

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.

WELCOME TO OUR CHAPEL OUTDOOR PICNIC:

Welcome to our annual Chapel Outdoor Picnic. The picnic will be held rain or shine from **11:15 AM – 1:15 PM at the Howley 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, 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. Swifty and a face-painter friend will join us, as will the Euclid Beach Rocket Car. **Even if you failed to sign up, please join us for a fun-filled time with our chapel community.**

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].**



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]



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 12: 15 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, July 13:	NO MASS
Tuesday, July 14:	NO MASS
Wednesday, July 15:	NO MASS
Thursday, July 16:	NO MASS
Friday, July 17:	NO MASS
Saturday, July 18: 16 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, July 19: 16 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:

The readings for our liturgy of this 15th Week in Ordinary Time invite us to a sense of fertility and fruitfulness. We of the earth are rained upon by God's gracious showers of holy life. Two images stand out in the Scripture Readings for this 15th Week in Ordinary Time — rain and planting. The “Showerer” and the “Seeder” are the same — providing the earth and our earthliness the assistance to grow from dirt-level to the heaven-heights. The rains remind us of God's grace which we need to nourish us to grow and blossom. We bathe in God's love as do flowers soak in the warmth of the sun. We seek to live generously the fruitful life — a giving life, a sustaining life, and a caring for life in all its forms — from earliest beginnings to latest endings.

The prophet Isaiah speaks his message to a people held in captivity; he speaks words of hope — “come to the water all you who are thirsty”. God wants to bring Israel back to life within a new covenant. The infertility of their past infidelities are forgiven, and something “new” will be brought forth.

The prophet pictures the faithful God as the One Who sends a relationship as the clouds send the rain. This faithful rain will give life to God's people as do the rains give life to the crops [Isaiah 55:10-13]. Fruitfulness of the fields was always a sign of God's blessing. The prophet uses a familiar agricultural image to remind the people that God is the giver of all things, and God's work is the holiness of the people.

There is a soft hint here of the promise made by God at the time of Noah that there would be no more flooding and no more turning away by God from God's creation. In this poem, God is saying simply that God will never give up on the earth and the people, and all will return to the loving embrace of the Sender.

We are entering the section of Matthew's Gospels that deals with the parables of Jesus. Throughout the next several weeks we will be reading these parables. Parables are easy-to-remember stories which can have several interpretations. They are meant to catch the attention of the listeners, and are invitations to the listeners to find their places in the stories. Fortunately, Jesus gives a rather clear and pointed explanation of the parable after relating the parable itself [Matthew 13:1-23]. The person who sows the seed and the various types of soil which receive the seeds are presented simply — the soil produces according to its quality of depth.

Have you ever talked with a farmer about planting? What an amazing life they live — a life filled with hope and promises....and hard work. What trust, confidence, and hope they have in the seeds they plant and in fields where they work. The work is difficult and no doubt suffering is included. But the work is necessary to develop rich soil so the seeds can sprout and develop deep roots. It doesn't happen by chance. But the farmer knows that if he or she does their part, the seed will do its part without fail this season, and next season, and the season after that. The seed will always deliver as long as the farmer does their part. And although at times they may be “groaning in labor pains” they will “have the first fruits of the Spirit” at “a hundred or sixty or thirtyfold.”

The most important part of Jesus' parable is about where we find ourselves. It is too easy to say that we are the soil of the “path” or the “rocky ground” or the “thorny patch”. Is there no “rich soil” for some seed to find a rooting?

Every teacher has come up with this challenge. When reading a poem in class, the usual response is: “Why doesn't the guy just come right out and say it?” Why doesn't Jesus come right out and say



it? The “it” here is the mystery of the kingdom, and there were those who listened for insights and head-knowing, but they were not letting “it” get close, inside and permanent.

Knowledge and insights do not save. Answers invite only more questions. Parables are for those who know beyond knowledge — they hear and see beyond senses. Tribulations, persecutions, worldly fears and the desires for riches are all parts of our human soil. The Word of God — Jesus — has come to identify the soil, improve it, and assist its knowing and growing. Parables lead to faith.

We are in the heart of Matthew’s semester-course on “Who Jesus is” and “who does His coming make us”. We are in the school of intimacy. The closer He comes to our part of the soil, the more fruitful we become, and He will not leave us to ourselves. By ourselves we will wither and default to becoming the beaten, unresponsive path. By ourselves we will be choked by our own greed and self-centered demands.

Fruitful living is how people live under the influence of the person of Jesus. The more our soil improves — the more open we become to God’s ways in our life — the more our relationship with God will continue to blossom.

Usually the intimacy of the relationship brings about changes which are not immediately perceived by the relaters. Others see changes, and the changes are usually defined as being more alive, more spirited, more who they have always wanted to be. Ideas don’t change us much or very deeply. The influence of the significant people in our lives changes us far beyond the power of thought. God so loved the world that God did not send an idea or a book. God rained down the grace within the Person of Jesus — the Word who remains until the Good Earth remembers who it is. What remains is our staying attentive not to Jesus as teacher or idea-giver, but to Jesus Who desires lovingly to bring God’s goodness out of our Good Soil.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

This past weekend a group of people on retreat made a one-year commitment as Holy Cross Associates. They promised to grow spiritually, create community, and serve others. The purpose of the Associates is to help strength and support the calling that each of us has received to live life faithfully.



