

CLOSING PRAYER:

~ A Prayer for Prophets ~

We give you thanks, O God,  
that in every generation  
You have emboldened prophets  
and truth tellers  
who call our church and world  
to conversion  
and reconciliation.

As when Mary Magdalene  
first proclaimed the Resurrection,  
you have given their words power —  
power to move us  
from despair to hope,  
from grief to healing,  
from fear to courage,  
from death to new life.

And so we once more  
attune ourselves  
to these prophets and truth tellers —  
these men and women  
who speak truth to power.  
May their stories instruct  
and inspire us,  
their cries for justice and inclusion  
call us to conversion,  
and their dreams and visions  
give us hope  
for a world made new.

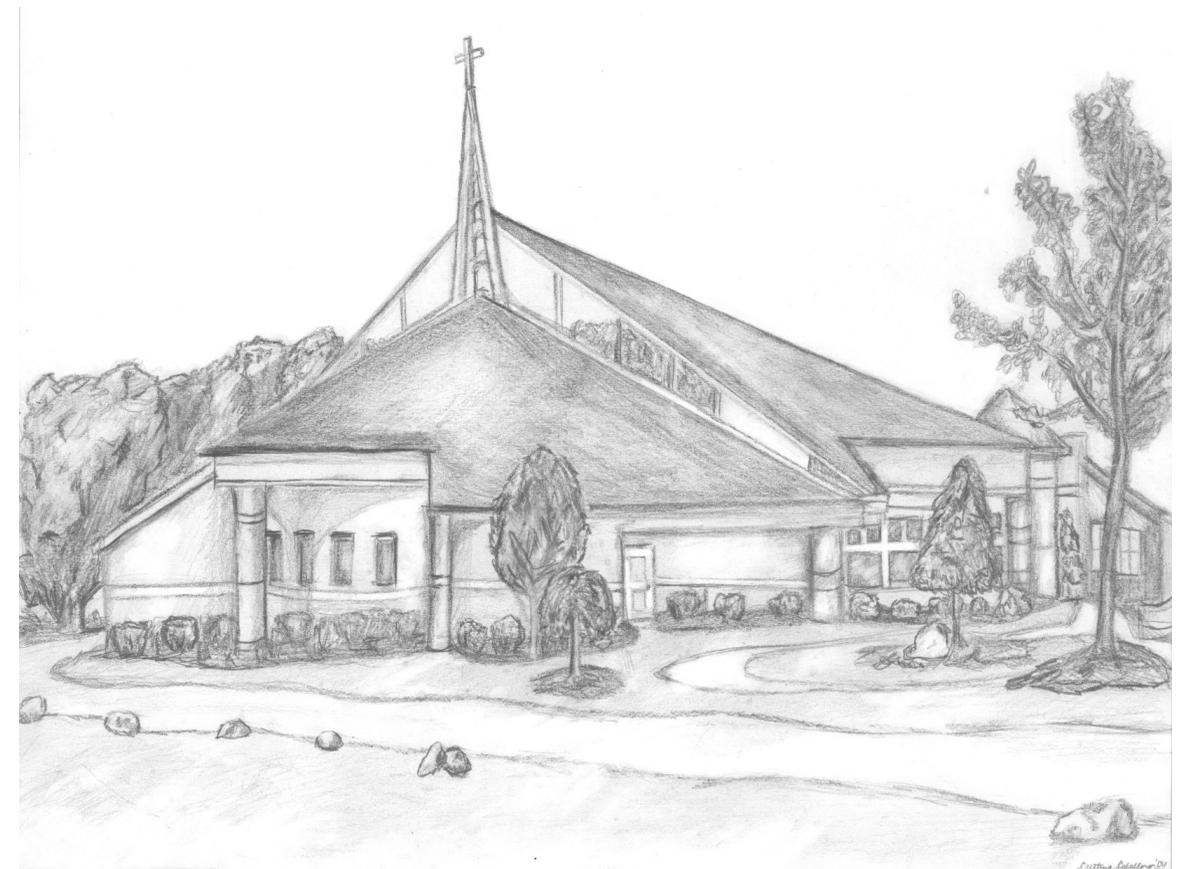
Amen.

—Olivia Hastie.

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 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 this weekend at our Masses.**

**FAITH EDUCATION REGISTRATION:**

**It is time to register for Faith Education classes (K—Grade 8) 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**, 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.**

**COLLECTION FOR THE FOOD PANTRY:**

As you already know, **Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month.** They serve around 150 clients each time. **Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.**



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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

**Right now we are focusing on the following items only: canned vegetables, dry cereals and dry noodles.** Beginning this weekend, we will have bins in the Chapel Narthex for your donations. Thank you!

**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. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].

**THE BREAD OF LIFE:**

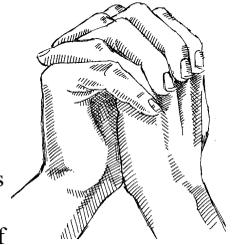
People eat bread to satisfy physical hunger and to sustain physical life. We can satisfy spiritual hunger and sustain spiritual life only by eating the bread of the Eucharist and by a right relationship with Jesus Christ. No wonder he called himself the Bread of Life. But bread must be eaten to sustain life, and Christ must be invited into our daily walk to sustain spiritual life.

**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 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 Raj Chahan, who is undergoing cancer surgery on Monday.

**PRAYERS FOR THE DECEASED:**

- 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
- For Stanley Bruno, brother of Carol Jones, uncle of Richard Jones [‘20]
- For Father Lawrence Bayer, pastor-emeritus of St. Bridget
- For Thomas Hackworth, father-in-law of upper school English Instructor, Jason Simon.
- For Hugh O’Neill, brother of Peggy O’Neill-Laise [‘73], grandfather of Charlotte Slater [‘27], and cousin of William O’Neill [‘51].
- For Michael Adamik
- For Richard Hibbard, uncle of Father Matt Hovde, C.S.C.
- For Frank Nannicola, grandfather of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola.

