

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 — FINAL CALL:

Our Faith Education Program for 2026-27 will be beginning in a few weeks. **Faith Education is an important part of every young person's religious 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. **If you have not already done so, please contact Patty or Father John in the Chapel Office for more information and to enroll your child [440-473-3560].** Thank you.



LABOR DAY:

Monday, September 7th, we take time to celebrate the final holiday of the summer — **Labor Day.** Besides reflecting on summer, the holiday, by its very title, invites us to reflect upon the contributions that each person makes toward the building of the human family. All of us are called by God to continue to participate in the work of creation. Each of us, because of our baptism, is called to bring to life, through our talents and energies, to that small piece of God's kingdom on earth. **We will celebrate Mass at 9:30 AM on Monday.** We would be honored if you and your family will join us.



OUR HOLY CROSS REFLECTION FOR THIS WEEK:

The Mountain Top. Jesus took Peter, James, and John up the mountain where they experienced him transformed — totally loved and accepted by his Father. “This is my beloved son in whom I am well pleased, listen to him.” Peter was so taken by this experience that he wanted to prolong it by setting up tents to honor what he saw.

There are times in our lives when God may speak to us and show us his presence. It could come when we decide our vocation and how we are called to live our life. It could come when we experience a beautiful sunrise or sunset. It could come in the love we experience in our relationship with another person. In any case, like Mary who treasured all of these things in her heart, we too could treasure and remember these experiences. We could begin to grasp the wonderful life God has gifted us. Then would come into our hearts and minds a prayer of thanksgiving. We will know that God is with us “come rain or come shine.”

- Do you recall any “mountain top experiences” in your life?
- Does the recollection of these experiences help you when life presents many challenges?
- Are you grateful for the life God has given you?

O God, thank you for revealing yourself to me in the experiences of my life. —Brother Carl Sternberg, CSC



READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God's word in your homes. We hope you can make good use of it.

Monday:	1 Corinthians 2:1-5; Luke 4:16-30
Tuesday:	1 Corinthians 2:10-16; Luke 4:31-37
Wednesday:	1 Corinthians 3:1-9; Luke 4:38-44
Thursday:	1 Corinthians 3:18-23; Luke 5:1-11
Friday:	1 Corinthians 4:1-5; Luke 5:33-39
Saturday:	1 Corinthians 4:6-15; Luke 6:1-5

23rd Week in Ordinary Time: Ezekiel 33:7-9; Romans 13:8-10; Matthew 18:15-20

A DISCUSSION OF “*MAGNIFICA HUMANITAS*” — SEPT. 23:



This year’s Bible Study will begin with a special discussion/conversation on Pope Leo’s Encyclical: **Magnifica humanitas** — **On Safeguarding the Human Person in the Time of Artificial Intelligence**. This discussion/conversation is open to any one — not just to the regular Bible Study members. **The discussion will be a virtual experience, so you can enter in from the comfort of your own homes.**

More details to follow in the coming weeks. If you would like to begin to read the document, or to find summaries of it, go to Vatican.va to download a free copy. Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Join us. You’ll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, August 30: 22 nd Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, August 31:	8:00 AM [Senior Retreat]
Tuesday, September 1:	NO MASS
Wednesday, September 2:	NO MASS
Thursday, September 3: St. Gregory the Great	NO MASS
Friday, September 4:	NO MASS
Saturday, September 5: 23 rd Week in Ordinary Time	5:00 PM [In-person only]
Sunday, September 6: 23 rd 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.

AN IMPORTANT REMINDER:

It is in the company of Jesus that you work for the glory of God

—St. John the Baptist De laSalle

REFLECTION ON THE THEME FOR THE WEEK:

Being faithful to God is much more than keeping rules and doing the “holy” things. At the heart of being faithful to God is living as we have been created by God to be — a “creation”; not God. Being faithful to our identities involves living with the tensions which come from opposition.

The Scripture Readings for the 22nd Week in Ordinary Time are all about surrender — Christ’s faithful journey toward His cross — and the self-surrendering act of His death — and our own final surrender to our being limited creatures. We are all painfully aware of how easy personal infidelities are. Life has many crosses, but the heaviest is that one is living with the tension of God’s unending grace, and our all-too-frequent indifference.

Jeremiah is a good example of this struggle. Jeremiah has been asked by God to bring God’s message to a people who have truly abandoned their faith practice. It has been a difficult course for Jeremiah, but he has persevered and been faithful to proclaiming God’s word — even in spite of hardship. Jeremiah took a pottery jug and smashed it to the ground — a symbol of what God is going to do with the kingdom of Judah and the inhabitants of Jerusalem. Then Jeremiah denounces the kings and leaders of Israel because they have profaned the temple with images of Baal, and they have conducted impure offerings in that most sacred place.

