

CLOSING PRAYER:

~ A Blessing of Teachers & Students ~

Blessing of our teachers:

**O Lord God,
in your wisdom and love
you surround us
with the mysteries of the universe.
You sent us your Son
to teach us by word and example
that true wisdom comes from you alone.**

**Send your Holy Spirit upon our teachers.
Fill them with your wisdom and blessings.
Grant that they may devote themselves
to their calling to be teachers,
and share what you have given them
and what they have learned from others.
Amen.**

Blessing of Students:

**O Lord God,
your Spirit of wisdom fills the earth
and teaches us your ways.
Look upon these students.
Let them enjoy their learning
and take delight in new discoveries.
Help them to persevere in their studies
and give them the desire to learn all things well.**

**Grant that they may follow in your path,
learning the lessons of truth and love,
and may they share with others,
the truths that they have learned,
their energy for life
and the goodness of their hearts.
Amen.**

Our Lady Chapel



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

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org

FAITH EDUCATION:

Faith Education returns to being “in person” this year. With that in mind, it is very important that you register your child early so that we will know how many teachers we will be needing. Even if your child attended class in the past, because we are resurcting our program, you will need to register. Our Faith Education classes for the year will begin on **Sunday, September 25th at 8:45 AM**. Please join us as we come together to begin our faith journey for this year by entering into prayer and worship together. **If you have any questions, please contact Patty in the Chapel Office [[440-473-3560]**. Thank you for taking care of this important responsibility.

**ST. ADALBERT SCHOOL SUPPORT CONTINUES:**

Student enrollment at St. Adalbert School has doubled. The need for ongoing support is important — especially at this time. **Therefore we have decided to continue to support for school supplies, responding to their monthly needs — No. 2 Wooden Pencils, Glue or Glue Sticks, Kleenex, Paper Towels and there is a special need for Backpacks.** Any and all quantities of these supplies are welcome!.

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items** whenever you come to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s” or drop it off in the chapel office.** Together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

**WOMEN’S DAY OF RETREAT — SAVE THE DATE:**

Tuesday, October 11th from 6:00 PM – 8:00 PM. We will begin with Mass together in the Chapel, and then move to the Lennon Boardroom to continue our prayer and reflection together. Because of COVID, it has been several since we gathered together for this time of Spiritual Renewal. **Father John** will facilitate our evening of reflection. **There is no cost for the evening.** [If you can’t make it for Mass, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**MEN’S DAY OF RETREAT — SAVE THE DATE:**

Thursday, November 3rd from 6:00 PM – 8:00 PM. We will begin with Mass together in the Chapel, and then move to the Lennon Boardroom to continue our prayer and reflection together. Because of COVID, it has been several since we gathered together for this time of Spiritual Renewal. **Father John** will facilitate our evening of reflection. **There is no cost for the evening.** [If you can’t make it for Mass, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**THE MYSTERY:**

Ours is a God who sneezed and rubbed His eyes when He was sleepy. Ours is a God who knew longing, heartbreak, excitement, frustration — the full range of what it means to be human. A God who knows what it means to live in a body.

—Kate Bowler

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For William Rogal, father of Music Minister, Jill Rogal, who is undergoing treatment for kidney issues.
- For Curtis Jackson, incoming Freshman at St. Edward HS, who is critically injured as an innocent bystander in a shooting.
- For Sabrina Kumar, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie [‘21] and Abbie [‘23] Edmondson, who is undergoing treatment for brain cancer.

FOR THE DECEASED:

- For Thomas Hughes [‘56], brother of Michael M. Hughes [‘55], uncle of Mike [‘82] and Kevin [‘88] Hughes
- For Robert McQuistin, father of former Gilmour Teacher, Emily McQuistin.
- For Sandi Alexander.
- For Liz Rybka.
- For Maryon Gordon
- For Mary Ann Nathal.
- For Sarkis Semarjian, grandfather of Austin [‘12] and Madison [‘15] Semarjian.
- For Mary Vasko
- For James Piggford, father of Father George Piggford, C.S.C.
- For Timothy McGlynn
- For Father Joseph Tate, C.S.C.
- For Sister Sister John Margaret Dietzen, C.S.C.

PRAYERS FOR OTHERS:

- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- 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.
- For a greater awareness of our call to create a more humane and just society.

NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.

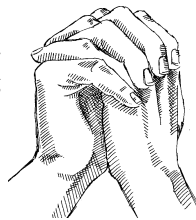


PRAYER REQUESTS:

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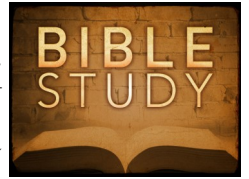
PRAYERS FOR THE SICK:

- For Joe Weber [‘52], who is seriously ill.
- For Michael Bares, brother of James [‘80] Bares and Religion Instructor, Eileen Pryatel, uncle of Michael [‘08, Meghan [‘13], and Kevin [‘15] Pryatel, who is undergoing treatment for cancer.
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For Sharon Wilson, wife of Brother Ken’s nephew, who is undergoing treatment for cancer.
- For Bob Hovel who is critically ill, resulting from a brain tumor.
- For David Francisco, who is recovering from triple bypass surgery.
- For Tom King, who is recovering from a stroke.
- For Marty Szakaly, brother of Father Tony Szakaly, C.S.C., who is seriously ill.
- For Luca Palazzo, who is critically ill with cancer.
- For Dale Rusnik, uncle of Jakob Bennish [‘30], who is undergoing treatment for many medical issues.
- For Tricia Ashkettle, who is undergoing treatment for brain cancer.
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For John Roddy, brother of Tim Roddy [‘87], son of Kathleen Roddy, former teacher’s aide in the Montessori, and brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel [‘83], Mike [‘85], and Matt [‘86] Roddy, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin’s lymphoma
- For Sam Barrick, who has been diagnosed with cancer.
- For David Mattis, husband of former Middle School Director, Paula Mattis, father of Kim [‘89] and Bill [‘91] Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of Logan Linsz [‘26], who is undergoing treatment for Hodgkin Lymphoma.
- For Frank Nannicola, grandfather of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola, who is undergoing treatment for cancer.
- For Michael Nestor [‘98], who is undergoing treatment for a rare form of cancer.
- For Elaine Hocevar, mother of Greg [‘97], Matthew [‘98], Ryan [‘00], and Sarah [‘01] Hocevar, who is awaiting a heart transplant
- For Joseph Borkey [‘82], brother of Jeff [‘80] and Jerrod [‘87] Borkey, father of Christian Borkey [‘16], and uncle of Jerrod [‘12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, AND GREAT-AUNT OF Mackenzie DeCrane [‘36], who is undergoing treatment for cancer..
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark [‘94], mother-in-law of Michelle DeBacco [‘96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is seriously ill.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.



