

CLOSING PRAYER:

~ A Prayer for the Earth ~

All-powerful God,
you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.

Pour out upon us
the power of your love,
that we may protect life and beauty.
Fill us with peace,
that we may live as brothers and sisters,
harming no one.

O God of the poor,
help us to rescue
the abandoned and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world
and not prey on it,
that we may sow beauty,
not pollution and destruction.

Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover
the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are
profoundly united
with every creature
as we journey towards your infinite light.

We thank you
for being with us each day.
Encourage us, we pray,
in our struggle
for justice, love and peace.

Amen

—Pope Francis

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

CHAPEL 20th ANNIVERSARY CELEBRATION:

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. **On Sunday, September 13th**, we will be gathering to celebrate 20 years of God's blessings. Make your plans now to attend. On that day, **Bishop Roger Gries, O.S.B. will join us to offer a special Mass at 10 AM. Following Mass we're going to have a brunch** over in the Athletic Center. This is definitely something that you are not going to want to miss. **Sign-up sheets have been posted in the narthex of the chapel, or call Patty in the chapel office [440-473-3560] to sign up.** If you would like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560]. **Please call the chapel office if you have any questions.** Hope to see you there.

**FAITH EDUCATION:**

It's time to register for our Faith Education Program for this School Year. School is about to begin, and our sessions will begin shortly after that. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility

**BRINGING UP THE OFFERTORY GIFTS:**

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a “last minute item”. So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. **If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560].** We look forward to opening this beautiful experience to all in our community.

**LABOR DAY:**

On **Monday, September 7th**, we take time to celebrate the final holiday of the summer — **Labor Day**. Besides reflecting on summer, the holiday, by its very title, invites us to reflect upon the contributions that each person makes toward the building of the human family. All of us are called by God to continue to participate in the work of creation. Each of us, because of our baptism, is called to bring to life, through our talents and energies, to that small piece of God's kingdom on earth. **Mass will be celebrated at 9:30 AM on Monday, September 7th.** We would be honored if you and your family will join us.

**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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Rosie LaPerch who is undergoing medical testing.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Blake Weakland, nephew of Bob & Karen Hostoffer, cousin of Alex ['05], Vince ['07], Nicholas ['09], Zach ['15] and former Gilmour student Sarah, who is recovering from serious surgery.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian ['09], Rosa ['12], and Edwin ['17] Heryak, who is recovering from surgery for Crohn's Disease.
- For Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.

KNOWING IN A “CELLULAR” WAY:

One of the earliest accounts of Saint Francis — the “Legend of Perugia” — quotes him as telling the first friars that “You only know as much as you do.” His emphasis on action, practice, and lifestyle was foundational and revolutionary for its time, and at the heart of Franciscan alternative orthodoxy. For Francis and Clare, Jesus became someone to actually imitate — and not just to worship.

Up to this point, most of Christian spirituality was based in desert asceticism, monastic discipline, theories of prayer, or academic theology, which itself was often founded in “correct belief” or liturgy, but not in a kind of practical Christianity that could be lived in the streets of the world. Many rightly say that Francis emphasized an imitation and love of the humanity of Jesus — and not just the worshiping of his divinity. That is a major shift.

Those who have analyzed the writings of Francis have noted that he uses the word “doing” rather than “understanding” at a ratio of 175 times to 5. “Heart” is used 42 times to 1 use of “mind”. “Love” is used 23 times as opposed to 12 uses of “truth”. “Mercy” is used 26 times while “intellect” is used only 1 time. This is a very new perspective that is clearly different from — and an antidote to — the verbally argumentative Christianity of his time, and from the highly academic theology that would hold sway from then on. Francis took prayer on the road and into the activity of life itself, which is why the Franciscans popularized the portable, small psalter that we still call the breviary — brevis or short handbook.

Francis and Clare's approach has been called a “performative spirituality” — which means that things are only found to be true in the doing of them. At the level of idea, issues will be forever argued about because thinking is invariably dualistic. Francis wanted us to know things in an almost “cellular” and energetic way — and not just in our heads. This knowing is a kind of “muscle memory” which only comes from practice.

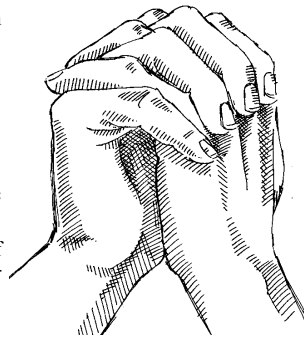
—Father Richard Rohr, O.F.M.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Norman Rose who is critically ill.
- For Richard Commons, relative of Sister Mary Ann Mehling, who was seriously injured in a car accident.
- For Maureen Kenner, aunt of Katherine [‘09] and David Hasler [‘13], who is undergoing treatment for cancer.
- For Brother Donald Fleischhacker, C.S.C., who is seriously ill.
- For Joseph Arcadi, father of Bella [‘13] and Nicholas [‘17] who is ill.
- For Phillip Robinson who is undergoing treatment for epilepsy.
- For Hadley Bashein [‘29], sister of Hayden [‘28] who is undergoing medical treatment.
- For Andy Sims who is preparing for spinal surgery.
- For Michael Hughes [‘82], brother of Kevin [‘88] who is recovering from surgery.
- For Monica Starks, mother of Faith [‘20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Brother James Reddy, C.S.C., who is critically ill with cancer.
- For Ron Salvador who is undergoing treatment for Parkinson’s disease.
- For Colleen Lowman, grandmother of Rachel Burkey, member of music ministry, who is seriously ill.
- For Dennis Kavran, father of Dennis [‘86] and Jennifer [‘95], grandfather of Adam [‘14] and Madeleine [‘16] Miller, who is undergoing further treatment for cancer.
- For Elyse Feldman, who is undergoing treatment for cancer
- For Thomas Foss who is seriously ill with cancer.
- For Andor Geczi, who has been diagnosed with cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [‘65], father of Jennifer [‘91] and Kathleen [‘93] Heltzel, who is undergoing medical treatment
- For Nina Curran who is seriously ill with cancer.
- For Mark Steffens, grandfather of Emily [‘15] and Natalie [‘18] Kirk, who is undergoing treatment for pancreatic and liver cancer.
- For Matt Barry [‘13], brother of Tim [‘12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Josh Rankin, son of Liz Peca Rankin [‘98] who is undergoing treatment for Duchenne Muscular Dystrophy
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [‘19] and Will [‘20] Habe who is undergoing treatment for cancer.
- 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 Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.



