

**CLOSING PRAYER:**

**~ A Prayer for Life ~**

Day after day,  
Lord of my life,  
shall I stand before You,  
Face to face?

With folded hands,  
O king of all worlds,  
shall I stand before You,  
Face to face?

Under thy great sky,  
in solitude and silence,  
with humble heart,  
Shall I stand before You,  
Face to face?

In this laborious world  
Which You have made,  
tumultuous with toil and struggle,  
amid hurrying crowds,  
shall / stand before You,  
Face to face?

And when my work  
shall be done in this world,  
O King of kings,  
alone and speechless,  
shall / stand before You,  
Face to face?  
**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.*

**ENTRANCE TO THE CHAPEL:**

Due to the construction around the Commons, the entrance by Fr. John's office [double white doors] has been closed to all traffic. **Please enter the Chapel and/or offices at the main front entrance by the Shrine, ONLY!** Thank you.

**FATHER JOHN CONTINUES HIS RECOVERY:**

Father John is doing very well, and continues to recover at home in Holy Cross House on campus. His physical therapist and nurses are making sure he is on track! He would like to thank everyone once again this week, for the prayers, cards and greetings that he has received. They are all making his recovery that much easier! During Father's time of recuperation, **Saturday evening Masses will be cancelled; they will resume on Saturday, August 19<sup>th</sup>. Sunday morning Mass will continue to take place throughout this time at 10 AM.** A special thank you to Father John Keenan, S.S.S., a Blessed Sacrament Father, who filled in for Father John during the past month. If any further changes need to be made to this schedule, we will certainly inform you. In the mean time, please continue to hold Father John in prayer for his speedy recovery.

**CHAPEL OUTDOOR PICNIC — SUNDAY, JULY 9:**

**Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 9<sup>th</sup>.** Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM.** This year, due to construction around Tudor House, the Picnic will take place on the grounds behind the Lower School, at 35001 Cedar Rd.

**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. So here it comes once again. It will be a great event for the entire family. **Families are asked to sign up on the Easel in the vestibule of the chapel. Please feel free to bring your favorite side dish or desert if you wish.** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 2<sup>nd</sup> to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel.**

**COME TO THE FEST — AUGUST 6<sup>th</sup>:**

Join us on **Sunday, August 6, 2023** to enjoy the BEST national Christian artists — **Katy Nichole, Big Daddy Weave, Jeremy Camp, and Chris Tomlin** — along with inspiring displays and vendors, and amazing activities, inflatables, rock walls and entertainment for the kids and grandkids, Marc's Moms Station & the Man Cave. There is plenty of **FREE parking near the seminary.** 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, followed by fireworks.** This year's is also the Feast of the Transfiguration of the Lord — "Jesus took Jesus took Peter, James, and his brother, John, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light, and were very much afraid. But Jesus came and touched them, saying, "Rise, and do not be afraid." As we come together for The FEST, it's a moment where we, together, climb the holy mountain to spend time with the Lord. Jesus calls us out each of us to "Rise, and do not be afraid."

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Bob Anderson, grandfather of Rob Belknap ['21], and father of former Gilmour instructor, Cindy Anderson., who is recovering from serious surgery.
- For Joe Bucar, housekeeping employee, who is undergoing treatment for Parkinson's Disease
- For Susan Lennon, wife of John Lennon ['55], grandmother of Jimmy ['30] and Katelyn ['32] Lennon, who is recovering from leg amputation surgery
- For Tim LaGanke, grandfather of Casey Lennon ['30], who is critically ill with Lymphoma.
- For Kathy DeMarco, sister of Chapel Associate, Patty Szaniszló, who is recovering from hip replacement surgery.
- For Vivian Klick, mother of Linda Monitello, grandmother of Anthony ['17] and Angeline ['19] Monitello, who is undergoing medical testing.
- For Father John who is recovering from open heart surgery.
- For Bernadette Ritley, mother of Rosanne Rayborn, who is recovering from shoulder surgery.
- For Dorothy Coerd, former Gilmour/Glen Oak Teacher, mother of Thomas ['78] and Timothy ['80], grandmother of Elizabeth Coerd Colvin ['11], who is critically ill following brain surgery.
- For Beth Budaji, mother of Kate Budaji McKay ['06], who is seriously ill.
- For Father George Mulligan, C.S.C., who is recovering from open heart surgery.

**FOR THE DECEASED:**

- For Steve O'Neill, brother of Patrick ['80], Dan ['82] and Brian ['95], brother-in-law of Mary Jo McHenry ['87], uncle of Brennan ['23] O'Neill, and Cousin to many Gilmour graduates.
- For Joseph Soukenik, father of Anthony ['78] and Joseph ['80] Soukenik, and grandfather of Jack ['10], Anna ['12], Eliza ['16] and Mira ['19] Soukenik.
- For Brother James Miller, C.S.C.
- For Sharon Wilson, wife of Brother Ken's nephew.
- For Robert Kruger, father of Father Brent Kruger, C.S.C.
- For Sister Joan Buda, S.N.D.

**PRAYERS FOR OTHERS:**

- For an end to Christian Genocide in the state of Manipur in northeast India.
- For an end to the war in Ukraine.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- 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.

**KNOW THIS:**

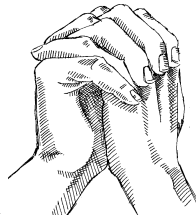
The Holy Spirit within us is the desire inside of all of us that wants to keep connecting, relating, and communing. It isn't above us. It isn't beyond us — it is within us. It's as available as our breath, and that's why the Risen Christ gives the Holy Spirit by breathing upon the disciples. —Richard Rohr

**PRAYER REQUESTS:**

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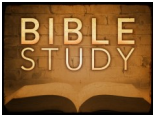
**PRAYERS FOR THE SICK:**

