CLOSING PRAYER:

~ Prayer of Praise ~

How glorious is your dwelling place, 
O loving creator. 
My soul longs 
For the abode of my beloved. 
All that is within me 
Sings for joy 
To the living heart of love.

You invite me to dwell 
Within your heart. 
Blessed am I 
When my heart is filled with love, 
Singing your praises 
With a grateful heart.

Help me to put my trust 
In your strength. 
Remove my doubts and fears. 
Allow me to dwell 
Within the peace of your house.

O eternal love, 
Hear my prayer. 
Give ear to my voice. 
Forgive whatever is unholy within me, 
Cleanse me of my sins. 
For a day within your hear 
Is more than a thousand elsewhere. 
Amen.
IMPORTANT MEETING NOTICE — SUNDAY:

There will be an important meeting for Parents of Faith Education, Confirmation, and EDGE on Sunday, September 10th, from 8:45 AM until 9:15 AM in the chapel.

WELCOME TO OUR “WELCOME BACK” MASS:

Sunday, September 10th at our 10:00 AM Mass, you and your family are invited to join our Men’s and Women’s Club at our Welcome Back Mass. Following Mass, all are invited to gather for a time of sharing in our Brother Richard Keller Commons. Sunday, September 10th, is also the beginning of Founder’s Week here at Gilmour. Throughout the week we will be celebrating our heritage in Holy Cross. The Week will be highlighted by our community’s celebration of The Feast of Our Lady of Sorrows on Friday, September 15th. Please join us as we begin this time of celebration of our heritage in Holy Cross.

FAITH EDUCATION — September 10th:

We need you to register your child for Faith Education, if you have not already done so. A simple call to the chapel office can get this accomplished. Faith Education meets this week. 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]. Thank you for taking care of this important responsibility. Here are the dates for the upcoming classes: September 10, 17 and 24.

CHANGING OUR VIEW OF GOD:

Through darkness and doubt often come the greatest creativity and faith. Our faith is strengthened every time we go through a period of questioning. Why do I believe this? Do I believe this at all? What do I base my life on? When we are at rock bottom, everything becomes clearer — self-image, God-image, worldview.

It takes a long time to purify the experience of dysfunctional family life, abuse, manipulation, shaming, negativity, or judgmental attitudes. As St. John of the Cross described: “Our gods must each die until we find the true God.” Or as Meister Eckhart put it: “Let us pray to God that we may be free of God.”

To allow and fully experience the darkness is an immense act of courage — an act of the heart. Our natural instinct is to pull back from others, to move into a self-chose exile. But when we are cut off or isolated from others, wounds are exacerbated rather than healed.

In the darkness, it’s hard to feel courageous. We resist love. I will not let you get to me.” Yet we must turn toward the very truths we are pushing away — those who love us and who see meaning in our life when we can’t. It sounds naïve and simplistic, but love is the greatest healer.

In the darkness, we usually look for someone to blame, to absolve ourselves from the problem. I think we’ve been led into a period of exile again — both as a culture and as a Church — as evidenced by increased hostility and blame of the “other.”

The shame-and-blame game is all about projecting our inner state elsewhere. That’s why Jesus taught that, for the sake of our soul, we must love our enemy. The enemy — or whomever we resent, dislike, or are annoyed by — carries our dark side. “Why do you try to take the speck out of your brother’s or sister’s eye, when you cannot see the log in your own?” [Matthew 7:5].

Healthy critique offers hope and vision when we own our complicity in the problem. People who love something have earned the right to make it better and keep it true to its deep-seated vision. We must first recognize that God has something to teach us personally — not just the group or institution.

The way through is always much more difficult than the way around. Cheap religion gives us the way for. True religion gives us the way through, stepping right into the mystery. —taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Deanna Hester, who is undergoing treatment for an intestinal infection.
- ForFindley Stay, husband of former GA instructor, Emily Stay, father of Allen [‘87] who is undergoing treatment for blood issues.
- For Brother Paul Rosonke, C.S.C., who is undergoing treatment for cancer.
- For Tom Rini, grandfather of Madeline Paletti [‘20] who is undergoing treatment for cardiac arrest.
- For Sylvia Leonor, sister of Stephanie [‘20] who is undergoing treatment for an addiction.
- For Donald Zach, maintenance associate, who is undergoing medical treatment.
- For Debbie Cap, who is undergoing treatment for Chronic Obstructive Pulmonary Disease.
- For Debbie Torrijas, sister of Brother Christopher Torrijas, C.S.C., who is undergoing treatment for multiple sclerosis.
- For Kevin Flamingo who is undergoing treatment for cancer.
- For Lisa Hill who is undergoing treatment for cancer.
- For Christine Livers who is recovering from brain surgery.
- For Kurt Leidi [‘87], brother of Christopher [‘85] who is ill.
- For Mary Ellen Basile, who is undergoing treatment for lung cancer.
- For Vijay Singla, Brother of Science teacher, Neena Goel, uncle of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for liver cirrhosis.
- For Jessica Kuenecius [‘95], sister of Olivia [‘97], who is in long-term rehab following cardiac arrest.
- For James Porter, father of William [‘84] and Daniel [‘92] Porter, grandfather of Jacqueline [‘10], Nicole [‘12], Michelle [‘15], and Danielle [‘18] Porter who is seriously ill.
- For Steve Shea, brother of Theresa Stark, who is undergoing treatment for lymphoma.
- For Joseph Seiler, grandfather of Thomas [‘13], Nicole [‘14], Justin [‘16], John [‘18], and Joseph [‘20] Hollis, who is ill.
- For Philip McNulty, nephew of Mike and Janet Heryak, Cousin of Lilian [‘09], Rosa [‘12], and Edwin [‘17] Heryak, who is undergoing medical treatment.
- For Tom Libbers, brother of Brother Edward Libbers, C.S.C., who is undergoing treatment for cancer.
- For David Simonetta, father-in-law of Upper School Science Instructor, Jessica Grassi Simonetta [‘05] who is critically ill with cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Nicholas Zanella, who is undergoing medical treatment.

