

CLOSING PRAYER:

~ A Prayer for those who Journey ~

O God, Father,
you lead me —
not to a desert —
but a place of refreshment
where your word
is a life-giving bread,
the word
that becomes flesh in Jesus.

I am among those
“who have been taught by God”
and brought to Christ.
Bring me
at journey’s end
to your holy mountain.
Bring me
to the vision of all
that is now hidden
from my sight.

Give me the gift
Of your Holy Spirit
That I might believe
in the gospel,
in Jesus Christ,
and even in myself.

Help me,
To Remove
whatever keeps me
from hearing
and following you,
Jesus.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

CHAPEL 20th ANNIVERSARY CELEBRATION:

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. **On Sunday, September 13th**, we will be gathering to celebrate 20 years of God's blessings. Make your plans now to attend. On that day, **Bishop Roger Gries, O.S.B. will join us to offer a special Mass at 10 AM. Following Mass we're going to have a brunch** over in the Athletic Center. This is definitely something that you are not going to want to miss. **Sign-up sheets have been posted in the narthex of the chapel, or call Patty in the chapel office [440-473-3560] to sign up.** If you would like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560]. **Please call the chapel office if you have any questions.** Hope to see you there.

**FAITH EDUCATION:**

It's time to register for our Faith Education Program for this School Year. School is about to begin, and our sessions will begin shortly after that. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility

BLESSING OF OUR STUDENTS — AUGUST 22-23:

Our school year has begun. As our students begin the journey of 2015-2016, we want to share a blessing upon them. 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 at our Masses on the weekend of August 22-23 for this special blessing of our students..**

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a "last minute item". So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. **If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please sign up on the sheet on the Easel in the narthex of the Chapel.** We look forward to opening this beautiful experience to all in our community.

LIFE IS A BIG CIRCLE:

The practice of loving kindness must find its root deep within us. The story is told that Mohandas Gandhi once settled in a village and at once began serving the needs of the villagers who lived there. A friend inquired if Gandhi's objectives in serving the poor were purely humanitarian. Gandhi replied: "Not at all — I am here to serve no one else but myself, to find my own self-realization through the service of these village folk." As Gandhi wisely points out, even as we serve others we are working on ourselves; every act, every word, every gesture of genuine compassion naturally nourishes our own hearts as well. It is not a question of who is healed first. When we attend to ourselves with compassion and mercy, more healing is made available for others. And when we serve others with an open and generous heart, great healing comes to us.

—Wayne Muller

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Maureen Kenner, aunt of Katherine ['09] and David Hasler ['13], who is undergoing treatment for cancer.
- For Brother Donald Fleischhacker, C.S.C., who is seriously ill.
- For Joseph Arcadi, father of Bella ['13] and Nicholas ['17] who is ill.
- For Phillip Robinson who is undergoing treatment for epilepsy.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Blake Weakland, nephew of Bob & Karen Hostoffer, cousin of Alex ['05], Vince ['07], Nicholas ['09], Zach ['15] and former Gilmour student Sarah, who is recovering from serious surgery.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian ['09], Rosa ['12], and Edwin ['17] Heryak, who is recovering from surgery for Crohn's Disease.
- For Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.

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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**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.

**WHAT'S THE SOURCE OF YOUR LIFE?**

Christians are supposed to be the light of the world, but you can't be a light if you're not plugged in.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Michael Hughes [‘82], brother of Kevin [‘88] who is recovering from surgery.
- For Monica Starks, mother of Faith [‘20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Brother James Reddy, C.S.C., who continues treatment for cancer.
- For Brother James Kumba, C.S.C., who is undergoing treatment resulting from knee problems.
- For Brother Greg Teodecki, C.S.C., who is recovering from a stroke.
- For Bob Daroff, who is recovering from open heart surgery.
- For Ron Salvador who is undergoing treatment for Parkinson’s disease.
- For John Schuld, father of Mary Schmidt, and grandfather of Maggie [‘12] who is ill and undergoing medical testing.
- For Colleen Lowman, grandmother of Rachel Burkey, member of music ministry, who is seriously ill.
- For Dennis Kavran, father of Dennis [‘86] and Jennifer [‘95], who is undergoing further treatment for cancer.
- For Elyse Feldman, who is undergoing treatment for cancer
- For Rosemary Moore who is under the care of hospice
- For Thomas Foss who is seriously ill with cancer.
- For Andor Geczi, who has been diagnosed with cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [‘65], father of Jennifer [‘91] and Kathleen [‘93] Heltzel, who is undergoing medical treatment
- For Nina Curran who is seriously ill with cancer.
- For Brother Tom Maddix, C.S.C., who is undergoing treatment for leukemia
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Mark Steffens, grandfather of Emily [‘15] and Natalie [‘18] Kirk, who is undergoing treatment for pancreatic and liver cancer.
- For Matt Barry [‘13], brother of Tim [‘12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Josh Rankin, son of Liz Peca Rankin [‘98] who is undergoing treatment for Duchenne Muscular Dystrophy
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [‘19] and Will [‘20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie [‘21] and Abigail [‘23] Edmondson, who is seriously ill.
- For Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.



