

**CLOSING PRAYER:**

**~ A Prayer of Transfiguration ~**

O God,  
We open our eyes and we see Jesus —  
his life transfigured to a beam of light,  
the light of the world,  
your light.  
May your light shine upon us.

We open our eyes and we see Moses and Elijah —  
your word restoring us,  
showing us the way,  
telling a story —  
your story, his story, our story.  
May your word speak to us.

We open our eyes and we see mist —  
the cloud of your presence  
which assures us of all we do not know,  
and what we do not need to know.  
Teach us to trust.

We open our eyes and we see Peter's constructions —  
his best plans, our best plans,  
our missing the point,  
our missing the way.  
Forgive our foolishness and sin

We open our eyes and we see Jesus —  
not casting us off,  
but leading us down,  
leading us out —  
to ministry, to people.  
Your love endures forever.

We open our ears and we hear your voice,  
"This is my beloved Son, listen to him!"  
And we give you thanks.  
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.

**THE FEAST OF THE TRANSFIGURATION OF JESUS:**

Sometimes, without knowing it or even being aware of it, we can get locked into our own world and our particular situation. We can forget about or lose sight of the fact that we are part of a much bigger world. The Feast of the Transfiguration of Jesus attempts to bring this to light. Jesus takes some of his friends away from the business of the village and market place. He invites them to travel with him as he makes his way up the mountain. This is not unusual. We know from the gospels that Jesus often went off by himself to the mountains to pray. While they were there praying something wild and wonderful happened. Jesus was transfigured — he was changed; his face shone like the sun, and his clothes became as white as light [Matthew 17:1-9]. Imagine how surprised, shocked and taken aback those with Jesus were. Once composed, Peter utters the famous words: “Lord, it is wonderful for us to be here”. But more importantly than what was said, is what they heard: “This is my Son, the beloved, he enjoys my favor; listen to him”.

These words are as much meant for us today as they were for those who first heard them. Today, we are surrounded if not bombarded by news all the time. We now have twenty-four hour news on our televisions, news from around the world arrives in seconds to us through the internet and on our phones; and there is no end to magazines and newspaper we can buy. They are filled with news — but not all of it good news; some of it may even be fake news.

The Feast of the Transfiguration gives us a brief and fleeting glimpse of Jesus in all his glory. It is a taste not only of what is to come, but what we are called to live each day of our lives. It is offered to us to encourage and challenge us. It reminds us that our lives are far more than what we see, hear, and experience every day. It is not just a matter of getting through the day. Being a follower of Jesus is about living with meaning, purpose and hope. The transfiguration not only offers us a glimpse of Jesus in all his glory, it also offers each of us a glimpse of the mystery of the incarnation that we are called to live.

We may never experience anything as dramatic as the Transfiguration; but every day in countless and seemingly small ways God does break into our world and our daily lives. Every time we experience a moment of peace, joy, reconciliation or forgiveness, God is with us. Every time that we reach out to help another person is a moment of transfiguration both for ourselves and for those we help. Each time somebody shows care and concern for us is a moment when God is reaching out to us. May we slow down and look for moments of small, but important, times of transfiguration in our own ordinary daily lives.

—edited from the writings of Father Michael Moore, O.M.I., which appear on the internet

**FAITH EDUCATION, GRADES K-8:**

Faith Education will begin shortly. **With that in mind, it is very important that you register your child early** so that we will know how many teachers we will be needing. **Even if your child attended class in the past, because we are restructuring our program, you will need to register.** Our Faith Education classes for the year will begin on **Sunday, September 17<sup>th</sup> at 8:45 AM.** Please join us as we come together to begin our faith journey for this year by entering into prayer and worship together. **If you have any questions, please contact Patty in the Chapel Office [440-473-3560].** Thank you for taking care of this important responsibility.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Vivian Klick, mother of Linda Monitello, grandmother of Anthony ['17] and Angeline ['19] Monitello, who is recovering from cancer surgery.
- For Beth Budaji, mother of Kate Budaji McKay ['06], who is seriously ill.
- 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 Brother Robert Dailey, C.S.C., who is undergoing treatment for cancer.
- For Jennifer Burger ['06], sister of Rachel ['10] and Paul ['16] Burger, who is undergoing treatment for rare form of breast cancer.
- For Nada Kucmanic, who is preparing for surgery.
- For Frank Cunningham, who is under the care of hospice
- For Randy and Cathy Van Scoy, both of whom are dealing with serious health issues.

