

CLOSING PRAYER:

~ A Prayer Before Study ~

O God,
Creator of all things,
true source of light and wisdom,
origin of all being,
grant that I may ardently desire,
prudently investigate,
truly recognize,
and perfectly fulfill all those things
which are pleasing to you.

O God,
you who are the true source
of light and wisdom,
shine upon the darkness of my intellect
a ray of your bright light,
and remove from me
the twofold darkness
of sin and ignorance
in which I was born.

Give me a keen understanding,
a retentive memory,
ease in learning,
a diligent and obedient spirit,
and the ability to grasp things
correctly and fundamentally.

Point out the beginning,
direct the progress,
and with your grace,
bring my pursuit of knowledge to completion.
Through Christ Our Lord.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

BLESSING OF STUDENTS AND TEACHERS:

This weekend — September 6-7, we are **blessing all of our 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 have chosen to do this blessing this year a little later in the beginning of the school year in order to allow families time to settle into their routines for the year. In addition, Sunday, September 7th is the first meeting of our Faith Education classes, and we would like to include these families as well.** 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 21st from 5:30 PM – 9:00 PM in the **Lennon Board Room** 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].**

**WORLD YOUTH DAY & KRAKOW, POLAND 2016:**

We are looking into the possibility of planning a pilgrimage to Karkow, Poland for World Youth Day in 2016. This life-changing pilgrimage would include not only the events of World Youth Day, but also excursions to Wadowice — the home town of St. John Paul II; Auschwitz and the German concentration camps; as well as Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna.



Our plan is to have pilgrims attend catechetical sessions each morning, followed by evening cultural and spiritual events. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis. The official dates for our proposed itinerary are **July 22 — August 1, 2016.**

This invitation is open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. In order to secure the appropriate hotel accommodations in Old Town — less than one minute away from Market Square, the center of World Youth Day — we need to act as promptly as possible. **If you think you might be interested in this treasured journey, please contact Father John or the chapel office at 440-473-3560.** We need to get a picture of how many people would be interested in this pilgrimage as soon as possible. **Please respond before September 14th.**

REMEMBER:

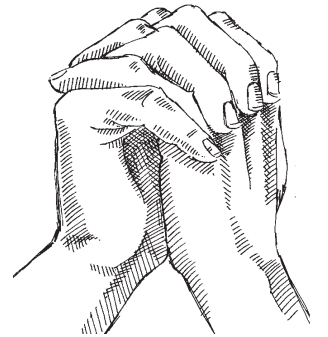
2 One cannot discover new oceans unless they have the courage to lose sight of the shore. —Andre Gide

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Norbert Alerton who is recovering from open heart surgery.
- For Tony Viola who is undergoing treatment for cancer.
- For Justin, who is undergoing medical testing.
- For Gina Cortese, cousin of Liz ['12] and Hannah ['14] Bencivenni, who is undergoing treatment for brain cancer.
- For Carl Busch who is critically ill with congestive heart failure.
- For Joan Janovetz, sister of Judy Morgan who is recovering from knee replacement surgery.
- For John DiCillo, husband of Gilmour teacher, Bonnie DiCillo, father of John ['83], David ['84], Dawn ['86], and Daniel ['88], who is undergoing treatment for cancer.
- For Shannon Bailey, a child, who is undergoing treatment for brain cancer.
- For John Nagy, who is seriously ill with inoperable cancer.
- For Rosemarie DeJohn, cousin of Marketing Associate, Kathleen Berry, who is recovering from lung transplant surgery.
- For Don Behner, who is under the care of hospice.
- For James Hlavin ['52] who is undergoing treatment for cancer.
- For Garrett Gulden who is undergoing treatment for leukemia.
- For Lexi Pappedakes, who is seriously ill with cancer.
- For Anne Travassos, who is preparing for cancer surgery on Wednesday..
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Carolyn Hawk, mother of Gavin ['21] who is undergoing treatment for cancer.
- For Michael Thatcher who is critically ill with cancer.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for cancer.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is recovering from surgery.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- 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

FOR THE DECEASED:

- For Adam Kurtyka
- For Coletta Arundell, great-grandmother of former Gilmour student, Colleen ['24], and Casey ['26] Nakhoda
- For Jay Young.
- For Agnes Szasz
- For Anthony Sparks, brother of Gilmour housekeeper, Yvonne Wright.
- For John Spisak
- For Gladys Mobley, grandmother of Catherine Dolohanty ['16].
- For Naomi Steckel, grandmother of Lower School teacher, Amy Cogan.
- For Lawrence Iacofano.
- For Daniel Francetic
- For Thelma Talbert, grandmother of Jayla Salter ['17]
- For John Eble, grandfather of Kiley Eble ['15].
- For Bob Skitzki
- For Brother Clement Burger, C.S.C.