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 affiliation program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on Our Lady Chapel home page! Thank you.

MORE WISDOM:

A wise man cares not for what he cannot have.

—Jack Herbert
**PRAYER REQUESTS:**
Jesus calls us to pray for one another. Please keep all these people in your prayers.

**PRAYERS FOR THE SICK:**
- For Duke Whipple who is experiencing complications from heart surgery.
- For Keith Thomas who has pancreatic cancer.
- For Joanne Celsezi, great aunt of Michael [‘22] and Jack [‘25] Overman, who is undergoing treatment for cancer.
- For Raymond LaCasse, father of upper school associate, Linda Wheeler, who is undergoing treatment for a heart issue.
- For Fred Botek, Sr., father of Fred Botek, Jr. [‘85], grandfather of Matt [‘14], Jonathan [‘17], and Dan [‘21] Botek, who is undergoing treatment for lymphoma.
- For Diana Herho who is undergoing treatment for cancer.
- For Vivian Zaratsian, a friend family of Upper School Science Instructor, Jessica Simonetta [‘05] who is undergoing treatment for leukemia.
- For Doris Banchik, who is undergoing treatment for cancer.
- For Bev Wamelink who is receiving treatment for cancer and heart issues.
- For Marissa Bridgman, niece of Patsy Schauer, who is undergoing treatment for brain cancer.
- For Laura Wagner, mother of Madison Wagner [‘19] who is ill.
- For Delia Hernandez who is undergoing treatment for dementia.
- For Irene Mohn who is undergoing treatment for breast cancer.
- For Wendy Myers, friend of Joanne Fisher, who is undergoing treatment for breast cancer.
- For John Madigan [‘56] who is seriously ill with complications from Parkinson's disease and Pancreatitis.
- For Tiho Teisl, Director of Student Service, who is undergoing treatment for cancer.
- For John Fagan, father of James [‘91] and Daniel [‘96], who is being treated for ALS.
- For Ron Jones, who is seriously ill with pancreatic cancer.
- For Diana Meyers, mother of Alex Scimone, grandmother of Dominick Scimone [‘18] who is undergoing treatment for rheumatoid arthritis.
- For Brett Rachel [‘95] who is under the care of hospice.
- For Ted Berr, uncle of Allen Stay [‘87] who is undergoing treatment for cancer.
- For Bill Musser who is undergoing treatment for brain cancer.
- For Tom Miller who is undergoing treatment for colon cancer.
- For Mariana Miliello, cousin of Alex [‘22] and Xavier [‘26] Swinarski, who has been diagnosed with a brain tumor.
- For Claudia Remington, aunt of Upper School instructor, Cindy Fidanza, who is undergoing treatment for breast cancer.
- For Todd King [‘87], brother of Christie [‘91] King, who is undergoing treatment for mirecondra.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Drew Franco, son of Brian [‘90], nephew of Jeff [‘88] and Kristin [‘94] Kirkpatrick, who is struggling with a seizure disorder.
- For Dennis Kavan, father of Dennis [‘86] and Jennifer [‘95], grandfather of Adam [‘14] and Madeleine [‘16] Miller, who is undergoing further treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.

**JUBILEE CELEBRATION:**
On Sunday, September 17th at our 10:00 AM Family Mass, Father John will be offering Mass in thanksgiving for his 50 years as a priest in the Congregation of Holy Cross. The Mass will be followed by an informal gathering in the Brother Richard Keller Commons where pastries and donuts will be served. All are invited to join in this special time of grace.

**SCHEDULE FOR THE WEEK:**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>Sunday, September 10</td>
<td>23rd Week in Ordinary Time 10:00 AM</td>
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<tr>
<td>Monday, September 11</td>
<td>23rd Week in Ordinary Time 5:30 PM [Eucharistic Chapel]</td>
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<tr>
<td>Tuesday, September 12</td>
<td>23rd Week in Ordinary Time 5:30 PM [Eucharistic Chapel]</td>
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<tr>
<td>Wednesday, September 13</td>
<td>23rd Week in Ordinary Time 5:30 PM [Eucharistic Chapel]</td>
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<td>Thursday, September 14</td>
<td>Exaltation of the Holy Cross 5:30 PM [Eucharistic Chapel]</td>
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<tr>
<td>Friday, September 15</td>
<td>24th Week in Ordinary Time 5:30 PM [Eucharistic Chapel]</td>
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<td>Saturday, September 16</td>
<td>24th Week in Ordinary Time 5:00 PM</td>
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<tr>
<td>Sunday, September 17</td>
<td>24th Week in Ordinary Time 10:00 AM</td>
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**UPCOMING CHAPEL ACTIVITIES:**

