

CLOSING PRAYER:

~ A Prayer for Missionaries ~

O almighty God,
Lord of the harvest of souls,
we ask You to guide
and bless us
as we go forth
to live
and preach
the gospel.
Endow us
with the gifts of generosity
and concern.
Send your Holy Spirit on us,
that He might strengthen us in weakness,
comfort us in trials,
and direct our efforts.
May the Holy Spirit
open the hearts
of those we meet each day
to receive Your message
of love
and hope.
Let Your revelation enlighten all
to seek salvation.
Let Your love
heal every heart and body
of each person.
May all people
consciously acknowledge You
and serve You
by living the teachings
of Jesus Your Son.
We ask this through Christ our Lord.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

WOMEN’S DAY OF RETREAT — TUESDAY:

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. **If you have not registered yet, and would still like to attend, please 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 — THURSDAY:

Join internationally known speaker **Bob Rice** at **Sacred Heart Chapel on the campus of the Center for Pastoral Leadership** in Wickliffe on **Thursday, 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.



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.



GETTING IT RIGHT:

“Your primary vocation — like that of every other human — is to *be*, not to *do*. Your life’s aim is holiness, not efficiency.”

—Father Raymond.

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 recovering from open heart surgery.
- 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 Cindy Bernet who is recovering from cancer surgery.
- For Jim Spicer who is undergoing treatment for brain cancer.
- 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.

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.



DID YOU REALIZE?

When we invite friends for a meal, we do much more than offer them food for their bodies. We offer friendship, fellowship, good conversation, intimacy, and closeness. When we say: “Help yourself,” “take some more,” “don’t be shy,” “have another glass,” we offer our guests not only our food and our drink but also ourselves. A spiritual bond grows, and we become food and drink for one another other. In the most complete and perfect way, this happens when Jesus gives himself to us in the Eucharist as food and drink. By offering us his Body and Blood, Jesus offers us the most intimate communion possible. It is a divine communion.

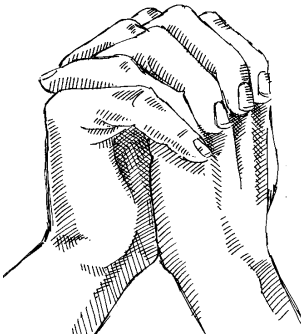


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Brother Carl Sternberg, C.S.C., who is recovering from serious surgery.
- For Brother Robert Berthiaume, C.S.C., who is recovering from injuries sustained in a fall.
- For Marian Herbst, aunt of Frank DeFlorio, who is seriously ill with cancer.
- For Sister Jean Marie, O.C.D., who is undergoing treatment for a serious heart condition.
- For Dolores Bechler, grandmother of Sarah Bohn [‘18], who is under the care of hospice .
- For Romano Bruno who is seriously ill.
- For Marie Burkett who is seriously ill.
- 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 Maureen Kenner, aunt of Katherine [‘09] and David Hasler [‘13], who is undergoing treatment for cancer.
- 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 18-25 and November 1-8-15-22.**



SCHEDULE FOR THE WEEK:

Sunday, October 18: 29 th Week in Ordinary Time	10:00 AM
Monday, October 19: Isaac Jogues & Companions	5:30 PM [Eucharistic Chapel]
Tuesday, October 20:	5:30 PM [Eucharistic Chapel]
Wednesday, October 21:	5:30 PM [Eucharistic Chapel]
Thursday, October 22: John Paul II	5:30 PM [Eucharistic Chapel]
Friday, October 23:	5:30 PM [Eucharistic Chapel]
Saturday, October 24: 30 th Week in Ordinary Time	5:00 PM
Sunday, October 25: 30 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

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
November 2 -----	All Souls Day	5:30 PM

REFLECTION ON THE THEME FOR THE WEEK:

Love moves to wherever the beloved is most present to her-or-himself. The question: “How are you,” really is asking: “Where are you?” If I love you, I will want to know how your hurting knee is, or how the exam went today. Our dog never asks how my day has been. I know that he is centered around the circumference of his food dish. My affection for my dog attends to his truth.

St. Augustine reflects that God is more intimate, or present to us, than we are to ourselves. If we believe that God is love — and this is the most basic truth of God — then we hold that God’s love is where I am most humanly me. To pray is to be attentive to where God is already present. We do not have to ask God to be near or aware. We have to ask ourselves to be more present and real where God’s love is already meeting, embracing, and enlivening us.

For every suffering, calamity, or tragedy, we look for — in fact, we demand — reasons and causes. When there is a plane crash, there is a big search for the Flight Recorder contained within the “Black Box”. Somehow we feel better when we know the roots and causes of the tragic things so that we will be comforted by the prospect of how things will turn out. Mechanical malfunctions are easier to forgive rather than human fragility or mental disturbance. Recently and always, we read in the news of young people who shoot and kill people in a movie house, school classrooms, and places of prayer. We eventually find out that the killers were sick, angry, rejected or lonely. These are some kind of explanations and causes, but the sufferings of the families remain, and the victims are dead.