**PRAYERS FOR OTHERS:**

- For an end to the war between Russia and Ukraine, and the political issues in Palestine 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.

**CALLED TO BE A PROPHET?**

Years ago there was a horrible accident at one of our local amusement parks — a woman was thrown from a roller coaster type ride and killed. The investigation following the accident showed her death was totally preventable. She simply hadn't been "locked in." The young man in charge of that function was too embarrassed to tell her that because she was overweight he couldn't click the latch on the belt which would have held her on the ride.

Many of us can identify with that worker. We'd also like to live as hassle-free a life as possible — avoiding situations which would create tension between ourselves and others. On one hand, he certainly avoided the tension which could have resulted from telling her she was too obese to be on that ride. But on the other hand, his reluctance to speak out cost her life.



All of God's prophets frequently find themselves in parallel situations. They're chosen by God or the risen Jesus to be the conscience of the people — they are called to proclaim God's word. Yet, the Scripture Readings for this 20<sup>th</sup> Week In Ordinary Time give us many good reasons why prophets are often tempted to keep their mouths shut — "Jeremiah ought to be put to death," the princes say [Jeremiah 38:4-3]. One way to make certain that the prophet doesn't deliver God's word is to kill the prophet — works every time.

Though Jeremiah is eventually delivered from the princes' hands, I presume every time he opened his mouth again to tell the people what the Lord wanted of them, he remembered this near miss. The next time he might not be so lucky. In fact there comes a time for Jeremiah when he wishes that he had never been born! [see Jeremiah 20].

This "prophecy thing" is very important for Christians. The earliest Christian author, Paul, presumes each of our communities is blessed with at least one person who has the Spirit's gift of prophecy. He's convinced that other Christs can't function correctly unless their members understand what the risen Jesus wishes them to do. That seems to be one of the reasons that Luke's Jesus wants his followers to know that he "has come to set the earth on fire. Do you think that I have come to establish peace on the earth? No, I tell you, but rather division" [Luke 12:49-53]. Those who dare imitate him must be aware of the divisions in society such an imitation will bring about.

Perhaps that's why the unknown author of the Letter to the Hebrews insists that we constantly "keep our eyes fixed on Jesus" [Hebrews 11:32-33, 12:1-4]. Only by focusing on him will we be able "to persevere in running the race that lies before us."

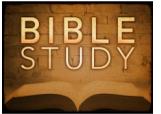
Before any of Jesus' disciples suspected he was divine, they were certain he was a prophet. Though he never demanded that they imitate his divinity, they knew from the beginning he expected them to integrate some of his burning prophetic charism into their own lives.

Normally we expect our sacred authors to tear into their readers for not listening to the prophets and carrying out their words. But both the author of Hebrews and Luke's gospel look at prophecy from the other side. Both tear into us for not being brave enough to proclaim even the small bit of God's word with which the Spirit has gifted us. Though the vast majority of us aren't "full-time" prophets, as other Christs we frequently run into situations in which we say nothing where something should be said. We shouldn't pretend to be overly pious, but especially among family and friends neither, for instance, should we hesitate to confront racial or prejudicial remarks. Certainly wouldn't want anyone close to us to be flung off the ride.

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

**NEXT BIBLE STUDY — WEDNESDAY, AUGUST 20<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, August 20<sup>th</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word.



**Our topic: 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 17: 20 <sup>th</sup> Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, August 18:	NO MASS
Tuesday, August 19:	NO MASS
Wednesday, August 20: St. Bernard	NO MASS
Thursday, August 21: St. Pius X, Pope	NO MASS
Friday, August 22: Queenship of the Blessed Virgin Mary	NO MASS
Saturday, August 23: 21 <sup>st</sup> Week in Ordinary Time	5:00 PM In-Person only
Sunday, August 24: 21 <sup>st</sup> Week in Ordinary Time	10:00 AM In-Person & Live Stream

**PILGRIMAGE FOR THE YEAR OF HOPE—SUN. SEPT. 14<sup>th</sup>:**

**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 in 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 our Chapel community. Gilmour Transportation will be provided to & from the Cathedral.**



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

Of the four Gospel accounts written by Saints Matthew, Mark, Luke, and John, St. Luke's has been characterized by some scripture scholars as the most beautiful of them all. St. Luke's Gospel contains accounts of the events surrounding Jesus' birth, for instance. Mary — the mother of Jesus — has a special place in his Gospel. Moreover, St. Luke has a special regard for women, for the hurting, the outcasts, and those who were seen to be at the bottom of the social heap in those days. The tender and compassionate heart of Jesus is prominent in St. Luke's accounts of His life.

Given that context it's startling to hear the words of Luke's Gospel for this 20<sup>th</sup> Week in Ordinary Time [Luke 12:49-53]. Whatever happened to the Christmas message about peace on earth and good will toward all men and women? How do we understand the words of the Prince of Peace that we just heard in Luke's Gospel?

There are those who think of Jesus as being accepting and tolerant in all things and toward all people. The truth is that He was not. Had He accepted anything and everything, He would never have been put to death in a horrible crucifixion. His teaching and His way of living enraged the religious and political power brokers of His day. He lived in a time when ties to family were far more important than they are in our culture. So how do we explain the words of Jesus we just heard?

We need to face some issues. Take, for instance, the assumption made by many that understanding is the equivalent of acceptance. But does the fact that I understand someone mean that I accept whatever he or she thinks and does? Hardly! Nor should you.

Long ago, a very wise person taught: "In necessary things, unity; in doubtful things, liberty; in all things, charity." That is very wise indeed. But how do we interpret it? Does charity, compassion, understanding, and love require that we accept anything and everything? Does turning the other cheek mean something similar? Hardly!

