

CLOSING PRAYER:

~ A Prayer for 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.
We, too, have 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.
Amen

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.

BLANKET SUNDAY IS THIS WEEKEND:

Next weekend, October 10-11, marks the 29th annual Blanket Sunday Collection to aid the needy. The collection is sponsored by the Diocesan St. Vincent de Paul Society. This year, due to lack of storage space, we are sponsoring a **cash only** collection. We will gratefully accept your cash donations and do the shopping for you, making your money go even further with bulk purchases of blankets and other items needed by low income families. So give someone a blanket for the winter — and give yourself a warm feeling! Mark your envelope **Blanket Sunday Collection** and we will take it from there. Thank you.

**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].**

**MEN'S RETREAT — SAVE THE DATE:**

The Fall Men's retreat is scheduled for **Thursday, November 12th at 5:30 PM**. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. The retreat begins with **Mass in Our Lady Chapel at 5:30 PM** followed by **dinner and discussion in the Lennon Board Room**, concluding around 9:00 PM. Even if you can't make the Mass at 5:30, please join us when you are able to get there. **Cost for the evening is \$20** [Please know that ability to pay for the retreat is not a condition for attendance]. **Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560].** We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

**XLT IS COMING — SAVE THE DATE:**

Join internationally known speaker Bob Rice at **Sacred Heart Chapel on the campus of the Center for Pastoral Leadership** in Wickliffe on **Tuesday, October 22nd, beginning at 7:** A teacher at Franciscan University, Bob will be speaking about Halloween, All Saints Day, and All Souls Day. We will have Eucharistic Adoration with our Lord, live praise and worship music, and a social time with youth and young adults around the diocese. A time for reconciliation will also be available. Visit www.clepriesthood.com or call the chapel office [440-473-3560] for more information.

**A PROVERB:**

Preach the Gospel at all times; when necessary, use words

—St. Francis of Assisi

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Emil Hayek, father of Robert ['19], Vittorio ['21], Nicholas ['22], and Marco ['25] Hayek, who is preparing for open heart surgery on Monday.
- For Bun Riley, who is recovering from injuries sustained in a fall.
- For Daniel Cunningham, brother of Brother Thomas Cunningham, C.S.C., who is under the care of hospice.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is critically ill.
- 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 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 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.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is quickly approaching — 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 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].**



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Marie Burkett who is seriously ill.
- For Jose Fernandez who is recovering from a leg injury
- For Theresa Mudry who is undergoing treatment for a heart condition.
- 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 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 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.



FAITH EDUCATION — OCTOBER 18-25:

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 October and November: October 4-18-25 and November 1-8-15-22.**



SCHEDULE FOR THE WEEK:

Sunday, October 11: 28th Week in Ordinary Time	10:00 AM
Monday, October 12:	5:30 PM [Eucharistic Chapel]
Tuesday, October 13:	5:30 PM [Eucharistic Chapel]
Wednesday, October 14:	5:30 PM [Eucharistic Chapel]
Thursday, October 15: Theresa of Avila	5:30 PM [Eucharistic Chapel]
Friday, October 16:	5:30 PM [Eucharistic Chapel]
Saturday, October 17: 29th Week in Ordinary Time	5:00 PM
Sunday, October 18: 29th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

October 13 —————	Lower School Mass [followed by Parent Social]	9:15 AM
October 18 -----	Faith Education Session #4 LifeTeen	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
October 20 —————	Women’s Fall Retreat	5:30 PM—9:00 PM
October 25 -----	Faith Education Session #5 EDGE	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
October 31 -----	Vigil Mass for Feast of All Saints	5:00 PM
November 1 -----	Faith Education Session #6 Feast of All Saints LifeTeen	8:45 AM - 9:45 AM 10:00 AM 11:30 AM - 1:00 PM

REFLECTION ON THE THEME FOR THE WEEK:

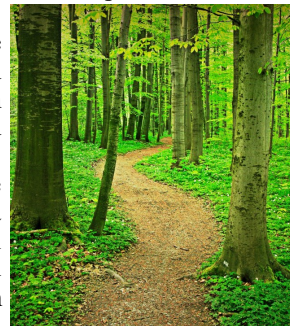
A sculptor approaches the marble with a respect for the hardness and fault-lines of the hunk or slab before him/her. This artist values the strength of the chisel and files with which the marble will be tamed. Harshness or an attitude of defeating the marble is not the artist's way of proceeding. In Paul's letter to the Church at Ephesus, he reflects that we are God's work of art [see Ephesians 2:10]. God is referred to several times in the Hebrew Scriptures as a potter fashioning God's people. This God labors with love to continue that same work within us individually and among us as the Body of Christ [see Jeremiah 18; Isaiah 64; and Sirach 33].

When Jesus meets human beings in the Gospels, He encounters them in their limitations, sicknesses, hungers and needs. He approaches them as the Artist of the loving God. Jesus asks them first to be reverently honest about their true condition — "What do you want Me to do for you?" If there is unreverential dishonesty, there cannot be any healing word and touch.