NEXT BIBLE STUDY — WEDNESDAY, SEPTEMBER 7th:

Our next Virtual Bible Study will be on Wednesday, September 7th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.



Our topic: Brokenness and Repentance.

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, August 28: 22 nd Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, August 29: Queenship of Mary	NO MASS
Tuesday, August 30:	NO MASS
Wednesday, August 31: St. Bartholomew	NO MASS
Thursday, September 1:	NO MASS
Friday, September 2:	NO MASS
Saturday, September 3: 23 rd Week in Ordinary Time	5:00 PM In Person
Sunday, September 4: 22 rd Week in Ordinary Time	10:00 AM In Person & Live Stream

R.C.I.A [Rite of Christian Initiation for Adults]:

We are beginning to form our RCIA program for this year. 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.**



RUN THE RACE:

To join two things together there must be nothing between them or there cannot be a perfect fusion. Now realize that this is how God wants our soul to be, without any selfish love of ourselves or of others in between, just as God loves us without anything in between. —St. Catherine of Siena

“Excuse me” has many meanings in polite company. It is used when bumping into somebody accidentally. It is employed to interrupt somebody who is speaking and the listener wishes to interject a thought or two. It is spoken when a person wishes to move away from a discussion to move elsewhere. “Excuse me” can also be a request after a belch! We can ask to be excused from classes, jury duty, and other invitations in which we would rather stay home. We enjoy being selective with the responses we make to various invites.

God sends us many invitations through life’s experiences. Fear, inferiority, anger, vengeance and laziness all can be excuses by which we say “no!” to the adventures of trusting God. But there are also invitations that are easy for us to say “yes” to — involving ourselves with the needs of others, and giving of our time and treasure in the service of the poor at various times throughout the year. Invitations give us an occasion to pause and reflect upon how and why we respond the way that we do.

The Scripture Readings for this 22nd Week in Ordinary Time are filled with reversals. The author of the Book of Sirach [3:17-29] echoes traditional Jewish teachings concerning right conduct. Basically, we are reminded to “Remember who we are and who we are not.” Humility has something to do with acting, but not playing or pretending. It has to do with the realization that we are a gift. Everything is a gift from the Divine Giver and when we live gratefully, we will experience being loved by God and others. Gratitude and humility are the same. The more humble a person is the more that person finds the favor that God has shown that person.

Perhaps another way to understand humility is in the experience of accepting one’s limits contained within one’s gifts. My exercise partner and I often laugh when I try to lift more than I really can. I pretend humility when I can lift a weight less times one day than the day before. I tell him that I am accepting humbly what I can’t do. Inside, I am rather humiliated and embarrassed by my manly frailty. “Next time,” I whisper to myself. This is not humility, because I really have not been grateful for this temporary limitation.

A wise person listens deeply with both the outer and inner ears. The wise person searches and allows mystery to be a friend rather than a humiliating enemy which must be defeated or ignored. Humility is gratitude which allows us to stay at home in our own shoes. Covering up or withdrawal is not being humble or shy — it is a prideful expression that we really should have been done better — just wait until next time!

Luke’s Gospel centers on Jesus responding to an invitation to dine at a leading Pharisee’s house on the Sabbath [Luke 14:1,7-14]. Red flags begin to appear. The other invitees are watching quite specifically to trap Jesus in violating their religious expectations. During the meal Jesus notices the pharisaical practices of these religious rigorists — they have been jockeying for places of honor and recognition. Jesus heightens their interest in Him by relating a little parable intended to indicate their hypocrisy.

The parable is about table manners — and where one should sit upon entering the place for dining. But the story is much more about how one sits at the table of life. They have no rights other than to eat what is placed before them and sit where they find themselves. The Inviter to the feast of life will bless those who have eaten well and who are thankful for the whole meal. This blessing is the Host’s saying: “My friend, move up to a higher position.”

The word “humble” comes from the same word as “human” and “humus” — which means soil or earth. Real humility is the awareness and acceptance of who and what we are. We are of the earth and it is to this earthliness that Jesus entered and remains. Pride results from forgetting or denying the truth which Jesus came to recreate by embracing His own humanity.

The second observation which Jesus makes in Luke’s Gospel centers on the attitude of the host — Jesus notices the healthily wealthy people around the table and chides the host for his choice of guests. Jesus is making a statement as well about whom He is inviting to the “Heavenly Banquet” — when



DON'T MISS THE MUSIC:

Most of us take movie background music for granted. Even we old-timers have grown up with it, rarely reflecting on it’s being an artificial element. Yet, *Jaws*, for instance, certainly wouldn’t have become the great classic film it is without John Williams’ suspense filled soundtrack. The problem is, as far as I can tell, that none of us have special music playing in the background as we live our lives. What we take for granted in movies, we omit from our day by day existence. Such things just aren’t there in real life.

But that’s not totally correct. In some sense, Scripture is the background music our faith lives. To those who read and study this special library, it’s always there, giving significance to our following of the risen Jesus, constantly running through our minds like a movie soundtrack.

Even before that First Century CE Galilean carpenter began his itinerant preaching ministry, followers of God were familiar with such a soundtrack. About 500 years before Jesus’ birth, the Torah — Scripture’s first five books — had taken the form with which we’re familiar today. Through the years, other books — like Sirach — were also added to the themes faithful Jews surfaced as they tried to give themselves over to God’s will. Thus the teachings of Sirach on humility, wisdom and almsgiving were always playing in the back of the minds of true Israelites [Sirach 3:17-29]. They gave deeper meaning to the life of all Jews.

Of course, as I mentioned above, music isn’t actually playing as we live our lives — it only plays when we want it to play. Most of the time we don’t reflect on the important things, people, or situations we daily experience until long after we encounter them. Luke’s Jesus seems to take that for granted. Though the risen Jesus’ soundtrack doesn’t automatically become part of our personal soundtrack when we awake each morning, he wants us to do what’s necessary to have it kick in.

