

**CLOSING PRAYER:**

**~ A Prayer of a Humble Servant ~**

May you be blessed forever, Lord,  
for not abandoning me  
when I abandoned you.

May you be blessed forever, Lord,  
for offering your hand of love  
in my darkest,  
most lonely moment.

May you be blessed forever, Lord,  
for putting up with such a suborn soul as mine.

May you be blessed forever, Lord,  
for loving me more than I love myself.

May you be blessed forever, Lord,  
for continuing to pour out  
your blessings upon me,  
even though I respond so poorly.

May you be blessed forever, Lord,  
for drawing out the goodness in all people,  
even including me.

May you be blessed forever, Lord,  
for repaying our sin with your love.

May you be blessed forever, Lord,  
for being constant and unchanging,  
amidst all the changes of the world.

May you be blessed forever, Lord,  
for your countless blessings on me,  
and on all your creatures.  
**Amen.**

—St. Teresa of Avila

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560 or 216-570-9276 [cell]. e-mail: [blazekj@gilmour.org](mailto:blazekj@gilmour.org)

# 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.*

**FAITH EDUCATION FOR OUR CHILDREN:**

We are going to resume Faith Education Classes for our children, beginning in the fall. So it is important that you register your child. If you have a child — or know of a child — who is not enrolled in a Catholic School, and who needs to receive faith education, please enroll them in our Faith Education experience. Our Faith Education Program will help to fulfill your on-going religious education.



Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. We look forward to having your child join us in learning about and sharing our faith. Please call the Chapel office [440-473-3560] with the needed information in order to enroll your child in our program. Enrollment for next fall can be made at this time.

**SATURDAY EVENING & WEEKDAY MASSES TO RESUME:**

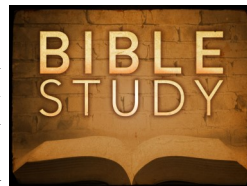
Both Saturday Evening Mass and Daily Weekday Mass will resume with the beginning of the New School Year. Saturday Evening Mass will resume on Saturday, August 21<sup>st</sup> at 5:00 PM. The Daily Weekday Masses will resume on Monday, August 23<sup>rd</sup>. The Daily Mass Schedule will be announced each week; the schedule will fluctuate based upon the many other Masses that Father John says throughout the School days. So mark your calendars..

**VOUCHERS FOR TICKETS TO CAPTAIN'S GAMES:**

The chapel annual outing to the Captains' Game for this summer has been cancelled because of COVID. However, we have no-cost-to-you ticket vouchers to any game of your choice available. These vouchers resulted from a ticket deposit that we had made. If you are interested in using these vouchers, please contact Patty or Father John the chapel office.

**NEXT BIBLE STUDY — JULY 21<sup>st</sup>:**

Because of the many family graduations occurring during this time, we will return to our normal Wednesday bi-weekly meetings of our Virtual Bible Study on Wednesday, July 21<sup>st</sup> at 6:30 PM. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather our favorite snack and/or drink, but be prepared to be nourished on God's word. Our topic for this Bible Study will be: The Mass as a prayer.



If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important stop to prevent negative intruders.

We also need your help — we need future topics. So, if you have a topic that you would like us to discuss, please let Father John know. Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We will meet every other week — topic to be decided at the end of the previous meeting. Join us. You'll have a blast, and celebrate your faith along the way..

**FREE OF FEAR:**

Has it ever struck you that those who most fear to die are the ones who most fear to live? Life is flexible and free — and you are rigid and frozen. Life carries all things away, and you crave stability and permanence. You fear life and death because you cling. You cannot bear the thought of losing a relative or friend; you dread losing a pet theory or ideology or belief. When you cling to nothing, when you have no fear of losing anything, then you are free to flow like a mountain stream that is always fresh and sparkling and alive.

— Anthony de Mello

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For John Weathers, who is undergoing treatment for liver cancer.
- For Mike Hiscar, who is seriously ill with a rare medical condition.
- For Bruce Schwartz, who is undergoing treatment for cancer.
- For Bill Barrett, who is undergoing treatment for pancreatic cancer.
- For Joseph Sikes, a 2-year-old child who is hospitalized with a brain tumor.
- For Nick Salupo, uncle of long-time Housekeeping Employee, Natasha, who has been diagnosed with Parkinson's Disease.
- For Sarah Johnston, Head of Old Trail School, who is recovering from cancer surgery, and undergoing further treatment.
- For Dale Rusnik, uncle of Jakob Bennish ['30], who is undergoing treatment for many medical issues.
- For Michelle Redmond who is having ongoing health issues
- For Chuck Vanmeter who is undergoing treatment for various illnesses.
- For Christopher Geschke, who is undergoing treatment for autoimmune illnesses.
- For Serena DiCillo, daughter of David DiCillo ['84] and Polly Duval DiCillo ['84], and granddaughter of long-time Gilmour teacher, m Bonnie DiCillo, and niece of John ['83], Dawn ['86], and Dan ['88] DiCillo and Laurie Duval Muller-Girard ['81]
- For Jim Houstutler, who is recovering from surgery
- For Virginia DiPuccio, mother of Dominic DiPuccio ['82], and grandmother of Dominic ['14], Matthew ['17], Sophia ['19], Armand ['19], Lena ['20], Michael ['22], and Izzy ['25] DiPuccio, who is undergoing treatment for pancreatic cancer.
- For John Goers, who is undergoing rehab following leg surgery.

**PRAYERS FOR OTHERS:**

- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

**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, ricrac, 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. Set the items on the table in the narthex of the Chapel and we will take it from there. Thank you for your help!

**HOW TRUE:**

Every flower that ever bloomed had to go through a lot of dirt to get there.

