

CLOSING PRAYER:

~ A Prayer for the Papal Visit ~

God of all peoples,
We give you thanks for your Son, Jesus Christ,
whose final prayer for his disciples was:
“that they may be one as we are one.”

We praise you for the gift of Pope Francis, our Holy Father,
who has been given the historic opportunity
to proclaim Your love and truth
to the heart of our democracy.

We ask that his witness
stir in our elected leaders and citizens across our country
a renewal of unity in serving
the common good of the entire human family.

Let this day bring new possibilities

- ... For the protection of our religious freedom;
- ... For the respect of all life
from conception until natural death;
- ... For the strengthening of our families,
the foundation upon which our
whole nation rests;
- ... For feeding the hungry, sheltering the
homeless, and welcoming the migrant;
- ... For forging racial harmony
and seeking peace and solidarity
in our communities
and throughout the world;
- ... For protecting the gift of creation,
our common home.

May we always proclaim our faith in the public square
and be a sign of Your love to all the world.

We ask for all these things
through Jesus Christ our Lord,
Light to all nations.
Amen.

—Most Reverend Dennis M. Schnurr, Archbishop of Cincinnati

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

CHAPEL 20th ANNIVERSARY THANK YOU:

Our 20th Anniversary Mass has come and gone — it was truly a renewing experience. But our celebration will continue in many different ways throughout this year. So please continue to pay attention to other events as they occur. A very special thanks to all who helped to make this day a very special one in the history of living the Holy Cross mission of the Gospel. A full list of names was published at the end of the Anniversary Program.

**CHAPEL 20th ANNIVERSARY VIDEO:**

As an element of the 20th Anniversary of the dedication of Our Lady Chapel, an Oral History Video was commissioned and prepared. This very special memorial — produced by Gilmour's own award-winning student-run business, *Eternally Yours* — documents how the Chapel came to be, how we came to receive the Vatican Treasure from the Holy Father, Saint John Paul II, and what it means/has meant to several Gilmour students from both the Lower and Upper Schools. A copy of this truly historic video has been sent to the Holy Cross Archives at Notre Dame for permanent historical documentation. You can obtain your own copy of this 19 minute-long video on a USB flash drive (or on a DVD upon special request). **The price of the video is \$25 each. Please contact Patty Szaniszlo at (440) 473-3560 or at szaniszlop@gilmour.org today for your own copy.** All proceeds from the sale of this commemorative video go toward the Chapel restricted fund, which is used for Chapel improvements and special needs — e.g. the new chapel audio system and the recent restoration of the Vatican treasure.

CHAPEL 20th ANNIVERSARY NOTE CARDS:

Note Cards of the Vatican Treasure — Our Lady Of Gilmour — are also available for purchase. The card has a beautiful photo of Our Lady of Gilmour — taken by John Reid — on the front. The inside is blank for your message, and the back of the card has a description of the Vatican Treasure and it was brought to the Chapel, along with appropriate credits. **The Cards sell in packets of 5 for \$10.** The Cards are located in the chapel office and are available by contacting **Patty Szaniszlo at (440) 473-3560 or at szaniszlop@gilmour.org.** The Cards will also be available for sale after Masses over the next few weeks.

**FAITH EDUCATION — SEPTEMBER 20:**

It's time to register for our Faith Education Program for this School Year, if you have not already done so. **Our first session will be held on Sunday, September 20th.** 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. **Dates for September and October: September 20, September 27, October 4, October 18, October 25.**

**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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Jim Kazel, father of Upper School Counselor, Jamie, and Dan ['86] who is recovering from heart surgery.
- For Norma Reid, who is recovering from serious surgery
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Andy Sims who is recovering from spinal surgery.
- For Michael Hughes ['82], son of Michael ['55], brother of Kevin ['88] who is recovering from 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.

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.

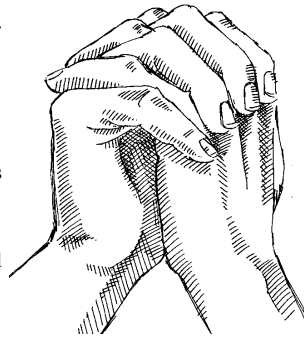
Total Offerings: Saturday 9/12/15] ----- \$ 202.00
Total Offerings: Sunday 9/13/15] ----- \$ 3,984.00

