

CLOSING PRAYER:

~ A Prayer for strength ~

**Give me courage, O Lord,
to stand up and be counted,
to stand up for others
who cannot stand up for themselves.
to stand up for myself,
when it is needful to do so.**

**Let me fear nothing more
than the thought of losing you.
Let me love nothing more
than I love you,
for then I shall fear nothing.**

**Let me have no other God than you.
Let me seek no other peace,
but the peace which is you.
And make me its instrument,
opening my eyes
and my ears
and my heart,
so that I can know always
what work of peace
I should do For you.
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.

THE FEAST OF THE ASSUMPTION OF MARY:

Friday, August 15th is the **Feast of the Assumption** of Mary into heaven, a **holy day of obligation**. When the course of her earthly life was completed, the Blessed Virgin Mary was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body. [Catechism of the Catholic Church, #974]. Mass schedule for the holyday will be as follows: **10:00 AM** [Faculty & Staff], and **5:30 PM** [Chapel Community Mass]. **All Masses will be in the main Chapel.** Please feel free to attend any of the Masses on this holy day which are convenient for you.

**BLESSING OF STUDENTS — AUGUST 16-17:**

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.**

**ST. ADALBERT SCHOOL SUPPLIES—EXTENDED:**

Considering the fact that the Ohio Tax-Free Holiday is still in effect through next Friday, August 14th, we are extending our School Supply Drive through next weekend. Once again this year, we are assisting the students at St. Adalbert School with their school supplies. The following items are needed: **#2 Pencils, Mechanical Pencils, Crayons, Colored Markers, Glue Sticks or small Glue Bottles, Single-Subject Spiral Notebooks and 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.

**FAITH EDUCATION REGISTRATION:**

It is time to register for Faith Education classes which will begin in the fall. Faith Education is an important part of every young person's formation. Please make sure that you have not forgotten this important responsibility for your children. Our Sessions go from **8:45—9:45 AM, on Sunday mornings, for Grades K—8**, with the hope that our children would then participate in our **10:00 AM Family Mass.** Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information.**

**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].

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Josephine Fernando, who is in hospice.
- For Thomas Noble who is undergoing treatment for cancer.
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Toddy McMonagle, wife of Judge James McMonagle ['62], mother of James ['80] Coakley, and sister of Francis ['67] and Clare ['72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Mary DiLisi, mother of Rick ['82], Greg ['83], and Jennifer ['96] DiLisi, grandmother of Tomasso ['16], Jack Michael ['19], and Anna Marie ['22] Solomon, who is in rehab following serious surgery.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Mary Vislosky, who is critically ill with pneumonia.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Karen Walsh who is ill.
- For Michael Adamik who is under the care of hospice.

**PRAYERS FOR THE DECEASED:**

- For John Geary ['58].
- For Edward Lakner ['59]
- For Carl Jagatich, father of Robin Jagatich-Heiser ['89], and grandfather of Jackson Heiser ['27]
- For Mary Thesing, mother of Father Mark Thesing, C.S.C.
- For Marty Dugan
- For Greg Lulenski ['60]
- For Robert Evans, former doctor of our residency program, and father of James ['82] and Kevin ['85] Evans
- For Sharon Mendelsohn, mother-in-law of John "JT" Malloy ['04]
- For Randi Brattin, aunt of service director, Betsy Tietjen, great-aunt of Connor Tietjen ['26]
- For Michael Perrins

PRAYERS FOR OTHERS:

- For the victims of the severe flooding in Texas, and for the first responders.
- For an end to the war between Russia and Ukraine, and the political issues in Gaza and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

A REFLECTION ON THE NEW TESTAMENT READING:

The New Testament reading for the 19th Week in Ordinary Time [Hebrews 11:1-2,8-19] offers a beautiful image of Abraham and Sarah, not receiving the fullness of the promise of God, but seeing it and saluting it from afar. Imagine them shoulder to shoulder — two old people — who have learned to love well over more than a century together. They are great friends to one another. They have laughed a lot and cried a lot together. They both learned difficult lessons about trusting in God’s word. And in the end, they trusted God enough to leave the future in divine hands. They salute the promise to come, and take their bow from salvation history.



What they only saw from afar, we have in our possession: the fulfillment of God’s promise in Jesus Christ. Sometimes, though, it seems as though we are looking at it backwards from an equally far distance in time. Jesus may seem twenty centuries behind us, as obscured by time and place as if he were a fairy tale. We salute the cross as a great achievement of the past, but it may have no present significance for us. It takes faith to see the power of the cross winning victories in the world right now. It takes faith to let the Spirit Jesus promised work in us to achieve those victories. Here are some questions for further reflection:

- What keeps Jesus from being merely a great hero of the past in your life?
- How does your faith enable you to “see from afar” and “live for the promise?”

THE ULTIMATE PRAYER:

We all desire to live successfully. Each of us measures our success in different ways. Success can be filled with both blessings as well as danger, depending on how driven we are to obtain it, and how we define it. What motivates us? Is it pleasing God and accomplishing His will, or is it based on our own desires and possibly even our own greed? Jesus has instructed us how to pray, not because we need to inform God of our needs — God is already aware. Prayer benefits us. God does not need to be told, but we need to tell Him. We ask and He provides. We have need, and God fulfills — someone offends us, we forgive; we are tempted and God gives us the ability to overcome. We mess up and God cleans us up. We are asking each day for His will to be done within our day — not our own will, which is often “colored” with self interest. God understands the necessities of our lives... the emotional, the spiritual, love, self esteem, and a sense of security. If we want success we will find it abiding within this simple prayer, which covers every aspect of our lives. “Our Father in heaven, Hallowed be Your name. Your kingdom come, Your will be done on earth as it is in heaven. Give us each day our daily bread, and forgive us our sins, for we also forgive everyone who is indebted to us, and do not lead us into temptation but deliver us from the evil one” [Luke 11:3-4]. **O Lord, I ask you today to provide for my needs — both physical, emotional, mental and spiritual. Help me not to be tempted to obtain success by submitting to worldly values. I choose to walk in forgiveness, peace, and your love today. I understand that my success in this life is found in your will for me each day. Direct each step of my life, and give me the grace of living in your presence. Amen.**