According to Jesus, there’s significance in everything we do — even to where we sit during a formal dinner. “When you are invited by someone to a wedding banquet,” Jesus insists, “do not recline at table in the place of honor” [Luke 14:1,7-14]. Somehow, we’re to be so honest that we appreciate not only our own importance, but also the importance of others. That’s biblical humility — “For those who exalt themselves will be humbled, but those who humble themselves will be exalted.”

Jesus even expects us to concretize that humble theme music when we throw a party — “Do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you.”

The author of the Letter to the Hebrews certainly turns up the volume — putting our simple Christian actions on a level of symbolism anyone would enjoy hearing [Hebrews 12:14-15,18-24]. In the ordinary events of our lives, we can actually “touch” the God among us, come in contact with “the spirits of the just made perfect,” and even encounter the risen Jesus.

But perhaps the music which best keeps us on the road the risen Jesus expects us to take is in the last line of Luke’s Gospel — “You will be repaid at the resurrection of the righteous.” This creates the soundtrack for all Christian lives. We constantly look beyond. If we don’t, then as Paul said in his letter to the Church at Corinth, we’re the most ridiculous of all people [see 1 Corinthians 15:19]. We’re going through life without hearing the music which gives meaning to that life.

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

KNOW THIS:

We may have all come on different ships, but we’re in the same boat now.

—Martin Luther King, Jr.

enough to grasp his wisdom.

But Jesus didn't stop with that wee bit of commentary. Although people had gathered for an ordinary Sabbath meal, Jesus wove a tale about a wedding banquet. That's a sure sign that he was talking about a lot more than the evening's dinner. Wedding banquets were one of his favorite symbols for the reign of God. A wedding celebrates something new and full of potential. It sacramentalizes the bonds of love and new relationships that can transform an entire community.

In that context, Jesus addressed his fellow guests as the probable hosts of dinners to come: "When it's your turn, break free of this old mold of a guest list written in stone. Get out of the rut of having everyone in the same position, repeating well-worn conversations, with nothing more than a change of venue. Repeating this same old, same old is hardly different from serving leftovers week after week. What about a new guest list instead of new clothes and fancy foods?"

Having gotten their attention — even if they assumed he was joking — he suggested that they plan a collective escape from the routine by hosting the most unlikely characters in the area. He wanted to startle the self-impressed diners into imaginative creativity.

What if everybody at that table decided to take him up on the suggestion? Instead of inviting one another, each could seek out an eclectic group of well-known and far less prestigious people. One might invite the butcher and his apprentice, another, the milkmaid. Someone would bring in the town beggar — offering a bath as well as a foot washing before reclining at table. Another patriarch could send out a couple of sturdy sons to carry in the paraplegic lying near the town square while his daughter escorted the widow next door. Each of those guests could be invited to bring a "plus-one" to round out the company. Imagine the unexpected table conversation!

What could happen at such a dinner? The entire tenor of the gathering would change as the guests entered into the sacrament of the table where eating together can be a living expression of shared humanity. The common enjoyment of the fruits of the earth could become a celebration of the gifts of smell and taste and beauty and a sign of their common dependence. The variety of people and perspectives around the table would remind them that God's creation brims with luxuriant diversity — all there for an enjoyment that increases exponentially to the degree that it is shared.

When the original group would regather a few weeks later, instead of worrying about procuring the best places, they might burst into tales about the experience, about ideas and perspectives they had never before imagined. It's not hard to imagine Jesus saying about such groups: "This is what it is like in the reign of God and the resurrection of the righteous."

Pope Francis follows Jesus' lead in his letter *Fratelli Tutti*. Critiquing entertainments like the dinner where the place of honor grabbed everyone's attention, Francis laments that we can feed ourselves "on dreams of splendor and grandeur, and ended up consuming distraction, insularity and solitude." He goes on to remind us: "Human beings are so made that they cannot live, develop and find fulfillment except in the sincere gift of self to others." He wants us to constantly enlarge our table of encounter.

Following the advice Jesus and Francis offer would be an adventure — a step into the unknown. They are inviting us not just to eat and drink in the presence of others, but enter into mutually nourishing and transforming interchange. As Francis says: "Life, for all its confrontations, is the art of encounter. We, as a people, should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone." Francis says this can be our aspiration and style of life. Jesus calls it the resurrection of the righteous.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet



inviting guests, choose the poor, physically challenge and those who cannot pay you back — the humble. These are the humble because they accept their condition as poor, limited, and needy. Although our egos find this difficult to admit, we, as human beings, are poor, physically challenge, and limited. We are invited, though, to God's reception — and that is our dignity and destiny.

That which makes a person truly attractive is an interior at-homeness with oneself — this is humility. Just as sitting beside a quietly flowing stream is comforting, accompanying persons who are comfortable with their interior calms us. Being with those who are anxious about who they are always leads to distraction and wanting to be somewhere else so as to be someone else perhaps. Humility is truth in action, generosity in public, and joyfulness in being invited.

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

MANAGING OUR NEED FOR ATTENTION:

Luke tells us Jesus went to the house of a leading Pharisee and noticed that the guests were choosing the places of honor at table [Luke 14:1,7-14]. In response, Jesus advised them not to take the highest place because they will be embarrassed if the host asks them to move to make room for a more important guest. Rather, they should take the lowest place so they can enjoy the esteem of the other guests when the host invites them to move up to a higher position. Jesus then adds: "For those who exalt themselves will be humbled, but those who humble themselves will be exalted."

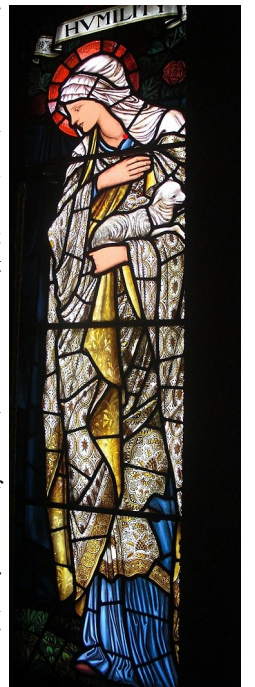
In applying this teaching to ourselves, we can be sure that this is not a lesson in table etiquette, nor is it advice on how to gain the esteem of others. Rather, this parable invites us to reflect on the importance of developing the virtue of humility in order to manage our need for public recognition. We all know something of the need for affirmation, praise, respect and recognition, as well as the temptation to let this need get out of control — fishing for compliments, demanding constant affirmation, cutting corners to gain public recognition, and exaggerating to impress others.