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Mary Lou Lawlor, grandmother of Resident associate, Alec Lawlor who is undergoing treatment for brain cancer.
- For Judy Everett, sister of Brother James Everett, who is under the care of hospice.
- For Paul Stano, who is critically ill.
- For Jacqueline McNulty, aunt of Lillian [*09], Rosa [*12], and Edwin [*17] Heryak who is recovering from surgery.
- For Lauren Fromwiller, who is undergoing treatment for a collapsed lung.
- For Ryan Berger [*15], brother of Cameron [*17] who is recovering from injuries sustained in an accident.
- For Drew Franco, son of Brian [*90], nephew of Jeff [*88] and Kristin [*94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael [*14], Marisa [*15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Todd Deranek, relative of Hayden [*28] and Hadley [*29] Bashein, who was seriously injured in an accident.
- For Elaine Willey, sister of Father John, who is recovering from surgery.
- 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 Hadley Bashein [*29], sister of Hayden [*28] who is undergoing medical treatment.
- For Monica Starks, mother of Faith [*20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney 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 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 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 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 mid to end of September. 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:

PLEASE NOTE: Father John will be involved in a Kairos Retreat Wednesday-Friday of this week. Sorry for any inconvenience this causes.

Sunday, September 20: 25 th Week in Ordinary Time	10:00 AM
Monday, September 21: St. Matthew	5:30 PM [Eucharistic Chapel]
Tuesday, September 22:	5:30 PM [Eucharistic Chapel]
Wednesday, September 23: St. Pius [Padre Pio]	NO MASS
Thursday, September 24:	NO MASS
Friday, September 25:	NO MASS
Saturday, September 26: 26 th Week in Ordinary Time	5:00 PM
Sunday, September 27: 26 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

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 3 -----	Honduran Mission Appeal	5:00 PM Mass
October 4 -----	Faith Education Session #3 Honduran Mission Appeal EDGE Blessing of Animals	8:45 AM - 9:45 AM 10:00 AM Mass 11:30 AM - 1:00 PM 12:30 PM
October 13 -----	Lower School Mass [followed by Parent Social]	9:15 AM

REFLECTION ON THE THEME FOR THE WEEK:

There is a force in our human nature, both to reverence and protect innocence as well as to suspect and exploit it. It is based in our own longings for innocence, as well as our disappointments in having lost or disturbed our own. Our life of virtue reflects this struggle. Each day, each moment has its call to attentiveness, receptiveness, and generosity. Yet, the more we desire virtue the less we seem to live it, and act it out consistently. Perhaps the virtue for which we are invited to pray is patient self-compassion. Awareness, acceptance, and donation or generosity are steps toward living virtuously, but these usually involve some self-dying and relying more on God's grace. Thus, we need to be more honest about our virtues and the courage to reveal the goodness of God to us — through us.

The Book of Wisdom [2:12-20] have such a picture of the hatred which can arise when innocence or virtue becomes a threat and judgment against the violent. Those individuals or groups who have tried to live and work for holiness, peace, and justice are a public insult to those whose interests are opposite. This opposition occurs within the Jewish community itself — those who do not follow God's laws — as well as all the nations who oppress Israel. These, then, are the “wicked” who stand in opposition to the innocence and virtue of God's chosen ones.

The Author of the Book of Wisdom is not making a prediction of how Jesus will be arrested and dealt with; rather, he/she is reflecting on Israel's orientation in living God's ways, and noting that these will be met with violence by those inside and out of the Covenant-community who choose death rather than life. The writer personifies Israel as a “just one” whose ways insult those who are “wicked”. Israel, as the “just one” will have their faith in the caring-God tested. For Israel, faith in God is true wisdom.

But the call of the Book of Wisdom is greater than just the people of Israel. Who is this “him” who trusts in God? That person has so many names of our own times and past centuries as well — Sir Thomas Moore, Nelson Mandela, Rosa Parks, Jean Donovan, Ita Ford, Dorothy Kazel and companions, Oscar Romero, Pope St. John Paul II, Blessed Mother Teresa — and the list goes backwards and forwards. Innocence is a brilliant light to those who live in the darkness of violent indulgence and a soft comforting glow to those whose simplicity is gently lived.

Mark's Gospel [9:30-37] is focused on the 2nd prediction of Jesus' passion, death, and resurrection — recall that the Gospel for the 24th Week in Ordinary Time contained the first prediction. In each of the predictions, Jesus says what He feels will happen if He persists in living His personal truth; by teaching and healing and simply being, He insults those for whom self-importance is absolutely absolute. Jesus knows the ways of this world, and speaks to his friends in words they do not yet understand — actually after hearing what Jesus says about His coming, suffering and death, his disciples indulge in a group discussion on the topic of their own personal importance. Jesus asks them to reverse their thinking. He does this by telling them that the most important person is the one who serves others — He takes a little child in His arms and says: “do no harm.”

The word “innocent” comes from the Latin “nocere” — “to harm”. Thus a person who is “innocent” is a person who would do no harm. The first rule or commitment of a doctor is to be innocent — thereby attempting to heal. Jesus' innocence is His divine love, which not only forgives, but also desires to continue and bring to healing the entirety of God's creation.

