

CLOSING PRAYER:

~ A Prayer on Independence Day ~

Lord, we stand before you today
as our ancestors stood before You in times gone by,
Celebrating our history
and reveling in all the great things
that our country has achieved.

On this day we rejoice in the favor
You have graciously given us.
We thank You for the blessings of liberty,
for this generation
and for the generations to come.
We thank You for our independence,
and for all those who have bravely
given their lives
in the defense of freedom and justice.

We thank You
that Your gracious and provident hand has given us so much.

Yet as a nation and people
we have not always chosen the right way.
We ask You to forgive us
for these times.

On this day we commit ourselves
to wholeheartedly honoring and serving You.
With everything that we are,
we lay our lives before You.
Make us a generous people,
a holy nation,
a people set aside to love You forever,

Today, we do not presume
Your grace for our country.
Our land is in need of You,
Our people are in need of You,
May we look only to You,
dependent on You.

Please come now by Your glorious Holy Spirit,
Breathe new life into the sinews of this nation.
May justice flow like rivers,
And righteousness like a never failing stream,
Until the whole of our country
is covered with Your glory,
as the waters cover the sea.
Amen.

CAMPUS MINISTRY OFFICE:

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

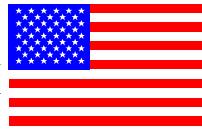
Our Lady Chapel



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.

INDEPENDENCE DAY MASS — JULY 4TH:

Our nation has such superb mottoes: “Liberty and Justice for all.” “Life, liberty and the pursuit of happiness.” “All are created equal.” “In God we trust.” How do you make these words ring true? As Christians, how do we live in peace and good will as one nation with other peoples? On July 4th, we give thanks to God for the land placed in our care, and for all peoples who call this land their home. On **Thursday, July 4th**, we will observe the holiday with a **Mass at 9:30 AM**. We hope you will be able to join us and celebrate the heritage of our nation.

**CHAPEL OUTDOOR PICNIC — JULY 14:**

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 14^h. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM at the Lower School Patio & Dining Hall. Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, Cookies, and beverages are provided. So here it comes once again. It will be a great event for the entire family. **Pot Luck (non-perishable) sides & desserts are welcome!** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 7th to Patty [440-473-3560]** in the Chapel office, or simply **sign up on the Picnic Sign-Up Sheet on the easel located in the narthex of the Chapel.**

**THE FEST IS COMING — AUGUST 4TH:**

Join us on **Sunday, August 4th for the FEST**. This year’s diocesan family FESTival takes place on the grounds of the **Center for Pastoral Leadership, 28700 Euclid Ave, Wickliffe, OH 44092**. It’s the perfect family day and an amazing one-take trip. Come and hear the best Christian artists [*Casting Crowns, We the Kingdom, Cochren & Co., and Caleb and John*] for FREE. There are activities, events, and fun for the entire family. The day also includes opportunities for prayer, Confession, and more. **Bishop Malesic and Bishop Woost** will bring the FEST day to a close with a beautiful outdoor Mass at 8 PM. This will be followed by an incredible American Fireworks display. This highlight of the summer — the perfect day of faith, family and fun — is all for FREE thanks to our sponsors [*Marc’s, Sherwood Foods, Baron’s Bus Lines, and the Diocese of Cleveland*]. Check out all the details by going to: www.theFEST.us. Mark your calendars and spread the word for the best day of the summer — the FEST.

**FAITH EDUCATION REGISTRATION BEGINS:**

It’s time to begin registration for our Faith Education Program for Next School Year. **All children who will be part of our Faith Education program need to register [even if you were a part of the program last year].** Our Sessions go from **8:45—9:45 AM, on Sunday mornings**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for next year’s classes by contacting Patty in the Chapel Office [440-473-3560].** If you have any questions, please call Patty in the Chapel office. 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 John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is seriously ill.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Denise Marzano, who is battling liver cancer.
- For Nada Kucmanic, who is seriously ill from cancer.
- For Josephine Fernando, who is seriously ill.
- For Sean O’Toole, Gilmour Athletic Director, father of Owen [‘18], Connor [‘20], Kelsey [‘24], and former Gilmour student, Erin, who is recovering from surgery.
- For Mary Vislosky, who is seriously ill as a result of bone cancer.
- For Brother Robert Livernois, C.S.C., who is recovering from heart surgery.
- For Brother Joseph LeBon, C.S.C., who is under the care of hospice.
- For Cathy Force, mother of Erika DiCello Lacroix [‘90], Grandmother of Andre [‘23] and AJ [‘25] Lacroix, who is undergoing treatment for cancer.
- For Lawrence Wynn, Gilmour Strength and Conditioning Coach, who is recovering from surgery.
- For Brother Thomas Cunningham, C.S.C., who is seriously ill with various health issues.
- For Eileen Urbanek, Associate at Miklus florist for Our Lady Chapel, who is in rehab following a stroke.

**SERVING THE LORD IN THE POOR — JULY 20th:**

Our Savior Lutheran Church — across the street from the Chapel — 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 unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 join us for a great experience.

NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.



PRAYER REQUESTS:

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

PRAYERS FOR OTHERS:

- For an end to political polarization.
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- 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.

PRAYERS FOR THE DECEASED:

- For Brother Richard Armstrong, C.S.C.
- For Loretta Seidl, sister of Brother Robert Lavelle, C.S.C.
- For Kathy Grabowski, mother of Natalie [*09] and Matthew [*13] Grabowski
- For Jack Boduszek, father of Graham [*10] and Jocelyn [*13] Boduszek
- For Barbara Vaughn, long-time Glen Oak and Gilmour teacher
- For Bob O’Hara, brother of Fr. Tom O’Hara, C.S.C.

