

CLOSING PRAYER:

~ **A Prayer for Contrariness** ~

Thank you,
God of strong minds and stiff necks,
For our bent toward contrariness.
Created in your image.
We are your stubborn children.
It takes a lot of backbone
to stand tall these days.

When it comes to making life decisions,
We don't want to be swayed by advice
That comes and goes like fads of fashion.
We confess to temptation
Because giving in and going along to get along
Are appealing.

Keep firm our resolve to be different;
Give us skills to handle teasing
and taunts and temptation.
Bless our stubbornness,
Our insistence.

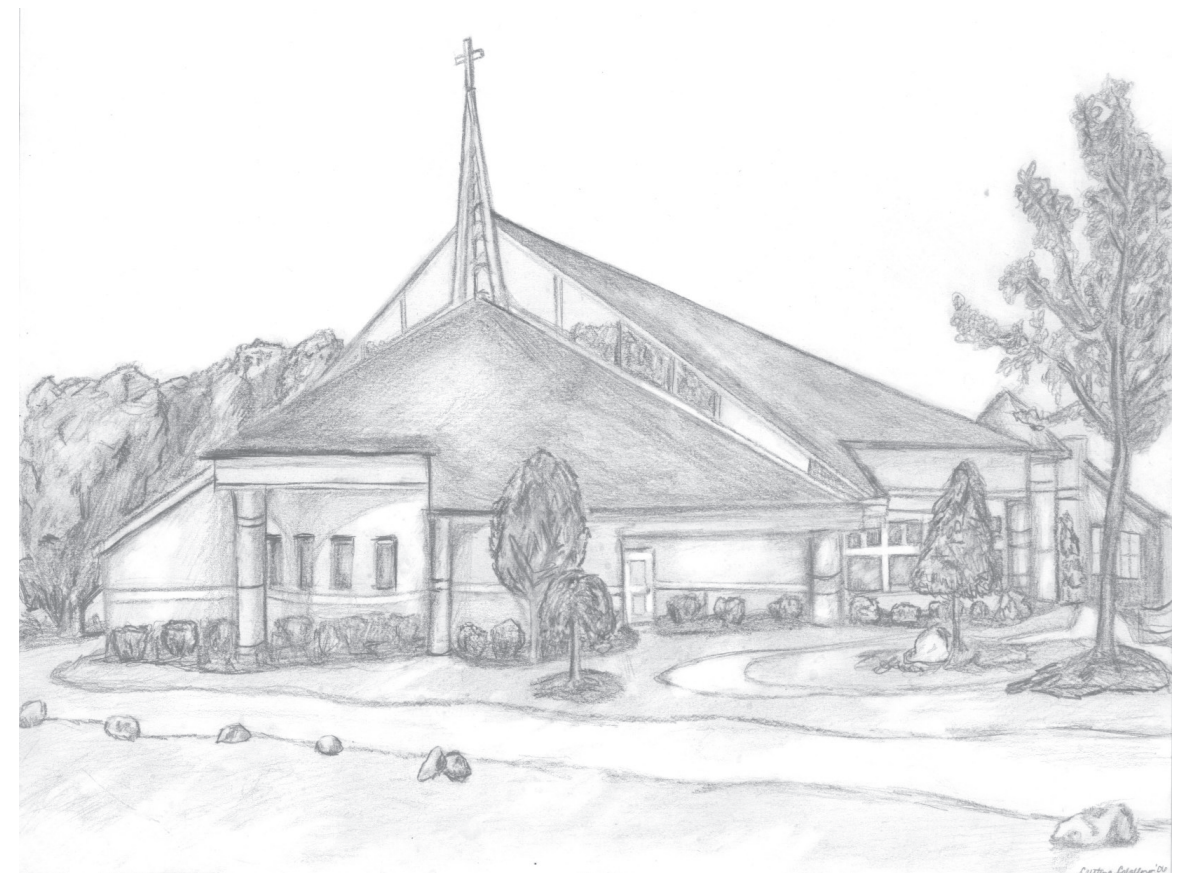
In your guiding hands,
We trust that it is good to live contrary.
Thank you for the gift of intuition
That bristles hairs on our necks
And leads us to say: "no way".

And as hard as it often is,
We will trust and follow you,
Even if it makes us look contrary.
Sometimes, Lord,
That simply means
We are doing the right thing.
And for that we are grateful.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbcsc@ix.netcom.com

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:

To help you plan ahead, here are the October Dates from Faith Education — **October 14th**, **21st**, and **28th**. Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **If you have not registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking care of this important task.

**YEAR OF FAITH BEGINS THIS WEEK:**

For the past several months, we have been publishing an introductory article about **The Year of Faith** which begins on **Thursday, October 11th**. The Year of Faith is a “summons to an authentic and renewed conversion to the Lord, the One Savior of the world” [Benedict XVI]. In other words, the Year of Faith is an opportunity for Catholics to **experience a conversion** — to turn back to Jesus, and enter into a deeper relationship with him, and to renew our relationship with the Church.

Throughout the course of this year, we at Our Lady Chapel will be hosting several events which will enable you to deepen your understanding and practice of faith. We will also be publishing on a weekly basis, an article for your reflection and discernment, along with some hopefully stimulating questions to help you on your journey. May this time be for all of us a time of blessing and growth — both individually and as a faith community.

