

**CLOSING PRAYER:**

**~ A Prayer of a Yearning Heart ~**

Loving God,  
you fill all things with a fullness and hope  
that we can never comprehend.

Thank you for leading us  
into a time where more of reality  
is being unveiled for us all to see.

We pray  
that you will take away  
our natural temptation for cynicism,  
denial,  
fear  
and despair.

Help us have the courage  
to awaken to greater truth,  
greater humility,  
and greater care for one another.

May we place our hope  
in what matters and what lasts,  
trusting in your eternal presence and love.

Listen to our hearts' longings  
for the healing of our suffering world.  
You hear us better than we are speaking,  
we offer these prayers  
in all the holy names of God.

**Amen.**

—Ronald Rolheiser

# 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.*

**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)

**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:**

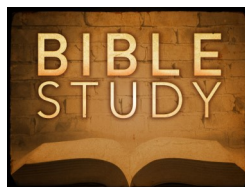
Both Saturday Evening Mass and Daily Weekday Mass will resume with the beginning of the New School Year. Saturday Evening Mass will resume on Saturday, August 21<sup>st</sup> at 5:00 PM. The Daily Weekday Masses will resume on Monday, August 23<sup>rd</sup>. The Daily Mass Schedule will be announced 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. We only have a few vouchers left, so don't delay.

**NEXT BIBLE STUDY — AUGUST 5<sup>th</sup>:**

Because of a conflict, our next Virtual Bible Study will occur on Thursday, August 5<sup>th</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: Praying Scripture.



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

**EUCHARISTIC 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.

**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 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 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.
- For Katie Poelking ['01], sister of TJ Poelking ['98], who is undergoing treatment for breast cancer.
- For Julie Arndt who is undergoing medical treatment.

**PRAYERS FOR OTHERS:**

- For God's blessing on the Tokyo Olympics and on all the athletes participating in them.
- 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.

**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].

**KNOW THIS:**

The greatest single antidote to violence is conversation, speaking our fears, listening to the fears of others, and in that sharing of vulnerabilities, discovering a genesis of hope. —Rabbi Lord Jonathan Sacks

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Father David Tyson, C.S.C., who is recovering from eye surgery.
- 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 continues rehab and medical care.
- 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 25: <b>17<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> Public Mass & Live Stream
Monday, July 26: <b>Sts. Joachim and Anne</b>	<b>NO MASS</b>
Tuesday, July 27:	<b>NO MASS</b>
Wednesday, July 28:	<b>NO MASS</b>
Thursday, July 29: <b>St. Martha</b>	<b>NO MASS</b>
Friday, July 30:	<b>NO MASS</b>
Saturday, July 31: <b>18<sup>th</sup> Week in Ordinary Time</b>	<b>NO MASS</b>
Sunday, August 1: <b>18<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.



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

In the Eucharist, we celebrate God’s desire to give us Life through the death of Jesus. Through the Resurrection, Jesus lives and walks our walk each and every time that we enter into the Eucharist. Do we receive and live faithfully and generously the very abundance of life that is ours?

We come with little, and we celebrate what God does with it. Let us pray that we resist the temptation to diminish our gift so that the little that we have may be transformed into ways of God’s being present. The spirit of our world is filled with envy by which we fall to grumbling that we are not enough, have not enough, and will wait until we have more. That is not the way of the Lord.

In the Book of Genesis, we hear the desire of God for human beings to increase and multiply [Genesis 1:22]. In the Scripture readings for this 17<sup>th</sup> Week in Ordinary Time, we have the reverse — there is multiplication of bread in both and an increase in faith for the journey.

Elisha is a “holy man” and there is much going on in his life at this time. He has promised that a woman who has welcomed him often to her house will have a longed-for child; he has cured another child, and provided needed oil for a widow and her sons to use and sell. One of the more interesting events is the time when Elisha went back to his home and there was a great famine there. His fellow prophets were sitting around hungry. Elisha asked some servants to make a soup for them all. The servant went out, and while gathering herbs, the servant picked a wild vine which he put in the soup. Upon eating some, everyone began to experience sickness because of the poison herb. Elisha ordered that some grains be brought, and he threw them in the pot and all was well.

Today we hear about Elisha multiplying twenty barley loaves to feed one hundred people of the famine [2 Kings 4:42-44]. Elisha has to insist that his servant take the loaves and share them with the people — even though they do not appear to be enough. Elisha promises that there will be more than enough and there will be leftovers as God has promised. Elisha had received his blessing from God; he went around sharing it in plenty — a display of God’s abundant goodness.

As we enter this 17<sup>th</sup> Week in Ordinary Time, we begin a four-Sunday reflection from John’s narrative on Jesus’ being the Bread of Life [John 6]. Here Jesus is both the provider and the provided. John’s account begins as a follow-up to what we heard from Mark’s Gospel last weekend — Jesus has pity on the crowd which is hungering for life. The crowd has followed Jesus and the apostles to a deserted place, and the journey there has rendered them hungry. All heaven is about to breakout if something isn’t done. The apostles have not enough money to buy food for this crowd so that each could have even a little bit. There is a tension.

