

CLOSING PRAYER:

~ A Prayer of Awe ~

O Lord God,
I love you with all my heart.
Your name is powerful
throughout the earth.
Your Glory is sung in the heavens.

When I look up at the heavens
And see the work of your creation,
And the infinite variety of your plan,
I wonder:
Who am I
That you rejoice in me?

You have made me in your image,
You fill me with your love.
You have made me a co-creator of the earth,
A guardian of this earth.
You have called me
to care for all your creatures,
To tend the land,
The sea,
And the air I breathe.
All that you have made
You have placed in my hands.

O loving God,
How wonderful is your name
Throughout all the earth.
Amen.

—Psalm 8

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.

CAMPUS MINISTRY OFFICE:

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

BLESSING OF ALL STUDENTS AND TEACHERS:

This weekend, we are doing a **special blessing on all 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.

**WOMEN'S DAY OF RETREAT — SAVE THE DATE:**

Tuesday, October 22nd 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 7:00 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].**

**MEN'S RETREAT — SAVE THE DATE:**

The Fall Men's retreat is scheduled for **Thursday, November 7th at 5:30 PM**. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat is open to all gentlemen of the Chapel and Gilmour Communities. The retreat begins with **Mass in Our Lady Chapel at 5:30 PM** followed by **dinner and discussion in the Lennon Board Room**, concluding around 9:00 PM. Even if you can't make the Mass at 5:30, please join us when you are able to get there. **Cost for the evening is \$15.** [Please know that ability to pay for the retreat is not a condition for attendance]. **Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560].** We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

**ORDERING OUR DESIRES:**

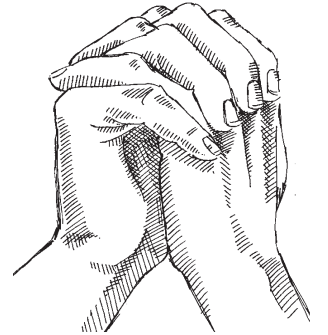
Desire is often talked about as something we ought to overcome. Still, being is desiring — our bodies, our minds, our hearts, and our souls are full of desires. Some desires are unruly, turbulent, and very distracting; some make us think deep thoughts and see great visions; some teach us how to love; and some keep us searching for God. Our desire for God is the desire that should guide all other desires. Otherwise our bodies, minds, hearts, and souls become one another's enemies, and our inner lives become chaotic, leading us to despair and self-destruction. Spiritual disciplines are not ways to eradicate all our desires, but ways to order them so that they can serve one another, and so together serve God.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Delaney Crosley ['17] who is recovering from surgery.
- For Brother John May, C.S.C., former Business Manager, who is recovering from serious infections.
- For Vern Weber, former Gilmour teacher and coach, father of Larry ['73], Terry ['76], Tony ['80], Heidi ['84], and Teresann ['78] Weber, grandfather of Hope ['13] and James ['15] Herten, who is undergoing treatment for cancer.
- For Winnie McCamley, mother of former Gilmour instructor, Frank McCamley, grandmother of Brian ['03] and Lauren ['08] McCamley, who has been readmitted to the hospital with a heart issue..
- For Frank DeFlorio who is recovering from surgery.
- For Marsha Maire who is recovering from surgery.
- For Father John Dunne, C.S.C., who is critically ill.
- For Joan Janovitz, sister of Judy Morgan, who is recovering from a stroke.
- For Patrick Rhoa, brother of Michael ['80] and Matthew ['81] who is under the care of hospice.
- For Daniel Gilson who has been diagnosed with lymphoma.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer.
- For Laura Jones who is undergoing treatment for cancer.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Pat Myers who has an inoperable brain tumor.
- For Hamm Biggar who is seriously ill with cancer.
- For Maurice Huffer who is critically ill with cancer.
- For Jim Skerl who is undergoing treatment for pancreatic cancer.
- For Roger DiPenti who is in rehabilitation following a serious fall.
- For Debbie McLaughlin who is undergoing treatment for cancer.
- For Ken Kotner who has been diagnosed with bone cancer.
- For Francis Bellitto who is under the care of hospice.
- For Margaret Keller, sister-in-law of Brother Richard, who is ill.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo, parents of Randall ['71] and DJ ['72] Bibbo, who is ill.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- 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.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Keith Schroeder who has been diagnosed with cancer.
- For Trey Kopettke, a young child, who was injured in a golf-cart accident.
- For Brother Albert Kern, C.S.C., who is undergoing medical testing.
- For Joe Mudry, who is undergoing treatment for cancer.
- For Eleonora Kazhkevich, who is recovering from a stroke.
- For Kristin Parsley who is recovering from cancer surgery.
- For Bob Kane who is undergoing treatment for cancer.
- For Diane DeMarco, cousin of chapel associate, Patty Szaniszlo, and Kathy DeMarco., who is critically ill.
- For a person critically ill with cancer.
- For Christian Connors, son of technology associate, Kevin Connors, who continues treatment following a serious motor cycle accident.
- For Thomas Melillo, father of Janna Melillo [‘96], who is critically ill with cancer.
- For Les Borden, father of Kristine [’95], Andrew [’07], and Julie [’10], who is undergoing treatment for a serious infection..
- For Ben Brewer who is undergoing treatment for neuroblastoma
- For Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Margaret Carlin, former kitchen associate, who is recovering from cancer surgery.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For people who have MS.
- For Peter Settlemire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemire, 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 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.