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

Tuesday, October 23rd from **5:30 PM – 9:30** at **Tudor House** — for our very popular **Fall Women’s Retreat**. All Women of Our Lady Chapel and Gilmour Academy — and their guests and friends — are invited to join us for this retreat. **Father John** will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won’t have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. The evening of reflection will begin around 7:15 or so. If you can’t make it for Mass or even for dinner, 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 which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**BLANKET SUNDAY — NEXT WEEKEND:**

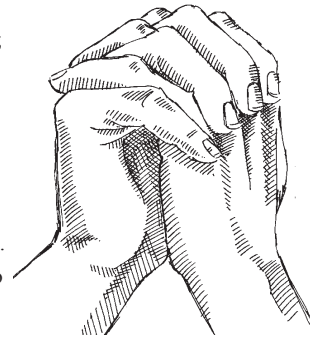
The weekend of **October 13-14** marks the Annual Blanket Sunday Collection to aid the needy. The collection is sponsored by the Diocesan St. Vincent de Paul Society. This year, due to lack of storage space, we will sponsor a **cash only collection**. We’ll gratefully accept your cash donation and do the shopping for you, making your money go even further with bulk purchases of blankets and other items needed by low income families. So give someone a blanket for the winter — and give yourself a warm feeling! Place an envelope in the collection basket on the weekend of October 13-14 and mark it “Blanket Sunday” and we will do the rest. Thanks for caring.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Eva Slattery, who is recovering from cancer.
- For Jonathan Cooney who has cancer.
- For Morris Dixon, who is recovering from an aortic aneurysm.
- For Margaret Keller, sister-in-law of Brother Richard, who is hospitalized for medical testing
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Maryann Rachuba, mother of Lower school teacher, Laura Overman, grandmother of Michael [‘22] and Jack [‘25], who is recovering from hip replacement surgery.
- For Brad Gutchill, who is recovering from cancer surgery.
- For Evelyn Catanese, great-aunt of Alyssa Solano [‘15] who is critically ill.
- For Anthony Bruno, grandfather of Richard Jones [‘20] who is undergoing treatment for arthritis.
- For Donna Brunello, mother of Jeff [‘88] and Kelly [‘93] Brunello, who is recovering from surgery.
- For Katie Bloom [‘11] who is undergoing treatment for Hodgkin’s Lymphoma.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Tracy Stokes who is undergoing treatment for brain cancer.
- For Benjamin White, cousin of David [‘12] and Agnes [‘14] Mirando, who is experiencing complications following surgery.
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.
- For Roe Teisl, wife of Director of Student Life, Tiho Teisl, mother of James [‘93], Michael [‘95], and Stephen [‘00] Teisl, who is undergoing treatment for cancer.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo who is ill.
- For Greg Sazima [‘79] who is undergoing treatment and surgery for bone cancer.
- For Frank Furlong, grandfather of Jennifer [‘13], Craig [‘17] and Sean [‘19] who is undergoing treatment for cancer
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko [‘05] who is undergoing treatment for cancer.
- For Robert Coerdts, father of Thomas [‘78] and Tim [‘80], and grandfather of Liz [‘11] Coerdts, who is critically ill.
- For Mary Hovanscek, aunt of Benjamin [‘24], Nathan [‘26], and Evan [‘27] Lindley, who has been diagnosed with colon cancer.
- For Kathy Katona, who is undergoing treatment for breast cancer.
- For people struggling with addictions.
- For George Parker [‘56] who is seriously ill with prostate cancer.
- For Clara Joczzyk, friend of Brother Richard, who is seriously ill.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt [‘07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



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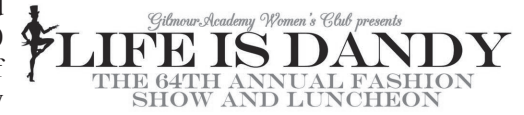
- For John Guyot, father of former Gilmour student, Grace Guyot, who is experiencing complications following surgery.
- For Mellisa Meiers who is undergoing treatment for breast cancer.
- For Miriam Keresman, who is under hospice care for cancer.
- For Martin McCann, grandfather of Connor Lesko [‘16], who is recovering from heart surgery.
- For Judith Moran, mother of Peter [‘88] and Kelly [‘90] Moran, who is seriously ill.
- For Sister Jean Hoelke, S.N.D., aunt of chapel associate, Patty Szanislo, who is recovering from eye surgery.
- For Antoinette Daquila, grandmother of Alyssa Solano [‘15], who is battling cancer.
- For Brad Hollingsworth, brother of Stacy Gardner, uncle of Aaron and Drew Gardner, who is preparing for a bone marrow transplant.
- For Tim Keller, nephew of Brother Richard, who is recovering from back surgery.
- For Thomas Callaghan, Gilmour Trustee, who is critically ill.
- For people who have MS.
- For Roger Schaefer who was seriously injured in a fall.
- For Margaret Carlin, former kitchen staff person, who is undergoing treatment for colon cancer.
- For Christine Novinc, mother of Rachel [‘14], Grace [‘16], and James [‘16] who is undergoing treatment for breast cancer.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settlemire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Don Zack, maintenance associate, who is undergoing treatment for cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen [‘52], who is undergoing treatment for cancer.
- For those who have emotional illnesses.

LIVING LIFE FULLY:

Whether we find our True Self depends in large part on the moments of time we are each allotted, and the moments of freedom that we each receive and choose during that time. Life is indeed “momentous” — created by accumulated moments in which the deeper “I” is slowly revealed, if we are ready to see it. Holding our “inner blueprint”, which is a good description of our soul, and returning it humbly to the world and to God by love and service is indeed of ultimate concern. Each thing and every person must act out its nature fully, at whatever cost. It is our life’s purpose, and the deepest meaning of “natural law.” We are here to give back fully and freely what was first given to us — but now writ personally — by us! It is probably the most courageous and free act we will ever perform. First we must discover the script, and then we need to write it and own it.

COME TO THE FASHION SHOW AND LUNCHEON:

The **Gilmour Academy Women’s Club** would like to invite all to attend their annual **Fashion Show and Luncheon** which will take place at **Executive Caterers at Landerhaven** on **Thursday, October 11th**. The Luncheon begins at 12:00 noon, but is preceded by a Boutique and a Silent Auction which begins at 9:30 AM. This is the Women’s Club’s biggest fundraiser of the year. All the money raised goes to fund the many educational programs of Gilmour, and to provide financial aid to many Gilmour students. There is also a raffle which takes place with some wonderful prizes. Fashions are being presented by **The Kal Rieman Collection** from New York Designer, Cally Rieman. Accessories from **Lingg Gallery** and **Amy’s Shoes**. Contact **Lisa Swinarski [alexavier2008@alive.com]** or **Marie Leach [meleach21@aol.com]** for reservations and further information. Reservations fill up quickly, so act today. We hope to see you there. It is a wonderful occasion.



