

CLOSING PRAYER:**~ A Prayer for Comfort ~**

You never need to think of yourself as forsaken,
because Jesus has called you His own.

You never need to think of yourself as alone,
because Jesus is with you always.

You never need to think of yourself as rejected,
because Jesus holds you in His arms.

You never need to think of yourself as defenseless,
because Jesus is your protector.

You never need to think of yourself as inadequate,
because Jesus is your provider.

You never need to think of yourself as useless,
because Jesus has a purpose
and plan for your life.

You never need to think of yourself as hopeless,
because Jesus is your future.

You never need to think of yourself as defeated,
because Jesus is your victory.

You never need to think of yourself as weak,
because Jesus is your strength.

You never need to think of yourself as perplexed,
because Jesus is your peace.

You never need to think of yourself as needy,
because Jesus is your daily provider.

You never need to think of yourself as unappreciated,
because Jesus is your everlasting reward.

Lord, I give you thanks.
I am truly blessed.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in Our Lady Chapel.
phone: [440] 473-3560. e-mail: jbcsc@ix.netcom.com

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:

To help you plan ahead, here are the September-October Dates from Faith Education — **Sunday, September 30th, and October 14th, 21st, and 28th.** Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass.** We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking



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**YEAR OF FAITH:**

Pope Benedict XVI declared that a "Year of Faith" will begin on October 11, 2012 and conclude on November 24, 2013. In the Acts of the Apostles, we learn that God has opened the door of faith for the early Church. But did you know that God has opened the door of faith for each one us, and he invites us to step through the threshold into a deeper relationship with him? The upcoming Year of Faith is an opportunity for every Catholic to turn towards Jesus Christ, encounter him in the Sacraments — especially the Eucharist — and rediscover the Faith and Church.

October 11, 2012, was chosen as the opening date for the Year of Faith because it is the fiftieth anniversary of the opening of the **Second Vatican Council** [Vatican II], and also the twentieth anniversary of the **Catholic Catechism of the Catholic Church**. During the Year of Faith, Catholics are asked to study and reflect on the documents of Vatican II and the catechism so that they may deepen their knowledge of the faith.

The upcoming Year of Faith is a "summons to an authentic and renewed conversion to the Lord, the One Savior of the world" [Benedict XVI]. In other words, the Year of Faith is an opportunity for Catholics to experience a conversion — to turn back to Jesus, and enter into a deeper relationship with him. The "door of faith" is opened at one's baptism, but during this year, Catholics are called to open it again — walk through it and rediscover and renew their relationship with Christ and his Church.

WOMEN'S DAY OF RETREAT — SAVE THE DATE:

Tuesday, October 23rd from 5:30 PM – 9:30 at Tudor House — for our very popular **Fall Women's Retreat.** All Women of Our Lady Chapel and Gilmour Academy — and their guests and friends — are invited to join us for this retreat. **Father John** will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won't have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. The evening of reflection will begin around 7:15 or so. If you can't make it for Mass or even for dinner, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**A PROVERB:**

War does not determine who is right — only who is left.

—Bertrand Russell.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Ida Urbancic, who is undergoing treatment for cancer.
- For Maryann Rachuba, mother of Lower school teacher, Laura Overman, grandmother of Michael ['22] and Jack ['25], who is recovering from hip replacement surgery.
- For Valerie Kall who was seriously injured in a car accident.
- For Mark Angrasolo, who is critically ill following a heart attack.
- For Brad Gutchill, who is recovering from cancer surgery.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For Anthony Bruno, grandfather of Richard Jones ['20] who is undergoing treatment for arthritis.
- For Donna Brunello, mother of Jeff ['88] and Kelly ['93] Brunello, who is recovering from surgery.
- For Katie Bloom ['11] who is undergoing treatment for Hodgkin's Lymphoma.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Tracy Stokes who is undergoing treatment for brain cancer.
- For Benjamin White, cousin of David ['12] and Agnes ['14] Mirando, who is experiencing complications following surgery.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Roe Teisl, wife of Director of Student Life, Tiho Teisl, mother of James ['93], Michael ['95], and Stephen ['00] Teisl, who is undergoing treatment for cancer.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Liz Buckley, a 12 year old, who has terminal cancer.
- For Donald Bibbo who is ill.
- For Larry Zeigler who is undergoing treatment for lung cancer.
- For Colette Strnad who is undergoing treatment for cancer.
- For Greg Sazima ['79] who is undergoing treatment and surgery for bone cancer.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer.
- For Emily Evans who is undergoing treatment for bone cancer.
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko ['05] who is undergoing treatment for cancer.
- For Robert Coerdt, father of Thomas ['78] and Tim ['80], and grandfather of Liz ['11] Coerdt, who is critically ill.
- For Mary Hovanscek, aunt of Benjamin ['24] and Nathan ['26] Lindley, who has been diagnosed with colon cancer.
- For Kathy Katona, who is undergoing treatment for breast cancer.
- For people struggling with addictions.
- For George Parker ['56] who is seriously ill with prostate cancer.
- For Clara Jojczyk, friend of Brother Richard, who is seriously ill.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt ['07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



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PRAYERS FOR THE SICK:

- For Brother John Juno, C.S.C., who is recovering from back surgery.
- For Jonathan Cooney who has cancer.
- For Mellisa Meiers who is undergoing treatment for breast cancer.
- For Laura Cochran, niece of Father John, who is undergoing surgery on Monday.
- For Keith Gilbert who is undergoing medical testing.
- For Miriam Keresman, who is undergoing treatment for cancer.
- For Martin McCann, grandfather of Connor Lesko ['16], who is recovering from heart surgery.
- For Vanda Leandro who is ill.
- For Debbie Cooper who is recovering from surgery.
- For Anthony Geraci ['88] who is recovering from heart surgery.
- For Judith Moran, mother of Peter ['88] and Kelly ['90] Moran, who is seriously ill.
- For Sister Jean Hoelke, S.N.D., aunt of chapel associate, Patty Szaniszlo, who is recovering from eye surgery.
- For Antoinette Daquila, grandmother of Alyssa Solano ['15], who is battling cancer.
- For Mike Boyle who is critically ill following a heart attack.
- For Brad Hollingsworth, brother of Stacy Gardner, uncle of Aaron and Drew Gardner, who is preparing for a bone marrow transplant.
- For Tim Keller, nephew of Brother Richard, who is recovering from back surgery.
- For Julia Holzman, who is critically ill.
- For Thomas Callaghan, Gilmour Trustee, who is critically ill.
- For people who have MS.
- For Roger Schaefer who was seriously injured in a fall.
- For Margaret Carlin, former kitchen staff person, who is undergoing treatment for colon cancer.
- For Christine Novinc, mother of Rachel ['14], Grace ['16], and James ['16] who is undergoing treatment for breast cancer.
- For Dorothy Krukenburg, aunt of Brigitte ['12] and Adrienne ['12] Mendes, who is undergoing cancer treatment.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settemire, brother of Bill ['79], Ted ['81], and Bob ['88] Settemire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Don Zack, maintenance associate, who is undergoing treatment for cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen ['52], who is undergoing treatment for cancer.
- For those who have emotional illnesses.

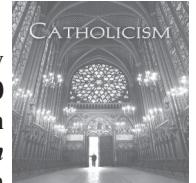
CARPE DIEM:

Labor without stopping; do all the good works you can while you still have the time.

—St. John of God

CATHOLICISM — A JOURNEY DEEP INTO FAITH:

Catholicism is a 10 part series of presentations/videos that has received rave reviews by all who have seen it. Our series will resume on Wednesday, September 26th, at 6:30 PM. We will continue to view various parts of the series on a monthly basis. Each video will be followed by a group discussion and question period. **Catholicism** presents a strong ecclesial dimension of the Catholic Faith — God's revelation through Jesus Christ and His Church. You do not have to see previous parts in order to join in this experience — each presentation is unique onto itself. The series has been put together by Father Robert Barron, a priest in the archdiocese of Chicago. Each presentation centers on what Catholics believe and why, so all Catholics can come to a deeper understanding of the Catholic Faith. Not a video lecture, Church history or scripture study, this engaging and interesting formation program uses the art, architecture, literature, music and all the treasures of the Catholic tradition to illuminate the timeless teachings of the Church. **Catholicism** has received rave reviews by all who have seen it. Light refreshments will be served at each of our sessions. Please plan on joining us. If you missed part 1, 2 or 3 you can make arrangements to view them at a different time. Please contact the Chapel office.

**SCHEDULE FOR THE WEEK:**

Sunday, September 23: 25 th Week in Ordinary Time	10:00 AM
Monday, September 24:	NO MASS
Tuesday, September 25:	5:30 PM [Eucharistic Chapel]
Wednesday, September 26:	5:30 PM [Eucharistic Chapel]
Thursday, September 27: St. Vincent DePaul	5:30 PM [Eucharistic Chapel]
Friday, September 28:	5:30 PM [Eucharistic Chapel]
Saturday, September 29: 26 th Week in Ordinary Time	5:00 PM
Sunday, September 30: 26 th Week in Ordinary Time	10:00 AM

NEXT WEEKEND — BLANKET SUNDAY — OCT. 13-14:

The weekend of October 13-14 marks the Annual Blanket Sunday Collection to aid the needy. The collection is sponsored by the Diocesan St. Vincent de Paul Society. This year, due to lack of storage space, we will sponsor a **cash only collection**. We'll gratefully accept your cash donation and do the shopping for you, making your money go even further with bulk purchases of blankets and other items needed by low income families. So give someone a blanket for the winter — and give yourself a warm feeling! Place an envelope in the collection basket on the weekend of October 13-14 and mark it "Blanket Sunday" and we will do the rest. Thanks for caring.



REFLECTION ON THIS WEEK'S THEME:

There is a phrase — “Defensive time structures” — which describes what happens in elevators among strangers. One looks at her watch, one reads the operating license, while a younger fellow checks his I-Phone, Smart Phone, or fingernails. There are some variations of spending time making sure there is no “real” personal contact. We can ask others how they are while passing them as soon as possible, and knowing that they are not really interested in how we are either, but we got through the unstructured and perhaps uncomfortable time. The object is to not really meet.

Intimacy is the opposite of course. To meet, rather than bounce off, allows for the freedom from structure. Intimacy of any kind moves toward some kind of positive results or fruitfulness. We might not know at the exact moment of a deep encounter what that growing might be. Physical pregnancy is discovered long after the act of sexual intimacy. A deep conversation might be an immediate experience of deepening on the part of all involved, but often it does take more time to realize what really was exchanged. Prayer is such a meeting, such a conversation, even if wordless.

The fruitfulness of God’s being intimate with each of us personally is unique; it does not always bring good feelings or profound ideas. For example, God’s prayer over and within us is a call to live more prayerfully — not that we say more prayers or even more time “thinking of God”. Rather it means living, existing, being present more in the moments after prayer. Perhaps we would be more reflective, receptive, relational and not know it ourselves. Intimacy in prayer will result in our being more intimate with life — and perhaps even freer from “Defensive Time Structures”.

