

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.

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 STUDENTS AND TEACHERS — AUGUST 22-23:

On the weekend of August 22-23, we will be doing a special blessing on all Elementary and High School Students and Teachers. As we observe the annual ritual of the beginning of the school year, let us celebrate together the blessings of education, and the wisdom and understanding that we can find as we pursue the truth of the life that God has shared with us. We all journey together to discover that truth — that gift of God in ourselves and in one another — that gift that surrounds us. Please join us for this special moment of grace.



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, September 19th.**

FINDING JOY IN LOWLINESS:

Jesus is the Icon of the Gift itself and how the Gift is given. Mary is the Icon of how the Gift is received. In her great "Magnificat" [Luke 1:46-55], Mary is not afraid to boast openly of her own beauty and greatness because she knows it is all a gift. It is not a statement about her — it is a statement about God! Mary is the perfect "yes" to God precisely because her "yes" is spoken out of her accepted "nothingness" [Luke 1:48]. We, instead, demand some kind of "somethingness" from ourselves, and foolishly avoid the God-given emptiness that we are. Our "somethingness" is only revealed from a previous admission of our littleness — Buddhists would call this "emptiness". We must always remember, as Simone Weil puts it: "God creates the vacuum that God alone can fill."

Mary will always be the most orthodox Biblical image of how grace works in humanity, how God is received, and how love itself is received. It is our daily emptiness that allows us to need and to receive God's utter fullness, and Mary does not hesitate to admit three times that she also lives "under the divine mercy" [see Luke 1:50-55], because she is a "lowly one" [see Luke 47 and 52]. We all need to learn from this. Ironically, people who know they are chosen or beloved do not need any form of self-promotion — they are already permanently promoted.

—Father Richard Rohr, O.F.M.

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 16: 20 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, August 17:	NO MASS
Tuesday, August 18:	NO MASS
Wednesday, August 19:	NO MASS
Thursday, August 20: St. Bernard	NO MASS
Friday, August 21: St. Pius X	NO MASS
Saturday, August 22: 21 st Week in Ordinary Time	5:00 PM [In-person only]
Sunday, August 23: 21 st Week in Ordinary Time	10:00 AM In-Person & Live Stream

BRINGING OUR SECRETS INTO THE LIGHT:

We all have our secrets: thoughts, memories, feelings that we keep to ourselves. Often we think: "If people knew what I feel or think, they would not love me." These carefully kept secrets can do us much harm. They can make us feel guilty or ashamed and may lead us to self-rejection, depression, and even suicidal thoughts and actions.

One of the most important things we can do with our secrets is to share them in a safe place, with people we trust. When we have a good way to bring our secrets into the light and can look at them with others, we will quickly discover that we are not alone with our secrets and that our trusting friends will love us more deeply and more intimately than before. Bringing our secrets into the light creates community and inner healing. As a result of sharing secrets, not only will others love us better, but we will love ourselves more fully.

REFLECTION ON THE THEME FOR THE WEEK:

Matthew's Gospel for this 20th Week in Ordinary time offers us an interesting — and challenging — picture of Jesus. Here is Jesus, walking rather quickly as if he had one important thing on his mind, and the disciples are a few steps behind trying to catch his words and catch up with him. They keep turning to each other in puzzlement, saying: "What did he say? Did he really mean that?" Then abruptly, Jesus halts.

Not being listened to is one thing, but being excluded and rejected are our deepest fears. Who are those in our life that we have excluded or rejected — consciously or unconsciously? We all need a large dose of God's wide embrace, as well as the invitation to extend the gift of inclusion to all whom God continues calling. We can ask for an increase of the gift of Faith as we increase in the awareness of the desperate needs of our families, neighbors, and those who are different from us.

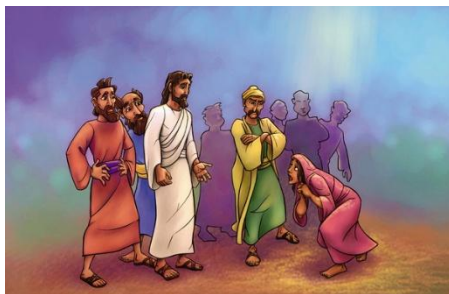
The prophet Isaiah returns on this 20th Week in Ordinary Time. He has been consoling his people who have been in exile. The approaching return to their homeland is also an invitation to welcome others into their religious experiences with God — that would include expressions of that relationship in their cultic observances. The doors of the temple are being widened to include and welcome "foreigners", as well as those defined different beliefs — and thus traditions which are both distinctive and alienating. God is broadening the meaning of those who belong to God — and for whom the temple is God's house [Isaiah 56:1-7].