—Barbara Johnson

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For David Patterson [\*83], brother of Charles [\*79] and Neil [\*81] Patterson, who is undergoing medical treatment.
- For Dennis Hager, who is critically ill with Kidney Failure.
- For Cailin Stubbs, mother of Kiki [\*23] and Trevor [\*26] Bilant, who is undergoing medical treatment
- For Mary Curran, mother of Megan [\*10], Carolyn [\*12], and Catherine [\*17] Curran, who is undergoing treatment for cancer.
- For John Zippay, who is critically ill.
- For Addison McKito, sister of Aidan McKito [\*24], who is undergoing treatment for Hodgkin’s Lymphoma.
- For William Foster, father of Will Foster [\*21], who is undergoing rehab resulting from a brain aneurysm.
- For Vicki Veldon, aunt of Allie [\*11] and Joseph [\*12] Lencewicz, who is critically ill as the result of Myloma
- For Gary Knupp who is undergoing treatment for cancer.
- For Darlene Lonardo, mother of Joseph Lonardo [\*00], and grandmother of Angelina [\*22] and Giana [\*22] Lonardo, who is undergoing treatment for leukemia.
- For Kelly Lozick Brown, who is undergoing treatment for cancer
- For Frank Nannicola, grandfather of Cassie [\*17], Frank [\*18], and Mia [\*19] Nannicola, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam Shemory [\*08], who is undergoing treatment for cancer.
- For Kevin Bogdon, who is undergoing treatment for Lymphoma.
- For Christine Maharg, mother of Lily Maharg [\*21], who is seriously ill with cancer.
- For Sammy Tidy, a young person, who is undergoing treatment for leukemia.
- For Dave Howard, uncle of Gilmour Art instructor, Susan Southard, who is battling cancer.
- For Brian Fitzgerald, who is seriously ill with brain cancer.
- For Margaret Malarney [\*24] who is seriously ill.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great aunt of Lexie DeCrane [\*34], who is undergoing treatment for cancer..
- For Krishna Gupta, Sister of Science teacher, Neena Goel, aunt of Nikhil [\*13] and Nupur [\*17] Goel, who is undergoing treatment for a brain bleed
- For Tara Hyland [\*07], who is undergoing treatment for cancer.
- For Chris Nash, cousin of Basketball Coach and Counselor, Dan DeCrane, and 2<sup>nd</sup> cousin of Lexie DeCrane [\*34], who is undergoing treatment for cancer.
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [\*13] and Nupur [\*17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark [\*94], mother-in-law of Michelle DeBacco [\*96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [\*09], Rosa [\*12] and Edwin [\*17] Heryak, who is undergoing treatment for MSA.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Jan Poorman, who is under the care of hospice.



**COME TO THE FEST:**

The FEST 2021 is only 5 weeks away! Join us for our Annual Catholic Family FESTival on **Sunday, August 8<sup>th</sup> from noon until 8:00 PM. Gates open at 10 AM.** This year, there will be both an in-person and virtual format of The FEST! **This year FEST 2021 will be held at Brookside Reservation in Cleveland’s Metro Parks** [the address is 3900 John Nagy Blvd., Cleveland, OH 44144]. It’s a great new venue and we are looking forward to seeing you in-person. The reason for the move is to accommodate more people safely — but there is a limit. It still will be a day of faith, family, and fun. **There is a \$10 fee for The FEST** [if someone is unable to pay this, there will be a FEST In-Need Fund which will help underwrite the cost of tickets on a case-by-case basis]. Come and hear the best of the best of the national Christian artists: *We Are Messengers, Tauren Wells, Danny Gokey, for King & Country* . The day also includes dynamic activities for all ages, opportunities for prayer and reflection, and a large outdoor Mass will conclude the day.



This year’s theme for the FEST is **Take Courage**. After a year of being tossed about in the storm [see Matthew 14:27], our future is bright and hopeful because the Lord is with us. He said to those earlier followers — and each of us — “Take Courage, it is I.” We can walk forward into a bright and hopeful future not because the storm or the pandemic has passed, for our Courage and our Hope come from the Lord. With Jesus, we walk together into a future full of hope and promise. Together we will ‘take courage’ and celebrate the faithful love of God in our lives.

**And don’t forget, if you can’t join us in person, the FEST will also be virtual.** So whether “in-person” or virtual, join in for a day of faith, family and fun.

**SCHEDULE FOR THE WEEK:**

Sunday, July 18: <b>16<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> Public Mass & Live Stream
Monday, July 19:	<b>NO MASS</b>
Tuesday, July 20:	<b>NO MASS</b>
Wednesday, July 21:	<b>NO MASS</b>
Thursday, July 22: <b>St. Mary Magdalene</b>	<b>NO MASS</b>
Friday, July 23:	<b>NO MASS</b>
Saturday, July 24: <b>17<sup>th</sup> Week in Ordinary Time</b>	<b>NO MASS</b>
Sunday, July 25: <b>17<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> Public Mass & Live Stream

**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.





**A REFLECTION ON THE THEME FOR THE WEEK:**

A good conversation, a romantic experience, a consoling prayer and other forms of intimacy have several important aspects — the more that there is intimacy, the more two centers, two vulnerable truths intersect. This usually results in excitedly peaceful and mutual resignation. These are important, but the essential element is the “afterness” or creational fruitfulness which extends beyond the intimate couple or group.

In prayer, the object is not to feel good, or have insightful glimpses, but to be freed to extend the relationship experienced in prayer to the creative relationships of our day. A good conversation does not stop with the verbal sharing, but those who did stop talking are sent by each other to continue more freely the conversations of their lives. Jesus met people, taught them, healed them, fed them and then invited them to go beyond that experience while offering His touch through their own. In short, intimacy moves us to continue living more intimately.

Jeremiah is experiencing anything but intimacy. He is feeling neither patience nor compassion, but a certain anger with the religious leaders of Israel at that time [Jeremiah 23:1-6]. They have been perverting authority into power and self-serving rather than servant-caring. They have been accumulating rather than dispensing. They have been driving their flock away while establishing their own little kingdoms.

Jeremiah makes two profound and hopeful statements. First, God will appoint true shepherds, true leaders for the remnant and will feed them in their own meadows. The second statement or prophecy concerns the descendent or offspring of the line of David who will guide God’s flock and whose name will be “The Lord Our Justice.” He will be the Pastor Shepherd who will reveal the tender tendering of the faithful God.

In Mark’s Gospel, Jesus takes His tired, little flock for a restful picnic across the lake [Mark 6:30-34]. When they arrived at the deserted place, they found that it was not deserted any longer — the crowds from around and about were in need of being fed after they had eaten recently. They were hungry for food of all kinds — but especially for healings and teachings. There’s always room for a little more. They may not have even known what they were looking for — they were just looking.



When Jesus and His crew disembarked, He look at the crowd gathered like a hungry flock and He received them with “pity”? The word “pity” here is important. The original Greek word was “Moved to His guts” — He was deeply touched, because they were gazing at Him as would a large flock of sheep, looking for food. It is because of this that Jesus has the crowd assume postures of receptivity and feeds them as would any good shepherd [see John 6:1-15]. I can imagine that this huge crowd has gathered into one, but for different reasons, having different hungers.

