

CLOSING PRAYER:

~ A Prayer for Peace in Iraq ~

**Lord,
The plight of our country
is deep
and the suffering of Christians
is severe and frightening.
Therefore, we ask you Lord
to spare our lives,
and to grant us patience,
and courage
to continue our witness
of Christian values
with trust and hope.**

**Lord,
peace is the foundation of life;
Grant us the peace and stability
that will enable us
to live with each other
without fear and anxiety,
and with dignity and joy.
Glory be to you forever.
Amen.**

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

NATIONAL DAY OF PRAYER FOR PEACE IN IRAQ:

As the situation in the Middle East continues to worsen, Bishop Lennon has requested that we heed the repeated calls of our Holy Father to pray for peace in Iraq — especially at Masses on the weekend of August 16th and 17th. We are also encouraged to continue to pray for peace in Iraq with our families and in our personal prayers. Violence in Iraq has escalated as the Islamic State [ISIS] has taken control of large sections of Iraq — destroying, burning and looting churches, homes, and businesses. Thousands of Christians and other minorities who refuse to convert to ISIS' extremist brand of Islam have fled for their lives. Over this past weekend our U.S. military has begun airstrikes and is dropping humanitarian aid supplies to refugees who have sought protection in the Kurdish region of Iraq — which is also under serious threat from ISIS militants. Bishop Louis Rafael Sako, the Chaldean Catholic Patriarch of Iraq, has written a special prayer for his nation. **This prayer is printed on the last page of this week's bulletin.** Pope Francis has reminded us that “violence generates more violence; dialogue is the only path to peace.” Let us all pray — especially over this weekend — in communion with our Holy Father and people around the world for a cessation of the violence, and for a peace that will allow people to live in harmony and without fear.

**BLESSING OF STUDENTS AND TEACHERS — SEPT. 6-7:**

On the weekend of September 6-7, we will be doing a **special blessing on all Students and Teachers**. As we observe the annual ritual of the beginning of the school year, let us celebrate together the blessings of education, and the wisdom and understanding that we can find as we pursue the truth of the life that God has shared with us. **We have chosen to do this blessing this year a little later in the beginning of the school year in order to allow families time to settle into their routines for the year. In addition, Sunday, September 7th is the first meeting of our Faith Education classes, and we would like to include these families as well.** We all journey together to discover that truth — that gift of God in ourselves and in one another — that gift that surrounds us. Please join us for this special moment of grace.

**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.

**IMPORTANT:**

Your job is not to judge. Your job is not to figure out if someone deserves something. Your job is to lift the fallen, to restore the broken, and to heal the hurting.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For John DiCillo, husband of Gilmour teacher, Bonnie DiCillo, father of John ['83], David ['84], Dawn ['86], and Daniel ['88], who is undergoing treatment for cancer.
- For Shannon Bailey, a child, who is undergoing treatment for brain cancer.
- 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 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 Betty Hersch 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:

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FOR THE DECEASED:

- For Nancy Seibert, mother of upper school instructor, David Seibert, grandmother of Ryan [‘15].
- For Helen Hiatt.
- For Anne Raguso, wife of Joseph [‘58], mother of Maureen [‘92], Carolyn [‘94] and former Gilmour student, Michael.
- For Elizabeth Mrazik
- For Paul Mudry
- For Helen Blazek, mother of Father John [birthday]

PRAYERS FOR OTHERS:

- For the people of persecuted for their faith, especially in Iraq.
- For an end to the violence between Palestine and Israel.
- 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 Teresa Burdik, who is receiving treatment for a serious back problem.
- For James McDonnell [‘53] who is recovering from severe eye surgery.
- 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 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.

THE WAY TO GO:

There are two kinds of people in the world — givers and takers. The takers may eat better, but the givers sleep better.

—Marlo Thomas

CHAPEL WEBSITE:

Throughout the course of this summer, Rosa Heryak has put much work into 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 17: 20th Week in Ordinary Time | 10:00 AM |
| Monday, August 18: | 5:30 PM [Eucharistic Chapel] |
| Tuesday, August 19: | 5:30 PM [Eucharistic Chapel] |
| Wednesday, August 20: St. Bernard | 5:30 PM [Eucharistic Chapel] |
| Thursday, August 21: St. Pius X | 5:30 PM [Eucharistic Chapel] |
| Friday, August 22: The Queenship of Mary | 5:30 PM [Eucharistic Chapel] |
| Saturday, August 23: 21st Week in Ordinary Time | 5:00 PM |
| Sunday, August 24: 21st Week in Ordinary Time | 10:00 AM |

INTIMATE WITH OTHERNESS:

It is an openness to the other — as other — that frees us for creativity and originality in our response. The other is somehow outside my social system, or it is the Absolute Other who gives me a reference point that relativizes all of my own. It is always an encounter with otherness that changes us. If we are not open to the “beyond-me”, we are in trouble. Without the other, we are all trapped in a perpetual hall of mirrors that only validates and deepens our limited and already existing worldviews.

When there is the encounter with the other — , when there is mutuality, when there is presence, when there is giving and receiving, and both are changed in that encounter — that is the moment when we begin to move toward transformation. Maybe the word transformation scares you, but it means exactly the same as its Latin roots — to “change forms.” When you allow other people or events to change you, you look back at life with new and different eyes. That is the only real meaning of human growth.