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.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [6/22/24] ----- \$ 68.00
Total Offerings: Sunday [6/23/24] ----- \$ 609.00

NEXT BIBLE STUDY — WEDNESDAY, JULY 10th:

Our next Virtual Bible Study will be on Wednesday, July 10th 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: Let us go to the House of the Lord [Psalm 122]

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, June 30: 13 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, July 1:	NO MASS
Tuesday, July 2:	NO MASS
Wednesday, July 3: St. Thomas, Apostle	NO MASS
Thursday, July 4: Independence Day	9:30 AM
Friday, July 5:	NO MASS
Saturday, July 6: 14 th Week in Ordinary Time	5:00 PM In Person only
Sunday, July 7: 14 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

ST. ADALBERT SCHOOL SUPPLIES:

Once again this year, we are assisting the students at St. Adalbert School with their school supplies. We have received a list of supplies which the children need. Here are their most requested items: **#2 Pencils, Pink Erasers, Crayons, Colored Markers, Glue, Single-Subject Spiral Notebooks & Loose-leaf Paper.** Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items** whenever you come to Our Lady Chapel; we will have boxes in the narthex marked “St. Adalbert.” **If you do not have time to shop, simply place an envelope in the collection box and mark it “St. Adalbert’s” or drop it off in the Chapel office.** Together, we will work and plant our seeds of hope and goodness with their 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. We will be concluding our school supply drive by **Monday, August 5th.**



A REFLECTION ON THE THEME FOR THE WEEK:

The Scripture Readings for this 13th Week in Ordinary Time are all about Life and Death. The Book of Wisdom reminds us that God did not make death, nor does God rejoice in death. Our God is a god of life — not death. Furthermore, God created us to be imperishable; when we choose God, we choose eternal life. When we turn away from God, we turn towards death [Wisdom 1: 8-9, 12-16, 2:23-24].

The entire life of Jesus is meant to create life; death has meaning only insofar as it leads to life. The raising of Jairus' daughter, and the healing of the old woman are all about life [Mark 5:21-43]. But let's go deeper.

The Book of Wisdom comes from that section of the Hebrew Scriptures known as "Wisdom Literature". These writings have proverbs, poems, songs, and stories which talk about "Who is God", our position with God, and our relationship with God's creation. One of the first issues discussed are statements about human life as wonderfully made in God's image, and how death has interrupted God's creation. God created life; death entered through envy of the devil. Those who entered and live in the camp of the devil experience death as an ending.

All creatures are "wholesome", and those who live in the awareness of their imperishable nature will experience God's "justice" which cancels death as a curse. There is no "drug of destruction" nor "domain" of evil in the original creational gift. There is destructive sin introduced to creation to disturb the balance of God's love, and the human response of praise and thanksgiving. This injustice, sponsored by the devil is "re-justed" by the constantly-creational love of God. God's justice is faithful compassion, and the antidote to the drug of envy.

St. Paul reminds us that Jesus became poor. In becoming human, Jesus became vulnerable to death. Jesus embraces the ultimate form of poverty. And Jesus' action has ramifications for us. Jesus became poor so that we may become rich. St. Paul reminds us that we should imitate Jesus' generosity by sharing our material goods with others. We should give from our abundance to provide for the needs of others.

Death may be the ultimate form of poverty, but so many people live in poverty. In her autobiography, American author Zora Neale Hurston, wrote: "There is something about poverty that smells like death." Death and poverty are linked. None of us can raise the dead, but we can share our resources and talents with those in need. In this way, we can share in Jesus' power over death.

We see this clearly exemplified in Mark's Gospel. Mark's story begins with the little daughter of a synagogue's official, who is sick at home, and who eventually dies. While Jesus is responding to this heart-wrenching, yet very public, event, a woman who is having a loss of blood privately reaches out physically for her healing. To more fully understand the woman's condition and her reaching out just to touch the fringe of Jesus' garment, we need to understand the uncleanness of the event. Blood was regarded in the Jewish tradition as a participation in the life of God — it was the source of life itself. Any loss of blood by a woman made her unclean no matter what the cause — even child birth — and she was not to be touched until she regained a state of purity according to ritual practices [Leviticus 15:19-29].

The woman is desperate — she has tried everything, and has exhausted her finances. Jesus was her last resort — and death would be her final end without His saving solution. She had made a gesture of faith, and by her faith in Him, she was healed. As with most healings, it was the beginning of her going elsewhere and living in peace according to the new purifying experience of believing in Jesus' saving person and mission. She had been honest, and so was Jesus.

Jesus' journey to the house of the official was interrupted — but his mission continued. There arises



organization: "Talitha Koum:"

What is your attitude to women? What is the attitude of every man and boy? If it doesn't match that of Jesus, we better do an about face and get the show on the road.

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

SHARING OUR GIFTS:

As a provision of the agreement reached at the Council of Jerusalem in 49 AD — which welcomed uncircumcised Gentiles into the Christian community — the Apostle Paul rededicated himself to raising money to support the beleaguered Jerusalem church. In his second letter to the Church at Corinth, Paul encourages the Christians in Corinth to contribute generously to the Jerusalem collection [2 Corinthians 8:7-11, 13-15]. He made his case in three main points. The Corinthians had already received an abundance of spiritual gifts and so it would be fitting for them to make a generous contribution to help others. His next point is theological, although expressed in economic terms: "For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich." In other words, since the Son of God, one with his Father from all eternity, gave us the extremely generous gift of becoming man and sharing the limitations of the human condition, we should be generous in sharing our gifts with others. Finally, Paul made it clear that he is not asking the Corinthians to impoverish themselves, but to share their financial abundance with the Jerusalem Christians, who have shared their spiritual gifts with Gentile converts. Paul ends his plea with the obscure quote from the book of Exodus: "Whoever had much did not have more, and whoever had little did not have less" — referring to God's generous gift of manna in the desert to the Israelites that satisfied everyone's need [see Exodus 30]. The point seems to be that God blesses all of us with gifts according to our needs.