Most of us know how we have lost our innocence. We have a personal history of doing harm to ourselves, to others, to creation, and to God's kingdom of love. It is embarrassing for us to recall how our words and actions have reflected attitudes which harm others for our benefit. We also have lost our innocence by being harmed. Our pictures of who we are have been scratched or have had damaging acids

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Lawrence Kopitke, Sr., friend of Judy Morgan.
- For William Fayen.
- For Jill Dixon.
- Laura Tremont, sister-in-law of Charlie Tremont [‘70]
- For Richard Commons, relative of Sister Mary Ann Mehling.
- For Bill Tighe, grandfather of Kaki Tighe [‘06]
- For Jack McGorray
- For Mary Zapatelli
- For Wise Bradford.
- For Brian Kadunc [‘95].
- For Paul Hlebak.
- For Mary Beargie
- For Olga Bacho
- For Mary Artino.
- For Mary Sharp, sister of Brother Robert Mosher, C.S.C.
- For John Stager
- For Sister Elizabeth Biebelhausen, S.N.D.
- For John Siskovic, Sr., father of John Siskovic [‘83], grandfather of Alex [‘17] and Jack [‘19] Siskovic

PRAYERS FOR OTHERS:

- For the Syrian refugees and the nations of the world being overwhelmed by the vast numbers of immigrants.
- 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.

Children's Worship
Bulletin ☺

IS YOUR FOCUS ON SELF OR JESUS?

The Gospel for this 25th Week in Ordinary Time is Jesus' second of three foretellings of his death and resurrection. Last week, Mark's Jesus told his followers that they must carry their "taus" [crosses] — be totally open to whatever God asks of them. Today Jesus becomes more specific about the implications of such openness.

Following the same pattern of predication, misunderstanding and clarification, the evangelist begins by having Jesus talk about his future arrest, death, and resurrection. But then Mark quickly adds: "They did not understand the saying, and they were afraid to question him." It's clear that they didn't understand because "on the way" they were "discussing among themselves who was the greatest" [Mark 9:30-37].

To the amazement of the Twelve, Jesus first confronts their ambitions — "Those who wish to be first, shall be the last of all and the servants of all". Then Jesus presents them with an "audio/visual" — "Taking a child, he placed it in their midst, and putting his arms around it, he said to them: 'Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.'"

No matter what part of Mark's gospel we're reading, we must always go back to the opening words of Jesus. At the beginning of his public ministry, Jesus not only announces the good news that "God's kingdom is at hand," but he also tells us how to surface God working effectively in our everyday lives — we must "repent" — totally change our value systems. We'll only begin noticing God present in those we meet and the situations we experience after we achieve a 180 degree switch in what we believe is important in life — when we start focusing on people and things we never before noticed. Applying this to the disciples' conversation on "importance", we find God only when we take our eyes off ourselves and put them on others.



If our life's goal is always to become the head high honcho, people who crisscross our lives will simply be stepping stones to reaching that end. If some individuals, like children, really can't help us achieve the notoriety for which we yearn, just sluff them off to the side. Anyone useless to me, is useless, period.

As an essential part of repentance, Mark is convinced that those committed to dying and rising with Jesus will eventually discover no one is useless. Each person we encounter throughout our lives will present us with another way to surface the risen Jesus among us.

This insight parallels the insight some Jews received about 100 years before Jesus' birth. During that period, the Wisdom author began to understand that there's a life after this life [Wisdom 2:12-20]. Once that shift in their faith happened, God's biblical people started zeroing in on more than just the here and now. There was a future to consider — a time when even some of "those condemned to a shameful death" would be taken care of by God. Life doesn't end with our physical deaths.

In the same vein, the writer of the letter of James [3:14-4:3] is convinced that changing our life's focus will eventually change our personalities. We always have the possibility of switching from jealous and ambitious individuals to peaceful, gentle and compliant members of a vibrant Christian community.

But, of course, as Mark reminds us: to pull this off, we first have to be committed to dying and rising as his Jesus defines those two terms. Among other things, we have to be willing to look into a mirror and notice the person standing next to us before we notice ourselves, to experience God's presence in an individual afflicted with Alzheimer's, and to never again construct a church building with a children's cry room in it.

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

applied to them by the words and gestures of others. Losing our innocence — whether actively or passively — always involves some form of sin. It is God's Will that we, ever so slowly, appreciate and then appropriate the person each of us is in God's loving eyes. When we do violence to another, or violence is done to us, self-acceptance and self-donation become crippled as from a harmful injury.

