

CLOSING PRAYER:

~ A Prayer of Autumn Days ~

God of the seasons, there is a time for everything —
there is a time for dying and a time for rising.
We need courage to enter into the transformation process.

God of autumn, the trees are saying goodbye to their green —
letting go of what has been.
May this sacred action reflect our moments of surrender —
with all their insecurity and risk.
Help us to let go when we need to do so.

God of fallen leaves lying in colored patterns on the ground,
our lives have their own patterns.
As we see the patterns of our own growth,
may we learn from them.

God of misty days and harvest moon nights,
there is always the dimension of mystery
and wonder in our lives.
We always need to recognize
your power-filled presence.
May we gain strength from this.

God of harvest wagons and fields of ripened grain,
many gifts of growth lie within the season of our surrender.
We must wait for harvest in faith and hope.
Grant us patience when we do not see the blessings.

God of geese going south for another season,
your wisdom enables us to know what needs to be left behind
and what needs to be carried into the future.
We yearn for insight and vision.

God of flowers touched with frost
and windows wearing white designs,
may your love keep our hearts from growing cold
in the empty seasons.

God of life,
you believe in us,
you enrich us,
you entrust us with the freedom to choose life.
For all this, we are grateful.

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

WOMEN'S DAY OF RETREAT — SAVE THE DATE:

Tuesday, October 20th from 5:30 PM – 9:00 PM in the **Lennon Board Room** for our very popular **Fall Women's Retreat**. All Women of Our Lady Chapel and Gilmour Academy — and their guests and friends — are invited to join us for this retreat. **Father John** will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won't have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. The evening of reflection will begin around 7:00 or so. If you can't make it for Mass or even for dinner, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet — located on the easel which in the narthex of the Chapel — or call Patty in the Chapel Office [440-473-3560].**

**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 27:**

Faith Education for this year has begun. If you are still planning on joining our program, it is not too late, **but it must be done quickly.** 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.**

A PRAYER:

Lord, you are always at my side. You are there to strengthen me and to guide me. Help me to be aware of your presence and to listen to your words that I may always walk in your ways. Amen.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Chris Watkins who is recovering from open heart surgery.
- For Cindy Bernet who is recovering from cancer surgery.
- For Jim Spicer who is undergoing treatment for brain cancer.
- For Amy Wargo who is critically ill.
- 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.

TRUE LOVE:

It was about 8:30 AM on a busy morning when an elderly gentleman in his 80's arrived to have stitches removed from his thumb. He stated that he was in a hurry as he had an appointment at 9:00. I took his vital signs and had him to take a seat, knowing that it would be over an hour before someone would be able to see him.

I saw the man looking at his watch, and so I decided that since I was not busy with another patient, I would evaluate his wound. After examining him, I could see the wound was well healed, so I talked to one of the doctors, got the needed supplies to remove his stitches, and redressed his wound. While taking care of his wound, we began to talk. I asked if he had a doctor's appointment this morning as he was in such a hurry. He told me "no" — that he needed to go to the nursing home to eat breakfast with his wife. I then inquired about her health. He told me that she had been there for a while and that she was a victim of Alzheimer's.

As we talked and I finished dressing his wound, I asked if his wife would be worried if he was a bit late. The man replied that she no longer knew who he was. He continued saying that she had not recognized him in five years now. I was surprised and questioned him: "And you are still going every morning, even though she doesn't know who you are?" The man smiled as he patted my hand and answered: "She doesn't know me, but I still know who she is."

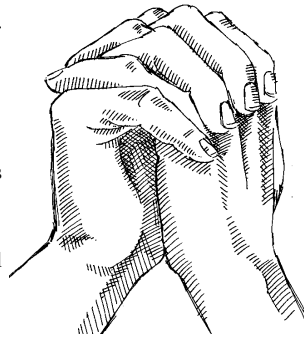
I had to hold back tears as he left. I had goose bumps on my arm and thought: "That's the kind of love I want in my life." True love is neither physical nor romantic. True love is an acceptance of all that is, has been, will be, and will not be.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jesse McNeal who is undergoing treatment for serious infection.
- 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 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 former Gilmour students, Faith and 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 soon. 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, September 27: 26 th Week in Ordinary Time	10:00 AM
Monday, September 28:	5:30 PM [Eucharistic Chapel]
Tuesday, September 29: Sts. Michael, Gabriel and Raphael	5:30 PM [Eucharistic Chapel]
Wednesday, September 30: St. Jerome	5:30 PM [Eucharistic Chapel]
Thursday, October 1: St. Thérèse of the Child Jesus	5:30 PM [Eucharistic Chapel]
Friday, October 2: Guardian Angels	5:30 PM [Eucharistic Chapel]
Saturday, October 3: 27 th Week in Ordinary Time	5:00 PM
Sunday, October 4: 27 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

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:

We belong to God by God's loving creation and redemption of us. It is also true that we are blest by the Spirit of this loving God; each of us is a continuation of God's blessing to this world. Since each of us is a unique expression of God's blessing, we can begin to experience the unity and diversity of God's family. Thus it is important for us to celebrate the saving love that God shares with us and then through us. This takes prayerful reflection and reception of God's Word and Presence.

