

**CLOSING PRAYER:**

**~ A Summer Blessing ~**

**May you walk with God this summer  
in whatever you do,  
wherever you go**

**Walking with God means...  
Walking with honesty  
and with courage,  
Walking with love  
and respect for the feelings of others**

**May you talk to God this summer —  
every day and  
in every situation**

**Talking with God means...  
Praying words of praise  
for the beauty of creation  
Saying prayers of thanks  
for friends and good times,  
Asking God's help  
in all your decisions  
Expressing sorrow  
when you have failed**

**May you talk with God  
every day.  
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.*

**CHAPEL PICNIC:**

The day has arrived — **Sunday, July 10<sup>th</sup>** — our annual Chapel outdoor picnic. This 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, Ice-cream treats, Cookies, and beverages are provided. Hope to see you there.

**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 your 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.

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

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



Please follow this list when you are shopping. Only the following items are needed at this time — **No. 2 Wooden Pencils, Glue or Glue Sticks, Kleenex, Paper Towels and there is a special need for Backpacks.** Any and all quantities of these supplies are welcome!.

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

**WISDOM:**

All the darkness in the world cannot extinguish the light of a single candle. —St. Francis of Assisi

**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 THE DECEASED:**

- For Debra Hurley, sister of Housekeeping associate, Denise Gooden.
- For Chuck Miserendino ['96]
- For Father Steve Sedlock, C.S.C.
- For Carol Girolamo
- For Michael Harris, cousin of Erika DiCello Lacroix '90, second-cousin of Andre ['23], AJ ['25], and Alex ['29] Lacroix.
- For Barbara Wetherbee, mother-in-law of Learning Specialist, Katie Wetherbee.
- For Stephen Qua, father of Stephen ['77] and Brad ['80] Qua.
- For Rita Prebul, grandmother of Lily Prebul ['24]
- For Danielle Krovontko, cousin of Charlene Kavran
- For Larry Heltzel ['66], brother of Paul ['63], Robert ['65], Carl ['73] and Michael ['83] Heltzel, and uncle of Jennifer Heltzel Farrior ['91], Kathleen Heltzel Ricotti ['93], Ryan Heltzel ['96], and Brett Schumacher ['01].
- For Claudette "Cookie" Coughlin, mother of Volleyball Coach, Dan Coughlin.

**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.

**THE PRECIOUSNESS OF LIFE:**

It is not so difficult to understand why, through all the ages, people searching for the meaning of life tried to live as close to nature as possible. Not only St. Benedict, St. Francis, and St. Bruno in the olden days, but also Thomas Merton, who lived in the woods of Kentucky, and the Benedictine monks who built their monastery in an isolated canyon in New Mexico. It is not so strange that many young people are leaving the cities and going out into the country to find peace by listening to the voices of nature. And nature indeed speaks: the birds to St. Francis, the trees to the Native Americans, the river to Siddhartha. And the closer we come to nature, the closer we touch the core of life when we celebrate. Nature makes us aware of the preciousness of life. Nature tells us that life is precious not only because it is, but also because it does not have to be.

—Henri Nouwen 19

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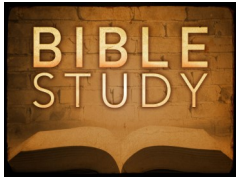
**PRAYERS FOR THE SICK:**

- For Lauren Murphy, mother of Tara Seibel, who was injured in a fall
- 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 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 Chiacchiarri, 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 20<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, July 20<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: Responsibility as our response to freedom.**

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 10: 15 <sup>th</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, July 11: St. Benedict	NO MASS
Tuesday, July 12:	NO MASS
Wednesday, July 13:	NO MASS
Thursday, July 14: St. Kateri Tekakwitha	NO MASS
Friday, July 15: St. Bonaventure	NO MASS
Saturday, July 16: 16 <sup>th</sup> Week in Ordinary Time	5:00 PM In Person
Sunday, July 17: 16 <sup>th</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream

**OUR IMPERFECT SELVES:**

Rather than face what we fear, accepting that we need help, we deny our need for help, even to ourselves. At some point, we become so afraid of our wounds — so afraid of admitting we have a problem — that we hide our problems even from ourselves, engaging in mental gymnastics and reshaping the world so we can fit in as we are. We tell others we're fine, and we begin to believe it ourselves. We remain the walking wounded, trapped by sin and pain, yet ignorant of our situation. This is a huge stumbling block on our spiritual journeys as disciples. We cannot call ourselves disciples, those who follow after Jesus and call him master, if we refuse to let him transform every part of us. None of us is perfect. All of us carry wounds. If we want to be his disciples, we must let go of our pride and fear, our willful ignorance and low expectations, and be vulnerable enough to let Jesus heal us.



