

**CLOSING PRAYER:**

**~ A Prayer for the Journey ~**

O God, Father,  
you lead me —  
not to a desert —  
but a place of refreshment  
where your word  
is a life-giving bread,  
the word that becomes flesh in Jesus.

I am among those  
“who have been taught by God”  
and brought to Christ.  
Bring me  
at journey’s end  
to your holy mountain.  
Bring me  
to the vision of all  
that is now hidden  
from my sight.

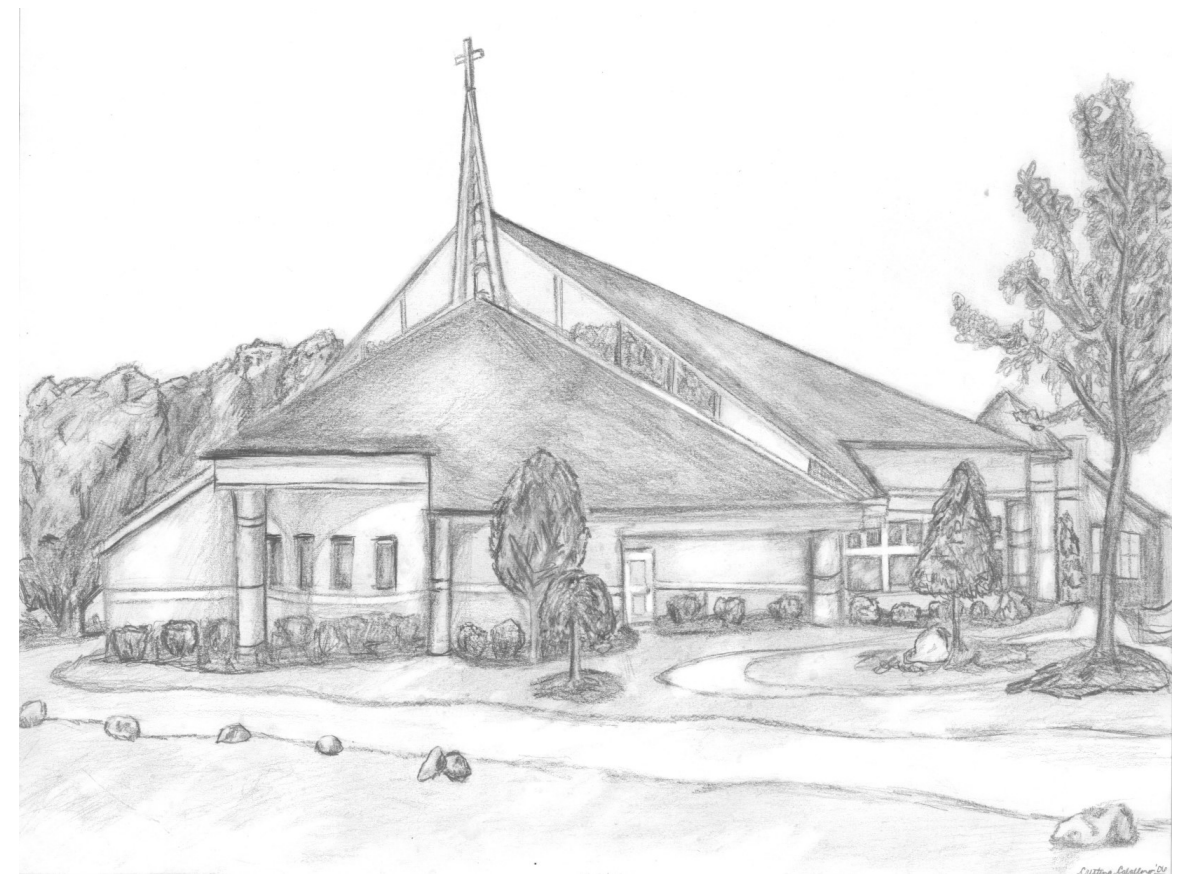
Give me the gift  
of your Holy Spirit  
that I might believe  
in the gospel,  
in Jesus Christ,  
and even in myself.