SCHEDULE FOR THE WEEK:

Sunday, October 7: 27 th Week in Ordinary Time	10:00 AM
Monday, October 8:	5:30 PM [Eucharistic Chapel]
Tuesday, October 9:	5:30 PM [Eucharistic Chapel]
Wednesday, October 10:	5:30 PM [Eucharistic Chapel]
Thursday, October 11:	5:30 PM [Eucharistic Chapel]
Friday, October 12:	5:30 PM [Eucharistic Chapel]
Saturday, October 13: 28 th Week in Ordinary Time	5:00 PM
Sunday, October 14: 28 th Week in Ordinary Time	10:00 AM

XLT AT CENTER FOR PASTORAL LEADERSHIP:

The next XLT will be held at the Center for Pastoral Leadership — where the FEST occurred — on **Tuesday, October 16th at 7:00 PM**. Join with many teens and families from across the diocese for this special evening of Prayer, Praise, and Adoration. Many of you were able to attend the XLT which occurred during the FEST. This would be an excellent way of following up on that experience. Make plans to attend.



A NOTE ON WHICH TO LIVE:

Prayer reveals to souls the vanity of earthly goods and pleasures. It fills them with light, strength and consolation; and gives them a foretaste of the calm bliss of our heavenly home. —St. Rose of Viterbo

REFLECTION ON THIS WEEK'S THEME:

The old truism is still true — “You cannot give what you do not have.” Shakespeare wrote that “knowledge maketh a bloody entrance”. Self-knowledge can maketh even a more bloody invasion. We can think that we know ourselves pretty well until we meet someone who just might know something about us we didn't know.

Good friends — and especially married couples — do not really give themselves to each other as a donation. That would presume that there was complete self-acceptance. What is explicit in marriage is the promise to give each other experiences of waking up to each-others truths. One cannot accept what one does not know. Lovers say that they will give the gift to each other of self-awareness as much as possible.

Friends also say that they will accept the other's struggle to accept what they are learning about themselves. Here's the pay-off — the more there is acceptance of the self, the more there will be the generous offering, or donation, to the other in the relationship.

God's grace gives us the awareness of who we are, and aids us in accepting who we are. This is a slow process of course, and God is patient. This spiritual journey is meant to, little-by-little, free us for more freely offering us as a graced-gift to God's people. We will want to give what we have accepted, even though there will always be more to learn about the mystery of ourselves.

The creation of man and woman in the Book of Genesis [2:18-24] easily leads to many jokes and one-liners — “The two become one, and the rest of their lives they work out which one they will be.” “God put man asleep, and gave the woman to fruitlessly and eternally try to wake him up.” But the reality is that this beautiful story is too serious for jokes, and light hearted remarks.

The early chapters of Genesis have many stories attempting to explain God, creation, human beings, and community order. The whole purpose of the creation story in Genesis is to paint a huge picture of how things were, and why they are not now, and how the picture got cut up into puzzle-parts, and what is God going to do about all that?



Genesis seems to satisfy the human desire to have basic “Big Questions” answered — the whole question of how everything came to be, and why this, and how come that? The Big Question in the second creation story of Genesis is not “why was man created first”? Actually it is a micro-creation narrative within the second creation narrative of Genesis. [Why are there two creation stories in the first book of the bible? There is a good answer to this, but that discussion is for another time]. What is important here is to realize that God created all living things, but the highest creation is the human person. God wanted to share his creation with the human person, and so the human person is invited to name all living things. As this person was presented with all the other forms unlike his own, a great dissatisfaction arose. God saw this dissatisfaction, as God saw everything, saw it as “good”. What is “good” about dissatisfaction? God saw that human beings would search for completion, satisfaction, and God saw this searching as “very good”.

In fashioning “woman”, God gave the man a closeness to himself — but just “not quite”, and this form of separation or distinctiveness would form the framework for the real meaning of human love. This love is a revelation of God's love, but it is not a substitute or replacement for that love. They will “cling”

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Genevieve Tomishin
- For Stanley Parziale.
- For Father Richard Butler
- For Betty Kovacs
- For Paul Broer, father of Janet ['84], David ['85], Jeffrey ['86], and Jennifer ['88].
- For Amy de la Torre
- For Sally Eiermann
- For David Ferry.
- For David O'Connell, uncle of former Admissions Director, Devin Schlickmann.
- For James Toth.
- For Marie Kucharski, mother of Nadine Mikula..
- For Jeffrey Bergen.
- For Joan Cachat
- For Jane Anderson, grandmother of Elizabeth Haynes ['13]

PRAYERS FOR OTHERS:

- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

DEFINING SUCCESS:

Our ideas of success usually include a great deal of emphasis on how we talk, how intelligent we are, the approval of others, and working diligently on our outward appearance. The trouble with that is true success begins from within. It grows from the things that can't be seen in a glance — our thoughts, motives, ambitions, and values — all of the things that create character in us. We won't find success ignoring the condition of our hearts. We must be willing to have regular heart check-ups. Allowing God to take the scalpel of the word and with His steady hand, do a work within. It is a work that will remain — an eternal and lasting change. Our hearts need guarding, each one is prone to wonder and give in to selfish pursuits. Our actions prove the condition of our hearts. **O God, I treasure your word; help me to keep it always before me. Guard my heart against my selfish desires and ambitions. Give me a clean heart — one that will embrace your truth and love. As I struggle with the issues of this life, I seek You. I need Your wisdom and resources in my life. Open my heart and reveal its true motives. With your skilled hand, remove what does not belong — all that does not bring you glory. I surrender my life to you. Do with me whatever you will. Amen.**

of Genesis [2:18-24].

Writing in the 10th century BCE, the “Yahwist author” — as opposed to the “Priestly author” who wrote the first story of Creation in Genesis 1 — is concerned not only that “man” not exist alone, but also that the one who eventually becomes his partner is someone made of the same “stuff from which he’s made. Unlike the Book of Genesis, many early creation myths taught that the gods created women out of inferior material — permitting men, who were made of superior stuff, to lord it over them.

