

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.

ST. ADALBERT SCHOOL SUPPLIES:

Once again this year, we are assisting the students of St. Adalbert School with their school supplies. Please check the NEW ITEMS that are needed: **Single Subject Notebooks, Colored Pencils, Markers, Tissues, & Disinfectant Wipes.** If you are able to find **Clear Backpacks**, they are needed as well. (However, the school wants you to know that they have a resource which prices them at \$10, so they do not want you to spend more than that amount on this item.)



Kindly purchase an item(s) on the list and return it whenever you come to Our Lady Chapel; we will have boxes in the narthex marked “St. Adalbert.” If you do not have time to shop, simply place an envelope in the collection box and mark it “St. Adalbert’s” or drop it off in the Chapel office. Together, we will work and plant our seeds of hope and goodness with their community. Thank you in advance for your generosity and helping the children of St. Adalbert! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

We will be concluding our school supply drive on **Monday, August 10th**, allowing you time to take advantage of the **Ohio Tax-Free holiday weekend of August 7th - 9th**.

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.

Tickets for The FEST are \$10, and can be purchased online at: www.theFEST.us. Parking is free.

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].**



BLESSINGS:

When the waves close over me, I dive down to fish for pearls.

—Masha Kaleko

NEXT BIBLE STUDY DATE TO BE ANNOUNCED SHORTLY:



Currently, we are on a brief summer break because of vacation time. 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, July 26: 17 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, July 27:	NO MASS
Tuesday, July 28:	NO MASS
Wednesday, July 29: Ss. Martha, Mary & Lazarus	NO MASS
Thursday, July 30:	NO MASS
Friday, July 31: St. Ignatius of Loyola	NO MASS
Saturday, August 1: 18 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, August 2: 18 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. AUGUST 15th:

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 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 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.

REFLECTION ON THE THEME FOR THE WEEK:

It is the middle of summer vacation time, and in thousands of cars, the ancient prayers are being uttered from the back seats: “Are we there yet?” “How much longer?” When I was a younger “prayer”, I wanted to know only when we were half way, so I would ask if we were half way yet. The desire to arrive — to be freed from seatbelts and the contagion of siblings — gave urgency to the pleading. Furthermore, all farms, fields, woods, small towns and filling stations look alike, and were not passing by quickly enough. Arrival — not the journey — was the important thing.

Now as we journey along in the life of faith, arrival does not concern us enough. We spend far more time being attentive to the farms, fields and living spaces through which we travel through life. For us, we are more interested in where we are than when we will arrive. We are always arriving to the awareness of where that where is. The Eucharist blesses us in our journeys and arrivals.

We are asked often in our days: “How are you?” A better question — which is never asked — is far more important — “Where are you?” The proper answer of course would be: “I am here, but am moving to arrive at the next ‘there’.” A wonderful spiritual freedom is ridding ourselves of having to know exactly where we are and how are we doing. The Eucharist blesses the “now” and accompanies us to the next “there”.

King David was chosen by God Himself to be King and leader of Israel from among his brothers. As David is about to die, he chooses his son Solomon to be the next king. When King David dies, Solomon is anointed as David’s replacement. Solomon has gone out to the mountain and offered a thousand holocausts in accordance with tradition. While sleeping that night, God appears to Solomon and invites him to ask for anything [1 Kings 3:5-12]. In kind of an Inauguration statement, Solomon asks for the gift of an understanding heart with which to govern the vast group of people that the Lord has called him to lead.

Solomon does not ask for riches, a long life, nor dominating power. God blesses him with this kind of wisdom which reveals the wisdom of God. It isn’t long into his reign that Solomon will be called upon to use this great gift of wisdom. Solomon used the gift of Wisdom to live out his — and God’s — dream that all would be right and in order. Wisdom proves to be more than logic, pragmatism, or strategy. It seems for Solomon — and for us as well — that wisdom is an approach to the questions of life as if there were a real God, loving and laboring with us to bring back the order of the original creation.

The wisdom of Jesus which He is calling the “Kingdom of Heaven” penetrates Matthew’s Gospel [13:44-52]. There is the common thread in these little pictures of change, or exchange. The “treasure”, the “Pearl”, the “netted fish”, and the “old for the new” all describe conversion or decision.



The kingdom of heaven is a kind of treasure which a person, just digging around, happened to find among the other “stuff” buried in the field. A few questions arise — what is the person looking for in the first place, and what was the treasure? Why did the person bury it again and go to buy the whole field? The finding is one thing, but buying the whole field is at the heart of what Jesus is saying. No matter what we are searching for, if we keep digging we will find God. Buying into God’s being God and all that this relationship invites us to, is buying the whole field including those things we do not understand or want. In addition, the field also holds many other hidden treasures which will be revealed over the course of time. This is true in our own relationship with God; we do not know and understand all there is to know and understand at one time; it’s a journey over time.

The second parable pictures a merchant who knows what he wants — a pearl — and he finds it. He sells everything to buy the pearl. Two questions arise — what made the pearl so valuable, and what was the merchant going to do with the pearl after it was purchased? Was the pearl bought “just to look at”, or was there something more to be gained by using the pearl to acquire even more? The reality is that the Kingdom of Heaven demands a “letting go” or a “selling off of the “pearls” of this life in order to acquire the great pearl of Jesus as Savior and Lord. Jesus is the new “treasure” or “pearl” buried in the field of humanity. Once a person understands the value of the relationship which Jesus offers, that person lets go of everything else to acquire the treasure.