John’s Gospel rides easily on these apparently impossible situations. Earlier in the Gospel, Jesus was at a wedding feast when the wine ran out [see John 2]. Another incident has Jesus seeking a drink, whereupon he is told that he doesn’t have a bucket [John 4]. Now there is no bread [John 6:1-15]. Tension — what to do!!!! “We only have five loaves and two fish — what are these among so many?”

Again we have a wonderful display of God’s being more than enough. Out of the tension and apparent impossibility, Jesus is the life-giver. It is late in the day, and the crowd is large. There is a young boy in the crowd with something — but obviously not enough. Jesus takes the bread and fish, gives thanks and gives the food to the multitude who experience satisfaction. What increases is the awareness that Jesus — because of these “signs” — is the “one who is to come.”

What happens next is at the heart of John’s gospel. The people want to make Jesus their King — they want to hang on. But Jesus slips away from them — he doesn’t want their stomachs; he wants their hearts. It is not food for the stomach — important as this may be — that is the focus here; Jesus is inviting them to hunger for faith and eternal life.



**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- 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.
- For Soñia Ortíz, a very close friend of chapel Music Director, Andy Andino
- For Ted Schafer [‘50].
- For Joy Tucker [‘85]
- For Thomas Rickelman, father of Auxiliary Programs Director, Rhonda Rickelman, and Admission Associate, Jeanne Tippen, grandfather of Cody [‘20] and Michael [‘22] Tippen.
- For Debra Cicero
- For Joseph Gareau

**SERVING THE LORD IN THE POOR — AUGUST 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.

**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 17]-----[paypal]----- \$ 0.00  
 Offerings-----[week of July 18]----- \$ 720.00

**INTERPRETING THE SIGNS:**

Only one of Jesus' miracles is included in all four gospels — his extraordinary feeding of a huge crowd of people. It's narrated six times! Yet, as Scripture scholars constantly remind us: two [or more] evangelists can include the same passage in their works, yet use it to convey completely different theologies. Though every gospel bread miracle has something to do with the Eucharist, each writer concentrates on a different aspect of it.

Through this calendar year, up to this point, we've been methodically listening to Mark's gospel, appreciating how, passage after passage, he develops his insights about dying and rising with Jesus. Yet just when we reach the point in which he presents his ideas about how we accomplish our dying and rising in the Eucharist — his first bread miracle — we shift from Mark's theology to John's, this is truly a biblical "no-no." Sadly what it will never allow us to hear Mark's take on this important miracle.

Mark focuses on the role of the disciples in feeding the crowd [Mark 6:34-44]; John zeros in on Jesus [John 6:1-15]. Jesus is the one who first notices the lack of food, and then, on his own, takes care of everyone's hunger. Jesus is totally in control of the situation. After all, from the very beginning "he himself knew what he was going to do."

This is the image of Jesus that John almost always conveys — he usually pushes Jesus' humanity into the background, and displays his divinity front and center. That's why we can't compare Elisha feeding 100 people [2 Kings 4:42-44] with Jesus feeding five thousand. Besides, Elisha depends on God to pull off the feat, while Jesus — as God — does it on his own.

Yet perhaps the most important part of John's Gospel narrative is his insistence that this event — like all of Jesus' miracles — is a "sign." What is implicit in the synoptics is explicit in John. No evangelist employs miracles willy-nilly. Each has a reason why he puts this particular miracle in this particular place. There's always something deeper in such passages than immediately meets the eye. For John — as for us — a sign is something which leads us to something else. If we don't reach the something else we won't understand what the sign was trying to convey.

The late Anthony de Mello often told the story of the Indian peasant who had a life-long dream of visiting Bombay. When his friends and fellow villagers eventually raised enough money to make such a trip possible, he was overjoyed. Yet he surprised everyone by returning from Bombay much earlier than expected. When his benefactors asked: "Did you actually see Bombay?" he assured them that he had. And when they inquired what Bombay was like, he eagerly responded: "It's green, about two feet long and a foot high, with big yellow letters, B O M B A Y." Obviously, like many readers of the Scriptures, he had confused the sign with the reality beyond the sign.

We can't understand John's theology without understanding John's signs. For instance, the "twelve wicker baskets with fragments" can only refer to the Twelve Tribes of Israel. John is convinced that all Jews — like all Christians — could be fed by Jesus if they only permitted themselves to be fed by him. Of course, to appreciate John's signs we must have the same frame of mind which the Pauline disciple who wrote Ephesians had. We have to commit to "living in a manner worthy of the call we've received" [Ephesians 4:1-6]. Gospel signs are only for those committed to becoming other Christs. All others will stop at the city limits.

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

**IMPORTANT:**

The Bible tells of flawed people just like me who make shockingly bad choices and yet who find themselves pursued by God

—Philip Yancey

And so begins a profound teaching by Jesus about food for the soul — an invitation to eat his flesh and drink his blood. These are indeed hard sayings. And in four weeks, we will hear Jesus ask His disciples why they have not left him because of these same teachings.

But for now, Jesus resolves the hunger-tensions of the crowd — and the apparent insufficiency of the apostles. Anyone who is a follower of Jesus will often be faced with this very same tension about their being so little in the face of such demands to increase the presence of Jesus and multiply His works. "I cannot give what I do not have," is a famous saying. We have humbling experiences of not having, and yet wanting to give more — more for family and friends and this world. Few of us, if any, feel sufficient for the relationships and tasks of love to which we are invited in our lives.