One could say that the central theme of the biblical revelation is to call people to encounters with otherness — the alien, the sinner, the Samaritan, the Gentile, the hidden and denied self, angels unaware. And all of these are perhaps in preparation and training for hopeful meetings with the Absolute Other. We need practice in moving outside of our comfort zones. It is never a natural or easy response.

—Father Richard Rohr, O.F.M. 3

REFLECTION ON THE THEME FOR THE WEEK:

Matthew’s Gospel [15:21-28] for this 20th Week in Ordinary time offers us a interesting — and challenging — picture of Jesus. Here is Jesus, walking rather quickly as if he had one important thing on his mind, and the disciples are a few steps behind trying to catch his words and catch up with him. They keep turning to each other in puzzlement, saying: “What did he say? Did he really mean that?” Then abruptly, Jesus halts.

Not being listened to is one thing, but being excluded and rejected are our deepest fears. Who are those in our life that we have excluded or rejected — consciously or unconsciously? We all need a large dose of God’s wide embrace, as well as the invitation to extend the gift of inclusion to all whom God continues calling. We can ask for an increase of the gift of Faith as we increase in the awareness of the desperate needs of our families, neighbors, and those who are different from us.

The prophet Isaiah returns on this 20th Week in Ordinary Time. He has been consoling his people who have been in exile. The approaching return to their homeland is also an invitation to welcome others into their religious experiences with God — that would include expressions of that relationship in their cultic observances. The doors of the temple are being widened to include and welcome “foreigners”. Specific territory defined different beliefs — and thus traditions which are both distinctive and alienating. God is broadening the meaning of those who belong to God — and for whom the temple is God’s house.

It is important to know the setting of Matthew’s Gospel. Jesus has just had a confrontation with the Pharisees. They have been asking why his disciples fail to follow the ancient religious traditions. Jesus has tells them: “This people honors me only with lip-service, while their hearts are far from me.” As Jesus is walking away from them and heading out and beyond, a Canaanite woman — a person from a different territory and religion — makes a mother’s deep-felt request for her daughter’s recovery. Jesus pays her no attention.

The disciples catch up with Jesus; they have been moved by the woman’s prayer, and so they ask Jesus to send her away with her request answered. Jesus makes a statement reflective of Matthew’s basic theme — Jesus has come first for the lost sheep of Israel. The woman herself bows down and makes her plea again. Jesus seems rude in replying that it wouldn’t be right to give to her what is intended for God’s children and throw it to the dogs [what is important here is to note that the Greek word used is “puppy” — a little less harsh]. The woman has a wonderful comeback which indicates that she too belongs somewhere in God’s family.

The disciples witnessed Jesus’ confrontation with the leaders and elders about religious practices, and now they witness Jesus dealing compassionately with a woman who doesn’t belong. She manifested faith while the Pharisees manifested heartless rigidity. So who belongs? Who are the “foreigners” now? Jesus is the new land and the new way.

These disciples of Jesus have grown up according to their traditions — as do we all. One of these customs was to keep a distance between themselves and anyone else not like them. Now, instead of Magi coming from the far distant lands in worship, the disciples see another form of Epiphany with a close, but foreign neighbor coming in need and homage. Jesus who came for the lost sheep of Israel reveals again that he has come to gather his entire flock into one holy “house of prayer for all peoples.”

Hatred, suspicion, exclusion and disinterest all need distance and barriers. We have all grown up with barriers — many of which are of our own making. We want to live in a “good” neighborhood; we form homeowners associations to protect our interests. We associate with a close circle of friends to the exclusion of “those who don’t belong in our group”. Good fences, walls, barbed wire, and Demilitarized Zones do not make good neighbors — they tend to make good stereotypes. We can love distinctions as a way of identifying ourselves by who we are not.

Religion can also involve dividing, alienating, and oppressing various groups of God’s family. Religious wars are not new in our history. Who is right? Who has the right books, traditions, and practices? Look at what’s going on in the middle East today between Muslims, Jews, and Christians — it’s been going on for centuries — to say nothing of our own religious squabbles.

The more important question that the Scripture readings for this 20th Week in Ordinary Time raises is this — who has faith more than certainty? Who allows faith to turn to God so as to include a reverence and acceptance for all that seems strange, untraditional, new and or unlike us? How wide is our embrace when it is compared to that of Jesus — and compared to that to which we are invited? Jesus spanned the distance between God and us so that we might span the distance among all of God’s family.

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



CELEBRATE LIFE:

The more you praise and celebrate your life, the more there is in life to celebrate. —Oprah Winfrey

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.



READINGS FOR THE WEEK:

- Monday:** Ezekiel 24:15-23, Matthew 19:16-22
- Tuesday:** Ezekiel 28:1-10, Matthew 19:23-30
- Wednesday:** Ezekiel 34:1-11, Matthew 20:1-16
- Thursday:** Ezekiel 36:23-28, Matthew 22:1-14
- Friday:** Ezekiel 37:1-14, Matthew 22:34-40
- Saturday:** Ezekiel 43:1-7, Matthew 23:1-12

21st Week in Ordinary Time: Isaiah 22:19-23, Romans 11:33-36, Matthew 16:13-20

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.



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 [8/9/14] ----- \$ 981.00**
- Total Offerings: Sunday [8/10/14] ----- \$ 1,655.00**
- Total Offerings: Thursday [8/14/14] ----- \$ 228.00**
- Total Offerings: Friday [8/15/14] ----- \$ 37.00**

BE SAFE:

Safety is not found in the absence of danger, but in the presence of God.