Help me,  
to Remove  
whatever keeps me  
from hearing  
and following you,  
Jesus.  
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.*

**BLESSING OF STUDENTS — AUGUST 17-18:**

The school year is quickly upon us. Many college students are preparing to leave another year of advanced study, and high school and elementary students are gearing up for another of study, friendship and extracurriculars. Orientations and welcome back adventures are right around the corner. As a faith community, we want your school year — no matter what level — to be filled with the joy and excitement of life, as well as the presence of God. Join us for this special blessing next weekend at our Masses.



**FAITH EDUCATION REGISTRATION :**

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 by contacting Patty in the Chapel Office [440-473-3560]. Thank you for taking care of this important responsibility.



**O.C.I.A [Order of Christian Initiation for Adults]:**

We are beginning to plan for our OCIA program [formerly known as RCIA] which will begin shortly. Why the name change? OCIA refers to the entire journey of faith discernment, whereas RCIA refers only to the Ritual aspects of the journey.



If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith, or investigate it; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our OCIA program. Please contact Father John [440-473-3560] for more information.

**THANK YOU — ST. ADALBERT SCHOOL SUPPLIES:**

A big thank you goes out to all in the Community of Our Lady Chapel for your generosity in helping the children of St. Adalbert School. The school supplies were all delivered successfully to the school. Your participation in helping these children directly will impact a child this year. On behalf of the children — thank you. A special note of thanks to Tina Newton who delivered the supplies to St. Adalbert for us. Again, God bless all of you for your generosity and caring.



**LOCKED DOORS:**

The door slammed shut. We were having dinner, and even with the animated chatter I could hear it bang closed. When we have family get-togethers, it’s a fun time for the kids to turn the workshop room into their clubhouse. Handwritten signs soon plaster the door — “Keep Out!!”, “No girls allowed”, “boys only”.

I headed back to check things out. Although we have a “management rules” about locking doors, that sometimes seems to get ignored. Sure enough, the clubhouse door was locked! They were having a great time. The cookie stash was in one corner, and they were making all kinds of spy and stakeout plans — very busy indeed.

In our lives, don’t we too, have locked doors? — places we have unknown secret desires, hopes, hurts? Locked away. Kept at bay, unspoken. Still, God is the God of the breakthrough. He can step into closed off, locked doors, and areas in our hearts, and in our minds. And when He does, He says: “Peace be with you” — Peace be with YOU.

Come, Lord Jesus. Come today through locked doors — even those we may not realize we have.

**PRAYER REQUESTS:**

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

**PRAYERS FOR OTHERS:**

- For the victims of the tornadoes and storms in our area.
- 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.

**LIFE IS A BIG CIRCLE:**

The practice of loving kindness must find its root deep within us. The story is told that Mohandas Gandhi once settled in a village and at once began serving the needs of the villagers who lived there. A friend inquired if Gandhi’s objectives in serving the poor were purely humanitarian. Gandhi replied: “Not at all — I am here to serve no one else but myself, to find my own self-realization through the service of these village folk.” As Gandhi wisely points out, even as we serve others we are working on ourselves; every act, every word, every gesture of genuine compassion naturally nourishes our own hearts as well. It is not a question of who is healed first. When we attend to ourselves with compassion and mercy, more healing is made available for others. And when we serve others with an open and generous heart, great healing comes to us. —Wayne Muller

**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.

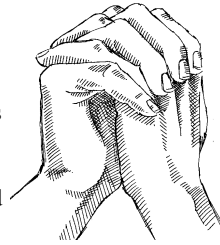
<b>Total Offerings: Saturday [ 8/10/24]</b>	-----	<b>\$ 47.00</b>
<b>Total Offerings: Sunday [ 8/11/24]</b>	-----	<b>\$ 470.00</b>
<b>Total Offerings: Wednesday [ 8/14/24]</b>	-----[Assumption Vigil]-----	<b>\$ 40.00</b>
<b>Total Offerings: Thursday [ 8/15/24]</b>	-----[Assumption]-----	<b>\$ 20.00</b>