- For Megan Schaefer Wenker [\*09], who is undergoing treatment for lung cancer.
- For Anna Heryak, aunt for Mike Heryak, great aunt of Lilian Heryak Tran [\*09], Rosa [\*12] and Edwin [\*17] Heryak, who is under the care of Hospice.
- For Frank Potenziani, former Trustee, and father of David [\*95] and Cyrena [\*01] Potenziani, who is seriously ill.
- For Gia Cefferati, aunt of Rylyn [\*23] and Jackson [\*25] Anderson, who is undergoing treatment for cancer.
- For Carl Grassi, father of US Science instructor, Jessica Simonetta [\*05] and grandfather of Clare Simonetta [\*39], who continues to recover from open heart surgery.
- For Kevin Kennedy, who is undergoing treatment for pancreatic and lung cancer.
- For Maria Ruiz, mother of Elina Gurney, grandmother of Joseph and Christina Gurney, who is undergoing treatment for cancer.
- For Susan Vance-Johnson, sister of Chief Advancement Strategy Officer, Ray Murphy, who is undergoing treatment for pancreatic cancer.
- For Chuck Shade, father of Loren Shade, grandfather of Michael, Madeline, and Charles Shade, who is in seriously ill with several health issues.
- For Chuck Campanella, father of Anthony Campanella, who continues in rehab following serious surgery.
- For Bill McGinley, father of Chief Academic Officer, Elizabeth Edmondson, and grandfather of Mollie [\*21] and Abby [\*23] Edmondson, who is undergoing health treatment.
- For Kim Clark, who is undergoing treatment for an aggressive form of cancer.
- For Paula Smith, mother of Tyler [\*10] and Alec [\*13] Smith, who is undergoing treatment for cancer.
- For Andy Andino, Sr., father of Music Director, Andy Andino, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam [\*08], who is undergoing treatment for cancer.
- For Carol Lowen, mother of Denise Shade, grandmother of Madeline, Michael, and Charles Shade, who is undergoing treatment for Breast Cancer.
- For Walter Carey, who is undergoing treatment for leukemia.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie [\*21] and Abbie [\*23] Edmondson, who is undergoing treatment for brain cancer.
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Michael Nestor [\*98], who is undergoing treatment for a rare form of cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane [\*36], who is undergoing treatment for cancer..
- For Melita Chiacchiari, mother of Mark [\*94], mother-in-law of Michelle DeBacco [\*96], grandmother of Aurelia [\*28], and Olivia [\*30] Chiacchiari, 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.



**NEXT BIBLE STUDY — WEDNESDAY, JULY 5<sup>th</sup>:**

Our next Virtual Bible Study will be on Wednesday, July 5<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: Leisure Time and Vacation in Scripture**

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 2: 13 <sup>th</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, July 3: St. Thomas	NO MASS
Tuesday, July 4: Independence Day	NO MASS
Wednesday, July 5:	NO MASS
Thursday, July 6:	NO MASS
Friday, July 7:	NO MASS
Saturday, July 8: 14 <sup>th</sup> Week in Ordinary Time	NO MASS
Sunday, July 9: 14 <sup>th</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream

**RENEWING OUR EUCHARISTIC SPIRITUALITY:**

The Congregation of the Blessed Sacrament, in conjunction with St. Paschal Baylon Parish, is hosting a weekend conference on *Renewing Our Eucharistic Spirituality*, Friday, August 4<sup>th</sup> - Sunday, August 6<sup>th</sup>. **St. Paschal Baylon Parish is located at 5384 Wilson Mills Road Highland Heights, 44143.** Featured Speakers include: Bishop Michael Woost, Auxiliary Bishop of Cleveland; Father Norman Pelletier SSS, former Superior General of the Congregation of the Blessed Sacrament; Sister Catherine Marie Caron SSS, former Superior General of the Servants of the Blessed Sacrament; Father George Dunne SSS, Dublin, Ireland, former Provincial Superior, Province of Great Britain; Brother Michael Perez SSS, former Novice Master; Father John Thomas Lane SSS, Provincial Superior; and Father Darren Maslen SSS, Great Britain; and Mrs. Evamarie Cross, Youth Minister. Contact St. Paschal Baylon Parish to register.



**KNOW THIS:**

One doesn’t discover new lands without consenting to lose sight of the shore for a very long time.

**REFLECTION ON THIS WEEK'S THEME:**

The Scripture Readings for this 13<sup>th</sup> Week in Ordinary Time invite us to see and accept the “holy person” that is within each of us. Holiness is a “clean” word. We have “dirty” words that we do not speak or like to hear. But “holy” is too up-there beyond us, and it is far to “clean” a word for our “dirty” old selves.

We see ourselves as imperfect, and so we don't consider ourselves to be “holy”; yet holiness calls us within our imperfection. We are all called to be Eucharist to one another; to live Christ being present in us and through us. We are invited to welcome Him — and also his holiness — into our lives; we are all called to live his cross and to celebrate his Resurrection in our lives.

Paul reminds us of both a fact and a course of action for our lives that flow from that fact [Romans 6:3-11]. We are baptized into Christ — the fact — so that we can pour out our lives for others as he did — the calling, our course of action. This is what it means to be holy. We become one-with-Christ in baptism so that each of us will receive and accept the challenge to be like Christ in our world. We become “something absolutely new” Paul says.

Baptism incorporates us into Christ himself —his life, death, and resurrection. There is more in these words than initially meets the eye. The relationship with our God does not set us above others; rather it is meant to unite us with others. We imitate Christ by simply being who we are (Body/Christ), and humbly offer ourselves in service to God and to others.

Our Scripture readings for this 13<sup>th</sup> Week in Ordinary Time begin with the beautiful story of Elisha and the Shunammite woman [2 Kings 4:8-17]. Elisha is a wandering prophet, and he receives hospitality from an elderly couple each time his journey takes him near their home. They welcome him and even add a rooftop bedroom for him to stay in. In return, Elisha offers them a wonderful pregnant promise. As they have welcomed him as a holy gift, they will be fondling a child within a year. It did happen, and the rest of the story — which is not part of our reading this week — has an amazing twist. The bottom line here is trusting God's working in our lives is a quality of holiness.

In Matthew's Gospel, Jesus is instructing those whom he will be sending to proclaim the Good News [Matthew 10:37-42]. The words sound harsh, and can challenge us to examine how we are doing as a member of his team. Can any of us say that we love Jesus more than we love our parents, our family, and our friends? And as if that wasn't enough, we are told to pick up our crosses every day — that means all the time! We are also encouraged to lose our lives, and not try to find them. How are you doing? What is the degree or number rating of your holiness?

We all have different personalities — some of them just seem to be more conformable trusting, being generous and welcoming, accepting crosses, and trusting in promises. It would not be a loving God, sending us Jesus and then telling us that holiness depends on your personality profile, your number, your animal, or under what zodiac sign you were born. So, it becomes important for us to stop and realize what are our strengths and where our weaknesses lie. We also need to know that there can be a difference between how people see us, and how we see ourselves. Which one is more accurate?

