

CLOSING PRAYER:

~ A Prayer for Creative Power ~

Come,
Spirit of the Holy,
brood over me,
huddled henlike,
as you once did
over the dark,
swirling waters of chaos
on Creation Eve.

Your scream
shattered the silence
as God's love
cracked open the cosmic egg,
spilling out spiral galaxies and stars,
planets and moons,
oceans and land.

Bond over me,
Spirit of Creation,
with your searing,
scarlet wings aflame.
Umbrella me
in the hothouse steam of love,
so my hard shell
will shatter open.

Spill forth
from the very center of me
God's wildest dreams and fantasies,
heavens highest hopes
for my days and times,
as you recreate this old,
weary world.
Amen.

—Psalms for Zero Gravity

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

CAMPUS MINISTRY OFFICE:

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

CHAPEL PICNIC — THANK YOU:

A special note of thanks to all who assisted with the Chapel Picnic. It was a wonderful time, enjoyed by over 70 of our chapel members and families. Special thanks to Jim Callam and the staff of the Winking Lizard, and all of our Council members, and Gilmour staff who worked so hard to ensure that everything went smoothly. It was a wonderful day. **Sunday, February 19, 2023 is the date for our Chapel Indoor Picnic, and Sunday, July 9, 2023 is the date for our Summer Outdoor Picnic.** Mark Your calendars. Hope to see you there.

**COME TO THE FEST — AUGUST 7th:**

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. 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. 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. 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 7th** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it "St. Adalbert's" or drop it off in the chapel office.** "Come Grow with us" — as together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

THE ZEALOTS AND THE PHARISEES:

There seem to be two typical ways to avoid conversion or transformation — two diversionary tactics that we use to avoid holding pain: fight and flight. "Fight" is what I'll call the way of Simon the Zealot. It describes people who want to change, fix, control, and reform other people and events. The zealot always looks for the political sinner, the unjust one, the oppressor, the bad person over there. Zealots consider themselves righteous when attacking them — whoever they are at a given time — hating them, even killing them. When they do, they believe they are "doing a holy duty for God" [see John 16:2].

Zealots often have good conclusions, but their tactics and motives can be filled with ego, power, control, and the same righteousness they hate in others. They want to do something to avoid holding pain until it transforms them. Such people present Christianity as "a cult of innocence" as opposed to a movement for solidarity. As long as they are the problem — whoever they are — and we keep our focus on changing them and correcting

[Continued on the bottom of the next page]

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 Robert Bonner, uncle of AVI associate Director, Bobbie Bonner, who is recovering from Brain Surgery.
- For Sharon Wilson, wife of Brother Ken's nephew, who is undergoing treatment for cancer.

FOR THE DECEASED:

- For Nancy Jicha
- 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 Farris ['91], Kathleen Heltzel Ricotti ['93], Ryan Heltzel ['96], and Brett Schumacher ['01].
- For Claudette "Cookie" Coughlin, mother of Volleyball Coach, Dan Coughlin.
- For Deacon George Khoury.
- For Marjorie Ritchie, mother of Amy Ritchie ['87]

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.

LIFE IN ITS FULLNESS:

One of the challenges of living within a highly medicalized society is that it is almost impossible to think of illness without first thinking of medicine, despite the fact that most healing goes on in community via friendships, family, colleagues and so forth. We implicitly or explicitly have a bias towards a model of health that is gauged by the absence of illness and/or the control of symptoms: we are considered well when we have no symptoms and no distress. But for those living with enduring mental health challenges, this means they are always ill! If you and others consider yourself always to be ill, that inevitably limits your expectations.

— John Swinton

GOOD ADVICE:

You must speak to Jesus, not only with your lips, but also with your heart; actually, on certain occasions, you should speak with only your heart.

—Saint Padre Pio

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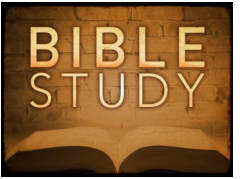
PRAYERS FOR THE SICK:

- For Nick DeLorme, who is undergoing treatment for a rare form of cancer.
- 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 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 20th:

Our next Virtual Bible Study will be on Wednesday, July 20th 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 17: 16 th Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, July 18:	NO MASS
Tuesday, July 19:	NO MASS
Wednesday, July 20:	NO MASS
Thursday, July 21:	NO MASS
Friday, July 22: St. Mary Magdalene	NO MASS
Saturday, July 23: 17 th Week in Ordinary Time	5:00 PM In Person
Sunday, July 24: 17 th Week in Ordinary Time	10:00 AM In Person & Live Stream

them, then we can sit in a reasonably comfortable position. But it’s a position that the saints call a “dangerous and false peace.” It feels like peace, but instead is the false peace of avoidance, denial, and projection. The Peace of the Crucified comes from holding the tension.

This brings us to flight, the second diversionary tactic. This is the common path of the “Pharisee” — the uninformed, and the falsely innocent. Such people deny pain altogether and refuse to carry the shadow side of anything in themselves or in their chosen groups. They allow no uncertainty nor ambiguity as they scapegoat and project their own wounded side somewhere else! There will be no problems. It is a form of narcotic, and at times probably necessary to get some people through the day.

Both fight and flight people are subject to hypocrisy, projection, or just plain illusion: “We are right; you are wrong. The world is divided into black and white, and we alone know who is good and who is bad.”

