

**CLOSING PRAYER:**

**~ A Summer Prayer ~**

**Take time to claim your strengths;  
they are gifts from God.**

**Take time to have fun;  
it's God's way of teaching you your strengths.**

**Take time to grow yourself;  
only you can grow you.**

**Take time to trust yourself;  
God trusts you.**

**Take time to be self-reliant;  
it is better than being dependent.**

**Take time to share with others;  
they will bless you,  
and you will bless them.**

**Take time to have hope;  
you are a child of God.  
Amen.**

**CAMPUS MINISTRY OFFICE:**

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

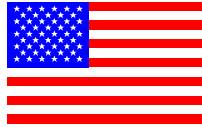
# Our Lady Chapel



*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.*

**INDEPENDENCE DAY MASS — JULY 4<sup>TH</sup>:**

Our nation has such superb mottoes: “Liberty and Justice for all.” “Life, liberty and the pursuit of happiness.” “All are created equal.” “In God we trust.” How do you make these words ring true? As Christians, how do we live in peace and good will as one nation with other peoples? On July 4<sup>th</sup>, we give thanks to God for the land placed in our care, and for all peoples who call this land their home. On **Monday, July 4<sup>th</sup>**, we will observe the holiday with a **Mass at 9:30 AM**. We hope you will be able to join us and celebrate the heritage of our nation.

**CHAPEL PICNIC IS COMING BACK:**

**Put this date aside; mark your calendars! Sunday, July 10<sup>th</sup>** is the date for our annual Chapel outdoor picnic, which will be returning this year. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and beverages are provided. **Please RSVP for the Picnic** on the sign-up sheet on the easel in the narthex of the Chapel. Or you may call the Chapel office [440-473-3560].

**BACK TO THE BALLPARK:**

Our Lady Chapel is going back to the ballpark. Join us on **Friday, July 15<sup>th</sup>** as we head to Classic Park in Eastlake to watch the Lake County Captains attempt to slay the Dayton Dragons at 7:00 PM. **Tickets are \$25.00 each and include game ticket, picnic dinner and postgame fireworks.** The picnic begins at 6:30 PM and will continue until 8 PM. Sign up on the easel in the narthex. **Please turn you money into Father John for the number of tickets you have ordered.**

**COME TO THE FEST — AUGUST 7<sup>th</sup>:**

We are excited, and blessed, to announce that *The FEST* is back HOME for 2022 at the Center for Pastoral Leadership in Wickliffe. Join us on **Sunday, August 7, 2022** to enjoy the BEST national Christian artists — **Crowder, Phil Wickham, We the Kingdom, Micah Tyler, and Rhett Walker** — along with inspiring displays and vendors, and meaningful crafts and activities for the kids. There is plenty of **FREE parking near the seminary**, along with the opportunity to purchase a parking pass right on the FEST grounds. Find out all the details by going to: [www.theFEST.us](http://www.theFEST.us). Even if you can't make it during the day, **join Bishop Malesic at 8 PM for an inspiring outdoor Mass.** Join thousands and thousands as we come together as one at the Table of the Lord. The Mass will also be live-streamed at [www.theFEST.us/Mass](http://www.theFEST.us/Mass). It's the perfect one-tank trip and an amazing family day.

**YOUR SUFFERING IS MY SUFFERING:**

Compassion means to become close to the one who suffers. But we can come close to another person only when we are willing to become vulnerable ourselves. A compassionate person says: “I am your brother; I am your sister; I am human, fragile, and mortal, just like you. I am not scandalized by your tears, nor afraid of your pain. I, too, have wept. I, too, have felt pain.” We can be with the other only when the other ceases to be “other” and becomes like us. This, perhaps, is the main reason that we sometimes find it easier to show pity than compassion. The suffering person calls us to become aware of our own suffering. How can I respond to someone's loneliness unless I am in touch with my own experience of loneliness? How can I be close to handicapped people when I refuse to acknowledge my own handicaps? How can I be with the poor when I am  
2 unwilling to confess my own poverty? —Henri Nouwen

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Peter Mulligan [‘80], brother of Laurie Mulligan White [‘75], who is recovering from a stroke.
- For Luca Palazzo, who is critically ill with cancer.
- For Pat Malak who is critically ill.
- For Nick DeLorme, who is undergoing treatment for a rare form of cancer.
- For Robert Bonner, uncle of AVI associate Director, Bobbie Bonner, who is recovering from Brain Surgery.
- For Claudette “Cookie” Coughlin, mother of Volleyball Coach, Dan Coughlin, who is undergoing treatment for cancer.

**FOR THE DECEASED:**

- For Jessica Kunevicius [‘95], sister of Olivia [‘97]
- For Jeanne McCloskey
- For Mary Kay McGorray
- For Rosetta Catanese, grandmother of Ryan [‘07], Robert [‘12] Joseph [‘14] and Vincent [‘19] Catanese.
- For Debra Hurley, sister of Housekeeping associate, Denise Gooden.
- For Chuck Miserendino [‘96]
- For Father Steve Sedlock, C.S.C.

**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.

**CHAPEL ENVELOPES:**

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **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.** Thanks for not forgetting about us.

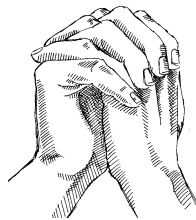
**Offerings-----[Saturday, June 25]-----[Mass, Online, Mail-in] ----- \$ 1,349.17**  
**Offerings-----[Sunday, June 26]----- \$ 145.00**

