

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.

CHAPEL OUTDOOR PICNIC — JULY 12:

Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 12th. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM at the Commons.** Tables will also be set up outside the commons for those who would prefer outdoor dining.



Family Mass takes place at 10:00 AM and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, Ice-cream treats, Cookies, and beverages are provided. So here it comes once again. It will be a great event for the entire family. **Pot Luck sides & desserts are welcome!** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 6th to Patty [440-473-3560]** in the chapel office, or simply **sign up on the Picnic Sign-Up Sheet on the easel located in the narthex of the Chapel.**

THE FEST — A DAY OF FAITH, FAMILY and FUN:

FEST 2026 is here, and this year's theme is all about living in the goodness God has already given us — Blessed. It's a celebration of gratitude, joy, and purpose together as one community. Being blessed isn't just about recognizing God's gifts — it's about sharing them with others.



This year, we'll come together to celebrate our faith, strengthen our community, and give thanks for the many ways God is working in our lives. Join us on **Saturday, August 15th at ForeFront Field** [home of the Crushers in Avon] for an inspiring day of Faith, Family, and Fun.

Highlighting this year's FEST! will be **Cain, Matt Maher, and Riley Clemmons** on the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. Join thousands from across the Diocese as we celebrate our faith with an outside Mass at 8:00 PM followed by an amazing American Fireworks Display. The day begins at noon and continues through 10:00 PM. All of the many events, activities, displays and directions can be found at www.thefest.us It's a great family day. Check out details at www.thefest.us and make plans to come to the FEST!

FAITH EDUCATION:

Faith Education is currently on Summer Break. **But, Faith Education is an important part of every young person's religious 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. **Registration for next year's Faith Education is now open. Please contact Patty or Father John in the Chapel Office for more information [440-473-3560].**



THE NARROW GATE:

In order to save us, Jesus loved us to the point of walking through the “narrow gate” of the Cross. Jesus is the true measure of our faith; he is the gate through which we must pass in order to be saved by experiencing his love and by working, in our daily lives, to promote justice and peace. —Pope Leo XIV

NEXT BIBLE STUDY DATE TO BE ANNOUNCED SHORTLY:



Bible Study normally takes place on Wednesday evenings at 6:30 PM. It meets bi-weekly and is a virtual experience. 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 next topic: Living the life of Jesus

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Topics are always decided at the end of the previous meeting. Join us. You’ll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, June 28: 13 th Week in Ordinary Time	9:00 AM In-Person & Live Stream
Monday, June 29: : Sts. Peter and Paul	NO MASS
Tuesday, June 30:	NO MASS
Wednesday, July 1:	NO MASS
Thursday, July 2:	NO MASS
Friday, July 3: St. Thomas	NO MASS
Saturday, July 4: 14 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, July 5: 14 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. JULY 18th:



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 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.

A REFLECTION ON THE THEME FOR THE WEEK:

Each of us is called to be a “holy person”. But “holiness” is so much above and beyond us. Can we ever get there? And because of this, we lower our expectations — “holiness” becomes “watered down” to something we think is more reasonable. Living the Eucharistic mission — sending, distributing — is how each of us comes to be “holy.” Christ really needs to be present in us and through us. We need to welcome Him and his holiness into our lives — picking up his cross, and celebrating his Resurrection in the manner in which we live.

The Old Testament reading for this 13th Week in Ordinary time is one of those “feel-good” stories that is found in the Book of Kings. Elisha is a wandering prophet; he receives hospitality from an elderly couple each time his journey takes him near their home. They welcome him and even add a rooftop bedroom for him to stay in whenever he visits. Elisha offers them a wonderful pregnant promise in return for their hosting him. As they have welcomed him as a holy gift, they will be fondling a child within a year [2 Kings 4:8-17]. It did happen, and the rest of the story [which is not part of this week’s passage] is well worth your reading. Trusting God’s work is a quality of holiness.

Matthew’s gospel [10:37-42] presents Jesus in his “teaching clothes”. Jesus is instructing those whom he will be sending to proclaim the Good News. At first, his words sound harsh; but they can lead us to examine how we are doing on his team. So let’s check. We love our parents; we love our family and friends deeply. In fact, we feel more affection for them than we feel for Jesus. So, according to Jesus’ words, we’re not doing too well! How can we talk about one’s child as not being “my child”?

But the reality is that every life — and every child — is a gift given to us by God. To think about and reflect on this is both freeing and terrifying. Every child will have his or her own relationship with God; their journey with God is as special and unique as each of us is. All parents of faith pray that their child will discover a life that is God centered. Our children are God’s child, as each of us is God’s child, and we are all loved equally. God is the parent we love first.

As is the case with most of humanity, we live among people. If any of us focus all of our attention and love on one person or group of people, then we are forgetting that God is the love at the center. Jesus is inviting each of us to know and accept God’s unconditional love so nothing else is more important. That love can be witnessed in the relationships that each of us has with others. If God’s love is the spring from which all my love flows, then all of our thoughts, words, and actions can come from that love. Christ’s words are an invitation for each of us to put God first and to accept the patience, compassion and love while sharing it with others.

We are told to pick up our crosses every day — that means all the time! We are encouraged to lose our lives and not try to find them. We’re still not doing too well, are we? We do a little better when we compare ourselves to the Elisa-types, giving kind care to others. But wait!!! — this isn’t about rating or comparing; there is no giving ourselves a number or degree of holiness!

There are all kinds of personalities, and some of them just seem to be more conformable to trusting, being generous and welcoming — accepting crosses, and trusting in promises. It would not be a loving God, sending us Jesus and then telling us that holiness depends on your personality profile, your number, your animal, or under what zodiac sign you were born! In fact, the first twelve disciples seemed to represent most of the popular varieties of personality types!