A few months ago, a friend called me and asked if I would talk to her son who was questioning whether or not he should receive the Sacrament of Confirmation. He is a fine young man and very sincere. He expressed his fear of — or distaste for — the idea that this sacrament was going to make him “better than other people.” Coming from his adolescent culture, he felt that “being better” would place him “outside the camp” — too different and isolated.

Throughout Israel's journey, God shared his Spirit with the Israelites in many ways. One such instance was when God shared his very Spirit with a group of elders who had made the “list”. Moses, has been pleading with God to show his power in caring for his people. After God finishes the conversation with Moses, God extends a spirit upon seventy elders who immediately begin prophesying in the camp [Numbers 11:25-30]. This bestowing of the Spirit took place in a holy tent outside the camp. Two men, originally on the list of elders, remained in the camp, and so were not included among the elect. Joshua complained to Moses about these two who also received the Spirit, but were not in the right place. Moses responds with the all-inclusive wish for God's Spirit to embrace all in God's camp.

Mark's Gospel has two sections [Mark 9:38-48]. The first part asks the question: “Who can do the works of grace in the name of Jesus? Who belongs and who does not?” The second section deals with living out our being included. These two questions can seem to be separate, but they are not — living out virtuously is related intimately with the deep sense and belief that we are blest and sent and meant to be blessings.

John notifies Jesus that someone — not of their starting team — was driving out demons in the Name of Jesus. Jesus speaks directly to the question — those who do the good of blessing does them with and in Him, and they should not be prevented. All truly good works come from and lead back to God. Jesus is revealing that anyone doing a good and mighty deed, needs not have official credentials — the true credential for doing good is our being human, created, and God seems to work mightily through us.

Perhaps the test for one doing good in God is inclusiveness. Selectivity or exclusion are not elements of Jesus' ways. John, who has asked the question about who belongs and who does not, receives an essential teaching concerning the mission of Jesus.

The second section of today's Gospel is dramatic. Those who are generous toward a follower of Jesus will be blest in doing something as simple as offering a cup of water. There are serious consequences for those who cause others to sin. Just as it would be better to be holy of soul by ridding the body of parts of the body which cause sinning, so anyone who causes another to sin will be cut off and thrown out of the camp. Thus we are all called to be a blessing and not preventing God's goodness.

Going back to the young man who was concerned about “being better than”, we can see that this is not the sacramental mission. The early apostles certainly were not better than their country-folk. Actually it seems that following Jesus and listening to His teachings, they came to see their own need for conversion. Their questions about who would be first, who belongs, who will be saved, all indicate their

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Nancy Kreczko
- For Mary Gretac, aunt of Gilmour teacher, Richard Grejtak.
- For Bob Healey, husband of Queenie, father of Sharon ['75] and Mary ['81], grandfather of Chris ['05] and Edith ['07] Lesinski.
- For Brother Lawrence Bradford, O.S.B.
- For Lawrence Kopittke, 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.

PRAYERS FOR OTHERS:

- In thanksgiving for the many blessings that we have received because of Pope Francis' visit to the USA.
- 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.

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].**



ARE YOU “IN” OR “OUT”:

One of the most difficult things for God’s followers to learn is that their task on earth is simply to proclaim God’s message — not to control God’s message. The difficulty arises because, in most situations, we proclaim God’s message against the background of an institution. Institutions normally have membership lists, informing us who’s in and who’s out. Some individuals are in the institution’s good graces; others aren’t. Not only do we have to be familiar with the membership regulations, those who play footloose with such stipulations, might lose their own membership.

That’s one of the reasons many of us are taken aback when Scripture scholars, like the late Raymond Brown, correctly insisted: “The historical Jesus had no intention of founding a church as we know it.” The Palestinian Jew who lived in the first third of the first century CE — whom most Christians regard as the founder of their “religion,” never formed an institution. It wasn’t, as some of us presumed, that he just didn’t have time to get around to it — he never planned to do it in the first place.

