

**CLOSING PRAYER:**

~ **A Prayer of a Sojourner** ~

Lord,  
you too have called me  
and sent me on a journey.  
And if I am wise  
I will not try to go alone —  
We all need each other.

Provide me with all that I need  
for my journey;  
give me the power  
to confront evil  
and to do good.

God chose me  
before the world began  
to be holy  
and blameless  
in his sight.

When I become stained from the journey,  
cleanse me.  
and when I am weary,  
refresh me.

Only you know  
how long I shall travel;  
but you have told me  
my destination:  
it is my Father's house.  
God of mercies,  
find room for me  
at the table you spread,  
at the banquet of life.  
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. Father John has been released from home health care and has begun a very limited schedule, including presiding at the 10 AM Sunday Mass. 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! Because of Father's recuperation, **Saturday evening Masses will be cancelled throughout the summer months; they will resume on Saturday, August 19<sup>th</sup>. Sunday morning Mass will continue to take place throughout this time at 10 AM.** 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.

**ST. ADALBERT SCHOOL SUPPLIES:**

Once again this year, we are assisting the students at St. Adalbert School with their school supplies. We have received a list of supplies which the children need. Here is how you can be a part of this outreach. **Here are the items that they need: Single-Subject Spiral Notebooks; pencils, school glue; glue sticks; crayons [any size box].** Simply shop for items on the list. Kindly **return the items** whenever you come 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.** 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. Adalbert! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

**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."

**SPARING OUR PAIN:**

Some pains can indeed be relieved, others can only be shared. The most obvious place that this sharing happens is within families, where a web of unchosen obligations between people emerges from the raw connection of flesh and blood. Families, however, need more — they need other people who can walk beside them and share in their sufferings. There are many others who have no family support, and they also need people who are willing to be there alongside them.

—Matthew Loftus

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Joe Bucar, housekeeping employee, who is undergoing treatment for Parkinson's Disease
- For Tim LaGanke, grandfather of Casey Lennon ['30], who is critically ill with Lymphoma.
- For Kathy DeMarco, sister of Chapel Associate, Patty Szanislo, 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 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 Brian Ponader, who is seriously ill following a stroke.
- For Sister Antonee Pflanning, S.N.D., who has been diagnosed with pancreatic cancer.

**FOR THE DECEASED:**

- For Brian Skubovius [anniversary]
- For Marjorie Hennessee, grandmother of Brother Bobby McFadden, C.S.C.
- For Sister Marian Creamer, C.S.C.
- For Anna Heryak, aunt for Mike Heryak, great aunt of Lilian Heryak Tran ['09], Rosa ['12] and Edwin ['17] Heryak.
- For Corey Hargis.
- For Jeanne Cergol, mother of Abby ['87] and Molly ['88]
- For Mary Agnes Sullivan, cousin of Brother Robert Lavelle, C.S.C.
- For Helen Piggford, mother of Father George Piggford, C.S.C.
- For Dorothy Schlicher
- For George Kaminski, brother of Father Ed Kaminski, C.S.C.
- For Russel Leik, brother of Brother James Leik, C.S.C.
- For Marlene McGee

**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.

**A WAY OF LIFE:**

When we view the everyday as an opportunity rather than a drudgery to make it through, we have already succeeded in elevating our everyday, and when such a practice becomes habitual, more extraordinary moments are savored each and every day.

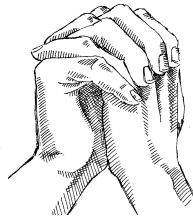
—Shannon Ables

**PRAYER REQUESTS:**

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

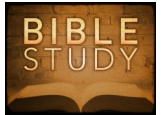
**PRAYERS FOR THE SICK:**

- For Sister Grace Corbett, S.N.D., who is under the care of hospice.
- For Tom Lerette, uncle of Father Matthew Hovde, C.S.C., who is terminally ill with cancer.
- For Megan Schaefer Wenker ['09], who is undergoing treatment for lung cancer.
- 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.
- For Susan Lennon, wife of John Lennon ['55], grandmother of Jimmy ['30] and Katelyn ['32] Lennon, who is recovering from leg amputation surgery



**NEXT BIBLE STUDY — WEDNESDAY, AUGUST 9<sup>th</sup>:**

Our next Virtual Bible Study will be on Wednesday, August 9<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: Women in Scripture [Part 2]**

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 23: 16 <sup>th</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, July 24:	NO MASS
Tuesday, July 25: St. James	NO MASS
Wednesday, July 26: Sts. Joachim and Anne	NO MASS
Thursday, July 27:	NO MASS
Friday, July 28:	NO MASS
Saturday, July 29: 17 <sup>th</sup> Week in Ordinary Time	NO MASS
Sunday, July 30: 17 <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:**

When nothing creates something, we call it grace.

—Richard Rhor

**REFLECTION FOR THE WEEK:**

The Scripture Readings for the 16<sup>th</sup> Week in Ordinary Time invite us to ponder the goodness of God — God’s justice, leniency, mercy, patience, and provident care. But we also see the reality of disorder in God’s garden of humanity. There is a contradiction within each of us. We are neither totally of God nor of the earth. We are encouraged by the realization that God is patient and continues creating us and bringing all creation back to order and fruitfulness.

As humans subject to finite boundaries of time and resources, we are hard wired to seek timely results. Waiting patiently is not our strong suit. When our timeline seems compromised, we express anger and frustration with others — even with God. Perhaps God can afford to wait, but we think we cannot.

Injustice particularly tests our patience. We hate it when others seem to be getting away with doing evil, but we are not. Human institutions are designed to produce justice in response to the most egregious wrongs. But the reality of corruption, sloth, bias, or errors often translate to disappointment in these outcomes.