“Resurrected” people are the ones who have found a better way by prayerfully bearing witness against injustice and evil — while also agreeing compassionately to hold their own complicity in that same evil. It is not over there — it is here. It is our problem, not theirs. The Risen Christ, not accidentally, still carries the wounds in his hands and side. The question becomes: How can I know the greater truth, work through the anger, and still be a life-giving presence?

—Father Richard Rohr, O.F.M.,

REFLECTION ON THE THEME FOR THE WEEK:

Love has an urgency to reveal itself, and in doing so it brings about more life and liveliness. God is Infinite Love, and so God cannot but reveal that love and bring about that life and liveliness which is creation.

The Book of Genesis holds many beautiful stories, but none more life-giving than the story of Abraham and Sarah [Genesis 18:1-10]. Abraham and Sarah have been married a long time and have no children. Abraham's call from God was accompanied by a promise that his descendants would be as numerous as the stars in the heaven and the grains of sand in the sea, but thus far, that promise remains empty. Abraham is having an ordinary day when he has a visit — he is out in the middle of “nowhere” and has been journeying alone for quite some time. Three men appear nearby his tent and Abraham excitedly welcomes them and urges them to stay for dinner.

Much pondering and wondering has been spent on who these three were — perhaps the Lord accompanied by two angels? Abraham was probably at prayer as the visitors approached, but there is movement from prayer to service. Abraham runs and rushes to Sarah to ask her help, then to his son Ishmael to have him select a prized bull for the meal of hospitality.

God had promised that Abraham's obedience to the covenant will result in great numbers of families flowing from his faith. Until now, that promise lay empty. When asked by his visitors where his wife was, Abraham told them that she was in the nearby tent after fixing the meal to which he had invited his guests. One of them affirms that within the next year she would have a son. Sarah who is in the tent hears this and laughs. Much has been written by the Jewish scholars about her laughter. Within the year she gives birth and the Rabbis tell us that this time her laughter fills and blesses the world. Sarah and Abraham, by being trusting even into their old age, had chosen the better part — like Mary in Luke's Gospel — and it will not be taken from them. They had been bought into a life of believing and living that faith. So, there are visitations, conversations, great hospitality — and all within the loving nature of God.

What a wonderful and quite human story we have also in Luke's Gospel [Luke 10:38-42]. Luke's Gospel concludes a long section containing various features of Jesus' way of living and missioning. We have heard about Jesus' determination and single purpose as He made His way to Jerusalem. Those who follow Him must let everything else go — they must be free for their own journeys. The road that we travel is challenging — we who follow must not pass by on the other side of our neighbor who is in trouble. Our neighbor is defined as any brother or sister of Jesus — especially, our neighbors are those we, by nature, would avoid.

On this 16th Week in Ordinary Time, we find Jesus as a guest of two women — Martha and her sister Mary. Martha is busy preparing dinner, and her sister, Mary, is not joining her busyness — rather she is seated at His feet, enjoying or receiving Jesus. Martha has taken a bad reputation for being busy, and Mary is celebrated for being contemplative. Sarah and Mary have taken the better part which cannot be taken from them.

This too is a love story. While Mary's approach is a validation of the contemplative life, it is not putting down an active life. Jesus has just been encouraging His followers to be quite active in presenting the “King of God.” The Good Samaritan has been celebrated in a parable for his having done good things for his former enemy-turned neighbor. So, there must be something here deeper than the distinction between doing and being.

This is a love story as well, and the Divine Visitor reveals how love works. When I was a young Jesuit, learning to love God, I understood that I would be loving God if I were working as hard as I

**LIVING HOSPITALITY:**

After I saw the movie *High Noon* at the age of 12, I found myself for a least a day and a half trying to walk like Gary Cooper. I probably wasn't alone. Movie heroes normally engender imitation. That's why the most popular motion picture hero of all time is *To Kill a Mockingbird's* Atticus Finch. Almost everyone would like to imitate this fictitious hero's unprejudiced personality.

The imitation of heroes didn't start with movies. Our sacred authors utilized this concept thousands of years ago. It's behind many of our Genesis readings [Genesis 18:1-10]. The writer depicts Abraham and Sarah as ideal Jews — demonstrating characteristics which good Israelites are or should be noted for. Today the focus is on hospitality.

Though the three strangers come at a most inappropriate time — siesta — Abraham doesn't wait for them to ask for hospitality. He rushes over and begs them to “let” him take care of them. Then, with Sarah's help, he “picks out a tender, choice steer” and prepares it for them with all the side dishes. By the way, while some Scripture scholars believe that these three are the Trinity, they probably are just a manifestation of God in human form — a unique entity that no one human being can represent.

In a world in which there were no hotels or restaurants as we know them today, travelers depended on people's hospitality for survival. Our biblical writer reasons that if Israelites are God's Chosen People, then Israelites must mirror God's concern and care for all people. And Abraham and Sarah certainly mirror that care and concern.

The sacred author even tells us about the reward Abraham and Sarah receive for their generous hospitality — “One of the strangers said: ‘I will surely return to you about this time next year, and Sarah will then have a son.’ ” Sarah's barrenness is over. The Lord will demonstrate the same generosity with this couple as they demonstrated for the three travelers.

This isn't the only time in Scripture that hospitality is given an unexpected reward — Luke's Gospel provides us with another classic example [Luke 10:38-42].