Our vocation is a call from God. As Christians, we do not say that we create our own meaning, but we say that we discover it. That discovery involves letting God in Christ become the center of our hearts. It involves letting God show us the meaning and the purpose for our lives. It is also our task to discover the gifts and develop and use the gifts that God has given us in order to have a fulfilling life. Our call is not given to us in isolation — it is also connected to others and to the situation in which we find ourselves. Like in a puzzle, we are one piece that is placed in God’s overall plan.

Sometimes, we are not aware of what God has in store for us. We might not realize the significance of the trials and detours that come our way. Only in hindsight can we begin to understand that during times of suffering and doubt God was with us through it all. As the painting of the footsteps in the sand, we feel that we are going it alone — it is then that we begin to know that in those times God was carrying us. St. Paul says: “It is not I that live but Christ who lives in me” [see Galatians 2:20]. Jesus calls: “Come follow me.” If we follow his invitation, we will have an amazing life.

- Have you had an experience of God?
- Has God in Christ invited you to follow him?
- Has being a Christian added meaning and purpose to your life?

O God, help me continue to answer your call.

—Brother Carl Sternberg, CSC

LIVING AS SEEDS:

When it comes to facing failures in life, the farmer in Matthew's Gospel parable sounds a lot like many of us. We work hard, and only sometimes succeed. Most of the best things that we give to others are not by them well received. Most of what we want to plant in the lives of those around us doesn't "take"; it doesn't become rooted and permanently planted in their lives. All of us must deal with failure — those areas where the best we've given to others comes up lacking, falling short of our hopes, our dreams, and our great expectations.

There are some biblical commentators who suggest that the parable of Jesus about the Sower is autobiographical, and that may well be true. Jesus certainly had to face a whole lot of apparent failure. He knew full well the pain of failure:

- He was born and raised in Nazareth and his own hometown folks rejected Him.
- His own Hebrew countrymen rejected His message.
- His handpicked twelve apostles? Well, one of them sold Him out for thirty pieces of silver and the others fled when He was crucified.
- Peter wasn't too swift to take His message to heart, Thomas was the doubter, and the others weren't much better either.

Elijah, long before Christ, along with Jeremiah and other prophets as well, were notable failures — most of them being taken outside the walls of Jerusalem and then stoned to death.

Up to this point my remarks all sound terribly dismal and discouraging. But my point here is that we need to remember that Jesus did not let apparent failure stop Him. In His parable, Jesus went on to speak about a crop that yielded a harvest in successful amounts — some yields bringing spectacular success. Matthew's Gospel parable is not a dirge — it is a celebration; it is a story of hope, not of despair [see Matthew 13:1-23].

Any crisis has within it both danger and opportunity. True there are evils that surround us, but many of those evils are slowly being overcome. God is at work among us bringing good out of evil. We must remember that in the hands of God the slightest good can be multiplied to feed thousands if we would but hand our efforts into His care and providence.

You and I, like all good farmers who continually face floods and disasters of every sort, need to seriously engage ourselves in the enterprise of faith and hope, planting what we have, planting the best of what we have, and then letting God's sun, wind, and gentle rains do the rest. God's only-begotten Son, along with the gentle breath of His Holy Spirit, provide waters of grace to nourish and sustain what He has planted in the lives of those we love. The best years of our lives, and the best that we have given to others in them, or are giving right now, or will give in the future, will not be fruitless.

As a priest, many times I am called upon to console distraught parents who poured out all of their love and faith into their children, taught them the Catholic faith, sent them to religious education classes or to Catholic schools, only to have them, as adults, leave the Church and go elsewhere — many times to a type of religion that requires little if any faith, but which gives good feelings. We must remember in such cases that the love and the faith that we've planted in the hearts of those around us — particularly in the hearts and souls of our children — will eventually blossom. The hopes and dreams that we've planted in others — even when they seem to be buried under too much dirt — will germinate, grow, and yield a harvest of some extent, even if our efforts do not now appear to be unqualified successes.

But that is life — and Jesus knew it. His parable could well have been autobiographical, for it is truly a vignette of His life.



Sure, our world is a mess now, but it always has been. We need to see that there is also an amazing amount of goodness in it. The greatest miracle of all isn't found at Lourdes, or Fatima, or Medjugorje; it's found in those around us, in those who are, in spite of terrible odds, yielding up love, kindness, caring, and sensitivity thirty, sixty and a hundred-fold. We have our modern-day heroes among us who are leading us as never before in efforts to rid our world of oppression, racism, and injustice.

And so, O Christian, keep on planting God's good seeds in the lives of those near to you. For God Himself has said through His prophet Isaiah that His Word shall go forth from His mouth "and it shall not return to me void, but shall do my will, achieving the end for which I sent it" [Isaiah 55:11]. Faith and hope are what should be in our hearts, not defeat and despair.