Paul reminds us that the Christian community has always been involved in the practical necessity of fund raising. It also teaches us to share our resources wisely and generously, because God has blessed us abundantly, especially by sending Christ as our Savior.

We can imagine examples of individuals who have appropriated that message. A single mother working two part-time jobs to support herself and her daughter thoughtfully budgets a set amount of money each week to put in the collection at Sunday Mass. A fairly well-off man who thought he contributed generously to charities discovered he was donating only about one percent of his income, leading him to double his contribution. A family spends some time investigating which of the many charitable requests they receive are most worthy of support. A widow who inherited a large amount of money worked hard and wisely to maximize its effective use — studying what others similarly blessed have done; hiring a lawyer trained in philanthropy; setting up a foundation with a dedicated board of advisors; employing the best financial investor available; and establishing grant proposal guidelines that privileged groups already efficiently assisting the needy.

How could you share your financial resources more generously and wisely?

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

**ASKING THE RIGHT QUESTION:**

Cowardice asks the question: is it safe? Expediency asks the question: is it politic? Vanity asks the question: is it popular? But conscience asks the question: is it right? And there comes a time when we must take a position that is neither safe, nor politic, nor popular — but one must take it because it's right.

—Martin Luther King, Jr.

THE ROLE OF WOMEN IN THE GOSPEL:

Several years ago, I caught a revival of the nineteenth century *A Doll's House* by the incomparable master Henrik Ibsen in New York City. The director was the great Ingmar Bergman. Ibsen has his protagonist Nora rejecting out of hand the stereotype of being “just a wife and mother”. She says to her chauvinist husband: “I don’t believe that any more. I am a human being — just like you.” For almost a century, historians have hailed Ibsen as a pioneering person in the area of women’s rights. What short memories they have! For nineteen centuries before Ibsen there was a Man named Jesus.

The woman cured of the hemorrhage [Mark 5:21-43] was much admired in the early Church. The early historian Eusebius tells us a statue of her was erected at the miracle’s site in Caesarea in northeastern Palestine. Perhaps it was set up by early feminists. It remained there until the fourth century. The Roman Emperor Justinian — who was not a friend of things Christian — destroyed it. Very modestly he put up one of himself. However, God and women both got even. Justinian lived to see his likeness destroyed by lightning. No doubt he got the message.

Contemporary feminists contend that while women have come a long way, they still have a long way to go. That is no doubt true. But what is absolutely certain is that women in the time of the Christ were considered less than nothing. The rabbis of the time, for example, suggested men should pray daily that they were not born as women. Women’s role in society was to raise children. The woman could be divorced at the slightest pretext — a written note of dismissal and the woman was out on the street wondering what hit her. Yet, even the Emperor Justinian himself could not point to one Gospel text suggesting that the Nazarene looked upon women as beneath men in any form or way. And, given the atmosphere of the time, this point is nothing short of extraordinary.



Isn’t it amazing what a large part women play in the Gospels? A large number of Christ’s miracles are centered about women. Think of the woman cured of a hemorrhage in Mark’s Gospel. And do not forget His kindness to the widow of Naim [see Luke 7], or his bringing the little girl back to life with His Aramaic command: “Talitha koum.”

Recall, too, the parables that reveal how much Jesus knew about the humdrum affairs of a woman’s life. How about Him telling us of the women working yeast into three measures of flour [see Luke 13], or the distraught woman sweeping out her house in a panic to find a discount coupon at her friendly neighborhood supermarket? [see Luke 15]. To add icing to the cake, scholars consider that distraught woman as a stand-in for God. Jesus’ references to the home and its details must have charmed and delighted women every bit as much as it must have infuriated their men. But the Master did not run scared.

Then there was the occasion when the woman shouted at Jesus: “Blessed is the womb that bore you and the breasts that nursed you” [see Luke 11]. This was reducing women to that tired stereotype — breasts and genitalia. The Savior rejects such banality with curt words: “Blessed are those who hear the word of God and keep it.” One suspects that woman never spoke that way again. Perhaps Ibsen got his central idea for *A Doll's House* from reading Luke’s Gospel.

Women never forgot His kindness to them. They repaid Him in the most difficult times of His life. No woman was a player in Christ’s passion. Even Mrs. Pilate begged her husband to spare His life [Matthew 27:19]. On the Via Dolorosa, a woman courageously stepped out of that angry mob to wipe the sweat and spit off His face. Aside from a teen-age boy, women were the only ones who dared to go up to the very crucifixion itself. We men developed serious back trouble. A yellow line ran smack down our spinal cords. Perhaps the spiritual hymn, *Were You There*, was originally directed to us men.

Today’s women do not forget Him either. Christian feminists in Peru have named their

a bit of dramatic tension as Jesus arrives at the official’s house. Mourners are assembled outside the house according to custom. They believe the child has died, but Jesus has come for life. The faith of the father of the girl has allowed Jesus to continue the girl’s life. They switch from mourning to mockery as He enters and speaks words of gentle power — “Little girl, I say to you, arise.” Jesus is touching her with His hands and words. She, as with the woman who was healed, gets up and gets back to her living. Jesus is the “Person of Justice and life” — He is re-establishing creation. Physical illness in the Gospels is a foil — a situation, a symbol for the fracture between God and humanity. Jesus has come to free us from a sense of impurity, a sense of blindness, a sense of paralysis, and a sense that we do not know who we really are. We are all those who are constantly saved by our faith in the God of merciful justice. Our healings, as with those of the Gospels, is both from a “something” — and more importantly, for a “something”. The “going”, the “walking around” the mission of living in community with others is the full import of Jesus as Savior. No person is healed of anything so that the person can live in isolation. The bleeding woman was not allowed into the community until she had done the ritual offerings. The little girl was supposed to be already outside the human family. The fracture of the body is healed to be an agent for healing of the human fracture in our world.