PRAYERS FOR THE SICK:

- For Mark LoMeo who has cancer.
- For Linda Borowy who is recovering from cancer surgery.
- For Lauren Rossin who is ill
- For Barbara Carr who is seriously ill with brain cancer.
- For Amy Wargo who is ill.
- For Connie Alerton, who is recovering from a stroke.
- For Domenic Caporale, father of Ray ['81], who has been hospitalized with heart and lung complications.
- For John Russo, father of Jennifer ['93], who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Matt Barry ['13], son of Dean ['84], brother of Timothy ['12], who is undergoing treatment for leukemia.
- For Pastor Henry Charles, who is seriously ill following a series of strokes.
- For Bob Meyo, brother of former Gilmour Trustee, Ray Meyo, uncle of Lisa ['93] and Joe ['94] Meyo, who is under hospice care.
- For Chris Biggins who is undergoing treatment for cancer.
- For Rob Rogers, husband of Kris, and father of Harry ['22] who is recovering from surgery.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

SEEKING JESUS:

It is Jesus that you seek when you dream of happiness; He is waiting for you when nothing else you find satisfies you; He is the beauty to which you are so attracted

—Pope St. John Paul II

FAITH EDUCATION:

Here are the dates for Faith Education for the month of September: **September 7th, 14th, 21st, and 28th.** Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass.** We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. 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 if you have any questions.** Thank you for taking care of this important responsibility



SCHEDULE FOR THE WEEK:

Sunday, September 7: 23rd Week in Ordinary Time	10:00 AM
Monday, September 8: The Birth of Mary	5:30 PM [Eucharistic Chapel]
Tuesday, September 9: St. Peter Claver	5:30 PM [Eucharistic Chapel]
Wednesday, September 10:	5:30 PM [Eucharistic Chapel]
Thursday, September 11:	5:30 PM [Eucharistic Chapel]
Friday, September 12:	5:30 PM [Eucharistic Chapel]
Saturday, September 13: Exaltation of the Holy Cross	5:00 PM
Sunday, September 14: Exaltation of the Holy Cross	10:00 AM

MEN’S RETREAT — SAVE THE DATE:

The Fall Men’s retreat is scheduled for **Thursday, November 6th 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 brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. 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.



REFLECTION ON THE THEME FOR THE WEEK:

Are we our brothers’ or sisters’ keepers? The theme which runs through the Scripture Readings for this 23rd Week in Ordinary Time seems to invite us to not be fault-finding, but rather fault-finders — we are invited to consider our responsibilities to others in the area of their well-being, as well as the well-being of the community.

We all have faults. The disorder caused by these faults and sins are opposed to our mission as Christians — which is to bring peace and reconciliation to each individual and to the community. We are called to be honest, direct, communal, and compassionate; but far too often we go the easy road of “dealing later with the fractures in our life”.

On this 23rd Week in Ordinary Time, the prophet Ezekiel receives a prophetic charge from God — if God tells him to confront a wicked person, then Ezekiel has to do it; if he resists, then not only will the wicked person die, but Ezekiel will be held responsible for the wicked person’s death. God uses the image of a watchman to explain. Just as a watchman is selected to warn a city of any advancing, dangerous warriors, if they fail to fulfill their task, they will die in their guilt [Ezekiel 33:1-9].

When one thinks of a prophet, oftentimes they think that prophets talk about the future. But that is not the case. Prophets almost always speak about the present. The prophet’s mission of announcing God’s word is both communal, and individually personal.

Ezekiel, as with Jeremiah, Amos, Isaiah, and the others, calls to the nation and its leaders of their infidelities. Ezekiel is informed that he must also speak to persons when their faults injure themselves or the harmony of the group. This message flows from the traditions found in Deuteronomy and Leviticus — these laws and customs were all given so that the people might relate in unity and reverence as God’s holy family.



Matthew’s Gospel shows Jesus reiterating these traditions [Matthew 18:15-20]. If someone sins against you, address the issue by confronting the sinner. If that does not have any good results, then gather an intervention team and ask the sinner to listen and change. If that does not work, then let the issue be known to the community from which the person is now not in communication — recall that the word “church” means the “gathered together”.

Jesus concludes his exposé by talking about the power of group prayer. This teaching needs to be well understood. Certainly we all know that praying about something doesn’t automatically bring it about — we could have a group of three of us praying for rain on our fields, and three of us were praying for a sunny day for our picnic. We have all asked for a healing of some kind — in deep faith, and in a group — and it did not heal.

Nobody knows exactly why God seems to answer some prayers and not others. What is good for the family of God, and the unity and harmony of the human family, are parts of the answer. The truth is that we think we know what is best for the harmony of humankind — or even our communities. We have to believe that God is always laboring for the larger good than just our own.

Confrontation and intervention are difficult ways of bringing about harmony. We are all very good “finders-of-faults” in those around us. The problem that we all face is the fact that very often “their faults

PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.