R.C.I.A [Rite of Christian Initiation for Adults]:

Our RCIA program will begin shortly. If you have been thinking about investigating the Catholic faith, or if you know someone who has been thinking about it; if you have been away from the Catholic Church for a while, or are interested in learning more about the Catholic faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider joining or having them join our RCIA program. **Please contact Father John [440-473-3560] for more information.**



SCHEDULE FOR THE WEEK:

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|--|------------------------------|
| Sunday, August 16 20 th Week in Ordinary Time | 10:00 AM |
| Monday, August 17: | 5:30 PM [Eucharistic Chapel] |
| Tuesday, August 18: | 5:30 PM [Eucharistic Chapel] |
| Wednesday, August 19: | 5:30 PM [Eucharistic Chapel] |
| Thursday, August 20: St. Bernard | 5:30 PM [Eucharistic Chapel] |
| Friday, August 21: St. Pius X | 5:30 PM [Eucharistic Chapel] |
| Saturday, August 22: 21 st Week in Ordinary Time | 5:00 PM |
| Sunday, August 23 20 th Week in Ordinary Time | 10:00 AM |

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM.** Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.



SOW SOME SEEDS:

Every action you take is a seed you sow, and every seed you sow is a harvest you’ll reap

REFLECTION ON THE THEME FOR THE WEEK:

Actions reflect attitudes. Now, just how are those attitudes formed? The mind is processing at every moment all kinds of stimuli — many of which do not touch our consciousness. There would be just too many. For example, your left big toe is constantly firing data, but until you stub it in the dark you are not aware of what it is constantly saying.

Activities form asking, or questions — “What is that noise?” Askings promote answers — our minds are always answering what the askings provoke. Even now your mind might be asking: “What is he saying?” Good question! Over time, how we experience “noises”, and how we listen to our answers which these “noises” make, will result in our personal attitude. At times, we experience suspicious or timorous ways of responding to “noises” — things happen which force questions to be asked such as “Is this good for me or dangerous?” Little by little, patterns of answering form an “attitude”.

What Jesus did in His life was to do and say “things” which invited His listeners and watchers to ask and answer. All who heard and watched Jesus did not arrive at the same answers. We today are still watching and listening — asking and answering.

The Book of Proverbs — or the wise sayings of King Solomon, son of King David — begins the section of Hebrew Scripture known as “Wisdom Literature” They are a collection of sayings reflective of the people of Israel’s struggling with life’s human condition. They are meant to lead us to greater awareness and discernment. The sayings do not follow a predictable pattern, but all of them cause the reader to stop, look into their meaning, and reflect on their deeper meaning of how life is lived. This, then, is what is called “Wisdom” — a way of looking at human experience through the lens of faith.

In the readings for this 20th Week in Ordinary Time, Wisdom is personified — that is, pictured in human form — presenting herself as an inviting hostess. Her house is built, her table set and her servants have gone out to call for responses. Wisdom has invited the “simple” and those lacking “understanding” to “turn in here”. The “wine” and “food” are the wise sayings — the spirit of the relationship with God which will result in deeper understanding and liveliness.

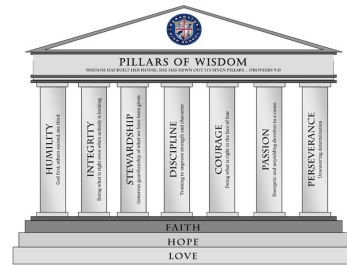
The “food” and the “wine” which Wisdom serves is meant to resist the “foolishness of our worldly life”. normal manners by which the foolish feed themselves. Those who struggle with their natural inclinations toward vengeance, greed, and other base energies, will find these unsatisfying when compared to the food of Wisdom. Thus, the “table” is set for those who want to eat more of the goodness of life.

The Wisdom-way is less a “how-to” approach toward life; rather it is a “why-to” manner of responding rather than reacting. The real “why-to” is that there is a personal God — rather than fate or chance — operating within the human experiences of life and relationships. There is always more than meets the eye — more going on than is going on. The human way, based on strength, wit, strategy, retaliation, and rashness, and “an eye for an eye” attitude can no longer give meaning to our soul.

God sets the table of life, and invites those who know that they do not know it all to come and eat of a new food which takes time to chew, digest, and gain nourishment. The “house” that Wisdom has built is not just the world — more personally, the house is the body and mind and life of each person.

Paul’s letter to the Church at Ephesus [5:15-20] continues this same thought — there is a wisdom found in Jesus which, if digested, will produce a resistance to the “wine” of selfishness and its effects in foolish living. Rather, the “cup” which Jesus offers renders a peaceful interior which brings life to the full.

In John’s Gospel [6:51-58], Jesus’ continues his effort to explain to his Jewish kinsmen that he is more than they know — He is more than the bread which fed their ancestors in the desert. Jesus

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Father Gordon Yahner, retired pastor of St. Hilary Parish [Fairlawn]
- For Helen Blazek [Birthday]
- For Margaret Geib.
- For Father Pierre Guitton, C.S.C.
- For John Nagy.
- For George Lungociu, father of former Gilmour teacher Daniela Lungociu.
- For Thomas Pezzenti, grandfather of Jeffrey [‘88] and Kelly [‘93] Brunello.
- For Dorothy Hoffman.
- For Vincent Marotta, father of Mary [‘75].
- For Joseph Sotak [‘61]
- For Father William Melody, C.S.C.
- For Thomas Planinic.
- For David Benenati
- For Mary Terrell, niece of Brother Roy Smith, C.S.C.
- For Shirley Peetz, grandmother of Kierstin [‘15] and Erin [‘17] Dietrick.
- For Henrietta Battaglia.
- For Ephrem Marie O’Brien, grandmother of Jim Day [‘94]
- For James Brown, father of Jim [‘88] and Lauri [‘98] Brown.