This very sense leads us down two parallel paths. We walk the walk of envy and comparing. We walk the slippery-slope of self-diminishment and negativity. "Satis" is the Latin word for "enough". "Facio" is the Latin word for "do". Satisfaction means we have "enough to do enough". And it is here that the tension arises — do we have enough to do the deeds of our true hearts and soul? Can we do those things which we really desire doing — which are the deepest expressions of who we are and our relationships with those we love?

We are never "enough".

During the Presentation of Gifts in the Eucharistic Liturgy — which is omitted now because of COVID — we are the "young person" from the Gospel story who has the "five loaves and two fish". Jesus takes them and gives "thanks" and then gives them back to us in the expression of His abundant love saying: "You are My Body and you are enough." Perhaps the most difficult thing to believe about this exchange is not that the bread and wine we offer is changed into His Body and Blood, but that we are changed into His Body and do His works — even though we judge ourselves not "Satis-facio".

Jesus fed so many with so little, and He continues to do this through us, with us, and in us in the unity of the Holy Spirit for at least as long as we continue to receive His sufficiency.

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

**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 new supply list for this particular school year — **No 2 Wooden Pencils, Crayons—any size box, Colored Pencils, Face Masks, Ink Pens — blue or black, Kleenex and if anyone is so inclined, Backpack**. 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 of the Chapel between now and August 8<sup>th</sup>**. **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.

**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.



**NO GIFT IS TOO SMALL:**

A hungry old woman prayed for food. Her atheist neighbor put bread and fish outside her door. The old woman thanked God aloud. Her neighbor derisively shouted: “It was me, and not your God who put food there.” The old woman replied: “Thank you, Jesus. You never fail me, even if you have to use a devil to work a miracle.” The hero of the story in John’s Gospel [6:1-15] is a Hall of Fame Jewish child. Only Norman Rockwell could do him justice. The boy is the rarest of individuals — a person who gives away everything he possesses. Our attention of course is drawn to the Christ distributing all those fresh rolls and seafood.

But it is where Jesus got the food that made the miracle a fact. First the story. John speaks of 5,000 men. But even then, women were not about to let husbands wander by themselves over the countryside unattended. So, one can be certain there were women and children in attendance — that would swell the attendance to about 15,000 people. Remember that in Jesus’ time women and children were never important enough to mention. In fact, Jesus in the Gospels breaks through that barrier on many occasions. In fact, down through the ages up until this very day, Jesus continues to bring millions together around the globe each week to worship Him. It is the Christ who mentions that this exhausted mob must be hungry. Once again, Jesus proves that He is interested not only in life after death, but also life before death. Jesus wants every mother’s child of us to have three full meals in the here and now.

Jesus wants nobody to go to bed hungry. The Master, like any Chief Executive Officer, wants His employees to be problem solvers. But only Andrew has the smarts to work the crowd looking for food. He finds that nameless child. Better yet, maybe the boy finds Andrew. He shouts to him: “Hey, mister, come here.” He rips out of his chino pockets five thoroughly squashed slices of bread and two suspicious looking fish. This was to be the boy’s own lunch. Let the record show the kid was giving not out of his surplus, but all he had. Joseph Donders pictures the child checking the Nazarene out with open mouth and running nose. Andrew does not want to hurt the boy’s feelings, so he takes the unattractive morsels over to Christ. To the boy’s mortification, the mob laugh up a storm at him. But not so the Christ! He accepts the boy’s gifts with proper ceremony and gratitude.



Jesus invites His guests to draw up a seat on the grass. This is a crowd who not only looks for something for nothing, but who also want it gift-wrapped. Only that kid remained on his feet. His eyes were large as dinner plates. The boy was wondering what this strange Man with the massive hands was going to do with His lunch. The Master tells His people to share the boy’s gifts among the humungous crowd. They look in disbelief at the soggy pieces of bread and convincingly dead fish. They ask: “What is this among so many?”

They share till every belly on the field was filled with fish sandwiches. When the meal was over, and the twelve baskets filled with scraps were collected, do you think that Jesus gave any of the abundant leftovers to the boy? One hopes that the boy had a buddy along to help him. I would not be at all surprised if Jesus held up the boy in His arms for all in the crowd to see. Had a TV anchor person been there, he would have recorded Him saying: “I want all of you to be as generous as this child.”

The next time you are asked for something you feel you cannot give, remember this Jewish boy and think again. Even if your gift is small, Christ will make it grow. There would have been one great deed fewer in history if that boy had hoarded his gift. Once I heard a man say: “When I worry about money, I know I haven’t been giving enough away.”

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

**INSPIRATION:**

Inspiration plays a critical role in lives. It can be the difference between feeling fully alive and the drudgery of slogging your way through another day. What inspires you? —Matthew Kelly

So which is the best approach? As Christians, our task is not to pick between being a Mother Theresa or a social justice advocate. The gospel asks us to be both. We need to work at transforming the conditions that create poverty even as we, like Mother Theresa, reach out personally, beyond the economics and social issues involved, to feed very individual poor people.

Jesus’ command to feed the hungry asks to become a Dorothy Day.