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

SUBMITTING TO THE POWER OF GOD:

When we find ourselves in desperate and seemingly hopeless situations, even non-believers discover God, and they cry out to Him for help. While we probably would not describe ourselves as a non-believer, we do have the tendency of trying to solve our own problems first. When all our efforts and plans fail, we oftentimes — in desperation — cry out to God. This is especially true when it comes to someone being diagnosed with a serious illness. We include this petition in our usual daily prayers, search for the cure that the medical professionals tell us does not exist, and when these seem to fail we storm heaven with prayers of pleading as we hang onto hope for a miracle. Miraculous healings do occur. We see this in the Gospel of Mark for this 13th Week in Ordinary Time.

Jairus — the Synagogue official — comes to Jesus who is surrounded by a crowd. He pleads with Jesus: “My daughter is at the point of death, please come and lay hands on her, that she may get well and live” [Mark 5:21-43]. It was a plea from a desperate father who did not want to see his daughter die. It is the same plea made today by desperate fathers and mothers, brothers and sisters, sons and daughters, and so many others, for God to come and intervene in some serious and tragic situation.

Jesus goes with Jairus to his home, and on the way encounters the woman who has been suffering for twelve years. In a similar desperate act of faith she reaches out and touches the garment of Jesus, and she is healed. Jesus knows that power has gone out from him and asked who touched him, and when the women admitted that it was she, Jesus says: “Daughter, your faith has saved you. Go in peace and be cured of your affliction.”

Jesus praises people for putting their faith in him. When we put our faith in Jesus, we are opening our hearts to his presence. Jesus does not force himself into our lives — he comes when he is invited. Prayer is our invitation to God to enter into our lives.

Jesus and Jairus continue their journey, but before they arrive word reaches Jairus that his daughter is dead. Jairus begins to send Jesus on his way, but Jesus insists on continuing and proclaims: “The child is not dead but asleep.” They reach the house that is now filled with mourners, and Jesus goes in and restores the girl to life. Jairus invited Jesus into his home, and Jesus entered and healed his daughter. It’s another reminder to us of the importance of inviting Jesus into our hearts.

Healing is a complex issue because we don’t know the mind of God. Why are some people healed and others are not is a mystery that calls on a deep faith to accept. Sometimes we are attracted to various forms or methods of healing, but the power of Jesus cannot be confined, channeled, or controlled by these. His healing is a gift to us that seems to come when we open our hearts and invite him into these situations. We are called to have the faith to invite Jesus into our lives, and allow his will to be done.

—taken from the writings of Father Killian Loch, O.S.B., which appears on the internet

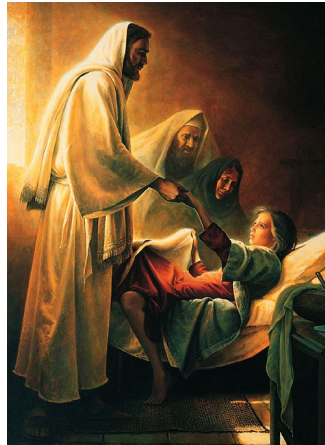
GOD DID NOT MAKE DEATH:

God did not make death. The Scripture readings for this 13th Week in Ordinary Time don't ease us into this topic — they launch us into it! Scripture demands that we discuss the question that bothers us deeply — why is there death? And the questions that flow from this — “Why do children die?” “How can a good and loving God let a child die?” In Mark's Gospel, Jesus raises up a dead child [Mark 5:21-43]. Sometimes she is called Tabitha or Talitha. Why does God not do for a child who just passed away from complications due to leukemia what He did for Tabitha?

Recently, an article appeared in the *Osservatore Romano* — the Vatican newspaper. It told the story of one of thousands of teen-aged girls who are suffering due to ISIS. She and her family were Christians living in Northern Iraq. ISIS attacked her town, conquered it easily, and then rounded up all the survivors. The men and boys were herded into a group and gunned down. She saw her father and brother killed right in front of her eyes. The older women and little children were put into another group, and then killed. The Teenage girls were not killed. They were given a choice — renounce Jesus Christ, become Moslem, and be married to one of the soldiers, or become a slave servicing the base desires of the soldiers. She and many others refused to renounce Christ. Her life became a nightmare. Man after man, day and night, beating her and doing horrendous things to her. One night the Turkish army attacked the ISIS positions. Mortar fire hit the building she was in. In the chaos, she escaped from the building and ran towards the mortars. She knew she might be killed, but it was worth the risk. She made it to the Turkish lines. Some of the soldiers there saw her and held their fire. A Turkish family took her in. Shortly after that she realized she was pregnant. She was sent to Rome, where religious sisters are caring for her. In her mind and in her culture her life is over. No man would ever marry her. But she wants to care for her baby. There is no way that those soldiers were living their faith. Islam speaks of Allah, the Compassionate and Merciful. So we ask: “How could people be so completely evil to young teenage girls in so many places throughout the world?” They are not the first to pervert religion to justify their selfishness, their immorality. Many Christians have done terrible things throughout history — even in our own time. And so we ask: “Why does this evil exist?” “Why doesn't God do something about it?” Why is there death?

These questions eat at us to such an extent that we are tempted to question God's existence — or at least His Goodness and His Power. That is exactly what the devil wants us to do. He wants us to question God's power. The author of the Book of Wisdom reminds us that it is by the envy of the devil that death entered into the world [Wisdom 1: 8-9, 12-16, 2:23-24]. Angels were created before humans. They were given free will. They could choose God or reject Him. Some angels in their pride attempted to make themselves equal to God. St Michael the Archangel — whose name means: “Who is equal to God?” — defeated them, and banned Satan from any contact with the Lord of Life. Satan went from being Lucifer — the name that means: “God's Lightbearer” — to the Prince of Darkness. Satan could not defeat God's angels, but he could make war on God's most beautiful physical creature — the human person. He tried to destroy humankind with the same sin that he committed — the sin of pride. He told Adam and Eve that if they disobey God they will be gods themselves. We pushed God aside, made our own selfishness our god, turned from the Lord of Life and embraced death. And we continue to do this even on this day. Satan continues to wage war and win battles. So, God did not cause evil. Evil came into the world because humankind chose sin over goodness. God did not make death. We chose death by rejecting the Lord of Life.