As we know from his initial proclamation of the good news, Jesus of Nazareth revolved his ministry around announcing that God’s kingdom is right here and now [Mark 1:14-15]. He was convinced that God is present, working effectively in everyone’s daily life — no exceptions — in the lives of those who are in and those who are out.

Jesus clearly states that conviction when John begins to inform him: “Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us” [Mark 9:38-38]. Expecting a nod of approval, John must have been totally surprised by Jesus’ response — “Do not prevent him! For whoever is not against us is for us.” In other words: “Why are you trying to stop someone from doing good just because he or she isn’t following the rules that you’ve artificially created for doing good? God is obviously able to work through a person who ‘does not follow us,’ just as well as through people who do follow us.”



More than 1,200 years before Jesus’ birth, Moses dealt with a similar situation — how can Eldad and Medad have received God’s spirit when they weren’t in the group designated to receive that spirit? Doesn’t God have to obey the institution’s rules and regulations? Once again a major biblical figure challenges an informer’s frame of mind. “Would that God might bestow his spirit on them all,” Moses responds [Numbers 11:25-30].

For our sacred authors, a frame of mind consistently trumps membership in an institution. That’s why Jesus’ proclamation of the good news always includes a demand for “repentance.” Unless we turn our value systems upside down — experience a “metanoia” — we’ll never benefit from the good news. Along with getting rid of any obstacles which stop us from achieving the life Jesus offers, we are also called to begin experiencing people and situations from Jesus’ viewpoint. As James writes: “no longer is wealth something to be desired or achieved” [James 5:1-6].

One more point. We’ve traditionally misunderstood the identity of the “little ones who believe in me.” According to Marcan experts, Mark’s Jesus isn’t referring to actual children here — he’s talking about Christian believers — those who have already given themselves over to the risen Jesus. He reserves one of his worst sins — and punishments — for those who subvert the original fervor and dedication of his followers — those who change or obliterate the frame of mind he initially instilled in them.

Could some of us “institutional” Catholics be guilty of such a sin?

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

WISE WORDS:

“Spread love everywhere you go. Let no one ever come to you without leaving happier.”

—Mother Teresa

self-centered attitudes. They were not “better than”, but being spun around, turned upside down and sent out to be with their human brothers and sisters. They were sent, not to impress, but to turn their attitudes around as well about their being loved and blest.

The encounters with Jesus by the apostles, and our sacramental meetings with Jesus are all the same. We are always being formed to be “better for” and not better than. The prophets and the apostles are in the same need as those to whom the prophets and apostles were and are sent. Jesus came onto the earth to meet us eye to eye, hand to hand — He meets us in every sacrament in this way. He meets us in our fragility so that we will not be paralyzed by this fragility, but inspired and incarnated to embrace the fragility around us. This is the “better for” of Jesus. When we allow our fears and experiences of not being good enough, Jesus embraces us and them; he invites us into His camp and then sends us out more embracingly reverent of the humanity He came to bless.

—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**

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.

**TRUE LOVE:**

True love is rare; yet it is the only thing that gives life real meaning.

—Nicholas Sparks

BEING THE ARMS AND HANDS OF GOD:

A college chaplain told me of a distressed student who came to him. He carried in his hands a desecrated crucifix — some tormented person on campus had broken off the arms and legs of Christ. The student asked: “Should I burn the corpus?” The priest replied: “No, put it on your wall. Let it remind you that you must be the arms and legs of Christ. If anyone needs a glass of water, you must give it. Jesus will be reaching that person through your hands. If anyone needs a visit, you must go. The Christ will be using your legs.” The student understood.

Mark’s Gospel [9:38-48] was originally intended to be a memorable collection one-liners that the Christ spoke at various times. Good writer that he is, Mark brings these all together for our convenience so that we might reflect on them and profit from them, but also so that they might not be lost to future generations. Yet what began as a move for convenience becomes a great teaching moment for Jesus.

In Christ’s time, Jews believed in the devil. What is amazing is that in this twenty-first century, many people struggle with whether the devil exists or not. Maybe they need to reconsider the comment for Protestant Theologian Ronald Knox: “It is so stupid of modern civilization to have given up believing in the devil. He is the only explanation of it.” It was the belief of Christ’s contemporaries that all illness that one might encounter came directly from the devil. The trick was to get the devil off your back. Many people came to Jesus, but there were also others. One shrewd doctor was using the mighty name of Jesus for just that purpose. Since the doctor was not a Christ follower, John the apostle got angry. “How dare he!” But Jesus played it cool — He calms young John down with the famous advice: “You must not stop him. No one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.”

