

CLOSING PRAYER:

~ A Blessing of Teachers & Students ~

Blessing of our teachers:

**O Lord God,
in your wisdom and love
you surround us
with the mysteries of the universe.
You sent us your Son
to teach us by word and example
that true wisdom comes from you alone.**

**Send your Holy Spirit upon our teachers.
Fill them with your wisdom and blessings.
Grant that they may devote themselves
to their calling to be teachers,
and share what you have given them
and what they have learned from others.
Amen.**

Blessing of Students:

**O Lord God,
your Spirit of wisdom fills the earth
and teaches us your ways.
Look upon these students.
Let them enjoy their learning
and take delight in new discoveries.
Help them to persevere in their studies
and give them the desire to learn all things well.**

**Grant that they may follow in your path,
learning the lessons of truth and love,
and may they share with others,
the truths that they have learned,
their energy for life
and the goodness of their hearts.
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.

BLESSING OF OUR STUDENTS — AUGUST 22-23:

Our school year has begun, and so this weekend we are asking a very special blessing from God upon all of our students as they enter into this new semester of educating their minds and their hearts. As a faith community, we want the school year to be filled with the joy and excitement of life, as well as the presence of God. **Join us at our Masses this weekend for this special blessing of our students..**

**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

**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.

**BECOMING KIND:**

Kindness is a beautiful human attribute. When we say: “She is a kind person” or “He surely was kind to me,” we express a very warm feeling. In our competitive and often violent world, kindness is not the most frequent response. But when we encounter it, we know that we are blessed. Is it possible to grow in kindness — to become a kind person? Yes, but it requires discipline. To be kind means to treat another person as your “kin” — your intimate relative. To be kind is to reach out to someone as being of “kindred” spirit. Here is the great challenge: All people — whatever their color, religion, or sex — belong to humankind, and are called to be kind to one another, treating one another as brothers and sisters. There is hardly a day in our lives in which we are not called to this.

—Henri Nouwen

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- 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.

MAKE A CHOICE:

When Jesus identified himself as the Son of Man who had come down from heaven, many of his disciples left him [John 6:60-69]. Jesus then asked the Twelve if they also wanted to leave. Peter responded: “Master to whom shall we go? You have the words of eternal life” — adding “we are convinced that you are the Holy One of God.”

This who scenario invites us to reflect on our loyalty to Christ in the contemporary world — a world marked by religious pluralism, competing world views, and multiple spiritual options. Karl Rahner [1904-1984], a famous German Jesuit theologian, is an instructive example of maintaining Christian faith in the post-modern world. Rahner understood the contemporary challenges to faith — more Catholics will leave the church because they have other live options; the societal and cultural factors that traditionally supported belief will continue to erode; no individual or group can give compelling answers to all the objections to faith in God and, more specifically, to belief in Christ.

At the same time, Rahner offers helpful theological perspectives and insights to deal with these challenges — Christianity is not a philosophy of life or an ethical system; rather it does involve commitment to the crucified and risen person Jesus Christ, who presented himself as the definitive prophet sent to establish and extend the reign of God — an historical fact that can ground belief in him as the absolute savior. Many Christians who have left the Church continue to believe in Christ — and they may even have deepened their commitment to him.

When Rahner was asked why he remained a Catholic, he responded, in essence, that he was born one and never found anything that would help him understand better the great realities of love, freedom, suffering and death which would help him live more responsibly and nobly. Note that his answer is not abstract or speculative but is concrete and practical like Peter's response. Maintaining his fundamental Christian faith enabled Rahner to grow in his relationship to Christ so that later in life he was able to throw his arms around Jesus as an expression of love.

What can you learn from the response of Peter and the example of Rahner about maintaining and deepening your faith in Christ? —taken from the writings of Father Jim Bacik., which appear on the internet. 19

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 Hadley Bashein [‘29], sister of Hayden [‘28] who is undergoing medical treatment.
- For Andy Sims who is preparing for spinal surgery.
- 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 Greg Teodecki, C.S.C., who is recovering from a stroke.
- For Ron Salvador who is undergoing treatment for Parkinson’s disease.
- 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], grandfather of Adam [‘14] and Madeleine [‘16 Miller, who is undergoing further treatment for cancer.
- For Elyse Feldman, who is undergoing treatment for cancer
- 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 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:

Sunday, August 23 21 st Week in Ordinary Time	10:00 AM
Monday, August 24: St. Bartholomew	5:30 PM [Eucharistic Chapel]
Tuesday, August 25:	5:30 PM [Eucharistic Chapel]
Wednesday, August 26:	5:30 PM [Eucharistic Chapel]
Thursday, August 27: St. Monica	5:30 PM [Eucharistic Chapel]
Friday, August 28: St. Augustine	5:30 PM [Eucharistic Chapel]
Saturday, August 29: 22 nd Week in Ordinary Time	5:00 PM
Sunday, August 30 22 nd Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