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

**SOME LEFT OVER:**

When Mount St. Helen last erupted, it scorched 240 square miles — an area almost three times that of Seattle. The Forest Service decided not to replant trees, but simply observe how long it would take for life to return. Since the volcanic blast had virtually sterilized the area, some scientists considered it would take years and possibly decades for significant life to return. In spite of those pessimistic predictions, biologists were amazed at how fast life came back. Within a short time, that once barren area was teeming with plants and animals.



God has put a marvelous fertility into nature. We see that in the Book of Genesis. To each living group — vegetables, trees, insects, fish, birds, land animals and finally the human person — God gave the command to be fruitful and multiply. Nature itself reflects God’s exuberance. His abundance stands out even more when we look beyond the earth — a staggering number of galaxies, each one with not only an incredible number, but an unexpected diversity of stars and other bodies.

Out of his abundance God then narrows down his focus. Locating the earth within the cosmos would be like searching for a grain of pepper in the Pacific Ocean. The universe is an enormous frame for our planet — yet we know no other place with a similar ability to sustain life. On this relatively tiny globe an astonishing variety of life forms have emerged. Scientists estimate that we currently have anywhere from two million, up to a hundred million species — and even that enormous quantity represents less than a single percent of the species in earth’s history. Out of all those varieties, only one is capable of art, stories and jokes — the kind of intelligence which makes possible a freely chosen relationship. Every created thing reflects God in its own way, but God particularly focuses his attention on us humans.

In John’s Gospel, we see this pattern of abundance, followed by a deeper focus. Jesus stands before an enormous crowd — at least ten or twenty thousand people — if you figure that most of the 5,000 men were accompanied by a wife and a few children. Jesus provides an abundant meal for them — more than they could possibly eat. Not wishing anything to go to waste, they gathered twelve wicket baskets full of the substantial barley bread [John 6:1-15].

After this miracle of abundance, Jesus then focuses on the True Bread. We will hear about it during subsequent weekends. He will speak about bread becoming his very Flesh. As we shall see, the word “flesh” evokes a profound meaning in the Bible. But for now, let’s just focus on the abundance and the depth which Jesus makes possible.

The Old Testament prophet Elisha performed a miracle which foreshadows the Lord’s abundance. When Elisha offered to God the twenty barley loaves, it fed a hundred people “with some left over” [2 Kings 4:42-44]. Being left over did not mean lack of value. In the case of Jesus, even the smallest portion of bread has the greatest imaginable potential — it can become his very flesh. Out of God’s great abundance, Jesus focuses on a single portion which he will use to give us Living Bread — his very Self.

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

**LIGHT A CANDLE:**

We cannot hold a torch to light another's path without brightening our own.

—Ben Sweetland

**FEED THE HUNGRY:**

A cynic once quipped: “What would you get if you crossed a radical liberal social justice advocate with a strongly conservative pious daily communicant?” The answer? Dorothy Day! That’s a quip which can serve to throw some light on how one might begin — today — to live out the first corporal work of mercy — the command to feed the hungry.

Even if we are convinced, and perhaps even obsessed, by Jesus’ command to do this, how, in fact, can it be done today? The world is a big place and millions upon millions of people live in hunger. Moreover, we live a situation of compounded complexity of every sort, political, social, and economic. There is no simple way to get resources from the rich to the poor, from your table to the table of someone who is hungry. How can you live out Christ’s command to feed the hungry, given the complexities of today’s world?

Generally speaking — rightly and wrongly — we look to our governments, to the United Nations, relief organizations, social services, welfare, and other such agencies to do this for us. Given the scope and complexity of poverty and hunger in the world, the tendency is to look over our shoulders to something massive, to some big government or agency, to feed the hungry. We tend to feel too small and individually over-powered in the face of hunger’s enormity.

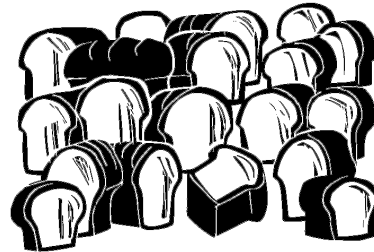
But this can be — and invariably is — a rationalization, an abdication, a way of escaping Jesus’ command. Ultimately, we cannot use the excuse that things are too complicated, that we are too small and powerless, and that only huge organizations can do anything for the hungry. The Gospel call to feed the hungry is uncompromising and eminently personal. Each of us is called upon personally to do something real and this must be something beyond the normal corporate things we are involved in: paying taxes and giving charity monies to governments and big agencies to enable them to do this for us.

We must do something ourselves. But what more can we do concretely? How can you and how can I feed the hungry?

There are a couple of possible approaches. Mother Theresa takes one approach. For her, Jesus’ command is simple and clear. Each of us should personally, beyond government and other agencies, reach out concretely and touch some poor person or persons. There should be times when we are, literally, taking food to hungry people, working in soup kitchens, giving aid to individual street people, and having a poor person eat at our table. This approach is individual, personal, and concrete. Each poor person has a face, and we do not, at least not all the time, ask questions regarding where they will eat tomorrow or what social problems are causing this hunger. In this view, the demand that we feed the hungry challenges us precisely to reach out beyond ideologies and social theories and irrespective of social structures — like the Good Samaritan, person-to-person, take food to the hungry.

