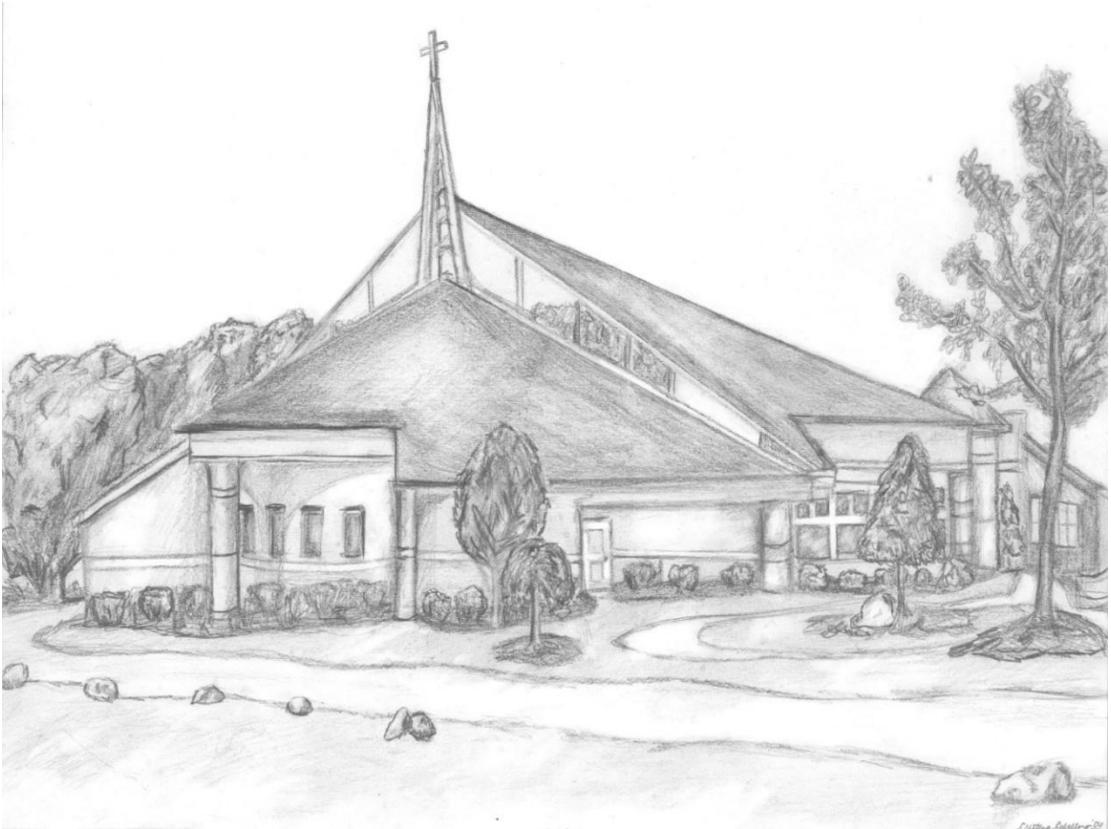


Our Lady Chapel



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 SCHEDULE:

Faith Education resumes on Sunday, September 28th. Our schedule for October is: **October 12th and 26th**. Faith Education is an important part of every person's formation. Please make sure that you have not forgotten this important responsibility for your children.



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. Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information.**

BLESSING OF ANIMALS — SUNDAY, OCTOBER 5th:

On Sunday, October 5th, 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. **We will have Coffee & Donuts on this special occasion as well!** In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 12th. We hope you can join us!



THE CHOSEN – SUNDAY, OCTOBER 12th:

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* during this past Lenten season. The viewing was followed by a very inspiring sharing among those present. With fall upon us, we are revisiting *The Chosen*. **Our first gathering will take place on Sunday, October 12th, from 11:30 am – 1:00 pm.** We will continue to gather once monthly, viewing a new episode each month, followed by discussion.



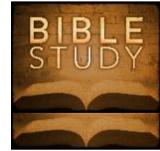
The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Join us on the 2nd Sunday of each month. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

WOMEN'S EVENING OF RETREAT — TUES, OCT. 28th :

Tuesday, October 28th 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.**



NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 15th:



Our next Virtual Bible Study will be on Wednesday, October 15th 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: Living in intimacy with God

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually 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 28: 26th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, September 29: Ss. Michael, Gabriel & Raphael	NO MASS
Tuesday, September 30: St. Jerome	NO MASS
Wednesday, October 1: St. Thérèse of the Child Jesus	NO MASS
Thursday, October 2: Guardian Angels	NO MASS
Friday, October 3:	NO MASS
Saturday, October 4: 27th Week in Ordinary Time	5:00 PM In-Person only
Sunday, October 5: 27th Week in Ordinary Time	10:00 AM In-Person & Live Stream

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 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; or someone who has been away from the Catholic Church for a while — then consider having them join our OCIA program. **Please contact Father John [440-473-3560] for more information.**



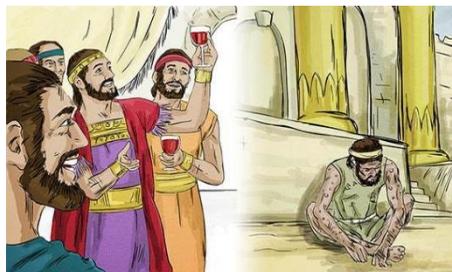
REFLECTION ON THIS WEEK'S THEME:

In the novitiate days of religious life — back when I was a pious religious — our days were compartmentalized — that is, they began and were ended by bells. One of the novices was charged with walking the halls, ringing the bell at 5 AM in the morning that woke us all up — including God. Oftentimes, we would try to hide the bell, but that would only get the novice in trouble — we still had to get up.

Our morning was spent in prayer, meditation, Mass, breakfast, and then work and study — all by the bell.

There was a problem in all of this though — and the problem lingers even to this day for each of us. When the bell rang, Mass was over, and breakfast was next. We had done the liturgy, and now it was on to the next, and then the next — we left mass behind. It was the early-morning celebration back then, and we were there — but it ended.