God's love for humankind was not limited. He destroyed death through an act of complete giving

**WHO AM I? — REALLY:**

When was the last time you pondered the question: “Who am I?” Ours is a world of distractions and demands. At the end of the day, many of us are left ruminating and agonizing over our list of “things we didn't do” rather than taking delight in those things we did well. It takes desire and effort to carve out sufficient space in our lives to contemplate the bigger picture. The world's illusion is simple but quite self-destructive. We are lured into thinking that present concerns are the only ones that matter and that who we are is simply a product of what we make ourselves to be. We find ourselves here on this planet with little time to ponder the question why.

It is no wonder that so many today come to the conclusion that we live and then we die. Who we are will simply fade into memory and will soon be forgotten. Embracing this philosophy requires only that I accept that I am finite. Can we really be our full whole selves by living this way? It seems that such thinking runs the risk of filling the world with people for whom the primary focus is their selves — materialism, hedonism, self-aggrandizement, relativism, and the like are a sure by-product of a bunch of folks each doing their own thing to find “happiness.” Of course, some may find themselves pursuing some altruistic cause because it feels right or is politically correct. But there is no “higher reason” to do so — no call to be selfless from a source outside and inside oneself.

“For he fashioned all things that they might have being” [Wisdom 1:8-9, 12-16, 2:23-24]. People of faith understand life differently. Have you ever given sufficient time, reflection and prayer to contemplating the awesome reality that we are not accidental but intentional? God's loving intentional design created me to be the person I am. No one else has ever or will ever be me! This fact is incredible! It is a primordial truth that stares us right in the face, yet we do not always allow its power to impact us. We all get one shot at life with the chance to leave our unique thumbprint on the path we walk. We are here, in this time, on purpose!

God does not want us to merely perish — He formed us “to be imperishable.” We are made in God's image! It is sad that the “evils of the world” have so much power — corporations, the internet, social media, businesses treating us more like machines and numbers rather than people, misguided people using and exploiting innocent children for personal gain, the tyranny of self-preservation and profit. All can easily override what our loving Creator has placed in our hearts, in our very souls. Evil and sin deprives us of the life God wants us to have.

For some, faith seems useless. To conduct the business of everyday life — especially in the way our world demands of us — can easily be done without “God.” Computers do not need “God.” We are acting more like computers. They control us and we allow it. This is a simple fact. If you doubt this then study what happens in an office when the internet is down for a few days. What would happen within you, personally and professionally, if the “plug got pulled” for a while? We could only go so long.

Jesus can touch us and heal us from ourselves, but we are often our biggest enemy. He wants to heal us from our misconceptions about who we are and where we are headed. Jesus is the Way, the Truth and the Life. Does your life show others that you believe this? Or are you not yet so convinced? The Beatitudes are the blueprint to opening up the paths to all of our relationships, especially the path to the kingdom of God. Sadly, our relationships often do not model this blueprint, and we find ourselves spending more time serving the earthly kingdom we've created. We are ill and do not even know it. But we can get well and live! Jesus says to us: “Arise!”

—taken from the writings of Father Mark Suslenko, which appear on the internet



Jairus' daughter, let Jesus take us by the hand and restore to us our fertility?

I remember a comment made to me by a young man who had been struggling for a long time to break an addictive habit in his life. He said: "It took me a long time, and countless failures, to realize that you can't change your life simply by willpower. You can only change it by grace and community." Alcoholics Anonymous has always known this. Willpower, while important, is not enough. Only by touching some higher power — and this is most easily done inside a community — can we actually change our lives. Therapy too is helpful to a point, but only to a point. In the end, the power to give life can only be restored to us through grace and community — through letting a power beyond give us something that we cannot give to ourselves.

Then, and only then, will those parts of us that are dead or diseased begin again to give life.

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

TWINKLE, TWINKLE, LITTLE STAR:

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

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

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

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

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

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

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

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.



ARE YOU SUCCESSFUL?

Success is to be measured not so much by the position that one has reached in life, as by the obstacles which the person has overcome while trying to succeed.

and complete selflessness. He became one of us, and then told evil to throw its worst at him. It did. He was crucified. But Jesus destroyed death through sacrificial love. He rose from the dead and then gave us His Life. "Christ is risen from the dead, Trampling over death by death, Come awake, come awake! Come and rise up from the grave!" Matt Maher wrote in his song *Christ is Risen*.

"God formed man to be imperishable. In the image of his own nature he made him" [Genesis 1:27]. We had rejected God's gift. As a result of our sin, we no longer shared in God's nature. But Jesus Christ restored our ability to receive the life of God. Do you see how important baptism is? Baptism pours the Life of God into our souls. Nothing the world can do to us can take this life from us.

God did not make death. He does not cause evil. He cries with us in the face of the horror of the world. But he is not defeated. He restores His life to those who accept Him — "Go and baptize," Jesus said to his disciples [Matthew 28:19]. Go and lead others to God. Lead them away from the horror of the world. Lead them to the Lord of Life.

Iko Ndolo wrote a song called: *Land of the Rising Sun*. Listen to what he says: "the dark is groaning, the tomb is reaching out, oh, but you can't have me, oh, but you can't have me. The crows are circling, the jackal waits in the dark, oh, but you can't have me, oh, but you can't have me. I belong to the land of the rising sun where the grave is no more and the war has been won. I belong to the land of the rising sun, I belong to you, I belong.

—taken from the writings of Msgr. Joseph Pellegrino, which appear on the internet.