We can never forget that Luke revolves much of his gospel around a journey Jesus and his disciples take from Galilee to Jerusalem. They — like the three Genesis visitors — are also travelers, frequently dependent on people's hospitality. Here, the sisters Martha and Mary offer Jesus a meal as he's passing through their village. He not only accepts — he spends the time while the food's being prepared in teaching his good news.

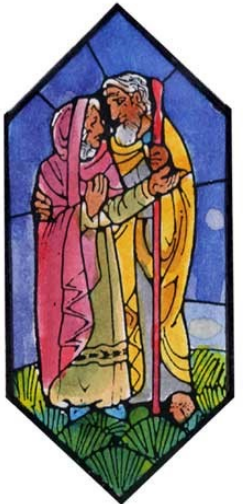
Then, when Martha complains that her sister is listening to his teaching instead of helping with the cooking, he rewards them for their hospitality by gifting them and all women with something which in their culture only men were expected to possess — the ability to engage in the “better part.” They, like men, could be full disciples, fully listening to and carrying out Jesus' teaching. For Luke, no longer were there “women and men's activities.” This evangelist — more than the other three — could be labeled a radical feminist.

One really doesn't know what to expect when one offers hospitality to others. And, for the author of Colossians, that offering is ongoing. It never stops. “Filling up what is lacking in the afflictions of Christ on behalf of his body, the church” is always part of every Christian's ministry.

Just as Abraham, Sarah, Martha and Mary discovered a totally new direction in their lives when they gave themselves to others, so we, following their example have no idea what to expect when we imitate their example. No wonder our ancestors in the faith found life so exciting.

Maybe we don't have the right heroes if we're living boring lives today.

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



CHOOSING THE BETTER PART:

Why do we have such bitter disagreements about the Eucharist — over who should celebrate and who can receive? Are we betraying Christ? Perhaps. If it's any comfort, this is nothing new. St. Paul himself warned the Corinthians that their eucharistic celebrations did them more harm than good and that discrimination at the Communion table gave them membership in the company of those who crucified Christ [see 1 Corinthians 11:17-33].

The Martha and Mary story in the Gospel of Luke has been variously interpreted as a sign of women's discipleship, an affirmation of the value of the contemplative over the active life, as a critique of excessive busyness in the ministry, and — just about anything else you want to suggest.

Those who designed our lectionary placed this story in dialogue with that of Abraham, Sarah and their visitors [Genesis 18:1-10]. In this story, the Lord appeared to Abraham in the guise of three men. Abraham — the welcoming host — could hardly have gone further overboard in ordering their meal. The three measures of flour Sarah kneaded added up to about 60 pounds — before adding water. The steer, of course, was heavier — around 1,200 or 1,300 pounds. With those quantities, we might imagine that Abraham dug a swimming pool where they could bathe their feet! Obviously, this story highlights Abraham's hospitality. Our lectionary relegates the rest of the story — Sarah's astounded and delighted laughter at the visitor's outlandish promise that she would bear a son — to be heard every other year on a Saturday.

With the legend of Abraham as a background, we hear of Jesus' visit to Martha and Mary [Luke 10:37-42]. These sisters appear here and in John 12 as Jesus' friends and disciples. As Luke tells the story, Martha appears to be the head of the household — the one who welcomed Jesus into their home. Then, as she goes about working, Mary sits in the position of a disciple at Jesus' feet. Both Martha and Mary were stepping outside a woman's traditional role. In a home where there is no mention of a man — Luke mentions neither brother nor husband — Martha acts as the hostess, an alternative version of the hospitable Abraham. Then, while Martha works like Sarah, Mary takes the Abrahamic role of accompanying and listening to Jesus.

This story is unique to the Gospel of Luke. Its closest parallel in the New Testament comes from Acts 6, where we hear that as the number of disciples grew, the community chose seven “deacons,” to do table service, freeing the apostolic leaders to preach the word. Understanding the connection that Luke makes between the two incidents, we realize that he may be describing Martha's service as akin to that of a deacon. The community needed some to serve as hosts at the table [doing “diakoneo”], leaving others free to be itinerant preachers of the word [“logos”].

We should notice that in this story, both Martha and Mary step out of women's traditional roles. Martha's service is described as literally diaconal — she was serving like Jesus served [see Luke 22:26-27]. Mary was sitting at the feet of her rabbi — a physical position and communal role traditionally restricted to men. Perhaps the deepest conflict reflected here is not the difference between the sisters, but the consternation of a community trying to adjust as Christian women assumed previously restricted roles of religious leadership.

In reality, almost any time that Jesus was a guest or shared a meal, conflict came to the table. He consistently stretched accepted limits. Jesus scandalized many of his contemporaries because he ignored rules that restricted anyone's full participation in God's reign. According to Jesus, that reign resembles a banquet as lavish as the spread Abraham offered his guests and remains open to anyone who desires it, no matter their social or religious status.

Today, if we want to enjoy the company of Christ, we need to find the balance between action and contemplation. This will allow us to join in Jesus' rejection of roles, rules and regulations that demean others. Whenever Jesus came to a house, he became the host. Then he made a place at his table for everyone. The only requirement for communion with Christ is acceptance of the others he invites. We choose the good part when we enjoy his open and lavish banquet.

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

could. At the end of the day, I would go to the chapel and review all the things I had done that day. I would be doing this while picking at the calyces which were like so many rosary beads. I had physical proof that I had loved God. I would pray this way before going to bed, and so felt quite good about myself. God loved me because I had done good things for God.

