

**CLOSING PRAYER:**

**~ A Prayer of Compassion ~**

**O living God, soften us!  
Let the fire of your love  
thaw the frost within us.  
Let the light of your justice  
sear away our blindness,  
Let the grace of your compassion  
heal our hardened spirits.**

**O living God, soften us!  
That, flowing with your grace,  
we be impelled to face the world  
in bold compassion,  
that, driven to justice,  
we may dare to cry aloud  
for the little ones,  
the raped, the beaten  
the imprisoned, and the hungry.**

**O living God, soften us!  
Sweep us forward  
in a Mighty Wave of Mercy  
to heal our darkened world.  
Amen.**

—Edwina Gateley

# Our Lady Chapel



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

**CAMPUS MINISTRY OFFICE:**

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

**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].**

**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.

**FAITH EDUCATION:**

Here are the dates for Faith Education for the month of September and October: **September 28<sup>th</sup>**; **October 5<sup>th</sup>** and 19<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

**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.

**GIVE IT YOUR BEST:**

2 God doesn't require us to succeed; he only requires that you try.

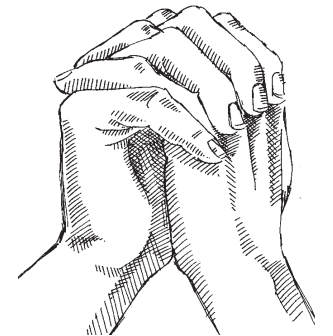
—Mother Teresa.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Lisa Mehling, niece of Sister Mary Ann Mehling, who is undergoing treatment for diabetes.
- For Moddie Davis, mother of Glenda ['13] Davis who has been diagnosed with cancer.
- For Barbara Carr who is seriously ill with brain cancer.
- For Amy Wargo who is ill.
- For Brother Richard Gillman, C.S.C., who is recovering from hip replacement surgery.
- For Brother Paul Kelly, C.S.C., who is undergoing treatment for Leukemia
- For Mike Starinsky who is hospitalized.
- For Daniel Saunders, father of Lower School Head of School, Yvonne Saunders, who is in rehab following hip replacement 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 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 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 Anne Travassos, who is recovering from cancer surgery.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Michael Thatcher who is critically ill with 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 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 James Catalano
- For John Williams.
- For Hallie Swiger.
- For George Cox.
- For Tony Incovorvia
- For John Chambers, former kitchen staff person, father of Dennis [‘72], Thomas [‘73], and Rosemary [‘86]
- For Richard Karberg, father of Rebecca [‘94] and Noah [‘97] Karberg.
- For Elizabeth Wright, grandfather of Jayla Salter [‘17]
- For David Basalla
- For Brother Ernest Turk, C.S.C.
- For Coletta Arundell, great-grandmother of Casey Nakhoda [‘26] and former Gilmour student, Colleen Nakhoda
- For Lilia Leonor, grandmother of Sylvia [‘18] and Stephanie Leonor.
- For Frank Vilics
- For Mary Killeen, grandmother of Katie [‘88], Sarah [‘89] and Ann [‘92] O’Neil, great-aunt of Katie Killeen [‘16]

**PRAYERS FOR THE SICK:**

- For Catherine King, who is under the care of hospice.
- For Sophia Pecjak, who is critically ill and undergoing treatment for myocarditis
- 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 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.
- For Frank Ashcraft who is recovering from heart surgery.
- For Pastor Henry Charles who is ill.

**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.



**WHAT GOES AROUND:**

“Act so as to elicit the best in others — and thereby in yourself.” —Felix Adler

**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.

**SCHEDULE FOR THE WEEK:**

Sunday, September 28: <b>26<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, September 29: <b>St. Michael</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, September 30: <b>St. Jerome</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, October 1: <b>St. Thérèse of the Child Jesus</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, October 2: <b>Guardian Angels</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, October 3:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, October 4: <b>27<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, October 5: <b>27<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**ON BEING WELL ROUNDED:**

Kindness in words creates confidence. Kindness in thinking creates profoundness. Kindness in giving creates love. —Lao Tzu



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

The Scripture readings for this 26<sup>th</sup> Week in Ordinary Time center around the theme of God's call to us to resist the evil deeds of our own self-will, and to pursue the doing of God's will. Every time we pray the Lord's Prayer, we pray: "thy kingdom come, thy will be done, on earth as it is in heaven." This is an easy prayer to learn and recite, but not that easy to live out in our every day. Life is promised to those who hear and do what is right; death to those who choose "sin" [Ezekiel 18:20-29]. God's grace gives us the freedom and openness to God's call and invitation to live within the tensions between our strong wills and God's gentle, but insistent stomping on our toes.