—Casey Cole



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

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

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

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

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

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

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

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

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

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

**LOVE IN THE CONCRETE:**

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

That’s exactly the problem Luke’s Jesus tackles in the Parable of the Good Samaritan [Luke 10:25-37]. It’s not difficult to repeat his answer to the lawyer’s question: “What must I do to inherit eternal life?” We’re to demonstrate our love of God by loving our neighbor. On face value it’s easy to understand. The kicker comes when the legal scholar follows his first question with another: “And who is my neighbor?”

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

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

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

Notice when Jesus asks: “Which of these three, in your opinion, was neighbor to the robbers’ victim?” the lawyer doesn’t say “the Samaritan.” He simply replies: “The one who treated him with mercy.”

As much as I hate to admit it, Jesus seems to be saying that if any of us ever find ourselves in dire straits, we’d better pray an atheist come by. “Religious persons” would probably have four or five reasons why, in this situation, they’re absolved from helping us. Luke’s Jesus couldn’t be clearer — religious obligations can never excuse us from helping someone in need.

Jesus agrees with the author of Deuteronomy who reminds us that God’s commandments are ensconced in our everyday lives. We don’t have to look up to heaven to find out what God wants us to do; we simply have to look around us. God works in the concrete — not the abstract.

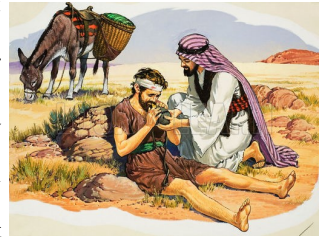
The Pauline disciple responsible for Colossians takes this concreteness one step further, expressing his belief that the human Jesus was actually the “image of the invisible God.” Not the holy card image of Jesus, but the real image.

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

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

**AN IMPORTANT LESSON:**

Time is like a river; you cannot touch the same water twice. Enjoy the moment.



Christ as the origin and destiny of the universe, the God who took flesh and the human who assumed divinity, the one through whom all creation came to be and in whom all will be united. Paul and Teilhard are brother mystics inspiring us to wonder. Following their lead, we could spend a lifetime taking it in and letting it transform our inner selves.

On days when we need a story rather than poetry, we can turn to the first three Gospels. Today, Luke narrates one of Jesus' most well-known parables — one that never ceases to challenge us. It calls us to look anew at the maligned Samaritans of our day [Luke 10:25-37].

Jesus' challenge becomes knife-sharp if we let the Samaritan represent not only marginalize people, but especially the people with whom we disagree most vehemently. Can you imagine what it would have felt like to be desperate and rescued by one of "that kind"? Needing the person whom we denigrate is the most uncomfortable image in the story.

When we picture ourselves in the scenario, we might have a bit more sympathy for those who passed by. We've all heard stories of entrapment in which someone fakes a need only to ambush — or sue — the helper. Anyone traveling alone would be prudent to avoid such a potential snare. Instead of taking heed, our good Samaritan freely offered his service and his goods to replace what had been stolen from the victim.

We know all of that. Now, suppose we listen to the parable as a response to the question we started with. What if we listened as if Jesus were using this parable not just to describe who is a neighbor, but to draw a portrait of God? A self-portrait? What would it mean to envision God as the Samaritan?

Seeing the victim's plight, the Samaritan dropped his plans, sacrificed his own provisions to treat the other's wounds, transformed his cargo animal into an ambulance, and finally commissioned someone else to continue caring for the victim. Who better than this Samaritan gives us a portrait of Christ, the compassionate incarnate Word of God?



From this vantage point, we have a story about someone whose human dignity has been defaced in every possible way — robbed of possessions, denuded, and left for dead. Responding to this victim inevitably entails a risk. On one hand, there is the risk of ambush — turning the would-be helper into the real victim. On the other hand, the helper's move toward the victim inevitably implies putting all he is and has at the service of the other. In either case, the helper freely assumes the vulnerability of the victim.

Is there any story in the Christian Scriptures that offers a more poignant depiction of Christ's mission? The Nativity tells us that God took on our vulnerability and the Passion shows us that the Incarnation led to Jesus' victimization by the very ones he wanted to save. Here, in the middle of Luke's Gospel, we get the parable that explains the motive of Jesus' mission. When God sees suffering and need, the divine response is intimate, unbounded solidarity.

