

CLOSING PRAYER:

~ A Prayer for Our Times ~

In a selfish world that seeks to destroy You O Lord,
and in a world mounted with false gods
and pyramids of pleasure,
we seek You O Lord, with a loving and sincere heart.

In a listless world that has lost its divine beat
and pulsates erratically with hate, envy
and jealousy, greed and every type of crime,
we listen for the comforting words You uttered to a little girl when You
took her by the hand and said: "Little girl, rise."

In a faithless world we strive to touch the hem of Your garment and our
reach is not long enough, it seems.
Our courage is hardly reflective of Your undying
loyalty and love for us.

In a blind world we search the walls and wells of time,
for at least some small penetrating light
to restore our faith in You O Lord,
and to leave all things directed to Almighty God.

In a musty and ill-smelling world
sunken very low in the foul odors
of our sexually obsessed society,
we look to You, O Lord,
for relief from the swamp of filth and corruption,
to make our senses wholly responsive
to the Divine Banquet and the Last Supper
in reparation for our sins and the sins of others.

In a deaf, indifferent and unconcerned world, O Lord,
grant us the hearing of the Holy Word
and never close the Holy Words to us.
We hope to share in Your life, in Your peace, in Your justice
that we remain always in perfect accord with You.
May the deep springs of grace
issue forth the gifts and the fruits of the Holy Spirit
so that we too may be filled
with Divine Love and with Divine Compassion.

Amen.

—Father Francis Wisniewski. C.S.V

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].

FAITH EDUCATION — BEGINS SUNDAY, OCTOBER 6th:

Our Faith Education Program will begin on Sunday, October 6th. All children who will be part of our Faith Education program need to register. Our Sessions go from **8:45—9:45 AM, on Sunday mornings**, with the hope that our children would then **participate in our 10:00 AM Family Mass. If you have not done so already, it is imperative that you register your family by contacting Patty in the Chapel Office [440-473-3560].** Thank you for taking care of this important responsibility.



BLESSING OF ANIMALS — SUNDAY, OCTOBER 6th:

On **Sunday, October 6th**, our Chapel community will gather after Mass at **11:35 AM for a special blessing of our pets!** In the spirit of the celebration of the Feast of St. Francis of Assisi, Fr. John will be offering this special blessing. If you cannot bring your pet, bring a photo to share. We will meet, weather permitting, outside the Chapel in the brick paved area. **In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13.** We hope you can join us!



COFFEE & DONUTS — SUNDAY OCTOBER 6th:

On **Sunday, October 6th**, also following Mass, we will gather for **Coffee & Donuts in the Commons.** Come and spend some relaxing time with family and friends after Mass. Stop for your Coffee & Donuts after your **Pet Blessing!** **In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13.** We hope you can join us!



O.C.I.A [Order of Christian Initiation for Adults]:

We are beginning to plan for our OCIA program [formerly known as RCIA] which will begin shortly. Why the name change? OCIA refers to the entire journey of faith discernment, whereas RCIA refers only to the Ritual aspects of the journey.



If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; or investigate it; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our OCIA program. **Please contact Father John [440-473-3560] for more information.**

“SOCKTOBER” ANNUAL SOCK DRIVE:

Gilmour Junior, Javi Swinarski, has organized a **Sock Drive to collect socks for the homeless and shelterless men and women in our city.** Javi has been doing this since he was in the 4th grade. Every year, he has increased the size and scope of his project. **This year’s drive runs from Saturday, October 5th —Sunday, October 13th.** Javi remarks: “Something as little as a pair of warm socks can change a person’s life.” Javi will have collection bins in the narthex of the Chapel. Please donate new socks to the sock drive. Thank you.



THE CHALLENGE:

We are each gifted in a unique and important way. It is our privilege and our adventure to discover our own special light.

—Mary Dunbar

PRAYER REQUESTS:

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

PRAYERS FOR OTHERS:

- For the victims of the school shooting in Winder, Georgia.
- For an end to political polarization.
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- 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.

LIVE LIFE:

It is our choices that show what we truly are, far more than our abilities.

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart.” [Jeremiah 24:7].



WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?

We are resuming our need for Servers due to the start of the school year and school Masses.

Any student who is in the 3rd grade [and up] is invited to become an Altar Server. Please give your name to Fr. John if you are interested.