Jesus takes the little child in His arms as a revelatory gesture of how each of us is invited by Him to welcome ourselves, and embrace ourselves — because He does. We have injured and we have been injured, but we are missioned by each sacramental encounter we have with Jesus — from Baptism through the Healing of the Sick — to be welcomed and welcoming to others because we continue to allow Jesus to do the same with us.

When Jesus answers the question about which one is the most important, He replied that the most important will be the last of all and the servant of all. Here is the center of it all then. If we are last, because of having been harmed and remain injured by our choices or fears, then we are not last, but lost. It is in allowing ourselves to be healed that we will serve Christ's healing touch in the scratched and dented lives of others.

A local law firm has a wonderful motto: "The worst injury is the one, which is not properly represented." Who is the most important? Each of us is if we allow our injuries to be most properly represented by Jesus, as our lives are properly re-presented to us. In Jesus, we regain our innocence, no matter how we lost it or how it was taken from us.

—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 Kolbe 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**

THE POWER OF GOD:

"Do not be afraid of the risks! God's strength is always far more powerful than your difficulties! Immeasurably greater than the evil at work in the world is the power of the Sacrament of Reconciliation, which the Fathers of the Church rightly called a "second Baptism". Much more influential than the corruption present in the world is the divine power of the Sacrament of Confirmation, which brings Baptism to its maturity."

—St. John Paul II

GETTING IN STEP WITH THE TIMES:

Pain sometimes can be the making of us. Beethoven is the classic example. Deafness hit him as a young man. It did not sit well with the young Ludwig. As a consequence, this period of his life was not distinguished. But once he had come to accept it, his genius bloomed. Arguably his Ninth Symphony is the most beautiful work of music ever written. If Beethoven had written nothing else, the Ninth would have won him immortality. Yet, the night he conducted the symphony for the first time, he could not hear a bar of his music. Nor could he hear the wild applause that greeted its debut. Yet, he sensed his labor was a triumph.

So will we rejoice if we learn to master our pain as Christ would have us. When it comes our turn to die, as somebody has noted, God will not be shouting to us to help someone else. Rather, He will Himself be rushing to comfort us and He will be telling us that “His love is greater than our pain.” Jesus tells His people that He must suffer and die. But Mark continues to include comments like “But they did not understand what He said” to give an accurate picture [Mark 9:30-37]. Perhaps Sigmund Freud would tell us the apostles were blocking out understanding — they had no desire to know what He had spoken to them on this distasteful subject. They wanted to hear only pleasant lines that promised them happy days.

However, there should be none among us ready to throw the first stone at the twelve. Who among us gets our pleasure out of suffering? It is a condition we wish would become history. It is said that our conscious life begins with a cry and will end with one — in the first case, it is a shout of bewilderment, and in the second, it is often a cry of pain. The Gospels assure us that God will not turn His back on our pain. To underline that assurance He sent us His Son.

We are, says Michael Himes, what God chose to become. The Jesus story of pain is familiar to us. But we are reminded that without a Good Friday there can be no Easter Sunday. The British writer CS Lewis wrote an incisive line in *The Problem of Pain* — “God whispers to us in our pleasure, speaks in our conscience, but shouts in our pain.” And why cannot we as Christians shout to another who is in pain? A woman with terminal cancer told me how much the prayers and visits of a fellow Christian mean to her. That visitor brings with him a special broth, mums from his own garden, and the day’s newspaper.

Then they spend some time in prayer together. What that man is doing is seen by him as a small thing; but he is doing it with love. In *Frannie and Zooey* of JD Salinger, we learn of Mama Glass’ answer to all difficulties — consecrated chicken soup. Very often a chicken, run quickly through some boiling water, is just the medicine the doctor ordered for many of us.

In Genesis rings that ugly question of Cain: “Am I my brother’s keeper?” [Genesis 4:9]. Christ gives a clear response — “Yes!” The genuine Christian looks at the person in trouble and speaks: “I look at you and I see myself.” Remember: “Great occasions for service come seldom. Little ones surround us daily.” Furthermore, it is only through suffering — whether it be our own or someone else’s — that we for the first time begin to appreciate the gifts that God has given us. It has been observed that it took centuries for our ancestors to stand erect and put one foot in front of another. But, as our doctors testify, few of us take the effort to exercise.

So, our bodies — these temples of the Holy Spirit — begin to come unglued before our eyes. Do we take care of this wonderful machine that is our body? Or take the question of sight. As one philosopher noted, so many of us look but do not see. Many of us confess to reading trash, but few of us take the time to read the magnificent prose poetry of the Book of Isaiah or the Psalms or Dag Hammarskjöld’s *Markings*. Why not refresh our spirits with the giants? Or the ability to pray. Reflect on Karl Barth’s words: “To clasp hands in prayer is the beginning of an uprising against the disorders of the world.” It is time to begin again. Why do we wait? But be gentle.

