

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.

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.



FAITH EDUCATION:

Our Faith Education Program for 2026-27 will begin on **Sunday, September 13th**. 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.



THE CHOSEN – BEGINS AGAIN SEPTEMBER 20th:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. We want you to know that our gatherings are on summer break and will resume in September, once all the activity of the summer months has subsided. **We will continue to meet after Sunday Mass from 11:30 until 1 PM.**



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 for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].** Make plans to join us in September.

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.**

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, September 6: 23 rd Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, September 7: Labor Day	9:30 AM In-Person & Live Stream
Tuesday, September 8: Nativity of the Virgin Mary	NO MASS
Wednesday, September 9: St. Peter Claver	NO MASS
Thursday, September 10:	NO MASS
Friday, September 11:	NO MASS
Saturday, September 12: 24 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, September 6: 24 th 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 THE THEME FOR THE WEEK:

One thing I have learned through the years is that what makes us holy sometimes comes from our being human. The Scripture Readings for this 23rd Week in Ordinary Time can shockingly enlighten us as Catholic Christians on how our humanness is bound up in our holiness whenever we choose to put God's divine love into action.

Yet, how often out of that humanness we struggle to believe we can make a holy difference. The love that this holy and human Paul speaks about in his letter to the Church at Rome is a love in action — a love that does only goodness, justice, kindness, and mercy. Divine love can never be evil [Romans 13:8-10].

But our love is not perfect. We all have faults. The disorder caused by these faults and sins are opposed to our mission as Christians — which is to bring peace and reconciliation to each individual and to the community. We are called to be honest, direct, communal, and compassionate; we are invited to consider our responsibility to others in the area of their well-being. We spend far too much time dealing with fractures in our life, rather than seeing these fractures as opportunities for growth.

Our Scripture Readings for this 23rd Week in Ordinary Time begin with the prophet Ezekiel who receives a prophetic charge from God — if God tells him to confront a wicked person, then Ezekiel has to do it; if he resists, then not only will the wicked person die, but Ezekiel will be held responsible for the wicked person's death. God uses the image of a watchman to explain. Just as a watchman is selected to warn a city of any advancing, dangerous warriors, if they fail to fulfill their task, they will die in their guilt [Ezekiel 33:1-9].

When one thinks of a prophet, oftentimes they think that prophets talk about the future. But that is not the case. Prophets almost always speak about the present. The prophet's mission of announcing God's word is both communal, and individually personal. Ezekiel, as with Jeremiah, Amos, Isaiah, and the others, calls to the nation and its leaders of their infidelities. Ezekiel is informed that he must also speak to persons when their faults injure themselves or the harmony of the group. This message flows from the traditions found in Deuteronomy and Leviticus — these laws and customs were all given so that the people might relate in unity and reverence as God's holy family. Ezekiel gives voice and life to our hearts this morning of the power of divine justice and the call to make that holiness. That is God's mercy — to find ever greater life.

Matthew's Gospel shows Jesus reiterating these same invitations. If someone sins against you, address the issue by confronting the sinner. If that does not have any good results, then gather an intervention team and ask the sinner to listen and change. If that does not work, then let the issue be known to the community from which the person is now not in communication [Matthew 18:15-20]. Recall that the word "church" means the "gathered together".

In other words, Jesus today is speaking of this holy and human love as a sense of being righteous — which is different from being self-righteous. A love in action is 'righteous' when we love ourselves and our sisters and brothers from the space of mercy and compassion rather than revenge, or of what can I get out of it. God's love, God's righteousness, is always then about mercy, compassion, and forgiveness. Sometimes in truth, it is our humanness that makes us holy.

To love then as God loves isn't easy, but it is something our hearts, our neighbor's hearts, our world's heart so desperately needs. We are all human, and so we are beholden to one another, but we



may sometimes fear to take that prophetic stand to the unjust powers that be, because we feel what the heck, I'm not perfect. I have no power, who's going to listen to me.