The liturgy ends, but the continuation or effects of that sacramental encounter drifted off with the sounds of the bells. What is wonderfully new is that the Mass does not end! We are sent — bells or no bells — to live what we had just experienced in ourselves. We become the grace that we have received. For in receiving the Eucharist, we become consecrated not only for the moment, but for all time. We do not do the “God Thing” and then get on with our time. The actions I perform after the liturgy are as important and holy as those that I perform during it. Everything is holy now! We may not hear bells, but we all must try to live the actions we perform.



Amos, who was a “trimmer of Sycamores” and a simple shepherd, has been given the prophetic word to address to the fat-cats of his time, humming and strumming away their lives. Whatever was passing for luxurious, the religious leaders of his time were indulging in it early and often. And so, Amos announces that there is going to be a time of change for them — not only because of their wanton ways, but because of their lack of concern for “Joseph” which is one of the names for Israel. Their hangover will be in exile, and Israel will suffer the consequences of their disinterest. For wherever there is a lack of care and compassion — or where there are addictions or indulgence — others suffer. It is not a tragedy that a tree falls in the woods, but that it falls on smaller trees, bringing them to their destruction [Amos 6:1-7].

It is precisely this theme that Jesus addresses in his parable of Lazarus and the rich man [Luke 16:19-31]. Whenever we read a parable, it is important to notice the audience to whom the parable is addressed. Some parables are addressed to the followers of Jesus — these usually are a description of some aspect of God. But the parables addressed to the Pharisees are directed at their lack of concern for the poor and needy.

There is a rich man whose self-preoccupation prevents him from tending to a poor man who lives at the rich-man’s gate. Both die and the rich man goes to a place of great want and deprivation; the poor man is pictured as being in the abundance of God’s covenantal love. The main part of the parable deals with a conversation which the rich man has with Abraham, asking that Lazarus — whose name is taken to mean: “The One God Cares For” — provide him with a little something. Now remember that the Pharisees hold fast to the traditions of Abraham, and now they hear Abraham telling the rich man

that he had much during his life, but forgot that all was not just for him. The parable is beginning to tighten their shoes.

The rich man then asks for help for his father and brothers and sisters, but Abraham tells him that the father and family have Moses and the prophets for enough guidance. What the parable is saying here is the Pharisees that too have not only Abraham, but Moses and the prophets to assist them in how they are to live — especially in relationship with the poor.

But the conversation doesn't end there. The rich man asks that Lazarus be allowed to go to the family — for certainly somebody from the dead would certainly get their attention. The parable ends with an important line — the Pharisees will have a “Someone rise from the dead”, but they will not listen to Him. The message is clear — Abraham, Moses, the prophets within the religious tradition of the Pharisees all have been saying the same things about caring for the orphans, widows, the sick and needy. Jesus is saying the same thing, and the Pharisees continue arguing the point.

The rich man kept Lazarus at a safe distance — he refused to reach out to touch a very needy person. He also resisted being touched by the poor man. Here is just a simple statement. There is deep truth here. Every person who has been touched through their personal contact with the poor is a deeper person for that contact. That depth has to do with the awareness of the more important values of life. Generally speaking, one might notice that the rich are forced to live more on the surface where wealth is easily displayed. In doing so, they become poorer in spirit and in relationships. Lazarus had something of real worth to offer the rich man, and when death came, the transmission of Lazarus' gifts became impossible. This then becomes the message — the less our hands are wrapped around things for our identity and meaning, the more they will be open and available for receiving and sharing. Gratitude results in generosity. This generosity is not merely giving away, but also being available with time for receiving others — especially the poor. To receive is sacramental; to grasp, cling to, and protect as ultimate, is sacrilegious.

In the Gospel, Lazarus is given something the rich man never sees — a name. He is not just “the poor man at the gate.” He is a person with dignity, worthy of being seen and remembered.

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

SERVING THE LORD IN THE POOR — SAT. SEPT. 20th:

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.

BECOME REAL:

While the news often features the worst of humanity, there are a billion acts of human kindness every

hour of every day! Take another breath and sense this truth.

—Jack Kornfield

WHO ARE THE RICH AND THE POOR?

You and I are engaged in a common struggle — a struggle against complacency. The struggle is between two spirits, one good; the other evil — spirits that roam about deep within us, below the level of our consciousness. One is the spirit of generosity and self-sacrifice; the other is the spirit of complacency and self-satisfaction.

You and I share this common struggle against spiritual inertia and smugness in the loneliness of our hidden souls as we strive to have a modest share and portion of the goodness of God. It's never easy because the devils we fight against in our soul jam and clog our efforts with the sticky, gooey substance of cotton-candy rationalizations. The devils that beset us are always hiding their vices under the appearances of things that seem attractive and tasteful — in many cases the feeling that we deserve the abundance that is ours. The devil always seeks to mire us down and lead us into the morass of comfortable complacency and to lull us into spiritual sleep, giving us a special narcotic — the drug called “self-ism” — in order to control our soul.

It is into this mired battleground that Jesus drops his bombshells and says: “If your foot is your undoing, then cut it off; if your hand is your difficulty, cut it off; if your eye is your downfall, then pluck it out” [see Mark 9]. These words are like bright flares that drop out of the thick blackness of a quiet nighttime battlefield to illumine the workings of our ancient enemy who lurks in the sleep of our darkness. And what do they reveal? Indolence, sloth, laziness, and a jaded complacency — not of body, but of spirit, spiritual elitism and an attitude that “we’ve got it made in the shade.” Along with these, many also feel that they are in full possession of the Holy Spirit — that they are the righteous and that the others around them are hypocrites. The spiritually complacent feel that they and God have it all figured out, and they don’t need anyone else for salvation. And what does Jesus say? “It is easier for a camel to pass through the eye of needle than it is for a rich man to enter the kingdom of heaven” [see Matthew 19].