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
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<tbody>
<tr>
<td>September 10</td>
<td>Faith Education Class #1 8:45 AM—9:45 AM</td>
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<tr>
<td>September 11</td>
<td>Parent Meeting 8:45 AM—9:15 AM</td>
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<tr>
<td>September 12</td>
<td>Men &amp; Women’s Club Welcome Back 10:00 AM</td>
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<td>September 13</td>
<td>Kairos 45 Team Retreat Meeting 10:00 AM—3:00 PM</td>
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<tr>
<td>September 14</td>
<td>LifeTeen/EDGE Meeting 11:30 AM—1:00 PM</td>
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<tr>
<td>September 17</td>
<td>Freshman Retreat Team Meeting 7:00 AM—8:00 AM</td>
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<td>September 18</td>
<td>K-45 Team Meeting 3:30 PM—5:00 PM</td>
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<tr>
<td>September 19</td>
<td>Faith Education Class #2 8:45 AM—9:45 AM</td>
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<tr>
<td>September 20</td>
<td>Jubilee Celebration 10:00 AM—Mass</td>
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<tr>
<td>September 21</td>
<td>Freshman Retreat Team Meeting 7:00 AM—8:00 AM</td>
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<tr>
<td>September 22</td>
<td>K-45 Team Meeting 3:30 PM—5:00 PM</td>
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<tr>
<td>September 23</td>
<td>OLC Council Meeting 6:15 PM—8:30 PM</td>
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<tr>
<td>September 24</td>
<td>Kairos 45</td>
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<tr>
<td>September 25</td>
<td>Faith Education Class #3 8:45 AM—9:45 AM</td>
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<tr>
<td>September 26</td>
<td>LifeTeen/EDGE Meeting 11:30 AM</td>
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REFLECTION FOR THE WEEK:

In the Book of Genesis, Cain asked God if he was his brother’s keeper [Genesis 4:9]. Are we our brothers’ or sisters’ keepers? The Scripture Readings for this 23rd Week in Ordinary Time invite us to consider our responsibilities to others in the area of their well-being and that of the community.

None of us is without fault. The disorder caused by our faults and sins is opposite of the mission to which each of us is called — to bring peace and reconciliation. We are all called to be honest, direct, communal and compassionate. But it is easier to let it all happen and deal later with the fractures.

Through the prophet Ezekiel we are all called to something more. God is reminding Ezekiel — and us — that watchmen have been selected to warn the cities of any advancing dangerous warriors; the people are depending on these watchmen to fulfill their tasks. If they fail then they will die for their guilt [Ezekiel 33:1-9]. The message is clear. If God tells Ezekiel to confront a wicked person, then he has to do it. If Ezekiel resists, then the wicked person will die, but the prophet will be held responsible for that person’s death.

Prophets call us to live in the present moment. Their mission of announcing God’s word is both communal and individual and personal. Ezekiel, as with Jeremiah, Amos, Isaiah, and the others — calls out the nation and its leaders because of their infidelities. But Ezekiel’s message is not only to the nation, but also to individual persons when their faults injure themselves or the harmony of the group. This message flows from the traditions found in Deuteronomy and Leviticus, whose laws and customs were all given that the people might relate in unity and reverence as God’s holy family.

Matthew pictures Jesus specifying these traditions [Matthew 18:15-20]. If someone sins against you, address the issue by confronting the sinner. If that does not have any good results, gather an intervention team and ask the sinner to listen and change. If that does not work, then let the issue be known to the community from which the person is now not in communication. The word “church” here means the “gathered together”. At first glance, the final words of Jesus seem to be inviting, but they need to be well understood.

What is the meaning of this story? Why is it told to us? Was it all true? The problem, of course, would be when three of you were praying for rain on your fields, and three of us were praying for a sunny day for our picnic.

Ezekiel gives us a message of encouragement to move forward. God is reminding Ezekiel, and us, that we are called to be watchmen. We are called to be community leaders and to work towards the betterment of our communities.

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Father Donald McNeill, C.S.C.
- For Sister Catherine O’Brien, C.S.C.
- For Emily Serian
- For Charles Trivisonno
- For James Rupp, father of Alex Rupp [12]
- For Pam Mazzarella.
- For Lucille Sopko.

PRAYERS FOR OTHERS:

- For the victims of the wild fires in Montana and out West, and for all those who are involved in the struggle.
- For the victims and workers involved in the recovery from Hurricane Harvey.
- For the people of the Caribbean and Florida area as Hurricane Irma passes through.
- For an end to violence in our world.
- For a couple who is trying to conceive a child.
- For a person going through a difficult time.
- For a woman diagnosed with lung cancer.
- For the families who are grieving the loss of loved ones.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

WOULD YOU LIKE TO BE AN ALTAR SERVER OR LECTOR?

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 6th [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].

Eucharistic Ministers:

We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry. We are always in need of Eucharistic Ministers.

