

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

CHAPEL PICNIC — THANK YOU:

A special note of thanks to all who assisted with the Chapel Picnic. It was a wonderful time, enjoyed by over 85 of our Chapel members and families. Special thanks to Jim Callam and the staff of the Winking Lizard for the delicious meal, and to all of the members of our Chapel community who contributed sides & desserts. Thank you to our Chapel Council members, and Gilmour staff who worked so hard to ensure that everything went smoothly. Thanks to Tina Newton for her beautiful flower centerpieces, for guests to take home! It was a wonderful day. Our next Picnic gathering will be our Indoor Picnic on Sunday, February 7, 2027. Next year's Summer Outdoor Picnic will be on Sunday, July 11, 2027. Mark Your calendars. Hope to see you there.



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 19: 16 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, July 20:	NO MASS
Tuesday, July 21:	NO MASS
Wednesday, July 22: St. Mary Magdalene	NO MASS
Thursday, July.23:	NO MASS
Friday, July 24:	NO MASS
Saturday, July 25: 17 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, July 26: 17 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 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 Scripture Readings for the 16th Week in Ordinary Time invite us to ponder the goodness of God — God’s justice, leniency, and provident care. But we also see the reality of disorder in God’s garden of humanity. There is a contradiction within each of us. We are neither totally of God nor of the earth. We are encouraged by the realization that God is patient and continues creating us and bringing all creation back to order and fruitfulness.

The Book of Wisdom speaks of paradoxes — a song of praise to the God of mercy and justice, the God of power and leniency [Wisdom 12:13, 15-19]. God’s power is made most manifest by being merciful. Mercy seems to be God’s almighty power at its best. Those familiar with God are called to trust the loving power of mercy, so that they need not be fearful. All this is summed up by the affirmation that God’s people rely on God’s patience who waits for their repentance. There is divine expectation of us, but God invites us to expect God’s powerful clemency. Is God more just or merciful? The paradoxical God asks to be trusted, and yet we do wonder if we are safe or in danger at all times of being bundled like weeds for the burning.

The Canaanites, whom the Israelites had to deal with, are just not nice people; they were godless, violent and disobedient. God cared for them — “But even though you are master of might and power, you judge with clemency — with much lenience you govern us.” While God was very displeased with loathsome practices, their deeds of sorcery and unholy rites, he had mercy on them.

And so we read of God’s fidelity toward all creation. There is “might” and “power” in God, but it is exercised in “clemency”. The Book of Wisdom is full of the sacredness of God’s ways as experienced in the sacred time or history of Israel. The author or authors spin history a bit to celebrate their own Jewish and national identity as the special people of God. As God has been so lenient with the ancestors who were rebellious and defiant, how much more is this same eternal God going to be kind to the people of Israel? This is a proclamation of faith and hope — God is going to give the people of Israel lots of sacred time for repentance and return.



We hear three more parables in Matthew’s Gospel [13:24-43]. This is “scene 2” from last week’s Gospel about the Sower and the Seed. Jesus is still in the boat, and the people are standing on the shore listening to him. Now we hear about the weeds being planted in the field with the wheat; also included here are two short parables about the mustard seed and about the leaven being mixed into the dough. There is lots more of explaining to do for the disciples and us.

The bigger question is about the phrase: “Kingdom of heaven.” The Jewish people were dominated by the Romans and so were a section of the kingdom of a godless people in their own “holy land.” They were waiting for a leader — a military force to drive the “Evil empire” out. “Kingdom” was a nervous word for the listeners to Jesus. They were hoping that Jesus might be the power of God and bring about their freedom. A “kingdom of heaven” would sound very attractive, and so Matthew uses these parables to get their attention. Some would have ears to hear, but not hear what they wanted to hear. Those who could hear were the few who are known as the disciples. It is to them and to us now that these parables are addressed for our instruction and comfort.

The first parable about the weeds gets a long and detailed explanation at the end of Matthew’s Gospel. Perhaps the wheat, or fruitfulness is the group of disciples, and the weeds are those who do not want to hear about the “kingdom of heaven.”

The two shorter parables then are about how those who are little — the mustard seed and leaven — can do and grow and change. The faith of the few will grow into a “kingdom” of strength, fertility and abundance. The change or growing will be slow, but sure if they buy into the contrast between the two kinds of kingdoms.

The “kingdom of heaven” is not a place, but an attitude of where one places ones trust. The Romans and many of the Jews of that time put their hope in military oppressive presence. Jesus is inviting His disciples to live in the freedom of His ways. These words or teachings are small, but not oppressive. They begin with little understanding, but if cultivated, such as bread dough, it matures and brings forth branches and nourishment for others and within others. The yeast of our small human every-day experiences of forgiving and being forgiven do fertilize the field of our personal lives. The mustard seed will grow, but not if we personally cultivate the weeds of harshness, judgmentalness, and severity in our dealings with ourselves and others.

The “Kingdom of heaven” — or more simply, the ways of Jesus — do not demand immediate understanding. We get tempted to disbelief, because we so easily say in times of tragedy or sorrow: “I just don’t understand.” This is so true, because we think we should be able to grasp and explain everything. The disciples did not and they came to Jesus for clarification. I am not sure they all liked what they heard. I know I don’t always like the ways and teachings of Jesus. Maybe it is because I get choked up on the weeds of arrogance while the wheat of faith is not so attractive or affirming.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Deeds Not Only Words. Yes, Jesus preached with words, but much of his preaching involved tales that were about acting in a certain way. The good Samaritan [Luke 10], the widow’s might [Luke 21], the prodigal son [Luke 15], the man who wanted to store up his grain in a second barn [Luke 12] — these are a few examples of people who were faced with situations in which they had to make choices.