Pashhur, the palace provost, has had enough of Jeremiah’s insulting words; he has Jeremiah put in prison, hoping this would quiet this street-preaching prophet. The next day, Jeremiah is released, and he lets Pashhur hear even a more devastating blast about him personally — Pashhur and all his friends will soon be heading with the rest of the people into exile from their holy and Promised Land.

Jeremiah’s words echo through the palace area. Jeremiah pauses and reflects upon what has just happened, and the words that have flowed from his lips. And now he has “second thoughts” — a moment of self-pity and regret [Jeremiah 20:7-9]. It is similar to when you might, in a temporary moment of anger, say something true, yet hurtful, and then you listen to what you just said and wish you hadn’t.

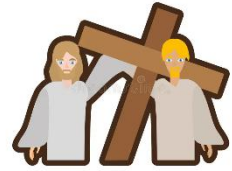
Jeremiah says his truth; he feels he got taken in by God’s call — he let God do that to him, and now he regrets the whole relationship from its beginning. This inner-dialogue continues. Jeremiah knows what he has been saying does come from God, but it has brought him great and serious unpopularity. He has been doing what is in him to do, and though he wishes it were otherwise, he has stayed faithful. Jeremiah reflects that he sometimes feels the urge never to mention anything in God’s name ever again. Within this vortex, he does know that fears and insults could not dampen the fire he feels from the prophetic word he has ingested. He feels imprisoned by his calling. Woe is he, but enough is enough.

Last weekend in Matthew’s Gospel, Jesus asked His friends who they thought he was. Peter stated boldly that Jesus indeed was the Christ — the “Son of the Living God” [Matthew 16:15-19]. Now it’s time for a reality check — what does all this mean to be “the Christ” — the “Son of the Living God”? Jesus tells them what is going to happen when they all show up in Jerusalem — Peter has a better idea.

Jesus uses this tense moment to say that He has to suffer and die. There is a deep reality to Jesus’ being the Christ — and a deeper reality of the disciples’ being followers of the Christ. Jesus invites them to follow Him by being faithful to their relationship with Him — for it is this very relationship which has made them who they are. “Losing” and “gaining”, “saving” and “finding” are powerful words which get the attention of the disciples — and us. But it is the final word that Jesus uses that truly gets their attention — “For the Son of Man will come in God’s glory, accompanied by angels, and will reward each person according to his or her conduct.” What is this “conduct” about?

We can be quite concerned at times about doing the right things at all times — is God watching? But the reality of this is that this is very “external” — what Jesus is asking of the disciples — and of us — is a more internal following of Him. The cross of Jesus was more than the wood of Calvary — it was the flesh and spirit, the history and destiny of His whole life. He was His Cross! He was who He had heard He was — the “Beloved of the Father”.

We can also easily say that certain other people are our crosses. We might say that a certain physical disability or personality defect is our cross. But our cross has to be more interior than that. What Jesus is offering the disciples and us is the personal embrace of the totality of our reality — creature, limited, a mind that thinks like a limited creature. We can speak of “pain-avoidance” as a psychological process of not facing the truth of pains. There is a “cross-avoidance” built into our human way of thinking. Our various cultures promote “painless”, “easy” and all other forms of avoiding just what it means to be a creature of God.



Recently I was jogging, and I twisted my ankle and fell to the pavement — it hurt. I lifted my face to the sky and asked silently: “what are You telling me?” A little voice said: “Get up.” So for the past three weeks I have been getting up with a slight hobble. My injured ankle is not the cross — my struggling with my whole humanity is the cross of my life. By “humanity” I don’t mean physical frailty. I mean my history which brings me to my future and destiny. I do not always like my history — my present condition of hobbling, nor my unknown future. I desire to have it all quick and easy — finding my life now, gaining, winning. But the call is to have a more interior and God-centered thinking pattern about “me and thee”.

We who are followers of Jesus who proclaim — Peter-like — that Jesus is the Son of God, are not seduced nor fooled. We believe and struggle with the verticality of our souls and the horizontality of our human creatureliness. The cross is not an event of time, but the time-bound movement toward our own Jerusalems and resurrections. “Get up!” the voice said to Jeremiah, to Jesus, to Peter, and to each of us who hobble after the Master. We show up, waiting for Him to show up and raise us all — and that is the “conduct” of holiness.

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

COLLECTING FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.**



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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

All non-perishable food items are welcome. Also, PET FOOD is now being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, September 19th**.

FAITH IS NOT EASY:

The famous comedian of former times, George Carlin, used to always say that coming into contact with organized religion is part of almost every person's experience. There is nothing the matter with that, so long as the organized religion we encounter helps us accomplish what it supposedly was created to do — to have an experience of God working in our daily lives. But problems arise, as Carlin frequently pointed out, when organized religion provides us only with an experience of organized religion.