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

Our RCIA program will begin shortly. If you have been thinking about investigating the Catholic faith, or if you know someone who has been thinking about it; if you have been away from the Catholic Church for a while, or are interested in learning more about the Catholic faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider joining or having them join our RCIA program. **Please contact Father John [440-473-3560] for more information.**



SCHEDULE FOR THE WEEK:

Sunday, August 30 22 nd Week in Ordinary Time	10:00 AM
Monday, August 31:	5:30 PM [Eucharistic Chapel]
Tuesday, September 1:	5:30 PM [Eucharistic Chapel]
Wednesday, September 2:	5:30 PM [Eucharistic Chapel]
Thursday, September 3: St. Gregory the Great	5:30 PM [Eucharistic Chapel]
Friday, September 4:	5:30 PM [Eucharistic Chapel]
Saturday, September 5: 23 rd Week in Ordinary Time	5:00 PM
Sunday, September 6: 23 rd Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

August 30 -----	LifeTeen and EDGE meet	11:30 AM—1:00 PM
September 7 -----	Labor Day Mass	9:30 AM
September 13 -----	Our Lady Chapel 20 th Anniversary Mass & Brunch	10:00 AM
September 20 -----	Faith Education Session #1 EDGE	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
September 27 -----	Faith Education Session #2 LifeTeen	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
September 30 -----	Parent Pre-Sacramental Information Meeting [Lennon Board Room]	6:30 PM—7:30 PM
October 4 -----	Faith Education Session #3 EDGE	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM

REFLECTION ON THE THEME FOR THE WEEK:

Picture this — Jesus is working in his garden; dirt is grounded into his hands. His disciples are seated around a table at the end of the garden. They, too, have been helping Jesus pull weeds. They had also pulled and plucked their noon meal, peeled the onions, scraped the dust off some beans and were enjoying themselves while listening to Jesus have a serious conversation with some scribes and Pharisees who have come to question him. It is difficult to say which they enjoy more — their meal or the conversation.

As we look upon this scene, we all need to pray for the grace to want “to do what is holy”, rather than have “to do what is expected”. This is very difficult for us. We love fulfilling exactly the expectations of others — whether they be those of a person or an organization — and when we do, we feel guiltless and perfect. Completing expectations is not the heart of a relationship. Jesus is inviting us to come face to face with the truth of his love and the truth of our response.

And it is in that love that all of us need to wash our hearts of fearing God so that when we go to the “market place of life” — and return from the market place of life — we will have washed that market place with our presence. Each of us is called to bless the potatoes and onions and the dirt from which they have come. We can pray with dirty hands and cleaner hearts to extend those dirty hands in praise of the God who dirtied himself by walking in our mud.

The laws and customs which Moses offers to God’s people — Israel — are meant as invitations to life and freedom rather than the burden of enslavement [Deuteronomy 4:1-9]. Previously, Moses has given instructions to the people to prepare to wage war so as to gain their new homeland. The land becomes a sacred reminder to them of the fruitfulness which derives from trusting the ever-faithful God.

Moses reminds his people of the wisdom which lies behind these laws and customs. They are wise because they come from the God of Wisdom, the Source of Life. They are wise because they will prove to be more powerful and influential in establishing their new home than the power of arms waging war. The inhabitants will be won over to believing in the “one God” when they see how well the Israelites live together — fruitfully, justly, and trustingly in their “one God.” The way the Jews are to live will reveal not only their intelligence, but the closeness of their God to them. This God cares for them, guides them and has revealed to them how to take care of the land and other gifts they have received.

Mark’s Gospel returns on this 22nd Week in Ordinary time [Mark 7:1-23]; we find Jesus inviting the scribes and Pharisees to reflect on the “why” of their customs rather than the “what” of these customs. The religious officials of the Jews have been noticing that Jesus and his disciples do not keep the “traditions” of the “elders.” The “law” is one thing — but these “traditions” are added practices which extend the “law” and the power and prestige of the Rabbis who advance them. Washing of hands and cups is the center of this conversation; but there are other accretions to the “law” to which Jesus takes exception.