Joseph Donders sees in Christ’s advice a plug for ecumenism on the part of the Nazarene. Maybe we would do well today to examine our outlook on Christian churches that are not Catholic. Why cannot we cooperate more with them — especially in areas where we both share a common belief? Surely the concern for the poor of our own community is something we can work with them on. The line that teaches that “God is a circle whose center is everywhere and whose circumference is nowhere” has much to tell us.

We live in an imperfect world, and unhappily the Church is not exempt from this either — crime and the sin of pedophilia on the part of some of Christ’s priests. With this as background, Mark’s Gospel about the millstone takes on particularly ominous tones. The millstone is the sin itself; its weight — only a straining ox could move it — leads to certain death. Only turning to Christ can resolve this issue. One need wonder no longer where Dante got his inspiration for the punishments he describes in the Inferno of his *Divine Comedy*.

A graphic story is told about O Henry. A girl’s mother died. She was left with her father. He found himself too busy to give any time to her. Not surprisingly, the youngster was lonely. At her first opportunity, she got out on the streets looking for companionship. She found it soon enough, but it was the wrong kind. She drifted into prostitution. She died. At her judgment, St Peter asked Jesus whether he should dispatch her to hell. The Master replied in the negative. But sternly He said: “But look for the father who refused to play with his child and sent her out on the streets — and send him to hell.” The sinner who leads others into sin is foolish to think that Jesus does not play hard ball with such types. None of us can say that we have not been warned.

Do harm to no one. Become the arms and legs of Christ — “The smallest good deed is better than the largest good intention.” Like Dorothy Day, if you help the poor, you will be “entertaining angels.” We are called to be messengers — this is the good news that we are called to bring.

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



Moreover, Catholic social doctrine tells us too that the earth was given by God for everyone and that truth too limits how we define what is really ours as a possession. Properly speaking, we are stewards of our possessions rather than owners of them. Implicit in all of this, of course, is the implication that we can be moral and healthy only when we view private ownership in a larger picture that includes the poor.

We need, always, to be giving some of our possessions away in order to be healthy. The poor do need us, but we also need them. They are, as Jesus puts it so clearly when he tells us we will be judged by how we gave to the poor, our passports to heaven. And they are also our passports to health. Our health depends upon sharing our riches.

—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.

**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 9/19/15] ----- \$ 312.00

Total Offerings: Sunday [9/20/15] ----- \$ 962.25

OUR NEED TO SHARE OUR RICHES WITH THE POOR:

We need to give away some of our own possessions in order to be healthy. Wealth that is hoarded always corrupts those who possess it. Any gift that is not shared turns sour. If we are not generous with our gifts, we will be bitterly envied and will eventually turn bitter and envious ourselves. These are all axioms with the same warning — we can only be healthy if we are giving away some of our riches to others. Among other things, this should remind us that we need to give to the poor — not simply because they need it, though they do, but because unless we give to the poor we cannot be healthy ourselves. When we give to the poor both charity and justice are served, but some healthy self-interest is served as well — we cannot be healthy or happy unless we share our riches, of every kind, with the poor. That truth is written inside human experience and inside every authentic ethical and faith tradition.

For example: We know from experience that when we give of ourselves to others we experience a certain joy in our lives — just as when we selfishly hoard or protect what is ours we grow anxious and paranoid. Native American cultures have forever enshrined this in their concept of Potlatch — their belief that, while everyone has a right to private property, there are real limits to how much someone may own. Once our wealth reaches a certain point we need to begin to give some of it away — not because others need it, but because our own health and happiness will begin to deteriorate if we hoard all of those possessions for ourselves.

Jewish spirituality shares the same idea. Again and again in the Jewish scriptures, we see that when a religious leader or prophet tells the Jewish community that they are the chosen people, a nation specially blessed, that affirmation comes with the admonition that this blessing is not for them alone, but that, through them, all the nations of the earth might be blessed. In Jewish spirituality, blessing is always intended to flow through the person receiving it so as to enrich others. Hindu, Buddhist, and Islamic spiritualities, each in their own way, also affirms this — it is only in giving away some of our gifts that we ourselves can remain healthy.