I want now to pay attention to that word “rich”. In using this word, Jesus is not talking just about a person’s economic condition or financial net worth — although it may, at times, apply. There are those who believe that the material symbols of success they have in this world are the signs of God’s favor..

We need to understand that the word “rich” applies to what we rely upon — what do we trust in, and upon what or whom we place our faith? God or something else? In this regard we must always realize that that this world’s symbols of success are not signs of salvation or of God’s favor upon us. Too many have not yet arrived at the realization that they have come to be like the rich man in Luke’s Gospel. He was self-satisfied, smug, and complacent because he enjoyed material success in this world’s goods. Being so self-absorbed, he was unconcerned about others, unaware of the beggar at his front gate [Luke 16:19-31].

Jesus once again gives sight to those who are blinded by self-satisfaction, asking us to take a good hard look at ourselves. Have we, He asks, been drugged with the narcotic of complacency and over confidence? What are we doing with the gifts He has placed on the banquet table of life? For the truth is that while faith and salvation are God’s free gift to us — a gift which we cannot merit or earn on our own — it is also true that when it comes to virtues, we have to work on them. We can’t just sit back and wait for God to give virtues to us. God gives us His gifts; what we do with them can become our virtues. We have the responsibility to develop them. Human decisions and struggle are involved. We are in spiritual combat with Principalities and Powers who attempt to seduce us with spiritual



complacency. We need to realize that we have a struggle on our hands. God has offered; we must respond.

Edmund Burke, an Irish-born English statesman who, in England’s Parliament pleaded the cause of the American colonists just prior to our Revolution, is reported to have said: “The only thing necessary for the triumph of evil is for good men to do nothing.” Those words are apt not only when it comes to voting, politics, and the struggle for freedom, social justice and peace, but they also apply when it comes to our own souls. Evil triumphs when we neglect our souls.

God has constructed a spiritual economy of salvation wherein we find salvation not alone and in our individual relationship with God, but when we find ourselves in belonging to others in a community of need. We absolutely need others for our salvation.

In the Gospel parable, the truly poor man was the rich man who in his complacency failed to notice the beggar at his gates. He was the one who was spiritually impoverished and bankrupt. Or to put it another way, it is the rich and affluent who are in need; they need the poor for their own salvation. For their own salvation they need to care for the poor, those out on the margins of society, those who are not privileged.



And so, we ought to look into ourselves once again. Who in our lives is seeking the crumbs that fall from our table? A teen who is dying for just one good word of affirmation from you, hungering for just one positive statement about him or her? Starving for just a little hug? Or maybe it’s a mother who is being treated all the time like she’s just the cleaning lady, or the household maid? Or perhaps it’s a spouse quietly waiting to hear the words: “I love you”. Or a long-neglected friend who we’ve taken for granted and hasn’t heard from us in a long, long time, or someone who is lonely and longs for just a few crumbs of friendship. Just who or what needs our attention after we’re aroused from our fat-cat complacency that sleeps deep within our soul?

It is true that God has given us much. It is true that Jesus Christ has given us unmerited and free salvation and that He does really care for us and is going to take care of us. But it is also true that He expects us to give to others just as freely and generously, even when they don’t deserve it — to give them love and forgiveness, care and concern, especially when they don’t deserve it. For in all of life we simply must follow the wise old principle that tells us: “We must pray as if everything depended upon God and work as if everything depended upon us.” But how can we if we are so busy feasting in our complacency that we fail to see who’s outside the front door of our hearts, or just beyond the gate of our individualistic privacy wanting us to let them in?

“SOCKTOBER” ANNUAL SOCK DRIVE:

Wednesday, October 1st —Sunday, October 12th. Gilmour Senior, Javi Swinarski, and 8th Grader, Megan Flaherty have 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.



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. Megan has joined Javi in order to carry on the drive after Javi graduates. Please donate new socks to the sock drive. **The bins will be in the narthex of the chapel, beginning on October 1st.** Thank you.

LAZARUS AT OUR GATE:

There were two major league baseball players — a catcher and a pitcher. They were not only good friends, but also men of faith. They both loved baseball so much, that they could not imagine being happy in heaven if there were no baseball there. So, they made a pact that whoever would die first would try to come back and report whether there was baseball in heaven or not.

Shortly after this agreement, the catcher suddenly died and entered his eternal reward. A couple months later, being a man of his word, he appeared in a dream to his friend. “I have good news, and I have bad news,” he said. “Which do you want to hear first?”

The pitcher responded: “I’ll take the good news”.

“Well the good news is this: there definitely is baseball in heaven. The field is perfect, the crowd is always supportive, and I play every day.”

“Wonderful,” said his friend. “What’s the bad news?”

“Well, the bad news is, I’m looking at the board posting the players for tomorrow’s game, and you are scheduled to pitch.”

It is going to happen to all of us sooner or later, either with warning or unexpectedly. We will need to pass from this life to the next and make an account of the life we have lived. That is why it would be wise for us to listen to Jesus’ teaching in this parable from Luke’s Gospel [Luke 16:19-31]. In this disturbing but important parable we hear how a rich man failed to attain eternal life, even though he had been abundantly blessed.

Why did he fail? There is nothing in the parable that indicates he was a dishonest man or a mean man. Nothing that indicates he was unthankful for what he received. He seemed to be a person who enjoyed life and who shared what he had with his family and friends as he feasted sumptuously every day. Nor is there anything in the parable that indicates that he mistreated the poor man Lazarus who was at his gate. He did not insult him or abuse him. In fact, it seems that he never even noticed him.

This is what I would suggest is the failure of the rich man — he did not notice Lazarus at his gate. The two of them did not live far apart. Lazarus was sitting at his very door. Yet the rich man lived his life isolated from the poor man. There was a gap between them. The rich man lived his life without noticing the poor man who was close at hand. After his death, the rich man certainly noticed Lazarus. Not only did he notice him, but he wanted to bridge the gap between them. He begged that Lazarus would bring but a bit of water to cool his tormented tongue. But after death we discover that the gulf becomes a chasm, and it is no longer possible to cross it. Obviously then, the point of the parable is to notice Lazarus at our door and to reach out to him while there is still time.