August 22-23 -----	Blessing of our Students and Teachers	
August 23 -----	LifeTeen and EDGE Kickoff Social	11:30 AM—1:00 PM
August 25 -----	All School Mass — Installation of Mrs. Kathleen Kenny as Head of School	10:00 AM
September 7 -----	Labor Day Mass	9:30 AM
September 13 -----	Our Lady Chapel 20 th Anniversary Mass & Brunch	10:00 AM
September 20 -----	Faith Education Session #1 EDGE	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
September 27 -----	Faith Education Session #2 LifeTeen	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM

REFLECTION ON THE THEME FOR THE WEEK:

The closest we get to true freedom is trusting God, and that is the closest we get to doing or living God's "will". Having trust in something — or especially somebody — is a quite selfless act. Trusting can be the last resort after trying other options which may have failed. To have faith in another is a wonderful present of love. Faith and love are so similar that they are the same leap.

In the First Commandment we are invited to "love God". This is the prime relational request, but loving God usually does not have the same emotional surroundings as loving spouses, family, and friends. Loving God is trusting within this context of doubts; it is a great act of freedom. It is not experienced easily. We are so insecure, frightened, and self-absorbed. God is so loving that God's will is not something we might "find or not". If that were true, we'd never know if we were or were not doing it. God invites us to trust our senses and mental capacities, and then do something in actions of trust and love.

Joshua [24:1-18] is preparing to have a great farewell celebration. He begins by telling the people of Israel to follow the laws and customs of their covenantal relationship with the Lord. God has been fighting against the enemies of the Israelites — now the land is their own. Joshua relates specifically the history of the Lord's care for Israel. There have been many great people and events that have brought them to this moment. All of this demands a response on the part of the people.

Based on all that the Lord has done for Israel, which way will they choose? The Israelites have been invited to look backwards through their national history to see God's goodness to them. Now Joshua is asking them about their looking forward. Joshua — as Moses' replacement — declares that he and his folks choose the Lord. The people reply that they too know their history, and they are sticking with the winner who has made them victorious themselves.

In John's Gospel [6:60-69], we reach the great conclusion of the discussion about Jesus being the "Bread of Life", and his being the one "sent". Some of His disciples find these words offensive to their senses — it boggles their minds. They cannot stay; they leave and return to their former ways of seeing, thinking, and believing. They did see the miraculous distribution of bread and fish and ate their fill. Their senses told them something they could grasp. Jesus stretches their minds and asks them to be as open to something even more miraculous, but it goes beyond the information provided by the senses. They choose the path of the "flesh", while Jesus is inviting them to walk the walk of the Spirit. They stumble over what they cannot see or imagine.

Many leave, but some stay — including Peter. So Jesus puts the big question to them and him: "Do you also want to leave?" As with Joshua, Peter professes that they have seen enough to trust what they cannot see with the eyes of their "flesh".

Peter's assent to Jesus concludes a section in John's Gospel which is called the "Book of Signs". In this section are various "sense-based" encounters — water becoming wine, the blind and lame being healed as well as bread being multiplied. There is evidence — but just enough — to allow the act of believing to be made freely; but everyone is free to not believe also. Why do some believe and others just leave? Jesus tells us that the "spirit" draws some and the "flesh" attracts others.

Each day most of us encounter a miraculous amount of data, facts, records, pictures, and collections on the internet. You may even grow impatient as you search when something does not come up immediately, or you have to click a few more times. Smart phones, iPhones, iPads and notebooks — these all allow us to take a great amount of this anywhere we go with maps in our palms and lights to make sure we get there even in the dark. When you travel, you can phone or text those whom you left behind to tell them you are safe, and to check if there is anything "new".

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Susan Chorch
- For Robert Pratt, father of Chris ['06].
- For Rosemary Moore.
- For Sister Ann Gertrude Hill, O.S.U.
- For Connie Occhionero, grandmother of Matthew ['93], Michael ['96], Daniel ['00], and former Gilmour student, Jamie, Occhionero.
- For John Schuld, father of Mary Schmidt, and grandfather of Maggie ['12].
- For Kathleen Santabarbara, former admissions associate.
- For Janet Nowak, mother-in-law of Dean of Institutional Curriculum and Research., Deanne Nowak
- For Theresa Waite.
- For Sister Barbara Gress, C.S.C.
- For Sister Marguerite Troxler, C.S.C.
- For Bob Williams, father-in-law of Gregory Turocy ['82], grandfather of Nathan ['23] and former Gilmour student, Evelyn Turocy.
- For Father Gordon Yahner, retired pastor of St. Hilary Parish [Fairlawn]
- For Margaret Geib.
- For Father Pierre Guitton, C.S.C.
- For John Nagy.
- For George Lungociu, father of former Gilmour teacher Daniela Lungociu.