The people who form the “groups” of our lives form even new categories still undefined in all psychology books. People who meet you for the first time can walk away saying that you are a good person, so God-like — so “holy”. Funny... have we ever heard ourselves referred to as holy? Not me!!!

Elisa was known as a holy man; but that elderly couple who welcomed him year after year manifested some kind of holiness in being generous and trusting in the promise. Holiness has many sides and many faces. There is a holiness of doing, and a holiness of receiving. There is a holiness in accepting the “who” of each of us. There is a holiness in dealing out what has been put in each of us by God.

God is infinitely holy, and we are each a refraction of that holiness. Do we ever do something holy so we can feel holy? Holiness is so much more than a feeling. We do something to be nothing more than what we are — a glimpse of the holiness of God. Each of us in our family forms our community of holiness — sometimes it is a matter of pure believing!! Yet, that is the real and essential truth.

As we believe in the Eucharistic presence of the Holiness which is Christ, we are challenged to believe in the holy presence of Christ in each other — even when we do not feel it about ourselves personally, or about each other. The woman in the story of Elisa believed the promise that she would bring forth a sign of blessedness by having a son. Each of us is invited to believe that the very holiness of God is coming to birth within us personally and communally. It might take more than a year though.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Most of us keep a calendar. We record the events of our lives with their dates and times. There are obligations, meetings, and many other items. We sometimes are not tuned in to what is happening now. We find the days, weeks, months, and seasons slipping by. What we might not be aware of is that these are moments of our salvation — for every minute is a “Time of Salvation”.



Whenever we say the “Our Father”, we ask God to “give us THIS DAY our daily bread”. This is not only meeting our physical needs, but also God wants to satisfy our spiritual longing. God wants to give us his transforming love for our salvation. God wants us to realize that the time of salvation is now. The results of what we have experienced in the past and what we will be experiencing in the future are not totally in our control.

What we do have is the gift of this moment. Each moment is an opportunity to be open to God’s revealing presence now. It can come to us in many ways. We can suddenly awake in the daily routine, in a surprise phone call, in something we have forgotten or lost, in some new feeling that we are feeling in our body, in news that has implications for our life. The list goes on. God wants to meet us and be with us through all of our experiences. Through our faith, trust, and love in God, our life will be filled with many blessings.

- Are you able to appreciate the gift of this present moment?
- How do you meet God in your day-to-day experiences?
- Have there been moments in your life when you have experienced salvation?

O God, help me experience your presence in the day to day happenings of my life.

—Brother Carl Sternberg, CSC

SOUND ADVICE:

Don’t ask what the world needs. Ask what makes you come alive and go out and do it. Because what the world needs is people who have come alive.

—Howard Thurman

WHAT IS MOST IMPORTANT IN YOUR LIFE?

When I was a little boy and went to my catechism lessons, the nuns — our teachers — used the famous *Baltimore Catechism* for their teaching guide. Many times, they required us to memorize parts of the *Baltimore Catechism*, and today I want to begin with its first section in which the question was asked: “Why did God make you?” The answer we memorized was: “God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.”

Later on, we had to memorize the Ten Commandments, and the first one was: “I am the Lord your God, you shall not have strange gods before me.” In the Old Testament’s Book of Exodus, we find God speaking to Moses about the covenant between God and His people. God tells the Hebrews: “You shall not worship any other god, for the Lord is the Jealous One; a jealous God is he” [see Exodus 34:14].

In the New Testament’s Book of Acts, we learn of St. Paul and his companions. They travelled for the first time to an area in northern Greece, near the city of Philippi. There this event took place: “On the Sabbath we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. One of them, a woman named Lydia, a dealer in purple cloth, from the city of Thyatira, a worshiper of God, listened, and the Lord opened her heart to pay attention to what Paul was saying. After she and her household had been baptized, she offered us an invitation: ‘If you consider me a believer in the Lord, come and stay at my home,’ and she prevailed on us” [Acts 16:13-15].

Why am I putting all of these things together? Because they are all firsts — and many times the first things are the most important things. We have here the first lesson in the *Baltimore Catechism*, the First Commandment, the beginning of the Covenant between God and His people represented by Moses, and the first European to be baptized, Lydia, the businesswoman living in Philippi.

The Scripture Readings for this 13th Week in Ordinary Time are about what’s first in our lives — or what should be first, namely our relationship with God. Our relationship with God is the most important relationship we can have in our lives. Our relationship with God is the most important thing we can lose in our lives. God offers Himself to us; we respond. If we don’t respond, we’re telling God that His offer has no value for us, and that His offer doesn’t mean anything to us. Whether or not our immortal souls live in eternal life in heaven depends on our relationship with God here on earth.

Our lives are filled with “busy-ness” — there are so many things we need to do and so many things we consider to be important. But what about God? Where is He in our lives? What sort of attention do we give to God? We need to ask that question from time to time, and our Scripture Readings challenge us to do just that — not only today, or on Sundays, but each and every day of our lives.

There are two big points to draw from what we read in Scripture: the first being the question of how important God is to us in our lives; and the second has to do with God’s messengers. God uses messengers — intermediaries — to relate to us. How important are they to us?

We live in a sort of “do it yourself” world. We like to take care of things all by ourselves. But we really can’t live that way, can we? We all need to depend on others in one way or another. That’s true when it comes to the way God reaches us. In the Book of Kings, the businesswoman named Lydia paid a lot of attention to God’s messengers [2 Kings 4:8-17]. As a result, God reached her and changed her life. Are we open to God’s messengers in our lives? God cares for you, He loves you,



and He wants your attention and love. We all need to make more room for Him in our lives, our hearts, and our thoughts. If we don't, our souls are in peril.