There is nothing we can do to make God love us more. There is nothing we can do to force God to love us less. We can do some things to be more and, of course, less aware or involved with that love. Martha is a doer in Luke's Gospel, but Mary represents all of us who are loved, but who also buy into all that Jesus has been instructing His followers to do. The “part” that is “better” and which Mary has chosen is simply Jesus, in His totality. She will move into action because she has bought into the parable of the Good Samaritan and all the rest of the Jesus-movement. Jesus knows how revolutionary His teachings are, and what demands He is making upon His followers. This is still a love story between Jesus and ourselves whom Martha and Mary both represent. Martha is the part of us, which wants to win or earn God's love. Jesus sees Mary as the part of us, which accepts being loved. He looks upon Mary and sees she does accept all that He has been trying to tell humanity about who we are and what we can do to continue the urgency of God's love in this world.

Pick your calyces if you wish, and may they all be earned by sharing God's love and the person of Jesus, because you have chosen the better part — being part of this love story.

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

WHO IS YOUR “FAVORITE JESUS?”

On this 16th Week in Ordinary Time, Luke's Gospel tells the story of Martha and her sister, Mary [Luke 10:38-42]. As Jesus tries to navigate the bumpy road between the life-style of Martha and Mary, an interesting question arises — in Jesus' place, what would you have said to Martha? What would you have said to Mary? I know what I would have said: “People are like snowflakes, no two are alike.”

Probably Martha and Mary had seen snow — it is mentioned often enough in the Old Testament. They certainly knew it was white, and that the melting snows in the mountains were important for the spring harvests. But the idea of snowflakes not being alike? Well, it's a nice psychological idea, but the Gospels aren't about psychology. Still, the image helps us to see how Martha and Mary related differently to Jesus.

So, the psychological point has very important spiritual consequences. Have you ever noticed that when you think of Jesus — outside of liturgy or personal prayer — you tend to think of him a certain way? Possibilities include: The Baby in Bethlehem; the 12-yr-old who stayed behind in the Temple; Jesus Crucified; Jesus Risen; Jesus in the Eucharist; Jesus teaching; Jesus condemning hypocrisy; Jesus forgiving; Jesus associating with sinners; Jesus healing; Jesus feeding the multitude — the ways are endless.

We all have a “favorite Jesus.” This is why there are four Gospels — each is a portrait of the “favorite Jesus” of the Evangelist or of the community for which the Gospel was written. Each one has a different “take” on Jesus. Paul's “favorite Jesus” emerges from his writings, too. We see something similar in the Old Testament. Abraham had unique relationship to God. So did Moses; so did the Prophets.

The way you relate to Jesus says more about you than him. The way you relate to Jesus isn't coincidence — it's faith. Not just THE faith — it's YOUR faith. In a sense it's your vocation. So, which Jesus is your favorite?

There is a proverb that says: “Tell me who your friends are, and I'll tell you who you are.” I would paraphrase it to read: “Tell me who your favorite Jesus is, and I'll tell you who you are as a disciple, and as a Christian.”

Follow THAT Jesus, and you will be true to YOUR faith, to YOUR vocation, and to yourself.

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



THE HERESY OF GOOD WORKS:

A story is told of the father who after work would take a long walk with his teen-age daughter. He took great pleasure in her company. Suddenly she began to offer almost daily excuses as to why she could not accompany him. He was hurt, but held his tongue. Finally, his birthday arrived. His daughter presented him with a sweater that she had knitted. Then he realized that she had done her knitting when he was out of the house for his walk. He said to her: "Martha, Martha, I do appreciate this sweater. But I value your company infinitely more. A sweater I can buy in any store. But you I cannot buy. Please never abandon me again."

From the Bible, we know that the Teacher stayed at the house of Martha and Mary in Bethany outside Jerusalem many times. He stayed there in the last three months of the year 29 when He was busily working the Jerusalem territory. He stayed in this house the first four days of Holy Week. The sisters were not only generous hostesses — they were also bold ones.

At this point, Jesus was walking about with a price on His head. He was an outlaw. His picture was in every post office and on every police blotter. They hardly would find themselves in good favor with the police, the Temple authorities, and probably the Romans. Martha and Mary would surely have been aware that the Master was running a risk Himself in being their guest. Accepting hospitality from women was clearly forbidden by Rabbinic law. In addition, He had from their first encounter taken great pains to offer them instruction. This would not make Him popular with the male world in general — or with the authorities. The Christ was no doubt the only man in their circle who did not patronize them — He treated them as equals. What a welcome change that must have been for these intelligent women! They must have been so tired of being treated like children. No wonder Dorothy Sayers writes: "Perhaps it is no wonder that women were the first at the cradle and the last at the cross. They had never known a man like this Man." Do check out that Martha addressed the Teacher as "Lord" — so obviously these women realized they had a tiger by the tail.



Walk carefully then. The Gospel is clearly talking about divinity. We all know the story. Martha is exhausting herself putting together a meal worthy of a five-star restaurant for the Lord. She is setting out the Irish linen, the Wedgewood china, the Tiffany silver, and the Steuben crystal. She has arranged a spray of anemones from her garden as a centerpiece. She is chilling the Dom Perignon champagne. All this time of course her sister Mary is enjoying the company of their guest in the air-conditioned coolness of the family room. Martha is hardly amused. She storms into the room. There is Jesus with His worn sandals off and His feet up on the chair. Mary is drinking in every word the Teacher speaks. She looks as though she wished she owned a smartphone to capture every moment.