**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 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 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 Agnes Mirando, grandmother of David ['12], Agnes ['14], and Matthew ['25] Mirando, who is terminally ill.
- For Barb Zachary, sister of Father Rick Gribble, C.S.C., who is undergoing treatment for cancer.
- For Brother Tom Maddix, C.S.C., who is undergoing medical treatment.
- For Terry DeBacco, mother of Michelle Chiacchiari ['96], mother-in-law of Mark Chiacchiari ['94], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiari, who is undergoing rehab following a fall
- For Richard DeBacco, father of Michelle Chiacchiari ['96], father-in-law of Mark Chiacchiari ['94], grandfather of Aurelia ['28], and Olivia ['30] Chiacchiari, who is the care of hospice.
- For Frank McCamley, former Gilmour teacher, father of Brian ['03] and Lauren ['08] McCamley, who is seriously ill.
- For Karen O'Keefe, wife of former Gilmour transportation associate, Richard O'Keefe, who is seriously ill.
- For Brother Edward Libbers, C.S.C., who is in rehab following a fall.
- For Gary Mills, brother of John, uncle of Morgan Converse ['11], who is undergoing medical treatment

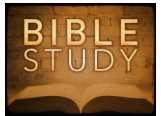


**PRAYERS FOR THE DECEASED:**

- For Denise Marzano.
- For Thomas Kewley ['51], brother of Pat Kewley ['50]
- For Sister Dorothy Tecca, C.S.A.
- For Jean Paul Lavalley, uncle of Kalie Lavalley ['26]
- For Sister Ruth Behrend, O.S.U.
- For Norma Krentz, mother of Father Bob Dowd, C.S.C.
- For Walter Holmes
- For Dolores Robinson, mother of former Gilmour instructor, Deanne Nowak.
- For Father Robert Austgen, C.S.C.

**NEXT BIBLE STUDY — WEDNESDAY, August 21<sup>st</sup>:**

**Our next Virtual Bible Study will be on Wednesday, August 21<sup>st</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word.



**Our topic: Praying with Scripture**

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 18: <b>20<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, August 19:	<b>NO MASS</b>
Tuesday, August 20: <b>St. Bernard</b>	<b>NO MASS</b>
Wednesday, August 21: <b>St. Pius X</b>	<b>NO MASS</b>
Thursday, August 22: <b>Queenhip of Mary</b>	<b>NO MASS</b>
Friday, August 23:	<b>NO MASS</b>
Saturday, August 24: <b>21<sup>st</sup> Week in Ordinary Time</b>	<b>5:00 PM</b> In Person only
Sunday, August 25: <b>21<sup>st</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream

**SERVING THE LORD IN THE POOR — AUGUST 17<sup>th</sup>:**

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.

**Please let us know in the chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

**REFLECTION ON THE THEME FOR THE WEEK:**

If you like food and drink, you are going to love the Scripture Readings for this 20<sup>th</sup> Week in Ordinary Time. In Proverbs, we see Wisdom offering to everyone: “Come, eat of my food, and drink of the wine I have mixed, and advance in the way of understanding” [Proverbs 9:1-6]. In John’s Gospel, Jesus proclaims: “Whoever eats my flesh and drinks my blood has eternal life” [John 6:51-58]. And Paul warns the Ephesians: “Do not get drunk on wine” [Ephesians 5:15-20]. Meanwhile, the psalmist invites us to “Taste and see the goodness of the Lord” [see Psalm 34].

Attitudes are formed by how important personal questions are answered. Our actions reflect our attitudes. So how these attitudes are formed is an important thing to examine. The mind is processing at every moment all kinds of stimuli — many of which do not touch our consciousness. There would be just too many of them. For example, your left big toe is constantly firing data, but until you stub it in the dark, you are not aware of what it is constantly saying.

Activities form asking, or questions — “What is that noise?” Asking questions promotes answers. Our minds are answering at all times whatever the questions provoke. Even now your mind might be asking: “What is he saying?” Good question! Over time, how we experience “noises”, and how we listen to our answers which these “noises” make, will result in our personal attitude. We could have a suspicious or timorous way of responding to “noises”. Things happened to persons; these things or actions force questions to be asked such as: “Is this good for me or dangerous?” Little by little patterns of answering form what we can call “attitude”. As we continue to read through John 6, we come face-to-face with what Jesus did in His life — he did and said “things” which invited His listeners and watchers to ask and answer questions. All who heard and watched did not arrive at the same answers. We are still watching and listening, asking and answering.