Jesus had issues with the leaders in his day who were always reminding him of the laws that he seemed to be breaking. What do Jesus’ actions say to you? “You can talk, talk, talk” the salesmen say in *The Music Man*, “But you have to know the territory.” Jesus was always aware of what people were going through as they faced the hard choices they needed to make throughout their lives. Jesus did not only talk about healing; his compassion led to a healing.

We as his disciples need to find a way of reaching out to others, not only in the words we say but in the compassion we show through our actions. This is what Jesus meant when he wanted us to love our neighbors as ourselves [Matthew 19].

- How do you recognize love?
- What are the ways you show your concern?
- What helps you to show your concern beyond words?

O God, help me to show love through my actions.

—Brother Carl Sternberg, CSC

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].



USING THE GIFT OF TIME:

The three Parables in Matthew's Gospel for this 16th Week in Ordinary Time all speak about growth of one kind or another. With that in mind, they also imply some level of patience [see Matthew 13:24-43]. This dovetails perfectly with what the author of the Book of Wisdom points out when he writes: "You gave your children good ground for hope that you would permit repentance for their sins" [Wisdom 12:13-19].

From that perspective, it might almost seem as if in the Parable of the Wheat and the Weeds, Jesus is giving the weeds time to become wheat — impossible in nature, but possible in this kind of imagery. This is very similar in imagery to Ezekiel's famous vision of the dry bones [see Ezekiel 37].

But let's not become distracted. When Jesus explains the Parable of the Weeds and the Wheat, we see that the patience on the landowner's part is just to allow the wheat to mature. The wheat has had only to survive whatever threat might have been posed by the weeds. The final scene is one of judgment.

Every time we proclaim the creed, we proclaim that Jesus "will come again in glory to judge the living and the dead." How often as we pray this do we turn away from the image of "the fiery furnace, where there will be wailing and grinding of teeth." Despite the number of times the notion of damnation turns up in the New Testament, despite the number of images used to describe it, we would rather not hear it. Even when we read the famous judgment scene in Matthew Gospel [see Matthew 25], we very often time stop at the end of the first part because that speaks of those who did feed the hungry and visit the imprisoned; we don't want to think about what happens to those who don't.



Rather than linger on these unappealing truths, then, let us look at the very last words of Jesus' explanation of the Parable: "Then the righteous will shine like the sun in the kingdom of their Father." It echoes a passage from the prophet Daniel: "Those with insight shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever" [see Daniel 12:3].

These are pleasant truths. Just imagine: There you are, leading many to righteousness and justice, by your exhortations, by your example. There you are, a lighthouse, a beacon helping others avoid the pitfalls of choice. There you are, feeding the hungry, clothing the naked, welcoming the homeless. There you are, carrying out the lesson taught by God himself: "those who are just must be kind". There you are, living a life of the Beatitudes, blessed indeed as you hunger and thirst for justice and serve as a meek and humble peacemaker, rejoicing when you are persecuted for the sake of Christ. There you are counting on the Holy Spirit to come to the aid of your weakness and make your prayer what it ought to be. There you are, like Mother Teresa, doing "something beautiful for God."

What amazing thoughts! What? Don't you see yourself in them? If in fact you are finding it hard really to imagine yourself in these situations, behaving in these ways, what is the alternative? Before you throw up your hands in despair and cry: "I'm doomed!", stop and think again about the three Parables that Jesus tells in Matthew's Gospel. You aren't doomed. You have time to grow. You have time to meet the challenge issued by all these inspiring images. You have time. Make the most of it. —edited from the writings of Father Charles Irvin which appear on the internet

ENDEARING JESUS:

William F Buckley, Jr was quoted as saying that he found Jesus "endearing." A critic said: "Nonsense. Buckley does not have enough material to make such a judgment." Who was correct? Let's go to the Gospel

record.

Matthew's Gospel [13:24-43] gives us a good start. Jesus must have been exhausted. Presumably He was running on empty. So, Jesus decides on a weekend pass for Himself. Obviously He believed in the law that says "unless you come apart and rest awhile, you may just come apart". Most of us, someone said, get run down because we stay wound up. It is instructive to know that even the Nazarene took a few days off now and again. He endorses the line that teaches when we are not quiet enough to be mindful of who we are, we never know whom we wish to become.

However, Jesus' hiding place was quickly discovered. Mark tells us "a large crowd" gave chase. How did the tightly wrapped Christ react? Did He go ballistic and chase His fans away? Mark tells us that "He took pity on them, and set Himself to teach them at some length." I personally find His concern "endearing."

Incidentally, Mark tells us that many in that crowd "hurried" to the spot where the Teacher was hiding. We can compute from clues given that they jogged ten miles to get to His hideout. Surely they would not have done so had they not been convinced that He was an endearing person. When was the last time you jogged even one mile to listen to someone?

How did people, who knew Jesus best, react to Him? Let's go back to the evidence. "And Jesus grew gaining favor with God and men" [Luke 2:52]. The men in question are of course the men and women of His hometown, Nazareth. We know He spent His boyhood, teens, and young manhood there. We are talking about many years. Still people obviously enjoyed having Him among them. If you will, they found Him "endearing." Doesn't this point tell us much about Him? Think of the kids in your town to whom you would gladly give money to quit your community.