Jesus and the Gospels, of course, teach this repeatedly and without compromise: For instance, the Gospel of Matthew — a Gospel within which Jesus warns us that it is easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of Heaven [Matthew 19:24] — nevertheless praises the rich who are generous, condemning only the rich who are stingy [see Matthew 25]. For Matthew — and Luke also — generosity is the key to health and heaven. In the Gospel of Matthew, when Jesus reveals what will be great test for the final judgment, his single set of criteria have entirely to do with how we gave to the poor — Did you feed the hungry? Give drink to the thirsty? Cloth the naked? [see Matthew 25]. Finally, even more strongly, in the story of the widow who gives her last two pennies away [Luke 21:2], Jesus challenges us to not only give of our surplus to the poor, but to also give away some of what we need to live on. The Gospels, and the rest of the Christian scriptures, strongly challenge us to give to the poor — not because they need our charity, though they do, but because our giving to them is the only way we can stay healthy.

We see the same message, consistent and repeated, in the social doctrine of the Catholic Church. From Pope Leo XIII's *Rerum Novarum* [1891] to Pope Francis' recent, *Evangelii Gaudium*, we hear the same refrain — while we have a moral right to own private property, that right is not absolute and is mitigated by a number of things — we only have a right to surplus when everyone else has the necessities for life. Hence, we must always be looking towards the poor in terms of dealing with our surplus.



IT'S A MATTER OF PERSPECTIVE:

At the beginning of Mark's Gospel [9:38-48], John says to Jesus: "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." Jesus replies: "Do not prevent him; for whoever is not against us is for us."

John represents religious exclusivism which can be expressed in various ways — we walk in the light, others journey in darkness; we are saved, others are lost; we are blessed with God's truth, others are cursed with Satan's lies; we lead moral lives, others are sinners; we are faithful Christians, others are Christian in name only. These extreme expressions of exclusivism invite reflections on more subtle forms that may lurk in our own souls.

Jesus, on the contrary, instructs us in a more open, inclusive religious outlook. He came to save all people. He reached out to those on the margins. He included in his inner circle individuals from various segments of society — including fishermen, tax collectors and Zealots. His disciples eventually came to understand that Gentiles were included in the plan of salvation, that people of all nations can be saved, as can all who follow their conscience. People of various secular and religious backgrounds can contribute to spreading the reign of God. Christians can collaborate with all persons of good will to humanize culture and to promote justice and peace. As Jesus put it, if they are not against us, they are for us.



We can bear witness to the inclusive message of Christ. As a Catholic, I am learning more about my own faith as well as Islam from participating in a Christian Muslim Dialogue group. In the past, I was afraid that my atheist father was going to be damned, but now I believe he is close to God because he is such a good man. Since coming to college, I have gained great respect for my Jewish roommate who really lives the scriptural command to love our neighbor. I am really glad that Pope Francis addressed his environment encyclical to all people of good will. The Protestants on our Interfaith Peace and Justice Council are good at reminding us Catholics of the biblical warrant for our work. Encouraged by a Hindu colleague, I started doing a Christian form of transcendental meditation each day. The secular humanist in our Pax Christi group has helped us strengthen our anti-war position.

What pockets of religious exclusivism remain in your heart, and how can you take better hold of the open inclusive 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 gurnev.oh@gmail.com.** Come as a family or by yourself.



IT'S NOT ABOUT US — IT'S ABOUT HIM:

There is a common theme running through the Scripture Readings for this 26th Week in Ordinary Time — who is entitled to be a minister of God? Certainly those who are “authorized” can do so, but what about those who are acting independently? The answer is simple — those who act in harmony with the will of God are doing God’s work.

Actually some of those who are properly authorized by the Church do not perform their duties correctly and sometimes even lead people into sin. A small number of these even use their privilege as a minister of the Gospel to abuse others and to take advantage of children and the weak. This obviously can never be tolerated — and in recent years there has been a great uncovering of those who have used their role as priests or religious to subjugate and manipulate others — especially the weak and those who cannot defend themselves. Such people abuse the trust placed in them by the community and their wickedness must be made clear and they should be made subject to the sanctions of the law. Thankfully we do not think this way nowadays. Great attention is given to those who have been subject to abuse and the Church is doing its best to try and ensure that such things do not happen today.

It is obvious then that some of those properly authorized to preach the Gospel fail in their duty. But what about those others who proclaim the word of God outside of existing structures? Jesus begins to explain: “By their fruits you shall know them” [Mark 7:16-20]. Maybe this is a good rule to adopt. If someone is proclaiming the Gospel as it has been authentically taught down the centuries by the Church then they can be trusted. Their fruits will be clear: they will demonstrate in their lives the Gospel virtues of truth, harmony, justice and peace. If, however, they are introducing new elements not previously considered part of the Gospel, then it is clear that their teaching ought to be mistrusted and their ministry shunned.

We know that the Spirit blows where he wills [see John 3:8] and that he does inspire many people outside the normal structures of the Church to speak in the name of Christ. Their words are to be welcomed and they are to be considered collaborators in the great enterprise of proclaiming the Gospel to the world.

