

**CLOSING PRAYER:**

**~ Prayer Before the Crucifix ~**

Look down upon me,  
good and gentle Jesus,  
while before Your face  
I humbly kneel,  
And with burning soul,  
pray and beseech You  
to fix deep in my heart  
lively sentiments  
of faith,  
hope  
and charity;  
true contrition for my sins,  
and a firm purpose of amendment.

While I contemplate,  
with great love  
and tender pity,  
Your five most precious wounds —  
pondering over them  
within me  
and calling to mind  
the words which David,  
Your prophet,  
said of You, my Jesus:  
"They have pierced  
My hands and My feet,  
they have numbered all My bones."  
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.*

**THE FEAST OF THE EXALTATION OF THE HOLY CROSS:**

The Church interrupts the procession of Weeks in Ordinary Time to celebrate a feast day — **The Feast of the Exaltation of the Holy Cross**. [Many people believe that this feast is associated with the Congregation of Holy Cross, but it is not. Sainte Croix (Holy Cross) is really a town in France where the Congregation of Holy Cross has its beginnings. The town is located right outside Le Mans, France.] Here's what this Feast is really all about:

In 326 AD, St. Helena — the mother of the Roman emperor Constantine — discovered the true cross of Jesus near the site that generations had venerated as the Mount of Crucifixion. Upon discovering the cross, everyone fell to their knees and cried out: “Lord, have mercy!” A Church was built on the site — the Church of the Holy Sepulcher — and the cross was placed in a prominent position within the building. The Church was consecrated on September 13, 335 AD, and the Feast of the Exaltation of the Cross was celebrated annually on the following day, September 14<sup>th</sup>.

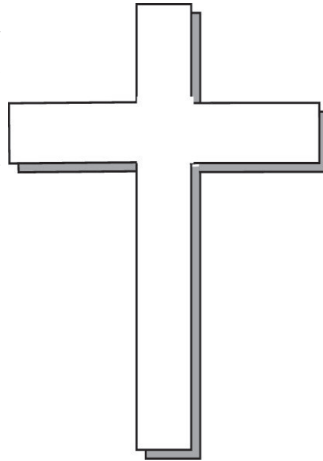
About 300 years later, the cross was taken as plunder by the Persian Emperor, Khosrau II, but it was reclaimed 14 years later by the Roman Emperor, Heraclius, who brought it to Constantinople where it was again triumphantly exalted. Later it was restored to the Church of the Holy Sepulcher.

There is no way of knowing if this story recounts the history of the actual piece of wood on which Jesus was hung. It is indisputable that pieces of the “True Cross” were distributed so liberally throughout Europe during the Middle Ages that people were scandalized. Cynics wryly observed that if all these pieces were put together there would be enough wood to reconstruct not only the true cross, but Noah's ark as well.

Even if the stories of the True Cross fall into the category of “pious legend,” they do point to a prominent peculiarity of the Christian faith — its insistence on acknowledging the cross of Jesus. Christianity holds up for veneration the one thing which is the ultimate sign of shame and degradation — the cross on which common criminals were executed. This mark of shame has become the hallmark of faith. This, then, is the true triumph of the cross. In our times of sorrow and desperation we can look to the cross and see Jesus in the same plight. Suffering, pain, humiliation, and even death are held up on that cross as redemptive. Because of what Jesus did for us, we too can triumph. Surely that is worth celebrating.

**FAITH EDUCATION:**

Here are the dates for Faith Education for the month of September: **September 14<sup>th</sup>, 21<sup>st</sup>, and 28<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. 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

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Daniel Saunders, father of Lower School Head of School, Yvonne Saunders, who is recovering from hip surgery..
- 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 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 David Day.
- For Joe Mudry
- For Sister Bernadine Hill, M.S.C.
- For Eugene Killeen [‘55], brother of Edward [‘54], Kevin [‘57], and Dennis [‘60] Killeen, grandfather of Katie Killeen [‘16]
- For Charles Feinburg
- For Carl Busch.
- For Jessie Tepper
- For Ralph Jarzembowski, great grandfather of Jack [‘19] and Will [‘20] Habe.
- For Nick Artino
- 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].

**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 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 Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

**WORDS OF WISDOM:**

My confidence is placed in God who does not need our help for accomplishing his designs. Our single endeavor should be to give ourselves to the work and to be faithful to him, and not to spoil his work by our shortcomings.