Elisa was known as a holy man, but those two who welcomed him year after year manifested some kind of holiness in being generous and trusting in the promise. Holiness has many sides and many faces. There is a holiness of doing and a holiness of receiving. There is a holiness in accepting the who of each of us. There is a holiness in dealing out what has been put in each of us by God.

God is infinitely holy, and we are each a refraction of that holiness. Do we do something holy so we can feel holy? Holiness is so much more than a feeling. How aware are we of the reasons why we

**MAKING THE MYSTERY COME ALIVE:**

As a kid, I often daydreamed about dying a heroic death. Especially with the rise of atheistic Communism in the late 40's and early 50's, I imagined being martyred for my faith. That kind of death best imitated the deaths of the saints I frequently heard about in my catechism classes, and the pastor's Sunday sermons. And, more than anything, it mirrored the unjust death Jesus endured for all of us.

But the older I got, the more I began to understand that there are deaths, and then there are deaths. Though, as Paul reminds the Church at Rome, all of us are expected to “die with Christ” [Romans 6:3-11], but few of us will actually be martyred because of our faith. The vast majority will live rather humdrum lives, and our obituaries won't contain any “front page” material. That's why our Scripture Readings for this 13<sup>th</sup> Week in Ordinary Time are so important. They were written for us “humdrummers.”

According to both the author of the Book of Kings and Matthew's Gospel, one way to die is to help those people of faith who aren't experiencing such a colorless life — especially prophets. Since, by nature, individuals who minister as the conscience of the people aren't normally received with open arms by the majority of the “faithful,” one risks a lot by helping them. Yet that's exactly what the unnamed Shunamite woman does for Elisha [2 Kings 4:8-17, and also what Matthew's Jesus encourages us to do for the prophets in our midst [Matthew 10:37-42]. Of course, according to both authors, we can anticipate some sort of compensation for identifying with such community outcasts. Elisha, for instance, promises the childless woman a son, and the gospel Jesus assures us that “whoever receives a prophet because he is a prophet will receive a prophet's reward.”

Lest we're limited only to surfacing and helping prophets, Jesus also reminds us that there are other ways to die — “whoever receives a righteous person because she or he is righteous will receive a righteous person's reward.” And on an even broader level: “Those who give only a cup of cold water to one of these little ones to drink because that little one is a disciple — amen, I say to you, they will surely not lose their reward.”

But perhaps the broadest way to die is contained in Jesus' classic biblical contradiction: “Whoever finds their life will lose it, and whoever loses their life for my sake will find it.”

Almost 50 years ago the well-known theologian Fr. David Tracy delivered a lecture at St. Louis University's Divinity School which still “haunts” me. It was entitled: *The Limitations of Theological Language*. It explored the impossibility of referring to God and our relationship with such an infinite person in language we finite humans can actually understand. Tracy's conclusion: it's pretty nigh impossible to do that. We're often relegated to speaking about such life-changing experiences in contradictions. He employed the above quote about losing and finding one's life as an example.

Maybe that's the one way each of us can experience a daily martyrdom for our faith. We die to our own logic and agree to suffer the death of stepping into God's contradictions. By doing so, we are actually imitating Jesus' martyrdom for us.

During his earthly ministry he constantly gave himself for others — convinced it was the only way for anyone to experience God working effectively in their daily lives. Of course, as we all know, that his selfless giving eventually led to the biggest faith contradiction of all — his crucifixion and resurrection. At the last meal Jesus ate with his disciples before his Good Friday death, he pleaded with them to carry on his ministry. I presume only those who can live within contradictions are able to successfully pull that off.

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

**REMEMBER:**

If we have no peace, it is because we have forgotten that we belong to each other.

—Mother Teresa

Stop for a moment and think again about the implications of what's been said here. First, in Jesus' culture, anyone who had home and food felt impelled to share not only because that is simply what any respectable person does, but because it was often a question of life or death. Secondly, sharing a table implies that the people gathered are in deep communion with one another. That's where the prophet's reward comes in — sharing the table or taking a prophet into your home functions as a sacrament of solidarity; it affects what it symbolizes. You and the prophet become as deeply connected as relatives.

The Scripture Readings for this 13<sup>th</sup> Week in Ordinary Time begin with the wandering prophet Elisha meeting “a woman of influence” [2 Kings 4:8-17]. After giving him meals, the woman talked her husband into making a room for Elisha in their empty-nest home. That led Elisha to repay her with one of the Bible's favorite promises: “You who were childless will soon have a son.” That promise went beyond anything that the apparently unmarried Elisha had received.

The promise we began with comes from the second part of what we hear from Jesus today. The Gospel opens with a statement to the apostles: “Whoever loves father or mother or children more than me is not worthy of me” [Matthew 10:37-41]. Now, that sounds harsh. But if we put the prophet's reward together with the demand to love Jesus and his representatives above all, we realize that Jesus is establishing a new sort of family bond, one based on love and a common commitment rather than blood kinship.

The idea of kinship based on relationship to Jesus rather than family provides a way to understand Paul's teaching about being baptized into Christ Jesus. For Paul, baptism signifies death to one way of life in order to live in “newness of life.” Paul sees baptism as the way that a disciple becomes identified with Christ Jesus — assuming the pattern of his life. It is the entryway into living for God [Romans 6:3-11].

Thus, our scripture readings comment and cement on another — the story of Elisha reflects on the blessings of receiving the stranger — especially when that stranger is a prophet. The Gospel reminds us that receiving a prophet entails both rewards and danger: Those who identify with Christ will learn the lesson of losing their lives — and receiving them back — as Jesus himself did. Paul's message to the Church at Rome reminds us that baptism incorporates us in two ways — we become family even as we enter into the rhythm of Christ's death and resurrection.

What are we to take away from this? Paul challenges us to recognize that accepting baptism frees us to share all that we are as Jesus did in giving his very body and blood for others. Contemplating Jesus' words about losing and saving our lives, we realize that he wants us to take this message with utmost seriousness. What Jesus says here anticipates the parable of the sheep and the goats [see [Matthew 25:31-46](#)]. It teaches that acts of Christian hospitality get turned inside out: The guest in need becomes a source of blessing for the host, and the needy visitor becomes prophetic by calling forth saving love. Host and guests are transformed into family.