Matthew’s Gospel ends as a professor might end his/her semester. Jesus asks if the disciples understand these teachings — even the last parable about the net catching all kinds of good and bad fish. The disciples say that they do understand; but they will learn the deeper realities as they walk along with the Master. He tells them that like a good storekeeper — he brings out the good of the old and the good of the new. Jesus is not negating the former revelations, but building on them and the disciples will be the scribes of the new who cherished the old.

Jesus closes his teaching about the Kingdom of Heaven by reminding the disciples that the old or former or ancient revelations by God of God were of great importance and value. God as the Great Householder does not hold anything back. The “new” — or Jesus — fulfills, highlights and continues the “old”. The goodness of God is everlasting and that goodness wants to be presented constantly and accepted freely.

Life can be like a fisherman who throws a net into the sea and retrieves all kinds of things besides the good fish. It is for us to sort, discern and figure out the mess with God’s help. With faith in the Word of God, We know that “all things work for good for those who love God, who are called according to his purpose” [Romans 8:28-31].

—taken from the writings of Sister Candice Tucci, O.S.F., and Father Larry Gillick, S.J., which appear on the internet

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Dealing with Pain. One of the parts of life that is most challenging to deal with is pain: physical, psychological, and spiritual. As Christians, this should not be surprising to us. Did not Jesus tell his disciples to “Take up your cross and follow me.” The foundation of the Christian experience is the passage through the cross, death, and then comes the resurrection. This is especially significant for members and associates of the Holy Cross Community whose motto is, “Spes Unica – the cross, our only hope.” Our pain can be physical, psychological, or spiritual or an over lapping of any two or all three. The first step to healing bodily pain is to name it and to realize that we are more than our pain. In fact, through naming our physical pain, we then might become more compassionate toward the tremendous suffering taking place in people from around the world. Our pain can be psychological stemming from our childhood with a feeling of abandonment or some kind of abuse. After counseling, the realization that God loves us unconditionally can be healing. There can be spiritual pain when we have not come to grips with our weaknesses and not being open to receive grace to ask for forgiveness from God, reconciliation with others or not forgiving ourselves. We can let our pain be a doorway to life.

- Are you dealing with some form of pain in your life right now?
- If so, can you name your pain and where it comes from?
- Is God helping you in dealing with your pain?

O God, help me see how pain can help my spiritual growth.

—Brother Carl Sternberg, CSC



THE FEAST OF THE ASSUMPTION OF MARY:

Saturday, August 15th is the **Feast of the Assumption** of Mary into heaven . **Normally this is a holy day of obligation, but because the feast falls on a Saturday, the obligation is dispensed.** That does not make this beautiful feast any less important. Spend some time, reflecting on the beautiful mystery of the life of Mary. When the course of her earthly life was completed, the Blessed Virgin Mary was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body. [*Catechism of the Catholic Church*, #974].



BLESSING OF COLLEGE STUDENTS — AUGUST 15-16:

As so many of our college-aged young men and women are beginning to prepare to depart for the up-coming orientations and new school year, we will do a blessing over all college [undergrad as well as graduate] students at our Masses on Saturday and Sunday, August 15-16. As a faith community, we want your school year to be filled with the joy and excitement of life, as well as the presence of God. Please mark your calendars and join us for this special blessing.



I STILL HAVEN'T FOUND WHAT I'M LOOKING FOR:

“Through the fields, over mountains, through city streets, I have searched for a way to only be with you, my Lord. You broke the chains that bound me and carried a heavy cross for my sins. And now, all I want is to be with you. But I still haven't found what I am looking for.” That's the basic gist of U2's 1987 hit song, *I Still Haven't Found What I'm Looking For*. All young people go through a searching phase in their lives. We search for a path in life, or for that which ultimately satisfies us. Of course, this feeling of searching isn't just in the young. Our world is full — now maybe more than ever — of people searching for that special something that brings them ultimate satisfaction.

Been on a new diet lately? Did you have to get the latest cell phone when it was released? Did you finally get rich on the latest scheme of yours? So many ways to search for that ultimate prize, and so many ways to be disappointed!

The parables in Matthew's Gospel speak of finding that treasure or pearl of great price that is worth selling everything in order to buy it [Matthew 13:44-52]. Of course, it is only the kingdom of heaven — eternal life with Jesus — that has this value. The search remains an endless one when the searcher does not realize that only God can fulfill that desire.

So how do we deal with this? First, we have to realize the truth of the Gospel. What God offers will fulfill all of humankind's desires. Second, we have to stop putting our trust in anything other than the Lord. *Weight Watchers* may assist you in losing weight, but the power of God will be the thing that gets you to that goal. And third, we need to rid ourselves of all that which distracts us from our search — mainly stuff.

Now stuff isn't always material — there is emotional and psychological stuff in our way too. At the end of the day, we have to realize that Jesus is already telling us what really matters — a relationship with him. I think Bono knows that is true, but his lyrics reflect the reality of our human condition. Only because of the grace of God do we have a chance to find the treasure, or the pearl, or whatever we are looking for.

—written by Tracy Welliver, whose writings appear on the internet.



A BEAUTIFUL PRAYER:

God of abundance, you blessed me with plenty. Let me not forget you in my prosperity. Amen.

A PAIR OF PARABLES:

Every parable has multiple meanings. And when you put two parables together, even more insights emerge. This is what the Scripture Readings for this 17th Week in Ordinary time does for us. Matthew's Gospel gives us two small parables — the parable of the treasure hidden in the field and the parable of the pearl of great price [Matthew 13:44-52].