As humans, with the love of God in Christ by our side, we are more powerful for the good than we can ever imagine. With this divine love of Christ in us and with us may we make our voices be heard, our loving actions felt, and with hearts on fire bring hope to the world. God calls us, us ordinary humans, to grasp our holiness as well, and out of that prophetic and holy courage to fully and finally, all of us together, make a holy and human stand for God, for Good.

What Jesus is asking of us is to do the "tough-love" of revealing ourselves and our love by bringing about harmony rather than our personal "orderliness". It is easy to love what we approve, but Christian love is deeper than approval. We can think that we are loving by allowing. We are Eucharistically sent to bring about Christ's kingdom — even in the messy kitchens of life.

Jesus concludes his exposé by talking about the power of group prayer. This teaching needs to be well understood. Certainly, we all know that praying about something doesn't automatically bring it about — we could have a group of three of us praying for rain on our fields, and three of us were praying for a sunny day for our picnic. We have all asked for a healing of some kind — in deep faith, and in a group — and it did not heal.

Nobody knows exactly why God seems to answer some prayers and not others. What is good for the family of God, and the unity and harmony of the human family, are parts of the answer. The truth is that we think we know what is best for the harmony of humankind — or even our communities. We have to believe that God is always laboring for the larger good than just our own.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

All Things in Christ. In our highly competitive culture, we idolize those who are "Number One." How easy it is to see our imperfections, limitations, weaknesses, and sins. When we choose Christ as our savior, we do not have to deny our limitations. His gift to us is a love and a power to help us rise above what is lacking in us so that we are able to achieve what is beyond all our expectations.

St. Paul proclaims: "I can do all things in Christ who strengthens me" [Philippians 4:13]. When we act only from a motive of fulfilling a fleeting desire, we can never be sure that what we are doing is what God is intending for our lives. If our spirituality has brought us to the point of truly trusting God, then following God's design for us will bring us a sense of purpose and inner peace leading to fulfillment. As St. Ignatius of Loyola says: "God's will is our deepest desire."

The challenges of life will become achievable because it is Christ who strengthens us, and all things can be accomplished because grace will be the source of power and energy behind whatever we are chosen to do.

- How do you go about making choices for your life? Does God play a part in this?
- Does prayer enter in as you make major decisions for your life?
- Have you experienced inner peace and power when you feel you are doing God's will for your life?

O God, help me believe that I can do all things in Christ who strengthens me.

—Brother Carl Sternberg, CSC

REALIZE THIS:

The future is not someplace we are going to, but one we are creating. The paths to it are not found but created, and the activity of creating them changes both the maker and the destination. —John Schaar



TOGETHER, WE COME TO CHRIST:

Asking the right question is always critical if we want to arrive at good answers to what it is that we seek or to the problems that we face. With that in mind I want to ask us today: How much of your life and mine is governed by “we” and how much is it governed by “me?” That question is fundamental in our lives. Do I arrive at answers and base my decisions all by myself or with others? Do I live my life alone or with others?

We need to see that all of life comes from God. We are made in God’s image and likeness. That being so, we need to pay attention to the fundamental truth that God is a community of Persons, Father, Son, and Holy Spirit, each with their own characteristics but at the same time in mutual interdependency. Being excessively independent is not Godly.

At times, we see ourselves and make our choices as autonomous individuals, accountable to no one else, but ourselves. But isn’t it true that this attitude many times causes us trouble? Examine your life and see whether or not the “going it alone” approach has generally speaking led you into unhappiness and pain.

Living in interdependency with others isn’t something we easily acquire. When we were little children, we had to learn to put aside words like “my,” “me,” and “mine.” In our teen years, we struggled with self-centeredness while at the same time seeking to belong. Then we had to figure out to whom we wanted to belong. Some people have never adequately answered that question, even upon entering into their adult lives. Who am I? How do others see me? Am I popular? Am I attractive? Do others like to be around me?