God is not disappointed, upset, nor hostile toward the hunks or slabs we might name ourselves to be. The Divine Artist loves, finds, and embraces us as persons, and he labors patiently to bring out God's beauty buried within our roughness and resistance. It is easier to reverence the finished product, but here we are living within the Artist's workshop.

As I neared the end of my studies in Theology, I asked my director if he thought that I should go further in studies and get a Doctorate. He chuckled and told me that I didn't need more knowledge as much as I needed to grow in wisdom. I then asked him where and how can I obtain that. He chuckled even more and told me that I had to live more deeply.

The author of the Book of Wisdom gives advice to King Solomon, the Great King of Israel. The King has just finished relating that he is merely a human being — born like all other humans. He did not receive a special blessing of wisdom just by being born in the royal family. He had to pray and plead deeply for the companionship of wisdom — and it was granted [Wisdom 7:7-12].



The Book of Wisdom is a love-letter — not to Wisdom, about her. The Jewish author is writing this so that all kings — present and to come — will resist the surrounding cultural influences and prevailing philosophies and return their hearts and minds to the deeper living of their ancient religious traditions. The author is boasting of the wealth and abundance of all good things which result from following the Wisdom of the Jewish relationship with the God of the Covenants.

This wisdom is offered to us as well. Knowing things help, but relying and trusting the truths of our tradition is a deepening and a way of resisting our own cultural distractions. We are like King Solomon born into the common experiences of living, knowing the attractions of wealth, health, and beauty. These can result in a spinning whirlwind of furious grasping. Wisdom, on the other hand, is a living sense of what things are, what they are not, and where they come from and lead to.

The American rock-music star, Elvis Presley sang plaintively: "It's now or never." Mark's Gospel has a challenging reversal to that — "It's now or later." Mark pictures Jesus beginning a journey which is halted by a kneeling pious young man; he wants to know clearly what is the ticket that he must have to earn eternal life — right now [Mark 10:17-30]. He has his Doctorate in Righteousness; he has fulfilled all the requirements for graduation into holiness according to his Jewish expectations.

Jesus adds a "post-grad laboratory assignment" which saddens the young man — even though Jesus looks lovingly toward him. Jesus invites the young man to put aside his "Diploma of Righteousness", along with all his other spiritual and material possessions, and venture into the experiential life of following Jesus. Unfortunately, the young man drops out of the course because he has excessive possessions and the possessions possess him too much.

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Father Paul Smith, retired pastor of St. Patrick's [Thompson].
- For Thomas Carr
- For Paul Dickson.
- For Sister Rose Murphy, C.S.C.
- For Sister Madeleine Hebert, C.S.C.
- For Brother Bernard Klim, C.S.C.
- For Brother Bernard LeBlanc, C.S.C.
- For Sister Anita Reeves, C.S.C.
- For Dale Baker, grandmother of Michael Cox, member of music ministry at Our Lady Chapel.
- For William Sanders
- For Father Bart Salter, C.S.C.
- For Elaine Shagrin, grandmother of upper school teacher, Matt Greenfield.
- For Bernice Loerzel, sister of Brother Fred Raeshler, C.S.C.
- For Kevin Sroub, father of Brian ['77], father-in-law of Jennifer ['75], grandfather of Katharine ['06] and Jackson ['09] Sroub
- For Charles Tremont ['70], brother of Timothy ['71], father of Christopher ['01] and Andrew ['04]
- For Curtiss DeMarco, father of Chapel associate, Patty Szaniszló, and Kathy DeMarco [anniversary]

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.

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].**



FINDING GOD IN EVERYDAY LIFE:

Some of us have been traditionally confused about the message the historical Jesus actually preached. Those who believe, for instance, that he primarily came to get us into heaven will have problems with Mark's gospel [10:13-30]. Listen carefully to the dialogue between Jesus and the rich young man. The man begins the encounter by asking a question that we've all asked one time or another: "What must I do to inherit eternal life?" In other words: "What must I do to get to heaven?" As a good Pharisee, Jesus basically responds: "Keep the commandments."

When the man assures Jesus that he is already doing this, the Galilean carpenter looks at him lovingly and responds: "You're lacking in one thing." Obviously, he is not lacking in one thing to get into heaven — Jesus has already assured him that he's going to achieve that goal by keeping the commandments. What the man is lacking in is something which will help him achieve fulfillment in this life right here and now — long before he inherits eternal life — "Go, sell what you have, give the money to the poor, and then come, follow me."

As the man disappears into the distance, Jesus reflects on his refusal to take the life-changing step of discipleship — "How hard it is to enter the kingdom of God. It's easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God." A wealthy individual — as long as he or she insists on maintaining their wealth — has the chance of a snowball in hell of surfacing God working effectively in their everyday life. Putting people in the forefront of our lives, and relegating money and power to the background is an essential part of the "repentance" Jesus demands of his followers. No one can notice God present and working day by day without first doing it.