NOT ‘IF’ BUT ‘WHEN’:

In order to understand contemplation and the contemplative mind, we need to talk about the “True Self” — who you are in God from all eternity. This is the only self that has ever existed. It’s the only self that exists right now. The trouble is that most people don’t know it or even know about it! The work of religion is to get you to know your “True Self” — “hidden with Christ in God” [Colossians 3:3]. You came from God, and you will return to God. Your deepest DNA is clearly divine. What else could God have meant when he said: “God created all things”? Yet “creationists” are often the last ones to believe in the direct implications of a Creator God. It is saying that you are already spiritual beings — and the only concern and question is: “How do I become human?” That is why Jesus came as a human being instead of an apparition in the sky. He didn’t come to teach us how to go to heaven, but how to be a human being here on this earth — which is the creation of heaven now. And many believers say: “If now, surely then, too!” If God loves me in this imperfect state now, why would he/she change his or her mind later?

—Father Richard Rohr, O.F.M.

FAITH EDUCATION:

It’s time to start thinking about **Faith Education** for this coming school year. Our sessions will begin on **Sunday, September 8th**. 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. **If you have not 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. **Please contact Patty in the Chapel Office (440)473-3560 to enroll.** Thank you for taking care of this important task.



SCHEDULE FOR THE WEEK:

Sunday, August 25: 21st Week in Ordinary Time	10:00 AM
Monday, August 26:	5:30 PM [Eucharistic Chapel]
Tuesday, August 27: St. Monica	5:30 PM [Eucharistic Chapel]
Wednesday, August 28: St. Augustine	5:30 PM [Eucharistic Chapel]
Thursday, August 29: Passion of John the Baptist	5:30 PM [Eucharistic Chapel]
Friday, August 30:	5:30 PM [Eucharistic Chapel]
Saturday, August 31: 22nd Week in Ordinary Time	5:00 PM
Sunday, September 1: 22nd Week in Ordinary Time	10:00 AM

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim,** please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for spring of 2014. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



A WISE REMINDER:

God, as our Father, hears our cries, and as we are His children, His heart will go out to us. — Padre Pio

REFLECTION ON THIS WEEK'S THEME:

It takes a degree of humility to be surprised. Those who suffer from insecurity and fear are attracted to the familiar and arranged. Being surprised can make us appear — at least to ourselves — silly or awkward. Our relationship with Jesus leads us to the adventure of surprises. This surprise-life is called “vocation”, or the “spiritual life”. This adventure of surprises calls for trust, as well as allowing for the possibility of the “unprepared-for” to be prepared for us as a gift of love from God.

Each time we come to the Eucharist, we enter into the world of “adventure of surprises”. Our problem is that we don't see the Eucharist as an “adventure” allowing for surprises — we think we know what is coming. How prepared are we to receive the unplanned-for surprises of each day? Smiling at their reception is a sign that we are moving closer and closer to allowing Jesus to call us closer to him and his kingdom.

I was seated next to a young woman on a flight recently who was heading with her family for a vacation in San Francisco, California. I remarked about what a tremendous city San Francisco is. She replied in a shy and timorous voice — almost whispering — that she was excited, but afraid of “those Liberals out there”. I nearly swallowed my Boarding Pass. I refrained from telling her that I was one of those Jesuits, lest she ask to be reseated!

The Scripture readings for this 21st Week in Ordinary time are all about “who belongs” and “who does not”. The readings have poignancy even today — both individually and as a nation.

The prophet Isaiah offers us a concrete example as to how this works out [Isaiah 66:18-21]. In his time, there were “Mystery Religions” arising after the rebuilding of the temple in Jerusalem. They were attempting to be separate, special, and closer to God than the Jews of the Covenant. Isaiah speaks the word from God who knows who and what they are; he identifies how this attempt to reach God has actually led the people away from God. From the remnant — the survivors of the exile — God will send messengers to announce to the “foreigners” that they too belong. These proclaimers will bring into God's holy family “brothers and sisters”.

The real kicker is that some of these, who once did not belong, will be anointed as religious leaders of the people. God's embrace just got wider. As God recalled Israel from captivity to be a remnant and nucleus of the restored People of God, so there will be gathered ones who will see God's glory and come to Jerusalem as clean offerings. This is very new wine to drink for many of the people of Jerusalem.

Luke's Gospel pictures Jesus in a discussion about just who is on the inside, and who will stand weeping and grinding their teeth [Luke 13:22-30]. Let it be noted that in Luke's Gospel, Jesus is moving constantly up toward Jerusalem for his final presentation of his life. On the way, he makes very important displays of his personality and mission. “Somebody” is always asking him a question which enables Jesus to expand on his message and mission.

“Will only a few people be saved?” This question could very well have been asked even today.