Luke describes the Samaritan's compassion as moved to our womb or guts. This portrays God in Christ as passionate for the well-being of creation. This tells us that God honestly assumes the pain of every person who suffers and bears the cost of their suffering. The work of the Samaritan — the being moved — binding the wounds, carrying the victim and commissioning his care describes God's response to the world's need. It tells us that God looks like an eternal first responder.

It harks back to the day that Moses heard God say: "I have witnessed the affliction of my people, I know well what they are suffering, therefore I have come down" [Exodus 3:7-8]. The parable of the good Samaritan tells us that God wears many faces — faces that are visible wherever human beings risk solidarity with others who suffer.

What is the message for us? Nothing more or less than Jesus' conclusion to this story. Looking at the poor and all innocent victims, he addresses us, saying: "Go and do likewise."

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

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

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

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

If Jesus was going to "retell the Parable of the Good Samaritan" today, it might be told something like this [please note all the stereotypes that were present, even in Jesus' day]:

Carl lived in one of the many communities north of Dallas. One day he had to drive his old pickup truck through the middle of Dallas — gang banger territory — until his truck just stopped. He could not get it going. However, help was on the way. A priest came walking down the street. He saw Carl and thought, I need to get that guy some help. So, he called the parish to see if he could get in touch with the *We Help People with Broken Down Trucks* committee. Who knows whether or not he got him some help. All we know is that he walked by on the other side of the street. Then a deacon came walking by. But wait, deacons don't count because, in Jesus' story, the second guy coming by was a Levite. Wait. Didn't I just chant the *Exultet* at the Easter Vigil where I chanted that God has numbered me among the Levites? Okay, since I am a deacon — a Levite — I quite imagine that he was thinking about his family at home who needed him. Or perhaps he was carrying the Eucharist to some sick shut-in. All we know is that he, too, walked by on the other side. So, let me tell you what really happened. A truck pulled up and stopped behind Carl's broken-down truck. The four biggest Hispanics he'd ever seen got out. Look at those muscles. Look at those tattoos — I'm in trouble now. One of the men approached his truck and said: "Having trouble? Pop the hood and let's see if we can get you going." They got him going.

Jesus stands the question "who is my neighbor" on its head. The real question is, who am I to be a neighbor to? The answer is obvious. Jesus' teaching is not mysterious or remote. We only have to carry it out. This parable of the Good Samaritan is one of those parables about which Mark Twain once commented: "That is one of those books you hope everybody else reads."

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



**TORTI vs. VAN HORN:**

In reflecting on Luke's Gospel for this 15<sup>th</sup> Week in Ordinary Time [Luke 15:25-37], I spent way too much time reading about *Torti vs. Van Horn*. This was a California court case, in which a "Good Samaritan" was sued for injuries she allegedly caused when pulling a friend from a car after an accident. The friend later wanted to sue her. A lower court said: "No", but the California Supreme Court said the suit could be allowed. The decision began with these words: "Under well-established common law principles, a person has no duty to come to the aid of another."

In the light of that principle, the priest and the Levite in Jesus's parable did nothing wrong. In the light of *Torti vs. Van Horn*, they actually did the sensible thing.

In any case, now I know why the scholar of the law asked Jesus the questions that he did. It's what lawyers did in those days. It's what lawyers still do today. They test each other. It's a contest. They justify themselves. That's just lawyers being lawyers, I guess —this might also apply especially to law students.

So, the question: "Who is my neighbor?" was in that sense was an honest one. The scholar was testing Jesus, looking for a debate, specifically on Leviticus 19:18 which says: "You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord."

Context is everything. If someone asks me what "right" means, the answer is: "it depends." Depending on the situation, it can be the opposite of left, wrong, inappropriate, absurd, or, as a noun, privilege. "Who is my neighbor" means, "define neighbor." Here, too, from a legalistic perspective, it depends. It can be the opposite of stranger — an acquaintance or relative; it can be the opposite of enemy — a friend.

Another way to put the question would be: If I have to love my neighbor as myself, then I don't have to love one who is not my neighbor. Who would that be? Moses would have said: "the answer is obvious" — "See, I set before you today life and prosperity, death and destruction. For I command you today to love the Lord, to walk in God's ways, and to keep God's commands, decrees and laws. Then you will live and increase; and the Lord, your God, will bless you" [Deuteronomy 30:10-16].