At first sight, the writings of the book of Wisdom [2:12-20] sound like a group of outlaws are preparing to treat cruelly a particular person of virtue. It is easy also to project this as a prophesy concerning Jesus. It is in fact a verbal picture of a faithful Jewish person whom the Jewish author of Wisdom offers as a picture of how insulting the virtuous life is to others. For those without faith, there can be no hope in God’s promises, nor can there be the protection which supports the faithful Jew “at all times and in all circumstances.” Those without faith do not know the hidden things of God; they have no hope that holiness will be rewarded — “they see no reward for blameless souls.”

Throughout the Book of Wisdom, God is pictured as faithful during Israel’s history — and especially during the hard times. The Jewish people are presented as called, challenged, cared-for, and always God’s people. The virtuous Jew will be seen as poor and out-of-it as he trusts God. The virtuous Jew will be tested and remain faithful.

The Gospel reading for this 25th Week in Ordinary Time follows immediately upon the incident in which Jesus predicted — for the first time — his passion and death. Peter tried to prevent Jesus from even thinking about it, and is taken to task by Jesus for being a temptation.

Now Mark presents a contrasting scenario [Mark 9:30-37] which shows even further that the disciples just “didn’t get it”. The disciples continue walking, and instead of questioning the meaning of what Jesus had spoken to them, they begin arguing about who would be the leader if Jesus were to actually be killed. Jesus has just revealed an intuition about His future death, and the disciples are planning on their future rankings.

Then Jesus does something a bit strange. After reminding them about the role of a true follower by

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FOR THE DECEASED:

- Fir Tinkham Veale.
- For Jane Anderson, grandmother of Elizabeth Haynes ['13]
- For Ray Whittaker.
- For Drew Ducatelli
- For Danielle Rose.
- For Loretta Cleary.
- For Glen Smith.
- For Father Louis Trempe, C.S.C.
- For Ann Geiger Daigle.
- For Richard VanAuken.
- For Richard Foyer.
- For Elaine Dwyer.
- For Paula Scully, mother of DJ Belock ['93], sister of Gilmour Trustee, Mark [65], David ['66], Joe ['76] and Peter ['78] Frantz, and uncle of Julia Frantz ['16].
- For Father David H. Verhalen, C.S.C.
- For Brother Peter Graham, C.S.C.
- For Maryann Dular.

PRAYERS FOR OTHERS:

- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] 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.

WEEKLY OFFERING:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [9/15/12] ----- \$ 698.00

Total Offerings: Sunday [9/16/12] ----- \$ 1,016.00

BEING ON THE SAME PAGE WITH JESUS:

One of the biggest problems people of faith encounter is the constant temptation to turn their religion into a fertility cult. Biblical prophets from Elijah to Jesus frequently condemn such practices. Fertility is at the top of everyone's prayer list in the ancient world. Because happiness and fulfillment normally revolve around the number of children they have, the bushels per acre their fields yield, and the offspring their livestock produce, they logically turn to the gods for help in increasing their fertility in each of these areas — eventually developing prayers and actions which guarantee the god's help. They believed that if they use certain words a specific number of times, accompanied by the correct actions, the god or goddess is forced to give them what they want. These cults basically tie their gods' hands behind their backs. They must give whoever employs them whatever they want.

Biblical Israelites are forbidden to engage in such cults. They're encouraged to relate to God — not to control him/her. Though they're expected to pray for "stuff," they are never to do it in such a way that God would feel forced to grant their wishes. They can wrestle with God, protest God's refusal to do what they want — even like Jeremiah, call God vile names, but they can never do anything which gives them power over God.

That's the author of the Book of Wisdom [2:12-20] praises the "just one" — a biblical way of referring to anyone who develops proper relationships with God, and those people whom they daily encounter. As we hear, many people don't know how to deal with someone who practices justice — someone who tries to relate to, and not to control others. Those who don't know how to deal with justice would be overjoyed if the just were immediately wiped off the face of the earth.

James reminds us in his letter [3:14-4:3] what happens in a world in which people are constantly trying to control one another. James asks: "Where do the wars and where do the conflicts among you come from? — You covet but do not possess, you kill and envy but you cannot obtain; you fight and wage war." James is convinced only the righteous — those carrying out the Lord's command to relate, not control — can "cultivate peace".

Jesus treats the same topic in Mark's Gospel [9:30-37]. Jesus again talks about his impending death; and again, the disciples just don't get it — "His disciples were discussing among themselves as to who was the greatest."

It is significant that Jesus directs his clarification to the Twelve. As we've seen before, Jesus chose this group to be an outward sign of the inclusivity of his message. He invites all Jews, from all twelve tribes, to accept the reform of Judaism that he's preaching. By arguing their relative importance, Jesus' disciples are stating their belief that Jesus has put some of them in a position to control others.

That's why Jesus takes a child, places it in their midst, puts his arms around it and says: "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me, but the One who sent me."

Presuming children are some of the community's most controllable members, Mark's Jesus is insisting that his followers relate even to them. The first Christians actually experienced the risen Jesus in the most powerless. But they did so only after they died enough to relinquish control over those who are so controllable. Given the world in which we live, it's a constant challenge to first envision, then build the new land of world both the historical and risen Jesus have in mind.

—taken from the writings of Father Roger Karban, which appear on the internet



being servant, Jesus embraces a child as a visual aid. This has to be somehow united with the theme of His death and how a virtuous follower is to live.