When the disciples point out that such a commitment is normally impossible for a wealthy person to make, Jesus assures them God will help him or her pull it off. Only with God's assistance can we reach the salvation — experiencing "God's kingdom" — which Jesus offers his followers.

As the late Marcus Borg emphasized in his classic book *Speaking Christian*, we've done a great disservice to the historical Jesus and his earliest followers by reducing his ministry to simply learning how to avoid hell and get into heaven. The famous Scripture scholar insisted that when Jesus originally spoke about "being saved," he was referring to the quality of life he wanted his followers to experience right here and now — not the life we hope to receive after our physical deaths.

Certainly the author of the Letter to the Hebrews would list Jesus' dialogue with the rich young man as one of those "living and effective" words of God [Hebrews 4:12-13]. It's certainly "sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow." Though we long to identify with the author of Wisdom in reaching that moment in our present lives when "all good things come to us in Wisdom's company, and countless riches at her hands," we have to pay a price to achieve such a state of existence [Wisdom 7:7-12]. Like the sacred writer, we seriously have to want that kind of life. But it's not something that will come our way by accident.

It's important to remember Jesus' gospel promise that whatever we give up here and now, we'll eventually receive back in spades here and now. It's also important to remember that if the historical Jesus hadn't already had this experience, he wouldn't have been so anxious to share this living and effective word.

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

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office



Mark's Gospel ends with a discussion of the necessity of letting go of "necessities". The tension is between having it all now, or trusting that there will be even more later. Each of us has this choice. Jesus looked with love upon the kneeling young man, and after he had departed sadly, Jesus looked toward His disciples and spoke of how things are possible for God which seem impossible for humans to imagine doing.

It is this dimension that God brings to our lives that changes everything. The young man leaves, feeling sad about himself as well as the strong invitation of Jesus. One strange possession that we all have, which oftentimes makes us sad, is how we look at ourselves. A doctor or painter may look upon the human body as strictly a physical object. A lover may look on the beloved's body with less objectivity and more affection and desire. The human body has many parts, and many of them are not very pretty — let's face it. It all depends on your point of view. A hand in the hand of a bride and groom is very beautiful. A hand though is just a boney-flesh, dangly thing which most public speakers don't know what to do with.

When Jesus looks at the man lovingly, his look collides with the way that the young man looks at himself. What is possible with God's help, God's view, is our letting go of feeling ugly, inferior, and sad about our inner self. Many people seeking spiritual freedom and a closer following of Jesus feel sad about their lack of response, generosity, and fidelity. Priests who hear confessions, or who are involved in spiritual direction, often find themselves looking lovingly at those who cling to the possessing of their sadness and frustrations. These "sinners" are beautiful souls — beautiful people — and in the midst of their longings and journeying, God is working within and around them.

What is spiritual beauty? What is wisdom? The "now" that leads to "later" is the wisdom to accept the beauty of the struggle which Jesus does not take away — rather Jesus invites us to accept it and to meet it "head on." Our wisdom comes from living more deeply the view which the Loving God has of our struggle to find what is important and beautiful now, and the importance of receiving God's view of us which leads to the eternal then. —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

CAN YOU HELP?

Maggie's Place/The Zechariah House — a home of hospitality for pregnant women — is seeking new volunteers to provide House coverage — both hospitality and clerical tasks — on Tuesdays and Thursdays between the hours of 9 AM and 5 PM — 4 hour shifts. They are also seeking a Monday night kitchen volunteer [6-9 PM], and a Monday night babysitter [7-8:30 PM]. Background checks are required for all in house positions; training and orientation is also provided. Short-term volunteers are needed for the annual Christmas party, to help with shopping, wrapping, decorating, and party & meal planning in December. Contact Stasia at 440-886-2620 or cleveland.volunteer@maggiesplace.org to learn more.

**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.**

**HOW TRUE:**

Most of the time we want the end product without going through the process.

THE PARABLE OF THE JEWELS:

A monk was lost in meditation at a river bank. A novice put before him two exquisite jewels as a sign of his devotion. The monk opened his eyes and picked up a jewel. It rolled out of his hand into the river. The novice jumped in immediately. But he could not find it. He asked the monk to point out the spot where it fell. The monk picked up the second jewel and tossed it into the river, pointed and said: "Right there." Then the monk added: "Do not allow yourself to be owned by objects. Only then will you be free."

Contrary to what many may think, Jesus invited only one person to give all his possessions away — the rich young man of Mark's Gospel [10:17-30]. How ironic that the rich young man turned it down! Why did Jesus never ask anyone else to do this? The Teacher stayed often in the large comfortable home of Martha and Mary outside Jerusalem; He never asked them to sell the mansion and share the dollars with Jerusalem's poor. Jesus never asked the apostles to sell their costly fishing boats; we know that He sailed in them often for business and pleasure. The record shows that Jesus enjoyed parties, took delight in five star meals, and drank vintage wine. He obviously enjoyed the good life whenever it came His way. Could it be that we do not understand His views on possessions and poverty?