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.

EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.



WE ARE ONE BODY — THE BODY OF CHRIST:

One of the most fascinating aspects of studying Scripture critically is discovering the different theologies contained within the scriptures themselves. Some of these theologies eventually made it into our catechisms; others are still there for the taking.

Because of their Semitic mindset, our sacred authors presumed that when anyone dared to reflect on the implications of God working in their lives, he or she would consistently come up with both/and conclusions — something we modern Greek thinkers abhor. Having abandoned Semitic thought patterns almost 1,900 years ago, we're constantly striving for either/or answers to our faith questions. That's one of the reasons that the majority of us prefer catechisms over Scripture. We don't enjoy having such important questions lead us to other questions.

In the Book of Joshua, for instance, once the Israelites complete their 40 year trek through the wilderness, cross the Jordan, and enter the Promised Land, Joshua demands that they stop their fence-straddling and choose between God and the other gods inhabiting Canaan [Joshua 24:1-18]. Though the people freely and unanimously decide "to serve the Lord, for he is our God," they quickly discover that there's no one way to render that service, nor just one way to experience God working in their lives. Their theologies evolve as their service and their experiences evolve. Explanations which worked last year, might not work this year. That's why there are at least four different — sometimes contradictory — theological sources in the Torah alone.

Such differences also carry over into the Christian Scriptures. In his letter to the Church at Ephesus, the unknown author of Ephesians attempts to theologially explain the relationship between Christian married spouses, basing it on the relationship which the risen Jesus has with the church. Sadly, given the understanding of husband and wife's roles in his day and age, the writer identifies the man with Christ and the woman with the church. So he logically concludes: "Wives should be subordinate to their husbands as to the Lord" [Ephesians 5:21-33]. It's no surprise that more perceptive theologians today — working from a different cultural understanding of the relationship between committed spouses — have developed theologies in which the wife isn't expected to be subordinate to anyone — even their husbands. What worked in the 1st century CE, doesn't have a chance of working in the 21st century CE — times and theologies have changed.

But we hear one of the biggest changes in biblical Christian theology in John's Gospel [6:60-69]. Though all Jesus' followers are convinced that he gave us the Eucharist, our sacred authors employ different explanations to help us understand that gift.

Paul of Tarsus is the earliest theologian to deal with the Eucharist. In his oft-quoted letter to the Church at Corinth, he chides some in that particular community for not "recognizing the body" [1 Corinthians 11]. Their selfish behavior during celebrations of the Lord's Supper proves that they're not experiencing the body of Christ in those participating in the celebration with them. Though the Corinthians presume that the risen Jesus is in the bread and wine, not everyone presumes he/she is in those around them — especially the poor.

But by the end of the first century CE, John takes the focus off of the community and puts it on the Eucharistic bread and wine itself. Forty-five years after Paul, the test of a true Christian now revolves around seeing the bread and wine as the risen Jesus' real body and blood. No wonder some of Jesus' "disciples no longer walked with him." Not everyone — even in John's community — bought into this new theology.

No wonder many later Christians did buy into it either. It's certainly less demanding than Paul's insights. Little skin off my teeth if the risen Jesus is in the bread and wine. But it's lots of skin off my teeth if he is in the person standing next to me.

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



Faith of any kind and trust in anybody has been injured by our increased reliance on technology. We desire to the point that we almost demand to see the replay before the play. Signs lead only to wanting clarity and conviction.

In many ways, we have to admit that faith in the "beyond" or "transcendent" or "God" was more a part of a past time when night was dark, trails and roads led "out there", and signs were both indicators and invitations to continue.

God continues to offer us invitations. These "signs" are invitations to trust, but they can also be taken as nothing more than non-"sense" and not be followed. There are signs that can indicate there is no God, that religion is absurd, and the Church an "opiate of the people". Belief is a non-sense experience, in a sense. Faith is a human way of responding to what we sense, but our senses can take us only to the threshold where the signs say: "Go beyond!"

Living with and through faith is not an easy way to go. We rely on the Spirit of God to draw us beyond what we can see, taste, touch and reason. For us, it is the way we desire to go against our technological security-centered human inclinations.

In his life, Peter had seen enough — but let's also remember that it was not enough that he did not also stumble along the way. Maybe we all need to turn off our computer, the lights, the phones, the radio, the TV, and try to believe that there is life without them all.

—taken 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 Kobe 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**

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.