KNOW THIS:

Love unexpressed is not love at all.
WE'RE ALL IN THIS TOGETHER:

Years ago, in a radio interview, the late actor Dennis Weaver mentioned why Gunsmoke’s “Mr. Dillon” had a sidekick like Chester. “All radio and TV western heroes needed someone to be with them; otherwise the show and movies would be terribly boring — the audience would never know what the heroes were thinking. The Lone Ranger talks to Tonto; Gene Autry confides in Smiley Burnette. Without their sidekicks, the heroes wouldn’t have been heroes.”

In some sense, the same thing applies to our faith. Unless we somehow associate with others, our faith — no matter how deep — could quickly become meaningless. Biblical faith is never to be lived on a mountain top. Only when it’s experienced in the midst of a community does it make sense. Unless we’re relating with others, the examples of living given us by the Lord and the risen Jesus are useless. It’s easy to “imagine” we’re believers. Actually giving ourselves for others proves it. As Matthew 7:12 says, “Whatever you want men to do to you, you also must do to them.”

Yet, as we know, there’s no one action that to everyone always shows love. Our acts of love differ because the needs of those we love differ. For example, as a prophet, Ezekiel shows love by being the community’s “watchman.” It’s his responsibility to let them know what God wants them to do. Ezekiel 33:1-9.

In 6th century BCE Israel, the normal way the Chosen People surface God’s will is by first surfacing the community’s prophets, and then carrying out what they tell them to do. If any prophet refuses to follow through on his/her ministry, they’ll suffer the same fate as those who refuse to listen to the Lord.

Because the first followers of Jesus were convinced that they shared in Jesus’ prophetic ministry, Matthew’s Jesus stresses their responsibility to confront others in the community when those others refuse to show love to those around them [Matthew 18:15-20].

Though overlooked by many, Matthew’s Jesus gives the whole community the same power to bind and loose that Peter personally received [see Matthew 16]. There is a built-in tension which Matthew is convinced is necessary in any loving Christian community. In other words, there’s no simple answers to complicated questions. Not only that, but Jesus takes his disciples’ prerogatives one step further — “if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father” [Matthew 18:15-20].

Of course, all this community stuff must be seen against the background of love. We’re not just people who accidentally find ourselves in the same stadium crowd. We’re actually the loving body of Christ. As Matthew’s community quickly found out, it’s in the acts of love we share that we discover the risen Jesus in our midst.

“We the people encounter during our lives aren’t just sidekicks who help us reveal ourselves to others. More than anything else, they help us reveal ourselves to ourselves. Only when we show them love do we surface the hero in ourselves.”

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

ALWAYS REMEMBER:
The manner of giving is worth more than the gift.
— Pierre Corneille
RECONCILIATION AND RESPONSIBILITY:

Recent events in our nation’s history ought to make us pause and ask one convicting question: “What’s going on here in Ferguson, in Charlottesville?” As we scroll through social media feeds and listen to news reports and talk with our neighbors, we rationalize an understanding of how we got in this place. But how can this technological advancement and racial violence be compatible in the same heart of our country?

G. K. Chesterton, when asked what’s wrong with the world, is said to have penned the most poignant answer that could have been given: “I am.”

In a country that is in danger of losing its Judeo-Christian foundation, we are also in danger of losing the sense of personal complicity in the country’s crisis. We think it’s someone else’s problem to fix — not mine — because it’s easier to point blame rather than assume responsibility. Or we might think that a new program or initiative will do the job. Sure, we might not be marching for “racial purity” or lobbying for gender politics, but we probably walk on the other side of the sidewalk or keep our car windows rolled up when we come across a homeless person asking for assistance. Psalm 95 brings us face to face with the hardness of heart which we might describe as racial or hostility, religious animosity, social prejudices and injustices, gender inequality, corporate greed, political extremism, ecological indifference, relationship abuses, the mentality of entitlement, etc. To some extent, we all must admit we have it if there’s to be any hope of reclaiming true greatness. Greatness is found in the restoration of that “good crowned with brother-and-sisterhood,” which can only be rediscovered through mutual repentance and bestowal of forgiveness by which reconciliation is the natural result. There’s a big difference between “I have a solution to the problem; let me try,” and “I’m sorry that I helped create the problem. Please forgive me.”

To really love one’s neighbor — as Jesus invites us in Matthew’s Gospel [18:15-20] — is not only to share in the memory-making around holidays or social gatherings, nor is it merely making a donation to a charitable cause. It includes a genuine interpersonal exchange involving the admission of guilt and then pursuing the higher and nobler ideals of life together, despite and particularly through any struggle, turmoil, hostility, obstacle, and failure involved at the personal and at the societal levels. This kind of love is costly. It is not cheap, but also certainly not violent. It forces us out of that reflexive complicity towards the real issues. Frequent reconciliation keeps our path fresh with hope, not weighed down by presumptions, hostilities, negativity, or feigned control over people or situations. The term “excruciating vulnerability” describes that path towards the real encounter between persons without the illusory façades of reputation, wealth, accomplishment, class standing, or lack thereof.

Everyday Christians — like you and me — can undertake this kind of a love that requires an unwavering conviction that Jesus’ words in the Gospel are true: “if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father.” Jesus does not say that these requests will be processed by committee in the order received and resources provided for qualified applicants. No! He says that they will be granted. There is a certainty of faith that, by putting the prayers for the heart into actionable charity, we help extend the boundaries of the heart into actionable charity, we help extend the boundaries of the kingdom among the qualified applicants. No! He says that they will be granted. There is a certainty of faith that, by putting the prayers for the heart into actionable charity, we help extend the boundaries of the kingdom among the qualified applicants.