Ralph Waldo Emerson was a famous American who was a prolific essayist, lecturer, and poet. Having moved away from the Christian religion he led the Transcendentalist movement of the mid-19th century. It was a philosophy not associated with any particular religion. He was seen as a champion of individualism. Here is what he writes:

To laugh often and much, to win the respect of intelligent people and the affection of children, to earn the appreciation of honest critics and endure the betrayal of false friends, to appreciate beauty, to find the best in others, to leave the world a little better place than we found it, whether by a healthy child, a garden path, or a redeemed social condition, to know even one life breathed easier because you lived, this is to have succeeded.

Nice thoughts, to be sure. But we might ask ourselves, where is Christ in them? You and I are Christians — Catholic Christians to be exact. We believe that at the end of our lives we will meet Christ face to face. How will He judge us? What are the criteria by which we will be judged? St. Matthew's Gospel holds the answer:

Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him: "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them: "Truly, I say to you, as you did it to one of the least of these my brothers and sisters, you did it to me."

It seems to me that if what we did in our lives to meet those standards we will have gone a long way to have lived a successful life. May you and I pass the test.

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

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].



KEEP SOWING THE SEED:

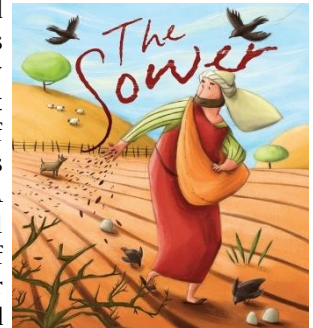
Many years ago when I was in the seminary and studying the bible, I was not very impressed with Jesus' parable of the Sower [Matthew 13:1-23]. It seemed to me too obvious and too predictable. Some seed falls here, some seed falls there, some seed grows, some does not. Ok. Fine and good, let's move on. This parable did not have much impact or meaning for me. Today, after 35 years of living, this parable is one of my favorite parables. I understand now that it not only tells us what we should believe, but how we should live.

The key to understanding the parable is to realize who the Sower is. We are the Sower. We are the sower because we are trying to make things grow. What are we trying to make grow? Any good thing, any noble purpose, or mission or goal which we have in life. We try to make our marriage grow, to deepen it and to make it more life-giving. We try to make our children grow so that they become responsible adults, believing Christians. We try to make our work productive to benefit others. We try to keep our family together in unity and respect. We try to care for an ailing person in our home. We try to build a better world, being more conscious of the weak and the marginalized, protecting the environment, supporting the dignity of every human being. Whatever good thing we try to do, whether it is personal or interpersonal or international, we are the Sower trying to make things grow.

And here is where the parable is particularly valuable. It describes sowing and what a Sower needs to do. The parable tells us two important things about any good effort we undertake. Number one: losses are not the same as failure. Number two: faithfulness is more important than success. Every time we undertake a good effort, we need to remember that losses are not the same as failure. In any good effort there will be losses, and some of them will be great. It will be like the seed that falls on the pathway and is eaten up or the seed which flourishes for a while and then withers away. A marriage will come to an end. A close friend will die. A great plan will unravel. A dream will fade. All of these losses are a part of life. None of these losses mean that life is without hope or that we should give up. For all the losses, for all the seed that does not grow, other seed falls on good ground and begins to produce grain. A new relationship blossoms. An old friend reenters our life. Life takes a turn and suddenly we are blessed in a way that we had not been expecting. Losses are not the same as failure because for all the seed that does not grow other seed lands on good ground, puts down root, and produces the harvest.

This leads to the second lesson which this parable offers us: faithfulness is more important than success. Because we are not in control of which seed grows and which seed does not, because we cannot determine where each seed will fall, it is of utmost importance that we keep sowing the seed. We must not stop throwing the seed on the ground. We need to do this even when it seems that our teenager will never listen, or our parents will never understand. We need to do this even when it seems our family will never be reconciled, or we will never find forgiveness. We need to keep doing this even when the unborn will not be protected, the poor will not be fed, the environment will not be respected. In spite of any lack of success, we must keep sowing seeds of peace, reconciliation, justice, and love. Many of those seeds will not grow, but the few which fall on good soil will produce the harvest. Only God can bring about the harvest, but that harvest cannot happen unless we keep sowing good seed on the earth.

The parable of the Sower then gives us direction in any good effort we undertake. It tells us not to be paralyzed by our losses, but keep sowing the seed of God's love in our lives. Ultimately this



parable is a parable about freedom, because it tells us we can never change the heart of another person. We do not have the power to establish God's kingdom. Therefore, our only responsibility is faithfulness. This parable tells us that when we stand before the king on the last day, we will know the one question which he will ask us. Christ will not ask us: "Why did you not change the heart of that person; Why did you not reconcile your family; Why did you not establish justice in the world?" The one question Christ will ask us is this: "Did you keep sowing the seed?"

—edited from the writings of Father George Smiga, 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 *Teteléstai*. Join us for the Path Masters, Inc. *Teteléstai* 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 *Teteléstai* 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.**

PROTECTING GOD'S CHILDREN:

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

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!

WHERE ARE YOU?