Many other wrongs are simply not justiciable in human courts. Deep hurts that flow from dishonor, disrespect, broken promises, and other forms of infidelity regularly occur without any practical means for legal redress. The same is true for so many incidents of cheating, lying, slander, and calumny. Adding insult to injury, the perpetrators often seem unscathed, even benefitting from their wrongs.

Injustice is a common theme in the scriptures. History contains many prayers from saints affected by ill treatment and disappointed that God has not yet delivered them. Honest expression of feelings that accompany human hurt are remarkably stable throughout human history. Where are you, Lord, and why are you not helping us? [see Psalm 61].

But very often, after expressing our anger, a deep silence follows. In that silence, we are privileged to experience deep love that goes beyond our pain; this love envelops and overwhelms us. We realize that God’s time is not our time, and that mercy is bigger than our claims for justice. We come to realize that divine forbearance in our lives gave time for mercy to work with us while we were still sinning. We were granted time to come to our senses, to comprehend the reality of our sinfulness and its hurt to others — and even to ourselves. Repentance comes from this comprehension, in which we seek our Heavenly Father who has the mercy that we need.

The Book of Wisdom speaks of paradoxes — a song of praise to the God of mercy and justice, the God of power and leniency [Wisdom 12:13, 15-19]. God’s power is made most manifest by being merciful. Mercy seems to be God’s almighty power at its best. Those familiar with God are called to trust the loving power of mercy so that they need not be fearful. All this is summed up by the affirmation that God’s people rely on God’s patience who waits for their repentance. There is divine expectation of us, but God invites us to expect God’s powerful clemency. Is God more just or merciful? The paradoxical God asks to be trusted, and yet we do wonder if we are safe or in danger at all times of being bundled like weeds for the burning.

The Canaanites, whom the Israelites had to deal with, are just not nice people — they were godless, violent and disobedient. God cared for them — “But even though you are master of might and power, you judge with clemency — with much lenience you govern us.” While God was very displeased with loathsome practices — their deeds of sorcery and unholy rites — he had mercy on them.

And so, we in the midst of our imperfection, we come face to face with God’s fidelity toward all creation. There is “might” and “power” in God, but it is exercised in “clemency”. The Book of Wisdom is full of the sacredness of God’s ways as experienced in the sacred time or history of Israel. The author

**THE POWER OF DREAMS:**

One of Ed Hays’ best-known stories — in his classic book *Twelve and a Half Keys* — concerns a young man encountering the devil one night in a movie theater parking lot. At first, he thinks Satan is there to buy his soul. But the devil quickly assures him that he has warehouses full of souls — he doesn’t need another one. He’s interested in buying his dreams. If he can make that deal, he can change the future of the world. Fortunately, the young man refuses to sell. But Ed Hays hit on something with which our sacred authors can identify — once we give up on our dreams, we’re giving up on changing our world for the better.

I often remind my students that the early Christian community is more concerned with having the faith of Jesus than in acquiring faith in Jesus. That’s a whole new faith ballgame. Both the historical and gospel Jesus’ faith is unique — it revolves around transforming our world by giving ourselves for others. If we refuse to make his dreams our dream, we’re destined to one day go out of the same world we originally entered. Nothing will have changed for the better because we were part of this world.

The main problem that dreamers encounter is time. It constantly whittles away our hopes and plans for a better world. Things just never seem to turn out when and in the way we expect. It’s simply a lot easier to eventually “sell” our dreams and go with the flow.

As a priest for over 58 years, I can certainly vouch for that sellout. It was symbolic that on the morning I was ordained in St. Peter’s Basilica in Rome — I and my family had to weave our way under the scaffolding set up to hold the seats for the Vatican II participants. The dreams generated in that Council undoubtedly became the dreams of the majority of my North American College class of 1965. We envisioned a church quite different from the one in which we were being ordained.

For a while some of those dreams came true. Yet it was always a struggle. Eventually many of my priest brothers felt forced to leave the active ministry in order to realize those dreams. And especially after the 1978 Vatican regime change, most of our dreams were officially plowed under. Getting back to the faith of Jesus was put on the church’s back burner. For the sake of our ecclesiastical careers, or just to get some peace in our lives, lots of us mid-60s priests kept our souls, but sold our dreams for less than 30 pieces of silver. The fight just wasn’t worth it anymore.

Perhaps that’s one of the reasons Matthew’s Jesus clicks off three parables about patience in Mathew’s gospel [13:24-43]. Echoing the Wisdom author’s call for hope [Wisdom 12:13, 15-19], Matthew is convinced that we Christians are always going to have to deal with weeds in our fields. We’re never going to be working in ideal situations or relating to ideal people. Yet no matter our imperfect day and age, we’re always to be “righteous” — to constantly build right relationships with God and those around us.

Following Paul’s advice to the community in Rome, we have to learn to accept our own weaknesses, confident that God’s Spirit always knows who we actually are [Romans 8:26-27]. Jesus’ dreams might be as minute as a mustard seed or a cake of yeast. Yet if we weak ministers of his words and actions abandon those dreams, the next generation of dreamers will have to wait even longer for the world to change.

Who knows what tomorrow will bring for those who continue to dream? I personally never thought that I would live long enough to experience a Pope Francis. Yet . . .

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

**REMEMBER:**

Your essential purpose is to become the best version of yourself.

—Matthew Kelly

But even with all of that, most of us might be hard-pressed to articulate 15, much less 99 names for God. Our Muslim sisters and brothers might pity us for a lack of theological knowledge, creativity, or piety.