Why then did Jesus make this extraordinary demand of the wealthy man? To understand this, we need to look at what the young man told Jesus: "Teacher, I have kept all the commandments since my childhood" — I have not murdered, did not commit adultery, nor did I steal. I have not lied, defrauded, and I have respected by parents. Jesus invites the young man to change his perspective; he invites him not to speak of the evil that he had avoided, but rather of the good he had done. His problem was spiritual poverty. He suffered from "sleeping sickness of the soul." Christ's teaching is not a system whereby one avoids doing wrong — it is a way of life that impels us to do good; and then, after a time, better.

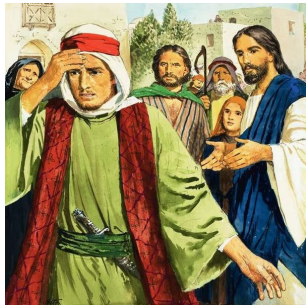
This was the difference between the story of the rich young man and the story of Martha and Mary [see Luke 10]. Martha and Mary were not merely avoiding sin; they were anxious to do good. They were giving away 10% of their wealth to the synagogue and charity; they were volunteering to help the poor; they held a welcoming hand to people on the run such as Jesus and His apostles. They were not owned by their possessions; rather they used them for others.

The reaction of Jesus to the rich man's departure was disappointment. Jesus saw in him what He sees in all of us — the potential of leaving our old lives and becoming new people. Like the novice with the jewels, the wealthy young man had an inordinate love for his possessions — he was more fond of his own comforts than he was of others' needs. Jesus is not condemning the comfortable and affluent, but the way they use their resources.

Once there lived a wealthy man nicknamed Fishhooks. He put his hands in his pockets so seldom one might think fishhooks were waiting there to attack him — and so his nickname. He did no evil, but he did little good either. He was stingy. One could hardly call him a Christian according to Jesus' yardstick. There is much of the Fishhooks in each of us.

A few years ago, an anonymous piece of writing appeared in a magazine: "I was hungry, and you formed a humanities club to discuss my hunger. I was imprisoned, and you crept off to pray for my release. I was naked, and in your mind you debated the morality of my appearance. I was sick, and you knelt and thanked God for your health. I was homeless, and you preached to me of the love of God. I was lonely, and you left me alone and went to pray for me. You seem so holy, so close to God. But I am still very hungry and lonely and cold." This is what Jesus is condemning.

Run this test by yourself. When the collection comes around for the poor, do you give the same



people and things. Small wonder, the poet, Alexander Pope, once suggested "a little learning is a dangerous thing." It too easily leads to the way of amazement.

The way of wisdom is the way of pondering, the way of holding every kind of pain, suffering, delight, and contradiction long enough until it transforms you, gestates compassion within you, and brings you to your knees in thousand surrenders. You and I are wise, and we walk the way of Jesus, when we are so stunned by it all that, in wonder, we ask: "If that is the case, who then can be saved?"

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

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

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

Total Offerings: Saturday 10/3/15] ----- \$ 1,546.00

Total Offerings: Sunday [10/4/15] ----- \$ 1,320.00

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.

**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.



JESUS' WAY OF WISDOM:

Jesus states that he is the way that leads to life. What is this way of Jesus? Among other things, it is the way of wisdom — the way of pondering. The way of Jesus is the way of standing amid all delight, joy, contradiction, ambiguity, division, and complexity of life — with a heart and a faith big enough to somehow hold it all. Jesus' way is the way of holding things.

Part of this can be understood by looking at its opposite. The opposite of the way of wisdom, the way of holding things, scripture tells us, is the way of amazement. Time and time again, the crowds following Jesus are described as being amazed at what he says and does [see Mark 1:27; 5:20; 9:15; 10:24; 10:32; 12:17; 15:5; 15:44 and 16:5 — just in Mark's Gospel alone]. Always they are chided for it — “Don't be amazed!” Jesus says. Amazement is not what Jesus wants, and it is never something that does us good.

Why is it not good to be amazed? Amazement can be good, if it is the amazement of a child where amazement is wonder — a stunning of the intellect into silence and a sense of its own limits. That is good, but that is rarely true in adults. For us, normally amazement is not wonder, but cheerleading, and invariably we end up hating what formerly amazed us. The same persons who were amazed at Jesus and who tried to make him King would, not long afterwards, shout: “Crucify him!” What we are amazed at we will eventually try to crucify, as every celebrity soon learns. Amazement is the opposite of wisdom.

If amazement is bad, and the opposite of wisdom, what is good and what is wisdom? Pondering and helplessness — these are wisdom. We see an example of this in Mary, Jesus' mother. She is never amazed. When others are amazed, she goes off, and silently ponders things in her heart.