The Law of Moses was part of the Covenant which God made with the Jews; it was meant to help their relationship or response to this covenanting God. In a sense God is saying: “I have done all these great things for you; keeping these laws and customs is how you live, more than say, thank you.” The practices and little traditions have gotten in the way — they have become responses to the religious officials. The keeping of these has become more important than keeping the relationship which God has initiated, alive in their hearts — “This nation honors me with their lips, but their hearts are far from me; in vain do they worship me.”

Love is shown in deeds — but so is shame. Having dirt under ones nails comes from doing something outside the body — the deeds of evil come from within and are not erased by washing hands or saucers. Lady MacBeth has been washing the spots off her hands for centuries.

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Alexine Morgan, grandmother of Marcus Jordan [‘19]
- For Sister Elaine Buynack, O.S.U.
- For Sister Beatrice Schutz, C.S.C.
- For John Hodgkinson
- For Kristen Wingate.
- For Shawn O’Reilly, brother-in-law of Computer Instructor, Rob Fowler.
- For Donald Weaver.
- For Robert Pratt, father of Chris [‘06].
- For Rosemary Moore.
- For Sister Ann Gertrude Hill, O.S.U.
- For Connie Occhionero, grandmother of Matthew [‘93], Michael [‘96], Daniel [‘00], and former Gilmour student, Jamie, Occhionero.
- For John Schuld, father of Mary Schmidt, and grandfather of Maggie [‘12].
- For Kathleen Santabarbara, former admissions associate.

PRAYERS FOR OTHERS:

- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

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.

**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.



JESUS THE LAW-BREAKER:

Even the most liberal Scripture scholars — convinced we can know almost nothing about the historical Jesus — admit that there's one thing about this early first century CE Palestinian carpenter that we do know for certain — he was a law-breaker. Mark strings together a series of narratives in which Jesus' — and his disciples' — law-breaking sets off confrontations with his law-abiding critics. So it shouldn't surprise us that Mark's Jesus reaches a point in which he teaches that his followers don't have to follow even the venerable and well-known Jewish dietary regulations [Mark 7:1-23] — “Nothing that enters one from outside can defile that person; but the things that come out from within are what defile.”

Since many of us don't appreciate the historical Jesus' Jewish background, we also don't appreciate the importance of Jesus skirting many of the rules and regulations at the heart of his religious practices. For example, Moses couldn't be clearer about the obligation assumed by all Israelites to keep every one of the commandments they agreed to at Mt. Sinai — “You shall not add to what I command you nor subtract from it. Observe them carefully” [Deuteronomy 4:1-9]. How could Jesus then, as a good Jew, not observe so many of them?

Early in Mark's Gospel [see Chapter 2], Jesus gives three reasons for his law-breaking behavior — two make sense to almost anyone; a third creates problems for almost everyone. First, Jesus is not the first Jew to break laws. King David, for instance, was well-known for not being limited by religious rules and regulations. Second, as God, Jesus can dictate his own path in life, free from any legal restrictions. Third, people come first. Only after God created humans did laws come into existence.

This last reason was so controversial in the early church that when Matthew and Luke wrote their gospels a few years after Mark, they deliberately left it out — even though they had a copy of Mark's gospel in front of them when they wrote theirs. Who's to judge what's for people's good and what isn't? Such reasoning opens up a can of worms which many prefer not to open. Yet we presume the historical Jesus did open it.

Not only as a good Jew, but also as a reformer of Judaism, Jesus knew that his covenant responsibilities didn't revolve around getting into heaven, but in experiencing as fulfilling a life as possible on this earth. Jesus eventually came to the insight that an emphasis on keeping laws put the focus on the regulations and took it off the very people that those regulations originally were meant to help. He didn't need an advanced degree in theology to point out that some who faithfully followed the laws were actually being hurt, rather than being helped by them. In many situations, the reason the laws had been created was being dead-ended.

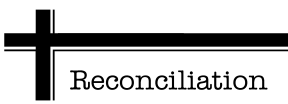
We are grateful that the risen Jesus' disciples followed his example and also changed their focus. The author of the letter of James demonstrates that turnabout in his classic line: “Religion that is pure and undefiled before God and the Father is this — to care for orphans and widows in their afflictions and to keep oneself unstained by the world” [James 1:17-27]. If we're not caring for people, then we are not following God's laws.

The upcoming second session of the Synod on the Family will certainly resurrect the first century Christian issue of law-keeping and law-breaking. We can only pray and trust that Pope Francis and the Synod participants will make Jesus' third reason — as controversial as it is — their guide for keeping or changing some of our most venerable rules and regulations.

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

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



Reconciliation



The list of interior attitudes is quite extensive and encompassing. Jesus did not mince words or leave much to legal interpretation. Worship of God comes from the heart, but the heart hears these other calls as well. As always, Jesus offers the invitation to struggle against foreign voices and do those things which will purify the heart, spirit and soul.

Jesus — as with Moses before him — offers us reminders of the relationship which God has extended to us. He embraces our interior with its fragilities. The external actions will reflect the status of the battle inside. To pretend that there is no battle going on is to be in delusion. Pretending by strict conformity to rules, laws, customs, and traditions out of fear, may look good, but eventually will result in a confusion, distraction, and disorder of soul and life. Externals are a revelation of a truth rather than a cover-up for a lie. Jesus came to give us our truth and invites us to reveal it.

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

You can still get in on our pilgrimage to Poland for World Youth Day 2016.