We are also looking for Lectors for our weekend Masses, as well as for school Masses. **Any student who is in the 5th grade [and up] is invited to become a Lector. Adults are also welcome to join in our Lectoring ministry.**



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].**



STANDING BENEATH THE CROSS:

Standing erect, holding our heads high, is the attitude of spiritually mature people in face of the calamities of our world. The facts of everyday life are a rich source for doomsday thinking and feeling. But it is possible for us to resist this temptation and to stand with self-confidence in this world, never losing our spiritual ground, always aware that “sky and earth will pass away” but the words of Jesus will never pass away [see Luke 21:33]. Let us be like Mary, the mother of Jesus, who stood under the cross, trusting in God’s faithfulness notwithstanding the death of his beloved Child.

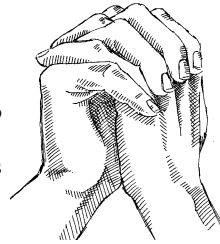
—Henri Nowen

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Neil Gallagher, a vendor colleague of Gilmour’s Advancement team, who recently retired due to difficulties arising from cancer.
- For John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [*09], Rosa [*12] and Edwin [*17] Heryak, who is seriously ill.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Nada Kucmanic, who is seriously ill from cancer
- For Josephine Fernando, who is seriously ill.
- For Sean O’Toole, Gilmour Athletic Director, father of Owen [*18], Connor [*20], Kelsey [*24], and former Gilmour student, Erin, who is recovering from surgery.
- For Mary Vislosky, who is seriously ill as a result of bone cancer.
- For Brother Joseph LeBon, C.S.C., who is under the care of hospice.
- For Cathy Force, mother of Erika DiCello Lacroix [*90], Grandmother of Andre [*23] and AJ [*25] Lacroix, who is undergoing treatment for cancer.
- For Brother Tom Maddix, C.S.C., who is undergoing medical treatment., and preparing for surgery.
- For Terry DeBacco, mother of Michelle Chiacchiari [*96], mother-in-law of Mark Chiacchiari [*94], grandmother of Aurelia [*28], and Olivia [*30] Chiacchiari, who is undergoing rehab following a fall
- For Richard DeBacco, father of Michelle Chiacchiari [*96], father-in-law of Mark Chiacchiari [*94], grandfather of Aurelia [*28], and Olivia [*30] Chiacchiari, who is the care of hospice.
- For Frank McCamley, former Gilmour teacher, father of Brian [*03] and Lauren [*08] McCamley, who is seriously ill.
- For Karen O’Keefe, wife of former Gilmour transportation associate, Richard O’Keefe, who is seriously ill.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is in rehab following hip replacement surgery.
- For Sheldon Gray, who is suffering from a-fib, a recent fall, and has a brain bleed.
- For Cindy Meehan, mother of Guidance Counselor, Alison Cymbal, who is recovering from surgery
- For Kathy Lough, who is hospitalized with atrial fibrillation.
- For Janet & Warren Sterrett, a couple receiving care in assisted living.

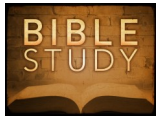


PRAYERS FOR THE DECEASED:

- For Gail Buckland, mother of LS Humanities teacher, Brittany Hedrick
- For Frank Dobos.
- For Father Robert Gilmour, C.S.C.
- For Lisa Amato, grandmother of Margot Reid [*17]
- For Mary Ann Kovalski, mother of Katherine Kovalski Busby [*92] and Will [*94] Kovalski
- For Lulu Pawlowski, mother of John [*94] and Michael [*96] and Jackie Coletta Pawlowski [*96], mother-in-law of Cheryl DuChez Pawlowski [*96], grandmother of Dominic [*25], Connor [27], and Lucy [*28] Coletta, and Marissa Pawlowski [*28]
- For Chuck McClenathan [*65]

NEXT BIBLE STUDY — WEDNESDAY, September 25th:

Our next Virtual Bible Study will be on Wednesday, September 25th 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: The roles of Mary in Scripture

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, September 22: 25 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, September 23: St. Pius of Pietrelcina	NO MASS
Tuesday, September 24:	NO MASS
Wednesday, September 25:	NO MASS
Thursday, September 26:	NO MASS
Friday, September 27: St. Vincent de Paul	NO MASS
Saturday, September 28: 26 th Week in Ordinary Time	5:00 PM In Person only
Sunday, September 29: 26 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — OCTOBER 19th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the **third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open.** It serves around 150 clients each time. **The food pantry serves clients 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 join us for a great experience.

Please let us know in the chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity.

A REFLECTION ON THIS WEEK'S THEME:

Our lives are constantly in the state of tension. We try to be virtuous. Each day, each moment has its call to attentiveness, receptiveness, and generosity. But the more we desire virtue, the less we seem to live it, and act it out consistently. Perhaps the virtue for which we should pray is for the virtue of patient self-compassion. Awareness, acceptance, and donation or generosity are steps toward living virtuously, but it involves some self-dying and relying more on God's grace. What we need is honesty about our virtues and the courage to reveal the goodness of God to us and through us.