DEALING WITH THE PROBLEM OF OTHERS:

The world would be an ideal place to inhabit if everyone were the same — but they aren't. That's why our sacred authors frequently have to deal with those "others" — individuals who don't fit the mold in which we were either created, or later became. How are we to relate to people who don't share our ethnic or cultural background — or even our beliefs?

Our biblical prophets often have to deal with the fact that most people on this planet aren't Jews. If God only entered into the Sinai covenant with Israelites, does that mean God has nothing to do with Gentiles? Are they totally "on their own?" Do they have to depend solely on their own gods and goddesses? Most pre-exilic prophets presume that's the case. But such an easy to understand theological opinion goes out the biblical window once the prophet Isaiah insists on strict monotheism in the 6th century BCE. After the Babylonian Exile Jews are forced to presume the God is everyone's God.

The Prophet Isaiah deals with this new insight [Isaiah 56:1-7]. Active in the first part of the 5th century BCE, Isaiah is not only encouraging those Jews still in Babylon to return to the Promised Land, and to rebuild Jerusalem and its temple — he's also insisting they look at that task through new eyes. For God is now inviting non-Jews to be part of a covenant originally entered into with only Jews — "The foreigners who join themselves to me, and hold to my covenant, them will I bring to my holy mountain and make joyful in my house of prayer — for my house shall be called a house of prayer for all peoples." Many in the prophet's audience probably went home muttering: "There goes the neighborhood."

Matthew's Jewish/Christian community faces a similar problem [Matthew 15:21-28] — the entry of Gentiles into the church as Gentiles. These non-Jewish converts weren't being burdened with the 613 Laws of Moses which all Jewish/Christians were committed to keep. What were these Johnnies-come-lately actually obligated to do? What Jesus teaches them today is one of the the answers — simply have faith in Jesus.

A Canaanite woman in first century CE Palestine would parallel a Palestinian in 21st century Israel — not the most welcome individual in that particular place. Canaanites are the remnant of the people whom the Israelites conquered when they invaded Canaan eleven centuries before. Though Matthew "waters down" the narrative that he copies from Mark, Jesus still implicitly calls the woman by a title many of his fellow Jews employed for such undesirables — a dog.

But unlike Mark [10], Matthew turns the encounter into a test of faith. The line we always remember is the last thing Jesus says — "O woman, great is your faith! Let it be done for you as you wish." Though Gentile/Christians don't have to worry about eating pork, keeping the Sabbath, or being circumcised, they're still expected to have the same faith in the risen Jesus present and working in their lives as Jewish/Christians have; this is the one essential for all other Christs.

It seems that Jesus' earliest followers hadn't written off evangelizing Gentiles — they simply planned to first convert all their fellow Jews, then begin missions to non-Jews. Paul — seeing such a plan wasn't working — came up with a different one. In his letter to the Church at Rom, Paul writes that he is convinced that by bringing Gentiles to the faith first, their fulfilled and loving lives would make Jews so jealous that they would be crazy not to become Christians.

Of course, that plan didn't work either. The Apostle couldn't have foreseen how many Gentile/Christians would eventually integrate anti-Jewish practices into their faith. Considering the Inquisition and Holocaust, no wonder Jewish converts are so rare. Whatever happened to Isaiah's "house of prayer for all peoples" dream?"

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

**SOULCORE:**

"SoulCore" is a core workout that is meditative on the rosary and similar to yoga or Pilates in style. It's a deep sensory experience that combines candlelight, aromatherapy, and spiritual music to provide participants the opportunity to renew and strengthen body, mind, and soul while contemplating the mysteries/fruits of the rosary. "SoulCore" was born out of the desire — the calling — to strengthen our physical bodies, while at the same time, strengthening our souls through prayer. The logo of "SoulCore" — the A intertwined with the M — means "Under the Protection of Mary." We deepen our devotion to Jesus and Mary by praying the rosary; it helps us to remain aware that we are constantly under the protection of Jesus and Mary. Richard Beyer beautifully described this experience: "In meditating on the mysteries of the rosary, Jesus also helps us to interpret and understand the meaning of his life and death. The more we reflect on the lives of Jesus and Mary through the mysteries, the more we become like them in mind and heart. By means of the rosary, the Spirit of God gradually transfigures our hearts and minds to resemble those of Christ and his Mother."

Beginning on August 22nd, join us on Friday mornings at 8 AM in the Athletic Center's Upper Room for one hour of "SoulCore". [The Upper Room in the Athletic Center by following these simple directions — When you enter the Athletic Center, turn left and go through the doorway into the hallway to the pool locker rooms. ON your right you will find steps that lead up to the Upper Room]. During each session we will meditate on a different set of the mysteries. Please bring your own exercise mat and a set of light handheld weights. While most of the exercises focus on core strengthening, we also do at least one decade of arm focused exercises each session. Please note also that everyone is welcome — no matter your fitness level. Every exercise we do in "SoulCore" is an invitation — and you are encouraged to participate at your own level. Prayer and meditation is the true focus of "SoulCore".