Deposits are now coming due. We have placed initial phone and email messages to all who have expressed an interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22, 2016**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Koba was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1, 2016**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be at least 21 years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

BENEFICIAL TEMPTATIONS:

All things are from God. All things — both good gifts and beneficial temptations. Neither of them guarantees spiritual doom. Nor does either of them guarantee wholeness. It all depends on what we do with each of them — both the gifts and the temptations — as they come.

Temptation is the gift of possibility. It takes us to the crossroads of life, and requires us to choose a direction rather than simply fall into one. It makes virtue — spiritual strength — a reality rather than simply a word. Most of all, for those for whom the choice is a long and painful one — years of addiction, a lifetime full of delusions of grandeur, the continuing plague of unsatisfied lust without the calming antidote of real love — there is, at the same time, another kind of gift. It is the gift of going on.

The gift of perseverance in the journey to wholeness is the treasure trove of the human spirit. Sanctity, like everything else in life, is not an event. It is a process of coming to know the clay of the self and then shaping it into a thing of beauty. This thing called union with God, sanctity, holiness, is not a matter of going through religious hoops. It is a matter of winning the contest with the self that leads us to the best in us. Becoming holy is not an attempt to become someone else. It is about becoming the fullness of ourselves.

—Sister Joan Chittister, OSB.

THE SIN OF THIS CENTURY:

An old story is told of a priest who was called out for an emergency in the early morning hours. On his return, he was accosted by a mugger: “Your money or your life!” Then, when the thief saw the priest’s Roman collar, he told him to put his wallet away. The relieved priest lit a cigarette and offered his would-be mugger one. The latter proudly said: “No thanks, Father. I’ve given up cigarettes for Lent.” Like the thief, many Catholics lose sight of the forest because of the trees. We give attention to minutiae and turn our backs on the essentials. Unhappily for us, we are living our lives in an epoch which downplays sin. There is a danger, John Newman warned, of thinking God takes our sins lightly because we take them lightly.

A man told a priest: “I am a drunkard, a wife beater, unfaithful, a liar, and a thief. But I am a practicing Catholic.” Pope Pius XII said: “The sin of the century is the loss of the sense of sin.” Pope St. John Paul II preached: “Secularism preaches there is no God and therefore no sin. Psychology advises us to resist our feelings of guilt. Sociology instructs us to lay all blame on society and think of ourselves as victims. Theological cliques jump on the bandwagon and define sin away.” John Kiley observes that just as we have “no fault” insurance, so too do we have “no fault” lives. This attitude has become not only politically correct, it is also morally correct. Sophisticates advise us the examination of conscience is something quaint — designed by the nuns of our childhood. But in fact the exam of conscience is not Christian in origin — it was actually designed by the pagans.

Then it was passed on to the Jews. We Christians, in turn, borrowed it from them. Mark’s Gospel [7:1-23] mentions specific sins that Jesus would have us run by ourselves — fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, and pride. Clearly Jesus looked upon sin not only as a social evil, but also a personal decision. Jesus gives the sinner but two options — either to be forgiven or be punished.

There are people today who think that priests who talk about sin are like the “village idiots”. It is no longer fashionable to refer to such unenlightened concepts. But, as Pope St. John Paul II says: “It is not we who have written the Gospel.” Still, the favorite indoor sport of many of us is trading the Gospel according to ourselves for the Gospel according to Christ. St Augustine put the case this way centuries ago: “If you believe what you like in the Gospel, and reject what you do not like, it is not the Gospel you believe — but yourself.” Some sins have been raised to the level of virtue.

Take fornication. It is commonly called pre-marital sex. Give me a break! Even third rate writers testify in their many forgettable novels that marriage is the last thing on the mind of many people when they slip between the sheets. Oftentimes it’s all about what they “feel” love is. If you put yourself down as opposed to abortion and euthanasia, you are labeled by the media as right-wing and fundamentalist. Those terms are not meant to be complimentary. Let me share with you an examination of conscience worked up by the Hindu Mahatma Gandhi. It is a list of seven deadly sins — wealth without work, pleasure without conscience, commerce without morality, science without humility, worship without sacrifice, knowledge without character, and politics without principle. Which ones of these are you guilty of?

How about a trip to the confessional for an eyeball to eyeball rendezvous with Jesus immediately? Remember Augustine reminded us that the confession of evil works is the first beginning of good works. A non-Christian wrote: “Our greatness lies not so much in being able to remake the world as in being able to remake ourselves.” Or, as John Donne taught: “I am a little world. It requires all my energy to remake this little world of mine.” Incidentally, it has been argued by a writer that you can learn more about a congregation in the parking lot than at the Liturgy. How do Mass-goers behave once they have



about the choice: Who is my real faith companion? The angry zealot at war for Jesus or cause? Or the more gentle soul who is branded wishy-washy or “new age”? At the end of the day, who is the real Christian?

We need to be more self-critical in regards to our anger, harsh judgments, mean-spirit, exclusiveness, and disdain for other ecclesial and moral paths. As T. S. Eliot once said: “The last temptation that’s the greatest treason is to do the right thing for the wrong reason.” We may have truth and right morals on our side, but our anger and harsh judgments towards those who don’t share our truth and morals may well have us standing outside the Father’s house — like the older brother of the prodigal son, bitter both at God’s mercy and at those who are receiving that mercy.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

School is beginning — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [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 summer and 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].**

**AMAZON.COM:**

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

**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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



FOLLOWING JESUS — ACCORDING TO THE LETTER OR THE SPIRIT?