In both parables, a person finds something of immense value — a cache of gold that was buried in the field or a pearl that is so exquisite that it puts all other pearls to shame. Clearly in Jesus' preaching, the treasure and the pearl stand for that which is most important, that which could bring us the most joy. Ultimately, they stand for our salvation — for our relationship with God. So, these two parables are a way of showing us how we find our heart's desire. Clearly the characters in the parable know this. When they find what is most important, they both sell everything that they have in order to possess it.

Recognizing the similarity of the parables allows us to discover a truth in their differences. In these parables, each of the characters finds that which is most important in a different way. The merchant finds the pearl of great price by constant effort. The parable tells us the kingdom of heaven is like a merchant searching for fine pearls. On the other hand, the man finds the treasure in the field by chance. He is not looking for it. He just comes across it in the course of his work. So when you put these two parables together, they tell us that sometimes we find the kingdom of God by looking for it and other times it comes to us even when we are not looking for it. Sometimes we find our heart's desire because we are searching for it, and other times we simply stumble upon it.



Does this not match our experience? How have we found the most important things in our lives? How do people find a spouse — someone with whom to share their life? Well, some people do it by constant effort, by going on on-line dating services, by talking to friends, by going out to the appropriate social mixers. Such people sometimes find the person they are looking for. But other people have a chance conversation at a party, and the rest is history.

How do couples who are having difficulty conceiving give birth to a child? Some use every possible medical advance to increase fertility. Sometimes it works and they are successful. But I cannot tell you how many times I have talked to a couple who have tried everything without success and finally have resigned themselves to the fact that nothing is going to work — and then it does.

How do we draw closer to God? Sometimes we do it by saying our prayers, by reading the bible, by serving the poor. Such efforts allow us to feel God's closeness. But other times we cannot pray; we feel that God is absent. Perhaps we are even angry at God or doubt God's existence. And then there comes a call from a close friend or a particularly beautiful sunset, and suddenly we know God is with us.

These two little parables of the kingdom relativize our approach to salvation. They remind us that obtaining the most important things in life is not a process over which we have control. It is a process over which God has control. And God is not bound to use our wisdom or our efforts. Now, should we go for what is the most important thing? Should we seek our heart's desire? By all means — with all of our energy and strength. If we try sincerely, sometimes like the merchant searching for fine pearls, we will find it. But on those days when our energy runs out, on those days when our searching seems futile, on those days when we cannot even think of another thing we can try, the gospel reminds us not to give up hope. God still intends to save us. God still intends to give us our heart's desire. And it is possible to stumble on the most important things, like finding a treasure hidden in a field.

Therefore, we should live with confidence. God is in charge. Whether we are looking for God or not, God is looking for us. And God is always successful.

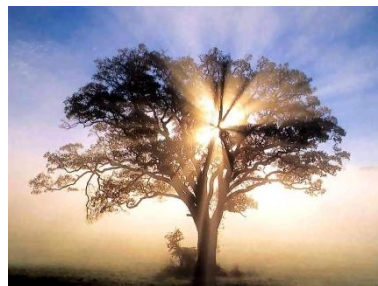
—edited from the writings of Father George Smiga, which appear on the internet.

THE KINGDOM OF GOD IN OUR MIDST:

Matthew's Gospel can seem obvious, even cliché. We've heard the stories before. A merchant roaming in field finds treasure, sells everything, buys field. Merchant finds pricey pearl, sells everything, buys pearl. "God is worth it!" we hear loud and clear [Matthew 13:44-52]. But what Jesus says is something that, to be frank, not always thought about — these people were actually looking for something.

Consider the man in the field. He's taking time away from tasks to wander a patch of open land. Consider the merchant. He knows what he's looking for and he's thrilled to discover it. I wonder, if we're confronted with the kingdom of God in our midst, will we know it when we see it? Have we given ourselves the mental and emotional space to search?

As Americans, we're more digitally engaged than ever before, and our time on social media will eat up years of our lives. The Bureau of Labor Statistics recently updated its website with some amazing statistics. It has a great chart with the average hours per day spent in leisure activities. Depending on the demographic, working adults watch an average of 3.97 and 5.57 hours of TV per day. They also tracked time spent "relaxing and thinking." That average? Between 12.6 and 22.8 minutes. With our minds so engaged with screens, with meetings, with tasks and to-dos, if we were confronted with the kingdom of God in our midst, would we see it?



The Scripture readings for this 17th Week in Ordinary Time begins with the beautiful story of King Solomon's dialogue with God when he asks for an outpouring of wisdom [1 Kings 3:5-12]. Where does this dialogue take place? In a dream, after Solomon has withdrawn from the city to the mountains, offering holocaust and sacrifice.

What is wisdom, exactly? Pope Francis shares that wisdom "is the grace of being able to see everything with the eyes of God." It's the curious look of a man in a field, of a merchant who knows a fine pearl when he sees it. It's the look of nonprofit volunteer who sees brother or sister in the homeless person. It's the child who eagerly embraces the grandparent who has become "burdensome" to the rest of the family.

Modern life moves fast. In the same address Pope Francis reminds us that the gift of wisdom "comes from intimacy with God. The heart of the wise person has this taste of God." Are we taking time to slow down and regain our perspective, to pursue true wisdom? Neurological studies have revealed the transformative power of even three days disconnected, and the power of natural beauty to restore our perspective.