Over the course of the years, there have been confrontations between non-Catholics and Catholics in which the Catholics are told that they are going to hell because they do not follow the teachings of Jesus strictly enough. Who are going to be saved? Various religious groups of our times hold fiercely to a belief that those who do not follow their ways are “infidels” and are not worthy of life. Liberals,

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Thomas Faehnle
- For Sister Naomi Kuhns, C.S.J.
- For Patricia Sharrock.
- For Margaret Fiorelli.
- For James Rachuba, uncle of Lower School teacher, Laura Overman, and great uncle of Michael [’22], and Jack [;25] Overman.
- For James Joseph Fleischhacker, brother of Brother Donald Fleischhacker, C.S.C.
- For Father Robert Labella.
- For Joseph Belock, father of Dale [’69] and Wayne [’75], and grandfather of DJ [’93] Belock.
- For Mary Ellen Hilinski.
- For Madeline Prischak.
- For Anthony Gioitta, father of Jeffrey [’80] Gioitta

PRAYERS FOR OTHERS:

- For all students as they begin a new school year.
- For a young couple and their unborn child.
- For an end to violence in our society.
- For those who struggle with family relationships.
- 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.

MEETING GOD IN THE POOR:

When we are not afraid to confess our own poverty, we will be able to be with other people in theirs. The Christ who lives in our own poverty recognizes the Christ who lives in other people's. Just as we are inclined to ignore our own poverty, we are inclined to ignore others'. We prefer not to see people who are destitute, we do not like to look at people who are deformed or disabled, we avoid talking about people's pains and sorrows, we stay away from brokenness, helplessness, and neediness. By this avoidance we might lose touch with the people through whom God is manifested to us. But when we have discovered God in our own poverty, we will lose our fear of the poor, and go to them to meet God.

—Henri Nouwen

**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.



WHAT VALUE — DISCIPLINE?

Most of us dread to hear the word “discipline.” It conjures up images of restriction. It limits our behavior and creates a narrow lifestyle. Even if it comes from God, we still cringe at its mention. What’s worse, the author the letter to the Hebrews pulls no punches — “My child, do not disdain the discipline of the Lord or lose heart when reproved by him, for whom the Lord loves, he disciplines; he scourges every child he acknowledges” [Hebrews 12:5-13]. It reminds me of the famous comment of St. Theresa of Avila to God: “If this is how you treat your friends, it’s no wonder you have so many enemies.” We have enough problems with human discipline — we certainly don’t need God stepping into the picture.

Yet, God’s biblical discipline is a unique process. Contrary to most human conditioning, it prepares us to habitually open up — to shed the limits which restrict most people’s thoughts and behavior. We clearly see this new type of freeing discipline within Sacred Scripture.

One of Isaiah’s major tasks is to get the former Babylonian captives to return to the Promised Land [Isaiah 66:18-21]. Though the Persians had conquered the Babylonians and permitted the Israelite exiles to go back home, the majority eventually decided to stay in Babylon. Jerusalem was just a heap of ruins — they didn’t want to spend the rest of their lives rebuilding the city.

The prophet agrees that if the Lord’s chosen people are concerned only with their own wellbeing, they’d be better off staying put. But if they’re interested in playing a role in God’s plan for the whole world, they have an obligation to return and rebuild Jerusalem. The “God-disciplined” must always break through their narrow mindedness and look at the world as God looks at it — including God’s outside-the-envelope mentality in their decision. Contrary to their limited world-view, they follow a God who includes non-Jews in his/her plans. Their actions will determine whether some of those Gentiles will become followers of the Lord, or remain devotees of other gods.

Listen again to what the Lord God says: “I come to gather nations of every language; they shall come and see my glory. I will set a sign among them.” But for that event to happen, the Gentiles must have a special place to come to — Jerusalem. God’s people and God’s city will be a sign of His global plan for the salvation of non-Jews. God’s disciples must always be trained to think big — real big!

Luke’s Jesus is working from the same frame of mind when he encourages his followers to “enter through the narrow gate” [Luke 13:22-30]. Ironically, for Jesus and his imitators, the narrow gate is always the gate of broad-mindedness. When someone asks Jesus about the number of people who will be saved, Jesus answers with a statement about the kind of people who will be saved. Obviously a lot of the “good folk” are going to be on the outside looking in at people they never thought had a chance at salvation — “People will come from the east and the west, from the north and the south, and will recline at table in the kingdom of God.” Meanwhile, a lot of those who thought salvation was an iron-clad cinch will be “wailing and grinding their teeth” — completely shocked that they haven’t been invited to the big event.

Perhaps the best way to discipline ourselves according to God’s method is to constantly remind ourselves of Jesus’ last statement: “Behold, some are last who will be first, and some are first who will be last” — it’s an exceptional, no holds barred way of looking at reality.

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



Conservatives, various opposing political groups, all struggle to be in the “in”. It was this way within the Jewish nation as well. They were God’s people, and all others were to be avoided as “unclean foreigners”. Isaiah speaks directly to this issue, and so does Jesus in the Gospel — but not with an easy “yes” or “no”.