The prophet Ezekiel reiterates this "life-death" theme —life for those who choose righteousness and death for those who do not. Within the framework of this theme, we hear God arguing with the People of Israel — it seems that the people think that God is not being fair. God is not fair? God reverses this and asks the House of Israel if their ways are the "unfair" ways by their turning from God's love to serve false gods and their own false sense of what life is.

This leads to a secondary theme running through the Scripture readings — Israel as a collective nation has been addressed often as sinful and have been threatened with total national abandonment or exile. Here we find the prophet addressing the question of the individual's personal freedom to turn from God's ways and then turn back again. The father is not guilty for the son's sin —only the son is guilty. There are consequences to actions. God is seen as fair by allowing free choices to worship and serve God or false idols.



Matthew's Gospel [21:28-32] is one of those "stick-it-to-me" parables which is slowly getting Jesus in deep trouble with the religious leaders of his day. The great thing is that Jesus just keeps saying his truth, his mission. Just as in the parable of the Prodigal Son in Luke's Gospel [see Luke 15], so also in Matthew's Gospel parable there are two sons. The first son is asked to go into the vineyard, but says "no." He later changes his mind and goes. The second says "yes sir," but does not go. Jesus then asks his listeners which of the two did the father's will?

Of course, their correct answer strengthens Jesus' case against them. For they had seen and heard John and said "no" to and about him — and they did not change their minds. John had invited them into the "new vineyard". And while they continue to say "no" to Jesus, tax collectors and prostitutes — who in former times had said "no" — have changed, and are living their "yes."

Here is essential Christianity. The tax collectors, prostitutes in their pasts — like each of us — have said "no" to God's call to "Act justly, love tenderly and walk humbly with our God." Perfection is our origin and orientation, but not our practice.

Recently a man told me that he did not go to church any more because there were nothing but hypocrites in there. I told him there was always room for one more. He didn't like that. I was stepping on his toes a little bit. We are indeed holy hypocrites — we all have said one thing and done the opposite. If we are to live gracefully into our futures, then we have to live gracefully with our pasts. Hypocrites seem not to be able to admit to and live with their histories. By our believing in Jesus' call of mercy, we admit our having said "no" — but in another sense, we admit Jesus into our present that we might more eagerly go into his "vineyard."

With us it is sometimes "yes" and sometimes "no," but for Jesus it always was, is now, and ever will

**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:** Daniel 7:9-14, Revelation 12:7-12, John 1:47-51

**Tuesday:** Job 3:1-23, Luke 9:51-56

**Wednesday:** Job 9:1-16, Luke 9:57-62

**Thursday:** Job 19:21-27, Matthew 18:1-10

**Friday:** Job 38:1-40:5, Luke 10:13-16

**Saturday:** Job 42:1-17, Luke 10:17-24

**27<sup>th</sup> Week in Ordinary Time:** Isaiah 5:1-7, Philippians 5:6-9, Matthew 21:33-43

**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 9/20/14** ----- \$ **223.00**

**Total Offerings: Sunday 9/21/14** ----- \$ **919.00**

**KNOW THIS:**

Because of Christ's death, you can be adopted by the Father you rejected, forgiven by the Husband you cheated on, and embraced by the Friend you betrayed.

**CONVERSION IS NEVER OVER:**

Growing up Catholic, I once thought I had no need to convert. I simply believed that in order to get into heaven, all I had to do was to keep on doing what I had already been doing all my life — just doing it a little more intently as I got older. Then I began studying Scripture. I initially discovered that rarely did our sacred authors concern themselves with getting into heaven. They presumed that if we followed the commandments and kept our moral noses clean, we'd one day inherit "eternal life" [see Mark 10]. These inspired writers — and the historical Jesus — were primarily concerned with helping us live a fulfilled life right here and now. From their own experiences they were convinced that to pull that off, we'd have to commit ourselves to frequent "conversions."