The Book of Proverbs — or the wise sayings of King Solomon, son of King David — begins the section of Biblical Hebrew Scripture known as “Wisdom Literature”. The Book of Proverbs is a compilation of thoughts expressed in a more memorable manner to guide the lives of the faithful. The Book begins with a collection of sayings which describe the reasons for keeping these aphorisms alive. Basically, they are for instruction, leading to awareness, and discernment. They do not necessarily follow a predictable pattern. They call the reader to stop, look into their meaning, and reflect on their deeper meaning for their being lived.

Wisdom is personified in the Book of Proverbs [9:1-6]. Wisdom has set a table and invites the “simple” and those lacking “understanding” to “turn in here”. The “wine” and “food” are the wise sayings — the spirit of the relationship with God — which will result in deeper understanding and liveliness. The “food” and the “wine” which are prepared are meant to resist the normal manners by which the foolish feed themselves. The food and drink at “table of Wisdom” is meant for those who find “the table of natural inclinations” — vengeance, greed, and the other base energies — to be unsatisfying. The “table” is set for those who want to eat more of the goodness of life — who want to turn their minds toward “heartful” rather than “headful” luncheons.

You can learn a great deal about a person or a culture by looking at food — specifically what is eaten, how it is prepared or preserved, and how people gather to consume it. Yet even if the cuisines differ, the role of food is similar in cultures all around the world. It is what we share with others in bad times and good times. We bring food to families struggling with the severe illness or loss of a loved one;

**ONE WITH CHRIST BECAUSE OF THE EUCHARIST:**

Biblical wisdom isn’t the ability to consistently win at Jeopardy. When our sacred authors speak about a wise person, they’re basically describing someone who is able to look at the world in which we live and both see and reflect on patterns in God’s creation — patterns which eventually lead him or her to uncover patterns in God’s actions in our lives. If, for instance, we see ants working against all odds to accomplish difficult tasks, then God must be working just as hard to accomplish good for us.

Of course, Scripture scholars constantly remind us that Scripture contains a “wisdom debate.” Some authors — like the author of Proverbs [9:1-6] — are convinced that we can find such patterns. Others — like the author of Job — believe such patterns don’t exist. For them, God can do whatever God wishes, for whom and wherever God wishes — in spite of our preconceived notions about God’s behavior.

Like their Jewish ancestors in the faith, Christians also struggled to surface God’s will and actions in their lives. Though they appreciated the insights of those authors who sided with the author of Proverbs, they also were convinced that, through Jesus, God was leading them down roads for which there was no precedent. They quickly found themselves going through doors few people had dared open.

In the midst of such newness, the author of Paul’s letter to the Church at Ephesus follows the lead of his mentor, and relies on Jesus’ Spirit to help surface God’s will [Ephesians 5:15-20]. The writer’s command is short and to the point — “Be filled with the Spirit.” The author presumes that the Spirit is such an integral part of his readers’ lives that they’ll often find themselves “addressing one another in psalms and hymns and spiritual song, singing and playing to the Lord in their hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father.”

Faith isn’t something they can turn on or off at will — it is their very life.

Although John’s Jesus approaches this issue from a little bit different perspective, he basically agrees with our Ephesians writer. It is essential to John’s theology that we can be certain that we are doing what God wants us to do in our everyday lives because there’s no distinction between us and the risen Jesus. Those who carry on the ministry of Jesus have evolved into other Christs. Not only does Jesus’ Spirit guarantee that unity, but the Eucharistic food and drink which Jesus gives makes certain that the two of us can never be separated — “Those who eat my flesh and drink my blood remain in me and I them. Just as the living Father sent me and I have life because of the Father, so also those who feed on me will have life because of me. Whoever eats this bread will live forever” [John 6:51-58].

