

CLOSING PRAYER:

~ A Prayer of Abandonment ~

**Father,
I abandon myself
into your hands;
Do with me
what you will.**

**Whatever you may do,
I thank you;
I am ready for all,
I accept all.
Let only your will
Be done in me,
And in all your creatures.
I wish no more than this, O Lord.**

**Into your hands
I commend my soul;
I offer it to you
With all the Love
Of my heart,
For I love you, Lord,
And so need
To give myself,
To surrender myself
Into your hands
Without reserve,
And with boundless confidence,
For you are my Father.
Amen.**

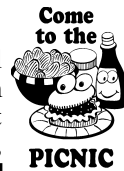
Our Lady Chapel



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 PICNIC — SUNDAY:

Join us this **Sunday, July 10th** for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM. Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Even if you have not signed up, come and join us for a great time to celebrate each other and the gift of our faith.** Hope to see you there.

**PLANTING SEEDS OF HOPE AND GOODNESS CONTINUES:**

Once again this year, we are going to undertake our **Planting Seeds of Hope and Goodness school supply program.** Our Lady Chapel is working to assist the needy children of **St. Adalbert's Parish.** Come join us as we work together to help these children get the next school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now — even as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebooks** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 7th** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s” or drop it off in the chapel office.** “Come Grow with us” — as together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

COME TO THE FEST:

The **FEST 2016** is three weeks away! Join us for our 15th Annual Catholic Family FESTival on **Sunday, August 7th from noon until 10:00 PM** as we bring together 39,000+ from across our region for a day of faith, family, and fun – and it's FREE. Come and hear the best of the best of the national Christian artists: *Newsboys, Michael W. Smith, Matthew West* and *Lauren Daigle.* The day also includes dynamic activities for all ages, opportunities for prayer and reflection, a large outdoor Mass followed by fireworks and more. We need your help to make this amazing day possible — please consider donating two hours of your time by volunteering for The FEST. Volunteers get a FREE t-shirt and are essential to making this event possible. For more information, or to register to help, go to www.theFEST.us. **TOGETHER we can make this a great day for thousands from across our region!**

**CAPTAIN'S GAME TICKETS:**

If you ordered tickets for our trip to the Lake County Captains game on July 15th, you need to pick them up before the game. **The tickets will be available for pick-up at our Chapel Picnic on July 10th from Mike Hughes,** and after that at the chapel office from Father John or Patty. And if you have not paid for the tickets yet, payment is now due. Thank you.

**A PROVERB:**

To get what we've never had, we must do what we have never done.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Father Dan Begin, pastor of St. Mary [Bedford] who is undergoing treatment for cancer.
- For Janice Treer who is undergoing treatment for a heart condition and kidney failure
- For James Kazel, father of Daniel ['86] and Gilmour counselor, Jamie, who is in rehab following surgery..
- For Cheryl Kazel, sister of Daniel ['86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer.
- For Mary Burkey, grandmother of chapel musician, Rachel Burkey, who is recovering from a heart attack.
- For Romano Bruno, great uncle of Richard Jones ['20] who is critically ill.
- For Nathan Breitsch, grand-nephew of Brother Ken Kane, C.S.C., who injured his back in a fall.
- For Justin Tarr who is critically ill with brain cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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 Jay Cusick who is undergoing treatment for cancer.

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.

**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.

**RECOGNIZING THE GOD WHO IS PRESENT:**

You said to me: “I am at hand.” I am at hand, at the common heart of your own being and of all things, to welcome even the wildest of your longings and to assure you that not one single fragment of what is useful in them will be lost to God. I am at hand, changeless from generation to generation, ready to save for those who are to come the treasure that would otherwise be lost today, but which the future will inherit.

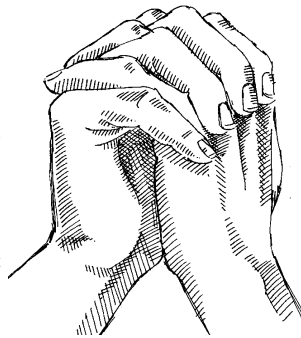
—Teilhard deChardin

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Nancy Gren, step-mother of kitchen associate, Val Gren, who is undergoing treatment for cancer.
- For Ali Priest, who is undergoing treatment for complications to MS.
- For Brother Robert Brown, C.S.C., who is undergoing treatment for dementia.
- For Beth Call, cousin of Sylvia ['18] and Stephanie ['20] Leonor, who has been diagnosed with Lymphoma.
- For Pat Gump, who is recovering from injuries sustained in an accident.
- For Brian Bielak, son of former Gilmour teacher and coach, David Bielak, who is undergoing medical testing.
- For Rose Oehlstrom, who is recovering from surgery.
- For Kaitlyn Wene, teen-age daughter of former Kitchen Associate, Stephanie Toma, who is undergoing treatment for meningitis.
- For Robert Vandall who is undergoing treatment for cancer.
- For Donna Polack, who is under the care of hospice
- For Brother Romard Barthel, C.S.C., who is on hospice care.
- For Joseph Morek ['14] who is recovering from surgery resulting from a military accident.
- For Elaine Willey, sister of Father John, who is under the care of hospice.
- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Jim Virant, grandfather of Noah Virant ['20], who is undergoing treatment for cancer.
- For Todd King ['87], brother of Christie ['91] King, who is undergoing treatment for miroconda
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John ['83], David ['84], Dawn ['86] and Daniel ['88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel ['86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly ['06] Wheeler, who is undergoing treatment for cancer.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael ['14], Marisa ['15], and former Gilmour student, Christian, who is undergoing treatment for cancer
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, 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 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 Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- 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 Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is seriously ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.