PRAYERS FOR OTHERS:

- For those killed or injured in the explosions in China.
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- 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.

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.

Children’s Worship
Bulletin ☺

REAL OR UNREAL?

There are Scripture scholars today who believe the author of this part of John's gospel was influenced by the Greek philosopher Plato that would make sense, as John's Gospel was written originally in Greek. Living over three hundred years before Jesus' birth, this famous thinker developed a fascinating analogy to explain how we live our lives. We're chained in a cave, facing the rear wall — the cave entrance behind us. The only thing we can see is the shadows that appear on that wall — shadows created by the sun shining behind objects as they pass in front of the cave. Though we think we're seeing real things, we're only seeing their shadows. The real, true world is behind us.

That's where, according to Plato, philosophers come in. They not only unchain us — they also force us to turn around and actually perceive the real and the true — a quest in which everyone is expected to engage.

If John wasn't directly influenced by Plato, he certainly shared the philosopher's basic insight. Notice how John's Jesus speaks about the Eucharistic bread and wine — "My flesh is true food, and my blood is true drink" [John 6:51-58]. Any other food and drink we consume is simply a shadow of the real, true food and drink which Jesus offers. The risen Jesus is the one who breaks our chains, turns us around, and exposes us to the real.

Not only does this reality break through in the Eucharist — it also leads us to the true, eternal life for which all of us long. Jesus couldn't be more clear — "Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day."

John isn't the only biblical author who tells us that we're not always dealing with the real in our everyday lives. The unknown author of Paul's letter to the Church at Ephesus [5:15-20] also goes down that path. Paul reminds his readers that in order to experience the will of God in their daily lives, they must approach those lives from a totally different perspective than the non-believers around them. Paul expects them to be reflective, watching carefully how they live, and valuing each moment. Only by being open to the Spirit working in everyone and everything they encounter will they discover the meaning that God has placed in each of their lives. Once they've experienced the risen Jesus, they can never again be content with just looking at a shadow-filled wall.

Though the author of Proverbs knew nothing of the risen Jesus, the author was also convinced that people of faith saw things others missed [Proverbs 9:1-6]. They accomplished this by developing "wisdom" — by surfacing patterns in God's behavior in their everyday lives. It's important here to note that our Scriptures for this 20th Week in Ordinary Time present us with a "wisdom debate." Some authors — like those responsible for the books of Wisdom and Proverbs — argued that such patterns not only existed, they could actually be found and learned. Others — like the author of Job — contended God's behavior patterns were simply the figment of fertile imaginations. God simply did whatever God wanted to do, whenever and to whom God decided to do it.

Whether divine patterns exist or not, our Proverbs writer knew that true people of faith had to engage in a constant quest for "understanding." They were committed to encountering a God who would lead them beyond the point at which most people stopped — a point in which they would break the chains which limited their field of vision. Our sacred authors not only saw things most of us miss; they were committed to helping their readers come out of the shadows and see and benefit some of those same life-giving things.

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

IS THIS YOU?

Most people are bothered by those passages of Scripture they do not understand, but the passages that bother me are those that I do understand.

—Mark Twain



continues to make "I am" statements about his true identity — and his listeners continue their struggling with this new concept.

Jesus, who set the table with five loaves and two fish in order to feed thousands, now sets the table of faith containing a new wine. He invites the "simple" to turn in and eat. He is inviting those who lack understanding to slide their knees under his board and drink more deeply.

There's a old communion song that says: "Where our feeble senses fail". Jesus invites us to not be impatient and judge the meal by the first course or even the table setting. Jesus' listeners see his flesh, and know there is real blood keeping the flesh alive. This is the first course — it is what they see. Jesus is inviting them to wait for the next servings, but they keep clinging to their plates and demanding second helpings — more of the same — thus keeping everything on the sense level.

The Jews are hungry for wisdom — they are people of good hearts and minds. They resist their being fooled. They continue to shake their heads as Jesus continues nodding his, insisting that he can give them eternal life through their taking him interiorly, as one does when eating. As long as they argue and grumble, their mouths are filled with that which they are serving — they demand immediate proof and understanding.

With Jesus, everything is an invitation to "come and see." The murmurers have followed Jesus across the lake after seeing the miraculous distribution. He is urging them into the sacred desert of belief where their ancestors grew deeper in their trust of the One God. They keep tripping over their "feeble senses" and their limited abilities to eat.

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

You can still get in on our pilgrimage to Poland for World Youth Day 2016.

Deposits are now coming due. We have placed initial phone and email messages to all who have expressed an interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22, 2016**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kolbe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1, 2016**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be at least 21 years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

PRAYER OF PRAISE:

"It is not surprising to find in a generous soul a strong inclination to place the prayer of praise and adoration in the forefront of the spiritual life, and that, moreover, it is desirable for Christians in general occasionally to leave the everlasting prayer of petition and to rise sometimes, and even often — as the Church invites us — to the disinterested prayer of praise."