Of course, as Ezekiel points out [18:20-29], conversions can go both ways. One can certainly turn from evil to good — but the reverse is also possible. According to this 6<sup>th</sup> century BCE prophet's no-after-life theology, whether we live a long, fulfilled life, or a short, frustrating life is determined by the choices for good or bad which we make during that life. Though it might not seem "fair" to some, God always permits us to change direction.

Encouraging his Christian community in Philippi to change their value systems and begin to "regard others as more important than yourselves," Paul reminds them of the most important conversion in their history of salvation — that of Jesus of Nazareth. No wonder we find this same letter being read Palm Sunday — the day on which we remember Jesus' triumphant entry into Jerusalem — an event which has dire consequences. Because of a specific conversion at one point in his life, this Galilean carpenter will have only five more days to live.

Whether it was a conversion traditionally understood as Jesus leaving his divinity behind and becoming human, or — as has recently been interpreted — his refusing to fall back on being made as all humans in God's image and likeness, and identifying with the lowest of people — slaves — it certainly brought about a drastic change in the direction of his existence. If one follows the latter interpretation, Paul sees that conversion to becoming one with the least of us as the triggering device for the human Jesus becoming God — "Because of this, God greatly exalted him and bestowed on him the name [Lord] which is above every name." Conversions always come with consequences.

Jesus [Matthew 21:28-32] thankfully agrees with Ezekiel — it's never too late to convert. Though Matthew's gospel example of the two children is easy to remember, it makes a point some of us don't like to admit — we're never tied down to our past choices. The risen Jesus always expects and empowers us to change. We can't excuse our lack of conversion to things which happened years ago — "Because of that, I'm now this way." It's invaluable to know why we are "this way," but that can never be an excuse for our continuing to be this way. If "tax collectors and prostitutes" can change their life's direction, why can't we?

The question is: "Convert to what?" Matthew's Jesus speaks about righteousness — the biblical way of describing the correct way of relating to God and those around us. Paul referred to those relationships as "emptying ourselves" enough to become one with those others, to imitate the risen Jesus who, as he reminded the Church at Galatia, is neither Jew or Gentile, slave or free, male or female [Galatians 3:28]. As the theologian Michael Crosby once stated: "It took the church about fifty years to accomplish the first, 1800 years the second, and we're still working on the third." We've only just begun to convert.

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

be, "yes!" Our futures do not redeem our pasts — Jesus is the Redeemer. Our futures will need redeeming as well, and Jesus' "yes!" allows us to walk His ways and not fear our stepping on anybody's toes, nor tripping over our own perfectionistic feet.

So often we say "no" to God's call because we hear our fears to trust. With prayer and reflection, our actions reverse our natural fearful hesitations, and we do "yes." Trust in God's love does not go away with our natural timidity. Even when our actions are a fearful "no", Jesus is the eternal redemptive "yes" which frees us to rise again to go into the Owners vineyard.

—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.

**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.**

**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.





## WHICH SHOES ARE YOU WEARING?

A man was confined to his bed at home. A priest came to see him. After his visit, the priest said: “I’ll pray for you.” The man replied: “I can pray for myself. If you want to help me, you can take out the garbage and do the laundry.” Christians should be audiovisual aids designed to teach other people how to live. Our lives should suggest that we are already living in Heaven. We should be angels for each other. It’s with this in mind that we need to hear the parable that Jesus tells on this 26<sup>th</sup> Week in Ordinary Time [Matthew 21:28-32]. Known as the “Parables of Rejection”, Jesus tells a series of 3 parables with dramatic effect.

This first one is the shortest of the melancholy three. They are tough parables. Jesus delivered them right from the shoulder. He did not use diplomatic language. Put yourself in His sandals. He had but hours to live. Would you not tell it like it is? Or would you play happy camper?

This first parable has been called: “The Better of Two Bad Sons”. The meaning is clear. Number one son, who said “no” to his father, but who went and did what his father wanted, is a type for sinners — when they run into the Nazarene, they change their lives. They throw their lot in with Him. Matthew had been such a person — so he knows what he’s writing about.

The number two son — who says “yes” to the father but does not deliver — is a stand-in for the religious authorities of the day who were long on words, but short on deeds. When the Son of God came in the person of Jesus, these folk were anxious to terminate Him. In the final roundup, it is only by deeds that we prove what we are. It is only by actions that we establish whether we are genuine or fake.