FAITH EDUCATION — FALL OF 2016:

It's not too early to begin thinking of enrolling for Faith Education for this coming fall. **Faith Education will begin on Sunday, September 11th.** 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.



SCHEDULE FOR THE WEEK:

Sunday, July 10: 15 th Week in Ordinary Time	10:00 AM
Monday, July 11: St. Benedict	5:30 PM [Eucharistic Chapel]
Tuesday, July 12:	5:30 PM [Eucharistic Chapel]
Wednesday, July 13:	5:30 PM [Eucharistic Chapel]
Thursday, July 14: St. Kateri Tekakwitha	5:30 PM [Eucharistic Chapel]
Friday, July 15: St. Bonaventure	5:30 PM [Eucharistic Chapel]
Saturday, July 16: 16 th Week in Ordinary Time	5:00 PM
Sunday, July 17: 16 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

July 10 -----	Chapel Outdoor Picnic	11:30 AM —1:30 PM
July 15 -----	Chapel Community at the Captain's Game	6:30 PM Picnic
July 17 -----	Commissioning of Honduran Mission Trip at the Family Mass	10:00 AM
July 19 -----	OLC Council Meeting	6:15 PM—8:00 PM
July 20 -----	Summer Bible Study	6:30 PM — 8:15 PM
August 6 -----	Blessing of College Students	5:00 PM
August 7 -----	Blessing of College Students The FEST [Pastoral Life Center]	10:00 AM Noon—10 PM
August 15 -----	Mass for the Feast of the Assumption	5:30 PM

REFLECTION ON THE THEME FOR THE WEEK:

There are invitations in the Scripture readings for this 15th Week in Ordinary Time. The command to love God and love our neighbor are not as two separate laws. We do not love enough — but that is not the entire point here. Rather we are invited to let go of “devotion” to the laws of God and “embrace” the God of the laws.

For the reality of our lives is that we are selective in the area of loving. We do pass by on the other side of many different people and groups. While we are ashamed and embarrassed to admit this, we all have to admit that it is true. We need to deepen our desire to love God humbly. This law of love is within us, but so is the law of selfish and protective fear. And that is where the struggle lies. We are all called to enter more richly into the Christian spirit of welcoming and caring for the injured, homeless, and the abandoned.

The Book of Deuteronomy comprises some history, a large number of laws for every occasion, and some long speeches to God’s people by Moses. The laws are set down so that the people will stay together in spirit, and in communal and cultic life. By keeping these laws, they will experience their being different from all other surrounding nations. They will be blest by God with great prosperity and population growth — but more importantly, they will embrace the God of their laws.

As the people of Israel have drifted in living in faith their relationship with God, Moses decides to have a “fireside chat” with them [Deuteronomy 30:10-16]. Moses reminds them that all God is asking is that they live their faith not from laws written in a book, but from the book in their hearts. They know already what are the loving and proper things to do; but they know also the other laws inscribed within their human natures. God does not impose laws unnatural to the people so as to cause new tensions; rather God sets the tensions between those laws as the context for fidelity. God does not cause the tensions — God invites the people, through the words of Moses, to live well the law they know is holy.

Many Jews have the Word of God affixed to their doorposts in a little box called a “mezuzah,” and they wear the Word of God in little cloth or leather pouches over their hearts and foreheads, called “Tefilin”. The purpose of these is to keep them close to God as God is close to them. We have similar ways that we are made aware of God’s word in our live — especially with the internet.

Luke’s Gospel contains a beautiful and equally threatening parable [Luke 10:25-37]. A scholar of the law asks Jesus a question meant more as a beginning of a discussion than a simple request for information. Jesus, in his usual manner answers a question with a question. The man knows well the dictates of the Law and responds correctly. Loving one’s neighbor is a sacred responsibility of a faith-filled person [Leviticus 19:18]. So to extend the discussion — and perhaps get the upper hand — the scholar asks the obvious question and Jesus takes it out of the scholar’s hand and lays it on his heart.

A foreigner becomes the hero by placing himself in the vulnerable position of not being anybody’s neighbor. The beaten man sets up the tension. The two religious figures who do not tend to the man heighten the heroism of the despised Samaritan. Jesus is telling this story to move from the Law to the Good News. The good news of the parable has several aspects.

The two who pass by on the “opposite side” have their religious reasons — they are being faithful to their understanding of the laws of physical purity, and are righteous in their eyes. The good news of Jesus expressed in the parable is that “unlawful” love of the injured is the new and complete righteousness. Keeping our eyes and hearts open to the robbed is more blessed than keeping our eyes on

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Maria Maldonado
- For Bud Shea, brother of Father Tom Shea, C.S.C.
- For Judith Slabe, mother of Brendan [‘85], grandmother of Bowden [‘20], Colton [‘20], and Logan [‘20] Slabe
- For Matthew Tisiquaye, brother of Brother Joseph Tisiquaye, C.S.C.
- For Sister Anna Neuland, C.S.C.
- For Heather Goodman
- For Rita Kral.
- For Deacon Ed Telepak
- For Brother Charles Beck, C.S.C.
- For Father Joe Geniesse, C.S.C.
- For Mary Jane Litwinowicz,
- For Sister St. Martha Conrad, S.N.D.

PRAYERS FOR OTHERS:

- For a former Gilmour student who is very seriously injured in a fall.
- For all those on vacation.
- For a person who lost their job
- 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 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.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here— and Summer is here — 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 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].**



LOVE IN THE CONCRETE:

One of my favorite *Peanuts* quotes is Linus' offhand remark: "I love mankind — it's people I can't stand." I presume it became quite popular in the late 50's and early 60's because so many of us identified with the little guy. We can love things in the abstract, but when it comes down to loving them in the concrete, we frequently find a half dozen reasons for suspending our love.