The Scripture Readings for this 16<sup>th</sup> Week in Ordinary Time don't give us divine names, but they do invite us to engage our hearts and imaginations when we think about God. That's particularly important because, no matter what creedal statements we might have memorized, our interior awareness of God forms our real spirituality and theology. Our experiences of prayer and communion form our ideals and aspirations.

The Book of Wisdom — a work written less than a century before the time of Jesus — intended to remind the Jewish people of the wealth of their tradition and the wonders of their God. They are reminded that their God not only is different from the fickle and jealous Greek and Roman gods, but also the antithesis of what the people generally regarded as important. Wisdom's reflection begins by proclaiming God's majesty: "There is none like you who have mastery over all" [Wisdom 12:13,15-19]. Conventional expectations quickly fly out the window as the author prays: "Your mastery over all things makes you lenient to all."

This asserts that the God of Israel exercises divine power through forgiving offenses. It's an amazing statement that reminds us that the power of forgiveness breaks the chain of cause and effect, creating alternatives to the inevitable. God's omnipotence is revealed in the clemency that heals ruptured relationships.

Then comes the clincher: "You taught your people by these deeds, that they must be kind." That's a restatement of Leviticus 19, where God tells the Israelites: "Be holy, for I the Lord your God am holy." This means that the kind and holy people of God should create a society in which their relationships mirror God's character. Jesus refers to that society as the kingdom of heaven.

In Matthew's gospel, Jesus compares the kingdom of heaven to a farmer whose carefully tended crop was despoiled by jealous subversives — people so nasty and petty that they went to all the trouble of sowing weed seeds in his wheat field. His servants were infuriated when they saw their cultivations defiled. But before they could rip out the intruder plants, the owner warned that their destructive fury could wreck everything [Matthew 13:24-43].

Jesus then interpreted this parable by telling two more featuring his humor and ridiculous hyperbole. First, obviously referring to the wheat field, he said that the kingdom proliferates like a mustard seed, which everybody recognized as an irrepressible weed. Next, he compared it to a woman who blended yeast into 40 pounds of flour — an amount that would have called for a full team of kneaders.

What are we to glean from these? Among other things, the mustard parable suggests that the kingdom of heaven is much less "pure" than some think it should be. The baker woman's mountainous mound of dough demonstrates heaven's abundance where there's room and food enough for everyone.

At the end of the gospel, we get caught in one of Jesus' parable traps. Just as we're rejoicing that the evil ones get the fire they deserve, we remember that the owner sowed mustard seed on purpose. That takes us back to the first story in which Jesus warned that we risk ruin when we judge between wheat and weeds. These parables circle round to question us on a couple of topics. First, what is there in creation that we know God doesn't want in the kingdom of heaven? Second, who are we to judge?

Finally, we might ask if we've learned additional names for God after being caught up in these parables? Islam's first names for God are: "The All Compassionate" and "The All Merciful." Our Scripture Readings suggest that we might address God as the "Ever-Forgiving," the "Teller of Tricky Tales", and the "Source of Boundless Energy and Abundance." How else might we recognize God's love, humor and generosity? —taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet



or authors spin history a bit to celebrate their own Jewish and national identity as the special people of God. As God has been so lenient with the ancestors who were rebellious and defiant, how much more is this same eternal God going to be kind to the people of Israel? This is a proclamation of faith and hope — God is going to give the people of Israel lots of sacred time for repentance and return.

We hear three more parables in Matthew's Gospel [13:24-43]. This is a continuation of the scene that we were in last weekend — Jesus is still in the boat, and the people are standing on the shore listening to him. They have just heard the parable of the sower, and the disciples came to ask Him its true meaning. Now we hear about the weeds being planted in the field with the wheat. Also included here are two short parables about the mustard seed and about the leaven being mixed into the dough. There is lots more of explaining to do for the disciples and ourselves.

The bigger question is about the phrase: "Kingdom of heaven." The Jewish people were dominated by the Romans and so were a section of the kingdom of a godless people in their own "holy land." They were waiting for a leader — a military force to drive the "Evil empire" out. "Kingdom" was a nervous word for the listeners to Jesus. They were hoping that Jesus might be the power of God and bring about their freedom. A "kingdom of heaven" would sound very attractive and so Matthew uses these parables to get their attention. Some would have ears to hear, but not hear what they wanted to hear. Those who could hear were the few, the little, whom are known as the disciples. It is to them and to us now that these parables are addressed for our instruction and comfort.

The first parable about the weeds gets a long and detailed explanation at the end of Matthew's Gospel. Perhaps the wheat, or fruitfulness is the group of disciples and the weeds are those who do not want to hear about the "kingdom of heaven."

The two shorter parables then are about how those who are little — the mustard seed and leaven — can do and grow and change. The faith of the few will grow into a "kingdom" of strength, fertility and abundance. The change or growing will be slow, but sure if they buy into the contrast between the two kinds of kingdoms.

The "kingdom of heaven" is not a place, but an attitude of where one places ones trust. The Romans and many of the Jews of that time put their hope in military oppressive presence. Jesus is inviting His disciples to live in the freedom of His ways. These words or teachings are small, but not oppressive. They begin with little understanding, but if cultivated, such as bread dough, it matures and brings forth branches and nourishment for others and within others. The yeast of our small human everyday experiences of forgiving and being forgiven do fertilize the field of our personal lives. The mustard seed will grow, but not if we personally cultivate the weeds of harshness, being judgmental, and the severity in our dealings with ourselves and others.

The "Kingdom of heaven" — or more simply, the ways of Jesus — do not demand immediate understanding, but it is important to note that we are not the ones who define what the Kingdom of heaven is; rather, we are the ones who respond to what Jesus says it is. We don't always like the ways and teachings of Jesus. Maybe it is because we get choked up on the weeds of arrogance, while the wheat of faith is not so attractive or affirming.