**PRAYER REQUESTS:**

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

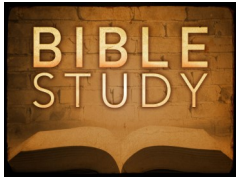
**PRAYERS FOR THE SICK:**

- For Dale Rusnik, uncle of Jakob Bennish [’30], who is undergoing treatment for many medical issues.
- For Sabrina Hood Kumer, who is recovering from Brain Surgery to remove a cancerous tumor.
- For Ann Griggs, mother of Father Gabe Griggs, C.S.C., who is under the care of hospice.
- For Liz Rybka, who is undergoing treatment for Gastric Cancer.
- For Tricia Ashkettle, who is undergoing treatment for brain cancer.
- For Brother Philip Smith, C.S.C., who is recovering from Surgery.
- For August Speziale, son of Aquatics Director, Jackie Speziale who is undergoing medical treatment
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For Thomas Hughes [’56], who is undergoing treatment for memory issues.
- For John Roddy, brother of Tim Roddy [’87], son of Kathleen Roddy, former teacher's aide in the Montessori, and brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel [’83], Mike [’85], and Matt [’86] Roddy, who is undergoing treatment for cancer.
- For Tom Hanna, who is recovering from heart bypass surgery.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Sam Barrick, who has been diagnosed with cancer.
- For William Zhun [’70], brother of Peter [’66], Paul [’69], and Bob Zhun [’71] who is experiencing complications following surgery.
- For David Matis, husband of former Middle School Director, Paula Mattis, father of Kim [’89] and Bill [’91] Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of incoming student, Logan Linsz [’26], who is undergoing treatment for Hodgkin Lymphoma.
- For Frank Nannicola, grandfather of Cassie [’17], Frank [’18], and Mia [’19] Nannicola, who is undergoing treatment for cancer.
- For Michael Nestor [’98], who is undergoing treatment for a rare form of cancer.
- For Vicki Giancola, mother of Vince Giancola [’23], who continues treatment for cancer.
- For Elaine Hocevar, mother of Greg [’97], Matthew [’98], Ryan [’00], and Sarah [’01] Hocevar, who is awaiting a heart transplant
- For Joseph Borkey [’82], brother of Jeff [’80] and Jerrod [’87] Borkey, father of Christian Borkey [’16], and uncle of Jerrod [’12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, 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 Chiacchiarini, 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 seriously ill.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.
- For Paul Tuggey, grandfather of Charlie Tuggey [’21], seriously ill following a heart attack.



**NEXT BIBLE STUDY — WEDNESDAY, JULY 6<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, July 6<sup>th</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. 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 your favorite snack and/or drink, but be prepared to be nourished on God’s word. **Our topic: What is true freedom and responsibility in religion?**



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..

**SCHEDULE FOR THE WEEK:**

Sunday, July 3: <b>14<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, July 4: <b>Independence Day</b>	<b>9:30 AM</b> In Person & Live Stream
Tuesday, July 5:	<b>NO MASS</b>
Wednesday, July 6:	<b>NO MASS</b>
Thursday, July 7:	<b>NO MASS</b>
Friday, July 8:	<b>NO MASS</b>
Saturday, July 9: <b>15<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b> In Person
Sunday, July 10: <b>15<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In Person & Live Stream

**A PRAYER:**

O Lord, who else or what else can I desire but you? You are my Lord, Lord of my heart, mind, and soul. You know me through and through. In and through you everything that is finds its origin and goal. You embrace all that exists and care for it with divine love and compassion. Why, then, do I keep expecting happiness and satisfaction outside of you? Why do I keep relating to you as one of my many relationships, instead of my only relationship, in which all other ones are grounded? Why do I keep looking for popularity, respect from others, success, acclaim, and sensual pleasures? Why, Lord, is it so hard for me to make you the only one? Why do I keep hesitating to surrender myself totally to you?

Help me, O Lord, to let my old self die, to let me die to the thousand big and small ways in which I am still building up my false self and trying to cling to my false desires. Let me be reborn in you and see through you the world in the right way, so that all my actions, words, and thoughts can become a hymn of praise to you.

I need your loving grace to travel on this hard road that leads to the death of my old self to a new life in and for you. I know and trust that this is the road to freedom. Lord, dispel my mistrust and help me become a trusting friend. Amen.

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

This weekend, we in the United States are celebrating an historical event of separation and independence from what was known as “Mother England”. There will be parades, speeches, and the evening skies will be filled with fireworks. But I am not totally convinced that all our citizens know the reason for our celebrating this great day with all this fanfare. It was a long time ago, and freedom is such a comfortable word on our tongue, that we assume everybody has it or we are working to get it for them.

Freedom is what Jesus came to offer us; he worked hard to bring about for us. We have so many delightful and attractive dependencies that seem to offer freedom for us. Addictions seem to offer us relief and freedom from other things bothering us — at least we are liberated from those. As we celebrate Christ’s freeing us, we might check to see if there are any dominating fears, memories, expectations, regrets or grudges which are addictively imprisoning our spirits. He came that we might have life — and for Jesus, life is freedom. And so as we enter into this weekend, we might pray as well that all of us work more diligently to bring about the blessings of peace with Justice for all.

The Scripture Readings for this 14<sup>th</sup> Week in Ordinary Time almost have a spirit of Advent about them. Isaiah begins with a shout to rejoice over the city of Jerusalem. The holy temple has been rebuilt, and Jerusalem is now a city of hope and promise. The reality is that God has taken up a divine presence among us; God keeps seeking and finding us — despite our personal histories of distancing ourselves from Him. In Jesus, God has extended the Holy of Holies from bricks into hearts. We all have played games of independence from God — and sometimes we think that we have won. God does not play games, but plays to win and that victory is our joy.

The temple in Jerusalem was the dwelling place of God, and the reminder of the covenant of God’s fidelity. It was the foundational presence of Israel as God’s Chosen People. They were what the Temple said they were. The temple was the celebration place for their identity, their history, and their future.

But like everything, time can wear away our focus, and so Isaiah calls out for the hope and rebirth of the nation Israel. [Isaiah 66:5-14]. The Temple has been rebuilt and so the identity of the nation is reborn. God is giving birth once again to the people, and, as a mother, God is filled with maternal rejoicing. The nation of Israel — like young children — sit in Her lap and are comforted with her motherly gestures of faithful love. Those who find life and strength from such sustenance will live their lives as faithful children in service to their God. This is God’s invitation for them to return, remember, and respond to being loved by God.

In Luke’s gospel [10:1-20], Jesus is giving a rather extended “pep talk”. As Moses selected seventy elders to guide and govern his people, so Luke positions Jesus as a Moses, sending out seventy-two advance people to make known his coming. The basic thrust of his instruction is that they are to depend on nothing nor anybody — they are to depend only on the Spirit with which Jesus sends them. The implications here are huge. We are the disciples; we are the ones sent out to share the wealth of God’s presence in our midst. We are empowered by God to transform our world. We are invited to live a strange way of trusting without possessing anything except trust in the Sender. The basic call is to extend the Kingdom of God to others by being a blessing from God [Luke 10:1-12,17-20].

There is a quick scene-change, and the Big Seventy-two return rejoicing in all they had done. It seems that they were surprised at how successful they had been. They extended peace, shook off dust from their not being welcomed and they had cured the sick, just as Jesus was doing. They had power even over the demons because of the name of Jesus. In all their excitement, Jesus reminds them that their real joy is not in what they had done, but that God knows who they are and all they have done. This is all quite a call to their readjusting their attitudes of who they are.