It is not exactly a tragedy when one person’s injury or fault leads him/her to cause their own personal disturbance or destruction. The tragedy is really when, through that fault, others are destroyed. It is within this context that the prophet Isaiah speaks [53:6-12]. Taken from the suffering servant songs, Isaiah talks about a servant who will suffer for being God’s servant. It will appear that God decided to “crush” and punish this particular person. There must be a reason!

There are several interpretations of just who this “servant” might be. It could be Israel itself, punished in exile for its infidelities. It could be the prophet Isaiah himself who has to suffer the punishments of being a prophet of hope within the exiled people of Israel. It could be a symbolic person whom the prophet projects will bring about peace and restoration. What is important here is that the prophet is finding a cause for the suffering and that cause is God. The result of the servant’s offering of self is that there will be a hope for the people — a long and full life in which many will be justified, and the guilt of the people will be taken away.

This is an essential theme of the Book of the Prophet Isaiah — the people of Israel are called to have hope in their God and in their future return to the Land of Promise. There is a reason for their exile — this they know very well. But now, because of the suffering of the Servant, there is reason to hope.

Mark’s Gospel [10:32-45] is a perfect picture of the collision between two forces — the perfectly human and the perfectly Jesus. James and John ask for a favor — and it is a good one. Jesus responds with a loaded question of His own — it is loaded because He is asking whether they know really what is good for them. They are asking to be up in the owner’s box when the “kingdom” comes marching in.

The Roman kingdom or empire is always the prevailing setting for the listeners of Jesus. Roman domination is all they have ever known. Jesus talks of a new kingdom, but His listeners slowly are learning that their concepts of kingdom are changing. So James and John come out of their historical context and their human self-centeredness — there is a “learning-readiness” setting now.

The Greek word, “baptizein” means “immersion” or “sinking into.” The “cup” which will be offered to drink by Jesus will be offered to His closest followers — and He asks if they can allow themselves to drink the cup and be immersed. The two affirm that they can. Jesus then affirms that they will for sure enter into the deepest experience of Jesus’ life, His death.



PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Alfred Shantery
- For Damon Haley.
- For Diane Plumlee [anniversary]
- For Jennie Karl
- For Ed Lozick, husband of Cathey, son-in-law of Fred Lennon.
- 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.

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.

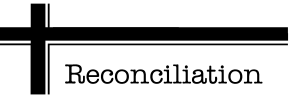
PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.



SACRAMENT OF RECONCILIATION:

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



HOW MUCH IS ENOUGH?

It's been over a month since we've heard the second of Mark's three predictions of Jesus' passion, death and resurrection. Finally, we have the third. Following the same pattern of the previous two, it begins with the prediction — which for some reason has been omitted in the Gospel for this 29th Week in Ordinary Time. What we do have is what follows this third prediction — the misunderstanding of what it means to die, and the oblivious response of James and John [Mark 10:32-45]. Jesus again clarifies the issue.

In the first prediction, it was Peter who has a problem dying with Jesus [see Mark 8]. In the second, it's the 12 who get into a discussion about who is the greatest [see Mark 9]. And now with the third prediction, the honor goes to James and John. Totally missing Jesus' point about first dying then rising, the brothers foolishly ask to be given the "glory seats" when Jesus comes into his glory.

Mark's Jesus initially cuts them down by simply replying: "You do not know what you are asking." But then, when the other ten "become indignant" at the brothers' request, Jesus clarifies what dying with him actually entails. In the first prediction/misunderstanding/clarification incident, dying revolved around being open to whatever God asks of us; in the second, accepting even the community's most insignificant members as being important. Now in this third incident, Jesus takes our dying one step further — "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you."

Then Jesus outlines his dream of an authority structure which completely turns all other such structures upside-down — "Whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many." In Jesus' ideal community, the persons who serve others are more important than the people who are served.

We must always remember that there were "real" slaves during the historical Jesus and the evangelist's day and age. What we today regard as symbolic or metaphorical language was looked at quite differently 2,000 years ago. Slaves back then were expected to give themselves totally over to their masters — their lives revolved around being at the beck and call of others. Jesus not only demands the same of his followers, he even goes beyond that by mentioning that he regards himself as a "ransom" for many.

When I ask my students, "What's a ransom worth?" they normally respond, "Whatever the person being ransomed is worth." I presume a kidnapper would expect to get more for Pope Francis than for a parish priest in our local community. That means that Jesus — and his imitators — gauge their value by the value of those they serve. If we're important, it's only because we serve important people.

The prophet Isaiah seems to have been the first biblical person to come up with this idea of "vicarious suffering" — the belief that one person can suffer for another. His disciples, in today's Fourth Servant Song reflect on that phenomenon — "Through his suffering, my servant shall justify many, and their guilt shall he bear" [Isaiah 53:6-12].

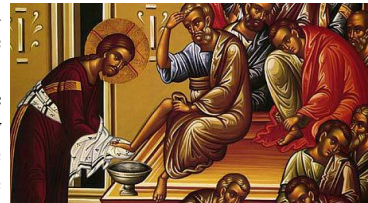
It's not clear how such vicarious suffering works, but as we hear in our the Letter to the Hebrews, some of Jesus' earliest disciples regarded his death and resurrection as exemplifying such an action. Just as the Jewish high priest offered sacrifices for the people, so Jesus — one of us — offered himself for us. As Isaiah's followers expressed it: "By his wounds we are healed" [Hebrews 4:14-16]. Jesus, like the prophet, had more than the smell of the sheep on him — He actually took on their sins. There's no way we can more deeply serve others.