Mark is presenting Jesus as a servant Who is embracing His life, ending with His embracing of His cross and death. As easy as it is to welcome one little child into ones arms, a true follower of Jesus is to welcome the implications of that vocation. Jesus was available, welcoming and embracing of all the persons and events of His life — including His welcoming of His death. The "child" becomes a convenient symbol of life. And those who think they are most important must let go of the importance of being first, and so be last in the "ego-line".

This past summer I spent a few days with my extended biological family — with young nieces and nephews! It was a joy to be with them — and, after a while, also to leave them with their parents. Here's one story which I enjoyed. My three-year-old grand-nephew ran to his father and complained that his little cousin wanted to take and play with his toy. His father told him that he himself had to "work it out" with his little cousin, Lily. My nephew considered this "working out" for about three seconds, turned to Lily and said: "This is mine and you can't have it!" His mother turned to me and said: "That's how men work things out, I guess." I wonder how old the child was whom Jesus took into His arms.

The disciples — and my niece's son — have a little in common — actually quite a bit. We also have a little in common with them as well. That ego-driven sense of self-priority is what Jesus is challenging. Where did my little nephew obtain the sense that having things was making him better than Lily, who did not. Lily had the same sense, but just then did not have the important toy. Blame it on Adam, parents — even perhaps grand-uncles? Jesus did not upbraid His followers. He knew what most parents of children already know — that one's self is an energy as well as an identity. Jesus has been telling His disciples that He was being called to "un-self", or surrender that self-energy — even to the point of letting go of His life. Jesus welcomed the little-child within each of the disciples with all its self-centered preoccupations, and He tells the disciples that they have to do the same. If they are to be followers of Jesus, they will have to face the constancy and hunger of the self. They then will be freer to follow Him through His Passion and Resurrection to their becoming servants.

Ultimately, Jesus reminds his disciples — and us — that He is serving them and the world by not allowing His self-energy to move Him to be first. He is guided to deny Himself, take up His cross, and not say: "This is mine and you can't have it." He declares: "My life is mine and you can have it to the full."

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

COME TO THE FASHION SHOW AND LUNCHEON:

The Gilmour Academy Women's Club would like to invite all to attend their annual **Fashion Show and Luncheon** which will take place at **Executive Caterers at Landerhaven** on **Thursday, October 11th**. The Luncheon begins at 12:00 noon, but is preceded by a Boutique and a Silent Auction which begins at 9:30 AM. This is the Women's Club's biggest fundraiser of the year. All the money raised goes to fund the many educational programs of Gilmour, and to provide financial aid to many Gilmour students. There is also a raffle which takes place with some wonderful prizes. Fashions are being presented by **The Kal Rieman Collection** from New York Designer, Cally Rieman. Accessories from **Lingga Gallery** and **Amy's Shoes**. Contact **Lisa Swinarski** [alexavier2008@alive.com] or **Marie Leach** [meleach21@aol.com] for reservations and further information. Reservations fill up quickly, so act today. We hope to see you there. It is a wonderful occasion.

THE POWER OF POWERLESSNESS:

There are different kinds of power, and different kinds of authority. There is military power, muscle power, political power, economic power, moral power, charismatic power, and psychological power — among other things. There are different kinds of authority too — we can be bitterly forced into acquiescing to certain demands, or we can be gently persuaded into accepting them. Power and authority are not all of a kind.

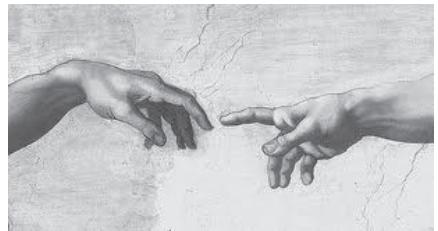
Imagine four persons in a room. The first is a powerful dictator who rules a country. His word commands armies, and his shifting moods intimidate subordinates. He wields a brutal power. Next to him sits a gifted athlete at the peak of his physical prowess — a man whose quickness and strength have few equals. His skills are a graceful power for which he is much admired and envied. The third person is a rock star whose music and charisma can electrify an audience, and fill a room with a soulful energy. Her face is on billboards, and she is a household name. Finally, we have in the room a newborn — a baby, lying in its crib, seemingly without any power or strength whatsoever, unable to even ask for what it needs. Which of these is ultimately the most powerful?

The irony is that the baby ultimately wields the greatest power. The athlete could crush it, the dictator could kill it, and the rock star could out-glow it in sheer dynamism, but the baby has a different kind of power. It can touch hearts in a way that a dictator, an athlete, or a rock star cannot. Its innocent, wordless presence, without physical strength, can transform a room and a heart in a way that guns, muscle, and charisma cannot. We watch our language and actions around a baby — less so around athletes and rock stars. The powerlessness of a baby touches us at a deeper moral place.

And this is the way we find and experience God's power here on earth — sometimes to our great frustration. And this is the way that Jesus was deemed powerful during his lifetime. The entire Gospels make this clear, from beginning to end. Jesus was born as a baby — powerless. And he died hanging helplessly on a cross with bystanders mocking his powerlessness. Yet both his birth and his death manifest the kind of power upon which we can ultimately build our lives.

The Gospels describe Jesus' power and authority in exactly this way. In Greek — the original language of the Gospels — we find three words for power or authority. We easily recognize the first two — **energy** and **dynamic**. There is a power in energy, in physical health and muscle, just as there is a power in being dynamic, in dynamite, in having the power to generate energy. But when the Gospels speak of Jesus has "having great power", and as having a power beyond that of other religious figures, they do not use the words energetic or dynamic. They use a third word — "*exousia*" — which might be best rendered as **vulnerability**. Jesus' real power was rooted in a certain vulnerability — like the powerlessness of a child.