Jesus proposes humility as the radical antidote to these temptations. Humble persons know and live the deepest truths of life. We are totally dependent on the God who loves us unconditionally. We are important and worthwhile because God is our father, Jesus is our brother and the Holy Spirit is our advocate. Our essential task is to do the will of God, to participate in the mission of Christ and to share the gift of the Spirit with others. We are not the center of the universe or the masters of our fate; but we all have talents and gifts that can contribute to the extension of the kingdom in the world.

When Christians develop the virtue of humility, they manage the need for affirmation more wisely and graciously. A wife who demanded constant expression of love from her husband now rests more secure in the abiding love of God and her spouse. A junior executive who often worked extra stressful hours trying to impress his boss, now puts in a good days work, calmly confident he is doing his part to serve God and his company. A woman who constantly exaggerated to impress her friends, now puts more effort into listening to them and understanding their needs. A man who regularly went to Mass to maintain the respect of family and friends, now participates in the liturgy to praise God and to find nourishment for living the Christian life. In cases like these, humility tempers and guides the human desire for affirmation.

What could you do to become a more humble person, more confident of your gifts and better able to manage your needs?

—taken from the writings of Father Jim Bacik which appear on the internet



GOOD and BAD PRIDE:

“Well, Father,” I was asked, “what’s wrong with being proud of yourself? Aren’t we supposed to have some pride? Why are we supposed to be humble — what good does it do other than to allow others to take advantage of us?” That’s a good question, one that we should consider. Balancing pride and humility is a problem for us all.

My answer to the question about bring proud is: “It all depends.” It all depends upon what we’re being proud about. There are forms of pride that are good; and there are certainly forms of pride that are bad.

But let’s start with “good pride.” We should have enough pride to render good quality to our workmanship. We should do things well and be properly proud of that quality of the product of our craftsmanship. We should be honorable — a quality lacking in today’s world. We should render an honest day’s labor for an honest day’s wage and be proud of it. We should care for our employees and workers and be proud that we care for them.

If we have musical or artistic talents we should openly share them with others, and not have a false humility that causes us to withhold what we can create for others. Hiding our light under a bushel does not give honor and glory to God, to our heavenly Father who gave us our talents so that we might brighten and build up the lives of those around us. So, to be honest, there are forms of pride that are healthy and beneficial not only to ourselves, but to others as well.

Then there are forms of pride that are bad — they cut us off from others and isolate us. There is a kind of pride that comes from the delusion that tells us we’re totally self-sufficient. Satan tempted Adam and Eve by telling them that if they ate of the Tree of the Knowledge of Good and Evil they would be like God, that they could decide for themselves what was good and what was evil. In other words they could make their own reality.

We are deluded if we think we can handle everything, and that we don’t need anyone else’s help. We disguise it by saying: “my problems are my problems — they’re no one else’s business. I can take care of my own problems.” For instance, I’ve heard some people proclaim that they’re not alcoholic. For them an alcoholic is a drunken bum, living in filth in the gutter, drinking booze from a bottle wrapped in a paper bag. In their deluded pride alcoholics say: “Thank God I’m not one of them!”

The truth is that judges are alcoholics, doctors are alcoholics, airline pilots are alcoholics, and, yes, even some priests are alcoholics. For many years pride keeps them from admitting that fact. Pride prevents them from acquiring the necessary humility to let others help bring it under control. Furthermore, alcoholism is a disease, and like diabetes for instance, it’s with you until you die. But so is epilepsy, and so it is with any number of other diseases. They will always be with us and we have to have set aside our prideful claim that we only have a “problem” with our diseases and can control them and take care of them all by ourselves.

Pride keeps people in a world of denial. They think that while they may perhaps have a problem it’s only a minor problem. The truth is that many others suffer from their problem. “I may drink too much once in a while”, alcoholics claim, “but it’s not hurting anyone.” All the while their spouse and their children are suffering as the alcoholic rages on in the way he or she treats all who have to live with an alcoholic or work with that drinker. Pride in anyone’s soul brings with it denial, rationalization, and living a lie. Pride brings us into the hell of living in isolation.

Then there are horrible problem marriages. Pride rears its ugly head again, and I hear it said: “Well, I don’t need any counseling help. Counselors don’t know what they’re talking about. I can take care of my own problems – I don’t need anyone else’s help.”



surrounded by youth, health, vigor, attractiveness and usefulness, such a person is made to feel small, insignificant, a cripple, a burden and, in the end, is made to feel guilty as well.

Save for being surrounded by extraordinary friends, or gifted with extraordinary grace, such a person cannot help but have a horrible self-image — a faded flower among the attractive, and unimportant to the mainstream of life. But that is far from being true! Only a society which has all but lost its capacity to see depth can render so shallow and wrong a judgment — and live with itself after imposing it upon its sick and weak members! Real insight, St. Paul tells us, is seeing “face to face,” beyond the “glass, darkly.” The enigma, he calls it. We are in exile — partially distanced from each other, God, and the truth. Behind that enigma, we do not see things as they really are. The type of knowledge that ends our exile by resolving the enigma, sees not just the visible roses, but it scents the unseen ones as well. It scents that humanity is not a bunch of flowers, artificially set together in the interests of the aesthete’s palate, with all the un-pretty and faded ones weeded out to keep the bouquet lovely. Rather it sees humanity as it really is, a great and aged tree whose flowers are not artificially chosen but are parts of one great whole, organically dependent one upon the other, with the pretty and the un-pretty, the healthy and the sick, all part of one body.