Jesus was up to the challenge, but didn't use the typical legal method. Instead he told a story — The Parable of the Good Samaritan. Paul writes in his Letter to the Church at Colossae that Jesus is the one who reconciles all things for the Father, making peace by the blood of his cross [Colossians 1:15-20]. This is deeper than any legal language, and more effective teaching than any parable. Actually, the law itself answered the scholar's question: "You shall love the stranger as yourself" [Leviticus 19:34].

Jesus actually turns the question on its head. For him the question isn't: "Who is my neighbor?" The parable asks: "Who should I be a neighbor to?" The answer is obvious.

—taken from the writings of Father René Butler, M.S., which appear on the internet

**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.

**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 are 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.

**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, July 2]-----[Mass, Online, Mail-in]-----	\$ 660.00
Offerings-----[Sunday, July 3]-----	\$ 132.00
Offerings-----[Monday, July 4]-----[Independence Day]-----	\$ 35.00

**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].

**THE SAMARITAN IMAGE OF GOD:**

What does God look like? Kids ask that question with equal measures of innocence and expectation. What a disappointment to hear that God is invisible! If we ask Google, we get a wide variety of images — mostly white beards and triangles, and traditional and modern pictures of Jesus.

In the hymn he placed in his letter to the Church at Colossae, Paul portrays Christ as the image of the invisible God [Colossians 1:15-20]. This hymn reminds us of Teilhard de Chardin, who envisioned

**A QUESTION:**

6 What is the limit of your love?

he feared that the man was dead and, being a priest, if he touched a dead body he would be ritually defiled and thereby unable to offer sacrifice in the temple. The scribe had his own religious reasons for not stopping. The Samaritan, who had the least to lose religiously, was able to be moved by simple human compassion.

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

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

Later still, a third person chanced to come along — the chairperson for the local diocesan commission on social justice. He too saw the wounded man, and he too was, instinctually, moved. However, before he was able to reach out and touch the wounded man, a number of hard questions surfaced: “This man really is not the issue. The more important question is how he got here. What things within the larger picture — our social and economic system — produce the conditions that make for this type of violence and hurt. To help this man is simply a Band-Aid — solving nothing. It does not address the deeper issue of justice and why our society perpetually creates this kind of victim. To help this individual is simply to do the Mother Theresa thing, but it doesn’t solve anything really. It’s the old temptation really — it’s easier to give bread to a hungry person than it is to address the issue of hunger!” This man too, for all his dedication and sincerity, like the religious superior and the theology student before him, passed by the wounded man without stopping.

Finally, it so happened that the CEO of Texaco Oil happened to be out joy riding in the new BMW he had just purchased. He chanced to see the wounded man lying there and he stopped to have a closer look. When he saw the face of that wounded person, something in him suddenly changed. A compassion he didn’t even know he possessed took hold of him. Tears filled his eyes and, deeply moved, he got out of his car, bent over, and gently picked up the man. He carried him to his car and gently laid him in the back seat — oblivious of the fact that blood was staining the clean white upholstery.

Arriving at the emergency entrance of the nearest hospital, he rushed in and hollered for the paramedics. After a stretcher had brought the man into the emergency room, they discovered that he had no medical insurance. The CEO produced a Visa Gold Card, and told the hospital staff to give the wounded man the best medical attention possible. Money was to be no object. He promised to cover all hospital expenses.

Who was neighbor to the wounded man?

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

## THE MAN IN THE DITCH:

Every once in a while, it is valuable to take a parable and turn it upside down. This is particularly true of Luke’s parable of the Good Samaritan, because the meaning of this parable is so well known that it is almost a cliché — we are to act like the Good Samaritan and help others who are in need. The parable has even influenced the English Language. If you were to stop and help someone fix a flat tire, that person could likely call you a “Good Samaritan.” We have “Good Samaritan laws” that penalize people who do not help others in certain circumstances. Now there is nothing wrong with reading this parable as an invitation for us to help those in need. But if any parable needed a new twist or a different perspective, it would be this one.

So how can we read the parable differently? We can do so by changing the character in the parable with whom we identify. Instead of seeing ourselves as the character who gives — that is the Samaritan — we can see ourselves as the character who receives — the man who fell in with the robbers. This radically changes the meaning of the parable. Instead of inviting us to give to others, the parable shows us how God gives to us, how salvation comes to us, how the kingdom enters our lives. We can even change the name of the parable. Instead of calling it the parable of “The Good Samaritan,” we can call it the parable of “The Man in the Ditch.” We can ask how is that man saved? How does life come to him?

