

CLOSING PRAYER:

~ A Prayer of Trust ~

My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself,
and the fact that I think that I am following your will
does not mean that I am actually doing so.

But I believe that the desire to please you
does in fact please you.

And I hope that I have that desire
in all that I am doing.

I hope that I will never do anything
apart from that desire.

And I know that if I do this,
you will lead me by the right road —
though I may know nothing about it.

Therefore will I trust you always
though I may seem to be lost
and in the shadow of death.

I will not fear,
for you are ever with me,
and you will never leave me
to face my perils alone.

Amen.

—Thomas Merton

Our Lady Chapel



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

CAMPUS MINISTRY OFFICE:

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

THE FEAST OF THE ASSUMPTION OF MARY: VIGIL MASS AT NEW TIME:

Friday, August 15th is the **Feast of the Assumption** of Mary into heaven — a **holy day of obligation**. When the course of her earthly life was completed, the Blessed Virgin Mary was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body. [*Catechism of the Catholic Church*, #974]. Mass schedule for the holyday will be as follows: **Tuesday** vigil Mass at **6:30 PM**. Mass on **Wednesday** will be at **5:30 PM**. **Both Masses will be in the main chapel.**



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 this weekend. 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. 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.



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.



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.

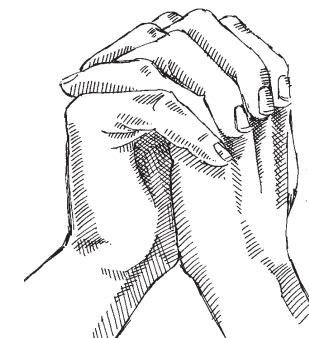


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For John Nagy, who is seriously ill with inoperable cancer.
- 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 recovering from 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.



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

FOR THE DECEASED:

- For Elizabeth Mrazik
- For Paul Mudry
- For Brother Ralph Edmiston, C.S.C.
- 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]

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 Beth Geraci [‘90], daughter of Kevin [‘59], sister of Kevin [‘85] and Katherine [‘88], who is undergoing medical treatment
- For Matt Barry [‘13], son of Dean [‘84], brother of Timothy [‘12], who is treatment for leukemia.
- 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.

HOSPITALITY:

A good host not only has to be poor in mind but also poor in heart. When our heart is filled with prejudices, worries, jealousies, there is little room for a stranger. In a fearful environment, it is not easy to keep our hearts open to the wide range of human experiences. Real hospitality, however, is not exclusive but inclusive, and creates space for a large variety of human experiences. —Henri Nouwen

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.



SCHEDULE FOR THE WEEK:

Sunday, August 10: 19th Week in Ordinary Time	10:00 AM
Monday, August 11: St. Clare	5:30 PM [Eucharistic Chapel]
Tuesday, August 12:	5:30 PM [Eucharistic Chapel]
Wednesday, August 13:	5:30 PM [Eucharistic Chapel]
Thursday, August 14: Vigil of the Assumption of Mary	6:30 PM [note special time]
Friday, August 15: Assumption of Mary	5:30 PM
Saturday, August 16: 20th Week in Ordinary Time	5:00 PM
Sunday, August 17: 20th Week in Ordinary Time	10:00 AM

LETTING GO OF OUR EGOS:

We need forms of prayer that free us from fixating on our own egos and from identifying with our own thoughts and feelings. We have to learn to become spiritually empty. If we are filled with ourselves, there is no room for another — and certainly not God. We need contemplative prayer in which we simply let go of our passing ego needs in order to focus on the “Something Eternal” which needs to take us over. This may sound simple, but it is not easy! Because we’ve lost the art of detachment, we’ve become identified with our stream of consciousness and our feelings. Don’t misunderstand — we are not being asked to deny or repress our feelings. Rather, we need to name them — they are part of our journey. But we do not want to become attached to them. We need to be people who have feelings, rather than people whose feelings control us. You might ask: “What does this have to do with God? Aren’t we supposed to be talking to God or searching for God.” Prayer begins when we realize that God is already present — God’s Spirit is dwelling within each of us. We cannot search for what we already have. In prayer, we don’t talk God into “coming into us”. All we can do is become quieter, smaller, and less filled with our own self. Then God will be obvious in the very now of things, and in the simplicity of things.

—Father Richard Rohr, O.F.M.

REFLECTION ON THE THEME FOR THE WEEK:

That must have been quite a storm that Matthew speaks about in his Gospel for this 19th Week in Ordinary time [Matthew 14:22-33]. Try to remember the noise of a storm that you have been through in your life — hear the windows rattle, the trees slap their leaves together, the waves that test the shore, or the thunder that announces its majesty. Picture yourself in a small boat, wondering where the life jackets might be. Then all grows quiet and calm — it is almost eerie, and it makes you even more worried.