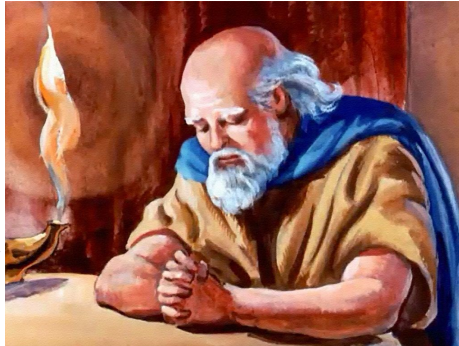
This weekend, as we prepare to celebrate July 4<sup>th</sup>, we might ask ourselves some of the following questions: “Who are the prophets in our society?” “Who is calling us to a deeper living of the Gospel?” “Whose need reminds us of the fragility of all life and our universal need for solidarity?” As in the days of Elisha and Jesus, our responses are often a matter of life and death.

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

### LIVING THE MOMENT:

Learning to stop and be still is absolutely necessary before we can listen and respond fully and gratefully to life — moment by moment

—Brother David Steindl-Rast



do something? No matter what our answer, we need to become more focused on how we pursue holiness in our lives, and what brings us face-to-face to that holiness.

As we believe in the Eucharistic presence of the Holy Body of Christ, we are challenged to believe in the holy presence of Christ in each other — even when we do not feel it about ourselves personally or each other. The woman believed the promise that she would bring forth a sign of blessedness by having a son. Each of us is invited to believe that the very holiness of God is coming to birth within us personally and communally. It might take more than a year though — how about a lifetime?

—taken from the writings of Fathers Thomas Shanahan, S.J., and Larry Gillick, S.J., which appear on the internet

### WHEN IN ROMANS, READ AS THE ROMANS DID:

St. Paul's Letter to the **Romans** is considered by some [myself included] to be one of the most incredible written works ever penned. The thought progression, tone, language and urgency that flows forth from it stirs the soul and challenges any reader whose heart is truly open.

The best way to begin reading Romans is to begin with the “Introduction to Romans” in the pages that immediately precede the book. If your Bible doesn't contain an intro, search for one that does — preferably a Catholic Study Bible, before you begin your research. This will prepare you with background information.

The book of Romans was probably written between 56-58 A.D. — during Paul's third missionary journey. He had written it while in Greece, just before he set out for Jerusalem. He had heard and learned of the conditions of the church in Rome [most likely from his friends, Aquila and Priscilla [Acts 18:2] and other travelers/missionaries.

Paul wrote the letter to introduce himself because he planned to travel to Rome, strengthen them in their Christian pursuit, and to enlist support there for a mission to Spain. He didn't end up traveling there as a missionary, actually. He did arrive there later, however, but as a prisoner in chains.

Rome consisted of both Jewish and Christian population. The church in Rome roughly began around 49 A.D. Rome had a Christian community, likely within the Jewish population there. Scholars disagree as to whether the Jews or the Gentile Christians predominated in the house of churches.

Romans is a powerful book of the doctrine of Jesus and faith in Christ as our salvation. It is a plea to those in Rome — and to all Christians — to hold fast to their faith. Romans is a book that talks of how a Christian life reaches Heaven, whereas James is a book that describes Christian life on earth.

Some more themes in St. Paul's Letter to the Romans are:

1. The freedom that you find only in Christ
2. The need to resist any pressure to accept the doctrine of salvation through the Jewish law.
3. Israel's relationship to the church.
4. The duties of Christians.
5. Salvation and justification through faith in Christ.

Again, it's a beautiful book. Once you've taken the time to read through the Introduction to Romans, be sure to take time and work through each chapter slowly. Try journaling while you do it. Take time to read the footnotes and as you go along, write down the questions that come to you. Seek answers to those questions from priests, ministers, or from other adults who are not only knowledgeable about the Word, but humble in their spirit [they need to be both if they're really going to help get you to where you want to go in the Word].

Enjoy the ride. Paul will lead you closer to God.

—Mark Hart

### RUN THE RACE:

Whereas the way of the world is to insist on publicity, celebrity, popularity, and getting maximum exposure, God prefers to work in secret...in God's sight the things that really matter seldom take place in public.

—Henri Nouwen

**FIRST THINGS FIRST:**

When I was a little boy and went to my catechism lessons, the nuns — our teachers — used the famous *Baltimore Catechism* for their teaching guide. Many times, they required us to memorize part of it, and today I want to begin one of the first questions that the *Baltimore Catechism* asked: “Why did God make you?” The answer we memorized was: “God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.”

Later on, we had to memorize the Ten Commandments, and the first one was: “I am the Lord thy God, thou shalt not have strange gods before me.” In the Old Testament’s Book of Exodus, we find God speaking to Moses about the covenant between God and His people. God tells the Hebrews: “You shall not worship any other god, for the Lord is the Jealous One; a jealous God is he” [Exodus 34:14].

In the New Testament’s Book of Acts, we learn of St. Paul and his companions traveling to Europe for the first time — to an area now known as northern Greece, near the city of Philippi, to be exact. In the Book of Acts we read: “On the Sabbath, we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. One of them — a woman named Lydia, a dealer in purple cloth from the city of Thyatira, a worshiper of God — listened, and the Lord opened her heart to pay attention to what Paul was saying. After she and her household had been baptized, she offered us an invitation: ‘If you consider me a believer in the Lord, come and stay at my home,’ and she prevailed on us” [Acts 16:13-15].

Why am I putting all of these things together here? Because they are all firsts, and many times the first things are the most important things. We have here the first lesson in the *Baltimore Catechism*, the first commandment, the beginning of the Covenant between God and His people represented by Moses, and the first European to be baptized — Lydia, the business woman living in Philippi.



The Scripture Readings for this 13<sup>th</sup> Week in Ordinary Time are about what’s first in our lives — or what should be first, namely, our relationship with God. Our relationship with God is the most important relationship we can have in our lives. Our relationship with God is the most important thing we can lose in our lives. God offers Himself to us, and we respond. If we don’t respond, then we are telling God that His offer has no value for us, and that His offer doesn’t mean anything to us. Whether or not our immortal souls live in eternal life in heaven depends on our relationship with God here on earth.

Our lives are filled with “busy-ness”; there are so many things we need to do, and so many things we consider to be important. But what about God? Where is He in our lives? What sort of attention do we give to God? We need to ask that question from time to time, and this week’s Scripture Readings challenge us to do just that — not only today, but each and every day of our lives.