Lazarus is at our gate. He is one of the more than one million children who are homeless in America, who sleep every night on our streets. He is one of the many fellow Americans who are underpaid. Lazarus is at our door. She is one of the millions of Americans who have no access to health care, who must choose between buying her heart medicine and putting food on her table. Lazarus is at our gate. He is an acquaintance who lost his job through downsizing and has just taken out a second mortgage. She is an elderly woman who is in a nursing home now for ten years where no one visits.

Lazarus is at our door. He is the person in our school or in our office that cries out for respect, but must face ridicule every day. She is the person struggling with mental illness who comes off a bit odd and is discounted as a person of value. He is our next-door neighbor who recently lost his wife of forty years and hangs around the driveway as we come home, looking for company.

Jesus calls us to notice Lazarus at our door, and to reach out and cross the gulf that isolates us from him. He calls us to do this in a very personal and specific way. It is important to notice in the parable that the rich man did not ignore all the beggars in Israel, but only Lazarus who was closest to him.

We cannot be expected to reach out to the millions of people without health care or the tens of millions who are dealing with grief. But we can be expected to notice the Lazarus who sits at our gate. Who is he? What is her name? You know it. The name is coming to your mind right now. That person is the person that the gospel calls you to recognize, to notice, and to touch. Do not ignore him or her. Do not pretend that the need of one so near to you is not your concern.

There is good news and bad news in Luke's gospel. The bad news is that we are very likely ignoring people who are close to us and who are in need. The good news is that there is still time to change. Lazarus is at our door. Jesus calls us to notice him and let our love make a difference. Reach out, cross the gulf that presently separates you from him. After death, it will be too late.

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

COLLECTING FOR THE FOOD PANTRY:



Our Lady Chapel's Council group has decided to begin an ongoing food collection to assist the Food Pantry. Any non-perishable food items are welcome. We have bins in the Chapel Narthex for your donations. Thank you!

LOVE CHANGES EVERYTHING:

What is the force that runs the cosmos? Is it random happenings? Teilhard de Chardin, the Jesuit anthropologist and spiritual writer, says that the force behind all creation is love. If God is love, then everything God creates is done out of love. He posits that there are two laws that govern everything — the law of attraction [love], and the movement toward complexity or transcendence. Everything wants to be united, and when it is united something new and more complex can happen.

What does this have to do with the spiritual life? As Christians we can believe that Christ is the beginning of everything — the alpha — and that Christ is the fulfillment of everything — the omega — point. As Christians we do not have to live out of a paralyzing fear of the chaos we experience around us. Through the cross, resurrection will come. Love is the ultimate force that will cause this to happen. Things will be united and bring us closer to Christ. As Julian of Norwich is often quoted as saying, “All is well, all will be well, all manner of things will be well.”

And so, let us ask ourselves: What part does love play in your thoughts about God's creation? Do you spend time in fear of what is happening and what is going to happen? What part does love play in your thoughts and in your actions for a better world?

O God, help me see your loving presence in all of your creation.

—Brother Carl Sternberg, CSC

READINGS FOR THE WEEK:

Monday: Daniel 7:9-14; Revelation 12:7-12; John 1:47-51

Tuesday: Zechariah 8:20-23; Luke 9:51-56

Wednesday: Nehemiah 2:1-8; Luke 9:57-62

Thursday: Nehemiah 8:1-12; Matthew 18:1-10

Friday: Baruch 1:15-22; Luke 10:13-16

Saturday: Baruch 5:5-29; Luke 10:17-24

12th Sunday in Ordinary Time: Habakkuk 1:2-2:4; 2Timothy 1:6-14; Luke 17:5-10

SIX TIPS FOR A BETTER PRAYER LIFE:

So you want to pray, but you're not sure where to start? Here's a story: Once there was a young seminarian starting out on his journey toward the priesthood. He was a bit of a Know-it-all, and wanted to be the best at everything he did. He heard about a very holy monk who was considered to be a spiritual master in regard to prayer and contemplation.

The seminarian sought him out, and asked the old monk to teach him all of his secrets for prayer. The monk sent him away. The seminarian was stubborn and returned again soon, asking again to learn the monk's secrets to prayer. The monk told him to come back in one week.

All of a sudden the monk grabbed the seminarian and held his head under the water. The seminarian struggled and thrashed about, but with the strength of an ox, the old monk held him under the water. As the monk let go of him, the seminarian came up gasping for breath, embarrassed, angry, and confused. The monk looked at him and said: "Until you pray with the same desperation that you have for air, you have not prayed."

Prayer is as important to our soul as air is to our body! We need prayer to stay connected to the God who created us with a plan in mind. Let us take a look at some ways that we can dive deeper into prayer in our everyday lives.

- **Say hello!** When a friend enters a room, the first thing most people do is say "hello" or throw up a wave or nod. In many ways, this is the beginning of prayer — an acknowledgement of God's presence. When we walk into a Church, we genuflect in front of the tabernacle to humble ourselves while we acknowledge and reverence the real presence of Jesus in the Eucharist inside. As you begin to pray — whether it's just walking somewhere during the day, in a chapel, or in your room — take a moment to acknowledge whose presence you are in. "Be still, and know that I am God" [Psalm 46:11].
- **Be yourself.** So many people think that holiness is unattainable, and that to pray we need to look like a statue of St. Francis with our hands folded piously. The reality is that we were created to be in communion with God, and He desires to be in a relationship with us. He doesn't want you to be a carbon copy of a past saint. God created you with your own gifts and passions, and He wants to shine through you uniquely in them. Come to him as you are, and let Him transform you into the saint that He wants you to be!
- **"Teach us to pray"** [Luke 11:1]. Jesus' apostles asked Him these words, and that conversation resulted in what we call the "Our Father" — the most famous prayer of the Christian. If Jesus' own apostles asked Jesus to teach them how to pray, how much more should we ask him to teach us to pray! Ask God to help you, and know that He listens. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" [Matthew 7:7].
- **Hit the brakes!** The world in which we live today blasts us with media and noise from every direction all day — from texting to music to TV and internet. These aren't bad things, but too much can be distracting from our relationship and conversation with God. Pope Benedict said recently: "Silence is so lacking in this world which is often too noisy, which is not favorable to recollection and listening to the voice of God". Take 10 minutes every day from the time you spend on Facebook, or SnapChat, or TV, and use that time to pray. Put God back at the center of your heart and mind.
- **Keep it alive.** A prayer life that isn't kept up is the pond with no water flowing in or out — it becomes stagnant. There is no oxygen coming in, and it becomes uninhabitable. All you'll find is sum and mosquitos. Nobody likes mosquitos; don't be that person. Yet a person who

