

**CLOSING PRAYER:**

**~ A Prayer of Autumn Days ~**

God of the seasons, there is a time for everything —  
there is a time for dying and a time for rising.  
We need courage to enter into the transformation process.

God of autumn, the trees are saying goodbye to their green —  
letting go of what has been.  
May this sacred action reflect our moments of surrender —  
with all their insecurity and risk.  
Help us to let go when we need to do so.

God of fallen leaves lying in colored patterns on the ground,  
our lives have their own patterns.  
As we see the patterns of our own growth,  
may we learn from them.

God of misty days and harvest moon nights,  
there is always the dimension of mystery  
and wonder in our lives.  
We always need to recognize  
your power-filled presence.  
May we gain strength from this.

God of harvest wagons and fields of ripened grain,  
many gifts of growth lie within the season of our surrender.  
We must wait for harvest in faith and hope.  
Grant us patience when we do not see the blessings.

God of geese going south for another season,  
your wisdom enables us to know what needs to be left behind  
and what needs to be carried into the future.  
We yearn for insight and vision.

God of flowers touched with frost  
and windows wearing white designs,  
may your love keep our hearts from growing cold  
in the empty seasons.

God of life,  
you believe in us,  
you enrich us,  
you entrust us with the freedom to choose life.  
For all this, we are grateful.

**CAMPUS MINISTRY OFFICE:**

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

# 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.*

**FAITH EDUCATION — BEGINS SUNDAY, OCTOBER 6<sup>th</sup>:**

Our Faith Education Program will begin on Sunday, October 6<sup>th</sup>. 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 6<sup>th</sup>:**

On Sunday, October 6<sup>th</sup>, 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 6<sup>th</sup>:**

On Sunday, October 6<sup>th</sup>, 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

**“SOCKTOBER” ANNUAL SOCK DRIVE:**

Saturday, October 5<sup>th</sup> — Sunday, October 13<sup>th</sup>. 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 4<sup>th</sup> grade. Every year, he has increased the size and scope of his project. 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.

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

Tuesday, October 22<sup>nd</sup> from 6:00 PM – 8:15 PM, we will host our annual Women’s Fall Retreat. All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with Mass together in the Chapel, and then move to the Center for Performing Arts building for a light supper, and spiritual discussion, led by Father John. There is no cost for the evening, but we will accept free will donations to offset the cost of our food service. [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 in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.

**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].

**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 storms in Florida, Georgia, North Carolina, and Tennessee
- 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.

**SERVING THE LORD IN THE POOR — OCTOBER 19<sup>th</sup>:**

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.

**WE ARE CALLED TO BE FRUITFUL:**

You have to be really aware of the difference between fruitfulness and success because the world is always talking to you about your success. Society keeps asking you: “Show me your trophies. Show me, how many books have you written? Show me, how many games did you win? Show me, how much money did you make? Show me. . . .”

And there is nothing wrong with any of that. I am saying that finally that’s not the question. The question is: “Are you going to bear fruit?” And the amazing thing is that our fruitfulness comes out of our vulnerability and not just out of our power. Actually it comes out of our powerlessness. If the ground wants to be fruitful, you have to break it open a little bit. The hard ground cannot bear fruit; it has to be raked open. And the mystery is that our illness and our weakness and our many ways of dying are often the ways that we get in touch with our vulnerabilities.

You and I have to trust that they will allow us to be more fruitful if lived faithfully. Precisely where we are weakest and often most broken and most needy, precisely there can be the ground of our fruitfulness. That is the vision that means that death can indeed be the final healing — because it becomes the way to be so vulnerable that we can bear fruit in a whole new way. Like trees that die and become fuel, and like leaves that die and become fertilizer, in nature something new comes out from death all the time. So you have to realize that you are part of that beautiful process, that your death is not the end but in fact it is the source of your fruitfulness beyond you in new generations, in new centuries.

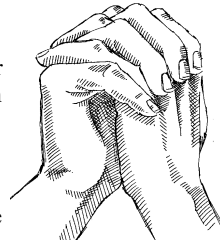
—Henri Nouwen

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- 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 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 Sterrett, who is confined to care in assisted living.