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

## 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.



## WHAT IS YOUR VISION?

We live in a strange world, don't we? So many people begin things with good intentions, wonderful visions, and really want to make things better — both in their own lives and in the lives of others. Marx and Lenin — the fathers of communism — really wanted to make the lives of their countrymen better. We went to war in Vietnam with good intentions. Atomic energy was supposed to make the world a better place. But, as in so many great efforts, things are likely to eventually go wrong.

The same is true in our own personal lives. People fall in love and get married with nothing but the best of intentions, with high hopes, with hearts filled with love, and with wonderful visions. Then, somewhere along the line, things turn sour.

Life is a mixture of good and evil. We are imperfect people living in an imperfect world. There's much in our nation that is both good and bad. Our governmental officials are both good and bad. There is much in our Church that is good, and there are some bad things in it also. If we're honest, we see that there is both good and bad in us individually and collectively. Everywhere we look we find this strange mixture of what's right and what's wrong.

The world of great literature and the world of great art try to help us deal with this mixture of good and evil. The famous *Star Wars* movie series presents good people who, for some mysterious reason, go over to the Dark Side. The authors and producers of *Star Wars* didn't give us an explanation of why this happens; they gave us only the epic struggle of good trying to overcome evil. The world's great writers, novelists and poets give us no ultimate answer to the problem of evil's origins; the only thing they can do is help us deal with the problem.

The Bible tells us that Lucifer was one of the greatest of all God's angels. His name, Lucifer, means "light Bearer". He was one of the highest of God's creatures; he bore God's own light. And yet, for some reason, he became the prince of Darkness.

The reason? Lucifer put his will before God's will. He refused to obey God. He opted to go his own way. He defied God. The mystery is: Why did he do that? Isn't that the story of Adam and Eve in the Garden of Eden?

As followers of Jesus Christ, what do we do with the problem of evil? That's the question raised in the Readings for this 16<sup>th</sup> Week in Ordinary Time. Answering the question is a big problem for all of us. Just what do we do when it comes to ridding ourselves and our world of evil? The Scriptures suggest that we deal with evil as God deals with it — with patience and forbearance. Evil will eventually reveal itself and evil will eventually suffer the consequences it brings down upon itself. Sin brings with it its own suffering and punishment. Don't we see that?



There are a couple of interesting points about the parable of Jesus in Matthew's Gospel [Matthew 13:24-43]. One is that when Jesus was asked where the weeds came from, Jesus replied: "An enemy has done this." He doesn't tell us why God has enemies; He simply takes it as a fact. He is a realist — not a dreamy-eyed idealist. To take a realistic view of life, we simply must begin with the facts — evil exists and it comes from people who have chosen to defy God. I may not make any sense to us. We simply must take it as a fact of life. People, of their own free will, choose to defy God and do things on their own quiet apart from Him. In the world of human choices, things are not as they ought to be, and things are quite apart from what God intended them to be. The price of human freedom of choice is terribly costly — not only to us, but also to God. Jesus Christ, the Son of God, had to pay that price.

Why, we ask, doesn't God simply pull up all of evil's weeds? Why doesn't God, with fire and brimstone, simply blast evil off the face of the earth? Well, that's a lot easier said than done. Suppose God did this — what would happen? What would happen to each one of us? Aren't we all a mixture of good and evil? Wouldn't we still get caught up on their firestorm of evil's destruction?

Which brings me to the second point — namely the fact that so very often what is evil appears to be

## IN OUR WEAKNESS:

We are so small, we humans. The odds against any one of us existing are so stupendous that the numbers dwarf us. A hundred million of our father's sperm — sifted down to a few dozen that reached the neighborhood of one particular ovum at one fleeting moment — were other possible candidates for life — not us. In most cases, one seed joins one egg in the start of you or me. Multiply this event by days and months and years of fertility, other possible spouses and lost ancestors, and the unlikelihood of our being conceived is greater than our chances to win the super-lottery every day of a lifetime. Yet, here we are, in a solar system that is a speck in a field of stars. Creation is like that — a great lotto of life, a sea of rushing graces and missed chances.



In all the happenstance of history and space, the good lasts, the gospel tells us [Matthew 13:24-43]. It is worth the vast expenditure of matter and energy to gain the good. It is worth Text Box. But there is a psychological dimension to these parables that far transcends the particularities of history and circumstance, and all the misfortune to reap the benefit. Fruit grows amid the weeds. Life and waste walk hand in hand. Gain and loss are partners. But the loss, the waste, is endured for the sake of the yield.

What is more, the fruit starts so small. Like one act of love, one time of kindness, one moment of courage, growth is imperceptible in the seeding. The mustard seed, once so tiny, becomes a great shrub, the home to wayfaring birds of passage. So, it is in Jesus' other analogy for the reign of God — a bit of yeast permeates and quickens the batch of flour.

The use of parables — a tradition rooted in wisdom and rabbinical literature — is a hallmark of Jesus' teaching. No doubt the particular images of mustard seed and leaven struck home not only to his hearers, but also to the early Christian community — quite conscious of the worldly insignificance of Jesus, and its own smallness in contrast to Judaism and the Roman Empire. They believed that the reign of God would come just as surely as the harvest — despite obstacles and setbacks.

But there is a psychological dimension to these parables that far transcends the particularities of history and circumstance. We are so afraid of our smallness. On the scale of matter, big is better. What is large is impressive. The grand is good. The small seems weak and vulnerable. But thinking so, we fail to see the wisdom of life — the promise of smallness, the world not of mere matter, but of spirit.