There are two big points to draw from all of this. The first is the question of “how important is God to us in our lives.” The second has to do with God’s messengers. God uses messengers — intermediaries — to relate to us. How important are they to us?

We live in a sort of “do it yourself” world. We like to take care of things all by ourselves. But we really can’t live that way, can we? We all need to depend on others in one way or another.

That’s also true when it comes to the way God reaches us. The woman, Lydia, paid a lot of attention to God’s messengers. As a result, God reached her and changed her life. Are we open to God’s messengers in our lives? God cares for you; He loves you; and He wants your attention and love. We all need to make more room for Him in our lives, our hearts, and our thoughts. If we don’t, our souls are in peril.

Summertime is upon us — a time when, for the most part, our busy-ness is not so demanding. It’s a time of recreation and a time during which we can be reflective. What about readings some good books — especially books and things to read that turn our thoughts toward God. What about some quiet time

We live with the results — endless deconstruction of the old and an uncompromising emphasis on freedom, individual rights, social justice, gender equality, ethnic equality, multi-culturalism, wider tolerance, the ending of old privilege, and on the shortcomings of being naive. Part of this too, in terms of faith and the church, has been a strong, relentless, challenge to grow beyond an infantile belief, to face the dark corners of doubt, to not hide behind false securities.

Much of this, I believe, was good, needed, and even prophetic; but as well I believe now that it’s time for a different response — at least for a while. Another shift is needed, though not one which tries to roll back the last fifty years. What’s required is not a conservative or fundamental turn — though clearly that seems to be the temptation for many. We can’t unlearn, nor do we want to, or need to, what we’ve learned through these years of deconstruction.

We’re not called to turn back the clock, to become arch-conservative or fundamental. We are called instead, I believe, to become post-liberal, post-critical, post-modern, post-sophisticated, post-

**TWINKLE, TWINKLE, LITTLE STAR:**

When the house lights dimmed and the concert was about to begin, the mother returned to her seat and discovered that her child was missing. Suddenly, the curtains parted and spotlights focused on the impressive Steinway on stage.

In horror, the mother saw her little boy sitting at the keyboard, innocently picking out — *Twinkle, Twinkle, Little Star*.

At that moment, the great piano master made his entrance, quickly moved to the piano, and whispered in the boy’s ear: “Don’t quit. Keep playing.”

Then, leaning over, Paderewski reached down with his left hand and began filling in a bass part. Soon his right arm reached around to the other side of the child, and he added a running obbligato. Together, the old master and the young novice transformed what could have been a frightening situation into a wonderfully creative experience.

The audience was so mesmerized that they couldn’t recall what else the great master played — only the classic: *Twinkle, Twinkle, Little Star*.

Perhaps that’s the way it is with God. What we can accomplish on our own is hardly noteworthy. We try our best, but the results aren’t always graceful flowing music. However, with the hand of the Master, our life’s work can truly be beautiful.

The next time you set out to accomplish great feats, listen carefully. You may hear the voice of the Master, whispering in your ear: “Don’t quit. Keep playing.” May you feel His arms around you and know that His hands are there, helping you turn your feeble attempts into true masterpieces.

**WE ARE FAMILY:**

When Jesus said: “Those who welcome you, welcome me, and those who welcome me welcome the One who sent me. Those who welcome a prophet, simply because the person is a prophet, will receive a prophet’s reward. Those who welcome a holy person, simply because the person is known to be holy, will receive the reward of a holy person. And I promise you, that if you give a cup of cold water to one of these lowly ones because they are my disciple, you will not want for your reward” [Matthew 10:37-42], he was offering a new twist on traditional Semitic morality which taught that one must care for anyone who is vulnerable. The practice of offering a stranger board and bed developed in a harsh desert climate — one in which everyone involved knew what it was like to be lacking food or shelter. To welcome the stranger could mean saving that person’s life — and vice versa. At the same time, although the Jewish people’s appreciation of hospitality called them to care for any traveling stranger, their sacramental sense of praying the table blessing meant that they would dine only with people who could share their devotion to the God of Abraham, Isaac and Jacob. That’s the reason for not eating with Gentiles or sinners. Thus, they were confronted with contradictory religious expectations.



**ON BECOMING MORE LIKE CHRIST:**

We're a people losing heart. There's a loss of heart for almost everything:

- for fidelity in relationships, as less and less people find within themselves the resiliency needed to live out the tensions that long-term commitment inevitably brings;
- for church, as more and more people quietly or angrily leave their ecclesial communities rather than deal with their own and their church's humanity;
- and for politics and the effort needed to build neighborhood, city, and country because fewer and fewer people find the time, energy, and heart to work for others.

We're losing ground most everywhere — there's a loss of heart for children, for simple freshness, for romance, for innocence, for proper aesthetics, and even for manners. We have too little heart for actually dealing with the tensions that arise from our differences.

Thoreau once suggested that we live lives of “quiet desperation.” That may have been more true of his generation, but it's less true today. Our struggle is more with internal bleeding — though Thoreau's right about its quietness. This hemorrhaging is mostly quiet and unrecognized, perceptible mainly in its effects. In itself, it looks only like tiredness, battle-fatigue.

But it's more.

Permit me a little thesis here: Two major proclivities have characterized the past couple of generations — at least in the Western world.

- an unbridled itch for sophistication has driven us out in such a way that, for good and for bad, we've ended up shattering most of our former naiveté, debunking most of our former heroes and heroines, and wreaking havoc with most of our childhood faith and values.
- an ever-increasing sensitivity has progressively polarized and politicized life around marriage, church, ethnicity, gender, sexual orientation, culture, hierarchy, and values.

While much of this was needed and in many instances is a clear intellectual and moral progress, we've been slow to admit something else. It is also slowly tiring us, gradually wounding the heart and draining away much of its strength and resiliency. To be innocent, etymologically, means to be “unwounded.” The loss of our innocence has, precisely, left us wounded in the heart. A wounded heart seeks to protect itself, to find respite from what wounded it in the first place.

Hence, more and more, we have less heart to put up with the strains and tensions of family, church, neighborhood, community, and country. Instead we protect ourselves by surrounding ourselves with like-minded people, safe circles, and we have too little heart for actually dealing with the tensions that arise from our differences.

We're well-intentioned, but tired — too tired to be robust enough to deal with tension. Like the woman in the gospels suffering from internal bleeding [see Luke 8], we too are finding that constant internal hemorrhaging is making it impossible for us to become pregnant with new life. Like her, we need healing. How?