That's exactly the problem that Luke's Jesus tackles when the lawyer asks the question: "What must I do to inherit eternal life?" We're to demonstrate our love of God by loving our neighbor. On face value, it's easy to understand. The kicker comes when the legal scholar follows his first question with another: "And who is my neighbor?"

Those who deal with the 613 Laws of Moses know that definitions of terms is essential to understanding those laws. For instance, when it comes to the commandment: "You shall not commit adultery", we Christians presume that prohibition refers to having relations with anyone who's the spouse of another. Yet many Mosaic Law experts are convinced this commandment originally applied only to those who were having illicit relations with Jews. Similar relations with Gentiles weren't covered under this particular commandment.

It's interesting that Jesus doesn't provide this legal expert with a precise definition of neighbor. Instead he tells him a story.

Most of us know about the historical animosity between Jews and Samaritans, but few of us appreciate the actions of the priest and Levite. When the two pass by on the opposite side of the road, they're not just refusing to get involved with a fellow Jew in need — they're actually forced to do so because of their religious obligations. Functionaries at the Jerusalem temple were forbidden to touch a dead body — or even come into contact with blood. So, in this particular situation, this particular Jew doesn't fit their theological definition of a neighbor. He's more a temptation to sin for them than a concrete occasion to fulfill God's command in the book of Leviticus to love your neighbor. The Samaritan, on the other hand, isn't limited by their religious restrictions. He's forbidden — under pain of death — from even entering the temple!

Notice when Jesus asks: "Which of these three, in your opinion, was neighbor to the robbers' victim?" the lawyer doesn't say: "the Samaritan." He simply replies: "The one who treated him with mercy." Jesus seems to be saying that if any of us ever find ourselves in dire straits, we'd better pray that an atheist comes by. "Religious persons" would probably have four or five reasons why, in this situation, they're absolved from helping us. Luke's Jesus couldn't be clearer: religious obligations can never excuse us from helping someone in need.

Jesus agrees with the author of Deuteronomy who reminds us that God's commandments are enshrined in our everyday lives. We don't have to look up to heaven to find out what God wants us to do — we simply have to look around us. God works in the concrete, not the abstract [Deuteronomy 30:10-16].

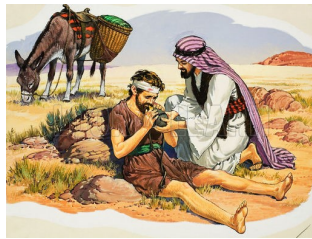
Paul takes this concreteness one step further when he writes to the Church at Colossae — expressing his belief that the human Jesus was actually the "image of the invisible God" — not the holy card image of Jesus, but the real image.

Along that line, historians remind us that no one over the age of 20 in Jesus' day and age had a full set of teeth. Since the historical Jesus was 30 when he died, I presume he fits Linus' definition of "people."

—taken from the writings of Father Roger Karban, 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 16 Father John's Office



keeping legal strictures.

A foreigner is moved with compassion flowing from his head and heart. Jesus is the compassionate stranger to our fallen, robbed-of-innocence humanity. Jesus is on "our side" and takes us in to the "inn" of his embrace after tending to our wounds through the Sacraments. "Oil" and "wine" are the healing "bandages" of his touch.

The good news is that we are relieved from our wondering what exactly we are to do when healed and sent back on our journeys. We are to "Go and do likewise." Selfishness in its various forms of protection, personal image, and indulgence, are very close to our minds and hearts. This interior law is not so far away or high above us. We do not need anybody to teach us how to be greedy, egocentric, or lazy. Nobody had to teach me on the day my mother put the frosting bowl between my sister and me, that if I smacked her with my spoon she would run crying to my mother and I could quickly scoop up all my unjust, but delightful desserts.

Thus the tension continues — one is the selfishly good news that each of us can by our own determination walk on the "opposite" side. We can talk ourselves into not ignoring the wounded, the needy, the immigrant, but render our concern from a safe, distance. The other "good news" which we keep hearing and making the center of our lives invites, attracts and frees us to enter into the selfless law of Jesus which is warming to the heart when we hear it. The other "good news" of our ignoring-selves still remains in effect and is also seductive and operative. So again, the Gospel of Jesus puts us in tension.

We ask also about just who is our neighbor whom we should care for and whom can we pass by and with whom not have to share our frosting. We would say that our neighbor is the one who will appreciate our gestures of generosity. Our neighbors are those whom we know. Our neighbors are those who are similar to us, think the way we do, and act in accordance with our values. This is natural and warming to the heart and mind. Jesus' teaching is his whole life of including, embracing, and saving us in our being stripped, beaten by the ways of the world within and around us. He has brought us from our own being half-dead back to full life. As my mother had to do, Jesus keeps teaching us to share, to extend His compassion, and work to heal. When we hear or read such a parable we would, at times, want to pass by on the other side of Jesus pretending that we haven't heard or haven't understood.

This parable of the Good Samaritan is one of those parables about which Mark Twain once commented: "That is one of those books you hope everybody else reads."

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

ENCORE CHAMBER MUSIC:

This summer, Gilmour's campus is home to the prestigious programs of Encore Chamber Music. A select group of musicians from all over the world will call Gilmour home over the next few weeks. They will utilize Gilmour's campus to learn, explore and experiment as they find their own artistic identities in a wildly creative atmosphere.

Critically acclaimed violinist Jinjoo Cho ['06] is the founder and executive director of Encore Chamber Music. Jinjoo has earned numerous prestigious awards for her music and has performed as a soloist throughout North and South America, Asia and Europe at venues including Carnegie Hall, Severance Hall, the Herkulessaal of Munich, Seoul Arts Center, and more.