Summertime is upon us — a time when our busy-ness is not so demanding. It's a time of recreation and a time during which we can be reflective. What about reading some good books — especially books and things to read that turn our thoughts toward God. What about some quiet time spent in reflection about God's presence in our lives?

Pick up some spiritual reading now so you can have it over your summertime. Spend some thoughtful, quiet, and reflective time during which you can pay attention to God and what He has to say to you. Spend some time asking yourself what's important in your life — especially how important God is to you in your life. After all, He made you to know Him, to love Him, and to serve Him, and to be happy with Him forever in heaven.

What, after all, is your life really all about?

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

TETELESTAI GOLF OUTING:

Summer is here and it's time to hit the links! Enjoy an 18-hole round of golf and help support the Cleveland Performing Arts Ministries' production of the musical *Passion* play *Tetélestai*. Join us for the Path Masters, Inc. *Tetélestai* Golf Outing Fundraiser presented in conjunction with Audio-Technica. **The outing will be held on Sunday, July 26th at Highland Park Golf Course in Highland Hills, Ohio. Only \$115 per golfer with early registration by July 12th and \$140 per golfer after that date.** Fee includes 18 holes of golf, riding cart, lunch and dinner. This is a great, relaxed, and low-key event that includes raffles, contests, and fantastic prizes! We also have a few major prizes if you are fortunate enough to score a hole-in-one! You never know, it can and has happened!!!



The musical passion play *Tetélestai* brings the Good News to thousands of people each year and is supported solely by donations and fundraising. **Please visit livethepassion.org to register or call (440) 944-0635.**

COLLECTING 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.

All non-perishable food items are welcome. Also, PET FOOD is currently being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, June 20th**. Please remember to bring your items to the Chapel prior to the weekend of June 20th. Thank you!

THE GREAT COMMISSION:

We must do good, come out of ourselves, and look at those who are more in need. There is so much hunger, even in the heart of our cities; and many times we enter into that logic of indifference: the poor person is there, and we look the other way. Hold out your hand to the poor person: it is Christ. —Pope Francis

AN INTERESTING APPLICATION OF MATTHEW’S GOSPEL:

In Matthew’s Gospel [10:37-42], Jesus says that “whoever loves mother or father more than me is not worthy of me”, and “whoever loves son or daughter more than me is not worthy of me” [Matthew 10:37-42]. That’s rather harsh, isn’t it? We all know the importance of family, and we know that Jesus recognizes that importance as well. After all, one of the Ten Commandments is to honor your father and your mother [see Exodus 20:12]. So why does Jesus pit the love of family against the love of him? Why is the love of family positioned to be contrary to the love of God?

To answer this question, we might begin by examining how this saying came into the scriptures in the first place. In the days of the early Church, Christians were not seen positively in larger society. Christians were a strange group with odd beliefs — such as Jesus had been raised from the dead. Most in society thought such beliefs were foolish and impossible. So, we can be rather confident that when people decided to become a Christian, they did so often over the objections of their family. Their family simply thought that they were making a foolish decision to join some religious fringe movement.

Clearly those converting to the faith thought differently. They thought that they were following the command of Christ by putting his call above the desires of their family. The harsh words of Matthew’s gospel are meant to comfort and support those who were leaving their family to become Christian. They affirm that following Christ was a higher value than making one’s family happy.

Today, Christianity is accepted as a valid religion, and there are much fewer people who would object to someone becoming a Christian. But the words of Jesus in Matthew’s gospel still apply to our lives, because many of us can find ourselves in circumstances where Jesus is calling us to something that is contrary to what our family and friends would like us to do. You might in all sincerity believe that Jesus is calling you to marry a person of a different background or race, and you know how disturbing this would be to your family. But if you sincerely trust that the call is coming from Christ, then Matthew’s gospel says your family will need to adjust.

Some people find that accepting their sexual orientation is a gradual and lengthy process. Yet the questions, “Who am I and how do I love?” are some of the most important questions anyone could ask. It might be obvious how your family and friends want you to answer that question, but if you find Jesus leading you to a different conclusion, it is his words that need to be heeded. You may be in a marriage for many years and be blessed with beautiful children. But now you find that you are dying inside. For as many times as you have tried to save the marriage, now it seems that there is nothing left to save. You know how upset your parents and your children would be if you decide to leave the marriage. Yet, if that is where Christ is leading you, that is where you need to go.

It is a difficult thing to disappoint and hurt the people who are closest to us — the people whom we love. And yet, if Christ is guiding us in a different direction, their desires are not the highest value. In fact, pleasing our family in those circumstances may render us unworthy of Jesus.

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

EUCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry. If you are interested, please give your name to Fr. John, or call the Chapel office [440-473-3560].



THE CHOSEN – BEGINS AGAIN IN SEPTEMBER:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. We want you to know that our gatherings are on summer break and will resume in September, once all the activity of the summer months has subsided. **We will continue to meet after Sunday Mass from 11:30 until 1 PM.**

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. **Join us for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].** Make plans to join us in September.



HOW TO READ PAUL'S LETTER TO THE ROMANS:

St. Paul's Letter to the Romans is considered by some [myself included] to be one of the most incredible written works ever penned. The thought progression, tone, language and urgency that flows forth from it stirs the soul and challenges any reader whose heart is truly open.

The best way to begin reading Romans is to begin with the "Introduction to Romans" in the pages that immediately proceed the book. If your Bible doesn't contain an intro, search for one that does — preferably a Catholic Study Bible or a Catholic resource "on line". This will prepare you with background information.

The book of Romans was probably written between 56-58 A.D. — during Paul's third missionary journey. He had written it while in Greece, just before he set out for Jerusalem. He had heard and learned of the conditions of the church in Rome [most likely from his friends, Aquila and Priscilla [Acts 18:2] and other travelers/missionaries.