The heart has its reasons. So too do pride, idolatry, lust, greed, anger, and concupiscence. God built us in a rather unsafe way. To walk the earth like gods and goddesses is, in fact, a dangerous business. Fortunately God knew this before he made us and, like an understanding mother who has mused on the origins of her children’s faults, still took that risk and now blushing just a little as she looks at us and our foibles and faults. — taken from the writings Father Ronald Rolheiser, O.M.I., which appear on the internet.

READINGS FOR THE WEEK:

| Thursday: | Numbers 21:4-9,  Philippians 2:6-11,  John 3:13-17 |
| Saturday: | 1 Timothy 1:15-17,  Luke 6:43-49 |

24th Week in Ordinary Time: Sirach 27:30-28:7, Romans 14:7-9, Matthew 18:21-35

THE WORD OF GOD IS LIVING AND ACTIVE:

Scripture is sacramental. Jesus, the Word, speaks to us through the Bible — the word. There is a mystery here which the human mind cannot plumb. There are certain things we can say that are not true. We can say, for instance, that a book made of paper is not the thing that is “living and active” and that this book, all by itself, does not discern “the thoughts and intentions of the heart.” On the other hand, we cannot say that Scripture is “just a book” any more than we can say that the Eucharist is just a collection of atoms or that Jesus of Nazareth is just another homo sapiens. We are bound to say, in fact, that it is the word of God, inspired by the Spirit of him who is the Word and capable of changing hearts and lives. We find ourselves confronted, once again, with the mystery of the Incarnation — of God’s choice to manifest himself in a human way and through human things [including books]. So let us approach Scripture as we approach the Eucharist — in the full awareness that we are standing in the presence of something mysterious, holy and full of the power of God, since it is the inspired word of God. Let us take Scripture into our hearts as we take the Eucharist into our bodies. And let us let that word guide, judge and heal us with all the power of the Holy Spirit who lives in the Church and submit to that Spirit and that Church. It will do the work that God sent it to do!

THE CHAPEL FACEBOOK PAGE:

Did you know that the chapel community has a Facebook page? Did you take any photos at our recent outdoor picnic that you’d like to share? Feel free to post them here. Just go to www.facebook.com/ourladychapel, and share the memories. While you’re there, be sure to “like” the page so that you’ll see updates in your feed. Help us build our on-line community!
FAULTS OF THE PARENTS IN THE CHILDREN:
A couple of years ago, I was at the home of some friends for a dinner. During the meal, their kids — all quite young — had been rather loud, cranky, self-absorbed, and unmannered, as is the way sometimes with young children and with the ups and downs of the dinner table. After the meal, when they’d left to play in an adjoining room, the mother, tired and frustrated from her battle of wills with them, made this comment: “Sometimes when I look at my kids, I blush with a kind of shame because I see myself in their faults! I know exactly from where they get all of that! It’s in their genes. I see my faults inside of them. The good thing is that, seeing this, triggers a real compassion in me. I want to hug them and apologize!”

There’s a wonderful theology in that observation. The way she felt, looking at her children and their faults, is the way God that must feel as he looks at us, his kids, with our unmannered faults and our self-absorption. God is like that mother. No doubt God experiences the same frustration in his battle of wills with us. But, no doubt too, God fills with compassion and understanding in the face of our faults, blushing with a little shame for how he made us. Like that mother, God sees exactly where all of this comes from and who and what is responsible for those congenital propensities.

If we sense inside us infinite love, is it any wonder that we sometimes fill with lust and want to make love to the whole world? Simply said, though a lot of nuance lost, immediately needed once it is said, so many of our faults stem from the way God made us — namely, from the divine fire, divine appetites, divine energy, and godly grandiosity that God has put inside us. Our faults take their root there. That can sound like blasphemy, but it’s quite the opposite really. It’s not an attempt to blame God for our faults, but rather an effort to explain, more deeply, why we are as we are, why we have tendencies towards sinful and destructive things, why life is so infinitely complex, and, most important of all, why God was not a stingy, small-hearted, petty, defensive creator when he made us.

When God made us, he didn’t play it safe — making us small, stupid, mechanical, easy to control, low-risk projects. God rolled the dice and risked the highest possible stakes — love and freedom. God knew us as much as he could without making ourselves, ourselves, gods and goddesses — the one thing God can’t do. God made us godly — almost divine — and that has consequences.

God is infinite, the creator of everything, self-sufficient Being, and Being who, in a manner of speaking, owns everything that is — all beauty, all love, all truth, all existence, and even all pleasure. That’s a lot to carry without losing one’s balance. God never loses his balance, but we, who have been given so much divine dignity and energy, often do.

And that’s the problem — if we sense within us a divine likeness, is it any wonder that sometimes we inflate with grandiosity and strut with pride; if we sense inside us infinite love, is it any wonder that we sometimes fill with lust and want to make love to the whole world; if we sense within us God’s holding all of being in existence, is it any wonder that we are often greedy and jealous, convinced like the mythical gods of old that we have first rights to sleep with everyone and that the whole world is really ours; if we sense within us the ecstasy of fulfillment that is inside of God, is it any wonder that we tend to excess and addictions, that we would want to swallow all the food, drink, and pleasure in the world and do nothing other than drink in its enjoyment; and if we sense that we are godly in nature, is it any wonder that we fill so easily with hatred and murderous rage when we are slighted or ignored?