This summer, you will have the incredible opportunity to hear Jinjoo — along with many other world-renowned musicians, perform right here on Gilmour's campus.

Encore Chamber Music invites the Gilmour community to listen to musical performances by acclaimed musicians. Free and low-cost concerts will take place at Our Lady Chapel throughout the summer. Additionally, Gilmour will host "Unplugged" musical events — Jinjoo will perform at all these "Unplugged" events — where guests are invited to enjoy a special picnic lunch while they listen to performances by guest artists and Encore faculty members. To view the full event schedule or to purchase tickets, go to encorechambermusic.org, or purchase them at the door.



STARTING AT HOME:

“Food baskets and toys at Christmas,” writes a bishop, “are good as far as they go — but they don’t go very far.” The parable of the Good Samaritan [Luke 10:25-37] is like that — it has lost its original impact. It was carefully crafted by the Christ to upset its audience and to challenge its listeners. Our Leader was arguably the best “needler” in the business. He was a Dr. Feelgood only to those who found themselves in some kind of trouble.

Why don’t we attempt to robe this famous parable in contemporary dress? A man from New York City decided to spend a few days of R & R in a posh inn in Westchester. He picked up a harmless looking hitchhiker. That gentleman stabbed him. Then the mugger drove off in his car after leaving his benefactor on the side of the road.

I passed by. I was rushing to say the 10 AM Mass in Gates Mills, Ohio. I saw the man frantically waving me down. I wanted to stop, but I was running late. I said a short prayer for the man, threw him a quick blessing, and gassed my car.

The next person to pass was a nun. She was rushing to Chicago to give a talk at a convention for the homeless. Her talk was only half completed. Anyhow she knew a state trooper would find the poor man within a short time, and so she moved on after devoutly reciting a Hail Mary and Our Father.

The next one to see the poor man — now bleeding badly — is you. You were rushing with your family to your weekend home in Chautauqua. You chose not to get involved. You realized that it might take you hours to prove to the police that you were not the attacker. You’re resolved to send an angry letter to the governor to get more state troopers on the highways — especially, the ones you drive on. Besides, the air conditioner was not working in your car. And you were anxious to get out of your wet clothes and jump into a dry martini.

Then comes a truck driver — you can fill in the adjective with any person who is stereotyped and/or on the margin of society. He was running hours late. His rig was loaded with perishables. As soon as he spotted the wounded man, he pulled his 18 wheeler up on the grass. He got out his first aid kit, tied some tourniquets to stop the blood, and drove the man to the nearest hospital.

The over-zealous nurse demanded the unconscious man’s Major Medical and Social Security cards. The sweating driver, carrying the man, said: “His ID was stolen. If he can’t pay, I will pay on the return trip. Just show me where I sign. I’ve got to get moving.”

In its new clothing as the Parable of the Good Un-named-American, one better appreciates the power and force of the parable. All of us — priests, nuns, and you — are supposed to feel put upon. And, if we work according to the plan of Jesus, we will change our priorities. We will become participants with people in trouble, and cease being merely onlookers. Christ is saying to us: “Stop talking — just do it.” Christianity is not a spectator sport.

But this is only the small picture. We must also be concerned with that famous big picture that everyone talks about. In the United States, millions are being deprived — one out of four of our children live in poverty. Can you imagine the rage we would feel if 25% of us were unemployed? Tonight 100,000 homeless children will have to find a place to sleep. Thirty million of our fellow citizens are illiterate. About thirty five million have no health insurance. Another sixty million are underinsured.

Michael Parenti in his book, *Democracy for the Few*, advises us of the other half of the picture — “Approximately 1.6 percent of the USA population own 80 percent of all capital stock, 100 percent of all state and municipal bonds, and 88 percent of all corporate bonds.” Dr. Martin Luther King, Jr. wisely advised that our society needs restructuring — each of us should be pushing the burden up the hill and



the wounded man without stopping.

Finally, it so happened that the CEO of Texaco Oil happened to be out joy riding in the new BMW he had just purchased. He chanced to see the wounded man lying there and he stopped to have a closer look. When he saw the face of that wounded person, something in him suddenly changed. A compassion he didn’t even know he possessed took possession of him. Tears filled his eyes and, deeply moved, he got out of his car, bent over, and gently picked up the man. He carried him to his car and gently laid him in the back seat, oblivious of the fact that blood was staining the clean white upholstery. Arriving at the emergency entrance of the nearest hospital, he rushed in and hollered for the paramedics. After a stretcher had brought the man into the emergency room, they discovered that he had no medical insurance. The CEO produced a Visa Gold Card and told the hospital staff to give the wounded man the best medical attention possible money was to be no object. He promised to cover all hospital expenses.

Who was neighbor to the wounded man?

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

READINGS FOR THE WEEK:

Monday: Isaiah 1:10-17, Matthew 10:34-11:1

Tuesday: Isaiah 7:1-9, Matthew 11:20-24

Wednesday: Isaiah 10:5-16, Matthew 11:25-27

Thursday: Isaiah 26:7-19, Matthew 11:28-30

Friday: Isaiah 38:1-22, Matthew 12:1-8

Saturday: Micha 2:1-5, Matthew 12:14-21

16th Week in Ordinary Time: Genesis 18:1-10, Colossians 1:24-28, Luke 10:38-42

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday [7/216] ----- \$ 722.00

Total Offerings: Sunday [7/316] ----- \$ 737.00

THE GOOD SAMARITAN:

Who is my neighbor? What does it mean to be neighbor to one another? Jesus once answered this by telling us the parable of the Good Samaritan [Luke 10:25-37]. In essence, as he told it, the parable runs something like this: A man was taking a walk one day when he was beaten up by thieves and left for dead in a ditch by a road. A priest saw him there, but passed him by. Later still, a scribe also passed by without stopping to help him. Finally, a Samaritan — the kind of person you would have least expected to respond — saw him, was moved by compassion, and stopped and helped him.

