

**CLOSING PRAYER:**

~ **A Blessing on My Daily Work** ~

O Lord, my God,  
Creator and Ruler of the universe,  
it is Your Will  
that human beings accept  
the duty of work.  
Work is my call  
to share in the beauty of creation.  
May the work that I do  
bring growth in the life of those I love,  
to help extend the Kingdom of Christ,  
and may it lead to my salvation.

Give all persons  
work that draws them to You  
and to each other  
in cheerful service.

I unite all my work  
with the Sacrifice of Jesus —  
that it may be pleasing to You  
and give You glory.  
I beg Your Blessing  
upon all my efforts.  
With Saint Joseph  
as my example and guide,  
help me to do the work  
You have asked  
and come to the reward  
that You have prepared for me.  
Amen.

**CAMPUS MINISTRY OFFICE:**

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

**LABOR DAY:**

On **Monday, September 2<sup>nd</sup>**, we take time to celebrate the final holiday of the summer — **Labor Day**. Besides reflecting on summer, the holiday, by its very title, invites us to reflect upon the contributions that each person makes toward the building of the human family. All of us are called by God to continue to participate in the work of creation. Each of us, because of our baptism, is called to bring to life, through our talents and energies, to that small piece of God's kingdom on earth. **Mass will be celebrated at 9:30 AM on Monday.** We would be honored if you and your family will join us.

**LAST WEEKEND TO FULFIL 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 8<sup>th</sup>. 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.

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

**Tuesday, October 22<sup>nd</sup>** 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].**

**EUCHARISTIC 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.**

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Jim Hlavin ['52] who is recovering from hip replacement surgery.
- For Keith Schroeder who has been diagnosed with cancer.
- For Rosemarie Lemieux who is ill.
- For Dennis Houlahan, who is in critical condition with a brain aneurysm.
- For Lynn Fitzpatrick who is critically ill with ALS.
- For Steve Aughinbaugh, uncle of Kaitlyn Gallagher ['14], who is recovering from cancer surgery.
- 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 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 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 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 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 Kathy Falbo who is undergoing treatment for pneumonia.
- For Trey Kopettke, a young child, who was injured in a golf-cart accident.
- 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 Settlemyre, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemyre, 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.

**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.**

**FAITH EDUCATION:**

It is critical that you have your child registered for **Faith Education** for this coming school year. Our sessions will begin on **Sunday, September 8<sup>th</sup>**. 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 this week.** 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, September 1: <b>22<sup>nd</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, September 2: <b>Labor Day</b>	<b>9:30 AM</b>
Tuesday, September 3: <b>St. Gregory the Great</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, September 4:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, September 5:	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, September 6:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, September 7: <b>23<sup>rd</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, September 8: <b>23<sup>rd</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**MEN’S RETREAT — SAVE THE DATE:**

The Fall Men’s retreat is scheduled for **Thursday, November 7<sup>th</sup> 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.



**A LIFE WORTH LIVING:**

Only a life lived for others is a life worth while.

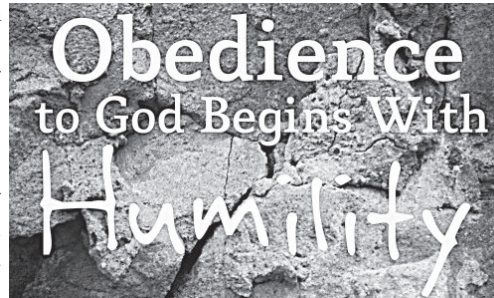
—Anonymous

**REFLECTION ON THIS WEEK'S THEME:**

“Excuse me” has several meanings in polite company — it is used when bumping into somebody accidentally; it is employed to interrupt somebody who is speaking and the listener wishes to interject a thought or two; it is spoken when a person wishes to move away from a discussion to move elsewhere; or it can be a request after a belch. We can ask to be excused from classes, jury duty, and other invitations to which we would rather stay home. We enjoy being selective with the responses we make to various invites.

When it comes to the Eucharist, or any of the many invitations that God sends us through life's experiences, “excuse me” can have far-reaching implications. Fear, inferiority, anger, vengeance, and laziness all can be excuses by which we say “no!” to the adventures of trusting God — especially as these invitations invite us to involve ourselves with the needs of others, and to use our gifts in service of the poor. Reflect today on how you have responded, and what gifts you have received in return.