Or how about Matthew 19:13-15? Psychologists say that children have special antenna to pick out the genuine and the fraud among us adults. "Some people brought children to Jesus for Him to place His hands on them." Notice the youngsters did not flee. As a matter of fact, they stayed around the Nazarene so long that the apostles grew annoyed. They attempted to chase them. The Teacher put the twelve in their place. He had seen a need and offered Himself. They had seen the same need and could think of nothing but the cost to themselves. The kids were delighted to get a few extra minutes with the Lord. When was the last time strange children came to you seeking your company and blessing? An honest answer tells you much about Jesus.

How did the moneyed class judge Him? Turn to Luke 19:1-10 for the answer. The city was Jericho. The millionaire was Zacchaeus. He was anxious to check out the itinerant Rabbi. So, without minding his imported silk toga and handcrafted sandals, he climbed out on the branches of a sycamore tree. He was so carried away by what ensued that he blurted: "I will give half my belongings to the poor" [Luke 19:8]. Carefully note that the Master had not asked the fellow for even a dollar. What does this point tell you? I add parenthetically we are talking about the type of parishioner every pastor dreams of having, but seldom gets.

How about His effect on cops? John tells the story. The Temple authorities sent the police to pick Jesus up. They came back empty-handed. Their bosses were not amused and laid out the fellows in black and blue. The cops in turn nervously said: "Nobody has ever talked the way this man does" [John 7:46]. Any alleged perpetrator who can charm cops from arresting Him must have a lot going for Him. If you have any doubts on that point, think of the last time you attempted to con a state trooper from giving you a ticket for doing 65 miles per hour in a 40 mph zone.

I submit the most hard-nosed among us must concur that we have more than enough Gospel evidence to conclude that Jesus was indeed "endearing." I can almost hear Buckley purring: "Why did you ever doubt me?"

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

BUMBLEBEES AND WHEAT:

If you take a bumblebee and place it at the bottom of a glass tumbler, it will never find its way out. Even though the top of the glass is perfectly open, the bee will keep searching and exploring until exhaustion and eventually die in the glass. This is because instinct has programmed the bumblebee to search horizontally. Therefore, once in the tumbler, it keeps exploring all the walls at the bottom. It keeps searching for a way out where none exists, and in the process it destroys itself. Now the glass provides a perfectly open and direct way of escape but the bee never sees it, because nature has directed it to constantly look around, but prevented it from looking up.

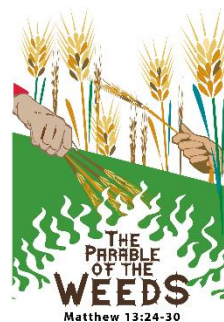
We are not like bumblebees. We can search in all directions. We can explore all possible avenues. It is important for us to do so, because if we were to limit ourselves to only one perspective, we could end up like that bee, continually striving towards the negative and the impossible until we exhaust ourselves.

Now this truth about us is important as we try to understand Jesus' parable in the Gospel of Matthew. Jesus's parable today describes our world the way that it is. Our world is not the way that God made it. God made a good and perfect world, but then evil entered creation. The present condition of our existence is a mixture — a mixture of evil and good, of selfishness and generosity, of violence and of love or, as the parable states it, a mixture of weeds and wheat [Matthew 13:34-43]. God has promised us that on the last day the weeds will be destroyed. They will be burnt up. But until that time, the weeds and the wheat grow together, and anyone who would be a disciple of Jesus must learn how to live and how to serve in such a world.

As followers of Jesus, we cannot ignore the weeds in our world — or in our lives. We have to admit and recognize the presence of poverty and injustice and violence and greed. These realities influence much of our experience. We know that all of them are opposed to God's will and we are called to fight against them. But even as we do that, we must not forget the wheat. We must remind ourselves of the presence of the goodness that is around us — the vision, the service, the generosity, the courage, the love that we can find in so many places and so many people. All of those examples of goodness are a reflection of God's presence. Seeing God's presence is a cause of energy and hope.

Many High Schools — especially those that are “Catholic” in mission — invite students to do immersion trips during various times of “break” in their schedules. For anyone who has had such an experience, Jesus' parable of the Weeds and the Wheat carries an important message. There is a lot of weeds out there — a lot of things wrong with our world. It is important that we recognize them. But as we work throughout these experiences, it is important not to forget about the wheat. Do not forget to see the goodness that is present in the situations in which you find yourselves, in the people you serve, and in the people with whom you work. All of that goodness is a reminder that God is with you. And with God's help and power, you can be true servants and live in hope.

You see, it is all too easy for all of us to center our lives on what is wrong — to focus on the weeds. We can easily say, here are the things that are wrong about my parents, or here are the things I want to change about my children. We can all point out the flaws in our marriage and the people who drive us crazy at work. We can come up with a list of the injustices in our world or the imperfections in our church. We are always aware of the burdens which we carry, the sickness, and the grief that we must bear. All of these things are real. They are the weeds of our life. We must recognize them and



confront them. But if the only thing we focus on is the weeds, we become like that helpless bumblebee in the glass, aware of our predicament but unable to find a way out.

This is why we must do what the bumblebee cannot do. We must look up! We must see the wheat among the weeds. We must recognize the goodness and grace in the circumstances around us. When we recognize that goodness and grace, we find the strength to oppose what is evil and the joy to live as God's servants. As long as we focus only on the weeds, we live a life of bitterness and die of exhaustion. But if we can see and embrace the wheat of God's presence, then we will find the freedom to build God's kingdom and the hope that comes from living in God's love.