NEXT BIBLE STUDY — WEDNESDAY, AUGUST 20th:

Our next Virtual Bible Study will be on Wednesday, August 20th 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: The Mass as a community prayer, Part 3

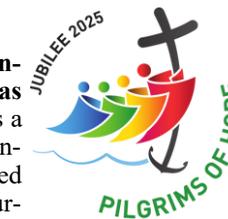
Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, August 10: 19 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, August 11: St. Clare	NO MASS
Tuesday, August 12:	NO MASS
Wednesday, August 13:	NO MASS
Thursday, August 14: St. Maximilian Kolbe	NO MASS
Friday, August 15: Assumption of the Blessed Virgin	NO MASS
Saturday, August 16: 20 th Week in Ordinary Time	5:00 PM In-Person only
Sunday, August 17: 20 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

PILGRIMAGE FOR THE JUBILEE YEAR OF HOPE:

Our Lady Chapel is planning a Pilgrimage to the Cathedral of St. John the Evangelist in Downtown Cleveland, following Mass on Sunday, September 14th, as part of the observance of the Jubilee Year of the Church. The Jubilee Year is a special year of grace, in which the Church offers the faithful the possibility of obtaining plenary indulgences. The Cathedral in Cleveland has been designated as a Sacred Site, at which the plenary indulgence may be obtained by pilgrims who make the journey. We will have a sign-up sheet on the Easel in the Narthex of the Chapel. **Please sign up if you are interested in making this journey with Fr. John, and other members of the Chapel community.**



REFLECTION ON THE THEME FOR THE WEEK:

What awaits us in our future? The Scripture Readings for this 19th Week in Ordinary Time put that question to us. What does the future hold in store for us? Is what is awaiting us when we die determined by what we did or didn't do in this life? These are the big questions we face today and in all of the days of our lives.

Jesus talked with His disciples — and us — about the future, telling them they were to face it not with fear but with hope and in a spirit of positive expectancy. He spoke to them in terms of making investments — investments in their future. “Sell what you have,” He told them, and buy into the sort of retirement plan I am offering you — a never-failing treasure with my Father and with me in heaven. “Wherever your treasure lies,” Jesus told us, “there your heart will be.” Stated the other way around he's telling us: “Wherever your heart is, there will your treasure be found” [Luke 12:32-48].

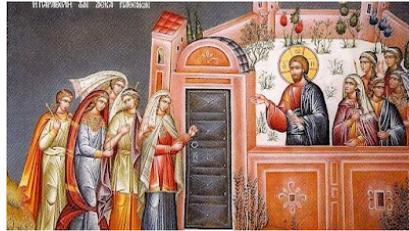
But how can we live in a world and with a future that is not yet? Only by living it in faith. The author of the Letter to the Hebrews tells us: “Faith is the confident assurance concerning what we hope for, and conviction about things we do not see” [Hebrews 11:1-2,8-19]. And it is counter-cultural to live that way. The secularists tell us not to have faith in anything — accept only what you can touch, taste, smell, measure and control. Suspend your beliefs, the world tells us, and don't accept anything else.

In the Culture Wars, the secularists have managed to present people of faith as foolish and even dangerous. Religion, they claim is divisive, and is harmful to human progress. The abortion issue which is currently a “hot topic” is a great example. Those who favor abortion regard babies in the womb as merely a part of a woman's body and totally under the control of women. Ironically, abortionists would have us overlook scientific facts. The fact is that a fetus has its own DNA coding — not that of the woman. It has its own blood type — not the woman's. If protected and nurtured human life of a fetus will eventually grow to be eighty or ninety years old. Those are not statements of faith — they are scientific facts, facts that abortionists would have us overlook.

But can anyone really live without any faith? The answer is “no” — everyone has faith. You cannot get married and not live in faith; you cannot buy a computer in a store and not have faith in what you've bought; you cannot step onto an airplane and not have faith — faith in the engineers who designed it, faith in the ground crews who perform maintenance on it, and faith in the pilot and co-pilot who fly under the direction of the ground controllers who in their responsibilities control the paths of the planes placed in their care. You can't drive on our highways without having faith in the competence of the drivers of those vehicles you will either meet or pass; you can't buy groceries without having faith in those who both produced the food and those who have marketed it for you.

Faith is not something that belongs only to religion — it belongs to everyday living. Each and every day, we take risks and act on probabilities — hardly ever on certainties. We take risks in depending upon the decisions of others, never knowing with certainty what the outcomes will be. Even scientists operate on theories — even the Theory of Evolution.

Our greatest leaders have presented us with leadership based on faith. It was faith that motivated George Washington and the founders of our nation. Our Declaration of Independence is a document based on faith. Abraham Lincoln led us through one of the darkest nights in our nation's history basing his vision solely on faith. If you read writings of Abraham Lincoln, you will find yourself reading some of the most faith-filled thoughts you will ever encounter. It was Lincoln who said to the American

**THE CHOSEN :**

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* during this past Lenten season. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**

The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Beginning in the fall, our series will resume on the 2nd Sunday of each month. Please plan to join us on October 12th. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

**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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. 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 [8/2/25]	_____	\$ 726.00
Total Offerings: Sunday [8/3/25]	_____	\$ 785.00

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.