—St. Isaac Jogues

**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 21<sup>st</sup>.**

**SCHEDULE FOR THE WEEK:**

Sunday, September 14: <b>Exaltation of the Holy Cross</b>	<b>10:00 AM</b>
Monday, September 15: <b>Our Lady of Sorrows</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, September 16: <b>Sts. Cornelius &amp; Cyprian</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, September 17:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, September 18:	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, September 19:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, September 20: <b>25<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, September 21: <b>25<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**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.





**REFLECTION ON THE THEME FOR THE WEEK:**

Here’s a little statement about unawareness — “There is more going on than is going on.” In the simplest things, there is always more than meets the eye or ear or touch. Molecules are racing around; germs are marching hand in hand with the microbes on our hands. Our senses and minds are so limited. In our every-day lives, as at the Eucharist, there is always more going on than we can capture in concepts or quickie phrases. The little annoying dog across the alley is ratcheting up for an evening of a barkalogue. Who knows why the dog is doing that. Maybe, if somebody did, we would not mind and be less aggravated at this present moment. What we think is going on, just might not be what is.

We live humbly with the experiences of not knowing, and yet we can grow in awakesness or openness to just what is actually going on. As we live the Eucharist, we desire to be as available to what’s going on within and around us. There is a peacefulness which comes from accepting that we just don’t know, and yet we trust, we accept, we live with many unknowings. There is a way of praying in front of these little mysterious whats-its. We could go across the alley and find out what’s bugging that little barker, or just admit that we don’t have to know to be peaceful. What is important here is that we are always aware that there is more going on than we can grasp. Grasping the Eucharist is a wonderful pledge in grace to allow other mysteries into our microbey palms.

The Feast of the Exaltation of the Holy Cross is celebrated on September fourteenth. This year it replaces the twenty-fourth Sunday in Ordinary Time. This makes the feast extraordinary in the history and in the mind of the Church. It is believed that St. Helen — the mother of Constantine — while on a pilgrimage to Jerusalem in 326 AD, found a piece of the “True Cross” on September fourteenth. The Feast became important when it was believed that the “True Cross” was returned from Persia to Jerusalem in the seventh century after its having been stolen. The Church exulted over the cross’ return, and soon this led to an even deeper realization of what the Cross of Jesus meant as an instrument of true triumph.

The Scripture Readings for the Feast of the Exaltation of the Holy Cross opens [Numbers 21:4-9] with a very human picture. The Israelites have been on a very long and exhausting journey. In the middle of this journey — when the food and water were annoying the taste-buds of the people — they begin complaining about the “accommodations”. God has a biting response.

The people of Israel are itching for relief, and they ask Moses to talk to God. Moses — as custodian of the people — brings their petition to God Who gives Moses a sacred remedy — a “saraph” which means roughly, a winged creature. The saraph is also the root for the title of a group of angels — the Seraphim. This saraph forms a bronze image which is raised. Those who would look upon that image would be relieved and saved from their pains. So they continued their journey less grumbling and more trusting.

John’s gospel [3:13-17] tunes us in on the conversation between Jesus and Nicodemus. Nicodemus has come by night to try to figure out Jesus, and Jesus in turn tries to lead him into the ways of the spirit — not the flesh. Nicodemus wants facts, logic, and clarity. Jesus scrambles the picture by moving him



**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:** 1 Corinthians 11:17-26; John 19:25-27
- Tuesday:** 1 Corinthians 12:13-31; Luke 7:11-17
- Wednesday:** 1 Corinthians 12:31-13:13; Luke 7:31-35
- Thursday:** 1 Corinthians 15:1-11; Luke 7:36-50
- Friday:** 1 Corinthians 15:12-20; Luke 8:1-3
- Saturday:** 1 Corinthians 15:35-49; Luke 8:4-15

**25<sup>th</sup> Week in Ordinary Time:** Isaiah 55:6-9, Philippians 1:20-24; Matthew 20:1-16

**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 9/6/14] ----- \$ 1,820.00**  
**Total Offerings: Sunday [9/7/14] ----- \$ 795.25**

**DOING IT CORRECTLY:**

Many people will walk in and out of your life. But only true friends will leave footprints in your heart. To handle yourself, use your head; To handle others, use your heart.

**CRUX GEMMATA:**

Early Christians wouldn't have understood our practice of displaying crucifixes depicting a suffering Jesus. It wasn't that they didn't believe Jesus suffered and died for us, but, when they wanted to create a symbol which conveyed the meaning of that unique event, putting a suffering Jesus on a cross didn't really do it. During the first four or five centuries of Christianity, a "crux gemmata" — not a suffering Jesus cross — was the norm. This cross was joyful and, celebratory. They couldn't come up with a better way to express their belief in Jesus' death and resurrection — the triumph of the cross!