It is important to know the setting of Matthew's Gospel. Jesus has just had a confrontation with the Pharisees. They have been asking why his disciples fail to follow the ancient religious traditions. Jesus has tells them: "This people honors me only with lip-service, while their hearts are far from me" [see Matthew 15:8-9]. As Jesus is walking away from them and heading out and beyond, a Canaanite woman — a person from a different territory and religion — makes a mother's deep-felt request for her daughter's recovery. Jesus pays her no attention.

The disciples catch up with Jesus; they have been moved by the woman's prayer, and so they ask Jesus to send her away with her request answered. Jesus makes a statement reflective of Matthew's basic theme — Jesus has come first for the lost sheep of Israel. The woman herself bows down and makes her plea again. Jesus seems rude in replying that it wouldn't be right to give to her what is intended for God's children and throw it to the dogs [what is important here is to note that the Greek word used is "puppy" — a little less harsh]. The woman has a wonderful comeback which indicates that she too belongs somewhere in God's family [Matthew 15:21-28].

The disciples witnessed Jesus' confrontation with the leaders and elders about religious practices, and now they witness Jesus dealing compassionately with a woman who doesn't belong. She manifested faith while the Pharisees manifested heartless rigidity. So who belongs? Who are the "foreigners" now? Jesus is the new land and the new way.

These disciples of Jesus have grown up according to their traditions — as do we all. One of these customs was to keep a distance between themselves and anyone else not like them. Now, instead of Magi coming from the far distant lands in worship, the disciples see another form of Epiphany with a close, but foreign neighbor coming in need and homage. Jesus who came for the lost sheep of Israel reveals again that he has come to gather his entire flock into one holy "house of prayer for all peoples."



Hatred, suspicion, exclusion and disinterest all need distance and barriers. We have all grown up with barriers — many of which are of our own making. We want to live in a “good” neighborhood; we form homeowners associations to protect our interests. We associate with a close circle of friends to the exclusion of “those who don’t belong in our group”. Good fences, walls, barbed wire, and war-torn countries do not make good neighbors — they tend to make good stereotypes. We can love distinctions as a way of identifying ourselves by who we are not.

Religion can also involve dividing, alienating, and oppressing various groups of God’s family. Religious wars are not new in our history. Who is right? Who has the right books, traditions, and practices? Look at what’s going on in the middle East today between Jews and Palestinians, as well as the various factions of Jerusalem itself — it’s been going on for centuries — to say nothing of our own religious squabbles.

The more important question that the Scripture readings for this 20th Week in Ordinary Time raises is this — who has faith more than certainty? Who allows faith to turn to God so as to include a reverence and acceptance for all that seems strange, untraditional, new and or unlike us? How wide is our embrace when it is compared to that of Jesus — and compared to that to which we are invited? Jesus spanned the distance between God and us so that we might span the distance among all of God’s family

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Mary, the Way. When we think of an entrance into contemplation, we think of Mary, Jesus’ mother. She must have had a tremendous openness for receiving God’s presence in her life. That trust was most evident when she accepted the Holy Spirit’s design for bringing Jesus into our world. Her life would be filled with many joys and sorrows. Simeon prophesied that a sword would pierce her heart [see Luke 2:34-35]. In the end all would be well as she was lifted up in her assumption into heaven. There can be a lot of sadness in our life. As we grow closer to God working in and through us, we become more intensely aware of the suffering that is taking place around the world — including within ourselves, our families, our communities.

How can we participate in relieving such pain and suffering? Like Mary, we must not lose heart. We need to keep the faith in good times and in bad times. But what could be most helpful is to have hope. As Christians, we believe in Christ’s resurrection. We know how the story will end. Like Mary, we will be lifted up by Christ and experience our own assumption into God’s glory.