LOVE IN THE DESERT:

It's almost 120 degrees in Phoenix as I write this. For a lot of people, that temperature doesn't make much sense. How does a person contemplate what 120 degrees feels like? I will tell you. Imagine that you are standing behind the exhaust of a city bus, but that bus never moves. That's what it feels like, but it's OK — it's a dry heat.

I can't complain too much — I chose to live in a desert. The harsh environment here can be deceptively beautiful for nine months out of the year. Sunny skies and beautiful sunsets lure you into a heat trap every June through August. But I stay because August gives way to the steady cooldown of September and October, and by Thanksgiving, the desert is beautiful and full of life.

The desert has always been a place of death and life. Perhaps this is why it figures so prominently into the narrative of God and humanity. God leads people into a harsh wilderness to wander, but not without purpose. In the wilderness, God and the people build a relationship.

It isn't a time that the people necessarily enjoy. At first, they complain and grumble because of monotony of food and a lack of water. Yet, God provides. They experience the harsh reality of the desert in serpents that bear deadly poison and beg for deliverance. Again, God provides. The people make it to the edge of the promised land but are denied access because of their lack of faith, and wander the wilderness for 40 more years. But in the end, God brings them into the promised land and provides.

When reading through the Exodus narrative and into the book of Deuteronomy, I am hard-pressed to think that the people had fond memories of their time in the wilderness. It was a time of trial and challenge — even death. Before they go into the promised land, though, Moses — who won't enter the promised land — gives a final speech. He recounts what the people learned in the desert and what God



did. Moses doesn't want them to forget the desert and its harsh reality. Moses wants them to remember because the desert meant something very different to God [Deuteronomy 30:1-20].

Many years pass, and the people of God build cities and armies and a beautiful temple. They go from being nomads to settlers, but in their settlement, they forget God. When their foundation is moved, the people crumble. God sends prophets to warn them of their infidelity and, through the words of the prophet Hosea, we learn what the desert meant to God: "I remember the devotion of your youth, how you loved me as a bride, following me in the wilderness in a land unsown" [Jeremiah 2:2]. "Therefore, I will allure her now; I will lead her into the wilderness and speak persuasively to her" [Hosea 2:16].

The desert was a time of growth with the people. It was a time that God drew people toward Him, and they fell in love. In the desert, God was the only surety the people had, and God provided for them. In turn, the people grew in love and devotion to the Lord. God didn't view the desert as a time of suffering, but rather as a time when people invited God close.

We cross deserts in our life and ministry that aren't enjoyable. There is trial and challenge, and we aren't always faithful. When we look back at those times, we see dry heat and death. But deserts bring beauty, and seasons of dryness give way to life. Have you ever stopped to consider how God sees the deserts in your life? What would God say about those moments? Were they moments of trial, or were they moments when God was able to draw you close?

I don't know if I can call "embracing the desert" a skill — it may be a matter of spiritual skill — but in our lives and ministry, we need to embrace the deserts of life. To walk through a desert is not an "if", but a "when." Every year, I know that June will come in Phoenix and smash me in the face with city bus exhaust. I also know that fall is not far away and new life is coming. It's only a season.

The people of Israel wandered for 40 years in a desert and lived in a kingdom for hundreds of years. It was only a season. You may be walking in a desert right now. It's only a season. New life is coming.

To embrace our deserts is to exercise hope, and this hope is necessary for ministry. Teenagers recognize inauthentic hope. If you don't believe that new life can come from the desert, your teens and family won't either. You can't fake this kind of hope. It must be ingrained deeply within you.

Perhaps this is why Moses repeats the story of the Exodus and the wandering to the people before they entered the promised land. He wants them to remember that when things are bad, God is the foundation. Moses also wants them to remember that when things are good, God is the foundation. All can be gift depending on our response.

You may be in a desert right now. It could be a desert in ministry, a desert in your prayer life, or a desert in your personal life. You may feel like you are wandering and directionless. You may be wondering where the promised land is and when you will finally be permitted to enter. You may be sweltering in 120-degree heat — literally or metaphorically. It's a season. New life is coming, but at this moment, God is close and cherishes this moment. It is an opportunity to remember that God is the center and foundation of all you are and all you do. We need to simply stop fighting and embrace the desert where hope and love grow.

The heat of the desert in which I live will fade soon. At the moment, I don't enjoy it. But, I know that soon the seasons will change, and I will be grateful for all that was and all that is and all that is becoming. The desert is inevitable — but so is the new life that follows.

—taken from the writings of Joel Stepanek, a vice president of Life Teen

A PROVERB:

Christians are supposed to be the light of the world, but you can't be a light if you're not plugged in.

SHAME AND THE LORD:

Several years ago in Germany, while giving the sacrament of confirmation, a bishop was questioning the children who were about to be confirmed: "Who can administer the sacrament of confirmation?" he asked. A young girl answered: "Any bishop, once he's attained the age of reason!"

Our old catechisms used to tell us that we reach the age of reason at roughly age seven. At one level, that's true — we can be responsible for ourselves then in a way we couldn't when we were toddlers or in kindergarten. But it takes a lot longer than age seven — a lifetime really — to be in full ownership of ourselves. And so, at another level, we might better peg the age of reason sometime after age 30, when we have a more responsible sense of who we are, what our lives mean, and what decisions we need to make in order to bring life to ourselves and theirs. It takes a long time before we can be really responsible.

Parts of us have died and parts of us have been wounded, and we are forever hemorrhaging in body, heart, and soul. It's hard for us to give life. But there's a further problem; by the time we reach maturity, we have also lost some vital, life-giving parts of ourselves. By the time we get to possess ourselves, all of us have been wounded, shamed in our enthusiasm, and parts of our bodies and our souls have died and turned cold. By the time we get to be more fully in possession of ourselves we are no longer whole. And this bitterly limits how well we can love — especially how fully we can give life.