In its most common form, a "crux gemmata" has the shape of the traditional cross, but instead of a suffering Jesus, the cross is covered with jewels. The cross is an obvious symbol of Jesus' suffering and death; the jewels convey our faith in his resurrection. The perfect Christian symbol — a "crux gemmata" is an outward sign of our belief that by dying with Jesus, we rise with Jesus. Years ago, when I showed some grade school students an example of a "crux gemmata", a little girl raised her hand and spontaneously blurted out: "That's a happy cross!" It's against this background that we must hear the Scripture readings for this great Feast.

The irony of God's command to Moses to "make a seraph and mount it on a pole," and have the stricken people "look at it," revolves around the fact that such seraph snakes are actually killing the Chosen People [Numbers 21:4-9]. Contrary to popular wisdom, in this situation focusing on the instrument of death brings life, not death.

The first followers of Jesus could certainly testify to this reality. The very thing which brought death to Jesus also brought him life. John's Jesus, in instructing Nicodemus on what it means to be "reborn," refers back to this well-remembered piece of Israel's religious history. Jesus employs one of his double and triple meaning phrases — "lifted up" — to convey his meaning: "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life" [John 3:13-17]. Lifted up can easily have three meanings — simply to be raised up above others, to be exalted above others, or in an ancient middle-East context, a colloquial way of referring to crucifixion — he or she was lifted up on a cross. Which meaning does John expect us to take away? All of them! When Jesus is lifted up on the cross on Good Friday, he's literally put above others, and action which will cause his death. But it's also an action which brings about his exalted new life, the life he now shares with all his imitators.

The essential question for those who carry on Jesus' ministry is how are we to carry on his dying and rising? Only the most radical would encourage someone to actually be physically crucified.

As frequently happens, Paul supplies the answer. But he reverses John's lifted up image. For the Apostle, Jesus' road to divinity revolved around "going down" — not going up. Paul writes in his letter to the Church at Philippi: "He emptied himself, taking the form of a slave" [Philippians 2:6-11]. Jesus became one with those whom people in his day and age regarded as "expendable". His was a real death — even in our own day and age.

Women can testify how difficult it is to identify with men, and men with women. Straights can find it rough to put themselves in the place of gays, and gays have the same problem putting themselves in the place of straights. In the midst of this, it is essential to know that one way Jesus found life was to become one with all of us.

Maybe it would help if we lobbied for more "crux gemmates" in our churches.

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



towards belief. Jesus — knowing that this Jewish leader is familiar with his Scriptures — recalls Moses' lifting up the bronze serpent in the desert. Using this historical event, Jesus reveals that he also will be lifted up so that those who look, in faith, upon him will receive eternal life. This being "lifted up" on the pole of the cross will be the gesture by which God changes the human question from "why haven't you done this for us", to "Why did you have to do this for us?"

The Exaltation of the Cross reminds us that by his death, Jesus has put a final punctuation mark at the end of the long-life sentence of his being the loving servant of God and humanity. The "question mark" is reformed into an "exclamation point"! No longer is it: "What do you think of us?" Now it becomes God's final judgment and definition of us with the sign of the cross. The serpent reigns no more — death is not our destiny. The triumph of Jesus' death is not that of God over us, but God for us. While the serpent ruled, we were not safe from ourselves. We were ambiguous about whether we were of the earth only — where do we belong? Whose are we?

Jesus' dying and rising for us destroys our shame and our confusion about our identity. The further we stand from the cross, the more we float back into destructive names and images we have for ourselves individually and collectively. The closer we move to the shade of the cross, the more we can hear our name and our vocations. At the foot of the cross, there are certain things we can no longer say about ourselves and our sisters and brothers.

The cross becomes the throne of victory whereby all will be drawn together, and human grumbling will be silenced. The Servant has become the royal conqueror while still remaining Servant. He washes the earth with his blood and love, and all who come to see him in faith are saved from the darkness and ignorance of who God is, and who they are to God. God so loves us that God continues presenting us to ourselves at the foot of the throne of the cross. The triumph of the cross is that we are saved from eternal ignorance — saved from the eternal and temporal hell of our not knowing what real life is.

—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.

**SEE IT AS IT IS:**

God doesn't look at you and lament all that you're "not"; God looks at you and sees all that He created you to become by his grace.