The spirit of the readings for this 22<sup>nd</sup> Week in Ordinary Time flows from the continuation of Luke's Gospel [14:7-14], and how Jesus continues to offer reversals. The author of the Book of Sirach echoes traditional Jewish teachings concerning right conduct. Basically, the author advises us to always “remember who you are and who you are not” [Sirach 3:17-29]. Remember that you are gifted by a Divine Giver, and when you remain peacefully grateful, you will experience being loved by God and others.



A wise person listens deeply with both the outer and inner ears. The wise person searches and allows mystery to be a friend rather than a humiliating enemy which must be defeated or ignored. As water can subdue flames, so generosity to the poor extinguishes the fire of past sins.

These words are both instructive and practical. Keeping them remains a work in progress. Humility is gratitude which allows us to stay at home in our own shoes. Covering up or withdrawal is not being humble — rather it is a prideful expression that we really should have been created with more gifts, and until they appear, we will not.

Luke's Jesus responds to an invitation to dine at a leading Pharisee's house on the Sabbath. The invitees are watching Jesus quite specifically to trap him in violating their religious expectations. During the meal, Jesus notices the pharisaical practices of these religious rigorists — they have been jockeying for places of honor and recognition. Jesus heightens their interest in him by relating a little parable intended to indicate their hypocrisy.

While on the surface this conversation appears to be about table manners and where one should sit upon entering the place for dining, it is much more about how one sits at the table of life. The invited to life are to remember they are in fact invited — there are no entitled rites other than to eat what is placed before them and sit where they find themselves. The Inviter to the feast of life will bless those who have eaten well; hopefully they are thankful for their entire meal. This blessing is the Host's saying: “My friend, move up to a higher position.”

The “higher position” would be a place of honor — which in Luke's way of thinking means a place of distribution to the needy of the even more gifts received at God's table. This image is made clearer as Jesus then turns to the host of the dinner, and speaks to him about whom he should invite to such dinners.

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Maurice Huffer, relative of upper school teacher, Richard Grejtak.
- For Nancy Glass.
- For Cindi Olecki
- For Loretta Faehnle
- For Anthony Gerbic
- For Jennie Brakas.
- For Martha Roetzel, mother of Father Bob Roetzel, C.S.C.
- For Casimir Bednarczyk, father of Brother Paul Bednarczyk, C.S.C.
- For Deacon Robert Kochanski, St. Joseph Parish.
- For Father Sandor Siklodi, pastor of St. Emeric Parish
- For Jenna Ungrady, a Mayfield HS student.
- For Father Ralph Bodziony, pastor emeritus of St. John Cantius Parish
- For Frances Bellitto
- For Elaine Zawicki
- For Robert Plavcan, brother of Gil Plavcan.
- For Deborah Conner, aunt of Branden Hansen [’02]
- For Thomas Faehnle
- For Sister Naomi Kuhns, C.S.J.
- For Patricia Sharrock.
- For Margaret Fiorelli.

**PRAYERS FOR OTHERS:**

- For all workers, and those who labor for our well-being.
- For the unemployed.
- 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.

**HOW TRUE:**

“We need deliberately to call to mind the joys of our journey. Perhaps we should try to write down the blessings of one day. We might begin — we could never end. There are not pens or paper enough in all the world.”

—George A. Buttrick

**THERE'S NO ROOM FOR MASKS:**

The worst label the gospel Jesus ever gave anyone was “hypocrite.” Certainly it wasn’t a bad title in itself. Even today many of us anxiously await the yearly ceremony in which commemorative statues are given to the prior year’s best movie hypocrites — the Academy Awards. The word simply describes an actor or actress — technically, someone who makes a living pretending to be someone they’re not.

Jesus wants those committed to imitating him to be real, honest people — individuals comfortable in their own God-made skin — men and women who could symbolically shed the masks worn by actors in the first third of the first century CE to hide their actual identity. This seems to be one of the reasons that Jesus was so uptight about his followers accepting honorary titles or putting on distinctive clothes [see Matthew 23]. Nothing should get in the way of another Christ being his or her real self. It’s in our real self that the real risen Jesus is embedded — not in the false selves that we have created for our performances.

The unknown author of the letter to the Hebrews wants his readers to appreciate the special perks that they have as followers of Jesus [Hebrews 12:14-24]. They don’t have to have participated in the Exodus, or to have been present at the foot of Mt. Sinai when the Lord covenanted with the Chosen People. They’ve symbolically made a new covenant with God through Jesus — an agreement which tops anything their faith ancestors experienced. Yet they’ve done this not in a sacred place or during a sacred time. Their everyday lives have become sacred — “other”. The risen Jesus has transformed them into a sacred people — just as they are. No need to pretend that they’re someone they’re not. Their actual identity is much more significant than any hypocritical personality they assume.