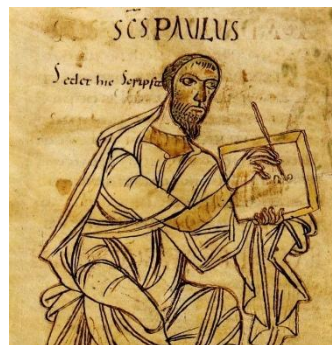
Paul wrote the letter to introduce himself because he planned to travel to Rome, strengthen them in their Christian pursuit, and to enlist support there for a mission to Spain — a mission that never happened because of his imprisonment and ultimate death.

Paul's letter to the Church at Rome is a powerful book of the doctrine of Jesus and faith in Christ as our salvation. It is a plea to those in Rome — and to all Christians — to hold fast to their faith. Some themes in St. Paul's Letter to the Romans are:

1. The freedom that you find only in Christ
2. The need to resist any pressure to accept the doctrine of salvation through the Jewish law.
3. Israel's relationship to the church.
4. The duties of Christians.
5. Salvation and justification through faith in Christ.

Again, the Letter to the Romans is beautiful writing, but it must be read slowly and thoughtfully. Try journaling while you do it. Enjoy the ride. Paul will lead you closer to God.

—Mark Hart



IT'S ALL ABOUT CHOICES:

Matthew's Gospel for this 13th Week in Ordinary Time continues Jesus instructing his followers on what it means to be a disciple. The demands Jesus makes on his close followers are very harsh. They must put him before everything and everyone else — even before the closest family relationships. This is not easy for anyone, and you would be safe to assume that when people of his day heard what he said, they just walked away. In a similar way people have been walking away from Jesus all down through the centuries.

Actually Matthew's account is not as harsh as Luke's account who records Jesus as saying: "If anyone comes to me without hating their father, mother, wife, husband, and children, they cannot be my disciple" [see Luke 14:26]. That is pretty devastating and almost cruel. Matthew's version is a little softer, but makes exactly the same point.

So why does Jesus come out with statements like this? Why does he place such severe demands on his followers? Why does he seem to speak against intimate family ties? It is not easy to answer these questions. But we must say that in some cases, even today, becoming a disciple of Christ might mean having to break family ties. I have certainly come across people who because they have become a Catholic have found themselves cut off from one or other member of their family. It is, of course, all a question of priorities and Jesus is not saying you must cut yourself off from your family. What Jesus is saying is that if you are forced to choose between your family and your God, then the choice must be for God.

Sometimes people are put in very difficult positions because of their faith. Perhaps their partner in marriage has an aversion to the Gospel, or makes difficulties about the children going to a Catholic school. Dealing with such a person, even when you love them, is not easy and requires a great deal of patience. When you deeply love your spouse, but you find that some of their attitudes are in conflict with your own — especially in this area of religious faith — life can become quite difficult. One is tempted to compromise for the sake of peace.

Now I am trying to tell you what to do in a specific situation — it would be well to talk to your pastor, or a priest, to help you sort things out. These are deep matters of conscience and need sensitive handling. But it is also true to say and remind you that the words of Jesus in the Gospel challenge us to the very core of our being. There are many people and attitudes and things which pull us away from the values of the Gospel. My job is to remind you that our task is to stay fast, to hold on to Christ and all that he represents. This is not easy and most likely that's why after saying "Anyone who prefers son or daughter to me is not worthy of me," we find the words: "Anyone who does not take up their cross and follow in my footsteps is not worthy of me."



This is a recognition that by taking up the challenge Christ sets before us we are taking up the Cross. It means we will encounter extreme difficulties, but at the end of the road we are sure to find salvation. Whatever decisions we make in life, we can generally find that the consequences of those decisions mean that we are either walking towards Jesus or walking away from him. But we know in which direction the greatest rewards are to be found.

In the Book of Kings, we have the story of the woman who showed hospitality to the prophet Elisha. Elisha was one of the most powerful of the prophets and was well known as a miracle worker. This wise woman benefits greatly from her act of kindness and is given the son she longs for. And this is not all, for some years later when her child died Elisha raised him from the dead [see 2 Kings 4:32]. Her joy at his restoration was surely even greater than the joy she experienced at his birth. We

realize also that the faith of this wise woman had been greatly strengthened as a result of these events. We are often quite unaware of how the smallest acts of kindness shown to others reaps countless rewards later in life. Often it is only years later, if at all, that we become aware of the good we have done.

People carry out acts of kindness for all sorts of reasons. And reasons of faith often don't come into it. The greatest atheist in the place could well be the kindest and most gracious person around. But when we Christians perform acts of kindness, we generally do them because of our faith; we are kind especially to strangers because we see Christ in them. We recognize that they are highly valued by God and therefore we value them too. Christ gave his life for them just as much as he gave his life for us, and therefore we value them just as much as he values them.

How do we link these two themes together — choosing Christ above even the closest members of our own family and performing acts of kindness as a necessary consequence of our faith? The Christian life is all about choices. And in every case, we ought to choose Christ and his Gospel. Choosing anything other than Christ means settling for second best. Choosing something else over Christ means making a bad choice.

In the Church, we are very sensitive to the difficulty involved in these decisions. But we are clear about what is the right thing to do. We are not in the condemnation business but do believe it is important to make the right choices and to choose to follow Christ and his Gospel. It might be whether to perform a small act of kindness, or it might be something which has much more serious consequences and may even involve bringing to an end a close relationship which would otherwise take us away from Christ. Whatever the level of the choice it is important that we make the right one.

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

READINGS FOR THE WEEK:

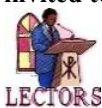
We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God's word in your homes. We hope you can make good use of it.