In a bouquet of flowers, because one flower is not dependent upon another, all the unattractive, faded and sickly blooms are carefully eliminated. In a tree, as in life, this is not possible — all is woven together in a body, and that body shows its many struggles to come to life and to grow. The ravages of time, sickness, and outside elements have made for broken branches, bruised blossoms, gnarled surfaces, and shriveled and faded parts. But they are all necessary. There can be no beautiful blossoms and no fruit without the bruised and faded, the gnarled and the aged. The weak, sick, aged, and un-pretty are as necessary to life as are the pretty and healthy. They reflect the struggle to come to life and to grow. Teilhard de Chardin — in an insight purged under a desert sun — explains it as follows: “The world is an immense groping, an immense search. It can only progress at the cost of many failures and many casualties. The sufferers — whatever the nature of their suffering — are the reflection of this austere but noble condition. They are not useless and diminished elements. They are merely those who pay the price of universal progress and triumph. It is exactly those who bear in their enfeebled bodies the weight of the moving world who find themselves, by the just dispensation of providence, the most active factors in that very progress which seems to sacrifice and shatter them” [*Hymn of the Universe*, XLII]. Jesus says basically the same thing: “When you give a lunch or dinner, do not ask your friends, brothers, relations or rich neighbors. No, when you have a party, invite the poor, the crippled, the lame, the blind” [Luke 14:1,7-14].

That’s divine insight! In the sickness and fadedness, in the smell of need, age, wound and uncleanness, can be grasped the scent of the unseen roses!

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

**OUR STYLE OF LIFE:**

Jesus loved banquets. We never hear that he refused the offer of a good meal. Once there, he would transform the table into a space for evangelizing repartee. In Luke’s Gospel scene, we can imagine him wryly observing as people vied to position themselves for the best seat in the house [Luke 14:1,7-14]. If he wasn’t actually chuckling into his beard, his eyes were surely laughing as each guest preened in the attempt to appear more distinguished than the rest.

Aware of the learning capacity of his audience, Jesus first offered advice about how to avoid humiliation — “Choose the lowliest place and nobody else can put you down.” He directed this pragmatic counsel to folks highly concerned about appearances — a few of them might have been astute

understand that there was a strict protocol about where people sat at a banquet. Even today, we place honored guests at the head table, and the more honored they are the closer they sit to the host and hostess. What Jesus is advocating is something revolutionary, something that would totally disrupt, if not even overturn the social customs of his culture.

The same thing is true in the second part of the parable where he says when you give a party don't invite those who will invite you in return. Rather invite the poor, the crippled, the lame, the blind, people who will not be able to repay you or invite you in return. Then he says, you will be blessed. Again, what he says is revolutionary, deliberately calculated to overturn the social systems of his time. Why? Because he knew that those systems, those institutions, were hurting people, and he wanted to change them.

And don't we have the same thing going on today? People contribute large amounts of money to political candidates because they expect something in return. Or people are appointed to important positions in government or in the diplomatic world because they have supported a particular candidate.

When we invite those who cannot repay us we are inviting the way that God invites to the heavenly banquet. After all, who can repay God? We are inviting the way Jesus does to the Kingdom. Isn't that true when we sit down with the poor and the smallest, with the miserable and the wretched, when we take their place, their stand, their position? Isn't that what Jesus did?

To that advice Ben Sirach tells us this: "My son, my daughter, be gentle in carrying out your business and you will be better loved than a lavish giver" [Sirach 3:17-29]. Ben Sirach advises us to carry out our business in the office, in the family, at school, in traffic, in everything, gently.

Everyone, every single widow, orphan, all the marginal people, the weak, the broken, would find their places at the tables of this world. I've read somewhere that society will only heal when it takes the interests of the weak among us first, and the way to measure the greatness of any nation is to see how it cares for its weakest members. Jesus, I am sure, would have approved of those statements.

Well, is all of this terribly naïve and just a lot of pie in the sky? Can such a world ever exist? I am convinced that with the help of God and a lot of effort on our part it surely can. I don't think Jesus was preaching just to hear the sound of his own voice. Even non-Christians can read them with profit. After all, didn't Mohandas Gandhi — a Hindu — say he admired Jesus and was inspired by the Sermon on the Mount?

—taken from the writings of Father Leo Murphy, S.J., which appear on the internet

THE SCENT OF UNSEEN ROSES:

The scent of finding life, wrote George Macdonald, is "to smell the scent of unseen roses." I doubt we understand that very well — caught as we are in the tyranny of the seen rose, the visible, the healthy, and the pretty. We suffer from a very shallow and destructive concept of beauty and worth. We do not really appreciate the beauty of the rose which we do see, because we fail to grasp the scent of the ones that support it. But this is metaphorical and obscure. Let me explain:

Our world revolves around those who are strong, attractive and active. We see beauty and worth in the pretty, the un-sick, the young and the talented. They are the roses whose attention, affection, and autographs we court. It is they we would put on our mantel. Conversely, we find the sick, the handicapped, the aged, the unattractive, the wounded and the non-achievers a nuisance.

But there can be no beautiful blossoms and no fruit without the bruised and faded, the gnarled and the aged. The weak, sick, aged, and un-pretty are as necessary to life as are the pretty and healthy. We feed them, tolerate them, and perhaps even — through some residual mixture of insight, guilt, and fairness — give them some of our attention and affection. But they are not the roses! There is little place for them on our mantels — nor in our vision of what is important. The perversity of this fact sends its poison out in both directions — depriving the weak of a sense of worth and depriving the strong of depth, insight, and genuine understanding of life and beauty. In our world, sickness and agedness, non-attractiveness and non-utility of all kinds, are seen, both by those afflicted with them and those observing, as a useless burden, sheer wastage in the system. A sick person, an old person, a handicapped person is made to feel that he or she is a misfortune, and that his or her condition makes no sense and helps no one. Thus,

So in this parable, Jesus isn't merely talking about nice table manners — He's talking about the way you and I live our lives. He's talking about the way we treat our selves, others, and God [Luke 14:1,7-14].

Pride keeps folks away from going to confession. They just can't bring themselves to admit to a priest the nature of their sins. Too proud and too arrogant, they say themselves: "I can confess to God without needing to go to a priest." Such people are delusional — they end up striking their own bargains with God, setting their own terms for His forgiveness, deciding for themselves that they can take care of sin their own way. No help needed from you, Father.

If that's so, then why did Jesus say to His first priests, the apostles: "Whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven" [see Matthew 18:18]. When Jesus rose from the dead His first words to His apostles were "Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained" [see John 20:23]. Are these words of Jesus not to be taken seriously? Was He wasting His time in speaking to us about our prideful denials — or did He have something to say to us that He wanted us to take seriously?