**BELIEF AT A PRICE:**

I presume Paul would have benefited from a class or two in anger control before he wrote his letter to the Galatians. It’s an understatement to say he was uptight when he dictated it. He had personally evangelized the Galatian community, teaching them how to become other Christs by imitating Jesus’ death and resurrection in their own lives. Only by giving themselves for others would they be transformed into the same new creation into which the risen Jesus had been transformed.

Yet in a short period of time, some of them — as former Jews — had reverted back to their old practice of finding salvation in keeping the 613 laws of Moses, symbolized by the men being circumcised. They found more security in that than in being crucified with Jesus. Paul was so infuriated by their behavior that he angrily writes: “Would that those who are upsetting you might also castrate themselves!” [see Galatians 5:12]. (Somehow the church has never found a liturgical setting for this particular passage.

Using himself as an example, the Apostle encourages people just to look at him and see the damage to his body that his dying with Jesus has brought about. Paul has been scourged and beaten because of his imitation of Jesus — not because of his keeping the Mosaic regulations. Though he’s endured great physical pain, he’s convinced there’s also a huge amount of psychological pain in discipleship. That seems to be what he means when he speaks about “the world being crucified” to him [Galatians 6:14-18].

That is precisely the kind of pain that Isaiah is presuming when he talks about “rejoicing with Jerusalem.” Among other things, the prophet is trying to stimulate his community to simply leave Babylon and return to the Jewish capital [Isaiah 66:5-14]. The problem is that when he’s preaching these words, Jerusalem is in ruins — wiped off the face of the earth by the Babylonians over 60 or 70 years before. These formerly exiled Israelites not only have to return, they also have to rebuild. After one glance at the destroyed city, most decided to go back to Babylon. They found more peace and security in a foreign land than in rebuilding their native land.

Obviously we must go beyond the here and now and have a vision of what can be if we’re true disciples. Living by such a vision entails a real psychological death — something not only many Israelites, but also many Galatians, were unwilling to endure.

As Luke tells us in his Gospel, giving oneself over to the vision of Jesus frequently causes rejection. Luke’s Jesus is not just predicting what’s going to happen when his followers try to evangelize others, Luke is also reflecting on what already happened to some of the “missionaries” in his own community. He wants to make certain they don’t get down just because they were often rejected. No matter how their message was received, God is still among us working effectively in our daily lives. God’s presence doesn’t depend on people recognizing it. Whether proclaimers of Jesus’ word succeed or fail, as long as they keep working to make the risen Jesus’ vision a reality in this world, their names are “written in heaven.” According to Luke’s Jesus, that’s the only thing that matters.

Obviously a lot of Catholics again accepted Jesus’ vision after Vatican II. And a lot of Catholics eventually abandoned that vision for the sake of their own security. Thank goodness we have a pope who’s calling us to return to that vision, no matter the cost.

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

**GO ALL THE WAY:**

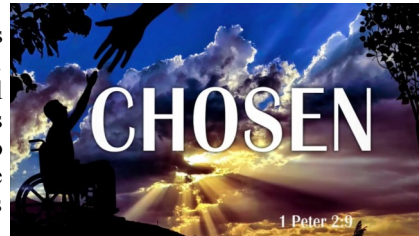
Wanting something is not enough. You must hunger for it. Your motivation must be absolutely compelling in order to overcome the obstacles that will invariably come your way. —Les Brown

While Israel also had moments of high nationalism and pride, they remembered that those moments led to their downfall. What we hear from Isaiah today is written to the exiles whom God had just accused with these words: “I was ready to respond to those who did not ask. I said: ‘Here I am, here I am’, to a nation that did not invoke my name” [Isaiah 65:1].

Perhaps the biggest difference between us and the chosen people is that we write our history as one of heroic victory and manifest destiny while they wrote theirs as one of sin and conversion. It’s easy to think that God is with us when we win anything from wars to ballgames, but our Scriptures challenge us every time we promote an image of God leading the conquerors.

On this Fourth of July weekend, Paul’s letter to the Church at Galatia — nicknamed the gospel of Christian freedom — challenges us with an image of power and glory that undercuts all sorts of pride. Paul’s voice booms humbly through the Scriptures, saying: “May I never boast of anything but the cross” [Galatians 6:14-18]. According to Paul, no attempt at virtue can make us worthy of God’s love and grace; these are gifts to us free and unmerited. As with Israel, Christ came saying: “Here I am” to people who too often wanted something else. God took flesh to identify humbly with us while we seek a God who conforms to our ideals of power and might.

Jesus spent his life in mission to give living witness to God’s vulnerability and noncompulsory interaction with humanity. Thus, when Jesus commissioned the 72 disciples — an image of all the apostles who would come after — he sent them “as lambs among wolves” [Luke 10:1-12, 17-20]. Jesus sent his disciples to serve, equipped with nothing more than the Gospel message of the reign of God. They were to demonstrate that the reign of love is the only future worth working for and the only one that will last.



In order for the disciples to understand the message they were preaching — one always learns best by teaching — Jesus insisted that their gift to others be couched in poverty. As unshod missionaries without money or provisions, they needed bed and board at the same time as they sought new homes for their message. In Jesus’ methodology, the missionaries could not preach their message of mutual love and vulnerability unless they were living it and learning from it from moment to moment.

To everyone’s amazement, their mission succeeded. Jesus told them that he had seen Satan fall like lightning — a vivid image of how effectively they were undermining the coercion and competition rampant that reigned in their day — and ours. That was also a warning — a fallen Satan will get up again.

Of course, their first missionary journey was but a practice round. Even after doing it over and over, they would comprehend its depths only through the experience of Jesus’ death and resurrection.

What are we to take from these readings on this holiday weekend? We need to pay attention to how countercultural our Gospel is. We may live in the “most powerful nation on earth,” but the might of our country has very little to do with the vulnerable, noncoercive character of divine power.

Jesus sent his disciples out without snack packs, credit cards or hotel reservations. In our version of that type of vulnerability, we are called to give humble witness to the Gospel of peacemaking, solidarity and justice for the marginalized in a society filled with violence, individualism and private privilege. Suddenly, being chosen begins to sound more dangerous than special.

Like our ancestors, we are called in spite of our flaws. Sometimes we will knock Satan down; sometimes we will fall. But if we remember who has chosen us, we won’t need to worry about the wolves.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet

### PRAYER:

Be faithful to the time spent in prayer, and make sure that at least half of your prayer is spent in silence.