The spiritual life is our way of living with and not leaving behind the ups and downs of life. Our faith — with all its rituals and prayers — constantly assures us that we are not abandoned. But neither are we excused from attending each day of life's classes. God's grace, flowing through the sacraments, is his gift to us that guides us along the way.

The way that the Book of Wisdom [2:12-20] starts out, it would be easy enough to imagine a group of outlaws preparing to treat cruelly a particular person of virtue. It is easy also to project this as a prophecy concerning Jesus. It is in fact a verbal picture of a faithful Jewish person whom the Jewish author offers as a picture of how insulting the virtuous life is to others.

The Book of Wisdom which has various literary forms within it. What we have here is a boast of sarcasm. Throughout the book, God is pictured as faithful during Israel's history — and especially during the hard times. The Jewish people are presented as called, challenged, cared-for and always God's people. The virtuous Jew will be seen as poor and out-of-it as he or she trusts God. They will be tested and remain faithful.

Mark's Gospel continues the predictions of the Passion of Jesus. On this 25th Week in Ordinary Time, we see the second of the predictions [Mark 9:30-37]. The first prediction ended up with Peter being reprimanded for attempting to prevent Jesus from even thinking of it. The second prediction story stands in contrast to the first. Peter had understood well what Jesus was talking about, but here the disciples fail to get it. They continue walking, and instead of questioning the meaning of what Jesus had spoken, they begin arguing about who would be the leader if Jesus were to actually be killed.

Jesus has just revealed an intuition about His future death, and the disciples are planning on their future rankings. Then Jesus does something a bit strange. After reminding them about the role of a true follower by being servant, Jesus embraces a child as a visual aid. This has to be somehow united with the theme of His death and how a virtuous follower is to live.

Mark is presenting Jesus as a servant who is embracing His life, ending with His embracing of His cross and death. As easy as it is to welcome one little child into one's arms, a true follower of Jesus is to welcome the implications of that vocation. Jesus was available, welcoming and embracing of all the persons and events of His life — including His welcoming of His death. The "child" becomes a convenient symbol of life and those who would be first of all, must let go of the importance of being first and so be last in the "ego-line".

This past summer I spent a few days with my extended biological family — with young nieces and nephews! It was a joy to be with them, and after a while, also to leave them with their parents. Here's one story which I enjoyed. My three year-old grand-nephew ran to his father and complained that his little cousin wanted to take and play with his toy. His father told him that he himself had to "work it out" with his little cousin Lily. My nephew considered this "working out" for three seconds, turned to Lily and said: "This is mine and you can't have it!" His mother turned to me and said: "That's how men work things out I guess."

I wonder how old the child was whom Jesus took into His arms.



others who walked past David Sharp? Or was it Dan Mazur and the people with him who spent a great deal of money, time and energy and who found a summit 835 feet below the pinnacle of Everest? Their money, time and effort were not wasted. They had conquered Everest without reaching the top of the peak. Dan Mazur knew what greatness was. He and those with him put aside their own dreams of conquering Everest for the sake of a fellow climber.

Who would be the greatest among the disciples? Who would make it to the top? Would it be James, John, Peter, or Andrew? They did not know what greatness was. They would learn though. Jesus would show them greatness from a cross. That was the message that Jesus was trying to get across to his disciples after he heard them arguing about who should be first in the Kingdom of God. He said that the first shall be last and servant to all. He put his arms around a child as an example of work — child care — that might seem to be beneath the dignity of the great men they thought they would become. For Jesus to be great was to serve.

Jesus calls us to be his disciples — His true followers. He calls us to set aside our own desires for the sake of others. He calls us to seek the greatness of humble generosity — to "rank first" among our families, friends and communities by taking on the spirit and role of being their servant — "If anyone wishes to be first, he shall be last of all and the servant of all" [Mark 9:30-37].

The jealousy and selfish ambition that attacks the just one in the Book of Wisdom [Wisdom 2:12-20] and that James berates [James 3:14-4:3] are the sad marks of the identification of the godless — people who have rejected God and His Son. The sign of the Christian is seen in his or her setting another's needs over his or her wants.