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



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

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

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

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

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage

of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

**EUCCHARISTIC MINISTERS:**

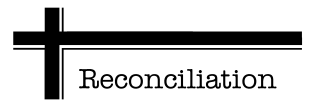
We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior 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.

**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.

**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

**WORDS TO LIVE BY:**

“It’s impossible to be involved in all situations, but there’s no excuse not to be involved in something, somewhere, somehow, with someone. Make an ounce of difference.”

—Richelle E. Goodrich

PRIDE IN SUBTLE FORMS:

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

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

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

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



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

Also, as we mature, pride will take on this noble face — we will begin to do the right things for seemingly the right reasons, though often deceiving ourselves because, in the end, we will still be doing them in service to our own pride. Our motivation for generosity is often more inspired by the desire to feel good about ourselves than by real love of others. For example, a number of times during my years of ministry, I have been tempted to move to the inner-city to live among the poor as a sign of my commitment to social justice. It took a good spiritual director to point out to me that, at least in my case, such a move there would, no doubt, do a lot more for me than for the poor. My moving there would make me feel good, enhance my status among my colleagues, and be a wonderful inscription inside my curriculum vitae, but it would not, unless I would more radically change my life and ministry, do much for the poor. Ultimately, it would serve my pride more than it would serve the poor.

LESS COMPETITION; MORE CO-OPERATION:

In Mark's Gospel [9:30-37], Jesus talks about his upcoming death on several occasions. On one such occasion Jesus' announcement is followed by the disciples arguing about “who was the most important”. When Jesus questions them about this, they remained silent. Jesus uses the opportunity to instruct the Twelve: “If you wish to be first, you must be the last of all and the servant of all.”

We probably know something of the dynamics of the conversation that the disciples were reluctant to reveal — it has to do with the common human temptation to live in a comparative mode — judging ourselves in relation to others; deriving our self-worth from being better than someone else; and looking down on others as less worthy, talented or blessed.

Jesus suggests another way of living — less competitive and more cooperative; less effort to pull others down and more to lift them up; less emphasis on winning and more on doing our best. In the kingdom proclaimed by Christ, human beings do not strive to defeat others, but to serve them — helping them to develop their talents and to reach their potential. Seeing ourselves not as masters but as servants puts us on a path of conversion that roots our self-worth in God's love for us as a unique individual.

We can imagine individuals who have found a way to appropriate Mark's Gospel. A small business owner finds things go better now that he treats his employees as friends and colleagues. A woman feels better about herself now that she stopped comparing herself to her more affluent friends. A teacher became more effective when he put more emphasis on facilitating learning than maintaining discipline. A priest became a better pastor when he set aside his authoritarian tendencies and dedicated himself to being a servant leader. A social worker finds more satisfaction in her job when she empathizes with clients as individuals sharing the common human journey. A sister gets along better with her superior when she sees her as a fellow human with strengths and weaknesses and not just as an authority figure.

In what way are you living in a comparative mode and how could you appropriate more fully the Gospel teaching of Jesus?

—taken from the writings of Father Jim Bacik 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, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.

**A WARNING:**

Often the idol that we worship looks a lot like the person we see in the mirror.

WHO ARE YOU IN THE WORLD'S EYES?

Mark's Gospel [9:30-37] offers us the beautiful story of Jesus taking a little child and using the child as an example. We are enchanted by this and we think of the touching innocence, the unspoiledness, and the trusting nature of a child and how we ought to imitate this in our own lives. Jesus seems here to be inviting us to live lives of purity and virtue — a sheltered sort of life, a life free from moral conflicts and compromise. And many Christian groups over the centuries have gone in this direction and lived their lives withdrawn from the world and in quite an ascetical manner.

But to think that this is what Jesus means is to misunderstand the place of children at the time of Jesus. In our world children are a rare commodity; families are small and great expectations are placed on those children that we do have. But it was not like this in the ancient world. There were a lot more children around, but people were so used to a high rate of infant and child mortality that no great expectations could be placed on children since there was no guarantee that they would live till adulthood. What Jesus is pointing to when he places his hands around the shoulders of that child is the child's lack of status. Children were simply disregarded — they had no opinions worth listening to, they had no power or authority, they had nothing to offer. To show favor to a child was worthless.

There is also a little play on words involved in this passage, because in Aramaic the words "servant" and "child" are interchangeable — that, in itself, reveals how patronizing people must have been towards servants. Jesus has just been talking to the disciples who were arguing about which should be the greatest. He tells them that if anyone wants to be first he must make himself the servant of all.