I work and move within church circles, and I find that most of the people I meet are honest, committed, and for the most part radiate their faith positively. Most church-goers aren't hypocrites. What I do find disturbing within church circles, though, is that too many of us can be bitter, angry, mean-spirited, and judgmental — especially in terms of the very values that we hold most dear.

It was Henri Nouwen who first highlighted this, commenting with sadness that many of the really angry, bitter, and ideologically-driven people that he knew, he had met inside of church circles and places of ministry. Within church circles, it sometimes seems, everyone is angry about something. Moreover, within church circles, it is all too easy to rationalize our anger in the name of prophecy — as a healthy passion for truth and morals.

The logic works this way: Because I am sincerely concerned about an important moral, ecclesial, or justice issue, I can excuse a certain amount of neurosis, anger, elitism, and negative judgment, because I can rationalize that my cause — dogmatic or moral — is so important that it justifies my mean spirit — I need to be this angry and harsh because this is such an important truth!

And so we justify our anger by giving it a prophetic cloak, believing that we are warriors for God, truth, and morals when, in fact, we are mostly just struggling with our own wounds, insecurities, and fears. Hence we often look at others — even whole churches made up of sincere persons trying to live the gospel — and instead of seeing brothers and sisters struggling, like us, to follow Jesus, we see “people in error,” “dangerous relativists,” “new age pagans,” “religious flakes,” and in our more generous moments, “poor misguided souls.” But never do we look at what this kind of judgment is saying about us, about our own health of soul and our own following of Jesus.

Don't get me wrong — truth is not relative, moral issues are important, and right truth and proper morals, like kingdoms under perpetual siege, need to be defended. Not all moral judgments are created equal — neither are all churches. But the truth of that doesn't trump everything else or give us an excuse to rationalize our anger. We must defend truth, defend those who cannot defend themselves, and be solid in the traditions of our own churches. But right truth and right morals don't necessarily make us disciples of Jesus. What does?

What makes us genuine disciples of Jesus is living inside his Spirit — the Holy Spirit — and this is not something abstract and vague. If one were searching for a single formula to determine who is Christian, and who isn't, one might look at Paul's letter to the Church at Galatia. In it, St. Paul tells us that we can live according to either the spirit of the flesh or the Holy Spirit [see Galatians 5].

We live according to the spirit of the flesh when we live in anger, bitterness, judgment of our neighbor, factionalism, and non-forgiveness. When these things characterize our lives, we shouldn't delude ourselves and think that we are living inside of the Holy Spirit. Conversely, we live inside of the Holy Spirit when our lives are characterized by charity, joy, peace, patience, goodness, longsuffering, constancy, faith, gentleness, and chastity. If these do not characterize our lives, we should not nurse the illusion that we are inside of God's Spirit, irrespective of our passion for truth, dogma, or justice.

This may be a cruel thing to say — and perhaps more cruel not to say — but I sometimes see more charity, joy, peace, patience, goodness, and gentleness among persons who are Unitarian, New Age, or Baha'i — and are often judged by other churches as being wishy-washy and as not standing for anything — than I see among those of us who do stand up so strongly for certain ecclesial and moral issues but are often mean-spirited and bitter inside of our convictions. Given the choice of whom I'd like as a neighbor — or, more deeply, the choice of whom I want to spend eternity with — I am sometimes pretty conflicted



left the church? Is road rage waiting to appear? What kind of jokes are told? Who gossips about whom and with whom? We have just honored God with our lips in the church. In the parking lot, it is time to honor Him with our hearts. The aphorism teaches that you cannot repent too soon because you do not know how soon it may be too late. —taken from the writings of Father James Gilhooly, which appear on the internet.

FOLLOWING CHRIST WITH ALL OF OUR HEARTS:

In the Gospel, members of the Jerusalem religious establishment try to discredit Jesus publicly by pointing out that his disciples eat with ritually unclean hands — thus failing to follow “the tradition of the elders.” Jesus responds by accusing his opponents of disregarding God's commandments while clinging to human traditions. Then, Jesus instructs the crowd by insisting that people are defiled not by external factors but by evil thoughts arising in the heart that lead to evil deeds, such as theft, murder, and adultery [Mark 7:1-23].

We can hear this message of Jesus as a warning against legalism that makes church laws more important than God's laws — that reduces the Christian life to keeping rules, that ignores Gospel ideals and that settles for minimal responses to Christ's call to discipleship. But in reality what Jesus is doing is directing our attention to our inner life — to habits of the heart that include perspectives, motives, commitments, desires, and hopes. We grow spiritually by putting on the mind of Christ which expands our perspectives, purifies our motives, deepens our commitments, directs our desires, and grounds our hopes. In short, Mark's Jesus summons us to a conversion from a legalistic approach to discipleship to a wholehearted, generous following of Christ.

Let us recall stories of this conversion process. When the Church relaxed the fasting laws, I developed my own Lenten penances which were much harder but more fruitful for my spiritual growth. In the past, I went to Mass out of a sense of obligation, but now look forward to participating in the Sunday liturgy. When I was in high school I went to Confession almost every week and worried a lot about being punished for my sins; now I celebrate the Sacrament of Reconciliation once a year during Advent which brings me closer to the merciful Lord. For years I tried to avoid a disagreeable colleague at work, but now I am trying to understand her and treat her respectfully. At one time I was upset by homilies at Mass on social issues, but a recent homily on Pope Francis and his encyclical on the environment touched my heart and moved me to start recycling.