**TAKE THE PLUNGE:**

Did you ever hear of Rodd Millner? A few years ago, Rodd stretched the frontiers of science — as well as the boundaries of insanity — by sky-diving from space. Riding a hot-air balloon to a height of 130,000 feet — 25 miles above the earth, up to the very edge of the atmosphere — Millner then plummeted toward the earth at a speed of 1,100 MPH — Mach 1.4. He slowed down as he fell — an effect called “terminal velocity” — a steady speed created by the collision of air molecules with a falling body. At higher altitudes there are fewer air molecules to bump into, so a body can travel at extreme velocities. But as divers approach the earth, they encounter thicker and thicker air, and their speeds are reduced to about 100 or 200 miles per hour — a huge advantage when you are trying to deploy a parachute. Millner’s reason for doing this? — “My decision to do this is based on the fact that I want to come back safe and alive.”

Safe and alive. It’s a difficult, but achieved goal. But it wasn’t the outcome that Jesus experienced when he took his plunge to Earth almost 2,100 years ago. No, when Jesus aimed for the Earth, he hit it — hit it hard. Although he was in the form of God, preaches the apostle Paul in his letter to the Church at Philippi [2:6-11]. Jesus did not use his divine nature as an opportunity to make a safe and smooth landing on the rocky terrain of a hardhearted world. Instead, he “made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!”

Jesus achieved a kind of “terminal velocity” as he plummeted to the Earth — a self-emptying plunge that teaches us that his ontological descent was in no way either senseless or insane. The name for this “terminal velocity” — humility.

Humility is the steady speed that controls our movement through the atmosphere of life on Earth. It is created by the collision of God’s Spirit with our own falling bodies, and it keeps us from spinning wildly out of control. When we take the form of servants, humble ourselves and become obedient to God, we know that nothing in all creation — neither death nor life, neither height nor depth — will be able to separate us from the supremely supportive love of God in Christ Jesus our Lord [Romans 8:38-39].

Of course, it’s not easy to take this plunge — it involves a leap of faith from the heights of selfishness and egocentrism. But if we want to model the life of our Lord, it’s a jump we need to make. If we desire the same mind that was in Christ Jesus, it’s a dive that we are duty-bound to perform — a dive that involves leaping into service and plunging deeply into the needs of others.

Jesus “humbled himself” — he was concerned about the needs of others, rather than himself. He had a different mindset — it’s a servant-hood mentality that we all should adopt. Following Jesus to the cross means taking on that humility ourselves. As we make this space-dive off the platform of our egoism and the balloons of pretension and pride, we can trust that humility will be our “terminal velocity.” It’s the characteristic that keeps us supported by the Spirit of God and sailing on the proper course.

So just what does such a humble leap look like? Many college students — high school students also — will spend their spring break on mission rather than on the beaches of Florida. They don and hard hats, plunging into the inner-city, or the poverty stricken lands of central America. That’s a humble leap — one that makes a powerful difference in the lives of others. It’s a sign of desire to follow Jesus — the one who “emptied himself, taking the form of a slave”.



Nobody with an addiction of any kind has ever studied or willed their way out of that. Through pain and humiliation, he or she has eventually come to realize that there is only one way out of helplessness — surrender of one’s will to a higher power — God. In essence, people get together at Alcoholics Anonymous meetings to — as scripture would put it — “turn their eyes towards heaven.”

Each of us needs to find our own way of doing this if we are to cope with the forces that threaten to drown us. It’s not through study or willpower that we will rise above ideology, anger, bitterness, discouragement, jealousy, restlessness, confusion, dissatisfaction, moral ineptitude, the endless practical demands of life, and the compensations we give into in order to cope with all of this. We will always be adrift, until we, like Jesus, regularly “turn our eyes towards heaven.” In my experience, the extraordinary people that I have known and admired all have had the same secret — they prayed privately.

Gil Bailie puts it well in *Violence Unveiled*. Commenting on Jesus’ unique capacity to rise above the forces that were drowning everyone else, he says: “Jesus broke the snares of Satan, not intellectually, but by being God-centered — he turned his eyes towards heaven.” This is what made him immune to the contagion of desire. If we don’t imitate Jesus in this, we will soon enough imitate the world in its restless, destructive envy. As Bailie puts it: “We haven’t a prayer of eliminating the worst of our mimetic passions unless we find a truly transcendent focus for our deepest imitative urges. We cannot keep the last commandment unless we keep the first. Without prayer, we haven’t a prayer!”

