sup>th</sup> Week in Ordinary Time begins with Jesus hearing the news of the death of John the Baptist — murdered by Herod as part of the plot of his wife, Herodias, to protect her position at court [Matthew 14:13-22]. We all know the story. Herod had been riveted by John the Baptist's teaching. But a complication arose. Herod had met up with his brother Philip in Rome, and fallen in love with Philip's wife. He then divorced his own wife, Phasaelis, and stole his brother's wife. Most likely, Herod's new wife changed her name to Herodias. Even though Herod was fascinated by John, Herodias was definitely not.

This is what was going on when Herod gave a banquet for notables in the Kingdom. Herodias seized the opportunity and had her daughter — who tradition would call Salome — dance for Herod. When Herod promised the girl that he would give her whatever she wanted, she voiced her mother's desire and demanded the head of John the Baptist.

When Jesus heard the news about John, He withdrew to a deserted place to be by Himself. Jesus often went off someplace where He could pray. What must His prayers have been after hearing about John's death? Perhaps He was trying to understand the will of the Father for John — and for Himself. Perhaps He was contemplating the meaning of death.

Perhaps, Jesus was considering the mystery of evil — John, the greatest prophet to live, had been put to death by pure evil. Evil would attack Jesus also, as well as the people He was gathering to Himself. Certainly Jesus was grieving over the death of John — the one who had pointed at Him and called Him “the Lamb of God.”

Jesus would not be left alone for long, though. People sought Him out. He could not allow His grief to keep Him from caring for the people. He needed to feed them — in word and in deed. Think of how often you have been in a similar situation. How often have we seen people who have suffered horrible crises in their life — such as the death of a spouse — but who refused to allow their grief to prevent them from caring for others — particularly their own children.

Like John the Baptist, Jesus would also be put to death by evil, but He would not allow Himself to be caught up in evil — caught up in the culture of death. Jesus came to bring life into the world — life in abundance [John 10:10]. Jesus came to invite people — invite us — to join Him in the Culture of Life. The Culture of Life is the way of living that celebrates the life we were given at our baptism — the life of God. The Culture of Life chooses the way of the Lord over all other possibilities. It considers how each decision best reflects the Presence of the Lord. St. John Paul II spoke often about the culture of life. So did many who came before him. Do you remember Bishop Fulton J. Sheen and his TV show, *Life is Worth Living*?

St. Paul reminds us that no matter what the world throws at us, nothing can separate us from the love of God in Christ Jesus our Lord [Romans 8:35-39]. It was commitment to the Culture of Life that led Blessed Mother Theresa to care for the poorest of the poor. It is commitment to the Culture of Life that transforms humanism into charity — for even greater than reaching out to others out of respect for their humanity is reaching out to them out of respect for their own reflection of the image of God — their sharing in his divinity.

We are called to the Culture of Life. We are people of life, people of hope, People of God. It is our



That  
All May  
Be Fed

Testament, we find the great prophet Elisha performing something very similar in the Second Book of Kings. He has only twenty barley loaves but he satisfies the hunger of one hundred men [2 Kings 4:42-44]. Matthew's readers would have been familiar with this incident and of course understood that no matter how great the prophet Elisa was, Christ is in a different league altogether.

The feeding of the five thousand also looks forward to the Last Supper. There are clear Eucharistic references here — Jesus takes the bread and raises his eyes to heaven; he blesses it, breaks it, and gives it to them. This miracle is clearly therefore a foreshadowing of the Last Supper. We who are familiar — as Matthew's readers also were — with the frequent celebration of the Eucharist, realize that what happened in the Upper Room is multiplied throughout the world and down the ages. The bounty of God, the great outpouring of his love, the constant nourishment that he gives us is not restricted to that lonely place by the Sea of Galilee, or within that Upper Room in Jerusalem — it reaches out to us now every time we gather around the table of the Lord and connect with him in the unbreakable bond of love.

Yet there is another dimension to all of this. Along with Elisha's feeding of the people and Jesus' actions at the Last supper, there is — as with everything Christ does — a direct connection the Kingdom of God which will come into its fullness at the end of time. This event is all about the great Banquet of Heaven. Not only does it foreshadow it — it enables us to begin to participate in it.

What we see is something that can only be described as a great crescendo building up over the centuries which will come to its fulfilment on the Last Day. And this breathtaking crescendo is a tremendous up-swell of goodness, truth, beauty, generosity, and self-sacrifice. It is a wave of love that wants to catch up all of humanity and bring it to its fulfilment in God.

That simple meal on the side of the lake did not simply fill the bellies of those five thousand people — it was a sign of the Kingdom. It was a token of God's love for us. It was a pledge of his promise to open for us the way to eternal life.

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

**CONCRETE VS. ABSTRACT:**

Along as you can deal with life in universal abstractions, you can pretend that the usual binary way of thinking is true. But once you deal with a specific or concrete reality, it is always, without exception, a mixture of darkness and light, death and life, good and bad, attractive and unattractive. People who are trained in philosophy and theology have all kinds of trouble with that because our preferred position is to deal with life in terms of abstractions and universals. We want it to be true “on paper” — whether it is totally true in concrete situations is less important or even denied.

This is what the dualistic mind does because it does not know how to hold creative tensions. It actually confuses rigid thinking — or black and white thinking — with faith itself. Faith is exactly the opposite — which is precisely why we call it “faith” and not logic.