It can be a challenge to pause our lives — whether it's for a mountain retreat, an hour in adoration, or a brief span of silence in our living room. But, as St. Paul reminds us, we can trust that when God's wisdom moves through life's complications, "All things work for good for those who love God" [Romans 8:28-31].

The kingdom of God is in our midst. Let's give ourselves the space to reset and be reminded what we're really looking for.

—taken from the writings of Anna Carter, which appears on the internet.

THE SPIRITUAL JOURNEY:

For the past month, we have been reading from the spiritually rich eighth chapter of Paul's long letter to the Church at Rome. The Apostle begins by addressing his brothers and sisters: "We know that all things work for good for those who love God, who are called according to his purpose" [Romans 8:28-31]. From all eternity God has had a plan to bring the evolving created world to its final fulfillment and to save all people. The divine plan does not eliminate all evil and suffering, but it does work for our benefit by bringing good out of bad situations. God saves us by conforming us "to the image of his Son, so that he might be the firstborn among many brothers and sisters." Salvation is open to all through the death and resurrection of Christ.



Paul goes on to explain the dynamics of the divine plan. From all eternity God foreknew and predestined those to be saved — "And those he predestined he also called; and those he called he also justified; and those he justified he also glorified."

This succinct summary of God's saving activity is difficult to understand and has generated diverse theological positions. At one extreme is the influential Protestant theologian John Calvin [1509 – 1564] who held a double predestination — meaning God predestined some to be saved and others to be damned. This view made it hard to defend human freedom and triggered speculation about who was actually saved and on what criteria. In 1547, the Council of Trent condemned Calvin's position, insisting that our salvation is totally dependent on God's gratuitous gift of grace, which also requires our free response. Due to the teachings of Vatican II, Catholics have developed a more positive salvation optimism. God does not predestine anyone to hell, but wills the salvation of all people. As Pope Francis insists: God is merciful to us, never tiring of extending forgiveness to all human beings. This good news does not absolve us from doing our part — from cooperating with divine grace; from striving to do God's will; from seeking forgiveness; and from a systematic effort to grow spiritually. We can find a balanced approach in the traditional aphorism: Pray like everything depends on God; work like everything depends on us.

Here are some examples: A woman suffering from MS could come to realize that her illness has made her a more compassionate person. A collegian with low self-esteem could begin to build greater self-confidence by realizing God wants him or her to flourish. A high school religion teacher could be moved to read more on the salvation optimism taught by Vatican II. A highly successful executive who is excessively proud of her or his accomplishments could become more appreciative of their many undeserved blessings received from God. A grandfather who is overly fearful of going to hell could find some comfort by reflecting regularly on God's mercy.

How could all this help you to grow spiritually?

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

WE NEED LIVE-STREAM HELP:

We would like to build a team of people who would be willing to help us with the Live-stream production that takes place here at Our Lady Chapel. Andy and Loren will provide all the information that is necessary. It's not that complicated, but when musicians are running the Live-stream and playing at the same time, that can get complicated. Both students and adults are welcome to join our Live-stream ministry. Please reach out to Fr. John or Andy if you are interested. Thank you.



HEROIC MASCULINITY:

“Man up.” “Be a man.” “You are the man.” Boys have heard these phrases even before they began elementary school. And the will increase as we begin to play sports. And even as an adult, these phrases continue to be used. But what exactly do they mean?

Our world has given us many examples of how it defines masculinity — and most of them are competing and contradicting one another. What it means to “be a man” to one person may look completely different to another person. What if there was a way to find authentic manhood — to realize our masculine identity and reclaim it? When we know who we are as men and what we were created to do — everything changes.

In order to understand masculinity, we need to go back to the beginning — we have to understand God’s original purpose. When God created the first man, Adam, God gave him three very important tasks — Adam needed to cultivate life in the garden, he was charged by God to help create new life, and he was the garden’s protector. When Adam and Eve sin, Adam fails at all of three of his responsibilities. Instead of protecting, Adam is apathetic and weak as the serpent tempts Eve [see Genesis 3:1-6]. Instead of helping to create life and cultivate it, Adam — through his sin — destroys life and sows death into the world. Adam fails at his responsibility.

As men, we still have those three tasks to fulfill — but we don’t have an example of how to fulfill them if we look to Adam. Instead, we need to look to the one that St. Paul calls “Christ the new” [1 Cor. 15:45]. This is Jesus Christ. Jesus restores what it means to be a man. And to reclaim our identity, we must begin to cultivate, create, and protect.

There is a challenge, though, in accomplishing this because as men we are presented with alternatives in our world that distort these three duties. And so the battle for a true masculine identity rages on. We must make the choice of the example that we are going to follow — do we go the path of Adam, or do we follow Christ? We must make a choice between cultivating weeds or cultivating fruit; creating or destroying; and protecting or giving in to apathy.

Cultivating is the act of nurturing soil and preparing it to grow something. It is an intentional act. Adam was put into the garden to prepare the soil to bring forth life. Cultivating is a daily activity — and we cultivate our hearts by the actions we take or do not take.

Think of someone who has done something really heroic — think of the last story you heard of a person running into a burning building to save someone, stepping in front of a gunman, or rushing to the scene of an accident to perform CPR. How did those people get the courage to do something like that? The answer is simple — they practiced courage daily.