At the core of Mark’s Gospel is the desire on the part of the apostles to preserve their own position. They had been chosen by Christ and were being trained up by him to be his successors. They most likely regarded these others persons who were casting out demons in the name of Jesus as rivals. But Christ rebukes them and warns them not to stop such people.

Mark’s Gospel [9:38-48] is made up of a series of unconnected teachings given by Jesus drawn together seemingly at random. So what is going on here? Surely Christ was not recommending the amputation of hand or foot or eye? What we have here is an example of what is known as Biblical hyperbole — exaggeration for effect. Jesus is emphasizing how important it is to avoid sin — and here he is using exaggeration to draw the attention of the people to what he is saying.

There is one saying in Mark’s Gospel that is particularly crucial — “Anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck.” The little ones referred to surely means those of simple faith; that is the people who have accepted the Gospel trustfully and who have made it their way of life. They may not be very complicated human beings but they accept the truth on trust and put their faith in God. Their innocence is something that ought to be preserved and cared for by the Church.

Faith is something delicate, and we should always avoid putting other people’s faith in danger. Our task as disciples of Christ is to nurture faith in him wherever we find it. We do this by talking about our beliefs with others and by encouraging our children and our friends to see the hand of God in the circumstances of our everyday life.



not turn from the truth in an effort to formulate some sort of syncretism with non-Catholics. For a Catholic to join another faith, the Catholic would be denying some fundamental Catholic beliefs — for example the real presence of the Lord in the Eucharist, a belief not held by our Protestant brothers and sisters. At the same time, for a Catholic to refuse to recognize that many non-Catholics are performing the work of God would be a denial of the presence of the Spirit working in non-Catholics.

Moses did not tell Joshua to leave the meeting tent and join up with Eldad and Medad, nor did Jesus tell his disciples to leave him and follow the man driving demons out in Jesus’ name. However, Moses and Jesus taught their followers and us to recognize the work of God from within and from outside of the immediate community. We treat our non-Catholic brothers and sisters with deep respect because we recognize that God can and does speak through them as he can and does speak through the Roman Catholic Church.

The world is saturated with the Spirit of God. We just need to open our eyes to the good that others are doing to savor the presence of the Spirit around us. At the same time, we need to recognize that the Spirit is moving and active in our own immediate community, and in our own individual families.

If we had a greater awareness of the presence of the Spirit in the world, then we would be at war with those aspects of our society and our lives that reject God’s presence. At the end of Mark’s Gospel Jesus used hyperbole or exaggeration when he said that it is better to pluck out an eye or chop off a hand than go to Gehenna with both eyes and hands. His point is that sin reduces us to emptiness, the emptiness of the garbage pit of Jesus’ time known as Gehenna and known in our time as hell.

There is no reason for our lives to be empty. The world is no longer empty. For the Spirit has filled the world. And all people can and do prophesy. May we may be open to the working of the Spirit in our lives and in our world.

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

READINGS FOR THE WEEK:

Monday:	Zechariah 8:1-8, Luke 9:46-50
Tuesday:	Daniel 7:9-14, Revelation 12:7-12, John 1:47-51
Wednesday:	Nehemiah 2:1-8, Luke 9:57-62
Thursday:	Nehemiah 8:1-12, Luke 10:1-12
Friday:	Baruch 1:15-22, Matthew 18:1-01
Saturday:	Baruch 4:5-29, Luke 10:17-24

27th Week in Ordinary Time: Genesis 2:18-24, Hebrews 2:9-11, Mark 10:2-16

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 SPIRIT FILLS ALL THE PEOPLE OF GOD:

When I was in the college seminary, ages ago, one of my philosophy teachers assigned a term paper based on the major work of a philosopher of his choosing. I was given Martin Buber and his book, *I and Thou*. This would be a new experience for me — I had never heard of Buber before this. I was surprised to learn that he was a Jewish philosopher, and I wondered why the seminary professor would assign him to me. Then I studied Buber’s thought. He wrote that a real relationship can only exist when one person admits the second into his or her life as a person — not as an object. If someone treats another just as a “he” or “she”, a “him” or “her”, then that other person is an object of the first person’s consideration. True relationships are between one who fully relates to another as a person. Buber went on to say that this is the type of relationship that God has with each of us. The I and Thou relationship is at its strongest when the Thou is the Eternal Thou.