FREEDOM:

“Freedom” is a word central to the Bible. Freedom means the power to decide, to make a choice. The readings for this 21st Week in Ordinary Time are all about freedom. Joshua tells the Israelites: “Decide today whom you will serve” [Joshua 24:1-18]. St. Paul tells husbands they have to make a decision: Are you going to love your wife? He’s not speaking so much about an emotional, romantic love — that kind of loves comes and goes. Rather, Paul tells husbands to love their wives like Christ loves the Church — to last drop of his blood [Ephesians 5:21-33]. In John’s Gospel, Jesus confronts us with greatest choice of all: “Do you also want to leave me?” [John 6:60-69].

God has given us freedom — a great gift, but also a bit scary. Pope Benedict said: “Freedom, we can say, is a springboard from which to dive into the infinite sea of divine goodness, but it can also become a tilted plane on which to slide towards the abyss of sin and evil.” Pope Benedict spoke these words to a group whose freedom was severely restricted — the boys and girls of Rome’s prison for minors. No matter how limited you feel, God has given the gift of freedom. You can use it as springboard or it can become a titled plane to slide into the abyss. Decide today.



In addressing his disciples Jesus makes it clear that the decision comes down to something very concrete — the Eucharist itself. These past weeks we have been hearing Jesus say: “I am the Bread of Life, whoever comes to me will never hunger. The bread that I will give is my flesh for the life of the world. Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. For my flesh is true food and my blood true drink.” Is this your faith? Faith is a gift — “No one can come to me,” says Jesus, “unless the Father draws them.” You have the gift of faith in Jesus — his true presence in the Eucharist.

To believe is to make a choice. Are you going to live that faith? Will we worship Jesus in the Eucharist? Will you will approach Communion with reverence? Will you spend time before Jesus, truly present in the Blessed Sacrament? Things like adoration usually get off to a great start, but people soon fall away. People, when they make their first Holy Communion, do so with great reverence and joy, but soon the novelty wears off, and we “just come up to receive”.

Ask yourself the real question: “Do you also want to leave me?” A few years ago, Pope Benedict wrote a book entitled: *Heart of the Christian Life — Thoughts on the Holy Mass*. In this book, Pope Benedict compares the Corpus Christi procession to Mary on the road to her kinswoman Elizabeth [see Luke 2]. Mary carries Jesus inside her just as we carry Jesus in the monstrance. One of the most beautiful sights in this world has to be a woman with her child inside her. I realize that this woman makes a choice about accepting her child. As does the dad? You and I perhaps do not face so dramatic a choice as the life of an unborn child. Still, the words of Joshua apply: “Decide today whom you will serve.” And above all, Jesus’ question: “Do you also want to leave me?” You do have a choice. Pray that your freedom will be a springboard and not become an inclined plane.

On her journey to visit Elizabeth, Mary answered the question: “Master, to who shall we go? You have the words of everlasting life. We have come to believe and are convinced that you are the Holy One of God.” Peter answered it too. How do you want to answer it?

—taken from the writings of Father Phil Bloom 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.



stands in need of God’s mercy just as much as every sinner on earth, he is not faking humility — but he is not making moral comparisons either. He is speaking out of something deeper — namely, the fact that ultimately we are all equally helpless to give ourselves life.

The invitation to humility is a clear and constant echo inside of Christian spirituality — from Jesus, through Bede Griffiths, through Mother Teresa, through every spiritual guide worthy of the name. They all are saying the same thing. Become like a little child. Take the lowest place. Never consider yourself better than anyone else. Know that you need God’s mercy as much as the greatest sinner on earth.

However we don’t come to this by comparing ourselves to others, but by recognizing how utterly naked we all stand outside of God’s mercy.

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

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].**

**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.

**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!



ON NOT FAKING HUMILITY:

It's hard not to fake humility; yet, seemingly, we need to do just that. For instance, some of the sayings of Jesus on humility seem to raise more questions than they answer. For example, in the parable of taking seats at the table, Jesus suggests that we should not move towards the highest place — lest somebody more important comes along and we will be humiliated by being asked to move lower. Rather, he says, move towards the lowest place so that the host might come and ask us to move higher, and in this way our very humility will be showcased before the other guests. Whoever humbles himself will be exalted, and whoever exalts himself will be humbled [see Luke 14]. On the surface, this would seem like little more than a strategy to get honored while all the while looking humble.

The biblical invitation to not consider oneself better than others begs the question. Can someone who is living an essentially moral and generous life really believe that he or she is no better than someone who is uncaring, selfish, or even malicious in how he or she relates to God, others, and the world? Do we really believe that we are no better than others? Did Mother Teresa really believe in her heart that she was no better than anyone else? Could she really look at herself and say: "I'm just as great a sinner as there is on this planet?" Or, did she — and must we, in the end — feign humility because we don't really believe that we're no better than what's worst on this planet?

And so we can ask ourselves: Is our belief that we are no better than others, often times, really only a pose — something we have to affirm about ourselves but which doesn't stand the full test of honesty? Further, isn't our humility, in the end, really not just a subtle strategy to be honored in a deeper, more-respected way? Who wants to be seen as proud and full of himself? And, can we ever be humble without then taking pride in that? Do we really believe that we are no better than anyone else?