Compromise is a difficult concept for us, just as love is difficult to live. When should we compromise and when should we not compromise? When should we trouble others or get ourselves in trouble with them, and when not? And just what will we compromise, anyway? Should we ever compromise our beliefs and our values? No — and certainly not in the culture of our day.

When Jesus tells us that He has come to bring division and not peace, He's telling us that peace is not to be found at any price. There is a cost to genuine peace. Anything else is simply the absence of conflict. The long Cold War with the Soviet Communists following the Second World War was merely the absence of armed conflict. We were not really at peace with them. Some husbands and wives live with each other in a sort of "cold war" with no real peace in their homes. Some families do also.

The problem we have in so many areas of our lives is the problem of causing trouble — particularly when we know that we should confront others. Being a "people pleaser" leads to a lot of internal strife, stress, and eventual emotional depression. Conflict avoidance solves nothing.

When people make fun of our Christian faith — or of our Catholic faith in particular — do we laugh and go along with them, or do we challenge them? When the group we're in wants to do things we know are wrong, do we simply go along with them? Certain business practices ought to bother us. They need to be challenged. Sexual promiscuity so prevalent in our culture has cheapened the meaning of intimacy. Lots and lots of people are lonely and feel taken for granted because intimacy has lost its value. Its currency has been cheapened because it has been devalued.

**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 1<sup>st</sup> 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 2<sup>nd</sup> Sunday of each month. Please plan to join us on October 12<sup>th</sup>. 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.

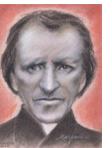
**WEEKLY OFFERING:**

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 [8/9/25] \_\_\_\_\_ \$ 50.00**  
**Total Offerings: Sunday [8/10/25] \_\_\_\_\_ \$ 560.00**

**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.



**NOT FEARING FIRE:**

When we come to Jesus, we do not expect fire. But this is what we get in Luke's gospel [Luke 12:49-53]. When we come to Jesus, we expect consolation and peace, but Jesus' words today are words of conflict and division. What's going on here? First of all, it is important to note that when Jesus says he has come to set the world on fire, he is not speaking prescriptively, but descriptively. That is, he is not prescribing or decreeing that there should be divisions on earth. He is rather describing what will happen in this world when we follow him.

In the imperfect and often unjust world in which we live, speaking the truth, standing up for what is right, is not always welcome. It often causes fire. You just said no to your teenager — "No, you're not going to the mall with your friends, when there's work to be done here at home." "No, you're not going to an unsupervised party, even if everyone else is." There's an angry comment, a slam of the bedroom door, and silence. You have done the right thing, but now there's fire.

It's been a long time coming. You call her into your office and let her know you have to let her go. Many deadlines have been missed. She is not able to keep up with the demanding pace in the office. Her irresponsibility and poor attitude are influencing others. She cleans out her desk and comes into your office to turn in the keys. Not a word is spoken, but you can see in her eyes the rejection and the anger. You have made the right decision, but you have also set things ablaze.

You are out with some friends — maybe at a party, or at lunch period at school. One of them speaks up and cruelly demeans another person because of their religion, race, or their sexual orientation. For a minute you think you will let it slip, but then you speak out against the comment. The people around you are surprised. Some of them hear what you are saying, but others dismiss you as a hopeless fool. You have said the right thing, but you have also caused division.

How wonderful it would be if following Jesus was easy. When we stand for what is right or speak the truth, how great it would be to be greeted by applause. But this is not the world in which we live. So, Jesus is telling us today that if we wish to assist him in building the kingdom of God, if we wish to contribute to making the world better and more just, then we cannot be afraid of fire.

In this sense maybe the words of Jesus are comforting after all. Often when we think of being a disciple or trying to be holy, we imagine ourselves as being docile or peaceful. So, when we do or say things that get people upset or angry, we can begin to worry whether we are really doing what we should. Jesus comforts us in Luke's Gospel. He tells us that speaking the truth and standing for what is right — even if it causes division — is not only compatible with the gospel, but essential to it.

None of us wants to anger or upset people. But avoiding these things cannot be our top priority. Our fundamental obligation is to speak the truth, and to make choices which are right. If we do this, we will be following Jesus — even if we set things on fire.

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

**THINKING OF MARY:**

This weekend, we celebrate the Feast of the Assumption of Mary. It is all too easy to just think about this feast in terms of something that each of us awaits in the future — when I die, I too will be with Mary in heaven. This is Jesus' promise to me; this is what he died and rose for. But today's feast is all about saying "yes" to God in my life, and realizing that this "yes" opens the flood gates of God's grace into my life.



When do we stand up for our convictions? So many times we are told that if we stand for our convictions we are being "mean-spirited" and hateful; or that we are prejudiced and divisive; or that we are hypocrites. Does being a Christian — or being an American for that matter — mean that we should let anyone do whatever they want? Expressing our opinions and living by our convictions can get us into trouble.

We are told that religion and our religious values have no place in the public forum. They are a private matter, we are told. In other words, it's okay to have moral values, but we should keep them to ourselves. But I ask, are there no moral values to be shared as Americans? Is America supposed to be a value free nation?

As Christians, we believe in the dignity of human life and the supreme value of every person from the moment they come into being until the moment they die a natural death. To speak of those values in public challenges and upsets others. What was it Jesus said? — "From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."

We need to remember that many of the first Christians were martyred because of their values and beliefs. St. Cecelia, St. Lucy, St. Agatha, and other Roman women were put to death for remaining virgins. King Henry VIII beheaded St. Thomas More, Chancellor of England, because More refused to compromise his beliefs. And that division goes on even today as we speak. There are parts of the world today in which Christians are literally being put to death simply for being Christian.