THE RESPONSIBLE CATHOLIC:

“Woe to the complacent in Zion, who enjoy a luxurious life but do nothing about the collapse of Joseph” [Amos 6:1-7]. What is that all about? What does Amos mean by the complacent in Zion? The word “complacent” is defined as “smug and uncritically satisfied with oneself or one’s achievements”. Zion is the city of God. And so, putting these two thoughts together, the complacent among God’s people enjoyed their lives and were only concerned with themselves. They were like the rich man of Jesus’ parable [Luke 16:19-31]. The rich man enjoyed his life, but he was completely detached from the needs of anyone else. He saw the poor beggar — Lazarus — at his door, but he did not even consider the man’s plight. He did not recognize the responsibility he had towards anyone — other than himself!

Amos accuses the complacent in Zion of doing nothing about the collapse of Joseph — the “Joseph” that Amos is referring to here is not Joseph — Jesus’ foster father. That Joseph would not be born for another 700 years. Nor is the Joseph referring directly to Jacob’s son — Joseph, who was sold into slavery by his brothers. No, “Joseph” here refers to that group of the Hebrew people who trace their lineage through the Patriarch, Joseph. By the time of Amos, the Northern Kingdom was often referred to as Israel, Ephraim, or Joseph. The complacent in Zion are all the Hebrews who do not care what is happening to their fellow Hebrews as a nation or as individuals. They are like the people who saw what Mussolini and the fascists were doing in Italy, and what Hitler and the Nazis were doing in Germany, and did not care what their countrymen were suffering, nor the direction their country was going, as long as they could keep their luxuries. They are us when we are not concerned about our national disgraces of abortion, and legalized sexual promiscuity, as well as when we are indifferent to attacks against the poorest people in the country, the plight of the homeless, the concerns of the mentally and physically challenged, etc.

Recently in history, there are rumblings of people become more sensitive to issues of social justice, but that does not mean for a moment that we are “home free”. There are plenty of times when we live saying: “I have everything I want; other’s needs are not even in my realm of thought” — like the rich man in the parable who didn’t even notice Lazarus’ begging at his door. We need to keep taking steps to insure that our attitude is that of Christ — we need to embrace our responsibility to others as part of who we are — followers of Jesus Christ.

And this is an important reflection for us. We don’t help others only because this is a good thing to do. We don’t help others because we have plenty of extras in our lives. Some of the most generous people can be described as lower middle class. They have to forego things their family would like so that others may have the items they need. So, our generosity is not to get rid of our excess — our surplus. We help others because we are Christians. We do what the Lord is calling us to do when He said: “Follow me.” We are not merely humanitarians, respecting others dignity as human beings. That is wonderful, but we are more than humanitarians — we reach out to all because all are made in the image and likeness of God. We reach out to those hurting the most because Jesus associates with them — “Whatever you do to the least of my brothers and sister, you do to me” [Matthew 25:31-46].

Just as we have a responsibility towards the Lazaruses of the world, we also have a responsibility to prevent the collapse of Joseph. We cannot allow our country to go down the path of immorality. As



good Americans, we have a responsibility to point the country to justice. That is what we do when we take stands for life. That is what we are doing when we care for the stranger in the land. That is what we are doing when we fight against any law that assaults the dignity of others — whether that law is on the conservative agenda or liberal agenda. In fact, before we define ourselves as conservatives or liberals, we need to remember that through our baptism we have been defined by the Lord as Christians. Our Christianity must guide the decision processes of our lives — not our politics.

The rich man says to Abraham: “Father Abraham, if you cannot send Lazarus to give me some relief, at least send him to my brothers.” “They have Moses and the prophets, let them listen to them”, Abraham replies. “But, Father Abraham, surely they will listen if someone were to rise from the dead.” “If they do not listen to Moses and the prophets, they will not listen even if someone were to rise from the dead.” Unlike the rich man’s brothers and sisters in the parable, someone has risen from dead and called us to fight off our selfishness and our complacency, and reach out to others. He has provided us with His Word — in both the Hebrew and Christian Scriptures. We have Moses and the prophets. We have Jesus. We know that we have responsibilities to others. We know that we have responsibilities to our country. We need to have the courage to reject any tendency we might have to ignore the plight of others, and the plight of our nation. We cannot be complacent. Others need us. Our country needs us. We have a responsibility to be Christians.

We are Catholic. Catholicism is wonderful. Catholicism is Christianity in its purest and original form. It does not hedge on the truth — even when the truth is not popular or politically correct. We do not hedge on our faith. The Eucharist is the Body and Blood of Jesus Christ — period. Mary is the Mother of God and our Mother — period. Abortion is killing a baby. We fight for the baby’s life — no matter how that baby was conceived. Abusing poor workers is a sin against the dignity of the human person. We fight for others’ dignity no matter how these workers came into our country.

We are called today to fight against complacency. We are called to take responsibility for the needs of others and the needs of our country. May we have the courage to be Catholic.