Monday: Acts 12:1-11; 2 Timothy 4:6-18; Matthew 16:13-19
Tuesday: Amos 3:1-12; Matthew 8:23-27
Wednesday: Amos 5:14-24; Matthew 8:28-34
Thursday: Amos 7:10-17; Matthew 9:1-8
Friday: Ephesians 2:19-22; John 20:24-29
Saturday: Joshua 1:1-8;3:5; Galatians 5:1-25; Matthew 6:19-34]

14th Week in Ordinary Time: Zechariah 9:9-10; Romans 8:9-13; Matthew 11:25-30

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**



LECTORS



Altar Servers

HOSPITALITY — WELCOMING THE LORD:

That's a beautiful little story about the prophet Elisha from the Second Book of Kings [see 2 Kings 4:8-17]. If you remember, Elisha was Elijah's protégé. During his ministry, Elisha travelled many times to the city of Shuman where he was warmly received by a generous woman of the city. She knew that he carried the presence of God's prophetic Spirit, so she invited him to stay with her and her husband anytime he was passing through the area. Elisha Wanted to do something for her and her husband in response to their very generous hospitality. He found out that she and her husband did not have any sons, and that her child-bearing-time had ended. This was a serious situation because it was up to sons to care for their parents in their declining years. Elisha prophesied that God would reward her by giving her a son. And the prophecy was fulfilled.

This is a beautiful story of generosity and the love of God. You might remember a similar event in the Book of Genesis, where three men on a journey came upon Abraham's tent. Abraham treated them with complete respect, welcoming them and providing for their needs. In response, they promised him that his wife, Sara, would have a baby within a year. She was inside the tent and heard this. Knowing that she was beyond childbearing years, she, literally, started laughing. But the travelers were actually angels. And in a year, Abraham and Sarah had a baby they named Isaac, child of laughter [see Genesis 18].

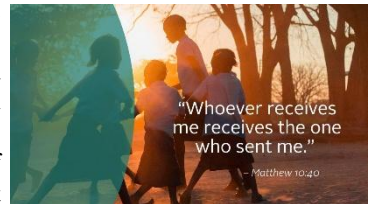
Hospitality was one of the great virtues of the Bible. The ancients believed that each person should be welcomed as though one were welcoming God himself. Jesus moves this virtue into Christian times when he says: "Those who welcome you, welcome me, and those who welcome me welcome the One who sent me. Those who welcome a prophet, simply because the person is a prophet, will receive a prophet's reward. Those who welcome a holy person, simply because the person is known to be holy, will receive the reward of a holy person. And I promise you, that if you give a cup of cold water to one of these lowly ones because they are my disciple, you will not want for your reward" [Matthew 10:37-42].

The virtue of hospitality is far more than being a good host at a dinner party. Hospitality means encountering the presence of God in others — usually in those whom we least expect.

Sometimes we get so self-absorbed in our own expressions of spirituality, that we miss the presence of the Lord as he stands right before us in our family, or as he knocks on the door of our homes and our lives through other people. For example, we can make the mistake of thinking that our particular expressions of spirituality — be they within the Catholic faith or within the general context of Christianity — are exclusive. If another person doesn't pray as we pray, or express the presence of the Almighty as we express his presence, we might miss the Lord as he is standing right before us in a person that we least expect to meet him.

This is what the people of Jesus' time did. The scribes and Pharisees were so self-absorbed with their ways of practicing the faith that they missed God speaking through John the Baptist, saying that he was a fanatic, and they missed God's presence in Jesus, saying that he was just common every day man, eating and drinking like all others.

There is a wonderful parable about this in Gospel of St. Luke. In the parable, Jesus says: "These people are like children in the marketplace." Their Moms dragged them there and normally the kids would play, but instead they argued saying: "we played the flute and you wouldn't dance, we sang a dirge and you wouldn't weep." The girls were playing the flute and boys would do the wedding dance of the groomsmen. They would play wedding. Or the boys would sing a sad song, and the girls were



supposed to wail like professional mourners. They would play funeral. Only the children in the parable wasted time arguing [see Luke 7:31-35].

The people of Jesus' day wasted their opportunity to experience the presence of God because they decided what this presence should be like. So also, we often miss the presence of God in others because we decide what this presence should be like. We need to let God be God, and let God express himself in others, even if this expression is new or even foreign to us.

One of the joys of Catholicism is contained in the very word "catholic". That word means "universal." The expression of God is universal throughout the church — even if this expression is quite different in cultures and in individuals. For example, Catholic African American parishes express their Catholicism in Masses that take over two hours every Sunday. Similarly, the Vietnamese Community, the Polish Community, the Korean Community, the Hispanic Community, just to mention a few, express their Catholicism in ways not experienced at other Roman Catholic churches. We respect these expressions of their faith even though they might differ greatly from how you and I express our faith.

We don't have to go to the extremes of different cultures to experience the wonderful various ways that God is present to us. Within our families, children express their faith in a different way than adults. Teenagers in a different way that either children or adults. Men in a different way than women. Each person in a different way than every other person in that family. A strong family is based on mutual respect. This must be extended to the ways that each member communicates with God.

Instead of trying to mold others to experience God exactly as we experience him, we need to be open to other's expression of his presence. This is really what the virtue of hospitality is all about. If we welcome someone's expression of spirituality which might be different from ours, then we will enrich our faith family.

The interesting paradox to all this is that when we are respectful of other's spirituality, then those who do not share our faith are drawn by our hospitality to be open to the truths of Catholicism. The fact is that most of the people who come into the faith through the OCIA do so because they have been welcomed and treated with respect.

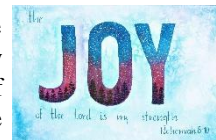
The virtue of hospitality is the virtue of recognizing the presence of God in others and nourishing this presence. When we practice this virtue, then the stranger among us is no longer a stranger, but a member of the family, more than welcome, like Elisha, to enjoy a room in our house, our Church.