AROUND THE CORNER:

It's much easier to second-guess than to guess, that is, to figure out the right thing to do years after we had to make the original decision. We should keep that in mind as we listen to the reading from Wisom [18:5-9] for the 19th Week in Ordinary Time. The author professes a faith rooted in God's actions during the Exodus. Scholars remind us that the Jewish faith began when God helped a relatively small group of enslaved Hebrews escape their Egyptian masters around 1,200 years before Jesus was born. Given that background, the Wisdom writer can confidently state, centuries later: "The night of the Passover was known beforehand to our fathers and mothers."

The Passover was so significant for Israelites that no one could imagine that those who actually took part in it could have had any doubt about its importance. If their descendants were familiar with the tremendous consequences of the Exodus, then the original participants also had to know them, even before they followed Moses into the wilderness.

The author of the Letter to the Hebrews follows the same principle, but he looks back six centuries before the Exodus and applies it to Abraham and Sarah, the first Jews [Hebrews 11: 1-2, 8-19]. He differs from the Wisdom author only in believing that this specially chosen couple wasn't as certain about their actions as were the Passover Israelites. They had to depend a lot on faith.



Presuming his readers might be a little rusty on definitions, the author reminds them: "Faith is the realization of what is hoped for and evidence of things not seen" [Hebrews 11:1].

The author begins his enumeration of the couple's faithful deeds by mentioning God's first intervention in their lives. "By faith, Abraham and Sarah obeyed when they were called to go out to a place that they were to receive as an inheritance. They went out, not knowing where they were to go....So it was that there came forth from one couple, themselves as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore" [Hebrews 11:12]. The Hebrew's author is pointing out to his readers that the good things we experience in life come only if we courageously take one or two faith-filled steps into the unknown. Our sacrifice of security in the present will bring security to our descendants in the future.

Christians always operate on this principle. Those who follow the risen Jesus are constantly surprised by what lies around every corner. Yet, it takes a certain frame of mind to get them to the corner in the first place. In his gospel, Luke [12: 32-48] defines their unique mindset as a detachment from the things in life that make us feel so secure we don't even notice the corner. "Sell your belongings and give alms," Jesus commands. "Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be" [33-34].

Luke's key to success lies first in defining one's treasure, then taking the steps necessary to reach it. For him, the treasure is the "kingdom" which the Father is pleased to give us: that place and situation in which God is working in our lives right here and now.

The evangelist believes that we must always be on our guard. Just as the earliest Christians eagerly looked for Jesus' return in the Parousia, so the third- and fourth-generation Christians for whom Luke writes must be ready to discover Jesus in the ordinary situations and people they encounter in their everyday lives. What a treasure!

Perhaps some of us miss the master's daily "knock" because we're too secure in our religion and not alert enough in our faith.

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

people: "Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty."

What I am saying is that to live out life on this tiny little speck in the cosmos — this little blue dot in the Milky Way — is to live in faith in a wondrous adventure. To graduate from school having chosen a career and to enter into it with all your heart and all your soul is one of life's greater acts of faith. To get married and have children is a profound act of faith. To enter each day that God gives us with hope and expectancy that we will do good and make the world a little bit better for those around us is a tremendous act of faith. And to die, going forth from this life without knowing exactly where we are going except into the hands of God, is our ultimate act of faith. Everywhere throughout life people live in the confident assurance that what they hope for will one day come to be. Every day we live with convictions about things that are not yet seen.

To be realistic, however, we must pay attention to the fact that a good deal of our recent history attacks our faith. We have been betrayed and betrayed often by people in our lives — all of which erodes our basic need to believe in others. Life is unfair, and bad things do happen to good people. And, yes, many people are unreliable. But, for all that is wrong in life — in our world and in others — we cannot afford to give up, stop believing, and lose faith. Jesus knew that back then, and He knows that right now — which is why Christ presents Himself to us. He comes to us, after all, in faith, placing Himself in the Eucharist in our hands with the belief in His heart that we accept Him in love and with a firm purpose to live with Him as He would have us live.

Yes, this world belongs to God. And yes, God has given us the dignity and the responsibility of working with Him to bring the world to completion, to wholeness and to that unity in which He made it to exist, and us in it, in the first place. For God, you see, has made a tremendous act of faith in you. God believes in you enough to give you the freedom to choose His love, the freedom to choose to accomplish His work, the freedom to do good. For God, you see, made us to love Him and to live with His faith in us.

How comforting it is to know that others have faith in us. How tremendously comforting it is to know that God Himself trusts us, has high hopes for us, and believes in us. What a fantastic honor it is to realize that when we receive the Eucharist, God our Father has believed in us enough to put His only begotten Son into our hands. Faith is forever an adventure in living — an adventure in which God Himself lives and wants to share with us.

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

PREPARATION IS A "NOW EVENT":

In Luke's Gospel, Jesus tells his disciples to prepare for the coming of the Son of Man, who may arrive at an unexpected hour. They are to be like servants who await their master's return from a wedding feast, well prepared to open the door for him whenever he arrives — even late into the night. Appreciative of their vigilance, the master will tuck in his robe, have them recline at table and will serve them a lavish banquet [Luke 12:32-48].

However, it is important that we not only see Jesus' teaching as a call to be prepared for the coming of Christ not only at the end of time, but even more importantly as a call to be prepared in our daily lives. We are to be vigilant, on alert, for any word from the Lord that comes to us in and through special moments of grace as well as our everyday experiences. Prepared by prayer and reflection, our task is to discern the authentic voice of Christ and to respond to his personal call.