This is also true of the disciples of Jesus — though only on a few occasions. Normally, like the crowds, they are amazed and need some prodding. This Jesus tries to provide. One such example happens after Jesus' exchange with the rich young man. Jesus asks him to give up everything and follow him, but the young man is unable to do so. He goes away sad. Jesus then turns to his disciples and says: “I tell you that it is harder for a rich person to enter the kingdom of heaven than for a camel to go through the eye of a needle” [Mark 10:13-30]. How do the disciples react?

They are not amazed. There are no wows, no cheerleading, no congratulating Jesus on how wonderful he is. Rather, they are stunned: “If that is the case, then who can go to heaven?” Paraphrased that might read: “If that is the case, then we are all in deep trouble!” Jesus' answer brings them face to face with their own helplessness, their poverty, their limits, and to the searing realization that they do not really have things figured out as they think they have. And that paralysis is good since it forces them to wonder, to again take on the helplessness of the child.

When we are amazed, we are not wise, and we hold nothing together. In amazement, we fall prey to every kind of superficiality, novelty, trick, and one-sided ideology. Amazement is the unrecognized face of fundamentalism, the antithesis of wisdom. The way of amazement is the way of fundamentalism, the way of letting one piece, or person, be the whole.

And the way of amazement is everywhere: We look at our sports heroes, our rock stars, and all kinds of other pop celebrities and we say: “Wow. Be my King! Be my Queen!” Soon enough we also say: “Crucify him! Crucify her!” We take a first course in something — psychology, theology, liturgy, adult education, feminism, ecology, whatever — and emerge from that initial classroom starry-eyed, newly angry at the world, devoid of compassion; in brief, amazed. We begin then to crucify a whole lot of



amount you gave three years ago? Do you give your money reluctantly? Do you think that while ten dollars is of no value in the supermarket, it is an extraordinary sum in church? If you say “yes” to any of these questions, then the message of Mark's Gospel may have your name on it.

Remember the aphorism. We make a living by what we get; we make a life by what we give. The monk reminds you that if your Christian life is a drag, worldly weights may be slowing you down.

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

RESPONDING TO JESUS TODAY:

Mark tells us a poignant story about a man who asks Jesus what he must do to inherit eternal life. When Jesus recalls the traditional commandments, the man says he has kept them from his youth. Looking at him with love, Jesus says: “Go sell what you have, and give it to the poor.” At that the man's “face fell and he went away sad, for he had many possessions” [Mark 10:13-30]. Jesus used the occasion to instruct his disciples on how hard it is for the rich to enter the kingdom of God — harder than for “a camel to pass through the eye of a needle.”

Let us look at some modern-day responses to Jesus in Mark's gospel. In past years, Sam, a wealthy man, has reacted negatively to the story — mad at himself for coming to Mass; angry that he has to listen to the deacon proclaim it with such a self-righteous tone; guilty for being wealthy; and worried about getting to heaven. This year the priest gave a homily that really helped, pointing out that Jesus never taught that wealth in itself is bad and that his hyperbolic example of the camel did not mean that the affluent have no shot at heaven. The priest went on to say that what you do with your money is more important than how much you have. Relieved, Sam walked out of church committed to making a larger contribution to his favorite charities — including United Way and the Catholic Campaign for Human Development.

Lydia, a hardworking advertising representative, responded to the challenge of Jesus by thinking seriously about her fundamental attitudes toward wealth and possessions. After some prayerful reflection, she had to admit some things she didn't like about herself and needed to change — too much time spent checking her stock portfolio; too driven to accumulate more possessions; too prone to buy expensive things to impress others; too worried about providing for retirement; too close to making an idol of money. She resolved to make a systematic effort to bring her attitude more in line with the teaching of Jesus, who admonishes us to put our trust in God and not rely on material goods for our worth and security. She decided to start by giving some of her extra clothing to the local St. Vincent de Paul Society, and by putting a two month moratorium on shopping for new clothes.

How do you respond to Jesus in Mark's Gospel? How could you develop a more Christ-like attitude toward money, wealth, and possessions? —taken from the writings of Father Jim Bacik which appear on the internet

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim,** please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**THE ROOT CAUSE:**

Disorder in society is the result of disorder in the family.

—St. Angela Merici

LIVING AS CHRIST:

Mark's Gospel for this 28th Week in Ordinary Time reveals the wonderful account of the rich young man and his encounter with Jesus [Mark 10:13-30]. This incident is common to the three Synoptic Gospels — Matthew, Mark and Luke. Pope St. John Paul II wrote an extended commentary on this Biblical account in his Encyclical *Veritas in Splendor* in 1993.

The question of the young man is also our question: “What must I do to inherit eternal life?” And the answer of Jesus to the young man is also his answer to us — “Keep the commandments.”