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

WISE WORDS:

I have decided to stick to love. Hate is too great a burden to bear.

—Martin Luther King Jr.



Mark's gospel ends with a self-defining statement. Jesus is living among His followers and within the world as "Servant". He is inviting them all to see His life — and theirs — as the heart of the "Kingdom". The Romans enslave with power; Jesus as servant offers the power of self-sacrifice as their participation in His identity. Can they drink that, take it in and sink into this kind of living?

Jesus is meeting His human family where they are, and serving them what is good for them. The empire of Rome is a large section of our human territory. Much of our suffering occurs when that personal empire collides with our weaker desires for God's kingdom to come and replace our own. All sufferings cannot be explained so easily. We are invited to drink and sink into the powerful and gentle arms of the Servant, serving us toward what is ultimately good for us.

Did someone say that following Jesus is easy?

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is here and winter 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 or winter 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].**



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.**



BEING AMBITIOUS FOR CHRIST:

When the Emperor and Empress of Japan visited the United States a few years ago, prominent people behaved like children. They wanted to be in pictures with the royals; they wanted to somehow bask in their prominence. This past March, President and Mrs. Obama visited Japan. And the *New York Times* prominently showed Michelle Obama greeting the Emperor.

Mark's Gospel for this 29th Week in Ordinary Time talks about two of Jesus disciples wanting to be in the spotlight. But let those of us who do not pursue being in the presence of celebrities be the first to throw a stone at either of these disciples. The naked ambition of James and John as described by Mark [10:32-45] should be of much consolation to every one of us. The picture that Mark paints of James and John is anything but "saintly"; he shows them with warts and all. And Mark's point is that with such proud, preening characters as these, Jesus conquered the world. So, there is a place and job for each of us with all our peccadillos in the divine plan.

But we should not beat up too much on the brothers James and John. Mark's story also illustrates their tremendous faith in Jesus. The Master had just predicted for the third time His approaching murder — He was an outlaw with a price on His head. He stood before them exhausted and dressed in rags. He did not possess a dollar to His name. To all appearances, He was a loser. Yet, James and John were absolutely convinced that when push came to shove, He would be a big winner. They were surely guilty of wanting the spotlight, but also they possessed a faith in Jesus that was overwhelming. Would that you and I had such faith in the Nazarene!

Ambition traditionally gets a bad press. St Bernard labels ambition as "the parent of hypocrisy." William Shakespeare considered it a sinister drive. Even King Henry VIII — for all of his warts — says that ambition is the "sin that fell the angels." Spinoza pictured it as a madness. For TS Eliot, all history "deceives with whispering ambition."

But ambition can be a positive influence in our lives also. Joshua was most anxious to establish the Jews in the land flowing with milk and honey [see Deuteronomy 31]. David wanted to erect a temple to honor God [see 1 Kings 5]. St Paul announced in a letter to the Church at Rome that he longed to convert Spain to Christ [see Romans 15]. Jesus Himself was clearly a person of ambition. His self-appointed job definition was to travel from village to village speaking of the Good News. He wanted to gather Jerusalem under His wings. He set His face to "give His life as a ransom for many."

So, obviously ambition is not all bad. What a more attractive Church we would belong to if each of us had the ambition, like the Lord, to serve and not to be served, to minister and not be ministered to. A self-proclaimed distaste for ambition can be a very thinly disguised cop-out for an unwillingness to serve. Recall that question put to Pope St. John XXIII by a visitor: "How many people work here in the Vatican?" Without a twinkle in his eye, the Pope responded: "About a third of them!" Working for Christ the Pope is saying is not a part time-job.

The contemporary Church is in dire need of many more Joshuas, Davids, and Pauls. And it looks to us today to step into their empty sandals. The sad truth is that far too many of us want to do as little as possible while getting as much as possible. We want to take and not to give. We want the bonus without the onus. We want to be God's grandchildren but not His children. The Christ and His Church become the big losers.

The apostles of Jesus — including James and John — paid their dues — and then some. The verdict is out on each of us. What we need then is more Gospel ambition and not less of it.

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

YOU ARE A LIGHT:

As we light a path for others, we naturally light our own way.

—Mary Anne Radmacher



compassion and forgiveness bring glory into your lives.

Jesus defines glory very differently than we do. Real glory, for him, is not the glory of winning a gold medal, of being a champion, of winning an Oscar, or of being an object of envy because of our looks or our achievements. Glory consists in being deep in compassion, forgiveness, and graciousness — and these are not often spawned by worldly success, by being better-looking, brighter, richer, or better muscled than those around us.

We all nurse the secret dream of glory. Partly this is healthy — a sign that we are emotionally well. However, this is something that needs to grow and mature inside of us. Our secret dream of glory is meant to mature so that eventually we will begin, more and more, to envision ourselves as standing out, not by talent, looks, muscles, and speed, but by the depth of our compassion and the quality of our forgiveness.