First, we need to recognize and name this loss of heart. Our marriages, families, homes, churches, communities, friendships, and even civic communities are too much breaking apart because we haven't the heart to deal with their tensions. If this is true, and it is, then we need to ask ourselves: “What's being asked of us today?” “What do we need to do to regain some resiliency of heart?”

Things looked different in the past. When I was young, society and the church both suffered from an unhealthy naiveté and an unhealthy rigidity. The great social movements of that past 40 years, along with new attitudes and sweeping reforms inside the churches, have exorcized most of that naiveté and rigidity. A more liberal view of things has taken hold inside virtually all circles, government, legal, ecclesial, academic, the arts, popular culture.



spent in reflection about God's presence in our lives?

Pick up some spiritual reading now so you can have it over the next several months. Spend some thoughtful, quiet, and reflective time during which you pay attention to God and what He has to say to you. Spend some time asking yourself what's important in your life and how important God is to you in your life. After all, He made you to know Him, love Him, and serve Him, and to be happy with Him forever in heaven.

What, after all, is your life really all about?

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

**LOVE GOD ABOVE ALL ELSE:**

In college as a missionary there were many moments of contradiction. I would find myself in the presence of the materially poor and desire to do whatever I could to alleviate their suffering, but often families would insist on serving and feeding our group. It seemed so contradictory. How could I accept food from someone living with dirt floors and a palm thatched roof knowing I didn't truly need it? Eating with the poor transformed my heart as I understood their gift wasn't meant for me specifically. It was their way of saying: “Lord, I love you more than food itself. Lord, in receiving those you have sent, I will receive my reward.” They understood the gospel in a deeper way than I had ever experienced in my life. My team and I believed we were bringing the gospel to the poor. In truth, we were living the gospel with them — receiving as much as we were giving.

That seems to be the mystery of the Scripture Readings for this 13<sup>th</sup> Week in Ordinary Time. And in Matthew's Gospel, God is calling us to move beyond what makes us comfortable and seek to serve and love Him above all else [Matthew 10:37-42]. Oftentimes, we want to be in charge and know the plan in our lives. Our postmodern minds approach holiness as if we know the general flow, so we can take liberty with the rest, curating our own faith as we see fit. But God turns this notion upside down. God speaks to us not as an optional side character in our stories, but as the passionate lover determined to make sure we know that the way to true happiness and freedom can only come from Him. The only way our stories will make sense is in light of the greater story of God's plan of salvation for humanity.

We see this clearly in the Book of Kings when the woman believes she and her husband are a blessing in the life of Elisha — and she houses the prophet [2 Kings 4:8-17]. In the end, the prophet blesses her and she receives far more than she sought to give. God will never be outdone in generosity, but His invitation requires a response and willingness to serve Him instead of our own ideas. Do we trust God like the poor and the woman serving Elisha? Do we trust that God knows our needs before we speak them? Do we trust that He can be loved more than our earthly loves and only gain from that?

This theme runs through St. Paul's letter to the Church at Rome as well — St. Paul urges us to be “dead to sin and living for God in Christ Jesus” [Romans 6:3-11]. The way of the gospel is the way of contradiction in our world today, and a call to be on guard against all the traps of sin. Being dead to sin requires examining all facets of our lives. While fighting for justice, we can't be trapped in gossip. While seeking forgiveness, we can't condemn those who are different from us. In order to be truly free, we must root out sin where we find it in big and small ways.

That is why Jesus tells us exactly how to do all of this — love God above all else. Like the poor who were willing to give everything just for a group of missionaries who came in God's name, we are called to love God above all else in our lives. We are called to put things in the right order and trust He will care for our needs. While seemingly harsh, Jesus is inviting us into the love of the Trinity in a deeper way. If we love God above all else in our lives, He will give us the unexpected blessing of being able to love others even more, since there is no real love apart from God.

—taken from the writings of Angie Windnagle, which appear on the internet



**ON BEING MANIPULATIVE:**

The abbot is impressed by the spiritual progress of the monk. He lets him live on his own in a riverbank hut. Each night the boy-monk puts out his religious habit to dry. It is his only possession. One morning he is dismayed to find it has been torn by rats. He begs for a second habit from the villagers.

When the rats destroy that one, he gets a cat. But now he has to beg not only for food for himself, but also milk for the cat. To get around that he buys a cow. Then he has to seek for grain. He concludes: "It will be easier to work the land around my hut." That leaves him no leisure to pray. He hires workers. Checking on them is heavy work. He marries a wife to do the job. Soon he is the wealthiest person in the village.

Years later the abbot comes back to find a mansion where the hut had stood. Sharply he asks: "What is the meaning of this?" The unhappy monk replies: "Abbot, you will not believe this, but there was no other way to protect my religious habit from the rats."

Jesus has no tolerance with the people who put monkeys on our backs. He is more annoyed when we ourselves glue them there. Do we really need all the possessions in our homes? One man has seven bathrooms in his house, but there are only three people in his family. The same family has four cars, but only two drivers. As clever as we might be, we can only drive one car at a time.

In the 1990's, an Irish songwriter composed a song entitled: *I Don't Want What I Haven't Got*. Everyone needs to listen to this song and reflect on its message. Do we need a TV in every room, all the latest digital devices, or a social gathering on every weekend? Why do we heed people who impose on us the obligation of being with it — whatever "it" means?

Some have calendar books overflowing with obligations. Others work overtime as though there will be no tomorrow. Yet, no person ever regretted on their deathbed that they didn't spend more time at the office. Bob Hope said he first realized he had to take his family on the road with him when he said to his 5 year old: "Bye, Tony" and the child chirped: "Bye, Bob."

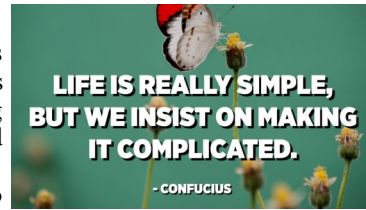
St Paul in his letter to the Church at Rome advises us to shake these burdens off our backs, and to become free [Romans 6:3-11]. Obviously Paul wants us to have leisure time to become more interesting Christians. Recall the old proverb — "The quickest way to do many things, is to do one thing at a time". Ghandi once said: "There is more to life than increasing its speed." Psychiatrists call this problem "hurry sickness."