—Father Raoul

WHO IS JESUS?

He was conceived and born — contrary to all biological law. He grew up to be a very bothersome man. He told the truth — and it cost Him His life. He could have avoided assassination by going fishing in Galilee for the weekend. He was often seen talking and laughing after His death. He remains forever a question mark with which people are never quite finished. Non-believers forever worry — lest they might be wrong. The Church He founded is discussed daily on the first pages of the major newspapers of the world. What might He have accomplished had He lived to the age of 50?

As a babe, He terrified a king. As a youngster, He puzzled scholars. As a man, He intimidated a Roman governor. To borrow from GK Chesterton — He was constantly in hot water. He did not seem to mind. He felt it would keep Him clean. He had no training in psychiatry, yet He has cured more minds and spirits than anyone else in history. Alexander, Caesar, and Napoleon established mighty empires by force — He began His with love and service. Theirs have disappeared — His remains. For years on end, statesmen have legislated; artists and philosophers have reigned for short periods of time — some have even said or felt that they were more popular than He. But their names are written in the sand — His is spoken with frequency by one billion followers.

Each week, millions assemble to salute Him in the Eucharist. He spoke that last night to a small band of illiterate men as though the memorial ceremony would continue down through the centuries. History has proved Him correct. He calls us to Liturgy both to remember Him and worship Him. The first food consumed on the moon was bread and wine consumed in His name. Those who discover they cannot believe in Him live with sorrow. Those who believe but lack the courage to resemble Him survive with regret.

Though centuries separate us from Him, He is more vital than we. We will not even be memories in the next generation, but He will flourish. He has nothing to prove — He has survived the test of time. It is we who are on trial in our reaction to Him. Unlike countless peoples who impacted society by jumping in front of it and going with the flow, He got in front of the parade to take it in the opposite direction. He presides over the world like a Colossus.

After almost a century in USSR gulags, He walks openly in Moscow, Kiev, and St Petersburg. No one seems surprised. No historian can portray humanity honestly without giving Him the foremost place. Millions utter His name upon rising. Other millions shout it throughout the day in anger or pain. For still other millions, it is the last name they whisper before they die, and the first they expect to speak when they awaken in His presence. Robert Griffin says He is the hero you could never invent. Angels rush to Him. Devils flee from Him. He not only pushed the envelope — He broke through it. In a poor man's apparel, He pursues us always. To borrow Tennessee William's language — He is the long delayed but always expected something we live for. Ralph Waldo Emerson said His name is not so much written into the history of the world as plowed. Harry Emerson Fosdick says He changed BC into AD. Albert Nolan suggests that He has no interest in people theorizing about Him, but rather reproducing Him in their lives. *Time* magazine suggests that in His lifetime, He had no equal. It is the same today. It is not He who needs us — it is we who need Him. —taken from the writings of Father James Gilhooley, which appear on the internet.

KNOWING JESUS:

Any form of Christianity which is not incarnational, which does not celebrate “the Word made flesh,” which tries to separate us from our own bodies, the bodies of our communities, the body of this earth, is not the Christianity of Jesus Christ. In Christ, the walls of hostility, the walls of division and fragmentation within us and among us are encountered, touched, healed. —Flora Slosson Wuellner



fully honor the beauty of nature, the grace of an athlete, the energy inside music, the power and sacramentality inside sex, the humor inside a good comedian, the vibrant feel of health, and the color and zest that lie everywhere inside of life itself, even as we are conscious of and in solidarity with all that is being excluded from or victimized by these wonderful energies which ultimately take their origin in God.

In John's Gospel, water becomes wine and wine becomes blood and blood and water both eventually flow out of the pierced side of Jesus. That happens, too, in the Eucharist and it happens in our lives. The task is to hold them both in our hands, as happens at Eucharist, and then offer them up to God.

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

SAYING GOODBYE:

It was hard to see him go that September morning — he was so excited about meeting new opportunities at the university. We felt like our nest was almost empty. It was like a former time that I remembered. I wanted to take my three-year-old son on an afternoon trip for some father-son bonding. I tried to share with him many particulars of the surroundings through which we traveled. I felt exhausted. He didn't say anything. A big truck was now passing us. He said: “Beeg tuck!” That was all he said that afternoon.

Another time I was trying to teach my son to catch the ball. He always wanted to hold his glove down so it was hard for him to catch the balls flying over his waist. I encouraged him to hold the glove up, then backed up and threw the ball. The glove suddenly pointed downward and the ball hit him square in the eye. He had a real shiner for the next week or so. Now he throws the baseball further than I can. Many more memories came to me as he left for the university. He was not really ours anymore — or was he ever?

Saying goodbye is always hard. It would be especially hard if a family member died — that goodbye is so final. A divorce is a strange goodbye because it kills your self-esteem as well — you wonder what you did wrong. In that way, a suicide is like a divorce — it kills the soul of a person.

One of the hardest goodbyes recorded in history is when Jesus Christ cried out: “My God, why have you forsaken me!” A few minutes later, he died. But He died a special death — a death in which we may obtain comfort for when we have to say goodbye to special people and the memories they give.