Where is God's grace and presence to be found? We pray that we may be open to the God who continues to pass by. While we all pray that storms never arise in our lives; but if they do, we pray that the storms end quickly and that we find Jesus in the calm. God's grace is with us in all kinds of weather — the situation and people in our life. We need to be open to his comings and the calls of life's happenings. God needs to be our security, and nothing else.

The great prophet, Elijah, has seen all the other prophets of Israel put to the sword. He himself is fleeing for his own life. He has asked God to allow him to die. But God has other ideas — God instead gives Elijah bread for his journey — and a kick in the pants to get going.

After forty days of travel, Elijah takes refuge in a cave. During the night, God asks him: "What are you doing here?" Elijah professes that his life's mission has always been to restore the covenantal relationship between Israel and God, but things do not look very good at the present moment. God sends Elijah outside the cave to wait. God himself will be passing by — not in fire, earthquakes, and thunder as in the history of Israel, but in a small gentle breeze.

Elijah makes a gesture of understanding that God is still with him. The voice asks him again: "What are you doing here?" Elijah realizes that he must return to his homeland and anoint other prophets and leaders who will assist the return to God. Elijah realizes that he is running in the wrong direction.

There is great encouragement for the Christian Community in Matthew's Gospel 14:22-33]. The Apostles are sent off in a boat, while Jesus cleaned up after the feeding with the loaves and fish. While He is doing this — and spending some time in prayer — a storm comes up — and so does a storm of communal fear. Jesus comes to them walking on the water. He calms their terror by the familiar words: "I am who I am", or "It is I."

Then we have the wonderful picture of Peter who responds to Jesus' invitation to climb out of the boat for a water-walk. Taking more account of the wind than the call of Jesus, Peter begins getting wetter and wetter. Peter — the captain of the ship — has shown his doubt-ability, and Jesus asks him about the little faith he has after all their experiences of Christ's love. The two of them climb back into the boat, and the storm dies down, and they all make their gestures of faith and worship.

So where is the encouragement for the Christians of Matthew's day — and for us today? By being immersed in the waters of Baptism, we all climbed into the boat of the Church and set off across the unknown. We have been fed in the sharing of the Bread — just as was Elijah and the Apostles. As with Elijah, we may have wanted to give up the journey of following our faith commitment; as with the Apostles, the waves tossing us and our boat around may have caused us great fears.

**THE HAND OF GOD HOLDS US:**

The primary focus of Matthew's theology is to give us some insight into the meaning of the presence of the Risen Lord in the church by examining the meaning of the divine presence throughout sacred history. Thus, while his disciples depart in a boat, Jesus goes up on a mountain by himself to pray. When a storm arises during the night, Jesus comes toward the boat walking on the water. The disciples are terrified. Jesus reassures them by his presence. Peter gets out of the boat and begins to walk on the water toward Jesus. Soon he becomes frightened and begins to sink. Jesus saves him and says: "O you of little faith, why do you doubt?" The disciples in the boat exclaim: "Truly, you are the Son of God."

Matthew assures us with the good news that the Risen Lord with "all power in heaven and on earth" is present to save — just as of old, with mastery over all the forces of nature, God saved a slave-people from the powers of death in Egypt. Jesus' self-identification — "It is I" — is the same as the "I am" when God identifies himself to Moses in the desert — "I am here to save you. Do not be afraid." The one constant in the drama of the divine presence in history is the necessity of human response to the saving presence with total trust.

The disciples are like most of us — we believe that the Lord is with us, but our trust is quite conditional. We tend to panic when a sudden storm arises in the middle of the night, and things get out of control. Like Peter, we may start out with confidence, but soon we notice that the wind is really strong and the water is really deep. Our confidence turns to fear. Jesus stretches out his hand to save us, and at the same times speaks words which must have been spoken with affection: "O you of little faith, why did you doubt?"

—adapted from the writings of Father Campion Gavalier, O.S.B., which appear on the internet.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [8/2/14] ----- \$ 829.00

Total Offerings: Sunday [8/3/14] ----- \$ 543.55

BEWARE:

The highest virtue here may be the least in another world.

—Kahlil Gibran

LETTING THE LORD LEAD:

Serious students of Scripture notice that once the Chosen People leave Mt Sinai during their trek through the wilderness, only one person ever returns to that sacred place — and when he does, God tells him to leave [1 Kings 19:3-13]. We also need to remember that the story of Elijah at the mountain makes sense only when we understand that it's just a small part of a bigger picture. Elijah had recently executed Queen Jezebel's prophets of Ba'al on Mount Carmel, causing her to put out a contract on his life. The prophet does what any man would do in the face of an irate woman — he runs! He runs all the way from the north of Israel to the south.