Jesus does not normally explain his parables. He does not usually need to because although a parable is a story which points to a deeper truth, this deeper truth is normally quite evident to the listener. For example, we don't need the parable of the house built on rock [Matthew 7:24-27] explained to us, nor the one about the Prodigal Son [Luke 15:1-32] or the Parable of the Talents [Matthew 25:14-30]. They are very obvious and clear to anyone with even a moderate amount of intelligence.

The Parable of the Sower [Matthew 13:1-23] is only slightly more difficult than the others, and it wouldn't be hard to understand what Jesus is really getting at. Actually, most of the commentators say that the explanation wasn't given by Jesus, but was an interpretation made by the members of the early Church corresponding to the circumstances of their own situation. Scholars base this conclusion on the fact that the Greek Vocabulary in the explanation part of the parable differs from the story of the parable itself.

If this is true, then some people might say: "If this is true, and Matthew took these words from elsewhere and inserted them into the mouth of Jesus, then how can we trust anything that he says?" And this would be a good question — in fact, a very important one to reflect upon. Although Matthew was an Apostle and followed Jesus around the Holy Land for three years, he did not do so with a notebook.

What we have to remember is that the Gospel of Matthew is generally believed to have been written between the years 70-90 AD. Prior to that, everything was handed down by word of mouth. The disciples of Jesus must often have sat around and talked about his life and the things that Jesus said and did. You can imagine long nights, each one telling stories about the miracles and the beauty and clarity of his teaching. It is in this way that what is called the Oral Tradition gradually developed.

They must also have thought about their own situation and the problems that faced them, and then reflected on them in the light of the teaching of Jesus. Also, they most likely wondered about a few things that puzzled them, and how the message of Jesus was an answer to these questions.

This is precisely what happened in this parable of the Sower. It is a wonderful parable, and no one doubts its authenticity; but those first Christians must often have wondered precisely why Jesus spoke about the various seeds and how some fell on the edge of the path and some in the shallow earth and some among the thorns. One of the puzzles that the Early Christians must surely have had was why so many people did not embrace Jesus and the message of the Gospel? It is easy to see the answer in the Parable of the Sower.

Jesus is asked a question: "Why do you talk to them in Parables?" And his answer is basically because the heart of this generation has grown coarse or hard — they have closed their minds to the message. The contrast is then made between the hardness of heart of the people of this age, and the openness of the true disciple to the Word of God. This is the first part of the answer to the disciples' question. The mixed reception of the Gospel message comes about because many people are not disposed to receive it.



The explanation of the parable also discusses three very important points — the necessity for understanding [seed on footpath]; perseverance [seed on rocky ground]; and detachment from the world [seed among the thorns]. These three things are regarded as the three absolute essentials for the ideal disciple — the one who is truly receptive to the Gospel.

What we have, then, is a reflection on the words of Jesus in the parable by the very people who heard it, together with those others who accepted the Gospel after Jesus returned to the Father. You could call these the first and second generations of Christians. But they are not reflecting on these problems in isolation — they are reflecting on them in the light of the message of Jesus which they heard at first hand and in the light of his many statements — only some of which are recorded in the Gospels.

Remember, too, that these Christians include those who received the Holy Spirit at Pentecost — and who have the special authority that comes with it. We must not forget that the author of Matthew's Gospel is an Apostle, and one of the four Evangelists acclaimed by the Church — therefore it is universally acknowledged to be under the special inspiration of the Holy Spirit.

What we have, then, is an interpretation of Jesus words — but not just any old interpretation, but rather a truly authoritative one. And it is presented as the answer to some pressing questions — questions we all need answers to: “Why was Jesus rejected by so many?” And “what are the essential qualities of a true disciple?”

The answers to these two questions are not unrelated. Those who reject Christ do not have the necessary qualities to be a disciple — they lack understanding, and they don't have perseverance, and are not detached enough from the world.

If we want the Word of God to take firm root in our hearts, then we must put our energies into acquiring these three virtues. If we want our faith to bear fruit in our lives, then we must open ourselves to understand the Gospel message, detach ourselves from the world, and persevere in our faith — despite the many difficulties of life. Do these things, and Christ promises us that the harvest we will reap will exceed all our expectations.

—taken 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: Isaiah 1:10-17; Matthew 10:34-11:1

Tuesday: Isaiah 7:1-9; Matthew 11:20-24

Wednesday: Isaiah 10:5-16; Matthew 11:25-27

Thursday: Isaiah 26:7-19; Matthew 11:28-30

Friday: Isaiah 38:1-8; Matthew 12:1-8

Saturday: Micah 2:1-5; Matthew 12:14-21

16th Week in Ordinary Time: Wisdom 12:13-19; Romans 8:26-27; Matthew 13:24-43

WHAT IS THE GOSPEL?

If unity is the condition of mission, love is its essence. The Good News that we are sent to proclaim to the world is not an abstract ideal; it is the Gospel of God's faithful love.

—Pope Leo XIV

BE GOOD SOIL:

I have a story I like to tell in my wedding homilies that perhaps you have heard. It's great for weddings, but it also really fits the Scripture Readings for this 15th Week in Ordinary Time. The story is the story of the fussy vegetarian. A young woman was committed to being a vegetarian, but she was never satisfied with any of the fruit or vegetables she bought. For her, all melons were too ripe, or not ripe enough. In her eyes, she could never find tomatoes that weren't bruised. Heads of cauliflower and broccoli were too big or too little. She was never happy.