We see this crystal-clear in some of its higher expressions. For example, in our experience of

And herein lies the secret of the potency of Jesus’ Gospel — it takes those people who are willing to be foolish in the eyes of the world in order to bring it about. Who will be the next one to win over your brother or sister?

—taken from the writings of Brother John Marmion Villa, which appears on the internet

LOVING YOUR NEIGHBOR:
Paul’s letter to the Church at Rome 13:8-10 is all about the centrality of love in the Christian life. Paul tells us that the commandments prohibiting adultery, murder, theft and coveting are summed up in the saying “You shall love your neighbor as yourself.” This commandment — taken from Leviticus 19:18 — is the fulfillment of the law.

The word love is a translation of the Greek word “agape,” which is used in a Christian context to refer to the love God shares with us, and by extension, the self-sacrificing effort we make to do good for others. This love is not a vague feeling, but a concrete effort to do the aid of those in need — as suggested by the parable of the Good Samaritan [see Luke 10]. We are to do to others for not simply because we like doing it or we believe this is the right thing to do, but because this is our Christian calling to follow the command and example of our Lord. All other human beings qualify as our neighbor — including family and friends as well as enemies and those who are very different. True love is never self-satisfied. On the contrary, it recognizes the continuing call to deepen and extend our desires and our efforts to do good for others and to meet their needs.

We can imagine ways Christians could respond positively to Paul’s message. A married couple who regularly pray together could do a better job of helping each other stay in shape through proper diet and regular exercise. A teacher who cares for all her students could give special attention to the boy with a learning disability. A concerned citizen who votes intelligently could get more involved in advocating for humane treatment of refugees and immigrants. A grandmother who is generally good to her grandchildren could spend extra time with her grandson who is struggling in high school. A factory worker who tries to be a force for good at the worksite could reach out to the fellow worker who is hard to get along with. What could you do to deepen and extend your efforts to love your neighbor?

—taken from the writings of Father James Back which appear on the internet

SERVING THE LORD IN THE POOR: Sat. Aug. 19
For the past several months, our community has 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. All those in the area with need will be served equally, as supplies allow. The food pantry at Our Savior Lutheran Church served an average of 141 households each time.

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If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] or sign up on the easel in the narthex, or email Elina Gurney at gurney.els@gmail.com. Come as a family or by yourself.

WISDOM:
Sometimes you will never know the value of a moment until it becomes a memory.
—Dr. Seuss
THE REASSURANCE OF JESUS:

Matthew’s Gospel for this 23rd Week in Ordinary Time [Matthew 18:15-20] contains three distinct sections that appear to be quite unrelated. If we find ourselves a bit puzzled as to why these three disjointed segments of Christ’s teaching were put together then we first ought to spend a little time considering just how the Gospels were composed.

We have to understand that the Gospels were written some years after the events that they describe. If you look up Wikipedia, you will see that many scholars reckon that Matthew’s Gospel was not written earlier than 80 AD — almost fifty years after the death of Christ. The earliest they think is Mark which is dated about 68 AD.

However, none of the Gospels or the Acts of the Apostles — which is essentially the second part of Luke’s Gospel — mentions the destruction of the Temple in 70 AD. And since this was something prophesied by Jesus you would think that the fulfilment of his prophecy might have been mentioned. So some of the more traditional theologians argue for an earlier date and tend to think that this proves that all the Gospels must have been written before 70 AD.

Whenever they were written, we realize that it likely to have been at least twenty, or possibly thirty or more years, after the death of Christ. The Gospel writers must, however, have used as their source material many of the stories told about Jesus either in written form or orally given by the original witnesses.

We surmise that these separate stories of particular incidents in the life of Christ were certainly circulating within the early Church community in those early years. Most of these accounts would have been factually based, but some might have been a bit more fanciful, and it was the Evangelist’s job to sort out the true from the false and to put this vast amount of material together in a coherent and credible way.

That’s why we end up with sections of the Gospel — such as the one in Matthew’s Gospel — which have three separate pieces of Christ’s teaching put together as if they were spoken on the same day at the same time. But just looking at it, we can see that they are completely unrelated to each other so were used some time after they have been originally one unit. This should not affect our faith in the integrity of the Gospels, but rather give us an insight into how they were actually composed. We can regard the Evangelists as being under the inspiration of the Holy Spirit as they went about the process of editing the various stories and accounts of the life of Jesus that were handed down to them.

And so we begin with Jesus addressing a very unsettling problem that existed within the early Christian Community. Basically Jesus provides a template of how to deal with the situation if a member of the Church is found to be doing something contrary to the Gospel. The words of Jesus provide a procedure to use in such a situation. What he tells us to do is fairly obvious, and it follows what we might call the rules of natural justice. Nevertheless, the fact that these words are spoken by Jesus gives the members of the Church reassurance on how to proceed.