**FOR THE DECEASED:**

- For Dan Ruminski, grandfather of Elaina Kline-Ruminski ['25]
- For Joseph Weber ['52]
- For Patience Humphrey.
- For Lori Maglish, aunt of Father Russ McDougall, C.S.C.
- For June Romero, sister of Father Dan Panchot, C.S.C.
- For James Kelly ['52]
- For Peter McKnight ['52]
- For Daniel Mulvihill ['52]

**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 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.

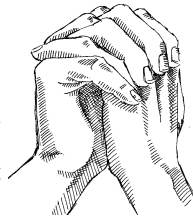


**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Jim Milan, who was seriously injured in a car accident
- 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 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 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 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 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.



**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., and Tuesday's Mass will be at 1 PM. There will be NO 5:30 PM Mass on Tuesday. All Masses will be in the main chapel.**

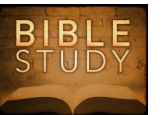


**SCHEDULE FOR THE WEEK:**

Sunday, August 6: <b>Transfiguration of Jesus</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, August 7:	<b>NO MASS</b>
Tuesday, August 8: <b>St. Dominic</b>	<b>NO MASS</b>
Wednesday, August 9:	<b>NO MASS</b>
Thursday, August 10: <b>St. Lawrence</b>	<b>NO MASS</b>
Friday, August 11: <b>St. Clare</b>	<b>NO MASS</b>
Saturday, August 12: <b>19<sup>th</sup> Week in Ordinary Time</b>	<b>NO MASS</b>
Sunday, August 13: <b>19<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In Person & Live Stream

**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..

**CELEBRATE LIFE:**

It's easy to go through life grim and work-oriented and predictable. But it's ecstatic to go through life loving and laughing and applauding the present. Celebration is its own road to happiness.

—Jonathan Lockwood Huie

**REFLECTION FOR THE WEEK:**

This weekend, we interrupt Ordinary Time with a most extraordinary celebration — the Feast of the Transfiguration of Jesus. This feast brings us face to face with who is Jesus, and who are we — we recognize that the One God of all is the God of our all — our oneness.

God is close to us at all times — especially with those times of ordinary on-the-level walking around. Take the Eucharist for example. The Eucharist itself can become “usual” and as spiritually tasteless as the species of bread itself. God is more intimate to us than we are to ourselves. There is no distance of space or relationship between God and us. May we experience the Transfiguration more often in our lives.

The Scripture readings for this Feast of the Transfiguration begin with an account of a series of dreams by the prophet Daniel [7:9-14]. His current vision occurs in two parts. The first is a vision of “the Ancient One” — the Lord — seated on his throne, with a myriad of people surrounding him. The second vision is the Son of Man — the risen Messiah — who is coronated, installed, and commissioned to receive dominion, power and an ever-lasting kingship.

The purpose of these visions is to encourage the people of Israel that there is coming a time when Israel will again be the People of God, and this people will be a kingdom dedicated to the service of the Holy and Ancient One’s servant. Prophetic fires, clouds and numerous servants of the Ancient One set the stage for quite a royal display. Daniel knew the history of Israel and how foreign kings had dominated their lands and customs. Something extraordinary was going to be revealed if they only kept faith. This faith would include both relying on their past as guided by God and their future as a continuation of God’s faithfulness.

In Matthew’s Gospel [17:1-9] Jesus takes 3 of his disciples — Peter, James and John — to a secluded place up on a mountain. This event takes place shortly after Jesus has fed a large crowd — both physically and spiritually [see Matthew 14].

The Transfiguration of Jesus is a “more-than-meets-the-eye” experience. There is more to the human person of Jesus — there is divinity. The miracles of feeding and curing are in themselves forms of this same transfiguring. These gestures are signs; even though physical and miraculous, they attract people’s attention to Jesus as a human prophet. This Transfiguration in the presence of His disciples announces less of the physical Jesus and more of the trans-physical or divine presence — “Now you don’t see Him and now you do.” The cloud has been a biblical symbol of the presence of the divine and Matthew uses this to announce the presence of the eternal God surrounding the earthly presence of Jesus. The three apostles were being invited to go beyond what they thought they knew to this new way of knowing. They knew what they had experienced, but they did not know what they were being called to believe.