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

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.



LIFE TEEN

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.



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 10/10/15] ----- \$ 1,530.00
Total Offerings: Sunday [10/11/15] ----- \$ 668.00

DIFFERENT KINDS OF GLORY:

We all nurse a secret dream of glory. We daydream that in some way we will stand out and be recognized. And so we fantasize about great achievements that will set us apart from others and make us famous. The daydreams vary, but, inside them, always we are at the center — the most admired person in the room, the one scoring the winning goal, the ballerina star, the actor picking up the Academy award, the author writing the best-seller, the intellectual winning the Nobel Prize, or even just the one in the circle who tells the best story. What we are chasing in all this is notice, appreciation, uniqueness, and adulation so that we can be duly recognized and loved. We want the light to be shining on us.

And this isn't all bad or unhealthy. We are built to stand in the spotlight. Our own reality is massively — sometimes oppressively — real to us, and scientists today tell us that the universe has no single center but that everywhere and every person is its center. And so it is not a big secret that each of us feels ourselves at the center and wants to be recognized as being there. We nurse a secret dream of glory — and, partly, this is healthy.

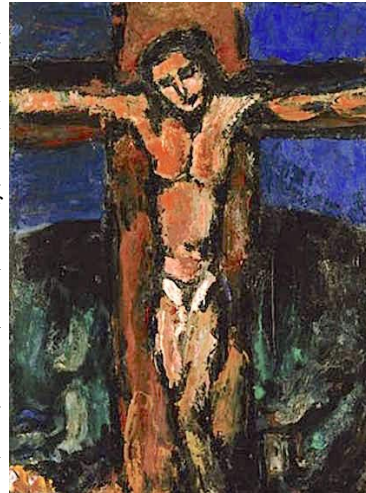
What's less healthy in our daydreams is how we envision that glory. In our fantasies, glory almost always consists in being famous, in standing out, in achieving a success that makes others envious, in somehow being the best-looking or the brightest or the most talented person in the room. In our fantasy, glory means having the power to actuate ourselves in ways that set us above others — even if that is for a good motive. For instance, some of our fantasies are daydreams of goodness, of being powerful enough to squash evil. Indeed, that was the messianic fantasy. Before Jesus was born, good-hearted and religious people prayed for a Messiah to come, and, in their fantasy, that Messiah was generally envisaged as a worldly superstar — a person with a superior heart and superior muscles, a Messiah who would reveal the superiority of God by out-muscling the bad.

But, as we see from the Gospels, real glory doesn't consist in out-muscling the bad, or anyone else. When Jesus was being crucified, he was offered precisely the challenge to prove that he was special by doing some spectacular gesture that would leave all of his detractors stunned and helpless — “If you are the Son of God, prove it, come down off the cross! Save yourself!” [Matthew 27:40].

But, with a subtlety that's easy to miss, the Gospels teach a very different lesson — on the cross, Jesus proves that he is powerful beyond measure, not by doing some spectacular physical act that leaves everyone around him helpless to make any protest, but in a spectacular act of the heart wherein he forgives those who are mocking and killing him. Divine kingship is manifest in forgiveness, not in muscle. That is real glory, and that is the one thing of which we really should be envious — namely, the compassion and forgiveness that Jesus manifested in the face of jealousy, hatred, and murder.

We see this illustrated in the Gospels in the incident where James and John come to Jesus and ask him to give them the seats of glory at his side [Mark 10:32-45]. Jesus takes their request seriously and does not, on that occasion, caution them against pride. Rather he asks them: “Can you drink from the cup of suffering that I shall drink?” In naiveté, they answer: “We can!” Jesus replies: “The cup that I shall drink you shall drink, but as for the seats [of glory] at my right hand or left, these are not mine to give.”

What Jesus is saying, in effect, is this: You will taste suffering, everyone will, and that suffering will make you deep. But, it won't necessarily make you deep in the right way. Suffering can make you deep in compassion and forgiveness, but it can also make you deep in bitterness and anger. However only



COMING TO SERVE:

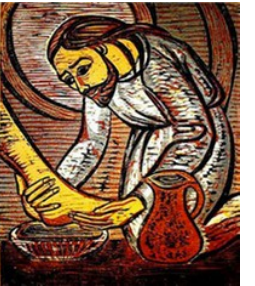
Mark's Gospel begins with the Zebedee brothers — James and John — angling for high positions in the kingdom much to the chagrin of the other ten [Mark 10:32-45]. Jesus used the occasion to teach the Twelve that they should not lord it over others, but should act as servants. Jesus reminded them of his own mission — “For the Son of Man did not come to be served, but to serve.” Furthermore, Jesus lived out that vocation during his public ministry, exorcising demons, healing the sick and preaching the good news.

Mark's Gospel prompts reflection on ways we might be tempted to lord it over others — throwing our weight around; taking advantage of others; misusing our authority; exploiting the weakness of others; looking down on the less fortunate; putting on airs; portraying a sense of superiority; dominating conversations. If we can detect even quite subtle ways of lording it over others, we are in a position to hear Christ calling us to act less like masters and more like servants — to be less self-centered and more like the Master.