But there is another approach, more abstract though not less critical. In this view, it is less important to feed this or that individual person on a given day than it is to change the social, political, and economic structures that are responsible for that particular person being hungry. This approach is less personal and it is slower, but it can, at the end of the day, be more far-reaching. In it, one attempts to feed the hungry by involving oneself in social justice groups that are trying to change the conditions that produce poverty.

Both of these approaches, in their best expressions, are predicated on some other things: feeding the hungry, as Jesus asks us to do it, involves a reduction in our own standard of living. To feed the hungry means to consume less ourselves, to do some fasting, and to live in a simplicity that puts us in more solidarity with the poor. Feeding the hungry also means prayer. We have some bad habits that only God can cure and thus only the outside power of God can ultimately transform our world.

**GOD MULTIPLIES WHAT WE SURRENDER TO HIM:**

What is God calling me to give? Where does He want to send me to find the hungry and the suffering? Who needs to hear me witness about my faith? What would it take for me to really surrender my time, treasure, and talents to His service?

It does not take much to do good, to relieve suffering, or to show love. Consider the example of St. Teresa of Calcutta. When she began her ministry among the poor, she had nothing. She started her order with no master plan or endowment. Rather, she walked the streets, feeding the hungry, and caring for the sick with whatever resources she could muster. She gave the little she had, and through her generosity and holiness, she touched hearts and changed lives.

One day, she came upon a homeless man dying in the gutter. With the help of some men, she brought him to her home. There she washed him, prepared a small meal for him, and prayed. For three hours she did nothing but sit with him. He looked up at her and said: “My whole life I have been treated like an animal, now I will die like an angel.” She was not able to give him much — just her time and her love — but it meant that, in his final hours on earth, instead of dying in the streets, he could die in the arms of a saint.

In the Gospels, Jesus never turns away those in need. Whether they have a question, whether they need healing or whether they are hungry, He gives them what He has, and it never fails to satisfy. The story about the multiplication of the loaves and fish is a case in point. The five barley loaves and two fish would not have been enough to feed the apostles, never mind a throng of five thousand. Yet Jesus refused to keep the food to Himself. Rather He took it, blessed it and gave it away. That small act of generosity was enough to satisfy a hungry mass of people with plenty left over [John 6:1-15].

It is a spiritual law that God uses those who have the least ability to do His work. We often say: “If you want to get something done, ask a busy person.” Well, when God wants to get something done, He asks a poor person. By choosing those who are weak, deprived and even sinful, our Heavenly Father makes it clear that it is He who is at work. Otherwise we might chalk the good deeds up to the cleverness or resourcefulness of those who do them rather than the God who makes all things possible.

God wants to do great things in our families, parishes, and communities. He wants to feed the hungry, He wants to console the suffering and He wants to change hardened hearts. But He needs us to help Him. He needs us to give even when we think we have too little, to work even when we feel exhausted, and to open our mouths even when we think we have nothing to say. We need to take risks as St. Teresa of Calcutta did by ministering to those dying on the streets and as the boy in the Gospel did who gave his basket of food to Jesus. When we do that, when we step outside our comfort zone in faith, God will take care of the rest.

—taken from the writings of Douglas Sousa, which appear on the internet.

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Exodus 32:15-34, Matthew 13:31-35
<b>Tuesday:</b>	Exodus 33:7-34:28, Matthew 13:36-43
<b>Wednesday:</b>	Exodus 34:29-35, Matthew 13:44-46
<b>Thursday:</b>	Exodus 40:16-38, Luke 10:38-42
<b>Friday:</b>	Leviticus 23:1-37, Matthew 13:54-58
<b>Saturday:</b>	Leviticus 25:1-17, Matthew 14:1-12

**18<sup>th</sup> Week in Ordinary Time:** Exodus 16:2-15, Ephesians 4:17-24, John 6:24-35



**THE CRACK AND THE LIGHT:**

There are times when life seems unfair. When someone we love is hurt, when we need to deal with a serious disease, when someone we trust betrays us, it is easy for us to say: “Why is this happening to me? I don’t deserve this.” The anger and the depression of those times leads to question our ability to continue. In those circumstances it is easy to doubt whether there is enough strength, enough wisdom, enough hope for us to go on. That is why John’s Gospel is so important — because in the Gospel Jesus tells us that when God is active, and there is always enough [John 6:1-15]. God can find life in our darkest moments. If Jesus was able to feed five thousand people with a few barley loaves, then certainly we can count on God to be present in our time of need. But if we are to believe that and see that, we need to let the flow of our life play out so that we can understand the specific way that God is directing us and guiding us.

Kevin was twenty-five years old when his doctors told him that he had bone cancer and the only way he could survive would be to have his right leg amputated at the hip. He agreed to the procedure and it was successful. But it left Kevin an angry and depressed young man. He couldn’t understand how life could be so unfair to take away his leg at such a young age. He bore a deep resentment against people who were well and had use of all of their limbs.

Luckily he found a skilled therapist who began to work with him, discussing the events of his life and using art therapy to allow his deeper emotions to emerge. Over a period of two years he began to make progress. He began to accept the loss of his leg and look for meaning in life. What he found was that he had a gift of sharing his experience with others who were undergoing similar losses. He was very good at that kind of sharing. The medical community began to know of Kevin’s ability and began to ask him to visit some of their patients who had undergone a very serious disability.