Jesus presents himself as the “narrow gate” through which entrance is offered — not won, or achieved. The “not strong enough” are those who through their own weakness of faith cannot hear and accept Jesus and his ways of living the human life. There will be those who will say that they ate and drank with the “master of the house”, who will in turn say simply: “I do not know where you are from” — in other words, there are some inside and others outside.

Jesus uses this image to highlight his basic teaching that “by their fruits you will know them” [Matthew 7:16]. Luke is presenting Jesus as offering the Jewish crowd what he has been offering his disciples. The “door”, the “gate”, the “way” is Jesus — but not merely by eating with him, drinking with him, and listening to him will that be enough. Those who are with him reflect that relationship of being in the “in” — by being in the “out” as He is. What we do in our outward actions will manifest our being in.

People will come from all directions and recline at table with the founders of the Jewish faith — Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel — while some will be excluded because they did not live the faith as did Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel. These — and their followers — trusted God, but those who excluded themselves by not believing in Jesus will remain excluded. Just because you believed and trusted in the revelations of God in the beginning, is no guarantee if you do not remain faithful.

If we follow the way of Jesus, we define ourselves by his inclusion of us and our inclusion of others — not by arguing about who will be saved and who will not, but by our living the fruitful life of belonging to God’s family, by God’s including choice will he know us.

I wonder what Liberals really look like in San Francisco these days.

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

A PILGRIMAGE FOR THE YEAR OF FAITH:

Most Reverend Richard Lennon, Bishop of Cleveland has designated five parishes as pilgrimage sites in the Diocese of Cleveland for the “Year of Faith.” The five parishes are: the Cathedral of Saint John the Evangelist, E. 9th Street & Superior Avenue, Cleveland; Saint Sebastian, 476 Mull Avenue, Akron; Saint Mary, 320 Middle Avenue, Elyria; Saint Mary, 242 N. State Street, Painesville; and Saint Mary of the Immaculate Conception, 527 Beall Avenue, Wooster. The diocesan-wide pilgrimage is taking place at these five parishes all weekends until September 8th. These particular parish sites were chosen by Bishop Lennon because they well represent the culture and history of the Diocese of Cleveland. You can begin at any parish, but you are asked to end at the Cathedral of St. John. Individuals who choose to take the diocesan-wide pilgrimage can request a “Pilgrim Passport” at any of the five parishes. The passport will then be stamped for that parish visit and can then be taken to the remaining parishes to have it stamped at each of those parishes. Information about the pilgrimages is available on the table in the narthex of the Chapel.

**SEEK THE TRUTH:**

The pure and simple truth is rarely pure and never simple.

—Oscar Wilde

STAY ON THE PATH:

Arthur Tonne tells an interesting tale. Most people have seen the famous photo of Associated Press photographer Joe Rosenthal — it pictures the United States Marines raising the American flag on a hill in bloody Iwo Jima during World War II. Many of us, too, have stood mesmerized by the equally famous heroic size bronze likeness of the scene sculpted in Washington, DC.

What is little known is that the photographer — Mr. Rosenthal — was a convert to the Church from Judaism. For his conversion, he was shunned by fellow Jews for abandoning the faith of his people. But Rosenthal was not intimidated. He wrote: “The day before we went ashore on Iwo Jima, I attended Mass and received Holy Communion. If a man is genuinely convinced of the truth and still neglects it, he is a traitor, and that goes not only for my Jewish friends who do not attend synagogue each Saturday, but also for my friends who miss Mass each Sunday.”

Jesus busied himself by traveling through the towns and villages of Palestine — teaching all the time [Luke 13:22-30]. His destination was Jerusalem. There He would keep His long-planned rendezvous with death. He was asked by someone: “Lord, are those to be saved few in number?”

The exhausted Christ — desperately needing a shower and a cold drink — ignored the query. Oftentimes the question put to Him did not touch on His syllabus. But Jesus took advantage of the well-intentioned question to say in effect: “The door to the kingdom is unlocked. Keep in mind it is not wide, but it freely swings open on well-oiled hinges. Those willing to exert themselves will walk right in. No people at any time need stand outside with their noses pressed against the glass door wistfully looking in.”

All of us need a re-introduction to the real Christ. Many of us live in a fantasy world in relation to Him. Luke’s Gospel is as good a teaching tool as any. Jesus is not the naive individual many of us imagine. He is neither a patsy nor an easy touch. Rather, He is a no-nonsense Man who tells it like it is. Luke’s Gospel reveals that His favorite sport is not softball, but hard ball. Sometimes the “soft” Jesus that we see on greeting cards is not the real Jesus.

In very blunt language, the Nazarene informs us that no one has a lock on Heaven. Rather, it is intrinsically interwoven into a lifetime of hard labor. What our parents or grandparents may have done for the Christ matters not. No one rides on the coat-tails of ancestors. What Jesus tells us, basically, is that in the spiritual life, there is no such thing as a free lunch — we belong to what someone has aptly called the Church of the Narrow Door. Given these ground rules, one can see why the Joe Rosenthals of our culture travel first class with the Teacher.