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

WE ARE MORE POWERFUL THAN WE CAN EVER IMAGINE:

We can, at times, be a love-killing people. It is so easy for us to pick ourselves apart — to pick apart our family, our friends, our neighbors — for even the slightest of mistakes. None of us is perfect. We are all travelling this road we call life together, and there is enough going on in our lives and our world that already leaves us broken and bruised. So, there is often a tendency among us human beings to rush to judgment. Yet, in the Scripture Readings for this 16th Week in Ordinary Time, we learn that God “judges with clemency, and with much lenience” and that we are called to follow suit [Wisdom 12:13-19].

The great thing about our God is that although this all-powerful God has the rightful power to condemn all of us as sinners, our compassionate God does not do so. God thereby teaches us to imitate this divine way of being just by likewise not rushing to the judgment of others. God teaches us that in imitation of his divine mercy, “we, who are just, must also be kind”.

Human judgment is sometimes flawed. Left to our own devices, the world of history seems to reveal that we humans most likely would completely destroy one another. Only God can judge who is good and who is not. Until this world is reconciled by God's divine love, each of us — the weeds and the wheat alike — must live together in a space where mercy and tenderness abound. Not only that, we are all called to ‘cultivate’ this earthly realm as a place where we who have been shown mercy are to convert the hearts of the weeds with divine love.

In Matthew's Gospel, the parable of the mustard seed shows us that Jesus deeply wants to encourage us [Matthew 13:24-43]. God shows us that whenever we experience ourselves as tiny and helpless in the face of injustice and powers of this world, we can, with God's grace, be more powerful for the good than we could ever imagine. Like a small amount of yeast in a very large amount of dough, we have — just as yeast interacts with dough — the power to totally transform the darkness of this world with our love.

In the end then, we find our hope through Jesus to be strong in love, for the Holy Spirit does come in aid of our weakness [Romans 8:26-27]. In every human being, there is a soul that is longing and groaning for the truth. Let the Spirit come. We all long for what is right and good. We all know this feeling. Let the Spirit come. But we struggle. We can bury the Spirit; we can hide it; we can medicate it; we can do all kinds of things to push it away. But we need to let the Spirit come.

There is an unrest or uneasiness with things that are not the way they are supposed to be. Let the Spirit come. So today and every day, may we continue to find hope in a God who encourages us with the powerful truth that God's love for us will never die. As God is merciful, we are called to be merciful — to judge not and to let the kingdom come. Wherever and whenever we are weak in love, weak in loving ourselves or others, we have a Holy Spirit that will come.

—edited from the writings of Father Rev. Kent Beausoleil, S.J., which appear on the internet

SORTING THROUGH THE CONFUSION:

Last weekend, we reflected on Jesus' parable of the Sower [Matthew 13:1-23]. This weekend, we have the parable of the Man sowing good seed [Matthew 13:24-43]; next weekend, Jesus compares the Kingdom of Heaven to a treasure hidden in a field [Matthew 13:44-52]. These agricultural images are obviously very appropriate to his listeners who were much closer to the land than most of us are. Jesus also uses many other easily understandable images in his parables. For example, in the middle of the parable of the "weeds and the wheat", we find the parable of the mustard seed and the yeast in the flour. But there are many, many more images recorded in the Gospels.

This is a completely different approach from the scribes and the Pharisees who tended to work from the Law. Religion for the scribes and Pharisees was a matter of following sets of laid down instructions — keep these rules and God will be happy with you!" is what they seem to be saying. And "if you don't understand them just ask us — the experts!"

But if we take a closer look at these parables of Jesus, we find that some of them are very odd indeed. Because we don't know the background or the actual situation, we tend to take them at face value, and believe that what Jesus says is true. But we need to remember that these parables wouldn't have sounded like that to his listeners.

There is something wrong with each of these three parables. To start with, the people would have been very puzzled with the behavior of the farmer in the story about the "weeds and the wheat" — no one in their right mind would leave the weeds growing in the field till harvest time. They would soon multiply and choke the wheat. The mustard seed is not actually the smallest seed, and neither does it become the biggest shrub. Although it grows to about eight feet, there are certainly plenty of bigger bushes than that. And, finally, the story about the woman with the yeast would also sound very odd because the quantities that Jesus uses would make bread for over a hundred people. No woman could knead that amount of dough on her own. So although Jesus takes the figurative approach because all his listeners — from the most sophisticated to the simplest — can understand them, that doesn't mean they don't find something odd about them.

It is this very oddness that helps the people to see that Jesus is not conveying literal truth, but rather spiritual truth. In the first parable, it is about the problem of evil in the world — how God gives even the worst of us plenty of time to convert. In the second and third parables, it is about the smallness of the community of believers and yet the greatness of their influence in the world.

And even though Jesus uses images that people are familiar with, it does not mean that Jesus is making things easier for them. By making things understandable for them, Jesus is actually clarifying the moral choices that life lays before them — He is forcing them to choose which direction to take.

The parable about the good seed and the weeds certainly presents a very stark comparison between those who do good and those who do evil. Jesus seems to be suggesting that you are either [a] virtuous and will shine like the sun, or [b] you are evil and will be thrown into the blazing furnace. Jesus presents no middle way. And that's where the challenge really comes in — we are all a bit of good and a bit of bad. We are not completely bad; but we are not completely good either!