We want to believe that, when put to the test, we will choose the right thing and stand up for the weak and oppressed. We want to believe that we can be heroes. But if we do not practice heroic virtue every day, then we are foolish. To say that we can be a hero without ever practicing is as ridiculous as saying that we can play major league baseball tomorrow. We would fail. We have to cultivate virtue in our lives, and that virtue will bear fruit in the heroic actions we engage in when called upon.

But we also can cultivate weeds. Just like no person suddenly engages in a hugely heroic action, so also no person suddenly commits a big sin. A man that commits adultery doesn’t one day just decide to cheat on his wife; he commits tiny sins ahead of time — a lustful gaze, online pornography, having an emotional affair. A man doesn’t suddenly decide to commit murder; he starts by cultivating violence in his speech and in his thoughts; he begins by viewing others as inferior to himself and not worthy of



his respect.

Jesus didn't suddenly show up and give his life up for us. He served others and loved others long before He gave himself in the ultimate act of love. Jesus lived virtue every day and in every opportunity. Jesus, the Son, was rooted in prayer with the Father — He shows us that following Him is not a one-time act, but a daily requirement.

With every daily act of virtue — standing up against gossip, respecting others, choosing to pray — we prepare our hearts for courageous virtue when it is needed most. Similarly, we can choose to sin — but be warned that those tiny sins can turn into big problems when we cultivate them. Habits are important because they will bear fruit or weeds. Fruit gives life, but weeds choke it out and destroy it.

We were created to bring life into the world. One of the unique ways that many of us are called to create life is through fatherhood in marriage. We share in the act of creating human life with God — our sexuality reveals that we are made to create. But not all of us are called to create life that way. Some of us are called to the priesthood and to help bring God's divine life — grace — into the world through the sacraments. Men are creative beings — look at the way a child builds with blocks, or the way a young man writes a poem or song; look through art in a museum. We are at our best when we can be creating things that glorify God and bring life into the world.

Our creative power can also be abused; in doing this, we become destructive. Pornography, masturbation, sex outside of marriage all distort our innate desire to create. Instead, those things destroy our dignity and the dignity of the men and women that they are used against.

Jesus was a carpenter — a creator. What other career could there be for the one that created the world? Jesus' life was given to create life, not destroy it.

Some men create houses for the homeless; others create atom bombs. A tension exists in us to create, but a temptation to also destroy. When we choose to destroy, we bring some of the worst evils into the world. We must respect the great gift that God has given us of creativity and use it to glorify God.

Adam didn't give Eve the fruit to eat, but his sin is worse than the serpent. Adam was apathetic to the struggle going on in front of his face — he just let it happen. Unfortunately, this same scenario plays out time and time again — men stand idly by as the world around them goes to hell.

Jesus protected his own, and, ultimately, gave everything for us. He was so set against death and sin that he gave his own life to defeat them. Jesus Christ stands in front of the devil and protects us.

The devil does not want you to become a bad person — the devil simply wants you to become apathetic. The devil does not want a generation of young men that are dictators or murders — the devil just wants a generation of men that has forgotten their identity and play video games all day, drink too much in college, destroy their sexuality, and when they see evil say to themselves: "someone else will take care of that."

Apathy is the greatest challenge of this generation of men, and we must overcome it. The time for "someone else to do it" is over. We need to step up — when we see someone's dignity being insulted, when we see women objectified, when our friends are being hurt, and when our enemies need prayer.

We have a choice to make — who will you reflect? Will it be the fall of Adam, or the victory of Christ? You were made to be holy and to reflect true masculinity — it is by your design. Accept no substitutes for what God has given; cultivate virtue, create rather than destroy, and put apathy aside. The choice is yours.

—written by Joel Stepanek, an associate of the Bible Geek

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 **LECTORS** 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]**



EUCCHARISTIC 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].



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 now 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, August 15th.**

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:	Jeremiah 13:1-11; Matthew 13:31-35
Tuesday:	Jeremiah 14:17-22; Matthew 13:36-43
Wednesday:	1 John 4:7-16; John 11:19-27; Luke 10:38-42
Thursday:	Jeremiah 18:1-6; Matthew 13:47-53
Friday:	1 Corinthians 10:31-11:1; Luke 14:25-33
Saturday:	Romans 8:1-4; Matthew 5:13-19

18th Week in Ordinary Time: Isaiah 55:1-3; Romans 8:35, 37-39; Matthew 14:13-21

PRAYER OF A LOVING HEART:

Loving God, thank you for not writing me off for my silly mistakes. You never give up. Help me to surrender my mindless worry, anxiety, and fear that is weighing me down at Your feet. Amen.

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.

PRACTICE OF THE PRESENCE OF GOD:

Brother Lawrence (1611–1691) was a lay brother in a Carmelite monastery, where he primarily worked in the kitchen. His reflections, known as **Practice of the Presence of God**, have inspired countless Christians and other spiritual seekers to simple practices of contemplation and presence. He begins by encouraging us to take brief moments of pause during our busy days to enhance our awareness of God's presence.



During our work and other activities — even during our reading and writing — no matter how spiritual, we must stop for a brief moment, as often as we can, to love God deep in our heart. Even though this pause may be brief and in secret, we become aware that God is present before us. Stopping enables us to praise God, ask for His help, and to offer Him our Heart and to thank Him.

Ultimately, we can offer God no greater evidence of our faithfulness than by frequently detaching and turning from all things created so we can enjoy our Creator for a single moment. It is a common oversight among spiritually minded people not to turn from outside engagements from time to time to worship God within ourselves and enjoy in peace some small moments of their divine presence.