We are all called to do this, continually. Every day, every moment of the day, you and I are called to consider others over ourselves. The needs of the children, the sick, the poor and the elderly call us away from ourselves and call us into Jesus. Every day we have to resist the temptation to selfishness — the temptation to put ourselves before others. Every day we are called to greatness by conquering a mountain much more difficult than Everest. We have to conquer ourselves. Every day we are called to be the Presence of Jesus for others.

And the infant cries. And the girl with the MBA gets up to nurse him and change him. Her education was worth it. Someday she may go back to the office, but she has learned greatness through sacrifice. And the retired man spends at least eight hours a day making sure his wife suffering from dementia has care and company. He had learned a lot in his life. Now he is a teacher. He is teaching the rest of us what greatness is. And the young single walks away from the bar scene, the wild scene, and becomes an AIDS buddy. He is a great person, using his time to provide care for the dying.

The goal of our lives is union with God. The strength to achieve this union comes from Jesus Christ on the cross. He made Himself weak so we could be strong. We pray today for this strength, the strength to reach out to others in charity, the strength to ascend the Mountain of God.

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

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.



THE TOP OF THE MOUNTAIN:

Who would be the top dog? Who would be the greatest one on the Mountain? Would it be James or John, Peter or Andrew? Jesus called them aside. They didn't know what greatness was.

Dan Mazur knew, though. Dan Mazur is a professional mountain guide. He is one of many who lead people on the ascent up Mount Everest — the steepest mountain in the world at 29,029 feet. Now, in case you are thinking of climbing Mount Everest for your next vacation, be prepared to pay up to \$100,000 each to attempt to reach the summit. Also, you need to be in top physical shape. You have to show that you spent months in rigorous training. Some suggest that you spend three years turning yourself into a well-honed athlete. The government of Nepal where Everest is located demands that you take a special course in trekking along with paying \$11,000 for a permit to make the climb. So with all this done, you have to fly to Kathmandu, the capital of Nepal, and then hike ten days just to get to the Everest Base camp, about 17,500 feet. You would have to do this in May because there are only a few weeks between the worst of the winter storms and the summer monsoons. From the base camp you have to climb to Camp 1 at 19,500 feet. That is followed by a 1,500-foot climb to Camp 2 and a 2,000-foot climb to Camp 3. From here the air is so thin that you will have to use oxygen tanks to make it to Camp 4 at 26,300 feet. Now you have made it to the death zone where at least 300 climbers have died from the temperature, the altitude, running out of oxygen, falls and avalanches, sudden storms, heart attacks, frostbite, snow blindness, and hypothermia. If you make the dash to the summit, you will still have to face the equally dangerous descent. Hey, but you get a T-shirt.

I think all these details are necessary to get the full impact of Dan Mazur's story. Early one morning in May, Mazur was struggling alone with two well-paying clients on an ascent up to Mount Everest. They were only two hours from the summit — 28,094 feet up with just another 835 feet to go. Then they saw a dot of colored fabric in the distance. At first they thought it was a tent, but they soon realized that it was an abandoned climber. The climber was an Australian named Lincoln Hall. Hall had made it to the top, but during the descent he became gravely ill from oxygen deprivation. His two Sherpa guides tried to help him, but they felt forced to leave him to save themselves. When they arrived to safety, they declared that Hall was dead. But Hall wasn't dead — somehow, he had managed to survive the night without gloves, jacket, sleeping bag, oxygen or food. He had perched himself on a small ridge, a two foot by two-foot space. He could easily have dropped 8,000 feet on one side or 6,000 feet on the other side. Hall was hallucinating when Mazur approached him. Mazur and the others spent the next four hours pulling Hall away from the slopes, giving him bottled oxygen, food and liquids. While they were working hard to save him, two Italian climbers past them on the way to the summit. Mazur asked them to help; they just said that they didn't speak English. Right. They certainly weren't the first to behave this way. Only eleven days earlier, David Sharp died 1,000 feet into his descent. Dozens of people walked right past him, unwilling to risk failing on their own ascents. Mazur radioed the base camp for help. Some of the Sherpas there finally made it to them. They helped save Hall, but by that time Mazur and his clients were too exhausted to attempt the peak themselves. Their supplies were depleted. They couldn't wait for another day. They had to return without completing the climb. Mazur would not receive his full commission. But Mazur said that he had no regrets — “You can always go back to the summit, but you only have one life to live. If I had left that man to die, that would have been on my mind for the rest of my life. How could I live like that?”