**PRAYERS FOR THE DECEASED:**

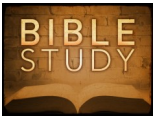
- For Mary Ann Kovalski, mother of Katherine Kovalski Busby ['92] and Will ['94] Kovalski
- For Lulu Pawlowski, mother of John ['94] and Michael ['96] and Jackie Coletta Pawlowski ['96], mother-in-law of Cheryl DuChez Pawlowski ['96], grandmother of Dominic ['25], Connor [27], and Lucy ['28] Coletta, and Marissa Pawlowski ['28]
- For Chuck McClenathan ['65]
- For Thomas Brunn, Sr., father of Thomas Brun ['82]
- For Richard DeBacco, father of Michelle Chiacchiari ['96] and Richard DeBacco ['99], father-in-law of Mark Chiacchiari ['94], grandfather of Aurelia ['28], and Olivia ['30] Chiacchiari,.
- For Nannie Moseley, mother of Stefanie Tuma, AVI regional director
- For Warren Sterrett, husband of Janet Sterrett.

**KNOW THIS:**

Not everything that is faced can be changed; but nothing can be changed until it is faced. —James Baldwin

**NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 9<sup>th</sup>:**

Our next Virtual Bible Study will be on Wednesday, October 25<sup>th</sup> 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 Mysteries of the Rosary**

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 29: <b>26<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, September 30: <b>St. Jerome</b>	<b>NO MASS</b>
Tuesday, October 1: <b>St. Thérèse of the Child Jesus</b>	<b>NO MASS</b>
Wednesday, October 2: <b>Guardian Angels</b>	<b>NO MASS</b>
Thursday, October 3:	<b>NO MASS</b>
Friday, October 4: <b>St. Francis of Assisi</b>	<b>NO MASS</b>
Saturday, October 5: <b>27<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b> In Person only
Sunday, October 6: <b>27<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream

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

Thursday, November 7<sup>th</sup> from 6:00 PM – 8:15 PM will be the date of our annual Men's Fall Retreat! All men of Our Lady Chapel, Gilmour Academy, and the Gilmour Men's Club and their guests, are invited. We will begin with Mass together in the Chapel, and then move to the Center for Performing Arts building for a light supper, and our spiritual discussion, led by Fr. John. **There is no cost for the evening, but free will offerings will be accepted to help offset the cost for our food service.** [Even if you can't make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. **Sign up on the retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560], or email: szaniszl@gilmour.org.**



**BE TRUE TO WHO YOU ARE:**

“When we face the sun we get a tan, but when we stand before Jesus in the Eucharist, we become saints!”

—Blessed Carlo Acutis 3

**REFLECTION ON THIS WEEK'S THEME:**

God so loved the world that God himself did not send an idea; rather, it came from God through someone else. The major changes in our lives are often a result of interactions leading to attractions. For example, spouses are vowed to meet each other deeply, and thereby assist God in the continuation of each other's creation. Conversion in our lives is a process of ongoing re-creation — often through the lives of others who show us the way.

Change is not always for the better, of course. Parents worry about their children's meeting other children who might convert their offspring to other ways and mentalities other than those within the family.

Encountering Jesus in His various postures was a changing for people like Peter, Paul, Thomas, and The Woman at the Well. But Jesus met some others who dug in even deeper into their resistance and rigidity. We are who we are to the extent that we allow people to meet us the more deeply. We too, without knowing it often, are involved in the conversion of others by being and living our truths.

The Book of Numbers [11:25-30] recounts an incident in which God shared his very Spirit with a group of elders who had made the community "list" of leaders. Moses asks God to send his spirit upon this group of seventy elders. God sends down his Spirit, and the elders immediately begin to prophesy in the camp. This bestowing of the Spirit took place in a holy tent outside the camp. Two men, who were on the "list", were not present with the others — they had remained behind in the camp. And despite their absence, they also received the Holy Spirit. Joshua complained to Moses about these two, and how they were not in the right place. Moses responds with the all-inclusive wish for God's Spirit to embrace all in God's camp. God plays no favorites. Oftentimes, God works outside the framework that each of us sets up in our lives. God is bigger than our "gameplan".



Mark's Gospel [9:38-48] begins with a similar situation. In this case, the question becomes: "who can do the works of grace in the name of Jesus? Who belongs and who does not?" This realization leads to a more profound lesson — living out the gifts we have received. We can seem separate, but living out our lives virtuously is related intimately with the deep sense and belief that we are blest and sent and meant to be blessings.

