

Our Lady Chapel



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

ST. ADALBERT SCHOOL SUPPLIES:

Once again this year, we are assisting the students of St. Adalbert School with their school supplies.

OPTION #1: Please check the new items that are needed: **Single Subject Notebooks, Colored Pencils, Markers, Tissues, & Disinfectant Wipes.** Kindly purchase an item(s) on the list and return it whenever you come to Our Lady Chapel; we will have boxes in the narthex marked “St. Adalbert.” **If you do not have time to shop, simply place an envelope in the collection box and mark it “St. Adalbert’s” or drop it off in the Chapel office.**



OPTION #2: St. Adalbert also has a requirement that the children have Clear Backpacks. We have found a source where we can purchase 36 of these backpacks for \$200.00. If we can find 10 families to donate \$20 each.

Together, we will work and plant our seeds of hope and goodness with their community. Thank you in advance for your generosity and helping the children of St. Adalbert! Contact Patty in the Chapel Office [440-473-3560] if you have any questions. **We will be concluding our school supply drive on Monday, August 10th, allowing you time to take advantage of the Ohio Tax-Free holiday weekend of August 7th - 9th.**

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].**



BLESSING OF COLLEGE STUDENTS — AUGUST 15-16:

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



THE FEAST OF THE ASSUMPTION OF MARY:

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



BIBLE STUDY TO RESUME IN SEPTEMBER:



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, August 2: 18 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, August 3:	NO MASS
Tuesday, August 4: St. John Vianney	NO MASS
Wednesday, August 5:	NO MASS
Thursday, August 6: Transfiguration of Jesus	NO MASS
Friday, August 7:	NO MASS
Saturday, August 8: 19 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, August 9: 19 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

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. Join us on **Saturday, August 15th at ForeFront Field** [home of the Crushers in Avon] for an inspiring day of Faith, Family, and Fun. **Tickets for The FEST are \$10, and can be purchased online at: www.theFEST.us. Parking is free.**

Highlighting this year's FEST! will be **Cain, Matt Maher, and Riley Clemmons** on the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. Bishop Malesic will celebrate Mass at 8:00 PM followed by an amazing American Fireworks Display. The day begins at noon and continues through 10:00 PM. It's a great family day. Come to the FEST!

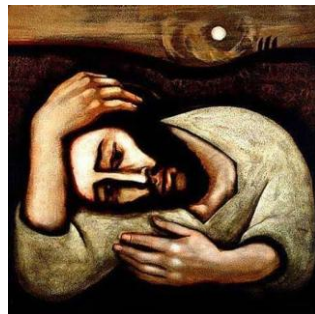
REFLECTION ON THE THEME FOR THE WEEK:

The Scripture readings for this 18th Week in Ordinary Time invite us to become hungry. God asks us to stop and reflect upon what it is in life that makes us hungry and thirsty. God invites us to reflect upon the emptiness and thirsty places that we experience in ourselves. The worst thing that we can do is come to God's table each and every time with a feeling of being full — well satisfied and too full of what we call life. If we do, we do not feel drawn to the kind of refreshment which this encounter offers us. God invites us to get in touch with our longings — what really satisfies us — for real and deep living. God invites — and awaits — our daily response.

The prophet, Isaiah [55:1-3] reminds us of God's Covenantal love with Israel which God established throughout Israel's whole history. They have been in exile — with accompanying hunger and thirst. And in the framework of that hunger, God invites Israel through the Prophet to come and receive what is offered so generously and abundantly. Israel's thirst and hunger form the context for this delightful invitation. Soon they will be freed, and the promised abundance of their lands will again renew their faith as well as their bodies.

God is pictured as preparing a great feast, and the Prophet associates this beneficence with the covenant which God made with their ancestor, David. God is seen as the initiator once again, and the poverty of the people is pictured as calling to God and urging God to be compassionate. In truth, nothing moves God into benevolent activity — God is always in a loving and out-pouring relationship with Israel. In their history, it was Israel who would grow forgetful of that place they had at God's table; their resultant thirst and hunger would remind them of this fact.

Matthew's Gospel is such a defining picture of Jesus and His relationship with humanity. John the Baptist has been beheaded by Herod. Moved with that personal loss, Jesus withdraws to be by himself and grieve [Matthew 14:13-21]. Upon arriving at a prayerful place, a crowd arrives with their pains. Jesus is moved with, not just a feeling of "pity," but an active compassion which embraces their human sickness. Jesus ministered to them throughout the day, and when evening drew near, the crowds grew hungry and the disciples grew anxious. They approach Jesus with an efficient solution — send them away. Jesus has a better solution — feed them yourselves.



The disciples begin to work on the project; but after a while have to admit their poverty — they do not have enough themselves. Jesus takes what little they have, gives thanks for what they have, and gives back to them what they had — but now it is more than what they had. The bread and the fish are then shared in abundance with those who agreed to sit down on the grass. The crowd had to admit their hunger; the disciples had to admit their personal poverty; and Jesus embraced their truths even more than they did.

Obviously, this is a prefiguring of the Eucharistic generosity of God's embrace of us. It is also a picture of Who Jesus is. The Baptist's mission of preparing the way for Jesus is completed by his cruel death. Jesus now is presenting Himself more and more dramatically. Physical healing and feeding are but preludes to the real mission of Jesus — the healing of our soul.