Today we pray for an openness to God's presence in ways we least expect. We pray for the virtue of hospitality.

—edited from the writings of Monsignor Joseph Pelligrino which appear on the internet

DEATH DOES NOT HAVE THE LAST SAY:

The joy that Jesus offers his disciples is his own joy, which flows from his intimate communion with the One who sent him. It is a joy that does not separate happy days from sad days, successful moments from moments of failure, experiences of honor from experiences of dishonor, passion from resurrection. This joy is a divine gift that does not leave us during times of illness, poverty, oppression, or persecution. It is present even when the world laughs or tortures, robs or maims, fights or kills. It is truly ecstatic, always moving us away from the house of fear into the house of love, and always proclaiming that death no longer has the final say, though its noise remains loud and its devastation visible. The joy of Jesus lifts up life to be celebrated.



—Henri Nouwen

NEVER UNDERSTIMATE THE POWER OF A COLD CUP OF WATER:

If you have been a believer for some time, then the sacrifices you make are the tell-tale sign of a mature commitment. Take Matthew's gospel for example [10:37-42]. Jesus does not mince words with the 12 Apostles. He says: "Do not suppose that I have come to bring peace to earth. I did not come to bring peace, but a sword" [see Matthew 10:34]. What we always need to remember is that while everyone is for "peace" among all people, the suggestion of Jesus to be confrontational is not contrary to this "peace". In fact, in order to obtain the "peace", we need to call each other to a deeper faith life. And that means there are going to be some tough sayings and challenges.

This becomes very clear when we find Jesus talking about swords. What kind of sword is it that Jesus brings? Lord knows we have enough swords as it is. It is surprising to find that the sword he wields is used to divide the family. Jesus finished his thought this way: "For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law — a man's enemies will be the members of his own household" [see Matthew 10:35-36]. Now what is Jesus talking about? What Jesus anticipates is that within Jewish circles a commitment to him will bring division within the family. A son who follows Christ will be at odds with a father who rejects the resurrection. A mother who becomes a disciple will be at odds with a daughter who believes she can live as she desires. A son-in-law will be at odds with the in-laws because he has led their daughter away from traditional Judaism.



No greater example can be found for the divisive nature of the Gospel than the life of Paul. Paul was an outstanding colleague among his peers. A Pharisee of Pharisees he calls himself. So trusted by the religious establishment, Paul was given the task of going to Damascus to arrest those who had fallen in with the disciples. But on that fated trip down the Damascus road he encountered the One whom he thought was dead. Paul encountered the resurrected Christ. His life was suddenly turned upside down. He now found himself on the other side — one of the followers of Christ, and as a result he found himself at odds with his old colleagues. Nothing could be done to salvage the relationships that were lost. He was suddenly cut off — cut off from his career and his family. Paul was going to Damascus with a sword in his hands to persecute the Christians; he found Christ on that road, and suddenly the sword was turned upon him. Yes he found peace, but he also found a sword which cut him off from his past.

How mature are you in the faith? Don't answer with the number of years you have been in the church; answer with the level of sacrifices you have made. Jesus pointed out that even the smallest act of kindness shall be rewarded. "Those who welcome you, welcome me, and those who welcome me welcome the One who sent me. Those who welcome a prophet, simply because the person is a prophet, will receive a prophet's reward", Jesus said. Then he added: "Those who welcome a holy person, simply because the person is known to be holy, will receive the reward of a holy person". And finally, Jesus says: "And I promise you, that if you give a cup of cold water to one of these lowly ones because they are my disciple, you will not want for your reward" [Matthew 10:40-42].

A small gesture to be sure — a cup of cold water — but none the less important. And here is the significance: The act indicates that the person is open to the message of the disciple. Anyone who receives you receives me, Jesus said. In a small act of kindness is the large act of receiving the Gospel of Christ.

There is a legend about a famous monastery which had fallen on very hard times. Its many buildings were once filled with young monks, and chapel resounded with the singing of the choir. But

now it was deserted. People no longer came there to be nourished by prayer. Only a handful of old monks remained. On the edge of the monastery woods, an old rabbi had built a tiny hut. He came there from time to time to fast and pray. No one ever spoke with him, but whenever he appeared, the word would be passed from monk to monk: “The rabbi walks in the woods.”

One day the abbot decided to visit the rabbi and bear his heart to him. As the abbot approached the hut, he saw the rabbi standing in the doorway, his arms outstretched in welcome. It was as though he had been waiting there for some time. The two embraced.

As he entered the hut, the abbot saw in the middle of the room a wooden table with the Scriptures open. They sat there for a moment, in the presence of the Book. Then the rabbi began to cry. The abbot could not contain himself. He covered his face with his hands and broke down.

After the tears and all was quiet again, the rabbi lifted his head. “You and your brothers are serving God with heavy hearts,” the rabbi said. “You have come to ask a teaching of me. I will give you a teaching, but you can only repeat it once. After that, no one must ever say it aloud again.”

The rabbi looked straight at the abbot and said: “The Messiah is among you.” The Abbot stood in stunned silence. Then the rabbi said: “Now you must go.” The abbot left without ever looking back.

The next morning, the abbot called his monks together in the chapter room. He told them that he had received a teaching from the rabbi who walks in the woods, and that this teaching was never again to be spoken aloud. Then he looked at each of his brothers and said: “The rabbi said that one of us is the Messiah.”

The monks were startled and thought to themselves: “What could it mean? Is brother John the Messiah? No, he’s too old and crotchety. Is brother Thomas? No, he’s too stubborn and set in his ways. Am I the Messiah? What could this possibly mean?” They were all deeply puzzled by the rabbi’s teaching. But no one ever mentioned it again.