Now Jesus taught that God has a personal love and care for each of us. Jesus taught that God enters the life of all who are open to his love. Buber’s philosophy was really very Christian. But how could that be? Martin Buber was Jewish. How could his philosophy contain elements of Christianity? It could be because the Spirit of God, the spirit of Jesus Christ, has saturated the world with the Divine Presence. People like Eldad, Medad [Numbers 11:25-30], and Martin Buber, who were not in the Catholic meeting tent, still received His Spirit of truth.

A while back, I did a study of Dietrick Bonhoeffer. Bonhoeffer was a Lutheran minister serving in Germany in the thirties and early forties. He was one of the few that stood up to Hitler and declared that Hitler’s continual attacks on the Jews was immoral. Bonhoeffer refused to mute his teaching. He was arrested, tortured, and killed. Was Bonhoeffer a martyr — and therefore is he a saint? Absolutely. But how can that be? Doesn’t someone have to be within the Catholic Church to be a saint? Bonhoeffer died rather than compromise his Christianity. He preached truth and was given the courage, the strength, the very voice of the Holy Spirit of Jesus. The Spirit of Jesus that binds the Church into the Body of Christ was certainly poured out upon Dietrick Bonhoeffer, even though this great man was not in the meeting tent with those who were given the gift of Catholicism.



I have often talked about Mahatma Ghandi. Ghandi was a Hindu and a pagan, but he lived and died for the same principals that Christ proclaimed with his life and death. Can it be that Ghandi received the Holy Spirit even though he did not acknowledge the Spirit or even though he did not recognize the divinity of Jesus Christ? Yes, the Holy Spirit was and is far more powerful than the limits organized religion vainly attempts to place on its scope. Ghandi was like that man in Mark’s Gospel [9:38-48] who was driving out demons in the name of Jesus even though he was not one of the Twelve. Ghandi manifested the power of Christ even though he was not a disciple of the Lord.

The Christ event was and is so dynamic and so powerful that the world has been completely transformed by the action of the Lord. When Jesus ascended to the Father, He sent his Holy Spirit to continue His presence. This Spirit of the Father and Son, continues the presence of God throughout the world, and is poured out on all people who are receptive to the Love of God.

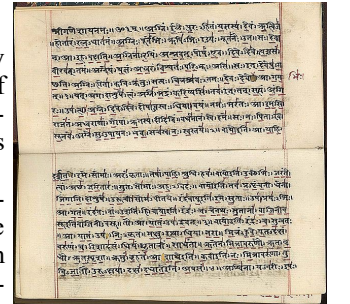
It is in this light that we should understand Ecumenism and Inter religious affairs — Christian-Jewish relations, Christian- Moslem, just to mention two. One of the travesties of Ecumenism after the council was that instead of focusing on the mutual truth that flowed from the Spirit, so many ecumenical meetings were reduced to Catholics acting like Protestants and Protestants tolerating Catholics. We Catholics should not and do not apologize for our Catholic beliefs and traditions. We should allow ourselves to be exposed to the working of the Holy Spirit in those outside of Catholicism, but we should

Our job as Christ’s disciples is to support and promote the faith of others and to show great compassion towards the weak and the discouraged. In fact our gentleness may be one of the most effective ways we are able to promote Christ’s Gospel of love.

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

THE MYSTERY IN OTHER FORMS:

To begin to understand the ancient and many sources of Indian philosophy and Hinduism — which are often synonymous — and surely at the risk of immense oversimplification, let us examine briefly the Hindu texts. In reflecting on Hinduism, we come face to face with the essential differences between Eastern and Western philosophies.



The Hindu sources clearly say contradictory things, with what are surely conflicting ideas, but there is no need to perfectly harmonize them in the Eastern mind. They are each contributing their waters to a pool of wisdom that we can swim inside of and thus learn to honestly struggle with the conflict itself — which can be quite broadening, deepening, and enlightening. This is similar to the Jewish idea of “midrash” and the Christian idea of “lectio divina.” If only we all could have approached the Bible and the Koran in the very same way, how different history would have been. Westerners lived in blissful ignorance that holy people and saints were already coming to our own later conclusions centuries before Christ Jesus. One would think that Christians would know that this does not in the least diminish Jesus, but in fact supports and affirms him.

The three major texts in Hinduism and Indian philosophy:

The Vedas are the most ancient Sanskrit writings — as much as three to four thousand years old — containing hymns, philosophy, guidance, and rituals.

The Upanishads — which means “what is learned sitting at the feet of” — are later [800-400 BC], even more mystical texts which elaborate on many of the ancient themes. There are probably 13 major and many minor Upanishads.