As Christians, we are both the crowd and the disciples. Jesus has embraced us in our personal and collective poverties and that embrace is meant to heal us from the shame of that very poverty. It is not whether we are poor enough, but rather that we are honest enough to allow Jesus to bless it and distribute Himself through it. Honesty is not the same as negativity — that's too American. Christian

honesty sits down, faces upwards, and allows the truth of the Eucharistic and Incarnational love of God to be received. It is then that we as disciples can walk about blessing, healing, encouraging through that self which shame would want to hide. Every minister knows her or his sense of embarrassing richness. We share what we have received — including the poverty of our words and gestures. The riches flow from the reception of what Jesus has taken away and that with which He has replaced it all.

We are disciples, then, not by feelings, but by faith. We do not pretend we have it all. Five loaves and two fish in the hands of Jesus multiply our possibilities. He gives the Eucharist to each of us, and in doing so missions us to pick up our truths and continue the mission of John the Baptist. We now make known His presence, His person, and His embrace. Honesty is the best policy for those who sit down in preparation to rise again.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Henri Nouwen tells a story about his love of the circus. When he was a small boy, his father took him to the circus that was touring Germany. There were lions and tigers, but what thrilled him the most was the high wire act. Three of five family members twirled through the air. They were breathtaking. The other two had the role of catching the twirlers. Henri later had the opportunity of speaking with the three stars, telling them how much he admired their performance.



Nouwen then asked them who they most admired. They said they most admired the catchers. They themselves were not able to catch the hands of the catchers. They simply had to trust that while they were beginning to fall, the catchers would grasp their hands.

Henri saw a connection between this wonderful circus act and the living of the spiritual life. When we think that we are totally responsible for our own spiritual growth, we can become disillusioned. Like the circus artists, we cannot think that we are in total control. When we feel that our spiritual growth is totally our own responsibility, we can get frustrated that task is too much for us. It is better that we have the trust in God and then let go and let God bring us to the place that we long for — “Into your hands I commend my spirit” [Luke 23:46].

- Does the example of circus life have anything to say to you?
- What do you find most difficult in living the Christian Life?”
- In what way does putting yourself in God’s hands help you to grow in living a Christian life?”

O God, help me have enough trust to put my life into your hands.

—Brother Carl Sternberg, CSC

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

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on **the third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients from 9:30 AM—1:30 PM on Saturday.**



Our Savior Lutheran’s Food Pantry was formed to serve those in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. **Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

WHAT TRULY SATISFIES US?

The Scripture Readings for this 18th Week in Ordinary Time began with the Prophet Isaiah delivering this message from the Lord: “All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare” [Isaiah 55:1-3].

What we are hearing is God’s divine invitation to us. The question is: Do we recognize it? Does it mean anything to us, or are we just not interested? This is a crucial decision on our part.

Observers of the American scene tell us that we are a nation of overfed and overweight people. Our grocery stores and our restaurants bear testimony to this fact. But in spite of this reality, what you won’t realize is that we as Americans have a hidden hunger — a hunger for acceptance, a hunger for respect, for love, and for lives that matter. The same is true when you observe people in a bar. They thirst. They thirst for love, for a life of meaning, and not finding it, they drown their sorrowful loneliness in booze, small talk, and superficial distractions.

Thousands of years ago, the author of the Old Testament Book of Ecclesiastes wrote the following, words that echo in the hearts of many today: “I surrounded myself with every possible pleasure. I did not withhold my heart and my very self from any joy or any pleasure. Then one day I drew a line under the total of it all and came up with a sum that amounted to nothing” [see Ecclesiastes 2].

Years ago, the famous English poet, T.S. Eliot, wrote a magnificent poem entitled: ***The Wasteland***. It was a devastating look into, and commentary upon, our present-day culture. He showed us how we are spiritually living in a modern desert — a wasteland, and deserted place. Eliot was echoing the cry of Isaiah: “Why spend your money for what is not bread; your wages for what fails to satisfy?”

Jesus took His disciples out into a deserted place — a place of human loneliness, hunger, and thirst. Hungry and thirsty people followed him out there. When the day was getting long, His disciples told him the obvious. “They are hungry!” And Jesus’ response? — “Feed them yourselves” [Matthew 14:13-21]. That is exactly what Jesus is telling us — His modern day disciples. We are likely to reply, as did His disciples back then: “All we’ve got are five measly barely loaves and only two fish. What good is that in the face of all that has to be done?”



You and I live today amidst the shattered dreams of the last two centuries. We have material progress beyond anything that people living before us ever imagined; yet, spiritually we hunger and thirst. Many have turned to gurus, psychics, crystals, New Age offerings, and even witchcraft. Pop-psych religions abound, and in spirit of it all, many lead lives of quiet desperation.

What should we do?

The first thing we need to do is to seek the Lord in quiet times of prayer. We should take seriously God’s invitation to be fed by him. He will never withdraw His invitation. He offers himself to us — especially in the Eucharist — but nothing will happen unless and until we respond. Just how have we actually and truly responded to His invitation to us?

To do this we have to turn off our cell phones, our I-pods, and all of our electronic gizmos that fill us up with nothing but noise. Are we afraid of silence? Are we afraid that we will have nothing to say to God in our moments of prayer? Are we afraid that God will have nothing to say to us? Just why

don't we pray? Are we simply too busy or, on a deeper level, do we fear the silence of prayer? Perhaps our prayers are filled with too much self-accusation, and so, in our shame, we avoid being close to God. But God offers Himself to us in the midst of our failures and sins.