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

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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. 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 [9/20/25]	-----	\$ 325.00
Total Offerings: Sunday [9/21/25]	-----	\$ 321.00

OUR NEED TO GIVE TO THE POOR:

We need to give to the poor — not because they need it — though they do — but because we need to do that in order to be healthy. That’s an axiom that is grounded in Scripture where, time and again, we are taught that giving to the poor is something that we need to do for our own health.

We see this truth expressed in many religions and cultures. For example, a number of indigenous North American people practiced something called “potlatch”. This was a festival — sometimes attached to the celebration of a birth or a wedding — at which a rich person gave away gifts to the community. Its primary purpose was to ensure a certain distribution of wealth, but also to ensure that wealthy individuals stayed healthy by being solicitous in terms of not accumulating too much wealth. Too much excess, it was believed, left a person unhealthy. This has been a perennial belief in most cultures.

In Christianity, we have enshrined this in the challenge to be charitable to the poor, and we have classically seen our giving to the poor as a virtue — rightly so. Charitable giving is a virtue; but, for a Christian, perhaps it’s more obligation than virtue. When we look at the Law of Moses in scripture, we see that a certain amount of giving to the poor was prescribed by law. The idea was the giving to the poor was an obligation — not a negotiable moral option. Simply put, the Law of Moses obligated people — legally — to give to the poor.

Scripture abounds with examples of this. Consider, for example, these precepts and laws:

- First of all, the law of Moses assumed that everything we have belongs to God and is not really ours. We are only its stewards and guardians. We may enjoy it at God’s pleasure, but ultimately it’s not ours [see Leviticus 25:23].
- Every seventh year, all slaves were to be set free, and each was to take with him or her enough of the master’s goods to be able to live an independent life [see Deuteronomy 15:14].
- Every seventh year, all economic debts were to be cancelled — the original meaning of the “statue of limitations”.
- Every seventh year, one’s land was to lie fallow and enjoy its own Sabbath. During that year, the land’s owner not only didn’t sow anything, he or she didn’t reap anything either. The poor were to reap whatever the fields and vineyards produced that year.
- And, at all times, landowners were forbidden to reap and harvest the corners of their fields, with the intent that these edges were to be reaped by the poor.
- Finally, even more radically, every fiftieth year all lands were to be restored to the original tribe or household who had first owned them. One’s “ownership” of property had a certain time limit. Things were not yours forever.

Moreover, doing all of this was not considered as virtue; these were laws — legal obligations.

And there was a double intent behind these laws. On the one hand, they were intended for the health of the one who was giving something away to the poor, and, at the same time, they were an attempt to ensure that the poor did not become so destitute so that they would have to steal what they needed in order to live.



We have much to learn from this as a society. For the most part, we are generous and charitable people. We give away some of our surplus, and, despite warnings from professions who work with street people that this isn't helpful, our hearts are still moved by those begging on our streets, and we continue to slip them money — even as we don't believe their claim that they need money for food or bus-fare. For the most part, our hearts are still at the right place.

But, we tend to see this as something we are doing purely for someone else without realizing that our own health is a vital part of the equation. Further, we tend to see this as virtue more than as obligation — as charity more than as justice. And perhaps it's for this reason that, despite our good hearts and our generosity, the gap between the rich and the poor — both with our culture and within the world as a whole — continues to widen. Millions and millions of people continue to fall through the cracks without getting the benefit of the law to reap the corners of our wealth and to have their debts forgiven every seven years.

We need to give to the poor because they need it, admittedly; but we need to do it, too, because we cannot be healthy unless we do this. And we need to see our giving not so much as charity, but as obligation — as justice — as something we owe.

On his deathbed, Vincent de Paul is reputed to have challenged his flowers with words to this effect: “It is more blessed to give than to receive” — and it is also easier!

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

THE KINGDOM IS ALREADY HERE:

Luke's Gospel this 26th Week in Ordinary Time [16:19-31] continues the theme of our relationship with material possessions. Last weekend our reflection on the Parable of the Unjust Steward made us think about the distinction between material wealth and spiritual wealth; now the parable of the rich man and Lazarus causes us to look at the same theme but from a slightly different perspective. In the parables, Jesus doesn't usually give names to people, but in this story, we are told that the name of the poor man is Lazarus — a name which means: “God is my help.”

In earlier translations of this parable, the rich man was called “Dives” because it is the Latin word of “rich” or “wealthy”. We can only suppose that when the Gospel would have been read in Latin some people most likely thought that Dives was actually the man's name rather than a description of his status. Quite often after relating his parables, Jesus tells the people what it means — he gives them the moral of the story. But not here — the parable just comes to an abrupt end. And maybe that happens because the meaning is so clear.

We are not told that the rich man actually broke any of the commandments, nor did he do anything particularly wrong. Rather, his sin was simply not noticing the poor man at his gate. This is a bit worrying. Jesus implies that we can be condemned to Hell for not noticing what is going on around us. That's not the kind of sin we are accustomed to — it doesn't sound to us like a moral failing — in fact, it seems a bit unjust. To be condemned for not noticing — or simply forgetting — doesn't sound very fair. And it is in this that the lesson lies. Jesus frequently talks about spiritual blindness and hypocrisy, but here he is reminding us that there is another more obvious kind of blindness — namely blindness to the situation of the people around us.

Of course, people have their pride. They don't want you to know that they are poor; and indeed many poor people would reject any overt help they were given. No one wants to think of themselves as a charity case. What Jesus is saying is that it is the job of the Christian to notice these things — we are to look at the world not with the eyes of the people around us but with the eyes of Christ. God expects us to see things in a different way — he expects us to be sensitive to the things that are important to him. And what he is interested in is not respectability or status, but justice and love.

Catholic Charities is about to begin this year's campaign, and we will all be asked to pledge to help support relief efforts for the poor — not only in our own area, but across the nation and the world. This is certainly something very much in line with God's wishes for us, but it is not enough — it is not sufficient for us to simply give money. What we have to do is to see things in a different way.