So, who was the greatest on the mountain? Was it the Italians who made it to the top? Or the

The disciples and my niece's son have much in common — we also have quite a bit in common with them. That ego-driven sense of self-priority is what Jesus is challenging. Where did my little Jakey obtain the sense that having things was making him better than Lily, who did not have? Lily had the same sense, but just then did not have the important toy. Blame it on Adam, parents, even perhaps grand-uncles? Jesus did not upbraid His followers. He knew what Jake's parents knew that self is an energy as well as an identity. Jesus has been telling His disciples that He was being called to un-self, or surrender that self-energy even to the point of letting go of His life. Jesus welcomed the little-child within each of the disciples with all its self-centered preoccupations and tells the disciples that they have to do the same. If they are to be followers of Jesus they will have to face the constancy and hunger of the self. They then will be freer to follow Him through His Passion and Resurrection to their becoming servants.

Ultimately, Jesus is chiefly speaking of Himself. He is serving the disciples and the world by not allowing His self-energy to move Him to be first. He is guided to deny Himself, take up His cross and not say: “This is mine and you can't have it.” He declares “My life is mine and you can have it to the full.”

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

THE POWER OF POWERLESSNESS

There are different kinds of power and different kinds of authority. There is military power, muscle power, political power, economic power, moral power, charismatic power, and psychological power, among other things. There are different kinds of authority too: We can be bitterly forced into acquiescing to certain demands or we can be gently persuaded into accepting them. Power and authority are not all of a kind.

Imagine four persons in a room: the first is a powerful dictator who rules a country. His word commands armies and his shifting moods intimidate subordinates. He wields a brutal power. Next to him sits a gifted athlete at the peak of his physical prowess, a man whose quickness and strength have few equals. His skills are a graceful power for which he is much admired and envied.

The third person is a rock star whose music and charisma can electrify an audience and fill a room with a soulful energy. Her face is on billboards and she is a household name. That's still another kind of power. Finally, we have too in the room a newborn, a baby, lying in its crib, seemingly without any power or strength whatsoever, unable to even ask for what it needs. Which of these is ultimately the most powerful?

The irony is that the baby ultimately wields the greatest power. The athlete could crush it, the dictator could kill it, and the rock star could out-glow it in sheer dynamism, but the baby has a different kind of power. It can touch hearts in a way that a dictator, an athlete, or a rock star cannot. Its innocent, wordless presence, without physical strength, can transform a room and a heart in a way that guns, muscle, and charisma cannot. We watch our language and actions around a baby, less so around athletes and rock stars. The powerlessness of a baby touches us at a deeper moral place.

And this is the way we find and experience God's power here on earth, sometimes to our great frustration. And this is the way that Jesus was deemed powerful during his lifetime. The entire Gospels make this clear, from beginning to end. Jesus was born as a baby, powerless, and he died hanging helplessly on a cross with bystanders mocking his powerlessness. Yet both his birth and his death manifest the kind of power upon which we can ultimately build our lives.



The Gospels describe Jesus' power and authority in exactly this way. In Greek, the original language of the Gospels, we find three words for power or authority. We easily recognize the first two: energy and dynamic. There is a power in energy, in physical health and muscle, just as there is a power in being dynamic, in dynamite, in having the power to generate energy; but when the Gospels speak of Jesus as "having great power" and as having a power beyond that of other religious figures, they do not use the words energetic or dynamic. They use a third word, *exousia*, which might be best rendered as vulnerability. Jesus' real power was rooted in a certain vulnerability, like the powerlessness of a child.

This isn't an easy concept to grasp since our idea of power is normally rooted in the opposite, namely, the notion that power lies in the ability to overwhelm others, not underwhelm. And yet we understand this, at least somewhat, in our experience of babies, who can overpower us precisely by their powerlessness. Around a baby, as most every mother and father has learned, we not only watch our language and try not to have bitter arguments; we also try to be better, more loving persons. Metaphorically, a baby has the power to do an exorcism. It can cast out the demons of self-absorption and selfishness in us. That's why Jesus could cast out certain demons that others could not.

And that's how God's power forever lies within our world and within our lives, asking for our patience. Christ, as Annie Dillard says, is always found in our lives just as he was originally found, as a helpless baby in the straw who must be picked up and nurtured into maturity. But we are forever wanting something else, namely, a God who would come and clean up the world and satisfy our thirst for justice by showing some raw muscle power and banging some heads here and now.

We are impatient with quiet, moral power that demands infinite patience and a long-term perspective. We want a hero, someone with the blazing guns of a Hollywood superhero but the heart of a Mother Theresa. The guns of the world, which are blasting away evil, that's what we want from our God, not the power of a baby lying mute and helpless against the cruel powers of our time. Like the Israelites facing the Philistines, we are reluctant to send a shepherd boy against an ironclad giant. We want divine power in iron, muscles, guns, and charisma.