John Shea once offered some insight into this dilemma. Looking at some diary entries by Bede Griffiths — where Griffiths openly confesses that he is no better than anyone else — Shea asks whether given the quality of Griffiths' moral and spiritual life, and given the depth and compassion he developed through years of prayer and discipline, could Griffiths really have believed that he was no better than anyone else? Could he really not compare himself with others? Is it really possible for any of us not to compare ourselves with others?

Shea suggests that the key to those questions lies in looking closely at what Griffiths means when he asserts that he is no better than anyone else. When Griffiths makes those assertions, he is not focused on his, or anyone else's, moral actions. At the level of moral actions, it is humanly impossible not to make comparisons. We all make comparisons — even when we deny that we do so. But the roots of humility do not lie in where we stand — above or below others in terms of our moral actions.

When Griffiths sincerely sees himself and believes himself to be no better than anyone else in this world, he is looking rather at his core — at the depth of his heart — where he sees that he, like everyone else in this world, is vulnerable, alone, fearful, naked, self-centered, inadequate, helpless, contingent, just as much in need of God and others as absolutely every other person on this earth, and, thus, no better than anyone else.

Nobody gives themselves life, sustains themselves in life, or gives themselves salvation. We are all equally inadequate and helpless here. Our contingency levels us all, from Mother Teresa to Hitler, and the key to genuine humility lies in recognizing that. Indeed, the more morally and psychologically sensitive we are, the more likely we are to recognize our neediness and our solidarity in weakness with everyone else. When a Bede Griffiths makes the claim that he is no better than anyone else and that he

**FAITH — A PERSONAL COVENANT WITH GOD:**

The gift of eternal life is NOW — it does not begin after we die. In faith we can live without fear — "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me" [Psalm 23: 4]. The saints of every age witness to the reality that faith is participation in the joy, the prayer, the gratitude of Christ's life now — "Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus" [1 Thessalonians 5: 16–18].

Each time we come to the Eucharist, we are reminded that the Risen Lord is present among us sacramentally as the bread of life given by the Father — both in Word and in Sacrament. But too many of us may be inclined to murmur: "This saying is hard; who can accept it?" [John 6:60-69]. While we can't go and ask the people of Jesus' time why they refused to believe, we do know the countless factors in our own culture that dissuade us from giving ourselves to the Lord in faith. Suffering is often experienced as incompatible with God's love. Our "subjective-value" culture reduces faith to no more than "religious preference." Nobel Prize winners tell us there is no God. There are likewise moral decisions that lead to belief or away from belief.

After her lecture at a university, a student asked Flannery O'Connor how he could be certain that God exists. Flannery replied: "Give alms." Jesus himself said: "How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God" [John 5: 44]? Faith is not primarily an assent to a creed about God, but a personal covenant with God. Like friendship, faith is mutual self-giving; it can become stronger or become weaker; it can begin and it can end. Jesus emphasizes the radically personal nature of faith by using the word "betray" and by asking whether the Twelve will also decide "to leave" him. Jesus knows that the human commitment of faith is not so steadfast as God's commitment. He knows that his refusal to let the people make him king [John 6: 15] and Judas' love of money [John 12: 6] will lead to a loss of faith in him and to betrayal. In the Last Supper Discourse Jesus knows that the faith of his followers will be tested again — not by his teaching as in the synagogue at Capernaum but by his death on a cross.

"Do you believe now? Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone" [John 16: 31–32]. His followers of weak faith did leave him — Judas betrayed him, Peter denied that he had ever known him. The story of Judas and Peter is both a warning and a source of hope. Like Judas, we too can finally choose to place ultimate, suicidal trust in something other than God. Like Peter, we too may grievously sin; yet trust that if we return, the Lord will welcome us with the joy of steadfast love.

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

HIDDENNESS:

One of the reasons that hiddenness is such an important aspect of the spiritual life is that it keeps us focused on God. In hiddenness we do not receive human acclamation, admiration, support, or encouragement. In hiddenness we have to go to God with our sorrows and joys and trust that God will give us what we most need. In our society we are inclined to avoid hiddenness. We want to be seen and acknowledged. We want to be useful to others and influence the course of events. But as we become visible and popular, we quickly grow dependent on people and their responses and easily lose touch with God, the true source of our being. Hiddenness is the place of purification. In hiddenness we find our true selves.

HUMILITY:

If we possessed every virtue, but lacked humility, those virtues would be without root and would not last.