When Elijah reaches the Sinai border, he pleads with the Lord to take his life — he's had it. But God instead sends an angel with food and water — enabling Elijah to walk “forty days and forty nights to the mountain of God, Horeb [Sinai].”

Elijah goes up the mountain to find God, and he finds him — not in the dramatic — but “in a tiny whispering sound.” Though the means of communication might be consoling, God's message certainly wasn't. The meeting ends with God telling Elijah to leave this sacred place, and go up to Damascus to start a process which will terminate Jezebel's reign. By detouring to Sinai, instead of going directly to Damascus, the prophet had walked hundreds of miles out of his way — with God's help! No wonder this is one of the most interesting passages in all of Scripture.

It's clear that biblical Israelites didn't feel compelled to conduct yearly pilgrimages to Mt. Sinai. Though wonderful things had once taken place at that specific geographical location, the Chosen People were convinced the Lord was still doing wonderful things — no matter where they were located. If they insisted on returning to Sinai, they might overlook what was transpiring in downtown Jerusalem.

What's interesting in the story about Elijah is that God gave him food and water to help him go to a place that he shouldn't have gone? Perhaps we only understand this when we reflect on some of the direction changes we've been called upon to make during our lives of faith — changes from paths we had once presumed God wanted, and helped us to walk.

Paul reflects on this in his own life as he writes to the Church at Rome [9:1-5]. Why do so many of his fellow Jews refuse to go down the path he's now on? With all the privileges they've received through the centuries, why can't they see the turn in the road through which Jesus is leading them? Thoughts like this probably frequently kept the Apostle awake at night.

Matthew might be providing us a way to understand such changes in direction. In Matthew's Gospel [14:22-33], Peter begins to sink only because he breaks his concentration on Jesus — “When he saw how strong the wind was he became frightened, and, beginning to sink, he cried out: ‘Lord, save me!’” Jesus immediately takes his hand and says to Peter words that are very important: “O you of little faith, why did you doubt?”

Just as Elijah's faith basically revolved around his relationship with God, so our faith revolves around our relationship with the risen Jesus. Anyone committed to a relationship with another human being can testify that changes in direction are frequently an essential part of maintaining and building that relationship. Though the relationship began with a commitment to do things one way, that way eventually changed.

Those of us who experienced the church before and after Vatican II certainly understand the necessity to change directions in our life of faith. We can only join Paul in lamenting the fact that so many of our fellow Catholics have found that change so difficult to achieve. Perhaps some have broken their concentration on the risen Jesus among us.

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

The readers of Matthew's Gospel in the early days of the Boat's floating, knew the opposition to their “New Way” — their beliefs in Jesus and all that he taught, and all that to which he had called them, was all being attacked. They then — as we do now — knew the fears that come with being suspected and challenged.

“What are you doing here? God asked Elijah — and now asks us. Jesus asks us — who are still in the boat of the Church — “O you of little faith, why did you doubt?” There are many reasons why we doubt — we thought our Church, our Boat, was a safe place in all kinds of storms — but some waves have been hitting us broadside. We have been finding out that some of the most trusted people in the Boat were injuring the little believers, and so, many of us started to jump ship. As a priest who is staying in the boat, I know that anybody else in or out can suspect me. But I find encouragement in the calming words of Jesus announcing that he has not abandoned the Boat and its passengers. I hear him call to each of us not to jump overboard, but accept his invitation to walk towards him in the truth of our storm and the reality of our simple doubts.

Climbing out of the boat and walking on the water of faith can bring us quickly to the reality of our own humanity — it can send us gasping for air, trying to scurry back into the boat. The storm can be a very valid excuse to jump out for good. But we all need to pray for the calming of the storms within us. “What are you and I doing here — people of little faith?” We are one with Elijah who journeys, who hears the freshening breeze, and has zeal for what is God's call. We are the ones with the frightened, doubting, yet trusting Apostles and with Peter who hear his call of intimate identity and accompaniment. We continue to be re-baptized in the waters of stormy fears and the abused tears.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is quickly approaching, and we are beginning to prepare for the new school year. 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 fall 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].**

**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.



TAKE US TO THE TOP:

A teacher shared Matthew's Gospel of Jesus calming the storm [Matthew 14:22-33] with her nursery class in England. School was finished. There was a blizzard outside. The teacher tried to get the youngsters to their homes. As she struggled through the snow, she heard a boy say to his buddy: "We could use that chap Jesus right now."

Jesus has just fed 15,000 with "wonder" bread and rainbow trout. The crowd wants to make Him president and insure free daily catered meals. Jesus nixed the proposal to move into the Jewish Oval Office — though the apostles thought it sensible. The problem with revolutionaries is not that they want to burn palaces; rather, they want to move into them.