Nearest the shore to the left was the group who had replied that they had not much to do that day and everybody seemed to be excitedly heading toward this place. They just went along with the crowd. Next to that group, seated more toward the center, were those who wanted to get up close and impersonal with Jesus. They intended to question Him about His authority, his obscure family roots and why He seemed sometimes to violate His own religious traditions. They were hungry for a good argument. To the right of this group were arranged younger folks who had brought their own picnic baskets and were enjoying their own self-sufficiency and smugly ate what they had brought while keeping their provisions for themselves. They came to see, hear and check out whether or not Jesus could provide even better stuff. They intended not to be moved in any way.

Jesus seems to understand deeply that, no matter why they all came, He will receive them personally with deep-down humanly-felt openness. Jesus accepted them all. His heart extended arms around each and all, without separating, excluding, judging.

The human condition in all its forms was united in the one basic hunger. Each was hungry for completion. They represent “longing.” They had not found satisfaction in fulfilling themselves. Jesus

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Dominic Picone, nephew of David Sarver [‘79]
- For Hailey Tookey.
- For Jessica Summers.
- For Sister Joanne Becker, C.S.C.
- For Robert Kociolek, brother of Father Charlie Kociolek, C.S.C.
- For Jim Smolik, father of Faith Smolik [‘22]
- For Mary Gordon, mother of Kevin [‘89] and Kim [‘91] Gordon
- For Cynthia Proctor
- For John Pfeifer
- For Sharon Derethik.
- For Christopher Golonka
- For Elda Foti, mother of former chapel member, Anne Marie.

**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.



**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [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].**



**CHAPEL ENVELOPES:**

Over the course of COVID-19, many people have been mailing in donations to the chapel. Now that we have begun to assemble again, many are also looking to replace their envelope supply. We really appreciate this, as our collections are obviously way down. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

**WEEKLY OFFERING:**

**Thank you to those who have begun to send in weekly offerings. We really appreciate it.** Here are the offerings that we have received throughout **the week prior to July 18-19.** Thanks for not forgetting about us.

Offerings-----[week of July 3]-----[paypal]-----	\$ 0.00
Offerings-----[week of July 4]-----	\$ 420.00
Offerings-----[week of July 10]-----[paypal]-----	\$ 0.00
Offerings-----[week of July 11]-----	\$ 615.00

**DO IT YOURSELF!**

When John McKenzie wrote his now classic *Authority in the Church* in the late 60's, he shook up lots of Catholics, pointing out that our sacred authors are much more concerned with the authority sins of our leaders than those of the general populace. Followers of God should be more conscious of how authority is exercised than how it's obeyed. The Scripture Readings for this 16<sup>th</sup> Week in Ordinary Time certainly reinforce the late Jesuit's thesis.

Many of us don't appreciate the biblical separation of ministries and/or gifts. For instance, we frequently confuse those who exercise authority — the administrators — with those who proclaim God's will — the prophets. Prophets are the people's conscience — unique individuals who give us the future implications of our present actions. Administrators, on the other hand, are called to listen to the prophets and put their words into concrete actions — demonstrating how to make God's will part of our everyday lives. Carroll Stuhlmueller was convinced prophets normally make lousy administrators; administrators, lousy prophets.

When our sacred authors challenge those in authority to get their act together, they're accusing them of not instructing people to live their faith as God wants it to be lived. Almost always, these administrators aren't living it correctly themselves, so it's no wonder those in their care aren't living it correctly. The message that God wants prophets to proclaim and administrators to carry out certainly isn't easy to accept. It has nothing to do with religious rituals or catechism trivia. It goes to the heart not only of one's faith, but to one's personal value system.

The Pauline disciple responsible for his letter to the Church at Ephesus leaves no doubt about how difficult it is to be committed to the message he proclaims [Ephesians 2:8-18]. As a disciple of the risen Jesus, he's expected to work on forming diverse people — those who are “far off [Gentiles] and those who are “near” [Jews] — into one community of faith. He's expected to “break down the dividing wall of enmity” that separates them — something we haven't been able to successfully pull off to this day.

Six hundred years before Jesus' birth, Jeremiah realized his fellow Jews couldn't even unify their own people. God had prophetically sent the right message, but the “shepherds” — the kings and other leaders — hadn't passed it on to the ordinary people. The prophet saw only one solution — replace the shepherds, and send one special, prophetic shepherd — the messiah — to take care of the problem once and for all [Jeremiah 23:1-6].

That's where Mark's Gospel comes in. Jesus has just sent out his disciples to eradicate evil. Now they've returned for a little R&R. In the process Jesus mentions one of the main things motivating his ministry — “When he saw the vast crowd his heart was moved with pity, for they were like sheep without a shepherd; and he began to teach them many things” [Mark 6:30-34]. If they're not blessed with good leaders, Jesus simply must step in and personally exercise that ministry. And that is precisely how his followers need to respond also.

Sadly, we never hear that part of Mark's theology because it is omitted from our liturgical readings — the miraculous feeding of the people [see Mar 6:35-43]. In Mark's version of this event, the disciples do the actual feeding; Jesus' role is simply to motivate them to share their meager food, then bless it before they distribute it. It's their food; they do the sharing.

Jesus' message is that we become one by sharing what little we have with others. We no longer need to fall back on what our leaders say, or don't say. We carry on the ministry of Jesus. We don't need more authority than that.

But we just can't forget what Scripture says about those in authority.

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



will miraculously feed their bodies. He knows that this food will not totally satisfy, that they will want more. He taught them before breaching them. He spoke to them about the sacredness of their deeper longings, their truer hungers, their fascination with answers which result in further questions.

Jesus knew that each would return to their lives again, but just maybe each was comforted in the awareness that this Person Who could teach and do wonderful things, loved them personally and collectively. Perhaps the sceptics, the arguers, the self-isolators were moved to be a little more tender and accepting of their own human insufficiency of all kinds. Perhaps they were able to live more honestly with their doubts, fears, questions and self-poverty.

As they were leaving, trailing near the end, there probably was a person who kept saying to no one in particular: “Ya, but what is He going to do for us after the next feeding?” We always want more!

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

**JESUS IS OUR PEACE:**

It's easy to be grateful when things are going well, but what about when trials come? I entered the seminary in the final year of Vatican II. Turmoil followed the Council with Catholics dividing into liberal and conservative camps. We seminarians of course thought we would be the ones to bring things back together, and heal the polarization.

Needless to say, we didn't resolve anything. Resolving conflict involves more than pointing out how the other person has gone wrong. Sometimes that only makes matters worse. We all needed to learn a lesson from St. Paul.