And what about criticism — especially when I am the person being criticized. For some of us, any criticism is devastating. Actually, if we want to excel, we should seek out people whom we respect and ask them to evaluate, to criticize and mentor us. The sad truth is that many of us never really figure out who we really are, where and with whom we belong, and what our lives are really all about.



Jesus has answers for us; but many people, for a number of reasons, want to “go it alone.” Theirs is a “me and God” religion and declare that their relationship with God is nobody else’s business. The great danger is that they thereby make God over into their own image and likeness. Doing so, they throw belonging overboard. When it comes to God, there’s no “we” in their lives. That is why our Church is all about belonging.

When it comes to living out life with others, problems inevitably result. Selfish individualism, egoism, and the lust to control others can surface. Such was the case in early Christian communities. Such is still the case today. Factions, backbiting, jealousies can be found in our parish families as well as in our own personal families. Cynicism, disillusionment, loss of trust, worm their way into our parish lives. Much of the content of St. Paul’s letters is directed at such things, along with suggestions he made on how to resolve differences. Because he loved them, he did not hesitate to criticize them. Isn’t Matthew’s Gospel reading all about that [see Matthew 18:15-20]? St. Paul put that teaching of Jesus into practice.

Criticism is important for our growth — criticism however that is motivated out of care and concern. Coaches criticize their athletes. Teachers — good teachers — criticize their students. All who want to excel and grow actually welcome and even seek out criticism. This is something those who “go it alone” miss. They don’t grow; they don’t excel. Receiving loving criticism is one of the

great benefits we receive when we belong to others in mutual, shared living. God's blessings come to us in that way.

Criticism that is harsh, negative, and belittling defeats the very purpose of Christian living. It is damaging not only to the one criticized, but it also undermines what Jesus is all about. He seeks growth, not diminishment. He wants to build us up, not put us down. How sad it is to see one Christian group belittling or condemning other Christian groups. How sad it is to see one Christian spouse belittling or condemning his or her wife or husband. Tearing down is not building up the Christian family. Why would anyone who is thinking about becoming a Christian want to join us if they are seeing that in how we relate to others?

Our modern mentality is such that far too many people overlook the fact that God is a God of justice. He has standards; He has norms for how we should behave. We cannot allow ourselves to believe that God accepts any and every human behavior. That is the sin of presumption. It is true that God is infinitely merciful and forgiving, but He is not so open-minded that He is empty headed. There are human actions and attitudes that are intolerable, actions that usually flow from those who live in the "me" mentality rather than the "we" mentality. This means that at all times, we much love others enough to give them mentoring and caring criticism so that we can all live together in peace and justice together in God's family. It also means that we criticize others we do so with caring hearts. Finger-wagging and belittling never work. Only love works.

St. John — the Apostle of Love — famously put it this way: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him" [John 3:17]. You are sent in Jesus' name to do just that.

—edited from the writings of Father Charles Irvin, which appears on the internet.

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: Genesis 2:4-15; [1 Thessalonians 5:11-24; Matthew 20:1-16]

Tuesday: Micah 5:1-4; Romans 8:28-30; Matthew 1:1-23

Wednesday: 1 Corinthians 7:25-31; Luke 6:20-26

Thursday: 1 Corinthians 8:1-13; Luke 6:27-38

Friday: 1 Corinthians 9:16-27; Luke 6:39-42

Saturday: 1 Corinthians 10:14-22; Luke 6:43-49

24th Week in Ordinary Time: Sirach 27:30-28:7; Romans 14:7-9; Matthew 18:21-35

THE CHAPEL FACEBOOK PAGE:

Did you know that the chapel community has a Facebook page? This is where you can access a weekly livestream of our Sunday 10 am Mass. You can also scroll through a list of previous Masses to watch a Mass you may have missed. But there are more reasons to check out our Facebook page than livestreams. Did you take any photos at our recent outdoor Picnic that you'd like to share? Feel free to post them here. Just go to www.facebook.com/ourladychapel, and share the memories. While you're there, be sure to "like" the page so that you'll see updates in your feed. Help us build our on-line community!