Centuries before Jesus’ birth, the author of Sirach already understood the value of simply being oneself, especially in our relations with others — and in particular in our relations with God. “My child, conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God” [Sirach 3:17-29]. The writer presumed that when we look in a mirror, what we see is what we get, and God gave it to us.

Of course, in Luke’s gospel, Jesus presumes that what we see in others also comes from God — even when we regard those others as inferior to ourselves. He warns: “Those who exalt themselves will be humbled, but those who humble themselves will be exalted” [Luke 14:7-14]. The way we serve others will always be an outward sign that we’ve taken off our masks.

I’ll never forget December 17, 1964 — the day of my “first Mass.” But one of the reasons I most remember this occasion isn’t because of what I did, but because of something one of my classmates did — he rented a bus, rounded up all the beggars in the vicinity of Rome’s Janiculum hill, and treated them to a terrific meal after his own first Mass. Unlike most of us priests on that special day, he made others the focus of attention — not himself. Besides never again having to pay the “hill tax” when he walked from and to the North American College, he also helped the rest of us look at those “unfortunate” individuals in a new light. They were important because he showed us their importance.

Some of us later remarked: “Wish I’d thought of that. No one will ever forget his first Mass.” We had all encountered the same beggars every day, but only he treated them like friends, and not like beggars.

I wonder where he got such a strange idea.

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



Jesus states clearly to the host that when he invites his friends and the wealthy to dine, they can repay him, and so he has received a reward. Use your dining facilities and wealth to care for those who cannot repay you here; in that way the Divine Host Who has set your table will then repay you in the eternal banquet of the just. This conversation is not over — we will have more next week.

That which makes a person truly attractive is an interior “at-homeness” which is humility. Just as sitting beside a quietly flowing stream is comforting, accompanying persons who are comfortable with their interior rests and enriches us. Being with those who are anxious about who they are seems always distracted; they appear to want to be somewhere else — perhaps to be someone else. Humility is truth in action, generosity in public, and joyfulness in being invited.

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

**WHY IS GOD ALWAYS ASKING FOR MORE?**

Rabbi Dov Ber — known as the Magid of Mezritch — explains with the following parable about why righteous people may at times experience suffering and the wicked may prosper. A father, who wishes to teach his child to walk, in the beginning will walk together with the child and hold his hand. Then he will move away from the child, leaving the child on his own.

The child will then take a step toward his or her father, and the father will retreat a bit further so that the child will take a few more steps on his or her own. The father will repeat this process in order to get the child to walk greater and greater distances. To the child, it may seem that the father is moving away and ignoring them; yet the father does this out of love and care, for he knows that the child’s growth and development depends on this.

The same is with the righteous people. At times, it may seem that God is ignoring them, yet, in truth as they come closer to God, He will move away so that the righteous person will continuously move closer to Him. Through this process, the righteous person ascends higher and higher spiritually.

This is the author of the Book of Deuteronomy means by the phrase: “just as a man reproaches his son, so the Lord your God chastises you” [Deuteronomy 5:8].

A person will seldom reprimand someone else’s child. The reason and purpose that a parent chastises their child is out of love for the child — for the sake of setting him or her on the right path and for their spiritual growth. So too, the tests which God gives us should be taken as proof that He cares for us, and that He considers us His children and His responsibility.

**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!



**LABOR DAY STATEMENT OF US CATHOLIC BISHOPS:**

Every human being enjoys a basic right to be respected, not because of any title, position, prestige, or accomplishment but first of all because we are created in the image and likeness of God. From an ethical and moral perspective we embrace the exhortation of St. Paul “to anticipate one another in showing honor” [Romans 12:10]. Today’s competitive culture challenges us to strive for victory and advantage, but for St. Paul the challenge is to build each other up, and to honor one another’s innate dignity.

Labor Day is an opportunity to take stock of the ways workers are honored and respected. Earlier this year, Pope Francis pointed out that “work is fundamental to the dignity of a person. It gives one the ability to maintain oneself, one’s family, and to contribute to the growth of one’s own nation.” Unfortunately, millions of workers today are denied this honor and respect as a result of unemployment, underemployment, unjust wages, wage theft, abuse, and exploitation.