Then one day, driving down a country Road, she drove past a new store with a long line of people waiting to get in. She looked, and the sign said: "God's Fruit and Vegetable Stand". "Finally," she said, "I can get some decent vegetables and fruit." So she stood in line and waited. Hours went by before she walked into the door. She was enveloped in light, but she didn't see any apples or oranges or tomatoes or cabbage — or anything — to buy.

She walked to the light, and there was a counter there. And behind the counter, there stood God. She could tell it was God because of the light — and because he had an apron on with a big "G" on it. Anyway, she placed her order: "I would like some perfect broccoli, and some perfect carrots, some perfect tomatoes and a perfect melon. Also, if you have perfect Brussel sprouts, that would really be a miracle." "Sorry," God said, "I only sell seeds here."

Actually, God doesn't sell seeds — He gives seeds to us. The seeds are his Word in its many expressions. But we have to do something with this gift. It simply is not enough just to hear the Word of God; we have to let it grow within us to such an extent that we are covered in its foliage. It is simply not enough to go to Church; we have to be Church. It is not enough to read the Bible. We have to be People of the Word.

The Divine Sower is throwing seed. And not a few seeds. He is throwing out huge handfuls. He is pouring out his Word upon us. We've got to do something more than just let the seed hit the ground. We've got to be good soil. We have to nourish the Word of God. We have to strengthen it. We have to let it take root and grow.



Let's take an example. We hear the words: "Love one another". That's nice — and useless. It's useless unless we are able to look at that person in our family whose life has become the bane of our existence and make up our minds that we are going to love that person. This means that we will take it upon ourselves to end the vicious cycle of sarcasm, of silence, of nastiness, and maybe even of hatred. Let the Word of God take root and grow.

We need to pray for that father who avoids us; we need to look for ways that he might enjoy our presence. We need to pray for the mother who snaps at us; we need to find a way to ease her burdens and fears. It may be something as simple as making dinner. We need to pray for that child or Teen who is both hurting and hurtful. We have to refuse to let him or her destroy themselves or destroy us. Instead, we rebuild them with encouragement and re-enforcement. Give children the opportunity to succeed. And support whatever success they might have, even if, like you and I, that success is imperfect.

It is not enough for the Word of God to be scattered into a home. It must take root. When it is nurtured by our prayers, and cared for with our charity, it will grow. It is our own fault if we let other things get in the way of the Word of God.

Matthew's parable says that sometimes the Divine Sower's seed falls on the pathways through the fields. There is no union with the Word — it is simply there, and it is lost to the birds of the sky. Sometimes we refuse to make God's Word the guide of our lives. We refuse to delve into what God is calling us to. We know we can learn about the Lord by studying the Bible, by praying over the scripture, by keeping a union with God, but we are just too lazy to pray.

Sad to say, but that is what it is — sometimes we are just too lazy to pray. We don't make time for Him — the Love of our lives. Then we become shocked with our own actions — shocked that we easily trade His Presence for the fleeting pleasures of life. His Presence has been stolen from us by the birds of the air.

The parable then says that sometimes the seed falls on rocky ground. It doesn't develop roots. This part of the parable really cuts us to the core because it says that the enthusiasm for the Word — the enthusiasm for the Lord — is not good enough. It is wonderful to have spiritual experiences — like retreats or special occasions when we glow with the Love of God. But those good feelings will die out with time, unless we search for more than feelings. Feelings are not the only sign of God's presence. St. Teresa of Calcutta wrote that she felt completely dry and abandoned by Christ throughout her life, but she never stopped proclaiming Him with her life. If nothing changes in our lives after our continual encounters with Christ, then we will reduce these spiritual experience to mere feeling. Sometimes the seed falls among the thickets and thorns. God's word takes root, but other things take priority in our lives. All of us have many activities and obligations.

What we seem to forget is that our primary responsibility is to the Kingdom of God. We have been given the Word. We cannot allow the other concerns around us choke off his Presence within us. We cannot allow ourselves to become deaf to His Call to rebuild His Church.

But there are times that the seed falls on good soil. These are the people who care for the Presence of the Lord, who are more concerned with His Kingdom than their own emotional feelings of His Presence. These are the people who refuse to let anything the world throws at them choke off the mission they have been entrusted with by the Divine Sower. We can be these people — you and I. We can be the people who throughout our lives are dedicated to the Kingdom of God. He gives us His Word. But the Word is a seed. What are we going to do with it? Today we pray for the courage to be good soil.

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

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.



SEEDS OF HOPE:

By now, the corn should be knee high — at least according to popular wisdom. Even if we haven't been raised on — or even spent time on — a farm, most of us know that farming is a risky business. Good soil, water and weather are the essential ingredients for helping seeds grow strong roots and become plants that feed the world.

On this 15th Week in Ordinary Time, we hear Jesus' well-known allegory of the Sower and Seeds. The Prophet Isaiah promises that the word of God is always fruitful [Isaiah 55:10-13], but Jesus sounds a little more realistic. He admits that not every seed lands where it should. At the same time, Jesus promises nothing less than a 30-fold yield for those that hit the mark [Matthew 13:1-23].