This isn't an easy concept to grasp, since our idea of power is normally rooted in the opposite — namely, the notion that power lies in the ability to overwhelm, not underwhelm, others. And yet we understand this — at least somewhat — in our experience of babies who can overpower us precisely by their powerlessness. Around a baby, as almost every mother and father has learned, we not only watch our language and try not to have bitter arguments; we also try to be better, more loving, persons. Metaphorically, a baby has the power to do an exorcism. It can cast out the demons of self-absorption and selfishness in us. That's why Jesus could cast out certain demons that others could not.



centuries for our ancestors to stand erect and put one foot in front of another. But, as our doctors testify, few of us take the effort to exercise. So, our bodies — these temples of the Holy Spirit — begin to come unglued before our eyes. Do we take care of this wonderful machine that is our body?

Or take the question of sight. As one philosopher noted, so many of us look but do not see. Many of us confess to reading trash. But few of us take the time to read the magnificent prose poetry of the Book of Isaiah, or the Psalms, or Dag Hammarskjold's *Markings*. Why not refresh our spirits with the giants?

Or the ability to pray. Reflect on Karl Barth's words: "To clasp hands in prayer is the beginning of an uprising against the disorders of the world."

It is time to begin again. Why do we wait? But be gentle on yourself. Jesus attempted to reach everyone about Him, but He was not successful. Why should you get a hit every time at bat?

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

READINGS FOR THE WEEK:

Monday:	Proverbs 3:27-34, Luke 8:16-18
Tuesday:	Proverbs 21:1-13, Luke 8:19-21
Wednesday:	Proverbs 30:5-9, Luke 9:1-6
Thursday:	Ecclesiastes 1:2-11, Luke 9:7-9
Friday:	Ecclesiastes 3:1-11, Luke 9:18-22
Saturday:	Daniel 7:9-14, Revelation 12:7-12, John 1:47-51

26th Week in Ordinary Time: Numbers 11:25-29, James 5:1-6, Mark 9:38-48

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. Any student who will be entering the 3rd [and up] grade is invited to become an altar server; any student who will be entering the 5th [and up] grade is invited to become a lector. If you were thinking of becoming an altar server or a lector, this would be a great way to begin the new school year. These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of 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. Please call the chapel office [440-473-3560].



EUCARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training in the fall. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are in particular need of ministers for Saturday evening Mass, but certainly all are welcome. Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.



IT'S YOUR TURN:

Pain sometimes can be the making of us. Beethoven is the classic example. Deafness hit him as a young man. It did not sit well with the young Ludwig. As a consequence, this period of his life was not distinguished. But once he had come to accept it, his genius bloomed. Arguably his Ninth Symphony is the most beautiful work of music ever written. If Beethoven had written nothing else, his Ninth Symphony would have won him immortality. Yet, the night he conducted the symphony for the first time, he could not hear a bar of his music. Nor could he hear the wild applause that greeted its debut. Yet, he sensed his labor was a triumph.

So will we rejoice if we learn to master our pain as Christ would have us. When it comes our turn to die, as somebody has noted, God will not be shouting to us to help someone else. Rather, God will Himself be rushing to comfort us, and He will be telling us that "His love is greater than our pain."

Jesus tells His people that He must suffer and die. In Mark's Gospel [9:30-37], Mark writes: "But they did not understand what He said" [32]. Perhaps Sigmund Freud would tell us that the apostles were blocking out understanding. They had no wish to know what He had spoken to them on this difficult subject — they wanted to hear only pleasant lines that promised them happy days.

However, there should be none among us ready to throw the first stone at the twelve. Who among us gets our pleasure out of suffering? It is a condition we wish would become history. It is said that our conscious life begins with a cry and will end with one. In the first case, it is a shout of bewilderment. And in the second, it is often a cry of pain.

The Gospels assure us that God will not turn His back on our pain. To underline that assurance, God sent us His Son. We are, says Michael Himes, what God chose to become. The Jesus story of pain is familiar to us. But we are reminded that without a Good Friday, there can be no Easter Sunday. The British writer, CS Lewis, wrote an incisive line in *The Problem of Pain* — "God whispers to us in our pleasure, speaks in our conscience, but shouts in our pain."

And why cannot we as Christians shout to another who is in pain? A woman with terminal cancer told me how much the prayers and visits of a fellow Christian mean to her — that visitor brings with him a special broth, mums from his own garden, and the day's newspaper. Then they spend some time in prayer together. That man may be doing but a small thing, but he is doing it with love.

In *Frannie and Zooey* of JD Salinger, we learn of Mama Glass' answer to all difficulties — consecrated chicken soup. Very often a chicken, run quickly through some boiling water, is just the medicine that the doctor ordered for many of us.

In the Book of Genesis, we hear that ugly question of Cain: "Am I my brother's keeper?" Christ gives a clear response — "YES!" The genuine Christian looks at the person in trouble and speaks: "I look at you, and I see myself." Remember: "Great occasions for service come seldom — little ones surround us daily."

Furthermore, it is only through suffering — whether it be our own or someone else's — that we, for the first time, begin to appreciate the gifts that God has given to us. It has been observed that it took



And that's how God's power forever lies within our world, and within our lives, asking for our patience. Christ, as Annie Dillard says, is always found in our lives just as he was originally found — a helpless baby in the straw who must be picked up and nurtured into maturity. But we are forever wanting something else — namely, a God who would come and clean up the world, and satisfy our thirst for justice by showing some raw muscle power, and banging some heads here and now. We are impatient with quiet, moral power that demands infinite patience and a long-term perspective. We want a hero — someone with the blazing guns of a Hollywood superhero, but the heart of a Mother Theresa. The guns of the world blasting away evil — that's what we want from our God — not the power of a baby lying mute, and helpless against the cruel powers of our time. Like the Israelites facing the Philistines, we are reluctant to send a shepherd boy against an iron-clad giant. We want divine power in iron, muscles, guns, and charisma.