Even with new indicators of some modest progress in recovery, the economy still has not improved the standard of living for many people — especially for the poor and the working poor, many of whom are unemployed or underemployed. More than four million people have been jobless for over six months — and that does not include the millions more who have simply lost hope. For every available job, there are often five unemployed and underemployed people actively vying for it. This jobs gap pushes wages down. Half of the jobs in this country pay less than \$27,000 per year. More than 46 million people live in poverty — including 16 million children. The economy is not creating an adequate number of jobs that allow workers to provide for themselves and their families. Jobs, wages, and poverty are interrelated. The only way to reduce the widening gap between the affluent and the poorest people in our nation is by creating quality jobs that provide a just compensation that enables workers to live in the dignity appropriate for themselves and their families.



High unemployment and underemployment are connected to the rise in income inequality. The prophetic words of Pope Emeritus Benedict XVI in *Caritas in Veritate* warn us of the dangers of inequality — “The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner, and that we continue to prioritize the goal of access to steady employment for everyone. Through the systemic increase of social inequality, not only does social cohesion suffer — thereby placing democracy at risk — but so too does the economy, through the progressive erosion of ‘social capital’ which is indispensable for any form of civil coexistence” [32].

Is it possible that this is happening here in the United States? In many places, wealth and basic needs are separated by only a few blocks or subway stops. We only have to look under bridges and in alleyways. The words from *Gaudium et Spes* from the Second Vatican Council of fifty years ago seem to be just as true today — “While an immense number of people still lack the absolute necessities of life, some, even in less advanced areas, live in luxury or squander wealth” [63]. How can it be said that persons honor one another when such “extravagance and wretchedness exist side by side”?

Most people want to live in a more equal society that provides opportunities for growth and development. The current imbalances are not inevitable, but demand boldness in promoting a just economy that reduces inequality by creating jobs that pay a living wage and share with workers some

such a move there would, no doubt, do a lot more for me than for the poor. My moving there would make me feel good, enhance my status among my colleagues, and be a wonderful inscription inside my curriculum vitae, but it would not — unless I would more radically change my life and ministry — do much for the poor. Ultimately, it would serve my pride more than it would serve the poor.

Ruth Burrows cautions that this same dynamic holds in terms of our motivation for prayer and generosity. Thus, she writes: “The way we worry about spiritual failure, the inability to pray, distractions, ugly thoughts and temptations that we can’t get rid of, is not because God is defrauded — for he isn’t — it’s because we are not so beautiful as we would like to be.”

And subtle pride, invariably, brings with it a condescending judgment about others. We see this most strongly perhaps in the period shortly after first conversion — when young lovers, recent religious converts, and neophytes in service and justice — still caught-up in the emotional fervor of the honeymoon — think that they alone know how to relate to each other, to Jesus, and to the poor. The fervor is admirable, but the pride invariably spawns a couple of nasty children — arrogance and elitism.

Pride is inextricably linked to our nature. Partly it’s healthy, but it is a life-long moral struggle to keep it healthy.

—taken from the writings of Father Ronald Rolheiser, O.M.I., 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 [8/24/13] ----- \$ 484.00**

**Total Offerings: Sunday [8/25/13] ----- \$ 736.00**

**ALTAR SERVERS and LECTORS:**

 We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [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].**



**PRIDE IN SUBTLE FORMS:**

One of the wonderful features of young children is their emotional honesty. They don't hide their feelings or wants. They have no subtlety. When they want something, they simply demand it. They holler; they cry; they snatch things from each other. And they aren't ashamed of any of this. They offer no apologies for selfishness — no disguises.

As we grow up, we become emotionally more disciplined and leave most of this behind. But we also become much less emotionally honest. Our selfishness and our faults become less crass — but on this side of eternity, they never really disappear. They just become more subtle.

The Church has, classically, named something it calls the “seven deadly sins” — pride, envy, wrath, sloth, greed, gluttony, and lust. How these manifest themselves in their crassest forms is evident. But how do these manifest themselves in their subtler forms? How do they manifest themselves among the supposedly mature? Great spiritual writers have always had various treatises — some more astute than others — on what they call the religious faults of those who are beyond initial conversion. And it's valuable sometimes to look at ourselves with naked honesty, and ask ourselves how we have morphed the crasser faults of children into the subtler faults of adults? How, for instance, does pride manifest itself in our lives in more subtle ways?

How pride lives in us during our more mature years is probably best described by Jesus in the famous parable of the Pharisee and the Publican [Luke 18:9-14]. The Pharisee — vilified in this story — is proud precisely of his spiritual and human maturity. That's a subtle pride of which it is almost impossible to rid ourselves. As we mature morally and religiously, it becomes almost impossible not to compare ourselves with others who are struggling, and to not feel both a certain smugness that we are not like them, and a certain disdain for their condition. Spiritual writers often describe the fault in this way: pride in the mature person takes the form of refusing to be small before God, and refusing to recognize properly our interconnection with others. It is a refusal to accept our own poverty — namely, to recognize that we are standing before God and others with empty hands, and that all that we have and have achieved has come our way by grace more so than by our own efforts.