The events surrounding the birth of Jesus are presented to us in lovely words and beautiful images. We need to recall, however, that the Church remembers her first martyr — St. Stephen — the day after Christmas. And on the day after that we remember slaughter of the innocents — that horrific action on the part of King Herod when he ordered the massacre of all the baby boys in Bethlehem and its vicinity two years old and under in order that he might not be challenged by the King who is greater than all the other kings in the world put together.

Who, then, brings division, hatred, strife, and conflict into our world? God, or humans? Love or jealousy? Good people or people who cannot stand goodness? You know the answers as well as I do. It's all a question of what we will stand for. "If the world hates you, you know that it has hated Me before it hated you," Jesus told us [John 15:18]. Jesus was crucified for a reason and we should always remember that.

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

**THE GREAT CLOUD OF WITNESSES:**

In today's second reading we hear about a "great cloud of witnesses" [Hebrews 11:32-33, 12:1-4]. The author is referring to saints who have preceded us. Now, like fans in a stadium they cheer us on to keep running the race. That great cloud of witnesses is the Communion of Saints — men and women who throughout history have set the example of faith.

I think of Eric Liddel — the young man depicted in *Chariots of Fire*. Once, when he was starting a race, he was tripped — probably by accident. The others got a good lead. Incredibly, Eric not only stood up, but started running so hard that he actually won the race! You and I stumble — maybe even get tripped by others. We might even stumble daily. What matters is getting up again.

A great cloud of witnesses cheers us on. As Hebrews reminds us: "persevere in running the race."



Think for a moment about your life. Who brought you to this moment in your faith? Who led you to Christ — who became the voice of Christ — that brought you to this moment? We help and encourage each other. And we do have that cloud of witnesses.

After speaking about the cloud of witnesses, Hebrews tells us to have our eyes fixed on Jesus. And what does Jesus want? In Luke's Gospel, Jesus says that he wants to set the earth on fire [Luke 12:49-53]. It's the fire of love — of immersion in the Holy Trinity through baptism and Eucharist.

I invite you, I encourage you, I beg you to run the race — keep participating in the sacraments, especially Holy Mass. With that great cloud of witnesses cheering us on, let's rid ourselves of every burden and sin; let us persevere in running the race, keeping our eyes fixed on Jesus.

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

### SHARING IN GOD'S ONE SPIRIT:

The Holy Spirit is God's very own life shared with us and residing within us [see John 20:22]. When we pray, we are steadfastly refusing to abandon this Presence — this True Self, this place that already knows we are beloved and one with God. But our false “contrived” self is so needy that we must practice living in this presence through conscious choice — prayer — not just once, but preferably many times every day. Contemplative prayer is “our daily bread” that keeps us nourished so we can dare to believe the Gospel, to trust the Divine Indwelling, and to remember our God-given identity. Gradually, we learn how to abide in this spacious place more and more, how to draw our strength, dignity, and solace from this Stable Source. When we live from this place of conscious unity, we are indestructible.

The True Self cannot really be hurt or offended. The false self — our egoic identity — is offended every few minutes. But if we notice when we take offence, and what part of us is offended — always a provisional identity — this will train us to gradually reside more and more in the Big Truth. This is what Jesus' final prayer at the Last Supper is all about [see John 14-16]. Thomas Keating charts conversion as a series of necessary humiliations to the false self.

In order to fully experience the intrinsic union we already have with God, who is Love, it seems that we need to first be love ourselves in some foundational way. Contemplation helps us to rest in this love; as we gradually take on the likeness of love, we will see love over there too. What you see is what you are. That's why Jesus absolutely commanded us to love. This is necessary for the mirroring process to begin! Our inner state of love is alone able to receive and reflect the ultimate outer Love [see 2 Corinthians 3:18].

Sometimes people will come up to me and say: “Oh, Richard, you're so loving!” But I know that I'm not — and I know they are! They are seeing themselves in me. Spirit recognizes Spirit. To know the Truth, one must somehow be abiding in that Truth, and the deepest Truth of every human is Love, as we are created in the image and likeness of an infinitely Loving God [see Genesis 1:26-27], which Christians call Trinity.

If we are in a state of negativity — what Julian of Norwich calls “contrariness” — we won't be love or see love. We must watch for this contrariness. This contrary self often takes three forms — comparison, competition, and contrariness or oppositional energy. Our false self is actually relieved and empowered when it has something to oppose. The clearest identifier of untransformed people is that they are living out of oppositional energy, with various just show how others are wrong or inferior.

The True Self needs none of these games to know who it is — it is a child of God, sharing in God's own Spirit.

—taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet



people who will be in middle school and high school this year. Those who refuse to go along with the drinking and drugs, those who refuse to let others take advantage of them physically, will all be given some sort of nasty label. Life would be much easier for them to go along with the crowd. But being rooted in the Lord demands that they be a minority. Consider the parents of our parish. They will be criticized this school year for setting moral standards within their homes. Their own children will tell them that they need to get real and allow them to go along with what everyone else's parents allow them to do — basically, contemporary immorality. Many parents will have to put up a terrible struggle to stand for what is right and true in their own homes, with their own children. But living for the Lord is worth the struggle.

Consider our senior citizens. Their challenge to follow Christ means trusting in him as their bodies and the bodies of their loved ones begin to fail. For so many of our seniors their challenge means being a care giver when they are exhausted. Every day presents a new challenge for seniors to embrace faith and trust and hope in the Lord and live in the Light of Christ when, physically, life might be getting a bit darker. But this is the challenge that draws them nearer to God. Actually, by meeting the challenge of faith and hope they are bringing God nearer to our world.

Every day we hear of a new challenge that confronts a parishioner or a family. This family has to deal with emotional problems. That family with physical problems. This family has financial problems. That family has marital problems. All of these challenges of life, all of the daily crises we all face, all lead us to God if we embrace them with selflessness with faith, with trust in God, and with love. Hang in there. Trust in God. You do not struggle alone.