Thankfully, we don't have that problem when we truly listen to God's Word for the 22nd Week in Ordinary Time. Each of the authors deftly cuts through organized religion and presents us with a picture of God acting in our lives — for better or for worse.

Jeremiah [20:7-9] refers to God in the most insulting terms used in all Scripture. Though most translators render those first words in rather innocuous terms like "You duped me," or "You tricked me", scholars have reminded us that this specific Hebrew verb is often employed in the context of rape. Jeremiah is so angry and frustrated with God's treatment of him that he can only fall back on the warning all parents give their young children as they send them off to school alone: "Don't ever get into a car with a stranger!"

The prophet regrets not heeding that advice. He got into God's car, was overpowered and has never been the same again. Once he agreed to be God's prophet, Jeremiah's life turned into a nightmare. And the worst part of his experience was that he could not reverse the process — "I say to myself, I will not mention Him, I will speak in His name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in; I cannot endure it."

Entering a relationship with God entrapped him for the rest of his life.

Paul certainly identified with some of Jeremiah's God-experience — especially the part about it being an open, lifetime commitment [Romans 12:1-2]. One's life was totally changed by it — "Offer your bodies as a living sacrifice; do not conform yourselves to this age, but be transformed by the renewal of your mind, that you may discern what is the will of God." Making God's will our will every day of our lives is both the most rewarding and frustratingly painful experience of those lives.

St. Paul was doing nothing but following the example of Matthew's Jesus [Matthew 16:21-27]. No one reaches the life Jesus offered without going through the death He demanded.

Matthew copied this narrative of Peter and Jesus from Mark [see Mark 8:31-33] — following his three-fold pattern of a prediction of Jesus' passion, death and resurrection, followed by a misunderstanding, and then a clarification. Here Peter is granted the privilege of the misunderstanding — along with the famous "Get behind me, Satan" command, Peter is also reminded: "You are thinking not as God does, but as human beings do."

When one thinks as God, one accepts His value system, no matter how different and painful that is from our own.

It should not surprise anyone that many people prefer organized religion over actual experiences of God. There is a lot less pain and none of the pitfalls that come from a personal commitment to a real person.

—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 Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Bob Willey, brother-in-law of Father John, who is undergoing medical treatment.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is undergoing medical treatment.
- For Michael Pryatel ['08], Son of Religion Instructor, Eileen Pryatel and Steven ['78], and brother of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, nephew of Mark ['76] and Keith ['79] Pryatel, who is undergoing medical treatment.
- For James Cissell, father of Denise Shade, who is undergoing medical treatment.
- For Sister Ann Marie Teder, S.N.D., who is recovering from surgery.
- For Sister Julie Smith, S.N.D., who is recovering from surgery.
- For Marsha Ogletree, office manager at St. Adalbert School, undergoing medical treatment.
- For Brother Bobby McFadden, C.S.C., who is undergoing medical treatment.
- For Brother Donald Schapker, C.S.C., who is under the care of Hospice.
- For Rebekah Klein, daughter of former Gilmour teacher and coach, Jeff Klein, who is critically ill.
- For Lois Grano, who is seriously ill.
- For Vivian Klick, mother of Linda Monitello, grandmother of and Anthony ['17] and Angeline ['19] who is recovering from a surgical procedure.

PRAYERS FOR THE DECEASED:

- For Susanne Martens, mother of Julia Martens Lipp ['76]
- For Audrey Martin, grandmother of Gilmour Digital Producer, Marisa Moses, grandmother-in-law of Ethan Moses ['09].
- For Dolores Cangelosi, grandmother of Louis Cangelosi ['09] and Marissa Cangelosi Santora ['12]
- For Father Roger Bourgeois, S.S.S.
- For James Mooney ['77], son of James Mooney, Sr. ['54], brother of Patrick ['78], Kevin ['81], and John ['83] Mooney
- For Donna Brunello, mother of Jeffrey Brunello ['88] and Kelly Brunello Bobeczko ['93]

PRAYERS FOR OTHERS:

- For the people of Nepal, and for the first responders.
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- 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, and for their families

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. 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].



CLOSING PRAYER:

~ The Prayer of a Contemporary Prophet ~

**Gracious and merciful God,
fill me with the grace
of your Holy Spirit.
Use me as an instrument
of your love
and your presence
in a world
so desperately in need of your voice.**

**Make me courageous
in sharing my faith with others.
Fill me with compassion;
make me stronger
in responding to your grace;
allow me to reach out
to those who wander
amid the distractions of this world.**

**Give me the grace
to hear your voice
and answer my deepest yearning
to know you
more and more each day.**

**Loving God,
strengthen me
to be a witness
to the saving grace of your Son,
Jesus, our Lord.
Amen**

The Campus Ministry Office is located in **Our Lady Chapel**.
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e-mail: blazekj@gilmour.org