Peter wishes to encapsulate the experience by building three dwelling places, putting on locks, throwing away the keys, and living out the personal experience of what had happened. There was something new being offered and retrenching, seeking the security of privacy, and having more of these delightful, exciting, and ratifying experiences — all would be natural and safe. Instead, Jesus, because He did not come to be alone, did not come to be safe, and did not come to be “figured out”, urged them back down to live on the level.

Jesus is moving steadily toward His being figured on the cross, and this “figuring out” is His destiny and dignity. He invites the Apostles to keep to themselves all they had seen and heard until the “glorfiguration”. They kept His word, but they formed a support-group to discuss what all this was going to mean.

**BE CAREFUL — IT’S MORE THAN YOU THINK:**

One of my favorite “stories” comes from a Protestant Scripture scholar. He and his family once toured a pre-Revolutionary-War home in New England. As they were passing through the living room, he spied a centuries-old musket hanging above the fireplace. An avid gun collector, he spontaneously reached up and reverently touched its stock.

“Don’t touch that gun!” the tour guide yelled.

He immediately assured her that he wasn’t going to harm it.

“I’m not worried about you harming the gun,” she replied. “I’m worried about the gun harming you. It’s loaded!”

When asked why anyone would keep a loaded musket in such a public place, she answered: “My ancestor who build this house loaded it one night in front of his family and hung it there, telling everyone: ‘This gun will fire the first shot for the Colonies’ independence.’”

“Too bad he died before 1776,” the tourist said.

“Oh, no,” the woman replied. “He lived into the 1800’s.”

“Then why didn’t he fire the gun?”

“Well,” she smiled, “he just never thought George Washington’s little skirmishes with the British would ever amount to anything.”

The man obviously lived through the event he was anticipating, and never noticed it was happening!

By narrating Jesus’ transfiguration, our evangelists are assuring us that Jesus’ first followers didn’t fall into that near-sighted colonist’s trap. They knew who Jesus of Nazareth really was, and what he was doing.

At the beginning of the first Christian century, Jews had been waiting for more than 800 years for a Messiah — a unique person anointed by God to free them from their “problems” and inaugurate an ideal age. They had originally believed that their king would be that person. But after a bunch of royal rotten eggs, they began to look elsewhere. Contrary to popular belief, there was no one scriptural concept of Messiah. Each age had different problems, requiring different Messiahs to take care of them.

The prophet Daniel [7:9-14], for instance, writes in the midst of a 2<sup>nd</sup> century, BCE, Greek persecution. His people are being horribly oppressed — to the point of martyrdom — for their faith in the Lord. Like all later “apocalyptic” writers, Daniel falls back on God to rescue them from their persecution. Only God can send someone “like a son of Man” to stop the oppression. Though this term originally referred to all humans who, with God’s help, would eventually overcome the Greek menace, Jesus, in Matthew’s Gospel [17:1-9] seems to apply it specifically to himself.

Scholars believe this well-known transfiguration passage is a classic biblical “myth” — a portrayal of something which, though true, can only be expressed in symbolic language. In this case, it’s an insight into the person of Jesus. For his disciples, he’s more than meets the eye.

Jesus has become the light of their lives. Not only does he fulfill their dreams of God’s presence in their lives — something the feast of tents or tabernacles commemorates — he has a relationship with God like no other human; he’s actually God’s son! He embodies everything the Law and the prophets — Moses and Elijah — convey.

But of course, as I mentioned above, this biblical myth represents an insight. It’s there, and then it’s gone. It just lasts a few seconds. Only after Jesus’ followers eventually experience his resurrection will their conviction about these things become permanent, essential elements of their faith.

In a way, it’s a shame that the author of Peter’s second letter took this transfiguration passage literally [2 Peter 1:16-19]. It’s important that we fall back on our faith insights. Though looking up we, like his disciples, see only Jesus, if we don’t remember what we “saw” before we looked up, we’re liable to still have a loaded musket somewhere around.

—taken from the writings of Father Roger Karban, 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].



**THE CHAPEL FACEBOOK PAGE:**

Did you know that the chapel community has a Facebook page? Did you take any photos at our recent outdoor picnic that you'd like to share? Feel free to post them here. Just go to [www.facebook.com/ourladychapel](http://www.facebook.com/ourladychapel), and share the memories. While you're there, be sure to “like” the page so that you'll see updates in your feed. Help us build our on-line community! **Our Sunday 10 AM Mass is also live-streamed** on our Facebook page, each and every Sunday. You can catch up on previous Masses as well. Check it out!