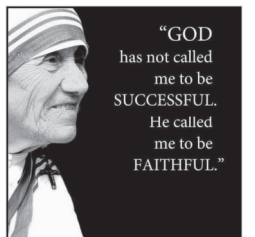
Contact Karen Hostoffer at KLHostoffer@gmail.com with any questions or concerns that you have. Karen, a member of our chapel community, looks forward to bringing this new program to the Gilmour Academy community. There is no charge for the sessions, although a free will offering of \$5 to \$10 is appreciated to help defer the cost of insurance, licensing, and continuing education. If you would like more information about the program, also check out the "SoulCore" website — www.SoulCoreProject.com. Hope to see you there.

TRUSTING IN THE FRUITS:

We belong to a generation that wants to see the results of our work. We want to be productive and see with our own eyes what we have made. But that is not the way of God's Kingdom. Often our witness for God does not lead to tangible results. Jesus himself died as a failure on a cross — there was no success there to be proud of. Still, the fruitfulness of Jesus' life is beyond any human measure. As faithful witnesses of Jesus we have to trust that our lives too will be fruitful — even though we cannot see their fruit. The fruit of our lives may be visible only to those who live after us. What is important is how well we love. God will make our love fruitful — whether we see that fruitfulness or not.

AN IMPORTANT FACT:

I believe in Christ like I believe in the sun, not because I can see it, but by it I can see everything else.



"GOD
has not called
me to be
SUCCESSFUL.
He called
me to be
FAITHFUL."

THE REAL JESUS:

The 17th century Cromwell was painted by a fawning court artist. The flattering portrait didn't do anything for Cromwell. He snarled: "Paint me — warts and all." What guarantee do we have that the Evangelists have written the authentic picture of Christ? Perhaps the Gospels are but puff pieces — the type that politicians write about themselves. The proof that the Evangelists have given us the real article is found in Matthew's Gospel [15:21-28]. Jesus is on the run from the bad guys. He abandons Palestine, and flees north into today's Lebanon. Why? He was scared stiff. Does this sound like a puff biography? We are getting a picture of Christ — warts and all. Jesus planned to hide out in this foreign country. He was an illegal alien with no visa. When the Jewish cops had forgotten about Him, He would furtively return to Palestine like people sneaking into the USA today. But His fame as a wonder worker had preceded Him.

A woman with a sick child had picked Him off. Hysterically she begged for a cure. His cover had been blown. The apostles begged Jesus to get rid of her. As far as the twelve were concerned, she was bad news on several counts. She was a Canaanite — an arch enemy of the Jews for centuries. Her loud pleas would attract the cops and media and cause all them to spend time in a foreign jail. In perhaps the toughest language used by Jesus in the Gospels, Jesus tells the woman His mission is to the Jews — it cannot be shared with "dogs" — which is how Jews regarded Canaanites.

Are you still thinking that Matthew wrote a Hallmark card puff piece for his readers? This is Christ — warts and all. The mother was not frightened by the put-down of this wonder man. She proves herself a match for His tongue. She had no love for this Jew, but she believed He could deliver. She had a sick youngster, and was willing to swallow insults. She was going for the gold — the cure of her daughter. The 17th century Rembrandt leaves us a moving drawing of the scene.



The Canaanite woman proves to be one of the most remarkable people in the Gospels — she digs in, takes Jesus on, and she and her faith are an example to all of us. She hits Jesus right between the eyes with her famous reply: "Lord, even dogs get the crumbs that fall from their owner's table." But she doesn't want crumbs — she wants the whole loaf — her child's cure. The irritability and even bad manners of Jesus indicate that he is strung out. His nerves must have been as tight as an overstretched rubber band. The heat was 100 plus degrees. This Canaanite was the first Gentile of record whom Jesus had dealt so aggressively with. Still, confronted by this courageous woman — and, unlike us — Jesus responds with compassion — He honors the woman by learning from her.

Wit is still prized in the Middle East by both Jews and Arabs — the ability to match riddle with riddle, to cap one wise saying with another, to match insult with insult, and to turn raw insult into a compliment. One can just see Jesus giving her a "high five" — He cures her child, and salutes her faith. In Matthew's Gospel, she is the only person whose faith He calls great. She was also great for a second reason — she is the only one in any Gospel who beat Him in a public debate. Is this not a picture of Christ — warts and all?

again, I would be easier on people the next time. I wouldn't be so stingy with God's mercy, with the sacraments, with forgiveness. I fear I've been too hard on people. They have pain enough without me and the church laying further burdens on them. I should have risked God's mercy more!" I was struck by this because, less than a year before, as I took my final exams in the seminary, one of the priests who examined me, gave me this warning: "Be careful," he said, "don't be soft. Only the truth sets people free. Risk truth over mercy."

As I age, I am ever more inclined to the old priest's advice — we need more to risk God's mercy. The place of justice and truth should never be ignored, but we must risk letting the infinite, unbounded, unconditional, undeserved mercy of God flow free.

But, like the apostles, we — well-intentioned persons — are forever trying to keep certain individuals and groups away from God's mercy as it is offered in word, sacrament, and community. But God doesn't want our protection. What God does want is for everyone — regardless of morality, orthodoxy, lack of preparation, age, or culture — to come to the unlimited waters of divine mercy.

George Eliot once wrote: "When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity." —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

DRESSES FOR HONDURAS:

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

**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].**

**GOOD ADVICE:**

Perhaps a person is most free when, instead of producing motives, he or she could only say: "I am what I do".