It is our deeds that give meaning to our words. As one crusty farmer put it: “Words aren’t worth a barrel of spit.” Justice Oliver Wendell Holmes said that the first part of the paper he read was the sports section — he wanted to read about people doing something rather than politicians promising something.

In the early centuries, the Church was called “the new way: [Acts 9:2]. If you followed Jesus, it was not a question of memorizing the catechism, or reciting the Ten Commandments. Rather your “way of life” would establish whether you possessed Tom Wolfe’s celebrated right stuff or not. In the rules laid down by Jesus, the mouth can never be a substitute for performance — “My life,” said Gandhi, “is my message.”

Jesus wants each of us to be able to speak that statement. The greatest handicap to Jesus is the nasty lives of so many Christians. Each of the baptized is a flashing neon advertisement for the Church. If our lives fit our mouths, Christ wins. But, if our conduct reflects the morals of a sleazy money lender cheating widows, Jesus loses. The monk says words and deeds should speak the same language. Heads of state send large pictures of themselves to regions where they cannot visit. And we who follow Christ must be His large pictures wherever we find ourselves.

We must function as ambassadors for Christ. A preacher asked his congregation: “When people get to know you, do they want to learn about Christ?” An ugly question, but an essential one! Walker Percy — the National Book Award novelist — joined the Church after watching one of his college roommates



friends with someone for a long time, you can be comfortable with expressing your needs to him or her, and in the context of a long, sustained relationship unquestioning reverence is not necessarily a sign of mature intimacy. Old friends — precisely because they know and trust each other — can risk a boldness in their friendship that younger, less mature, friendship cannot.

This is also true in our relationship with God. God expects that, at some point, we will kick against his will and offer some resistance. But we should lay out our hearts in honesty.

Jesus did.

God expects some resistance. As Nikos Kazantzakis puts it: “The struggle between God and humans breaks out in everyone, together with the longing for reconciliation. Most often this struggle is unconscious and short-lived. A weak soul does not have the endurance to resist the flesh for very long. It grows heavy, becomes flesh itself, and the contest ends. But among responsible persons who keep their eyes riveted day and night upon the supreme duty, the conflict between flesh and spirit breaks out mercilessly, and may last until death. The stronger the soul and the flesh, the more fruitful the struggle and the richer the final harmony. The spirit wants to have to wrestle with flesh which is strong and full of resistance. It is a carnivorous bird which is incessantly hungry; it eats flesh and, by assimilating it, makes it disappear.”

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

## HUMAN LIFE IS A MASTERPIECE:

Great works of art often depict very important occasions in the life of the Church. Homage and great price are attached to significant works such as *The Last Supper* by Huis de Maerlant, *The Creation of Adam* by Michelangelo, and the *Annunciation* by Leonardo Da Vinci. It is even said that these spectacular works of human hands are priceless. They are described as masterpieces. The Sistine Chapel is home to a number of these masterpieces. When visitors enter the Chapel and gaze at the frescos overhead, they frequently react with reverence and awe. The sacred art draws people upward and into a contemplative union with God. These masterpieces created by human hand have inspired many people into a fuller understanding, appreciation, and relationship with God — the Almighty, and Creator of All.

Knowledge of the power of art and the value it has for us and the world at large is a great starting place when we are considering the value the Church places on human life. Some categorize the Church’s stance as extreme. When we understand that human life is the creation of God’s hands, we can come to accept the gift of life with the same level of significance as our Church’s teaching.

Our society does not always place this same value on each human life. Sometimes we hear that human lives are “a burden,” “a clump of cells,” “a casualty of war” — or some other equally diminishing designation. It sometimes seems that the only place we find reverence for all human life is within the Church. As Catholics, we are taught that human life is a precious gift of God. Pope Francis has described it as “a masterpiece.”

Several months ago, Pope Francis gave us an instruction about human life. He said: “Each of us is a masterpiece of God’s creation.” He spoke of human life with simple, yet clear, and powerful words. This phrase has been adopted as the theme for the 2014-2015 Respect Life Campaign. The campaign will begin with Respect Life Sunday on Oct. 5<sup>th</sup> and continue throughout the year.

This October and beyond — as we give special recognition to the value of each human life — we pray for an end to abortion, euthanasia, infant embryonic stem cell research, human trafficking, capital punishment, violence as a response to conflict, and every other assault on human life. Let us pray that all means of devaluing life are diminished until every person is considered by all to be a masterpiece of God’s creation.