It comes as a surprise and as a gift. The parable is telling us that often God comes into our life as a surprise. The man in the ditch would have expected that the priest and the Levite — good people that they were — would stop to help him. They did not. But who could have thought that a Samaritan would have pity on him? Remember Jews and Samaritans were enemies and would not even greet one another on the street. So, who could have guessed that this Samaritan would stop and show him mercy? No one. It was a surprise. In the same way, God surprises us.

God’s coming is also a gift. The parable tells us that God sends us life without our ability to earn or merit it. The man in the ditch could have called out to the priest or the Levite, reminding them of their obligation to help him as a fellow Jew. But what claim could he make upon his enemy — the Samaritan? The Samaritan could rightly say to him: “I owe you nothing,” and he would be right. Therefore, his willingness to stop and help was a total gift — a complete grace. That is how God comes into our lives.

The parable of The Man in the Ditch tells us that life comes to us in ways we can never predict or ever deserve. Your own experience of life confirms this. Look at the surprises in your life — the way you met your spouse, the work your children chose to do, the decisions that led you to where you live and with whom you associate. Who could have predicted any of these things? Look at how much in your life is unearned — that you were born in this country, your health, the people who love you. No one owes this to you. Yet it is your life. It comes as a gift.

If God comes to us as a surprise and as a gift, it is clear that there is no way we can control God’s presence. We can, however, get ready for it. We can open ourselves to God’s will. The stance of the believer is a radical openness to whatever God will do. We should never say to ourselves: “God cannot do this for me.” God is always surprising us. So, we can find someone to love us, we can fight this cancer or this addiction, we can find the strength to understand and forgive. We should never try to limit God’s activity to only the things that are due to us. God is always giving us more than our due. Therefore, we should willingly seize whatever opportunity is given, appreciate the relationships that are ours, and be willing to accept help from another.

The key to the kingdom of God is radical openness to God’s will, knowing that God will always surprise us and embarrass us with generosity. The lawyer in the Gospel asks Jesus: “Teacher, what I must I do to gain eternal life?” The Parable of the Man in the Ditch has the answer. It tells us that each day we should wake up, put our two feet on the floor and say: “Lord, here I am. Surprise me with more than I deserve!”

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





**TAKING CARE OF OURSELVES:**

Of all of the teachings of Jesus, the parable of the Good Samaritan is undoubtedly the most famous — known to Christians and non-Christians alike [Luke 10:25-37]. His parable is, of course, about responsibility, about caring for others no matter whom or what they may be. But the parable goes even further; responsibility and caring for our neighbors is not enough — even though the definition of “neighbor” is boundless. So, what might be those other responsibilities?

Strange as it may seem at first glance, we ought to take a look at how we can be responsible for ourselves. I say strange because we hear so much about our selfishness, our self-centeredness, and selfish consumerism that is gobbling up our world’s resources and damaging our environment. We must remember, however, that Jesus told us to love our neighbor as we love ourselves [Matthew 22:39]. So, it is important to realize that how we treat ourselves influences how we love others. How can we respect others, if we don’t respect ourselves? We cannot give what we don’t have. We must love our neighbors as we love ourselves.

What I want to point out is our responsibility to our inner selves — our responsibility to our souls. We need to pay attention to our spiritual selves — not just our material selves. So many men in their older years realize that they spent so much of their lives on the treadmill of a work existence, working — working to have things and have things for their families. But what sort of things should have been the question on their minds? In being obsessed with their work, they missed their children’s youth and missed their wives’ closeness and companionship. Like the man in the ditch in Luke’s gospel, their wives and children were on the side of the road and passed by. This isn’t true just of men. Nowadays, women, too, may fail to give adequate attention to their families — wishing at the end of their lives that they had been more responsive to their husbands and children.

There is another responsibility to our inner selves — namely, letting our feelings out, letting them be known, expressing our feelings. The phenomenon of living with repressed feelings allows those repressed feelings to be cancerous infections that cause physical and emotional illnesses, many of them resulting in hurtful behaviors to themselves and to others. I am not a social psychologist, but I wonder if the widespread addiction to pornography can be traced to a lack of closeness to others — others whom, in our bottled-up feelings, we pass by as we travel on the road through life.

Laughter and tears allow others to relate to us in healthy ways just as they allow us to reveal and share our hearts and souls with those around us. To put it simply, feelings allow us to get in touch with our real selves, just as they allow others to get in touch with us. This suppression, by the way, is one of the fundamental causes of teenage distress and teenage anti-social behavior. Isn’t it true that teenagers often cry out: “You just don’t understand! You just don’t get it!”