IS LOVE A DEBT?

St. Paul reminds us: “Owe nothing to anyone except to love one another” [Romans 13:8-10]. Paul used the word “owe”; but who has ever thought about love as a debt? We usually think of loving others as a kind and joyful response to those close to us and a hard-won virtue to practice with people who are disagreeable or antagonistic. Love of others, especially an enemy, seems like the greatest, most costly gift we can give. Paul would say that acting as if loving were a choice and not an obligation gives us an address in the distant suburbs of God’s reign. He says we owe love to one another. As Pope Francis used to say: “Todos. Todos, todos”.

Ezekiel heard the description of his appointment as a prophet as a command to love his people by telling them what he heard from God. God explained: “You only have to listen to everything I say and tell the people exactly what I think of the way they are acting. Oh yeah, and be very attentive, because if you don’t explain how I view the world and what I expect, you’ll be responsible for everything that goes wrong among them” [Ezekiel 33:7-9]. God was ordering Ezekiel to love everyone, most especially those who were doing harm to the community.



When Ezekiel was a novice prophet, God described his mission in less than promising terms. God sent him to stubborn, obstinate rebels and said: “Don’t be afraid, even though you find yourself surrounded with brambles and sitting on scorpions” [see Ezekiel 2].

God gave Ezekiel the mission to love everyone by letting them know where they were going wrong. God commissioned him to be a watchman — not as God’s cop, but as a protector of the community, to keep them from destroying themselves.

In an oft-quoted bit of wisdom from the film, *The Godfather*, we hear these words: “Keep your friends close and your enemies closer.” That’s a distorted version of what Paul and Jesus tell us. In effect, the two of them say: “Love your own well and give your all for those who make themselves your enemies.” That’s a tall order.

In Matthew’s Gospel, Jesus talks about forgiveness as not as an act of pardon, but as a mission. For Jesus, the mission of forgiveness begins, as he himself began, by reaching out to the lost. According to Jesus, when a community member offends, be it harming an individual or the community, a disciple is commissioned to seek that person out as a friend — perhaps a dinner companion. The whole point of going to the offender is to win him or her over [Matthew 18:15-20]. That’s an act of inclusion in the model of the Father of the Prodigal Son [see Luke 15], who ran to embrace and welcome his derelict child.

Jesus outlines a four-step process to win back an offender. First, a one-to-one approach. If that doesn’t work, engage a few people — which entails the risk that they may not share your point of view and therefore implies that you, too, may be called to a new attitude, not just the other person.

If there is no resolution with a few, then ask the “church” — the gathered community — to enter into the process. Finally, if that doesn’t work, treat the offender as a gentile or tax collector.

What does it mean to treat them like that? Jesus described his mission as one of inviting sinners into the fold [see Matthew 9:13]. By the time Matthew wrote his Gospel, gentiles were joining the Christian community; they were the primary recipients of Paul’s ministry. Thus, to treat people like gentiles or tax collectors meant that the community regarded them as people to be invited in. Even if their previous way of acting was not within community values, they were invited into communion to share communal life.

Jesus was famous for his preferential option for the poor and vulnerable, so much so that he expected his disciples to be like them. In this teaching, he calls disciples to heroic greatness. He tells them that when someone hurts you, cheats or steals from you, ruins your reputation, or undermines or betrays the community, your vocation mandates you to try to win that person back.

He invites us to do the same. This is the paschal mystery — the call to give ourselves for others, to act in memory of Jesus by being the least, working on behalf of those who do harm and offering forgiveness. It's not walking on water. It's a solid and demanding path to expanding communion in our world.