**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 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].**

**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.



**TURNING OUR EYES TOWARD HEAVEN:**

It's not easy to be centered, rooted, secure in who we are — able to give the world our best. More commonly, we find ourselves adrift, unsure of ourselves, with most of what's best in us still frustrated, buried, waiting for a better day. Too many things conspire against us living out what's truest and best inside us.

We all want to be grounded, to be ourselves, to have a clear direction in life, to be free of compulsions, and to live out more our dignity, goodness, and creativity. But too many things push us the opposite way. Ideology, anger, bitterness, envy, restlessness, confusion, moral compromise, and the simple need to get by, all pull us down, and we end up giving into various compensations — as substitutes for what we really want — and thus quietly despair of ever carrying our dignity, talents, and solitude at any high level.

Why does it happen? The fault is with prayer — or lack of it. We cannot stay steady in a churning sea without a good anchor; we cannot avoid giving into compensation unless what's highest in us is given enough expression; and we cannot deal with the issues of finitude unless we have some transcendent focus. Unless we are anchored in something beyond the here and now, there is a good chance that we will drown in the present moment.

Jesus models the kind of prayer that we need to cope with a world that goes mad at times, and with a heart that is prone to drink in that madness. The gospels describe Jesus praying in different ways, but sometimes they simply say: "He turned his eyes towards heaven!" The same expression is used of other great faith-figures — Stephen, Paul, the early martyrs — and it's used of them at those times when the forces of madness are precisely threatening to kill them. When the world around them is going mad, they "turn their eyes towards heaven." The phrase hasn't been lost on artists.



Virtually every painting of someone being martyred has the same motif. The martyr has his or her eyes lifted up towards heaven; in contrast, the eyes of the executioners and onlookers are cast downwards in hatred, envy, and group-think, or in the blank stare of mindlessness.

Jesus lifted his eyes towards heaven and that freed him of hatred, envy, group-think, and mindlessness. What does this mean? How did he turn his eyes towards heaven? What made Jesus different — and what makes any prayerful person different — is not intellectual insight, superior willpower, less fiery emotions, or monastic withdrawal from the temptations of the world. Prayer is not a question of insight, of being smarter than anyone else; it is not a question of will, of being stronger than anyone else; nor is it about emotional restraint or sexual aloofness, or of being less passionate than anyone else; nor is it about withdrawal, of being less exposed to temptation than anyone else.

Prayer is a question of unity and surrender — of uniting one's will with someone else, and surrendering one's will to that other. Prayer is the desire to be in union with someone — especially in union with that other's will.

Perhaps the people that have understood this best are Alcoholics Anonymous groups. They long ago realized that it's not by strength of will or by intellectual insight that we keep from drowning.

Such leapers come in many shapes and sizes. Columnist Philip Yancey recently made a list of the people who have most influenced him, whose qualities he very much wants to emulate. He reports that he stared at the list for some time before realizing that all have in common the surprising trait of humility. The people on Yancey's list excelled in school, won awards, and have absolutely no reason to doubt their gifts and abilities. Humility is, for them, an ongoing choice to credit God for their natural gifts, and then to use those gifts in God's service. It is the "terminal velocity" that keeps them from spinning selfishly out of control.

True success belongs to those who have truly accepted the self-giving of Christ as the model for Christian behavior. It belongs to those who do nothing from selfish ambition or conceit, but in humility regard others as better than themselves. It belongs to those leaders who define themselves, not in terms of position and power, but in terms of usefulness to God and an ability to serve.

The surprising truth of humility is that it brings honor upon all who practice it. Paul tells us that God highly exalted Jesus after he humbled himself; the same is true for all who achieve Christ's "terminal velocity".

So go ahead. Let the same mind be in you that was in Christ Jesus. Take the plunge.

**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](mailto: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](http://www.SoulCoreProject.com). Hope to see you there.





**MOVING FROM CROSS TO HOPE:**

We are inundated with a lot of bad news about our world today — political gridlock in Washington; racial tensions around the country; wars and violence in the Middle East; an Ebola outbreak in Africa; the threat of militant jihadists in Syria and Iraq; conflicts within Ukraine — to note only some of the more prominent disturbing situations in our world. Faced with so much bad news, some people become cynical and pessimistic — convinced that the world is under the control of dark forces. Others try to ignore the distressing news while living comfortably in their own well-ordered part of the world.