Paul was in the middle of a monumental conflict. The two sides had radically different ways of understanding the Hebrew Scriptures. St. Paul sees the solution in Christ. Jesus comes to break down the dividing wall — “In Christ Jesus you who once were far off have become near by the blood of Christ. For he is our peace [Ephesians 2:8-18].

To accept Jesus as our peace is not easy; it begins by recognizing one's own sins. We shrink from acknowledging our sins because that would give our opponent one more reason to write us off — or as we say today — to cancel the other person.

St Paul, however, is not afraid to admit his own sin. He had persecuted the Church. He was responsible for imprisonment and death of innocent people. Paul's awareness of forgiveness gave him amazing compassion — even for people attacking him. As Paul says: “Jesus is our peace.”

Now, you and I are not St. Paul, but we can learn from him — gratitude in midst of conflict. Not by scoring points, but by pointing to Jesus. Not by seeing through the other person, but by actually seeing the person. It's easy to see through other people; it's hard to see them. We need Jesus.

In Mark's Gospel, Jesus says: “Come away by yourselves to a deserted place and rest a while” [Mark 6:30-34]. Put away the cell phone. Spend time with Jesus. When we come to Jesus, we find peace through forgiveness of sins. To come to Jesus involves choice. We take choice for granted, but we shouldn't. Conflict makes us aware that we need Jesus — He is our peace.

—taken from the writings of Father Phil Bloom, which appears on the internet

**NOVENA TO BLESSED BASILE MOREAU:**

We have two booklets with the Novena to Blessed Basile Moreau. There is a blue booklet which is used when one is praying for a personal intention or healing; there is a gold booklet which is used when you are praying for the intention or healing of someone other than yourself. The Novena was composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family to join in prayer through the intercession of Blessed Basile Moreau. Please see Father John and he will be glad to give you the booklets.





**IT'S WHAT YOU SCATTER:**

I was at the corner grocery store buying some potatoes. I noticed a small boy, ragged but clean, hungrily appraising a basket of freshly picked green peas. I paid for my new potatoes, but was also drawn to the display of fresh green peas. I love creamed peas and new potatoes.

Pondering the peas, I could not help overhearing the conversation between Mr. Miller, the owner, and the ragged boy next to me. "Hello, Barry, how are you today?"

"Hello, Mr. Miller. I'm fine, thank you. Just admiring them peas. They sure look good."

"Would you like to take some home?," asked Mr. Miller.

"No, Sir. Got nothing to pay for them with."

"Well, what have you to trade me for some of those peas?"

"All I got is my prize marble here," Barry said.

"Is that right? Let me see it," said Miller.

"Here it is. She's a dandy."

"I can see that; only thing is this one is blue, and I sort of go for red. Do you have a red one like this at home?" he asked.

"Not exactly...but almost", said Barry.

"Tell you what. Take this sack of peas home with you, and the next trip this way, let me look at the red marble."

"Sure will. Thanks, Mr. Miller."

Mrs. Miller, who had been standing nearby, came over to help me. With a smile she said: "There are two other boys like him in our community. All three are in very poor circumstances. Jim just loves to bargain with them for peas, apples, tomatoes, or whatever. When they come back with their red marbles — and they always do — he decides he doesn't like the red one after all, and he sends them home with a bag of produce for a green marble, or an orange one, when they come on their next trip to the store."

I left the store impressed with this man.

A short time later I moved to Colorado, but I never forgot the story of this man, the boys, and their bartering for marbles. Several years later, I had occasion to visit old friends in that community. I learned that Mr. Miller had just died. His visitation was that evening, and I accompanied my friends to the funeral home. Upon arrival, we fell into line to pay our respects, and meet his family, and offer words of comfort.

Ahead of us in line were three young men. One was in an army uniform, the other two wore dark suits and white shirts — all very professional looking. They approached Mrs. Miller, hugged her, spoke briefly with her, and moved on to the casket. Her misty eyes followed them as, one by one, each young man stopped briefly and placed his own hand over the cold pale hand in the casket. Each left the funeral home, wiping his eyes.

Our turn came to meet Mrs. Miller. I reminded her of the incident in the grocery store many years ago. She took my hand, and led me to the casket. "Those three young men who just left were the boys I told you about. They told me how much they appreciated the things Jim 'traded' them. Now at last, when Jim could not change his mind about color or size — they came to pay their debt."

With loving gentleness, she lifted the lifeless fingers of her deceased husband. Resting underneath were three exquisitely polished red marbles.

The moral: We will not be remembered by our words, but by our kind deeds. It's not what you gather, but what you scatter that tells what kind of life you have lived.

—Paul

**PATIENCE:**

Patience is the calm acceptance that things can happen in a different order than the one you have in mind.

—David Allen



that ultimately soothes and comforts us.

- The voice of God enters our lives as the greatest of all powers, even as it forever lies in vulnerability, like a helpless baby in the straw.
- The voice of God is always heard in privileged way in the poor, even as it beckons us through the voice of the artist and the intellectual.
- The voice of God always invites us to live beyond all fear, even as it inspires holy fear.
- The voice of God is heard inside the gifts of the Holy Spirit, even as it invites us never to deny the complexities of our world and our own lives.
- The voice of God is always heard wherever there is genuine enjoyment and gratitude, even as it asks us to deny ourselves, die to ourselves, and freely relativize all the things of this world.

The voice of God, it would seem, is forever found in paradox.

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

**THANK GOD FOR SHEPHERDS:**

The shepherd is probably one of the most common biblical images — being known even to people with only a passing familiarity with the Bible. Reflecting on this peaceful image, it is important to recall in the first place that the image of a shepherd was used so often in the Bible because practically everyone in the ancient near east encountered shepherds on a regular basis; also we cannot ignore the fact that shepherds develop remarkably close bonds with their sheep, to the point where sheep distinguished between the voice of their shepherd and that of another, such as a thief [see John 10:2-5]. The shepherd thus became a powerful biblical symbol representing the Lord, who guided the whole nation of Israel and sought their best even though they often rebelled against their shepherd.

The Lord was a faithful shepherd for his people, but the earthly kings and rulers who reigned over Israel were not — "thus says the Lord, the God of Israel, against the shepherds who shepherd my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds"[Jeremiah 23:1-6]. Jeremiah not only announces the Lord's judgement against the "shepherds" of Israel, he also provides a note of great hope, when, speaking in the name of God, he says: "I myself will gather the remnant of my flock from all the lands to which I have banished them and bring them back to their folds; there they shall be fruitful and multiply. I will raise up shepherds for them who will shepherd them so that they need no longer fear or be terrified; none shall be missing".