And noticing the poor man at the gate is only the first step. Once we have noticed him, we have to do something about him; we have to react; we have to enter into a relationship with him. Now that doesn't necessarily mean clasping him to our bosom and inviting him into our home — although these things should not be excluded. But it might mean that we have to look into the reasons why he is at our gate, and how he came to be destitute. It might mean that we have to take issue with systems of injustice within our society.

This idea of changing our viewpoint is central to the Christian life. The message of Jesus is not so much about providing us with a new set of moral rules and regulations; rather it is intended to give us a new vision, a new set of eyes with which to look at the world.

Remember the message that Jesus told his disciples to preach when he sent them out to preach in the towns and villages — “The Kingdom of God is very near to you” [Matthew 10:7]. We Christians need to adjust our eyes so that we can see that world. We should never call it “the next world” or “the hereafter” because that implies that it is somewhere far off. The reality is that this world is actually all around us. Because of our Baptism, we must already begin to live that new life in the “here and now”. And it is our principal task to draw the attention of the people around us to it.

The veil between heaven and earth is a very thin one, and in places it is practically transparent. We need to start noticing those places, we need to start transforming this world and make it more like the Kingdom, so that the two can become one. That is the whole aim and purpose of Christianity; that is what we mean when we recite the Our Father and say: “thy Kingdom come.”

This wonderful parable about the rich man and Lazarus is a wake-up call to us — it is meant to open our eyes to that other world which is the Kingdom of God, and which has a whole different set of values in which the past, present, and future are made one.

It is meant to help us see that the Saints and Angels are all around us — that those who have died are very near and actively help us. It is meant to help us to understand that love is the most important value of all, and that prayer is the key to everything.

Once we start to understand these things and look at the world with new eyes, we will be living a totally different kind of life. We will be living the kind of life God wants us to live; we will be living the kind of life Jesus lived. We will be new people, and when our time comes and we step through that invisible curtain into the Kingdom, it will be a place that we are entirely familiar with.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

WHAT WE CANNOT AFFORD TO IGNORE:

Some people think newborns can't really see. But actually, their task is to learn to focus on objects both near and farther away. Both sight and hearing develop as we learn to block some of the things we hear and see so that we can concentrate on what is important at hand. Although we may not think of it, both hearing and seeing have a great deal to do with our intentions and priorities. That's what the Scripture Readings for this 26th Week in Ordinary Time are all about.

Our readings begin with Amos berating the wealthy whose only focus is their own comfort and enjoyment. Our opening line says it all: “Woe to the complacent!” [Amos 6:1-7]. They have obtained all the luxury they could have imagined and can dance to their own tune. They ignore the fact that things are falling apart around them, and people are suffering. Disaster has not yet hit them, and they think it never will.

What Amos says in prose, Jesus tells as a parable people love to hear — until it reveals them to themselves. When Scripture Scholars call Luke’s parable, “Lazarus and a rich man,” they have already revealed its key message — Lazarus has a name, a dignified designation, and the wealthy man gets defined — perhaps as he defines himself — by what he has; he seems to be no more than a seeker of self-satisfaction.

As Jesus spins his tale, he describes the rich man’s overabundance. He had all he wanted — a life that most folks in Jesus’ audience could hardly imagine. Then he portrayed Lazarus in dreadful misery. When Lazarus died, Father Abraham took him on his lap like a parent comforting a sad, injured child. The rich man received all that he had ever given — nothing [Luke 16:19-31].

Now at last, the once wealthy one sees what could have been — a beggar consoled and loved. In life, that rich man had dug the chasm separating him from anyone beneath his consideration. He had not crossed over into the zone of compassion, so he could never take up residence there.

Interestingly, Jesus doesn’t claim that the beggar was without sin. He only said that Lazarus lived in appalling conditions. As if his wounds and hunger were not enough, the only attention he received was from dogs, ritually unclean animals. Until he reached the afterlife, Lazarus knew he was invisible to many and disdained by others. Somewhat like the suffering servant in Isaiah 53, he was someone from whom people turned their faces, whom they spurned and avoided. He deserved rest in Abraham’s bosom simply because he needed it, nothing more.

Even after Lazarus’ death, the rich man remained blind to Lazarus as a fellow human being. It was only after his own passing that the rich man saw Lazarus as a potential servant who might ease his discomfort. The closest the pitiable man ever got to expressing compassion came when he begged for a message to his brothers. With that, Abraham told him that if they couldn’t or wouldn’t listen to Scripture, nothing could bail them out of their prison of complacent egoism. Not even a resurrection — be it of Lazarus or Jesus himself.

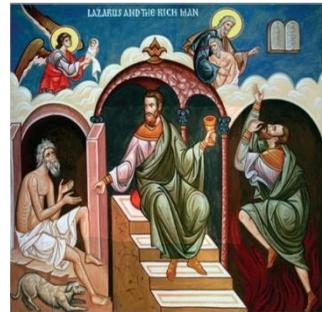
This is where Paul’s message to Timothy comes in. Paul says: “Lay hold of eternal life, to which you were called” [1 Timothy 6:11-16]. Paul is not talking about a future place in the bosom of Abraham. He’s talking about the very life that Timothy lives right now. Paul believes that eternal life has already begun for those who live in Christ. Their care for one another, their ability to see as Jesus did, and their compassion for anyone in need ushers them into the reign of God here and now. Paul tells us we must compete or strive well for the faith; the reign of God is not a destiny, but a way of living with and for others.

A few years ago, as I was getting on a highway, I saw a man that greatly resembled a nephew of mine who was lost in drink and drugs and disillusion. I quickly switched lanes to check him out. It wasn’t my nephew. As I drove on, I wondered. What if it had been him? What would I have done? And when it wasn’t he, what might I have done anyhow?

The Readings for this 26th Week in Ordinary Time are meant to provoke us to sharpen our senses and sensitivity. Jesus’ parable asks us to judge where we choose to focus and what we intentionally block out. What do we see when we pass a beggar? Do we even notice the amount of plastic we throw away or the water we let run unnecessarily? When we see need, do we evaluate the one in need or our own response?

Who and what can we not afford to ignore?