—CS Lewis

DON'T BE STINGY WITH GOD'S MERCY:

Today, for a number of reasons, we struggle to be generous and prodigal with God's mercy. As the number of people who attend church services continues to decline, the temptation among many of our church leaders and ministers is to see this more as a pruning than as a tragedy. They respond by making God's mercy less, rather than more, accessible. For example, a seminary professor, who has been teaching for over forty years, recently stated when he teaches the course which prepares seminarians to administer the Sacrament of Reconciliation, today sometimes the first question that the seminarians ask is: "When can I refuse absolution?" In effect, how scrupulous must I be in dispensing God's mercy? To their credit, the motivation of the seminarians is mostly sincere — however misguided. They sincerely fear playing fast and loose with God's grace, fearing that they might end up dispensing cheap grace.

Partly that's a valid motive — fear of playing fast and loose with God's grace, coupled with concerns for truth, orthodoxy, proper public form, and fear of scandal have their own legitimacy. Mercy needs always to be tempered by truth. But sometimes the motives driving our hesitancy are less noble, and our anxiety about handing out cheap grace arises more out of timidity, fear, legalism, and our desire, however unconscious, for power.

But even when mercy is withheld for the nobler of those reasons, we're still misguided — bad shepherds, out of tune with the God whom Jesus proclaimed. God's mercy, as Jesus revealed it, embraces indiscriminately, the bad and the good, the undeserving and the deserving, the uninitiated and the initiated. One of the truly startling insights that Jesus gave us is that the mercy of God — like the light and warmth of the sun — cannot not go out to everyone. Consequently it's always free, undeserved, unconditional, universal in embrace, and has a reach beyond all religion, custom, rubric, political correctness, mandatory program, ideology, and even sin itself.

For our part then — especially those of us who are parents, ministers, teachers, catechists, and elders — we must risk proclaiming the prodigal character of God's mercy. We must not spend God's mercy, as if it were ours to spend; dole out God's forgiveness, as if it were a limited commodity; put conditions on God's love, as if God were a petty tyrant or a political ideology; or cut off cut access to God, as if we were the keeper of the heavenly gates. We aren't. If we tie God's mercy to our own timidity and fear, we limit it to the size of our own minds.

It is interesting to note in the gospels how the apostles — well-meaning of course — often tried to keep certain people away from Jesus as if they weren't worthy [see Luke 18], as if they were an affront to his holiness or would somehow stain his purity. So they perennially tried to prevent children, prostitutes, tax collectors, known sinners, and the uninitiated of all kinds from coming to Jesus. However, always Jesus over-ruled their attempts with words to this effect: "Let them come! I want them to come" [see Matthew 19, Mark 10, and Luke 18].

Early on in my ministry, I lived in a rectory with a saintly old priest. He was over eighty, nearly blind, but widely sought out and respected — especially as a confessor. One night, alone with him, I asked him this question: "If you had your priesthood to live over again, would you do anything differently?" From a man so full of integrity, I fully expected that there would be no regrets. So his answer surprised me. Yes, he did have a regret, a major one, he said: "If I had my priesthood to do over



Some may be tempted to say: "Well, only Matthew tells this story. The other Gospels are election-time biographies." That will not wash, for the identical story is told in Mark 7:24-30. The beauty of the Gospels is that they tell it like it is. The Jesus you see in the Gospels is the one the Evangelists saw — warts and all. Matthew is saying to us today: "This Christ is the genuine article — take Him or leave Him." This is the real Christ. —taken from the writings of Father James Gilhooly, which appear on the internet.

THE ENCOUNTER OF HEARTS:

The Cannaanite woman is a model of persevering faith. In contrast to the Jewish leaders who reject Jesus, and the disciples of Jesus who do not understand him, the woman has unwavering faith that Jesus can heal her daughter, who is tormented by a demon. Even when Jesus rebuffs her initial plea for help by insisting that his mission is to his fellow Jews and not to Gentile dogs like her, she persists by cleverly suggesting that "even dogs eat the scraps that fall from the table of their masters". Impressed with the great faith of this Gentile woman, Jesus extends the scope of his mission and heals her daughter.

The Cannaanite woman can tutor us in the ways of faith. First of all, she reminds us that Christian faith recognizes Jesus as the savior, the one who heals and reconciles. At the most fundamental level, faith first of all is not about giving intellectual assent to a series of truths, but involves a heartfelt commitment to Jesus Christ, the risen Lord, who shares his healing Spirit with us. A cradle Catholic, who took into adulthood a very legalistic understanding of his faith as keeping a collection of moral prohibitions in order to save his soul, made a retreat focused on developing a more personal relationship to Christ. The experience set him on a spiritual path that transformed his heavy moralistic sense of Catholicism to a more joyful commitment to Christ, who calls him to a life of generous Christian discipleship. We could say that he came to know what the Cannaanite woman knew instinctively — that Christ is our primary hope for a fulfilled life.

Secondly, the Cannaanite woman serves as a model of a steadfast faith that perseveres despite obstacles. Personal commitment to Christ inevitably encounters a variety of challenges — sickness and death; sins and failures; rejections and estrangements; misunderstanding and ridicule. The woman, who persisted despite an original rejection by Jesus, encourages us to persevere in our faith despite all obstacles, confident that Christ possesses remarkable saving power. By continuing to bet our lives on Christ, we maintain an open heart that is receptive to his healing power.

Here's a great current example of this point: A woman who describes herself as a gay Catholic feminist has often felt rejected by her Catholic Church — both as a woman and as a lesbian. Nevertheless, she is determined not to leave the Church because it remains her best resource for staying in touch with the teaching and power of Christ. For her, the Gentile woman is a great inspiration, the prime Gospel model of persistent faith, more attuned to Christ and his power than his Jewish male disciples.