These are wonderful readings for summertime. A trip to the country gives us a glance of how our hills and plains are responding to the farmers' efforts, and summer is typically a time for vacation — a time to ponder life a bit more than usual. We can meditate and watch tomatoes grow rather than shoveling snow.

St. Paul takes us from the slow growth of seeds to his cosmic vision of creation's trajectory. Remember that Paul is writing from Greece around the year 56 to Christians in Rome — a community he doesn't know. He planned to take financial help from Corinth to Jerusalem and then go on to Rome where he hoped to recruit companions to join him in an evangelizing venture in Spain.

Times were tough when Paul wrote. Some of his fellow Jews regarded him as a heretic. Worse, among the followers of Jesus, there was no lack of dissension. Add to it that Christians and Jews were being persecuted in Rome. It was not the best of times.

How much is our current situation like the woeful circumstances Paul knew? He talks about seeing the futility of created things. What if he saw our climate change and forced migration? He talks about corruption — something we've suffered in church and society. What about new weapons and what Pope Francis called a "world war fought piecemeal"?



Paul never could have imagined the world we live in, with our staggering power to do good or evil. Would he still be able to say: "I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us?" [Romans 8:18-24].

Pope Leo XIV says yes. True to his Augustinian tradition, Pope Leo writes in his encyclical, *Magnifica Humanitas*: "God has inscribed in our hearts a desire for happiness that embraces all the dimensions of life." That echoes Paul's awareness that all of creation is "groaning in labor pains" waiting to be set free. Both remind us that we are part of creation's coming to fulfillment.

It's easy to be pessimistic or cynical. It relieves us of responsibility. We can say: "there's nothing I can do; it's all controlled by people enthralled to powerful, corrupt and heartless forces." Can we hope?

In 2025, Pope Francis in *Laudato 'Si* called the world to hope. He reminded us that hope is both a gift and a task. The gift is the God-given urge for life — like the power of seed, soil and water. The seed, with its amazing potential, is a mini-sacrament of hope. Pope Leo goes even further in *Magnifica Humanitas* when he writes that "humanity is facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together." The choice is ours — we have the seeds in hand. Both Francis and Leo remind us of the urgency of the moment, saying: "Never has humanity had such power over itself."

From the time we learned to walk, we've wanted big successes. Isn't it surprising that Jesus seems content with a small proportion of seeds that come to fruition? Jesus didn't bank on success —

only one of 10 people healed of leprosy came back [see Luke 17], one of his chosen 12 betrayed him [see Matthew 10], his hometown folks tried to throw him off a cliff [see Luke 4], to name a few. But Jesus trusted that some seeds would grow, that the kingdom of heaven surrounds us and, like seed on good ground, it can yield a hundredfold.

Jesus told his disciples: “Blessed are your eyes, because they see, and your ears, because they hear” [Matthew 13:16]. Our task as ambassadors of hope is to discern the deep yearnings of our groaning creation and to encourage every person and movement that hastens the coming of the kingdom of heaven.

We’ll probably not see immense success. The corn won’t be as high as an elephant’s eye, but we can be seed, water, sun or soil that helps the kingdom of heaven become more visible.

—taken from the writings of Sister Mary McGlone, C.S.J., 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 [7/4/26] ----- \$ 190.00

Total Offerings: Sunday [7/5/26] ----- \$ 542.00

THE ABUNDANCE OF GOD AS AN INVITATION TO GENEROSITY:

The sun is extraordinarily generous, giving huge parts of itself away every second. Scientists tell us that every second, inside the sun, the equivalent of 4 million elephants are being transformed into light — an irretrievable, one-time gift. The sun is giving itself away. If this generosity should halt, all energy would eventually lose its source, and everything would die and become inert. We — and everything on our planet — live because of the generosity of the sun.

In this generosity, the sun reflects the abundance of God — a largesse that invites us to also be generous, to have big-hearts, to risk more in giving ourselves away in self-sacrifice, to witness to God’s abundance.

But this isn’t easy. Instinctually we move more naturally to self-preservation and security. By nature we fear and we hoard. Because of this, whether we are poor or not, we tend to work out of a sense of scarcity, fearing always that we don’t have enough, that there isn’t enough, and that we need to be careful in what we give away, that we can’t afford to be too generous.

But God belies this, as does nature. God is prodigal, abundance, generous, and wasteful beyond our small fears and imaginations. Nature too is stunningly overwhelming and prodigal. The scope of our universe, even just in so far as we know it, is almost unimaginable. So too is the abundance and prodigal character of God.

We see this, for instance, in the biblical parable of the Sower — The Sower, God, whom Jesus describes, is not a calculating person who sows his grain carefully and discriminately only into worthy soil. This Sower scatters seeds indiscriminately everywhere — on the road, in the bushes, in the rocks, into barren soil, as well as into good soil. He has, it seems, unlimited seeds, and so he works from a generous sense of abundance rather than from a guarded sense of scarcity [Matthew 13:1-23]. We see that same abundance in the parable of the vineyard owner, where the owner, God, gives a full day's wage to everybody, whether he or she worked the full day or not [see Matthew 20]. God, we are told, has limitless wealth, and is not stingy in giving it out.