We also know from prehistoric cave paintings that some primitive humans experimented with animal partnering. That seems to be why the writer emphatically mentions no animal “proved to be the suitable partner” for the man. If man is destined to have a helpmate, it’s going to be another human — not some animal.

Because only the woman is made from man, the sacred author is provided with an opportunity to present an “etiological” [the reason why things occur] reason for human intercourse. We need to keep in mind that an etiological explanation for a name or an action is rarely historical or scientific — it simply explains something in a way that applies to the everyday life of the reader. For example — why is grass green? Because dogs are brown. Why is the sky blue? Because baseballs are white. In God’s plan, the couple becomes one through intercourse because at one time, before God took part of the man to form a woman, they were one. Intercourse is a sign of that primal unity.

But even though “the two of them become one flesh,” the authors of the Hebrew Scriptures permit that one flesh to be separated through divorce — something which Jesus forbids in Mark’s Gospel [10:2-16]. Of course, the disciples of Jesus are confused — Jesus’ morality goes far beyond accepted Jewish morality. He assures his followers that no-divorce has always been God’s plan, but because of strong human opposition, God put that plan on a back-burner until Jesus’ arrival. Only a rare Jew would have obeyed such a strict law.

But like so many other things, Christian marriage is also affected by Jesus’ dying and rising. Perhaps that’s why Mark immediately adds the well-known story of Jesus and the children — and Mark especially zeroes in on Jesus’ remark that “Whoever does not accept the kingdom of God like a child will not enter it.” In this situation, the childlike quality Jesus seems to praise is an ability to learn and grow. No one can be his follower unless he or she is willing to evolve — to constantly change their value systems.

No wonder the Hebrews author [2:9-13] makes the suffering which we both endure the connecting point between Jesus and us. If Jesus’ ministry revolves around surfacing God’s kingdom — God working effectively in our daily lives — Jesus has got to be concerned with helping us change throughout those lives. Such change entails constant psychological suffering and death.

Only those who are committed to experiencing such changes in their lives will be able to surface God’s kingdom in their midst. The “unchangeable” will probably get into heaven one day, but sadly, they’ll never experience God’s heaven existing around them right here and now.

Family values and morality have constantly evolved — even beyond the 1,200 years in which our biblical writings were composed and collected. Can we today die enough to be open to the changes we’ve yet to experience.

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



to each other — embracing their physically-different bodies — while their search for true union continues toward God. Longing is a blessing. God’s love desires us to experience “finite love” as a way to lead us back to God Himself — in other words to put the puzzle back into its original union. In short, Genesis is the story of the necessity for order in relationships, and how God is working things out.

The Pharisees have a “big question” for Jesus in Mark’s Gospel [10:2-16]. Divorce is the topic, but the question is intended to provoke Jesus into countermending the Law of Moses. Jesus answers by going back before Moses. The trap which the Pharisees set has failed — God does not intend for divorce to happen; it results only because of human weakness.

The Pharisees are dumbfounded, and they leave. But there is a little discussion afterward in the house — Jesus finishes His teaching in the presence of His disciples. Divorce — the arbitrary dissolving of a true union in marriage — is against the order of things. The puzzle continues being broken by divorce; marriage is the commitment to bringing that union closer.

This wonderful and interesting discussion is broken up when mothers and fathers are bringing their children to Jesus. The disciples desire to continue this interesting conversation, but Jesus becomes upset and invites the children to come to Him to be touched, blessed, and welcomed. These teachings on such hot topics as “the importance of union in community” are difficult. The children represent the simplicity of heart and mind which is needed on the part of those who would be a part of the “kingdom” — or new order which Jesus was initiating.

I came across a very interesting quotation the other day — “There is not a woman in the world, the possession of whom, is as precious as that of the truths which she reveals to us by causing us to suffer.” Now if I had written that myself, I would not have used the word “possession” — rather I would have written: the “reception of whom”. Also, the personal pronoun is interchangeable. So now that we have that out of the way, the important words remain — “Truths” and “Causing” and “Suffering” are heavy concepts. The differences between men and women both attract and cause “suffering”. Henry Higgins, in *My Fair Lady* sings plaintively: “Why can’t a woman be more like a man?” Higgins does not like the suffering his love for Liza Dolittle is causing him. The “suffering” is change, growth, manhoodness, sensitivity, and basically his humanness. He — and we — would rather grow laterally and pretend the growth is profound.

Marriage and any true loving relationship between a woman and a man is a gift from God which keeps on giving. A loving relationship — and especially a relationship blessed in Marriage — is a covenant of continuing God’s creation. The two commit themselves to bringing forth life within the other. They say “Yes!”, I will assist God in creating — but not completing — you. I will accept your assisting God’s creating of me. I will accept the process of suffering you will cause me in the process of God’s creating me through you.

This is how God intends to put the puzzle together with all these strange-appearing pieces with various angles and dents. Jesus, by blessing the little ones, invites all of us to lives of “growing up” and “growing-within”. Little ones love what’s new, different, and puzzling. These readings are not directly a denouncement of divorce, nor are they a statement for the necessity of everyone to marry. The readings are all about God’s ways of creating us, and how we need to be available to all that creation to continue with us.

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

A PROVERB:

Love consumes us only in the measure of our self-surrender.

—St. Therese of Lisieux

ACCEPTING DISAPPOINTMENT IN LOVE:

In many of her novels, Anita Brookner, almost as a signature to her work, will make this comment: The first task of a couple in marriage is to console each other for the fact that they cannot not disappoint each other. That's an important insight. Why?

When we are young, and hear sadness in love songs, we think that the sadness and disappointment are a prelude to the experience of love. Later, we come to realize that the sadness and disappointment ultimately originate not from the fact that love has not taken place, but from the finite, limited character of human love itself. Brookner has it right. The first task in any love is for us to console each other for the limits of our love — for the fact that we cannot not disappoint each other.