John's Gospel [3:13-17] offers a hopeful perspective on the condition of the world — especially Jesus reminds us that “God did not send his Son into the world to condemn the world, but that the world might be saved through him.” Because of God's intervention, the world is not fated to follow its own destructive inclinations, but is the object of divine love — a love so strong that it prompted God to send His only Son so that the people in the world might not perish but might have eternal life. The world is not finally controlled by Satan; it is in the hands of a loving God. The presence of sin in the world is all too obvious, but it is always surrounded by the more powerful grace of the Holy Spirit. Evil many seem to be having its way in the world, but the reign of God is always at work — often hidden — but eventually triumphant over all the dark forces. As Vatican II reminded us, the church lives not apart from the world, but in the world so that its members can be a leaven — humanizing the world from within.

In the midst of the ongoing affairs of the world — depressing as they might be — Jesus challenges the attitudes of bitter cynicism and comfortable passivity. God's love for the world gives us hope for its future; it also energizes us to help spread God's reign in the world. For example, a chronically ill woman manages her deep distress over the immense misery in the world by offering her sufferings each day for one specific group of victims, such as the Christians in northern Iraq or the high school girls taken captive in Nigeria. A senior citizen overcomes his pessimism about current world affairs by recalling totally unexpected positive events in the past, such as the fall of the Berlin Wall, the liberation of Eastern Europe from Soviet domination, and the end of apartheid in South Africa. An affluent couple volunteers regularly at a food distribution center as part of a conscious effort to expand their view of the world and to contribute to the wellbeing of their community.

A world loved by God deserves our attention, and our best efforts to help it actualize its potential for good.

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

**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.**

**THE GOOD DAYS:**

There is no shortage of good days. It is good lives that are hard to come by. A life of good days lived in the senses is not enough. The life of sensation is the life of greed; it requires more and more. The life of the spirit requires less and less; time is ample and its passage sweet.

—Ann Dillard

we have to be willing to sacrifice everything we have to fill the world with the Father's love. Our daily turmoil, our problems, our pains all take on an infinite value when we trust them to Jesus and unite them to his cross — to our cross. How much does God love the world? So much that he gave his only Son to the world so that when he was lifted high on a cross all might be saved through him. Praise be Jesus Christ in whose cross we find meaning in this life — and eternity in the next.

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

**MEN'S RETREAT — SAVE THE DATE:**

The Fall Men's retreat is scheduled for **Thursday, November 6<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 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.

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

**Tuesday, October 21<sup>st</sup> 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].**

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://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.





**GOD LOVES US:**

For five years I lived in one of the most beautiful places in our country — believe it or not, in New Jersey! I attended Don Bosco Seminary in Sussex County — the Northwest corner of New Jersey. This is an area of green rolling hills and the most colorful autumns you could ever imagine. It is hard to explain the hills of New Jersey to folks who have never lived there. The hills just seem to pop up everywhere. Naturally the main roads are in the valleys between the hills.

When the Salesians of St. John Bosco who ran Don Bosco Seminary first arrived in Sussex County in the 1920's they were greeted with a most unpleasant sight — on the hill directly across from the seminary, the local Ku Klux Klan erected a burning cross to welcome the Catholics. Anti-Catholicism was part of their many prejudices. Time went on. The seminary and the order grew. The KKK faded away — at least from Northwest New Jersey. Forty years later the Salesians remodeled their chapel. In the center of the sanctuary they placed a large burnt cross as a sign that the hatred of other people could not destroy the love of Christ. Sadly, this cross was replaced by a traditional crucifix, but the burnt cross made a lasting impression on many people.

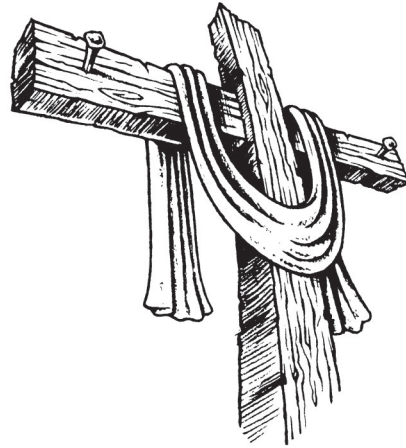
This weekend, we celebrate the Feast of the Exaltation of the Holy Cross. This feast goes back to the seventh century when the Cross was recovered from the Persians and exposed for veneration in Jerusalem. The Cross is the Triumph of Jesus Christ whose love for us and obedience to his Father climaxed with his death on the cross. Moses lifted up the serpent on the cross in the desert. People looked at this cross — prefiguring Jesus' cross — and were healed. In John's Gospel, we hear Jesus telling Nicodemus that he would be lifted up so that all who see him and believe in him would have eternal life [John 3:13-17]. For God so loved the world that he gave his only Son that whoever believes in him may not die, but may have eternal life.