One of the interesting things in this parable is that those who did not stop to help him — the priest and the scribe — did so for reasons that go far beyond the question of their individual selfishness and selflessness. They did so for certain ideological, religious reasons. Thus, the priest did not stop because he feared that the man was dead and, being a priest, if he touched a dead body he would be ritually defiled and thereby unable to offer sacrifice in the temple. The scribe had his own religious reasons for not stopping. The Samaritan, who had the least to lose religiously, was able to be moved by simple human compassion.

Given this background, the parable might, in our own language and categories, be recast to read like this: One day a man was taking a walk in a city park when he was mugged, beaten up, and left for dead by a gang of thugs. It so happened that, as he lay there, the provincial superior of a major religious order walked by and saw him. He realized instantly that the man was in a desperate way and he felt that he should respond. However, he thought to himself: “If I help this man, I will set a dangerous precedent. Then what will I do? Having helped him, where will I draw the line? Will I have to stop and help everyone who is in need? Will I then have to give money to every panhandler, every beggar, and every charity? If I give to this one, then on what basis am I justified in refusing any charity? Where will it stop? This would be dangerous precedent. I simply cannot help everyone I see in need and, thus, it is best not to help this one. This is ultimately a question of fairness.” And thus he passed him by.



A short time later, a young woman — a theology student — happened to come along. She too saw the man lying wounded. Her first instinct was to stop and help him, but a number of thoughts made her hesitate. She said to herself: “In that course on pastoral care we just took, we were taught that it is not good to try to rescue someone. We must resist the temptation, however sincere and religiously motivated, to naively wade in and try to be someone’s rescuer. That’s simply a savior complex which doesn’t do the other person any good in the long run and comes out of a less than pure motivation besides. I would only be trying to help that person because it makes me feel good and useful. It would be a selfish act really; ultimately only this man can help himself.” She too, this person preparing for ministry, despite much good intention, passed by the wounded person.

Later still, a third person chanced to come along — the chairperson for the local diocesan commission on social justice. He too saw the wounded man and he too was, instinctually, moved. However, before he was able to reach out and touch the wounded man, a number of hard questions surfaced: “This man really is not the issue. The more important question is how he got here. What things within the larger picture — our social and economic system — produce the conditions that make for this type of violence and hurt. To help this man is simply a Band-Aid — solving nothing. It does not address the deeper issue of justice and why our society perpetually creates this kind of victim. To help this individual is simply to do the Mother Theresa thing, but it doesn’t solve anything really. It’s the old temptation really — it’s easier to give bread to a hungry person than it is to address the issue of hunger!” This man too, for all his dedication and sincerity, like the religious superior and the theology student before him, passed by

make sure it gets down the other side. Again our bishop speaks: “Direct assistance is good — tackling the causes is better.”

Let’s do get the crusade moving as soon as possible. But, as the Lord would remind each of us — let’s begin first by changing the person whom we admire with such delight in our bathroom mirror each morning!

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

THE QUIET RESPONSE:

In Luke’s Gospel, a lawyer tests Jesus by asking him what must I do to inherit eternal life [Luke 10:25-37]. Prompted by Jesus, the lawyer answers the question himself by quoting two separate commandments in the Hebrew Scriptures — to love God with all your heart, being, strength and mind; and to love your neighbor as yourself. Jesus approves his answer — and adds: “do this and you will live.”

To justify himself, the lawyer then asks Jesus: “And who is my neighbor?” Jesus answers by telling the Good Samaritan parable. A man going on the dangerous road from Jerusalem to Jericho falls victim to robbers and is left helpless on the side of the road. A priest and Levite see him, but pass by — presumably to avoid ritual defilement. But a Samaritan — a despised half-breed — moved with compassion, stops, attends to his wounds, gets him to an inn and pays for his care. Jesus asks the lawyer which of the three “was neighbor” to the victim. He responds: “the one who treated him with mercy”, and Jesus says: “Go and do likewise.”

We notice that Jesus does not answer the question of who qualifies as a neighbor deserving of our love. The parable, rather, answers the question of who acts like a neighbor. The neighbor is one who extends mercy to someone in need. The good neighbor, like the Samaritan, is moved by compassion for those who are suffering. In a way, Jesus answered the first question about how to attain eternal life. We do gain life, here and hereafter, by loving others, by attending to those in need, by feeling compassion for those suffering and acting on it.

As our common language indicates, we admire the Good Samaritans in our midst. Some make the national news. In 1982, Lenny Skutnik, who worked for the U.S. Congressional Budget office, saw Air Florida Flight 90 crash into the freezing Potomac River. Only a few passengers survived the crash, but Skutnik saw a woman in the water, dove in, swam to her and assisted her to the shore — saving her life. Less than a month later President Reagan invited him to sit with the first lady at the State of the Union Address where he received a long standing ovation. The story reminds us that the teaching of Jesus on being a good neighbor remains a celebrated ideal in our world today.

Most Good Samaritan stories draw less attention — the black woman who did the shopping for her white neighbor while she was homebound; the motorist who stopped to help a lady struggling to change a flat tire; the lawyer who did excellent pro bono work to keep a poor family from being unjustly evicted from their apartment. These people generally remain anonymous, but truly live the Gospel.

How can you be a Good Samaritan in your life?