**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make. You can pick up a Registration Form on the table located near the main Chapel entrance.

**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 29]-----[Mass, Online, Mail-in]----- \$ 790.00  
 Offerings-----[Sunday, July 30]----- \$ 65.00

**WISDOM:**

It is not happy people who are thankful. It is thankful people who are happy

Good things do happen in solitude. Jesus often met persons in their individuality. The apostles were frightened at the intensity of this intimacy Jesus was offering them. They were fearful of the unknown and what else was going to be asked of them.

The human and divine natures of Jesus in the One Person is a tremendous mystery. Through His human instrumentality He did His wonderful deeds among humans. His divinity was present constantly and accompanied all His gestures. In the Transfiguration, His divinity met the humanity of the apostles more clearly and closely. In our cultic prayer, our liturgies, Jesus in His One Person with two Natures, meets us as well. There is a part of us that participates in God’s nature! Both our humanity and that sharing in His divinity are met and embrace. Our tendencies are to gravitate toward our humanity’s being met and comforted, but we retrench from our divinity’s being met. We cannot understand that participation — that kind of life within us and so we let it go. We love what we can understand and deny, and neglect the mystical or frighteningly beyond our limited minds.

We, like the apostles, want to form small groups to discuss so we can understand. This is obviously very good. However, we are urged to go into ourselves as well — into our own booth, our blessed solitude — to allow there to be some “transing”, some encountering between the real and total Jesus and the real and total us. It is real, even when we cannot figure it all out. We, like the apostles, will wonder if personal prayer, intimate moments between the mysterious God and the mysterious me, is true or just fantasy. The Apostles relaxed their human demanding, and Jesus walked the closer with them back to the other forms of the real.

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

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

The FEST is today, **Sunday, August 6**. 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 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 they 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.”



**ST. ADALBERT SCHOOL SUPPLIES:**

Once again we are assisting the students at St. Adalbert School. **We have received a list of supplies the children need: Single-subject spiral notebooks; pencils, school glue; glue sticks; crayons [any size box].** Here is how you can be a part of this outreach: Simply shop for items on the list, and **return the items** when 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.”** 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. **Please return your items by Sunday, August 13th.**



**THE TRANSFIGURATION AND THE SECOND COMING OF CHRIST:**

St. Peter's second letter was written perhaps as late as 130 AD by an unknown representative of Peter's community, who wrote of the tradition of the apostle Peter. It is cast in the form of a final instruction to various Christian communities — probably in Asia Minor — given by Peter before his death.

This letter is well chosen for this Feast of the Transfiguration since it presents Peter's personal witness to the Transfiguration of Christ which recounted in Matthew's Gospel [Matthew 17:1-9]. Peter's second letter begins with Peter defending himself against the charge that he "cleverly devised myths" [2 Peter 1:16-19]. The early Christians expected the Parousia — the victorious second coming of Christ — to occur soon. A century after the death of Jesus in the year 30, critics were scoffing at belief in the Parousia because the earliest apostles were long dead and Christ had failed to return. The author has Peter defend his teachings on the second coming by referencing his own experiences of the transfiguration. He was an eyewitness when "that unique declaration" came to Christ from God's "majestic glory" — "this is my Son, my beloved, with whom I am well pleased." Linking himself with James and John, Peter testifies that they heard God's voice when they were on the mountain with Jesus. He goes on to insist that his prophetic teaching on the Parousia is "altogether reliable." Peter concludes with an admonition: "You will do well to be attentive" to this teaching on the Second Coming as "to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts."

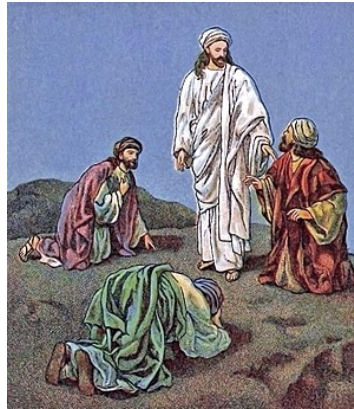
The second coming of Jesus is intimately tied to the Transfiguration of Jesus — it is at the heart of our faith and our life. It is for this reason that the author of Peter's second letter is insistent on the reliability of Peter who was an eyewitness to the Transfiguration of the Lord. He insists that the second coming of Jesus — which will occur in God's own time — is foreshadowed in the Transfiguration of Jesus.