Let me illustrate this. In Mark's Gospel [5:23-41] we are told, within a single story, how Jesus cured two women who, on the surface, seem to have very little in common. The story runs this way: Jesus is approached by a man named Jairus, who asks him to come and cure his daughter who is thirteen years old. As Jesus is making his way to Jairus' house — hemmed in by a curious crowd — a woman who, we are told, had been suffering from internal hemorrhaging for eighteen years and had spent all her money on doctors without getting any better, approaches him surreptitiously, saying to herself: "If I but touch the hem of his garment, I will be healed!" She does just that and, the gospels tell us, instantly the flow of blood stopped. Touching Jesus did for her what doctors couldn't do, it stopped her internal hemorrhaging.

Then, as Jesus is approaching Jairus' house, he is told that the man's daughter is already dead. But Jesus enters the house anyway, goes to the young girl's bed, takes her by the hand, and brings her back to life.

What these two women have in common is this — for different reasons, both are unable to get pregnant and give life; the young girl, because she dies at puberty, just as she has the radical possibility of getting pregnant, and the other woman, because the forces inside her that are meant to give life are damaged and hemorrhaging, making it impossible for her to hold a pregnancy. What Jesus does is give back to both women the possibility of giving life, in one case by stopping the flow of blood and in the other by starting it.

We all need a similar miracle. By the time we are finally ready to give life some deep parts of us have already died and are too cold and lifeless to ever become pregnant. As well, like the woman whose internal bleeding makes it impossible for her to get pregnant, we too are wounded in ways that have us forever hemorrhaging out the life forces we need in order to give life. Parts of us have died and parts of us have been wounded and we are forever hemorrhaging in body, heart, and soul. It's hard for us to give life.

How do we, like the woman, touch the hem of the garment so as to be healed? How do we, like



WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?



We will resume our need for Servers due to the upcoming school year and school Masses. **Any student who is starting the 3rd grade [and up] is invited to become an Altar Server. Please give your name to Fr. John if you are interested.** You may begin over the summer months.

We are also looking for Lectors, both for the summer months and for the upcoming school year. **Any student who is in the 5th grade [and up] is invited to become a Lector. Adults are also welcome to join in our Lectoring ministry.**

These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an Altar Server, Lector, or to be involved in any other Ministry at Our Lady Chapel. **Please call the Chapel**



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].



READINGS FOR THE WEEK:

- Monday:** Amos 2:6-10, 13-16, Matthew 8:18-22
- Tuesday:** Amos 3:1-8, 4:11-12, Matthew 8:23-27
- Wednesday:** Ephesians 2:19-22, John 20:24-29
- Thursday:** Numbers 6:22-27, Matthew 5:1-12
- Friday:** Amos 8:4-6, 9-12, Matthew 9:9-13
- Saturday:** Amos 9:11-15, Matthew 9:14-17

14th Week in Ordinary Time: Ezekiel 2:2-5, 2 Corinthians 12:7-10, Mark 6:1-6

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.



I’M LEARNING:

- I’ve learned....That life is like a roll of toilet paper. The closer it gets to the end, the faster it goes.
- I’ve learned....That we should be glad God doesn’t give us everything we ask for.
- I’ve learned....That money doesn’t buy class.
- I’ve learned....That it’s those small daily happenings that make life so spectacular.
- I’ve learned....That under everyone’s hard shell is someone who wants to be appreciated and loved.
- I’ve learned....That the Lord didn’t do it all in one day. What makes me think I can?
- I’ve learned....That to ignore the facts does not change the facts.
- I’ve learned....That when you plan to get even with someone, you are only letting that person continue to hurt you.
- I’ve learned....That love, not time, heals all wounds.
- I’ve learned....That the easiest way for me to grow as a person is to surround myself with people smarter than I am.
- I’ve learned....That everyone you meet deserves to be greeted with a smile.
- I’ve learned....That no one is perfect until you fall in love with them.
- I’ve learned....That life is tough, but I’m tougher.
- I’ve learned....That opportunities are never lost; someone will take the ones you miss.
- I’ve learned....That when you harbor bitterness, happiness will dock elsewhere.
- I’ve learned....That I wish I could have told my Dad and Mom that I love them one more time before they passed away.
- I’ve learned....That people should keep their words both soft and tender, because tomorrow they may have to eat them.
- I’ve learned....That a smile is an inexpensive way to improve your looks.
- I’ve learned....That I can’t choose how I feel, but I can choose what I do about it.
- I’ve learned...That everyone wants to live on top of the mountain, but all the happiness and growth occurs while you’re climbing it.
- I’ve learned ...That it is best to give advice in only two circumstances; when it is requested and when it is a life threatening situation.
- I’ve learned....That the less time I have to work with, the more things I get done.
- I’ve learned....That in all things, I have not stopped learning.



DEALING WITH ANXIETY AS A CATHOLIC:

As a teen, there were many times I was super anxious and didn’t even know it. In fact, it wasn’t until college that I realized what I was experiencing wasn’t completely healthy. I remember being in one of my smaller classes and feeling so anxious that all I wanted to do was get up and literally run out. I wasn’t even sure why I was feeling that way!

When I began to see just how much anxiety was affecting me, I started to pray; I prayed that God would alleviate this burden from my life. Although I found it difficult to sit still for too long, had trouble focusing, and constantly questioned my words and interactions with others, I kept praying and hoping that God would zap it out of me. When He didn’t, I was angry and felt stuck. After finding myself in prayer before the Blessed Sacrament, I felt God nudging me to seek help to deal with my anxiety, and because of that, I sought out therapy for the first time.

Most of us probably have that random uncle or family friend who believes therapy is a bunch of baloney. Mental health wasn't really talked about in my family. We had gone to a therapist a few times, but it still seemed taboo. In studying to be a therapist myself, I unfortunately encountered so much stigma that still exists in society for those trying to seek out therapy and experiencing mental illness. So many people suffer day-to-day, but so few people seek help. In all reality, even though it's not talked about much, millions of people struggle with mental health.