This puts us all in a bit of a quandary. We want to be good, but we find ourselves badmouthing our neighbors; we want to be holy, but we don't say our prayers very often; we want to be trustworthy, but, if nobody's looking...! This is the very human dilemma most of us are in. We want to get to



heaven. but we are a little nervous of that big book and what St Peter has been writing about us over all these years. We might not like what we find when we get to those pearly gates. Will we gain admission or not? Will Jesus and St. Peter be doing a lot of humming and hawing?

What Jesus is doing is highlighting the fundamental choice all of us must make in our life. Naturally, Jesus wants us to choose the good — to follow the way he outlines for us. But, of course, it must be our absolutely free choice — and that leaves open the possibility that we might make a fundamental choice for evil, a choice not to go the way he sets before us.

Jesus does not do this to be difficult. He does it so that we see clearly the way we are going in life. He does it to help us make the right choices without ever restricting our freedom. This is, in fact, the most loving and caring thing he can do for us.

And Jesus gives us time to convert — time to turn our lives around. But this time is not without limit — for there certainly is a day of reckoning. The parable is warning us to start making those changes now because one day the reaper will surely come to gather in the harvest. In the *Screwtape Letters* — a book by CS Lewis — the devils are having a meeting and trying to work out better ways to tempt human beings. It is the smallest devil who comes up with the best temptation of all. He says to the others: “Let us tell them that there is no hurry.”

This really is one of the most insidious of all temptations, and we must guard ourselves against it — we so easily think that we can do evil today and seek forgiveness tomorrow — only to find that tomorrow never comes. What happens is that with constant repetition, we discover that we have grown so used to the sin that we have forgotten that it is a sin at all. The truth of the matter is that the longer we leave it to correct our faults, the harder it is to do so.

These parables may have sounded odd to their first listeners, but they contain profound spiritual truths, and there is enough in them to meditate on for a whole lifetime. And if we learn the lessons that they contain, they will last us much longer than a lifetime — they will last us for all eternity.

—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: Micah 6:1--8; Matthew 12:38-42
Tuesday: Micah 7:14-20; Matthew 12:46-50
Wednesday: Song of Songs 3:1-4; John 20:1-2, 11-18
Thursday: Jeremiah 2:1-13; Matthew 13:10-17
Friday: Jeremiah 3:14-17; Matthew 13:18-23
Saturday: 2 Corinthians 4:7-15; Matthew 20:20-28

17th Week in Ordinary Time: 1 Kings 3:5-12; Romans 8:28-30; Matthew 13:44-52

VOCATION:

A vocation, therefore, is not an immediate possession — something “given” once and for all. Instead, it is a path that unfolds much like life itself. The gift we have received must not only be protected, but also nourished by a daily relationship with God in order to grow and bear fruit. —Pope Leo XIV

THE CHRISTIAN FARMER'S ALMANAC:

“And Jesus said, behold the mustard seed. It is the smallest of seeds yet it grows into a large bush” [Matthew 13:32-33]. I want to begin this reflection with something you are doing right now, but might be taking for granted — reading. We all can pick up a newspaper or a magazine or a novel or whatever and in a few moments be brought into a world beyond our immediate surroundings. We can learn new things; we can develop our own intelligence; we can agree or disagree with someone we have never met and never will meet; we can be transported to the world of imagination, etc — all due to our ability to read.

Now how did this start? How did we learn how to read? We started, most of us, with blocks and individual letters. We learned what sounds these letters represented. Then we put the letters together and learned how to spell words. We even learned new words. We put the words together and learned new concepts or reinforced that which we had learned. In very small steps we went from the letters on the blocks to being able to read the philosophy of St. Thomas Aquinas.

It all began in a small way. It all began with letters. The Kingdom of God is like a child learning his or her letters. Time goes on, and Mom and Dad and teachers work with the child, and the child's ability to read grows so great that the child becomes a professor of English Literature. And so it is with the Kingdom of God. Great-Grandma and Great-Grandpa taught their children their prayers. They brought their children to Church, and taught them with their lives to value their relationship with the Lord. And their children became parents and did the same. And their children are the Moms and Dads of our parish. The Church is full of good Christian men and woman — people of all walks of life — all living the values of the Kingdom of God, the spiritual realities of life.

And now you are doing the same. You are teaching the ABC's of religion to your children. You have faith that the Kingdom of God will spread through them. So, don't wonder if anything is getting through to the children. Don't allow yourself to think that maybe nothing is happening for your children. Trust in God. If a child who learns his or her letters can become a professor of English Literature, a child who learns the simplest lessons of faith can become a great force of love for the Kingdom of God. Say prayers with your children. Allow God to turn the tiny mustard seed into a great plant.

And Jesus said: “The Kingdom of Heaven is like the farmer who sowed wheat, then an enemy came and sowed weeds...” [Matthew 13:24-30]. The weeds and the wheat grew together. “Let us get rid of the weeds,” said his workers when the weeds and the wheat were still tiny plants. “Better not,” said the farmer, “you might lose some of the wheat too. We'll wait until they are ready for harvesting when we're sure we know what is weed and what is wheat. Then we'll get rid of the weeds.”