Although the timing of the Parousia is an important issue for some Christian groups, most Christians today live their faith on a daily basis without great concern about the end of the world and a final judgment. However, there is great interest in the coming of the Lord in the present moment — in meeting Christ in everyday life. We could say there is a hunger for transfiguration type experiences that open our minds and hearts to the presence of Christ who reveals the glory of God.

It is not unusual to hear individuals give witness to such experiences. A social activist: "I was moved to tears when I listened again to Martin Luther King's 'I Have a Dream' speech." A mom who worked two jobs to pay for her son's college education — "My heart almost burst with pride when that fine young man of mine walked on that stage and received his diploma." A happily married man — "there have been times when my beautiful wife and I made love and I felt not only close to her but also to God." A nature lover — "When I see the first flowers of spring my soul smiles with a renewed sense of hope."

What are your most significant transfiguration experiences?

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

**FINDING INNER JOY:**

The Gospel is Good News filled with contagious joy, for it contains and offers new life. —Pope Francis

The burdens that I tend to carry in my cart can be fears, past wounds, and spiritual attack. Spiritual attack is the enemy's tactic to undermine our relationship with God by using tricks like whispering lies to make us feel discouraged, unworthy, and isolated [see John 10:10].

My campus minister once told me that spiritual attack can be like sitting in a dark closet with the evil one. Picture this: he has night vision — and you don't. He can throw some pretty good punches because he knows exactly where you are, but you're just playing defense hoping to protect yourself. But to play offense, you have to flip the switch to turn on the light. With the light being on, Satan is still in the space but now you can fight back. With the Lord, you can aim your punches to hit exactly where you know he will have to back down. Because of prayer, you know exactly what to ask for. "The seventy returned with joy, saying, 'Lord, even the demons are subject to us in your name!'" [Luke 10:17].

Bringing our spiritual attack to the light is exactly what the evil one does not want us to do. It brings us closer to God. Here are some ways we can do that:

- **Pick a strong teammate.** This person of the same gender can be a spiritual friend, a youth minister, or a trusted person who can lead you and who you can consistently confide in.
- **Vocalize your heart.** As hard as it may be to say some things out loud, it creates a space for them to speak truth into that certain part of your life. Be specific when praying together. Jesus says that when two or more are gathered in His name, He is in their midst [see Matthew 18:20].
- **Call on Jesus.** Satan flees at the sound of God's name because it has power beyond measure [see Mark 16:17-18]. Satan wanted me to stay in the dark about my struggles that day, which would have made me prone to thinking I am alone. He wants me to remain isolated. Imagine if I hadn't asked my best friend for prayers. She too would have thought she was the only one in darkness that day.

That initial ounce of courage does take strength, and may seem daunting but when we turn on the light, we take a leap of faith and pay the Lord a huge compliment. We entrust our struggles and worries to Him. In turn we build our relationship with Him and make room for Him to work. When we trust in Christ and belong to Him, the enemy has no chance at having the final word in our lives. We will have struggles but take courage, because the battle has already been won.

—taken from the writings of Timea Zabo, a college student

**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 Chapel. 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].**



LIFE TEEN

**BRINGING IT TO LIGHT:**

It was way past my bedtime. My contacts were way dried out, and all I wanted was Nutella. I was in my best friend's car — a Volkswagen Jetta that she named "Genevieve" — because we girls are relational and befriend even our inanimate objects. We had just finished a campus ministry meeting that went late, and I was ready to get dropped off. Truth is that there was a certain heaviness in my heart, and I was not talking about it. The past few days I was in a gloomy funk, which made it easy for me to be plagued with negative thoughts — and I was doing a great job hiding all this. As we approached my house, I started to unbuckle my seatbelt.

And then there was that inner nudge. OH NO. NOT THE NUDGE. You know — the one that gives you the daunting idea to do something right that you really should do. It said: "Tell her what's going on."

"Nope. Not happening. I don't want to burden her or seem like I'm complaining."

But the idea didn't go away.

"Fine. I'll just vaguely ask for prayers," I compromised. I obviously wasn't going to shake this feeling.

My friend was pulling up to the curb of my house. Meanwhile this is all going on in my heart. Well, here it goes. "Hey, real quick before I go, I just wanted to ask for some prayers. Yeah, so weird, but today all day and especially at the meeting I was just feeling so inadequate, and I couldn't stop comparing myself to everyone and felt like I was useless and doing so little. So would you just mind praying for me?"