Martha loses her cool and sounds off with a bitter indictment of Mary the shirker. For her pains, all she gets from the Christ is a wrap-around smile and a healthy chuckle. It does not improve her mood when she hears Jesus say: "It is Mary who has chosen the better part."

Many of us have been seduced by what has been called the heresy of good works. We neglect Jesus' company. Our prayer life grinds to a screeching halt and goes off the boards. We disregard His invitation to come apart and rest awhile. We forget the sage who advises that if Christians do not come apart and rest awhile, they may just come apart. As the saying goes: if we are too busy to pray, we are too busy. After all, God speaks only to those who take time to listen. We should reflect on Thomas Merton's line that says: "it is becoming increasingly evident that the only people in the world who are happy are the ones who know how to pray." And Mary knew Jesus needed company that day — He needed not a housekeeper, but a listener.

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

SERVING THE LORD IN THE POOR — JULY 16th:

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 have new 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. 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 9]-----[Mass, Online, Mail-in]----- \$ 814.00
Offerings-----[Sunday, July 10]----- \$ 360.00

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.

**OPEN OUR EYES:**

There are people in our midst and around the world who for the most part go unseen. As a society and as individuals, we're almost programmed to be blind to these human beings--many of whom live on the margins: the immigrant, the unhoused, the displaced, the broken. Lord, open our eyes.

statecraft? This tension is often depicted as the one that is described in the biblical passage of Martha and Mary. Martha engaged herself in the necessary task of serving others, while Mary simply sat at Jesus' feet, doing nothing but loving a lot. Jesus commends Mary, saying she has chosen the better part [Luke 10:37-42]. Christian spirituality forever after has had to struggle with those words. Is prayer really more important than active service? The saints would have us do both. A healthy spirituality is not a question of choosing between Mary and Martha, but of choosing both — contemplation and action, soul-craft and statecraft, loving and doing, prayer and service, private morality and social justice.

2. **The tension between the monastic and the domestic:** Where is God most easily found — in the church or in the kitchen? In the monastery or in the family? In a celibate monk's cot or in the marriage bed? At a shrine or in a sports stadium? The God we believe in is both the Holy God of transcendence and the Incarnate God of immanence. God is, in a privileged way, found in both, the monastic and the domestic, the church and the world — a healthy spiritual life keeps a robust respect for both.

3. **The tension between passion and purity:** What is the secret for depth in sexuality, passion or purity? What ultimately brings us a soul mate — eros or awe? Again, the saints would say it is both. Sexuality will only surrender its real depth and arouse its singular power to unite when it is surrounded with both the fire of passion and the reticence of purity.

4. **The tension between duty and personal actualization:** What ultimately is the higher call — duty or personal fulfillment? Are we in this world to serve others or to exercise fully the talents that God has put into us? Which call to us is the higher moral imperative—that which comes from family, church, and country or that which comes from those centers within us that ache for the personal in love, art, achievement, and immortality? Again, if the saints can be believed, it is a question of both, of balance, of walking a tightrope, of living a daily tension.

5. **The tension between this life and the next:** What is more important, this world or the next? Within what perspective do I make decisions, the span of my years here on earth or the horizon of eternity? How much potential happiness should I sacrifice here in this world in view of eternal life? Is this life a vale of tears or a valley of opportunity? The Christian view is that both are important. When Jesus said that “I have come so that you may have life”, he is referring both to life after death and life after birth.

6. **The tension between intellect and will:** What is more important, the head or the heart? By which should we guide our lives? What should be the ultimate basis for our decisions, thought or feelings? What is more valuable, insight or love? The wisdom of the saints suggests that a healthy spiritual life, not to mention a full humanity, demands both-head and heart, thought and feelings, the rational and the emotional.

7. **The tension between community and individuality:** Are we in this world primarily to fulfill a personal vocation or is our primary purpose a communitarian one? Might an individual's personal freedom be sacrificed for the good of the group or should the common good be less important than personal freedom? Again, a healthy spiritual life walks the proper tension between these polarities. It refuses to sacrifice the individual for the group even as it asserts that we are essentially communitarian and that we have non-negotiable obligations towards community.

Contemplation and action, the monastic and the domestic, passion and purity, duty and self-actualization, this life and the next, intellect and will, community and individuality: all of these, like a complete set of keys on a piano, are needed if we hope to play all the tunes that the various circumstances of our lives demand. One is wise not to cut off part of one's keyboard.

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



A MESSAGE TO MARTHA:

Luke's gospel is perhaps the most dangerous passage in all of the scriptures [Luke 10:38-42]. I have been a priest now for over twenty-five years and I have had to speak on many touchy issues. But no gospel strikes greater fear into my heart than this one. Why? Well you know the story. Jesus goes to the home of the two sisters — Mary and Martha. Mary sits at his feet to listen to his words while Martha is responsible for all the tasks of hospitality. However, when Martha comes to complain and ask that Mary help her with the work, Jesus sides with Mary, saying that she has chosen the better part and it shall not be taken from her.

Why is this so dangerous? Because I know that there are Marthas all around us —and you and I might very well be one of them! They are the workers of the world. They are not only women, but men as well. They are the first people to say “yes” when you have a need. They are willing to roll up their sleeves and get things done. They take pride in their work. They do not complain. They ask for little in return. Often, they do not even expect a thank you. But if they ever did ask for a helping hand, if they ever humble themselves enough to say: “Would you assist me?” and someone were to dismiss that request as lightly as Jesus did to Martha in Luke's gospel and instead point to some sweetie laying on the couch contemplating the mysteries of life and say: “She has chosen the better part,”—well you wouldn't want to be there. It would get ugly.