READINGS FOR THE WEEK:

- Monday:** Micah 5:1-4, Romans 8:28-30, Matthew 1:1-23
- Tuesday:** 1 Corinthians 6:1-11, Luke 6:12-19
- Wednesday:** 1 Corinthians 7:25-31, Luke 6:20-26
- Thursday:** 1 Corinthians 8:1-13, Luke 6:27-38
- Friday:** 1 Corinthians 9:16-127, Luke 6:39-42
- Saturday:** 1 Corinthians 10:14-22, Luke 6:43-49

Exaltation of the Holy Cross: Numbers 21:4-9, Philippians 2:6-11, John 3:13-17

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 [8/30/14] ----- \$ 1,283.00
Total Offerings: Sunday [8/31/14] ----- \$ 540.00
Total Offerings: Monday [9/1/14] ----- \$ 110.00

THERE’S A DIFFERENCE:

The first Adam was a man who tried to play God; the second Adam was God who became man.

IT'S ALL ABOUT FAMILY:

It's impossible to correctly understand the message our sacred authors are trying to convey without appreciating the necessity of community. These inspired writers couldn't have imagined a "rugged individualist" reading their writings. All their theologies revolve around our relations with others — God, and all who come into our lives.

For example: as a prophet, Ezekiel's entire life is rooted in those others. The Lord says to Ezekiel: "I have appointed you as a watchman for the house of Israel; when you hear me say anything, you shall warn them for me." The consequences of such an appointment could be dire — "If you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death." How the prophet relates to people determines how God relates to him or her [Ezekiel 33:1-9].

At least ten years before the first evangelist puts stylus to papyrus, Paul previews one of Jesus' best-known commands in his letter to the church in Rome [13:8-10] — "Whatever commandments there are may be summed up in this saying — namely, 'You shall love your neighbor as yourself.'" It's important to remember that this command is originally found in the book of Leviticus — it is not unique to Paul, Jesus, or Christianity. Yet it makes sense that the historical Jesus — as a reformer of Judaism — would have often quoted these specific Torah words. Prophetic reformers always take us back to the beginnings of our faith — back to ideas and concepts which once were at the heart of our faith, but through the centuries were eventually relegated to the periphery of our lives.

Paul is committed to grounding his early Christian communities in the essentials of their faith. The message of both the historical Jesus, and the risen Jesus whom he imitates is rooted in the giving of ourselves to others.

That's why in the gospels that Jesus constantly zeroes in on our relations with one another, how those

relationships are to be structured, and what they can produce. Matthew's Gospel provides us with a specific example — Jesus demands that we confront evil in the community — not let it slide by. If there are problems between two people, they are first to "hash it out" between themselves. When that doesn't work, the situation is to be mediated by several others in the community. And if that fails, then the whole church is to be brought into the picture. [Just to keep things in perspective here: back in those days the whole church would probably have consisted at most of only a couple dozen members.] Finally, as a last resort, they were to "treat the person as you would a Gentile or a tax collector" — which, when we remember how the historical Jesus treated Gentiles and tax collectors, isn't the worst thing that could happen to someone.

But perhaps the most important part of Jesus' teaching are to be found in those words which show how deeply the risen Jesus values the community's carrying on his ministry. They — like Peter — are empowered to "bind and loose", to discern what rules and regulations are to be kept and which are to be discarded — something very significant for Matthew's Jewish/Christian community — a church committed to keeping the 613 Mosaic Laws.

Not only will God hear the prayers of such communities and care for their needs, but the risen Jesus will be most present in those churches — "For where two or three are gathered together in my name, there am I in the midst of them."

Could our emphasis on Jesus' presence in the Eucharistic bread and wine cause us to ignore Jesus' presence in the whole community? Our ancestors in the faith presumed that if we don't recognize him/her in one another, neither will we notice anything different about the bread and wine, nor will we ever find him in ourselves.

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

or problems are more about my sense of what's right, proper and orderly". That being said, if somebody is hurting themselves and so consequently others, then we must not ease up. Sin is social. If someone is becoming less a part of the "gathered" by their self-damaging actions, then the "gathered" have less of that person's grace and blessing. That person is extracting her and his gifts and person from the community. This is true for couples, families, parishes, and the larger groupings. What remains important is to make sure that a person's actions are "sinful" or injurious to them and others — and not just a difference from the way we would live.

What Jesus is asking of us is to do the "tough-love" of revealing ourselves and our love by bringing about harmony rather than our personal "orderliness". It is easy to love what we approve, but Christian love is deeper than approval. We can think that we are loving by allowing. We are Eucharistically sent to bring about Christ's kingdom — even in the messy kitchens of life.

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

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM.** Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

**LIGHT OF FAITH:**

Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. To those who suffer, God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light.

—Pope Francis

THE ART OF BEING MY BROTHER'S OR SISTER'S KEEPER:

The Second Coming was history. The saved were partying in heaven. Missing was Jesus. Peter found Him at Heaven's gate. "Master, come for a glass of Dom Perignon." Jesus replied: "Cephas, I'm waiting for Judas." Abraham Lincoln said: "the only one who has the right to criticize is the one who has the heart to help."