Going to confession requires humility. Pride has to be put down. Prideful refusal to confess our sins blocks God's graces from entering into us through the Sacrament of Penance.

And pride affects our relationships with those around us. Living prideful and self-centered life brings me into a hell on earth in which my ego pushes God aside and causes me to dominate, manipulate, rule and control others. Pride, we must always remember, was Lucifer's downfall.

Pride is the root cause of all sin. Perhaps that's why Jesus spent so much time pointing it out to us and calling us to humbly deal with it under God's power, under God's terms. Furthermore, Jesus didn't just talk about it...He lived life humbly and died in humiliation that we might receive the power that humility gives us in order that our own lives and the lives of those around us can be a whole lot better, better because God is in charge and our egos are not.

—taken from the writings of Father Charles Irvin, which appear on the internet

SERVING THE LORD IN THE POOR — SEPTEMBER 18th:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**



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.

Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at gurney.oh@gmail.com. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

CATS AND HUMILITY:

Cats are not known for their humility. In fact, thousands of years ago cats were worshipped as gods. Apparently, they have not forgotten this. The life of a cat revolves around what the cat wants to do — to eat, to stretch, to be petted, to sleep. Cats seem to be able to exult themselves and get away with it. They are perhaps the only animals to which the words of Jesus in Luke’s Gospel do not apply. For what Jesus tells His disciples is that those who exult themselves will be humbled. It is only by humbling ourselves that we can be exulted.

Now what is humility? And why is it that Jesus thinks it is so important? Humility is the willingness to acknowledge our own limitations. Humility tells us that it is a benefit for us to own our weaknesses. We actually take a step forward when we are able to say: I am not as patient as I need to be with my family; I am not as creative as someone else might be; I find it difficult to say I am sorry; I hold prejudices against certain people; I am not a good listener. Through all these honest acknowledgements of our limitations, we can move towards the truth without devaluing ourselves. Because honest humility allows us to acknowledge our weaknesses and at the same time realize that we remain people of goodness and dignity. We might not be perfect, but we have value. We might not be able to do everything, but we have something to contribute. Humility allows us to claim the truth about ourselves. But humility does not only influence the understanding of ourselves, it changes our view of others. For humility allows us to see the goodness of others and to treat them with reverence.

Why is it that as we experience a death in our family, the small actions of kindness and thoughtfulness of others so deeply move us? It is because death makes us humble — it forces us to face our mortality and our need. In that humility we can more clearly see the goodness of others as they minister to us in our grief. Why is it that the alcoholics or those involved in 12-step programs can so clearly appreciate the value of life and create such tight bonds with others in the recovery community? Because their addiction makes them humble, and they realize that every day they are clean is a gift. They will make any sacrifice would be with a fellow alcoholic at a time of temptation. Why is it that people who struggle with cancer or any other serious disease are often so willing to extend themselves to others who struggle with the same sickness? It is because the cancer makes them humble, and they can more clearly see the reverence of their own life and the value and goodness of every other person.

People who are proud — who feel they can do it on their own — are not able to see as clearly the reverence that they should have for others. They tend to relate to others in terms of what the other can provide for them. That is why Jesus gives that strong teaching in Luke’s Gospel [Luke 14:1,7-14], saying that we should not invite anyone to our house that can repay us, but rather the poor and the crippled, the blind and the lame. He says this to make it very clear that our association with others should not flow from our use of them but from their value as people. The great Jewish theologian, Martin Buber, was once asked a very common question: “Where is God?” Buber rightly avoided the cliché “God is everywhere.” What Buber said was “God is found between people.” God is found in the relationships that bind us to one another. The proud person does not really see the essential quality of human relationships. He or she might be a very open caring person, willing to give to others but unaware of his or her own limitations. The proud person does not see how crucially we need one another. The person of humility does in fact recognize the need for relationships and therefore finds God “between us.”

Cats believe that they are self-sufficient, that they can do it on their own. Christians know that they are not. They understand that God is to be found when we acknowledge our limitations and recognize our radical need for one another. This fundamental insight is what makes love the highest of all Christian virtues. For love tells us that it is in our relationship to each other that we find God. Love



The second part of Luke’s gospel does not speak about the Table of the Lord, but refers to honoring people for favors to come later. During my senior year of college, I was invited to a meal that I was surprised to find out was in my honor. It was put on by the parents of one of the Freshmen that I was assigned to supervise by my college seminary. This individual was not studying to be a priest, but was living with the seminary students and was expected to follow their routine. It turns out that his parents owned a very good restaurant in New York City. You would not believe this meal they had ready. The table was stacked high with filet mignons. During the meal, the young man’s parents kept telling me that they were happy I was supervising their son. They were more lavish in their praises of me than in the food they offered me. I left feeling pretty good about myself. After all, I had to agree with some of it.

About a week later, the young man mentioned to me that when I assign chores for the Freshmen for the next month, he really didn’t want to do anything that would take too long or would be too difficult. I ignored this and gave him whatever job he was in line for. His parents never spoke to me again. I was not being honored — I was being used.

The second dinner instruction — about not looking for pay-backs — tells us to be sincere. The Christian attitude should be to care genuinely for others — not try to buy them. If we are concerned with whom they are — and not what they can do for us — then we are honoring the Lord who is present within them.

If we put both dinner instructions together, we find the following message: recognize the presence of the Lord in ourselves and in others and honor that presence. This is Christian humility. Humility is rejoicing in whom we are and who others are before the Lord. If we live this way then we, the humble, will be exalted by the Lord.

Remember what the Prophet Micah wrote: “Listen, O Man, to what is good; and what does the Lord require of you but to do just, to love kindness, and to walk humbly with your God” [Micah 6:8].

—taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet.

SEATING ARRANGEMENTS:

Someone once asked Father Pedro Arrupe, former Jesuit Father General, why it was that suddenly the Church was putting such an emphasis on social justice. In the past, this person said, there were many holy people and important spiritual writers who never even mentioned it. Father Arrupe answered quite simply: “Because today we know more.”