Have we not all felt the grace that rises from the least? The early free smile of a child? The first kiss? The initial act of kindness? The fragile promise made with full heart? Each of us — so inconsequential in history's chamber, so lost in vast spaces measured by light years — bears a power not quantified by weight and measure. The human heart — small and frail by cosmic standards — rises to heights out of its very frailty when it loves, hopes, and believes. This is what the reign of God is all about. And it is in our hearts that God's Spirit moves.

That tiny instant wherein we started bears fruit — not only in a lifetime that itself is small, but in love that inhabits a realm beyond the reign of size and number.

—taken from the writings of Father John Kavanaugh, S.J., which appear on the internet.

## THE TELLER OF TRICKY TALES:

What names do you have for God? In addition to calling on God as Allah, Muslims use prayer beads — misbaha — to contemplate 99 names for God. As Catholics, perhaps our clearest God-naming prayer is the "Glory Be" — which praises God as Father, Son and Spirit and proclaims our belief in the eternal goodness of the Trinity.

In recent decades, we've seen alternative versions — one of which highlights God's outreach to humanity by calling on God as Creator, Redeemer, and Sanctifier. A more philosophical rendition refers to the Source of All Being, Eternal Word and Indwelling Spirit. Traditionally, Catholics also prayed "The Divine Praises" honoring God's holy name, Christ, and the Holy Spirit.

was able to “give up on fear” and move into life with a freedom that, as Jesus says, comes only from above.

To be born again — to be reborn from above — is not something that we can do, at least not fully, in one instant or in one dramatic, religious gesture, no matter how deep our sincerity. There is more involved than falling at the feet of some evangelist or of answering an altar call, albeit these can be an important beginning.

To be born again, from above, involves a gestation process — namely, being hooked up to a new umbilical cord, one that begins to nurture us in such a way that our old support systems [our achievements, successes, material possessions, recognition, good name, good health, good looks, and sexual attractiveness] are no longer what ultimately gives us life. We still want these things, but we no longer build our lives around the fear of losing them. They still provide some life and nourishment, but we now begin, bit by bit, to draw life from something beyond them. We sense ourselves as hooked to something deeper — a spirit and a person who offers us the meaning that dwarfs what we now have.

The more we begin to draw life and nourishment from this new source, the more we begin to give up on fear because what we are now receiving is not experienced as precarious, as is the case with our present meaning and joy. We are being pushed through a new birth canal, and as this happens we begin, little by little, to sense that in this new place we don’t need to possess things, defend ourselves, cling so desperately to health, youth, and good looks, or fear that joy and meaning can be taken away from us. Life in the spirit is not a precarious thing that can slip away from us like the things of this world. Like its author, it is immune from threat. We can give up on fear.

This doesn’t happen all at once — although there can be some dramatic, break-through moments along the way. Being born again is about seeds growing silently when nobody is watching, about unseen yeast leavening a batch of dough, and about an umbilical cord inside a dark womb supplying nutrients for an unknowing child to grow and be born. Gestation takes time. Growth works slowly. Life — whether in the body or in the spirit — has the same dynamics.

The comedian, George Carlin, once quipped that when he was born, he was so stunned that he couldn’t speak for two years! That, I suspect, is also the case when we are born again.

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

## THE MIST:

Morning dawned foggy and misty. It took us by surprise, as we expected bright, sunny and clear as it had been every day for the past week. The mist was beautiful, though, as it moved around, came back together, and slowly dissipated. It seemed to grow right out of the trees, huddle against the mountain and linger there — a beautiful yet eerie sight early in the morning. Usually the sun would have burned off the settled in fog by this hour, and the colors would be vibrant. Eventually the mist disappeared altogether into the purply haze of mountains, sunshine peeking through the giant trees. It was not hard to get caught up in its beauty. The Bible speaks of our lives being a mist or a vapor. How true, and yet when we are in the Lord our mist blends into a sweet fragrance in and for the Kingdom. We may be like the grass of the field — here today gone tomorrow. However our lives have meaning and purpose. You have been made in the image of God — you are immortal. You were created special and unique; you have a loving Father who looks over you and watches over you as a loving kind shepherd. It’s good to let the mist of your life blend with the Lord; you will be blessed to be a blessing. And that’s good news for sure.



## DISCOVERING LIFE:

Everything changes the minute that we confess and profess that Jesus is Lord. Only in Jesus does pain and suffering have a purpose. Only in God is our future filled with hope and peace. —Mark Hart

good, and what is good appears to be evil. We can’t make the sorting — only God can.

In His parable, Jesus speaks of the weeds as “darnel”. Now at the beginning of the growing process, darnel looks just like wheat — it’s only when harvest time approaches that the difference between the two becomes apparent. We know that to be true, don’t we, when it comes to the great enterprises we have begun? It’s only after the passage of time that we find out what’s really good and what’s really bad in our marriages. It was only after communism matured that we came to know just how evil it was. And the same principle applies in so many areas of our lives. Everything has something wrong within it. We certainly know that’s true in our own Church, in our nation, in our world, and in our own personal lives.

There is no “quick fix” and easy solutions. Patience and forbearance are necessary, and to have patience and forbearance, one must have faith. This is what Jesus is calling us to have — faith in His heavenly Father’s plan, faith in His heavenly Father’s ultimate ways of dealing with us and with our world. We have to believe in God’s goodness and believe in His love for all that is good in our world. Reliance on God and Acceptance of His ways is the only way we can overcome evil — both in our world and in our lives.