Why? Why can't two persons ever be enough for each other? Why is disappointment part of the experience of every relationship, friendship, and marriage? Because the very way that we are made precludes ever having, in this life, a oneness of mind, heart, and body that fulfills us in such a way that there is no disappointment. Our longing is simply too wide. We long for the infinite and are built for it, and so we wake to life and consciousness with longings as deep as a Grand Canyon without a bottom.

In this life then, outside of rare and very transitory mystical experiences, there is no consummation — sexual, emotional, psychological, or even spiritual — with one another person that is so deep and all-embracing so as to exclude all distance, shadow, and emptiness. No matter how deep a friendship or a marriage, and no matter how good or rich in personality, and deep the other person may be, we always find ourselves somewhat disappointed. In this life, there is no union that fills every emptiness inside of us. Somewhere, we always sleep alone.

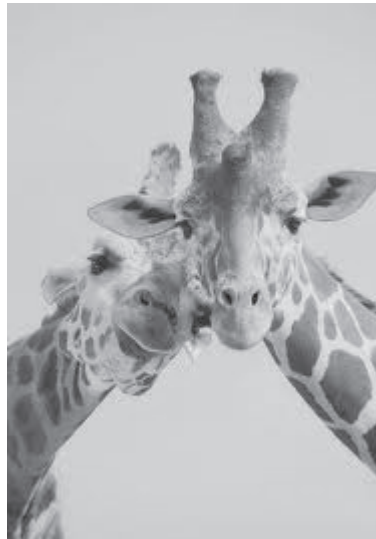
In essence, there is no union which fulfills perfectly the Genesis prescription that “two become one flesh.” No matter how close a marriage or a friendship, two can never ultimately become one.

No matter how deep a union, we always remain separate — two persons who cannot really ever, in this life, make just one heart, one mind, and one body. No love or friendship every full takes away our separateness. Sometimes sexual electricity or emotional or spiritual affinity can promise such a oneness. But, in the end, it cannot fully deliver it. No matter how deep and powerful a union, ultimately, we remain — and need to remain — captains of our own hearts, minds, and bodies.

This needs to be recognized — not just to help us deal with the disappointment — but especially so that we do not violate each other.. What is implied here?

In this life, we are always, to some degree, in exile from each other. We stand alone in some way. Where we feel this most deeply is not in our sexual isolation, but in our moral separateness. What we crave even more deeply than sexual unity is moral affinity — to be truly one heart with one another.

More than we desire a lover, we desire a kindred spirit — a soul mate. If this is true, then the deepest violations of each other are also not sexual, but moral. It's when we try to be captain of somebody else's soul — more so even than of his or her body — that we rape someone. And it is our failure to accept that we will always be somehow separate from each other that creates the pressure inside

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

on the streets, looking for companionship. She found it soon enough, but it was the wrong kind. She drifted into prostitution. She died. At her judgment, St. Peter asked Jesus whether he should dispatch her to hell. The Master replied in the negative. But sternly He said: “But look for the father who refused to play with his child and sent her out on the streets — and send him to hell.” The sinner who leads others into sin is foolish to think that Jesus does not play hard ball with such types. None of us can say that we have not been warned.

READINGS FOR THE WEEK:

Monday:	Galatians 1:6-12, Luke 10:25-37
Tuesday:	Galatians 1:13-24, Luke 10:38-42
Wednesday:	Galatians 2:1-14, Luke 11:1-4
Thursday:	Galatians 3:1-5, Luke 11:5-13
Friday:	Galatians 3:7-14, Luke 11:15-26
Saturday:	Galatians 3:22-29, Luke 11:27-28

28th Week in Ordinary Time: Wisdom 7:7-11, Hebrews 4:12-13, Mark 10:17-30

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our troops across the world. Here are items that are needed: Beef Jerky, Slim Jims, Granola Bars, Breakfast Bars, pop-tarts, trail mix, raisins, dried fruits, nuts, crackers, store-bought cookies, hard candy, gum, Pringles, pretzels. Also needed are small pull-top cans of fruit, stew, tuna, sardines, beans & franks. Individual serving sizes of applesauce, jello, pudding, soup, spaghetti, ravioli, tuna and cereal. Small containers of peanut butter, pre-sweetened drink mixes. Personal items such as deodorant, eye drops, vitamins, sunscreen, band aids, toothpaste, toothbrushes, floss, first-aid ointment, Tums, aspirin, Tylenol, non-aerosol insect repellent, fly swatters, fly tapes, small sizes of baby and foot powders, crossword books, word search books, ball caps [new], one-use cameras, white athletic socks [new], feminine products, travel-sized games, international phone cards [120 minutes]. **Letters, cards of encouragement, and children's drawings** are always appreciated by our troops. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware** at **440-564-9345**.

**THE MARRIAGE OF HEAVEN:**

It's evident to serious students of Scripture that politicians who promise to return our country to “biblical family values” have never read the Bible. Biblical morality is moving — not static. It constantly changes. What's permitted in one century can be forbidden in the next — even when it concerns sexuality and marriage. Almost always, when it comes to sexuality and marriage, our sacred authors are usually one moral step ahead of the cultures in which they live. This is certainly the case with the Book

would be no need for people to work so hard to establish and preserve their marriages.

It is sadly amazing how evil is able to totally distort good. The divinely created attraction of men and women to image God has been deformed into a drive to selfish gratification. Sex is portrayed by the media as having little to do with love, and mostly concerned with debauchery.

But people know better. People have an innate knowledge that tells them that a person cannot love and take at the same time. People know that the ideal of marriage exists. But people need more than the ideal. People need witness, your witness. They need the witness of your marriages as a union with God, imaging the Creator's Love for the Word, making real the mystery of the singular in the plural and the plural in the singular.

It is important for us to reflect on the ideal of marriage within the framework of living the Christian life. Today, I gave you high theology and presented you with the ideal of marriage. I feel it is important to remind you of these ideals and to affirm that your marriages are infinitely more than natural unions. You are not animals who mate for life. You are human beings, made in the image and likeness of God, who are called to make God real to the world by reflecting His Love in your love for each other.

