

CLOSING PRAYER:

~ A Prayer as the School Year Opens ~

Gracious God, we come to you
at the beginning of this academic year
with our many feelings, expectations, fears and hopes.
Help us to remember, however,
that we have the comforting assurance from you:
"I will always be with you."

Loving God,
for all of us this is a time of transition.
It is transition from the work and leisure of summer
back to the classroom.
It is transition from time spent with family and friends.
Give us patience with ourselves as we transition
as well as patience with one another.

Faithful God,
this beginning is totally new for each time we begin.
Turn the anxiety of separation and comfort
to openness to new opportunities.
Turn the anxiety about learning
to a quiet confidence in the face of blessing.
Give us a new perspective
to see persons, events, and academic work
as an invitation to develop the many gifts
you have given us to be used in service for others.

Creator God,
Bless us with your gifts of awe and wonder
of all of life's experiences —
the way our minds and hearts have been changed,
and the many opportunities that lie ahead.
Give us the gift of discernment
to make the right choices about the future.

Finally, God,
give us the seven gifts of the Spirit —
wisdom, understanding, right judgment,
courage, knowledge, reverence, and awe and wonder.
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.

**BLESSING OF COLLEGE STUDENTS — AUGUST 12-13:**

As so many of our college-aged young men and women are beginning to prepare to depart for the up-coming orientations and a new school year, we will do a blessing over all college [undergrad as well as graduate] students at our Masses this weekend. As a faith community, we want your school year to be filled with the joy and excitement of life, as well as the presence of God. Join us for this special blessing.

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

We want to put this on your radar — **Tuesday, August 15th** 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.**

**FAITH EDUCATION:**

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 24th 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

**BLESSING OF OUR STUDENTS AND TEACHERS — AUGUST 26-27:**

Our school year begins next week. Giving everyone a few days to "settle in", we would like to gather our Students and Teachers as they begin the journey of 2017/2018, by sharing a blessing of God upon them. As a faith community, we want your school year to be filled with the joy and excitement of life, as well as the presence of God. **Join us at our Masses this weekend of August 26-27 for this special blessing of our students and teachers.**

**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.**

**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 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 Jim Milan, nephew of Father Jim Foster, C.S.C., who is critically ill as a result of an accident.
- For Kathy Hudak, aunt of Brother John Draves, C.S.C., who is critically ill following a brain aneurysm
- For Serena DiCillo, daughter of David DiCillo ['84] and Polly Duval DiCillo ['84], and granddaughter of long-time Gilmour teacher, m Bonnie DiCillo, and niece of John ['83], Dawn ['86], and Dan ['88] DiCillo and Laurie Duval Muller-Girard ['81], who is undergoing treatment for viral pneumonia.
- For John Roddy, brother of Tim Roddy ['87], brother of Gilmour Marketing associate, Mary Roddy Stretar, and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for a recurrence of cancer.
- For Sue Ryavec, mother of Ron Ryavec ['16], who is undergoing treatment for breast cancer.
- For Tracey Fairchild, mother of Colton Fairchild ['24], who is recovering from surgery.

FOR THE DECEASED:

- For Thomas Hughes ['56], brother of Michael M. Hughes ['55], uncle of Mike ['82] and Kevin ['88] Hughes, anniversary
- 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]
- For Jerry Jankowski, father of Jill Jankowski Makee ['86]
- For Kyle Jackson, former Gilmour Student.
- For Barbara Adamski, grandmother of Gracie Hruska ['25]
- For Father Harold Essling, C.S.C.
- For Ora Dee Chapelle, mother of long-time track coach, James Chappelle

PRAYERS FOR OTHERS:

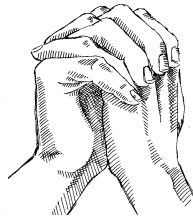
- For an end to Christian Genocide in the state of Manipur in northeast India.
- For an end to the war in Ukraine.
- For an end to violence and racial injustice in our society.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment 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.

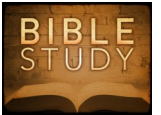
PRAYERS FOR THE SICK:

- For Tim LaGanke, grandfather of Casey Lennon [*30], who is critically ill with Lymphoma.
- 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 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 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.



NEXT BIBLE STUDY — WEDNESDAY, AUGUST 9th:

Our next Virtual Bible Study will be on Wednesday, August 9th 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: Mary in Scripture

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, August 13: 19 th Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, August 14: Vigil of the Assumption of Mary	5:30 PM In Person & Live Stream
Tuesday, August 15: Assumption of Mary	1:00 PM In Person & Live Stream
Wednesday, August 16:	NO MASS
Thursday, August 17:	NO MASS
Friday, August 18:	NO MASS
Saturday, August 19: 20 th Week in Ordinary Time	5:00 PM In Person only
Sunday, August 20: 20 th Week in Ordinary Time	10:00 AM In Person & Live Stream

SERVING THE LORD IN THE POOR — AUGUST 19th:

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. This is a wonderful way to serve others. Please consider this opportunity.

REFLECTION FOR THE WEEK:

It is so easy to become comfortable in life. Routines and familiarity often add to the comfort. But God's word can be anything but comfortable. Faith has a cost. Listening to God's soft and gentle voice can make much of what seems little in us. When we hear the challenge of God to live in holiness, we must not be frightened by the direct address God sends to each of us and to the church. We need to distinguish between God's word and our fears and doubts. We have a choice to make — we need to ask ourselves if we really want to listen to the call of God in our life, or do we want to pretend that God does not do anything for us — such as invite, challenge, and/or encourage. Listening is dangerous because of what we might hear; pray for trust.