Apart from prayer, what about some moments of thoughtful self-reflection? Summertime provides us with opportunities to see mountains, or rivers, or lakes, and to contemplate the beauty of nature. But, wonderful as all that may be, it's all outside of our selves. If we are to nourish our hearts and souls, we need to take a look at what's inside ourselves instead of focusing on all that's outside and around us. If we don't have times of self-reflection we will really hunger and thirst.

Summer gives us chances to let others share themselves with us. Are we willing to admit that we have needs, hungers, and thirsts? Are we willing to admit that we are dependent on others to nourish our hearts and souls? It's wonderful and good to be self-sufficient and self-sustaining, but too much of that will leave us with nothing, and then we will truly hunger and thirst.

And then, we need to ask ourselves: "What really sustains us? What is our true sustenance? Just what sort of food is feeding us? Junk food? Food that doesn't nourish us? Are our bodies bloated and fat while our souls are lean and hungry? Why should we go on living in spiritual starvation?

Finally, don't ever think that you have nothing to give others. Do not think you have nothing to give them in order that they might overcome their hunger and thirst. Jesus is here to give you the Bread of Life — not so that you can keep it all to yourselves, but so that you can feed countless numbers of those around you who are looking for the same thing you are — a life of meaning a purpose, a life lived in the closeness of God. After all, He is the one who will do the feeding. All we have to do is share His food — His tender loving mercies, His presence, and His love. If you don't, those in the world who surround you will continue to starve. —edited from the writings of Father Charles Irvin, which appears on the internet.

BRINGING ALL THINGS TOGETHER:

It's challenging to wait on God. Our human nature wants instant gratification. We get impatient when we can't find answers. Sometimes we need to be reminded that God not only has the ability, but the will to do great and amazing things in our lives. Instead of spending our time complaining to God, let's practice waiting expectantly, knowing in our hearts that in due season we will reap the benefits of His promises. Letting go of the situation doesn't mean that we have given up hope, but rather we have entrusted it to God and are depending on His wisdom, which is unsearchable. We may think we have a way to solve our problems; but even the greatest of earthly wisdom could not exceed a plan of God. God is our Father; we are His children. God will keep no good thing from us. He is slow to anger, and rich in mercy and love. He holds us up when we think we are going to fall. He is near to each of us who call upon Him. Lord, I thank you for each of Your promises to me, and for always providing for what I need. Your ways are unsearchable; your plan is greater than what I can think or imagine. I trust in You, and I ask that You continue to teach me, and to direct my steps. I give You praise for what I know lies ahead, and even for that which I cannot see or know. I know that there is no good thing that you will withhold from me. Amen.

A PRAYER ON PRAYING:

Pray even when you do not feel attracted to it. Yes, Lord, I will try to pray, even when I am afraid to face you and myself, even when I keep falling asleep or feel as though I am going around in circles, even when it seems that nothing is happening. Yes, Lord, I will pray — not only with others, not only supported by the rhythms of the choir, but also alone with you. I will try not to be afraid. Lord, give me courage and strength. Let me see myself in the light of your mercy and choose you. Amen.

A RELATIONSHIP — NOT A BARGIN, NOR A CONTRACT:

A missionary bishop was called to confirm a group of children with severe mental and physical handicaps. None of the children could do even the most rudimentary academic work. The chaplain at the home where the children resided warned the bishop: “You can speak no longer than two minutes. Anything longer is outside of the children’s capacities. You should have one point and speak in simple, concrete language.”

The bishop was nervous about addressing the children, but this was the homily he gave them: “My dear children: your mothers and your fathers, your brothers and your sisters love you deeply. This is why they keep gently stroking your head and your hair and your cheeks. This is also what happens in confirmation. God strokes you, because God loves you so much. In the next few minutes, I will come and anoint you on the head with oil in the sign of the cross. That is God stroking you and loving you.”

A few minutes later the bishop approached a young boy with severe cerebral palsy. As he made the sign of the cross on the boy’s head, the young man grimaced and then, with great difficulty, said the word “Stroke.” He had understood the homily. Moreover, he appreciated the central truth of the gospel — that our God is a God who strokes us out of love, just as God stroked Israel and made Israel God’s very own, just as the father stroked the prodigal son, just as Jesus stroked the little children, the lepers, the poor, the hungry, the sorrowing, and the persecuted. At the center of the gospel stands a God who strokes us out of love. And for all that we cannot understand about God, and for all that we cannot explain about life, our faith rests on this central truth of God’s love for us.

In his Letter to the Church at Rome, St. Paul gives us a powerful expression of this foundational truth of Christianity. Paul says: “Nothing can separate us from the love of God, not hardship or distress or persecution, not famine or poverty or violence, not the present or the future, not life or death. In all of these things we are more than conquerors, because of God who has loved us” [Romans 8:35-39]. In this forceful expression of the gospel, Paul makes clear what faith is and what it is not. Believing in Jesus is not a bargain or a contract — it is a relationship.

Many people who want to market Christianity will try to make it into a bargain. “If you do this, God will do that. If you believe and pray, you will be wealthy or healthy. If you believe in Jesus, you will not have to experience sickness or worry or pain.” But in Paul’s expression, there is no sign of such bargaining. In fact, Paul admits painfully that we as believers in Christ undergo the same trials and tribulations as everyone else in the world. Believing in Christ does not insure us that we can avoid cancer, or that our marriage will last, or that we will be able to protect the people we love. Believing in Christ is not a guarantee to a charmed and easy life. What faith is, is the acceptance of a relationship. What faith is, is believing in a God who caresses us with blessings, and who gently strokes us in our pain. Believing in Christ is admitting that there is a God who will never stop loving us.