That dog-eared certificate of Baptism in the tin box under the bed is not necessarily a passport into the next life. At best, it is only the first few pages in a six hundred page autobiography every one of us is writing each day. After all, almost all of us did not consciously choose Baptism like Mr. Rosenthal. Why then should it give us a guaranteed leg-up on everyone else in the neighborhood? In addition, Baptism is the beginning of life; much needs to be added to make the “life graph” complete. When Jesus says that “those who believe and are baptized will be saved” [Mark 16:16], he is talking about living out that belief and baptism — not just the “event” itself.



so; then listen. Accept the torture of a life of inadequate self-expression. There are many kinds of martyrdom. Recognize your own brand. If you die for a good reason, it’s something you can live with!

7. **Don’t mummify — let go, so as not to be pushed!** Accept daily deaths. Don’t seize life as a possession. Possessiveness kills enjoyment, kills relationships, and eventually kills you. Let go gracefully. Name your deaths, claim your births, mourn your losses, let the old ascend, and receive the spirit for the life you are actually living. Banish restless daydreams — they torture you. Keep in mind that it is difficult to distinguish a moment of dying from a moment of birth.
8. **Refuse to take things seriously — call yourself a fool regularly!** God’s laughter fills the emptiness of our tombs. Keep in mind that it is easy to be heavy, hard to be light. Laughter is a direct insult to the realism, dignity, and austerity of hell. Don’t confuse sneering with laughter. Laugh with people — not at them. Laugh and give yourself over to silliness. Crazy helps, too, as does a good night’s sleep.
9. **Stay within the family — you’re on a group outing!** Don’t journey alone. Resist the temptation to be spiritual — but not religious. Be “born again” regularly into community. Accept that there are strings attached. The journey includes family, church, country, and the whole human race. Don’t be seduced by the lure of absolute freedom. Freedom and meaning lie in obedience to community — community humbles, deflates the ego, puts you into purgatory, and eventually into heaven.
10. **Don’t be afraid to go soft — redemption lies in tears!** All of Jesus’ teaching can be put into one word — surrender. If you will not have a softening of the heart, you will eventually have a softening of the brain. Hardness pulls downward. Softness rises. A bird can soar because a bird is soft. A stone sinks because it is hard. Fragility is force. Sensitivity defines the soul. Tenderness defines love. Tears are salt water — the water of our origins.

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

THE COST OF A SMILE:

I am a 58-year-old woman who was fortunate enough to have the world’s greatest mom with me until a year and a half ago. There are no words to describe how much I miss her. I know this may seem strange to tell, and believe me, I am not looking for a substitute for my mom, but I have found myself looking at elderly ladies and thinking how nice it would be to adopt one.

At the grocery store just last week, I saw a dear person near me — we were both bagging some produce. I looked at her and politely said “The produce here is always attractive isn’t it?”

Why did I engage in a conversation? Because I just needed a smile or a kind word from this lady. What I got has had a profound effect on me. This sweet person looked at me as if I were an alien, did not speak and did not smile, but just looked at me dumbfounded. I moved away crushed and almost cried.

I needed her to give me just a kind word or a smile — no more. I vowed then to always stop what I am doing — no matter how much in a hurry I am or what the other person looks like — and give that kind word or smile. It may really be needed.

None of us knows what is going on in the life or thoughts of another. But what we must always remember is that we are all God’s children; God loves all of us no matter how we may look to each other. A kind word or a smile can be just a brief encounter in our life, but it can last forever in the heart of another.

GUIDELINES FOR THE LONG HAUL:

Twenty-five years ago, I wrote a column with this title. Revisiting it recently, I was encouraged that my principles haven't swayed during the past quarter-century — only taken on more nuance. I still recommend those same commandments — nostalgically revisited and somewhat redacted — but fully re-endorsed:

1. **Be grateful — never look a gift universe in the mouth!** Resist pessimism and false guilt. To be a saint is to be warmed by gratitude — nothing less. The highest compliment you can give to a gift-giver is to thoroughly enjoy the gift. You owe it to your Creator to appreciate things — to be as happy as you can. Life is meant to be more than a test. Add this to your daily prayer: “Give us today our daily bread, and help us to enjoy it without guilt.”
2. **Don't be naïve about God — God will settle for nothing less than everything!** God doesn't want part of your life — God wants it all! Distrust all talk about the consolation of religion. Faith puts a rope around you, and it takes you to where you would rather not go. Accept the fact that virtue will give you a constant reminder of what you've missed out on. Take this Daniel Berrigan counsel to the bank: “Before you get serious about Jesus, consider carefully how good you're going to look on wood!”
3. **Walk forward when possible — or at least try to get one foot in front of the next!** See what you see — it's enough to walk by. Expect long periods of confusion. Let ordinary life be enough for you. It doesn't have to be interesting all the time. Take consolation in the fact that Jesus cried, saints sinned, and Peter betrayed. Be as morally stubborn as a mule. The only thing that shatters dreams is compromise. Start over often. Nobody is old in God's eyes. Nothing is too late in terms of conversion. Know that there are two kinds of darkness that you can enter — the fearful darkness of paranoia — which brings sadness — and the fetal darkness of conversion — which brings life.
4. **Pray — that God will hang on to you!** Distrust popularity polls. Trust prayer. Prayer grounds you in something deeper. Be willing to die a little to be with God, since God died to be with you. Let your heart become the place where the tears of God and the tears of God's children merge into the tears of hope.
5. **Love — if a life is large enough for love, it's large enough!** Create a space for love in your life. Consciously cultivate it. Know that nothing can be loved too much. Things can only be loved in the wrong way. Say to those you love: “You, at least, shall not die!” Know there are only two potential tragedies in life — not to love, and not to tell those you love that you love them.
6. **Accept what you are — and fear not, you are inadequate!** Accept the human condition. Only God is whole. If you are weak, alone, without confidence, and without answers — say