How important you are to the people of God! We the single, we the celibate, we the separated, we the divorced, we the widowed, need you — the married — to embrace and to live the ideal of marriage. We ask God's blessing today upon all in the Church who celebrate the sacrament of matrimony. May you have the courage and strength to give witness to the presence of God in the union of husband and wife.

—taken from the writings for Father 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 form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

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

WEEKLY OFFERING:

Baskets will be passed during the "Preparation Rite" and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [9/29/12] ----- \$ 927.00

Total Offerings: Sunday [9/30/12] ----- \$ 963.00

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office.



of us to unhealthily try to be captain of someone else's soul. We violate another's separateness precisely because we cannot accept the disappointment of love.

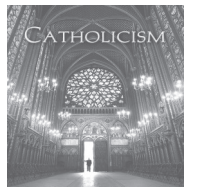
Finally, beyond even this, we cannot not be disappointed in love because, in the end, we are all, in some way, limited, inadequate, blemished, dull, and boring. None of us is God. No matter how rich our personalities, or attractive our bodies, none of us can indefinitely excite and generate novelty, sexual electricity, and emotional pleasure within a relationship. A relationship is like a long trip, and, as Dan Berrigan puts it: "there's bound to be some long dull stretches. Don't travel with someone who expects you to be exciting all the time!"

What's the lesson in this? Is it stoicism and cynicism about love and romance? To the contrary — the recognition that, in love, we cannot not disappoint each other is what makes it possible for us to remain inside of marriage, friendship, celibacy, and respect. It's when we demand not to be disappointed that we grow angry, make unrealistic demands, and put pressure on each other's moral and sexual integrity. Conversely, when we recognize the limits of love — when we accept an inevitable separateness, moral loneliness, and disappointment — we can begin to console each other in our friendships and our marriages. In that consolation — since it touches so deeply the core of our souls — we can, in fact, begin to find the threads that can bind us into a oneness of heart beyond disappointment.

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

CATHOLICISM — A JOURNEY DEEP INTO FAITH:

Catholicism is a series of presentations/videos that has received rave reviews by all who have seen them. **Our series will meet next on Wednesday, October 24th, at 6:30 PM** when we will discuss the **Lives and Ministry of Peter and Paul**. We will continue to view various parts of the series on a monthly basis. **Each video will be followed by a group discussion and question period.** *Catholicism* presents a strong ecclesial dimension of the Catholic Faith — God's revelation through Jesus Christ and His Church. **You do not have to see previous parts in order to join in this experience — each presentation is unique onto itself.** The series has been put together by Father Robert Barron, a priest in the archdiocese of Chicago. Each presentation centers on what Catholics believe and why, so all Catholics can come to a deeper understanding of the Catholic Faith. Not a video lecture, Church history or scripture study, this engaging and interesting formational program uses the art, architecture, literature, music and all the treasures of the Catholic tradition to illuminate the timeless teachings of the Church. *Catholicism* has received rave reviews by all who have seen it. **Light refreshments will be served at each of our sessions.** Please plan on joining us. Contact the chapel office if you have any questions.



WHERE DO YOU FIND GOD?

The hiding place of God — the revelation place of God — is the material world. You don't have to put spirit and matter together — they have been together ever since the Big Bang, 14.6 billion years ago [see Genesis 1:1-2 and John 1:1-5]. You have to get on your knees and recognize this momentous truth as "already and always so". The Eucharist offers microcosmic moments of belief, and love of what is cosmically true. It will surely take a lifetime of kneeling and surrendering, trusting and letting go, believing and saying: "How could this be true?" Gandhi also said: "If I really believed what you believe, I wouldn't get up from my knees." The only trouble is that many fervent Christians kneel before the Eucharistic Body of Christ, but not the Human Body of Christ that Paul brilliantly describes [see 1 Corinthians 12:12-26]. Remember, it is much easier for God to transform bread than to transform people — and the bread is for the sake of the people.

GETTING MARRIAGE RIGHT:

In Mark's Gospel [10:2-16], we are presented with Jesus' teaching on the indissolubility of marriage. To many people today, this teaching might seem overly strict, or out of harmony with the modern reality of frequent marriage breakdown. Many Christian denominations have accommodated themselves to the reality of widespread marriage breakdown, and their ministers freely conduct second or third marriages. The irony is that these same Churches are often the very ones that stress the importance of the literal word of God. Yet the words of Jesus seem pretty clear — "What God has joined together, we must not divide" [Mark 10:9].

We need to look at Mark's Gospel very carefully to get the full and proper meaning what is being said. Here the Pharisees say that Moses allowed a man to draw up a "writ of dismissal" and so to divorce his wife. Notice the emphasis that Jesus makes — men were allowed to divorce their wives, but wives were not able to divorce their husbands. Jesus denies the man's right, and so places the man and woman on an equal basis in the marriage. The teaching of Jesus states that the man must also stay and make the marriage work despite difficulties just in the same way as the woman would have had to.

Jesus opposes the patriarchal approach to marriage, which was taken for granted at that time — and indeed is prevalent even today in many parts of the world. The woman was first the property of her father, and then of her husband. If she committed adultery, she violated the rights of her husband. According to this theory a man could not commit adultery; it was only the woman who was at fault.

Jesus is claiming that the woman has rights in the relationship as well. By doing this, he is not making the demands of marriage any easier, but he is placing the marriage partners on an equal footing. In fact, this does change the whole nature of marriage. It takes it away from family alliances over property rights and power, and moves it in the direction of a mutual love and union between two people.

However, Jesus does not claim to be introducing something new — he says he is going back to the original intention of God — "From the beginning of creation God made them male and female" [Genesis 1:27] — just about as authoritative as you can get. Jesus then draws the conclusion from this that "they are no longer two, therefore, but one body" [Mark 10:8].

The Church has quite a lot to say on marriage, and this is right and fitting because marriage is one of the most important foundation stones on which society is built. It is a divinely instituted sacrament, and as such is a holy state.

We Catholics have a very high ideal of marriage and are quite strict about it. Sometimes our rules and regulations cause people difficulties — especially when they wish to remarry. But the Church does not relax its rules for fear of pulling the whole edifice down.