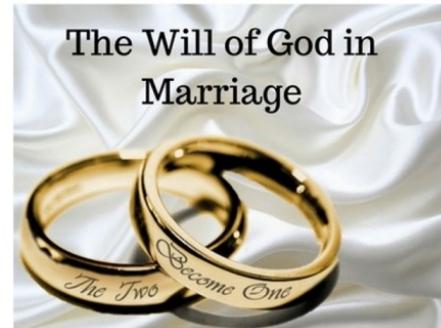
Here is an example: A young couple deeply in love took very seriously their responsibility to prepare for a happy, challenging Christian marriage. They participated wholeheartedly in the parish marriage preparation program — meeting three times with their pastor; filling out a Focus questionnaire

which prompted serious discussion on their quite different attitudes toward spending money; participating in a whole day of guided discussion led by married couples on various aspects of marriage such as communications, sexuality and spirituality. They made a mutual decision to exercise restraint in their sexual relationship, saving intercourse for marriage. This led them to search for other ways to enjoy one another's company. Although their interests were different — sports for him and music for her — they found a mutual love for nature — walking in the metro park, gardening, spending time by the water. They wanted their marriage ceremony to be a spiritual event and not a show. With this in mind, they spent a good deal of prayerful time choosing the scripture readings and writing a commentary on them which the priest used in preparing his homily. Before the wedding, they experimented with various ways of praying together, finding that it worked best if they actually set aside time to read a passage from the Gospel and discuss something that struck them.

Reflecting on their first ten years of marriage, they can see that their preparation has attuned them to the presence of Christ in their shared life together. At times, their love making feels graced, bringing them closer to each other and to the Lord. Their regular prayer together has gotten them through difficult times. Their shared enjoyment of nature helps renew their spirits. They are grateful that their spiritual approach to marriage has enriched them individually and as a couple. They prepared well and have been blessed with Christ's presence in their marriage.

How can you better prepare for encountering Christ in your life?

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



EXPLANATION OF THE JUBILEE LOGO:

The logo shows four stylized figures, representing all of humanity, coming from the four corners of the earth. They embrace each other to indicate the solidarity and fraternity which should unite all peoples. The figure at the front is holding onto the cross. It is not only the sign of the faith which this lead figure embraces, but also of hope, which can never be abandoned, because we are always in need of hope, especially in our moments of greatest need. There are the rough waves under the figures, symbolizing the fact that life's pilgrimage does not always go smoothly in calm waters. Often the circumstances of daily life and events in the wider world require a greater call to hope. That's why we should pay special attention to the lower part of the cross which has been elongated and turned into the shape of an anchor which is let down into the waves. The anchor is well known as a symbol of hope. In maritime jargon the 'anchor of hope' refers to the reserve anchor used by vessels involved in emergency maneuvers to stabilize the ship during storms. It is worth noting that the image illustrates the pilgrim's journey not as an individual undertaking, but rather as something communal, marked by an increasing dynamism leading one ever closer to the cross. The cross in the logo is by no means static, but it is also dynamic. It bends down towards humanity, not leaving human beings alone, but stretching out to them to offer the certainty of its presence and the security of hope. At the bottom of the logo is the motto of the 2025 Jubilee Year: "Pilgrims of Hope", represented in green letters.



differences. And these differences surely arose because the various Evangelists had access to different witnesses. Sometimes, we get a series of sayings and parables bunched together simply because they are on the same theme.

I suggest that the theme of the various sayings set before us today is watchfulness. First, we get the saying about "Where your treasure is, there will your heart be also" [Luke 12:32-48]. Then we move on to the short parable about being like men waiting for their master to come home from the wedding feast. If the master finds them faithful the master will reverse roles and put on an apron and wait on his servants while they eat a meal. We move on to a mention of the householder being ready to intercept the burglar. And we are told that we disciples should be like him and stand ready for the coming of the Son of Man.

We then get a longer parable similar to the first one but which contrasts the behavior of two servants or stewards put in charge of the household while their master is away. The first carries out their duties correctly and is rewarded, but the other abuses the other servants and is duly punished by their master on his return.

Jesus then draws a distinction between those who know what their master wants but don't do it and those who misbehave yet don't actually know the master's wishes. These will be punished but less than the one who really did know his master's wishes. Luke concludes with the words of Jesus: "When a person has had a great deal given them on trust, even more will be expected of them."

So, we can see how Luke has ordered the material at his disposal all roughly on the same topic but he has put it together starting with a very simple parable, then going on to give a slightly more complicated parable and then coming to a conclusion which is applicable to any serious follower of Jesus. The main point that Luke is leading up to is that we have been inducted into the mysteries of the Kingdom of God, therefore we are not in ignorance and so a higher standard of behavior is expected of us.

A lot of us grew up in Catholic families and ingested our faith with our mother's milk so to speak. This might lead us to feel that we had no choice as to whether we would be Catholics or not. We might assume that we absorbed Catholic culture because we grew up in Catholic families, and if things had turned out differently, we might have just as easily been Moslems, Jehovah's Witnesses, or have no faith at all. And this might lead us to think that it is a bit unfair that a higher standard might be expected of us by God from those who are not Catholics.

Let me suggest that this assumption might not be actually true. Because over the course of one's life we reach certain turning points — certain moments when we make a choice in life. There are built in such moments in the life of any Catholic, the most obvious of which is the Sacrament of Confirmation. A positive decision is required of us when we are about thirteen or fourteen about whether we choose to seriously commit ourselves to the Catholic faith and go ahead with the reception of this important Sacrament. At that point we decide to accept the truths of the faith and the teaching of Jesus. We are given the opportunity to clarify what we believe and have things more fully explained to us. We choose at the moment of receiving the Sacrament of Confirmation that we will be one of the Lord's disciples in the world of today.