The prophet Jeremiah's inspired words would be partially fulfilled when the people of Israel were led from their exile in Babylon back to their homeland by leaders who were truly righteous and devoted to the Lord. The full meaning of his prophecy would not be seen however, until the time of Jesus himself, more than five centuries after the exile, when he revealed himself to be the true and definitive shepherd of Israel and of all the nations.

We see evidence of that in Mark's Gospel. Jesus is greeted by a huge crowd — more than five thousand people — and he sees that they were downtrodden spiritually and physically, "like sheep without a shepherd" [Mark 6:30-34]. He responds by giving them two things that a good shepherd provides to his sheep: instruction and sustenance. Just as a shepherd carefully guides his sheep so as to avoid danger, so too Jesus turned to the crowd and "began to teach them many things" that they might avoid spiritual danger and come to find eternal life in him. A shepherd also provides grazing for his sheep, and Jesus provides a miraculous abundance of food for the crowd, beginning with just five loaves and two fish [see Mark 6:35-44].

As we recall the image of the shepherd found so often in the Bible, let us be grateful that in Jesus we have found the one true "shepherd and guardian of our souls" [see 1 Peter 2:25].

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

**SEARCHING FOR GOD AMONG MANY VOICES:**

We are surrounded by many voices. There's rarely a moment within our waking lives that someone or something isn't calling out to us and — even in our sleep — dreams and nightmares ask for our attention. And each voice has its own particular cadence and message.

Some voices invite us in, promising us life if we do this or that or buy a certain product or idea; others threaten us. Some voices beckon us towards hatred, bitterness, and anger, while others challenge us towards love, graciousness, and forgiveness. Some voices tell us that they are playful and humorous — not to be taken seriously — even as others trumpet that they are urgent and weighty, the voice of non-negotiable truth, God's voice.

Within all of these, which is the voice of God? How do we recognize God's voice among and within all of these voices? That's not easy to answer.

God, as the scriptures tell us, is the author of everything that's good — whether it bears a religious label or not. Hence, God's voice is inside of many things that are not explicitly connected to faith and religion, just as God's voice is also not in everything that masquerades as religious.

But how do we discern that? Jesus leaves us a wonderful metaphor to work with — but it's precisely only a metaphor. He tells us that he is the “Good Shepherd” and that his sheep will recognize his voice among all other voices. In sharing this metaphor, he is drawing upon a practice that was common among shepherds at the time. At night, for protection and companionship, shepherds would put their flocks together into a common enclosure. They would then separate the sheep in the morning by using their voices. Each shepherd had trained his sheep to be attuned to his voice and his voice only. The shepherd would walk away from the enclosure calling his sheep — often times by their individual names — and they would follow him. His sheep were so attuned to his voice that they would not follow the voice of another shepherd, even if that shepherd tried to trick them by imitating the voice of their own shepherd — shepherds often did this to try to steal someone else's sheep!

Like a baby who, at a point, will no longer be cuddled by the voice of a babysitter but wants and needs the voice of the mother, each sheep recognized intimately the voice that was safeguarding them and would not follow another voice.

So too with us! Among all the voices that surround and beckon us, how do we discern the unique cadence of God's voice? Which one is the voice of the Good Shepherd? There's no easy answer, and sometimes the best we can do is to trust our gut-feeling about right and wrong. But we have a number of principles that come to us from Jesus, from scripture, and from the deep wells of our Christian tradition that can help us. What follows is a series of principles to help us discern God's voice among the multitude of voices that beckon us. What is the unique cadence of the voice of the Good Shepherd?

- The voice of God is recognized both in whispers and in soft tones, even as it is recognized in thunder and in storm.
- The voice of God is recognized wherever one sees life, joy, health, color, and humor, even as it is recognized wherever one sees dying, suffering, constrictive poverty, and a beaten-down spirit.
- The voice of God is recognized in what calls us to what's higher, sets us apart, and invites us to holiness, even as it is recognized in what calls us to humility, submergence into humanity, and in that which refuses to denigrate our humanity.
- The voice of God is recognized in what appears in our lives as “foreign,” as other, as “stranger,” even as it is recognized in the voice that beckons us home.
- The voice of God is the one that most challenges and stretches us, even as it the only voice

**BLESSED INTERRUPTIONS:**

Dr. Scott Kurtzman, chief of surgery at Waterbury Hospital, was on his way to deliver an 8:00 AM lecture when he witnessed one of the worst crashes in Connecticut history. A dump truck, whose driver had lost control, flipped on its side and skidded into oncoming traffic. The resulting accident involved twenty vehicles — four people died.

Kurtzman immediately shifted into trauma mode. He worked his way through the mangled mess of people and metal, calling out: “Who needs help?” After about ninety minutes, when all sixteen victims had been triaged and taken to area hospitals, Kurtzman climbed back into his car, drove to the medical school, and gave his lecture — two hours late.

Over the years, Kurtzman has stopped at a half dozen crashes and assisted at three. “A person with my skills simply can't drive by someone who's injured,” says Kurtzman. “I refuse to live my life that way.”

Dr. Kurtzman's example gives us a glimpse into the intensity of Jesus' compassion for others as described in Mark's Gospel — “his heart was moved” [Mark 6:30-34]. Mark used the Greek word “σπλαγχνίζομαι” [splanchnizomai] — compassion which comes from the “inward parts,” coming from the heart, liver, lungs, etc., as well as from one's emotions like affection, pity, tenderness. In other words, Jesus did not merely feel a fleeting sentimental concern for the vast crowd — he felt a movement from his interior that strongly compelled him into action to meet the needs of the people.

What was the need to be met? Certainly, bread for their hungry stomachs, but more importantly, their souls hungered for the word of life, so Jesus generously supplied. But in the context of this Gospel passage, there is one tiny detail worth noting that makes all the difference — the apostles and Jesus were trying to get away to rest after ministry! In other words, the crowds interrupted their plan for respite after a time of ministry. The apostles were tired and were heading “to a deserted place to rest a while.”