Jesus is grounded in reality. Life is full of challenges and struggles. And the greatest of these challenges are rooted in our standing for what is right and true, standing for God. But each challenge met, each crisis overcome, forms each us into more loving people.

The author of the Letter to the Hebrews says it best: “Do not grow despondent and abandon the struggle” [Hebrews 11:32-33, 12:1-4]. And always remember the promise of Jesus: “know that I am with you always” [Matthew 28:20].

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

### READINGS FOR THE WEEK:

**Monday:** Judges 2:11-19, Matthew 19:16-22

**Tuesday:** Judges 6:11-24a, Matthew 19:23-30

**Wednesday:** Sirach 15:1-6, John 17:20-26

**Thursday:** 1 Thessalonians 2:2b-8, John 21:15-17

**Friday:** Isaiah 9:1-6, Luke 1:26-38

**Saturday:** Ruth 2:1-3, 8-11; 4:13-17, Matthew 23:1-12

**21<sup>st</sup> Week in Ordinary Time:** Isaiah 66:18-21, Hebrews 12:5-7, 11-13, Luke 13:22-30

### A WISE REMINDER:

God, as our Father, hears our cries, and as we are His children, His heart will go out to us. — Padre Pio

**WITHSTANDING THE CHALLENGE:**

As you are all aware, the new school year begins next week. There will be new opportunities for our young people to grow — and through them for our families will continue to grow. There will be new challenges for the children and their folks, new hurdles to overcome — from understanding a difficult subject matter to learning to get along with others. Although the school year begins with enthusiasm, it is going to take a lot of hard work for our young people to finish the school year successfully. And so it is with every aspect of our lives, enjoying success and conquering a goal always results from accepting the challenge, and sacrificing time and energy. It demands accepting temporary setbacks while remaining true to our course.

The young couples whom I marry — looking so picture perfect that they belong on the cover of a bridal magazine — have to meet the challenges of sacrifice and commitment if they really want to have happy marriages. Happily married couples all know that marriage has brought them out of themselves as individuals, turned them away from their own natural selfishness, and taught them to give and thus to truly love. Marriage is a personal challenge which they embrace, and which leads them to real love.

And it is this reality that grounds us in our faith. Our faith is not afraid to speak about both happiness and sadness. It is not afraid to speak about both virtue and vice. It tells us that if we attempt to love God without loving others, we are living a sham life — a make believe faith. Faith encourages us to base all relationships on respect — particularly within marriages. Faith tells us to understand the meaning of the word sacrifice and to realize that all that is worthwhile from learning demands sacrifice. With all our liturgical splendor, with our deep understanding of the mysteries of our faith, Catholicism is fundamentally grounded in reality. So today we come upon Jeremiah the prophet having a bad day — a real bad day [Jeremiah 38:4-13].

Jeremiah had been called to be a prophet from his mother's womb. Jeremiah was a royal prophet — he was the prophet at the King's court. He should have been held with the deepest respect. But he refused to butter up the king by just telling the king what he and the people wanted to hear. Because Jeremiah stood for the truth, he was berated and mocked. He was thrown into a cistern where he would have died if the King had not stood up against his own counselors and saved Jeremiah's life. Jeremiah's life should have been wonderful, beautiful, and full of honor. But being true to the Word of God resulted in his being treated with contempt. The persecution which Jeremiah experienced was something that afflicted all the prophets due to their determination to stand up for God's word — to stand for what was right and good and true, no matter what others would say about them or do to them. Grounded in reality, our faith tells us that it is also difficult for us to stand for what is right and true. It is difficult to stand for the Lord because we will be persecuted and mocked.



Yet we have to meet the challenges of life, and we have to overcome all the barriers to the truth that society and we ourselves put in our way. This is what Jesus did — He stood for the truth and was put to death. He was not going to compromise the Word of the Father. If this meant denouncing the leaders of the Temple, he would do so. If this meant criticizing his closest followers, he would do so. If this meant journeying to Jerusalem where he knew he would die, he would do so.

The people who first heard the Gospel of Luke proclaimed had to recognize that the strife and division they experienced from all who persecuted the Early Church had its root in their determination to stand up for the truth — to stand for what was right and good. It is in this context that we need to grasp what Jesus is saying to us. The strife and the sword that the Lord's presence in the world will instill results from Christians accepting and embracing the challenges of Christian life. Consider the young

**A REFLECTION ON THE FEAST OF THE ASSUMPTION:**

This past Friday, we celebrated the Feast of the Assumption of Mary into Heaven. This feast is based partly on logic, on devotion, and on communal tradition. Mysteries usually defy logic, and devotional/emotional practices usually fade or lose their original identities. Traditions need to be kept tightly, or we will continue the practice, but create new reasons for them.

The importance of this feast begins with Mary, the mother of Jesus — the mother of God. It begins with her gift of fidelity when it is lived within the human experiences of letting go of our own agenda in order to come face to face with the hand of God. This is a major feast in the Catholic Church — so major that it replaces the usual Sunday in Ordinary Time.

There are the questions of course about whether Mary died, and then later was assumed into Heaven, or is it more accurate to say that because she was sinless — and death is a result of sin — then logic would demand that she was and is living in heaven. But we need to gather with more than questions; our devotion to Jesus requires our devotion to his close friends — of whom his mother would be prime. To celebrate this feast is to come face to face with what it means to be authentically Catholic. The Assumption is found nowhere at all in Holy Scripture, but Catholics hold fast to God's guiding revelation through time and the human experiences of memory. We do believe in Scripture of course, but we also believe that God used more than the written word to assist us in our search for peaceful living. What we realize in celebrating a feast like this, is that our devotion and faith extends from heaven through time and into our futures with the grace to live what we believe. We are encouraged by this one woman's trust in what was not written, but spoken with words based on her communal traditions — God calls humans into mystery and remains faithful in time. We do not adore her, but admire her.