Jesus lists the commandments for the young man, and even adds one in which is not in the Ten Commandments — you must not defraud. I suppose that Jesus adds this to show that the young man's wealth was achieved honestly and that he was entirely blameless. The fact that the young man ran up to Jesus is also to illustrate his enthusiasm and heighten the fact of his goodness.

The young man says that he is keeping the commandments. He is obviously living a moral life — a life of integrity. And like the young man, we have no real difficulty in accepting the commandments, for they are the basic rules of life for anyone who wants to call themselves a Christian. But then comes the rub. Jesus says to him: “There is one thing you lack, go sell everything you have, give it to the poor, and you will have treasure in heaven, then come follow me.” Even Jesus later acknowledges to his disciples that this is very difficult — “How hard it is for a rich man to enter the Kingdom of God.”

Jesus is saying that even wealth can become an encumbrance to the life of a Christian. We tend to think of wealth as liberating — why else would so many people buy lottery tickets every week? We think of poverty and problems of every kind preoccupying us — surely if we had the money, we wouldn't have to go to work, we wouldn't have to worry about anything, and we could devote ourselves to studying the scriptures and to prayer. But it never seems to work like that, does it?

Jesus is telling us that anything — even wealth — can be a distraction from true discipleship.

The disciples, however, have done precisely what Christ asked of them — they left everything they had and quite literally followed him. This is what those who enter a religious order do even today. You give up the possibility of marriage, of a career, of a salary, and you devote yourself to prayer and to witnessing to the Good News.

But the Apostles, as we have often seen, were slow on the uptake and jockeying for position and when-push-came-to-shove even managed to deny Christ. So even doing this one thing that the rich young man lacked —leaving everything and following Christ— does not guarantee entry to the Kingdom.

With the very best of intentions we still manage to let ourselves down. For example those of us who have entered the priesthood or the religious life are still very human, still prey to envy, and despite many sacrifices still frequently fall down on the job.

Jesus tells the Apostles — in the memorable phrase — “It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.” This is a grotesque image — and probably because it is so grotesque we can be fairly certain that Jesus said it. Some have suggested that it was a copyist's error because if you transpose one of the Greek letters the word for “camel” becomes the word for “rope”. Others relying on a note in a 9th century commentary say that the “needle” is really a very small gate in the Jerusalem city wall.

People can try to explain it away but it is futile to do so. Jesus is asserting the utter impossibility of attaining heaven through one's own efforts — that's the point, and the bizarreness of the image he uses merely strengthens his point. The Apostles were right to say: “In that case who can be saved?”

The truth that Jesus teaches is that it is impossible for any of us to get to heaven by our own efforts.



begins, and we end. What we need is to be made into an everlasting gift to the Father. When we strive for this, we strive for wisdom.

Why does God love us? Why? He loves us because he sees the His Son in us. The Father loves the Son and all who belong to Him. What we need is really a “Whom” — we need Jesus; we need Love; we need God. All three are the same. —taken from the writings of Father Joseph Pellegrino 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.

**READINGS FOR THE WEEK:**

Monday:	Romans 1:1-7, Luke 11:29-32
Tuesday:	Romans 1:16-25, Luke 11:37-41
Wednesday:	Romans 2:1-11, Luke 11:42-46
Thursday:	Romans 3:21-30, Luke 11:47-54
Friday:	Romans 4:1-8, Luke 12:1-7
Saturday:	Romans 4:13-18, Luke 12:8-12

29th Week in Ordinary Time: Isaiah 53:10-11, Hebrews 4:14-16, Mark 10:35-45

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.

**JOY:**

Joy is a choice based on the knowledge that we belong to God.

—Henri Nouwen

WHAT DO WE NEED?

How sad! The rich young man had the wonders of the Lord right there in front of him — he could have become one of the Lord’s closest disciples. Jesus heard him say that he had kept the commandments. Jesus knew that he was a good man. He loved him. But he also knew that something was holding the man back — his possessions were the reason for his life. All his life he had worked hard to have a lot — or, perhaps, he had been born into a wealthy family and had been falsely taught that the family’s wealth would guarantee his happiness. The man thought that he was on the top of society. Then he received a shock. True greatness was being offered to him. Was he willing to change the focus of his life? Was he willing to step away from his material possessions? Evidently not. He left the Lord saddened [Mark 10:17-30].

We have been raised in a society that values wealth above all else. We know that is not true. We know that the love of our families, our children, and through them, our Lord, are our real values, but we easily fall for the lie that happiness can be purchased. We easily confuse our wants with our needs.

We want too much; we need very little. We want the big house, the expensive car, the boat, and everything else. But we don’t need all of that. This applies to all of us — myself included. I just bought a new car. I needed one, but I wanted a really nice one. The question I have to ask myself, though, would be, if the new car gets damaged, or stolen, would I be terribly upset? Probably, and that would be reasonable. But would I be destroyed? I certainly hope not. If the loss of a material thing has an effect upon my basic attitude to life, then the desire for the material has taken priority over the real need of my life. All I need is the Love of God. And it is there for me in so many ways — none of which have to do with the quality of the wheels I am driving.