But that's not the way intimacy, peace, and God are found.

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

ARROGANCE HAS NO PLACE IN THE LIFE OF A CHRISTIAN:

Queen Victoria, the great queen of England who ruled from 1838 to 1901 had nine children. She never nursed any of them. She said she was a queen. Nursing a child, she said, would be beneath her dignity. When they were little, the children would be cared for by various nannies. Once a day, they would be presented to the Queen and their father, Prince Albert. They would be dressed properly and recite their lessons or, perhaps, even play games with their parents for about an hour. They would not eat with their parents until they were teenagers. Their parents did not tuck them in at night. That was beneath their parents' dignity.

There was nothing extraordinary about Victoria and Albert's parenting. Care for a child was something that many people of Victoria's time relegated to the poor. The poor cared for their own children, and they cared for the children of the rich.

At the same time as the reign of Queen Victoria, the well off in America often had their slaves or a freed African lady care for their children. These parents also thought that they were too important to lower themselves to child care.

Even in modern America, which is very much child-centric, there are still people who question the work of child care. They ask, "Is this something that someone with a college degree should do?" Many stay-at-home-moms, and stay-at-home-dads who say that their job is bringing up their children are often

FORGIVENESS:

Forgiveness is the name of love practiced among people who love poorly. The hard truth is that all people love poorly. We need to forgive and be forgiven every day, every hour increasingly. That is the great work of love among the fellowship of the weak that is the human family. —Henri Nouwen

ATTENDANCE:

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

ENVELOPES:

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

WEEKLY OFFERING:

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [9/7/24]	-----	\$ 330.39
Total Offerings: Sunday [9/8/24]	-----	\$ 91.00
Total Offerings: Saturday [9/14/24]	-----	\$ 30.00
Total Offerings: Saturday [9/15/24]	-----	\$ 392.00

WIN THIS CAR:

How would you like to win a new car? Thanks to the generous sponsorship of Medina Auto Mall and the Northeast Ohio Buick GMC Dealers, we're raffling off a brand new **2024 Buick Envista!** ticket proceeds will be directed to the Campaign for Lancer Athletics, benefiting every Gilmour student. You can enter to win by visiting gilmour.org/car. Tickets are available for \$100 each and one lucky winner will be drawn at the final regular season home football game vs. James Ford Rhodes High School on Friday, October 18th. Don't miss your chance to win. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.



IS YOUR FOCUS ON SELF OR JESUS?

The Gospel for this 25th Week in Ordinary Time is Jesus' second of three foretellings of his death and resurrection. Last week, Mark's Jesus told his followers that they must carry their "taus" [crosses] — be totally open to whatever God asks of them. Today Jesus becomes more specific about the implications of such openness.

Following the same pattern of predication, misunderstanding and clarification, the evangelist begins by having Jesus talk about his future arrest, death, and resurrection. But then Mark quickly adds: "They did not understand the saying, and they were afraid to question him." It's clear that they didn't understand because "on the way" they were "discussing among themselves who was the greatest" [Mark 9:30-37].

To the amazement of the Twelve, Jesus first confronts their ambitions — "Those who wish to be first, shall be the last of all and the servants of all". Then Jesus presents them with an "audio/visual" — "Taking a child, he placed it in their midst, and putting his arms around it, he said to them: 'Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.'"

No matter what part of Mark's gospel we're reading, we must always go back to the opening words of Jesus. At the beginning of his public ministry, Jesus not only announces the good news that "God's kingdom is at hand," but he also tells us how to surface God working effectively in our everyday lives — we must "repent" — totally change our value systems. We'll only begin noticing God present in those we meet and the situations we experience after we achieve a 180 degree switch in what we believe is important in life — when we start focusing on people and things we never before noticed. Applying this to the disciples' conversation on "importance", we find God only when we take our eyes off ourselves and put them on others.



If our life's goal is always to become the head high honcho, people who crisscross our lives will simply be stepping stones to reaching that end. If some individuals, like children, really can't help us achieve the notoriety for which we yearn, just sluff them off to the side. Anyone useless to me, is useless, period.

As an essential part of repentance, Mark is convinced that those committed to dying and rising with Jesus will eventually discover no one is useless. Each person we encounter throughout our lives will present us with another way to surface the risen Jesus among us.

This insight parallels the insight some Jews received about 100 years before Jesus' birth. During that period, the Wisdom author began to understand that there's a life after this life [Wisdom 2:12-20]. Once that shift in their faith happened, God's biblical people started zeroing in on more than just the here and now. There was a future to consider — a time when even some of "those condemned to a shameful death" would be taken care of by God. Life doesn't end with our physical deaths.