Our Scripture readings for this 19th Week in Ordinary Time begins with Elijah hiding in a cave [1 Kings 19:3-13]. Elijah, as God's prophet, has been saying some hard-to-hear things to the king. As a result, many prophets have been killed, and the threat has been made to kill Elijah as well. Elijah flees the area, and on his journey lies down to rest. He ponders his condition, and prays to God that he might die. He falls asleep, but an angel wakes him and provides food and drink for his continuing the journey to Mount Horeb.

Elijah reaches this "Mountain of God"; he has spoken the dangerous word of God, been rejected, made his complaints known to God, and responded to God's personal care and call. Of course, Elijah wants to stay secure in the cave, but God calls him out to listen to the rest of God's story for him and Israel. A strong wind blows, an earthquake happens, and a fire blazes up — but Elijah does not hear from God in those usual events. Elijah does hear God's familiar voice, but in the unusual experience of a "tiny whispering."

The wind, earthquake and fire come next in a way. What we do not hear in our reading is that God asks Elijah what he is doing there in a cave. Elijah responds that he is filled with zeal for God, because the people of Israel have abandoned God. Here comes the earthquaking experience for Elijah: "Go back," says God and anoint new kings and prophets. This means his going back into the wind and fire of persecution. So he gets out of the comfort of the cave and re-walks into mystery.

In Matthew's Gospel, we find the disciples in a boat out on a lake [Matthew 14:22-33]. Jesus has just fed the crowd, and he sends his disciples "on ahead" while he remains behind to clean up! A strong wind begins an earthquaking experience for the boaters. Jesus comes to them walking on the water, and while they are terrified, Jesus speaks in a "tiny whisper" saying: "Take courage, it is I; do not be afraid." While it is still storming, Peter shouts that if it is Jesus, He should call to him to get out of the security of the boat and walk. So Jesus does so; Peter climbs out and walks — for a while. Peter is saved by the hand of Jesus when he experiences doubts and a sinking feeling of fear. As they climb back into the boat, Jesus asks Peter why he doubted. Peter does not answer — he's still shaking. The wind and storm die down, and the disciples again acknowledge Jesus to be the "son of God." The feeding, the sending, the finding all lead to a statement of faith even though there were experiences of doubt and fear.

Elijah and Peter — you and I — are both comforted and then missioned from the secure to the mysterious. We may come to the "cave" of our personal prayer — or the "cave" of the church assembled for the Eucharist — but eventually we hear the voice of God asking: "What are you doing here?" Our answers differ, but God's word remains the same — "Go back." The disciples and Elijah went back into the strong winds of mystery and the insecure. His walking, their rowing, our going, are all accompanied by God's stretching out toward us and saying: "Take courage; it is I."

Why did Elijah want to quit? Why did Peter lose faith? Obviously, they were afraid of losing

**KEEPING FOCUS:**

The Scripture Readings for this 19th Week in Ordinary Time are quite disturbing. They surface things that many of us would rather keep under a theological lock and key. Perhaps some of the stuff we learned in catechism class "ain't necessarily so."

The first "thing" occurs almost immediately. It's consoling to us believers to know that God speaks to Elijah not in wind, an earthquake, and fire, but in "a tiny whispering breeze" [1 Kings 19:3-13]. That's the easy part — couldn't be a more pleasant encounter. Yet what God asks the prophet in this specific situation is more than unsettling — He wants to know: "What are you doing here?"

Elijah is running away from Jezebel — the Israelite Queen who's put a contract out on his life. Thankfully, God helped him to escape to Mount Horeb [Sinai] by providing him with sufficient food and water to trek 40 days and 40 nights through the wilderness. But now God abruptly informs him he shouldn't be there — He insists that the prophet return to Israel and forcibly confront this idolatrous queen. After giving him the means to get to Horeb, God insists he needs to go back!

Did something parallel ever happen to you? Is it possible for God to change God's mind?

We know from Paul's letter to the Church at Rome that something parallel did happen to him. Paul has spent a lifetime trying to be as good a Jew as he could possibly be — adhering to all the Mosaic 613 laws. Yet through his experience of the risen Jesus, he's discovered that God wants him to go beyond those regulations and become another Christ. Justification — doing what God wants you to do — has taken on a completely new meaning for this Apostle to the Gentiles [Romans 9:1-5].

Yet Paul claims that he would be willing to give up all those saving insights and be "cut off from Christ" if only his fellow Jews would embrace this unexpected path to justification. With countless acts of anti-Semitism in our not too distant Christian past, it's difficult for us to appreciate Paul's frame of mind. That's simply not how a lot of us were "brought up." To say our faith springs from and revolves around Judaism is an understatement. But it's something few of us have ever been encouraged to explore.

Neither have we Catholics been encouraged to explore Peter's sinking [Matthew 14:22-33]. When we think about Peter, most of us begin with Jesus' affirmation: "You're the rock and upon this rock I'm going to build my church!" [Matthew 16:18]. We conveniently forget the other things said to Peter in the Christian Scriptures — things like: "Get behind me, Satan!" [Matthew 16:23], or what Jesus says even here: "O you of little faith."

Our evangelists had no idea this poor, probably illiterate fisherman would one day morph into the first Roman Catholic infallible pope. As I mentioned above, Peter functions as the gospel leader of the Twelve. But no one originally thought of that group as the church's first bishops — they were simply a classic symbol of the historical Jesus' plan to offer his reform to all of Israel's twelve tribes. For this Galilean carpenter, the tribe of Naphtali was just as important as the tribe of Judah. And he demonstrated that conviction by traveling around with the Twelve: a group meant to bring back memories of the twelve sons of Jacob.

Matthew believes anyone — even Peter — can eventually stop focusing on Jesus and make other things a priority. When that happens, the person begins to sink — overwhelmed by those other things. It's interesting that today we once again have a pope — Francis — who personally focuses on Jesus, and challenges us to do the same. No wonder he faces opposition. We're a little out of practice. Many of us simply haven't done that for a while. —taken from the writings of Father Roger Karban, which appear on the internet

THE BREATH OF LIFE:

Gratitude is not a mere word; it is not a mere concept. It is the living breath of your real existence on earth.