How about you? What is it that would destroy you if you lost it? What if a hurricane or tornado came through your area, and your house was gone? Would you be destroyed if your house was destroyed? Would you wonder if life was worth living? While we would all be devastated, it is probably safe to say that most of us would not be “destroyed” by this event. You love your family far more than your stuff. Your main concern would be with them. And you love your God more than anything the world can come up with. As long as you have him, you have all you need.



But what if the unthinkable were to happen? What if we were to lose a loved one? This has certainly happened for many of us. Parents have passed away, or your spouse, a close friend, and the worst of all tragedies, perhaps a child has died. If any of this were to happen to us, would we be destroyed? People who have experienced these things go through deep grief, but they refuse to be destroyed. That is because we realize that we have what we really need. We have faith. We have faith; we have God. We entrust our loved ones to Him. He will care for them — and for us. We may mourn and weep in this valley of tears, but we know that our pain here is temporary when it is united to our faith in God.

Recently, I was in New York City and I visited the 9-11 Memorial. Most of you have probably seen pictures of it, or maybe you were there yourself. There are 2 vast pools of water in the footprints of the two towers. On the edges are the names of the 2,900+ lives that were lost. But there is one thing that is obviously missing — there are no religious symbols — no Stars of David, no Moslem symbols, no Crosses. It would be interesting to find out what the designer was trying to say by omitting them? Was the designer trying to say that there is renewal of life through water? But the reality is that without faith, lives just wash away.

Solomon asked for wisdom [Wisdom 7:7-12] — so do we. We need the wisdom to allow our lives to be so centered on Jesus Christ that no matter what challenges or crises that life throws at us, we will still keep growing in His Love. What we need is the continual growth of Christ’s Presence within us. What we need is to grow so Christ-like that His Life and our lives merge so that we cannot see where He

Yes we are bound to keep the commandments and some are called to the more radical form of discipleship like the apostles through entering a religious order or some such equivalent. But only divine grace can enable us to enter the Kingdom of God. Entry to the Kingdom is entirely in the free gift of God. There is nothing we can do which will earn us entry to the Kingdom.

Yes, God will, as Jesus says, reward us a hundred-fold for the sacrifices we make on his behalf. But these sacrifices are quite unacceptable if they are made merely to earn our way into heaven. When made for love, when made as an expression of true faith in God, when made freely and generously without thought of reward — only then they will gain us the treasure we seek.

Even though this sounds like the Catch 22 of the Gospels, it isn’t really — Jesus is only testing our motives. He wants us to love him without strings attached. He wants us to love him for his own sake. So we are invited to step into the unknown, invited to take the plunge of faith, invited to commit our whole lives to God freely and without thought of reward.

We are invited to do no less than to imitate Christ himself. And what did Christ do? He took the plunge and came down from his place in heaven to enter our world and take on human form. And he allowed himself to be subjected to all the idiocy, ridicule, and meanness our fellow human beings could impose on him. Jesus asks us to take a similar plunge — to leave our human world-view to renounce ourselves and to do things his way. This too will earn us ridicule and will put us under attack from those around us.

But we will be free; we will be living a new kind of life — a life in the Spirit. We will be living a life of love, a life without dependence on material things, a life without worry because we have placed our entire reliance on Divine Providence. This is the kind of life the Saints live; it is the kind of life we ought to live.

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

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.

**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.

AN IMPORTANT REMINDER:

When you refuse to love people because they’re hard to love, you forget the fact that God always loves you, even though you’re not always easy to love.

MORE THAN A RULE-BOOK — WHY THE CATECHISM MATTERS:

One of my favorite comics is *Calvin and Hobbes*, which chronicles the adventures of an active young boy — Calvin — and his stuffed Tiger, Hobbes. A game Calvin and Hobbes especially enjoy is “Calvinball.” Invented by Calvin, the rules change with every frame — wear a mask, carry a hockey stick, sin the “I’m Sorry” song — unless you’re in the “no-song-zone” — and, “if you don’t touch the thirty yard base wicket with the flag, you have to hop on one foot!” It’s a game that was fun to read about, but impossible to win — unless you happen to be the “Calvin” for which the game was named.

Maybe you’ve experienced a game where the rules kept changing — or just plain weren’t enforced. Some examples would be the umpire who can’t tell a ball from a strike, or the “house rules” that dragged the Monopoly game on for another hour. I can be fun for a while, but it’s eventually frustrating to realize the futility of trying to play a game with no boundaries.

Concrete boundaries, established rules — they do more than keep order — they bring us peace and assure us that our efforts aren’t in vain.

Our Catholic faith isn’t a game — it’s our response to God’s revelation of Himself in Jesus Christ. All we do — the creed we profess, the sacraments we celebrate, the commandments we follow, and the prayers we offer — is how we say “yes” to Christ’s invitation to follow Him.