So, I know that you Marthas are out there. I know when you heard what Jesus said, your jaw began to tense. When Jesus sided with Mary, you said: “Huh! He's sitting in a clean house, eating a hot meal. How does he think these things are going to happen if everybody chooses the better part?” I know that you Marthas have already written Jesus off — Son of God, or not: “That man doesn't get it.” And I recognize that your eyes are now fixed on me. You are waiting to see whether I will agree with Jesus or not. If I do, twenty-five years of experience tells me, I'll hear about it.

I hope you can recognize my dilemma. My job is to agree with Jesus — it is what I signed up for on ordination day. But, on this issue, I understand what the consequences will be if I do so. So, here's my plan. I have scheduled my vacation for this week. And I am going to give this homily and get out of town.

This is what I think Jesus is saying: “Martha, Martha, I deeply appreciate the work that you do, the committees you chair, the service you render, the meals that you cook, the hours you labor. I know the world would not function without your energy and skill. But I love you, Martha, and so I need to ask this question. Do you know that there are things in your life more important than work? Do you know that as valuable as it is to give to others, you also need to take for yourself?

“Do you understand that along with all the time you use, there must also be time that you waste, time when you set aside all your responsibilities and have some fun? You need time to think about questions with no practical purpose — such as, why bees are attracted to flowers, or whether God is male or female, or when was the last time you laughed so hard it made you cry. You might think that such questions are trivial and a waste of time. But they are an opportunity to embrace the mystery of life.

“I do not want you to stop working, Martha, but neither do I want you to lose yourself. I love you, Martha. You need to know that I love you not for the things you do, but for the person you are. You are ‘the better part’ — the part that must not be overlooked or forgotten. I want you to realize how valuable, how precious you are to me.”

Marthas, that is what I think that Jesus is saying. Not that your work is unimportant, but that it is not everything. Not that we do not deeply appreciate what you do, but we want you to realize how important you are. Therefore, you have the right to take time for fun, to take time to think and pray, to set aside time to waste. All of these “Mary things” are a part of life. Jesus wants to be sure that they are a part of yours.

That is what I think Jesus is saying. And now that I have agreed with him — I'm out of here!

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

BEING IN THE PRESENCE OF GOD:

Hospitality, presence, and being personally attentive. All of these are qualities of character that should be a part of our living in relationships with others. The Scripture Readings for this 16th Week in Ordinary Time bring out the theme of hospitality — hospitality in the sense of personal presence, an openness of heart that allows guests into the inner home of our hearts and souls. In my years of pastoring souls, I have come to recognize that the way we treat others is the way we treat God, and the way we treat God is the way we treat others. The Gospel account of Martha and Mary [Luke 10:38-42], along with the Old Testament account of Abraham meeting God in his three guests [Genesis 18:1-10], give us an occasion to examine the notion of personal presence to others, and our personal presence to God in Jesus Christ.

Abraham, as you may remember, felt that God was absent from him. After Abraham's initial experience with God we find him now in his old age. Unable in her younger years to have a child, Sarah now in her old age was obviously sterile. Yet Abraham was constantly aware of God's promise that he would be the father of a nation of people dedicated to God — a nation as numerous as grains of sand along the shores of the world's oceans [see Genesis 22:17]. Abraham was also painfully aware that God's promise was hardly able to be fulfilled, now that he and his wife Sarah in their old age are unable to have children. For Abraham, God did not seem to be present. How could God's promise of numerous children possibly be fulfilled?

The remarkable thing about Abraham was the fact that, in spite of the seeming failure of God to respond to him, in spite of all of the catastrophes and misfortunes he and Sarah had met, in spite of all of the sufferings they had endured, Abraham was still actively searching for the presence of God in his life. He had not given up. He had not been defeated by apparent failure. He was still a pilgrim and a disciple of God. His mind still searched the events of his life for traces of the finger of God writing on the shifting sands of his life's history. His eyes and his soul were still waiting for the hand of the Lord to give an indication of the presence of God. It was because of this persisting faith that Abraham in his hospitality was able to perceive the presence of God in the three strange men who suddenly appeared in his life. Christians are able to see in them a veiled foreshadowing of the Trinitarian God — the God who said let us make man in our image and likeness [see Genesis 1:26] — and also a veiled foreshadowing of the three Wise Men from the East who point to the presence of God in our lives [see Matthew 2].

Presence is a quality of soul, a character trait, a habit of mental alertness, an openness of mind that allows us to integrate our lives and our very selves into the lives and selves of others. It is a prerequisite for intimacy and it is an essential characteristic of discipleship. It is this that Mary chose and that Martha did not understand. Presence means making space for an other in your soul, for the person and spirit of another to be whom they really are for you to admire, respect, and for you to receive with hospitality. This demands the active awareness and the mental and spiritual attention of the disciple, the host, the student, or the friend.

Some people allow others to come deeply into their presence only upon set pre-conditions. The other is allowed into that inner circle of deep awareness only if the other will meet our requirements or fulfill our needs. Discipleship, on the other hand, just as friendship and the intimacy of love, is unconditional. Martha was all too concerned with the social requirements of polite hospitality.