This means that we are like that first steward in the parable; we really know what Jesus wants, we have certainty about how we should behave as Christians and so we realize that a higher standard will be expected of us than from people who are completely ignorant about the things of God. But we do not regard these higher expectations as any sort of burden. Rather, we accept these extra responsibilities with great joy because we know that they are in conformity with the will of God.

We realize that carrying out God's wishes is a cause of great joy for us. We realize that by living the way God wants us to live is both a high privilege and a great blessing.

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

to fall in love with you. God can't force your priest to give more engaging homilies, or force your brother or sister to stop bullying you. If humans didn't have the right to choose between things like short or long homilies, or good and evil, we would be robots. And robots who are programmed to love and serve God aren't authentically loving and serving God. God can do all things but He's not a magician, He respects our free will to choose.

God is love and He is not a magician — these two facts about God are like my anchors that hold me down when the craziness of life tries to pull me in directions like not trusting God, or feeling like He isn't listening, or isn't looking out for me.

God is listening; He is working to bring about good in my life because God is love. And He loves me — and you.

Do you know that God doesn't feel any differently about you than He does about the most virtuous saints and the worst sinners in the world? He loves you so much and wants you to get to know Him — the real Him!

Ready to start? Ready to get to know the actual, true God? The real Him — not the idea of Him based on what you've heard about Him instead of heard from Him. When you get to know Him, to really know who He is, you won't complain about how He isn't listening because you know God is a God who is always present to you and your struggles, He knows them even better than you do! You won't complain that He isn't looking out for you because you know He will eventually bring good out of everything.

As I grew in my own relationship with God I learned that if He was all good, then He could bring good out of my own failures and brokenness too. As I grew closer to God, He asked me to be patient and to trust Him. It was tough. But eventually — not in my time but His — some of those things that I thought were only wounds in my life — those were the things God used to make me stronger and holier and bring Him closer to His own heart!

Getting to know who God is will take time like all good things do. You're going to have to put in

CHOOSING THE KINGDOM:

Luke's Gospel for this 19th Week in Ordinary Time looks like a mish-mash of different sayings by Jesus put together because they are all on the general theme of watchfulness. The Evangelists didn't go around with notebooks writing down whatever Jesus said. In the case of Luke, he most definitely didn't go around following Jesus because he wasn't there at the time. The first we hear of Luke is in Antioch where he became a disciple of Paul [see Colossians 4 or 2 Timothy 4].

So, it is clear that Luke was not an actual eye-witness, but this is not to denigrate Luke because in compiling his Gospel and the Acts of the Apostles he carried out a very great service to the Church. Probably the way he went about writing his Gospel was by interviewing as many people as he could who were actual eye-witnesses to the various incidents in the life of Jesus. He would also have spoken to many other people who though they were not direct witnesses themselves had met others who were and so could speak with some authority about the actions and teachings of Jesus, if only at one remove. And he also had Paul who had interacted with the apostles following his conversion.

Luke then must have taken this mass of material and put it together in what he himself called 'an ordered account' of the life of Jesus. There is a theory that Matthew, Mark and Luke had access to another text which has somehow been lost. This is conjectured because there are a lot of similarities between their accounts of Jesus' life. This possible source is called 'Q' which comes from the German word 'Quelle' meaning source.

While there are many similarities between the three Synoptic Gospels, there are also many

HISTORY OF THE FEAST OF THE ASSUMPTION:

The feast of the Assumption is a very ancient one. It was initiated in the fifth century and was celebrated at the site in Jerusalem where Mary was believed to have rested as she journeyed from Jerusalem to Bethlehem. At that time, the feast was called *Theotokos* [a Greek word which means "God-bearer"], and was celebrated on August 15. Later, the feast was celebrated at the basilica where Mary's tomb was venerated.

By the end of the sixth century, the feast came to be called the Donniton [Mary's "Falling Asleep"]. By the end of the seventh century, the name of the feast was changed to the Assumption. Throughout this time, the celebration of this feast of Mary increased and devotion to her deepened.

In 1950, Pope Pius XII placed the official stamp of recognition and doctrine on the ancient feast. This decree brought a sense of holy sanctioning to the devout belief surrounding Mary that had been celebrated for centuries.

The title: "*Theotokos*" is depicted in some fascinating ways in the icons of Orthodox Christianity. Typically, Orthodox icons depict Mary holding an ageless Child in one arm, pointing to him with the other. In some icons, Mary's parted cloak reveals a cross section of her womb in which the regal Child is enthroned, fully clothed, right hand raised in blessing. All of this reveals the very unique and special relationship which Mary has with Jesus. Mary gives witness to Jesus' complete victory over death.

What we need to realize is that we, too, are Christ-bearers. We too share in the grace of Christ's victory over death. In celebrating Mary's Assumption into heaven, we are partaking in the destiny reserved for all of us in the Heaven. What a very special relationship we have with our God. Like Mary, we need to cherish this relationship by remaining one with Christ.



SERVING THE LORD IN THE POOR — SAT. AUGUST 16th:

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.

THE TRUTH:

Love has nothing to do with what you are expecting to get — only what you are expecting to give — which is everything. What you will receive in return varies, but really has no connection with what you give. You give because you love and cannot help giving. If you are very lucky, you may get loved back. That is delicious, but it does not necessarily happen.