God's grace and God's gifts don't always come in the pathways that we always expect. It is an unfortunately natural, jealous reaction in us that resents that someone isn't a follower of Jesus "in the right way." And, we miss the grace, the presence of the Lord working in that person, through that person, because it isn't happening the "approved way." We can too often easily condemn others — whether they are bad sinners or just people who don't seem to be "following the rules."

Jesus sees the presence of the Spirit, where we might not. So, we can be encouraged to look more deeply for the effects of the Spirit's working, rather than the externals. Jesus speaks directly to the question — those who do the good of blessing, do them with and in Him and should not be prevented. All truly good works come from and lead back to God. Jesus is revealing that one doing a good and mighty deed does not need to have official credentials — the true credential for doing good is our being human, created, and God seems to work mightily through us. Perhaps the test for one doing good in God is inclusiveness. Selectivity or exclusion are not elements of Jesus' ways. John, who has asked the question about who belongs and who does not, receives a very basic teaching concerning the mission of Jesus.

**WALKING THE TALK:**

One of the most difficult things for God's followers to learn is that their task on earth is simply to proclaim God's message — not to control God's message. The difficulty arises because, in most situations, we proclaim God's message against the background of an institution. Institutions normally have membership lists, informing us who's in and who's out. Some individuals are in the institution's good graces; others aren't. Not only do we have to be familiar with the membership regulations, because those who play footloose with such stipulations, might lose their own membership.

That's one of the reasons many of us are taken aback when Scripture scholars, like the late Raymond Brown, correctly insisted that "the historical Jesus had no intention of founding a church as we know it." The Palestinian Jew who lived in the first third of the first century CE, whom most Christians regard as the founder of their "religion," never formed an institution. It wasn't, as some of us presumed, that he just didn't have time to get around to it — he never planned to do it in the first place.

As we know from his initial proclamation of the good news back in chapter one, Jesus of Nazareth revolved his ministry around announcing that God's kingdom is right here and now. He was convinced that God is present, working effectively in everyone's daily life — no exceptions — in the lives of those who are in and those who are out.

Jesus clearly states that conviction in Mark's gospel for this 26<sup>th</sup> Week in Ordinary Time. John begins the narrative by informing him: "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us" [Mark 9:38-48]. Expecting a nod of approval, John must have been totally surprised by Jesus' response: "Do not prevent him!" The reason is simple: "Whoever is not against us is for us." In other words, "Why are you trying to stop someone from doing good just because he or she isn't following the rules you've artificially created for doing good? God's obviously able to work through a person who 'does not follow us,' just as well as through people who do follow us."



More than 1,200 years before Jesus' birth, Moses dealt with a similar situation: how can Eldad and Medad have received the Lord's spirit when they weren't in the group designated to receive that spirit? Doesn't the Lord have to obey the institution's rules and regulations? Once again a major biblical figure challenges an informer's frame of mind: "Would that the Lord might bestow his spirit on them all," Moses responds [Numbers 11:25-30].

For our sacred authors, a frame of mind consistently trumps membership in an institution. That's why Jesus' proclamation of the good news always includes a demand for "repentance." Unless we turn our value systems upside down — experience a "metanoia" — we will never benefit from the good news. Along with getting rid of any obstacles which stop us from achieving the life Jesus offers, we're to begin experiencing people and situations from Jesus' viewpoint, as James does in his letter. No longer, for instance, is wealth something to be desired or achieved [James 5:1-5].

One more point: we've traditionally misunderstood the identity of the "little ones who believe in me." According to Marcan experts, Mark's Jesus isn't referring to actual children here; he's talking about Christian believers, those who've already given themselves over to the risen Jesus. He reserves one of his worst sins (and punishments) for those who subvert the original fervor and dedication of his followers; who change or obliterate the frame of mind he initially instilled in them.

Could some of us "institutional" Catholics be guilty of such a sin?

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

**HOW TRUE:**

Our health and happiness depend on connection with others. And yet, pervasive "us versus them" thinking continues to create more distance between us, fueling an epidemic of loneliness.

**BEING THE HANDS AND LEGS OF JESUS:**

A distressed college student came to the campus priest carrying in his hands a desecrated crucifix. Some tormented person on campus had broken off the arms and legs of Christ. The student asked: “Should I burn the corpus?” The priest replied: “No, put it on your wall. Let it remind you that you must be the arms and legs of Christ. If anyone needs a glass of water, you must give it. Jesus will be reaching that person through your hands. If anyone needs a visit, you must go. The Christ will be using your legs.” The student understood.