Isn’t that the faith that Jesus had when He suffered His agony in the Garden of Gethsemane, and as He hung dying on the cross? The Evil One tempted Him to despair, tempted Him to go over to the Dark Side. But Jesus remained steadfast, confident that in the end, at harvest time, His Father in Heaven would harvest the good wheat and burn the darnel. Dying, Jesus handed over his fate to His Father in heaven.

Yes, it is a strange world we live in. But at the same time, it is a beautiful world — a beautiful world filled with wonderful, even heroic people. The great miracle is that goodness and love have survived evil’s onslaught.

What is the vision in which you live? Do you really have faith in God, your heavenly Father? Today, once again, Jesus invites you to share in His vision, in His hope, and in His faith that in the end God will bring good out of evil. Truly Jesus is the way, the truth, and the life.

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

## LIVING THE TRUTH:

Sometimes the truth hurts. We will go to great lengths, not to offend someone, and sometimes we go too far. Truth applied with love is beneficial, and although it may sting, it will quickly heal and reap much more benefit than harm in the end. It is much easier to pacify someone and remain in their good graces, but this compromise causes us to no longer be true to ourselves, or to the other person. Relationships — no matter what kind — must be based upon truth and honesty. We must live every part of our lives, according to the truth of God’s word. What a disservice, to allow those whom we love to be deceived. Our motivation should always be love and assisting others as their relationship with God flourishes — not condemning and finger pointing. Love must be our motivation in all things. Not only should we speak the truth in love, but also be able to receive it in love. **O Lord, help me to always be true — to myself, to others, and to You. Holy Spirit, give me the wisdom and words of love and truth to share with others. I desire to grow in Your knowledge and truth. Help me to be honest and to speak and receive Your truth in love. Amen.**

## 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.



**BUMBLEBEES AND WHEAT:**

If you take a bumblebee and place it at the bottom of a glass tumbler, it will never find its way out. Even though the top of the glass is perfectly open, the bee will keep searching and exploring until exhaustion and eventually die in the glass. This is because instinct has programmed the bumblebee to search horizontally. Therefore, once in the tumbler, it keeps exploring all the walls at the bottom. It keeps searching for a way out where none exists, and in the process, it destroys itself. Now the glass provides a perfectly open and direct way of escape, but the bee never sees it, because nature has directed it to constantly look around, but prevented it from looking up. We are not like bumblebees; we can search in all directions. We can explore all possible avenues. It is important for us to do so, because if we were to limit ourselves to only one perspective, we could end up like that bee, continually striving towards the negative and the impossible until we exhaust ourselves.

Now this truth about us is important as we try to understand Jesus' parable in the gospel of Matthew, because the parable describes our world the way that it is [Matthew 13:24-43]. Our world is not the way that God made it. God made a good and perfect world but then evil entered creation. The present condition of our existence, then, is a mixture — a mixture of evil and good, of selfishness and generosity, of violence and of love — or, as the parable states it, a mixture of weeds and wheat. God has promised us that on the last day the weeds will be destroyed. They will be burnt up. But until that time, the weeds and the wheat grow together, and anyone who would be a disciple of Jesus must learn how to live and how to serve in such a world.

As followers of Jesus, we cannot ignore the weeds in our world. We have to admit and recognize the presence of poverty and injustice and violence and greed. These realities influence much of our experience. We know that all of them are opposed to God's will, and we are called to fight against them. But even as we do that, we must not forget the wheat. We must remind ourselves of the presence of the goodness that is around us — the vision, the service, the generosity, the courage, the love that we can find in so many places and so many people. All of those examples of goodness are a reflection of God's presence. Seeing God's presence is a cause of energy and hope.

A couple of weeks ago, we commissioned a group of our alumni who were going on a service trip to Honduras. This past March, a group of Gilmour students did the same. For those who went, this parable of Jesus carried a very important message — it's easy to see the weeds in a country so torn by poverty and strife. It is easy to see what is wrong with our world. But while these groups were working to improve living conditions among the people, they also saw a lot of wheat. There is a lot of goodness present in Honduras — goodness in the people and the country; goodness in those who went themselves.

Do not forget to see the goodness that is present in the situations in which you find yourselves — in the people you serve, and in the people with whom you work. All of that goodness is a reminder that God is with you. And with God's help and power, you can be true servants and live in hope.

You see, it is all too easy for all of us to center on what is wrong — to focus on the weeds. We can easily say, here are the things that are wrong about my parents, or here are the things I want to change about my children. We can all point out the flaws in our marriage and the people who drive us crazy at work. We can come up with a list of the injustices in our world or the imperfections in our church. We are always aware of the burdens which we carry, the sickness, and the grief that we must bear. All of these things are real. They are the weeds of our life. We must recognize them and confront them. But if the only thing we focus on is the weeds, we become like that helpless bumblebee in the glass, aware of our predicament but unable to find a way out.

This is why we must do what the bumblebee cannot do. We must look up! We must see the wheat



Environment — many people claim to be against what the pope wrote in that encyclical, but they never read it themselves. At best they may have read little snatches of it and took the words out of context; but, usually, they didn't read any of it. They base their objections on what others say it said.

Going back to my opening question: "Why does God let this happen? Why does he allow people who claim to be real Catholics discredit the church?" God is aware of the evil in our world. Evil is the price of freedom. If humankind did not have the ability to choose between good and bad, then men and women wouldn't be free. The choice of bad effects all people, but it is the price of having the ability to choose good. The farmer does not refuse to plant because he might find weeds among the wheat. The farmer plants knowing that the result might not be perfect, but there will be wheat.