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

CATHOLIC RENEWAL MINISTRIES’ ANNUAL CONFERENCE:

All are invited to attend **Catholic Renewal Ministries’ 34th Annual Conference to be held on July 15th and 16th at Magnificat High School in Rocky River.** Guest speakers will be Jim Murphy, Paco Gavrilides, Nellie Cruz Krawczynski, Fr. Damian Ference, Fr. Bob Franco and Bishop Richard G. Lennon. This year’s theme is **Proclaim God’s Mercy.** The conference opens on Friday at 7:00 PM. **Contact Shirley or Tom Fumich at 440-327-1226** for registration information, or visit **www.crmweb.org**. **Advance registration through July 6th is \$30, and at the door \$35.** Come experience the healing power and gifts of the Holy Spirit.



THERE ARE NO BOUNDARIES OR BORDERS:

The lawyer asks Jesus: “What must I do to inherit eternal life?” [Luke 10:25-37]. While he surely wanted to know the answer to this question — as we all do — so that he could be sure to gain everlasting life in heaven, he also wanted to know the answer because as a lawyer, he was involved in explaining the Law of Moses to the people — and they were surely asking him the same kind of question all the time. The assumption is that there are things that you can do to inherit eternal life — that life is a sort of a carnival game where if you aim correctly and throw the ball at the right spot, you win the prize of eternal life!

Jesus asks the lawyer what is written in the law and the lawyer correctly replies: “you must love the Lord your God with all your heart, all your soul, all your strength and with all your mind and love your neighbor as yourself.” It is therefore shown that it is not “what you do” as such, but rather “how you are” that is most important. Loving is not an act of the will — it is an attitude of the heart, a basic disposition. We start with the basic attitude of openness to others, and the more we get to know them the deeper our love grows. Most often we focus on one particular person whom we go on to marry, but this action does not limit or restrict our love in anyway — for it usually enhances it beyond measure.

Jesus is telling the lawyer that it is the basic relationship he has with God that is the most important thing of all — He says: “do this and you will live”. Jesus uses the language of the lawyer by using the word “do”; but we know that loving is more about being than doing.

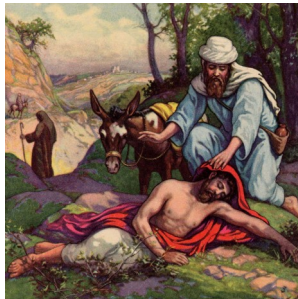
We then move on to the famous question: “Who is my neighbor?” And Jesus replies with the famous — and to a Jewish lawyer quite shocking — parable of the Good Samaritan. This parable has almost entirely lost its shock value today. We use the term “Good Samaritan” quite freely; in fact there is a law in our country which protects “Good Samaritans” who come to the assistance of others in times of need. So for us, the word “Samaritan” has a very good connotations — but at the time of Jesus, this was far from the case. Samaritans back in the time of Jesus were “bad people.”

The Jews hated them because after the fall of their northern kingdom they had intermarried with the natives and formed a new people called the Samaritans. They established a rival priesthood, and a temple on Mount Gerizim, and they claimed that they were the true believers of Israel. They had once been part of the chosen people but to the Jewish way of thinking they were now traitors. An example of hatred feelings between the Jews and Samaritans is demonstrated in Luke’s Gospel when Jesus wanted to pass through their territory [see Luke 9]. The disciples wanted to call down fire from heaven on the Samaritans, but Jesus rebuked them and went to another town. The disciples must have been very surprised and shocked to hear Jesus speak so well of a Samaritan.

Although the victim in the story is not named, the presumption of the listeners is that the victim is a Jew. The normal way to identify a person on the road is by his clothes or by his speech, but this poor man is beaten up and robbed of everything. So there was no way of knowing who or what he was — he is simply an unidentified man.

The victim waits for the arrival of a compassionate figure. The first to come along is a priest who is obviously returning to his home after a period of service in the temple; he sees the person and passes by on the other side of the road. No reason is given — it could be that he was afraid or in a hurry or simply didn’t want to get involved. He might have thought that man was dead and didn’t touch him because he would then incur ritual impurity and be defiled.

The second is another official of the temple — a Levite. He gets a little closer to the man, the story tells us — “he came to the place saw him and then passed by on the other side.” So we presume that he saw that the victim was alive. But even if the man was dead, the Levite would not have incurred the



Good Christian children and Teens, your Mom and Dad love you, but they are not perfect. Like you, God is still working on them. He’s basically working on them through you teaching them new levels of patience and understanding. Even still, the worst thing that bothers your parents is when they think they have not been as good of parents as they could have been. When you know they feel bad about how they reacted to something you said or did, how about letting it go and give them a hug or kiss? Better yet, how about not provoking them and do your part in the family — chores, etc.? Good Christians — all of us — we need to stop trying to “schedule Jesus”. Jesus is not on our schedule. We are on His schedule. And He is on the schedule of those who need us to show compassion. Pray, all of us, that we don’t overlook His presence when He reaches out to us in those who need our love, our charity.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

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 gurnev.oh@gmail.com.** Come as a family or by yourself.

**RESPONDING TO THE GRACE OF THE MOMENT:**

Truly transformed people change the world; while fundamentally unchanged people soon conform to the world [see Romans 12:2]. Culture will win out every time, if it is not also critiqued. Politicians normally prefer an unaware and superficial populace.

Dorothy Day put it even more strongly: “Our problems stem from our acceptance of this filthy, rotten system.” If we think we can say our private prayers and still genuflect before the self-perpetuating, unjust systems of this world, our conversion will not go very deep or last very long. There is no one more radical than a real person of prayer because they are not beholden to any ideology or economic system; their identity and motivation is found only in God, not in the pay-offs of “mammon.” Both church and state are threatened by true mystics. Such enlightened people can’t be bought off or manipulated, because their rewards are always elsewhere.