We can imagine individuals who are trying to be more Christ-like in their relationships. A mother who interfered too much in her son's marriage now helps out only when asked. A husband who expected his wife to wait on him is now doing his share of the domestic chores. A father who generally ignored his daughter and her teenage activities now responds generously when she asks for his help. A very successful older brother who often fought with his younger sister now helps pay for her college education. A corporate executive who was overly harsh with one of her employees is now helping him to develop his skills so he can move up in the corporation. A pastor who thought of his flock as children needing fatherly guidance now sees himself as a servant leader — empowering his adult parishioners to use their gifts to build up the Body of Christ and spread the kingdom in the world. A municipal judge who tended to look down on the petty criminals before him became more compassionate, looking for ways to rehabilitate them.

How can you become a more faithful disciple of Christ, who came not to be served, but to serve?

—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!



POPE FRANCIS' MESSAGE FOR MISSION SUNDAY:

My dear brothers and sisters: this year's World Mission Sunday takes place in the context of the Year of Consecrated Life, which provides a further stimulus for prayer and reflection. For if every baptized person is called to bear witness to the Lord Jesus by proclaiming the faith received as a gift. This is especially so for each consecrated man and woman. There is a clear connection between consecrated life and mission. The desire to follow Jesus closely, which led to the emergence of consecrated life in the Church, responds to his call to take up the cross and follow him, to imitate his dedication to the Father and his service and love, to lose our life so as to gain it. Since Christ's entire existence had a missionary character, so too, all those who follow him closely must possess this missionary quality.

The missionary dimension, which belongs to the very nature of the Church, is also intrinsic to all forms of consecrated life, and cannot be neglected without detracting from and disfiguring its charism. Being a missionary is not about proselytizing or mere strategy; mission is part of the “grammar” of faith — something essential for those who listen to the voice of the Spirit who whispers “Come” and “Go forth”. Those who follow Christ cannot fail to be missionaries, for they know that Jesus “walks with them, speaks to them, and breathes with them. They sense Jesus alive with them in the midst of the missionary enterprise” [*Evangelii Gaudium* #266].

Mission is a passion for Jesus, and at the same time a passion for his people. When we pray before Jesus crucified, we see the depth of his love which gives us dignity and sustains us. At the same time, we realize that the love flowing from Jesus’ pierced heart expands to embrace the People of God and all humanity. We realize once more that he wants to make use of us to draw closer to his beloved people [*EG*, #268], and all those who seek him with a sincere heart. In Jesus’ command to “go forth”, we see the scenarios and ever-present new challenges of the Church’s evangelizing mission. All her members are called to proclaim the Gospel by their witness of life. In a particular way, consecrated men and women are asked to listen to the voice of the Spirit who calls them to go to the peripheries — to those to whom the Gospel has not yet been proclaimed.

The fiftieth anniversary of the Second Vatican Council’s Decree *Ad Gentes* is an invitation to all of us to reread this document and to reflect on its contents. The Decree called for a powerful missionary impulse in Institutes of Consecrated Life. For contemplative communities, Saint Theresa of the Child Jesus, Patroness of the Missions, appears in a new light; she speaks with renewed eloquence and inspires reflection upon the deep connection between contemplative life and mission. For many active religious communities, the missionary impulse which emerged from the Council was met with an extraordinary openness to the mission to all people — often accompanied by an openness to brothers and sisters from the lands and cultures encountered in evangelization, to the point that today one can speak of a widespread “interculturalism” in the consecrated life. Hence there is an urgent need to reaffirm that the central ideal of mission is Jesus Christ, and that this ideal demands the total gift of oneself to the proclamation of the Gospel. On this point there can be no compromise — those who by God’s grace accept the mission, are called to live the mission. For them, the proclamation of Christ in the many peripheries of the world becomes their way of following him — one which more than repays them for the many difficulties and sacrifices they make. Any tendency to deviate from this vocation — even if motivated by noble reasons due to countless pastoral, ecclesial or humanitarian needs — is not consistent with the Lord’s call to be personally at the service of the Gospel. In Missionary Institutes, formators are called to indicate clearly and frankly this plan of life and action, and to discern authentic missionary vocations. I appeal in particular to young people, who are capable of courageous witness and generous deeds — even when these are countercultural — do not allow others to rob you of the ideal of a true mission, of following Jesus through the total gift of yourself. In the depths of your conscience, ask yourself why you chose the religious missionary life and take stock of your readiness to accept it for what it is — a gift of love at the service of the proclamation of the Gospel. Remember that, even before being necessary for those who have not yet heard it, the proclamation of the Gospel is a necessity for those who love the Master.

Today, the Church’s mission is faced by the challenge of meeting the needs of all people to return to their roots and to protect the values of their respective cultures. This means knowing and respecting other



You parents — good parents as you are — know this. You want your children to respect you and, for their sakes, listen to you. You know that you earn that respect not through intimidation and fear, but by your sacrifice for them. Your way of life, your daily routine, revolves around caring for your children. Sometimes you have to remind your children about all that Mom and Dad does for them out of love; but all in all, your children respect you because they experience how much you show your love for them every day. That is the source of your authority.