Our Scriptural reflection for the Feast of the Assumption of Mary begins with the Book of Revelation [11:19-12:10]. The Book of Revelation is somewhat of a picture-book of symbols and images which all take time to interpret. Presumably the author did not have Mary of Nazareth in mind during his description of the "woman" in this narrative. John, the presumed author, pictures the "woman" as a symbol for the nation and people — the Church, and each of us as disciples of Jesus. She is pictured as giving birth as we, through our pains of living faith, will bring forth the Messiah in our lives. The "dragon" is the "evil one" — the Roman Emperor, as well as all those who stand as symbols of worldly dominance. The "third" of the stars which are swept away by the "dragon" are the fallen angels seduced by pride, as well as all of those who succumb to secular vision, and worldly temptation.

The Evil One is seen as prepared to devour the newly born — the birth of grace in the person of Jesus — but like Moses of old, — the One who would rule over all the earth was snatched up to divine safety. The "woman" — those who give birth to the life of God — is kept in a desert prepared for by God. The final verse specifies the picture as might a headline. Roughly paraphrased it proclaims that the birth of the true savior has taken place. The kingdom of the Christ has begun!

Luke's Gospel has two parts. After Mary has exercised her freedom in responding to Gabriel's invitation from God to be the "woman" of life [Luke 1:26-38], she visits her cousin Elizabeth. After their joyful encounter Mary proclaims a great song of God's ways [Luke 1:39-56] — we refer to this passage



as the *Magnificat* or how Mary relates that her human spirit makes God magnified or enlarged. Hannah, in the second chapter of the First Book of Samuel sings a similar praise of God's being kind to the poor. Mary is presented as singing such a song because she knows herself to be lowly and yet God has chosen her. It has been God's way to take what is little, poor, and rejected, and express divine greatness by using Israel and Mary.

While Sacred Scripture makes no reference to Mary's being taken up body and soul into heaven — this, of course, raises all kinds of questions — there is no doubt that this feast is framed in the fact that Mary's entire life reflects her ongoing "yes" to God. Mary trusted her prayer, and the life which led to it and from it. Mary was troubled by the invitation and the events of her "yes". Mary allowed things to pass in and out of her life, but allowed everything into her heart. Mary allowed God to be both God, and then God-Made-Man.

Mary had earth on earth. She allowed mystery to be treated as fact, while remaining mystery. For her fidelity she deserved only what comes from fidelity — and that is pain, joys, loss and finding, deaths and risings. As a human, she deserved only what humans deserve — being created, sustained and always loved by God. Mary did not deserve her being assumed into heaven — she did not earn it, but received what was offered. We believe she offered herself, her journey, and the consequences of her "Let it be done". So it was. It was all done even to her being taken to where our "yesses" will take us.

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

### 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 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; or someone who has been away from the Catholic Church for a while — then consider having them join our OCIA program. **Please contact Father John [440-473-3560] for more information.**



### SERVING THE LORD IN THE POOR — SAT. SEPT. 20<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.

### MARY, THE PERFECT CHRISTIAN:

Early Christian communities never thought of Jesus' mother without reflecting on their own relationship with her son. No biblical theologian reflects better than Luke [1:39-56]. Luke makes Mary the "type" of the Church — the perfect Christian. Starting with her Annunciation, and continuing throughout the Gospel, Luke depicts Mary as the person who consistently does what Jesus expects all His followers to do — "Hear God's word and carry it out."



Christians faced many problems after Jesus' death and resurrection — problems which might surprise us. As we hear Paul talk about in his first letter to the Church at Corinth [1 Corinthians 15:20-26], some of Jesus' first-century disciples even doubted that imitating Him would eventually lead to their resurrection from the dead. That is why Paul writes to them — "For just as in Adam all die, so, too, in Christ shall all be brought to life." All humans die because they're one with Adam, who died. But those who become one with Jesus live because He lives. Paul believes life after death revolves around building a relationship with someone who already has passed from death to life.

The Book of Revelation [11:19, 12:1-6] reminds us that many early Christians were called to live faith in the midst of persecution — some were even killed because of their relationship with the risen Jesus. Yet the Christian community — described as "a woman clothed with the sun, with the moon beneath her feet, and on her head a crown of twelve stars" — is expected to keep giving birth to Jesus, no matter the danger — even when its members are forced to flee "into the desert" to escape persecution. Eventually, those who continue to follow and bring forth Jesus will see "salvation and power come" into their lives — no matter the pain or death they experience.

Pointing to Mary as the ideal Christian, Luke reinforces Paul and the author of Revelation's belief. No matter what happens, Mary continues to do what all Christians are encouraged to do.

For instance, some would think that, having been told by an "impeccable source" that she is to be the mother of God's Son, Mary might be dispensed from "doing windows." Yet, as another Christ, she immediately goes to help her pregnant relative Elizabeth. Luke believes no work or ministry is below the dignity of one who brings forth Jesus.

According to the late Rev. Raymond Brown, Luke gives the reason for Mary's generous behavior by adding one verse to an already existing Jewish-Christian hymn. That hymn is the well-known *Magnificat*. The verse that was added — "For God has looked upon His lowly servant. From this day all generations will call me blessed." By adding the verse, Luke surfaces an experience which all God's followers expect to have, and personifies it in Mary. We believe in a God who constantly lifts the lowly, fills the hungry and helps us with promises of mercy. But in no one are those saving acts more perfectly found than in Mary — the perfect Christian — the one who hears God's word and carries it out.

Though we have no scriptural reference to Mary's Assumption, we've seen that, by the mid-80's, the third evangelist employs her as a model to help his community better understand its relationship with her son. His theology implies that any reward Mary receives comes not from her physical relationship with Jesus, but from her faith relationship. Faith in God's word prompts her to act as Jesus wishes His followers to act. Just as Mary could never have anticipated the great things which eventually flowed from her actions, neither can we.