But that's not the way intimacy, peace, and God are found.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is quickly approaching; school has begun and it is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your **gently used** men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on late summer or fall items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

**SUPPORT OUR LIFETEEN PROJECT — OCTOBER 20-21:**

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to "have a meal on the run" when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates [no Styrofoam, please], and Paper Bowls. We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the "registration table", and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.



THERE IS VALUE IN DIGNITY:

In Mark's Gospel [9:30-37], Jesus uses a little child as an example. We are enchanted by this, and we think of the touching innocence, the unspoiledness, and the trusting nature of a child, and how we ought to imitate this in our own lives. Jesus seems to be inviting us to live lives of purity and virtue — a sheltered sort of life, a life free from moral conflicts and compromise. And many Christian groups over the centuries have gone in this direction and lived their lives withdrawn from the world and in quite an ascetical manner.

But to think that this is what Jesus has in mind is to misunderstand the place of children at the time of Jesus. In our world, children are a rare commodity — families are small, and great expectations are placed on those children that we do have. It was not like this in the ancient world. There were a lot more children around, but people were so used to a high rate of infant and child mortality that no great expectations could be placed on children, since there was no guarantee that they would live till adulthood.

What Jesus is pointing to when he places his hands around the shoulders of a child is the child's lack of status — children were simply disregarded; they had no opinions worth listening to, they had no power or authority, they had nothing to offer. To show favor to a child was worthless.

Mark uses a little play on words when he relates this story — in Aramaic the words "servant" and "child" are interchangeable. That in itself reveals how patronizing people must have been towards servants.

Jesus has just been talking to the disciples who were arguing about which should be the greatest. He tells them that if anyone wants to be first he must make himself the servant of all. Jesus' purpose in this is not to give innocence a high value, but to give high value to the acceptance of those without power. When you accept someone whom everyone else considers of no account, then you are welcoming Jesus himself.

Each person is created by God, and is, therefore, of inestimable worth. The lowest, poorest, most despised human being is a true child of God, and the same high price has been paid for them as for each one of us — the price of the blood of Jesus, the Son of God.

We spend so much energy classifying people. We categorize almost everyone we meet — they are either friend or foe, high class or low class, rich or poor, good or bad, nice or not nice, to be admired or to be despised, having good taste or had taste, having good looks or not, etc. We judge them by their looks, by their company, by their clothing, by where they live, by their color, by the signals they give off, or by the type of car they drive — and we do all this before we even speak to them.

But Jesus indicates clearly that this is not what God does — He values people simply as people. He draws no distinction between us — He values every single one. And if there is any favor, it is clearly directed towards the poor, the despised, and the downtrodden — the very ones we consider of less worth than ourselves.

If you, at any particular time in your life, feel that this applies to you — if you find yourself friendless or undervalued, cut off from others or simply ignored — then think of that little child and how Jesus put his arms round that child. Then think of yourself in that child's place — with the comforting,



have been hurt by others. We are challenge to avoid joining the rat race and avoid using others for our own selfish gain.

Jesus knew human foibles. He knew his disciples would be more concerned about advancing themselves instead of advancing the Kingdom of God. Mar's Gospel [9:30-37] follows Jesus telling the disciples about His up-coming passion. They didn't hear that lesson — or at least they didn't want to hear it. Instead they were busy discussing their great positions in the Kingdom of God. Jesus nipped this one right in the bud. He called a child to them, and told them that their position in the Church should be like that of a little child. He was knocking them down from what they perceived as the top rung, to the very bottom of the ladder. In the ancient world a child had little significance. That culture did not revolve around children as our culture does. Jesus tells his disciples that their ambition should be to be as insignificant as a child of their day. And then — contrary to the teaching of his time — Jesus raises the importance of children. He tells his disciples that one of the greatest things that they can do is to care for a child.

Think about this. If you are in school — or when you were in school — you have wonderful plans for the future. Perhaps you want to be successful in business, law, or medicine. But then you get married, and you a child, or children. And it became so clear to you that there is nothing that you could do which would be greater than being a Christian parent. There is nothing you can do that is greater than being a mother or a father that allows a child to reflect the presence of the Lord. That is why that child was created — to bring the presence of God into the world.

There are many people who have spent long years studying to be engineers, and doctors, and lawyers, etc. And now you use your education to change diapers, do fourth grade arithmetic, etc. You are doing something far greater than you can imagine. You are being a good parent, and forming a child into a Christian. You have bumps in the road. You may have to use more psychology than a clinical psychologist to convince your teenage daughter that she is lovable. You may wonder if the struggle is worth it. Mark's Gospel tells you that it is infinitely worth it. By caring for the presence of Christ in the child, you are caring for Christ.

Jealousy and selfish ambition are part of the human makeup that we continually fight against as we struggle to be Christian. We have a guide to help us avoid these limitations. The guide is Jesus Christ. He was not jealous of John the Baptist whose living of the Word of God took an ascetic turn. Nor did Jesus wish to promote himself in the eyes of the world. He did not seek a throne — although one was continually offered to Him by the people, as well as by the devil. Jesus was not arrogant. He wanted nothing more than to care for the least of his Father's people. He identified with the poor and the sick. And He identified with children.