In what ways could you develop a richer interior life and make a more generous response to the call of Christ? —taken from the writings of Father Jim Bacik which appear on the internet



ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**



A PRAYER:

God our Father, your sons and daughters live within families and share in the everyday chores and activities from cooking to cleaning to supporting each other. Throughout this day and throughout their interaction with each other, may they bring a sense of forgiveness, love and peace to each other. Amen

THE PURPOSES OF LAW:

The Scripture Readings for this 22nd Week in Ordinary Time offer us a wonderful reflection on the role of law in our lives. We are, of course, talking about religious laws — not secular ones. Actually in the beginning of human history, there was just law — there was no clear difference between the religious and the secular. This distinction came about only gradually.

Even at the time of Jesus in Judaism there was only one body of law which was enforced by the religious authorities. Mark's Gospel indicates this [Mark 7:1-23] — the Pharisees had come down from Jerusalem to where Jesus was — Jerusalem was the center of the Jewish faith and the source of all authority. The fact that the Pharisees came from Jerusalem also heightens the fact that these particular Pharisees were a sort of religious police — they had come to build a case against Jesus. The fact that they do not openly criticize Jesus, but instead direct their focus on the behavior of his Disciples, is an indication that their purposes are evil. The implication of this is that if the Disciples disobey the law, it must be because of the irresponsibility of their Master.

With this as a backdrop, we begin a good meditation on the uses and abuses of law. According to God — through Moses — these instructions are not arbitrary commandments; rather, they are given to us to help us to live in harmony with one another. These laws — the Ten Commandments — are wise injunctions for the good ordering of society [Deuteronomy 4:1-9].

As time passed, these basic laws were enhanced, so that by the time of Jesus, there were 613 individual laws which the Jews were expected to follow. The law, then, became oppressive, and was being used by the Pharisees and others to keep themselves in a position of power over the people. And so, Jesus does not dismiss the law; rather he condemns its misuse. The Pharisees were certainly guilty of misusing the law and placing heavy burdens on the shoulders of the people.

The ritual hand washing before eating is a good example. This law has its origins in the common sense practice of washing one's hands before eating a meal — something any sensible person would do. But by the time of Jesus this custom had become incorporated into the law — it had become a much more elaborate ritual — accompanied by prayers — as a way of consecrating the whole day and all one's actions to God. This is fine and good, but it should not become a burden or become a reason for accepting some people and rejecting others depending on whether they observed these prescriptions or not.

Jesus cuts through all of this and turns it around and accuses the Pharisees of honoring God with lip-service while their hearts are far from him. Jesus sees the true purpose of the Pharisees, he knows that they are there to build a case against him and that their fine words about these Jewish customs are just a pretext and he gives them pretty short shrift.

Jesus points out that nothing that goes into a person can make them unclean — it is what comes out of the person that makes him or her unclean. Jesus goes to the very core of the matter and tells us that it is not whether we fail to perform this or that pious act that makes us evil; rather it is the desires of our heart. It is our heart that we have to look at; we have to examine the seat of our wishes and desires to see whether we conform to God's laws or not.

One does not have to knit-pick or go through each and every law in our lives. Suffice it to say that law needs to lead us to really live a wholesome and virtuous Christian life. Not only are the basic virtues of faith, hope and charity seen as the foundation of this life; other virtues such as temperance, humility, justice, patience, kindness, generosity, etc., must also be included. It is by cultivating these virtues in our lives that we will be sure that we are living the kind of life that God wants. In doing so, we are moving away from “doing this or that particular action”, and entering upon living a life filled with love and all the



support. We are worshiping God when we reach out to His Presence in those in need — “Whatever you do for the least of my brethren you do for me.” The second sentence that simplifies how we are to live our faith comes from the Old Testament prophet Micah. Micah proclaims: “What does the Lord require of you? He has told you: ‘Do what is just, love what is kind, and walk humbly with your God.’” Do what is just. Justice in the bible means to be in a right relationship with God.

Young people used to say: “Be a righteous dude.” That's slang, but it really does capture how we are to live. “Love what is kind.” If you or I were to ask one of the apostles what Jesus was really like he walked the face of this earth, the apostle would respond: “He was the kindest man to ever live. And then He called us to follow Him — to be like Him, to be kind.” “And walk humbly with your God.” We need to be aware that God has showered His Love on each of us not because we did this or that, but because He sees in each of us a unique reflection of His own goodness, His image and likeness. We walk humbly with our God because we are well aware that He has been so good to each of us. Religion is not difficult — all that is required of us is for us to take a close look at our interior attitudes and, then, let our external actions be a reflection of whom we are, followers of Jesus Christ.

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

READINGS FOR THE WEEK:

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

23rd Week in Ordinary Time: Isaiah 35:4-7, James 2:1-5, Mark 7:31-37

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, or email Elina Gurney at gurnev.oh@gmail.com.** Come as a family or by yourself.

**A PROVERB:**

When you pray for rain you have to deal with mud too.