Most of us have studied the Gospels, and concluded that they are difficult. And so, we turn to religion. We conclude that belonging to a religion is much easier than being religious, and less demanding than serving Christ. If I give religion an hour on Saturday or Sunday, we say, and put a ten in the basket, I can get Christ off my back. The danger is not that our aim is high, and we miss it — it is too low and we reach it.

Yet, is the Gospel that difficult? Matthew, for example, has Christ on record saying: "Father, what you have hidden from the learned and the clever, you have revealed to kids" [Matthew 11:25-30].

The mayor ran into Christ in the street. He asked: "Is there anyone here who will be saved?" Jesus looked about and said: "No one but that couple." The mayor asked the couple what they did. They replied: "We are merry-makers. When we see people depressed, we cheer them up. When we see them quarreling, we try to make peace among them." So people who do simple things will reach the kingdom. Others will be locked out. If you carry your childhood with you, you never grow old.

Many of us try to play the Christian, but after a few setbacks give up the struggle and become our usual dull selves. Christ has considered that possibility. Tantalizingly He says today: "Those who welcome a prophet, simply because the person is a prophet, will receive a prophet's reward. Those who welcome a holy person, simply because the person is known to be holy, will receive the reward of a holy person [Matthew 10:37-42]. This is a clear invitation to hang out and waste time with God. Remember,



we decide what this presence should be like. We need to let God be God, and let God express himself in others, even if this expression is new or even foreign to us.

One of the joys of Catholicism is contained in the very word "catholic". That word means "universal." The expression of God is universal throughout the church — even if this expression is quite different in cultures and in individuals. For example, Catholic African American parishes express their Catholicism in Masses that take over two hours every Sunday. Similarly, the Vietnamese Community, the Polish Community, the Korean Community, the Hispanic Community — just to mention a few — express their Catholicism in ways not experienced at other Roman Catholic churches. We respect these expressions of their faith even though they might differ greatly from how you and I express our faith.

We don't have to go to the extremes of different cultures to experience the wonderful various ways that God is present to us. Within our families, children express their faith in a different way than adults. Teenagers in a different way that either children or adults, men in a different way than women, each person in a different way than every other person in that family. A strong family is based on mutual respect. This must be extended to the ways that each member communicates with God.

Instead of trying to mold others to experience God exactly as we experience him, we need to be open to other's expression of his presence. This is really what the virtue of hospitality is all about. If we welcome someone's expression of spirituality which might be different from ours, then we will enrich our faith family.

The interesting paradox to all this is that when we are respectful of other's spirituality, then those who do not share our faith are drawn by our hospitality to be open to the truths of Catholicism. The fact is that most of the people who come into the faith through the RCIA do so because they have been welcomed and treated with respect.

The virtue of hospitality is the virtue of recognizing the presence of God in others and nourishing this presence. When we practice this virtue, then the stranger among us is no longer a stranger, but a member of the family, more than welcome, like Elisha, to enjoy a room in our house, our Church.

This is what St. Paul is talking about in his letter to the Romans. He writes: "Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life [Romans 6:3-11]. We cannot be just observers of the historical event of the Lord's death and resurrection. We are participants. Our baptism is a baptism into his death. The water poured over us signifies a death to the world without God. As Christ rose from the dead, we, at our baptism, embrace a new life — His Life.

The resurrection of the Lord has changed everything for us. Through Baptism we have a spiritual life. We need to look beyond the physical to see the face of Christ in others. Our lives have been transformed. We are intimately united to Jesus Christ.

We need to keep this in mind when we find ourselves getting all caught up in the events taking place around us. We have to view everything from the perspective of Jesus Christ. We need to ask ourselves: "How can we transform the mundane events of the world into celebrations of the Lord's love?"

Today we pray for an openness to God's presence in ways we least expect. We pray for the virtue of hospitality.

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

**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].





**HOSPITALITY — WELCOMING THE LORD:**

That's a beautiful little story about the prophet Elisha from the Second Book of Kings [4:8-17]. If you remember, Elisha was Elijah's protégé. On one of Elisha's journeys, he came to the city of Shunem where he was warmly received by a generous lady of the city. She knew that he carried the presence of God's prophetic Spirit, so she invited him to stay with her and her husband anytime he was passing through the area. Elisha wanted to do something for her in return. He found out that she and her husband did not have any children, and that her child bearing time was over. This was a serious situation because it was up to sons to care for their parents in their declining years. Elisha prophesied that God would reward her by giving her a son. And the prophecy was fulfilled.

This is a beautiful story of generosity and the love of God. You might remember a similar event in the Book of Genesis [see Genesis 18]. Three men on a journey came upon Abraham's tent. Abraham treated them with complete respect, welcoming them and providing for their needs. In response, they promised him that his wife, Sara, would have a baby within a year. She was inside the tent and heard this. Knowing that she was beyond childbearing years, she, literally, started laughing. But the travelers were actually angels. And in a year, Abraham and Sarah had a baby they named Isaac, child of laughter.

Hospitality was one of the great virtues of the Bible. The ancients believed that each person should be welcomed as though one were welcoming God himself. Jesus moves this virtue into Christian times when he says: "Those who welcome you, welcome me, and those who welcome me welcome the One who sent me. Those who welcome a prophet, simply because the person is a prophet, will receive a prophet's reward. Those who welcome a holy person, simply because the person is known to be holy, will receive the reward of a holy person. And I promise you, that if you give a cup of cold water to one of these lowly ones because they are my disciple, you will not want for your reward" [Matthew 10:37-42].

The virtue of hospitality is far more than being a good host at a dinner party. Hospitality means encountering the presence of God in others — usually in those whom we least expect.

Sometimes we get so self-absorbed in our own expressions of spirituality, that we miss the presence of the Lord as he stands right before us in our family, or as he knocks on the door of our homes and our lives through other people. For example, we can make the mistake of thinking that our particular expressions of spirituality — be they within the Catholic faith or within the general context of Christianity — are exclusive. If another person doesn't pray as we pray, express the presence of the Almighty as we express his presence, we might miss the Lord as he is standing right before us in a person that we least expect to meet him.

This is what the people of Jesus' time did. The scribes and Pharisees were so self-absorbed with their ways of practicing the faith that they missed God speaking through John the Baptist, saying that he was a fanatic, and they missed God's presence in Jesus, saying that he was just common every day man, eating and drinking like all others.