And that’s true. Today we know more about social issues and the social causes of poverty and injustice in our world. Now you may say, but the Church has always preached charity and helping the poor. Indeed, some people feel they hear about it too much in their churches. But social justice is not the same as charity. It’s not about what I or any individual might do to help the poor. Social justice has to do — as its name implies — with society. It’s about groups and institutions and even whole nations. It’s about what we do, not as individuals, but as a people. And as a people we are part of institutions or systems that sometimes, perhaps frequently, do things that are unjust or unfair without our even realizing it.

An author I read recently said this: “When Pedro Arrupe said: ‘Today we know more!’ he was referring precisely to the fact that current sociological and economic analysis has shown us, with clarity, how our political, economic, social, and ecclesial systems, irrespective of how individually sincere we might be in our support of them, are unfair and wounding to so many others. Given this, our ignorance could be more culpable and the imperative to ‘walk justly’ becomes less escapable.”

Well now, you might be thinking, just what does all this have to do with our scripture readings for this 22nd Week in Ordinary Time? Jesus says: “If you want to be honored, don’t take too high a place at the table, because you might be humiliated when the host comes in. Don’t even take the place that’s yours because then you will not be honored either. Rather take the lowest place. Then when the host comes in, he or she will walk up to you in front of them all and he will say to you: ‘Don’t sit there, come higher up,’ and then you will be honored” [Luke 14:1,7-14].

Jesus is at a dinner party where he observes the guests choosing the places of honor, and we have to

BANQUET ETIQUETTE AT THE TABLE OF THE LORD:

Luke's Gospel contains two teachings of similar styles. Both are about banquets — “When you go to a banquet” and “When you give a banquet” [Luke 14:1,7-14]. Both have a cautioning phrase: “Don't sit at a high place, lest you be put down,” and “Don't put out a spread for the rich to impress them, lest you already receive your reward.” Both have the same teaching: “But when...”

The Lord is not playing Miss Manners. He's not giving lessons in proper etiquette. He is teaching us the proper way to view ourselves and others. He is teaching us about honor and respect — and, particularly, about humility.

A number of years ago, there was a terrible article in *T.V. Guide* entitled: *You are where you sit*. Part of it is as follows: “In Hollywood you are where you sit. This is called power seating. A strategically placed table indicates to the community your prominent and important position in the industry. It is so important that one major studio assigns a full time PR person to make sure the studio doesn't play second fiddle to anyone. One television producer has his secretary call before a meal and politely note that if the table isn't in the right place, her boss won't go. One producer put it this way: ‘Information is power. I don't want to be seen seated with two dentists and three veterinarians. It ruins my image, and they have nothing to offer me.’”

Obviously, humility was not that producer's forte — his place at table had to signify his importance, his superiority over others.

The Banquet table in the first part of Luke's Gospel is the Table of the Lord. We are invited to the celebration of God's Kingdom. Our joy should be that we are invited to this meal. We cannot be concerned with comparing ourselves to the other guests. We are told that we shouldn't think so highly of ourselves that we put ourselves over other people. Symbolically, we shouldn't move to the best seat at the banquet thinking that we are so much better than everyone else.

Are we better than others because we go to Mass, while others are not planning on worshipping this weekend? Is that how the Lord wants us to think? Of course not.

A number of years ago, I was speaking with a young lady, in her first years of college. She had been very involved in high school ministry and used to give some of the best talks and the most spiritual sharing. She was holy, but, sometimes, a bit pious. Whether she meant it or not, she conveyed a bit of a “better than thou” attitude. She wanted to talk to me because she wanted to start a separate prayer group for those — and these were her words — “who were” really up there spiritually speaking.

I left the discussion thinking: “How can she possibly think that she was spiritually superior to someone else?” She, evidently, thought that she deserved a higher place at the Table of the Lord. Unfortunately, she soon found herself outside of the banquet altogether when she became infatuated and chose to become sexually active outside of marriage.

I — and I am sure you — run into many people who assert their high spirituality — greater than all others, save those who share their particular experiences. They are part of a particular prayer movement or a spiritual group, or they have visited shrines, they join a traditionalist parish and consider themselves the “faithful Catholics” as in real Catholics opposed to the rest of us. They insinuate, or even say directly: “I'm sorry that you haven't made this movement, joined this group or visited that shrine. You are really missing out here.” And in this way, they purport to be so much better than everyone else. What they are in fact saying is: “You haven't made this movement, you haven't visited this shrine — well, you're just not up there, spiritually.”

A truly holy person would never belittle the faith-life of another person. The first dinner instruction encourages us to recognize who we are before the Lord — not to be concerned with making believe we are better than others.



is, indeed, the only way to God. But if that is true, then Luke's Gospel is important. Because if love is the only road to God, it is only the humble who will walk upon it.

—taken from the writings of Father George Smiga., which appear on the internet

THREE STEPS TO HUMILITY:

Nothing is more beautiful than humility because it opens a person to others and to God. Recall Luke's Gospel from last weekend [Luke 13:22-30] — enter the kingdom through the narrow gate. Now Jesus is going to tell us “how” — live humility. It is the key to relationship with Jesus and with other people — “my child, conduct your affairs with humility and you will be loved more than a giver of gifts” [Sirach 3:17-29]. Humility enables us to have a relationship with others.

And as Jesus indicates in Luke's Gospel, without humility we cannot have a relationship with God. To enter the wedding banquet — and heaven will be a glorious banquet with Jesus as Bridegroom and the Church as his bride — to enter the wedding banquet, says Jesus: “take the lowest place.”

Pope Francis gives three steps to humility. The first is self-forgiveness. This is a tricky concept. It might sound like giving oneself a free pass. But Pope Francis explains it this way: “We need to learn to pray over our past history, to accept ourselves, to learn how to live with our limitations, and even to forgive ourselves.” Pope Francis clarifies that we need to forgive ourselves “in order to have this same attitude towards others.”

Self-forgiveness has to lead to forgiving others. That's the second step to humility. Pope Francis tells us to never let a day end without making peace in the family. “And how am I going to make peace?” he asks. “By getting down on my knees?” The pope answers: “No! Just by a small gesture, a little something and harmony with your family will be restored. Just a little caress — no words are necessary. But do not let a day end without making peace in your family.” So, forgiving oneself and forgiving others.