In the same vein, the writer of the letter of James [3:14-4:3] is convinced that changing our life's focus will eventually change our personalities. We always have the possibility of switching from jealous and ambitious individuals to peaceful, gentle and compliant members of a vibrant Christian community.

But, of course, as Mark reminds us: to pull this off, we first have to be committed to dying and rising as his Jesus defines those two terms. Among other things, we have to be willing to look into a mirror and notice the person standing next to us before we notice ourselves, to experience God's presence in an individual afflicted with Alzheimer's, and to never again construct a church building with a children's cry room in it.

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

looked at with a bit of condescension, as though they are not really contributing to society. Some would presume that the stay at home parents are obviously rich and can afford not to have both parents earning paychecks.

This is not true. There are many families who would be much better off financially if both parents had jobs that paid money, but they would much rather have a job that pays in healthy and happy children.

No one is too good to care for a child. No one's position in life is too high for that person to stoop down and pick up a crying toddler.

In today's Gospel, Jesus hears the disciples arguing about which of them was the greatest. Jesus used a child to convey what the true work of a Christian is. What he was saying is that there is no room for arrogance in the Kingdom of God.

The wicked in the first reading, from the Book of Wisdom, were arrogant. They hated the Just One because he was not concerned with what they perceived as their exalted position. He reproached them for transgressing the Law of God and violating their training as ministers of God. They were upset that they were not getting the respect they felt others owed them. The argument against the Just One that they voice with such intense hatred is the same argument that later leaders would hurl against Jesus. They were so concerned about themselves and so vehement in their hatred of Jesus that they demanded that Jesus be put to death. All Jesus was doing was challenging them to return to a pure worship of God. But instead of listening to Him, they plotted to have him killed as quickly and as painfully as possible.

This was not shocking to Jesus. In the first part of today's gospel he told his disciples that this would happen. But the disciples were not concerned with hearing him. They were too busy considering who was the greatest among them. Each was looking for respect from the others. Each was demanding a position of greater respect than the other disciples. Finally, Jesus had enough of this talk. He turned the tables on them. He called over a child, and he said, "You want to be great? Well, take care of a child." Now, changing diapers and wiping running noses did not seem to them to be the work of a great person. But this is the work of the great in the Kingdom of God. For in the Kingdom of God anyone who wishes to be first, had to be last of all and a servant to all.

"Where jealousy and self ambition exist there is disorder and every foul practice," James warns in the second reading. He goes on to say that wars, conflicts, and every sort of evil flow from an attitude that makes continual demands on others. The apostle James had learned the lesson that he was taught in today's Gospel when he was just a follower of the Lord. True wisdom is pure, peaceful, compliant, full of mercy and good fruit, and without inconsistency or insincerity. The fruit of this type of selfless wisdom is peace.

Perhaps there are times that we all are too concerned with getting the respect we think we are due in society, be that society in general, or the society of our home, workplace or school. Perhaps, there are times that we all are more concerned with what others are saying or even thinking about us than we are concerned with who we are. We are followers of Jesus Christ. His way is the way of service.

Who are the best people at work? Who are the best students in a school? Who are the best people in our families? Who are the best people in our society? The best people are those who are kind, compassionate, just, full of mercy and all those good things that James wrote about in today's second reading. Maybe we need to think about some of those grudges we still hold on to so tightly. So many of our grudges come from our conviction that we were not treated with the respect we felt we had a right to ,



This is wrong, very wrong. The way of the Christian is not the way of being concerned with what others think. We are Christians. The basic attitude of our relationship with others must be that of Jesus Christ. His way was the way of service. Christianity is not a popularity contest. It is a contest of service. The Christian is not concerned with getting respect. He is concerned with giving respect.

At the conclusion of the Eucharistic Prayer the priest and deacon hold up the Blessed Sacrament and proclaim: "Through Him and with Him and in Him, O God Almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, forever and ever." All answer, "Amen." That is both an affirmation of the miracle of the Eucharist and a proclamation that the only glory and honor we need to be concerned with is that which we give to God. That is the way of Jesus Christ. That is the way of the Christian.

- taken from the writings of Monsignor Joseph Pellegrino which appear on the internet

WORDS OF WISDOM:

People are often unreasonable, irrational, and self-centered.

Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives.

Be kind anyway.

If you are successful, you will win some unfaithful friends and some genuine enemies.

Succeed anyway.

If you are honest and sincere people may deceive you.

Be honest and sincere anyway.