There is a wonderful parable about this in Luke [7:31-35]. Jesus says: "These people are like children in the marketplace." Their Moms dragged them there and normally the kids would play, but instead they argued saying: "we played the flute and you wouldn't dance, we sang a dirge and you wouldn't weep." The girls were playing the flute and boys would do the wedding dance of the groomsmen. They would play wedding. Or the boys would sing a sad song, and the girls were supposed to wail like professional mourners. They would play funeral. Only the children in the parable wasted time arguing.

The people of Jesus' day wasted their opportunity to experience the presence of God because they decided what this presence should be like. So also, we often miss the presence of God in others because

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though, He promised us a safe landing, not smooth sailing.

Help me, dear God, to stop believing that I am in charge, and you are but my third assistant coach. Slow me down, Jesus.

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

**SERVING THE LORD IN THE POOR — JULY 15<sup>th</sup>:**

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank.

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

**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.

**CHAPEL ENVELOPES:**

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you.**

**WEEKLY OFFERING:**

**Thank you to those who have begun to send in weekly offerings. We really appreciate it.** Thanks for not forgetting about us.

Offerings-----[Saturday, June 24]-----[Mass, Online, Mail-in]----- \$ 30.00

Offerings-----[Sunday, June 25]----- \$ 150.00

**GRATITUDE:**

Gratitude is not a passive response to something we have been given; gratitude arises from paying attention, from being awake in the presence of everything that lives within and without us.

—David Whyte 9

**“ONCE UPON A TIME”:**

When I was a child, my mom and dad told me bedtime stories. Sometimes they read from books; other times they told stories from memory. Every fable began the same way — “Once upon a time...” As soon as I heard those words, I knew something epic was about to happen — I was about to enter into an adventure.

Perhaps you have shared similar experiences in your own life — or with your children. Stories are an important part of who we are, and every really great story has some key elements. It has a protagonist, a conflict, sacrifice, love, and a triumphant ending. The stories we tell children also include important moral messages about right and wrong, love and virtue, and family.

Many of those stories may be familiar to us from the Bible — stories about Adam and Eve, Noah and the Ark, Moses, and Jesus and the disciples. You can even buy illustrated children’s Bibles to really help the story come alive. As we grow older, though, something happens.

But there comes a time when we outgrow Picture Books. We begin to recognize that stories we heard as children — those tales that begin with “once upon a time...” — are not real. As we mature into teenagers and adults, this transition is natural. But something else can happen as well — we begin to see those stories from our children’s Bible as mere fiction. We may feel that, since we have matured beyond Peter Rabbit, we have also matured past Sacred Scripture. Perhaps part of the challenge is that when we hear stories from Sacred Scripture, we automatically think of the pictures in a children’s Bible — but the reality is far more intense. God’s story doesn’t begin with “Once upon a time” — it starts with: “In the Beginning...” [see Genesis 1:1; also see John 1:1].

“In the Beginning” the universe is chaos. Some translations of scripture use the word “abyss.” It is a formless wasteland. Nothingness. God begins to bring order to the chaos. This order is far beyond the simplicity of a children’s story — it is something that science is continuing to discover and help us understand. The universe is mind-numbingly complex, and it points back to the reality of a God that creates order out of chaos.

God then does something incredible — God creates humans. God makes people in His image and likeness — He makes them male and female. Then, God gives them a part in the story. Adam and Eve are not passive characters in the Garden of Eden — they are the main characters. They share in the story.

When I graduated from high school, there was another student named Josh who had a number of special learning needs. As a result, he was often teased and bullied. His yearbook quote struck me and impacts me to this day — “Everyone has a story.”

God gives each of us a unique story and a place in the great story that He is telling. Not only that, but God wants to have a main role in our story; He wants to make it an epic adventure. God wants to be the inspiration that drives our story and gives us a full, abundant life [John 10:10]. We spend our lives — or at least we need to do this — diving into the story God is telling and the adventure that Jesus Christ is inviting us into. The Holy Spirit moves in great ways and is going to do incredible things in our lives.

Getting in touch with the story is only the beginning.

—adapted from an article written by Joel Stepanek, an associate of the Bible Geek.

**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].

**I’M LEARNING:**

I’ve learned....That life is like a roll of toilet paper. The closer it gets to the end, the faster it goes.

I’ve learned....That we should be glad God doesn’t give us everything we ask for.

I’ve learned....That money doesn’t buy class.

I’ve learned....That it’s those small daily happenings that make life so spectacular.

I’ve learned....That under everyone’s hard shell is someone who wants to be appreciated and loved.

I’ve learned....That the Lord didn’t do it all in one day. What makes me think I can?

I’ve learned....That to ignore the facts does not change the facts.

I’ve learned....That when you plan to get even with someone, you are only letting that person continue to hurt you.

I’ve learned....That love, not time, heals all wounds.

I’ve learned....That the easiest way for me to grow as a person is to surround myself with people smarter than I am.

I’ve learned....That everyone you meet deserves to be greeted with a smile.

I’ve learned....That no one is perfect until you fall in love with them.

I’ve learned....That life is tough, but I’m tougher.

I’ve learned....That opportunities are never lost; someone will take the ones you miss.

I’ve learned....That when you harbor bitterness, happiness will dock elsewhere.

I’ve learned....That I wish I could have told my Dad and Mom that I love them one more time before they passed away.

I’ve learned....That people should keep their words both soft and tender, because tomorrow they may have to eat them.

I’ve learned....That a smile is an inexpensive way to improve your looks.

I’ve learned....That I can’t choose how I feel, but I can choose what I do about it.

I’ve learned...That everyone wants to live on top of the mountain, but all the happiness and growth occurs while you’re climbing it.

I’ve learned ...That it is best to give advice in only two circumstances; when it is requested and when it is a life threatening situation.

I’ve learned....That the less time I have to work with, the more things I get done.

**READINGS FOR THE WEEK:**

**Monday:** Ephesians 2:19-22, John 20:22-29

**Tuesday:** Joshua 1:1-8;3:5, Galatians 5:1,13-18,22-25, Matthew 6:19-21,24-34

**Wednesday:** Genesis 21:5-20, Matthew 8:28-34

**Thursday:** Genesis 22:1-19, Matthew 9:1-8

**Friday:** Genesis 23:1-67, Matthew 9:9-13

**Saturday:** Genesis 27:1-29, Matthew 9:14-17

**14<sup>th</sup> Week in Ordinary Time:** Zechariah 9:9-10, Romans 8:9-13, Matthew 11:25-30