There's a third step to humility — one we often overlook. It's a word that has fallen out of use — courtesy! Courtesy, says Pope Francis, “is a school of sensitivity and disinterestedness.” That's a hard word. It means to put one's own interests aside and focus on the other person. Courtesy means to learn “how to listen, to speak and at certain times, keep quiet.” Courtesy, like forgiveness, is humility in action.

Nothing is more beautiful than humility because it opens a person to others and to God — to listen to him, to peak and at times to keep quiet — “My child, conduct your affairs with humility and you will be loved more than a giver of gifts.” —taken from the writings of Father Phil Bloom, which appear on the internet.

CHAPEL ENVELOPES:

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, August 20]----[Mass, Online, Mail-in]----- \$ 408.15
Offerings-----[Sunday, August 21]----- \$ 335.00

YOU'RE PROBABLY NOT CALLED TO BE CATHOLIC FAMOUS:

“Oh my gosh! Amy one day you're going to be leading worship at a Steubenville conference.” “Sam, you're going to be a famous bishop with a bunch of books.” “Matt, you're going to be a famous theologian and have your own radio show.” “And you Julie, you're totally going to be a Catholic speaker!” One night, I was sitting with a group of Catholic friends, and we were daydreaming about each other's futures. At first I was a little tickled. Me? A Catholic speaker? My ego shot up about 10 levels. But it quickly went back down once I had a gut check.

Why did my ego shoot up? Why did every single one of these things have to do with being famous? In my time of being surrounded by enthusiastic, holy, faithful, young Catholics, I've observed that many of us have this desire to be famous in our Catholic world. Perhaps it isn't always in the form of a profession. Sometimes it's that desire to do that talk on a retreat. Or perhaps it's the desire to have hundreds of retweets. Whatever it looks like, maybe it's time to really be afflicted by the truth.

I think this desire comes from two places. One, our desire to be known. But two, our good and holy desire to simply be great. Let me explain.

#1 Vanity. God has created us with the universal desire to be worthy, known, loved, wanted, etc. — purely because of the fact that we are made for Him. God fulfills these desires of ours abundantly. He already tells us that we're good enough, we are known entirely, loved infinitely, and wanted beyond understanding. But because of our fallen nature, we often look to have these desires — temporarily — fulfilled by someone or something else. That something else for a lot of us is being Catholic-famous. It's tricky because this disordered desire can be disguised as: “I'm doing work for the Church, it's not vain or self-seeking.”

But it is. And we need to check ourselves. I have to constantly remind myself there is no satisfaction in chasing Catholic fame. There is no room for both me and God on the throne of my heart. Who am I going to lead others to — me or Him?

#2 Our desire to be great. We have it written on hearts and drilled in our heads to shoot for greatness and not to settle with mediocrity. Yes, absolutely work to be great. But we face a problem when throughout our entire lives we've been conditioned to believe that the more famous we are, the greater we are. This isn't true. For a Christian, this is flipped on its head. To be great is to be little. If we allow ourselves to be little and die to ourselves, we allow God to be in control of our lives. We allow God to use us entirely. Our true greatness is found in God's grandness.

What is it really about? With these two in mind we can then look at God's real call for us — to be disciples; to love people; to spread the gospel. Maybe spreading the Gospel means going on a stage as lights blind your eyes out. But for certain, it means evangelizing to your family and your friends. It means walking one-on-one with people.

Let me be clear — that's not to say that “Catholic celebrities” don't play a massive role in the body of Christ. They do. In fact, anything God calls us to personally is going to be massive, beautiful, and important. Every well-known Catholic person I've met has told me that they never planned this for their life. They say it's not a career path or something you seek out. They were first a disciple and loved people. Then God literally shaped their lives and opened the right doors to lead to a life of doing ministry that is more public than others.

#3 Saints. Ennie Hickman, a Steubenville speaker, touched upon this in a podcast: “My holy card, if I have enough grace to be a saint, it's not going to be with a microphone in my hands. That's not what saints do. Saints pour their lives out and image Christ. Christ was maybe 10% with a microphone, but 90% of the time He was with people.”



To further that point, when we think of saints we don't call them saints because they were just good preachers. We call them saints because they were counter-cultural. They loved radically. For example, St. John Paul was preaching all the time. However the story I'll use when talking about him isn't how once he talked to millions of people or how he wrote encyclicals. I'd much rather tell the story of how he forgave the man who tried to assassinate him — or the story of how he still praised Jesus despite losing all of his family members before the age of 22. That is the kind of life we ought to aim for.

When I went to go pray about this topic, there was a woman mopping the chapel floor. As I watched her tend to the church, I came to the realization that she was glorifying God just as much as anyone else. She is a vital part of the body of Christ. I asked myself: “If God had called me to serve this way could I do that as joyfully? Could I do that, even if no one knew my name?” When I struggle with this, I reflect on her life. I reflect on the lives of the saints and the lives of the lowly but chosen — like our Blessed Mother, Mary.

I think we, as a generation of young people, need to work on overcoming this desire to be “Catholic famous” and learn to reorder our hearts to God. God is calling you and me to something tremendous. But we have to undo the notion that tremendous is the same as the worldly definition. Being great is about being little and lowly. The Church needs people who empty themselves, know their nothingness, and allow themselves to be vessels. At the end of our lives He isn't going to ask how many people knew our name. He is going to ask us how we loved.

—taken from the writings of Julie Lai, a college student

LIFE TEEN and EDGE:

Our Life Teen and EDGE youth group is meeting in-person again. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board

Room. If you are unable to join us, there are many resources available for you on the Life Teen website — lifeteen.com. There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**READINGS FOR THE WEEK:**

Monday:	1 Corinthians 2:1-5, Mark 6:17-29
Tuesday:	1 Corinthians 2:10-16, Luke 4:31-37
Wednesday:	1 Corinthians 3:1-9, Luke 4:38-44
Thursday:	1 Corinthians 3:18-23, Luke 5:1-11
Friday:	1 Corinthians 4:1-5, Luke 5:33-39
Saturday:	1 Corinthians 4:6-15, Luke 6:1-5

23rd Week in Ordinary Time: Wisdom 9:13-18, Philemon 1:9-17, Luke 14:25-33

ARE WE MISSING SOMETHING?

The harm that comes to souls from the lack of reading holy books makes me shudder. What power spiritual reading has to lead to a change of course, and to make even worldly people enter into the way of perfection.

—St. Padre Pio