The feast of the Assumption reminds us that faith insights continue throughout salvation history. That's why our sacred authors never thought our understanding of God's word and actions could ever be limited just to their writings.

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

**THE ASSUMPTION — WE PRAY TO OUR MOTHER IN HEAVEN**

Although the dogma of the Assumption is a relatively new declaration by the Church, made by Pope Pius XXII in 1950, the belief in the Assumption is one of the oldest and first beliefs in the Church regarding Mary. Instead of using the word “Assumption”, the early Church used the word: “Dormition” — Mary fell asleep in God’s hands where she remains united with Him in heaven. Actually, the Assumption of Mary was one of the most popular themes in the religious art of the medieval times. In those days when plague and class turmoil dominated life, the people were reminded that just as Mary is in God’s hands, the faithful Christian will join God.

In his letter to the Church at Corinth [1 Corinthians 15:54-57], St. Paul states that death is swallowed up by the victory of Jesus. Physical death is a transformation from one manner of living to another. A little while before this, Paul would tell his readers that since the first man became the instrument of death, by rejecting God, the new Adam, Jesus Christ, became the instrument of life [1 Corinthians 15:20-26]. It is in this light that we come to an understanding of the Assumption of Mary into heaven — her death was a transformation from this life to the next. She is the model Christian who heard the Word of God and lived it. She carried the life of God within her, celebrated the life of her Son on earth and in His resurrection, and is united to His life for all eternity.

The bottom line of the feast is this — Mary is in heaven. The one who is our mother is with God for all eternity. Our prayers to Mary are the prayers of children asking their mother for help. We pray to Mary because she is our mother. When we were little and we fell down and scraped out knees, we called out to our mommies. When we got older, we stopped calling out to our moms in time of minor difficulties, but when major traumas hit — when a girl loses a baby, when a young man learns that he has cancer — it is usually Mom who is still the first person called upon for help.

Jesus gave Mary to us to be our Mother. He wants us to call upon our Mom in times of need. She wants us to call upon her for help. And that is what we are doing as we celebrate this Feast of the Assumption of Mary into Heaven. We are praying to our mother Mary to help us. Help our country make moral choices. Help our people to ascend beyond the sex culture,. Help us to reflect her Son’s Love to all.

We Catholics have got to stop being over concerned with the misinterpretations and out and out lies perpetuated by anti-Catholics — sadly, some of whom claim to be Christian. We don’t worship Mary. We do pray to her. We recognize her love and care in our lives. We say the Rosary, meditating on the mysteries of her Son, and asking Mary to pray for us sinners. We recognize that it is Jesus’ life and power that saves us, but we also recognize that Mary was given to us at the foot of the cross as our mother. We call upon her to pray to her son, Jesus, to extend the various manifestations of His Love to us.

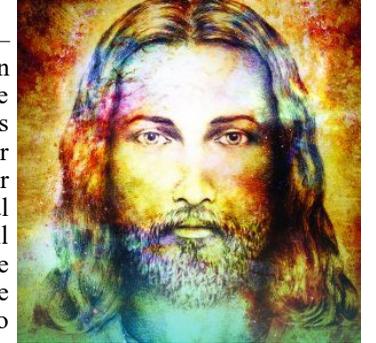
—taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet

**CAUSING DISCOMFORT FOR THE COMFORTABLE:**

The experience of the human spiritual journey cannot be summed up easily — for there are as many different experiences as there are humans. No two journeys are alike. Most stories of conversion span years or decades, yet that is not to discount or discredit those stories of being “knocked off a horse” and the light of God breaking through one’s blindness. The reality is that whatever our testimony of faith, the desire for God has been written into each human heart and we are constantly being drawn to our Creator — as the *Catechism of the Catholic Church* reminds us.

One could then deduce that when we finally turn to God and form a real relationship with Jesus Christ, all our longing ceases — we have found the object of our true desire. Won’t the rest of life be endless bliss?

To somewhat paraphrase the Lynn Anderson song from the 70’s — “Jesus never promised you a rose garden.” At least you won’t find it on earth. Of course, to love God and serve him is the most fulfilling life one could live. We certainly hold to that as believers. But fulfillment does not mean constant happiness or a life without trial. Certainly, our conversion is a constant ongoing process. Even when we have found our way through several thresholds of conversion into an intentional discipleship, our journey has still, in many ways, only begun. There will be tests of faith along the way. Some will be small, and others quite significant. Unfortunately, sometimes those tests and trials will come from a curious source — our family and friends. These are the ones who should be happiest for us in our journey.



Just this past Easter — like many Easters before — thousands were baptized and received into full communion with the Church. The desire for God that was written onto their hearts at birth had led them not only to the person of Jesus, but also the body of Christ. But the decision to follow Jesus in this way can be a source of ridicule and anger on the part of those who loved them before this decision was made. While working with the Rite of Christian Initiation for Adults [RCIA] for over two decades, I had witnessed adult children being disowned by parents, friends ostracized by friends, and siblings constantly debating each other. The divisions were fueled by prejudice, ignorance, and fear of the unknown. This is not the experience for all, but for those who do walk this difficult road, the earthly pain joined with the joy of heavenly grace is all too real.

Depending on where you are in the world, the chance of having such an experience can greatly increase. While Catholic Church communities are flourishing in the southern United States, prejudice against Catholics is still common. In other parts of the country, as well as in parts of Europe and Oceania, apathy toward religion and atheism are on the rise, making many ask the would-be-disciple a simple question in a puzzled tone: “Why?”