Another practical application can be discerned in the way family members treat each other. Sometimes I've watched couples talk at each other rather than really listen to each other. While one is attempting to communicate, and the other is only half listening, all the while trying to think of the most



while you might be busy with taking care of children, making breakfast, etc. If you can make a bit of a prayer schedule for yourself, do so — and keep it. If you can't, then at least make the morning offering. When you wake up and wash up, give God your day, and ask Him to walk with you through all the developments of the day. When we walk alone in the world, we don't do so well. But when we walk with the Lord — well, I, we, can do all things in Him who strengthens us [see Philippians 4:13]. The morning offering helps us make the entire day a prayer.

But why? Why do we need to pray every day? We need to pray because we live, as Sheldon Vanaukin writes in his autobiography, *A Severe Mercy*, we live under the mercy of God. We are dependent on God to give meaning and purpose to our lives. We recognize that the only real peace we have in our lives is the peace that comes from Him and flows back to Him — the Peace that only He can give. We need to pray because we need to adore Him. We need to pray because we need to thank Him for His many gifts. We need to pray because we always need to seek His Forgiveness. And we need to make our petitions to the Lord: prayers for our family, our marriages in your case, priesthood in my case, prayers for the sick we know, prayers for those suffering throughout the world, prayers to end the horrible events we have blasted to us in the news every day — horrible things such as sex trafficking, starvation, disease, people being denied human dignity, and so forth. We need to pray for the struggles we have in our jobs and for the struggles our children have. We need to pray for those in our families who have left the nest and now must make their own way in the world. There is much for which we need to pray.

The Lord is one of us. He shares our human nature. He understands how we can get so tied up by the demands of the day. He also knows how much we need to spend time with Him. If we can find time to be alone in silent prayer, we should treasure this time. But if we can't, we shouldn't give up on daily prayer. After all, we don't have to choose between being Marthas or Marys. We can be Marthacized Mary's — people who pray through the events of our day.

—taken from the writings for Msgr. Joseph Pellegrino, 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.

**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].

**TENSIONS WITHIN SPIRITUALITY:**

Healthy spirituality has always been a question of putting a number of things into a delicate balance, and then walking a tightrope so as not to fall off either side. Spiritual health is very much the task of living the proper tension between a number of things:

1. **The tension between contemplation and action:** How much of our lives should be given over to action and how much to prayer? What is the essence of religion, private prayer and private morality or service to others and social justice? What ultimately will save the planet — soul craft or

MARTHACIZED MARYS:

I and other priests will often mention that one of the most humbling experiences that we have is celebrating the sacrament of penance. People come and seek forgiveness for their sins, and the priest acts as the intermediary with God for them. At the same time, the priest cannot help but admire the people's determination to live the faith to its fullest.

A particularly humbling experience for the priest is when the penitent speaks about his or her prayer life and notes that he or she missed morning or evening prayers. It is wonderful that we have people who are adamant to cultivate a daily prayer life. What is humbling for us as priests are the questions of how often and how well we pray every day. Priests have an obligation to pray for you — our people. Our homilies need to flow from our prayers.

Many priests will say: "I'm so busy. I say my daily office — the Liturgy of the Hours. That is required. But I have a hard time for much more." Well, if a priest can give that excuse, how much more can a mother or father with little children at home and, for at least one of them, a job to maintain to support the family? The children have school, activities, and then there is homework that often involves Mom or Dad's help. Parents have a responsibility to volunteer to maintain their children's programs. There is the constant, "Ma, Dad," at home.

And, yet, the Lord says in Luke's Gospel: "Martha, you are busy about many things. Mary has chosen the better part" [Luke 10:38-42].

Senior citizens who are retired have the luxury of being able to make time to be alone with the Lord on a regular basis. So many of them take this very seriously. And we all benefit from the graces they win for us. These seniors may no longer be holding a job, but they are working for the Lord and His people. Through their prayer life, they are sustaining the rest of us. Still, our seniors often find themselves distracted by events around them. And, of course, there are health issues to tackle. There are doctor appointments, and just plain bad days physically. Sometimes our seniors feel that they are being pulled in so many different directions that they wonder if they are more like Martha than Mary.

Let's take a little deeper look at that Luke's Gospel. We can understand Martha's frustration. Jesus shows up with at least twelve disciples. They will all need to eat. The food is not going to prepare itself, and Mary is being no help. Similarly, you might say to me: "What, I should not take care of my children, or my sick spouse, and instead go off someplace to pray? That doesn't make sense." You are right.

What we need to do is not separate the work of Martha and the prayers of Mary — we need to combine them. We should become Marthacized Marys. For example, a young father once said to me that he finds it difficult to make time for prayer. The children have so many needs. I mentioned to him that I am sure it is no little chore getting them ready for bed, having night prayers with them, and telling them a story when they are little. I told him to let those night prayers be the beginning of your prayers for your children, and continue them even after your children get older. When they are little and fast asleep, I told him to consider praying in their rooms with the background music of their sleeping.

We are rightly concerned about people texting while they drive. But there is something worse than texting. Ladies, please don't put on your makeup while you are driving. I know you are doing that. That's why there are big vanity mirrors on the driver's side. How about, instead, praying while you drive? Why not have rosary beads in your car? If your work is more than fifteen minutes away, you'll have time to say a rosary. Or maybe put on a religious station on the radio? Basically, there are things that even a busy person can do to cultivate a daily prayer life.