—Mother Teresa

In most churches there are commissioned men and women who are called to assist in the distribution of Communion. Sixty years ago, that would have been unheard of. A married deacon witnessed recently a wedding during a Eucharistic liturgy I celebrated. Imagine that sixty years ago. Conferences of Catholic bishops consult lay people who are theologians and not just male types either and just imagine that sixty years ago. The Church rejoices mostly, with how the Spirit is forming, rebuilding the “New” Seventy-Two — the new people to be blessed and distributed.

Whenever there has been or is a rebellion for independence — whether that be a nation or a teenager — there follows a necessary search for identity. When the first thirteen rebellious colonies broke from England, they then had to spend years figuring out and fighting among themselves about who they then would be. We can spend our lives making personal declarations of independence — and thereby we think we are free.

As much as we love and fight for freedom personally and nationally, spiritually we have to fight to retain our sense of relational dependence upon God. While everything around us invites or urges us to shake off anything that hinders our freedom, that kind of rebellion leaves us alone with just what we wanted — ourselves. Self-reliance sounds psychologically healthy; religiously and spiritually it is a phrase of foolishness. We can celebrate “self-made” persons for their independent works, but they really were not self-made at all.

We are given life. We breathe the sustaining air, receive the nurturing sun and rain, and then, we can rebelliously stamp our feet and shout: “I am who I choose I am!” In the very midst of our declarations, Jesus sends elders, apostles, advancers to tap God’s foot towards us, around us, and to announce that the “kingdom of God is at hand for you.”

We are similar to the “First Thirteen” colonies, then, who know from whence we came, but rebel at that kind of dependent identity. Who we are is a bit tangential to whom we will be through our own achievements. It does seem in the history of God’s relationship with humanity that God expects this resistance as part of God’s relational pattern with us. It seems that we struggle for our own identities by resisting and shaking off, so that we can create our own kingdoms which are at our hands and for ourselves. It seems that God says: “Well, you won’t know who you really are until you try to find out who you are by your own self-identifying efforts. Good luck. And don’t forget to labor for your emptiness to free you to look up and smile.

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

### PRACTICAL DISCIPLESHIP:

Here’s a story about a time when a twenty dollar bill and a one dollar bill finally met in the US Treasury. After a long life, they had come to the end of their usefulness and were about to be destroyed. The twenty speaks: “I don’t mind. I’ve had a good run. I have been in many excellent restaurants. I’ve been on great vacations. I’ve seen wonderful theater in my day.” Then the twenty asks the one dollar bill: “How about you, pilgrim? What kind of a time have you had?” Downcast, the one dollar bill responded: “Lousy! I’ve spent most of my life at the bottom of collection baskets in Catholic churches.” We laugh at this story, but the laugh is on us.

In Luke’s Gospel [10:1-20], Jesus addresses the disciples whom He is sending out into the field — “Carry no purse, no backpacks, no sandals.” Many people like to think that Jesus was endorsing poverty for His missionaries. But that is not the case at all. Rather, Jesus is telling them that those among whom they labor will supply them with purses, backpacks, and sandals. In a word, Jesus was encouraging His followers to be generous to those working among them.

And, should anyone miss His point, The Teacher adds: “The laborer deserves his wages.” The former carpenter — who Himself had no doubt been cheated by deadbeat clients in Nazareth — was saying to contemporary Catholics: “Just as you pay the plumbers and house-painters who work in your home, support my messengers who build your spirits and my Church.”

How does this advice from the Teacher compare with the facts? A recent study showed that while the average Catholic family donates 1% of its income to the church, its counterpart in the Presbyterian church is giving 2.2% or more than two times what the Catholic family gives. And, if anybody is anxious to take a guilt trip, do consider that the Mormons give 10% of their income to their church — and oftentimes they give two years of their lives working as missionaries.

Or how about this mind-boggling statistic? It is estimated that two million Seven Day Adventists give more money to their church for the missions than 800 million Catholics around the globe. So, as somebody has put it, while most Catholics are willing to give God credit, too few are willing to give Him cash.

Our immigrant parents left to us as their legacy in the USA the largest parochial school system the world has ever witnessed. And yet we, who have more money than our parents ever dreamed of, are allowing that same system to slowly disintegrate. Our schools are threatening to go the way of the dinosaurs and the dodo bird. What will generations to come say of us, do you think?

The loser in all this is Jesus. We expend so much enthusiasm on cake sales, carnivals — and things of this nature — that we have little strength left to get His message out to people. His life is called the greatest story ever told. But we have no time to tell it. Yet, recall what Jesus says to the disciples when he sends them out into the mission field — He instructs His people to harvest the souls quickly that are waiting for them. We should reflect long and hard on Rousseau's dictum: "When a person dies, they carry in their clutched hands only that which they have given away."

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

## BEING AT HOME WITH GOD:

I want to begin by going all the way back to our beginnings — back to the Book of Genesis and the story of Adam and Eve in the Garden to Eden. There we find Adam and Eve in the Garden of Eden, and God walking in it to seek them out and be with us — their descendants. There we also find Adam and Eve just after they, sadly, had broken the bond between themselves and God by yielding to the temptation of the Serpent. In Genesis we hear: "Then the eyes of both of them were opened and they realized that they were naked. So, they sewed fig-leaves together to make themselves loin-cloths. The man and his wife heard the sound of God walking in the garden in the cool of the day, and they hid from God among the trees of the garden. But God called to the man: 'Where are you?' he asked. 'I heard the sound of you in the garden,' the man replied. 'I was afraid because I was naked, so I hid' " [Genesis 3:7-10].

I want to point out that God had evidently created us so that we could belong to each other — God and us at home with each other, God walking with us and we walking with God. There was a familiarity between us. He wanted us to be family with each other — God and us at home with each other.

In Jesus Christ God presents Himself to us as family. Totally unique in all of the religions of humankind, past and present, Jesus reveals to us that God is a family of Persons — Father, Son, and Holy Spirit. At the time of Jesus many considered that idea to be blasphemous and others to be absurd. No other religion or philosophy would ever dream of seeing God that way. It was and is astonishing. Even more astonishing is the fact that Jesus Christ invites us to enter in that family and brings those who accept His invitation into that family of God. That is truly amazing and wondrous.

With that as background I want to turn now to the Scripture Readings for this 14<sup>th</sup> Week in Ordinary Time. The Prophet, Isaiah, brings us a message of hope: "Listen to this message from the Lord: Rejoice with Jerusalem and be glad because of her. As nurslings, you shall be carried in her arms, and fondled in her lap; as a mother comforts her child, so will I comfort you; in Jerusalem you shall find your comfort" [Isaiah 66:5-14]. These words tell us of our spiritual home in the Lord's power and in the comfort of His presence as our Father. Again, the imagery is that of family.