LIVING A SIMPLE FAITH:

The Youth Group meeting was going in the wrong direction. The structure would be a talk, followed by a sharing among the Teens. The topic that week was parents. After the talk about the Fourth Commandment, the Teen sharing started descending. Each Teen talked about how unfair his or her parents were. — “My girlfriend and I were studying for this test, and I got home fifteen minutes late, beyond my curfew. Now I can’t go to the football game this Friday.” And on and on it went. Then Cindy spoke: “I don’t have any curfew. I can come home anytime I want — even on school nights. I don’t have to show my parents my report card. I have no rules.” Then she looked at everyone and burst into tears saying: “Why don’t my parents love me?”

For Cindy, laws or even rules for daily living in the home, showed love. This is how the ancient Hebrews viewed the Law of God — it showed that God loved them. God let them know what they needed to do in order to become the people he meant them to be. That’s what Moses is trying to tell the people [Deuteronomy 4:1-9]. But as time went on, the people began to forget why they had the Law. And the regulations began to take a life of their own — an importance beyond the meaning for the regulations. This is what Jesus is addressing in Mark’s Gospel [Mark 7:1-23].

The Pharisees complained that Jesus’s disciples did not follow all of the legal customs of the Hebrew people. Jesus tells them that they are more concerned with human traditions than what is at the heart of God’s commandments. It is easier to follow external rules and rituals than to convert our hearts and our lifestyles to following Jesus Christ. As a priest, it is easier for me to put all my attention on saying certain prayers required of priests than to be kind to people who irritate me. It is easier for you to come to Mass than to be kind to that nasty old man up the block who keeps your kids’ balls when they land in his back yard. It is easier for us all to do external acts of prayer than to confront those areas of darkness within us that lead us to sin.

Many times people come to confession and say something like: “I got angry at the way some guy was driving on the highway,” without mentioning that they are still refusing to speak to a relative whom, deep within, they really hate. It is easier to be concerned with shallow external actions than with the deep interior decision to be a Christian in all situations. There are still people who long for the days when the Church had a comment on the goodness or sinfulness of every action. In those sad old days sin was seen only as that upon which the Church took a specific stance. Therefore, a person could be thoroughly rotten on the inside — mean and nasty to others — but claim to be a good Catholic if that person followed all the specific “do’s” and “don’ts” of the faith. That is not the type of religion Jesus came to establish. How do we distinguish the Law of God from mere human precepts? How do we know when we are being good Christians or not? It really is not that difficult — we only have to look into our hearts.

Am I putting God first? Am I serving Him in others? Am I reverencing Him in every aspect of my life? That’s all that matters. From this all the rest flows. Jesus said that the sum total of all the law was loving God with our whole hearts, our whole souls and our whole minds and loving our neighbor as ourselves. That’s simple enough. Simple is what we need in our daily practice of the faith. But where do we find this simplicity? There are two sentences in the Bible that answer this question. The first comes from the letter of St. James [1:17-27] — “Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.” The word that James uses for religion is the Greek word “threskia”

“Threskia” means “worshipping”. What James is saying is that worshipping God means reaching out to those who need our help, caring for orphans and widows, and living for his Kingdom, keeping ourselves unstained by the world. James is really not limiting his thought to the young lady and children up the block whose husband and father died suddenly. He is speaking about all who need our love and



good things that God wants. What all this comes down to is cultivating a series of particular attitudes, internal motivations which are consonant with the Christian life. It is by developing these that we will be sure that we are living a life worthy of the Gospels.

The more we live our lives like this, the more we realize that it is on these virtues that all good laws are based. The good thing about this approach to law is that it does not concentrate so much on the specifics of how the law is drafted — you can do this, but not that — as on the character of the individual person involved.

What is at the heart of this, then, is building up the individual person as someone who acts correctly whatever the circumstances might be. This is what goes on in the Christian family where the parents through their own example and teaching bring up their children to be people who act in a moral way in accordance with the Gospel.

We should never underestimate the importance of this Christian moral formation for the good of society and for the individual. In fact it is something that we are lacking more and more in society at large. As the family breaks down, more and more children are being left to their own devices and brought up without any kind of moral compass in their lives.

In Mark’s Gospel [7:1-23], Jesus rightly castigates the Pharisees for concentrating on trivial elements of the law. He does this because they are missing the bigger picture. The Pharisees should be asking themselves: “what is the right thing to do?” rather than looking for loopholes in the law which they can use to catch Jesus out.

Would that they would have had access to the letter of St. James. He gives us a very fine approach to these things in his wonderful words: “Accept and submit to the Word which has been planted in you and can save your souls.” For it is the Word of God that is the ultimate measure of our actions [James 1:17-27].

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

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday 8/22/15] ----- \$ 1,666.00

Total Offerings: Sunday [8/23/15] ----- \$ 811.00

THE MISSION OF CHRIST:

“Our Lord does not come down from Heaven every day to lie in a golden ciborium. He comes to find another heaven which is infinitely dearer to Him — the heaven of our souls.”

—St. Thérèse of Lisieux

AN OPEN LETTER TO THE LEADERSHIP OF FACEBOOK:

[Father Dan Beeman is a personal friend of mine.

He is very involved in the ministry of social media, truly dedicated to God, the Church and his priesthood.