Now if we could make our faith a bargain, we could convert the world. We could fill up all the churches. Because who would not want to avoid the trials and tribulations of living? But believing in Christ does not remove us or protect us from the pains and struggles of life. What faith does is give us a relationship in which we can cope with all of our pains and struggles.

The gospel guarantees us of one thing and one thing alone: God will not stop loving us. Nothing can separate from the love of God in Christ. Not sickness, not aging, not family upheaval, not even death. To have a relationship with an ever-loving God, as the center of our faith is not a bargain that will impress everyone. But for those of us who believe in Christ’s death and resurrection, for those of



us who recognize the loving strokes of our God, this relationship is the gospel; this relationship is life; this relationship is everything. —edited from the writings of Father George Smiga, 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 now being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, August 15th.**

FRAGMENTS:

Around the world, it seems that this has been the summer of our discontent — the violent back-and-forth in Ukraine and Russia, the United States and Iran, and Israel and her neighbors. Then there is a on-going issue of immigration, as well as the multifaceted shootings in our neighborhoods. In the midst of all of this, we find ourselves confronted by this Matthew's Gospel [14:13-21] — the very familiar story of the multiplication of the loaves and fishes. It is traditionally that this story is understood to be a foreshadowing of the Eucharist — an example of God's extravagant generosity. All are fed — no one goes hungry.

But at this moment in our world, one other detail stands out — they all ate and were satisfied. The disciples picked up the fragments left over — twelve wicker baskets full. Maybe the significant part of this story is not just about the loaves and fishes and that the people who were fed. Maybe the significant part is about the fragments.

In this telling of the miracle, it's clear that nothing is wasted, nothing is discarded, nothing is left to spoil. All the fragments — even the smallest pieces — are saved. Nothing is too small to be overlooked. Maybe our world is one of these fragments. So many of those around us and among us are feeling small and worthless — the increase of those who cannot afford food; the increased cost of living; and the uncertain future that stands in my people's path.

Matthew's Gospel stands as a challenge to us. Who are the fragments in our world? And how can we pick up those who are discarded, and care for those who are left behind? How can we help others after everyone else is satisfied?



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.



**Eucharistic
Ministers**

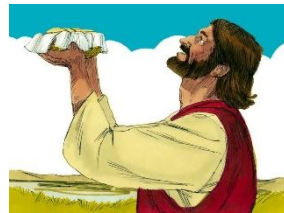
GETTING THINGS RIGHT:

You might not agree with me, but I think that it is a pity that in our Lectionary we do not have longer extracts from the Gospels! So often on a Sunday [or Saturday], we have wonderful stories about the life of Jesus, or one or other of his miracles; yet, they are mostly presented to us as isolated incidents completely out of context. Matthew's Gospel for this 18th Week in Ordinary Time is a prime example [Matthew 14:13-21]. On its own, this marvelous story of the feeding of the five thousand is one of the most famous miracles — it is recorded by all four of the evangelists, and twice in Matthew and Mark. But to put it in context is to open up whole new layers of meaning and depth.

In Matthew's Gospel, this story appears in both Chapter 14 and 15 — in chapter 14, there are five thousand men with five loaves and two fish; in Chapter 15, there are four thousand men with seven loaves and a few fish. There are two approaches often taken in relation to these miracles. One takes a "reductionist view" — it downplays the miraculous content altogether in order to say that the real miracle was to get the people to share their food with one another. We ought to dismiss this view because it reduces one of Christ's greatest miracles to the level of the merely trivial.

The other approach often taken by scholars is to heighten the importance of the symbolism of what happened — there is numeric significance of the five loaves, the two fish, and the twelve baskets. But if you go down this road, then the simple fact of the miracle is easily lost. While there clearly are strong symbolic elements in the story, we must not let them get in the way of what actually occurred. You don't generally find six accounts of nothing! Symbols are fine, but they must be connected to an actual event — and it is on that we must focus.

But let's return to the context of this miraculous story. In Matthew's Gospel, the miracle takes place right after Matthew talks about the execution of John the Baptist. The death of John the Baptist occurred at an old-style royal banquet of the worst kind. Herod was throwing a birthday party for himself — enjoying the best food and drink the kingdom had to offer. There is debauchery, arrogance, rivalry, and scheming. The upshot of all this is that the head of John the Baptist is triumphantly brought in on a plate [Matthew 14:3-12].



Jesus is shaken by this event and seeks a quiet place to reflect and pray. But he finds himself followed by the throngs of people. Jesus takes pity on them and feeds them in a miraculous meal drawn from five loaves and two fish. All are satisfied — they are fed both physically and spiritually, and there was an astonishing amount left over [Matthew 14:13-22].

What a difference! Matthew sets these two banquets beside each other precisely in order to make this contrast between a banquet presided over by a worldly, brutal, and selfish king, and the banquet of a loving and generous Savior to which the poor are invited. He is deliberately making a direct contrast between the values of this world and the values of the Kingdom of God. Herod's squalid banquet does nothing for anyone — least of all Herod who comes out of it with a guilty conscience.

All who participate in that banquet come out the worse for it — except perhaps the one reluctant guest, John the Baptist. For him it meant the crown of martyrdom — it meant the fulfilment of his role. He died knowing that he had completed his task and paved the way for the Savior of the World.

But this is not the only context in which this wonderful miracle is set. If we look back into the Old Testament, we find the great prophet Elisha performing something very similar in the Second Book of Kings. He has only twenty barley loaves, but he satisfies the hunger of one hundred men [2 Kings 4:42-44]. Matthew's readers would have been familiar with this incident and of course understood that no matter how great the prophet Elisa was, Christ is in a different league altogether.