The cross is the symbol of the Christian — it is our sign of our personal relationship with our Savior. He died not just for people in general, but for me and for you. He calls us to join him on his cross — not just as a collective people, but as individuals. The ideal that Jesus realized through the cross is the goal of our lives — to make real the only true love there is — sacrificial love.

Some people treat the cross as a trinket. Other people treat the cross in a superstitious manner. Some people will give a cross powers that belong only to God — they act as though a cross can defeat evil spirits. It is not the cross that conquers evil — it is the power of Christ, whose presence of whom the cross reminds us, that conquers evil.

St. Paul, in his letter to the Church at Philippi, holds before us the deeper meaning of the Cross [Philippians 2:6-11]. Jesus emptied himself completely — not just becoming a human being, but by accepting the worst public death of the society through which he was to demonstrate the extent of the love of God for us. Jesus died making a willing statement of love, and filling the world with the love he had for his Father and his Father has for him. We are saved from the horrors of evil — from meaningless lives — due to the love of the Lord. Because Jesus died on a cross for us, we are able to proclaim to the world that Jesus is Lord. His love made this possible.

When we wear a cross we are saying that Jesus is the Lord of our lives. This is the ideal set before us. As followers of Jesus — as people with a personal relationship with the Lord who loves each of us —

**ENVY AND THE CROSS:**

If we look at the cross with faith — if we recognize that Jesus died not just for high priests' envy, but also for ours — then we will receive healing, and we will live. This weekend, we pause to reflect upon the Feast of the Exaltation of the Holy Cross. The Cross of Jesus both reveals envy, and provides the ultimate cure. Through the envy of the devil “death entered the world” [see Wisdom 2:24]. It was envy that the crucified Jesus [see John 11:47-53]. It's interesting that Pilate recognizes this [John 18:38]. Pilate is a non-Jew — an outsider.

We have a difficult time recognizing our own envy, but an outsider can see it easily. Pilate sees that “out of envy the chief priests delivered Jesus up” [Mark 15:10]. Instead of rejoicing in all the good Jesus had done, the authorities hated him. Why? Because they thought Jesus made them look bad by comparison — envy, plain and simple.

We saw something similar in the Holocaust. The Nazis thought the Jews had some great financial and cultural power. Because of that envy, the Nazis hated the Jews, and eventually killed most of them — the elderly, children, women — it did not matter. Their envy made them blind. Holocaust survivor Elie Wiesel tells the horrific story of boy put to death by hanging. One of the men who saw it asked: “Where is God?” From within Elie Wiesel heard a voice: “Where is He? This is where he is — hanging here from this gallows.”

When you and I look at the cross, we see God in human flesh. For that reason, the cross not only reveals envy — it provides the remedy. The Book of Numbers addresses this fact — God instructed Moses to erect a sign of salvation. The people were complaining that they had better food in Egypt. Complaining almost always involves comparison — envy. “Mom, the other kids get to do this, why can't we?” Well, God sent a punishment — a plague of serpents. The plague is the result of envy. But what's important about this story is how God healed them. God had Moses make an image of a bronze serpent and put it on a pole. Anyone who looked at that image with faith, lived [Numbers 21:4-9].

Something similar applies to the cross. Jesus says: “just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up” [John 3:13-17]. If we look at the cross with faith — if we recognize that Jesus died not just for high priests' envy, but also for our envy — we will receive healing, and we will live. Envy demands; it gets hurt; it insists on its “rights.” By way of contrast, St. Paul tell the Church at Philippi — and us — how Jesus emptied himself, taking the form of slave [Philippians 2:6-11].

Jesus humbled himself, becoming obedient to death — even to the most humiliating death — the cross. And because of his humility, the Father lifted him up. This is exactly what the Father does for us — in Christ. Through the cross we find our place in God's world.

The cross is at the heart of this experience. As Jesus tells us: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

—taken from the writings of Father Phil Bloom which appear on the internet.

**R.C.I.A. [Rite of Christian Initiation for Adults]:**

We are beginning to plan for our RCIA program which will begin in the fall. If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our RCIA program. **Please contact Father John [440-473-3560] for more information.**



**REMEMBER THESE WORDS:**

[This piece was written by Mark Hart to his young children — who won't read it now, but who will at some point need to hear it. Enjoy]

I pray that by the time you read this, you finally “get it.” Countless times you’ve rolled your eyes at me when I tell you how beautiful you are, how special you are, and how God has designed you so perfectly. To my eldest, you once asked me: “When are you going to stop telling us all how beautiful we are?” I pray that my response is etched in your memory — “Until you believe it — and then I’ll just remind you.”