If Christ became Top Man, they would ride with Him in stretch limousines and have cell phones. There would be no more sleeping on the hard ground; everything would be five star hotel beds. They would cease eating junk food and take their meals in gourmet restaurants. Their Dom Perignon champagne days would have begun and not a day too soon.

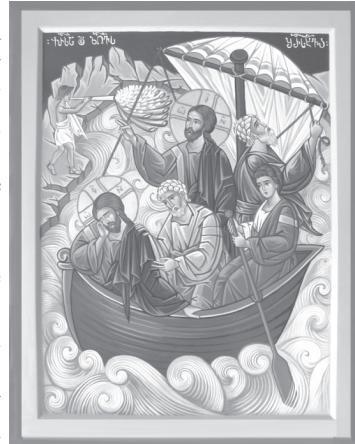
But, the only time Jesus met with politicians, His hands were tied and His back clotted with blood. And so the Nazarene picked off their naked greed. He ordered His people to break camp and go to the other side of the lake. He would disperse the 15,000 and spend the night in prayer in the mountains. Jesus needed to touch base with His Father. He enjoyed solitude — but how little He found! How He must have longed for the laid back days of Nazareth.

The last year of His life had begun. It was time for Jesus to get His house in order. The twelve balked — they were too close to winning the Lotto. Jesus had to twist their arms to make them leave. But they still delayed at the shore. They were hoping that He would change His mind and accept the presidency. They could envision Peter as vice-president, Judas as treasury secretary, young John as secretary of state, etc. Finally they pushed their large boat into the waters. They set sail for the western shore, which was 7.5 miles away. Hurricane winds came out of the north from the Golan Heights — fishermen today will tell you with alarm these winds and storms still do. What should have been a tranquil journey became a roller coaster ride. They were terrified.

What began as a day of dreams was ending as a nightmare. Instead of eating lobster, they would be eaten by them. They were thinking with that Brit boy mentioned in the beginning of our reflection: "We could be using that chap Jesus right now."

Up on the mountain, Jesus saw that His followers were about to become unwilling guests in Davy Jones' locker. He forgot His problems. Matthew's Gospel catches the very essence of Jesus. Human needs surpass all other claims — even prayer, every time out. Jesus has responded to the wishes of people for twenty-one centuries through His followers. He has no intention of stopping today — unless of course we have. As He walked across the wild waters, He spoke the spine-chilling line: "Courage! It is I! Do not be afraid."

Our Leader told us an astounding seventeen times in the Gospels: "do not to be afraid." Notice today, it is not advice — it's a command. Jesus came on board. We know how the story ends. The apostles were in sheer shock. Job had taught them that "Only God walks on water" [Job 8:9]. Had there been a trauma unit about, the apostles would be patients. The day had been saved by the Master once



things I don't have, and that I never forgiven them nor made peace with my loss.

- My ambitions, my need to succeed, my need to create some immortality of whatever kind for myself before I die.
- My sicknesses and addictions — the fact that I am not whole, that inside me there dark corners and dark demons that do not show up on my photographs, on my resume, and in the things my friends know about me.
- My sensuality, my lust, the power of sex within me, my laziness, my pathological need for distraction, my incapacity to sit still.
- My godlessness — that black hole of fear, insecurity, chaos, and emptiness within me.

British writer, Anita Brookner states in one of her novels that the great tragedy in most marriages is that the man and woman cannot, in the end, console each other, and that what each really needs from the other — but generally never gets — is a good confessor — someone to whom each can reveal all the secrets of his or her life so as to let go of the tension and finally just be himself or herself without pretense and effort. Ultimately, that is what each of us needs from God — someone who can console us and someone to be for us that trusted confessor — that person before whom no secret need to be hidden.

To relate to God in this way is to have faith. And this means consistently sharing all of our secrets and fears in those lonely, private hours when there are just the two of us and nobody else is around.

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

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.**

**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!

**OPEN UP:**

God is always doing something more. Incomprehensible holy mystery is always giving more, revealing more, communicating more. The only limit to that giving has been creation's capacity to receive.

—Judy Cannato

FAITH THROUGH MYSTICISM:

Karl Rahner once said that the time is fast approaching when one will either be a mystic or an unbeliever. He's right. None of us can rely much longer on the fact that we were once given the faith and that we still walk within a community that, seemingly, has some faith. These things are no longer, of themselves, enough to sustain faith in an age which is as agnostic, pluralistic, seductive, and distracting as is our own. In the past, a certain cultural — sometimes, ethnic-based — faith was still very powerful and could carry individuals in a way that is no longer possible today.

Twenty-five years ago, Henri Nouwen had already said something similar. While teaching at Yale, he commented that even among the seminarians he was teaching, the dominant consciousness was agnostic. God had essentially no place in their normal consciousness — even within the very discussion of religion. That is basically true of all of us today — not just of seminarians. This reality should be affirmed with more sympathy than sarcasm.