The Holy City of Jerusalem is the home of the Jews even today. For Christians, Jerusalem has two meanings — one being the Church is our New Jerusalem; the other being the Jerusalem in our souls

## EMBRACING THE CROSS OF CHRIST:

St. Paul concludes his letter to the Church at Galatia by highlighting the centrality of the cross in Christian faith and practice. Paul writes: "May I never boast except in the cross of our Lord Jesus Christ" [Galatians 6:14-18]. Rehearsing a consistent theme in his letter, Paul insists that the argument over whether male Gentile converts have to undergo the Jewish religious ritual of circumcision is not really a significant issue because it is really through the death and resurrection of Christ that his disciples become a "new creation" characterized by "peace and mercy" for all. Striking a personal note, the Apostle says he bears the marks of the cross of Christ on his own body — a reference to the flogging he endured for proclaiming his faith in Christ crucified.

Christ's death on a cross was an heroic act of self-giving love, freely accepted as a by-product of his total commitment to the cause of God and humanity. As Christians, we are called to embrace the cross as the symbol of self-sacrificing love that judges all the idolatrous tendencies in our culture — for example, individualism, consumerism, sexism, xenophobia, racism, prejudice, militarism, and nationalism. Taking up the cross daily is a way of life, a fundamental feature of discipleship, a personal response to Christ's command.

In this regard, I still find inspiration in Fr. Bernard Boff — my seminary classmate, longtime friend and fellow priest who went to his reward in 2013. I remember Bernie as a man who courageously embraced the crosses of daily life, and as a priest with a cruciform heart, who had special compassion for victims of prejudice, exclusion and injustice. In the early 60's he established the Bible Center in Toledo, which brought collegians from around the county to serve disadvantaged persons in the inner city. In March of 1965, he responded to the call of Dr. Martin Luther King and participated in the civil rights march from Selma to Montgomery. A few years later in 1968, he participated in the Poor Peoples Campaign in Washington, where he lived in Resurrection City for a few days and helped distribute food to the large crowd. From 1989 to 2001, Bernie directed the Toledo diocesan Mission of Accompaniment to the BaTonga people in Zimbabwe. He visited the missionary team there six times and wrote a book about his experience, *Surprises of the Spirit*, which emphasizes the great generosity of the BaTonga people, despite bearing the cross of economic deprivation.

During much of the last decade of his life, Bernie suffered from Parkinson's disease. He showed little interest in treating his illness, but poured his heart into accepting his personal cross, which he did with great grace right up to his death.

Bernard Boff lived the teaching of the Apostle Paul on the cross — continuing to preach the crucified Christ, even when inconvenient; maintaining a calm spirit in the face of criticism of his strong stands on social justice; reaching out to those bearing heavy crosses of deprivation and injustice; expanding his sphere of compassionate care to Africa; and accepting the crosses of daily life as preparation for accepting death as the passageway to eternal life.

What specific step could you take to more fully embrace the crosses of your life?

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

## LIVING AMONG WOLVES:

How good to be the chosen ones! As the United States celebrates Independence Day, we revel in our founding myths. Colonial preachers described their American venture in biblical terms, calling our early settlements a City on a Hill; they painted the nation-in-the-making as the new Israel, chosen by God — a New World alternative to the wearing-out European monarchies. Abraham Lincoln told the nation that we were "conceived in liberty and dedicated to the proposition that all men are created equal."

In hindsight, we realize that those ideals — like so many human endeavors — were as flawed as they were lofty. The founders' dream of equality applied to white males. The image of being a new Israel was corroded from the start by the fact that instead of fleeing slavery, early settlers bought and sold slaves and treated the Native Americans and their cultures with contempt — all for their own gain.

**BREAKING THE EUCHARISTIC BREAD:**

There is a parable that I heard some years ago from John Shea about a Cretan peasant. There once lived a peasant in Crete who deeply loved his life. He enjoyed tilling the soil, feeling the warm sun on his naked back as he worked the fields, and feeling the soil under his feet. He loved the planting, the harvesting, and the very smell of nature. He loved his wife and his family and his friends, and he enjoyed being with them, eating with them, drinking wine, talking, and making love. And he loved especially Crete — his tiny, beautiful country! The earth, the sky, the sea, it was his! This was his home.

One day, he sensed that death was near. What he feared was not what lay beyond — for he knew God's goodness, and had lived a good life. No, he feared leaving Crete, his wife, his children, his friends, his home, and his land. Thus, as he prepared to die, he grasped in his right hand a few grams of soil from his beloved Crete, and he told his loved ones to bury him with it.

He died, awoke, and found himself at heaven's gates — the soil still in his hand, and heaven's gate firmly barred against him. Eventually St. Peter emerged through the gates and spoke to him: "You've lived a good life, and we've a place for you inside, but you cannot enter unless you drop that handful of soil. You cannot enter as you are now!"

The man was reluctant to drop the soil and protested: "why? Why must I let go of this soil? Indeed, I cannot! What's inside of those gates, I have no knowledge of. But this soil, I know — it's my life, my work, my wife and kids, it's what I know and love, it's Crete! Why should I let it go for something I know nothing about?"

Peter answered: "When you get to heaven you will know why. It's too difficult to explain. I am asking you to trust — trust that God can give you something better than a few grains of soil."

But the man refused. In the end, silent and seemingly defeated, Peter left him, closing the large gates behind. Several minutes later, the gates opened a second time, and this time, from them, emerged a young child. She did not try to coax the man into letting go of the soil in his hand. She simply took his hand and, as she did, it opened and the soil of Crete spilled to the ground. She then led him through the gates.

A shock awaited him as he entered heaven — there, before him, lay all of Crete!

When Jesus gave us the Eucharist, he left it to us with the words: receive, give thanks, break, and share. With these words, he was referring to a lot more than ritual and rubrics for the reception of the Eucharist at a liturgy. These words contain an entire spirituality in that they lay out the way that we must live all of life. The story helps us to understand what is meant by one of those words, break.

How do we break so as to become a Eucharistic person? Parable and story can touch deep affective levels in us and move us in rationally inexplicable ways, and so a story of this kind shouldn't be given too much explanation. It should be more an object for meditation than explanation. Nonetheless, a tiny application might be helpful.