- What part does Mary play in your spiritual life?
- Does Mary’s trust in God become a model for you?
- How has God lifted you up to become a light in a dark world?

O God, help me develop a trust in you the way Mary lived her life.

—Brother Carl Sternberg, CSC

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 THREE-PART MOVEMENT OF LIFE:

Matthew's Gospel account for this 20th Week in Ordinary Time contains one of the most memorable verbal duels recorded in the four Gospels — and one of the most important [Matthew 15:21-28]. We need to draw some golden nuggets out of this wonderful passage.

First of all, it is important to note that Jesus is speaking here to a woman — something rabbis back in those days did not do in public. Not only that, but she was a foreigner — a Canaanite woman from the area that these days we call Lebanon. The Jews and the Canaanites did not get along well at all. Like the Magi — those wise men from the East that we find at Christ's birth [see Matthew 2], this non-Jew presents herself to Jesus and addresses Him as "Son of David" as she begs His help for her daughter who is possessed by some mysterious inner demonic force.

In this account, there are three movements. The first involves Canaanite woman's journey of faith. Leaving her own religion behind she turns to a Jewish rabbi — Jesus — and places her faith in Him. She looks to Him for a miraculous cure for her daughter. For her trouble, she received silence from Jesus. She was rebuffed, humiliated, and given a cold shoulder from Him. Jesus' disciples, annoyed by the fact that she was bothering Him with her loud crying, seek to get rid of her. They want Jesus to send her away. So, Jesus says to her: "I was sent only to the lost sheep of the house of Israel."

Then comes the second movement. The woman presses in on Jesus, and falling on her knees in front of Him she cries out: "Lord, help me." For her second effort Jesus tells her: "It is not right to take the food of the children and throw it to the dogs." How utterly humiliating. In effect, He was calling her a dog! Her humility was turned into what appeared to be a terrible humiliation. People in the Middle East are very sensitive about such things. We are very aware of that in our dealings with them in our time.

Then comes the final movement. In abject humility with her face in the dirt, stripped of her dignity, having abandoned her own religious background, she has nothing left, not even her pride. "Please, Lord," she softly insists, "even the dogs eat the scraps that fall from the table of their masters." What the Canaanite woman is saying is that she doesn't deserve anything. "But," she asks, "how about giving me scraps that accidentally fall from your abundance?" With that, the heart of Jesus is vanquished.

The scene would be repeated later at the end of His life. Jesus' own humiliation and abandonment would, connected as it was with the Last Supper, and play out in a way strikingly similar to this account.



The key that unlocks the mystery contained in

this verbal duel is to recognize that Jesus saw in this Canaanite woman a reality that she didn't even see herself. He saw in her a faith that could withstand any assault; a love that was divine; a hope that could not be shaken. He tested her mettle and she found something within herself that she didn't know even existed. Joined into the humiliation that Christ would later suffer, she transcended ordinary humanity and came into a level of life that was God's. Her three-step journey in faith mirrored Christ's.

The critical point of it all is that Jesus sees the same thing in you and in me. For He has an unrealized dream about who you really are and what you're really made of. In Christ's life, passion, and death we find the stuff of our real humanity, particularly so when we share in His suffering, passion, and death.

Had Jesus granted her request right away, this woman would never have ascended to the heights of glory that she did. We must see that in the divine scheme of things, the more we lose the more we win. The more we give away, the more we gain. The more we go down, the higher we ascend. In that, we pass from what is human into what is divine. It's the path of Jesus. Should Jesus grant our prayer requests right away, we would never ascend to the heights of glory that are hidden within your destiny and mine. That is why, when in the Garden of Gethsemani Jesus prayed that His Father rescue Him, and His Father did not. The answer to Jesus' prayer was not rescue — it was resurrection. We should expect that our prayers will be answered in the same way.

St. Paul presents this journey in three parts in his Letter to the Philippians. Here we find that threefold movement in Christ's own life when Paul writes: "His state was divine, yet he did not cling to his equality with God, but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him on high and gave him the name which is above all other names so that all being in the heavens, on earth and in the underworld, should bend the knee at the same of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father" [Philippians 2:1-11].