God is equally as prodigal and generous in forgiveness, as we see, in the Gospels. In the parable of the Father who forgives the prodigal son [see Luke 15] we see a person who can forgive out of a richness that dwarfs dignity and calculated cost to self. And we see this same largesse in Jesus himself as he forgives both those who executed him and those who abandoned him during his execution.

God, from everything we can see, is so rich in love and mercy that he can afford to be wasteful, over-generous, non-calculating, non-discriminating, incredibly risk-taking, and big-hearted beyond our imaginations.

And that's the invitation — to have a sense of God's abundance so as to risk always a bigger heart, and generosity beyond the instinctual fear that has us believe that, because things seem scarce, we need to be more calculating.

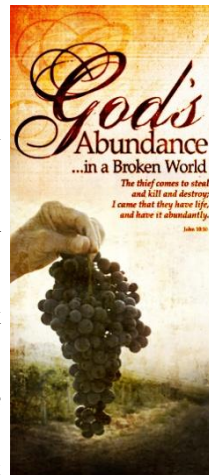
The gospel of Luke has one of the strongest social justice messages in all of scripture — every sixth line is a direct challenge for justice for the poor — and yet, in Luke's Gospel, Jesus, while warning about the danger of wealth, does not condemn the rich or riches. Rather he makes a distinction between the generous rich and the miserly rich. The former are good because they radiate and incarnate God's abundance and generosity, while the latter are bad because they belie God's abundance, generosity, and huge heart.

Jesus assures us that the measure we measure out is the measure that we ourselves will receive in return [see Matthew 7, Mark 4, Luke 6]. In essence, that says that the air we breathe out will be the air we re-inhale. That isn't just true ecologically — it is a broad truth for life in general. If we breathe out miserliness, we will re-inhale miserliness; if we breathe out pettiness, we will breathe in pettiness; if we breathe out bitterness, then bitterness will be the air that surrounds us; and if we breathe out a sense of scarcity that makes us calculate and be fearful, then calculation and fearfulness will be the air we re-inhale. But, if aware of God's abundance, we breathe out generosity and forgiveness, we will breathe in the air of generosity and forgiveness. We re-inhale what we exhale.

I have never met a truly generous man or woman who didn't say that, always, he or she received more in return than he or she gave out. And I have never met a truly big-hearted man or woman who lived out of a sense of scarcity. To be generous and big-hearted we have to first trust in God's abundance and generosity.

From God's abundance we get a sun that is generous and a universe that is too huge and prodigal to be imagined. That's a challenge not just to the mind and the imagination, but especially to the heart — or it to become huge and generous.

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



THE CRUCIFIX — THE BOOK OF LIFE:

Saint Thomas said he learned more from the Crucifix than from all the books of theology he ever read. Small wonder! If you would like to know God, look at the Crucifix! If you would like to love God, look at the Crucifix! If you want to serve God today, look at the Crucifix! If you wonder what you are and your worth, look at the Crucifix! If you wonder how He tries to prevent you from the yawning jaws of hell, look at the Crucifix! If you wonder how much He will help you to save your immortal soul, look at the Crucifix! If you wonder how much you should forgive others, look at the Crucifix! If you wonder how much you should do for the salvation of souls, look at the Crucifix! If you wonder how much your faith demands of you, in humility, poverty, charity, meekness and every virtue, look at the Crucifix! If you want to know what unselfishness and generosity are, look at the Crucifix! If you wonder how far your own unselfishness should go, to bring others to Christ, look to the Crucifix! If you want to understand the need for self-denial and mortification, look to the Crucifix! If you wish to live well, look to the Crucifix! If you wish to die well, look to the Crucifix! If you want to live eternal life, look to the Crucifix.



WHO LIKES WAITING?

I've heard that if someone waits more than three seconds for your website to load, there's a 25% chance the person will skip it entirely. When there's a line at Starbucks or Chipotle, we tap our foot. When the subway is delayed, our eyes repeatedly flick to our watches. When the tinny "all circuits are busy now" chirps in our ear for the fifteenth time, we grit our teeth and debate hanging up. When the promised reward is slow in coming, we don't like to wait.

The Scripture readings for this 15th Week in Ordinary Time understand this concept. From Isaiah to St. Paul to Matthew's Gospel, we see the theme of promise and awaiting its fulfillment. The prophet speaks of the word of God going forth like the rain to water the earth [Isaiah 55:10-13]. St. Paul recognizes that all creation is waiting in hope [Romans 8:18-24]. And Matthew's Gospel shares the parable of the Sower and the seed, in which seeds fall on different types of soil to varying results [Matthew 13:1-23].

American culture has largely moved away from the agrarian society of Jesus' day. But farmers understand something that McDonald's doesn't — change takes time. New growth doesn't spring up overnight. At my parents' home in Minnesota, three pine trees aline the side of their house. We used to take photos next to them on the first day of school. I had an early growth spurt, and, in many of the photos, I stand taller than the trees. Now the pines soar higher than the house. Growth takes time.