Brother Lawrence teaches that this practice begins with a faith that God is truly present with us in all times and circumstances. All this reverence must be done by faith, believing God is really living in our hearts, and we must honor, love, and serve them in spirit and in truth. Infinitely excellent and with sovereign power, God deserves all that we are, and everything in heaven and on earth, now and through eternity. All our thoughts, words, and actions belong rightly to God. Let's put this into practice.

GOD DISGUISED:

We need to lay hold again of the elementary truth that God reveals himself by the fleeting method of the word, and in an appearance of weakness, because everything would be shattered if God revealed himself in power and glory and absoluteness, for nothing can contain God or tolerate his presence. God cannot be known directly but only through that which is within the realm of human possibilities.

—Jacques Ellul

THE PEARL OF GREAT PRICE AND ITS COST:

A woman I know tells this story. She married a man she loved, but, early on in the marriage, she was too immature to responsibly carry her part of the relationship. One night she went to a party with her husband, drank too much, and left the party with another man. Eventually she sobered up and repentantly found her way home — fully expecting the marital skies to be ripped asunder with anger. But her husband — though hurt and shaken by what had happened — was calm, philosophical, direct.

When she walked sheepishly into the room he demanded neither an explanation nor an apology. Ultimately, what is there to say? He simply said to her: “I’m going away for a few days so that you can be alone because you need to decide who you are — are you a married woman or are you something else?” He took a three-day sabbatical from her, she cried, sorted out the question he had put to her, and now, years beyond this painful incident, she is inside a solid marriage and infinitely more aware that the pearl of great price comes precisely at a great price.

Every choice is a renunciation. Thomas Aquinas said that, and it helps explain why we struggle so painfully to make clear choices. We want the right things, but we want other things too. Yet every choice is a series of renunciations. If I marry one person, I cannot marry anyone else; if I live in one place, I cannot live anywhere else; if I choose a certain career, that excludes many other careers; if I have this, then I cannot have that. The list could go on indefinitely. To choose one thing is to renounce others. That’s the nature of choice.

In most areas of our lives, we do not feel this so painfully. We choose, and there isn’t a lot of sting to the loss. But the area of love is more sensitive. Here we feel the sting of loss more strongly, and here we often find it hard to accept the real limits of life. What are those limits? They are the limits that come with being an infinite spirit in a finite world.

We are fired into this world with a madness that comes from the gods and has us believe that we are destined to embrace the cosmos itself. We don’t want just something — we want everything. That’s a simple way — though a good one — of saying something that Christianity has always said, namely, that in body and soul we are meant to embrace everyone and we already hunger for that. Perhaps we experience it most clearly in our sexuality, but the hunger is everywhere present in us. Our yearning is wide, our longing is infinite, our urge to embrace is promiscuous. We are infinite in yearning, but, in this life, we only get to meet the finite.

That’s what makes love difficult. We are over-charged in our own lives. We have divine fire inside us, want everything, yearn for the whole world, and yet, at a point, have to commit to one particular person, at one particular place, and in one very particular life, with all the limits that imposes. Infinite desire limited by a finite choice — such is the nature of real life and love.

Life and love — beyond the abstract and beyond the grandiosity of our own daydreams — involve hard, painful renunciation. But it is precisely that very renunciation that helps us grow up and makes our lives real in a way that our daydreams don’t.

In trying to explain some of the deeper secrets of life, Jesus gives us a parable — “the kingdom of heaven is like a merchant searching for fine pearls. Whenever one of great value is found, the merchant would go and sell everything in order to buy it.” [Matthew 13:44-52]. That — the pearl of great price, the value of love and its cost — is in essence the challenge which the young husband put to his wife when he told her to sort out the question: “are you a married woman or are you something else?”

For what are you willing to renounce other things?



What is our own pearl of great price? Are we willing to give up everything in exchange for it? Are we willing to live with its limits? Until we are clear on these questions, there is forever the danger that, like the wife who left the party without her husband, we will act out in dangerous and hurtful ways. Thoreau once said: “The youth gets together materials to build a bridge to the moon or perhaps a palace or a temple; at length the middle-aged person decides to build a woodshed with such materials.”

So, too, in love and life, the child sets out to make love to the whole world and the adult eventually determines to marry a single person — in essence, to build a woodshed. But it’s only in that shed where life and love are real in this world.

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

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 [7/18/26] ----- \$ 40.00

Total Offerings: Sunday [7/19/26] ----- \$ 395.00

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 CHAPEL FACEBOOK PAGE:

Did you know that the chapel community has a Facebook page? This is where you can access a weekly livestream of our Sunday 10 am Mass. You can also scroll through a list of previous Masses to watch a Mass you may have missed. But there are more reasons to check out our Facebook page than livestreams. Did you take any photos at our recent outdoor Picnic that you'd like to share? Feel free to post them here. Just go to www.facebook.com/ourladychapel, and share the memories. While you’re there, be sure to “like” the page so that you'll see updates in your feed. Help us build our on-line community!



SEARCHING FOR THE TREASURE:

Matthew's Gospel for this 17th Week in Ordinary Time presents us with three more parables about the nature of God's Kingdom [Matthew 13:44-52]. The first two about the treasure in the field and the pearl of great price tell us about the inestimable value of the Kingdom. The third one about the dragnet tells us about the great diversity of its make-up.