We can be like Him. We can allow the goal of our lives to be the goal of His Life — doing the Will of the Father. We can live for others — especially those in our families. We can be determined Christians, and fervent Catholics. Living the Life of the Lord requires that we be kind and compassionate instead mean and cruel. We can do this. We must do this. Jesus Christ is with us. He makes us better

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office.



THE CALL TO BE KIND AND COMPASSIONATE:

Why are some people so mean? Why are some people so cruel? Sadly, these are questions that even our little children ask. In fact, one of the most difficult responsibilities of raising a child is helping the child cope with those in his or her class — among his or her teammates — who are mean and cruel. Some parents have to approach this topic as early as Early Childhood and Primary Grades. Certainly, the mean behavior of others is a reality in Middle School, High School, and College, as well as in the workplaces and neighborhoods of our lives. The basic plot of so many novels and movies revolves around people who are mean and cruel. And there is the sad reality of our culture that it doesn't take much for us to join others in treating people poorly.

The Book of Wisdom [2:12-20] presents us with some mean and cruel people. They plot against the just man. They want to destroy him. The reasons for their hatred are presented — they are jealous of his goodness; they find his standing for God obnoxious; and worst of all, he has earned the respect of others that they crave — even though they don't deserve it. They will prove to the people that the just man is not special to God by destroying the man. How well it is that St. James reminds us in his letter: "Where jealousy and selfish ambition exists there is disorder and every foul practice" [James 3:16].

The Book of Wisdom shows us the worst aspects of human nature. It presents the attitude of those people who would want Jesus dead. The Temple priests, the Sadducees, and Pharisees would attack Jesus because He also questioned their arrogance, and their malevolence. They hated it when Jesus told them that they were not true to the law. Instead of change, they decided that Jesus had to go — He had to die.

This terrible situation often exists in our families — whether that be in our nation, or even in our Church. A member of the family who is intent on living the faith might be despised by someone else who secretly wishes that his or her faith was as strong. In our nation, the media often mocks those who are seeking to live properly. It glories in magnifying the foibles of just people. Instead of joining them in virtue, it would rather tear them down and equate the lives of good people with those of immoral people. Sadly, the same thing happens in the Church. After all, the Church is made of human beings. There are people within parishes — including priests and religious, and even bishops — who are ready to attack those whose virtue is perceived by others as greater than theirs. Jealousy destroys community.

So does selfish ambition. It is important that we are determined to make the best of our lives as we can, but not out of selfishness. We should be the best people we can be, so that the Kingdom of God can radiate through us and grow. Our ambition for our families should be that our families be true Catholic families, whose children are led to become Catholic leaders themselves. Yes, we want our children to get the education they need to find their place in society and eventually support their own families. But the goal is so they in turn can strengthen the world with their reflection of Jesus Christ. The goal of the education of a Catholic cannot be money — it must be the Kingdom of God.

This is a difficult challenge in many of our schools and workplaces. So often these are battlegrounds where people look to advance themselves by tearing others down. We Christians are challenged to avoid self-promotion — that so often is the reason why we call attention to the failings of others — real or contrived. We Catholics are challenged to avoid returning insult and pettiness when we



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protecting arms of Jesus around you, and feel the consolation and hope that this brings.

In Mark's Gospel, Jesus begins by making a clear prediction of his passion. In fact, in Mark's Gospel, there are three such "predictions" — almost as though these predictions were a sound like a bell tolling — a death knell.

On the first of these occasions [Mark 8:31-33], Peter remonstrates with Jesus, and Jesus says those memorable words: "Get behind me Satan." The second time that Jesus does this [Mark 9:30-37], the apostles were afraid to ask him what he meant, and, like the other time, they simply ignore what he has said. And as if to underline that the apostles have misunderstood Jesus, Mark tells us that immediately after the last two of these passion predictions, the disciples squabble about who will have the highest position in the Kingdom. This is the very opposite of what Jesus is about. That is why on this second occasion, Jesus tells them that if you want to be first, you must be the servant of all, and why he put the child before them as an example.

The same goes for the third prediction of the passion [Mark 10:32-45]. Here again, the apostles ignore it, and then James and John sidle up and ask for favored places in the Kingdom. Jesus remonstrates with them, and again stresses the point: "Anyone who wants to become first must be a slave to all. For the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."

So there you have it — we Christians must never ever lord it over others. We Christians must never look down on other people. We Christians must regard ourselves first and foremost as servants of others. Not easy to do, but clear enough.

It is interesting and quite pointed that when Jesus actually does choose an apostle to take first place, he chooses Peter. This is the same Peter whom Jesus himself called "Satan", and who betrayed him three times. It is the weakest of all the apostles that is raised up by Jesus to be the first among them — this in itself is an extremely important teaching of Our Lord.

We do as Jesus does. We bear his name, and we act on his behalf in the world today. We may hold office or positions of respect, but we realize that this does not place us any higher than any of our brothers and sisters in the human family. We love the Lord, and we love those whom he loves, and this includes the most disregarded souls who walk this earth.

There is a very meaningful tradition which takes place in Vienna [Austria]. In Vienna, there is a church in which the former ruling family in Austria, the Hapsburgs, are buried. When royal funerals used to arrive the mourners knocked at the door of the church to be allowed in. A priest inside would ask: "Who is it that desires admission here?"

A guard would call out: "His apostolic majesty, the emperor".

The priest would answer: "I don't know him".

They would knock a second time, and again the priest would ask who was there. The funeral guard outside would announce: "The highest emperor".

A second time the priest would say: "I don't know him".