Jesus' purpose in this is not to give innocence a high value, but to give high value to the acceptance of those without power. When you accept someone whom everyone else considers of no account, then you are welcoming Jesus himself. Each person is created by God and is therefore of inestimable worth. The lowest, poorest, most despised human being is a true child of God, and the same high price has been paid for them as for you and me — the price of the blood of Jesus, the Son of God.

We spend far too much time and energy classifying people. We categorize almost everyone we meet — they are either friend or foe, high class or low class, rich or poor, good or bad, nice or not nice, to be admired or to be despised, having good taste or bad taste, having good looks or not — all the list goes on! We judge people by their looks, by their company, by their clothing, by where they live, by their color, by the signals they give off, by the type of car they drive. And we do all this before we even speak to them.

But in Mark's Gospel, Jesus indicates clearly that this is not what God does — He values people simply as people. He draws no distinction between us. He values every single one. And if there is any favor, it is clearly directed towards the poor and the despised and the downtrodden — the very ones we consider of less worth than ourselves.

If you, at any particular time in your life, feel that this applies to you; if you find yourself friendless or undervalued, cut off from others or simply ignored, then think of that little child and how Jesus put his arms round him or her. Then think of yourself in that child's place with the comforting protecting arms of Jesus around you and feel the consolation and hope that this brings.

In Mark's Gospel, we also see Jesus making another clear prediction of his passion. On this journey toward Jerusalem, there are in fact three predictions of his passion. When you read Mark's Gospel in its entirety, these three predictions sound like a bell tolling — a death knell.

After the first prediction, [8:31-33], Peter chides Jesus, and Jesus says those memorable words: "Get behind me Satan." This time, the apostles are afraid to ask him what he means. After the last prediction, the disciples simply ignore what Jesus has said. It's almost like denial. As if to underline that the



from our conviction that we are not treated with the respect that we feel we have a right to — be that from a boss, a neighbor, a distant relative, or even a member of our immediate family. We are very wrong when we behave in that manner. The way of the Christian is not the way of being concerned with what a person thinks they have coming to them. We are Christians. The basic attitude of our relationship with others must be that of Jesus Christ. His way was the way of service. Christianity is not a popularity contest. It is a contest of service.

Christians are not concerned with getting their props — they are concerned with giving God His props. At the conclusion of the Eucharistic Prayer, the priest and deacon hold up the Blessed Sacrament and proclaim: "Through Him and with Him and in Him, O God Almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, forever and ever." All answer: "Amen." That is both an affirmation of the miracle of the Eucharist and a proclamation that the only glory and honor we need to be concerned with is that which we give to God. That is the way of Jesus Christ.

That is the way of the Christian. Blessed Mother Teresa of Calcutta wrote — or at least edited — a prayer for her sisters — and really for us — to help us understand what really we need to be concerned with in life. The prayer goes like this: "People are often unreasonable, irrational, and self-centered. Forgive them anyway. If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway. If you are successful, you will win some unfaithful friends and some genuine enemies. Succeed anyway. If you are honest and sincere, people may deceive you. Be honest and sincere anyway. What you spend years creating, others could destroy overnight. Create anyway. If you find serenity and happiness, some may be jealous. Be happy anyway. The good you do today, will often be forgotten. Do good anyway. Give the best you have, and it will never be enough. Give your best anyway. In the final analysis, it is between you and God. It was never between you and them anyway."

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

READINGS FOR THE WEEK:

Monday: Ephesians 4:1-13, Matthew 9:9-13

Tuesday: Ezra 6:7-20, Luke 8:19-21

Wednesday: Ezra 9:5-9, Luke 9:1-6

Thursday: Haggai 1:1-8, Luke 9:7-9

Friday: Haggai 2:1-9, Luke 9:18-22

Saturday: Zechariah 2:5-15, Luke 9:43-45

26th Week in Ordinary Time: Numbers 11:25-29, James 5:1-6, Mark 9:38-48

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.



THE PROBLEM WITH GETTING YOUR “PROPS”:

Are you concerned with getting your props? What? Getting your props is a slang expression that basically means “getting the respect you deserve.” For example, someone may say that Eli Manning has gotten his props ever since he won his second Superbowl and was once again the Most Valuable Player in the Superbowl. Only foolish teams, would not give Eli his props and would think that their defenses could stop him. This expression is best exhibited in that piece of classic music by Showbiz and A. G. called *Forty Acres and My Props*, highlighted by that profound line: “Gimmie my props, yo, more than a cop yo, till I master hip-hop, I won’t stop.....yo.” Now, before you start writing the Bishop and telling him that I have gone around the bend — and you might be right — just notice that people through all three of Scripture Readings for this 25th Week in Ordinary Time are concerned with getting their props. In the Book of Wisdom [2:12-20], the wicked hate the just one because instead of respecting them, he reproaches them for transgressing the Law of God and violating their training as ministers of God.