—Bishop Richard Lennon

**WRESTLING WITH GOD:**

In his memoir, *Report to Greco*, Nikos Kazantzakis shares this story: As a young man, he spent a summer in a monastery during which he had a series of conversations with an old monk. One day he asked the old monk: “Father, do you still do battle with the devil?” The old monk replied: “No, I used to, when I was younger, but now I have grown old and tired, and the devil has grown old and tired with me. I leave him alone and he leaves me alone.” “So your life is easy then?” remarked Kazantzakis. “Oh no,” replied the monk, “it’s much worse — now I wrestle with God!”

There’s a lot contained in that remark — “I wrestle with God.” Among other things, it suggests that the struggles in later life can be very different than what we struggle with earlier on. In the normal pattern of things, we spend the first-half of our lives struggling with sensuality, greed, and sexuality; we spend the last half of our lives struggling with anger and forgiveness — and that anger is often, however unconsciously, focused on God. In the end, our real struggle is with God.

But wrestling with God has another aspect — it invites us to a certain kind of prayer. Prayer isn’t meant to be a simple acquiescence to God’s will. It’s meant to be an acquiescence — a “yes” — but a mature acquiescence, come to at the end of a long struggle.

We see this in the prayer of the great figures in scripture — Abraham, Moses, Jesus, and the apostles. Abraham argues with God — and initially talks him out of destroying Sodom [see Genesis 18]. Moses at first resists God’s call, protesting that his brother is better suited for the job [see Exodus 4]. The apostles excuse themselves for a long time before finally putting their lives on the line [see John 11]. And Jesus gives himself over in the Garden of Gethsemane only after first begging his Father for a reprieve [see Matthew 26]. As Rabbi Heschel puts it, from Abraham through Jesus we see how the great figures of our faith are not in the habit of easily saying: “Thy will be done!”, but often — for a while at least — counter God’s invitation with: “Thy will be changed!”

Struggling with God’s will and offering resistance to what it calls us to can be a bad thing, but it can also be a mature form of prayer. The Book of Genesis describes an incident where Jacob wrestled with a spirit for a whole night, and in the morning that spirit turned out to be God [see Genesis 32]. What a perfect icon for prayer! A human being and God, wrestling in the dust of this earth! Doesn’t that accurately describe the human struggle?

We would do well to integrate this — the concept of wrestling with God — into our understanding of faith and prayer. We honor neither ourselves nor the scriptures when we make things too simple. Human will doesn’t bend easily — nor should it. And the heart has complexities that need to be respected, even as we try to rein in its more possessive longings. God, who built us, understands this; He is up to the task of wrestling with us and our resistance.

The classical mystics speak of something they call “being bold with God.” This “boldness,” they suggest, comes not at the beginning of the spiritual journey, but more towards the end of it, when, after a long period of fidelity, we are intimate enough with God to precisely be “bold” — as friends who have known each other for a long time have a right to be. That’s a valuable insight. After you have been



rise daily at dawn and go to Mass. Example is always the best sermon. If Christians do something worthwhile, they throw a no hitter for Christ.

William Shakespeare once wrote: “How far that little candle throws his beams. So shines a good deed in an evil world.” It is sobering to reflect that our lives attract or repel people to Christ. The line that teaches: “I cannot hear what you say because I am too busy listening to what you are!” says it all. Neither of the parable’s sons is satisfactory. Both hurt their father. Even though the son who first said “no”, but later obeyed, only says that “he was better”. But he was no great shakes.

What the Teacher shoots for is a follower who says: “Yes, Lord!”, from day one and hops into the fast lane and delivers. Lighthouses by definition make no noise. They just shine. And that’s our job. Christ, it is said, is not a psychiatrist — he is a cardiologist. He listens not to words, but to hearts. A man on retreat was given paper cut outs to represent shoes. On them was written the stark message: “You are a sermon in shoes.”

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

**SOULCORE:**

**SoulCore resumes Tuesday, September 20<sup>th</sup>.** “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 7:15 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.