A fellow crosses the street at the orange caution light. The traffic cop stops him. The policeman discovers that the man is a fellow Irishman. Gently the policeman says: "Your color like mine is green." With that the man gets back on the curb. The light turns green. The man walks across. As he passes the policeman, the cop says with a smile: "We don't give an Orangeman a chance around here."

To correct others well is an art form in rare supply. The day of Orwell's Big Brother and equally Big Sister are here. Who has not been bruised by authority figures? Each of us has left scars on others. Some were inflicted on family and friends. As the psychiatrist attests for \$200 in his forty-five minute hour — the scars last. Our words inflict wounds for life. When our temper gets the best of us, it reveals the worst of us. It is better to bite your tongue than to have a biting tongue. Besides, the sins of others are before our eyes. Our own sins are behind our back.

Henry James was asked the three most important rules in the world. He replied: "The first is to be kind. The second is to be kind. And the third is to be kind." The cop has much to teach us. He was not humiliating the pedestrian; rather, he was emphasizing gently — but firmly — that he must cross on the green and not in between. He did not make a federal case out of the incident. He surrounded his reprimand with such good humor that the guilty party could not fault it. The cop didn't find a fault — he found a remedy.

Mind what you say, or you might say whatever comes to mind. The policeman subscribed to Fulton Sheen's insight: "While it is possible to win the argument, your anger may lose the war." His intent was not to win a battle but to win over the offender. The cop believed that society is improved one life at a time.

Kindness is a language that the dumb can speak and the deaf understand. Correction does much. Encouragement does much more — it is sun to the soul. One word of praise can speak volumes. The smallest word of encouragement today is better than the largest intention to compliment tomorrow. Encouragement is oxygen for the soul. People who say something is unforgivable should get out of the way of people who forgive. We do well to bring others up short with the same gentleness that we would hope they and God Himself would use on our dishonorable selves.

A Persian proverb says a gentle hand may lead an elephant with a single thread. May ours be that gentle hand. Putting others down should be but a portion of the punishment. For the Christian, the dressing down should be accompanied with forgiveness, and, as Lincoln advised, the offer to help the other start again.

Count the number of people who encourage you. Don't worry — it won't take long. Then count the number of people you encourage. That won't take long either. We tell people to have a nice day, but we are reluctant to make it a nice day for them by paying a compliment or encouraging them. Why is



Ruth Burrows, the British Carmelite and mystic, describes a similar experience in her autobiography: *Before the Living God*. Chronicling her late adolescent years, Burrows describes both her religious flightiness and her lack of attraction to the religious life at that time in her life. Yet she eventually ends up not only being serious about religion, but also becoming a Carmelite nun. What happened? One day in a chapel, almost against her will, triggered by a series of accidental circumstances, she opened herself to voice inside her that she had, until then, mainly ignored because it lay inside her precisely as a voice that was almost non-existent, almost unfelt, and largely unnoticed. But once touched, it gushed up as the deepest and most real thing inside her and set the direction of her life forever afterwards. Like C. S. Lewis, she too, once she had opened herself to it, felt it as an unyielding moral compulsion opening her to ultimate liberation.

Why doesn't God show himself to us more directly and more powerfully so as to make faith easier? That's a fair question for which, partly, there is no fully satisfying answer. But the answer we do have lies in understanding the manner in which God manifests himself in our lives and in our world. Unlike most everything else that's trying to get our attention, God never tries to overwhelm us. God, more than anyone else, respects our freedom. For this reason, God lies everywhere — inside us and around us — almost unfelt, largely unnoticed, and easily ignored, a quiet, gentle nudge; but, if drawn upon, the ultimate stream of love and energy. —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

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 March of 2015. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**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].**

**EUCCHARISTIC MINISTERS:**

During our Masses this weekend, we are commissioning a number of new Eucharistic Ministers. We will shortly begin 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.**



GOD'S QUIET PRESENCE IN OUR LIVES:

The poet, Rumi, submits that we live with a deep secret that sometimes we know, and then not. That can be very helpful in understanding our faith. One of the reasons why we struggle with faith is that God's presence inside us, and in our world, is rarely dramatic, overwhelming, sensational — something impossible to ignore. God doesn't work like that. Rather God's presence — much to our frustration and loss of patience sometimes — is something that lies quiet and seemingly helpless inside us. It rarely makes a huge splash.

Because we are not sufficiently aware of this, we tend to misunderstand the dynamics of faith, and find ourselves habitually trying to ground our faith on precisely something that is loud and dramatic. We are forever looking for something beyond what God gives us. But we should know — from the very way God was born into our world — that faith needs to ground itself on something that is quiet and undramatic. Jesus, as we know, was born into our world with no fanfare and no power — a baby lying helpless in the straw, another child among millions. Nothing spectacular to human eyes surrounded his birth. Then, during his ministry, he never performed miracles to prove his divinity — but only as acts of compassion, or to reveal something about God. Jesus never used divine power in an attempt to prove that God exists beyond doubt. His ministry, like his birth, wasn't an attempt to prove God's existence — It was intended rather to teach us what God is like, and that God loves us unconditionally.