And why, you may ask, is this constant reminder of your beauty and dignity so necessary? Has your old man just lost it? Is senility finally catching up to my premature gray hair? No, not senile yet. I’m afraid I just understand all too well what you seem not to fully comprehend yet — namely that You are incredible. You are special. You are beautiful. You are a gift from God. You are made for more than this world can comprehend or appreciate. You are made for more than you are ready to admit or accept. You are made for greatness. You are not just my child — you are **His child**.

Don’t believe me? The Sacraments prove it. You have the life and power of God inside of you. It is true and real and undeniable. Deal with it. So don’t play small. False humility is true pride. True humility, however, is the very power of God unleashed on a world desperately in need of it.

As you grow up, many of your friends will reject truth. You can’t control that. They will make bad decisions — especially with their bodies, and blame the “moment” or drunkenness or “freedom.” All are lies to make themselves feel better. They will sacrifice their bodies and dignity on altars of conformity and public opinion. Don’t be like them. Pray for them. Love them — but don’t emulate them. They are seeking a love that you already have and know — a love from the Father. Exemplify that love by the way that you love and respect yourself.

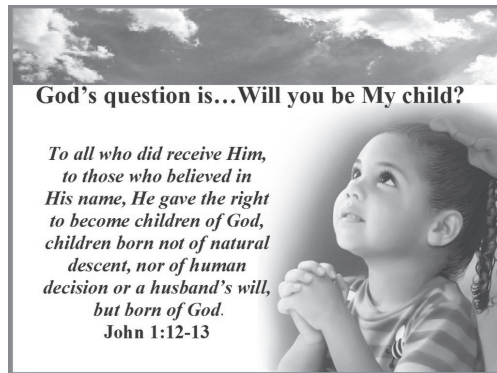
**God is within you.**

Know, too, that people seeking “freedom” through sex is not a new concept — it’s ancient in both its origin and its shortsightedness. **For thousands of years people have been seeking a forever love in a “for now” relationship — and it just doesn’t work.**

People — your Dad included — love to quote St. Paul’s famous letter to the Church at Corinth — “your body is a temple of the Holy Spirit” [1 Corinthians 6:19]. But, rarely, do they understand exactly what he meant by it. Never forget that Corinth was a city of absolute degradation where women were treated as sexual objects by men who knew and cared little about them — kind of like our culture today.

Corinth’s main export was not fabric, or food, or weapons — Corinth’s primary trade was sex. There was a huge temple dedicated to the Greek goddess of fertility, and the town was filled with temple prostitutes. Men went to Corinth for a moral holiday; women were used by boys in men’s bodies. It still happens today — sadly. It’s what allows and permeates our pornographic culture.

Now, picture St. Paul saying “your body is a temple” while he is standing on the steps of the pagan temple, looking into the eyes of prostitutes and the men who sought them. He’s saying: “Don’t roll your eyes at me. Don’t you get it?!? YOU are the temple of the Holy Spirit — not this pile of bricks!” I know, I know — there goes Dad, again, quoting Scripture and trying to make your life miserable. Or is it something more than that? Is it, perhaps, that your Dad sees a beauty and dignity and worth in you that



you don’t yet see in yourself? Is it possible that your Dad isn’t just trying to keep you safe, but to help you to know and trust in the ONLY love that will never abandon you, betray you, or let you down?

The truth is that **you are a temple of the Holy Spirit. You are grace incarnate.** You are a walking tabernacle. **You are more beautiful —inside and out — than you will ever know, fear to believe, or be willing to imagine.**

I believe in you. I love you. I pray for you — daily. I know that God rejoices when He looks at you. Go ahead, roll your eyes again, but I’m not going to stop saying it. I may be long gone by the time you realize what I’m saying, but I pray I’m not.

**God has huge plans for you — and before you can fulfill one of them, you have to believe that you were made for greatness.** I do. He does. Now, we’re just waiting on you.

Remember these words — I love you. Now deal with it.

—the Bible Geek.

**LIFE TEEN:**

Our next gathering will be **Sunday, September 21<sup>st</sup>** right after Mass. Bring your friends. Our topic will be: **Come let us worship.** 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 14<sup>th</sup>** 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 3<sup>rd</sup> 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.



**GET INVOLVED:**

Genius begins great works; labor alone finished them.

—Joseph Joubert