Interruptions. That's the key here. We all make our plans for the day, and we start to check off the items from the to-do list. One by one, we go about our day with our plans scribbled on a sticky note or on some app on our phone. And then it happens — that pesky interruption. Something happens that was not expected in our day that all of a sudden demands our attention. Maybe it's a phone call from the school secretary saying that your child is sick; maybe your flight is delayed, and you're stuck on the tarmac; maybe your mom is calling you with inconsolable tears. Any number of unforeseeable events can dramatically change the direction and mood of the day, and yet it is unavoidable. My heart usually becomes instantly filled with grumbling — not pity. Yes, sometimes there can be a feeling from within my interior, and usually it's stress and anxiety — not compassion — compelling me towards action. I have imagined what the personal responses of the apostles were at the situation. How did they respond? I bet that at least one of them might have responded the way I can to interruptions, ranging from: “How dare you interrupt me right now? Can't you see I'm important and very busy?” to “C'mon man! Are you kidding me? I was just about to enjoy my coffee and cinnamon roll!”

For most of us, our interruptions aren't usually of the extraordinary, life-threatening kind, as in the story of Dr. Kurtzman. Rather; our interruptions are a part of the normal daily living in a modern setting. They happen at work, at home, at church, on vacation, on the commute to work or school, etc. Interruptions can be a source of irritation, and they can be an invitation to bless. We have the power to

**PRAYER:**

Prayer is an opening of the self so that the Word of God can break in and make us new.





**THE WEIGHT OF COMPASSION:**

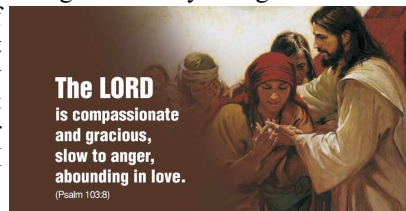
Rabbi Israel of Risbah tells the story of a wealthy and corrupt man who lived most of his life thinking only of himself and not of others. On one particular night, however, when he was returning home in a cold and wet rain, he looked outside of his carriage and saw a local farmer who was stuck with his horses and his wagon in the mud by the side of the road. The rich man thought to himself: “This is no night for anyone to be stuck outside.” So he uncharacteristically told his driver to stop, and the two of them got out and hitched their carriage to the wagon of the farmer and pulled him from out of the mud. Then they accompanied him home to his hut. And when the rich man saw the poverty in which the man lived, he gave him a considerable amount of money that helped him save his farm and educate his children.

Many years later the rich man died and came before the eternal throne of God. God said to him: “Now we must weigh your good deeds against your bad to see whether you might enter into eternal life.” But when all the sins and crimes of that man were placed on the scales of justice, they were so overwhelming that it seemed that there would be no way for his salvation. Then the Angel of Mercy spoke up and said: “Lord God Almighty, remember that one night when this man helped the poor farmer who was stuck at the side of the road. That should be placed on the scales.” God agreed. It was placed on the scales, but it was certainly not enough to offset all this man’s wickedness. So the Angel of Mercy thought a bit more and said: “I think it would be fair to also place in this man’s favor all the good that came from that deed — the money that he gave that saved the man’s farm and educated his children, and all the good that has been able to happen because of that.” God agreed. So that, too, was placed upon the scales. But again, it was not nearly enough to budge them. The Angel of Mercy thought a bit more and said: “It was not only this man that was saved from the side of the road, but also the horses and the wagon. Perhaps we should put those on the scale as well.” God nodded favorably. When they were placed on the scale, it budged just a bit, but still not enough. So one last time the Angel of Mercy said: “It’s only fair to count in our calculations what this man was saved from. So I suggest that we put all the waste and the mud out of which he was pulled on the scales as well.” “Absolutely,” God said. When it was done, the scales moved, and the astonished rich man entered into his eternal reward.

Nothing is more important to God than compassion. Compassion is at the very heart of the Gospel. Jesus shows this clearly in Mark’s Gospel. For though he is tired and wants to get away from everyone, when he sees the vast crowd, he has compassion on them. In his full humanity he knows their need, their poverty, their confusion. So he puts his agenda aside and ministers to them.

Compassion is at the heart of the Gospel. Compassion is not simply a feeling. It is a way of looking at life, and it factors into the choices that we make each day. For on each day we face a number of choices in which we need to decide between judgment and compassion. We look at the people that we live with — the people that we love. We know their faults and neuroses. We know what is wrong with them. So we need to choose whether we are going to judge them because they are not the people we would like them to be or have compassion on them because we, too, have shortcomings and failures.

We get behind an elderly person on the freeway driving ten miles below the speed limit, and again we have a choice of whether to lean on the horn and yell something out as we pass or have compassion. Compassion allows us to understand that here is a person struggling to stay active and independent, and that we are likely to face that same struggle sometime in our future. When we hear of somebody who is stricken by AIDS, we have the choice of judgment against that person because of their carelessness or lifestyle or compassion because we know our own fragility. We know that one way or another we will have to deal with disease and sickness in our own life. As we watch the evening news and see cyber warfare, violence in our streets, and racial challenges. And we have the choice of judging them because they



care of us. In fact, even when others attack us for our devotion to Him, when others mock us for our faith, even when other Catholics deride us for our determination to live what we profess, God will win out. We can shepherd others to recognize this present reality: God always wins. Jesus Christ is the Victor. Those who oppose us because we live our faith will eventually witness God’s caring for us at the banquet of His Love. **He sets a table before me in the face of my foes.**

Psalm 23 ends with the great promise: **Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever.** If we have the courage to live united to the Lord, we will experience his goodness and kindness in this life and union with Him in the next life.

The world needs good shepherds, and the world needs the Good Shepherd. Jesus was with His disciples when He felt the hurt of so many people without shepherds. He sent the disciples to care for his people, to shepherd them. The Lord still has pity on those in pain. Now we are the disciples. He sends us to bring healing, and mercy, and goodness and truth to the world. We can be and we must be good shepherds.

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

**THE CALL TO BE A PEACEMAKER:**

Paul’s letter to the Church at Ephesus uses the word “peace” [Ephesians 2:8-18] four times. Christ — “our peace” — established peace by breaking down “the dividing wall of enmity” between those who were “far off” — Gentile Christians — and those who were “near” — Jewish Christians. Jesus preached peace to both groups and reconciled them by shedding his blood on the cross creating “in himself one new person in place of the two.” Through Christ “both have access in one Spirit to the Father.”

In the early Church, there was a great controversy as to whether Gentile converts — those far off — had to embrace Jewish practices familiar to Jewish converts — those near. Paul seems to argue that Jesus set the stage for settling the issue in favor of Gentile freedom from the Law by his death and resurrection that created a fundamental unity among all of his followers. Christ reconciled Jewish and Christian converts by reconciling both groups with God. He put the enmity that divided them to death, destroying its power to keep them permanently separated. His death on the cross established “one new person,” and community united by the “one Spirit.”