The feeding of the five thousand also looks forward to the Last Supper. There are clear Eucharistic references here — Jesus takes the bread and raises his eyes to heaven; he blesses it, breaks it, and gives it to them. This miracle is clearly therefore a foreshadowing of the Last Supper. We who are familiar — as Matthew’s readers also were — with the frequent celebration of the Eucharist, realize that what happened in the Upper Room is multiplied throughout the world and down the ages. The bounty of God, the great outpouring of his love, the constant nourishment that he gives us is not restricted to that lonely place by the Sea of Galilee, or within that Upper Room in Jerusalem — it reaches out to us now every time we gather around the table of the Lord and connect with him in the unbreakable bond of love.

Yet there is another dimension to all of this. Along with Elisha’s feeding of the people and Jesus’ actions at the Last supper, there is —as with everything Christ does — a direct connection the Kingdom of God which will come into its fullness at the end of time. This event is all about the great Banquet of Heaven. Not only does it foreshadow it — it enables us to begin to participate in it.

What we see is something that can only be described as a great crescendo building up over the centuries which will come to its fulfilment on the Last Day. And this breathtaking crescendo is a tremendous up-swell of goodness, truth, beauty, generosity, and self-sacrifice. It is a wave of love that wants to catch up all of humanity and bring it to its fulfilment in God.

That simple meal on the side of the lake did not simply fill the bellies of those five thousand people — it was a sign of the Kingdom. It was a token of God’s love for us. It was a pledge of his promise to open for us the way to eternal life.

—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: Jeremiah 28:1-17; Matthew 14:22-36
Tuesday: Jeremiah 30:1-22; Matthew 15:1-14
Wednesday: Jeremiah 31:1-7; Matthew 15:21-28
Thursday: Daniel 7:9-14; 2 Peter 1:16-19; Matthew 17:1-9
Friday: Nahum 2:1-7; Matthew 16:24-28
Saturday: Habakkuk 1:12-2:4; Matthew 17:14-20

19th Week in Ordinary Time: 1 Kings 19:9-13; Romans 9:1-5; Matthew 14:22-33

THE CHAPEL FACEBOOK PAGE:

Did you know that the chapel community has a Facebook page? This is where you can access a weekly livestream of our Sunday 10 am Mass. You can also scroll through a list of previous Masses to watch a Mass you may have missed. But there are more reasons to check out our Facebook page than livestreams. Did you take any photos at our recent outdoor Picnic that you'd like to share? Feel free to post them here. Just go to www.facebook.com/ourladychapel, and share the memories.

While you’re there, be sure to “like” the page so that you'll see updates in your feed. Help us build our on-line community!



THE CULTURE OF LIFE:

Matthew's Gospel reading for the 18th Week in Ordinary Time begins with Jesus hearing the news of the death of John the Baptist — murdered by Herod as part of the plot of his wife, Herodias, to protect her position at court [Matthew 14:13-22]. We all know the story. Herod had been riveted by John the Baptist's teaching. But a complication arose. Herod had met up with his brother Philip in Rome, and fallen in love with Philip's wife. He then divorced his own wife, Phasaelis, and stole his brother's wife. Most likely, Herod's new wife changed her name to Herodias. Even though Herod was fascinated by John, Herodias was definitely not.

This is what was going on when Herod gave a banquet for notables in the Kingdom. Herodias seized the opportunity and had her daughter — who tradition would call Salome — dance for Herod. When Herod promised the girl that he would give her whatever she wanted, she voiced her mother's desire and demanded the head of John the Baptist.

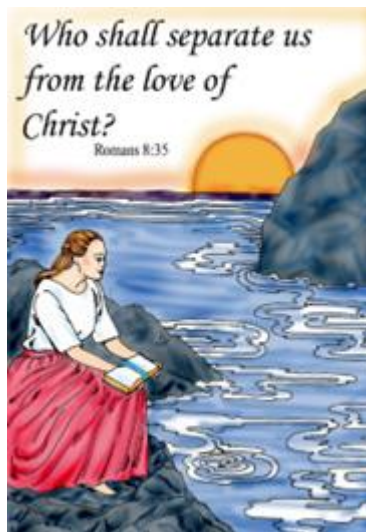
When Jesus heard the news about John, He withdrew to a deserted place to be by Himself. Jesus often went off someplace where He could pray. What must His prayers have been after hearing about John's death? Perhaps He was trying to understand the will of the Father for John — and for Himself. Perhaps He was contemplating the meaning of death.

Perhaps, Jesus was considering the mystery of evil — John, the greatest prophet to live, had been put to death by pure evil. Evil would attack Jesus also, as well as the people He was gathering to Himself. Certainly, Jesus was grieving over the death of John — the one who had pointed at Him and called Him "the Lamb of God."

Jesus would not be left alone for long, though. People sought Him out. He could not allow His grief to keep Him from caring for the people. He needed to feed them — in both word and deed. Think of how often you have been in a similar situation. How often have we seen people who have suffered horrible crises in their life — such as the death of a spouse — but who refused to allow their grief to prevent them from caring for others — particularly their own children.

Like John the Baptist, Jesus would also be put to death by evil, but He would not allow Himself to be caught up in evil — caught up in the culture of death. Jesus came to bring life into the world — life in abundance [see John 10:10]. Jesus came to invite people — invite us — to join Him in the Culture of Life. The Culture of Life is the way of living that celebrates the life we were given at our baptism — the life of God. The Culture of Life chooses the way of the Lord over all other possibilities. It considers how each decision best reflects the Presence of the Lord. St. John Paul II spoke often about the culture of life. So did many who came before him. Do you remember Bishop Fulton J. Sheen and his TV show, *Life is Worth Living*?