—Katherine Hepburn

FAITH IN THE DESERT:

The situation seemed impossible! It had started out as a morning excursion to a nearby site — The Springs, in the Judean Desert. Since we had an average temperature of over 100 degrees for the last two months, The Springs drew us with visions of “cool, clear, water.” Little did we realize that the road — then the trail, then the rocky inclines and declines — would leave us sitting in a dried up wadi under a thorny skeleton of an acacia tree. Ahead of us was an incline. Behind us lay an even steeper decline. The one ahead had a forty-five degree curve about one third of the way up. Jim tried it. The engine roared. He tried it again, and again, and again, and spun out every time. I prayed to El Shaddai — the Hebrew God of mountains and wind. I stretched out my arms as Moses did for victory in the time of battle. I sang aloud so El Shaddai would hear me. I pleaded with Abraham who had walked in this Israeli desert. Nothing. Nothing, but the wind. My mind reminded me of the gentle breeze that spoke to Elijah in one of the caves surrounding this same desert. Nothing. I asked God to send at least two angels to help us. Nothing. We started walking. It was 1:30 PM — the hottest part of the day. Avoiding the road that had not a single tree offering shade, we trekked down the wadi conserving our water and resting often in the scattered shade of dried out trees.

Somehow, my heart never faltered — God would not have brought me to Israel to die in the desert. I thought of Abraham who went forth as God called. He has been my guide for the three summers I’ve volunteered in Israel. He “went out, not knowing where he was to go” [see Genesis 12]. This experience in the same location helped me realize the strength of Abraham’s faith. Did he have enough water? Did he have enough food? He was not only responsible for himself, but for the entourage of people and animals traveling with him. Over and over, the Scripture passage says, “by faith”! What is faith? [Hebrews 11:1-19] — “Faith is the realization of what is hoped for and evidence of things not seen.” Abraham — the great father of multiple religions — was the man of faith.



Faith and hope are brother and sister. In the desert, we “walked by faith and not by sight” as our water dwindled [see 2 Corinthians 5:7]. The hope that an angel would rescue us also dwindled as the sun moved westward casting shadows — delicious shadows. The inner core of my strength weakened, and I began to be afraid that we would be trapped by the night. Yes, the wadi was full of animal tracks — signs both consoling and frightening. Somehow, I still had tracks of hope in my heart that God would send help. I prayed with every step. I became aware of my breathing. Stop and rest. Stop and rest. I ate a few dried blossoms from a tree. They wet my mouth. There were no cell phone connections. Only God! Somehow, we trekked on.

At 6:30 we found Hwy 227 and sat on roadside rocks. A car going the opposite direction stopped — evidence of faith? They poured water into Jim’s empty container. Our first angel, but still no rescue! — there were no cars going in our direction at all. Dusk was falling. God, another angel, please? An old truck with a red flag standing straight up in back, stopped. A ride, please? A ride? Hope rose! Our second angel gave us more water and it was cooler. Would God send a third angel? We continued to walk. According to a road sign, we had twenty kilometers to go. Darkness. Piercing my exhaustion a tiny glimmer of hope survived. God’s sheltering hand was still hovering over us. Through the darkness, I spied a truck with a red flag off the road about fifty feet. The Bedouin driver was on his knees, head touching the ground — he was praying. As we walked past, he stood up and waved. My mind called out: “Yes. Hello! And thank you for the water!”

quiet space is already a prayer. In the groans of our inadequacy the Spirit is already praying through our bodies and souls in a way deeper than words.

One of the oldest, classical definitions of prayer defines it this way — Prayer is lifting mind and heart to God. Too often in our efforts to pray formally — both communally and privately — we fail to do that, namely, to actually lift our hearts and minds to God. Why? Because what is really in our hearts and minds, alongside our gratitude and more gracious thoughts, is not something we generally connect with prayer at all — our frustrations, bitterness, jealousies, lusts, curses, sloth, and quiet despair are usually understood to be the very antithesis of prayer, something to be overcome in order to pray.

But a deeper thing is happening under the surface — our frustration, longing, lust, jealousy, and escapist daydreams, things we are ashamed to take to prayer, are in fact already lifting our hearts and minds to God in more honest ways that we ever do consciously.

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

STOP COMPLAINING ABOUT GOD WHEN YOU DON’T KNOW HIM:

You don’t know me. You may have read some stuff I wrote, or maybe you follow me on Instagram and see little snapshots of my life. Maybe you know what I did last weekend, or how many sisters I have.

But you don’t know me.

You don’t know what makes me cry, or what my favorite joke is. You don’t know how I really feel about Christian music. You’ve never hugged me when my heart was hurting. You don’t know the “ins and outs” of my relationships. Those are the things only my close friends know about me because I’ve spent time with them, sharing who I am on a personal level.

If someone talks trash about me but they only know me through the internet, or they’ve just “heard” of me... I can’t take their criticism seriously. I can’t let their words trouble me because those strangers aren’t an accurate judge of my character or the purity of my heart... they don’t even know me.

I think about this reality every time someone complains to me about God. So often I hear things like this:

- “I don’t pray because God doesn’t respond.”
- “I don’t feel anything when I pray or when I go to church and I’m so tired of it.”
- “I feel like God just doesn’t like me.”
- “God’s all about ‘rules’ so why would I want to have anything to do with that?”

Have you ever caught yourself saying/thinking something like this?

If so, did you really know the God you were talking about? Or have you based these complaints on some stuff you heard, or read about God?

It breaks my heart a little bit to hear those complaints because that’s not the God I know and love. That’s not the God that I’ve gotten to know in the gospels and through my relationship with Him in prayer and through the sacraments. That’s not the God that the saints talk about and write about.

What I wish everyone knew and understood is that God is love [1 John 4:8]. This is the first thing we have to remember about who He is. He is love. And He is everything good that love entails and encompasses. Which means He is merciful, and patient, and a good listener, and He genuinely wants what is best for us. He is actively working to bring good out of the bad in our lives.