The first movement is His abandonment of His proper place, His native place at the right hand of His Father in heaven. He moves from His Father's side into a place of alienation and separation, into total immersion with us where we are at, more importantly into who we are. The second movement is downward into our sinful humanity — and not only that but to a level below that which we are usually willing to accept. He is spit upon, humiliated, and stripped naked of all His dignity. His face is rubbed in the dirt, as was the Canaanite woman's face. The third movement is upward. He rises from the dead into a new Spirit-filled, resurrected life, and then ascends into glory back to His Father's side.

Victorious over all that is demonic within our humanity Jesus heals far more than the Canaanite woman's daughter — He gives His healing power to us all in His Mystical Body, the Church. In the divine scheme of things, the more we lose the more we win. The more we give, the more we receive. The more we go down, the higher we ascend. Ask anyone who has ever successfully completed a recovery program, they will tell you that you find power over whatever demons beset you when you surrender to your Higher Power.

God came among us with healing power, and He is looking for our faith. The Canaanite woman came to God in faith and in search of healing and found it. Your task and mine as well is to live a life-story just like hers. Can you? Can I? Yes, we can, because Jesus lived it first and then gave us the power and the capacity to live lives like that. The question is not: Can we? The real question is: Will we?

—edited from the writings of Father Charles Irvin, which appears on the internet.

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]**

REMEMBER:

Hope doesn't ignore the difficulties you face. It just doesn't let you give up in the face of them.

ARE WE UP FOR THE CHALLENGE?

Our reflection for this 20th Week in Ordinary Time begins with the tension in the early Church between the Jews — the Chosen People — and the Gentiles. This might not seem to us today to be a very important topic — we might think of it as an old problem and something not really worthy of our attention. Yet the arguments about who is in and who is out are just as relevant today as they have ever been. Furthermore, it is always important to remember that we are dealing with the scriptures — with the words and actions of Jesus — as well as with the problems of the first Christian communities, and how they came to understand and live those words. All of this must be relevant to any serious Christian.

The woman is a Canaanite. In the similar but briefer account in Mark [7:24-30], the woman is referred to as a Syro-Phoenician woman. In both accounts she is clearly a pagan, but by calling her by the ancient and somewhat derogatory term Canaanite, Matthew raises the question of the settlement of the Chosen People in the land of Canaan. The Canaanites were the dispossessed former inhabitants of Israel — and any contact with them was practically forbidden.

Even today in our own world, there are many dispossessed people. There are dispossessed people not only in Palestine but even in our own back yards. When it comes to the scriptures you never have to look very hard to find relevance!

In Matthew's Gospel [Matthew 15:21-28], Jesus uses very strong language — perhaps even shocking language to our ears — when he refers to the Canaanites as “dogs not fit to eat the children's food”. This is not characteristic of Jesus and here he is surely repeating the kind of language used to reinforce the discriminatory behavior of the Jews. Perhaps Jesus does this with irony — though there is no indication in the text that this is so. Jesus knows he has come for the salvation of the Gentiles as well as the Jews; he knows that the Gentiles are not excluded from God's plan. And he is normally open-hearted and welcoming to all — yet here he is seemingly refusing to heal this lady's daughter and using as an excuse the fact that she is not a Jew.

None of this squares with the Jesus we have come to know and love, so what is going on? The answer is most likely found in the community in which Matthew was living — and for whom he is writing. This community we know included both convert Jews and convert Gentiles — and it is strongly suspected that there was some tension between them. Being converted to Christianity doesn't change all your attitudes at once — it is a life-long process. And we often retain attitudes from our background culture which are in contradiction with our faith. Oftentimes we do not easily recognize this. So it is no surprise to find the tensions outside of the Christian community reflected also within it. Even though they had become Christians, the Jews quite likely still had the notion that they were of the Chosen People. Now that they had become Christians, they became challenged to make sense of their “chosenness” — what exactly did being a member of a chosen race mean when now as Christians they seemed to be on the same level as Gentiles?

According to the Jews, the fact that they were God's Chosen People meant that they had privileged role in God's plan for salvation. The problem is that it is easy to go on from this to conclude that they therefore had a privileged place in the kingdom of God — but this is not something that could ever be guaranteed.