St. Paul reminds us that no matter what the world throws at us, nothing can separate us from the love of God in Christ Jesus our Lord [Romans 8:35-39]. It was commitment to the Culture of Life that led Blessed Mother Theresa to care for the poorest of the poor. It is commitment to the Culture of Life that transforms humanism into charity — for even greater than reaching out to others out of respect for their humanity is reaching out to them out of respect for their own reflection of the image of God — their sharing in his divinity.



We are called to the Culture of Life. We are people of life, people of hope, People of God. It is our commitment to the culture of life that allows us to view the events of our physical lives as only part of the story of our lives. We live for God. St. Ignatius of Antioch, wrote: “The Christian is not his own master, his time is God’s.” We live for heaven. We live for eternal life. And we refused to be destroyed by the culture of death.

The culture of death only sees the here and now —it does not consider the impact of a person’s actions on his or her life, or on the world in general. It is the culture of death that says: “Have the abortion.” How many babies are killed? How many great minds were never allowed to develop? How much beauty has the world lost? How much love? And how many young boys and girls, caught in the mores of the world, have their lives destroyed? In many ways today, College life for your young people is deeply immersed in the Culture of Death — alcohol, drugs, lose living.

The culture of death encourages our young people — and older people too — to “Party on.” It is the culture of death that assumes that high school people, college people, military people, bachelors and others are going to live wild lives — not concerned about the impact of their actions on others or on themselves. It is the culture of death that is so pessimistic that it takes it for granted that people have no choice but to be condemned to a life that is ultimately meaningless. The culture of death presumes that people will not be able to control themselves. It is the culture of death that says that retirees should live together rather than marry because finances are more important than eternal life. Think about it. It is the culture of death that teaches us to “eat, drink, and be merry”.

But the reality is that we are sons and daughters of God — we have dignity. We also have a right to demand that others treat us with the Dignity. Speaking the words of the Lord, the prophet Isaiah, reminds us: “Listen to what the Lord God says: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me. Listen that you may have life” [Isaiah 55:1-3].

We have been called to Life. It is all right there for us. We can choose Christ. We can choose His Way — the Culture of Life. And we can be happy, now and forever. But we must choose.

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

WE NEED LIVE-STREAM HELP:

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



THE GREAT DICOTOMY:

Every time we make the decision to love someone, we open ourselves to great suffering, because those we most love cause us not only great joy but also great pain. The greatest pain comes from leaving. When the child leaves home, when the husband or wife leaves for a long period of time or for good, when the beloved friend departs to another country or dies ... the pain of the leaving can tear us apart.

—Henri Nowen

WHAT DOES IT TAKE TO BE SATISFIED?

They all ate and were satisfied — 5,000 men, not even counting women and children! [Matthew 14:13-22]. This event is narrated six times and in all four Gospels — it's the most popular story in the Gospels. Why is it so important to the early Christians?

In his rendition, Matthew sets the stage saying that Jesus wanted to get away. Jesus had just heard of the martyrdom of John the Baptist; he had lost a friend and companion in preaching about the reign of heaven, and he realized that John's killing inevitably foreshadowed his own fate. Herod had even identified Jesus as John raised from the dead [see Matthew 14:2]. Jesus needed time to pray, to take in the experience, to ponder over what it meant for him.

If he was discouraged and wondering about his vocation, the sight of the crowds answered any question he might have had. No sooner did he find the lonely spot he had chosen than he also saw crowds searching for him. Those people, too, knew that following the popular prophets could be dangerous; many of the religious leaders questioned Jesus' message and saw his followers as gullible dupes or unfaithful Jews. But despite the criticism, they came to Jesus with their needs, and he satisfied them.

Seeing the people seeking him reinforced Jesus' sense of vocation. People were yearning for his attention, his healing and message. That impelled him to respond. No matter how brokenhearted and tired he was, they reawakened his zeal.

At the end of the day, Jesus hoped that his zeal would be contagious and inspire his disciples. So, when they came to him to tell him it was time to dismiss the crowd, he responded with the absurd idea that they themselves should feed the people. They knew all too well that they were incapable of doing that. Like Jeremiah, who protested that he was too young to be a prophet [see Jeremiah 1:7], they tried to bring him to his senses with an exact inventory of what they had to offer: five loaves and two fish.



When they brought their paltry gifts to Jesus, he did something that sounds familiar to our ears — “Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples.” In our celebration of the Eucharist, we hear the addition of Jesus' specific command: “Do this in memory of me” [see Luke 22:19 and 1 Corinthians 11:24-26]. Somehow the early Christian community saw their vocation reflected in this countryside communion with fish and bread.

As St. Paul reminded the Church at Corinth, Jesus didn't pick disciples from the nobility, the clever or powerful — He chose “the foolish of the world to shame the wise” [see 1 Corinthians 1:27]. Jesus chose ordinary and fallible disciples as a reminder that all power for good comes from God. Jesus' order that the disciples distribute the bread to the crowds is this story's version of “Do this in memory of me.” The early church realized that Jesus did indeed call them to do what seemed impossible. He demonstrated that while they could not accomplish much on their own, with God, all things are possible.