**SEEKING A MORAL STANDARD:**

The theme for the Liturgy of the Word for this 26<sup>th</sup> Week in Ordinary Time is all about changing one's attitude and behavior. In one word this is what the Christian life is all about — change. Unfortunately, we human beings are normally quite resistant to change — but we do acknowledge its important role in our lives. We acknowledge that the alcoholic has to make a decisive change and has to reorient his or her life and begin to live soberly. The same is true for the drug addict, the gambler, the habitual criminal, or the serial adulterer. And the same is true for our own sinfulness.

Without a decisive change of direction, we all face personal disaster. The only problem is that when we look at things in this way, we tend to disassociate ourselves from such people. We think that alcoholism, addiction and other sinful conditions involve other people and not ourselves. But we know that sin affects every single person in the world. And we fool ourselves if we think that we are an exception.

All sin is addictive. The child who starts off by stealing sweets from the supermarket can all too easily end up involved in far greater thefts and frauds. It is therefore vitally important that we instill good habits in our children. The more children learn to do what is right — in other words to have a well formed sense of morals — the better people it will make them in the long run.

I worked for many years as a prison chaplain; it very soon became obvious to me that crime runs in families. Being brought up in a home with practically no morals, inevitably means that the children, too, inevitably become criminals — sometimes even ending up in the very same jail as their parents.

Habit is what it is all about. Helping your children to acquire good habits is the best gift you can give them. The task of each parent is to help the child to develop good behavior, and to acquire the virtues necessary to live a good and fulfilling life. The worse thing is for a child to acquire bad habits and warped ways of thinking. We all know getting rid of a bad habit is anything but easy — it requires a great deal of determination and involves us in making hard and inflexible decisions.

Jesus gives us the beautiful little parable about the two siblings — one who says he won't go to the vineyard but then relents and does so, and the other who says that he will go to the vineyard but in fact doesn't. Both changed their minds — one positively; the other negatively. Objectively we easily know which one did the right thing, but we have no difficulty seeing ourselves in either role. We know that sometimes we do the right thing, and at some other times we don't. In Christian terms we call this falling into temptation.

Resisting temptation is an essential part of the struggle that is the life of a Christian. And it is not easy. However there are some helpful steps that we can take. First, we have to **acknowledge the particular temptation** and be conscious of any inappropriate desires that arise within us. Be clear about it — if we don't openly face our weaknesses we can never overcome them.

Next, we have to avoid that particular temptation by **taking evasive action** — such as never going into a particular shop where we might spend inappropriately, or avoiding the company of someone we are inappropriately attracted to. This is the classic advice given for avoiding temptation and can be summed up in one word — run.



When we empty ourselves of our desire for status, position, respect, etc. — then we are like Christ, who humbled himself. For the Christian, **empty means full**. We empty ourselves of our self-concern and find ourselves full of Christ. We often come upon the scripture passages where the Lord tells us to pick up our crosses and follow Him [Matthew 10:38; 16:24].

We know that this means accepting our suffering so that the world can be filled with sacrificial love, and the Kingdom of God might grow. But we usually just think about “carrying our cross” as a way to handle crises. But Paul lets us know that it is much more than this. To follow Christ is to change our attitude in life to be like His.

We have to be like the One who humbled Himself. This is difficult — it is difficult because pride is so deeply rooted in each of us. But through the Grace of God we can conquer pride. And then we can be the people that God needs us to be for His Kingdom. Christ is the victor — even over our pride. And because He can conquer our pride, “He makes us an eternal offering to the Father.”

—taken from the writings of Father Joseph Pellegrino 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 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].**

**EUCCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. 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.** We are always in need of Eucharistic Ministers.

**THE ROAD:**

Coming together is a beginning. Keeping together is progress. Working together is success. —Henry Ford



**EMPTY MEANS FULL:**

Paul's letter to the Church at Philippi [2:1-11] contains one of the most beautiful Christological hymns in all of scripture. Paul begins by telling the Philippians to care for each other, to be united in one heart, and to do nothing out of selfishness and vainglory. He then tells us to have the same attitude as Christ Jesus. The Christological hymn follows — “who, though he was in the form of God, did not deem equality with God something to be grasped, but rather emptied himself, taking the very nature of a servant, being born in human flesh. Being known to be of human estate, he humbled himself, obediently accepting even death — death on a cross!” For God to work through us, we have to take on the humility of Christ — to be more concerned with those for whom we are called to care, than with ourselves.