Then Jesus begins speaking about “binding and loosing.” It is curious because Jesus had already spoken about this with Peter [see Matthew 16] when he told Peter that he would give him the keys of the Kingdom of Heaven. Possibly these words are repeated because this time they are addressed to the community, and not just to an individual. We know that these words are the origin of the Sacrament of Reconciliation, and so it is important that they are repeated and said to all the disciples. It is crucial that there should be no ambiguity and that this ministry of reconciliation is not restricted to Peter but involves all of the disciples.

Finally, Jesus speaks about “where two or three gathered in the name of Jesus having their prayers together as if they were spoken on the same day at the same time. But just looking at it, we can see that they are completely unrelated to each other so were used some time after they have been originally one unit. This should not affect our faith in the integrity of the Gospels, but rather give us an insight into how they were actually composed. We can regard the Evangelists as being under the inspiration of the Holy Spirit as they went about the process of editing the various stories and accounts of the life of Jesus that were handed down to them.

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OUR BROTHER’S KEEPERS:
Do you remember studying in American History about rugged individualism? The early pioneers—like Daniel Boone—wanted to live apart from everyone, dealing with nature and life alone. They didn’t like it if someone moved in a mere ten miles away. They wanted more elbow room.

All this made for good reading, but it was more poetic than reality. The early pioneers needed each other for protection, for help, and for support. When the Native Americans attacked, the settlers had to unite for their own protection. When Mrs. Boone was about to have a baby, she needed Mrs. Crockett’s help. We are communal—we depend on each other for support, for help, for strength. This is obvious as we respond to each other’s natural needs and crises. We also need each other for our spiritual lives. Jesus did not establish a federation of individuals—He established a Church. He called upon us to unite as one person, one body—the Body of Christ. He knew that we would be infinitely stronger united. He promised: He would be with us.

Matthew’s Gospel is sometimes called the Dissertation on the Church [Matthew 18:15-20]. It is quite realistic. It talks about the way we deal with people whose sinful ways are destroying themselves and hurting the community—"If your brother or sister sins against you, go to them and tell them. If that doesn’t work, go again with friends to support you. If that doesn’t work, ask the whole Church for help with them, and so forth."

Here are some examples. Let’s make believe you sing in the choir, and so does your next door neighbor, Simon Snodgrass. Now Simon is a single man, and that’s a good thing because he really doesn’t like children. He’s often grumpy around them—even when they come to his door selling girl scout cookies or what have you. Well, maybe you can live with that. You certainly don’t need to have your children going to his house on Halloween. What you can’t live with is when your ten year old daughter tells you that Mr. Snodgrass called her a bad name after she tried to get your dog from his front lawn. So you go over to Snodgrass and you tell him that it is unacceptable for him to use bad language around your daughter—and even more to direct it to her. You tell him that you are sorry about the dog and will do your best to make sure that doesn’t happen again, but you add that if something your children do upset him, he should just give you a call and you’ll take care of it. Snodgrass, now calls you a few choice one.

The next Sunday, there is at Mass, singing in the choir—all holy and spiritual. A week or so later, your son’s football lands in his backyard. Your son, rings his doorbell and politely asks if he can get the football. Snodgrass is enraged and lets the boy know it. He also teaches him a lesson in politeness by asking if he can get the football. Snodgrass, now calls you a few choice ones.

You and the other guys decide to ask your parish priest to intervene. When you approach him, your pastor says: ‘I really think Br. Brian needs this experience.’ Anyway, after the choir Mass, Fr. Brian says to Snodgrass: ‘I heard that there are some problems between you and your neighbors. Everybody is here now. Let’s get together in my office and hash this out.’ After everyone has their say, Fr. Brian tells Snodgrass: ‘Snodgrass, I know this is really hard for you, but you can’t lose your temper with them and calling them names. We’re sure you work hard and have a bit of stress, but you have to learn how to control it.’ Snodgrass’s reaction is even worse. But you let it go, hoping he’ll reconsider his actions.

Then there is a third incident, and again Snodgrass goes ballistic on the children. You and the other guys decide to ask your Parish priest to intervene. When you approach him, your pastor says: ‘I really think Fr. Brian needs this experience.’ Anyway, after the choir Mass, Fr. Brian says to Snodgrass: ‘I heard that there are some problems between you and your neighbors. Everybody is here now. Let’s get together in my office and hash this out.’ After everyone has their say, Fr. Brian tells Snodgrass: ‘Snodgrass, I know this is really hard for you, but you can’t lose your temper with them and calling them names. We’re sure you work hard and have a bit of stress, but you have to learn how to control it.’ Snodgrass’s reaction is even worse. But you let it go, hoping he’ll reconsider his actions.

Summer is upon us and fall is quickly approaching. It is another time to once again clean out the clothes. Clothing that no longer fits, or has been replaced by new items, can become great items for others. Always remember the words of Jesus: ‘The poor you shall always have with you’ [Matthew 26:11]. Please continue to bring your gently used men’s, women’s and children’s clothing to the Lennon Board Room, or place it in the cedar chest which is located in the Chapel narthex [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews. If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima—so it would help if you could focus on summer and fall items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel—there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. If you have any questions, please contact Patty in the chapel office [440-473-3560].

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

NO LIMITS:
Do not hesitate to love and to love deeply.