Mark’s Gospel for this 26<sup>th</sup> Week in Ordinary Time [Mark 9:38-48] is a gathering of memorable one-liners that the Christ spoke at various times. Good writer that he is, Mark brings them all together for our convenience so that we might reflect on them and profit from them. Also he was anxious that they might be lost to future generations. On either count, we are in his debt. Mark makes it easier for us to understand why the term teacher is the one commonly used of the Nazarene.

In Christ’s time, Jews believed in the devil. After the horrors of the twentieth century, many people are believing again. Perhaps the words of Ronald Knox have caused them to reconsider: “It is so stupid of modern civilization to have given up believing in the devil — he is the only explanation of it.”

It was the belief of Christ’s contemporaries that all illness that one might encounter came directly from the devil. The trick was to get the devil off your back. Someone more powerful than he could do the job for you. So, one shrewd doctor was using the mighty name of Jesus for just that purpose. Since the doctor was not a Christ follower, John the apostle got angry — “How dare he?” But the Teacher played it cool. He calms young John down with the famous advice: “You must not stop him. No one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.”

Joseph Donders sees in Christ’s advice a plug for ecumenism on the part of the Nazarene. We would do well today to examine our outlook on Christian churches that are not Catholic. Why cannot we cooperate with them — especially in areas where we both share a common belief? Surely the concern for the poor of our own community is something we can work with them on. The line that teaches “God is a circle whose center is everywhere and whose circumference is nowhere” has much to tell us. It is directly in line with Mark’s Gospel.

In recent times, the issue of pedophilia on the part of some of Christ’s priests has taken much of our attention — and rightfully so. With this as background, Jesus’ teaching about the millstone takes on particularly ominous tones. The millstone the Master would place around such people’s necks is so heavy that only a straining ox could move it. In addition, He would have such people be thrown into the sea and drowned. When Christ indicts hypocrites, one can still almost hear the tension in His voice.

One need wonder no longer where Dante got his inspiration for the punishments he describes in the *Inferno* of his *Divine Comedy* — Dante certainly would have been well aware of Mark’s Gospel.

William Barclay reminds his readers of a graphic story by O. Henry. A girl’s mother died. She was left with her father. He found himself too busy to give any time to her. Not surprisingly, the youngster was lonely. At her first opportunity, she got out on the streets, looking for companionship. She found it soon enough, but it was the wrong kind. She drifted into prostitution. She died. At her judgment, St. Peter asked Jesus whether he should dispatch her to hell. The Master replied in the negative. But sternly He said: “But look for the father who refused to play with his child and sent her out on the streets — and send him to hell.” The sinner who leads others into sin is foolish to think that Jesus does not play hard ball with such types. None of us can say that we have not been warned.

Do harm to no one. Become the arms and legs of Christ. “The smallest good deed is better than the largest good intention.” Like Dorothy Day, if you help the poor, you will be “entertaining angels.” Someone once said to people in trouble: “God is busy. Can I help?” A call that all of us could well heed.

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



We are all called to be people of Spirit — people who allow the Spirit to work in our lives. St. James has been speaking about this in his letter for weeks. For the past month, James has been challenging us. He began by calling us to notice whether we treat a wealthy visitor better than a poor one; the next week, he reminded us of the importance of “good works” in the form of care for others, as a manifestation of our faith. Then, last week, he warned us about the results of “jealousy and selfish ambitions” as well as the divisive “passions” within us. This week, he reminds us that wealth is “corrosive,” and it will “devour your flesh like a fire” [James 5:1-6]. James powerfully points out to us that our injustices towards others “are crying aloud.”

We can all be blessed by doing something as simple as offering a cup of water. There are serious consequences for those who cause others to sin. Just as it would be better to be holy of soul by ridding ourselves of the body parts which cause sinning, so anyone who causes another to sin will be cut off and thrown out of the camp. In other words, we are all called to be a blessing and not a prevention of God’s goodness.

Being “better than” or “above” others cannot be part of the sacramental mission. The early apostles certainly were not better than their country-folk. Actually, it seems that following Jesus and listening to His teachings, they came to see their own need for conversion. Their questions about who would be first, who belongs, who will be saved, all indicate their self-centered attitudes. They were not “better than”, but being spun around, turned upside down, and sent out to be with their human brothers and sisters. They were sent, not to impress, but to turn their attitudes around as well about their being loved and blest.