The Kingdom of Heaven is like the school where we send our treasures — our children. They are not finished products when they get there. They have to do a lot of growing. They are still our treasures, and we love them. Perhaps in the school there are other children who may not have experienced basic human values. Perhaps, they have been raised in violent households, or households torn apart by some form of chemical dependency. Perhaps, they have witnessed people hurting others, taking what is not theirs, using bad language, doing terrible things. As a result, these children may have some pretty rough edges. Should the principal of the school throw the children from dysfunctional homes out before they cause serious problems, or should the principal give them the opportunity to learn basic values from the school and even from their classmates? Of course not. Certainly, children



need to be removed from the mainstream if they do something that threatens the welfare of the other children, but only if they do something negative, not because someone assumes they will do something negative. That is basic prejudice.

The Kingdom of Heaven is like the life of every man and every woman. There is that in each of us which is wheat. There is that which is weed. Should God destroy us because of the weed in us? Or should he give us time? Perhaps that which is weed in us can be overtaken by that which is wheat. A strong prayer life goes a long way in preventing serious sin. The Divine Farmer isn't ready to give up on the crop. We shouldn't give up on ourselves. God knows that what may appear to be weed is in reality wheat. For example, a man has a drinking problem. His drinking is destroying himself and his family. Through prayer and the determination to change his life and through his own openness to the grace of God, he goes for help. He first becomes a member of AA. Then he is active in helping others. Now for the last fifteen years he is dry. He is still an alcoholic, but his condition has resulted in virtue overcoming vice. Now he helps others. God didn't give up on him. He didn't give up on himself. What looked like weed, the disease of alcoholism, turned out to be wheat as he brings God's healing to other alcoholics.

The parable of the mustard seed: the little efforts we make for the Kingdom of God have a tremendous impact upon the world. The parable of the weeds and wheat: God has infinite patience. He is not about to give up on his people. We should not give up on others. And we should not give up on ourselves. The parable of the mustard seed and the parable of the weeds and the wheat — two simple parables — two simple stories — two tremendous sources of encouragement for us.

Amazing Grace.

—edited from the writings of Monsignor Joseph Pelligrino 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 [7/11/26] ----- \$ 625.00

Total Offerings: Sunday [7/12/26] ----- \$ 887.00

UNION WITH GOD:

Union with God is not something we acquire by a technique, but the grounding truth of our lives that engenders the very search for God. Because God is the ground of our being, God does not know how to be absent.

—Martin Laird

THE CONFLICT WITHIN US:

Putin invades Ukraine. Athletes drug themselves to gain the advantage over competitors. People lash out against immigrants, calling them invaders and criminals. Kids gang up on a child just to make them cry or run away. Why do people do mean things? Perhaps they're selfish or need power or money to prop up their ego. Maybe they're jealous of their victim or they're seeking revenge. Sometimes bullying, racism and other "isms" grow out of a poor self-concept — people needing to belittle someone different to make themselves feel adequate. What bullies don't realize is that they are exposing the fact that their own weakness needs propping up. In the end, they reveal their sense of powerlessness, not their strength.

How different from what the image the Book of Wisdom gives us of God: "For you show your might when the perfection of your power is disbelieved; you rebuke audacity and foolhardiness in those who know you. But even though you are master of might and power, you judge with clemency — with much lenience you govern us. Whenever you will, power attends you" [Wisdom 12:13-19]. God abounds in kindness. Not only that, but God often acts in ways that we least expect.

The parables that Matthew presents to us on this 16th Week in Ordinary Time make an interesting combination [Matthew 13:34-43]. First, the weeds. The precise word that Jesus uses in the parable refers to darnel — a poisonous plant that looks very much like wheat when it begins to sprout. Jesus doesn't tell us why an "enemy" planted this noxious weed through the farmer's wheat field.

Interestingly, the farmer won't get rid of the weeds — "Let them grow together until the harvest." The farmer's decision makes sense because the roots of the two plants are intertwined, so to pull up one would damage the other. Darnel's greatest threat to the wheat was that it competed for nutrients. When read as a parable, leaving the two together implied that the workers were not to judge what was wheat and what was weed. That judgment comes only at the harvest.

Jesus' second parable offers an odd follow-up to the first. What we may not realize is that the mustard plant would often be classified as a weed. Mustard plants can grow as high as 10 feet, produce up to 8,000 seeds, and inhibit the growth of other crops. The idea that a farmer would plant mustard was laughable, but effective as a symbol of prodigious expansion.



The third parable we hear refers to leaven and about 10.5 pounds of flour. The leaven, as in sourdough, came from leavened dough left from a previous batch of bread. As with the other two, the parable refers to the transformative power of something seemingly insignificant.

Jesus described the kingdom of heaven as a collaborative process. People do their part to channel a power beyond their control. They help direct the unstoppable power of life and growth that belongs to God. This takes us to Paul's words to the Church at Rome.

Like the servants who might not distinguish wheat from weeds, Paul admits our inability to comprehend what God is doing among us. And like we heard from Wisdom, God has care of all — God truly cares about everyone and everything and wants to share divinity with it all. St. Augustine explained Paul's belief in the Spirit praying within us, saying: "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Ultimately, the Spirit works to disquiet us, to keep us restless like seeds and leaven that are impelled to grow, to burst into life. As in the parable of the wheat and the weeds, we don't always know God's will. What we can be sure of is that there is a deep longing in us, and in all of creation, to be part of the process that leads to experiencing the kingdom of heaven among us.

What is ours to do in this process? First, we need to get in touch with our deepest longings — our desire for life-giving relationships with God, others and all of creation. No matter what weeds may try to choke the life out of it, this urge for life remains deep in us and in every living creature.