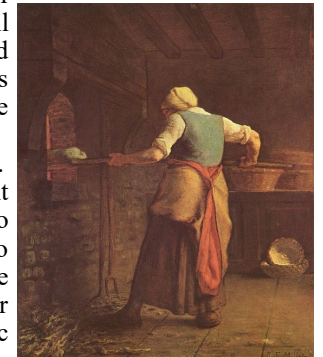
John carries this conviction even one step further — “Unless you eat the flesh of the Son and Man and drink his blood, you do not have life within you.” Considering the eternal implications of these words, it is bothersome that many Christian denominations today rarely celebrate the Lord’s Supper. Yet, it’s not their fault. One need only read the minutes of the Council of Trent [1545 AD] to discover some of the abuses which flourished in Roman Catholic Eucharistic celebrations before and during the Reformation. No wonder so many reformers wanted nothing to do with “the Mass.”

Of course, John’s Jesus simply presumed that we would all “do the Eucharist right.” If we suspect that we are not, it’s certainly material for frequent, serious examinations of conscience.

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

**GOOD ADVICE:**

Be kind. Say thank you. Hold the door open. Compliment as many people as you can. Point out the good and be the good. Treat others the way you want to be treated. Love, serve and care. The world needs more of this today and every day!



**LIVE WHO YOU ARE:**

In our history, we Christians have missed the mark on carrying out much — if not most — of what Jesus tried to teach. In the name of Christ, a shameful number of men went crusading to destroy unbelievers. The Council of Trent found it necessary to prohibit such egregious abuses of the Eucharist as paying priest celebrants according to how long they could hold up the host for the people to adore.

In the U.S., some Christians saw it as their duty to carry out outlandish “proofs” that allowed them to put “witches” to death. In the name of freedom of religion, we have privatized our faith to the point that many feel free of responsibility to the common good — believing that all God desires is that we will each save our soul. Worst of all, we have found ways to justify all of this by citing Scripture — selectively.

In his letter, St. Paul warned the Church of Ephesus about this kind of distorted theology, saying: “Watch carefully how you live, not as foolish persons, but as wise people. Do not continue in ignorance, for the days are evil.” [Ephesians 5:15-20].

Each of these deformations of Christianity came from self-serving interpretations of Scripture — interpretations that employed fear and magic as well as bigoted exercises of power over others.

On this 20<sup>th</sup> Week in Ordinary Time, the Book of Proverbs introduces Lady Wisdom — a figure often identified with the Holy Spirit or Christ. She is making an offer to all who can hear. Interestingly, “hearing” does not refer to sound waves, but rather to an attitude — “Let whoever is simple, turn in here, forsake foolishness that you may live.”

Lady Wisdom’s offer is a prelude to Jesus’ invitation to partake of the living bread: “Whoever eats my flesh and drinks my blood has eternal life.” [John 6:51-58]. Taking his words as cannibalistic, his listeners entirely misinterpreted the comparison he made between his invitation to them and his relationship with the Father. Jesus stated it clearly: “Just as the living Father sent me, and I have life because of the Father, so also the one who feeds on me will have life because of me.” Jesus was inviting them into a relationship of real mutuality with him, one that mirrored his relationship with the Father. They couldn’t understand this because they wouldn’t accept the idea that Jesus came from the Father. Jesus says: “Whoever eats my flesh and drinks my blood remains in me and I in them.”

Obviously, this refers to much more than what we send to our stomachs. To take someone in like food is to allow that person to come to life in us. Christ invites us to give him a dwelling place in our heart, mind, and psyche. As we do so, we begin to allow all that we are and do to find its source and purpose in him. This takes us far beyond the physical act of eating. This is an open invitation to the mysticism of living through, with and in him. This banquet is too much to take in all at once.

How are we to know if we are following Paul’s advice to seek the will of God rather than interpreting like the Crusaders? Wisdom told us that the “simple” would enjoy her banquet. The simple, like the poor in spirit, not only accept, but rejoice in the awareness that they have much to learn.

The word most repeated in Wisdom and Jesus’ teaching is life. In John’s writings, life is an unrestricted term. Jesus came for the life of the world. Anything done in him creates life for all. People who create or enhance life will find themselves caught up in an unlimited spiral of energy: Giving life gives them life and they are drawn into the eternal life of God.