The easiest way to begin is for us to recognize the problem. Why am I so judgmental? Why do I seek to have more, to look like I’m better than others? Why does justice or care for those on the margins come with difficulty? What causes me to sin? What underlying unfreedom is in me? From there, we can ask for forgiveness and healing. And, asking for healing can lead us to identify what instincts, practices and habits I can change. Change is difficult. We only change something which has become habitual when we arrive at a deeper desire for something else. Otherwise, it is so easy to deny we have a problem - even when we know we aren’t happy. When we experience God’s love and mercy filling our heart with gratitude, then we can want to be closer to the one who loves us. Being closer to Jesus leads us to want to be more like Jesus. Gradually, his love heals the wounds and the brokenness and helps make our heart like his.

The encounters with Jesus by the apostles, and our sacramental meetings with Jesus are all the same. We are always being formed to be “better for” and not better than. The prophets and the apostles are in the same need as those to whom the prophets and apostles were sent — and continue to be sent. Jesus came onto the earth to meet us eye to eye, hand to hand. He meets us in every sacrament in this way. Jesus meets us in our fragility so that we will not be paralyzed by this fragility, but inspired and incarnated to embrace the fragility around us. This is the “better for” of Jesus.

Whenever we allow our fears of, and experiences of not being good enough, Jesus embraces us and invites us into His camp. Then he sends us out, more “embracingly” reverent of the humanity He came to bless. We are all better for “you” when He has made us better than we judge ourselves to be.

—taken from the writings of Andy Alexander, S.J., and Father Larry Gillick, S.J., 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.



## WHO'S "IN" AND WHO'S "OUT"?

Who's in, and who's out? That's a question that cuts through so many areas in our lives these days — especially in this political season. Here are a few for instance: What do the opinion polls tell us about the standings of those who are running for the presidency of the United States? Who's in, and who's out? How should we treat undocumented aliens? What benefits of U.S. citizenship should they enjoy, and what should they not be entitled to in our legal system and governmental social service programs? Who's in, and who's out? Which student applicants should be admitted and which should not be admitted to our public universities and what criteria should be applied to them?

Some Catholics are busily concerned with "Who is a real Catholic and who is not?" Some Fundamentalist Christians are busily concerned with "Who is going to hell and who's going to be saved?" Who's "in" and who's "out"?

We hear simplistic slogans given by advocates on both sides attempting to answer these questions, but the answers are not simple. For instance, if I have a well-reasoned position in favor of traditional marriage, am I thereby a hate-filled, gay-bashing homophobe? And if I have thoughtfully reasoned that gay and lesbian couples should be entitled to legal protections and even corporate fringe benefits normally afforded to heterosexual couples, am I thereby a liberal, gay-loving left-winger?

Who's "in" and who's "out" in Hollywood? What has the fashion industry decreed to be "in" and "out" these days? What sort of language should you use these days in order to be politically correct? Being politically correct seems to occupy the minds of a lot of media people.

The scripture readings for this 26<sup>th</sup> Week in Ordinary time deal with who's "in" and who's "out." Once again, the response of Jesus is not simple, nor is it immediately evident. Here we find Jesus declaring: "Anyone who is not against us is for us" [Mark 9:38-48]. Yet on another occasion we heard Jesus say: "He who is not with me is against me" [Luke 11:34]. What are we to make of all this?

It's clear to me that all of our attempts to define who's inside and who's outside the boundaries of God's Kingdom are futile. The realms in which we meet God are greater than those defined by our human categories. In St. John's gospel we find Jesus telling us: "The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" [John 3:8] — God's Spirit blows where it wills.

You no doubt remember the event in which Jesus met the Samaritan woman at Jacob's well [see John 4]. She was the woman who had five husbands and the man she was living with at that time was not her husband — a fact with which Jesus challenged her. The dialogue that followed tells us a lot about the human boundaries we attempt to put around God's kingdom here on earth. The woman said to Jesus: "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem."

Jesus said to her: "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and, indeed, the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." [John 4:19-24].