They weren’t getting their props. The argument against the just one that they voice with such intense hatred is the same argument voiced with equal hatred that would lead the priests, scribes and Pharisees to demand that Jesus be put to death. Jesus continually challenged them to return to a pure worship of God. But instead of listening to Him, they plotted to have him killed — and as quickly and as painfully as possible. Jesus told his disciples that this would happen in Mark’s Gospel [9:30-37], but the disciples were too busy considering who was the greatest among them. Each was looking for respect from the others; each was demanding their own props. Finally, Jesus had enough of this talk — He turned the tables on them.

Jesus called over a child, and said: “You want to be great? Well, take care of a child.” Now, changing diapers and wiping running noses did not seem to them to be the work of a great person. Don’t the high up in society hire someone to do that for them? But this is the work of the great in the Kingdom of God. For in the Kingdom of God anyone who wishes to be first, had to be last of all and a servant to all. Listen to what St. James writes: “Where jealousy and self-ambition exist, there is disorder and every foul practice” [James 3:14-4:3]. He goes on to say that wars, conflicts, and every sort of evil flow from an attitude that makes continual demands on others. The apostle James had learned the lesson when he was just a follower of the Lord. True wisdom is pure, peaceful, compliant, full of mercy and good fruit, and without inconsistency or insincerity.

The fruit of this type of selfless wisdom is peace. We are all too concerned with getting the respect we think we are due in society — be that society in general, or the society of our home, workplace, or school. We are more concerned with what others are saying — or even thinking about us — then we are concerned with who we are. Parents have a right to respect from their children; honoring your father and mother is the Fourth Commandment. But parents earn that respect by caring for their children by not making unreasonable demands for no reason other than their own self-gratification. People in authority over us at work, or in society, have a right to our respect — but only to the degree that they are exercising their authority in a just manner. We may have to put up with a boss who is unjust and endure him until he is replaced or we find another job, but we respect the boss who treats everyone fairly. Those who are still going to school often give far too much deference to popular classmates or to the members of an athletic team, or even to the top students. Who are the best people in the school? For that matter, who are the best people at work? Who are the best people in your family? Who are the best people in our society?

The best people are those who are kind, compassionate, just, full of mercy and all those good things that James wrote about in his letter. Maybe we need to think about some of those grudges we still hold on to so tightly — “Who does she think she is, talking to me like that?” So many of our grudges come



apostles have misunderstood Jesus, the Evangelist Mark tells us that immediately after the last two of these passion predictions that the disciples squabble about who will have the highest position in the Kingdom. This is the very opposite of what Jesus is about. That is why on this second occasion he tells them that if you want to be first you must be the servant of all and why he put the child before them.

So there you have it. We Christians must never ever lord it over others. We Christians must never look down on other people. We Christians must regard ourselves first and foremost as servants of others. This is not easy to do, but clear enough.

It is interesting and quite pointed that when Jesus actually does choose an apostle to take first place, he chooses Peter — this is the same Peter whom Jesus himself called Satan and who betrayed him three times. That this weakest of all the apostles is raised up by Jesus to be the first among them exemplifies this extremely important teaching of Our Lord.

We do as he does — we bear his name and we act on his behalf in the world today. We may hold office or positions of respect, but we realize that this does not place us any higher than any of our brothers and sisters in the human family. We love the Lord, and we love those whom he loves — and this includes the most disregarded souls who walk this earth.

In Vienna in Austria, there is a church in which the former ruling family in Austria — the Hapsburgs — are buried. When royal funerals used to arrive, the mourners knocked at the door of the church to be allowed in. A priest inside would ask: “Who is it that desires admission here?” A guard would call out: “His apostolic majesty, the emperor”. The priest would answer: “I don’t know him”. They would knock a second time, and again the priest would ask who was there. The funeral guard outside would announce: “The highest emperor”. A second time the priest would say: “I don’t know him”. A third time they would knock on the door, and the priest would ask: “Who is it?” The third time the answer would be: “A poor sinner, your brother” and the priest would let them in.

—taken from the writings of Father Alex McAllister, S.D.S., 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].**



STANDING BENEATH THE CROSS:

Standing erect, holding our heads high, is the attitude of spiritually mature people in face of the calamities of our world. The facts of everyday life are a rich source for doomsday thinking and feeling. But it is possible for us to resist this temptation and to stand with self-confidence in this world, never losing our spiritual ground, always aware that “sky and earth will pass away” but the words of Jesus will never pass away [see Luke 21:33]. Let us be like Mary, the mother of Jesus, who stood under the cross, trusting in God’s faithfulness notwithstanding the death of his beloved Child.