But God is also not a magician. We also have to remember this about Him. Sure, God can multiply bread and change water to wine, but He can’t force the person who sits behind you in Math class



GROANING BEYOND WORDS — OUR DEEPER WAY OF PRAYING:

In Luke's Gospel, Jesus reminds us that "where your treasure is, there also will your heart be [Luke 12:32-48]. When we no longer know how to pray, the Spirit, in groans too deep for words, prays through us [Romans 8:23-26]. These words of St. Paul contain both a stunning revelation and a wonderful consolation — namely, there is deep prayer happening inside us beyond our conscious awareness and independent of our deliberate efforts. What is this unconscious prayer? It is our deep innate desire, relentlessly on fire, forever somewhat frustrated, making itself felt through the groaning of our bodies and souls, silently begging the very energies of the universe — not least God Himself — to let it come to consummation.

Allow me an analogy. Some years ago, a friend of mine bought a house that had sat empty and abandoned for a number of years. The surface of the driveway was cracked and a bamboo plant — now several feet high — had grown up through the pavement. My friend cut down the bamboo tree, chopped down several feet into its roots to try to destroy them, poured a chemical poison into the root system in hopes of killing whatever was left, packed some gravel over the spot, and paved over the top with a thick layer of concrete. But the little tree was not so easily thwarted. Two years later, the pavement began to heave as the bamboo plant again began to assert itself. Its powerful life force was still blindly pushing outward and upward, cement blockage notwithstanding.

Life — all life — has powerful inner pressures and is not easily thwarted. It pushes relentlessly and blindly towards its own ends, irrespective of resistance. Sometimes resistance does kill it. There are, as the saying goes, storms we cannot weather. But we do weather most of what life throws at us, and our deep life-principle remains strong and robust — even as on the surface the frustrations we have experienced and the dreams in us that have been shamed slowly muzzle us into a mute despair so that our prayer-lives begin to express less and less of what we are actually feeling.

But it is through that very frustration that the Spirit prays, darkly, silently, in groans too deep for words. In our striving, our yearning, our broken dreams, our tears, in the daydreams we escape into, and even in our sexual desire, the Spirit of God prays through us, as does our soul, our life-principle. Like the life forces innate in that bamboo plant, powerful forces are blindly working inside us too, pushing us outward and upward to eventually throw off whatever cement lies on top of us. This is true, of course, also of our joys. The Spirit also prays through our gratitude, both when we express consciously it and even when we only sense it unconsciously.

Our deepest prayers are mostly not those we express in our churches and private oratories. Our deepest prayers are spoken in our silent gratitude and silent tears. The person praising God's name ecstatically and the person bitterly cursing God's name in anger are, in different ways, in radically different ways of groaning, both praying.

Our frustrations, bitterness, jealousies, lusts, curses, sloth, and quiet despair are usually understood to be the very antithesis of prayer. There are many lessons to be drawn from this. First, from this we can learn to forgive life a little more for its frustrations and we can learn to give ourselves permission to be more patient with life and with ourselves. Who of us does not lament that the pressures and frustrations of life keep us from fully enjoying life's pleasures, from smelling the flowers, from being more present to family, from celebrating with friends, from peaceful solitude, and from deeper prayer? So we are forever making resolutions to slow down, to find a quiet space inside our pressured lives in which to pray. But, after failing over and over again, we eventually despair of finding a quiet, contemplative space for prayer in our lives. Although we need to continue to search for that, we can already live with the consolation that, deep down, our very frustration in not being able to find that



But then, he got into his truck and drove out to us! He signaled us to get in. He spoke no English. He got out and opened the back door for me. A gentleman! A big smile. God sent our second angel back to us! All I could say was: "Thank you, thank you, thank you!" When we arrived back, I pressed shekels into his hand, but he pressed them right back into my hand — "No, no." Jim handed him American dollars, receiving the same response. God bless this Muslim Bedouin, this son of Abraham, who saved two Christians who were trusting in the same God who just has a different name.

The next day after showers and gallons of cold water, we were strengthened. But the ordeal was ongoing. Our vehicle was still resting under an acacia tree in that deep wadi. Faith and hope still stood in my heart. Who to call? Who spoke English? Where to get phone numbers? At noon, finally a connection! And God sent a third angel — this time, Jewish. We finally contacted an Israeli park ranger. His dark good looks were heightened by a smile and open attitude. He spoke beautiful English! He drove us back to our "waterloo." Would his 4x4 truck be strong enough? Again, faith and hope joined hands in my heart. I prayed as he towed us up that steep incline, slowly, slowly, slowly! Alleluia! Success! Success! Thank you, God! God of the mountains. God of the wind. God of the wadi. God who keeps his promises.

The ranger said he wasn't supposed to do this, but... All he accepted was our thanks.

We were not prepared for this experience. It came like a "thief in the night". We didn't expect to be stranded in 100 plus heat with no cell phone service and only about two liters of water between us. The situation seemed impossible. We were in desperate straits! Our flimsy faith and hope were rewarded. God watched over us as promised again and again and again. What do we need to fear? God, help me remember who you are!

—taken from the writings of Sister Patricia DeGroot, OBlSB., which appear on the internet

A YOUNG ADULT GROUP:

A Young Adult group is alive and well at Our Lady Chapel. Their **next meeting will be in August**. The group has been meeting to share some time in faith, and also to support each other in life's journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at the next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.

**PROTECTING GOD'S CHILDREN:**

The Diocese of Cleveland's "Protecting God's Children" program is a continuing effort to instruct and inform everyone about the protection of children from sexual abuse. To report any past or present suspected inappropriate behavior toward children by priests, deacons, religious, lay ecclesial ministers or personnel associated with the Church, please contact the Diocesan Response Service Office at (216) 334-2999 or via email at response_services@dioceseofcleveland.org. You are also asked to immediately inform local authorities about inappropriate behavior.