Most of us need to have the status quo shaken now and then, leaving us off balance and askew, feeling alienated for a while from our usual unquestioned loyalties. In this uncomfortable space, we can finally recognize the much larger kingdom of God. This pattern of temporary falling apart precedes every transition to a new level of faith, hope, and love. If one is not prepared to live in temporary chaos and to hold the necessary anxiety that chaos entails, one never moves into a Bigger World. Notice that almost every theophany — revelation of God — begins with the same warning: “Do not be afraid.” Fear is an entirely predictable response to any God encounter, because any authentic experience of the Absolute relativizes everything else. God is actually quite wild and dangerous, but we domesticated divine experience so much that a vast majority of people have left the search entirely, finding most religious people to be fearful conformists instead of adventurous seekers of Love and Mystery.

—Father Richard Rohr, O.F.M..

WHOSE SCHEDULE REALLY MATTERS?

Usually when we hear the parable of the Good Samaritan [Luke 10:25-37], the priest will note in his homily that those who passed up the poor man — the priest and the Levite — were part of the Temple ritual and should not be confused with Catholic priests or Church workers! I'm not so sure. Yes, the priest and Levite of Jesus' parable had to avoid ritual impurity and would not have been able to serve their function in the Temple if they had touched a dead or diseased person. But I am not so sure that the parable couldn't be pointed to all of us — priests and Church workers included. With the growth of the people in the faith and the shortage of priests, we priests are busier than ever. But are we too busy to be compassionate?

When a person comes to the office crying, when a wife calls to ask if someone could see her husband before he dies, when a young couple need to deal with a crisis, a priest has to forgo his schedule — or make an appropriate accommodation — and show compassion for those who are hurting. All Church workers — as well as those who teach in our schools and childhood centers — need to do the same. If we don't — and when we don't — then we become so busy doing our work that we miss the Lord reaching out to us. "But, I'm doing the Lord's work," we might protest — and we do so protest. Then we are confronted with this rhetorical question: "How can you be doing the Lord's work if you are missing the presence of the Lord reaching out for help?" It is the same for all Christians. We cannot claim that we are doing something good if the major action of our Christianity is mere attendance in Church. Recently I was speaking with a young Mom who got herself into a bit of a predicament — marriage-wise.

Actually, it was the lack of the marriage that made the predicament. She was in my office with her fiancé as we were getting things straightened out for them both. As an aside, let me say that I often mention to people that our lives would be wonderful if we went in a straight line from the starting line to the finish line, but sadly none of us do. What is important is that we find ways to get to that finish line. Anyway, so you can see I had two good people in my office who were not in a proper relationship but who were working on it.

Back to the story, the girl told me about a friend of hers who was killed and how she and her fiancé were spending all sorts of time with the friend's family — as well as writing them, sending them notes encouraging them to keep the faith and to know that God was with them. I said to myself: "Now this is a good Christian and a Good Samaritan." She may not be seen by some to be in the mainstream of religious life — like the Samaritan of the parable — but she knows what she needs to do to be a Christian. She needs to be compassionate. Good Christian husbands, when your wives are having a down day, or are in a funk, perhaps feeling overwhelmed and underappreciated, be good Christians and good Catholics and drop whatever you are doing to just be with her. Don't be concerned like most men with accomplishing something — or even with solving her problems. You can't. Just be present for her and with her — even if you do nothing more than chat.

That is being compassionate — that is being a Good Samaritan. Good Christian wives, when your husband is so concerned over providing better for the family, and is full of anxiety wondering how you are going to pay for your ordinary expenses, let alone the kids' college and your own futures, just let him know that you and he will always be together, you will always have love and God will take care of the rest. All of us men have a lot of little boy in us that needs to hear someone we love tell us everything is going to be OK. That is how you ladies can be Good Samaritans.

Good Christian parents, stop being so concerned with filling your children's schedule and be more concerned with being physically present to hear their needs when they express them. Maybe the folks next door have their kids in every activity possible. If that works for them, great. But being a Good Samaritan for your own children is being available to be compassionate for them.



same ritual impurity as the priest. Again the reason why he does nothing is not given.

It is interesting part of the parable, however, is that both the priest and the Levite are attached to the temple and so the negative light in which they are cast is also cast on the temple. Jesus is setting moral responsibilities over cultic values. And this is highlighted when we realize that the Samaritan uses two items — oil and wine — both used in the liturgies conducted in the temple.

When the Samaritan arrives on the scene, the whole tone changes. The Samaritan is very attentive, and we are given all the details of how he cared for the poor victim — even to the extent of extending credit to the innkeeper. We must ask who does the Samaritan represent today — drunkards or druggies, Moslems, prisoners, pedophiles, or some other "stereotyped" person?

This powerful parable of Jesus works on a whole number of levels. It challenges our cozy assumptions because all of us have the priest and the Levite within ourselves — hearing these words of Jesus we all become acutely aware of how often we have passed by on the other side. But it also deeply challenges our racist and other attitudes which segregate the world into people we approve of and people of whom we don't approve.

Who is my neighbor? — that is the question. And the answer is clearly that every single person is my neighbor. And if the command of God is to love my neighbor, then we all have some changes to make. We better start ridding ourselves of our prejudices and start to show by our words and deeds that we really do love God and every single human being he has created.

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

THE DIFFERENCE BETWEEN BEING GOOD AND BEING HOLY:

Ever since the Vietnam War, I have struggled between two tensions in life: to be good or to be just, to be a compliant citizen or to be a conscientious one. If there is a major problem in spirituality today, it may be that we do not do enough to form Christians for resistance to evil. We form them for patient endurance and for civil conformity. We form them to be "good" — but not necessarily to be "holy." In the doing of it, we make compliant Christians rather than courageous ones — as if bearing evil were more important than confronting it. We go on separating life into parts — one spiritual, one not.