One does not need to be a genetic scientist to identify the DNA of Luke's Gospel. As we are advised, the Christian life is forever a task of putting one foot in front of the other, and one hand on top of another. As Will Rogers puts the case, even if you are on the right track, you will get run over if all you do is just sit there. Felix de Welden is the celebrated sculptor responsible for the bronze image of Rosenthal's Iwo Jima picture in Washington, DC. He, like Mr. Rosenthal, was just paying his dues. He attends Mass daily.

Do not grow discouraged as you attempt often with little success to put on Christ. As St. Theresa of Avila put it: “The only way to fail is to stop.”

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

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a 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.

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:

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 [8/17/13] ----- \$ 614.00

Total Offerings: Sunday [8/18/13] ----- \$ 1,189.00

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

The school year has begun. 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 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].**

WILL I BE SAVED?

The question posed by the scripture readings for this 21st Week in Ordinary Time is as relevant today as when it was first posed — “Will only a few be saved?” And then there is the question behind the question — “Will I be saved?” Jesus’ reply is paradoxical, but we expect no less from him. He says that many will try to enter the door of heaven, but will not succeed. Yet hundreds upon hundreds will come from the four corners of the globe and take their places at the heavenly banquet.

His message is that salvation is meant for all because — as we know — Jesus came to open up the way to salvation for all people — for each and every person he created. But in the parable there is a warning — a severe warning — **we cannot presume to be saved.**

When we arrive at the gate of heaven, the master of the house might say to us: “I do not know you” [Luke 13:22-30]. And we might find ourselves pleading that we were good Catholics and did everything prescribed, and yet still the master might say: “I do not know you.” And people from the east and the west, from the north and the south, will take their places in the Kingdom ahead of us. The message is that it is easy to delude ourselves — easy to think that because we have followed the rules, we have earned our place in heaven. We know intellectually that this could never be the case because we realize that salvation is entirely in the free gift of God. It can never be earned — it can never be presumed.

The key, of course, is in the simple words: **“I do not know you.”** It is all about our relationship with God, he wants to know us, he wants to love us. He does know us and he does love us — the life and death of Jesus proves that this is so. But in turn God wants us to know him and love him freely and without compulsion.

Unfortunately, we are poor creatures — we are easily deluded, and we are world experts at deluding ourselves. We can convince ourselves that we are doing all the right things; we can convince ourselves that the hours spent in prayer and in doing good to others have earned us great credit in heaven, and that our place in heaven is already assured. We completely forget that in comparison to the love that God has for us, anything we do is a mere nothing. We completely forget that in the great plan of God, our piffling plans and projects are of no significance. We completely forget that we cannot earn or bribe our way into heaven by novenas and prayers and penances.

What God wants from us is love, and for this we need hearts — we need hearts large enough to praise and glorify and bless his holy name. We need hearts full of compassion for others; hearts that beat with passionate love for those nearest to us; hearts that will make enormous sacrifices without a second thought. We need hearts that are filled with sorrow for the many sins we have committed, hearts that pour out appeals to God imploring him for mercy.

We can count ourselves among the privileged few — we are so fortunate to have come to knowledge of and believe in Christ and in his Church, and to have heard the message of the Gospel in all its fullness. As members of the Catholic Church we can feel proud to be in direct line with the Church of the Apostles. We know that the Holy Spirit keeps the Church faithful to the Gospel in matters of faith and morals, and we feel privileged to be the inheritors of this the richest of all the Christian traditions.

But we also know that this greatest of all gifts brings with it heavy responsibilities. We know that we must keep faith with Christ and follow the teaching and prescriptions of the Church. We know that



our lives — union with God — should be easy. We recognize the hard work that is necessary for a person to become a lawyer or a doctor. We know that there is no easy button to push in med school or law school. We know that even the most intelligent of our young people have to work extremely hard to receive an academic scholarship. Even in the area of sports, we recognize that what might appear easy on the football field during an NFL game on Sunday is the result of months of work in the classroom, in the weight room, and on the practice field. What we see on the athletic field is a culmination of lives of hard work. We tell our young athletes: “No pain, no gain.” But we think that the maxim only applies to athletes, or scholars. It’s deepest application is to Christianity.

We need to embrace our Christianity with enthusiasm. We need to stop complaining about our sacrifices, and look to the Cross of Jesus Christ. The book of the cross is the wisdom of the Christian.