As time went by, though, something began to happen at the monastery. The monks began to treat one another with a reverence. They were gentle with one another. They lived with one another as brothers once again. Visitors found themselves deeply moved by the genuine caring and sharing that went on among them. Before long, people were again coming from great distances to be nourished by the prayer life of these monks. And young men were asking, once again, to become part of the community.



Jesus said: Whoever receives you receives me — hospitality...because in one another we see face of Christ. It is the first step in Christian Discipleship.

And while it is true that as a disciples of Christ we must live a life of peace; we must be ever vigilant that that peace can also be a dagger. Commitment to Christ can separate us from those we love. Jesus brings peace, but it’s peace between God and us. There is no guarantee that that peace will exist between us — not even between members of the same household. The mature disciple will make note of this.

But never underestimate the power of a cold cup of water. Hospitality toward one another is a sign that Christ is welcome. And where Christ is welcome all things are possible. Even the swords that divide us can be sheathed by hospitality. Work towards peace, but be prepared for conflict and keep a cold cup of water waiting by the door. —edited from the writings of Brett Blair which appear on the internet

WISE WORDS:

I used to think u had to be special for God to use you, but now I know you simply need to say yes.

—Bob Goff

ON BEING JUDGEMENTAL:

Most days the beam in my own eye makes itself apparent before breakfast is cleared away. And somehow, today’s beam is always completely different from yesterday’s. There is no shortage of the ways in which I need to evaluate my own shortcomings — be they interior or in my outward actions—and this is all before I even look at the Internet!

Jesus is clearly calling me and all of us to a higher degree of discipleship when He implores us to “remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye” [see Matthew 7:5]. Jesus is calling us to Confession and acceptance of His grace and correction. It’s a call to action, to great holiness — not just a call to introspection. And it frees us to support those around us as they strive to root sin out of their own lives also.

Helping others recognize truth and acknowledge their sin only works if we ourselves live a life of holy humility. How can we know whether or not we are on the road to that holy humility? Relate to the Lord. What speck have you been focusing on in your neighbor’s eye? Where do you need to remove the beam from your own? —Christy Isinger

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form 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 [6/20/26] ----- \$ 50.00
Total Offerings: Sunday [6/21/26] ----- \$ 1,011.00

JESUS’ IDEA OF FAMILY:

Who are you? Your first response to that question would probably be to give your first and last names. Something interesting happens as you try to answer the question 10 more times. You’ll discover that a high percentage of your responses come from your relationships: family, work, neighborhood, nationality — and, perhaps, even a sports team. Every one of those affiliations has a part in making you who you are.

In Matthew’s Gospel, Jesus’s view of family turned his culture upside down. In an era in which the family meant everything to people, he turned his back on his own family and his hometown [Matthew 10:37-42]. He was establishing a totally different type of family. That scandalized many who knew him. Jesus himself admitted that he was causing division [see Matthew 10:34-36]. Granted,

his family and hometown didn't always appreciate him for who he was; thinking he was crazy, they tried to get him back home and under control [see Mark 3:21]. But that wasn't the reason for distancing himself from all that had been home.

Jesus' idea of family was very different from that of his contemporaries — and much larger. So, too, his sense of identity. He knew he was part of the entire humanity that God had created. So, in this reading, Jesus was talking not only about family, but about how we manage our relationships and what that means for our identity. We are who we are because of who we love and who has loved us — and those who have not loved us, and our response to that.

Jesus expected his disciples to interact with their world like he did. Mirroring his relationship with his Father, nothing and no one should come between the disciple and the master who acted as family with everyone. When he said: “Whoever loses his life for my sake will find it,” the loss he described included the disciple's former identity as son or daughter, parent, etc.

Jesus called God his Father; His family was God's family. As Pope Francis was fond of saying: “todos, todos, todos!” — no more favorites; everyone, without distinction; in this family, everyone is father, mother, sister, brother. Also, family identity for disciples includes all of creation. Because of this, those who are suffering deserve our special concern and sacrifice. Jesus wanted disciples to be open to family-style relationships with any and everyone with whom they came in contact.



Pope Leo XIV reminds us that Jesus “presented himself to the world not only as a poor Messiah, but also as the Messiah of and for the poor” [*Dilexi Te*]. Jesus “emptied himself,” and that was what he expected of his followers. Many prospective disciples were the “whoevers” that Jesus described for us in Matthew's Gospel — “whoever loves their own first”, “whoever does not take up the cross”, “whoever finds their life”. No one should decline Jesus' lifestyle.

The second set of “whoevers” are not just any “whoever” — they are ready to lose their life, they act in Jesus' name such that their identity grows bigger. The one who receives a prophet or righteous person, the one who gives cold water to the “little ones” — all of these share an identity with those whom they serve and with Christ. That's Jesus' idea of family. Acting like family, we become family.

Jesus reveals the extraordinary depth of this process when he says: “Whoever receives you, receives me, and whoever receives me, receives the One who sent me”. Jesus teaches that those who act in his name bring his real presence to others and become one with God.

On this 13th Week in Ordinary Time, Paul offers us a mystic's commentary on this. He begins with an explanation/exhortation about how baptism affects and effects our very identity: “Are you not aware that we were baptized into Christ's death?” [Romans 6:3-11]. For Paul, baptism signifies an absolute break with ordinariness, with “the way we were.”

According to Paul, we are dead to sin, and invulnerable to its power; it need never influence us again. This isn't magic — it's God's grace and our decision. Our baptismal identity is a divine reality that keeps becoming deeper and more influential, drawing us always into “newness of life.”