Then there are friends and our responsibility to care for them. How many of those we call friends are at the side of the road as we pass them by in all of our busyness — obsessed as we are by all of our concerns? Notice in the parable that the Good Samaritan didn’t simply give the innkeeper money; he didn’t simply give a moment of caring and then move on. The Good Samaritan told the innkeeper he would be back and give further attention to the neglected man. Simply giving money is only superficial concern and gives me permission not to get involved.

Our time and our attention are more important than our money. Staying in touch with our friends is important — not only to them but to us, to our sense of well-being. Friendships require time and effort. The same is true in our friendship with God. We can’t simply throw a few crumbs of our time and care for God and then move on.

What, then, do we give to God? However busy and preoccupied we may be, we need to put times

The radical call of the Lord to love as he loves demands that you take her back, and love her for who she is, even though she has hurt you.

Even more. Suppose after a number of weeks in your home Annie, you and your spouse have a heart to heart talk. And you say to her: “Honey, what did we do to cause you to run away and to be so horrible to us?” And your daughter says: “Mom, Dad, you didn’t do anything wrong. You were good parents. I left because I knew that you would find out what a disappointment I really was. You see, do you remember Frank, a guy I met at the end of the school year? I started going out with him just before graduation. Well, I couldn’t tell you, but he takes drugs, and he convinced me that I was missing a lot by not taking drugs with him. By the time I graduated, I had to have drugs every day. You always said that you would never tolerate drugs in your house, and I wasn’t going to give up the drugs or Frank, so when I knew you couldn’t send the police after me, I left. After a few months we ran out of money, and I had to do terrible things to help pay for our drugs. And I did. I couldn’t face you after that. Then, a month ago, he met another girl, told me I was useless and threw me out. That’s what happened.”

OK, all that is background. Now here’s the clincher — how would you feel if you went out for a jog in the morning, and there was Frank lying in a heap a gutter calling for someone to help him. Would you help him? Or would you cross over to the other side of the street?

Do you realize how radical this parable is? Do you know what Jesus is saying in this parable? He is saying: “Pick him up, take care of him. He is the neighbor you must love.” I don’t know if I could do it if I knew Annie from our youth group and knew how Frank had treated her. But I know that I would have no choice but to help him.

These are the radical demands of the Lord that are to be the norm for all Christians. Love your enemies. If someone slaps you on the right cheek, offer them your left cheek. Be a neighbor and extend the Love of God to all — including those who have hurt you.

The radical demands of the Lord are summed up in: “Take up your cross and follow me” [Mark 8:30].

It is so much easier for you and I to nurture our grudges and our hatreds than it is for us to follow Christ. But we are Christians — not pagans. Jesus calls us to join him on a cross where he looks down on those who have crucified him and says: “Father, forgive them, they know not what they do: [Luke 23:24]. It’s tough stuff following the Lord. It is tough stuff being crucified. But the Kingdom of God is worth it. We have been called to bring the love of God to the world. And sometimes this isn’t easy. And sometimes, nothing can be more difficult. But the resurrection of the Lord is worth the cross.

“Love your neighbor as yourself. But who Lord is my neighbor?” The Parable of the Good Samaritan is more than a mandate to care for others — it is a radical demand that we reach out even to those who have hurt us deeply. Again, if I were one of those parents, would I do something to help Frank? Would you? Or would I leave him in the gutter and still call myself a Christian?

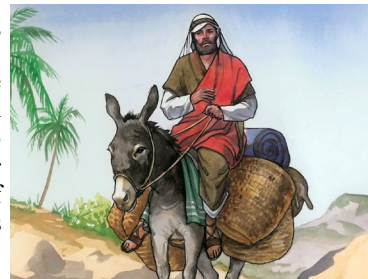
Well, one of the reasons that we go to Church is to pray for the amazing grace to be Christ-like.

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

**THE GOOD SAMARITAN:**

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

One of the interesting things in this parable is that those who did not stop to help him — the priest and the scribe — did so for reasons that go far beyond the question of their individual selfishness and selflessness. They did so for certain ideological, religious reasons. Thus, the priest did not stop because





**THE RADICAL DEMAND OF THE LORD:**

I wonder how many times we have all heard Luke's Parable of the Good Samaritan [Luke 10:25-37]. Hundreds of times I would think, depending on our age. I know this sounds strange, but in one sense maybe we have heard this parable too much. The parable has tended to get watered down, sanitized, turned into a great story about a man helping someone who was hurting. We think that the man just happens to be a Samaritan, but that is just a side story. That is not so. The Parable of the Good Samaritan is calling us to a radical following of the Lord Jesus.