Moreover, Jesus' teaching about God's presence in our lives also makes clear that this presence is mostly quiet and hidden — a plant growing silently as we sleep, yeast leavening dough in a manner hidden from our eyes, summer slowly turning a barren tree green, an insignificant mustard plant eventually surprising us with its growth, a man or woman forgiving an enemy. God, it seems, works in ways that are quiet and hidden from our eyes. The God that Jesus incarnates is neither dramatic nor splashy.

And there's an important faith-lesson in this. Simply put, God lies inside us — deep inside — but in a way that's almost non-existent, almost unfelt, largely unnoticed, and easily ignored. However, while that presence is never overpowering, it has within it a gentle, unremitting imperative — a compulsion towards something higher which invites us to draw upon it. And, if we do draw upon it, it gushes up in us in an infinite stream that instructs us, nurtures us, and fills us with endless energy.

This is important for understanding faith. God lies inside us as an invitation that fully respects our freedom; it never overpowers us; and it also never goes away. It lies there precisely like a baby lying helpless in the straw, gently beckoning us, but helpless in itself to make us pick it up.

For example, C. S. Lewis, in explaining why he finally became — in his words — “the most reluctant convert in the history of Christendom,” writes that, for years, he was able to effectively ignore a voice inside him, precisely because it was almost non-existent, almost unfelt, and largely unnoticed. On the other hand, in retrospect, he realized it had always been there — a gentle, incessant nudge, beckoning him to draw from it — something he eventually recognized as a gentle, but unyielding, imperative, a “compulsion” which, if obeyed, leads to liberation.



that? Even Sigmund Freud could not answer that query. However, Freud would tell us that our friendly neighborhood cop looked upon the guilty party as if he was what he ought to be. Thus, he helped him become what he should have been from the start.

So, the message on the couch pillow correctly reads: “Praise loudly and blame softly.” Jesus looked upon people and saw not terminal cases. Rather, He felt each had a shot at salvation. You cannot find any place in the Gospels where Jesus nixed somebody's plea for help. If Christ won't give up on even on Judas, should we give up on people? He would be the first to advise us: “Never turn your back on any person. Miracles happen every day.” Sometimes, the miracles are even worked by Christ through our encouraging words.

Ben Franklin tells us that when we point a long bony finger at someone, there are three other bony fingers pointing at ourselves. Besides, love your enemies, for only they will tell you your faults. Cold words freeze people. Hot words scorch them. Angry words make them angry. Kind words comfort them.

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

SOULCORE:

“SoulCore” is a core workout that is meditative on the rosary and similar to yoga or Pilates in style. It's a deep sensory experience that combines candlelight, aromatherapy, and spiritual music to provide participants the opportunity to renew and strengthen body, mind, and soul while contemplating the mysteries/fruits of the rosary. “SoulCore” was born out of the desire — the calling — to strengthen our physical bodies, while at the same time, strengthening our souls through prayer. The logo of “SoulCore” — the A intertwined with the M — means “Under the Protection of Mary.” We deepen our devotion to Jesus and Mary by praying the rosary; it helps us to remain aware that we are constantly under the protection of Jesus and Mary. Richard Beyer beautifully described this experience: “In meditating on the mysteries of the rosary, Jesus also helps us to interpret and understand the meaning of his life and death. The more we reflect on the lives of Jesus and Mary through the mysteries, the more we become like them in mind and heart. By means of the rosary, the Spirit of God gradually transfigures our hearts and minds to resemble those of Christ and his Mother.”

Join us on Wednesday evenings at 7 PM or Friday mornings at 8 AM in the Athletic Center's Upper Room for one hour of “SoulCore”. [The Upper Room in the Athletic Center by following these simple directions — When you enter the Athletic Center, turn left and go through the doorway into the hallway to the pool locker rooms. ON your right you will find steps that lead up to the Upper Room]. During each session we will meditate on a different set of the mysteries. Please bring your own exercise mat and a set of light handheld weights. While most of the exercises focus on core strengthening, we also do at least one decade of arm focused exercises each session. Please note also that everyone is welcome — no matter your fitness level. Every exercise we do in “SoulCore” is an invitation — and you are encouraged to participate at your own level. Prayer and meditation is the true focus of “SoulCore”. Contact Karen Hostoffer at KLHostoffer@gmail.com with any questions or concerns that you have. Karen, a member of our chapel community, looks forward to bringing this new program to the Gilmour Academy community. There is no charge for the sessions, although a free will offering of \$5 to \$10 is appreciated to help defer the cost of insurance, licensing, and continuing education. If you would like more information about the program, also check out the “SoulCore” website — www.SoulCoreProject.com. Hope to see you there.



CORRECTING ONE ANOTHER IN LOVE:

There are quite a few instructions for the Christian disciple in the Scripture Readings for this 23rd Week in Ordinary Time. The Prophet Ezekiel tells us that the Lord appointed him as a sentry to the House of Israel [Ezekiel 33:1-9]. It was his task as a prophet to correct the wicked — to warn them of the consequences of their evil ways; otherwise their destruction becomes his responsibility. As a prophet, Ezekiel's task was to speak out and clearly explain the commands of the Lord.