What you spend years creating, others could destroy overnight.

Create anyway.

If you find serenity and happiness, some may be jealous.

Be happy anyway.

The good you do today, will often be forgotten.

Do good anyway.

Give the best you have, and it will never be enough.

Give your best anyway.

In the final analysis, it is between you and God.

It was never between you and them anyway.

This is the way of wisdom.

This is the way of the Christian.

— St. Teresa of Calcutta wrote or at least edited this prayer for her Sisters

FINDING JOY IN THE MIDST OF PAIN:

"Without thinking or feeling some emotion, there is just awareness. There is then no desire for bliss, enlightenment, or to teach others. Things are just as they are. In that so-called emptiness, enjoyment arises of itself. As soon as we try to enjoy, the enjoyment ceases. Somehow at the bottom of emptiness — openness, pure awareness — there is enjoyment, fullness, presence and peace.

"Bring the same emptiness and freedom to each moment and its content. Then you will be happy even in the midst of suffering. Accept everything and everyone just as they are, where they are, and try to act as lovingly as possible in every situation. Be ready to be led you know not where or when. Hush the discriminating mind dividing things into good or evil for me."

—Thomas Keating



THE VIRTUE OF TRUTHFULNESS:

Truthfulness is crucial to carrying out our vocation to extend the reign of God in the world. Truth is central to the Christian tradition. For Christians, God is Absolute Truth — the Source of all truth and the Goal of all truth seeking. Jesus Christ — the Word made flesh — is Truth incarnate, the definitive manifestation of divine truth, "the way, the truth and the life" [see John 14:6]. In word and deed, he proclaimed the truth that sets us free [see John 8:32] and taught us the way of truthful living. As promised, Christ sent the Holy Spirit, the Paraclete, the Spirit of Truth, to help us understand and practice his fundamental teachings. Empowered by the Spirit, the Church is the community called to bear witness to the truth, to be an authentic sign and instrument of the kingdom, and to keep alive the memory of Jesus, who spoke the truth to the powerful and the marginalized. Prayer, both liturgical and private, is a form of truth-telling which expresses the fundamental truth that we are totally dependent on the God who loves and forgives us. Christian morality is not primarily about keepings laws, but is about honestly and generously living Christ's command to love our neighbor as ourselves.

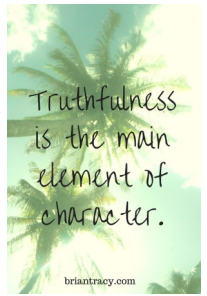
Prayerful reflection can reveal deceitful tendencies that impede and limit our ability to serve the kingdom. There is the temptation to think of our talents as personal possessions to be used for our own benefit rather than free gifts of the Spirit given for the benefit of others and for the common good. Some people tend to undervalue their gifts, thinking they have nothing to offer to make the world a better place. Others tend to exaggerate their own importance and talents, making it difficult to cooperate with others on worthy causes. There is a brand of Christian piety that concentrates so much on getting to heaven that it neglects the responsibility to spread the reign of truth, justice and peace in this world.

Catholic social teaching insists that serving the kingdom of God requires a careful reading of the "signs of the time" — accurate assessments of societal dynamics and honest judgments of the most effective means for promoting the common good. By matching an honest discernment of our gifts with an accurate assessment of societal needs, we can discern concrete ways of making the world a better place and serving the common good.

Young people, for example, who have learned in school scientific facts about the dangers of global warming could join an activist group like *Citizens' Climate Lobby* that promotes bipartisan conversations with elected officials on controlling carbon emissions. A successful executive, who always took for granted the advantages of growing up in an affluent family, could come to recognize the truth of her privileged life and commit herself to helping the less fortunate. A priest could commit himself to include more of the Church's social teaching in his homilies after admitting to himself the harsh truth that he muted that teaching for fear of offending his parishioners and losing their financial support.

In what specific way can the virtue of truthfulness prompt you to use your gifts to spread the kingdom and serve the common good?

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



READINGS FOR THE WEEK:

Monday: Galatians 2:19-20, Matthew 16:24-27

Tuesday: Proverbs 21:1-6, 10-13; Luke 8:19-21

Wednesday: Proverbs 30:15-9, Luke 9:1-6

Thursday: Ecclesiastes 1:2-11, Luke 9:7-9

Friday: I Corinthians 1:26-31, Matthew 9:35-38

Saturday: Ecclesiastes 11:9-12:8, Luke 9:43b-45

26th Week in Ordinary Time: Numbers 11:25-29, James 5:1-6, Mark 9:38-43, 45, 47-48