Faith is not easy today for any of us. To have real faith, an actual belief in God, requires something more than simply continuing to roll with the flow of our own particular faith communities. And that's precisely the problem. For many of us, it is much easier to have faith in Christianity — in a code of ethics, in Jesus' moral teaching, in God's call for justice, in an ideology of Christianity, and even in the value of gathering for worship — than it is to have a personal and real relationship to God.

Being born into a Christian family and worshipping within a Christian church can give us a relationship to a religion, to an ideology, to a truth, and to a community of worship; but these things, of themselves, are not the same thing as an actual faith in God. Just as we have people who believe but do not practice, many of us practice but do not believe. Subscribing to an ideology — however noble and inspirational it might be — is not the same thing as believing in and actually worshipping God.

To actually believe in God today, one must at some point in his or her life make a deep, private act of faith. That act — which Rahner equates with becoming a mystic — is itself difficult because the very forces that help erode our cultural, communal faith also work against us making this private act of faith.

These forces are not abstract. Nor are they the product of some conscious conspiracy by godless forces. What are the forces that conspire against faith? They are all those things — good and bad — within us and around us that tempt us away from being alone, from praying privately, and from taking the time and courage to enter deeply inside of our own souls. To make an act of faith requires an inner journey — a journey into the deepest recesses of the soul where I must face:

- My weakness, my sin, my infidelities, my lies, my rationalizations, my constant avoiding of the searing truth.
- My fear that ultimately I am alone, that I will end up alone, unloved, and not worth loving.
- My mortality — the fact that one-day I will die and that already my body is aging, my options are narrowing down, that my best dreams will never be realized.
- My jealousies and angers, my bitterness that life has not been fair to me, that others have



again. Despite Christ's command, many are troubled by conditions in the Church. Scandals afflict us. The faith of our Christian company plummets like the stock market on a bearish day.

But Matthew's Gospel reminds us that the Church has found itself in hurricane seas from day one. When we find ourselves breaking into a cold sweat over the latest scandal, we should remember those lyrical words of our Lord: "Courage. It is I. Do not be afraid." He will come to us walking on the waters. All we have to do is allow Him into our boat.

It is an historical fact — proved by countless thousands in every generation — that when Christ comes, the storm becomes a calm, the tumult becomes a peace, and we pass the breaking point and we do not break. Incidentally, next time you feel perfect, try walking on water.

—taken from the writings of Father James Gilhooley, which appear on the internet.

THE STORM WILL CALM:

Sadly, the same litany of nearly apocalyptic news dominates the headlines for another week — to the storylines of violence in Gaza, Libya, and Syria, we can now add the Ebola virus in Africa, and the natural disasters in Asia and Hawaii. If there is any time that the Matthew's Gospel story of Jesus walking on the water is more welcome, it is now [Matthew 14:22-33].

Throughout the centuries, Jesus' miraculous calming of the sea has provided Christians with inspiration through persecution, war, plague, and famine. The simple message is that God is in control. No matter how the storms may rage — no matter what toll they may exact on us — our heavenly Father is in charge directing events for the good of those who serve him. Eventually the storm will calm, and some sense of security and well-being will return.

Of course, we would prefer God to make a greater show of his power. We would prefer that he rend the heavens and come down to restore order to the Middle East, to cure disease, and to repatriate refugees to peaceful homelands. Like Elijah [1 Kings 9:3-13], we are looking for God in wind, earthquake, and fire. However, he prefers to manifest himself in quiet, hidden ways — ways that do not make headlines, but are real nonetheless.

And so, we continue to live in hope; we pray that the burst of rockets, the rattle of gunfire, and the shouting of protests do not drown out the whisper of God's voice to every human heart. We pray that God's whisper urges leaders to pursue non-violent means to end conflict and strife, and that it convinces young people to secure a peaceful future through forgiveness rather than retaliation. As with Peter, it encourages us to abandon false securities, and to walk out on the often unproved but sure path of faith with confidence that Jesus will hold us up until the storm subsides.

—taken from the writings of Douglas Sousa 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.



TRULY, YOU ARE THE SON OF GOD:

Life as an Apostle of Jesus was certainly very eventful and even dangerous at times. One minute John the Baptist is executed, right after that they are feeding the five thousand people, and before much longer Jesus hustles them into the boat and they find themselves out on the lake in a very rough sea. And then, lo and behold, Jesus comes walking on the water to rescue them! That's to say nothing of the incident with Peter also attempting not very successfully to do the same thing!

We can look to this quick succession of extraordinary events and try to make sense of them one by one and that would be a very good approach. Indeed it is something we really ought to do. But how does the story of Elijah on Mount Horeb [1 King's 19:3-13] shade our understanding of the events that the Apostle's experienced? The story of Elijah is all about the presence of the Lord, and how he is not to be found so much in the great events as in the stillness — the gentleness of the breeze.