I totally agree with him, and I hope you do also. Father John]

Reluctantly, in my final year of seminary, I fell to the pressure and joined Facebook. I'd heard it called the Facebook, BookFace, MyFace, and a variety of other things by the seminary rector, who was trying to figure out how to respond to the growing exposure of the social media site in the life of the Church. I registered and slowly began to post information, quotes and thoughts — but never pictures of my food — and reconnected with friends new and old, just like anyone else.

When just over 8 years ago no, I was brought into the line of Priests in the long line of Priest before me, my whole world changed. My identity was no longer my own — it was as a public man of the Church, a servant among servants, and an invitation into a new way of life. My future was not my own, either, as I pledged before Christ and His Church to be obedient to my Bishop, his successor, and the Teaching and Authority of the Catholic Church. **Truly, from the moment of ordination, my life changed, and so did my identity.** In my own view of myself, everything began to flow from the fact that I was now a priest — a Father — one to offer the Sacraments of Initiation, Healing, and Service. I no longer saw myself as a man who would determine his own future; my identity and future had been and are being determined by the Lord. I was no given the incredible privilege of leading other people in their relationship with the Lord, and regardless of their age, background, or how much holier than me someone was, they called me Father.

When, a few years ago, I offered the Last Rites to a dying World War II hero, and he thanked me by saying: “send me to heaven, Father,” I felt more humbled than I had in years. But it was not a rank or a title he saw in calling me Father — it was the promise of the church that he wouldn't die alone. **He didn't care about having Dan at his bedside in that moment — it was precisely and only because my identity was Father that he allowed me to walk in that sacred moment with him.**

Over the past several months, Facebook has been individually contacting account holders, indicating that their policy does not allow titles of any kind — specifically given the examples of “professional religions” names. Further, they reminded users: “The name you use should be your authentic identity; as your friends call you in real life and as our acceptable identification forms would show.” **That's just it, Facebook: the authentic identity of a priest is Father. The authentic identity of a consecrated religious is Sister or Brother.** At our core, that is our identity — it is how we are known. It is how, through the centuries, people have identified the Church Visible in their midst.

Many — including Monsignor Charles Pope and Deacon Greg Kandra — have already written about this issue and responded to Facebook's policy. Somehow, up until now, I have gone unnoticed with my “religious title” on my account. For now I will enjoy my renegade status. Facebook needs to change their policy regarding religious titles, and they need to do it immediately. Here's why:

1. The policy itself is contradictory. They want people to use their names as their “authentic identity”, but they refuse to acknowledge that for religious clergy of the Catholic faith — and many other religious communities — their title is the means by which they properly reflect their identity. Do they have a clue that in many Catholic religious communities, priests, sisters, and brothers are called Father, Sister and Brother, by their own parents?
2. This is a continued contribution to the “pinprick” persecution of orthodox religious communities. Does Facebook's policy matter in the huge, global scale of life and death? No. but this is one more way that corporations, governments, and the media have continued to attack the fiber and core of Catholics, Christians, and those of good will in what they believe and what they hold most sacred. It is a statement that in a world where anything



must be respected in the line of diversity and inclusion, that does not apply to the followers of Christ. Such ignorance and intolerance of Christianity would not be tolerated of any other faith, group, or community. But when the President of the United States can compare ISIS to the Crusades, we see that going after the Catholics — that is fair game.

3. Facebook has willingly reversed this policy in order to be sensitive to other groups — just not the religious ones. If you're a transgendered, transsexual, Native American, or just a good old fashioned Drag Queen, well, then, Facebook isn't just willing to accommodate you — they are sorry they offended you. In fact, if you're a Drag Queen who has mockingly taken on the name of “Sister Roma” in order to both “claim your identity” and mock Catholic consecrated women, you get singled out in the apology, and, just to add to the fun, you get a verified account. Just to summarize: Catholic consecrated sisters who feed the poor each day, pray for the needs of the lost and lonely, or who work the night shifts in a Catholic hospital to care for the indigent — not your identity. Drag Queen who mocks Catholics — we're sorry we offended you, Sister.

So I hope that Mr. Zuckerberg considers the policies of his organization and errs on this side of inclusion. I've signed the petition and shared my thoughts, and I imagine it will stay there. As for me, I know the anti-Catholic bigotry from the Facebook folks will eventually find me and my account name will be changed. And whether that's a further moment to live the “Beatitudes in a tiny way, or an excuse to let go of clicking that bookmark a couple of times a day, I'll be just fine. I'm more offended for the men and women who live out their titles and identities far better than I could dream. **Those sisters and brothers, priests and pastors, teachers and evangelists whose titles became their identities well before us, all found a way to spread the Gospel, love the Lord, defend life, and seek holiness with the help of Facebook.** I'll ask their intercession and pray that we can do the same.

—Father Dan Beeman, a priest of the Diocese of Richmond, Virginia, and a member of the Life Teen Staff

LIFE TEEN:

Our next meeting of LifeTeen is on Sunday, August 30th, when we gather to have a picnic lunch and then reflect on the wonders of this summer season. Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. 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. 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. **Our next meeting will be on Sunday, September 20th** when we gather to join in the 20th anniversary of Our Lady Chapel.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next meeting of EDGE is on Sunday, August 30th, when we gather to have a picnic lunch and then reflect on the wonders of this summer season. 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 look forward to your participation. 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. **Our next meeting will be on Sunday, September 20th** when we gather to join in the 20th anniversary of Our Lady Chapel



A TRUTH:

The people who hear God's voice best are the ones who know his word most.