This is what Jesus is telling James, John and the other disciples — true power, true authority, flows from service. Jesus summoned his disciples and said to them: “You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

We are a Eucharistic people. You hear that expression all the time. But what does that really mean? We celebrate Jesus’ Presence in the Blessed Sacrament. We receive communion. We adore his Presence in our tabernacles and during Eucharistic adoration services. But that is just one part of the Eucharistic dimension of our lives. To be a Eucharistic people, our celebration of the Eucharist must encompass washing the feet of the Lord’s people. Remember that was what Jesus did before He gave His Body and Blood at the Last Supper — He washed the feet of his disciples and then issued the Mandatum, the mandate for them and for us: “What you have seen me do, you also must do” [see John 13:15]. This was followed by the sacrament of the Lord’s Body and Blood. We celebrate the Eucharist through service to others and continually experience the Presence of Christ.

Mark’s gospel is really an encouragement to continue to serve the Lord through serving others. It is an encouragement for our parents, particularly our Moms, whose days are spent in so many loving tasks and who are often many levels beyond tired. What you are doing is noble, and holy, and Christian. You are giving yourself in service to people whom God loves, and whom you also love, your children. How many of our Dads are also tired, and worn out by work and the stress of providing for their families? Yet, there they are coaching, leading scouts, helping with homework, and looking for new ways to engage their children. Parents must have authority over their children for the home to function properly. Your sacrifice is how you achieve this authority. It is the Christian way.

James and John had it all wrong. They wanted power, they wanted authority. Instead, Jesus called them to sacrifice and service. And when, after Pentecost, they sacrificed their lives for the sake of the Kingdom of God — they were, in fact, among the great gathered around Jesus’ throne.

It’s the same for us. We sacrifice for others and the sacrificial love of the Lord gives us the authority to call ourselves Christian. —taken from the writings of Father Joseph Pellegrino which appear on the internet

READINGS FOR THE WEEK:

- Monday: Romans 4:20-25, Luke 12:13-21
- Tuesday: Romans 5:12-21, Luke 12:35-38
- Wednesday: Romans 6:12-18, Luke 12:39-48
- Thursday: Romans 6:19-23, Luke 12:49-53
- Friday: Romans 7:18-25, Luke 12:54-59
- Saturday: Romans 8:1-11, Luke 13:1-9

30th Week in Ordinary Time: Jeremiah 31:7-9, Hebrews 5:1-6, Mark 10:46-52

truth, it doesn't necessarily mean that they'll take it well. And if they don't take it well, that's okay. Do your best to be Christ-like. Sometimes people need to feel the effects of their sin in their community. They may get mad at you and turn away for a while. You never know, maybe it will allow them the time to vent, reflect, and realize that they need God, or that they have strayed away from the Lord. Be there to walk with them. God can absolutely work through that. Being afraid of bothering someone shouldn't stop us from speaking the truth in love. Trust the process, but don't sacrifice truth or love. If you sacrifice truth, you probably aren't sharing love. If you sacrifice love, you probably aren't sharing truth. Remember, it should be because we love someone that we call them out of their sin. If we don't love someone, we have no business calling them out — we need to deal with our own sin first.

—taken from the writings of Dom Quaglia, an associate of the Bible Geek.

AUTHORITY AND SERVICE:

James and John had it all wrong. They wanted authority. They wanted to sit at the right hand and left hand of Jesus when the Kingdom of God was established on earth. They wanted to lord it over others. They wanted to be powerful and feared because of their power. They looked forward to being in authority [Mark 10:32-45]. They had it all wrong. In the Kingdom of God, authority would come through service, not through power.

I had a life lesson in this many years ago when I was a teacher at Mary Help of Christians School in Tampa. At that time the school was a boarding school for boys from grades 6 through 9. And they were stinkers. I was with the Salesians of St. John Bosco — I was Brother Joe; not a priest yet. I was at the school with three other teaching brothers — all right out of college, and all overwhelmed by our work. I have some really embarrassing memories of my two years at that school. We were not trained to handle troubled children, and many of the children had severe problems. We did our best, but, sadly, we often acted like children ourselves. Although the Salesian educational model is one of preventing children from getting into trouble, in reality, the model we followed was having the kids fear us. There would be a lot of yelling and punishments. That was our way of achieving authority — through power and fear. I regret the times that I joined in this myself.

But we also worked very hard for the children. I remember having five preparations a day — five unique classes to teach, and a total of 35 minutes a day when I was not supervising the children. I would try to do my lesson plans while attempting to keep the kids quiet in the study hall. It rarely worked.

One day, though, the strangest thing happened. Besides everything else, we decided to put on the musical, *You're a Good Man Charlie Brown*. We needed music. I used to play the piano in high school and college, so I volunteered to provide the music. But this meant I had to practice. Instead of going to bed at the time I usually did — in my private room with 28 ninth graders in the dorm I supervised — I used to wait until the kids fell asleep, then sneak out to practice the piano. The other brothers would keep an eye on my dorm. I remember that I was way beyond tired for weeks. Well, this one day I was teaching an eighth grade class in history, standing in front of the class, I realized that I was falling asleep standing up. I looked at my watch, and there were fifteen minutes missing from the class. I continued the class making believe nothing had happened. When the bell rang and the kids started leaving, I asked one of the eighth graders if I had fallen asleep. He said: "Yeah, you did." Then I asked him why the class had behaved so well — they didn't take advantage of the situation, but just stayed at their desks reading on their own. The boy said to me: "Well, we all know that you've been working real hard for us; so we thought we should let you sleep."