This story of reconciliation is of supreme historical importance, for it made possible the Christian religion as we know it today. However, it also contains lessons for us today as we deal with contemporary divisions among Catholics — Christian monotheists, religious traditions, cultures, political parties, nations and civilizations. Dividing wells of enmity appear all over our common home, fostering hatred, injustice and violence.

As Christians, we simply cannot accept these divisions as normal or unavoidable or permanent. Christ, our peace, preached peace and promoted reconciliation. By his death and resurrection, he definitively established a unity among all members of the human family — deeper and stronger than all the forces that divide us. Christ calls all of us to be peacemakers in our circles of influence. For us Christians, peacemaking is not an option, but is our vocation, our responsibility, our duty. Our faith teaches us that we are not trying to reconcile individuals and groups with nothing in common. We are, rather, trying to build on our common humanity as well as our shared status as God’s handiwork and sinners justified by Christ.

In order to sustain our efforts, it is helpful to remember and honor the peacemakers in our world. There are the famous modern ones — Mohandas Gandhi, Dorothy Day, Thomas Merton, Daniel Berrigan and Martin Luther King. There are the peace activists who organize rallies, attend demonstrations, recruit helpers, visit trouble spots and risk imprisonment. There are the faithful citizens who vote intelligently, write letters to their representatives, go to meetings and send letters to the editor. There are parishioners who serve on justice and peace committees, encourage their pastors to preach on peace, and advertise peace events in the parish bulletin. There are neighbors who reach out to befriend those in the neighborhood who are different and subject to prejudice. There are family members who take the initiative to settle disputes and promote family harmony. Finally, there are those Christians who share in the peacemaking mission of the Lord by prayer and unnoticed acts of reconciliation.

What further step could you take to be a more effective peacemaker?

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



**A REFLECTION ON PSALM 23:**

“The Lord is my shepherd. I shall not want.” If people only know one psalm, that psalm is Psalm 23. **The Lord is my shepherd.** God wants to direct our lives. Jesus felt so bad for the people in Mark's Gospel because they had no one to shepherd them [Mark 6:30-34]. He mourns also for us. The world can be a confusing place. Life can be confusing. Governments — like those whom the prophet Jeremiah was sent to address — often demand that people violate their consciences for what they claim in the greater good. Historically, this has always resulted in the people participating in hidden, immoral agendas. We witnessed this happening throughout the last century with the two extremes of fascism and communism. Most of the people of Germany did not have full knowledge of what the Nazis were doing to the Jews and others in the concentration camps. But they had a share of the guilt because in the name of national pride, they allowed bad shepherds to guide them. At the same time, there were good shepherds in Germany — people like Dietrich Bonhoeffer, who stood up for truth and died leading people to the Lord.

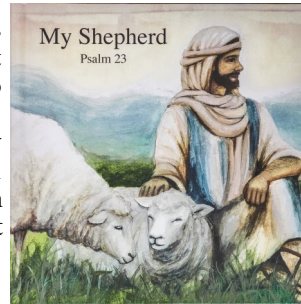
What should we do when we are confronted with what is presented as a small moral sacrifice for what is claimed to be a greater national good? This is not an easy question, particularly because we are invested in our country. We love America. But if we truly love our country, we need to shepherd it in ways that are just and merciful. We ourselves need a shepherd to guide us. We have one — the Lord is our shepherd. We should follow God. Right is right and wrong is wrong. We have to let God direct our lives, not politicians. This will protect us from taking the steps that would lead to greater evil.

**I shall not want.** When I was a child, I thought that it is strange to say that I didn't want God to be my shepherd. No, the phrase means that I will want for nothing. God provides that which we really need in life — a reason for being alive. Following our conscience leads us to rest in Christ — at peace with God and at peace with ourselves. People are looking for peace. The world provides stress. God provides rest.

The psalm talks about **restful waters**. We can look at water for hours. From babbling brooks to the great oceans, it is so peaceful to look at the water. We let go of our stress. We just focus on the beauty before us. The psalm speaks about restful waters where God leads us. We can help others find those restful waters by encouraging them to be who they were meant to be, unique reflections of the image and likeness of God. There is peace in being true to ourselves.

**He restores our souls.** Jesus said in the Sermon on the Mount that we should be perfect as His Heavenly Father is Perfect [see Matthew 5:48]. But how can we be perfect? We are human. We are frail. Sometimes people carry such guilt that they give up on themselves, on religion, and even on God. We can be good shepherds for them. We can let them know that what the Lord is saying is that we should be sincere and truthful to our best selves. That is what the word that is used in the Sermon on the Mount really means. Be sincere as my heavenly Father is sincere. When our external actions reflect our inner beings, we are at one with God and with ourselves. We can help others find integrity in their lives by living as sincere people. Our souls can be restored to God's original purpose for our creation. Then we and they will be at peace. When we are at peace with ourselves and with our God, we want for nothing.

**And though I walk through the valley of death, I fear no evil.** Yes there are continual challenges in life. But the present life is just a part of the totality of our lives. We are all in the valley of death — we are mortal. We become sick and die. Worse, our loved ones die. Still, through all the pain, the suffering and the sorrow, we ultimately trust in God. **You are with me**, the Psalm proclaims. He is. He guides us with His rod and staff. He gives us gentle shoves, and sometimes not so gentle shoves. But we are comforted with knowing that whatever happens, the Lord is in charge. He will take



are not seeing things the way we see them, or having compassion because we understand their decades of oppression and poverty and their desire to self-determine their future.

Compassion is at the heart of the Gospel. Each day we have a number of choices between judgment and compassion. Both, of course, are necessary. There are times when we must make judgments and live by them. But the call of the Gospel asks us to include compassion in our choices. Our scriptures reveal to us a God who is a God of compassion. One way or another our God finds a way to have mercy prevail. God knows that our judgments; even our good judgments have the tendency to pull people apart, whereas compassion has the power of pulling us together. God knows that the more people in this world who act with compassion, the more likely it is that we will have a world that understands each other — a world in which healing and peace become real and possible.

So the challenge that comes to us today from the Gospel is to let compassion be a part of the choices we make every day. In doing so, we will not only be following the example of Jesus; we will also be making a choice that is the best choice for our own good. Because compassion spreads its benefits on all and calls us together. To be people without compassion is like being like two men sitting in a lifeboat, doing nothing. They are watching as people at the other end of the lifeboat are frantically bailing to keep the boat afloat. The one man says to the other, “Thank God that the hole is not at our end of the boat.”