On one occasion he was asked to visit a young woman about his own age who had just lost both of her breasts to cancer. She was so depressed that she found it difficult to speak to anyone. Kevin came to her hospital room in the middle of the summer wearing a pair of shorts that clearly revealed his artificial leg. But the woman would not even raise her eyes to address him because she was so embarrassed of her disfigurement. The nurses had left some music playing in the room and in an attempt to get her attention Kevin turned up the volume, removed his artificial leg and began dancing around the room with one leg, snapping his finger to the music. His response was so unexpected and bizarre that the young woman looked up and watched him in astonishment for a few moments and then began to laugh. “Man,” she said, “If you can dance, I can sing.” Through such experiences Kevin discovered a purpose and a direction in his life which he never had before.

After a number of years, he decided to meet with his therapist again to review his progress. When they got together and she opened his file, out fell a drawing that Kevin had made early in his therapy. He picked it up and realized what it was at once. It was one of the earliest drawings he made. His therapist had asked him to draw a picture of how he saw his body. He had drawn a large vase and then with a black crayon he had drawn a jagged crack down the center of that vase. Kevin remembered how his teeth were clenched in anger as he drew that crack and how hard he pressed with the crayon on the paper. For this crack represented to him how he was forever flawed, how his body was broken and no longer whole. He felt he could never live life fully again. Holding the picture now several years later, he said to his therapist: “You know, I don’t think this picture is finished.” “Really?” she said. And pushing him a carton of crayons suggested: “Why don’t you finish it now?” Kevin took a yellow crayon from the box and began to draw broad lines of yellow emanating out from every area of that crack. Then he said to his therapist: “I now realize that it is from this crack that the light shines forth.”

Kevin’s experience reflects what we believe as Christians. For we believe that those things that attack us in life, those things that are unfair do not need to destroy us. We believe that with God’s help



over manna was not to be stored.

Jesus does the opposite. He tells his disciples to gather up the remains. Enough is left over to fill twelve baskets. Twelve is not a random number. There were 12 patriarchs, the sons of Jacob. There would be 12 apostles, the patriarchs of the New Testament. The Lord tells them to care for the food He provides. This does not just refer to not wasting the bread. The Eucharist which is not consumed during the Christian banquet is not to be thrown out. It is the Body of the Lord. It is to be saved for those who were not able to be present at His meal so they also can partake of his food. What we have here is the biblical basis for the preservation of the Eucharist in our tabernacles. The Eucharist is stored so those who cannot attend the feast might still receive the Lord's Body. It is kept in our tabernacles for them. It is also kept in the tabernacle for all of us to reverence this special presence of the Lord. We do this every time we come into Church and genuflect, and pray before the Blessed Sacrament. We do this when we pause after communion, and reflect on the One inside us.

These three elements emphasized by John in his account of the multiplication, the Passover, the fulfillment of Psalm 23, and the preservation of the fragments, remind us that God has provided a meal that is far greater than we could ever hope for, or even ever imagine. How great is our God? God is so great that he has found a way for all of us to attend the eternal Passover. How great is our God? God is so great that he leads us into his presence and feeds us his meal. How great is our God? He is so great that he has found a way for each of us to join the disciples at the Last Supper, or what is really the First Supper, the First Supper of the Kingdom.

We need to ask ourselves at communion time: “What am I doing? Am I just following the crowd?” Hopefully not. “Am I receiving some sort of blessing?” Hopefully, we realize that communion is much more than a blessing. What is it that I am doing when I receive communion? I am receiving the Food that God provides. Today we pray for a deeper appreciation, a deeper reverence for the great gift of Love that is the Eucharist.

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

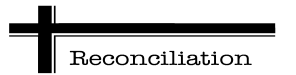
**LOVE GOD WITH ALL YOUR HEART:**

Jesus’ primary concern was to be obedient to his Father, to live constantly in his presence. Only then did it become clear to him what his task was in his relationships with people. This also is the way he proposes for his apostles: “It is to the glory of my Father that you should bear much fruit, and then you will be my disciples” [John 15:8]. Perhaps we must continually remind ourselves that the first commandment requiring us to love God with all our heart, all our soul, and all our mind is indeed the first. I wonder if we really believe this. It seems that in fact we live as if we should give as much of our heart, soul, and mind as possible to our fellow human beings, while trying hard not to forget God. At least we feel that our attention should be divided evenly between God and our neighbor. But Jesus’ claim is much more radical. He asks for a single-minded commitment to God and God alone. God wants all of our heart, all of our mind, and all of our soul. It is this unconditional and unreserved love for God that leads to the care for our neighbor — not as an activity that distracts us from God or competes with our attention to God, but as an expression of our love for God who reveals himself to us as the God of all people. It is in God that we find our neighbors and discover our responsibility to them. We might even say that only in God does our neighbor become a neighbor rather than an infringement upon our autonomy, and that only in and through God does service become possible.

—Henri Nouwen

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart”. [Jeremiah 24:7].



Reconciliation



**THE FIRST SUPPER:**

With this weekend, our liturgy begins a five week focus on the 6<sup>th</sup> chapter of the Gospel of John — the chapter on the Bread of Life. That the Church should spend five weeks on John 6 demonstrates that this is one of the most important sections of the Gospels.