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

WALKING LIKE A PIGEON:

The pigeon is an awkward bird. We all know the unusual way in which a pigeon walks: taking a few steps, stopping, moving his head forward and backward and then taking a few more steps. As unattractive as this mode of locomotion is, it happens for a reason. A pigeon, you see, is unable to focus his eye when in motion. Therefore, every few steps he needs to stop and refocus in order to see. Without this starting and stopping, pigeons would be unable to know where they are going.

This pattern of stopping and refocusing might serve as a helpful reminder to us. Often, we are so thoroughly in motion that we do not stop to see some of the important possibilities in our lives.

Jesus points to one of these possibilities in Matthew's Gospel. He says: "Where two or three are gathered in my name, there I am in the midst of them." This is a tremendous promise because Jesus promises to be with us when we gather in his name. But what does it mean to gather in Jesus' name? It means to encounter another person consciously aware



that Jesus will be present in the meeting. This is why we need to stop and refocus. If we simply busy ourselves through all the hours of our day without any stopping and reflecting, we will indeed gather with other people, but we might well miss the presence of Christ in our midst.

It is one thing to help your son or daughter with homework. But it is another thing to consciously bring Christ into that meeting, to realize that Christ is with you as you help. When we know that Christ is with us, it is easier to be patient and attentive to the needs of our child.

It is one thing to listen to a friend or a coworker as they go through a difficult patch, hearing the pain as they break up with their boyfriend or lose their job or grieve the death of a parent. But it is another thing to listen consciously aware that Christ is with us. When we carry Christ into that meeting, we are more likely to be compassionate and helpful to the person in need.

It is one thing to decide to go out with our friends to relax, to get a bite to eat and see a movie. But it is another thing to go out aware that Christ is with us. Bringing Christ with us allows us to laugh more deeply and to be more thankful for the opportunities and the relationships that have been given to us.

Every time that we encounter another person, Christ can be present with us. The way that we live at home, at work, or at school can be deeper when we enter those situations in the name of Christ. Unless a pigeon stops every few steps and refocuses, it is unable to see. The same is true for us. In this upcoming week we will connect with all kinds of people. Let us remember that as we encounter them, we can bring Christ into that meeting. And if we do so, we will not be disappointed. Bringing Christ with us allows us to live with more awareness and more life. It permits us to see how Christ is present in every person we meet.

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

IT'S ALL ABOUT FAMILY:

It's impossible to correctly understand the message our sacred authors are trying to convey without appreciating the necessity of community. These inspired writers couldn't have imagined a "rugged individualist" reading their writings. All their theologies revolve around our relations with others — God, and all who come into our lives.

For example: as a prophet, Ezekiel's entire life is rooted in those others. The Lord says to Ezekiel: "I have appointed you as a watchman for the house of Israel; when you hear me say anything, you shall warn them for me." The consequences of such an appointment could be dire — "If you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death." How the prophet relates to people determines how God relates to him or her [Ezekiel 33:1-9].

At least ten years before the first evangelist puts stylus to papyrus, Paul previews one of Jesus' best-known commands in his letter to the church in Rome [13:8-10] — "Whatever commandments there are may be summed up in this saying — namely, 'You shall love your neighbor as yourself.'" It's important to remember that this command is originally found in the book of Leviticus — it is not unique to Paul, Jesus, or Christianity. Yet it makes sense that the historical Jesus — as a reformer of Judaism — would have often quoted these specific Torah words. Prophetic reformers always take us back to the beginnings of our faith — back to ideas and concepts which once were at the heart of our faith, but through the centuries were eventually relegated to the periphery of our lives.

Paul is committed to grounding his early Christian communities in the essentials of their faith. The message of both the historical Jesus, and the risen Jesus whom he imitates is rooted in the giving of ourselves to others.