—taken from the writings of Father George Smiga, which appear on the internet

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Exodus 14:5-18, Matthew 12:38-42
<b>Tuesday:</b>	Exodus 14:21-15:1, Matthew 12:46-50
<b>Wednesday:</b>	Exodus 16:1-15, Matthew 13:1-9
<b>Thursday:</b>	Song of Songs 3:1-4, John 20:1-18
<b>Friday:</b>	Exodus 20:1-17, Matthew 13:18-23
<b>Saturday:</b>	Exodus 24:3-8, Matthew 13:24-30

**17<sup>th</sup> Week in Ordinary Time:** 2 Kings 4:42-44, Ephesians 4:1-6, John 6:1-15

**SERVING THE LORD IN THE POOR — JULY 21<sup>st</sup>:**

Our Savior Lutheran Church Food Pantry has instituted **new procedures** because of the Coronavirus. **Thus they help pre-packing nonperishables in bags on Thursday evening beginning at 5 PM.** They will continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help packaging the items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

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.

**Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**THE FAMILY — BUILDING BLOCK OF SOCIETY & HOPE OF THE WORLD:**

Throwing rocks into a still lake on a summer evening is a surprisingly satisfying experience. The perfect sound of kerplunk as the rock breaks through the smooth surface of the water; the concentric circles that ripple outwards, all because of one stone being thrown, are mesmerizing to watch. “As the family goes, so goes the nation, and so goes the whole world in which we live,” Saint John Paul II prophetically said in a homily given in Perth, Australia, on November 30, 1986. Thirty-five years later, these words continue to ring true. But what exactly did St. John Paul II mean? How could a family impact the entire world?

Let’s go back to the beginning — to Genesis. God creates man and woman in His image, thus establishing the dignity of every human being [see Genesis 1 and 2]. But why create Eve? Why not just stop at Adam? God articulates an essential truth prior to his creation of Eve — “it is not good that the man should be alone”. Here it is revealed that humans are social creatures in need of companionship and meaningful relationships. From Adam and Eve, the covenant of marriage is established and the fruit of that covenant is children — a family — the basic unit of the social fabric of society itself.

For better, or for worse, the family is that single stone being thrown into a lake. The *Catechism of the Catholic Church* teaches us that the family as an “institution is prior to any recognition by public authority, which has an obligation to recognize it” [#2202]. In other words, the family must be recognized by societies and governments; all laws should work towards upholding the sanctity of the institution God has established from the beginning of time. When human laws and decisions fail to respect this fundamental truth, the Church and the whole world suffers. But when the dignity of the family is upheld and protected, the ripple effects on the world can be profound — disciples are formed, vocations are born, Saints are raised.

Like St. John Paul II, St. Mother Teresa seemed to comprehend the importance of holy families and its potential impact on the world. She said: “and so, my prayer for you is that truth will bring prayer in our homes, and from the foot of prayer will be that we believe that in the poor it is Christ. And we will really believe, we will begin to love. And we will love naturally, we will try to do something. First in our own home, next-door neighbor in the country we live, in the whole world”.

Because the family is the basic cell of society, and because we are called to be in relationship with one another, each Christian has the right and duty to participate in society, be an active member of one’s community, and contribute to the good and well-being of all families. Especially those who are poor and vulnerable.

The call to Family, Community, and Participation is one of the major tenets of the Bishops’ Catholic Social Teaching. Throughout Scripture, the duty to love one’s family is emphasized countless times. From Genesis, where we are told to be our brother and sister’s keeper [see Genesis 4:8-15], to Exodus when we are given the fourth commandment — to honor one’s mother and father, to the holiness of Noah, Abraham & Sarah, Ruth, this theme is repeated [see Exodus 20:12]. In the New Testament, these commandments are carried forth, but they are transformed. Your family, your neighbor, does not necessarily mean someone related to you by blood, or who lives next door to you. Instead, we are called higher, to love our brother and sister, to love our neighbor, as Christ loves us. And who is our neighbor? Any human being, because they too are created in the image of God [see Matthew 22:39].

If the family is the stone, then the concentric ripples would be local communities, state, nation, and the world. Thus, it is not enough to merely go home and love our families. The love we receive there must be carried forth — to the communities which we are a part of — and in time — to the whole world.

That may seem like a daunting task, so where do we begin? Answering the Call:

1. **Go home and love your family members.** Honor your parents and grandparents, listen to

- the stories of your siblings, pray together, forgive quickly, be intentional about setting your phone aside and giving them your undivided attention. Peace begins at home.
2. **Make a list of all the communities you are a part of** — your Church, school, clubs, sports, extracurricular, volunteer groups, friends, etc. What role do you play in each of them? Are you an active member? Or are you a bystander? Do you act differently in each setting, wearing a different mask to fit each group? Or are you authentically and truly yourself? Would the members of your communities be surprised to learn that you love Christ? Or do your actions help reveal the love of God? What is one branch of your community you can take a more active role in?
3. **What are you passionate about?** The environment? Healthy and affordable food? Providing housing options for the homeless? Promoting racial justice? Fighting for the unborn? Helping expectant/young mothers? Caring for the sick? Visiting with the elderly? Helping those who do not easily have access to education? Volunteer where your heart is. What organization could join that would allow you to minister to the needs of the vulnerable members of your community at large?
4. **Inform your conscience**, and when the time comes for you to vote, become an informed voter. Do not get swept away with propaganda or jargon. Research, read, ask questions. Recognize that the laws our representatives make directly impact families and communities. There is no perfect leader, but we are called to choose leaders who we believe will work to uphold the dignity and protect the rights of all people.

—taken from the writings of Caitlin Sica, a High School Teacher

**LIFE TEEN and EDGE:**

**Our Life Teen and EDGE youth group is meeting in person again. We will still allow people to join us virtually, but we want to encourage you to come in person.** We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board Room. If you are unable to join us, there are many resources available for you on the Life Teen website — [lifeteen.com](http://lifeteen.com). There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**ST. ADALBERT SCHOOL SUPPLY DRIVE 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.** Join us as we work together to help these children get the next school year off to a good start.

The following is a list of school supplies that need adopting to help with this effort — **No 2 Wooden Pencils, Colored Pencils, Crayons, Filler Paper, Pencil Pouches, Pens-Blue or Black, Elmer’s School Glue, 1-Subject Notebooks, Pocket Plastic Folders, Paper Towels, Kleenex, Clorox Wipes, Hand Sanitizer Pump Bottles and White Chalk.** 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 to the box or table in the Narthex between now and August 8<sup>th</sup>** to Our Lady Chapel. **If you do not have time to shop, simply give your donation to Father John, or put it in 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.