We are Catholics. We are Christians in Christianity’s purest form. We have purpose and meaning and beauty in our lives. We have Jesus Christ. And He has us. Our arms cannot be drooping — they need to be raised high in praising the One who calls us. Our knees should not be knocking — they need to be high stepping — marching through that narrow gate to our God. Then, when it comes time for the final Banquet of the Lord — when our lives come to an end — we will find ourselves inside, united to Jesus at the feast of Love that is the Eternal Union with God.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. 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 need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**

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 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].**



EMBRACING OUR CHRISTIANITY:

“Oh, poor us, poor us,” they moaned. “This is all so hard,” they complained. “We are questioned for our beliefs, and we are often outright persecuted for our faith. Oh, poor us, poor us. We go to the market place and can’t buy the best meat because it was part of a pagan sacrifice. Oh, poor us, poor us. Our parents and grandparents were so excited by this new faith — this Christianity — but we are not all that excited. We put up with it though — just in case it is right. But it is such a struggle to be Christians. Oh, poor us, poor us.”

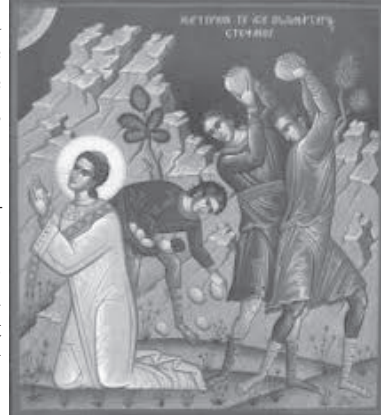
The people doing the complaining were those to whom the author of the Letter to the Hebrews is writing [Hebrews 12:5-13] — these were Christians of Hebrew background living throughout the Roman Empire. Their fellow Jews had ostracized them. The pagan Romans were sporadically persecuting them. The original apostles were all dead — most of them killed by the Romans. And it seemed that each new leader of a Church in this or that city — particularly in Rome — were given a death sentence by being made a bishop. Eleven of the original twelve were martyred — many of them fed to the beasts in the Coliseum. The first thirty-one Bishops of Rome — the first thirty-one popes — were put to death. Now there were rumors that Christians would be persecuted throughout the empire. The people to whom the Letter to the Hebrews was addressed also complained that they couldn’t join in with the festivals of the people of their country. They were told that they couldn’t be Christians and live like pagans. So these Hebrew Christians complained.

“Knock it off,” says the author of the Letter to the Hebrews. “Shore up your drooping arms, and firm up your knocking knees” — their body language showed how they felt. “Stop moping around,” the author says. “Instead, trust in God. If you are called to be a witness to God with your life, it will unite you closer to Him than you could ever imagine.” But only a relative few would become martyrs in that way — most of them were called to give witness to Christ by the way they lived their lives.

So, why is this living of the Christian life not easy? Nothing worthwhile is easy — everything of value has its price. In Luke’s Gospel, Jesus called the price the narrow gate [Luke 13:22-30]. The narrow gate is not the popular gate — but it is the only one that leads to God. Many people choose the wide gate — the way that everyone seems to be going. These are the people who justify their immorality with the “everyone’s doing it” mentality. Many people think that they can ignore God throughout their lives — that they can avoid sacrificing for others, that they can live in their selfishness. Simply put, they choose to live like pagans. They assume that God will not reject them when their lives come to an end, but they forget that they have already rejected God. They are not on the inside of the Banquet Hall because they have chosen to be outside the Kingdom of God.

We cannot be the people of the “wide gate”. We have been given the call — the grace — to enter into God’s presence. But the way to get there is not easy. The gate is narrow. It demands sacrifice. It demands saying “No” to our own lower instincts. It demands saying “No” to the popular but immoral crowd.

It is sad how we recognize the work necessary for the physical necessities of life, but we refuse to recognize the work that is necessary to attain the reason why we were created. We think that the goal of



we have a duty to bear witness to his name in the world. We know that we have the obligation and the duty to remain faithful to all that has been handed down to us.

Being the recipients of these advantages guarantees us nothing in relation to heaven — whether we be laity, religious, priests, bishops, or popes, we have no built-in advantage over anyone else. The biggest sinner could get into heaven far ahead of us if he or she truly repents.

The way “in” is to be found only in Christ — “I am the way, the truth, and the life” [John 14:6]. He is the way — and it is only through him and with him and in him that we will be saved. And he wants us to be saved. This is why he took the form of a slave and emptied himself and made peace by the blood of his cross [Philippians 2:7]. He has poured out his life for us, and the invitation to us is to pour out our lives for him and for our brothers and sisters in the human family.

We live our lives in imitation of him. We learn from the words and actions of Jesus how to speak and act ourselves. We put his words on our lips, we walk in his footsteps, and we touch with his hands. We become so like him that when at that most significant moment of our lives the master opens the door to our knock he does not see us — instead he sees his Son.

We have emptied ourselves of all our egoism, all our pride, all our superiority, all our arrogance, and have become humble as Jesus was humble, patient as Jesus was patient, loving as Jesus was loving, compassionate as Jesus was compassionate. But doing what he does we have become like him — become his true witnesses and ambassadors on earth.