Evidently one does not have to be occupying a particular land in order to be in God's kingdom. Nor does one have to be in any particular building. Nevertheless, we find religious people making that claim, setting up border check points, mobilizing the orthodox police, requiring customs clearances, and issuing



## WHO OWNS THE HOLY SPIRIT?

In times such as these, when faith can be influenced by fundamentalism and Christian nationalism, some believers aspire to become prophets. Others see themselves as prophets already. Still others identify specific individuals as prophets because they understand the prophetic spirit as a gift reserved only for certain people. Surely this is the case in the Scripture Readings for this 26<sup>th</sup> Week in Ordinary Time. Take the Book of Numbers for example. Joshua opposes the prophetic spirit being passed on to two people not originally in the circle of the 70 elders. But Moses is quick to respond with the wish that all people would be imbued with the prophetic spirit.

This is exactly what happens during Pentecost when the community gathered received the spirit of the Divine One breathed upon them by the resurrected Christ. Hence, the locus of the prophetic moves away from specific individuals to the community as a whole. Furthermore, if we ponder deeply the amazing insight inscribed in the Wisdom of Solomon — namely, that God's immortal spirit is in all things [see Wisdom 12:1], then all creation, the entire cosmos, has the capacity to be prophetic, forever revealing the fecundity, the mystery, the beauty, the sacredness of the Holy One. Revelation of this nature is the deepest expression of the prophetic closely associated with the mystical tradition.

To act with a prophetic consciousness and spirit within the human condition, however, is far more arduous. For those who choose to exercise the divine gift of prophetic consciousness, a spirit imbued in all creation, the task includes speaking to social, political and religious leaders, to judicial officials, to power brokers, especially those involved with shaping the global economy. To act prophetically is to speak truth to power, knowing that the prophetic word is always a graced word, no matter how foreboding or harsh that word may have to be. The prophetic word invites people to change and transformation, to be liberated from whatever binds them, which in turn, causes them to bind others.

The letter of James is an example of the prophetic consciousness at work. This portion of James's letter addresses the social injustices existing in the early Christian world. Wealthy landowners enriched themselves, garnering their riches at the expense of their day laborers who were paid either unfairly or not at all. Because a class system was in place, those less fortunate or of modest means who lived just and righteous lives were hauled into court to stand trial so that they could be condemned and thus live a life of disgrace within the community. These wealthy "lords" ruled over their workers and people in general as if they were their "serfs."

To those who have disenfranchised others for personal gain, the prophetic word goes forth that condemns their life of self-absorbed and ill-gotten luxury. They are verbally confronted by the reality that their wealth can neither save them when life-altering tragedy strikes nor guarantee them a place in the realm of the Divine. Unfortunately, self-aggrandizement and self-indulgence through disenfranchisement as described in James's letter is systemic. A system of feudalism existed throughout biblical times, throughout the Middle Ages and even today it continues to exist but in new forms and ways that are just as hegemonic, hierarchical and disenfranchising as in the days of lords and commoners otherwise known as serfs and the working class.

In this 21<sup>st</sup> century, corporations are the new landlords who control not only nations' economies, but also workers' wages. For example, a *USA Today* story reported that some employees working in the garment manufacturing industry in Southern California were earning as little as \$1.58 per hour. Despite the labels stating "Made in the USA," most Americans are unaware that their garments are being made in sweatshops for wages far less than the legal law requires, the article noted. Needless to say, the struggle for just and fair wages for employees is a systemic problem and calls for a prophetic response, one like the letter of James delivers.

In sum, the divine spirit, wise and prophetic in nature, has been poured out upon all creation. The letter of James provides a window into prophetic consciousness and action. Would that the prophetic spirit be stirred up in the lives of all people so justice can take lasting root to end all forms of oppression.

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

**BLANKET SUNDAY IS COMING SOON:**

The weekend of October 12-13 marks the 38th Annual Blanket Sunday Collection to help the poor. This collection is sponsored by the Diocesan St. Vincent de Paul Society. Due to sanitary concerns and lack of storage space, **we will gratefully accept your financial donation** and do the shopping for you, making your money go even further with bulk purchases of blankets and other items needed by poverty-stricken and unhoused neighbors. So please “blanket” someone for the winter—and give yourself a warm feeling! **You may also donate online at [www.svdpcle.org](http://www.svdpcle.org).**



**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 [9/21/24] \_\_\_\_\_ \$ 253.18**  
**Total Offerings: Saturday [9/22/24] \_\_\_\_\_ \$ 305.00**

**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](http://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 18<sup>th</sup>. Don’t miss your chance to win. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.

executive orders declaring who is saved and who is in hell.