—Sri Chinmoy



than the little ones. We're not so credulous. It's harder to teach us.

Look at the prophet Elijah [1 Kings 19:3-13]. After escaping from wicked Queen Jezebel and King Ahab, he hunkered down under a broom tree and told God to just let him die. Instead, God sent him on a 40-day hike, and promised to appear to him. So, after finding a cave to hide in, Elijah waited for God, expecting a powerful divine apparition that would put the king's giant army and 2,000 chariots to shame.

Elijah waited. He heard a mighty wind, saw an earthquake, and witnessed fire covering the earth. But none of those revealed God. God finally came to him in a whisper, reminding him that a genuine relationship with God is never the result of compulsion. The Lord's salvation comes through kindness and peace. But as children can explain, you have to want it with all your heart.

Matthew's Gospel for this 19th Week in Ordinary Time develops a similar theme [Matthew 14:22-33]. After Jesus had broken bread with the crowd, he sent his disciples and everybody else away and went off to pray. While the disciples were in a boat, doing exactly what he told them to do, they found themselves in mortal danger. Instead of arriving safely home to bed, they were caught in wind, and a storm that tossed them around until something like 5 in the morning. When it seemed that things couldn't get any worse, they thought they saw a ghost coming for them.

That's when they heard the same voice that had recently told them to share all they had with the hungry crowd: "Be of good cheer! It is I! Don't be afraid." That was Peter's cue. He was already facing death, so why not go for broke: "If it is you, command me to do what you are doing!" So Jesus said: "Come."

A few hours earlier, Peter and his companions had given away all their food, and when everybody had eaten, there were still 12 baskets of leftovers. Now, when they thought they were going to die, Jesus said: "Come." So, in a death-defying leap of faith, Peter started to walk on the water. It worked — at least until terror dragged his faith below sea level. Then there was nothing left to do but scream. It worked — Jesus stretched out his hand and asked: "Why did you doubt?"

Can you imagine the laughter when Peter would tell the story later? "Why did I doubt? Are you kidding? Maybe it was the storm, or the wind, or, just maybe it had something to do with the fact that we're disciples, not ducks! We aren't very accustomed to walking on water!"

Nothing in this story indicates that the disciples thought God had sent the storm that endangered them, nor does the Book of Kings say God wanted the king and queen of Israel to try to kill Elijah. Much like the major troubles in today's world, the first was a natural phenomenon; the second a result of human sin. The teaching is not that God tests our faith, but that tests help us discover what we believe about God and ourselves.

Elijah discovered that God's whispering is more powerful than wind, earthquake, and chariots. That's because in the midst of a noisy, violent world, we have to strive to hear God's whisper. Hearing God's voice demands intention and attention.

Peter and his companions learned that God listens to our pleas. The disciples wanted an end to the storm, and Jesus invited them to walk on the troubled water. Rather than meet our expectations, God offers to save us in ways we might think impossible. Pierre Teilhard de Chardin — the Jesuit scientist and mystic — is quoted as saying: "What paralyzes life is lack of faith and lack of audacity." Peter and friends were learning that that faith is an audacious way to live. A bit like deciding to walk on water, half-measures simply won't do.

It takes faith to put our whole heart into praying: "Lord, let us see your kindness." It takes audacious trust to be open, to let go of our expectations and dare to accept the salvation God offers.

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



their lives. Faith implies doubts and fears. Peter's terror sets up a situation for Jesus to prove His fidelity.

Elijah is fed for the journey. The crowd and disciples are nourished with the bread and fish from the hands of Jesus and they are sent — or better said, distributed like the bread and fish. What are we doing at the Eucharistic Cave? We come from our individual lives to be found again, sheltered, comforted, nourished, reminded, renamed, and then re-missioned to distribute our lives offered to this world from His hands. Not all the earthquakings and heart-quakings are behind us. There are waves and winds, fires of all kinds and we who receive Him into our boats are invited to keep rowing, keep going to bring His calm to the storms of our individual worlds.

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

SILENCE IN THE STORM:

Have you ever heard five hundred teenagers singing? As a music minister, it's not always easy to pull off. When I worked in a Catholic high school, there was one song that nearly everybody always sang — whether it was in the Mass, on retreat, or at a prayer service — *Oceans* by Hillsong, the music ministry of an Australian evangelical church. Here are some lines of the refrain: "And I will call upon Your name. Keep my eyes above the waves when oceans rise."

Why does this song rouse such an instinctive response in so many students — regardless of grade, race, and social clique. In many ways, I think this simple song reflects the cry of the human heart. We all, at times, feel storm-tossed and unable to be consoled. The song isn't just about our effort to reach out to Christ, but the steadfast presence of God as we brave the unknown.

The Song, *Oceans*, is profoundly connected to Matthew's Gospel [14:22-33]. Jesus has spent time alone, consoled in his weariness by the presence of his Father, and he returns to his friends by night — supernaturally walking on the waves of a stormy sea. Peter, in a classic display of bold faith, trusts that if the figure really is Jesus, then he, too, can walk on the water. His Lord will do the miraculous, and keep him from sinking.

Do we have this trust? Too often, the storms of life keep us in the boat. Have you ever felt inspired to do something new — a little out of the ordinary? Maybe it's volunteer with a population you don't normally associate with. Maybe you've seen a new family at the parish, and you've felt a tug to invite them to dinner. Maybe you know you should spend more intentional time with your own storm-tossed teenage child. How often do we hear these invitations, but remain in the boat?

Our doubts can be loud. Whether it's rude workplaces, negative self-talk, or the digital noise that fills our televisions and newsfeeds, it can feel like there are storms wherever we go — in society, in our families, and in our own heads.