When Jesus links the idea of "breaking" to the Eucharist, the rending and breaking down that he is talking about has to do with narcissism, individualism, pride, self-serving ambition, and all the other things that prevent us from letting go of ourselves so as to truly be with others. Buddhism suggests that everything that is wrong with the world can be explained in one image — that of the group photo. Whenever anyone looks at a group photo, he or she always first looks how he or she turned out and, only afterwards, considers whether or not it is a good picture of the group.

Breaking the Eucharistic bread has a whole lot to do with looking first at how the group turned out.

St. Augustine, in his Eucharistic homilies, was fond of telling people: "if you receive this well, you are what you receive. For the loaf that contains Christ is made up of many individual kernels of grain, but these kernels must, to become the loaf containing Christ, first be ground up and then baked together by fire."

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



where we are the Temple — that place in which the Holy Spirit dwells, that holy place in which we find peace and comfort in the presence of God.

In our earthly lives, we all are in search of a home — that place where we live with those whom we love, that place where we love and are loved in return. Our lives and what we do in our lives are centered around a home. We work in order to have a home. We do not have a home in order to work.

Summertime is a time to enjoy life with those who live with us in a home, in a family. A summer vacation is more than simply taking time away from work. Summertime is a time to enjoy being away with our families — those who live in our homes apart from work.

That brings us to Luke's Gospel. At first glance, the connection between the Gospel and the Prophet Isaiah may not appear to be clear. But the connection has to do with the seventy-two disciples who went out and about doing the work of Jesus in proclaiming the presence of the Kingdom of God among us and preparing the people of the towns Jesus intended to visit. Luke's Gospel concludes with those disciples rejoicing over their successes, and the fact that Jesus' miraculous power worked through them. Jesus tells them: "Do not rejoice because the spirits are subject to you but rejoice because your names are written in heaven." In other words, rejoice because you have found a home in my love; rejoice because you live in my presence."

And so the question becomes: "Are we at home with Jesus? How aware are we of the presence of God living within us and how aware are we that we are living in the presence of God?" Spirituality is, after all, living in peace and love with God, at home with God. That is the will of God and that is what deep down in our hearts we want. This goal takes us to a place that is far beyond simply doing our duty, far beyond simply following the rules, and far beyond simply being nice to others. To reduce our spiritual lives to simply "being nice" falls pathetically short of what it is God wants and what it is that causes our hearts to yearn for the presence of God within us.

There are questions we ought to ask ourselves — questions we should not set aside "for another time." Are we at peace in ourselves, at peace with ourselves? How will I find peace within me? We are all children of God; where am I not at peace with others?

God wants to live with us. In a sense He wants to make His home in us, in our hearts and souls. Recall a famous painting of Jesus — the one that shows Jesus knocking on the door of a house. It's our house. He is knocking on the door of our heart hoping that it will be opened and He will be received within our heart in a comfortable and close relationship with Him. That painting is based on these words found in the Book of Revelation: "Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in to share a meal at that person's side" [Revelation 3:21].

A final thought. Knowing that God is a God of love, we need to remind ourselves that God loves us as a good Father — a Father who has expectations of us. We should not overlook those expectations. God wants us to do what is right. He wants us to behave and act with standards — standards and values that He has given us in His Ten Commandments. If we love God cannot act as we please. We need to respect God as our Father, to follow His ways, to live in His truth. He has given us His Son in order that we might know what God, our Father, expects of us and to reject all that is sinful. To sin is to reject God's love and to reject God Himself. God's love does not allow us to do what we please. Love has its demands; love has its expectations. The Serpent's temptation of Adam and Eve was telling them they could decide for themselves what is right and what is wrong, ignoring what God expected of them [see Genesis 3:4-5]. It is the first and original of all human sin.

We should govern our actions so that we can live in God's love and in doing so find our true happiness — the happiness for which God our Father created us and in which He wants us to live forever with Him in the life to come.

—taken from the writings of Father Charles Irvin, which appear on the



**NOT SUCCESS, BUT FAITHFULNESS:**

There is one truth which each of us must know above every other. We must understand the truth of who we are. Now when I say we need to know who we are, I am not talking about knowing our name or our family background or the twists and turns of our history up to this point in time. I am talking about who we are on its deepest level, on the theological level. On that level each of us must know that we are not God. Now this might seem rather obvious, but millions of people frustrate themselves daily because they do not have this truth clearly in mind.

When God decides to do anything, God is always successful at doing it. When God wills that something should happen, it happens. But we are not God. Therefore, when we set our minds to do some good thing, it does not always happen. Even if we try with all of our might, there is no guarantee that we will be successful. We might try with all of our heart and energy to see that our children grow healthy, happy, and with a faith in God. But it is possible that they will grow, making disastrous decisions, wasting their talents and abilities, and trying to find their way through life without any obvious or active religious conviction. We might try sincerely to love our spouse in a mutual and faithful way, but may have to watch our marriage dissolve before our eyes. We might try to heal broken relationships in our families and among our friends, only to find that our honest efforts are dismissed out of hand. We might choose to treat others with compassion and justice, only to find that these honest efforts are ridiculed and are manipulated. Our love can be rejected, our compassion ignored, our integrity abused. In all of these areas and many others, we can and do fail. Yet that failure need not destroy us, if we know who we are. We are creatures with limited ability to do good. It is only God who is successful one hundred per cent of the time.

Now this truth is very important, because without it we are likely to live in either guilt or despair. If we think that we have the power of God to accomplish the good things we desire to do, and then fail in doing them, we can end up either blaming ourselves or giving up. When our marriage fails, when our children make a mess of their life, when people refuse to love us, we can either decide that there is something wrong with us and begin to wallow in guilt, or we can throw up our hands in futility and give ourselves over to despair.

Jesus carefully avoids both of these distortions of guilt and despair in Luke's gospel. He sends the disciples out to do what is right, to love others, and to proclaim the kingdom of God. Yet he is aware they will not always be successful. He is aware that there will be people who reject their message and reject their love. What does he tell them to do when this happens? He does not say: "Blame yourself because you failed." He does not say: "Give up because you failed." He says: "Recognize the failure, then shake the dust from your feet and move on."

We are not God. We will fail. And when we do, God asks us to shake the dust from our feet and move on. One of my favorite sayings is from St. Ignatius of Loyola. St. Ignatius says: "God does not demand success from us, only faithfulness." God does not demand success because only God is successful all the time. What God demands from us is faithfulness — to do the right thing, to continue to preach the kingdom whether we succeed or fail.