—St. Vincent de Paul

THIS IS REALLY JESUS:

John's Gospel for this 21st Week in Ordinary Time makes no sense unless you back up a bit to understand why the conversation was taking place [John 6:60-69]. Recall that for the past several weeks, John's Jesus has been doing an extended Theology of the Eucharist. Shortly before many people "get up and leave", Jesus had said: "Those who eat my flesh and drink my blood have eternal life, and I shall raise them up on the last day. For my flesh is real food and my blood is real drink." You can imagine that these words were very difficult for the people to understand — in fact, Jesus himself even says that the people might be shocked by his words.

While Jesus' remarks were made to a large group, it is interesting to note that the response comes from Jesus' own disciples. By switching the focus from the Jews to the Disciples, the Evangelist John is actually emphasizing the difficulty of Jesus' teaching on the Eucharist. He is suggesting that while there might be no surprise that the Jews can't agree on this teaching, it is also something very difficult even for Jesus' closest disciples to accept! And this is precisely the point — the main issue here is the fact that because of Jesus' teaching on the Eucharist, a number of his own disciples left him and returned to their former way of life.

We can understand that what Jesus taught about the Eucharist must have come as a shock to the Disciples also. And even when they felt that they had finally grasped it, some of those Disciples would actually have found it quite revolting with all the talk about eating flesh and blood. It is understandable that a number would have left him over this.

Even today people find the theology behind the Eucharist very difficult to understand. This is why almost all of the non-Catholic Christian Churches have watered down Christ's actual teaching on the Eucharist. Some more Evangelical Protestant Churches have simply airbrushed it out altogether, and others have accepted it only partly. Their positions vary from the Eucharist being regarded for some as nothing more than a solemn meal — with the Eucharistic elements having no particular significance — going right through to a position for others where the Eucharist is regarded in much the same way as we Catholics treat it.

However, Christ himself is quite unambiguous when he says: "my flesh is real food and my blood is real drink." These words can only be taken to mean that the Eucharistic species really do become Christ's body and blood. This was the firm view of the Apostles and it remains the firm view of the Catholic and Orthodox wings of the Church ever since. While we know the molecules of bread and wine do not change — there is no scientific experiment that could ever prove them to have become the body and blood of Christ, we also know that this is what we believe has happened.

What we actually understand is that a mystical change has occurred. The Church teaches that the Eucharistic elements are changed at the level of their very being — their "isness", if you like. There is no change in their touch or taste or in anything that can be perceived externally — except that they now are no longer merely bread and wine, but are the body and blood of the Lord Jesus.

This is a great mystery. But mysteries are there to be puzzled over; they are there to be embraced; and they are there to be experienced. And it is the definite experience of the Church down through the centuries that the very best way to come as close as possible to Christ is through the frequent reception of the Holy Eucharist.

There are some remarkable words in John's Gospel — "Then Jesus said to the Twelve: 'What about you, do you also want to go away too?'" Simon Peter answered: "Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God." These words of Peter are very important — they are words that could have been uttered by almost any faithful Christian down through the centuries.



the Lord? Like Joshua, we have to hold on tight and declare: "As for me and my family, we will follow the Lord." Many people are still asking the Lord to tone it down some — "OK, Lord," they say, "I know abortion is wrong, I know infidelity is wrong, I know stealing is wrong — but maybe in this case, in that case, it is acceptable."

Many times people will demand from priests or pastoral ministers or teachers that the teaching of the Church be made to fit in more with contemporary society. For example, there are many people who are living together — never married in the Church — who feel guilty, but at the same time try to justify the condition in which they find themselves. Parents and Grandparents of young people who are living together are often afraid to say something — even though they don't approve. Or take teachers in schools who disapprove of some of the contemporary dancing styles of your people — they either turn their heads and "pretend" they don't see, or who turn down the call for chaperoning because they don't want to raise the issue.

Jesus would not tone down His teaching. Who are we to tone it down for Him? We need to be committed to a following of the Lord that some would call radical — but in reality is simply authentic. Our need is based on the One who is calling us to faith. It is Jesus Christ. If we refuse to follow Him, where exactly can we go? Whom can we follow? Who else has the words of eternal life?

Are we convinced that Jesus is the Holy One of God? We say we are; but if we are really convinced, then we really have no choice. Eternal Life can only be found in Him. The conclusion of John 6 is far more than a call to believe in the Eucharist. It is this, but it is more — it is a call to trust in the Lord. It is a call to dare to be different from those who have left him and who give lip service to their Christianity. We are called to be different. We are called to be holy. For what is "holiness" — holiness means "being separate for the Lord". We have a choice — or do we? No, we really don't have a choice. Where else can we go? He alone has the words of eternal life.