The Cannaanite mother invites personal reflection on the quality and depth of our own relationship with Christ, who is indeed our great hope for salvation now and forever.

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

ARE WE UP FOR THE CHALLENGE?

Our reflection for this 20th Week in Ordinary Time begins with the tension in the early Church between the Jews — the Chosen People — and the Gentiles. This might not seem to us today to be a very important topic — we might think of it as an old problem and something not really worthy of our attention. Yet the arguments about who is in and who is out are just as relevant today as they have ever been. Furthermore, it is always important to remember that we are dealing with the scriptures — with the words and actions of Jesus — as well as with the problems of the first Christian communities, and how they came to understand and live those words. All of this must be relevant to any serious Christian.

The woman is a Canaanite. In the similar but briefer account in Mark [7:24-30], the woman is referred to as a Syro-Phoenician woman. In both accounts she is clearly a pagan, but by calling her by the ancient and somewhat derogatory term Canaanite, Matthew raises the question of the settlement of the Chosen People in the land of Canaan. The Canaanites were the dispossessed former inhabitants of Israel — and any contact with them was practically forbidden.

Even today in our own world, there are many dispossessed people. There are dispossessed people not only in Palestine but even in our own back yards. When it comes to the scriptures you never have to look very hard to find relevance!

In Matthew's Gospel [Matthew 15:21-28], Jesus uses very strong language — perhaps even shocking language to our ears — when he refers to the Canaanites as “dogs not fit to eat the children's food”. This is not characteristic of Jesus and here he is surely repeating the kind of language used to reinforce the discriminatory behavior of the Jews. Perhaps Jesus does this with irony — though there is no indication in the text that this is so. Jesus knows he has come for the salvation of the Gentiles as well as the Jews; he knows that the Gentiles are not excluded from God's plan. And he is normally open-hearted and welcoming to all — yet here he is seemingly refusing to heal this lady's daughter and using as an excuse the fact that she is not a Jew.

None of this squares with the Jesus we have come to know and love, so what is going on? The answer is most likely found in the community in which Matthew was living — and for whom he is writing. This community we know included both convert Jews and convert Gentiles — and it is strongly suspected that there was some tension between them. Being converted to Christianity doesn't change all your attitudes at once — it is a life-long process. And we often retain attitudes from our background culture which are in contradiction with our faith. Oftentimes we do not easily recognize this. So it is no surprise to find the tensions outside of the Christian community reflected also within it. Even though they had become Christians, the Jews quite likely still had the notion that they were of the Chosen People. Now that they had become Christians, they became challenged to make sense of their “chosenness” — what exactly did being a member of a chosen race mean when now as Christians they seemed to be on the same level as Gentiles?

According to the Jews, the fact that they were God's Chosen People meant that they had privileged role in God's plan for salvation. The problem is that it is easy to go on from this to conclude that they therefore had a privileged place in the kingdom of God — but this is not something that could ever be guaranteed.



the people of Israel were told to have faith that God would fight their battles for them — and He did. It was God who brought them out of Egypt when they had no power; it was God who defeated the nations before them when they finally arrived at the Promised Land; it was God who defeated the David's enemies and united the people under him. When David decided to number the troops he was placing his trust in his own power instead of in God. So David sinned. He had the troops counted. Then he realized he had sinned. The prophet Gad came to David and offered him one of three punishment — should the people suffer a horrible famine and have to depend on others for food, should they have to flee from their enemies, or should they suffer a pestilence? David thought it out and said to himself, the first two, the famine and running from an enemy, would only be survived if other people were merciful upon him, but the third, the pestilence, would only be survived if God were merciful. David chose the pestilence, saying: “I would rather fall into the hands of the Lord for his mercy is great, than fall into the hands of men.”

The point here is this — the Mercy of God is infinitely greater, and God is infinitely greater than human beings. Human beings put others in hell if they don't fit into their nifty box that they label “Christianity”. Human beings decided that since the Jews were the chosen people, that Jesus shouldn't bother with that Canaanite woman — “Send her away,” the disciples said. Wrong! Human beings decided that the Gentiles couldn't become better Christians than those Christians who had been Jewish. Wrong! Human beings decided that since many Jews remain Jewish, and since a vocal minority of their ancestors in Palestine had Jesus put to death, that all Jews should die, as they did throughout the centuries — particularly in the holocaust. Wrong!

All of this is so sad. When we shut others out of our lives due to our own inflated self-worth and our own pride, we deprive ourselves of being inflamed by the fire of God that these people have been given by the Holy and Merciful One. Why was Billy Graham's daughter sitting in the third row from the front at Pope John Paul II's funeral? She was there because the Vatican recognized and respected the Power of God present in the Billy Graham ministries.

Jesus sees all that is good within the human heart. He saw the faith of the Canaanite woman. He sees your faith and my faith. He knows how we are trying our best to serve Him. How wonderful is that? He knows us better than we know ourselves. He Loves us more than we love ourselves.

When we come to worship as a community, we are exposed to each other's faith — we are inflamed by each other's faith. When we bring up the gifts of bread and wine at the offertory, we use these symbols of bread and wine to represent all that we have and all that we are. We offer these gifts to God, and He transforms them into the Body and Blood of Jesus — the Eternal Sacrifice of Love. At the Offertory, we unite all our faith into one big ball of Holy Flame and give it to God, who inflames us with an even greater, an infinitely greater Love.