**THIS NEEDS TO BE OUR PRAYER:**

O my God, fill my soul with holy joy, courage and strength to serve You. Enkindle Your love in me and then walk with me along the next stretch of road before me. — St. Benedicta of the Cross [Edith Stein]

FAITH:

As the old commercial would say: “It’s that most wonderful time of the year. The children are going back to school.” The other day I was in a local office supply store and there was one of our families shopping for school supplies. Parents have purchased pens, pencils, notebooks, and backpacks for years. Now, however, there are some new items that parents have to buy — ipads, laptops, computers, flash drives, printers, etc. The computer has become such a huge part of American life that most of our young people cannot fathom how old folks could ever do a term paper using a library. For those of you who never heard of a library, that’s an ancient building that used to contain books. In schools most libraries have been replaced by Media Centers — which, of course, consist in more computers. On the positive side, when I see the work that the young people are able to produce using computers, it is absolutely amazing.

Where our “old-time” reports were full of smudges and somewhat legible writing, their reports are neat, organized and easy to read. Where our grade school reports were usually verbatim copying of articles from the World Book Encyclopedia, their reports contain numerous references to all sorts of publications. The internet provides so much information that we can easily come to the conclusion that the answer to every question is out there — somewhere. You just need to know where to look. That is a fallacy. The answers to the most important questions — the fundamental questions of life — are not on the internet. They are not out there; they can only be found in our heart. The answers to the fundamental questions of life can only be found in faith.

If we are honest, we will recognize that this is hard to handle. We would like to find the answers to everything — but we can’t. Only faith can point us in the direction of the answers we need. More than that, only faith can provide us with the questions we need to ask. Faith forces us to ask about that which is unseen, that which is spiritual. That’s what the author of the Letter to the Hebrews is trying to say [Hebrews 11:1-2,8-19] — it’s all about faith. Abraham is the example of what our faith must be like — Abraham is the Father of Faith.

This was not just because Abraham is the Patriarch of Israel — the leader of all those from whom the Jews are descended. Abraham is the Father of Faith because of all the figures in Hebrew Scripture, Abraham’s life gives the greatest example of the deepest meaning of faith. Abraham was living in the fertile crescent — the Tigris-Euphrates Valley, rich in farming and pasturing land — when he heard the call of God to leave his ancestral home. Abraham trusted God to bring him to a place where God would start a new people. Abraham had complete faith that God would work things out. Abraham had been promised that his descendants would be as numerous as the sands of the seashore or stars of the sky. He had a child by a servant girl, Hagar, whom he named Ishmael, but he knew that Ishmael was not his true descendent [see Genesis 16 and 17]. He needed a child by his wife Sarah. But Sarah was elderly and past child bearing years.

While Abraham could not see how God would work this out, he knew that God would work it out. And when a child came — Isaac, the son of laughter — Abraham realized that this is the one promised. He had faith that God would be true to his promise, even when God demanded a terrible test of

**"FAITH
IS TAKING THE
FIRST STEP
EVEN WHEN YOU DON'T
SEE THE WHOLE
STAIRCASE."**

- MARTIN LUTHER KING, JR.

Abraham’s faith. He was told to sacrifice Isaac [See Genesis 22]. He finally had a son and was told to sacrifice him. He prepared to do as God told him. He trusted in God. Soren Kierkegaard would refer to this as Abraham’s great leap of faith. The Letter to the Hebrews presents a profound definition of faith: Faith is the assurance of things hoped for and the conviction of things not seen. Faith is taking a step into the unknown and trusting in God.

Faith demands a way of thinking that is completely opposite the expectations of people of the computer age. Faith says that we cannot find the answers ourselves. We have to trust in God. For example, people come to my office for wedding preparation. I know that none of them will admit it, but I am certain than many do have a doubt — “How can I know that this is the right person? How can I know that I am doing the right thing?” To those who might be thinking about becoming engaged, let me remind you that when it comes to spiritual relationships — and marriage, true marriage, is a spiritual relationship — no one can ever know. People have to have faith. They need to trust God. When they see another person as their way of salvation, they have to recognize that it is God who brought them together. When we people of faith become ill, we go to the doctor. We do as we are told. We take the medication, treatments, etc. Still we realize that in the long run, our lives are in God’s hands — not the doctor’s. Live or die, we have faith that God will provide.

Faith is present when we listen to that voice within us that is our consciences. We follow this voice, trusting that as God found a way for Abraham to be the Father of Many Nations, He will find a way for us to confront and conquer the challenges of life. We do that which is moral, and we trust in God. It is easy for us to take the way of least resistance in every aspect of our lives. We can easily reject having the deep faith that the Letter to the Hebrews offers. But then we would be denying who we really are — People of God. We need God’s help to live as People of Faith. We are all weak. Recall the incident in the Gospels where a man came to Jesus and asked him to cure his son of epilepsy. Jesus asked him: “Do you believe?” And the man responded: “I do believe, but help my unbelief” [Mark 9:24]. Help those parts of me that don’t believe. Faith is the assurance of things hoped for and the conviction of things not seen. Ask God to deepen your faith.

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

READINGS FOR THE WEEK:

Monday:	Philippians 3:8-14, Matthew 19:27-29
Tuesday:	Deuteronomy 31:1-8, Matthew 18:1-5, 10, 12-14
Wednesday:	Deuteronomy 34:1-12, Matthew 18:15-20
Thursday:	Wisdom 3:1-9, John 3:14-18; John 15:12-16
Friday:	Revelation 11:19a; 12:1-6a, 10ab; 1 Corinthians 15:20-27, Luke 1:39-56
Saturday:	Joshua 24:14-29, Matthew 19:13-15

20th Week in Ordinary Time: Jeremiah 38:4-6, 8-10; Hebrews 12:1-4, Luke 12:49-53