A third time they would knock on the door and the priest would ask Who is it?"

The third time the answer would be: "A poor sinner, your brother"

And the priest would let them in.

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

KNOW THIS:

All we have to decide is what to do with the time that is given to us

—JRR Tolkien

BLESSED JOHN PAUL II's INFLUENCE ON LIFE TEEN [and THE EDGE]:

While probably only a handful of teens currently involved in Life Teen and the EDGE ever got to encounter or meet Blessed John Paul II personally, the effects of his Pontificate and the fingerprints of his service to the Church are proudly emblazoned upon the hearts and souls of all those within the Life Teen family. His teachings have acted as a foundation to serve, his exhortations a battle cry to act and defend. This Pope, perhaps more than any other in history, loved young people — and the young people have loved their Shepherd back.

When asked why he spent so much time and energy hosting and speaking at World Youth Days across the continents throughout his pontificate, His Holiness John Paul II replied: "I'm not going to speak to them — I'm going to listen." Such is one example of why JPII has been labeled by many "The Pope for Youth". Life Teen is, in part, a direct response to the Pope's vision and challenge he called forth in the New Evangelization. When Life Teen received the Papal blessing in the late '90's the then frail Pontiff became animated and enlivened by the enthusiastic teens who were present — not because of their energy, but because they signified everything that is right with the future of our Church, and everything that the Pope believed in when he told the youth that he "consigned his hope to them" [*World Youth Day* in Toronto, 2003].

The Papacy of His Holiness John Paul II has made a profound impact on our Life Teen and EDGE ministry. The wisdom and humility contained within his words are woven throughout everything we pray and preach — in every breath we use to invite and to serve. When we first consecrated our Life Teen Program to the Blessed Virgin Mary — to Whom Blessed John Paul II had a very special devotion — Life Teen aligned itself to his call to evangelize and stand for life in the face of this culture of death.

As we remember this very saintly Pope, we need to all walk in his footsteps and carry high the torch of his call to evangelize with fervor and serve in love. We remember his commissioning to our youth generation to speak in the face of this culture, and to listen to the words of our Savior. We will work and love until we are all called home by God — for what else is life for? Live this day for God; Blessed John Paul II did, and the world is forever changed because of it.

—the Bible Geek.

LETTING GO:

What does letting go on the practical level tell us? Letting go is different than denying or repressing. To let go of something is to admit it. You have to own it. Letting go is different than turning it against yourself; different than projecting it onto others. Letting go means that the denied, repressed, rejected parts of yourself, which are nonetheless true, are seen for what they are; but you refuse to turn them against yourself or against others. This is not denial or pretend, but actual transformation.

The religious word for this letting go is **forgiveness**. You see the imperfect moment for what it is, and you hand it over to God. You refuse to let any negative storyline or self-serving agenda define your life. This is a very, very different way of living — it implies that you see your mistakes, your dark side, but you do not identify with either your superiority or your inferiority. Forgiveness is of one piece. Those who give it can also receive it. Those who receive it can pass forgiveness on. You are a conduit, and your only job is not to stop the flow. What comes around will also go around. The art of letting go is really the secret of happiness and freedom.

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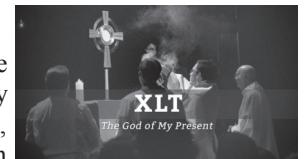
LIFE TEEN:

Because of homecoming this weekend, Life Teen will not meet this week. Normally, our Life Teen Youth Group meets **each Sunday at 11:30 AM**. Our next few meetings of our Life Teen Group will be on Sunday, September 30th and on Sunday, October 7th. **All who are in grades 9–12 are invited to join us and get to know what the Life Teen is all about.** The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass**. [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers.



MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — **THE EDGE** — next meets next **Sunday, September 30th** from **11:30 AM — 1:00 PM**. There is always food, friendship, and fun. **All who are in grades 6–8 are invited to join us.** Come and find out what the **EDGE** is all about. If you have not joined us before, that's OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our **EDGE** Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the **EDGE** is all about. Join us for a fun filled faith experience. All are welcome. If you cannot make our meeting on September 30th, plan on joining us on Sunday, October 14th when we will meet again.



XLT AT CENTER FOR PASTORAL LEADERSHIP:

The next XLT will be held at the Center for Pastoral Leadership — where the FEST occurred — on **Tuesday, October 16th at 7:00 PM**. Join with many teens and families from across the diocese for this special evening of Prayer, Praise, and Adoration. Many of you were able to attend the XLT which occurred during the FEST. This would be an excellent way of following up on that experience. Make plans to attend.

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world. Here are items that are needed: Beef Jerky, Slim Jims, Granola Bars, Breakfast Bars, pop-tarts, trail mix, raisins, dried fruits, nuts, crackers, store-bought cookies, hard candy, gum, Pringles, pretzels. Also needed are small pull-top cans of fruit, stew, tuna, sardines, beans & franks. Individual serving sizes of applesauce, jello, pudding, soup, spaghetti, ravioli, tuna and cereal. Small containers of peanut butter, pre-sweetened drink mixes. Personal items such as deodorant, eye drops, vitamins, sunscreen, band aids, toothpaste, toothbrushes, floss, first-aid ointment, Tums, aspirin, Tylenol, non-aerosol insect repellent, fly swatters, fly tapes, small sizes of baby and foot powders, crossword books, word search books, ball caps [new], one-use cameras, white athletic socks [new], feminine products, travel-sized games, international phone cards [120 minutes]. **Letters, cards of encouragement, and children's drawings** are always appreciated by our troops. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