The Samaritans of Jesus' day did not like the Jews, and the Jews did not like the Samaritans. Actually, they didn't just dislike each other — they hated each other. The Samaritans were descended from the Jews who had remained in Palestine during the Babylonian Captivity in the 6<sup>th</sup> century BC. Many of these people had married pagans and had combined pagan practices with Jewish practices. To the Jews, they were despicable — worse than the pagans. They were attacking the Jewish Law and Traditions from within. In 128 BC, the Jews raided Samaria and burned their Temple down. Most likely this was the temple on Mt. Gerizim that the Samaritan Woman was referring to [see John 4].

The Samaritans retaliated by sneaking into the Jewish Temple in Jerusalem, and desecrated it by throwing around the bones of dead people. The entire Temple had to be cleansed and re-consecrated. At the time of Jesus' life, the Samaritans pulled off the famous "pigeon prank." Samaritans had come upon a shipment of doves on the way to the Temple to be released at the high point of a major Temple Service. The Samaritans figured out a way to put rats and mice in with the doves. When the doves were released the rats jumped out, and the people panicked, headed for the doors and destroyed the solemn service. To us this might sound humorous, but the Jews were definitely not amused. As part of the official Jewish prayer of the first century, the Jews cursed the Samaritans, and prayed that they would have no part in eternal life. And the Samaritans returned the favor by cursing the Jews daily.

"Who, then Lord," asks the lawyer, "is my neighbor?" Who do I need to show God's love to?" Well the Samaritan should show God's love to the Jew, and the Jew to the Samaritan. Even though a Samaritan would rather hate a Jew than help him or her, and even though a Jew would rather die than take the help of a Samaritan, the radical call of the Lord is to extend God's love to all.

All this talk about Samaritans and Jews and bones and pigeons and rats is pretty far removed from us. I want to present Jesus' radical demand in a more concrete manner. Suppose your daughter, Annie, graduated high school, and then in the middle of the summer, turned 18. Her plans had been to attend a community college for two years and then move on to the university. Only, in the middle of the summer, Annie suddenly left home. She called to say she was on her own now, and that you no longer had legal control over her. But she would not say why she left, or where she was, or whether she was ever going to be coming home. And your wife or your husband cried every night. And although you love your daughter, you are furious at her for doing this to that person whom you love more than anyone else in this world. Weeks went by, and then months. A few weeks after Thanksgiving, when the world is full of Christmas preparations, Annie finally called and said that she would like to visit on Christmas Day.

You can't wait. Special gifts are bought. Her favorite food is prepared. You promised her that no questions would be asked. You just wanted to see her again. And you wait. And you wait. And she shows up at 3 in the afternoon, unwraps her presents, says thank you, and is gone by 3:30 PM. And your wife or your husband starts crying again. And you are beyond furious.

Then six months later, you get a call from a social worker. Your daughter has been living on the streets for a month. She's now in a hospital and needs to be nursed at home. She has developed a terrible drug habit. She needs you to forget about the pain she has caused and take her back home, change your lifestyle and put a dent into your savings to care for her — even though in the long run she might be ungrateful, and might leave again.

of reflection into our lives. Those times of reflection and thought must be intentional and deliberate; they won't just happen by default. Our ability to respond is learned and cultivated in our families, in our homes, and in those with whom we interact daily. Our ability to respond in caring love isn't just a gift that automatically drops down from the sky. It's a gift God has planted deep within our hearts and souls, a gift that needs to be nurtured, a habitual state of mind that needs to be developed. Without times of prayer, without times of reflective awareness in God's presence, we will remain spiritual children, immature and self-centered.

Caring involves a change in our attitudes. We fear changes and are comfortable in living in our same old ways. We need a change in how we see things. Worries of what might happen beset us. Mark Twain once said: "I have known many troubles in my life, most of which never happened." Fear can immobilize us. But while this is so we need to also realize that God is a God of surprises — surprises that can change us in good ways.

This means we must care for ourselves. Leaving ourselves at the side of the road has consequences — some of which can be serious. Out of love God has given us ourselves. He wants to be loved by ourselves as we have developed them. Who we are and what we have become is our gift of loving God in return.