The universal divine incarnation must always show itself in the specific, the concrete, the particular — as in Jesus — and it always refuses to be a mere abstraction. No one says this better than Christian Wiman: “If nature abhors a vacuum, Christ abhors a vagueness. If God is love, Christ is love for this one person, this one place, this one time-bound and time ravaged self.” When we start with big universal ideas, at the level of concepts and “-isms”, we too often stay there — and forever argue about theory, and making more “crucial distinctions.” At that level, the mind is totally in charge. It is then easy to think that “I love people” — but not any individual people. We defend universal principles of justice, but we would not have difficulty not actually live fully just lives ourselves. The universal usually just gives us a way out. The concrete gives us a way in!

—Father Richard Rohr,

O.F.M.

**RULES FOR FREEDOM:**

I'm not the kind of guy that naturally loves following the rules. I'm an adult, so I like to make my own rules. Sometimes I take my sweet Honda Accord a few miles over the speed limit — just for the thrill. It's also not uncommon for me to eat cookies right before dinner, even though my mother taught me better. But seriously, even when it comes to more important areas of life, I sometimes struggle with being told what to do and what not to do. Rules are everywhere! — we have rules at school, we have rules at home, we even have rules at church. We have rules every day of the week! Seriously, our rules have rules.

Especially in high school, it sometimes seems that if you're being a good Christian, it means you constantly have to say "no" to things. You might look at your friends' weekend schedule and think: "Gosh, I can't do this, or this, or that, and definitely not that!" It can be easy to get caught up in the rules and even turned off by them. This can be a deterrent for us when we're trying to follow Jesus.

Often times, we're not the only ones who feel like we have too many rules. The rest of society has noticed too. It seems that it's always the Church vs. the World, Pop Culture vs. The Vatican, or the Pope vs. the President. I don't know about you, but for me, it's exhausting to constantly defend myself and my faith to everyone because it seems that as a Christian, I'm always preaching to my friends about what the Church says is wrong. After a while, telling people what I'm against gets pretty old.

Why do I do this? The reality is that our Church is so much bigger than a set of rules. While the guidelines we live by and worship by help us to follow Jesus more closely, it's ultimately about more than being in line — it's about being in love! The guidelines, morals, and ethics passed on to us have one purpose — to help us get to Heaven.

What I've found to be more life-giving is to tell people about what my Church is for — not just against. I try to tell people what my Church says is right — not just what is wrong. A simple example would be instead of saying: "I'm anti-abortion because it's terrible," you could say: "I'm pro-life because life is a sacred gift from God." This approach is beautiful because it reminds us that Jesus truly did come so we could have abundant life [John 10:10]! It's up to us as Christians to live that abundant life and let the world see it.

We don't have a strict God who wants to control us — we have a loving God who wants us to know what it feels like to be truly alive. God knows what's best for us. Believing that isn't easy — but it is key to Christian life.

The guidelines set for us by our Church will help us to find the answers to many of our questions. In those guidelines we find solutions to many of our problems and clarity to many of our confusions. For all of us, sin is death. Jesus came for us to have abundant life; and so He wants to guiding us down the path of life. The Church that Jesus founded has the same goal for us. That goal is not for us to "miss out" on life — like so many people think it is. That goal is actually to help us to truly experience life. Pope Emeritus Benedict XVI — a man who some people felt was too much of a 'rules guy' — had this to say on the subject: "Christian ethics and faith do not stifle love. Rather, they make it strong, healthy, and truly free. That is the exact meaning of the Ten Commandments, which are not a series of 'no's', but a



series of 'yes's' to love and to life."

Now, getting the rest of the world to see it this way is up to us — that's the challenge. We shouldn't just accept the "rules" as our punishment for being miserable sinners and joylessly follow them until we die. We also shouldn't throw the rules out the window because we don't like them or understand them. Instead, we should commit to learning why the guidelines and moral teachings of our Church exist. We should try to see them not as saying "no" to fun, but rather as saying "yes" to life — both the life that God has for us here on Earth, as well as the eternal life that awaits us in Heaven.

If you've ever struggled with all of the "rules" or guidelines, it doesn't make you a bad Christian — we're all in this together. If you need help understanding them, then talk to someone — a person in the Church that you respect or someone you trust — your priest, parent, Core Member, or anyone else you trust. You could also pick up the *Catechism of the Catholic Church* — or the *YouCat*. And, above all, don't be afraid to ask God for his help — his grace. Being a Christian isn't an easy task. It is, however, the most rewarding. Fight for Heaven. —taken from the writings of Dom Quaglia, an associate of the Bible Geek.

**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 Tuesday evening, August 12<sup>th</sup>. We are meeting at Panera's in Solon, 6130 Kruse Drive at 7:00 PM. Bring your hunger 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 **Tuesday, August 12<sup>th</sup>** [see the article above]. **Our Formal Kickoff for the new school year will be on Sunday, August 24<sup>th</sup>** right after Mass. Bring your friends to our opening social of the year. **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.** **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. 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.

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

Our Middle School Youth Group — **THE EDGE** — meets next on **Tuesday, August 12<sup>th</sup>** [see the article above]. **Our Formal Kickoff for the new school year will be on Sunday, August 24<sup>th</sup>** right after Mass. Bring your friends to our opening social of the year. **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.