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

READINGS FOR THE WEEK:

Monday:	Revelation 21:9-14, John 1:45-51
Tuesday:	1 Thessalonians 2:1-8, Matthew 23:23-26
Wednesday:	1 Thessalonians 2:9-13, Matthew 23:27-32
Thursday:	1 Thessalonians 3:7-13, Matthew 24:42-51
Friday:	1 Thessalonians 4:1-8, Matthew 25:1-13
Saturday:	1 Thessalonians 4:9-11, Mark 6:17-29

22nd Week in Ordinary Time: Deuteronomy 4:1-8, James 1:17-27, Mark 7:1-23

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.



THE CHOICE IS OURS:

The battles were over. The promised land was won. There were no enemies left strong enough to route the Hebrews from the land. Now, the people who had defeated Jericho and beyond needed to establish their lives. But if they were safe from the attacks of pagans, they were not safe from the culture of the pagans. Their fathers had been attracted to pagan cultures and many had followed them before the crossing of the Jordan [Joshua 24:1-18]. Those were the gods beyond the river that Joshua referred to. Right now the Hebrews were living in land conquered from the Amorites. The pagan rituals, the feasts, the immorality, all attracted them. A latter people would say, "When in Rome do like the Romans." Should the Hebrews live like the Amorites, should they live like the people of Jericho? "The choice is yours," Joshua says to the people and their leaders. In the first reading from the final chapter of the Book of Joshua. But Joshua knows what he is going to be doing. He says something that should be the theme of every family living in a materialistic and pagan world: "As for me and my family, we will serve the Lord."

The long teaching on the Eucharist is over; the message of Jesus had not been stated in terms that could be open to interpretation. He did not say: "I am speaking symbolically here." He did not say: "This is like my flesh." Rather He said that "the Bread He would give is His flesh." His followers needed to eat His Body and drink His Blood.

"This is hard to take," some of the disciples complained. "People are leaving you," the disciples moaned.

"The choice is yours," Jesus responds. "Will you leave too?"

And then Peter — like Joshua — makes a great profession of faith: "Master, to whom shall we go? You have the words of eternal life. We have come to believe, and are convinced that you are the Holy One of God."

Peter and Joshua, the Hebrews who heard Jesus speak, and the ancients who followed Joshua into the Promised Land, were certainly not the only ones facing a choice. In the early days of the Church, Christians had to choose following Christ or losing their possessions and even their lives. This continues in various areas of the world in our own time. Christians in India have been beaten or killed by radical Hindus. Today, Christians throughout Asia are persecuted by ISIS or its affiliates. Christians living in areas and countries where the faith is persecuted are faced with choosing the Lord daily. The choice is there, and they accept the Lord regardless of the implications of their choice. The choice is also presented to us, and presented to us daily. Can we take the leap of faith and choose the Lord — even when He asks us to believe in that which is impossible for the mind to come to, or do we leave for an easier, less challenging faith? Are we to accept living the Law of the Lord as presented by our faith, or are we to join in with the materialist lifestyle of the world?

Are we to live a moral life, or join those who mock all who are committed to the Lord? The choice is there for us. Like Peter, we have to realize that no one else has the words of eternal life. Like Joshua, we have to decide to follow the way of Lord. That means that we are called to stand apart from those elements of society that make noises as though they are the enlightened majority. They are neither enlightened, nor a majority. The so-called intelligentsia who see good in every evil, in every perversity, are foolish. In their deification of political correctness, they have demanded a society where all morality is subjected to the glorification of the individual. Their only morality is relativism. They admit no rules regarding right or wrong — everything depends on the person's desires. For them, there are no values such as fidelity, honesty, and basic respect. Everything is relative. As a result they really cannot have a society. The enlightened intellectuals of this ilk are basically foolish. And they ask us to join them. Worse, they demand that we join them. It is there for us. Do we go along with what supposedly everyone is saying is now acceptable — or at least now acceptable for us — or do we choose the way of



You will notice that Peter does not say that he understands everything that Jesus has been saying about the Eucharist. But he is clearly expressing his belief that whatever it is that Jesus is saying must be right. Peter is putting this not in terms of mere rationality, but is expressing his deep down faith that it is only Jesus that has the answers to all the important questions, and that there is no one else who can guide them more faithfully. Peter's conclusion that Christ is the Holy One of God is the same conclusion that countless faithful Christians have come to over the last twenty-one centuries — there is no one else who can give us a better understanding of the inner realities of life, there is no one else who knows the will of the Father better than Jesus. And this is surely because he is, as expressed so beautifully in the words of Peter, the Holy One of God.

While the Theology of the Eucharist is surely an intellectual puzzle and is something with which the great minds of the Church can grapple, we ourselves don't really need to do this. All we should do is to simply believe the words of Jesus that his flesh is real food and his blood is real drink and then accept his invitation to feed on him in our reception of the Eucharist and so to enrich our lives and our souls. By drawing close to Christ in the Eucharist we are able to share in the most intimate union with our Divine Savior. We come to see the Eucharist as nourishment for our souls feeding us on our journey to eternal life.