Max Lucado says it well: “Airports. Luggage. Embraces. Taillights. Tight throats. Final waves.” “Write me!” “Don't forget to call.”

Question: what kind of God would put people through such agony? What kind of God would give you friends and families and then ask you to leave them? Answer: a God who knows that the deepest love is not built on passion and romance. A God who knows that we are only pilgrims and that eternity is so close that any “Goodbye is, in reality: ‘See you tomorrow.’” Really, it is a God who had to say goodbye to a Son that He dearly loved. That Son had to die to give us the true comfort we all need. Matthew 11:28 reminds us: “Come to me, all who have heavy hearts and I will give you rest.”

When saying “goodbye”, seek out that comfort by asking Jesus Christ to come into your life and fill that vacuum — that void. We have all heard of many individuals who had empty lives. When they asked Christ to fill their life with His comfort, they suddenly could see brightness — the darkness was gone. Gloom and despair vanished.

Jesus Christ can no void that we encounter.

—Mr. Mom

HOW TALL ARE YOU?

Unless you strive after virtues and practice them, you will never grow to be more than dwarfs.

—St. Theresa of Avila 15



BREAD AND WINE:

Bread and wine are ambiguous — both in life and in the Eucharist. On the one hand, bread is perhaps our primary symbol for food, health, nourishment, and community — give us this day our daily bread! Let us break bread together! Bread is a symbol for life and coming together.

Few things speak as wonderfully about life as does the smell of fresh bread. The fragrance of fresh bread is the smell of life itself! Yet there is another story to bread. Out of what is bread made? Kernels of wheat that had to be crushed in their individuality to become something communal — flour — which then had to endure fire to be baked into the substance that gives off the smell of life. As St. Augustine once said in a homily: “For surely this loaf was not made from one grain of wheat? The grains were separate before they came together to become one loaf. They were joined together by water, after first having been ground. For if the many kernels are not ground and are not moistened by water, they could not come to this form that we call a loaf. And then without fire, there is still not a loaf of bread.” Bread must be baked too in a fierce heat. Bread then speaks of both joy and pain.

Wine, too, speaks in this double way. On the one hand, it is a festive drink — perhaps our foremost symbol for celebration. Wine has nothing to do with basic nourishment or necessity. It is not a protein needed for health, but an extra that speaks of what lies beyond the hard business of making and sustaining a living. Wine speaks of friendship, community, celebration, joy, recreation, victory. We celebrate everything, not least of all love, with wine.

But, like bread, wine has another side. Of what is wine made? Crushed grapes. Individual grapes are crushed and their very blood becomes the substance out of which ferments this warm, festive drink. No wonder Jesus chose it to represent his blood.

It is helpful to keep this ambiguity in mind whenever we participate in the Eucharist. Bread and wine are held up to be blessed by God and to become the flesh and blood of Christ, and they are held up precisely in their ambiguity. On the one hand, they represent everything in life and in the world that is healthy, young, beautiful, bursting with energy, and full of color. They represent the goodness of this earth, the joy of human achievements, celebration, festivity, and all that is contained in that original blessing when, after the first creation, God looked at the earth and pronounced it good. The Eucharist too gives off the smell of fresh bread.

But that’s half of it. The Eucharist also holds up, in sacrifice, all that is being crushed, broken, and baked by violence. The wine, fittingly, is also blood. At the Eucharist, we hold up both, the world’s health and its achievements along with its depressions and failures, and ask God to be with us in both. Pierre Teilhard de Chardin once put it this way: “In a sense the true substance to be consecrated each day is the world’s development during that day — the bread symbolizing appropriately what creation succeeds in producing, the wine — blood — what creation causes to be lost in exhaustion and suffering in the course of that effort.”

What we see in the Eucharist, the goodness and joy of life and the pains and shortcomings of that same life, is the same tension that we need to hold up each day within our ordinary lives.

How do we do that? By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them in the name of God, truth, and the poor, even as we go and stand where the Cross of Christ is forever being erected — namely, where the excluded, the poor, the sick, the unattractive, the lonely, the hungry, the crushed, and the bleeding find their place.

We properly live the tension of the Eucharist, the ambiguity of bread and wine, whenever we honor both the smell of fresh bread and the process by which it came to be. What that means is that we must

**RISE AND SHINE:**

Think of the last time you were hungry — really hungry. Not a bored hungry — not a “Wow, I just saw a McDonald’s commercial and now I realize that I’m hungry”; not a “I suppose I could eat something” hungry. As you think about it, many of us may not experience the kind of aching physical hunger that goes beyond our superficial, first-world, problem hunger. Some of us may have experienced the hunger that goes along with a 40-hour fast, or perhaps some of us have been in a position where we were unable to buy food for any number of reasons. Even in a superficial sense, we still get a tiny glimmer of what hunger feels like.

The ache. The gnawing tightness in our stomach. The primordial instinct to eat taking over — and soon it is all that we think about.

Our body is hardwired to find food when it begins to starve. If there is no food, eventually, there is a painful and slow death that follows. It begins with an ache, and it soon becomes an obsession — but as our body adjusts, something strange happens. Our desire for food becomes less. Our stomach shrinks and we find ourselves satisfied on less and less — and this “less and less” means less nutrition and less of what we need to become healthy. Yes, people can starve to death while still eating.