That doesn't mean that those who are remarried are excluded from our community. Far from it. But the Church is unable to sanction a remarriage unless the previous marriage was declared annulled. By that we mean that it has been proved that some essential element was missing, and the diocesan tribunal has declared the first marriage to be no marriage at all.

In society at large — and perhaps even among many churchgoers — it is considered quite alright for a couple to live together for some months, or even years, before marriage. This is considered to be practically a universal custom these days.



who caused God to create woman. Rather, God awakened man to make him aware of his need for another being with whom he would form a "we" without absorbing this being. The deep sleep of the man is man not yet completed — not yet capable of opening his eyes to the world. The deep sleep returns the story to the first moment of human creation. Using a rib instead of the clay of the earth, God creates a like creature for the man — someone with whom he can relate, someone with whom he could cry out with wonder — "This at last is bone of my bone and flesh of my flesh." The account emphasizes that from the beginning man and woman are created for each other as perfectly matched partners.

That is why, Genesis concludes, "that a man breaks all other bonds, leaves father and mother, to cling to the woman who clings to him." The ancient sages who wrote this account of Genesis are emphasizing that the attraction of men and women for each other comes from God. Sexuality has dignity — the dignity of the Divine. It is the desire to image God that drives men and women to union of lives — not just bodily needs. Men and women differ from the animals in that it is the search for communion that draws them together — not the impulse of carnal, uncontrollable and blind instinct. Men and women do not mate like animals. Men and women create a union of persons that reflects the union of the Triune God. The difference of man and woman is far more profound than and far more complementary than the physical aspects of this difference. Men and women are created to image with each other God's infinite love within the essence of His being. Your sacrament — marriage — is not just a blessing of two individuals. It is the creation of a new reflection of the Love of God on earth.

So from the beginning God created a masculine-feminine world — not just a masculine world. From the very beginning, men and women are united as one person. To break this unity — to harm this complementarity, to upset this dynamic balance — would introduce a grave disorder into God's work.

"But there is disorder," the Pharisees say to Jesus in Mark's Gospel [10:2-16]. The Law of Moses, after all, permitted a bill of divorce. "This was not the Father's intention," Jesus replies. Disharmony among people in homes results from all — good people and bad people — suffering the results of sin.

We have so many wonderful people in the Church whose marriages have suffered. It may not be their fault; it may not even be their former spouse's fault. Just as children suffer sickness and death due to the effects of sin in the world, so many good people suffer the destruction of their marriage, or the inability to form a sacred lasting union, due to the effects of sin in the world — not necessarily in either of the individuals. Therefore, we need to have a special place in our hearts and in our charity for those who have suffered the loss of their marriages. They have been pulled away from the intention of the Creator by the forces of the world. They need our support and our love.

In the same way, there are so many wonderful people in the Church who wish they could marry, but who have not found — and may never find — a person with whom they can make a lasting union. Perhaps they are not called to the sacrament of marriage. Perhaps, they also are innocent victims of evil in the world — victims of that evil that has destroyed their potential husbands and wives by convincing that man or woman who could have been out there and should have been out there to instead seek selfishness over sacrificial love. Many single people are denied the sacrament of marriage due to the limitation of potential partners for life by selfishness. The single also need our love and support. They will never feel alone if they are cared for as members of a loving community.

It was never in God's plan for evil to enter the world. This resulted from humankind's decision to push God, the Lord of Life, aside, and to, therefore, choose death. God never meant for people to be widowed, divorced, or single. In God's original plan there was no need for celibacy for the sake of the Kingdom because all would enjoy the Kingdom to its fullest in marriage. In God's original plan there

TWO BECOME ONE:

The readings the 27th Week in Ordinary Time point us to a consideration of the sacrament of matrimony. This is the sacrament so many of you live. As a priest, I can provide the theological, spiritual basis of the sacrament, but only those of you who are married can provide the reality of the sacrament in your marriages. I want to be poetic with you today and take a close look at that beautiful Book of Genesis [2:18-24]. As simplistic and perhaps even childlike that the stories in Genesis might appear, they are, in fact, deep meditations on the great questions of humanity — the origins of the universe and humankind, life, evil, and death. They were set in Genesis by inspired sages who believed profoundly in the hand of God. Everything happened because the Creator so willed it. Nothing is the result of chance or accident.

These sages pondered the mystery of man and woman and the deep-seated impulse that attracts them to each other. Genesis presents their conviction that this had been willed by God — and it is good.

here are two accounts of creation in Genesis. The first account is found in the first chapter — that's the one of the seven days. The second account is found in the second chapter of Genesis. Actually, the second account is the older of the two traditions of creation. It begins immediately with the creation of man from the clay of the ground. In a beautiful poetic image, God breathes into man's nostrils the breath of life, and the man becomes a living being. In this account of creation, man comes before all other living beings. Only after man is created does God plant a garden to place man in, and God calls upon him to till it and care for it. The garden was splendid, irrigated by a great river divided into four branches, with trees bearing excellent fruit.

But the man was alone, and this solitude was not good for him. God therefore decided to create a suitable partner for the man. God formed out of the ground various wild animals and birds of the air, and he brought them to the man to see what he would call them. They are made of the same matter as the man, but God does not breathe into them the breath of His life. They march past the man, and the man names them. Mankind is given mastery over all living beings, and entrusted with their care. The man names them — he describes their essence. And he knows that none of them are a suitable partner for him.

By discovering the world around him — its riches, its abundance of life — the man is faced with the realization that he is a creature set apart — a living being of a kind that is completely different than the innumerable beings that populate the sky and the earth. The man can define all other living beings, call them by their names, but among them, none are able in turn to name him — to act as someone with whom he can have a dialogue. There is no one on an equal footing with the man — no one he can speak to; no one with whom he can say: "You and I."

Without someone to whom he could relate, man could not be made in the image of God. For God himself is not in solitude. The essence of God is plural in an infinite movement of love. The Other is in Him, and He is in the Other. The movement of their love creates the Trinity. The mystery of the singular and the plural in God would need to be created within mankind for man to be truly made in God's image.