Jesus walks toward the boat in the heavy sea; He beckons Peter to come towards him also amidst rough seas. But when they return to the boat, the wind drops, and the Apostles make their great profession of faith — “Truly, you are the Son of God” [Matthew 14:22-33].

What the Story of Elijah and the Apostles has in common is the realization that in the calm, faith comes; in the ordinary things, we find faith.

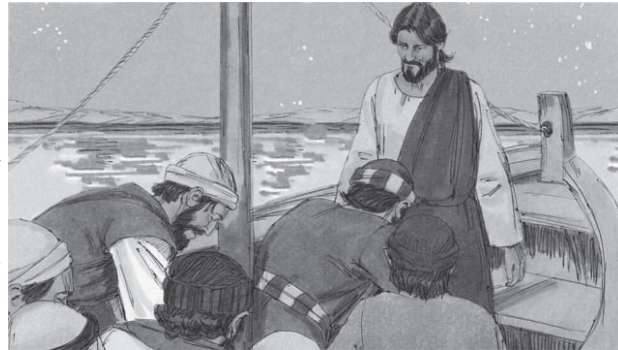
Some people think that it is only when we are going through great crises that we discover courage and faith. Ordinary life seems too boring for them. These are foolhardy and shallow people. If you don't have faith on an ordinary day, then how on earth will you find it on an “out of the ordinary” day? The truth is that we find God not so much in great events, but in stillness and silence — and every Christian must find room in his or her life for silence. One may be involved in a great whirlwind of activity — one might have a high pressure job or be caught up in the hectic life of childrearing — but whatever it is we do, there really does need to be a certain stillness at the center of our lives.

Prayer is a complicated thing — it has many aspects, and comes in all sorts of varieties, and yet it is essentially very simple. It can be summed up as “Being with the Lord”. And this requires a certain amount of stillness, quiet, and peace. Not necessarily in copious quantities, but sufficient.

People can spend hours of time in prayer each week and still be a mess — their prayer is just as pell-mell as the rest of their lives. There is a lesson here for our celebration of the liturgy each and every week — it needs to be celebrated with a certain decorum and in an unrushed way. There shouldn't be too many extraneous things to distract us and lead us away from God. We ought to take special care that there are sufficient pools of silence in the mass to give people the space to just be with the Lord.

Mount Horeb is another name for Mount Sinai where God revealed himself to Moses and gave him the Ten Commandments. It is without a doubt a holy place. It is also certainly an isolated place — you can't get more isolated than on the top of a mountain in the middle of a desert! But even here, the winds rage and the storms blow. Yet, if we wait, silence comes.

The reason Jesus took off in the first place in a boat with his disciples was to seek solitude. He had



lives. He turns our sinful behavior into an occasion for drawing closer to Him through our determination to change our life. A good example of this is Mary Magdalene — a sinner, caught in adultery, who responded to Christ's forgiveness by becoming one of His most faithful disciples. She earned the honor of being the first to experience the Resurrected Lord. Would she have had that honor if she had not sinned and been forgiven? [see Mark 16:9]. We will never know. But we do know that God turned her sinful state into a determination to come closer to Him than she could have ever imagined.

The still, small voice of God does the same for all of us. How many men and women walk away from an inappropriate and even sinful relationship, and walk into a determination to draw closer to God? How many married people are called to strengthen their marriage after they realize how close they have come to destroying it? How many young people have made the determination to serve Christ after they saw what they become when they just go along with the crowd? How many people have said: “I don't like the person I am becoming. I like who I was before the drinking, the parties, and the sex.” That also is the still, small voice of God calling us out of the cave, and commissioning us to work his wonders in the world.

We can all look at our lives and realize that despite the difficulties of life, we are immersed in a bed of roses. Yes, the roses have thorns that scratch us, but they are so beautiful and their fragrance is so overwhelming, that we hardly notice the cost of lying in the rose bed. Isn't that what happens in a good marriage, in a Catholic family, and in the lives of all committed to the Lord? The recognition of the beauty and wonder of Jesus Christ in our lives is also the still, small voice of God.

Elijah heard the voice. And he heard the commission. The covenant with Moses had to be renewed. Listen. Listen to the voice. Hear the voice saying to you: “Glorify Jesus Christ with your lives.”