During our adult years, pride often disguises itself as a humility which is a strategy for further enhancement. It takes Jesus' invitation to heart — whoever wants to be first must be last, and be the servant of all! Then, as we are taking the last place and being of service, we cannot help but feel very good about ourselves, and nurse the secret knowledge that our humility is in fact a superiority, and something for which we will later be recognized and admired.

As well, as we mature, pride will take on this noble face — we will begin to do the right things for seemingly the right reasons, though often deceiving ourselves because, in the end, we will still be doing them in service to our own pride. Our motivation for generosity is often more inspired by the desire to feel good about ourselves than by real love of others. For example, a number of times during my years of ministry, I have been tempted to move to the inner-city to live among the poor as a sign of my commitment to social justice. I took a good spiritual director to point out to me that, at least in my case,



profits of the company. It also requires ensuring a strong safety net for jobless workers and their families, and those who are incapable of work. As individuals and families, as the Church, as community organizations, as businesses, as government, we all have a responsibility to promote the dignity of work and to honor workers' rights.

Since the end of the Civil War, unions have been an important part of our economy because they provide protections for workers — and more importantly a way for workers to participate in company decisions that affect them. Catholic teaching has consistently affirmed the right of workers to choose to form a union. The rise in income inequality has mirrored a decline in union membership. Unions — like all human institutions — are imperfect, and they must continue to reform themselves so they stay focused on the important issues of living wages and appropriate benefits, raising the minimum wage, stopping wage theft, standing up for safe and healthy working conditions, and other issues that promote the common good. The Church, in accord with her principles on the life and dignity of the human person, wishes to collaborate with unions in securing the rights and dignity of workers.

Private enterprises, at their best, create decent jobs, contribute to the common good, and pay just wages. Ethical and moral business leaders know that it is wrong to chase profits and success at the expense of workers' dignity. They know that they have a vocation to build the kind of solidarity that honors the worker and the least among us. They remember that the economy is “for people.” They know that great harm results when they separate their faith or human values from their work as business leaders.

Whenever possible we should support businesses and enterprises that protect human life and dignity, pay just wages, and protect workers' rights. We should support immigration policies that bring immigrant workers out of the shadows to a legal status, and offer them a just and fair path to citizenship, so that their human rights are protected and the wages for all workers rise.

We honor the immigrant worker by remembering that the building of America has been carried out by so many who fled persecution, violence, and poverty elsewhere, coming to America to offer their talents and gifts to support themselves and their families. We welcome the stranger, the refugee, the migrant, and the marginalized, because they are children of God, and it is our duty to do so. But at the same time it is important to end the political, social, and economic conditions that drive people from their homelands and families. Solidarity calls us to honor workers in our own communities and around the world.

The pain of the poor, and those becoming poor in the rising economic inequality of our society, is mounting. Therefore, on this Labor Day 2013, let us renew our commitment to promote the dignity of the human person through work that is honorable, pays just wages, and recognizes the God-given dignity of the working person.

At the end of every Mass, we are commanded to “go and announce the Gospel of the Lord.” We leave with a sense of mission to show one another honor by what we do and say. On this Labor Day, our mission takes us to the millions of people who continue to suffer the effects of the current economy.

—Bishop Stephen Blaire, Chairman of the Committee on Domestic Justice and Human Development, USCCB

**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.



**BEING ONESELF:**

The delicious writer that is England's PD James in her novel *Skull Beneath the Skin* pens this line — “The sermon lasted fifteen minutes, and was a learned dissertation on the Pauline theology of redemption. As they rose to sing the hymn, Ivo whispered to Cordelia: ‘That’s all one asks of a sermon. No possible relevance to anything but itself.’” Had Ivo heard Jesus speak the story of Luke’s Gospel [14:7-14], he would find the message had his name written all over it. So too would Cordelia. So too will most of us.

When Luke’s Gospel opens, the Teacher was somewhere in Perea — a narrow strip of land east of the Jordan River and the Dead Sea, twenty miles wide and sixty miles long. Jesus was a guest at a supper party in the home of a VIP Pharisee. He must have been delighted to get a good sit-down meal after so many quick suppers at fast food counters on the road.