We know the waiting isn't easy. St Paul compares it to the labor pains of a pregnant mother! There's good news in all of this. As impatient as we get in everyday life, and as disappointed as we become from unmet expectations, our hope lies elsewhere. Ultimately, our hope rests neither with a timely cup of coffee nor the person in the White House. Our hope is in the One who sows the seed, who waters it with care, and who produces abundant fruit.

Every day we have the opportunity to renew our hope in God. Every day we have the choice to cultivate the seed of his word in our hearts through prayer, reading Scripture, and acts of charity to others. Every day we can trust him to provide the grace we need in our journey toward hope's fulfillment in heaven.

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

THE POWER OF GOD'S WORD:

Isaiah delivered one of the most hopeful messages in all of Scripture — the Lord God was finally ready to return the exiled Jews to the Promised Land. After more than 50 years in Babylon, this unnamed 6th century BCE prophet encouraged his fellow Israelites to start packing their bags and get the road ready — they were about to leave for home. There was just one problem — people demanded to know how Isaiah could be so certain that God was actually going to pull this off?

The prophet's response was a simple — “We have God's word on it” [Isaiah 55:10-13]. Isaiah seems to have been the first sacred author to develop an insight into the absolute power of God's word. But it's clear that later biblical writers were influenced by his insight. The Priestly author of Genesis, for instance, would fall back on the prophet's word-theology for his first story of creation in which God creates by simply speaking the word — “Let there be...” And John the Evangelist was certainly dependent on the idea when he began his gospel by describing Jesus as the Word of God [see John 1:1].

After the prophet's martyrdom, his disciples artificially arranged his oracles into the sixteen chapters of Isaiah [40-55] in which we find them. So it's no accident that they ended their collection with the passage that we read today, falling back on their mentor's emphasis on the Lord's powerful word — “Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, so shall my word be that goes forth from my mouth. My word shall not return to me void, but shall do my will, achieving the end for which I sent it.”

Contrary to the faith of our biblical ancestors, many of us Catholics are more secure following the word of our hierarchical authority figures than we are in following the word of God. We weren't even obligated “under pain of mortal sin” to hear that word proclaimed in each and every week at our Eucharist — we “old-timers” remember that a mortal sin for missing Mass on Sunday only kicked in if the “chalice was already uncovered” when we got to church. In other words, if the Liturgy of the Word was over and the Offertory had begun. With good timing, we could miss God's liturgical word for a life-time and it would only add up to a venial sin! Remember those days? Some people even continue to live by that today.

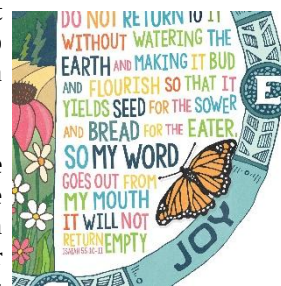
Jesus' earliest followers would have found that kind of morality preposterous. They were convinced that God's word was one of the most important parts of their faith. Matthew, for instance, shows the power of that word in when he has Jesus tell the story of the Sower sowing seed [Matthew 13:1-23].

Most probably Jesus' parable about the Sower and the seed was triggered by someone trying to convince him that he was wasting his time preaching God's word. Using an image of the waste that a farmer encounters when broadcasting seed, he basically agrees. But Jesus then reminds his critic that what little seed finally catches on “produces fruit a hundred- or sixty- or thirty-fold” — nothing can stop God's word from having an effect in peoples' lives.

It certainly had an effect in Paul of Tarsus' life. Though the Apostle mentioned in his letter to the Church at Galatia that he had encountered the risen Jesus, he still had to live his life based only on the word of that “new creation” [see Galatians 1:11-23]. If he was convinced “the sufferings of this present time are nothing compared with the glory to be revealed for us,” that conviction came solely from his faith in God's word [Romans 8:18-24].

Maybe we should rethink the morality of our Mass attendance.

—taken 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 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 George Topolsky, who is seriously ill.
- 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.

PRAYERS FOR THE DECEASED:

- For Richard Grejtak, former long-time Gilmour Teacher.
- For Elizabeth Golch
- For Sister Tereze Deye, S.N.D.
- 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.

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

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].



CLOSING PRAYER:

~ A Psalm Prayer ~

To live with you is joy,
Lord of heaven's might.
Your temple is my joy,
Lord of heaven's might.
I am eager for it —
Eager for the courts of God.
My flesh sings
Its joy to the living God.

As a sparrow homing,
A swallow seeing a nest to hatch its young,
I am eager for your altars,
Lord of heaven's might,
My king, my God.

To live with you is joy,
To praise you and never stop.
Those you bless with courage
Will bless you from their hearts.

Hear me, Lord of might,
Heed me, God of my ancestors,
You are my shield,
Look and see the face of your anointed.

One day in your courts
Is worth a thousand elsewhere.
I would rather stand at God's gate
Than move among the wicked.

God is my sun,
my shield,
the giver of honor and grace.
The Lord never fails to bless
Those who walk with integrity.
Lord of heaven's might,
Blessed are all who trust in you.

—Psalm 84

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