Over the course of the past 3 or 4 weekends, we have been talking a lot about food — particularly the Bread of Life. Jesus is developing an important teaching on the Eucharist that He will institute at the Last Supper. What Jesus talks about in John’s Gospel [6:51-58] is that the Eucharist is about “life or death”.

People want something that gives life and satisfies. Jesus reveals that He is that Bread that will satisfy. In fact, Jesus points out that any other food — even if you eat it in abundance — won’t satisfy your soul. You still will eventually die. True life is in the Bread of Life.

How central is the Eucharist in your life? There is a harsh reality that we all face when we don’t focus on that life-giving sacrament as much as we should. We must face it, though, because if we don’t, we may find ourselves starving. It begins with an ache and desire for fulfillment. Instead of going to the Eucharistic chapel, we work harder.

The ache turns into an all-out longing, but instead, we convince ourselves that we just need a vacation or time away from whatever it is that we are doing. And this may be true, but instead of starting our mornings on vacation with Mass and/or prayer, we sleep in.

Finally — and many of us will find ourselves here if we are truly honest — we experience our desire and perceived “need” for the Eucharist becoming less and less. We starve for so long that we don’t realize how much of that heavenly Bread we actually require. We starve without knowing it — and that starvation results in death. We burn out and quit.

What is central to your life? What feeds you? Is it success? Praise? Those things are not necessarily bad, but they won’t feed you substantially. Unless the Eucharist is your number one focus, there is no possible way that you will survive in this world.

So be honest. Are you starving? If this is a “wake-up” call, nourishment is never far. God to your Eucharistic Chapel now and spend time there in prayer. Get to Mass often. When neither is available or close, read Scripture and be fed on the Word of God. As you eat more of this healthy nourishment, you will find yourself vibrant and alive. You will find yourself destined for an abundant life in heaven, and an abundant life here on earth. Run to the Eucharist. Be fulfilled. Become fully alive.

—written by Joel Stepanek, an associate of Life Teen.

**A PROVERB:**

Not to know is bad; not to wish to know is worse.

—African Proverb

A REFLECTION ON MARY'S ASSUMPTION:

August 15th is the Feast of the Assumption of Mary. And even though this year it is not a Holy Day of Obligation, I thought a reflection on the Feast is appropriate. Enjoy.

The Assumption of Mary into Heaven marks the last chapter in the working out of God's plan for the salvation of humankind. As we all know, God's great plan of salvation required the complete cooperation of Mary. She was absolutely central to all that God wanted to achieve since she was to be the one who would bring Jesus into the world. Mary gave her assent to all this at the time of the Annunciation when the Angel Gabriel announced to her God's intentions and invited her wholehearted cooperation — which she freely gave [see Luke 1:26-38].

Of course, Jesus could not be born out of a sinful body — that would not be appropriate. And so over time, the Church came to realize that, by means of a unique privilege granted by God, Mary was born free from Original Sin. We call this Mary's Immaculate Conception [December 8th].

The Feast of the Assumption of Mary is an inevitable conclusion to these two important doctrines concerning Mary. She was born free from original sin so that she could give birth to Jesus, but also, as a direct result of this, on her death she was able to be taken up directly into heaven — body and soul — and did not need to undergo bodily corruption as we do. There is a parallel here with the resurrection of Jesus — he did not undergo bodily corruption and so neither did Mary. This does not mean that bodily corruption is a bad thing. It is just that not having to experience it can be surely regarded as a great favor from God.

Why did God do this? Why did he take Mary directly from this earth into heaven? The answer is simple — he did it out of love.

There is an old saying — choose your parents with care! If only we could, what a different life we might lead! Of course that is not possible for us — our parents came into this world long before us. But this is not the case with God — He was able to choose Mary to be the mother of his son, Jesus. He did so long before Mary was even born — He brought her into this world and prepared her with infinite love and care for her most important role. Mary's Immaculate Conception is only one aspect of this preparation. Having preserved her without sin all through her life, God decided on her death to raise her immediately — body and soul — to take her rightful place in heaven. God did this out of his great love for her.

We must never underestimate God's love. As we grow in our appreciation of this love, we come to realize that he must have had a very great love for Mary who was, after all, his greatest human cooperator. But God's love for us is equally as great — even though our role in the story of salvation is entirely different.

From a theological point of view, we should understand the Assumption of Mary to be her experiencing the first fruits of the resurrection of Jesus. Having raised Jesus from the dead and redeemed the whole of humankind, is it not fitting that God should reward Mary with the greatest gift that he could possibly give her — namely to experience the resurrection in the most profound way possible?

We see the Assumption of Mary also as the reward for her fidelity to God. She made the decision to implement God's will as a very young woman, and she remained faithful to her choice for the rest of her life — maintaining herself in perpetual virginity for the sake of the Kingdom. It is therefore right that God chooses to honor and reward her for the great fidelity she showed throughout her life. Thus we can consider the Assumption of Mary to be the last jewel in a long chain of special favors that granted by God to Mary for her taking up the role of being the mother of Jesus, and for her life-long fidelity to God's will.