God created us with the ability to bear fruit. That also gives us the ability not to bear fruit. We call out to God in times of evil. Like the blood of the martyrs under the altar in the Book of Revelation [see Revelation 6:9-11] we ask: "How long, O Lord until you vindicate your people." The Lord responds that he recognizes our suffering and suffers with us, but He will give others time to choose Him and also to be numbered among his wheat. God sees the weeds among the wheat. He also sees the wheat among the weeds. Good people will turn from calumnies against the Holy Father and the Church.

So where does this leave us? What are we to do when we hear people saying negative things about Pope Francis or about the Bishops of the United States, or about the universal Church? Should we just ignore them? No, we should stand up for what is right and true. We are Roman Catholic. We should let those critics know that we stand with the teaching of the Bishop of Rome. We are called to till the soil of the Lord. We are called to bring forth fruit. We can't allow evil to exist when we come upon it. The confusion caused by those who would attack the church must be answered with prayer for these sinners and with faith that the Lord who sees all will in the wisdom of His time remove the weeds from the wheat.

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

**BEING BORN FROM ABOVE:**

In a wonderful series of commentaries on Scripture, John Shea presents a powerful story on what it means to be born again, to be born from above, as Jesus says [see John 3]. This is the man's story: "One day he was driving his aged mother to a funeral. She had been already at many funerals — having had to bury her own husband, a brother, and most of her friends. She also found herself without much money, in failing health, and on the edges of a serious depression — not exactly one of the "Golden Girls" on the top of her game, spinning off laughs by the minute. As they drove along, she talked about her own funeral and was giving instructions on how she wanted it done. Then, quite unexpectedly, she said: 'I'm giving up on fear. Everybody dies. Nothing is left.' "

Her son protested, telling her that giving up on fear isn't easy to do, even as he realized at that very instant how much his whole life was bound up precisely by fear — fear of sickness, fear of death, and fear of losing his job, his good name, his good looks, his status, his friends. He gazed at his mother and saw that she was beaming. He knew she meant exactly what she had just said.

They never had that conversation again, but from that moment on he noticed his mother began to change. She was no longer afraid to speak her mind on anything, and she spoke it calmly, wisely, without pomp, with great patience, and with an ever-growing compassion. She became stronger and more gentle — both at the same time.

People were attracted to her and drew strength from her. Her son was one of those people, and he began to visit her more frequently — now not out of obligation, but because he needed the nourishment she was giving him. It was like a new umbilical cord had been forged between them. Slowly, just as she had once given birth to his body, she now gave birth to his spirit. He felt himself begin to change to have less fear. This second gestation took more than nine months, but a new life was slowly born in him. He





**WEEDS AMONG THE WHEAT:**

Today I want to speak with you about a real concern we are experiencing in the twenty-first century Roman Catholic Church. This concern confuses our children. This concern steers people away when they want to inquire about the Church. The concern is the negative things that are written or said about Pope Francis, and many of the leaders of the Church — particularly the Bishops of the United States. How could God let this happen? People need to put their faith in the Church. How could God allow some who claim to be the real Catholics continually discredit Pope Francis, bishops who are not radical conservatives, the American Church, and so forth? This is a real problem, and it is horrible.

I hear confessions. It is not infrequent to hear people confess that they were uncharitable in something they said about the Holy Father and then add: “Even though he is a heretic.” I don’t let them get away with that. I’ll ask: “What? Where are you getting that from?” “Well, Father, I read this in a highly respected blog.” “Highly respected by whom?” I ask, “the devil?” Pope Francis was chosen by the Holy Spirit. This choice was confirmed by the cardinals who met in conclave. Perhaps you remember what many of the cardinals said before they entered the conclave. When they were asked: “Who would they choose to be Pope,” many of the cardinals responded: “The Holy Spirit has already chosen the Successor of Peter. We are meeting in conclave to pray for the revelation of the Holy Spirit’s choice.”

Our Holy Father is doing his best to focus the Church on its mission to the poor. He is calling on us to join him in continuing the work of Jesus Christ. Yet, many people criticize him for this. Pope Francis wrote in the encyclical *Laudato Si* about the obligation we have to care for God’s gift of creation and to preserve it for future generations. And because he wrote this, some treat him as an idealistic tree hugger. Pope Francis reminds Catholics of his predecessor’s teachings on social justice — Leo XIII’s *Rerum Novarum* [Of New Things], Pius XI’s *Quadragesimo Anno* [Forty Years from Rerum Novarum], St. John XXIII’s *Mater and Magistra* [Mother and Teacher], St. Paul VI’s *Populorum Progresso* [On the Progress of People], St. John Paul II’s *Laborem Exercens* [Through Work], and his *Sollicitudo Rei Socialis* [The Social Concerns of the Church].

Pope Francis has called for an emphasis on Catholic social teaching. For that some so called super Catholics call him a Communist. Who do these people think they are? What right do they have to disrupt the People of God — the Church? Don’t they realize that they are confusing our children and driving inquirers away from the Church? Don’t they realize that they are doing the work of the devil? Why do we have to put up with these weeds among our wheat?



We have to put up with them because many who join in on the blasphemy against the Church are not in their hearts bad people — just misguided people. If they are serious about their faith, they will return to the true faith. Just as there are weeds among the wheat, there is also wheat among the weeds. “Give them time,” the Lord says in the parable of Jesus in Matthew’s Gospel [13:24-43]. “By their fruit we will know them,” Jesu says. In time those who are really committed to the faith will produce good fruit — people who are supportive of the work of the Church. And those who are doing the work of the devil will have no fruit to show for their lives.

One of the problems we have in the 21<sup>st</sup> century is that some people would rather believe outlandish conspiracy theories than learn the truth. Some people would rather believe that there is an organized effort — and here’s where they really commit the sin of slander — to proclaim that there is an organized effort by people with same sex attraction to control the Church. How sad it is that some people will allow themselves to be duped so easily. The devil is effective with the ignorant.