Some scholars feel that this occasion may well have been a wedding banquet. One has to wonder what sort of gift Jesus brought for the bride. And did He dance with her? Marc Chagall would say “yes”. Interesting questions, but off the subject. In any event, it gave Jesus an unusually good opportunity to observe the various guests as they entered the catering hall. A number of them were anything but studies in humility.

Thus we have Jesus’ timeless observations on our human condition. To paraphrase poet ee Cummings: “they open the eyes of our eyes”. They remind us that if we are looking for faults to correct, we need but look in a mirror. We are in St Luke’s debt — for only Luke tells us of this parable.

Jesus’ theme is puffed-up pride — a vice much present in our society. No doubt the Christ would have laughed His head off at the story of the man who was awarded a gold medal for his humility. Unhappily it had to be taken away from him — for he had taken to wearing it proudly.

Recently I met two men whom I had not seen in some time. The first breathlessly exhausted himself and me with the interminable length he spent in talking about himself and his health. He never had the time to even quickly ask me: ‘How are you?’ Given the time his monologue had consumed, I secretly was just as happy — I had another appointment.

The second told me that he was flattered that I had remembered his name. I told him THAT the college where he taught still talks about the numbers of students who chose to take his course. The eager pupils sat on the floor when there were no more desks. He turned away the praise by telling me how much he had enjoyed some articles I had published.

This second man was hardly in need of Luke’s Gospel; the first decidedly was. More importantly, which one of them is a type for our own selves?

Some years ago, I was introduced to Mother Teresa by a friend. She refused to talk about herself. She wanted to know of the work I was involved in for New York’s Catholic Charities in Harlem tenements. The same modus operandi was followed by Dorothy Day and Archbishop Helder Camara of Brazil when I met with them — the word “I” did not seem to be in their vocabularies. All three were walking studies in humility. They had learned the lessons of Luke’s Gospel. But have I? I fear not. Have you? You must answer that question for yourself.



come later. A lot of us do this. Have you ever thought about buying a gift for someone because they had given you a gift?

During my senior year of college I was invited to a meal that I was surprised to find out was in my honor. It was put on by the parents of one of the Freshmen whom I was assigned to mentor. These people owned a very good restaurant in New York City. I couldn’t believe it. The table was stacked high with filet mignons. The meal was more than I could have ever imagined. The parents kept telling me how happy they were that I was mentoring their son. They were more lavish in their praises of me than in the food they offered me. I left feeling very good about myself because of all I heard — after all, I had to agree with some of it! Well, so much for humility on my side.

About a week later, the young man mentioned to me that when I assign jobs for the Freshmen for the next month, he really didn’t want to do anything that would take too long or would be too difficult. I ignored this and gave him whatever job he was in line for. His parents never spoke to me again.

Turns out that I was not being honored — I was being used.

The second dinner instruction — about not looking for pay-backs — tells us to be sincere. The Christian attitude should be to care genuinely for others — do not try to buy them. We need to be concerned with who others are — not what they can do for us. When we do that, we are honoring the Lord who is present within them. Jesus says: “Invite those who cannot repay you.” This teaching is in direct contrast to the “What’s in it for me mentality” that motivates so many people. Christians are to be different from the people of the world.

The two dinner instructions remind us that we are not the center of the world — God is. Our value does not come from how others view us. Our success is not due to what others can do for us. Our value and our success comes from our relationship to our Center — our God. That is humility.

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

**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 3<sup>rd</sup> 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.

**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. **Matt has released his first CD entitled: DANCE.** **Copies of the CD are available in the chapel office for \$10.** Great job, Matt.





**WHEN YOU GO TO A BANQUET:**

Luke's Gospel for this 22<sup>nd</sup> Week in Ordinary Time [Luke 14:7-14] contains two teachings of similar styles. Both start with "When you go to a banquet" and "When you give a banquet." Both have a cautioning phrase — "Don't sit at a high place, lest you be put down," and "don't put out a spread for the rich to impress them, lest you already receive your reward." And both have the teaching "when you go to a banquet" and "when you give a banquet."

Jesus is not playing "Miss Manners" — He's not giving lessons in proper etiquette. Jesus is teaching us the proper way to view ourselves and others. He is teaching us about honor, respect — and, particularly, about humility.

A number of years ago there was a terrible article in *T.V. Guide* entitled: "You are where you sit." Part of it is as follows: "In Hollywood, you are where you sit. This is called power seating. A strategically placed table indicates to the community your prominent and important position in the industry. It is so important that major studios assign a full time PR person to make sure that the studio doesn't play second fiddle to anyone. One television producer had his secretary call before a meal and politely note that if the table isn't in the right place, her boss wouldn't go. One producer put it this way: 'Information is power. I don't want to be seen seated with two dentists and three veterinarians. It ruins my image — they have nothing to offer me.'"