The Bhagavad Gita emerged in various translations from four centuries before Christ to four centuries afterward. It is an extended dialogue between Prince Arjuna, who is a passenger in a chariot, and Lord Krishna, who is teaching him how to drive the chariot. The 700 classic verses amount to an extended commentary on “action and contemplation.”

Almost all of the Indian Scriptures were not translated into English or modern languages until the 19th century. Don’t dismiss any of these — they have a depth of spirituality that can help all of us to grow.

—taken from the writings of Father Richard Rohr, OFM, 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



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.



HOW CAN WE NOT TALK ABOUT FAMILY?

You've probably heard the song *See You Again* — for over the past year it has been very popular. I know from personal experience that, even if you've tried desperately to avoid hearing this song, it has still somehow crept its way into your life. I have a problem with it — you see, I am a rapper. And I feel like Wiz Khalifa — the rapper featured in two verses of this song — flat-out disappoints. Where's the speed? Where are the genius rhyming schemes? How could you ever justify using a grunt-like sound to fill time that could otherwise be spent rapping? But — I set aside my bias and looked at the lyrics. They've got an important message, I will admit — “How can we not talk about family when family's all that we got?”

This summer, I left my “independent college kid” lifestyle behind and moved back home. At first, I wasn't sure how I felt about it. No more making my own schedule. No more midnight Bagel Bite meals. Now I had to text and check in with my parents. I had to watch my sister use my car at her convenience. And, even though I'm almost not even a teenager even more, I was reminded to cut back on “teenager sass” quite regularly.

But then I realized that all this stuff — although different from what I had grown accustomed to in college — was part of what made family so special. Who else could see me at my best and keep me humble? Who else could see me at my worst and still love me? Who else would be there for the long haul, no matter what? How can I not talk about family?

But, let me quote Leroy Jethro Gibbs from NCIS here: “Family's more than just DNA — it's about people who care and take care of each other.”

Maybe our home life is great; maybe it's not. Regardless, we're still part of one big happy family — the Church. Every Christian we encounter is our brother or sister. Every priest we pass is our Father. Every Catholic that has ever lived — today or thousands of years ago, here or across the globe — is connected to us. We're connected by the mere fact that we share in the inheritance of our Heavenly Father. Each soul on this earth is a point in a complicated and united web. Our lows affect those connected to us — they feel our pain and stoop down low to be with us in our suffering. Our highs affect them, too — they are raised up as a result of the joy we spread. One person drawing near to the Lord is felt by all. Likewise, one person falling away is felt by all — perhaps even more intensely.

It means we've got a family behind us. We've got people praying for us, even if they have never even seen our face. A particularly powerful ally are the Saints in heaven — they get extra prayer power due to their awesome perfect unity with Christ. So thank God for that — some of the most holy people to walk the earth are sitting next to God praying for you. Through their earthly example, they help us figure out this whole “life” thing. They've been tested. They've failed. But they kept trying, and that's why we look at their lives with such awe and respect today. Let the prayers and the examples of these holy men and women encourage you — we can be like them. The sin struggle is real, but the attainability of sainthood can win any day.

Our faith wasn't meant to be walked alone. You can know every word in the Bible, or go to Mass every day, but if you don't have a community, your faith is nothing. This Church community exists solely for the purpose of leading one another to heaven. Our brothers and sisters in Christ are here for you — to walk with you, and for you to walk with them in return. They are there when life gets messy, to help bring you up; they are there when life is great, to celebrate alongside you. They are the ones who will be real with you, the ones who will hold you to a higher standard, helping you live in a manner worthy of the call you have received [see Ephesians 4:1].

How can we not talk about family? Well, Wiz, you're right. We can't NOT talk about it — because, aside from Jesus, they're all we have. It requires vulnerability. It requires effort and time and investment of love. But, with a family by your side, you get so much more than you give.

—written by Faith Noah, an associate of the Bible Geek



LIFE TEEN:

Our next meeting of LifeTeen is on Sunday, September 27th, when we gather to discuss what it means to be fully alive — responding to the call to holiness in our lives. 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, October 4th when we will bless animals and go apple picking. Please join us.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next meeting of the EDGE is on Sunday, October 4th, when we will bless animals and go apple picking. 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 25th. 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!



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.



OVERFLOWING LIFE:

Abundance does not happen automatically. It is created when we have the sense to choose community, to come together to celebrate and share our common store. Whether the scarce resource is money or love or power or words, the true law of life is that we generate more of whatever seems scarce by trusting its supply and passing it around. Authentic abundance does not lie in secured stockpiles of food or cash or influence or affection but in belonging to a community where we can give those goods to others who need them — and receive them from others when we are in need.

—Parker Palmer