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



LEADING THE WAY:

When the historical Jesus demanded repentance of his followers, he wasn't defining the term in the same way Sister Mary Mark did in my second grade first confession classes. As we old-time Catholics learned, in order for our sins to be confessionally forgiven, we had to be sorry for them, make a firm purpose of amendment, and repent that we ever committed them. We not only had to confess our sins, we also had to make up our mind not to commit them again. Of course, it didn't take us long to realize that no matter how repentant we were, we usually went back to committing the same sins. A misunderstanding of repentance could still haunt many of us today who learned our faith as children.

Biblical repentance usually doesn't concern itself with our actions — it's more interested in the frame of mind which creates and supports our actions. Most of us remember the old axiom: "Give a person a fish and you feed him or her for a day; teach a person to fish and you feed him or her for a lifetime." Based on the Scripture readings for this 26th Week in Ordinary Time, we could "Teach a person to go to confession and take away her or his sins for a day; or teach a person to have a new value system, and take away her or his sins for a lifetime."

Following in the footsteps of the classic biblical prophets, like Amos, Jesus of Nazareth was in the business of changing mentalities. Like all prophets, Jesus had to deal with individuals who looked at people and things from a different angle than God looked at them — especially when it came to dealing with the poor.

Do you recall the villainous Calvera's reflection on the poor in the classic movie, *The Magnificent Seven* — "If God didn't want them to be sheared, he wouldn't have made them sheep." Thankfully the seven men defending those poor Mexican campesinos didn't regard them as sheep.

The rich man in Jesus' story [Luke 16:19-31] and the wealthy in Amos' audience [Amos 6:1-7] might not couch their attitude toward the poor in Calvera's exact words, but they certainly share his basic orientation.



Jesus' rich man doesn't necessarily demonstrate any animosity toward Lazarus the beggar — he simply doesn't notice him. Dogs give him more attention. Neither do Amos' "complacent in Zion and the overconfident on the mount of Samaria" seem to "have it in" for the unfortunates in either Judah or Israel — they're just focused on people and things that can maintain their lavish lifestyles. They don't even notice the "collapse" of the country around them. Both Jesus and Amos simply have a different view of reality than people "dressed in purple garments" and those "lying on beds of ivory."

Unless individuals repent and change their value systems, their sins will always be the same.

The Pauline disciple responsible for Paul's letter to Timothy [1 Timothy 6:11-16] precisely describes the characteristics of a people-and-God-oriented mentality. They "pursue righteousness, devotion, faith, love, patience, and gentleness." Their life's goal is not to acquire wealth and prestige, but to "compete well for the faith," to build and maintain proper relations with God and those around them.

Did you notice Amos' complaint about the wealthy peoples' habit of eating "calves from the stall?" The meat they consume didn't come from pasture-grazing cattle; they ate the cuts with the special "marbling" which could only come from cattle which had been fed grain — the grain the poor would have eagerly eaten had it been made available to them instead of the cattle.

Have you checked lately on the source of most of our steaks? Maybe we even need a new mentality about some of the food we eat.

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

PRAYER REQUESTS:

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



PRAYERS FOR THE SICK:

- For Thomas Noble who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Kate Tzefronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for cancer.
- For Andrew Gerome who is seriously ill.
- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese, who is undergoing treatment for pancreatic Cancer.
- For Misty Lazar, sister of AFY associate, Natasha, who is undergoing medical treatment.

PRAYERS FOR THE DECEASED:

- For Rocco DiPuccio, father of Dominic ['82], and grandfather of Dominic ['14], Matthew ['17], Sophia ['19], Armand ['19], Lena ['20], Michael ['22], and Isabel ['25] DiPuccio, and father-in-law of Katie Heltzel DiPuccio ['93]
- For Gilbert Diaz, nephew of Senior Lizandra Burgos-Ramos
- For Charles Kirk
- For Michael Schmunk, father of annual giving officer, Nicole Rodenfels.
- For Alma Wilkinson, mother of Montessori Toddler and after care assistant, Kathy Sonnhalter, and grandmother of Kevin ['13] and Christopher ['17] Sonnhalter, and Edward ['09], Ryan ['14], Sean ['16], and Patrick ['19] Kelley
- For Beverly Rae Resch, mother of Jennifer Resch Hofmann ['89] and Ed Resch ['90], and grandmother of Thaddeus Resch ['13] and Gwyneth Resch Randazzo ['18], and sister-in-law of Michael Resch ['68].
- For Mary Fox, grandmother of Father Drew Clary, C.S.C.
- For Alan Conners, grandfather of Alex Keene ['10].
- For Jacqueline Young, mother of Mark Young ['92]
- For Patricia Prendergast, sister of Father Tom O'Hara, C.S.C.

PRAYERS FOR OTHERS:

- For an end to the war between Russia and Ukraine, and the political issues in Palestine and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women serving our country, and for their families.

LEADING THE WAY:

We were not meant to live shallow lives, pocked by meaningless routines and the secondary satisfactions of happy hour. We are the inheritors of an amazing lineage, rippling with memories of life lived intimately with bison and gazelle, raven and the night sky. We are designed to encounter this life with amazement and wonder, not resignation and endurance. This is at the very heart of our grief and sorrow. Every sorrow we carry extends from the absence of what we require to stay engaged in this one wild and precious life.

—Francis Weller

CLOSING PRAYER:

~ Prayer of Nature ~

**Lord,
may I love all Your creation,
the whole earth
and every grain of sand in it.**

**May I love every leaf,
every ray of your light.**

**May I love the animals.
You have given them
the rudiments of thought
and joy untroubled.
Let me not trouble it.
Let me not harass them.
let me not deprive them
of their happiness.**

Let me not work against your intent...

**For I acknowledge
that all is like an ocean,
all is flowing
and blending,
and that to withhold
any measure of love
from anything in your universe
is to withhold
the same measure
from you.**

Amen.

—Fyodor Dostoevsky

CAMPUS MINISTRY OFFICE:

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