So, the Jesus today calls us neither to guilt nor despair, but to faithfulness. So, let us today resolve to be God's faithful people. Let us resolve to love more deeply and with greater integrity. Let us resolve to treat others with compassion and justice. And above all, let us resolve to measure ourselves, not against our successes, but in light of our faithfulness. To build our identity around our successes is not who we are. To build an identity around our successes is to assume an identity which belongs to God alone.

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

*faithfulness*

We cannot allow the reactions of others to our proclaiming the Kingdom determine whether or not we will continue to evangelize. Instead, we need to remember the reaction of the Lord to the Seventy-two when they returned home with such palpable enthusiasm. He joined in with their joy. And he joins in with our joy, when we do our best to serve him.

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

**SERVING THE LORD IN THE POOR — JULY 16<sup>th</sup>:**

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM**. They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting 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.


**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 a Senior in High School] are welcome to participate in this very special ministry. We are in 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.

**NOVENA TO BLESSED BASILE MOREAU:**

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were 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. Please see Father John and he will be glad to give you the booklets.

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you.  Reconciliation 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].



**WE ARE THE SEVENTY-TWO:**

And the Seventy-two returned, shouting with joy: “Lord, even the demons were subject to us.” Jesus joined their enthusiasm: “I saw Satan fall like lightning from the sky. I have given you power, but do not rejoice because evil spirits are subject to you, but rejoice because your names are written in heaven” [Luke 10:1-12,17-20].

Who are the Seventy-two? And why did Jesus send this number — Seventy-two? In the Book of Numbers, Moses is told to gather Seventy elders who will be given a share of the Spirit that Moses has to help govern the people. Two men, Eldad and Medad, also received a share of the Spirit — thus Seventy-two [Numbers 11:24-29]. Jesus sent out Seventy-two disciples giving them all a share in his Spirit. I would think that the Twelve were part of this number. The other Sixty must have been disciples very close to the Lord.

The Seventy-two were to bring the Good News to those in their immediate world. They brought the message that Jesus was transforming the world. They showed that evil was being defeated by curing the sick and expelling demons. When they returned, wild with joy, Jesus joined right in, rejoicing with them. The victory of the Father had begun.

Who are the Seventy-two? We are the Seventy-two. We are the people who proclaim that the Great Hope of Humankind has become a reality. Jesus Christ has conquered evil; Jesus Christ has died for us; Jesus Christ still lives with us. We have experienced the Lord and have become the joyful evangelizers of the Kingdom. But, we may ask, where is this Kingdom? There is much pain and suffering in the world occasioned by man’s in humanity towards man. There are always wars being waged throughout the world. The innocent are wars first victims.

Closer to home, how do we proclaim the Kingdom among our own children who no longer go to Church and who haven’t even had their children — our grandchildren — baptized? How are we to deal with these, our own children, who reject God? How do we deal with those who have left Catholicism to worship somewhere where there are far less demands on morality?

In giving instructions to the Seventy-two before he sent them out, Jesus told them to enter a house and say: “Peace to this house. If a peaceful person lives there, your peace will rest upon him. If not, it will return to you.” The Lord is telling us to look carefully for the good within all and nurture this good. St. Francis de Sales, the gentleman saint said: “You can catch more flies with honey than with vinegar.”

If we emphasize with great care and great kindness that which we have in common, then perhaps others will be encouraged to search for other aspects of life we have in common. Let me flesh this out. After spending a great deal of time, effort, and even money to raise your children Catholic, one or more of them no longer practice the faith. The vinegar approach will not get you anywhere. Telling them that they are going to burn in hell is not going to convince them to come to Church. But the honey approach will have legs. If you emphasize that they are certainly good parents, doing all they can for their children, and they know you respect them as parents, you are a small step from convincing them that there is infinitely more for their children that only the Lord can provide. You can talk about baptism as being life giving and communion as being spiritual nourishment. Most importantly, let them see your words in how you live your lives. Perhaps, perhaps in God’s time — not necessarily your time — a change will come and you will join the Seventy-two in rejoicing.

Perhaps. Perhaps not. Perhaps you will be told to stay out of their affairs. Don’t lose your peace. Let it come back to you, and keep praying for your children.

It is the same regarding the immorality in the nation and in the world. We need to be calm. We need to let our peace return to us. At the same time, we need to take stands for the truth. And we need to pray for all those supporting immoral positions.

**CALLED TO MAKE THE KINGDOM A REALITY:**

When we think about the great saints of our Catholic tradition, we realize that they very often come in pairs: Paul and Barnabas, Perpetua and Felicity, Benedict and Scholastica, Francis and Clare of Assisi, Vincent de Paul and Louise de Marillac, to name only a few examples. Even within my own Salvatorian community, we often see our founder, Blessed Francis Jordan, paired with Blessed Mary of the Apostles of the Salvatorian Sisters. To the list of martyrs and consecrated religious women and men, we can also add married couples like Isidore the Farmer and Maria, or Louis and Zelig Martin — the parents of Saint Thérèse of Lisieux — husbands and wives who proclaimed and lived their faith through the daily witness of their marriage vows and family commitments.

In Luke’s Gospel for this 14<sup>th</sup> Week in Ordinary Time, Jesus sends out seventy-two of his disciples in pairs to “every town and place he intended to visit” [Luke 10:1-12,17-20]. These disciples were to let the local communities know that Jesus and the Apostles were on their way. They were being asked to evangelize — to announce the “Good News” that Jesus was coming.

The word “evangelize” comes from the Greek word evangelion, which originally meant a joyful announcement — good news — that a king was coming to visit, or that a military battle had been won. And the message — the evangelion — that Jesus had instructed the disciples to proclaim was simple: “The Kingdom of God is at hand for you.” Here. Now.

The disciples’ journey and their announcement of the coming of the Kingdom — and of the King himself — was the action. But what was bubbling beneath the surface, within the hearts and souls of those early evangelizers? It was their faith in and relationship with Jesus and with one another.

When Jesus sent out those pairs of disciples as “laborers for his harvest,” he wanted them to work together, to share their faith, support and encourage one another when the journey was difficult, and to witness to the fact that to be a disciple of Jesus calls for collaboration and community. This is why we see so many saints — including those listed above — working collaboratively to fulfill their mission. This Gospel passage reminds us that living our faith with integrity means that we express what is going on in the depths of our hearts and souls in and through our words and actions. We can’t live out our faith or exercise our ministries within a vacuum.