“Throw fire!” — that is what we have been called to do. We are called to throw the fire of God's love upon the world. We have also been called to allow ourselves to be exposed to the fire of God's love in others. We trust in God whose mercy and compassion is greater than we can even imagine. May we have the humility to experience God's Love in others.

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

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 HUMILITY TO EXPERIENCE HIS LOVE IN OTHERS:

One can hardly read the Scripture Readings for this 20th Week in Ordinary Time and not walk away saying: “Huh?” Also, we hear Paul speaking in circles to the Church at Rome [11:13-32]: “you have now received mercy because of their disobedience, so they have now disobeyed in order that, by virtue of the mercy shown to you, they too may now receive mercy” — “Huh?” Then we have the incident of Jesus and the Canaanite woman [Matthew 15:21-28]. She has a real need, and she cries out to him. But Jesus refers to her people as “dogs”, and says that he came only for the lost sheep of the House of Israel — “Huh?”

The best way to understand all this is to realize that the readings are speaking about the spread of faith. Many times, St. Paul visited various cities. When he visited a city, he preached to the Jews first. If they rejected the Gospel of Christ, Paul then preached to the Gentiles. Many times the Jewish people were so inspired by the faith of the Gentiles that they took another look and opened themselves up to faith. That’s why Paul says that their being closed to faith, disobedience, resulted in the Gentiles receiving faith — and ultimately led to the Jews embracing the faith.

In Matthew’s Gospel, Jesus plays the role of the fervent Jew at odds with the rest of the world. The Canaanite Woman has no claim on the gift of the Jews — but she still receives healing for her daughter. Why? Because her faith is more powerful than her ancestry.

Faith is a raging fire — it spreads from person to person. When we are exposed to a person of faith, our faith grows. As our faith grows, we ignite others with the fire of God’s love. As others grow in faith, our faith increases. The Fire is the Fire of the Holy Spirit — nothing can stop the flame because nothing can stop the Spirit.

When it comes to the Fire of Faith, the Love of God, and the Holy Spirit, we have got to allow God to be God in our lives. We have to stop putting God in some sort of box that we have created. We can’t be telling God how He should act. We can’t be telling others that we have the inner knowledge of whether God is in their lives or not.

There is a great deal of unhealthy rivalry among people of varying religions. Oftentimes this rivalry can even be hidden; sometimes it gets blatantly expressed. It’s time for so-called Christians claiming that Catholics are not real Christians. It’s time for Catholics to stop claiming that other Christians really don’t know Christ. It’s time for Christians of all faiths to stop claiming that God’s grace and love cannot be poured forth on someone who does not claim Jesus Christ as personal Lord and Savior. We all need to let God be God! Jesus Christ ascended into heaven and sent the Holy Spirit upon the world. God did not say that only “some people” should receive the Holy Spirit — God sent the Holy Spirit upon the world. The world includes the Hindu Mahatma Ghandi and all good and spiritual Hindus, Buddhists, Jews, Moslems, etc. — and even Christians.

Everything that we do — everything that has value — is about the Love of God whom we have been graced to know as Jesus the Christ. The Mercy of God is infinitely greater than people’s conception of His Mercy.

Look at the stories in the Bible about King David. David had sinned, again. This time it wasn’t with a woman, like the first time with Bathsheba — the beauty he saw and stole from her husband [see 2 Samuel 11]. That was the first time David sinned. The second time was when David told his general, Joab, to count his troops [see 2 Samuel 23]. Now, you might ask: “What was wrong with that?” Well,



Certainly it is true that when God singled out the Jews to be his Chosen People, it was through them that he revealed himself to the world. But now in the new dispensation it is through Jesus — the Jew — that “all” come to be saved. This Jewishness of Jesus is very important — for it is through him that the promise of Abraham was fulfilled.

This first — and perhaps the most important — promise of God is fulfilled in the very person of Jesus. The Jews are the chosen people, and Jesus — the Jew — is the Messiah. They are privileged because it is from among them that the Messiah comes, but this does not mean that they have a free-pass to heaven — they have to work just as hard to get there as anyone else.

We Catholics risk falling into a similar trap. We know that we possess the fullness of the truth of the Gospel in the doctrines and traditions of the Church. In this we are greatly privileged; but that does not mean that it is any easier for an individual Catholic to gain entry to the Kingdom of Heaven. We are chosen by God — singled out to be bearers of the Good News in the world today. In this we are the most fortunate of people. But we still have to live our life in accordance with these values, and that is just as difficult for us as it is for anyone else.

What is important is our faith — not how much we have, but what we do with what we’ve got. The Canaanite woman was a pagan, but Jesus commends her faith and gives her what she wants. The Pharisees are filled to the brim with beliefs and doctrines, but Jesus condemns their hypocrisy.

Certainly Jesus wants faith — but it must be sincere faith — faith with humility and love. Jesus is attracted also to people with needs. This Canaanite woman has all these things, and she is in real need for her daughter is dreadfully afflicted, and because of the love she has for her daughter she is prepared to cross all sorts of boundaries to find healing for her. Her persistence and astuteness is rewarded by Jesus because it reflects the depth of love that she has for her daughter. She seeks no privileged place in the Kingdom, she is a member of no chosen race — rather the contrary. She seeks nothing for herself, and it is precisely because of these things that Jesus compliments her on her faith and restores her daughter to health and wholeness.