Therefore, from the beginning God said: "I will make a suitable partner for the man." It is not man



Not that long ago social pressure went in completely the opposite direction, and this was also harmful. There was great pressure on people to get married and be respectable even when they were obviously unsuited. But social pressure rarely gets things right. The Pharisees in the time of Jesus didn't get it right either, so we are not surprised that society at large today doesn't get it right either.

Today people say that living together is the best preparation for marriage because it is only in this way that the couple can really get to know each other. Sometimes it is the case that after some months or years after setting up home together the couple splits up and they take up with other partners. We know of not a few who do this over and over again in a sort of serial monogamy. We understand human weakness in this area, and with the relaxation of social mores in recent years it is very hard for a young person not to enter into a full-blown relationship.

We are not in the business of issuing condemnations or heavy judgments — our task is to show a better way. Our task is to show the way that Christ teaches — and although this way is difficult, it has very great rewards and enhances our human dignity and self-worth. It is a way of sacrifice, but it is also a way to true happiness and self-fulfillment. It is the way of holiness.

So the Church unhesitatingly counsels restraint in our personal relationships before marriage. We urge our young people not to live together outside marriage. We believe that the self-control involved on both sides is a true expression of the worth that each has for the other. It is a real testing — much more of a testing than living together. In our present social climate what we are proposing is by far the exceptional way of preparing for marriage. But it is a much better way.

We are not all able to live up to what Christ teaches, but this does not exclude us from his love. The point is to focus on what Christ wants from us; he wants us to be happy. Jesus wants us to be pure and holy. He wants us to have self-worth. He wants us to be in relationships that truly build us up. He wants us to be free from the pressures of society which distort the Gospel. He wants us to live our lives in true and fulfilling love with our partners in marriage.

And all of this is founded on the very important Scriptural teaching — God is love, and those who live in love live in God and God lives in them" [1 John 4:16].

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

SUPPORT OUR LIFETEEN PROJECT — OCTOBER 20-21:

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to "have a meal on the run" when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates** [no Styrofoam, please], **and Paper Bowls.** **We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the "registration table", and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

**A PROVERB:**

Whatever is to give light must endure burning

—Victor Frankl

I AM NOT LEAVING:

One night I came home and my wife, Michelle, was extremely frustrated with our teenage daughter, Olguine. We adopted her and her brother, David, into our family one year ago — a year filled with blessings and challenges. When I walked in the door, Michelle immediately pointed to Olguine's room and said: "You have to go talk to her — I'm done" — translation: over it, don't want to deal with it anymore, you better do something quick or am going to lose it — you get the idea.

Michelle was concerned that Olguine was mean to David, and Michelle thought that David really needed Olguine's love and affection. Olguine did not want to hear it. They got into a heated discussion, and Olguine blurted out that she did not love anyone, and that no one loved her, and she ran to her room. As I walked toward Olguine's room, I thought to myself: "Be gentle and calm."

After knocking, I walked into Olguine's room and sat down. She was cleaning her room. As she looked up, she said: "What are you doing?"

I said: "I came to see how you are doing?"

"I'm fine," she replied, "You can leave now."

I calmly said: "I am not leaving."

She rolled her eyes and kept cleaning. After a few minutes I asked her what had happened with mom. She said: "Nothing!"

"Nothing?" I asked.

"Okay fine. Mom said that I'm not nice to David, and that I didn't show him love, and that he needs me — but I am not nice to him. Okay, you can go now."

I calmly replied: "I am not leaving."

After a few more minutes of quiet and me just sitting on the floor of her room, she moved across the room to clean out another drawer. Again she looked at me and said: "Daddy, what are you doing? You can go"

Once again: "I am not leaving."

After a few more minutes that seemed like eternity, she found a picture in the drawer that she wanted to show me, and she brought it to where I was sitting. After looking at the picture, I asked her: "Mom told me that you said you do not love anyone, and that no one loves you — did you mean that?"

Not really believing it, but not wanting to retract the statement, she said: "Yes, I don't love anyone, and no one loves me. Daddy, will you please go?"

"I am not leaving."

We talked for a little while about how impossible this statement was because I loved her and always will. There is something inside of me that believes that she knows I love her, but it is hard for her to accept my love because she has never known the love of a father — never known anyone that was willing to be committed to her forever.

Finally, she sat down beside me and started to read a book to me. After a while, she said: "I should probably go and tell mom I'm sorry."

I finally got up from the floor, hugged her, and gave her some space to prepare to talk to her mom.

As I walked upstairs, I realized that I kept repeating: "I am not leaving. I am not leaving. I am not leaving." That's probably what she needed to hear the most — especially after the fight with her mom that left her wondering where she stood with us — would we leave her like everyone else? Would we



abandon her?

Then I thought: "This is for me." Isn't this what I long to hear from our Father in heaven — "I will never leave you"? Don't our hearts burn when we read the promise in scripture that God will be with us, He will never leave us, He will never forget us, He will never abandon us.

No matter what you are going through, no matter how far you have strayed, no matter how unworthy you feel of God's love, God the father is with you, and whispering in your ear: "I am not leaving."

—taken from the writings of Chris and Michelle Benzinger, associates of The Bible Geek

LIFE TEEN:

Life Teen meetings resume this week. Normally, our Life Teen Youth Group meets **each Sunday at 11:30 AM.** Our next few meetings of our Life Teen Group will be on Sunday, October 7th and Sunday, October 14th. **All who are**

in grades 9--12 are invited to join us and get to know what the Life Teen is all about. The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass.** [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people.** Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our Middle School Youth Group — THE EDGE — next meets next Sunday, October 14th from 11:30 AM — 1:00 PM. There is always food, friendship, and fun. All who are in grades 6-8 are invited to join us. Come and find out what the EDGE is all about.

If you have not joined us before, that's OK. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome. If you cannot make our meeting on October 14th, plan on joining us on Sunday, November 4th when we will meet again.

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. Any student who is in the 4th [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector. These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage

of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**