That is horrible. What is worse is that we are all tempted to do this. Are we concerned with whom we are seen sitting with in the cafeteria, at the business lunch, at a social occasion when there isn't assigned seating? Do we always find it necessary to sit with the same people, and if there are not enough "free seats" in any one give spot, we won't sit? If that is the case, then we need to listen closely to that first instruction.

The first dinner instruction speaks about who we are before the Lord. We are told that we shouldn't think so highly of ourselves that we put ourselves over other people. Symbolically, we shouldn't move to the best table at the banquet thinking that we are so much better than everyone else.

An number of years ago, a woman, who was a member of a local prayer group, approached me about the possibility of starting a separate prayer group for those who were "really up there" spiritually speaking. I was caught off guard by the request — "How can she possibly think that she was spiritually superior to someone else?" Soon after making this request, the woman found herself in difficulty over some bad choices that she had made — speak about going to the other end of the table!

Similarly, there are many people who imply that they are better than others because they have had a spiritual experience, or are members of a spiritual support group of some sort. A truly holy person would never belittle the faith-life of another person. The first dinner instruction encourages us to recognize who we are before the Lord — we don't need to be concerned with making believe we are better than others.

And who are we before the Lord? We are people with gifts and with shortcomings — just like everyone else. Our value comes from God's gracious gift of His Love to us. What matters is what God has given us — not what we have taken on ourselves. What matters is where God places us at the table of the Banquet of Love — not where we think we should be seated.

Then there is that part of Luke's Gospel where Jesus speaks about honoring people for favors to

If you, too, must answer in the negative, none of us should despair. "Life's challenges", said a sage, "are designed not to break us but to bend us toward God."

Perhaps we would all do well to reflect on this piece of wisdom that I found in the *Christopher Notes*. The sage said: "Let me tell you of the most important words in life — 'I admit I made a mistake'; 'You did a good job'; 'What is your opinion?'; 'If you please'; and 'My gratitude'. The least important word is 'I'."

Glue this prophet's advice on your bathroom mirror or your computer — "Knowing God makes us humble; Knowing ourselves keeps us humble."

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	1 Thessalonians 4:13-18, Luke 4:16-30
<b>Tuesday:</b>	1 Thessalonians 5:1-11, Luke 4:31-37
<b>Wednesday:</b>	Colossians 1:1-8, Luke 4:38-44
<b>Thursday:</b>	Colossians 1:9-14, Luke 5:1-11
<b>Friday:</b>	Colossians 1:15-20, Luke 5:33-39
<b>Saturday:</b>	Colossians 1:21-23, Luke 6:1-5

**23<sup>rd</sup> Week in Ordinary Time:** Wisdom 9:13-18, Philemon 1:9-17, Luke 14:25-33

**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].**

**PUT ON CHRIST:**

"Put on Christ" in your life, and you will find a friend in whom you can always trust. "Put on Christ", and you will see the wings of hope spreading — letting you journey with joy towards the future. "Put on Christ" and your life will be full of his love — it will be a fruitful life.

—Pope Francis

**OH HAPPY FAULT — OVERCOMING THE SHAME OF SIN:**

When we stand in line waiting to enter the confessional — or to talk to the priest one-on-one in a communal setting — it's natural to sometimes feel a little fear, a little anxiousness, a little nervousness. After all, we're standing in line to speak our sins aloud!

Sometimes though, we walk out of the confessional, and we might still feel guilty, or ashamed of what we've done — how can this be? We've just received the supernatural grace of forgiveness and reconciliation from God — shouldn't we feel better?

Sometimes you will — maybe most of the time — and that's great! But sometimes — let's just admit it — we don't feel all warm and fuzzy afterwards. Sometimes we still feel guilty about what we have done. How can we move past this? How can we come to understand that we've truly been forgiven, and that we don't need to be consumed by guilt from our past? While there is no perfect answer to this question, there are two steps which can help you on your way.

**STEP 1 — ADMITTING OUR WEAKNESS.** As the great Han Solo once said: "Don't get cocky!" Now, granted, he was telling Luke Skywalker not to get too proud of himself after gunning down a few Imperial Tai Fighters, but the message applies nonetheless. We can't get too wrapped up in our own successes and our own gifts, that we forget just how many times we have failed, and that all good things come from God.