The kingdom of God here on earth is not confined within the boundaries of the Roman Catholic Church. The purpose and duty of the Church is to reveal and proclaim the kingdom’s presence, not to claim a monopoly over it. Nor is the kingdom to be found only in the land of Israel. Nor is the kingdom to be determined by the Imperial Self within us. No. The kingdom of God is greater and more extensive than any of our human categories and constructs.

While all of this is true, we must not confuse the meekness of Jesus by disregarding His stern and demanding criteria for citizenship in God’s kingdom. We must remind ourselves that it is Jesus who tells us that the road to hell is paved with good intentions. It was Jesus who told us that many are called but few are chosen — “Unless your holiness exceeds that of the religious authorities, you shall not enter the kingdom of heaven” [Matthew 5:20].

Citizenship in God’s kingdom is challenging, demanding, and, yes, exclusive. In fact, one must die to selfishness, self-centeredness, and self-willfulness, something that few people succeed in doing. If we would be truly citizens in God’s kingdom we can no longer be self-determining. Surely no one would regard its borders as “porous.”

In response to the lawyer’s question seeking specificity as to just who is our neighbor so he could avoid the demands of Jesus’ teaching, Jesus gave a very challenging response. Everyone is our neighbor, even those we hate and think to be our enemies. We must turn the other cheek when struck. We must be merciful to all. We must be forgiving of all. We must pray for those who persecute us, do good to those who harm us. And, most demanding of all, we must love our enemies! Passing the citizenship exam isn’t easy!

All of which is to say that we enter into God’s realms by entering into our hearts and souls. It’s a journey and a passage within. It requires ruthless and courageous honesty with our selves. All game playing and all external following of the rules avail us nothing. To think we’re “in” and others are “out” according to those games and rules we play will only bring us to eventually realize that we’re on the outside looking in.

If you would cross the borders of a secular world and enter into the Kingdom of God, you would find yourself up against some serious requirements for citizenship. We must overcome the popular thinking of our day — the sort of thinking that claims Jesus never judged, that He accepted everything, and that in the end what we think, say, and do really doesn’t matter because Jesus loves us anyway. While it is true that He loves us unconditionally, He nevertheless has great expectations of us. He demands from us nothing but the best that we’ve got.

Where is it written that Christianity is for weak-minded persons?

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

**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.**

**KNOW YOURSELF:**

Identity starts with inner strength — know who you are and who you serve. —Jason Witten

**STANDING ON GOD'S SIDE:**

At the height of the American Civil War, Abraham Lincoln was invited to address a large gathering of Union Forces who were rallying in support of the war. The emcee who introduced the president asked him to come forward and the lead the assembly in a prayer that God might be on the Union side and help win the war. Lincoln came up to the podium and the first thing he said was: “Sir, I am not really concerned about whether God is on our side. I am very concerned whether we are on God’s side.”

We all want God to be on our side. But how do we be on God’s side? What does that mean? The Scripture Readings for this 26<sup>th</sup> Week in Ordinary Time reveal two truths about God’s side. The first is this — God’s side is always bigger than our side. We spend a lot of time making decisions that separate good from bad; people we trust from those we do not trust; those with whom we identify and those from whom we will push away. Making such decisions is necessary. We live in a dangerous world. There are things in our world which can hurt us. We need to make decisions which will protect ourselves, our family, and our country. But once we have made those important and necessary decisions, once we have grouped together all the people who we deem as good and those we can trust, the believer in Christ always has to admit that the group that God would draw together as good and worthy is larger than our group.

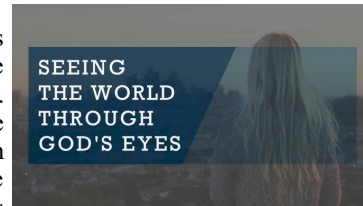
God sees a goodness that we do not perceive. God sees possibilities that we cannot imagine. That’s why God is God, and we must be very cautious about pretending to know who is on God’s side. Joshua makes that mistake — he objects because God’s power came upon two men who he thinks do not deserve it [Numbers 11:25-30]. In the Gospel, John makes the same mistake. John complains because someone who does not belong to Jesus’ company was nevertheless driving out demons in Jesus’ name [Mark 9:38-48]. Both Moses and Jesus know better. They know that God’s power cannot be limited only to those who we define as worthy. Both Moses and Jesus realize that there are more people on God’s side than we are able to see. God’s side is bigger than our side. This is a truth which all of us who believe in God must accept.