We have all had times in our lives when we have been treated rather poorly, and have come close to saying: “This I don't need. Let them figure out how to handle this without me.” We have all had times when we want to pack up and go home. It's at times like these that we have to ask ourselves: “Why am I here in the first place?” In my case, I have to remind myself that I am a priest, and that the people need a priest. When I realize that, I am far more open to letting God work through me. It is at times like these that I end up experiencing a great comfort and success in ministry in various ways because I realize that I have to be concerned with Christ — not with myself.

The same is true with you in your situations. Every married person has had to be more concerned with caring for his or her spouse than with how he or she has been treated by that same spouse. When one spouse snaps at the other, the other has various choices — retaliate and snap back, employ the old classic passive aggressive behavior known as the silent treatment, sulk, or say: “I'm sorry,” and look for something to do together to ease the upset.

Certainly, the silliest words ever uttered by Hollywood were from the old movie, *Love Story* — “Love means never having to say you are sorry.” The fact is that it is the opposite — love means always having to say you are sorry. But that takes humility! Pride and marriage cannot co-exist — at least not peacefully. But through humility you can be like Jesus for each other. Anyone who is a parent has had — at one time or another — had to swallow hard when their children have said something thoughtless.

Parents know that they have to be more concerned with caring for the children than their own feelings. Parents do not bring children into the world so they can have little people telling them how wonderful they are — they have children to expand their love, and to fill the world with new reflections of God's love. And yes, it is an important part of parenting to bring children up to respect authority — but for the sake of the child, and not for the parents' sake. Every one of us has been confronted with the choice of serving God or receiving the proper respect he or she feels due.

We can't serve God when we are so concerned about how we are treated by others. Why? Why do we have to be more concerned with others than with receiving our proper respect? That is the way that God works through us. When we are concerned with ourselves — or proper respect — “vain-glory” Paul calls it — then we make ourselves the center of our action instead of the work of God.



After this, we have to **exercise our willpower** and make decisions in relation to our temptation. In many cases this means making the choice to stop doing certain things. In this way we can build up a sort of moral barrier against falling into sinful ways.

And finally, we need to **substitute good behaviors for bad ones**. This is important because after resisting temptation we need to reward ourselves with a virtuous act — something we can feel good about. By doing this we reinforce good behavior.

Taking such steps to avoid sin is vitally important for us all. By taking these steps we gradually build up our good character and so become better people; we then find that we have acquired high standards and begin to see that others look up to us.

The other important thing for Christians to learn is the lesson of **repentance** — something which Matthew highlights in his Gospel [21:28-32]. The first son said he would not go to the vineyard, but he repented and eventually did go there. So on those occasions when we do give in to temptation we must seek to find remorse and repentance of our sin. And it is here that the Sacrament of Reconciliation enables us to express our repentance and to experience healing and forgiveness. Reconciliation is a sacrament that we might not need to use every week, but it should be used every few months to help us stay on the right track.

This whole area of temptation and how to avoid falling into sin is of vital importance to anyone who is serious about following the Christian life. We are all too aware that our life can be a struggle, but it is important to know who the real adversary is — we minimize the role of the Tempter at our peril.

When you read the lives of the saints you often come across periods of their life when they struggled with the Devil — sometimes in an almost literal way. We tend to gloss over these incidents, and sometimes think that these are pious imaginings. But they are not. The Devil is battling for the soul of each person and every person. Do not underestimate your adversary — realize that the real struggle in life is against sin and temptation, and that whenever we try to minimize the deadly effects of sin, we are making a big mistake. Lulling ourselves into a false sense of security actually puts us in much greater danger.

Reflect deeply upon the two children in this story. Think about them often. Ask yourself often which of them you are at any given moment, and then ask yourself which of them would you more life to be.

—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 here. Another change in seasons, and 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].**

## WHO IS THE MAIN CHARACTER?

Main characters are misleading. We grow up thinking the world revolves around us; then one day we are shocked to find it doesn't. I am constantly making myself the main character of my life. It makes my actions easy to justify because the main character is special, and because I am special it is okay for me to do things that may be wrong for others.

When the main characters shift in my life, I often find myself scrambling to justify my "right" to be the main character. I find a way that I am "more than" someone else — more interesting, more stressed, more Christ-like, more anything. I find ways to make myself the center again. This mentality is so easy to get caught up in. I spend so much time justifying my "right," that I forget that we all have the fire of a main character in us. My perception of others is all in relation to the false, puffed up version of myself.