Before I could even finish my sentence, my friend nearly jumped out of her seat and screamed: "Are you kidding me? I've been feeling the same thing, and I was literally just about to drive home and cry in my bed! This is spiritual attack — we have to pray!"

She whipped Genevieve into gear and pulled into the nearest parking lot. Immediately we started praying together, renouncing the lies we were hearing, asking for God's graces and consolations. She prayed:

"Heavenly Father, how good it is that you have given us community and each other. You yourself live in the Trinity and show us that it is good to be together especially in times of darkness. We bring to the light what plagues us because we know Satan shudders at the sound of Your name. We renounce the lies that Satan is telling us and ask that You help us to believe how magnificently You have made us. Please give us the peace of heart to go home and rest in You. Jesus, all this in Your most holy and precious name we pray. Amen."

And just like that, I immediately felt lighter. It was incredible what that time together did. I couldn't help but think of the time in Scripture when Jesus said: "For my yoke is easy, and my burden is light" [Matthew 11:30]. And just in case someone is like me and didn't know what a "yoke" was, it is a wooden neckpiece that is fastened over the necks of two animals and attached to the cart that they are to pull.

Imagine being the only one pulling your cart behind you. Pretty miserable right? That's what I had been doing this whole time. But when I look over to my right I see Jesus running towards me from a distance. He willingly, with zeal, puts the yoke on and starts pulling the wagon next to me. Wow! The difference is like night and day. Then the Lord adds: "I brought your friend to help too." I look over, and He brought my friend to help me carry the load! Now all 3 of us are pulling the wagon together. Suddenly, I can run because the Lord provides. That is the beauty of asking and bringing things to the light.

**STANDING BEFORE THE MYSTERY:**

The Feast of the Transfiguration comes around every year on 6<sup>th</sup> day of August, but we usually miss it because it is not a Holyday of Obligation and it most frequently falls on a weekday. This year, however, this lovely feast lands on a Sunday, and so we are able to give it greater consideration. It is good that we do this because the Transfiguration is a very important feast — yet all too often one which is forgotten.

In the life of Jesus, the Transfiguration is one of the two occasions which are called "theophanies" — where God the Father makes himself known. The other theophany is the Baptism of the Lord. Actually, the words of the Father spoken at both events is very similar — "This is my beloved Son, he enjoys my favor." Added here on the occasion of the Transfiguration are the words: "Listen to him."

We can imagine that the Apostles Peter, James and John were quite bewildered at seeing Jesus bathed in light conversing with Moses and Elijah. This explains the intervention of Peter who suggests putting up three tents — one for each of them. Then after it is over Jesus commands them not to tell anyone about it since Jesus understood just how confusing it would be. It is only in the light of the resurrection that the Apostles reflecting on this extraordinary incident must have realized its true significance.

Why did the Transfiguration of Jesus happen? One common explanation is that Jesus was trying to prepare the disciples for the approaching events of His passion and death. These authors feel that the purpose was to give the Apostles a glimpse of Christ's glory so that they would realize that his suffering and death were preliminaries to something much greater. But to be honest, this theory doesn't make much sense because this revelation is only given to a very small inner group of Apostles. Surely all of the Apostles and even the wider group of disciples would have needed strengthening, so why weren't they all present? And this explanation holds even less water once we recall that those present were forbidden to speak about it to their confreres.

The Transfiguration was clearly a moment of deep communion between Christ and the Father. The presence of the two patriarchs — Moses and Elijah — is surely meant to express the continuity between what Christ was about to accomplish and all the events of the Old Testament. The definitive intervention by God in the world through the sending of his only Son is therefore understood to be in direct continuity with all the other interventions by God in past history such as Noah's Ark, the sacrifice of Isaac, the giving of the Ten Commandments — just to name a few.

It is also significant that Moses is present at the Transfiguration since we know that although he had led the people of Israel out of slavery in Egypt and through forty years traveling in the desert he is not permitted to enter the Promised Land, dying as he does on Mount Nebo before the end of the journey. Here though Moses now makes his entrance into the Promised Land standing alongside Jesus, the one true Savior of the World. He arrives at the very moment of the fulfilment of all God's promises — the most significant and opportune time of all.

Elijah, the greatest of the prophets, was also predicted to return again. He did not actually die but had left the world on a heavenly chariot and in the Book of Malachi it is prophesied that Elijah will return before the Last Day as the harbinger or herald of the Messiah. Here on the Mount of the Transfiguration he clearly fulfils this important prophesy.