Our other Scripture Readings for this 18th Week in Ordinary Time support this idea. Isaiah describes an outrageously generous God who issues a wildly inclusive invitation — “Come! It matters not who others think you are, how you're dressed, your background or current state of grace or hygiene. Come! Here you will find all you need. Why spend your money for what is not bread; your wages for what fails to satisfy” [Isaiah 55:1-3]?

Here's the key. "Why spend your wages for what fails to satisfy?" In following Christ, we may not find an abundance of bread or wealth or material security, but what we will find is a way of life that satisfies our deepest longings. When we encounter Christ, we begin to understand that, as Paul says, nothing can separate us from the love of God in Christ [Romans 8:35-39].

In this popular New Testament story, the apostles and the crowds experienced a parable in action — a happening whose importance could not be exaggerated. They realized that the reign of heaven is populated by people who offer their all and learn that, with the help of the Spirit, they can give exactly what their world needs in their time.

The Word of God is meant to provoke us. Today the readings prod us as individuals and communities of faith to ask a few questions, such as: Am I satisfied with the way I spend my time and energy and resources? Is it fulfilling my deepest longings? Does the memory of Christ come alive in me? Is anything good really impossible?

—taken from the writings of Sister Mary McGlone, C.S.J., 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.



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]**



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].



SIMPLICITY:

Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin." —Mother Teresa

NO SUCH THING AS “NO TIME”:

In Matthew's Gospel [14:13-21], Jesus was holding a gigantic press conference at the Jerusalem Hilton. CNN asked: “How will your teachings spread?” Christ replied: “Through my followers.” “Supposing they fail you?” Jesus replied: “I have no other plan.” As this Gospel opens, Jesus has just read in the obit section of the *Jewish Times* of John the Baptist's beheading. He is crushed. They were cousins; they were close — not funeral and wedding cousins.

Their mothers had been close. Jesus had walked for days to hear John lecture and be baptized by him. John was a hero of His. Jesus weeps. He wants to hide from crowds and have time to compose Himself. But also with John dead, Jesus knows that the police will round up the usual suspects. He will be on their “A list”. He, too, may be murdered. So, Jesus has to go into hiding. It is a misreading of the Gospels to conclude that Christ was a loose cannon. He did not look for trouble — He had too much work to do. He planned to disappear into a safe house till the situation calmed down, and then reappear.

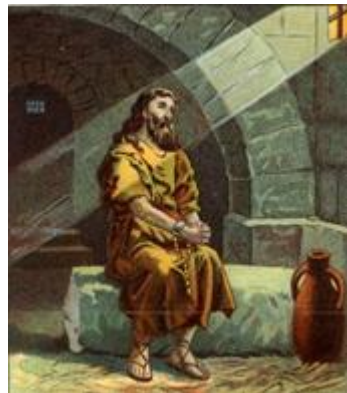
Besides, Jesus needed to catch up on sleep. Given His all-systems-go pace, He had to be nearing physical exhaustion. Jesus jumped into a water taxi with the apostles. He set the tiller for the lake's other side. He was spotted. Crowds gave chase on foot. You can measure His charisma when you reflect that people walked ten miles in 100-degree-plus heat to hear Him. When was the last time someone walked a block to hear you? When Jesus arrived at the picnic grounds, he saw fields filled with people. Clues, given by the Gospels, indicate over fifteen thousand men, women, and kids were present.

In his disappointment, Jesus does not get angry at them. Rather, He places His desperate need for a swim and nap on the back burner. He forgets about His own safety. He puts grief for the Baptist on hold. He makes room for these sheep without a shepherd. He has compassion. He has the willingness to touch others' pain. In 1988, President Ronald Reagan approved compensation for victims of a US military mistake. He was advised that he was setting a bad precedent. Reagan said: “Compassion is never a bad precedent.”

Here is a rainy day project. Study the Gospels. If you do, you will easily come to the conclusion that Jesus preferred to spend more time easing peoples' pain than talking to them. The Nazarene tells us that we must likewise extend ourselves to those who need us — we must make room in our lives for them. Jesus never found anyone to be a drag. That is what the Christian mystique is all about — as Christ did, so must we.

Only after filling their stomachs does Jesus proceed to feed their minds. One hopes that He took time to eat a fish sandwich Himself. Notice that before preaching, Jesus had the apostles clean up the meal leftovers. He was environmentally friendly. Are we? Do we clean up our mess? Better, do we clean up others'? Matthew's Gospel leads us to see that Jesus talked to the crowds for hours. Not a body stirred. There was no microphone. His voice must have been raw and His lean body drained. Was He Himself eating? Again Matthew, who was an eye witness to all this, wants us to note His willingness to put out for others.

We know the uns subtle message being e-mailed to us by Matthew. Underline the point that Jesus was not just in the business of saving souls, but of people — body and soul. We do not believe in a “pie-in-the-sky” Jesus. Jesus wants the poor to enjoy the good life — not only after death, but also



today. Do you see now why the Church asks us so often for money for the poor? — it is just taking a leaf out of Jesus’ plan book.

We must get our fingers around those sharp fish hooks in our pockets. Note too that Jesus does not make a distinction between the deserving and the undeserving poor. The poor do not have to pass a litmus test. Jesus feeds everybody. Should we be different? Stephen King at Vassar College reminded the graduating class that what we scrape down the kitchen disposal after a family of eight’s meal would feed a village in Africa for a week.

The Gospel tells us that the role of the disciples in Christ’s plan was to give out the meal to the crowd. He worked through the hands of the disciples, and He still operates through us. Are we the messengers Jesus wants us to be? Will we loan Him our hands, feet, and voice today? Remember: Jesus has no other plan.