This tension between what is profane and what is spiritual makes all the difference between a holy life and a pious life. The pious life seeks spiritual consolation — a kind of otherworldly disinterest in the secular city. The holy life — if Jesus is any model at all — understands that one without the other is bogus. To be holy on earth we must pursue spiritual fulfillment in the midst of the sacred secular. This awareness of the prophetic power of the spiritual brings us face-to-face with the need to come to grips with a spirituality of resistance. It is the relationship between power and justice that makes all the difference between seeking the kingdom of God and seeking spiritual self-satisfaction.

—Sister Joan Chittister, O.S.B.



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].**



WISE WORDS:

Your gifts can take you somewhere, but you need character to keep you there.

DEATH WITH DIGNITY:

As we come to halfway point of the year of mercy I need to come clean — I haven't gone the extra mile; I haven't picked up a new work of mercy to embark on during this time; I haven't frequented reconciliation more or prepared better for my encounters with the Lord in that sacrament. I've been slacking. And mostly I've been slacking on the corporal works.

Most people probably find the corporal works of mercy — feeding the hungry, clothing the naked, visiting the sick and imprisoned, give drink to the thirsty, shelter the homeless, and to bury the dead — easier to live out or take note of than the spiritual works of mercy. However, the spiritual works — to admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive all injuries, and pray for the living and the dead — are all things I can do from the comfort of my own home. And let me tell you, that sounded like a good deal.

But then, my grandma's body began shutting down. Cancer, after four years of treatment and hospital runs and surgeries, was taking over and she could no longer fight. I had planned months before to stop and see her on my way up to graduation, and thus, was able to see her for a few days before she passed. Seeing her so fragile, ill, and vulnerable was incredibly hard — especially knowing that she was in pain.

However, taking care of my grandma at the end of her life was more mercy and love in action than I had ever known. It was a privilege and an honor to be present with her, to hold her hand and brush her hair, to feed her, to give her drink, and to dress her when she could no longer do those things for herself. It was precious to me to be able to visit with her, and pour out love upon her, and walk with her as she approached eternity. She was not a burden on my family. I didn't resent her or feel anger about loving her in that way. Her pain and her suffering only increased my desire to love and cherish her. She didn't lose her personality or her spark and we didn't lose any love for her.

California, Oregon, and many other states want you to believe that "death with dignity" means taking your life if you have a terminal disease so as to not suffer or put your family through hardship. But that implies that if you have a terminal disease you don't have dignity to begin with. It implies that because you are sick or suffering you are a burden and a hindrance on society, and should simply rid the world of that burden as soon as possible — and that is not for us to decide; it is not for us to control. All we can do is show others how loved they are — even in the midst of sickness and death.

Death with dignity does not mean that we die in a perfect state or without any pain. It doesn't mean that we choose how we will die, and when we will die. It doesn't mean that by controlling our time of death our families will not feel any pain. True death with dignity is filled with mercy. It is overwhelmed by love. It is sacrificial. It is true. It is good. It is beautiful.

My grandma experienced death with dignity because she is a human soul, and dignity is fundamental to her human nature. She experienced mercy because she is loved and cherished by a family who knows the power of sacrificial love. I don't think my mom slept more than three hours while we were with her. She was constantly taking care of and being attentive to my grandmother's needs — feeding her, clothing her, making sure she had enough to eat and drink, singing to her, rubbing her feet. That is true sacrificial love; that is mercy lived out.

I couldn't have imagined a death with more dignity than my grandmother's. Though she was weak and couldn't do everything for herself like she preferred, she died surrounded by her sons and daughters-in-law who had taken care of her until her last breath — taken in peace. She was surrounded by God's mercy lived out and in action all around her. She died wrapped in the arms of earthly mercy.

—taken from the writings of Sarah McMahon, a college student.

TRUTH:

You may only be someone in the world, but to someone else, you may be the world.

LIFE TEEN:

Thanks to all who held our Teens in prayer throughout last week as we attended the LifeTeen Leadership Conference/Retreat. Our LifeTeen regular meetings will begin again on Sunday, August 28th. Normally we meet 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. Our LifeTeen Group has a Faith-Service-Social component, and we look forward to your participation. Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified. Join us for Our Summer Bible Study [see article below]. Our next session of Summer Bible Study will take place on Wednesday, July 20th. Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our EDGE regular meetings will begin again in August. Normally we meet right after Sunday Mass — from 11:30 AM—1:00 PM in the Lennon Board Room. Come and try us out. Our EDGE program is open to all middle school aged young people [Grades 6-7-8]. 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. All are welcome. Join us for Our Summer Bible Study [see article below]. Our next session of Summer Bible Study will take place on Wednesday, July 20th. Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.

LIFETEEN and EDGE BIBLE STUDY — JULY 20:

Once again this summer, we are gathering at various summertime places to do our Bible Study. High School and Middle School [6-7-8] Students, as well as our College Students and Adults who are in the area for the summer will come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. Adults are also welcome. Our next gathering of the summer will take place at Choolaah's Indian BBQ, 27100 Chagrin Blvd in Beachwood. — next to the Shell Gas station on Wednesday, July 20th at 6:30 PM. It is amazing to see people come up to us — or look over at us — and ask what we are doing. When they find out that we are doing a Bible Study, they are moved. For our next session, everyone is asked to pick a psalm that they like and be prepared to discuss what they like about it. We also need on Spiritual topics that you would like to discuss. So give your ideas to Father John or to one of the leaders of LifeTeen or EDGE. Mark your calendars and be part of this wonderful summertime activity.

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!