Once we begin to be in touch with where the Spirit is moving in us, we are meant to stay restless like leaven and irrepressible seeds. We will gradually learn that it's not ours to do the weeding, but rather to try to awaken or stir up the goodness in ourselves and others and contribute what we can to the bursting forth of the kingdom of heaven among us.

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

HARD TO BE A CHRISTIAN AT HOME:

Where is the most difficult place to act like a Christian and to spread the Gospel? I once read that over 80% of all automobile accidents happen within five miles of the person's own home, which got me to thinking. I'd submit that — during the teenage years, especially — over 80% of most arguments and disagreements happen within our own homes — sometimes on a daily basis. That doesn't make us horrible — it makes us human.

Why is it that we can be so patient and forgiving of others — of friends or classmates or co-workers — even strangers on the street — but so often we have the most difficult time being forgiving of family members? We usually have the hardest time acting Christian toward people living under our own roofs?

There are so many reasons to choose from to answer this question. One of the reasons, I think, is that the people at home see us at our best and at our worst. It's difficult to hide our faults, bad habits and imperfections from family. It may be easy to paste on a smile for people at school or at work, but it gets very difficult to do that with people who see you the minute you wake up, or after you get home from a long day.



It's not easy to live as a true Christian. It's even more difficult to be Christian and spread the Gospel in our own homes. Sometimes we don't act very Christian, and subconsciously might think: "Hey, they're my family, the people "closest" to me, so they have to forgive me." Other times, we might really be striving to be a good Christian example, but others who have known us since birth focus more on the person we "were" in the past, rather than on the when St. Mark comments: "Jesus said to them: 'A prophet is not without honor except in his native place and among his own kin and in his own house' " [Mark 6:4]. It's taking place when Jesus returned home, after beginning His ministry abroad. The folks in Nazareth, who knew Mary and Joseph quite well, were having a difficult time believing that "little Jesus" whom they'd known since His childhood, was returning now as this incredible preacher and miracle worker. They were so "hard of heart" that it prompted Jesus say what he said.

Maybe you know have experienced this kind of frustration at home. Maybe you, like me, have the hardest time being Christian around your own family. Maybe you, when trying to be Christian, feel most scrutinized in your own home.

In either case, Christ is the key; He experienced it firsthand and He knows what it's like. Today, pray and ask the Lord to grant you the strength, the wisdom and, especially, the patience to be a light to others, beginning in your own home. Christ — the best way to turn a "house" into a home.

—edited from the writings of Mark Hart, which appear on the internet

THE TRUTH SETS US FREE:

A friend of mine — an alcoholic in recovery — is fond of saying: “Alcoholism is only 10% about a chemical, and 90% about dishonesty. You can drink, as long as you do so honestly.” He draws a wider moral axiom from this, adding: “In fact, you can do anything, as long as you don’t have to lie about it! It’s dishonesty, living a double life, that kills the soul and kills families.” And he’s right! It’s no accident that, in scripture, Satan is called: “the prince of lies”, not the prince of sex or the prince of greed. More than anything else, it’s lying that corrupts the soul, destroys relationships, and sets itself against light. Lying is darkness — the worst form of it.

This is clear in scripture. Jesus tells us that all sins can be forgiven, except one — if someone should blaspheme the Holy Spirit, he says, that would constitute an “unforgivable sin” [Matthew 12:32]. How does one blaspheme against the Holy Spirit? Why is this unforgivable?

The unforgivable sin against the Holy Spirit begins with lying, with rationalization, with the refusal to acknowledge the truth. But we don’t commit this sin easily, overnight, the first time we tell a lie. We commit it down the line, through a sustained series of lies, long after we first told a lie to our loved ones, and began to hide important parts of our lives from them. The soul warps slowly, like an old board soaked too often in the rain. It’s not the first time it gets wet that makes the warp.

We commit the sin against the Holy Spirit when we lie for so long that we believe our own lies. If we lie long enough, eventually light begins to look like darkness, and darkness begins to look like light. That’s especially true of the lie of a double life — when we are no longer honest with our loved ones. If we do that long enough, eventually our betrayals begin to look like virtue, our lies like the truth, and what our families, faith, and churches stand for begins to look like falsehood, death, darkness.

Our sin then becomes unforgivable because we no longer want to be forgiven, or deem any need to be forgiven. When a sin is unforgivable, it’s because we don’t want to be forgiven — not because we’ve crossed some moral line in the sand beyond which God will no longer tolerate our behavior. The blockage is rather that what we once saw as truth [honesty, faith, family, fidelity, health through transparency] now looks like falsehood, and the behavior we once had to hide from others and lie about now seems as virtue.

We commit the unforgivable sin against the Holy Spirit when we live so long inside of a lie that our souls can no longer recognize truth or forgiveness. That’s why Martin Luther warned: “Sin honestly!”

In John’s gospel, Jesus doesn’t talk about the sin against the Holy Spirit, but gives its lesson instead in reverse. He tells us that the single condition to enter into the kingdom, to go to heaven, is to refuse to lie — even if we are weak and sinful. Thus, in Chapter 9, John tells the story of a man who comes to faith in Jesus even though he is not particularly interested in faith or religion. He comes to faith and commitment simply because he refuses to tell a lie. Because the man refused to lie, Jesus eventually found him.