On that day I learned that authority comes from service — not from position or power or fear.

traditions and philosophical systems, and realizing that all peoples and cultures have the right to be helped from within their own traditions to enter into the mystery of God's wisdom and to accept the Gospel of Jesus, who is light and transforming strength for all cultures.

Within this complex dynamic, we ask ourselves: "Who are the first to whom the Gospel message must be proclaimed?" The answer, found so often throughout the Gospel, is clear — it is the poor, the little ones and the sick, those who are often looked down upon or forgotten, those who cannot repay us [see Luke 14:13-14]. Evangelization directed preferentially to the least among us is a sign of the Kingdom that Jesus came to bring: "There is an inseparable bond between our faith and the poor. May we never abandon them" [*EG*, #48]. This must be clear above all to those who embrace the consecrated missionary life — by the vow of poverty, they choose to follow Christ in his preference for the poor, not ideologically, but in the same way that he identified himself with the poor: by living like them amid the uncertainties of everyday life and renouncing all claims to power, and in this way to become brothers and sisters of the poor, bringing them the witness of the joy of the Gospel and a sign of God's love.

Living as Christian witnesses and as signs of the Father's love among the poor and underprivileged, consecrated persons are called to promote the presence of the lay faithful in the service of Church's mission. As the Second Vatican Council stated: "The laity should cooperate in the Church's work of evangelization; as witnesses and at the same time as living instruments, they share in her saving mission" [*Ad Gentes*, #41]. Consecrated missionaries need to generously welcome those who are willing to work with them, even for a limited period of time, for an experience in the field. They are brothers and sisters who want to share the missionary vocation inherent in Baptism. The houses and structures of the missions are natural places to welcome them and to provide for their human, spiritual and apostolic support.

The Church's Institutes and Missionary Congregations are completely at the service of those who do not know the Gospel of Jesus. This means that they need to count on the charisms and missionary commitment of their consecrated members. But consecrated men and women also need a structure of service, an expression of the concern of the Bishop of Rome, in order to ensure "koinonia", for cooperation and synergy are an integral part of the missionary witness. Jesus made the unity of his disciples a condition so that the world may believe [see John 17:21]. This convergence is not the same as legalism or institutionalism — much less a stifling of the creativity of the Spirit, who inspires diversity. It is about giving a greater fruitfulness to the Gospel message and promoting that unity of purpose which is also the fruit of the Spirit.

The Missionary Societies of the Successor of Peter have a universal apostolic horizon. This is why they also need the many charisms of consecrated life, to address the vast horizons of evangelization and to be able to ensure adequate presence in whatever lands they are sent.

Dear brothers and sisters, a true missionary is passionate for the Gospel. Saint Paul said: "Woe to me if I do not preach the Gospel" [1 Corinthians 9:16]! The Gospel is the source of joy, liberation and salvation for all men and women. The Church is aware of this gift, and therefore she ceaselessly proclaims to everyone "what was from the beginning, what we have heard, what we have seen with our eyes" [1 John 1:1]. The mission of the servants of the Word — bishops, priests, religious and laity — is to allow everyone without exception to enter into a personal relationship with Christ. In the full range of the Church's missionary activity, all the faithful are called to live their baptismal commitment to the fullest, in accordance with the personal situation of each. A generous response to this universal vocation can be offered by consecrated men and women through an intense life of prayer and union with the Lord and his redeeming sacrifice.

To Mary, Mother of the Church and model of missionary outreach, I entrust all men and women who, in every state of life work to proclaim the Gospel, to all the nations or in their own lands. To all missionaries of the Gospel I willingly impart my Apostolic Blessing.

—Pope Francis

DON'T JUDGE ME:

As I write this, I'm already upset by how you're judging everything I'm saying. I can feel it. My every word is being criticized. I'm tempted to say things like: "Only God can judge me." It doesn't feel good. How do I know you were judging me, you ask? Well, so many people judge these days, so I just assumed. There's also a chance that you're a Christian, and Christians have a bit of a reputation for being judgmental — sorry if I just broke that news to you.

That might sound strange to you because Jesus said that we shouldn't judge, right? In fact in Matthew's Gospel, Jesus says: "Stop judging" [Matthew 7:1]. However, there are several other passages in Scripture telling us to judge — "If your brother or sister sins, rebuke them" [Luke 17:13]. St. Paul also writes in his letter to the church at Rome: "I myself am convinced about you, my brothers and sisters, that you yourselves are able to admonish one another" [Romans 15:14]. Rebuke and admonish are synonyms that basically mean to express sharp criticism or disapproval.

So what in the world do we do? We aren't supposed to judge, but we're not supposed to just throw up our hands and say: "Anything goes!" either — right? There still is such a thing as right and wrong, isn't there? How do we respond to Jesus' call to "love one another" [John 13:34] and still fight against the moral relativism — you decide what's right for you, and I'll decide what's right for me — that plagues our culture today?