This competition for importance is my pride. C.S. Lewis describes it as "the great sin", the root of all evil — for unlike other sins, there is absolutely no love, happiness, or goodness that can come of it. He says: "other vices may sometimes bring people together — you may find good fellowship and jokes and friendliness among drunken people or unchaste people. But Pride always means enmity — it is enmity."

Pride is the opposite of humility because it turns us in on ourselves. It makes everything in my life about me, me, me. The tricky thing, as Lewis says, is that "whenever we find that our religious life is making us feel that we are good — above all, that we are better than someone else — I think we may be sure that we are being acted on, not by God, but by the devil."

The sin of pride can seem so inescapable, and yet it is not. If pride is a focus on oneself, then the only cure must be its opposite — focus on others. In other words, **the only way to overcome pride is through love.**

John Green, the author of many a teen tearjerker, suggests through a character in his novel *Paper Towns* that we are all "watertight vessels" — vessels that crack because of pain, hurt, and imperfect love. We can only truly see another person out of our own cracks, our vulnerabilities, and through theirs. Without looking through the cracks, all we see when we look at others are reflections of ourselves, who we want them to be in relation to us.

C.S. Lewis says something similar in *Mere Christianity* about the difference between our perception of ourselves and our perception of others. When we sin, though we may experience regret and sorrow, we hope for a better outcome for ourselves. We look at our whole selves — our influences, purposes, internal choices, intentions, and ideals — and hope for the best for the person at the core. When others commit perceived wrongs, often all we choose to see is the outer presentation, the appearance, actions and words. We do not look at the "whole them" — we look at the reflection instead of through the cracks.

The solution to all of this is that we must die to ourselves to be able to open up to others. As Christians, we are called to uphold the dignity of the human person. We are called to see the whole person, to love the whole person, and to use the offered outer presentation to discover the beauty of Christ in each person. We must put aside our selfish competition, our pride, in favor of self-forgetting love. This is the only way we can relate to our Creator because — let's be real — who can compete with God Almighty? He is so much greater than anything we can imagine. He is the only "main character", and He is beyond worthy of that central role.

We must step out of ourselves and make our lives about Him. Instead of basing our perception of others on ourselves, we must base them on Christ. We were all made in His image and likeness, and we



all have His beauty within us. The only way to begin to truly see and love the people around us is to look at their God-given identity. Then, finally, we can start to love as Love Himself does.

—written by Marissa Griffith, a high school student, on a blog with the Bible Geek.

## LIFE TEEN:

Our next gathering will be **Sunday, October 5<sup>th</sup>** right after Mass. Bring your friends. **We will be blessing animals and then going apple picking.** 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 28<sup>th</sup>** right after Mass. Bring your friends. Our topic will be: **Are Angels real?** EDGE is open to all who are in **grades 6-7-8.** **Join us also on Sunday, October 5<sup>th</sup>** right after Mass. **We will be blessing animals and then going apple picking.** 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.



## EMBRASSING QUESTIONS:

We see in others what we fear in ourselves. That's why the second great commandment is so important — "To love the neighbor as we love ourselves" means that we must also accept in ourselves what there is about us that we don't like, or fear, or devalue.

All love starts with the way I feel about myself. If I know myself to be sincere, I never doubt anyone else's sincerity. When I know myself to be good-willed, I assume the good will of others. When I know myself to be honest, I trust the other — not to the point of foolishness, but always to the point of understanding.

"It is your business," Horace writes, "when the wall next door catches fire." If I realize myself to be responsible for the rest of the world, as well as for myself, I can't possibly say that whatever affects them — legislation, natural disaster, loss of resources — has nothing to do with me.

"To love my neighbor as I love myself" asks embarrassing questions — do you need medical insurance? Then why wouldn't you do something to get it for everyone else? Do you need to eat? Then why wouldn't you see that every person in the United States is fed? Do you need an education? Then why would you begrudge the tax money it takes to provide a good education for everyone today? These are "soul searching" questions, but they need to be asked.

To intersect with another person's life in any way — as a sales clerk, a doorkeeper, a bus driver, a nurse, a receptionist, a telephone operator, a professional — is to change their lives that day. So the great commandment says to us always: "How did you affect someone's life today?" —Sister Joan Chittister, O.S.B.