Many years ago, a young man, still in his twenties, produced an award-winning movie: ***Sex, Lies, and Videotapes***. The story is rather simplistic and crass at times, but overall teaches the a lesson that could be from John’s gospel. The hero of the story — a young man with a bad history in the area of sexuality — resolves to make himself better by making a vow to never again tell a lie, even a very small one. Like the man who’s born blind in John’s gospel, that vow brings him to health. He gets better, much better. He then sets up a video camera and invites people to come and tell their stories. Those



who tell the truth also get better, healthier, and those who lie and hide their infidelities continue to deteriorate in both health and happiness. The truth does set us free.

In her book, *Guidelines for Mystical Prayer*, Ruth Burrows describes what it means to die a “happy death”. To die in a good way, she states, is not a question of whether or not death catches us in a morally good moment or a morally bad one [dying drunk in a bar as opposed to dying in a church]. Rather, to die a happy death is to die in honesty, without pretence, without the need to lie about our lives. Only a saint, she says, can afford a saint’s death. The task for the rest of us is to die in honesty, as sinners asking God to forgive us for a life of weakness.

We need too to live that way.

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

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, August 15th**. Please remember to bring your items to the Chapel prior to that time. Thank you!

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.

LIVING WITH COURAGE:

Wholehearted spirituality in the freedom of the Spirit gives us courage — courage to bear witness to God’s grace against all odds, courage to speak despite efforts to silence us, courage to act authentically and in ways that encourage and empower the weak and the vulnerable.

—Rebecca Button Pritchard

HOW GOD IS PRESENT:

Often, in reading Scripture, we overlook the most fundamental message the author is trying to share with us. We become so good at surfacing the “minutiae” of the text that we ignore the “maxima.” We forget that each biblical writer, one way or another, is telling us how he or she believes God is working in our lives. That message didn’t begin with Jesus, and it is not limited to the Christian Scriptures. The quest to surface and appreciate God’s presence also permeates the Hebrew Scriptures. If it didn’t, Jesus, as a reformer, would never have made it the centerpiece of His ministry.

More than 100 years before Jesus’ birth, the author of Wisdom points out how God is present, not just in the punishments evil people receive in this world, but also in the forgiveness they obtain [Wisdom 12:13-19]. The writer reflects on God’s actions: “Though you are master of might, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. And you taught your people, by these deeds, that those who are just must be kind; and you gave your children good ground for hope that you would permit repentance for their sins”. God is not always where we expect God to be, or doing what we expect God to do.

Paul, in his letter to the Church at Rome, St. Paul echoes the same insight. He writes: “The Spirit comes to the aid of our weakness, for we do not know how to pray as we ought, but the Spirit Himself intercedes with inexpressible groanings” [Romans [8:26-27].

Though hard to appreciate, the times that we have the most difficulties praying are the times when the Spirit is most in control of our prayers.

The Gospels clearly teach that Jesus had problems trying to convey His ideas about God present and working in our lives. [Jesus usually refers to that divine event as the “kingdom of God” or the “kingdom of heaven.”] It still isn’t an easy concept for us to appreciate 2,000 years later. We know God is here among us, but we don’t always mesh our ideas on the subject with those of Jesus. Our ideas probably come not so much from Scripture as from a sermon we once heard, or a question and answer we memorized in a long past catechism class.

Above all, Jesus believed there was no one way to perfectly describe how God is among us. We who “think Greek” find that concept difficult to comprehend. We’re constantly analyzing; mentally tearing apart things, situations and people; getting rid of contradictions; and eventually coming up with either/or proposals.

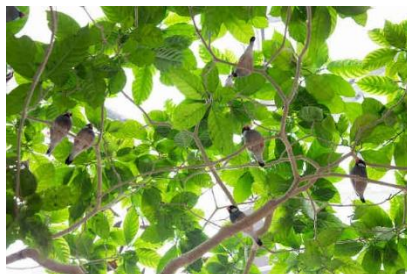
Jesus and the Semitic people He taught did the opposite when they thought. They synthesized and brought different concepts together in their brain at the same time, coming up with both/and conclusions and always enjoying contradictions.

That’s why, when Matthew’s Jesus tries to describe the kingdom of heaven, He not only falls back on parables, but He’s also forced to employ a mixture of concepts in His stories [Matthew 13:24-43]. No one idea or explanation can adequately convey the experience He’s had of God working in His life.

Notice the diversity of images in the Gospel: good and bad seed growing in the same field, and the farmer letting it grow side by side until harvest. The message: God’s presence doesn’t automatically eradicate all the evil in our lives.

Besides, God’s actions don’t rush in and overpower us. Just as a small mustard seed or a minute piece of yeast eventually grows much larger than its original size, so God’s kingdom slowly, almost imperceptibly, grows among and in us. We need lots of hope and patience to hang in there with God.

—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 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 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.
- For Carl Massey, husband of Middle School Associate, Rosalie Massey, who is ill.

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 Father Diego Irarrazaval, C.S.C.
- For Jennifer Croft.

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 Prayer in the Morning ~

O God,
You are so great.
It is always the right time
to worship you,

But morning is best.
Praise for the dawning light
that streams in through the window.
Praise for the sound of the birds
as they flit through the air.
Praise for the little spider
crawling along on the ceiling.
Praise for the smell of coffee,
and the warmth of a cup In my hands.
Praise for the flowering plants —
and even those weeds
growing by the house.
Praise for the neighbors
walking along the sidewalk.
Praise for the clouds
floating softly in the sky.

Most of all,
Praise for the breath
that keeps flowing
in and out of my lungs.

You are my life —
all life itself.
Without you,
all is dust.
Praise...
for you.
Amen

CAMPUS MINISTRY OFFICE:

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