A little background. The Gospel of John was most likely the last Gospel completed, with the finishing touches being applied at the end of the first century. By then the primitive Church had developed a deep understanding of the Eucharist. This understanding is inspired by the Holy Spirit — as all scripture is inspired. The actions, discussions and even debates presented in John 6 reveal the depths of the Lord's Gift of Himself to us in the Eucharist and on the Cross — two aspects of the same salvific event.

John 6 begins with the multiplications of the loaves and fish [John 6:1-15]. Why is this miracle retold so often in the Gospels? There are two accounts of the multiplication in Matthew and Mark, one in Luke, and one in John. In each passage phrases are used that are repeated at the Last Supper — “He took, He blessed, He broke.” Each passage refers to God’s continual gift of the one food we need — the Eucharist.

Three elements are emphasized in John’s account of the multiplication to provide a deeper understanding of the Eucharist. These elements are the time of the multiplication, references to Psalm 23, and the gathering of the fragments that are left over.

**The time of the multiplication.** The Gospel of John places the multiplication of the loaves and fish at the time of the Passover. This isn't just a passing note. The Passover was the sacred meal of the Jews celebrating their freedom from slavery in Egypt and thanking God for His continual protection. In John’s Gospel, Jesus provided a meal at the Passover time. He would provide another meal during another Passover. Holy Thursday took place at the time of the celebration of the Passover. The Last Supper was really the First Supper of the new People of God. The food would no longer be the Passover lamb, but the Lamb of God. The people would eat the Body and Blood of the Lord. It would be a meal of deliverance from slavery — slavery to the devil, slavery to sin. It would be a meal that would provide freedom. It would be a meal that would celebrate the New Life of the Lord. So, from the very start, we know that John is speaking about more than loaves and fish. He is speaking about the meal of the Christian Community — the Eucharist.

Secondly, **Psalm 23**. “The Lord is my shepherd. There is nothing that I want. He leads me to green pastures, to safe waters. He restores my strength. He guides me along the right path for his names sake. Though I walk in the dark valley, I fear no evil. Your rod and your staff give me courage. You set a table before me, and my enemies watch. You anoint my head with oil, my cup overflows. Only goodness and love follow me all the days of my life and I shall live in the house of the Lord forever.”

In the feeding of the people, Jesus sees the needs of the people. He has them recline on the green grass, green pastures if you will. He restores their strength with his food. This is not just about loaves and fish. Jesus is performing a prophetic action. He provides the banquet Psalm 23 spoke of — the Banquet of the Lord. Those who eat this food will continue to eat it in the House of the Lord forever. When we receive communion, we share in the meal of the Kingdom of God. We are united to people throughout the world and throughout time who also share in this meal.

Picture yourself at table on Thanksgiving Day. Around the table are all your loved ones, including those who have passed on to the Lord many years ago. This is the Banquet of the Lord we share every time we receive communion.

The third element is **the recovery of the fragments that are left over**. Back in the days of the exodus from Egypt, the food that the people had brought with them ran out. They called upon Moses to give them food. He prayed to God, and God provided manna [see Exodus 16]. When the people of Israel gathered the manna in the desert, they were told not to take more than they needed. And the left-



we can find life even in the midst of death. We believe that with God’s help even though we are wounded there will be enough strength, enough wisdom, enough hope for us not simply to continue, but to grow and to thrive. The choice, of course, is always ours. When things in life attack us, when we must face problems in our family, sickness, addiction, loss, we can receive those things either as a blow that ruins us forever, or with God’s help see them as a crack from which in time the light will shine forth.

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

**WORLD DAY OF GRANDPARENTS AND ELDERLY:**

Pope Francis established a new World Day of Grandparents and Elderly to be celebrated on the 4<sup>th</sup> Sunday in July — this year, July 25<sup>th</sup> — because of the neglect and isolation which so many grandparents and elderly experience worldwide during the COVID-19 health crisis. Pope Francis also wanted to acknowledge the important role they play in society. Pope Francis chose the 4<sup>th</sup> Sunday of July because it is the closest day to the feast of Saints Joachim and Anne, Jesus’ grandparents.

In addition, Pope Francis is granting of a plenary indulgence, under the usual conditions, for all those who participate in liturgical celebrations observing the new day — in person or virtually — with their grandparents or other elderly who are in need.

Writing to his peers — older Catholics like himself — Pope Francis told them that God is close to them and still has plans for their lives. “I was called to become the bishop of Rome when I had reached, so to speak, retirement age, and thought I would not be doing anything new,” he said. The pope, who is 84, was elected when he was 76. “The Lord is always close to us with new possibilities, new ideas, new consolations. You know that the Lord is eternal; he never, ever goes into retirement,” Pope Francis wrote in his message for the Church’s first celebration of the World Day for Grandparents and the Elderly. “Think about it: what is our vocation today, at our age? To preserve our roots, to pass on the faith to the young and to care for the little ones. Never forget this. There is no retirement age from the work of proclaiming the Gospel and handing down traditions to your grandchildren. You just need to set out and undertake something new.”

This celebration is in addition to the special days that some countries — including the United States — already have to honor grandparents. The pope noted that most countries do not have a day devoted to grandparents. In the U.S., President Jimmy Carter set the first Sunday after Labor Day as Grandparents Day, designating it as a national holiday. This year, it will be observed on September 12<sup>th</sup>. The official flower for the day is the forget-me-not.