The lesson for us is clear — our Catholicism is not our key to the Kingdom; rather it is a sign for the world. It is on how well we perform our task of being a sign for the world, and on how well we live out the Gospel, that we will be judged. The label is not a ticket — it is a responsibility.

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

SUPPORT MAGGIE’S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie’s Place [Zehcariah’s House]** — located in Parma — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents. Maggie’s place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie’s House. Our teens will then take these items down to Maggie’s House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the “registration table”, and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Our next collection is on the Weekend of September 20-21.** Thanks for helping.



REST FOR THE WEARY:

I have a hard time taking care of myself. It isn't that I don't want to care for myself — I just always think there are more important things to do. When did life get so busy? Running into spiritual direction, the truth smacked me in the face like a 2 by 4. After 45 minutes of sharing my busy and over committed schedule, my director said: "Mary, we are mind, body, and soul. You are exhausted! If you don't learn to care for yourself first, or you will never be spiritually healthy." Wait, doesn't God ask us to put others before us? [Matthew 20:16]. Deny yourself? [Luke 9:23-24]. Isn't putting ourselves first selfish?

Jesus said that the second most important commandment was to "love your neighbors as yourself" [Mark 12:31]. That means loving and caring for yourself has to come first. Loving yourself is not selfishness — at least not the bad kind. It is an act of stewardship — it's caring for the most important resource God gave you — You!

Taking care of your body, your health, and your emotions is important, because your body is a temple of the Holy Spirit [1 Corinthians 6:19]. We are composite of body and soul, and how we care for our bodies matters. By respecting our bodies, we not only honor God, but it also bears life for others.

We are called to love. And we can't do that if we're run down Catholic zombies — tired, sick, and emotionally exhausted. We can only give to others what we have. Learning to care for ourselves — body and soul — allows us the freedom to love others more abundantly. When we're not balanced and caring for our physical, emotional, and spiritual needs, it has a ripple effect on everything else.

I spoke to a friend recently who laughed at me as I told her I was working on balance — "Good luck!" she said. "I gave up on that a long time ago." Has life gotten so busy that peace and balance are impossible? So many of us are overdosing on Starbucks and energy drinks and racing through our days. We're trying to balance schedules, sports, school, work, family, friends — we can't sleep. We can't pray. We have more technology to do things faster and easier, but we're busier than ever.

But it comes at a cost — and that cost is **You**.

Just last week I saw this in action. Marian — our most active teen leader in youth group — was just about at her breaking point. Her life was like a house of cards crashing down one by one — last minute things to get ready for the start of school, leadership activities, college applications. She hadn't slept well in weeks. Her prayer life was horrible. Her anxiety was starting to show in physical symptoms. Her body and soul were screaming out — take care of me. That's not what Christ wants for Marian's life — or for your life! He came so that we would have life and live in abundance [Kohn 10:10].

Even Jesus took time to restore his body and soul. He removed himself from the crowds to be silent, rest, and pray [Luke 5:6, just to name one passage]. If the Savior of the world needed to rest, then so do we.

Just don't forget where the #1 source of your nourishment and renewal should come from — God. Christ says all who come to him will never hunger [John 6:35]. He will satisfy our souls. Our greatest need is our need for Christ.

So spend some time pouring out your heart to Him in prayer as you relax on the couch, or worshipping Him as you take a long walk. Connect with some close friends. Go to Adoration of the Blessed Sacrament. Take your Bible, and go to your favorite coffee shop — feed your soul. Care for



your body. It will bring life to more than just you. Remember what Jesus tells us: "come to me all who are weary, and I will give you rest" [Matthew 11:28]. —written by Mary Bielski, an associate of the Bible Geek.

LIFE TEEN:

After a great summer of Bible Study, we are ready to begin our meetings and gatherings for this coming school year. **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:**

After a great summer of Bible Study, we are ready to begin our meetings and gatherings for this coming school year. **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.

**FINDING JOY IN LOWLINESS:**

Jesus is the Icon of the Gift itself and how the Gift is given. Mary is the Icon of how the Gift is received. In her great "Magnificat" [Luke 1:46-55], Mary is not afraid to first of all boast openly of her own beauty and greatness because she knows it is all a gift. It is not a statement about her — it is a statement about God! Mary is the perfect "yes" to God precisely because her "yes" is spoken out of her accepted "nothingness" [Luke 1:48]. We, instead, demand some kind of "somethingness" from ourselves, and foolishly avoid the God-given emptiness that we are. Our "somethingness" is only revealed from a previous admission of our littleness — Buddhists would call this "emptiness". We must always remember, as Simone Weil puts it: "God creates the vacuum that God alone can fill."

Mary will always be the most orthodox Biblical image of how grace works in humanity, how God is received, and how love itself is received. It is our daily emptiness that allows us to need and to receive God's utter fullness, and Mary does not hesitate to admit three times that she also lives "under the divine mercy" [see Luke 1:50-55], because she is a "lowly one" [see Luke 47 and 52]. We all need to learn from this. Ironically, people who know they are chosen or beloved do not need any form of self-promotion — they are already permanently promoted.

—Father Richard Rohr, O.F.M.

**WISDOM:**

In this world it is not what we take up, but what we give up, that makes us rich.

—Henry Ward Beecher