Elijah recognizes that God is speaking in the silence [1 Kings 19:3-13]. When the wind howls, wildfire rages, and it feels like the mountain is coming down, Elijah waits it out. God is whispering through the noise.

The question for us today is not: "Does God speak into our storms?" Rather, the question is: "Do we trust him to do so?" The philosopher, Søren Kierkegaard, once commented: "Lord, calm the waves in this breast, subdue the storm! Be still, my soul, so that the divine can work within you!"

It's easy for teenage emotions to surge at a particularly relevant song, but it would be a mistake for us to consider a cry of our heart to be immature. Whether we remain in the boat or we get too impulsive and start to sink, we are in good company when we cry out to God: "Lord, save me!" God is waiting at the edge of the cave. He is waiting for us on the waves. He invites us to step forward in faith, to be drawn into new expressions of love, charity, and trust. In the depths of our heart's silence, do we trust him enough to listen and follow?

—taken from the writings of Anna Carter, which appears on the internet. 5



THE THREE QUESTIONS:

It occurred to a certain king that if he always knew the right time to begin everything; if he knew who were the right people to listen to, and whom to avoid; and, above all, if he always knew what was the most important thing to do, he would never fail in anything he might undertake. And this thought having occurred to him, he had it proclaimed throughout his kingdom that he would give a great reward to anyone who would teach him what was the right time for every action, and who were the most necessary people, and how he might know what was the most important thing to do.

And learned men came to the king, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action, one must draw up in advance a table of days, months, and years, and must live strictly according to it. Only then could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action, but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on, and then do what was most needful. Others, again, said that however attentive the king might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a council of wise men who would help him to fix the proper time for everything.

But then again others said there were some things which could not wait to be laid before a council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to happen. It is only magicians who know that; and, therefore, in order to know the right time for every action, one must consult magicians.

Equally various were the answers to the second question. Some said that the people the king most needed were his councilors; others, the priests; others, the doctors; while some said the warriors were the most necessary.

To the third question, as to what was the most important occupation, some replied that the most important thing in the world was science. Others said it was skill in warfare; and others, again, that it was religious worship.

All the answers being different. The king agreed with none of them, and gave the reward to none. But still wishing to find the right answers to his questions, he decided to consult a hermit, widely renowned for his wisdom. The hermit lived in a wood which he never quitted, and he received none but common folk. So the king put on simple clothes and, before reaching the hermit's cell, dismounted from his horse. Leaving his bodyguard behind, he went on alone.

When the king approached, the hermit was digging the ground in front of his hut. Seeing the king, the hermit greeted him and went on digging. The hermit was frail and weak, and each time he stuck his spade into the ground and turned a little earth, he breathed heavily.

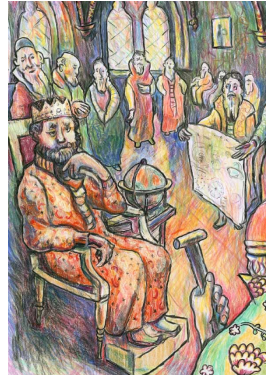
The king went up to him and said: "I have come to you, wise hermit, to ask you to answer three questions: How can I learn to do the right thing at the right time? Who are the people I most need, and to whom should I, therefore, pay more attention than to the rest? And, what affairs are the most important and need my first attention?"

The hermit listened to the king, but answered nothing. He just spat on his hand and recommenced digging.

"You are tired," said the king, "let me take the spade and work awhile for you."

"Thanks!" said the hermit, and, giving the spade to the king, he sat down on the ground. When the king had dug two beds, he stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade, and said: "Now rest awhile — and let me work a bit."

But the king did not give him the spade, and continued to dig. One hour passed, and then another. The sun began to sink behind the trees, and the king at last stuck the spade into the ground, and said: "I



trusted solely in God, he was able to walk on water; as soon as he began to wrap himself in the process, he sank like a stone. Faith works like that — we can walk on water only as long as we don't think that we are doing it with our own strength.

The Sufi mystic, Rumi, once wrote that we live with a deep secret that sometimes we know, and then not, and then we know it again. Faith works like that. Some days we walk on water; other days we sink like a stone; and then later we walk on water again.

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

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. 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.

**DISCERNMENT:**

Discernment is demanding but indispensable for living. It requires that I know myself — that I know what is good for me here and now. Above all, it requires a filial relationship with God. God is Father and He does not leave us alone, He is always willing to advise us, to encourage us, to welcome us. But He never imposes His will. Why? Because He wants to be loved and not feared. And also, God wants children — not slaves. He wants free children. And love can only be lived in freedom. To learn to live, one must learn to love, and for this it is necessary to discern: what can I do now, faced with this alternative? Let it be a sign of greater love, of greater maturity in love. Let us ask the Holy Spirit to guide us! Let us invoke Him every day, especially when we have choices to make. —Pope Francis

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, August 5]-----[Mass, Online, Mail-in]----- \$ 2030.00

Offerings-----[Sunday, August 6]----- \$ 600.00

DARE TO ACCEPT GOD'S SALVATION:

There's a big difference between how Children think and how adults think. For example, if I tell a child to sing the refrain for this week's Psalm Response — "Lord, let us see your kindness, and grant us your salvation" [Psalm 85] — with all year heart, and God will give you everything you are asking for, they will generally all do it. It is beautiful! But grownups know better. We've got more specific expectations

WALKING ON WATER AND SINKING LIKE A STONE:

Faith isn't something you ever simply achieve. It's not something that you ever nail down as a "fait accompli." Faith works this way: Some days you walk on water and other days you sink like a stone. Faith invariably gives way to doubt before it again recovers its confidence, then it loses it again.