I recently visited a most interesting Auction House. I was in the vicinity and I went in to take a look. It was a fascinating place — there were all kinds of interesting items of furniture as well as a lot of old crockery, jewelry, paintings and many other curiosities. There was only one day for viewing, so the place was full of people examining the various items that they were interested in. They were all making notes in their catalogue.

I watched a man examining a collection of rather old clocks. He had a magnifying glass in one eye and was carefully peering into the back of each of the clocks to see the state of the mechanism. He reminded me of the merchant in Jesus' parable looking for the pearl of great price. This clock dealer was using his expert knowledge to see which of the clocks was worth buying. And who knows, one day he might discover a clock worth thousands that no one else has recognized!

Yard sales can be like this.

What a great image for the Kingdom of God. The Kingdom is all around us, but most people aren't aware of it. But for those of us who do realize that it is, there is treasure beyond measure that we can possess.



But the problem is that for so many of us, we have only a foggy notion of the spiritual. We think that there might possibly be a God, but we don't see much evidence of his hand at work in the world and so we forget about him most of the time. It is only when we experience a crisis that we bring God to mind, but because we are so unfamiliar with the things of the Spirit that we don't know how to pray properly or how to look for his grace.

We don't realize that one of the greatest signs of God's presence in the world is the very fact that he doesn't make himself overtly known. Clear evidence of God's presence is that he gives us the tremendous gift of free will and leaves us to make our own decision as to whether we acknowledge him or not.

Paradoxically it is God's apparent absence that shows how great he is. He doesn't need to press himself upon us and make himself known. Actually, it would be a sign of weakness if he had to constantly advertise himself. He prefers anonymity and ambiguity; he wants us to discover him for ourselves rather than force himself upon us.

In ordinary life, to give an anonymous gift is regarded as something special. This is particularly the case when the gift is a large one. But most people, quite naturally, want a bit of credit, and it is hard for them to resist the temptation to reveal themselves as the giver of a valuable gift. And yet there is a negative side to making oneself known because it can place an obligation on the receiver of the gift — they might feel that they have to be extremely grateful or obliged to give something in return. This is the very reason why God doesn't advertise his presence overmuch. If he let us know just how much he has done for us we would feel under such a heavy obligation to him that we would be completely paralyzed and wouldn't be able to do anything other than praise and thank him for the rest of our lives.

In the person of Jesus, God has revealed himself definitively to the world. Through Jesus he has shown us what he is like. God does this in a most particular way when Jesus makes the great sacrifice on the Cross that takes our sins away. But there is no definitive proof of this — we are invited to take

it on faith.

And so, the choice rests with us. The invitation is placed before us, and it is entirely up to us whether we accept it or not. We are invited to believe in all that Jesus told us, and to embrace the Gospel as our way of life, but there is absolutely no compulsion on God's part to force us to believe in him.

It could be that those of us who have taken Jesus at face value have a special sensitivity to the things of the Spirit, or perhaps it is that we are simply more open than others to the action of God's grace in our lives. Whatever the reason, we have come to know God; we have come to appreciate that his Kingdom of love and peace is indeed the "pearl of great price" that we simply must possess.

But unlike the merchants in the story, or the man in the auction house, we do not want to possess it just for ourselves because we understand that the Kingdom of God is not that kind of thing. We understand that it is not something that can be limited only to us — it is something that in order to fully possess it we must share with others.

This is one of the great paradoxes of the Gospel. To possess the Kingdom means to share our knowledge of it with others. To truly believe in Christ means leading other people to the same knowledge; for secret faith is no faith at all. We need to be like the householder, whom Jesus talks about at the end of the parables — we need to bring out of our house things both new and old. We should be happy to bring out of the house that is our life all kinds of treasures to share with our neighbors.

But these treasures are not things like clocks and pearls; rather they are attitudes and virtues such as love and justice and truth and hope. What we bring out from our treasure store are the values of the Kingdom, the attitudes of Jesus and the knowledge of the one true God.

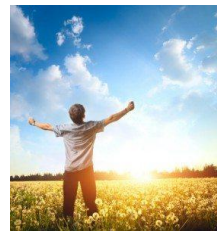
—taken from the writings of Father Alex McAllister S.D.S., which appear on the internet

WE ARE MADE IN GOD'S IMAGE:

God chose to create human beings different from the other animals; he created them *in his image* — both male and female — and he gave them authority over all other living creatures. This gives us great value and raises an important question: In what ways are we made in God's image? We reflect God's glory. Some believe that our reason, creativity, speech, or self-determination is the image of God. More likely, our entire self is what reflects the image of God. We will never be totally like God because he is our supreme creator. But we do have the ability to reflect his character in our love, patience, forgiveness, kindness, and faithfulness.

Knowing that we are made in God's image and that we share many of his characteristics provides a solid basis for self-worth. Human worth is not based on possessions, achievements, physical attractiveness, or public acclaim; instead, it is based on being made in God's image. Because we bear God's image, we can feel confident in who we are. Criticizing ourselves is discounting what God has made and the abilities he has given us. Knowing that you are a person of worth helps you love God, know him personally, and contribute meaningfully to the lives of those around you.

Stop and thank God for creating you in his image. You are his unique creation and he loves you. Thank him for your special gifts, talents, abilities, physical characteristics, emotional makeup, and personality. And ask him to help you respect others, even those you don't get along with, because they are his image-bearers as well.