—Henri Nowen

I NEED POPE FRANCIS:

I need Pope Francis — not only because I'm part of the Catholic Church, but I need him because I'm sinful, and broken, and I need a constant reminder of how to be like Christ. I have been awestruck by Pope Francis from the first moment he walked out onto the balcony, to the last news article I read about him. God knows how many split ends I have, how often I cringe when people chew ice, and where I'm going to be in 5 years. God understands me and you — His people — and He knew exactly what kind of father-figure we needed to lead us. So He gave us Pope Francis.

Here's why we need him:

Because we're self-absorbed. You know it's true. We all love ourselves a little too much sometimes. Proof — the most popular websites are social media sites that scream “look at me and how great my life is.” Given the choice, we'll choose comfort, warmth, food, and then diet pills — all for the sake of our own happiness and image. It's easier to have an attitude than to set yourself aside, and to live on superficial highs instead of dying to self and carrying your cross. So here's a man who is not only willing, but takes joy in serving the Church. Sure, this is the royal priesthood, but he's not pampered like royalty. It's a tough, demanding job. He could have acted proud and inflated when he was made pope. Instead, Pope Francis' attitude said: “Here I am to serve you; I want to set myself aside in order to walk this journey with you.”

Because we're materialistic. Excessively. We just want to be happy and happiness can be bought with a plastic card and taken home in a plastic bag — right? Not according to our new pope, who as an archbishop chose to live in simplicity, take public transportation, and cook his own meals. He wants to be among his people, caring for the poor; he's not afraid to get his hands dirty. Reminds me of another epic man — Jesus.



We want to look away from the beggar on the street because destitution is embarrassing to the person who always wants more. It's not embarrassing to the person who's detached from the world and who knows that he's serving Christ in every one of his brothers and sisters — rich or poor.

Because we prefer tolerance over truth. It's easier and safer to say that we need to be tolerant of everyone and not “force” our beliefs on other people. I think that we don't want to make people mad. We want everyone to like us. Evangelization comes down to whether or not you care more about saving souls or saving your popularity. Pope Francis cares about saving souls so he isn't going to water down the truth. In the past, he has spoken out strongly against abortion, gay marriage, euthanasia, and other hot topics — and he isn't about to quiet down. In fact, he'll probably proclaim truth even louder — because tolerance should never mean being relativistic. Truth is true no matter how difficult it is so proclaim. Some people aren't afraid to call others out of their sin — and they're called saints now.

Because we fear authority figures. Have you see his face? Of course you have. Come on, he's adorable! There's no way to be intimidated by someone who ends his first public pope-speech with: “good night and sleep well.” Is there anything more fatherly? We're a generation who's out to “stick it to the man” whenever we can. That's not okay. God places people in authority and they deserve our respect — whether or not we agree with them. Sure there are people who abuse their power and herald faulty ideas and agendas, but that doesn't mean it's okay to deface images of them or call them names. A refusal to respect authority is also a refusal to accept God's authority. Since Pope Francis is a visible sign of Christ's authority on earth, putting our trust in him is to put out trust in the Holy Spirit.

Why have I decided to place my trust in Pope Francis? Because I need an example of how to be a good Catholic. I need someone who not only serves Christ's people, but who embodies Christ's sacrificial love. I need a father to love and care for me through thick and thin.

I need Pope Francis. As Pope Francis himself has said: “Rend your hearts, open your hearts, because only in a broken and open heart can the merciful love of God enter, who loves and heals us.”

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

LIFE TEEN:

Our next meeting of LifeTeen is on Sunday, September 20th, when we gather to discuss the Pope and Pope Francis' visit to the United States. 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. **Life Teen will also meet on Sunday, September 27th.** Please join us.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next meeting of LifeTeen is on Sunday, September 20th, when we gather to discuss the Pope and Pope Francis' visit to the United States. Come and try us out. Life Teen meets right after Sunday Mass. 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. **EDGE will also meet on Sunday, October 4th.** At that time we are going to bless animals and then go apple picking for the food pantry across the street. Please join us.

**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!

**FINDING JOY IN THE MIDST OF PAIN:**

“Without thinking or feeling some emotion, there is just awareness. There is then no desire for bliss, enlightenment, or to teach others. Things are just as they are. In that so-called emptiness, enjoyment arises of itself. As soon as we try to enjoy, the enjoyment ceases. Somehow at the bottom of emptiness — openness, pure awareness — there is enjoyment, fullness, presence and peace.

“Bring the same emptiness and freedom to each moment and its content. Then you will be happy even in the midst of suffering. Accept everything and everyone just as they are, where they are, and try to act as lovingly as possible in every situation. Be ready to be led you know not where or when. Hush the discriminating mind dividing things into good or evil for me.”

—Thomas Keating