This is a huge topic, and I won't be able to reach the depths of every point that can be made. However, I don't want to remain silent because we live in a time where so many people, groups of friends, faith communities, and homes are divided on major issues — and judgment tends to run rampant when that occurs.

So, I want to offer three basic steps each of us can take:

[1] The first thing we should do is **acknowledge that we ourselves are not perfect or without sin**. Jesus instructs the Pharisees in John 8 to do this and I think the commandment was intended for us, too. This is a good practice. We do it towards the beginning of Mass in the Penitential Rite. A lot of people even do an Examination of Conscience before bed. You can do this by reflecting on the ways you loved well and failed to love that day, as well as how you can love better the next day. This is a really good way to stay humble by constantly facing the ways you fall short, while always remembering to turn it into a time to reflect on and be thankful for God's mercy.

In Matthew's Gospel — after Jesus said: "Stop judging", he said: "For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother or sister's eye, but do not perceive the wooden beam in your own eye? How can you say to your brother or sister: 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother or sister's eye" [Matthew 7:2-5].

Note that Jesus doesn't say to ignore the splinter in your brother or sister's eye — He simply says to focus on your own eyes first so that you will be able to see clearly. This will help us to be merciful to others. We won't come off as "high and mighty" or "holier than thou" if we are trying to be aware of our own shortcomings. Instead, we as Christians will exude a real desire and struggle for holiness — even in the midst of the messes we make. That humility will be a powerful witness.

[2] We need to **understand judgment and our role here on Earth**. The most common type of judgment is when someone forms a negative opinion about someone on just a few words or a single action. Often times, facts aren't checked and motives aren't examined. This kind of judgment is damaging and is rooted in both jumping to conclusions and our own insecurities. If you've ever been the

victim of something like this, you know it isn't fun. We should stop doing this.

Still, sometimes a more grave type of judgment takes place — judging someone in the sense of determining where they will spend eternity is simply not up to us. Now to say it is entirely up to God removes us from the equation, and to say it is entirely up to us removes God from the equation. Both are absolute statements, but not absolute truths. As Christians, we shouldn't make anyone else feel that we are determining where they "end up". Instead, we should tell them that we all have a role in making that decision by how we live our lives, and if we choose to know, love, and serve God here on Earth. We should be introducing them, time and time again, to the God who created them, loves them, and wants to share with them the eternal joy of Heaven. Let's remember that this is Good News.

This doesn't mean that we shouldn't be able to call a sin a sin. To believe that what someone is doing is wrong is not judging them. To believe that what someone is doing has the potential to lead them farther from Jesus and not closer to Him is not judging. After all, sin is serious and shouldn't be taken lightly. God sent His only begotten Son to die on a cross for us because of sin. So when our neighbor is in sin, we shouldn't throw up our hands and say: "Hey, whatever works for you is fine." However, we must remember to separate the person from the action. We have a bad tendency to look past people's identity as a child of God and straight to their identity as a sinner.

Pope St. John Paul II was giving a homily at World Youth Day 2002 in Toronto when he said: "We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of His Son." We have to remember that each person around us is a beloved child of God, and their sin is not their identity. In fact, sometimes we remove their humanity from the equation altogether and they just embody the sin itself. Do we see potential in the people around us, and do they know it?

What is our motive? Are we aiming just to tell others about their issues and failures, or are we aiming to make disciples? If our aim is to make disciples, then we understand that we have a responsibility to call out our fellow Christians when they aren't being Christians with how they live their lives. But the way we call out non-believers should be different. It doesn't make sense to apply the same standards to people who don't claim to be Christians.

For example, if the person in your life that you are tempted to judge and want to call out is a Christian — say someone in your youth group or bible study — hold them to that standard. They've been reading the same passages as you, hearing the same talks as you, and singing the same songs as you. They are publicly professing faith in Jesus and representing Him in that way, yet not living their lives in accordance with His teachings. What's going on? Why are they preaching one thing and living another? In the spirit of right judgment, we certainly have the freedom to not just ignore sin. We still need to speak the truth in love.

But our approach needs to be different if the person is not a Christian. If the person you're feeling tempted to judge and want to call out is not a Christian, why would you think that telling them: "Jesus wouldn't like that" would matter to them at all? If someone saw you eating meat, and started screaming at you for committing such a disgusting and egregious act against the cow you're eating, as well as your fellow vegetarian brothers and sisters, but you never claimed to be a vegetarian, how would you react? It most likely wouldn't be effective. You'd still eat meat, and you'd think vegetarians are crazy.

Instead maybe we should try this. Introduce people to Jesus. We don't need to be the world's moral military. Help someone have an encounter with the living God. Let Jesus draw them into His loving gaze. Let Him call them to follow Him and let Him convict them to follow Him — even if it means parting ways with certain habits or sins. Be there to walk with them. Listen to them. Let's stop being stumbling blocks on people's path to the Lord. If someone has to go around you to see Jesus, you're doing it wrong — let them see Jesus in you.

[3] Finally, let's admit that **judging is no joking matter**. If you love someone and call them out in