In the therapy work I do, I've encountered people who experience anxiety through panic attacks, stomach or headaches, intense worrying, and even crying themselves to sleep. These are symptoms of anxiety and deeper issues, but they don't need to rule your life. You are not defined by your anxiety. Many teens tolerate these symptoms — or even embrace them as a part of everyday life; but the truth is that God wants to help us carry this cross — which is why He gives us practical tools to do so. First and foremost, you are His beloved child. You might experience anxiety, but it doesn't define you.

If you experience anxiety, it's important that you seek the help you need through the tools God has given you. Many people are afraid of the label they'll be given or what it could mean for their life if they need it; but seeking out a therapist or psychologist for help can be the first step to living a healthier and more fulfilling life.



While we might want God to zap us better, treating anxiety isn't something that can be done without our own effort and cooperation. Christ wants to help us carry our crosses — but we have to accept the help. Anxiety exists because we live in an imperfect world full of suffering. Too often we question whether God cares and whether He wants the best for us. It's easy to become overburdened by fear and doubt — so much so that we can become accustomed to it. God isn't making you figure it out on your own, but He is giving you real tips to overcome your anxiety. God is giving you the tools to live a better life, but you have to pick them up and use them.

Imagine your car is sputtering on the highway. You have two choices: you can either pull over and seek help or keep driving and maybe make it worse. Life with anxiety is similar. But how do you know when enough is enough? How do you know if you should seek out therapy? Here are a few guideposts along the road that may help you. If you experience the following with your anxiety frequently, it's probably a good sign you should seek out help: "I'm always freaking out about [insert worry here] and I can't stop thinking about it!" "I don't want to eat much anymore because I'm so stressed out." "I can't relax or sit still and my body feels so restless!" "I get shaky and can't calm down. Sometimes I feel dizzy and throw up." "I feel frustrated with others, am on edge, and get really wound up." "I'm tired all the time and don't want to do anything anymore." "I can't fall asleep because I lay awake thinking about everything." "I can't focus and my mind wanders to negative things." "I space out when I worry and don't realize I am doing it." "I have panic attacks and am terrified that they will keep happening."

One of the best ways to seek help is to talk to someone you trust. This may be your youth minister, parish priest, teacher, coach, a reliable friend, or best of all, your parents. These people — especially your youth minister & priest — should be able to help you determine what the next steps in finding help to treat your anxiety might be. You can also check out several websites to help you find a good Catholic therapist near you. Don't feel like you have to go the journey alone. Simply talking about it can help

tremendously.

It can get better. There is so much peace in knowing that. As a therapist, I help clients heal and manage their anxiety so they can truly live better lives! But therapy isn't always a walk in the park. It takes hard work. It takes honesty with yourself and others. It's a process of getting to know yourself on a deeper level. Therapy requires faith in Jesus, our Lord, and also that God will give you the tools you need. It requires hope in knowing that you can live a more fulfilling life through Christ in real prayer and in using the tools He lays before you. It requires love of self — enough to recognize that you truly are a child of God, and are worth seeking out and living a healthy, peace-filled life, with Christ at the center. So, don't worry! Christ has conquered your struggle with anxiety! Give your anxiety to the prince of peace, Himself, and take real step towards healing today.

—taken from the writings of Adam Cross, a youth minister.

GIVE THANKS:

As we read through Mark's Gospel for this 13th Week in Ordinary Time, we come face to face with the importance of children in our lives — especially as we see the man whose daughter falls mortally ill and he calls on Jesus [Mark 5:21-43]. Children are an important reason for gratitude in our lives; but there are several other sources of gratitude in the Scripture readings. First, for living on this planet. The Book of Wisdom reminds us that God "fashioned all things that they might have being; and the creatures of the world are wholesome" [Wisdom 1: 8-9, 12-16, 2:23-24]. For sure, this world has many dangers, but God made the earth good. We should give thanks to God for letting us live on this amazing planet — especially in our own little part of this world.

But St. Paul mentions another reason for gratitude — in taking up a collection for the needy in Jerusalem, he tells the Church in Corinth: "your abundance at the present time should supply their needs" [2 Corinthians 8:7-11, 13-15]. You and I also have abundance. A person here, working for minimum wage can actually earn three times as much as a school teacher in Peru. We should be grateful for living in this country.

But our biggest gratitude is for our children. Each child is a treasure greater than all the buildings and cars combined. We can see that in Mark's Gospel when the daughter of the synagogue officer falls grievously ill — apparently dead. Jesus takes her hand and says: "Talitha koum," which means: "Little girl, I say to you, arise" [Mark 5:21-43]. Those were the most beautiful words the man had ever heard. No wonder Mark remembered the exact Aramaic words that Jesus spoke.

In raising that child to life, we can see that Jesus wants to lift our children spiritually. It ultimately depends on Jesus, but we can help. And it all begins with gratitude. Give God thanks every day for your children and grandchildren. Recognize their achievements. Every step toward goodness is a step toward God.

At the same time, we should have gratitude even for afflictions. We would like to protect our children from everything hurtful, but we have to recognize that God has a purpose for allowing anguish. St. Augustine said to God: "You have created us for yourself and our hearts are restless until they rest in you." God is at work in our children drawing them to himself.

So, while we give thanks even for suffering, we thank God for raising up people who can touch our children's hearts. I know that there are enormous suffering because our children and grandchildren have distanced themselves from the faith. Some of them consider God irrelevant to their lives. Others see faith as negative — a kind of hindrance. And, of course, we have to acknowledge that bad example of our Church leaders — and even ourselves — has driven away many of our children.

As the Psalmist says: "Give thanks to the Lord for he is good. His love endures forever" [Psalm 106:1].

—taken from the writings of Father Phil Bloom., which appear on the internet.