The lesson for us here should be obvious. While we recognize and acknowledge that God's plan for Mary was indeed very special — and indeed crucial for the salvation of the whole world — God also has



while leaving us even hungrier for Him. We can't get enough of Him. We never will until we are fully united to Him in heaven. Pray for that Gift of the Holy Spirit called Reverence. May we revere the Dynamic Presence that assimilates us into Him every time we receive His Body and Blood.

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

READINGS FOR THE WEEK:

Monday: Judges 2:11-19, Matthew 19:16-22

Tuesday: Judges 6:11-24, Matthew 19:23-30

Wednesday: Judges 9:6-15, Matthew 20:1-16

Thursday: Judges 11:29-39, Matthew 22:1-14

Friday: Ruth 1:1-22, Matthew 22:34-40

Saturday: Ruth 2:1-4:17, Matthew 23:1-12

21st Week in Ordinary Time: Joshua 24:1-18, Ephesians 5:21-32, John 6:60-69

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

School is beginning — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on summer and 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].**

**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.

**GOD'S LOVE FOR YOU:**

Before you can love others, you must receive God's love for yourself, because you cannot give away something you don't have

THE DYNAMIC PRESENCE:

John's teaching on the Eucharist reaches its climax in the words of Jesus. John's treatment of the Eucharist is about sustenance — it is about eating; it is about nourishment. This is not about eating like we normally eat. Normally, when we eat, we assimilate the food — our body breaks down the food, takes the nutrients it needs, and feeds our cell system. In a sense, the food becomes part of us. Eating is about what we do with the food.

But that is not what happens when we receive the Eucharist. When we receive the Eucharist, instead of us assimilating the food, the food assimilates us. When we receive the Eucharist, Jesus transforms us. We take on the life of the Lord. Recall what Jesus said: "Just as the living Father sent me, and I have life because of the Father, so also the one who feeds on me will have life because of me."

In recent times, more and more people have recognized the importance of adoring the Presence of Jesus in the Blessed Sacrament. Many parishes have begun "perpetual adoration". Young people especially have a real hunger to receive communion and to adore the Lord in the Eucharist. Every time you ask any Teen who has returned from Kairos or the LifeTeen Leadership Conference: "What was your favorite part?", the vast majority of the Teens respond: "Eucharistic Adoration."

The attraction of the Eucharist is dynamic. Jesus is dynamic. When we receive communion or when we come to pray before the Blessed Sacrament, we don't receive an inanimate object — we don't kneel before a static entity. This is not a crucifix or a statue that reminds us of something — this is Jesus — the "One Who Is". When we receive communion or come to adoration, we take within ourselves or we come before the dynamic, powerful Presence who speaks to us through the life He has given us. How great is our God. He has found a way for each of us to have continual, intimate encounters with Him. Pope Emeritus Benedict XVI wrote that the Eucharist is the Dynamic Presence that grasps us and makes us His Own. The fundamental action of Jesus' life — the reason why He became one of us — was the gift of Himself in His passion, death and resurrection — the Paschal Event. The gift of His sacrificial love re-established our union with God and our capacity to share in his immortality. Or to put it simply — because He died for us we can live forever with him. When Jesus gave us his Body and Blood the night before He died — and when he gives us His Body and Blood every time we receive communion — the Lord gives us the total sacrifice of Himself to his Father.

"This is my Body which shall be given up for you. This is the cup of my Blood, the new and everlasting covenant that shall be shed for you and for all until the end of time." When we receive the Eucharist, Jesus is present as the Servant of God who in His sacrificial death is saving us all — right here, right now. John's Gospel states: "The one who feeds on my flesh and drinks my blood has life eternal" [John 6:51-58]. In the real presence of Jesus in the Eucharist, we receive Jesus saving His people, saving us now. We receive Christ strengthening us and transforming our joys and sorrows into prayers to His Father. Our union with Christ in the Eucharist is union with Christ in passion, death and resurrection. Sometimes we are full of the joy of the Resurrection, sometimes the sorrow of the Passion — but always we are strengthened by the one who gives us His Body and Blood. The Lord is always in action — His Presence is dynamic.

The Book of Wisdom speaks about the Wisdom of God [Proverbs 9:1-6]. God has built a house and invited us to a dinner — "Come and eat and drink and live forever." The author gives us the dream of living in peace and happiness totally united to God for all eternity.

The marvelous paradox of our Eucharistic relationship with Jesus is that the more we have Him, the hungrier we are for Him. Only God in His Infinite Wisdom could find a way to satisfy our hungry hearts



a plan for us, and he invites us to cooperate wholeheartedly with him. Each one of us must therefore to do the very best that we can to conform to the will of God. God's love embraces all of us — there is no doubt that our following God's will and plan in our lives will bring us also into the life to come — it is the fulfilment of all we were made for.

We must realize that when we follow our own whims and desires we are not actually doing ourselves any good. Such behavior is fleeting and ultimately unfulfilling. Only when we join in with God's plan for us will we find total and complete human fulfillment.

If we look at the life of Mary, we can see this very clearly. We see how she was fully satisfied with her life and how this gave her perfect tranquility and contentment. Mary was not immune to human emotions, and we see from the pages of scripture how on occasion she was anxious and sorrowful — but always in a way appropriate to the circumstances. In general we can describe the life of Mary as being one of balance and equilibrium.