Certainly it is true that when God singled out the Jews to be his Chosen People, it was through them that he revealed himself to the world. But now in the new dispensation it is through Jesus — the Jew — that “all” come to be saved. This Jewishness of Jesus is very important — for it is through him that the promise of Abraham was fulfilled.

This first — and perhaps the most important — promise of God is fulfilled in the very person of Jesus. The Jews are the chosen people, and Jesus — the Jew — is the Messiah. They are privileged because it is from among them that the Messiah comes, but this does not mean that they have a free-pass to heaven — they have to work just as hard to get there as anyone else.

We Catholics risk falling into a similar trap. We know that we possess the fullness of the truth of the Gospel in the doctrines and traditions of the Church. In this we are greatly privileged; but that does not mean that it is any easier for an individual Catholic to gain entry to the Kingdom of Heaven. We are chosen by God — singled out to be bearers of the Good News in the world today. In this we are the most fortunate of people. But we still have to live our life in accordance with these values, and that is just as difficult for us as it is for anyone else.

What is important is our faith — not how much we have, but what we do with what we’ve got. The Canaanite woman was a pagan, but Jesus commends her faith and gives her what she wants. The Pharisees are filled to the brim with beliefs and doctrines, but Jesus condemns their hypocrisy.

Certainly Jesus wants faith — but it must be sincere faith — faith with humility and love. Jesus is attracted also to people with needs. This Canaanite woman has all these things, and she is in real need for her daughter is dreadfully afflicted, and because of the love she has for her daughter she is prepared to cross all sorts of boundaries to find healing for her. Her persistence and astuteness is rewarded by Jesus because it reflects the depth of love that she has for her daughter. She seeks no privileged place in the Kingdom, she is a member of no chosen race — rather the contrary. She seeks nothing for herself, and it is precisely because of these things that Jesus compliments her on her faith and restores her daughter to health and wholeness.

The lesson for us is clear — our Catholicism is not our key to the Kingdom; rather it is a sign for the world. It is on how well we perform our task of being a sign for the world, and on how well we live out the Gospel, that we will be judged. The label is not a ticket — it is a responsibility.

—taken from the writings of Father Alex McAllister, S.D.S., 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.

WHAT LABELS CONVEY:

A religion teacher brought a clear glass jar into her classroom that was filled with a yellow substance. She asked the class: “What’s in this jar?” At first the children were not sure, but after examining it and smelling it and even tasting it, they realized that it was honey. “It’s honey,” the children said.

“Good,” said the teacher. Then she took a piece of white paper and wrapped it around the outside of the jar and fastened it with tape. She wrote on the paper: “Vinegar.” Holding up the jar again, she said: “Now what’s in this jar?”

“Honey,” all the children said.

“But the label says its vinegar.”

“It’s honey, just the same,” said the children.

The teacher seemed satisfied and she put down the jar and looked directly at the class. “What you have learned about jars,” she said, “apply to people.”

In our world, people come to us with labels — labels of race, income, religion, and culture. But we would be amiss if we were to confuse the labels from the real people that we encounter. In fact, as followers of Christ, we are called to be very wary about what labels convey because they are often at odds with the real people we meet. Jesus deals with labels in Matthew’s Gospel for this 20th Week in Ordinary Time. He is in pagan territory, and a Canaanite woman comes up to him. She is a Gentile — a non-Jew. In the culture of Jesus’ day, there was a prejudice against Gentiles; because the Jews knew that they were the chosen people, it was felt that Gentiles were unable to have a genuine relationship with God. For a while Jesus participates in this prejudice. He refuses to heal the woman’s child, saying that his ministry is only for the lost sheep of the House of Israel. But the woman persists, and in time Jesus recognizes her faith and heals her daughter.

As far as I can tell, this is the only scene in the gospels in which Jesus changes his mind. Instead of relating to the woman with the label “Gentile,” he perceives her as a genuine woman of faith. What Jesus does in the Gospel, we are called to do. As followers of Jesus, we are asked to deal with people, not through the labels they bear, but as the people that they are.

For example, the label “Jew” still carries a negative association in many Christian circles. Catholics have worked diligently since the Second Vatican Council to repudiate the erroneous claim that Jews are responsible for Jesus’ death. We have tried to echo the powerful statement of Paul’s letter to the Church at Rome that the gifts and call of God to the Jewish people are irrevocable, that they still remain the beloved, chosen people of God.