—Henri Nouwen
WHY DO WE YAWN?
Why do we yawn? The yawn has to be one of the most fascinating of all physical reactions. Notice I said “physical” and not “human” reactions, because even cats, dogs and fish yawn. A yawn is an involuntary reflex. Many scientists assert that we yawn when our “state of alertness” is changing, which is why we yawn when we are tired or bored or when we are waking up, for instance. What’s more interesting to me, though, is what happens when someone else yawns.

Yawns are contagious. Have you ever noticed that? But why are yawns contagious? Sneezing isn’t contagious. Coughing isn’t contagious. Burping is only contagious if you live in a fraternity house. So, why are yawns contagious?

Some professionals claim we yawn to subconsciously communicate, and to synchronize our behavior with others around us. Some others say that it is to remove excess carbon dioxide that has built up within us, and doing so sets off a chain reaction. Still others claim that it has to do with sensory perception citing that even if we don’t see it, even hearing a yawn elicits a similar reaction. Regardless, we yawn as our alertness and perceptions change.

So, that’s “why” we yawn, but what are we yawning at? Sometimes it’s Mass. Other times, it’s work. Most of the time, we yawn at plain, old life. But life is not boring. If life has become boring, it is because we have allowed it to become boring, because we have not been using our imaginations or our gifts. You have a gift to GIVE, but the gift is not your own. Stick with me, here.

Do you realize that the only thing about you or me that is totally and completely ours is our SIN? That’s right. Every single talent, skill, blessing and ability within you and within me were put there by God. Although we often take the credit, He deserves it. Even if you have trained or worked your whole life “refining” your natural talents, the ability is still a gift from God — even that work ethic and self-control to refine them are traits that were bestowed upon you by God.

Your talents are gifts from God, but your sin — that’s all you.

Often, we yawn at life because we have not been following our vocation. Put simply, our boredom with our own situation in life is because the life we’re living is not the one He designed us to live. That translates to a life spent breathing instead of living.

The question shouldn’t be: “are you yawning at Mass, at life or, even, at God?” The question ought to be: “Is God yawning at you?”

The next question is: “is your yawning, your boredom, becoming contagious in your home, job or life? If your life is boring, start with yourself. What gifts or talents has God blessed you with that are not being shared? Maybe you’re really good with organization, or at building things with your hands, or with decorating — I’ll bet your church could use some help in one of their ministries. Maybe you’re a great listener, a talented communicator, or you’re willing to dig in and get your hands dirty. There are people beyond your parish walls who would benefit from the gift of your time and talent. Maybe you don’t feel like you have many talents or experiences that others would find helpful — that’s where you are wrong.

God gives people different talents and skills for a reason, that we might share them and bless others with them. Doing so, blesses God back for those talents He placed within you.

Yes, yawns are contagious, just like negativity. So use your yawn to change your alertness to the world around you [God’s Kingdom on earth] and think bigger.

Generosity is contagious. Enthusiasm is contagious. Joy is contagious. Selfless service can become contagious, too.

And even if it doesn't become contagious in your home, parish or community right away — give it time, it will. At least by sharing your gifts with the world, you insure that you won’t be yawning from boredom — only from a tired day spent glorifying God by giving back to Him what was His to begin with — on your very self.

As St. Peter reminds us: “Each one has received a gift; use it to serve one another as good stewards of God’s varied grace” [1 Peter 4:10]. You can spread the yawn, or you can spread the love. Life will be as boring as you make it, so go for a run, brew some coffee and get to work.

—The Bible Geek

LIFE TEEN:
Our next regularly scheduled meeting of LifeTeen will take place on Sunday, September 17th when we celebrate Father John’s golden jubilee. Bring your friends. We normally meet right after Sunday Mass, 11:30 AM -1 PM, in the Lennon Board Room. Please call the Chapel office 440-473-3560 to let us know that you will be joining us and to sign up to receive our texts and/or email reminders. We ask you to do this by Saturday. If you can’t make our meeting on September 10th, our next gathering will be the following week, Sunday, September 24th when we are going to try to go fishing. Please respond to your texts and/or emails or call the Chapel office 440-473-3560 to let us know that you will join us. If you are going to be going with us on any of our trips, you need to have a signed Parental Permission form. If you need a form please call the Chapel office. Please continue to remember all our teens and young people in your prayers.

EDGE MIDDLE SCHOOL YOUTH GROUP:
Our next regularly scheduled meeting of The EDGE will take place on Sunday, September 17th, when we celebrate Father John’s golden jubilee. Bring your friends. Normally we meet right after Sunday Mass — from 11:30 AM—1:00 PM in the Lennon Board Room. Come and try us out. Our EDGE program is open to all middle school aged young people [Grades 6-8]. 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 (440)473-3560. 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. All are welcome. Please join us for a wonderful experience. If you can’t make our meeting on Sunday, September 17th, our next meeting is on Sunday, September 24th when we are going to try to go fishing.
Please continue to remember all our teens and young people in your prayers.

BRINGING UP THE OFFERTORY GIFTS:
Would you and your family or group like to bring up the gifts at the offertory at Mass? If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday, please call the chapel office (440)473-3560 to let us know that you will join us and to sign up to receive our texts and/or email reminders. We ask you to do this by Saturday. If you can’t make our meeting on September 10th, our next gathering will be the following week, Sunday, September 24th when we are going to try to go fishing.

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.