Sometimes, we accept a spirituality that reflects the situation of a beggar dressed in rags and starving, all the while sitting obliviously on a pot of gold. We settle for what poor theology and materialistic society present, failing to take in what we are really being offered.

Jesus’ ministry was not about miracles done and delivered. Everything he did was a sign pointing toward what was much greater than our limited or limiting comprehension. Instead of accepting inadequate interpretations of the Gospel, Christ invites us into an ongoing, mystical spiral of tasting and seeing the goodness of the Lord. We eat his body and drink his blood when we allow him to live in us to the point that we will keep sharing his life forever.

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

and humanitarian organizations show up in devastated areas to serve meals to people hurting from man-made and natural disasters. Food is central when friends and family celebrate birthdays, weddings, and holidays. Sometimes we enjoy a good meal, or perhaps just a cup of coffee, in acts of fellowship with old friends or with people we are getting to know. Gathering around the table can foster reconciliation, if only because you are less likely to say something stupid or offensive if your mouth is full of good food.

The letter of Paul to the Church at Ephesus [5:15-20] continues this theme. There is a wisdom found in Jesus which, if digested, will produce a resistance to the “wine” of selfishness and its effects in foolish living. Rather, the “cup” which Jesus offers renders a peaceful interior which brings life to the full.

John’s Gospel [6:51-58] finds Jesus continuing to explain to his Jewish kinsmen that he is more than they know. Jesus is more than the bread which was fed to their ancestors in the desert. Jesus continues to make “I am” statements about his true identity — and his listeners continue their struggling with this new concept.

Jesus — who set the table with six loaves and two fish in order to feed thousands — now sets the table of faith containing a new wine. He invites the “simple” to turn in and eat. He is inviting those who lack understanding to slide their knees under his board and drink more deeply.

The Jews here are hungry for wisdom; they are people of good hearts and minds. They resist their being fooled. They continue to shake their heads as Jesus continues nodding his — insisting that he can give them eternal life through their taking him interiorly, as one does when eating. As long as they argue and grumble, their mouths are filled with that which they are serving — they demand immediate proof and understanding.

With Jesus, everything is an invitation to “come and see.” Those who murmur have followed Jesus across the lake after seeing the miraculous distribution. He is urging them into the sacred desert of belief where their ancestors grew deeper in their trust of the One God. But they keep tripping over their “feeble senses” and their limited abilities to eat. Don’t sit at their table.

The 19<sup>th</sup> century food writer Jean Anthelme Brillat-Savarin once stated: “Tell me what you eat, and I will tell you who you are.” As Christians, we have been given some amazing food and drink in the form of Wisdom, which comes from and brings us closer to God; and in the form of the Christ, God incarnate who brought (and still brings) love, mercy, forgiveness and healing. Our food culture, so to speak, should be to partake of and share this wisdom, love, mercy, forgiveness and healing. Like Jesus, who ate with the “wrong” people (i.e., sinners and tax collectors) as well as the “right” ones (e.g., the Pharisee in Luke 7), we should share what God has given us without discriminating. In some instances, it is through our loving, caring, Spirit-led actions that others can taste and see that the Lord is good.

—edited from the writings of David Crawford, and Father Larry Gillick, S.J., which appear on the internet

**EUCCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be a Senior in High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.

**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].



**FAITH AND THE EUCHARIST:**

Throughout the ages, the great Church writers have had a lot to say about the real presence of Jesus in the Eucharist. Let's take a look at some of what they had to say. After you read each one, just sit back, close your eyes, and reflect on the treasure:



- “Many people abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ — flesh which suffered for our sins, and which the Father, in His goodness, raised up again” [St. Ignatius of Antioch, around 100 A.D.].
- “I have no taste for corruptible food, nor for the pleasures of this life. I desire the Bread of God, which is the Flesh of Jesus Christ, and for drink I desire His Blood, which is love incorruptible” [St. Ignatius of Antioch, around 100 A.D.].
- “We call this food Eucharist — and no one else is permitted to partake of it, except one who believes our teaching to be true. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the Flesh and the Blood of that incarnate Jesus.” [St. Justin Martyr, around 150 A.D.].
- “Jesus has declared the cup, a part of creation, to be His own Blood, from which He causes our blood to flow; and the bread, a part of creation, He has established as His own Body, from which He gives increase to our bodies” [St. Irenaeus, around 195 A.D.].
- “The bread over which thanks have been given is the Body of their Lord, and the cup His Blood” [St. Irenaeus, around 200 A.D.].
- “Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master’s declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the Body and Blood of Christ” [St. Cyril of Jerusalem, around 350 A.D.].
- “‘And Wisdom has furnished her table’ [Prov. 9:2] — this refers to Christ’s honored and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper [i.e., the Last Supper]” [St. Hippolytus, around 217 A.D.].
- “You ought to know what you have received, what you are going to receive, and what you ought to receive daily. That Bread which you see on the altar, consecrated by the word of God, is the Body of Christ. That chalice, or rather, what the chalice holds, consecrated by the word of God, is the Blood of Christ. Through those accidents the Lord wished to entrust to us His Body and the Blood which He poured out for the remission of sins” [St. Augustine, round 405 A.D.].

These are just a few of the writers from the first 400 years of Christianity that refer to the real presence of Jesus in the Eucharist. The fact of the matter is that the Catholic Church has faithfully maintained that Jesus is truly present in the Holy Eucharist — it isn’t something that we made up; God set it up that way.

—the Bible Geek

**A PROVERB:**

As a child of God, prayer is kind of like calling home every day.

**OUR ENCOUNTER WITH JESUS:**

In John’s discourse on the Eucharist [John 6], Jesus repeats four times that he is giving us his flesh and blood as our food and drink. By feeding on Christ, we are intimately united with him just as he is with his Father, and we enjoy the gift of eternal life now and forever. This teaching of Jesus invites reflection on our own experience of feeding on Christ by participating in the Eucharistic liturgy.

The Mass, as Vatican II taught us, is the font and summit of the Christian life [*Constitution on the Sacred Liturgy*]. Christ is present in the Eucharist in various ways — in the assembly gathered for worship that unites us in faith; in the Liturgy of the Word that breaks open the Scriptures for us; and in the consecrated bread and wine that nourishes us with the body and blood of Christ. The Council calls us to participate in the liturgy fully, actively, and consciously, suggesting that this opens our minds and hearts to the gift of life promised by Christ.

Witnesses to the nourishing power of the Eucharist abound. Gathering for Mass with like-minded Catholics lifts my spirits. When we listen carefully to the Scripture readings, we must truly see this as Christ speaking to us personally. When liturgy is celebrated — especially when it is celebrated well — it can soar and make us feel united with the created world, the Communion of Saints, and the Cosmic Christ. The music at Mass is also meant to enliven us — leading us closer to Christ. The greeting of peace reminds us of our responsibility to see Christ in other people. As we approach the table of the Lord in the procession to receive the Eucharist, each of us should be praying that we will be open to the grace he offers us.

Sometimes when we receive the body and blood of the Lord, we can feel very close to Jesus. This is something that each of us needs to strive for each and every time that we receive the Eucharist. The Mass is intended to give us something to chew on during the week. Going to Mass helps us maintain perspective on our busy, demanding life. We need to take the message of the liturgy into our everyday life. For all of us — no matter how we feel — death is not far off. The Eucharistic liturgy gives us hope of one day enjoying the heavenly banquet.

In what ways does feeding on Christ in the Eucharist nourish your soul? How could you be more open to Jesus’ gift of eternal life?  
—taken from the writings of Father Jim Bacik., which appear on the internet.

**READINGS FOR THE WEEK:**

**Monday:** Ezekiel 1:2-28, Matthew 17:22-27

**Tuesday:** Ezekiel 2:8-3:4, Matthew 18:1-14

**Wednesday:** Ezekiel 9:1-22, Matthew 18:15-20

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

**Friday:** Ezekiel 16:1-63, Matthew 19:3-12

**Saturday:** Ezekiel 18:1-32, Matthew 19:13-15

**20<sup>th</sup> Week in Ordinary Time:** Proverbs 9:1-6, Ephesians 5:15-20, John 6:51-58

**REMEMBER:**

It’s not what happened — it’s what you started believing afterwards.

—Anonymous