We see this graphically illustrated in the famous story in the gospels of Peter walking on water [Matthew 14:22-33]. The story begins with the disciples having just witnessed a major miracle — Jesus feeding more than 5000 people with five loaves of bread and two fish. Having just witnessed a miracle, their faith was strong. Soon afterwards they get into a boat to cross a lake. Jesus is not with them. A few miles out they run into a fierce storm and begin to panic. Jesus comes walking towards them on the water. Initially they're frightened and take him for a ghost. But he calms their fear by telling them — right from the center of the storm — that he is not just Jesus but that he is God's very presence.

Peter is immediately buoyed up in his faith and asks Jesus to let him too walk on the water. Jesus invites him to do so, and Peter gets out of the boat confidently and begins to walk on the water. But then, realizing what he was doing — and the incredulous nature of it — he immediately starts to sink, cries out for help, and Jesus has to reach out and rescue him from drowning.

What we see illustrated here are two things that lie at the heart of our experience of faith — [1] that faith (literally) has its ups and downs, and [2] that faith works best when we don't confuse it with our own powers.

Faith works best when we don't confuse it with our own efforts and the fact that faith has its ups and downs is pictorially illustrated in the incident of Peter walking on the water. Initially his faith feels strong, and he confidently steps onto the sea and begins to walk. But, almost immediately upon realizing what he was doing, he starts to sink. Our own faith works exactly like that. At times it lets us walk on water, and at other times we sink like a stone. The gospel-image of Peter walking on the sea speaks for itself.



However, if we feel discouraged because our faith vacillates in this way, we can take consolation from these words from Julian of Norwich. Describing one of her visions, she writes: "After this, He [Jesus] showed a most excellent spiritual pleasure in my soul — I was completely filled with everlasting certainty, powerfully sustained without any painful fear. This feeling was so joyful and so spiritual that I was wholly in peace and in repose and there was nothing on earth that would have grieved me. This lasted only a while, and I was changed and left to myself in such sadness and weariness of my life, and annoyance with myself that scarcely was I able to have patience to live. Immediately after this, our Blessed Lord gave me again the comfort and the rest in my soul — in delight and in security so blissful and so powerful that no fear, no sorrow, no bodily pain that could be suffered would have distressed me. And then pain showed again to my feeling, and then the joy and delight, and now the one, and now the other, various times."

Julian of Norwich was a renowned mystic with an exceptional faith and, yet, like Peter, she too vacillated between walking on water and sinking like a stone. Her confident feelings came — but they also left.

As well, faith works best when we don't confuse it with our own efforts. For example, Donald Nichol, in his book, *Holiness*, shares a story of a British missionary working in Africa. At one point, early on in his stay there, the missionary was called upon to mediate a dispute between two tribes. He had no preparation for this, was naïve, and totally out of his depth. But he gave himself over to the task in faith, and, surprisingly, reconciled the two tribes. Afterwards, buoyed by this success, he began to fancy himself as mediator and began to present himself as an arbiter of disputes. But now, however, his efforts were invariably unhelpful. Here's the irony — when he didn't know what he was doing, but

came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will return home."

"Here comes someone running," said the hermit. "Let us see who it is."

The king turned around and saw a bearded man come running out of the woods. The man held his hands pressed against his stomach, and blood was flowing from under them. When he reached the king, he fell fainting on the ground, moaning feebly. The king and the hermit unfastened the man's clothing. There was a large wound in his stomach. The king washed it as best he could, and bandaged it with his handkerchief and with a towel the hermit had. But the blood would not stop flowing, and the king again and again removed the bandage soaked with warm blood, and washed and re-banded the wound.

When at last the blood ceased flowing, the man revived and asked for something to drink. The king brought fresh water and gave it to him. Meanwhile the sun had set, and it had become cool. So the king, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed, the man closed his eyes and was quiet; but the king was so tired from his walk and from the work he had done that he crouched down on the threshold, and also fell asleep — so soundly that he slept all through the short summer night.

When he awoke in the morning, it was long before he could remember where he was, or who was the strange bearded man lying on the bed and gazing intently at him with shining eyes.

"Forgive me!" said the bearded man in a weak voice, when he saw that the king was awake and was looking at him.

"I do not know you, and have nothing to forgive you for," said the king.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you, because you executed his brother and seized his property. I knew you had gone alone to see the hermit, and I was resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find you, and came upon your bodyguard. He recognized me, and wounded me. I escaped from him, but should have bled to death had you not dressed my wound. I wished to kill you, and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave, and will bid my sons do the same. Forgive me!"

The king was very glad to have made peace with his enemy so easily, and to have gained him for a friend. The king forgave the man, and said he would send his servants and his own physician to attend him, and promised to restore his property.

Having taken leave of the wounded man, the king went out into the porch and looked around for the hermit. Before going away, he wished once more to beg an answer to the questions he had put. The hermit was outside, on his knees, sowing seeds in the beds that had been dug the day before.

The king approached him and said: "For the last time, I pray you to answer my questions, wise man."

"You have already been answered!" said the hermit, still crouching on his thin legs, and looking up at the king, who stood before him.

"How have my questions been answered? What do you mean?" asked the king.

"Do you not see?" replied the hermit. "If you had not pitied my weakness yesterday, and had not dug these beds for me, but had gone your way, that man would have attacked you, and you would have repented of not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was your most important business. Afterwards, when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business."



“Remember then: there is only one time that is important — now! It is the most important time because it is the only time when we have any power. The most necessary person is the one with whom you are, for no man knows whether he will ever have dealings with anyone else. And the most important affair is to do that person good, because for that purpose alone was man sent into this life.”

—taken from *The Gospel in Brief* by Leo Tolstoy.

A TINY WHISPERING SOUND:

We are people of faith. Therefore, when we find ourselves in crisis, we expect that God will help us. In times of trial, we wait for God’s presence. Yet many of us realize there are times when we are in need and God seems to be missing. We end up waiting for a God who does not come.