Yet it is still easy to find slurs and jokes that characterize Jews as unbelievers, as money-grabbers, as people who would manipulate their own influence for their own benefit. To accept that prejudice is sinful and it is contrary to the Gospel. We who follow Christ are asked to deal with other people in truth — not according to the false and prejudicial labels, which are often found in our environment. If we claim to be believers, we must not label or stereotype people. We must ask ourselves whether we are viewing others through our own real experience or through the prejudices that labels can convey. To allow our lives be directed by the half-truths of labels is a serious flaw. It places us in direct opposition to the design of God.

God makes people. We make labels. So instead of letting our lives be directed by the prejudices that a label can carry, we are obliged to discover and to respect the real people God has made.

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



THE ENCOUNTER OF HEARTS:

The Canaanite woman is a model of persevering faith. In contrast to the Jewish leaders who reject Jesus, and the disciples of Jesus who do not understand him, the woman has unwavering faith that Jesus can heal her daughter, who is tormented by a demon. Even when Jesus rebuffs her initial plea for help by insisting that his mission is to his fellow Jews and not to Gentile dogs like her, she persists by cleverly suggesting that “even dogs eat the scraps that fall from the table of their masters”. Impressed with the great faith of this Gentile woman, Jesus extends the scope of his mission and heals her daughter.

The Canaanite woman can tutor us in the ways of faith. First of all, she reminds us that Christian faith recognizes Jesus as the savior, the one who heals and reconciles. At the most fundamental level, faith first of all is not about giving intellectual assent to a series of truths, but involves a heartfelt commitment to Jesus Christ, the risen Lord, who shares his healing Spirit with us. A cradle Catholic, who took into adulthood a very legalistic understanding of his faith as keeping a collection of moral prohibitions in order to save his soul, made a retreat focused on developing a more personal relationship to Christ. The experience set him on a spiritual path that transformed his heavy moralistic sense of Catholicism to a more joyful commitment to Christ, who calls him to a life of generous Christian discipleship. We could say that he came to know what the Canaanite woman knew instinctively — that Christ is our primary hope for a fulfilled life.

Secondly, the Canaanite woman serves as a model of a steadfast faith that perseveres despite obstacles. Personal commitment to Christ inevitably encounters a variety of challenges — sickness and death; sins and failures; rejections and estrangements; misunderstanding and ridicule. The woman, who persisted despite an original rejection by Jesus, encourages us to persevere in our faith despite all obstacles, confident that Christ possesses remarkable saving power. By continuing to bet our lives on Christ, we maintain an open heart that is receptive to his healing power.

Here’s a great current example of this point: A woman who describes herself as a gay Catholic feminist has often felt rejected by her Catholic Church — both as a woman and as a lesbian. Nevertheless, she is determined not to leave the Church because it remains her best resource for staying in touch with the teaching and power of Christ. For her, the Gentile woman is a great inspiration, the prime Gospel model of persistent faith, more attuned to Christ and his power than his Jewish male disciples.

The Canaanite mother invites personal reflection on the quality and depth of our own relationship with Christ, who is indeed our great hope for salvation now and forever.

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



SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].



ENLARGE OUR HEARTS:

Not long ago, a friend recounted a disconcerting experience he'd had during the kiss of peace. When he extended his hand to a woman next to him, she gushed: "I'm a hugger!", and before he knew what was happening, she embraced him in a full bear hug. He felt uncomfortable and somewhat disrespected. Consciously or not, the woman had ignored his preferences and imposed her way of doing things on him.

Every culture teaches the "right" way to do things and to relate to others. Some universities provide their international students with descriptions of the U.S. culture to help them understand the people and situations around them. The U.S. cultural attitudes and behaviors they describe might include such things as individualism, informality, punctuality, directness and equality. With their positive and negative effects, these characteristics offer a good introduction to aspects of the dominant U.S. culture — even as they disregard the diversity of cultures that make up our population.

This kind of explanation teaches that some degree of cultural exclusivity, some sense of "we're right," marks every human group, beginning with family and extending to ethnic or regional groups, nations and churches. It also suggests we can move beyond our limitations if we choose to recognize and respect others for who they are.