We too can achieve the same — we too can find satisfaction in this life. We do so by conforming our lives completely to the will of God. We follow his commandments and we discern God's will for us in our prayer. By doing these things we achieve true and lasting satisfaction in this life, and we are ultimately led into the life of the Kingdom of God. There is nothing more that we could ask for.

—taken from the writings of Father Alex McAllister, S.D.S., 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 8/8/15] ----- \$ 816.00
Total Offerings: Sunday 8/9/15] ----- \$ 548.00

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.



FAITH AND THE EUCHARIST:

Throughout the ages, the great Church writers have had a lot to say about the real presence of Jesus in the Eucharist. Let's take a look at some of what they had to say. After you read each one, just sit back, close your eyes, and reflect on the treasure:



- “Many people abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ — flesh which suffered for our sins, and which the Father, in His goodness, raised up again” [St. Ignatius of Antioch, around 100 A.D.].
- “I have no taste for corruptible food, nor for the pleasures of this life. I desire the Bread of God, which is the Flesh of Jesus Christ, and for drink I desire His Blood, which is love incorruptible” [St. Ignatius of Antioch, around 100 A.D.].
- “We call this food Eucharist — and no one else is permitted to partake of it, except one who believes our teaching to be true. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the Flesh and the Blood of that incarnate Jesus.” [St. Justin Martyr, around 150 A.D.].
- “Jesus has declared the cup, a part of creation, to be His own Blood, from which He causes our blood to flow; and the bread, a part of creation, He has established as His own Body, from which He gives increase to our bodies” [St. Irenaeus, around 195 A.D.].
- “The bread over which thanks have been given is the Body of their Lord, and the cup His Blood” [St. Irenaeus, around 200 A.D.].
- “Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master's declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the Body and Blood of Christ” [St. Cyril of Jerusalem, around 350 A.D.].
- “‘And Wisdom has furnished her table’ [Prov. 9:2] — this refers to Christ's honored and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper [i.e., the Last Supper]” [St. Hippolytus, around 217 A.D.].
- “You ought to know what you have received, what you are going to receive, and what you ought to receive daily. That Bread which you see on the altar, consecrated by the word of God, is the Body of Christ. That chalice, or rather, what the chalice holds, consecrated by the word of God, is the Blood of Christ. Through those accidents the Lord wished to entrust to us His Body and the Blood which He poured out for the remission of sins” [St. Augustine, round 405 A.D.].

These are just a few of the writers from the first 400 years of Christianity that refer to the real presence of Jesus in the Eucharist. The fact of the matter is that the Catholic Church has faithfully maintained that Jesus is truly present in the Holy Eucharist — it isn't something that we made up; God set it up that way.

—the Bible Geek

A PROVERB:

As a child of God, prayer is kind of like calling home every day.

LIFE TEEN:

Kickoff for our year of LifeTeen will be on **Sunday, August 23rd**, when we gather to pray and share our summer experiences. Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. 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. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Kickoff for our year of EDGE will be on **Sunday, August 23rd**, when we gather to pray and share our summer experiences. 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 look forward to your participation. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Join us for a fun filled faith experience. All are welcome.

**OUR ENCOUNTER WITH JESUS:**

In John's discourse on the Eucharist [John 6], Jesus repeats four times that he is giving us his flesh and blood as our food and drink. By feeding on Christ, we are intimately united with him just as he is with his Father, and we enjoy the gift of eternal life now and forever. This teaching of Jesus invites reflection on our own experience of feeding on Christ by participating in the Eucharistic liturgy.

The Mass, as Vatican II taught us, is the font and summit of the Christian life [*Constitution on the Sacred Liturgy*]. Christ is present in the Eucharist in various ways — in the assembly gathered for worship that unites us in faith; in the Liturgy of the Word that breaks open the Scriptures for us; and in the consecrated bread and wine that nourishes us with the body and blood of Christ. The Council calls us to participate in the liturgy fully, actively, and consciously, suggesting that this opens our minds and hearts to the gift of life promised by Christ.

Witnesses to the nourishing power of the Eucharist abound. Gathering for Mass with like-minded Catholics lifts my spirits. When we listen carefully to the Scripture readings, we must truly see this as Christ speaking to us personally. When liturgy is celebrated — especially when it is celebrated well — it can soar and make us feel united with the created world, the Communion of Saints, and the Cosmic Christ. The music at Mass is also meant to enliven us — leading us closer to Christ. The greeting of peace reminds us of our responsibility to see Christ in other people. As we approach the table of the Lord in the procession to receive the Eucharist, each of us should be praying that we will be open to the grace he offers us.

Sometimes when we receive the body and blood of the Lord, we can feel very close to Jesus. This is something that each of us needs to strive for each and every time that we receive the Eucharist. The Mass is intended to give us something to chew on during the week. Going to Mass helps us maintain perspective on our busy, demanding life. We need to take the message of the liturgy into our everyday life. For all of us — no matter how we feel — death is not far off. The Eucharistic liturgy gives us hope of one day enjoying the heavenly banquet.

In what ways does feeding on Christ in the Eucharist nourish your soul? How could you be more open to Jesus' gift of eternal life?

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