This is why it is so important for us to reverently receive the Eucharist each time we approach the table of the Lord. This is important because the way that we receive Holy Communion reveals a lot about the state of our faith. If we enter deeply into the appreciation of this holy mystery, then surely this will be reflected in the way we actually receive the Eucharist. If we have deep faith in the real presence of Jesus in the Blessed Sacrament, then we will not come to receive the Eucharist in any kind of casual way — by our actions, everyone will be able to recognize our great depth of faith.

Examine yourself; think carefully about the reverence you show when you receive the Eucharist. Being observant of our own behavior at this important moment can actually be something which deepens our faith and gives an authentic expression to our belief in the real presence of Jesus in the Eucharist.

—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 8/15/15 ----- \$ **1,418.00**

Total Offerings: Sunday [8/16/15] ----- \$ **785.00**

REMEMBER:

In every situation, there are always two stories — the story you see and the story God sees.

A FACE BEHIND THE SCREEN — A GUIDE TO INTERNET DIALOGUE:

Have you ever seen someone approaching you from the distance but didn't want to talk? Rather than make eye contact or have a simple conversation have you ever resorted to pulling out your phone just to avoid this dreaded interaction? It's embarrassing to admit, but I have done this before. This is just one example — and I could give you countless more. But it is pretty obvious that our culture hides behind screens.

Not only does our culture hide behind screens — we hide behind social media. Far too often we encounter rude, mean and snarky comments from people from whom we least expect it. "I thought little Sally was sweet and innocent. But wait, the comment that she posted about that topic was neither sweet nor innocent. I had no idea little Sally had it in her!"

Frequently, it is shocking to see what people will dialogue or post on social media. Our feelings and emotions get especially heated when there something controversial is going in our culture. There is nothing wrong with conviction, passion, or having a strong opinion about a certain topic; but the way in which we present those opinions is important.

It seems as though this should be obvious, but just in case — social media is not the place to rant, vent, or make rude and snarky comments about a particular issue. In fact, all of our communication and dialogue — whether it is on the public digital sphere, or face to face — should be rooted in love.

Here are a few things to think about when having internet dialogue:

- **There is a face behind the screen.** This is the number one rule! Whoever we are commenting to, or whatever issue we are commenting about — those people have real faces, real names, and real souls. Our comments should never objectify people or degrade them.
- **Truth rooted in love.** When you disagree with someone on social media, and you want to respond, make sure that you choose words that respect the dignity of the person or people you are talking to. Sarcasm, accusations, and rude comments do not have a place in dialogue. There is a way to respectfully disagree with someone — which can only be done if we exercise love and respect to the other person.
- **If you wouldn't say it face to face, don't type it.** Seriously! It is easy to hide behind a screen. But social media isn't a scapegoat. If the conversation isn't one that you would have in real life, don't do it on social media. Too often, we hide behind the screen as a means to vent. This rule helps avoid the scapegoat mentality; plus it encourages us to have honest face to face dialogue — which, of course, needs to be most important.
- **Think before you type.** When something controversial is going on in culture, we of course will have strong feelings and opinions. The easiest thing to do is to run to social media to express those. Think and pray before you post on social media. Questions such as these are helpful to ask before we post: "Are my comments charitable?" "Do I know enough about this subject yet?" "Does my post point to the truth of the situation?" "Is my tone in the comment positive or accusatory?" "Do I want to make such a strong declaration publicly about the matter at hand?"

Jesus' disciples didn't have to grapple with the question of how to dialogue on social media. Our culture is in a constant flux, and one of the roles of the Church is to learn how to dialogue in the various platforms that culture creates. For our culture, this is largely social media. Great dialogue can happen on social media, and people can even be pointed to truth through these online conversations. But hearts won't be led to truth if we don't follow some guidelines. Real people read our comments; we must always keep a mentality of truth rooted in love in internet dialogue — there are faces behind the screen, and owe them just as much respect, as we would give them if we were speaking person to person.

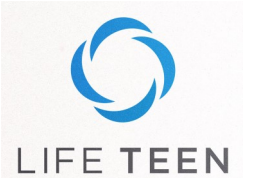
May we all grow in the art of internet dialogue!

—taken from the writings of Michelle Neitzke, an associate of the Bible Geek



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. **Our next meeting will be on Sunday August 30th.**



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 next meeting will be on Sunday August 30th.**



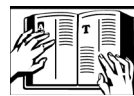
SERVING THE LORD IN THE POOR:

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.



ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**



A PRAYER:

"Your grace is enough for me, O Lord." These can be difficult words to believe and live. Lord, our faith calls us to believe and accept you on your terms, not on our terms. Yet, how often do we hear ourselves say something different? Lord, with open hands and hearts we pray: use us where and when you need us the most. Amen.