But here is a question that is worth asking: Shouldn’t our faith at times, if being fully lived out, be a source of discomfort for those we meet? I remember an old priest friend of mine once told me that if his homilies never ruffled any feathers, he wasn’t accurately preaching the Gospel. In Luke’s Gospel, Jesus seems to support this line of thinking. Jesus spoke of not bringing peace to all, but instead division. He suggests that families will be at odds with one another over the message he brings [Luke 12:49-53]. The reality is that the truth is not always what we want to hear. The good news of Jesus Christ is liberating for many, but is also a mirror for others in which they see a reality about themselves they do not wish to see. Sometimes, the message of the Gospel is too hard for some to digest. I think of St. Augustine before his conversion — hearing the Gospel, wanting to be holy and follow Jesus, but just not yet.

**A WISE REMINDER:**

God, as our Father, hears our cries, and as we are His children, His heart will go out to us. — Padre Pio

Today, Christians all over the globe are victims of prejudice, ignorance, hatred, and fear. If we hide our faith because we are only comfortable in those “Kumbaya” moments of peace, love, and understanding, then we are like a fine piece of glassware untested by fire. It is the fire that solidifies us into the beautiful thing that God created us to be. Jesus never portrayed that this would be easy. Those in our days that preach a prosperity gospel or a faith that eliminates all darkness from our lives are selling something that Jesus never offered. Yes, the kingdom of God is in our midst and death has no power over us because of Jesus’ cross and resurrection, but we exist in the now and not-yet.

One day, all tears will be washed away and all will be made new. But until then, we are to lift each other up and help each other stand. We are to speak up for those who have no voice — even if society chooses to hurl stones at us. We are to speak love to hate, and truth to deceit. We must remember that Jesus is a “stone that will make people stumble, and a rock that will make them fall” [see 1 Peter 2:8]. As a disciple, don’t be afraid if someone’s feathers get ruffled along the way. If you love someone, then you owe that person the whole truth, and nothing but the Truth.

—taken from the writings of Tracy Welliver., which appear on the internet

### LIVING AND “LIVING”:

Have you ever really wanted someone close to you to know God more deeply? Have you ever wanted it for them more than they wanted it for themselves? There are a lot of people in my life who look at Jesus as “a nice guy, with good stuff to say”. And the truth of the matter is on that several days, I, as a Christian, don’t [through my actions] give them much of a reason to think He is much more than that. That hurts to admit, and I’m working on it, but it’s true.

“Religion” has become a dirty word for a lot of people, and Jesus is seen as a philosophy more than as a Savior. It’s unfortunate that in today’s world, when so many people are in need of hope, looking for answers, and seeking clarity in their lives, that they overlook the one voice that is usually speaking most directly to their souls — that of Christ.

The question you might often hear from someone who is good-hearted but “anti-religion” is: “What difference does it make, really?” The answer is: “all the difference in this AND the next world.” You see:

Without God, suffering is pointless.

Without God, our vocations [and ultimate happiness] become self-motivated.

Without God, other things become our focus — like work, money or relationships.

Without God, marriage is just a legal agreement.

Without God, there is no life, no birth...because it takes more than just a couple [even if we don’t want to admit it].

Without God, there is no Heaven — when it’s over, it’s over; we’re worm food — death is final.

So, does God make everything happy in my life 24/7? Obviously not!

Does God make it so there is no pain in my family? Nope.

Does God change situations that ultimately cause innocent people pain? No, not always.



Does God sometimes allow us to fall and to hurt along our walk? He sure does.

Does God force Himself on us? Never. Why not? Because that isn’t love.

Does God love me more than I love myself? Unbelievably, yes!

Does God love you and want more for you than you do for yourself? Yes, even more than that.

Jesus Christ offers us life. He also offers us a greater understanding and vision. With Jesus in your life, you begin to trust that there is a purpose you were created for. In Christ, things come into their proper perspective — jobs are just that — jobs. Money is something NOT everything. Marriage is a living example of love, not a dying example of annoyance. Through Christ, the big things don’t overtake us and the little things have significance, again. With Jesus, you are never alone, even when you feel it and never without hope, even when you’re empty.

The hard part is taking that first step into something deeper. I don’t mean acknowledging that there is a God — that’s easier than the step I’m referring to. No, the step I’m talking about is when you really, truly surrender control of your life to God. When you look at the phrase, “I love you” and you focus more on the word “you” than on the word “I”.

Do you do that with God? Are you brave enough to do that today for the first time or, again, for the one billionth time? Go ahead, I dare you.

Tell God that you don’t understand everything He has planned for you, but that you trust Him. Say to Jesus that you are scared, but that you want to trust Him more completely. Invite Christ into your life, into your job, your future, your relationship, marriage or friendship and surrender control. He didn’t promise us it would be easy, but He did promise us that He is closer than we might think, more aware than we might give Him credit for, and more loving than we can possibly comprehend.

All it takes for that loved one to change is a little perspective and continued prayer.

—the Bible Geek

### A YOUNG ADULT GROUP :

A Young Adult group is alive and well at Our Lady Chapel. Watch for the announcement of their next meeting. 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.



### A PRAYER OF HOPE:

No matter where we go or what we do, Christ is with us. He is aware of the heartaches, joys, and disappointments in our lives. Placing our total trust in Him will give us confidence to face the future — even when things appear bleak. Economic hardships have placed heavy burdens in our lives; troubled relationships also weigh heavily upon us. . Sometimes we need to be reminded just who we are trusting — do we rely upon ourselves, agencies, or are we confident in Christ? It is our choice to accept the circumstances that surround us or to look to Christ — giving Him thanks as our hearts joyfully anticipate that He will revive and sustain us in all circumstances. Our future is bright; we just need to remember it. **O loving God, let me thank and praise you with all of my heart. It is you who strengthen my soul and revive my spirit. It is you who hear that prayers of my heart. It is you whom I trust, and I once again exclaim with confidence that there is no situation or circumstance that is able to separate me from your loving care. Amen.**