That's why in the gospels that Jesus constantly zeroes in on our relations with one another, how those relationships are to be structured, and what they can produce. Matthew's Gospel provides us with a specific example — Jesus demands that we confront evil in the community — not let it slide by. If there are problems between two people, they are first to "hash it out" between themselves. When that doesn't work, the situation is to be mediated by several others in the community. And if that fails, then the whole church is to be brought into the picture. [Just to keep things in perspective here: back in those days the whole church would probably have consisted at most of only a couple dozen members.] Finally, as a last resort, they were to "treat the person as you would a Gentile or a tax collector" — which, when we remember how the historical Jesus treated Gentiles and tax collectors, isn't the worst thing that could happen to someone [Matthew 18:15-20].

But perhaps the most important part of Jesus' teaching are to be found in those words which show how deeply the risen Jesus values the community's carrying on his ministry. They — like Peter — are empowered to "bind and loose", to discern what rules and regulations are to be kept and which are to be discarded — something very significant for Matthew's Jewish/Christian community — a church committed to keeping the 613 Mosaic Laws.

Not only will God hear the prayers of such communities and care for their needs, but the risen Jesus will be most present in those churches — "For where two or three are gathered together in my name, there am I in the midst of them."

Could our emphasis on Jesus' presence in the Eucharistic bread and wine cause us to ignore Jesus' presence in the whole community? Our ancestors in the faith presumed that if we don't recognize him/her in one another, neither will we notice anything different about the bread and wine, nor will we ever find him in ourselves.

—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 treatment for Parkinson's disease.
- 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 in rehab following surgery.
- For Marsha Ogletree, office manager at St. Adalbert School, 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 undergoing medical treatment.
- For Maren Monitello, daughter of Bob and Linda Monitello, who is going through difficult times.

PRAYERS FOR THE DECEASED:

- 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]
- For Father Emmanuel Kallarackal, C.S.C.
- For Father André Léveillé, C.S.C.
- For Frank Potenziani, father of Frank Potenziani ['95] and Cyrena Potenziani Brenneis ['01]

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

WE NEED LIVE-STREAM HELP:

We would like to build a team of people who would be willing to help us with the Live-stream production that takes place here at Our Lady Chapel. Andy and Loren will provide all the information that is necessary. It's not that complicated, but when musicians are running the Live-stream and playing at the same time, that can get complicated. Both students and adults are welcome to join our Live-stream ministry. Please reach out to Fr. John or Andy if you are interested. Thank you.



CLOSING PRAYER:

~ A Prayer for Labor Day ~

As our day begins, Lord,:

**We remember those who descend into the earth,
their work begins in darkness, pulling from the earth,
the resources we steward.**

**We remember those who work inside a building
away from the light and brightness of the day.**

**We remember those who work outside
in the harsh elements of our world,
the bitter cold and sweltering heat of extremes.**

**We remember those who do not have a job to go to,
who are struggling to meet the needs of their daily living expenses,
for whom the day becomes long and arduous.**

As the sun sets to bring in the evening of rest:

We remember those who work in the night.

**We remember those who are trying to recover
from their labor and toils of the day.**

**We remember those who participate in unsafe and dangerous work.
We pray for a renewed sense of dignity in their lives and in their work.**

**God, in your goodness, you have made a home for the worker.
Make a place in our hearts for compassion to the men and women
who labor tirelessly for basic necessities.**

**Ensure a place for the men and women
who are struggling to find work.**

**Grant us your wisdom
to greet and care for those who are unable to work
due to illness or circumstances that prevent their participation.**

**Be with the children who are not able to run and play,
but instead must put in a hard day's work
to help their family afford to eat, to live.**

Be with us all, Christ Jesus,

as we go about the busyness of our work.

**Hold us accountable not only for our actions,
but most importantly to each of our neighbors.**

May we continue to work together to bring about your reign!

**We ask this in your holy name,
through the power of the Holy Spirit. Amen.**

The Campus Ministry Office is located in **Our Lady Chapel**.
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