Paul is doing the same sort of thing in his Letter to the Church at Rome [13:8-10]. Paul tells them that they must obey all the commandments and love their neighbors. Paul's language is more moderate and poetic than that of Ezekiel — "Avoid getting into debt, except the debt of mutual love." Just as Christ did, Paul focuses down all the commandments to this one command of love.

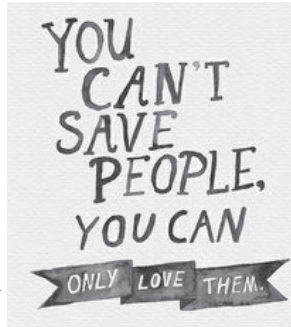
Matthew's Gospel [18:15-20] recalls Jesus' instructions to the disciples about how they should deal with a brother or sister who does something wrong — it is the duty of the disciple to point out the error, even if it is not well received the first time. Matthew obviously wants to let the Christians in his community know how to deal with those who drift away from the teaching of Christ, or who blatantly disregard the commandments. And Matthew chooses those words of Jesus which most stress the authority and the competence of the Christian community — the Church — to deal with these cases — "Whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven."

However, there are some safeguards built into this teaching on reproving those who go astray — Jesus says that first of all you must have it out with him or her alone. This might lead to a speedy solution and the person's good name is preserved. If this achieves nothing, then you can go to them with witnesses — and only then appeal to the community.

The assumption all along is that the matter is serious — after all we can't go making complaints about someone to the Church authorities on anything trivial. Yet it seems that the only sanction is that the person be excluded from the community of the Church. That is surely the meaning of the words — "treat the person like a pagan or a tax collector."

But a word of caution is in order. We must always be careful about the reason why we get all worked up about the behavior of another — frequently it can be a sign of something else, something much closer to home — it can often be a projection on to others of our own very real, but hard-to-face, problems.

One of the greatest differences between the Catholicism of our grandparent's generation, and that of today, is the lack of stress nowadays on the frequent examination of conscience. If you look in an old prayer book, you will find a fair quota of pages given over to the examination of one's conscience. It was something that every Catholic did nightly as part of their night prayers. It was something done especially before receiving Our Lord in Holy Communion. Here is a prayer taken out of one of those old prayer books: "O my Lord Jesus Christ, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me a humble and contrite heart, that I may see wherein I have offended thine infinite majesty, and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency." The rubrics then invited the reader to examine what sins he or she had committed, and, as it said, to conceive a great sorrow for having offended God.



people whom they perceive as lacking in their commitment to God. There are people in our country who claim to be Christian and who sing "Onward Christian Soldiers" as they torture and kill other people. This is at the heart of contradiction — the heart of bigotry. Many people forget that the heart of the law is love. Many people hide behind what they perceive as the law of God so they can practice hatred not love.

All of us at times are called to live "tough love". But "tough love" is never an excuse to satisfy our own comfort. Nor is the failure to practice "tough love" ever justified because "we are family". We are called to be strong, loving, and wise — not just strong. Christ did not come so we can use him to attack others. He came so we can gently lead the world to him. Jesus tells us that the purpose of intervention is to lead the offending Christian back into the heart of the community with love — not to drive them away from it. Nowhere is there an instruction to assault, imprison, or kill another. "Tough love" is not an inquisition.

When the love of God ceases to be the foundation of our actions, we are doing the work of the devil. That is what happened on 9-11. That was the devil's work — not God's work. This is what happens when people attack gays. That is the devil's work — not God's work. This is what happens when anti-abortion extremists attack doctors and even girls outside of an abortion clinic. That is the devil's work — not God's work. That is what happens when the so-called intellectual elite destroy the rights of those who do not see the world as they see it. These people know they are not doing God's work because they are too arrogant to have a need for God. What they don't know is that the devil is using their intelligence into a tool for attacking the People of God. Any time and any place that people use their own self-righteousness to destroy others, they are doing the work of the devil. This includes the home, the workplace, the neighborhood, and the school.

Why do we allow ourselves to be caught up in the complications of modern society? Life is not that difficult. All we need to do is seek the Lord where He may be found, act with love, and allow God to work through us for others.

We are called to be sentinels — watchmen for the Lord. We need to point out where God is found, and where He is not found — whether that be to those who have no need for God in their lives, or those who use their perception of the law of God as an excuse for their justifying hatred.

The devil is wily. He knows how to twist good intentions into evil actions. We are often not aware of our participating in evil. Like the crows in the field, sometimes we are too close to a situation to realize where evil is hiding. Often people who are removed from the immediate action can see evil from the distance. That is why we need wise people to guide us. That is why we need to be sentinels for each other. We need each other to be sure that our actions reveal Christ's love.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

CHILDREN'S BULLETINS:

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6] and [7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.