Now this could be when we lose someone that we love dearly — the sudden death of a spouse or family member, or an end to a serious dating relationship. We find ourselves walking around with a deep emptiness, with a hole in our heart that nothing can fill. We wonder: “Where is God? I need God’s consolation.” It can happen to you if you receive a serious medical diagnosis, and suddenly your future changes. You say: “I need to be brave. I can get through this.” But fear interrupts every second thought, and you ask: “Where is God? I need to know that God has not forgotten me.” All of us are by the condition of our society. We are tired of the lack of dignity and respect — especially among the people whom we love. We say: “This has to end. It can’t go on forever!” But then as one month moves into the next, we lose energy and hope. We wonder: “Where is God? I am losing my energy and my hope. I need God to lift my spirits.”

When we find ourselves in any of these circumstances, the story of Elijah can be of help [1 Kings 19:3-13]. Elijah is in crisis. God promises to come to him. So, Elijah goes up to the mountain to wait for God. There he experiences heavy winds, earthquakes, and fire. But God is not in any of those things. Then he hears a tiny whispering sound, and he knows that God is with him. What this story tells us is that sometimes when we feel that we have been abandoned by God, we are not looking in the right places. God might not be present in the big issues that rock our lives; God might be found in the small sounds and actions that surround us.

If your life is broken because of a lost relationship, God might not be found in the emptiness that accompanies you. Then it is time to wait for the day when you catch a positive memory of the person who you lost — a great day together or an awkward moment which made both of you laugh. When you find yourself laughing in that memory, God is there. You might feel abandoned as you face a serious sickness, but God might not be found in the pain, the treatments, or the fear. Then you should wait for the day when a card arrives in the mail from someone you don’t know all that well. It simply says: “Thinking of you.” You are surprised, because you never imagined that person cared as much. And in that surprise, God is present. As we face living in today’s world, God might not be found in the fear or isolation that we feel, but one day, you are at the supermarket and the cashier says: “I love your daughter’s energy!” You realize that you have been gifted with a child so filled with life and love, and you are filled with thankfulness that she is in your life. And in that thankfulness, God is with you.

Now, of course, we do need to continue to trust and believe that God will help us in the big things of life. But it does us no good to ignore the little ways that God is present to us. Oftentimes, we cannot find God in a miraculous cure, an earthquake, or fire. It is then that we should look for God in a moment of laughter, a wink from a stranger, or a tiny whispering sound. Because when we find God there, we will also find courage and hope.

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

SHARING OUR HUMANITY:

Compassion becomes real when we recognize our shared humanity.

—Pema Chödrön



crashing of rocks, the earthquake, the fire? He settled himself down; he suppressed his own expectations, and he let God speak to Him as God chose to speak to Him.

There is noise around us. We are so accustomed to it that we don’t even notice it. We may be living near a busy road, but we tend to tune out the traffic. I taught high school for three years in East Boston, right on the final approach to Logan Airport. We were all used to the jets. We just tuned them out. We tend to tune out the external noise, but we don’t make as much of an effort to tune out the internal noise. We let our thoughts ramble in prayer. We let our minds fly attempting to solve a problem. We need to quiet ourselves down. We need to free ourselves for quiet time. We need to make a prayer space in our homes or in our rooms — a space where we can just focus in on God. This is more than freedom from external noise. We need to allow ourselves to experience the internal quiet and peace that comes from being in the Presence of God.

That is the simple message that we can learn from the experience of Elijah. God is present for each of us. He speaks to each of us. We just need to do a better job listening to Him.

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

A HERESY OF THE TIMES:

Today prophets of pietism tell us to “pray for peace” and “pray that God’s will be done.” And this is certainly important. But they do not demand that we ourselves do something to ensure either. Instead, the professional pietist in us acts as if the Book of Genesis, with its emphasis on personal responsibility, had never been written. We fool ourselves into believing that we are supposed to live in this world as if we were living in the next. We create a devil’s den of complacency and call it the spiritual life. We make quietism the ideal of the age.

Every era manufactures a heresy proper to the times. Quietism is ours. We call it “separation of church and state” now, but the effects are basically the same. Rather than defend the original meaning of the proposition that no single religion shall be our state religion, we misuse the concept to silence ourselves in the name of spirituality. We ignore the public arena and call ourselves “spiritual” for doing so. We silence ourselves in the name of spirituality. We remove ourselves from things that are “passing.” We aspire to “higher things” than civil justice or care for the oppressed. We forgive ourselves our disinterest in the questions of our age on the grounds that those things have nothing to do with being Christian. Only the laws and the customs have something to do with being Christian, we argue, not the gospel.

If there is a major problem in spirituality today, it may be that we do not do enough to form ourselves for resistance to evil. We are formed for patient endurance and for civil conformity. We are formed to be “good” but not necessarily to be “holy.” In the doing of it, we become compliant Christians rather than courageous ones — as if bearing evil were more important than confronting it. We go on separating life into parts — one spiritual, one not.

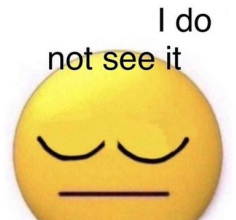
This tension between what is profane and what is spiritual makes all the difference between a holy life and a pious life. The pious life seeks spiritual consolation — a kind of otherworldly disinterest in the secular city. The holy life, if Jesus is any model at all, understands that one without the other is bogus. To be holy on earth we must pursue spiritual fulfillment in the midst of the sacred secular. This awareness of the prophetic power of the spiritual brings us face-to-face with the need to come to grips with a spirituality of resistance. It is the relationship between power and justice that makes all the difference between seeking the kingdom of God and seeking spiritual self-satisfaction.

—taken from the writings of Sister Joan Chittister, O.S.B., which appear on the internet.

LIGHT WITHIN YOU:

The more light you allow within you, the brighter the world you live in will be.