The reason why the Transfiguration was restricted to a few is that the clamor and distraction that it would have caused would have been overwhelming — imagine if it became generally known that Moses and Elijah had returned. The arrival of these two patriarchs of Israel would have caused such a commotion among the people that the message of Jesus would have become obscured and his work of



salvation most likely jeopardized.

Thus the Transfiguration is clearly meant to demonstrate Jesus' role as the connecting point between heaven and earth. Because of the incarnation, Jesus is the person who can unite both heaven and earth. His work of salvation marks the breakthrough that provides the means by which God and we can be united. This fact also has implications for our own life of grace — through Baptism, we become adopted Children of God.

On the Holy Mountain, Jesus was revealed in his true majesty and glory; he is seen for who he is — both God and man, who is completely at one with his Father. The Transfiguration, then, is one of the most significant moments in Christ's life. It is on a par with his Baptism, his Death, his Resurrection, and his Ascension. It is a shame that this Feast is not celebrated with as much deference and solemnity as those other great feasts.

It is interesting that St. Pope John Paul II — when he established a new set of Mysteries of the Rosary called the Luminous Mysteries — made sure that he included the Transfiguration. The five meditations of those new mysteries are titled: the Baptism of Jesus, the Wedding at Cana, Jesus' proclamation of the Kingdom, the Transfiguration, and the Institution of the Eucharist.

The Feast of the Transfiguration calls us to deep meditation. In reflecting on it, there are so many theological insights to ponder. We can think about God's glory and how he wants to share it with us; we can reflect on the many interventions that God has made in the world as represented by the presence of Moses and Elijah; we can reflect on the role of the Apostles, and the confusion they often experienced, and yet they ultimately understood and proclaimed the entire message of Jesus; we can realize that there is a time for being silent and a time for proclaiming God's message; we can ponder the words of the Father approving Christ and his work as well as his instruction to us to listen to the words of Jesus.

The call of the Father to "listen to Jesus" is probably the most important message of all. We should listen to Jesus because he alone has the words of eternal life. He alone can bring us salvation. He alone can provide us with true and lasting peace. He is the reality that each of us is called to live.

—taken from the writings of Father Alex McAllister S.D.S., which appear on the internet

### 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. **On Saturday morning at 9 AM, they need help setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. 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.

### SUPPORT LANCER ATHLETICS:

How would you like to win a new car? Thanks to the generous sponsorship of Medina Auto Mall and the Northeast Ohio Buick GMC Dealers, Gilmour Academy is raffling off a brand new **2023 GMC Acadia SLE**! All ticket proceeds will be directed to the Campaign for Lancer Athletics, benefiting each and every Gilmour student. You can enter to win by visiting [gilmour.org/car](http://gilmour.org/car). Tickets are available for \$100 each and **one lucky winner will be drawn at the final regular season home football game vs Brush on Friday, October 6 [winner doesn't need to be present to win]**. Don't miss your chance. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.



### READINGS FOR THE WEEK:

<b>Monday:</b>	Numbers 11:4-15, Matthew 14:13-21
<b>Tuesday:</b>	Numbers 12:1-13, Matthew 14:22-36
<b>Wednesday:</b>	Numbers 13:1-35, Matthew 15:21-28
<b>Thursday:</b>	2 Corinthians 9:6-10, John 12:24-26
<b>Friday:</b>	Deuteronomy 4:32-40, Matthew 16:24-28
<b>Saturday:</b>	Deuteronomy 6:4-13, Matthew 14:14-20

**19<sup>th</sup> Week in Ordinary Time:** 1 Kings 19:9-13, Romans 9:1-5, Matthew 14:22-33

### ALL PEOPLE LIFTED UP WITH JESUS:

The death and resurrection of Jesus are God's way to open for all people the door to eternal life. Jesus said: "When I am lifted up from the earth, I shall draw all people to myself" [John 12:32]. Indeed, all people, from all times and places, are lifted up with Jesus on the cross and into the new life of the resurrection. Thus, Jesus' death is a death for all humanity, and Jesus' resurrection is a resurrection for all humanity. Not one person from the past, present, or future is excluded from the great passage of Jesus from slavery to freedom, from the land of captivity to the promised land, from death to eternal life.

—Henri Nouwen

### 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.