So the big question is: What kind of persons are we — not only in this life, but when we return to meet God face to face? Leaving ourselves by the side of the road is not giving God what He wants when we go back home to Him. God has given us the gift of responsibility — the ability to respond. It's not a burden, it's a gift — one that can enrich us and helps us to be who God wants us to be, one that at the same time allows us to be who we really want to be.

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

**READINGS FOR THE WEEK:**

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

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

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

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

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

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

**16<sup>th</sup> Week in Ordinary Time:** Genesis 18:1-10, Colossians 1:24-28, Luke 10:38-42

**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.



**INTO THE LIGHT — MAKING THE SUMMER COUNT:**

I love astronomy, and a few years ago, I saw my first solar eclipse — when the moon passes in front of the sun. Unfortunately, you cannot look directly at a solar eclipse because the intensity of the sunlight when the moon moves out of the way can be blindingly bright. Have you ever been in a dark room and suddenly someone turns on the light without warning? It is painful; and the sun is way brighter and far more intense. So, to observe eclipses safely, you can construct or buy devices or simple glasses to protect yourself from harm.

I believe we need spiritual safety glasses for our lives and ministries this summer. As things continue to open up and return to varying degrees of normalcy, many of us will be wrestling with the messy reality of moving back “into the light” after spending many months shrouded by the darkness of a global pandemic. We have to be careful that we do not get burned by diving in too haphazardly and neglecting what is most important for our own well-being. So, how can we cautiously and intentionally live back into the light of normalcy this summer without getting burned? Here are three easy tips for your own life and ministry.

**1. Pray.** I know, on every list of spiritual-related tips, prayer is included as the “no-brainer.” That is because prayer is “a vital and personal relationship with the living and true God” [see CCC, #2558]. We must lead with prayer because the floodgates of normalcy will continue to open, and we have to be cautious that we are not anchoring our hope or identity in something other than Jesus. It is easy to get excited about the opportunity to do more. Still, we can mistakenly place our desires for fulfillment on other people we have not seen in a while or in new experiences instead of staying rooted in Christ first and foremost. We also cannot sprint into the next chapter of our lives, neglecting the fact that many of us have been hurt by this pandemic, and how it affected our parishes, families, friends, and even our mental health. Prayer is a relationship — a relationship with the Divine Physician, the only One who can truly heal us in both body and soul. As St. Peter reminds us: “Cast all your worries upon him because he cares for you. The God of all grace who called you to his eternal glory through Christ Jesus will himself restore, confirm, strengthen, and establish you after you have suffered a little. To him be dominion forever. Amen” [1 Peter 5:7, 10-11]. Make sure you are actively scheduling time every single day to be with the Lord in prayer so he can restore and guide you the summer.



**2. Discern & Say “No”.** We are emerging from a world of Zoom, social distancing, and face masks. A temptation will be to run as fast as possible in the other direction, into a no-holds-barred, anything goes, packed calendar of events. As exciting as it may be to have so many opportunities and ideas to pursue personally, and with our friends, this can easily become a recipe for burnout. You need to rest. You need to take a vacation, go on a retreat, and make sure you are saying yes to the things that matter most. There will be a huge temptation to return to “the way things used to be.” We have been gifted with a giant reset button and the opportunity to do things differently and to reassess what honestly was not working before. Instead of saying “yes” to every opportunity, event or idea, take time to intentionally discern what matters to, and what those you serve need most.

**3. Prioritize Relationship.** Many of us will be in rebuilding our lives this coming year. Maybe the panic of trying to get back to where things were before COVID is already settling in. Remember, what you need most right now in your personal life is relationship. Likewise, what you and your family and friends need most right now is relationship. Personally, focus on reconnecting with friends and family in meaningful ways this summer. Intentionally schedule times when you just come together and talk. Simple experiences like daily Mass followed by going to breakfast, a group hike, or going out for coffee or a snack can be easy things to do to reconnect and rebuild relationships.

My spiritual director once told me: “Jesus did not fulfill His potential, but He fulfilled His purpose.”

He could have done anything, but He came to do what He intended to and nothing else. We are called to do the same. Though we have the potential to do hundreds of different things this summer, we need to prioritize what matters by bringing our lives to prayer, thoughtful discernment, being willing to say no, and focusing our time and energy on building relationships. If we do those things, we will avoid being burned or blinded; we will see God work in our lives in new, life-giving ways.

**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].**

**THE QUIET RESPONSE:**

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

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

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

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

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

How can you be a Good Samaritan in your life?

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