A second problem of the 21<sup>st</sup> century is that many people believe what others are saying instead of going to the source. For example, returning to *Laudato Si* — Pope Francis’ Encyclical on the

among the weeds. We must recognize the goodness and grace in the circumstances around us. When we recognize that goodness and grace, we find the strength to oppose what is evil and the joy to live as God’s servants. As long as we focus only on the weeds, we live a life of bitterness and die of exhaustion. But if we can see and embrace the wheat of God’s presence, then we will find the freedom to build God’s kingdom and the hope that comes from living in God’s love.

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

**READINGS FOR THE WEEK:**

**Monday:** Exodus 14:5-18, Matthew 12:38-42

**Tuesday:** 2 Corinthians 4:7-13, Matthew 20:20-28

**Wednesday:** Exodus 16:1-15, Matthew 13:1-9

**Thursday:** Exodus 19:1-20, Matthew 13:10-17

**Friday:** Exodus 20:1-17, Matthew 13:18-23

**Saturday:** Exodus 24:3-8, John 11:19-27

**17<sup>th</sup> Week in Ordinary Time:** 1 Kings 3:5-12, Romans 8:28-30, Matthew 13:44-52

**SERVING THE LORD IN THE POOR — AUGUST 19<sup>th</sup>:**

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



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

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

**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].



**SOMETHING FOR PARENTS — A FAMILY GAME CHANGER:**

Modern families have more distractions than ever these days that are keeping them from family time. Games are a valuable tool in the “parenting tool box” to teach lessons, bring people together, and just add some fun into your lives! Though it is so much easier to watch a movie, family game nights bring many advantages for the development of your children and health of your family that movies simply can’t deliver.

1. **It brings the family together.** There are many games that kids, teens, and adults of all ages can enjoy together. When teens are in those awkward years when it’s hard to have a conversation with them, games can really break the ice. When there are rules, defined roles, objectives, and camaraderie on a team it really makes interactions much less stressful. Teens can also find themselves in the role of teaching younger children skills and encouraging them, while also giving those kids a chance to earn the respect of their older siblings.
2. **Teaches kids valuable life lessons.** There is competition in life, and your child will not always be on top. It’s important to know how to be a good loser, but also a good winner. Competitive people are fun! But that competitiveness needs to be tempered with charity. Kids also learn the consequences of their actions from games. Here they learn to think things through in a safe place.
3. **Games exercise your brain.** Scrabble teaches spelling; Parcheesi teaches math facts; Monopoly teaches about money — they are all fun, but also educational. There is a lot of problem-solving skills needed to win games. Depending on the game, you need a certain amount of patience and creativity. Even five and six year old children can learn strategy from checkers and chess. Strategy is really just a fancy way of saying: “you need to think through your actions” which is a great skill for anyone to learn!
4. **Expands your interactions with your children to include FUN!** Often our parenting is reduced to shuffling kids from place to place, feeding them, and disciplining them. There is much more to relationships than this! Games add a planned time of levity to our parenting, and help us to relate to our kids on a different level.
5. **Teach the skill they need to play without you.** Once you teach your kids how to play a game, they can then play it on their own. Now they have a “tool” to use when they are bored. Note about boredom — please allow your kids to be bored. Don’t structure every moment of every day — especially in the summer. They need that space to take initiatives on their own — like playing games or doing something creative.



If games are this valuable and important, why don’t more families play games? First, it seems like we never have any time. In our family, we have found that easiest time to play games is on Friday night or Sunday afternoon. When we set that expectation, then the kids look forward to it. If friends are around, they are all included! **“Game Night” doesn’t literally have to be all night** — it can last for 30 or 45 minutes, but that is enough time to interact and make some memories.

The reality is that it takes energy to play a game. But we just have to step away from that screen sometime and learn how to interact with people again! We both have many memories from our childhood of playing games with our families. Those times are precious, and they will be gone before you know it. **Fight against your own laziness and take that initiative with your kids.**

What do you do when your teen simply says: “I don’t want to play”? Often “I don’t want to” is their default position. We realize that this is your decision — depending on the teen and your situation.

But our reaction to our kids is “I’m sorry you don’t want to be with us, but we just love spending time with you. Therefore, you have to play.”

**It’s ok to require your teen to spend time with your family.** We make kids do their homework, get shots, go to school, and do all kinds of things a lot less pleasant than playing a game because those things are good for them! Your reaction communicates that you want to be with them, and even when they resist, they get the message. Make sure you reach out and engage them in the kinds of games that they prefer, but sometimes just putting your foot down and making them play is what is needed.

There are so many kinds of games to get you playing with your kids. Dinner games around the table, outside games, group party games, board games, card games, even interactive video games can work to bring people out of their shell. Family Game Night is an effort, for sure, but **the long-term**

**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**



**THE FEAST OF THE ASSUMPTION OF MARY:**

We want to put this on your radar — **Tuesday, August 15<sup>th</sup>** is the **Feast of the Assumption** of Mary into heaven — a **holy day of obligation**. When the course of her earthly life was completed, the Blessed Virgin Mary was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son’s Resurrection, anticipating the resurrection of all members of his Body. [*Catechism of the Catholic Church*, #974]. **Mass schedule for the holyday will be slightly different from years past because of our faculty meetings: Monday vigil Mass at 5:30 PM. Mass on Tuesday’s Mass will be at 2 PM. There will be NO 5:30 PM. All Masses will be in the main chapel.**



**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 15]-----[Mass, Online, Mail-in]----- \$ 250.00  
 Offerings-----[Sunday, July 16]----- \$ 190.00