—Shakti Gawain



START LOOKING IN THE RIGHT PLACES:

I love the mountains. They fascinate me. I look at them, and I just want to say: “Good job, God.” There are times that I feel that the power and strength of a mountain represents God watching over His world.

Elijah went to a mountain to look for God [1 Kings 19:3-13]. The particular mountain he went to was the mountain of the Lord — Horeb. This mountain was also called Mt. Sinai. Remember how Sinai was presented in the Book of Exodus — it was wrapped in smoke because the Lord descended upon it in fire [see Exodus 19:18]; at other times, the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel [see Exodus 24:17]. It was on Mt. Sinai — Mt. Horeb — that Moses received the Ten Commandments, written, as Exodus says, with the finger of God [see Exodus 31:18].

Elijah had been told by a voice to go “and present yourself on the mountain before the Lord, for the Lord will be passing by.” Elijah went and waited for the awe-inspiring presence of God. As he must have expected, there was a huge wind that threw boulders around like pebbles. But Elijah — the prophet of supreme faith — did not sense the presence of the Lord in the wind. Then there was an earthquake. But Elijah’s faith told him that the Lord was not in the earthquake. Fire followed — perhaps due to volcanic activity. We all know how powerful a raging fire is. But Elijah’s faith told him that the Lord was not in the fire.

Then there was a tiny whispering sound — that voice was the voice of the Lord. It was more powerful than wind, earthquake or fire. That voice was the voice of faith. Sometimes we look for the Lord with pre-conceived notions of how He should appear. We expect to find God in a powerful manifestation of His presence. Sometimes we are so concerned with finding Him in a mighty display of natural events that we miss His presence in the tiny whispering voice of faith. We seek the Lord in powerful miracles, and we miss hearing His voice in our children, our family or our church community. We have to stop determining how God should be and simply be open to His presence wherever He is — in others and even in ourselves. We have to let God be God — mysterious, loving, present in more ways than we could ever understand.



We have all heard people say: “I come to Church, but I get nothing out of it.” Maybe we have all said that at times, or at least felt that way. Well, if we have received the Eucharist, then we have received infinitely more than we could know or appreciate. But people might say: “I know that, but I still often leave Mass feeling an emptiness.” The problem is that we are deciding how God should be present during the Mass instead of opening ourselves to the many ways that He is manifesting Himself. Maybe we are looking for feelings of spiritual satisfaction. But, perhaps, today God might not be in the fire — or in warm fuzzies. Maybe we are seeking an answer to one of our problems. But, perhaps, today the Lord might not be in the earthquake — or in instant solutions to our difficulties. Maybe we are looking for a new insight into our lives, but perhaps today the Lord may not be in the wind — He might not be breaking the boulders of our self-perception.

But the Lord is still there. He is always with us. We might not know where, but He is there. For there is a small voice that says He is the reason for everything around us in Church and in our world — from the crucifix over the altar, to the Word of God proclaimed, to the Eucharist we share, to the blessing we ask for over our food, to the morning prayers and evening prayers we say and the bedtime prayers with the children, to the wonders of every person God has ever created, to the beauty of his babies, to the marvels of nature. Everything radiates the Presence of God. He is within each of us, loving us as individuals and uniting us into the community of love. If we come to Mass and claim we are not getting anything out of it, if we go through life claiming that we cannot find God, it is because we are looking for God where we expect Him to be — not where He is.

How is it that Elijah heard the tiny whispering sound in the middle of the roar of the wind, the

A PRAYER OF HOPE:

On this 19th Week in Ordinary Time, we begin a new section of St. Paul’s Letter to the Church at Rome which discusses the role of the Jews in God’s plan of salvation [Romans 9:1-5]. Paul — himself a Pharisaic Jew — approaches the issue in a very personal way. Although his mission is by divine command directed to the Gentiles, he is saddened that his own people — the Jews — are rejecting Jesus as their promised Messiah. He is so distressed that he would be willing to sacrifice his own salvation for the sake of his fellow Israelites. Noting the “constant anguish” in his heart, Paul makes his point with graphic conviction — “For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh.”



Paul goes on to recount the glories of his fellow Israelites — recalling in shorthand the major events in the history of Israel — God making a covenant with Abraham; Moses leading the Exodus from Egypt and receiving the Commandments on Mount Sinai; King David representing the promise of a Messiah; and Solomon building the Temple for divine worship. A most important historical reality is that the Israelite bloodline, going back to Abraham, produced Jesus, son of Joseph of the House of David, the Christ who is the King over all people, and God blessed forever. Paul’s anguish is sharpened because his people, prepared by God over the centuries for the Messiah, do not recognize Jesus, who actually exceeds all expectations. As Matthew’s Gospel tells us, Jesus himself in his public ministry had to deal with the lack of faith of his fellow Jews [Matthew 14:22-33]. For example, when Peter faltered while walking toward his Master on the water, Jesus chided him as having “little faith.”

Paul’s letter raises many issues for discussion, but let us concentrate on the importance of recognizing the Jewishness of Jesus — He was the Son of Jewish parents, learned the Hebrew Scriptures, celebrated the great feasts, visited the Temple, went regularly to synagogue services, and celebrated a Passover meal with his disciples the evening before his execution. The evangelists presented him in terms taken from the Hebrew Scriptures: the Suffering Servant portrayed by Isaiah; the Son of Man mentioned in Daniel; a Wisdom figure greater than Solomon; the new Moses; the son of David; the prophet greater than Elijah; the promised Messiah; and the new center of worship replacing the Temple. Jesus even said that he came not to abolish the Jewish law but to fulfill it, and that he limited his ministry, with only a few exceptions, to his fellow Jews.