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

READINGS FOR THE WEEK:

Monday: Ezekiel 1:2-28, Matthew 17:22-27

Tuesday: Ezekiel 2:8-3:4, Matthew 18:1-14

Wednesday: Ezekiel 9:1-22, Matthew 18:15-20

Thursday: Ezekiel 12:1-12, Matthew 18:21-19:1

Friday: Revelation 11:19-12:10, 1 Corinthians 15:20-27, Luke 1:39-56

Saturday: Ezekiel 18:1-32, Matthew 19:13-15

20th Week in Ordinary Time: Isaiah 56:1-7, Romans 11:13-32, Matthew 16:21-28

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.**



THE STILL, SMALL VOICE:

The story of the prophet Elijah is fascinating [1 Kings 19:3-13]. Elijah was the great and powerful prophet whose sharing in the Spirit of God caused a drought and a rainstorm. Elijah called fire down on Mount Carmel, and defeated the false prophets of Baal. Elijah left the earth in the fiery chariot of God causing people to wonder if he would come again — or, centuries later, if he had come again in the person of John the Baptist, or another who was infinitely more powerful than John — Jesus Christ. One of the most fascinating stories about Elijah is when he is told to go to the mountain of God — Horeb — and experience the Presence of God. This was the same mountain that Moses went to when he received the Covenant of the Law of God. Elijah went up Horeb, and hid in a cave. And he did experience God's presence — only not in various displays of awesome power, but in a tiny whispering sound. The story ends with Elijah standing at the entrance of the cave. “Why are you here, Elijah?” the still small voice asks. “I have been zealous for the Lord, but the Israelites have forsaken your covenant, torn down the altars of the Lord, and put all of his prophets to death except me,” Elijah responds. The still small voice — now identified as the voice of the Lord — gives Elijah a great commission— he will renew the covenant of God with the people.

So here we have the covenant being renewed on the same mountain that Moses received the covenant. Many years later Elijah and Moses would appear together on another mountain — Mount Tabor — the Mountain of the Transfiguration of the Lord. There they would discuss with Jesus the new covenant that the Father would make with humankind through the Body and Blood of the Lord [see Matthew 17:1-9].

All this leads to a very important question: what are the ways that God speaks to us — both as his people and as individuals — through the still, small voice?

Many times, people will wonder why they do not have the experience of God's Presence that others seem to have. They may be on a retreat, at a prayer conference, before the Blessed Sacrament, or at Mass, and see how others are visibly moved by the Presence of God — while they feel nothing. Then they wonder if God is rejecting them. Perhaps we have all felt that way at times. Those are the times that we need to listen to the Lord in the quiet, not seek Him in the thunder.

The truth is that God speaks to each of us in many different ways. There are times when we might just be at peace while others are on fire; there are times when we may be on fire while others are just at peace. There are times when we may be fighting off distractions while those around us are in deep communication with God. Even when we have distractions God is speaking to us. For as we are trying to focus on God, we are receiving His Grace. God speaks to us in many wonderful ways.

Sometimes God speaks to us in the decision we make to turn away from a course of action, or even a lifestyle that will ultimately destroy us. The closer we come to God, the deeper we realize the intensity of our sins — even sins from many years ago that have been forgiven through penance. We need to ask ourselves: “How did I come to the decision to turn away from a destructive direction?” Then we realize that we experienced God in a way we never expected. God writes straight with the crooked lines of our



heard of the death of John the Baptist, and wanted to be alone in order to pray, but the people figured out where he was going and went there on foot. Jesus still needed to be alone to grieve and pray; so as soon as the people are fed, Jesus hustles the Apostles away and he himself disappears.

But then when the apostles get into difficulty, Jesus comes to them walking on the water. This is an important moment of revelation; Jesus reveals himself to be the master of the wind and the waves — the Lord of the Elements. This is power far beyond what any human possesses — it is, without a doubt, divine power and authority.

The disciples immediately respond with their profession of faith — “Truly, you are the Son of God.” In the face of these incredible events they acknowledge his undoubted divinity.

Christ walks towards the boat on the waters. Peter's instinctive response is to step out on the water to meet him half way. There is a lesson here for us, too — and it is a lesson about prayer. Christ comes to us, but we also have to go to him. We walk toward him on the waters of our own life — our own particular situation and experience. We may well — like Peter — be floundering, but Jesus reaches out to help us, to rescue us.

What better image of salvation could there be than Jesus reaching out to Peter to save him from drowning? What better analogy could there be of our own lives and relationship with Jesus? We live messy lives — we doubt and we lack faith, but nevertheless we are still moving towards the Lord. And when we flounder and start to sink, Jesus is there for us — reaching out with his saving hand ready to raise us up.

—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 Tuesday evening, August 12th. 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.

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.



OUR HURTING BODY:

A couple weeks ago at Steubenville West, Fr. Louis Merosne opened up his homily by asking a question: “Are you ready to die as a martyr for your faith?” Hopefully, all practicing Christians would be unified in their response of a heroic “yes”. It’s easy to think of the saints and martyrs who gave up their lives because of their Christian faith. It’s easy to get caught up in the ease and safety of America in the 21st century, going to Church whenever and without any consequences. We don’t give a second thought about asking ourselves daily: “Am I willing to die for Christ and my faith today?”