Too many times we've been fed the lie that happiness and success is all about "self-esteem", and that if we could just "believe in ourselves" that everything would be OK and that we would be able to do anything. This is not the Christian message!

Living the Christian life is never about boasting in our own achievements, or about lifting ourselves up above others. Rather, **the Christian life is concerned with admitting our own weakness so that we can always remember where the power truly lies — with God.** This, however, is a very hard thing to do! It is a very difficult thing to be comfortable admitting that we are weak, that we really don't have things in control, and that we must be entirely dependent on God.



But isn't this at the very heart of the great beauty of our faith — for **in our weakness God is seen so much more clearly.** We have the example of St. Paul to remind us of this. Paul was burdened by a weakness — a "thorn in the flesh" he calls it — that he begged God to take away from him [2 Corinthians 12:8], but God replied: "My grace is sufficient for you, for power is made perfect in weakness" [9].

And if that weren't enough, Paul goes on to say: "So I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong" [9-10].

**STEP 2 — BECOMING AWARE OF GOD'S LOVE.** After we admit our own weakness, we must strive to understand the great love that God has for us — "God proves his love for us in that while we were still sinners, Christ died for us" [Romans 5:8]. Did you catch that? Christ laid down His life for us not because we were perfect, or could be made perfect. No, Christ died for us while we were sinners. The love of God for you and me is so great that He sent His Son to die on the cross so that we would be able to receive forgiveness for our sins, and so that we would be able to share eternity in His presence.

When sin makes us feel ashamed or unworthy of the love of God, just remember that God has

known everything for all eternity. **God knew exactly what sins you would commit before He even created the world — but He created you anyway.** He knew that there would be times in your life where you would say "no" to Him — but He sent His Son for you anyway.

St. Paul says this: "There is now no condemnation for those who are in Christ Jesus" [Romans 8:1]. When we sin, we don't need to do anything more than run back to God and cry out: "Forgive me Father, for I have sinned" [Psalm 41], and He will welcome us back with open arms in the very same way that the loving father forgave the Prodigal Son who returned home.

At the Easter Vigil, the Church proclaims: "O happy fault which gained for us so great a Redeemer!" In the most solemn Mass of the entire year, the Catholic Church boldly proclaims that Adam's sin should be seen as a "happy fault"! That is incredible! And yet, it was that very sin that led to the coming of Jesus Christ. If we can have such a positive view of that most grievous of sins, then should we not have a similar view of our own sins? Not that we should rejoice "in our sin", but we should always rejoice in what we can receive "after" our sin — **forgiveness and redemption.**

I was listening to Catholic radio the other day, and heard a priest discussing this very topic. He said: "When we get to heaven, we are going to boast in our sins. Not in our sins as sins — as evil actions — but we will boast in them because of just how much we have been forgiven. We will speak to others in heaven and say: 'Here is what the Lord forgave me; now tell me what He forgave you.'"

That is a wonderful image of just how great the love and mercy of God truly is. In the Gospel of Luke, Jesus says: "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" [Luke 15:7]. **The more that we have to be forgiven of, the more that we have to rejoice over when we realize that God has forgiven us because He has loved us** — and because He continues to love us right now — and because He will continue to love us for all eternity.

—taken from the writings of Joshua Madden, an associate of the Bible Geek

**LIFE TEEN — KICK-OFF IS NEXT SUNDAY**

We kick-off a new year of Life Teen next Sunday at 11:30 AM [after the 10:00 Mass]. **If you are in grades 9-12** and have never been to LifeTeen, or haven't been for a while, **join us for this high-powered time of friendship and grace.** See you next Sunday. **There will be plenty of food, and good times.** Both LifeTeen and Edge will meet together for lunch, but will then split into two separate sessions so that each group will have some time together. **If you are planning on attending, please call Patty or Father John in the chapel office [440-473-3560].**

**THE EDGE — KICK-OFF IS NEXT SUNDAY:**

**ATTENTION STUDENTS IN GRADES 6-8.** We kick-off a new year of the EDGE next Sunday at 11:30 AM [after the 10:00 Mass]. **If you are in grades 6-8** and have never been to EDGE, or haven't been for a while, **join us for this high-powered time of friendship and grace.** See you next Sunday. **There will be plenty of food, and good times.** Both LifeTeen and Edge will meet together for lunch, but will then split into two separate sessions so that each group will have some time together. **If you are planning on attending, please call Patty or Father John in the chapel office [440-473-3560].**

**REMEMBER:**

A friendship that can cease has never been real.

—St. Jerome