Previously, Pope Francis called grandparents “a treasure in the family.” He said the vocation of grandparents is linked to their vocation as apostles. He also called upon them to recognize how important their mission is in both the Church and society. In addition, he encouraged grandchildren and children to accept with gratitude the generous giving of their elders. And he encouraged grandparents and the elderly not to be afraid to undertake new challenges and to embrace opportunities to grow.

Recalling the words of Prophet Joel: “Your old men shall dream dreams, and your young men will have visions” [Joel 3:1], the pope said that the future of the world depends on the covenant between young and old because “who, if not the young, can take the dreams of the elderly and make them come true?” For this to happen, “it is necessary that we continue to dream,” he said. “Our dreams of justice, of peace, of solidarity, can make it possible for our young people to have new visions; in this way, together, we can build the future.”

**CHANGE OF PERSPECTIVE:**

If you change the way you look at things, the things you look at change.

—Wayne Dyer



**A LIVED FAITH — THE DIGNITY OF THE PERSON:**

Will dogs go to heaven? It's a question I'm asked a lot. And while I imagine that the goodness of all of God's creation is represented in heaven to some extent, my answer to this question is always the same: I don't know. But what I do know is that you are created in God's image and that Jesus died for your soul, not your dog's.

Maybe it sounds harsh. But I think our society has somehow forgotten this essential truth that has been made known for us from the very beginning — “God created humankind in his image, in the image of God he created them; male and female he created them” [Genesis 1:27].

God created every single person in His image. You more closely reveal to the world the image of God than the mountains, the oceans, the stars, and yes — even your dog. And it is because we are created in this image of God that we have been given intrinsic dignity — equally and inherently worthy of love.

Shortly after God created humankind, he entrusted us with a mission — to have dominion over creation [Genesis 1:28]. This does not mean to rule over creation in an exploitative manner — conquering it as if it is an object to be won. Rather, like a good king, we are called to care and protect all that has been entrusted to us. Then in a particular way, we must then care for human beings — the pinnacle of God's creation.

It is from this mission — a mission Christ perfected — that Catholic Social Teaching is born. This teaching, rooted in Scripture, has been articulated throughout the ages through a tradition of papal, conciliar, and episcopal documents. Generally, the Church focuses on the following seven principles:

1. Life and Dignity of the Human Person
2. Call to Family, Community, and Participation
3. Rights and Responsibilities
4. Option for the Poor and Vulnerable
5. The Dignity of Work and the Rights of Workers
6. Solidarity
7. Care of God's Creation



In the days ahead, we will be examining each of these principles, along with the Scripture and tradition in which they are founded, and how to live out the Church's teaching on that principle in our day-to-day life. I hope that as we journey through this series together, you will see that this mission is not optional, but fundamental to our call to be Christian.

St. John Paul II wrote: “Every individual, precisely by reason of the mystery of the Word of God who was made flesh [see John 1:14], is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church's very heart — it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the Gospel of life in all the world and to every creature [see Mark 16:15]” [*Evangelium Vitae*, #3].

Surrounded by a culture of death, we must valiantly and courageously reveal the culture of life to the world. This culture does not view humans as disposable objects or inconveniences; instead, it seeks to protect, nourish, and support every person from conception until natural death — even and perhaps especially, those we deem unworthy. From conception until natural death. I want to emphasize the “until” part of that phrase. There is a lot of life lived between conception to natural death. In the last ten years, the pro-life movement has been placed on my heart, and I have joined the Church's valiant mission to end abortion in a new way. But caring for the human person **MUST** go beyond this cause. If we want mothers and fathers to choose life, we necessarily need to protect those who have already been born.

How do we begin? It's a two-fold process.

First, **Reflect**:

1. What does our society value over life?
2. Is our society's values the best way to determine someone's worth?
3. Have you ever been treated in a way that made you feel less dignified? How did that make you feel?
4. How can you uphold the dignity of every person in your day-to-day life?

Second, **Act**:

1. Research pro-life ministries/crisis pregnancy centers in your town and see if there are any ways you can support their ministry, making certain that the pregnancy center does not offer abortions
2. Avoid gossiping about friends, family members, etc.
3. Volunteer at a soup kitchen or homeless shelter. Learn the people's stories.
4. See if your parish has a prison ministry and how you can support it.
5. Sit with one of your peers who is always alone.
6. Say hello to the homeless person rather than ignoring them.
7. Write letters to the elderly at a local nursing home.

Jesus revealed to us that every person is worthy of love, despite their sin — “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners” [Mark 2:17]. St. Paul adds: “Indeed, rarely will anyone die for a righteous person — though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us” [Romans 5:7-8]. And finally, recall that Jesus' devoted much of his earthly mission to being with the poor and forgotten, the sick and the broken, the sinners whose sin caused a scandal in their communities. May we follow his example and lead this world away from darkness to light, from death to life. May our friends, family, and communities see in us a love for the dignity of life that transcends societal norms and standards. —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].**

**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 dresses 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!

**THE FUTURE:**

The future is not some place we are going, but one we are creating. The paths are not to be found, but made. And the activity of making them changes both the maker and their destination. —John Schaar