This leads to the second truth in today’s readings: standing on God’s side is not easy. Making room for God’s bigger vision of others is difficult. It means that we must commit ourselves to listen to others who we believe are wrong, just in case they might be on God’s side too. It means we must accept those who are different from us and difficult for us, just in case they might carry a truth that we cannot see. It means we must love our enemies and dialogue with them, because only if we do might we discover common ground by which God intends to build the future.

It is difficult to stand on God’s side because we will look foolish to all those who are sure they are right. We will be ridiculed by those who have no interest other than circling the wagons and protecting those who they deem worthy of protecting. Standing on God’s side is difficult. Perhaps that is why Jesus uses the violent images that he does in Mark’s Gospel; because letting go of the security that we hold the complete truth can be as difficult as cutting off our hand. Pushing away stereotypes, prejudices, and false fears that tag another as an enemy can be as painful as cutting off a foot. Resisting the primal impulse to return violence for violence and hatred with hatred can be as unthinkable as plucking out an eye. But, if we want to stand with God, that is the price we pay. Those who follow Christ then must be humble and courageous: humble to know that God’s vision is always bigger than our vision, courageous to make room for that vision even if we seem foolish or hopelessly naïve.

Jesus calls us to that humility and courage — to believe in God’s kingdom and to be agents of its dawning. It is difficult to stand on God’s side. Perhaps that is why there are so many people who prefer simply to proclaim that God stands with them.

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

**THE GIFT OF RAIN:**

A little girl was shopping with her Mom in Wal-Mart. She must have been 6 years old — this beautiful red haired, freckle faced image of innocence. It was pouring outside — the kind of rain that gushes over the top of rain gutters — so much in a hurry to hit the earth it has no time to flow down the spout. Everyone stood there under the awning, or just inside the door of the Wal-Mart. We waited, some patiently, others irritated because nature messed up their hurried day.

I am always mesmerized by rainfall. I got lost in the sound and sight of the heavens washing away the dirt and dust of the world. Memories of running, splashing so carefree as a child came pouring in as a welcome reprieve from the worries of my day.

The little voice was so sweet as it broke the hypnotic trance we were all caught in: “Mom, let’s run through the rain,” she said.

“What?” Mom asked.

“Let’s run through the rain!” she repeated.

“No, honey. We’ll wait until it slows down a bit,” mom replied.

This young child waited about another minute and repeated: “Mom, let’s run through the rain.”

“We’ll get soaked if we do,” mom said.

“No, we won’t, mom. That’s not what you said this morning,” the young girl said as she tugged at her mom’s arm. This morning? When did I say we could run through the rain and not get wet?

“Don’t you remember? When you were talking to Daddy about his cancer, you said: ‘If God can get us through this, he can get us through anything!’”

The entire crowd stopped dead silent. I swear you couldn’t hear anything but the rain. We all stood silently. No one came or left in the next few minutes.

Mom paused and thought for a moment about what she would say. Now some would laugh it off and scold her for being silly. Some might even ignore what was said. But this was a moment of affirmation in a young child’s life — a time when innocent trust can be nurtured so that it will bloom into faith.

“Honey, you are absolutely right. Let’s run through the rain. If God let’s us get wet, well maybe we just needed washing,” mom said.

Then off they ran. We all stood watching, smiling and laughing as they darted past the cars — and yes, through the puddles. They held their shopping bags over their heads just in case. They got soaked. But they were followed by a few who screamed and laughed like children all the way to their cars. And yes, I did. I ran. I got wet. I needed washing.

Take time to run through the rain!

**READINGS FOR THE WEEK:**

**Monday:** 2 Timothy 3:14-17, Matthew 13:47-52

**Tuesday:** Isaiah 66:10-14c, Matthew 18:1-4

**Wednesday:** Exodus 23:20-23, Matthew 18:1-5, 10

**Thursday:** Job 19:21-27, Luke 10:1-12

**Friday:** Galatians 6:14-18, Matthew 11:25-30

**Saturday:** Job 42:1-3, 5-6, 12-17; Luke 10:17-24

**27<sup>th</sup> Week in Ordinary Time:** Genesis 2:18-24, Hebrews 2:9-11, Mark 10:2-16