—taken from the writings of Father James Gilhooley, 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 [7/25/26] ----- \$ 945.62
Total Offerings: Sunday [7/26/26] ----- \$ 413.00

FORGIVENESS:

A part of the process of letting go is to forgive ourselves and to trust God enough that if we are sorry for our misbehaviors, God has completely forgotten about them and would prefer that we would too. To live in the present moment means that the past has been integrated into who we are now. To think back would be a foolish thing to do because we can never judge the dispositions that we had then with how we now would judge certain behaviors. Part of acceptance is just to be still and surrender to God knowing that all God wants is our love.

Keating



—Thomas
Keating

THE POWER OF LOVE:

If you want to know what love looks like, Rabbi Jesus is saying, here it is: Love crosses borders and boundaries; it makes new cultural rules; it cares for the stranger. Love turns strangers into friends.

—Jacqui Lewis

SHARING ALL WE HAVE:

The Scripture readings for the 18th Week in Ordinary Time give us a unique picture of God's care. No person of faith can hear them without thanking God for the confidence and security they instill. More than 500 years before Jesus' birth, Isaiah delivers one of God's most forceful and consoling proclamations [Isaiah 55: 1-3]: "All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy?"

It's clear that Isaiah is talking about more than physical food and drink. He's telling his community in exile that the only thing that can completely satisfy them is a good relationship with God. "Come to me heedfully," God commands; "listen that you may have life." No matter what we eat or drink, true life happens only when we learn to relate to God's working in our lives.

Paul agrees [Romans 8:35-39], but he differs in the way he conceives of this relationship. "I am certain," Paul assures the Church at Rome, "that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord."

The Apostle builds his relationship with God by imitating the way Jesus relates with God. Paul believes that only by going through the daily deaths that love demands do we achieve the life from God that the risen Jesus shares with God. How can anyone be closer to God?

Matthew's Gospel [Matthew 14:13-21] perfectly meshes with Isaiah's and Paul's insights, but Matthew approaches the belief in God-given bread and sharing Jesus' death and life from a significantly different direction. Though the story of the miraculous feeding is the only miracle narrated in all four Gospels, there's a huge difference between John's description of the event and that of the others. Unlike John, Matthew — along with Mark and Luke — stresses Jesus' command to His disciples: "Give them some food yourselves!" When they respond: "Five loaves and two fish are all we have here," Jesus still insists, Bring them here to me."

Matthew's Jesus doesn't directly "multiply" the bread and fish. He simply takes the five loaves and the two fish, looks up to heaven, says a blessing, breaks the loaves, and gives them back to His disciples to distribute to the crowds. The evangelist then mentions: "They all ate and were satisfied."

Scripture scholars agree that just as Isaiah wasn't always talking about regular bread, neither is Matthew talking about regular bread in his Gospel. Like his three evangelistic cohorts, Matthew wants this bread miracle to be a reflection on what happens in the community's celebration of the Eucharist. Only when each person generously shares with others what he or she has brought to the Lord's Supper will the whole community leave the celebration satisfied.

Accustomed to the limited Eucharistic participation we often experience, it's difficult to imagine the first-century communities' "wide-open" celebrations. Remember what Paul tells the Church in Corinth: "When you assemble, one has a psalm, another an instruction, a revelation, a tongue, or an interpretation. Everything should be done for building up" [1 Corinthians 14:26] —

The fact remains: if someone leaves our Eucharistic celebrations hungry, it can only be because one or all of us haven't sufficiently shared the life that the risen Jesus has instilled in our hearts. No matter how little we think we have, once blessed by Jesus, it becomes more than enough to meet the needs of the whole community.

—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 Diane Trykowski, who is under the care of hospice.
- For Sister Julie Smith, S.N.D., who is recovering from surgery.
- For Marsha Ogletree, office manager at St. Adalbert Parish, undergoing medical treatment.

PRAYERS FOR THE DECEASED:

- For Sister Maryann Humenik, S.N.D.
- For Sister Alice Marie Sloway, S.N.D.
- For Thomas Bryan, long-time former Athletic Director, uncle of John Mills, Georjanna Opalich ['09], Morgan Mills ['11], Alexis ['10] and Spencer ['12] Antunez
- For Tim Frimel, brother of Wayne Frimel, and brother-in-law of Cyndi Frimel, uncle of former Gilmour student, Dominik Resnik.
- For Carl Brooks, father of Carl ['89] and Frank ['91] Brooks.
- For Penny Garber, mother of former Trustee, Kris Rogers, grandmother of Harry Rogers ['22].
- For Barbara Zachry, sister of Father Rick Gribble, C.S.C.
- For Father Mark Peyton, pastor emeritus of St. Francis DeSales in Parma.
- For Paul Stalter.
- For Father Bill Hund, C.S.C.

PRAYERS FOR OTHERS:

- For the people of Venezuela, Spain and France
- 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

REAL PRAYER:

Prayer is not sending in an order and expecting it to be fulfilled. Prayer is attuning yourself to the life of the world, to love, the force that moves the sun and the moon and the stars. —Br. David Steindl-Rast

CLOSING PRAYER:

~ A Prayer of Hope ~

**Tender God,
you have seen my affliction,
and unbound my eyes.**

**You have bereaved me
of the burden
to which I used to cling;
you have woven my pain
into patterns of integrity;
the wounds I cherished
you have turned into honors,
and the scars I kept hidden
into marks of truth.**

**You have touched me gently;
I have seen your face,
and live.
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