Isaiah, writing at a time when the chosen people were in exile, spoke in God's name, promising that salvation was just around the corner. He explained that it happens when God's people act justly in all their relationships. He went on with the astounding announcement that God's favors would apply to Gentiles as well as to themselves. Salvation is a universal offer [Isaiah 56:1-7]. As Pope Francis would say: "salvation is for todos, todos, ¡TODOS!"

This leads into Matthew's Gospel story. For some reason, Jesus had traveled beyond the borders of Jewish territory. Was he hiding? Seeking the "lost sheep of Israel"? Or was he drawn by the same spirit that impelled him to spend time in the desert? We don't know.

What we do know is that a Gentile woman was determined to get his attention and that he wasn't ready to give it to her. Explaining his attitude, Jesus told the disciples that his mission was to the Jews, the chosen people.

Hearing that, the audacious woman simply did him homage. Disregarding what he said, she expressed reverence for him in a way that demonstrated her faith in him. Kneeling before him implied that she recognized his authority — even as she demanded attention to her need.

He had to respond. That started the famous dialogue in which he told her that it's not right to give the family's food to dogs. Echoing the centurion [see Matthew 8:8] who told Jesus: "I am not worthy. Say but the word," she retorted that just the scraps would suffice to fulfill her need.

Jesus enjoyed debates, and this simple woman's reply and expression of faith must have delighted him. What's more, her insistence called him — and his disciples — to broaden his vision of his mission. Her tenacious faith undermined any focus restricted to Israel. So, he said: "Let it be done." With this, the pagan woman of faith became one of the only two Gospel characters who got Jesus to change his mind — Mary at Cana was the other. [see John 2].

Matthew wrote this disturbing story showcasing Jesus' openness over his godliness. It highlights Jesus' humble willingness to learn — and urges his disciples to learn greater inclusivity — a challenge for Jewish Christians when gentiles were joining them. When we combine this with Isaiah and Paul's message about preaching the faith to gentiles, we can see that our world continues to face the same challenge.



The Scripture Readings for this 20th Week in Ordinary Time call us to enlarge our hearts and souls. First, we need to recognize our prejudices — the judgments we make about others, and our certainty that our way is the only — or even the best — right way to eat, work, play, pray and relate to one another. There is no human group whose members don't need to learn to get over themselves.

Back to my friend in the pew. The woman who embraced him may have thought she was following the command: "Do unto others". But she treated him like she wanted to be treated — assuming that her way was right, she remained incurious about his preferences and uniqueness.

Our first sisters and brothers in the faith had to choose to become an inclusive community. [See Acts 15]. In loving others, they realized when they dropped their narrow expectations, they could cultivate open hearts and become a community capable of embracing all of God's people.

Following Jesus, we can all do the same.

—edited from the writings of Sister Mary McGlone, C.S.J., 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: Ezekiel 24:15-23; Matthew 19:16-22

Tuesday: Ezekiel 28:1-10; Matthew 19:23-30

Wednesday: Ezekiel 34:1-11; Matthew 20:1-16

Thursday: Ezekiel 36:23-28; Matthew 22:1-14

Friday: Ezekiel 37:1-14; Matthew 22:34-40

Saturday: Ezekiel 43:1-7; Matthew 23:1-12

21st Week in Ordinary Time: Isaiah 22:19-23; Romans 11:33-36; Matthew 16:13-20

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 [8/8/26] ----- \$ 930.00

Total Offerings: Sunday [8/9/26] ----- \$ 269.00

DEALING WITH THE PROBLEM OF OTHERS:

The world would be an ideal place to inhabit if everyone were the same — but they aren't. That's why our sacred authors frequently have to deal with those "others" — individuals who don't fit the mold in which we were either created, or later became. How are we to relate to people who don't share our ethnic or cultural background — or even our beliefs?

Our biblical prophets often have to deal with the fact that most people on this planet aren't Jews. If God only entered into the Sinai covenant with Israelites, does that mean God has nothing to do with Gentiles? Are they totally "on their own?" Do they have to depend solely on their own gods and goddesses? Most pre-exilic prophets presume that's the case. But such an easy to understand theological opinion goes out the biblical window once the prophet Isaiah insists on strict monotheism in the 6th century BCE. After the Babylonian Exile Jews are forced to presume the God is everyone's God.