We Christians could deepen our appreciation and understanding of Jesus by remembering the Jewish context of his life and message. An elderly Catholic with lingering thoughts of Jews as “God killers” could develop a more positive outlook on the great Jewish religious tradition shared by Christ. A regular participant in Sunday liturgy could put more attention on how the Old Testament reading complements the Gospel. A high school religion teacher could put more emphasis on the Jewish roots of Jesus — for example how he creatively combined the love of God and the love of neighbor taught in the Hebrew Scriptures. A parishioner who has strong convictions as to the divinity of Christ could come to a greater appreciation of his humanity by reflecting on his Jewish roots.

What part of the Jewishness of Jesus seems most significant to you?

—taken from the writings of Father James Bacik 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].



WANT TO BE A HERO? STOP LOOKING FOR ATTENTION:

I don't think twice about stepping in front of the gunman. I hear the cafeteria hall gasp as I slowly step in between the loaded gun and its target. I stare defiantly at the masked man, blocking the frightened student from him as he pulls the trigger in slow motion. All these scenes are very real in our minds as we recall the many shootings that have taken place in schools and other arenas of our life.

However, the truth is that I usually snap out of the daydream right before the bullet reaches me. I love a good action movie — so these types of daydreams can be pretty common for us. Whether it's acting as a human shield in my high school cafeteria, diving on a live grenade in a crowded battlefield, or pushing someone out of the way of a speeding car, I always picture myself valiantly performing acts of sacrificial heroism with a manly-man, steel-like calm. Anyone who has seen the movie, *Hacksaw Ridge*, can understand this.

In reality, I know the odds of any of us ever encountering these types of situations in real life are pretty much slim to none. The most danger I encounter as a guy on a day-to-day basis typically involves slipping in the shower, eating food that's past its expiration date, or avoiding crazy people who are texting while driving. Still though, I still don't doubt for a second my supposed heroism that would arise in these epic circumstances, and I know plenty of guys probably feel the same about being ready to jump into action.

But if I were to reduce the drama, danger, or glory level of these situations, would my actions still be the same? Think about this: I don't think twice about walking right past the homeless man; I hear a group of guys talking about a female classmate, and I know their words are nothing but rumors loaded with inappropriate and suggestive comments; I stare lazily at my computer screen, knowing I should block out the idea of clicking on that link and where it might take me, but my hand still taps down on the mouse, in slow motion.

Most guys — including myself — are confronted with these kinds of situations way more often than any dramatic action movie scenario. Yet in the face of these less-glamorous heroic opportunities, too many times we just back down. We are faced with the chance to make a difference, take a stand, and rise up against the Goliath standing in front of us, but instead we just settle with being just another body going along with the crowd.

Where did that supposed heroism go? When did “Joe Schmoe” replace Vin Diesel? Why am I so willing to take a bullet for a complete stranger, yet unwilling to speak up when I hear a girl being disrespected?

What I soon realized about myself, was that so much of my fantasized heroism revolved around my desire for attention, and the attractiveness and glamour that came with these sacrificial acts of heroism. I was choosing the spotlight of Goliath instead of the humble obedience of David.

While the thirst to bask in the attention and have your actions shine in the spotlight is appealing, Jesus reminds us about some real light on these types of situations — “take care not to perform righteous deeds in order that people may see them; otherwise you will have no recompense from your heavenly Father” [Matthew 6:1]. Jesus goes on to say that all the people who blow trumpets, stand on the corner and make a big deal about the good things they're doing have already received their attention and reward — an earthly one. But for those who do their good deeds in secret, the Father sees them in secret, and will repay them — a heavenly reward.

Whose attention and reward would you rather have?

I wrestled with this question for a long time. And it wasn't until I truly heard what St. Paul wrote to the Church at Philippi, that everything fell into place — “our citizenship is in heaven” [Philippians 3:20]. It was time for me to cast off the things of this world and redirect my actions to serve a greater cause.

Once I took a step back from my desire for attention, I quickly realized that there were opportunities for heroism all around me — and I guarantee that they're all around you too. Just because they aren't

glittery and glorious didn't make them any less noble or sacrificial — the homeless person, your parents after a stressful day at work, that easy opportunity to steal or cheat, the guy or girl eating lunch by themselves, the enticement of that same sin, the classmate who shared about some struggles on a retreat but then closed off once they got home — all of these present opportunities for us men to rise up.

The time is up for “nice guys” who do “enough” to feel good about themselves and move along. Step out of your comfort zone. Ask people how you can pray for them, and then pray right then & there. Don't just have the backs of the classmates that you like — stand up for the kids that get picked on and ignored.

The true hero isn't the guy who steps up when there's a crowd or it's the cool thing to do — it's the guy who rises to action when no one is watching. Instead of the glamour and spotlight of the “epic,” public heroism, live your life with the goal of finding the secret, hidden opportunities for heroism and responding to them — the reward that follows will be heavenly.

God isn't looking for big, strong Goliaths to be heroes in the world. He's looking for the small, humble Davids to be heroes. It's time to pick up your stone.

—taken from the writings of Jay Martin, a college student

READINGS FOR THE WEEK:

Monday: Deuteronomy 10:12-22, Matthew 17:22-27

Tuesday: Revelation 11:19-12:10, 1Corinthians 15:20-27, Luke 1:39-56

Wednesday: Deuteronomy 34:1-12, Matthew 18:15-20

Thursday: Joshua 3:7-17, Matthew 18:21-19:1

Friday: Joshua 24:1-13, Matthew 19:3-12

Saturday: Joshua 24:14-29, Matthew 19:13-15

20th Week in Ordinary Time: Isaiah 56:1-7, Romans 11:13-32, Matthew 15:21-28

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. 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].

COMPASSION:

Compassion asks us to go where it hurts, to enter into the places of pain, to share in brokenness, fear, confusion, and anguish. Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears. Compassion requires us to be weak with the weak, vulnerable with the vulnerable, and powerless with the powerless. Compassion means full immersion in the condition of being human.

—Henri Nouwen