**LIFE IN THE SUN:**

If you want a place in the sun, you have to put up with a few blisters.

—by Abigail Van Buren

SENTINELS OF LOVE:

As you might know, I'm a city boy — I grew up in Northern Jersey in what was really a suburb of New York City. So, I don't know a whole lot about life in the country. Still I heard something about the country that I believe is true. I heard that when crows are descending on a crop — say eating corn or whatever is available — there is always one crow that stands guard high up from a tree. That crow's job is to warn the others if he sees a fox — or any animal — that could attack them. Now, what I heard was that if the crow does not warn the other crows, and they are attacked, the surviving crows will kill the unobservant sentinel.

The prophet Ezekiel is appointed by God to be a sentinel — a watchman for Israel [Ezekiel 33:1-9]. Like the sentinel crow, he is to warn the people of an impending danger — an attack by an enemy. The only difference is that Ezekiel is charged with alerting the people not to just their enemy, but God's enemy also. Ezekiel is commissioned by the Lord to warn the people if they are in danger of attack by the forces of evil. If he does not warn them when he sees evil, then he is participating in the evil. But he is not at fault if he warns them, and they refuse to listen.

Matthew's Gospel [18:15-20] develops the same thought. This particular section of Matthew's Gospel is known as the "Discourse on the Church". Members of the Church are told to warn people in the community when they are falling victim to the forces of evil. If they warn people, and those people refuse to listen but continue in the grasp of evil, then the people will no longer be part of the Church. This might seem harsh until we recognize that the Church is the Community of the Saved. Those who do not wish to be part of this community, but who want to continue in evil, are in effect separating themselves from the community.



We have an obligation to warn people about the dangers of consorting with evil. We have an obligation to warn our country about the dangers of promoting immorality. But we have an even deeper obligation to base our warnings on love. This point is brought out very clearly in St. Paul's letter to the Church at Rome [13:8-10]. Living in community is all about living the Law of God — the Ten Commandments and all the laws of God presume charity. If someone loves their neighbor, then that person will be fulfilling the law of God.

We are living in times of extreme radical behavior. There are many people who see nothing wrong with violating the law of God — even those laws of nature which common sense dictates. At the same time, one of the most popular sermons in Churches takes place when the priest or minister notes the immorality of society, citing specific facts. Everyone is ready to applaud Father for telling it like it is — unless, of course, some of his references refer to them. Then they would rather he keep his opinions to himself.

Some people treat the law of God as a hammer, and are delighted to smash others with their understanding of the law. We saw the extreme of this behavior thirteen years ago. This Thursday, we will remember the horrible events of 9-11. At the time of the tragedies, there were people — and there still are people now — who think that the coward murderers had a right to attack the United States as a punishment for its neglect of God, its subtle and not so subtle promotion of immorality, and its exaltation of materialism. There are still people — whether they are Moslem terrorists, Hindu terrorists, Christian terrorists, or terrorists of any faith you can name — who think they have a right to assault and even kill

It is very easy to be conscious of the sins of others, and to find in oneself a great zeal to see that these are brought to light and corrected. But this is not the act of the true disciple of Christ. Rather we who aim to follow Jesus should call to mind the occasion when the woman was caught in adultery and be too ashamed of our own sins to cast the first stone [see John 8].

It is undoubtedly important to speak the truth. This is the role of every prophet throughout the ages — and each one of us. We are all anointed as Prophets of the New Testament in our Baptism, so we should fearlessly speak out the truth. We should name sin and the works of the evil one for what they are.

But not everyone can bear to hear the complete truth — not everyone is fit or able to receive it, especially when it is aimed at uncovering a moral or personal failing. The naked truth can be crushing.

So what do we do? Think back at what St. Paul said in his letter to the Church at Rome: "The sum of all the commandments is to love our neighbor — this comes before everything else."

So let us speak the truth, but let us speak the truth in love. Let us do things Christ's way — let us do whatever we do in love. Jesus was himself the very personification of the truth, but he was also the very personification of love. And these two virtues were not separated in him.

Like the Prophet Ezekiel, we too may rightly consider ourselves sentries of the House of Israel. The sentry must be ever vigilant, but the sentry must also be ever loyal. We can watch out for others who disregard the rules of the Christian life, but first we must be sure of ourselves — certain first that we ourselves are in full conformity with the Lord's commands.

The sentry is vigilant and loyal, ready to use their weapons. But the arms of the Christian sentry are not the weapons of war — rather they are the weapons of love. The true disciple loves his or her neighbor, just as much as he or she loves themselves. Their weapons are the weapons of the gospel — goodness, kindness, gentleness and fraternal concern. And if our sentry happens to turn a blind eye to their own faults, they can surely turn a blind eye to the faults of their neighbor.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is quickly approaching. School 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].**

**TRUE PRAYER:**

When a person is with God in awe and love, then she or he is praying.