The Prophet Isaiah deals with this new insight [Isaiah 56:1-7]. Active in the first part of the 5th century BCE, Isaiah is not only encouraging those Jews still in Babylon to return to the Promised Land, and to rebuild Jerusalem and its temple — he's also insisting they look at that task through new eyes. For God is now inviting non-Jews to be part of a covenant originally entered into with only Jews — "The foreigners who join themselves to me, and hold to my covenant, them will I bring to my holy mountain and make joyful in my house of prayer — for my house shall be called a house of prayer for all peoples." Many in the prophet's audience probably went home muttering: "There goes the neighborhood."

Matthew's Jewish/Christian community faces a similar problem [Matthew 15:21-28] — the entry of Gentiles into the church as Gentiles. These non-Jewish converts weren't being burdened with the 613 Laws of Moses which all Jewish/Christians were committed to keep. What were these Johnnies-come-lately actually obligated to do? What Jesus teaches them today is one of the the answers — simply have faith in Jesus.

A Canaanite woman in first century CE Palestine would parallel a Palestinian in 21st century Israel — not the most welcome individual in that particular place. Canaanites are the remnant of the people whom the Israelites conquered when they invaded Canaan eleven centuries before. Though Matthew "waters down" the narrative that he copies from Mark, Jesus still implicitly calls the woman by a title many of his fellow Jews employed for such undesirables — a dog.

But unlike Mark [10], Matthew turns the encounter into a test of faith. The line we always remember is the last thing Jesus says — "O woman, great is your faith! Let it be done for you as you wish." Though Gentile/Christians don't have to worry about eating pork, keeping the Sabbath, or being circumcised, they're still expected to have the same faith in the risen Jesus present and working in their lives as Jewish/Christians have; this is the one essential for all other Christs.

It seems that Jesus' earliest followers hadn't written off evangelizing Gentiles — they simply planned to first convert all their fellow Jews, then begin missions to non-Jews. Paul — seeing such a plan wasn't working — came up with a different one. In his letter to the Church at Rom, Paul writes that he is convinced that by bringing Gentiles to the faith first, their fulfilled and loving lives would make Jews so jealous that they would be crazy not to become Christians.

Of course, that plan didn't work either. The Apostle couldn't have foreseen how many Gentile/Christians would eventually integrate anti-Jewish practices into their faith. Considering the Inquisition and Holocaust, no wonder Jewish converts are so rare. Whatever happened to Isaiah's "house of prayer for all peoples" dream?"

—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 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 Sister Ann Marie Teder, S.N.D., who is recovering from surgery.
- For Sister Julie Smith, S.N.D., who is recovering from surgery.
- For Marsha Ogletree, office manager at St. Adalbert School, undergoing medical treatment.
- For Brother Bobby McFadden, C.S.C., who is undergoing medical treatment.
- For Brother Donald Schapker, C.S.C., who is under the care of Hospice.

PRAYERS FOR THE DECEASED:

- For Steve Pryatel ['78], husband of Religion Instructor, Eileen Pryatel, and father of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, brother of Mark ['76] and Keith ['79] Pryatel
- For Helen Blazek, mother of Father John [birthday]
- For Patrick Newton, brother of Father Steve Newton, C.S.C.
- For Donald Pokorny, father of Jeffrey Pokorny ['78]
- For Clayton Miller.
- For Diane Trykowski.
- For Father George Rozum, C.S.C.
- For Brother Thomas Cunningham, C.S.C.

PRAYERS FOR OTHERS:

- For the victims of the earthquake in Columbia.
- 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.



CLOSING PRAYER:

~ A Prayer for the Journey ~

O God, Father,
you lead me —
not to a desert —
but a place of refreshment
where your word
is a life-giving bread,
the word
that becomes flesh in Jesus.

I am among those
“who have been taught by God”
and brought to Christ.
Bring me
at journey’s end
to your holy mountain.
Bring me
to the vision of all
that is now hidden
from my sight.

Give me the gift
Of your Holy Spirit
that I might believe
in the gospel,
in Jesus Christ,
and even in myself.

Help me,
To Remove
whatever keeps me
from hearing
and following you, Jesus.
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