Fr. Louis’ question really hit home because it’s a reality for many Christians today. While it is not so much a reality for those of us living in the West, that is not the case for many Christians living elsewhere throughout the world. Due to a lack of media coverage, you may be surprised to learn that there is a serious persecution of Christians in the Middle East right now.

You may be thinking: “wait, I thought being persecuted for my Christian faith just happened at my high school”. The persecution we undergo amongst our friends and peers is a cross in its own way, but the physical persecution resulting in the deaths of Christians across the world is far from being “a thing of the past”. The painful truth is that more people are being persecuted now for their faith than ever before. Vatican spokesman Archbishop Silvano Maria Tomasi says that more than 100,000 Christians die every year for their faith. In Egypt, churches and convents are being burned to the ground. In Saudi Arabia, Christians are forbidden from building churches, or practicing their faith in a public way. In Iraq, the radical Muslim group, called ISIS, is brutally murdering and persecuting Christians. In the city of Mosul in Iraq, where Christians have been living for over 1,600 years, an ultimatum has been forced upon Christians to convert to Islam, pay a large fine, leave the country, or die for their faith. This isn’t just happening in the Middle East — Islamic radicals have been attacking Christians in India, Indonesia, Philippines and Africa.

With all this going on, it’s hard to think of what we can do to help. Sure this is all happening thousands of miles away from us; but as Christians all together we function as a living organism. Are we not the Body of Christ? Are we not a Universal Church? — “For as in one body we have many parts, and all the parts do not have the same function, so we though many, are one body in Christ and individually parts of one another” [Romans 12: 4-5]. If one part of the body is hurt, does not the whole body feel its pain? [1 Corinthians 12:6]. This message is for us — we must feel their pain, and as their fellow Christians we must unite in solidarity for the Church.

How can we, as the Body of Christ, unite in solidarity? Solidarity is the pursuit of justice and peace. We must promote peace in a world surrounded by violence and conflict. And there are many ways in which we can help promote and pray for peace. The three most effective ways that the Church teaches us is through prayer, fasting, and almsgiving.

PRAYER. Go to Mass and offer up the Eucharistic celebration for our dear brothers and sisters in Christ. Always remember: When we receive the Eucharist, we are receiving the same Eucharist that the martyrs in Iraq are receiving. We must unite ourselves with our Christian brothers and sisters in the Blessed Sacrament.

Also, as hard as it may be, we should pray for the persecutors. Pray that they — like Saul on the road to Damascus — may abandon their persecution of Christ and experience a conversion of heart.

Pray the Rosary — or at least part of one every day. Even saying the Lord’s Prayer for several Hail



Mary’s is helpful.

Another way we can help through prayer is by offering a Holy Hour at your parish or school. Invite others to join you. Or take time out of your schedule to visit Jesus in the tabernacle. Nothing is more beautiful and pleasing to Our Lord than when he sees His children imploring and asking for the aid of their fellow brothers and sisters.

FASTING. *It requires sacrifice to be in solidarity with others. Try to go throughout your day making small sacrifices — whether it’s going without snacks between meals, a smaller meal than usual, taking a break from social media for a day. These are only a few of the possibilities. Be creative.*

ALMSGIVING. “Giving alms to the poor is a witness to fraternal charity; it is also a work of justice pleasing to God” [CCC, #2462]. Research and lookout for charity organizations that financially aid and support the persecuted Christians. Consider donating to them.

One more thing to consider — promote awareness of the situation through social media. If there is one thing we teens are all good at, it’s social media. Tweet about it, share a link about on Facebook, post a picture on Instagram, change your profile picture. We are the Church.

As young individuals in today’s society, we can make a change. We all are all-too-aware of the negative pressures that our culture places upon teens. But that image is far from the truth. We all have voices, and with our voices we can make a change. We must make the people around us aware of current situations that threaten our Church, and religious freedom. Let us look upon the courageous example of our Christian brothers and sisters in Iraq and across the world as an inspiration to live our faith to the fullest. Let their heroic virtue and love for the Church inspire us to grow, and dive more into our faith. Through their witness may we be given the strength to stand up for our faith when it is put to the test — “For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die we are the Lord’s” [Romans 14 8-9].

—written by Marisa Helms, a freshman at Ave Maria University.

LIFE TEEN:

LifeTeen Youth Group meets next on **Tuesday, August 12th** [see the article on Page 9]. **Our Formal Kickoff for the new school year will be on Sunday, August 24th** 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 12th** [see the article on page 9]. **Our Formal Kickoff for the new school year will be on Sunday, August 24th** 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.