I have a luxury as a priest that most of you do not have. I can schedule daily prayer in the morning,

compelling response to make. TV talk shows are good examples of that. The talking heads only talk at each other. Sometimes husbands and wives talk at each other as if they knew beforehand what the other was going to say without hearing what was really being said. Parents can treat their children that way, and children sometimes treat their parents that way. There's no true presence, no real understanding — only hidden agendas that each side compulsively seeks to get out in the discussion.

Presence means withdrawing part of one's self in order that the other can fill in the space created by that self-withdrawal. Attentive presence is real hospitality — the sort of hospitality that allows the other to enter and be healed of the wounds of isolation and loneliness. It is a hospitality that is unconditional and total.

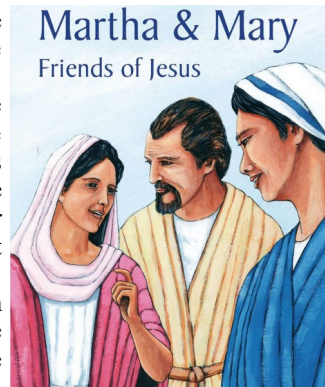
Hospitality is a virtue — a strength of soul that should perdure through all of one's life. It cuts through any categorizations of others. Just as religion is not merely a part of one's life but rather one's life is a part of religion, so also presence and hospitality are states of mind that should be found in all of our relationships with others. Sometimes we think of hospitality as a virtue that we will haul out of storage only when we have to endure the presence of another. We sort of offer it up to God as a cross we must carry when we are obliged to deal with a person whom we consider to be unpleasant. Genuine discipleship helps us overcome that sort of categorization because through discipleship we develop a mental habit of always trying, like Abraham, to discern the hand of God working throughout the whole of our lives. We should always be talking and listening in the presence of the Lord — trying to see Him in the mysterious strangers who come into our lives, trying like Mary to be receptive without conditions and without any attempt to meet our requirements hidden within us.

Hospitality, presence, and being personally attentive — all of these are personal qualities that are a part of our living in relationships with others. They are essential to living in relationship to God. The critical question you must face and I must face is how welcoming am I to God? How conscious am I of His presence in my life? How personally attentive am I to God's presence, power, and love in my life?

You and I should be challenged by these questions. Out of love God made us to love — not only each other but above all to be open to and accepting of His love — and to love Him in return. Hospitality isn't simply "nice." Being personally attentive to God each and every day is essential — something far more profound than good manners.

We may feel we are too busy to pay much attention to God. What if God had the same attitude and was too busy to pay much attention to us? How we treat others is an indicator of how we treat God. Something for us all to ponder.

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

**READINGS FOR THE WEEK:**

Monday:	Micah 6:1-8, Matthew 12:38-42
Tuesday:	Micah 7:14-20, Matthew 12:46-50
Wednesday:	Jeremiah 1:1-10, Matthew 13:1-9
Thursday:	Jeremiah 2:1-13, Matthew 13:10-17
Friday:	Song of Songs 3:1-4, 2 Corinthians 5:14-17, John 20:1-18
Saturday:	Jeremiah 7:1-11, Matthew 13:24-30

17th Week in Ordinary Time: Genesis 18:20-32, Colossians 2:12-14, Luke 11:1-13

A LIVED FAITH — THE DIGNITY OF THE PERSON:

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

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

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

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

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

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

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

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

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



Here are some things to reflect upon:

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

Here are some ways you can carry this commitment into action:

- Avoid gossiping about friends, family members, etc.
- Volunteer at a soup kitchen or homeless shelter. Learn the people's stories.
- See if your parish has a prison ministry and how you can support it.
- Sit with one of your peers who is always alone.
- Say hello to the homeless person rather than ignoring them.
- Write letters to the elderly at a local nursing home.

Jesus revealed to us that every person is worthy of love, despite their sin: "Indeed, rarely will anyone die for a righteous person — though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us" [Romans 5:7-8]. Recall that Jesus' devoted much of his earthly mission to being with the poor and forgotten, the sick and the broken — the sinners whose sin caused a scandal in their communities. May we follow his example and lead this world away from darkness to light, from death to life. May our friends, family, communities see in us a love for the dignity of life that transcends societal norms and standards.

—taken from the writings of Caitlin Sica, a high school Theology teacher

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. 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].**

CREATIVE RECIPROCITY:

We who want to bring about change have first of all to learn to be changed by those whom we want to help. This, of course, is exceptionally difficult for those who are undergoing their first exposure to an area of distress. They see poor houses, hungry people, dirty streets; they hear people cry in pain without medical care, they smell unwashed bodies, and in general are overwhelmed by the misery that is all around them. But none of us will be able to really give if he has not discovered that what he gives is only a small thing compared to what we have received. When Jesus says: "Happy the poor, the hungry, and the weeping" [Luke 6:21], we have to be able to see that happiness. When Jesus says: "What you did to the least of my brothers, you did to me" [Matthew 25:40], he is addressing to us a direct invitation not only to help but also to discover the beauty of God in those who are to be helped. As long as we see only distasteful poverty, we are not really entitled to give. When, however, we find people who have truly devoted themselves to work in the slums and the ghettos and who feel that their vocation is to be of service there, we find that they have discovered that in the smiles of the children, the hospitality of the people; the expressions they use, the stories they tell, the wisdom they show, the goods they share; there is hidden so much richness and beauty, so much affection and human warmth, that the work they are doing is only a small return for what they have already received.

—Henri Nouwen