THE CROSS LEADS TO NEW LIFE:

The cross is a central and essential part of the Christian life. The Cross of Jesus Christ and His victory over death is what opens the gates of Heaven to us. Without His Cross, we are hopeless. And in the Gospels, Jesus continually states that following Him means following Him all the way — from death to life [Matthew 16:24].

We encounter our own crosses throughout our lives. Each of us can probably make a quick list of them. And if we carry our crosses willingly with the help and companionship of Our Savior, they will open the way for our eternal happiness.

Because God is so generous in His provision and plans, the crosses we bear in this life aren't limited to bearing fruit solely in eternal life. In fact, the Saints would attest that the heroic virtue witnessed by their lives was born from what they endured with the grace of the Lord.

While there is no end to the good Christ can and does bring from our suffering, here are just a few fruits that can be born in your heart and transform your life when you bear your crosses with Him:

1. **Cultivate the virtue of humility.** Suffering is humbling. It is humbling to admit our limits, our failures, our mistakes, and our imperfections. But humility is necessary for the Lord to convert our hearts more to Himself. If we are full of ourselves, there is no room for Him. Our crosses can eradicate pride if we willingly approach God with total dependence.
2. **Be sifted for His purpose.** Scripture tells us that “Even though you meant harm to me, God meant it for good, to achieve this present end” [Genesis 50:20]. The Lord always brings good out of suffering. He has the final victory over all our pain and sadness, and He does not let what we experience go to waste. God will often use our crosses to help us see what matters most and where He is calling us next. He allows our crosses to sift us, bringing forth the gold He created within us, and eliminating what is not of Him so that we are even more prepared to declare the Good News.
3. **Empathize with others.** Finally, bearing our crosses allows us to empathize with others who are suffering. Think of the crosses you have carried — aren't you now more sympathetic to someone else when they carry that cross? This can make us more human, spurring us on to reach out with prayer, a kind word, practical help, and a listening ear. Your vulnerability can bring great comfort to someone in need of support. Let your crosses bring you closer to Christ and to your brothers and sisters.

Let's bear our crosses — however heavy — with the help of our Good Jesus, knowing that He is always bringing about new life.

—taken from the writings of Jenna Guizar, the foundress of *Blessed is She*



IN SERVICE, WE ENCOUNTER GOD:

Radical servanthood does not make sense unless we introduce a new level of understanding and see it as the way to encounter God. To be humble and persecuted cannot be desired unless we can find God in humility and persecution. When we begin to see God, the source of all our comfort and consolation, in the center of servanthood, compassion becomes much more than doing good for unfortunate people. Radical servanthood, as the encounter with the compassionate God, takes us beyond the distinctions between wealth and poverty, success and failure, fortune and bad luck. Radical servanthood is not an enterprise in which we try to surround ourselves with as much misery as possible, but a joyful way of

life in which our eyes are opened to the vision of the true God who chose to be revealed in servanthood. The poor are called blessed not because poverty is good, but because theirs is the kingdom of heaven; the mourners are called blessed not because mourning is good, but because they shall be comforted.

—Henri Nouwen

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Dawn Noble who is critically ill.
- For Maggie Collaros who is recovering from 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.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is undergoing medical treatment.
- For Michael Pryatel ['08], Son of Religion Instructor, Eileen Pryatel and Steven ['78], and brother of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, nephew of Mark ['76] and Keith ['79] Pryatel, who is undergoing medical treatment.
- For James Cissell, father of Denise Shade, who is undergoing medical treatment.
- For Father Diego Irarrazaval, C.S.C., who is under the care of hospice.
- For Jimmy Waugh, grandfather of Father Jarrod Waugh, C.S.C., who is under medical care.
- For Sister Ann Marie Teder, S.N.D., who is recovering from surgery.

PRAYERS FOR THE DECEASED:

- For Joseph Toth, husband of Joyce Toth, father of Jeffrey ['84], James ['86] and Jennifer ['94], grandfather of Timothy ['24] and Kate ['27] Papczun [anniversary]
- For Christopher Wilson, grandson of Cyndi and Wayne Frimel [anniversary]
- For RoseMary Geddis, wife of Gilmour Transportation associate, Don Geddis.
- For Thomas Byrne, father of Elizabeth Byrne Gregoire ['86] and Kathleen Byrne ['89]
- For Phyllis Froimson, grandmother-in-law of former Gilmour Counselor, Samantha Johnson Froimson.
- For Mary Marotta ['75]
- For George Topalsky
- For Thomas Bryan, long-time former Athletic Director, uncle of John Mills, Georjanna Opalich ['09], Morgan Mills ['11], Alexis ['10] and Spencer ['12] Antunez
- For Tim Frimel, brother of Wayne Frimel, and brother-in-law of Cyndi Frimel

PRAYERS FOR OTHERS:

- For the people of Venezuela
- 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

CLOSING PRAYER:

~ A Prayer Seeking the Treasure ~

**O Almighty God!
Eternal Treasure of all good things!
You fill my world
with the fullness of all created things.
You clothe the lilies of the field,
and feed the young ravens that call upon you.**

**May your providence be my store-house,
my own necessities the measures of my desire;
but never allow my desires
for the things of this world
to overshadow my search for your kingdom
in my life.**

**May my daily labor
move me ever more closely
to a deeper relationship with you,
and may my anxieties
never be overwhelming and distracting.**

**Guide me to always seek your will
and to submit to it each day.
Give me the grace to see beyond this world
into the world of your love and presence.
May I never lose sight of the call to holiness
and the embrace of your love.
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