Speaking of newness of life, Paul uses an unusual phrase that literally translated says that Christ “lives unto God” or “to God.” Christ is, as Jesus always was, totally open to the Father, so conformed to the Father's will that he truly lives in the Father and the Father in him. Why is this important? Paul insists that through the process of growing in our baptismal identity, we are drawn into that very same relationship Christ had with others and with God. That means that our identity, including all other relationships, finds its center through our life in Christ. We are baptized. Who do we want to be because of that?

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

OUR “HUMDRUMMERS” WAY OF LIFE:

As a kid, I often daydreamed about dying a heroic death. Especially with the rise of atheistic Communism in the late 40’s and early 50’s, I imagined being martyred for my faith. That kind of death best imitated the deaths of the saints I frequently heard about in my catechism classes and the pastor’s Sunday sermons. And, more than anything, it mirrored the unjust death Jesus endured for all of us.

But the older I got, the more I began to understand that there are deaths, and then there are deaths. Although, St. Paul reminds the Church in Rome that all of us are expected to “die with Christ” [Romans 6:3-11], few of us will actually be martyred because of our faith. The vast majority will live rather humdrum lives, and our obituaries won’t contain any “front page” material. That’s the other Scripture Readings for this 13th Week in Ordinary Time are so important — they were written for us “humdrummers.”

According to both the author of the Book of Kings and the Gospel of Matthew, one way to die is to help those people of faith who aren’t experiencing such a colorless life — especially prophets. Since, by nature, individuals who minister as the conscience of the people aren’t normally received with open arms by the majority of the “faithful,” one risks a lot by helping them. Yet that’s exactly what the unnamed Shunemite woman does for Elisha [2 Kings 4:8017]. In Matthew’s Gospel, Jesus encourages us to do the same for the prophets in our midst [Matthew 10:37-42]. Of course, according to both authors, we can anticipate some sort of compensation for identifying with such community outcasts. Elisha, for instance, promises the childless woman a son, and in the gospel, Jesus assures us: “Whoever receives a prophet because he is a prophet will receive a prophet’s reward.”



Lest we’re limited only to surfacing and helping prophets, in that same Gospel, Jesus also mentions other ways to die — “Whoever receives a righteous person because she or he is righteous will receive a righteous person’s reward.” And on an even broader level: “Those who give only a cup of cold water to one of these little ones to drink because that little one is a disciple, will surely not lose their reward.” But perhaps the broadest way to die is contained in the classic biblical contradiction: “Whoever finds their life will lose it, and whoever loses their life for my — Jesus’ — sake will find it.”

Almost 50 years ago the well-known theologian Fr. David Tracy delivered a lecture at St. Louis University’s Divinity School which still “haunts” me. Entitled: “The Limitations of Theological Language”, it explored the impossibility of referring to God and our relationship with such an infinite person in language we finite humans can actually understand. Tracy’s conclusion: it’s pretty nigh impossible to do that. We’re often relegated to speaking about such life-changing experiences in contradictions. He employed the above quote about losing and finding one’s life as an example.

Maybe that’s the one way each of us can experience a daily martyrdom for our faith. We die to our own logic and agree to suffer the death of stepping into God’s contradictions. By doing so, we’re actually imitating Jesus’ martyrdom for us.

During his earthly ministry, Jesus constantly gave himself for others, convinced it was the only way for anyone to experience God working effectively in their daily lives. Of course, as we all know, his selfless giving eventually led to the biggest faith contradiction of all — his crucifixion and resurrection. At the last meal Jesus ate with his disciples before his Good Friday death, he pleaded with them to carry on his ministry. I presume only those who can live within contradictions are able to successfully pull that off.

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

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Krishna Gupta, sister of Science teacher, Neena Goel, and aunt of Nikhil ['13] and Nuper ['17] Goel, who is undergoing treatment for cancer.
- For James Cissell, father of Denise Shade, who is undergoing treatment for senior related medical issues.
- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- For Mary Frain who is under the care of hospice.
- For Brother Bobby McFadden, C.S.C., who is undergoing cancer surgery.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Richard Grejtak, former Gilmour Teacher, who is undergoing rehabilitation following a fall.
- For Dawn Noble who is critically ill.
- For Maggie Collaros who is undergoing surgery.
- For Frank Pines, Sr., father of Frank Pines, Jr. ['11], who is undergoing treatment for pancreatic cancer.
- For Sister Gail Sako, S.N.D., who is recovering from knee replacement surgery.
- For Bob Willey, brother-in-law of Father John, who is undergoing medical treatment.

PRAYERS FOR THE DECEASED:

- For Abbigayle Toll, daughter of AVI associate, Rianne Toll.
- For Marlon Graves, uncle of AVI Associate, Vee Graves.
- For Diane Kaleta.
- For Susan Klausner, wife of David Klausner ['65], mother of David ['94] and Brian ['01] Klausner, and mother-in-law of Gregory Klausner ['71].
- For Michael Carney, son of John Carney ['62], nephew of James ['64] and Joseph ['70] Carney, and cousin of James, Jr. ['66]
- For Anne Taylor
- For John Basalla.
- For Warren Patterson ['72] husband of Mary Clare Kelleher Patterson ['73]

PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- 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 its forms.
- For all service men and women, and for their families

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].



CLOSING PRAYER:

~ A Prayer in Summertime ~

**O God,
We delight in your summers —
the warmth of the sun,
which reminds us of
the warmth of your love,
the sprouting of new plants,
which reminds us of
the new growth
You plant in each of us,**

**The beauty of the vast skies of blue,
which reminds us of
the breath of your love,
the change of rhythm in our lives,
which reminds us of
the new ways you call to us
To love the world.**

**This summer,
Lord of the Earth,
teach us again
to live in reverence
of the miracle of life.
Amen.**

CAMPUS MINISTRY OFFICE:

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