But when we look at the world today, we don’t have to look very far to see that people have lots of different ideas about what it means to follow Jesus. Even among communities of Christians, we see people passionately disagree about what Christ taught. Instead of us all “being one in the Body of Christ — as Christ prayed we would be — Christianity can look like a big game of “Calvinball” — minus the hockey sticks. Everyone is following different rules.

This is nothing new. Scripture tells us that almost as soon as Christ ascended into heaven, His words were distorted. For example, in his letter to Timothy, St. Paul exhorts Timothy: “O Timothy, guard what has been entrusted to you. Avoid profane babbling and the absurdities of so-called knowledge. By professing it, some people have deviated from the faith” [1 Timothy 6:20-21]. In St. Timothy’s days, “deviating” from the faith might mean worshipping a statue of Zeus in your living room after you were baptized as a Christian. Today we see folks deny the necessity of the Sacrament of Reconciliation or claim that Jesus would have been cool with Abortion. We’re pretty sure that this is #stuffJesusNeverSaid, but how do we know?

What had been entrusted to St. Timothy — and the Church — was all that Christ had taught through his words and deeds. This is what we refer to as “Sacred Scripture” — the words inspired by the Holy Spirit that make up the Bible — and “Sacred Tradition” — all that Christ taught the apostles. At the Second Vatican Council, this was described as the “one sacred deposit of the word of God, committed to the Church” [see *Dei Verbum*, #10].

It’s this “deposit of faith” that keeps us “always steadfast in the teaching of the Apostles” [*Dei Verbum*, #10]. In other words, when we follow Sacred Scripture and Sacred Tradition, we can be confident that we’re following Christ.

Most of us know how to find Sacred Scripture — look no further than the Bible on your nightstand. But what about Sacred Tradition? The teaching office of the church — also known as the “Magisterium” — is “the bishops in communion with the successor of Peter, the bishop of Rome” [*Catechism of the Catholic Church [CCC]*, #85]. Fortunately we don’t have to call up our Bishop every time we have a question about Sacred Tradition — although that would be cool, wouldn’t it?

Almost since the founding of the Catholic Church, Bishops have compiled catechisms. Where did this funny word come from? “Catechesis” was the word used from the beginning of the church that described the act of teaching the Catholic Faith. It came from a Greek word, meaning “to echo”. So to teach the Catholic Faith, is literally “to echo” the voice of Christ.

In the 2000 years that the Catholic Church has echoed Christ, we constantly encounter new

challenges and questions as we strive to follow him — for example, cloning was probably not a topic that St. Thomas Aquinas even fathomed in the 1200’s. For that reason, the Church is constantly clarifying what Christ taught. The Magisterium “is not above the word of God, but serves it, teaching only what has been handed on. It draws from this one deposit of faith everything which it presents for belief as divinely revealed” [*Dei Verbum*, #10]. In other words, the church does not make up anything new — it only clarifies to what Christ taught as questions arise.

“The Catechism” is a household word for most Catholics. There have been many catechisms published over the years, but when we use it, we’re usually talking about *The Catechism of the Catholic Church* — the most recent presentation of this sacred deposit of faith. Described by Saint John Paul II as “a statement of the Church’s faith and of Catholic doctrine, attested to or illuminated by Sacred Scripture, the Apostolic Tradition, and the Church’s Magisterium”, St. John Paul declared it to be “a sure norm for teaching the faith” [*Fidei Depositum*, #3].

In the four sections, *The Catechism of the Catholic Church* explains the creed, sacraments, morality, and prayer. Using Sacred Scripture, the writings of the Saints, and explanations given by the Magisterium itself, *The Catechism of the Catholic Church* explains what Christ taught the apostles, and what we have believed as Catholics since Christ established the Church on the rock of St. Peter.

Seeking to follow the teachings of Christ is not easy. The world is full of self-proclaimed experts who have watered down or completely mis-read what Christ said, and, like St. Timothy, we can see many deviate from the faith. However, Saint John Paul II’s words about the Second Vatican Council can apply to us as well, when he explained that they were not to “first of all condemn the errors of the time, but above all to strive calmly to show the strength and beauty of the doctrine of the faith” [*Fidei Depositum*, #3].

What we believe — who we believe — is Christ. Guard what has been entrusted to you, and, with the help of *The Catechism*, know what has been entrusted to you.

—Written by Alison blanket, an associate of the Bible Geek

LIFE TEEN:

Our next meeting of LifeTeen is on Sunday, October 18th, when we gather to discuss the rosary, and then go on a rosary walk together. 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, November 1st** when we discuss “Are you a saint?” Please join us.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our next meeting of the EDGE is on Sunday, October 25th, when we gather to discuss the rosary, and then go on a rosary walk together. 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, November 8th** when we will go and visit the Shrine of St. Stanislaus. Please join us.