—Karl Rahner

WORDS OF ADVICE FROM THE FACE IN THE MIRROR:

Every morning you look me in the eyes after you wake up, and as you brush your teeth, and as I look back at you from the mirror I can't help but wonder why are you so mean to me? Why do you hate me? I need to be loved. I need affirmation, but all you do is tear me down — tear yourself down.

I'm looking back at you from the mirror, and so often you feel like I am separate from you. That I am someone else — something you despise and want to hide from. But we are the same person — this body is you; and you are this body. You compare me — your body — to everyone else. Why? God made every person unique, and yet you only want to be like all the others. You measure yourself by how superior or inferior you are to every person that passes you by.

You don't even care what other people say. Words don't hurt you because you've already heard all the worst ones from yourself. The hurricane of verbal assaults that you hurl at yourself cut much deeper than what others could say. You know you — you know your weaknesses, your flaws, the parts you want to hide with loose clothing. You don't ask "mirror, mirror, on the wall, who's the fairest of them all?" because you already know the answer — and it's the girl next door, or it's the guy on the football team. Instead you say something that sounds more like, "mirror, mirror, on the wall, I hate myself and envy them all."

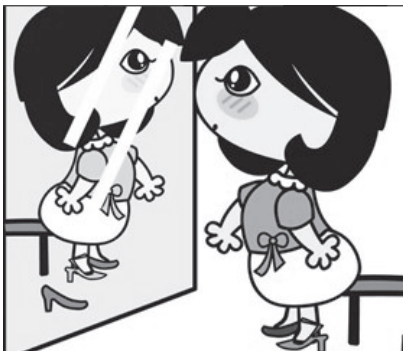
Every reflective surface is another opportunity to hate yourself. And aren't you tired of it? It's time to stop — stop looking at yourself in the mirror and hating who you are.

If your definition of beauty and worth is measured solely by what you see in this mirror — stop right there and let's begin to look at what really matters. Take control — **you are not a powerless victim to the lies of a photoshopped world.** Reclaim the meaning of beauty and image, and remind yourself all day, every day, so you can rewrite your own inner dialogue. Beauty and worth are in a heart that loves. Beauty and worth are in a body that serves another. Beauty and worth are a mind in pursuit of the truth. It's not defined by a ratio of muscle to fat; it's not the size of your pants or the number of people who want to date you. Beauty and worth are in looking at Christ with the eyes of your soul and reflecting Him out to the world.

Aren't you worn out from the self-inflicted wounds of criticism? Hating yourself is exhausting; loving yourself is reviving. You deserve better, and it can start right now. It won't be easy — rewiring your brain to see the real you instead of the lesser version of you that you've measured against everyone else. But please try. It's a battle that so many fight — but it's a battle that even more have given up on. Don't give up. **Courage is in continuing to fight your demons when your demons have won more times than you.**

Look in the mirror and see yourself — not the despised, less-than-perfect, not-good-enough version. Look in the mirror and see the image that Christ sees. He sees everything, and loves you just the same. He sees a beauty beyond words because there's no one like you — "You are altogether beautiful my love, and there is no flaw in you" [Song of Songs 4:7].

—written by Christina Mead, an associate of the Bible Geek.

**HOW TRUE:**

He who is not contented with what he has, would not be with what he wants.

—Socrates

LIFE TEEN:

Our next gathering will be **Sunday, September 7th** right after Mass. Bring your friends. Our topic will be: **I want more....** Life Teen is open to **all high school aged young people. 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. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.

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

Our next gathering will be **Sunday, September 14th** right after Mass. Bring your friends. Our topic will be: **I want more.....** EDGE is open to all who are in **grades 6-7-8.** 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.** Join us for a fun filled faith experience. All are welcome.

**SUPPORT MAGGIE'S PLACE — OUR LIFETEEN PROJECT:**

Our Teens have undertaken a project to help the residents of **Maggie's Place [Zehcariah's House] — located in Parma —** by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents. Maggie's place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie's House. Our teens will then take these items down to Maggie's House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the "registration table", and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Our next collection is on the Weekend of September 20-21.** Thanks for helping.

**LEPERS AND WOLVES:**

Isn't it wonderful news, brothers and sisters, that we come to God not by our perfection, but by our imperfection? That gives all of us an equal chance, and utterly levels the human playing field. Deep within each of us lives both a leper and a wolf — both of which we are ashamed and afraid of. In Franciscan lore, they are our inner imperfections. St. Francis embraced the leper below Assisi, and called it his conversion; later Francis tamed the wolf that was ravaging the countryside of Gubbio. The stories did happen historically, but first of all they must have happened in his soul. Our inner life — our emotional life, our prayer life — is where we first do our battles, and then we are prepared for our outer life conflicts. It is on the inside of us that lepers and wolves first live. If we haven't been able to kiss many lepers, if we haven't been able to tame many wolves in the outer world, it's probably because we haven't first of all made friends with our own leprosy and the ferocious wolf within each of us. They are always there in some form, waiting to be tamed and needing to be forgiven.

—Father Richard Rohr, O.F.M.