Another aspect of this mission that Jesus sent them on was the important lesson in relationships by urging the disciples to pay attention to the response of the people they were visiting. Yes, they were to share their message about the coming of the Kingdom, but he also wanted them to watch and listen — to be in relationship with the people they visited, to be sensitive to how the Good News was being received and to act accordingly. Keeping this in mind not only helps to be sure that the Gospel is being proclaimed effectively, but it also allows us to be sensitive to the “signs of the times” and the needs of the communities we are called to serve.

In the end, the mission of the disciples was to proclaim the faith they held within their hearts and invite others — all others — to join them in building up God’s Kingdom as faithful disciples. Faith and action came together in relationships — the communion and community of the Kingdom of God. The Gospel demands that we, as Christians — collaborating disciples proclaiming our interior faith through our public works of mercy and justice — make ourselves available for the task of making the Kingdom a reality within our families, parishes, communities, and country.

—taken from the writings of Brother Silas Henderson, S.D.S., which appear on the internet.

**MOTIVATION:**

Fear isn’t an excuse to come to a standstill; it’s the impetus to step up and strike.

—Arthur Ashe



**EMBRACING THE MANY STORIES OF “AMERICAN”:**

Here’s a thing I don’t often admit: I’ve always struggled with identifying as an American. That’s such a strange thing, considering that I was born here. But I never really felt at peace with the term. In my elementary school class concerts, I would lip sync the elaborate patriotic closing numbers — usually a medley of songs like *God Bless America* or *America the Beautiful*. In middle and high school, I pored over every reading assignment from our U.S. history textbooks. Every Fourth of July, people would don their red, white, and blue with such pride that I felt as though I was sinning to think of it as just another ordinary day.

But these feelings continue — even now that I am older. What does it mean to be American? I now have an American Passport, and I am finally eligible to vote. So why didn’t I feel like an American? My relationship with this word as an identity is one I still have difficulty explaining, and haven’t quite sorted out. But I think a big part of the struggle to celebrate the concept of “American” and apply it to myself was because everything I knew about that identity — whether from history, the media, or lived experience — was centered around people who looked and acted special — they lived nothing like me or my friends. My thought process went something like: “If American lives like A, but I live like B, then I can never be American because B will never be A.”

It has not been until the last few years that this thinking has really shifted for me, as I have become more and more aware of the fact that the experience of being American ranges from A to Z. I have been fortunate enough to be reminded that the American experience has always been a diverse one, and I have had the honor of learning about people whose experiences reflect my own, and also have greatly impacted what an American identity entails. Though those diverse figures aren’t always front and center, they are there — and their impact is real.

As a Catholic, I have also greatly benefitted from the examples of men and women who looked nothing like the founding fathers, and still had a tremendous effect on the life of the Church in the United States. While it is often easier for us to access the widely-known stories of European saints, it is important not to forget that our young nation has been the stomping grounds for a number of heavy-hitting saints — or soon-to-be saints — that aren’t limited to our sometimes too narrow views of what it means to be American. Here are just a few I think you’ll enjoy getting to know:

**St. Kateri Tekawitha.** What you have to know is that Kateri is the first Native American saint to be canonized and is lovingly nicknamed the Lily of the Mohawks. At the Mass for her canonization, Pope Benedict XVI said: “In her, faith and culture enrich each other! May her example help us to live where we are, loving Jesus without denying who we are.” St. Kateri is a great example of how faith and culture can sometimes be difficult to reconcile, but ultimately work together to sanctify us in the way God has planned for us.

Saint Kateri is known as the patroness of ecology — so all you lovers of the outdoors take note! Her people’s deep respect for nature was embedded in her, and she often sought out to find God in the stillness of creation. If you need extra signs of God’s presence in your life today, head out into nature and ask St. Kateri to lend a hand.

**Venerable Henriette Delille.** What you have to know is that Henriette was born in New Orleans as a free woman of color. At the age of 24, she had a profound experience of conversion that made her want to live for God alone. She eventually founded the Society of the Holy Family — a religious order for free women of color who responded to the need for treatment of the enslaved, the elderly, and the sick. The sisters also looked after and educated the poor.

If you’re the kind of person who seeks to put the needs of others before your own, then you might find a prayer pal in Henriette. The closing line of her obituary reads: “for the love of Jesus Christ, she



made herself the humble devout servant of slaves.” That humility is everything!

**Servant of God Father Augustus Tolton.** Fr. Tolton is recognized as the first Black priest in the United States. He was born into a slave family that gained freedom near the start of the Civil War — escaping with his mother and siblings to the free state of Illinois. Though he was certain of his call to be a priest, he was rejected from every seminary in the United States. Eventually, he ended up in Rome to study, and, afterward, returned to the States to serve in the Archdiocese of Chicago.

If you’ve ever felt the pain of discrimination due to your race, you are not alone — Fr. Augustus experienced the brutal ugliness of racism, but trusted in God’s plan for him throughout the struggle. When it’s hard to tell if things will ever get easier, look to him and ask for his intercession for extra encouragement and peace.

**Servant of God Sr. Thea Bowman.** Shortly before she died of cancer in 1989, Sr. Thea presented to the United States Conference of Bishops on what it meant to be Black and Catholic. She boldly called the clergy to acknowledge the beauty of Black Catholicism and then unapologetically challenged Black Catholics to act upon their own agency to share the Gospel. What a lady!

If you find yourself hesitating to bring your whole self to everything you do, Sr. Thea can be your guidepost. She was fearless in letting her unique personality and light shine no matter who was around — even if they were hundreds of super serious bishops. That’s hashtag goals.

Next time you celebrate America and all of her virtues, be sure to remember these incredible people and to make it a goal to learn about other lesser-known — but just as important — figures in this nation’s history. And be on the lookout for today’s saints-in-the-making that are shining examples of all the ways to be American.

—taken from the writings of Stephanie Espinoza, a young adult.

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Joshua 1:1-8,3:5, Galatians 5:1,13-18,22-25, Matthew 6:19-21,24-34
<b>Tuesday:</b>	Hosea 8:4-13, Matthew 9:32-38
<b>Wednesday:</b>	Hosea 10:1-12, Matthew 10:1-7
<b>Thursday:</b>	Hosea 11:1-9, Matthew 10:7-15
<b>Friday:</b>	Hosea 14:2-10, Matthew 10:16-23
<b>Saturday:</b>	Isaiah 6:1-8, Matthew 10:24-33

**15<sup>th</sup> Week in Ordinary Time:** Deuteronomy 30:10-14, Colossians 1:15-20, Luke 10:25-37

**LIFE TEEN and EDGE:**

**Our Life Teen and EDGE youth group is meeting in-person again.** 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].**