Although we cannot earn salvation — nor can we presume it — we can certainly, and indeed ought to, hope and pray for salvation. Indeed we ought to pray for it every day of our lives for ourselves and for those around us. We have received already so many wonderful gifts from God, let us pray that he will grant us that one, final and best of all possible gifts — the gift of salvation itself.

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

READINGS FOR THE WEEK:

Monday: 1 Thessalonians 1:1-10, Matthew 23:13-22

Tuesday: 1 Thessalonians 2:1-8, Matthew 23:23-26

Wednesday: 1 Thessalonians 2:9-13, Matthew 23:27-32

Thursday: 1 Thessalonians 3:7-13, Mark 6:17-29

Friday: 1 Thessalonians 4:1-8, Matthew 25:1-13

Saturday: 1 Thessalonians 4:9-11, Matthew 25:14-30

22nd Week in Ordinary Time: Sirach 3:17-29, Hebrews 12:18-24, Luke 14:1-14

MATT’S FIRST CD:

Over the course of the past many years, Matt Fafrak has been our music director here at Our Lady Chapel. We have been blessed with his many talents, and his love of the Eucharist. So many have commented and appreciated the group of musicians that has assembled under his leadership. **On Wednesday, July 31st, Matt released his first CD**

entitled: DANCE. Copies of the CD are available in the chapel office for \$10. Let’s all support Matt on this wonderful occasion.



AFTER THE APPLAUSE — FINDING MEANING THAT MATTERS:

The other day, I was driving in my car, and a song came on the radio. This song was by a very well-known pop artist who has published a lot of music that we really could debate the more content of all day. I went to turn the song off — wondering if it would be much of the same. But suddenly the chorus kicked in. And there I was, driving in the middle of my town, jamming out to Lady Gaga like a pop music fool.

“Yea,” I sang along, “I live for the applause.”

I couldn’t get over the hook. It was that in that moment I was transported back to a very different time in my life. So allow me to be nostalgic, and come along, and find yourself in the ride.

When I was in high school and college, I played in a band. We were very good, and I’m not just saying that. People who we didn’t know bought our t-shirts and CDs. The local radio station played our music. We even did interviews. We won “Battle of the Band” competitions — anyway, you get the idea.

Applause is affirmation for a performer. Hearing the roar of the crowd after you win a game or you finish that solo brings on an incredible feeling of accomplishment. You think to yourself: “They love me! They really love me!” Alright, maybe not something that cheesy, but you get the idea.

As I sat in my car listening to Lady Gaga — who always reminds me of Gerber commercials — sing about how she lives for the applause, I thought about what that used to be like. And as I continued to groove, I started to remember some other things. It was a rush playing those shows, and I got to do some really cool things. But as my warm, fuzzy memories started to fizzle, I remembered another memory.

I was sitting backstage — alone — while the rest of the band was out talking to people. Most of the crowd had gone home, and it was quiet. The venue was filled only minutes before, but now it was just me and some sound techs. I thought to myself: “There must be more than this.”

I guess that I really didn’t find myself in the applause, but I found myself in the stark silence that followed. It’s funny — all of that affirmation was false! People liked what I did — sure — but they didn’t really love me. They didn’t even know me.

It’s easy to live for the applause, and you don’t need to be a performer to live for it. We sometimes wind up living for the applause of our friend’s affirmation in the clothes that we wear, or the people that we surround ourselves with. We live for an affirmation from our boyfriend or girlfriend that says we are worthy, or we feel crushed in the silence of a poor grade or game. We judge ourselves by the amounts of “likes,” “favorites,” and “re-tweets” that we get on social media.

Affirmation isn’t a bad thing, and we definitely need it when it is positive — but living only for affirmation can lead us to some dark places. The moment that we only want to please people, we begin to change. We are no longer who God created us to be — but who we think we should be. It is OK for a little while, but eventually we are going to find ourselves in the silence, wondering if there is more than this.

And the blessed part is that there is! God knows you inside and out, and has affirmed you by calling you His son or daughter. God rejoices in your victories, and weeps with you in your sadness.

When we are found in Him, we realize that there is life beyond worldly affirmation, and it all gets



put into context. We see what matters, and realize our worth beyond the superficial things that we do — which aren’t necessarily bad — but also aren’t the biggest thing. Our hope in the Lord is the biggest thing.

And the Lord takes notice.

He is waiting for you to step out and simply be who He created you to be — to live your life like He is the only one watching. I hope that at the end of my life, that I come face-to-face with my maker, and that He smiles and tells me that I’ve done well [see Matthew 25:23]. Now that would be better than the loudest applause.

—taken from the writings of Joel Stepanek, an associate of the Bible Geek

LIFE TEEN:

LifeTeen Youth Group meets **EVERY SUNDAY at 11:30 AM**. 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. **Our next few meetings of our Life Teen Group will be meet Sunday August 11th, 18th, and 25th.**

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our Middle School Youth Group — **THE EDGE** — meets next on Sunday, September 8th from 11:30 AM — 1:00 PM. All who are entering 6th grade next fall — as well as all 7th and 8th graders — 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.

**SUPPORT OUR LIFETEEN PROJECT — SEPTEMBER 15-16:**

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.

