

CLOSING PRAYER:

~ **Prayer of Longing for God** ~

O God, you are my God,
and I long for you.
My whole being desires you;
like a dry, worn-out, and waterless land,
my soul is thirsty for you.

Let me see you in the sanctuary;
let me see how mighty and glorious you are.
Your constant love is better than life itself,
and so I will praise you.

I will give you thanks as long as I live;
I will raise my hands to you in prayer.
My soul will feast and be satisfied,
and I will sing glad songs of praise to you.

As I lie in bed, I remember you;
all night long I think of you,
because you have always been my help.
In the shadow of your wings I sing for joy.
I cling to you,
and your hand keeps me safe.

Amen.

—Psalm 63

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.

CAMPUS MINISTRY OFFICE:

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

WOMEN'S DAY OF RETREAT — TUESDAY:

This is the week — our very popular **Women's Fall Retreat — Tuesday, October 21st from 5:30 PM – 9:00 PM** in the **Lennon Board Room**. 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 7:00 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].**

**MEN'S RETREAT — SAVE THE DATE:**

The Fall Men's retreat is scheduled for **Thursday, November 6th at 5:30 PM**. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. The retreat begins with **Mass in Our Lady Chapel at 5:30 PM** followed by **dinner and discussion in the Lennon Board Room**, concluding around 9:00 PM. Even if you can't make the Mass at 5:30, please join us when you are able to get there. **Cost for the evening is \$15.** [Please know that ability to pay for the retreat is not a condition for attendance]. **Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560].** We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

**FAITH EDUCATION:**

Here are the dates for Faith Education for the months of October and November: **October 19th and November 2nd, 9th, 16th and 23rd.** 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. 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. **Please contact Patty in the Chapel Office (440)473-3560 if you have any questions.** Thank you for taking care of this important responsibility

**PRAY THE ROSARY:**

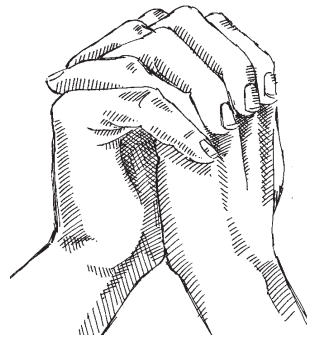
Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: "The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer." Please join us.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Brother Robert Kelly, C.S.C., former Gilmour counselor, who is undergoing treatment resulting from a stroke.
- For Beverly Weber, wife of former Gilmour Teacher, Vern Weber, mother of Larry ['73], Terry ['76], Teresann ['78] Anthony ['80], Heidi [84] and grandmother of Hope ['13] and James ['15] Herten, who is seriously ill
- For Allen Evans who is recovering from open heart surgery.
- For Alice Jaqueth, mother of Former Dorm proctor, Christine Jaqueth, who is seriously ill with pneumonia.
- For Lisa Mehling, niece of Sister Mary Ann Mehling, who is undergoing treatment for diabetes.
- For Moddie Davis, mother of Glenda ['13] Davis who has been diagnosed with cancer.
- For Barbara Carr who is seriously ill with brain cancer.
- For Amy Wargo who is ill.
- For Brother Paul Kelly, C.S.C., who is undergoing treatment for Leukemia
- For Daniel Saunders, father of Lower School Head of School, Yvonne Saunders, who is in rehab following hip replacement surgery..
- For Tony Viola who is undergoing treatment for cancer.
- For Gina Cortese, cousin of Liz ['12] and Hannah ['14] Bencivenni, who is undergoing treatment for brain cancer.
- For John DiCillo, husband of Gilmour teacher, Bonnie DiCillo, father of John ['83], David ['84], Dawn ['86], and Daniel ['88], who is undergoing treatment for cancer.
- For John Nagy, who is seriously ill with inoperable cancer.
- For James Hlavin ['52] who is undergoing treatment for cancer.
- For Anne Travassos, who is recovering from cancer surgery.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Michael Thatcher who is critically ill with cancer.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for cancer.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is undergoing treatment for an infection.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



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FOR THE DECEASED:

- For Don Behner.
- For James Tipping.
- For Concetta Arcuri
- For Diane Plumlee [anniversary]
- For Lena Maniche
- For Gertrude Bruno
- For Howard Birt.
- For Robert Anfang
- For Steve Ondrejcek
- For Father William Wiethorn, OFM Cap, diocesan director of religious.
- For Bernadette Ambrose, mother of Dominick Ambrose [‘81]
- For Brother Alexander Stroz, C.S.C.
- For Sister Mary Peter Brumter, O.P.
- For George Gillette, father of Brother Francisco Gillette, C.S.C.
- For Helen Dundon, mother of Thomas [‘78], Mark [‘82], and Sean [‘84]

PRAYERS FOR THE SICK:

- For Mary Snodgrass who is recovering from cancer surgery.
- For Patricia Constantino, mother of Nancy [‘83] and Patty [‘85] Constantino, who is recovering from serious kidney surgery.
- For Ronald Connolly who is undergoing treatment for pancreatic and liver cancer.
- For George Prusock, husband of LS associate, Nina, who is undergoing medical treatment.
- For Steve Hovancsek, uncle of former Gilmour student, Christian Horvath, who is critically ill with cancer.
- For Fred Angie Sr., grandfather of Dan [‘05] and Jeff [‘11] Angie., who is recovering from surgery
- For Dennis Jancsy who is seriously ill with cancer.
- For Catherine King, who is under the care of hospice.
- For Sophia Pecjak, cousin of Avery Chenin [‘81]who is undergoing treatment for myocarditis
- For John Russo, father of Jennifer [‘93], who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [‘19] and Will [‘20] Habe who is undergoing treatment for cancer.
- For Matt Barry [‘13], son of Dean [‘84], brother of Timothy [‘12], who is undergoing treatment for leukemia.
- For Bob Meyo, brother of former Gilmour Trustee, Ray Meyo, uncle of Lisa [‘93] and Joe [‘94] Meyo, who is under hospice care.
- For Chris Biggins who is undergoing treatment for cancer.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.
- For Pastor Henry Charles who is ill.

REMEMBER:

You never know when one act, or one word of encouragement can change a life forever. —Zig Ziglar

R.C.I.A [Rite of Christian Initiation for Adults]:

We are beginning to plan for our RCIA program which will begin in the fall. If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our RCIA program. **Please contact Father John [440-473-3560] for more information.**



SCHEDULE FOR THE WEEK:

Sunday, October 19: 29th Week in Ordinary Time	10:00 AM
Monday, October 20:	5:30 PM [Eucharistic Chapel]
Tuesday, October 21:	5:30 PM [Eucharistic Chapel]
Wednesday, October 22:	5:30 PM [Eucharistic Chapel]
Thursday, October 23:	5:30 PM [Eucharistic Chapel]
Friday, October 24:	NO MASS
Saturday, October 25: 30th Week in Ordinary Time	5:00 PM
Sunday, October 26: 30th Week in Ordinary Time	10:00 AM

YOU BECOME THE GOD YOU WORSHIP:

The “Principle of Likeness” means that like knows like — love in me knows love. And hate in me will see hate everywhere else. If there’s no love in you — if you are filled with fear and hatred — you will not know God. There’s no abiding place for an infinite God in you because your field is too small and safe. The infinite cannot abide inside of the finite unless the finite is somehow released from its small boundaries and attracted outward into a Larger Field. This is what we mean by “salvation.”

The commandments are not requirements to get God to love you. Moral mandates are requirements for your own self expansion and transformation — allowing you to begin to see in a broad and non-self-referential way. The commandments or moral mandates put up necessary barriers to your natural egocentricity, and allow you to encounter and reverence “the other precisely as other”. And in doing so, you come to recognize your own stingy spirit. How can you possibly be prepared to know the Ultimate Other — God — if you cannot stretch yourself to meet the little every day needs of “others” that are often an irritant, a demand, a stretch?

Each daily encounter is your chance for training and concrete practice in mercy, forgiveness, and compassion. As this “love place” grows within you, you will be more and more capable of knowing and loving God too. They nurture each other. If you are a merciful, forgiving person, then I know you’ve met the real God. If you are narrow, stingy, and fearful, then you are worshiping something that is not God — probably some form of yourself.

REFLECTION ON THE THEME FOR THE WEEK:

In the history of the human race, there have been many altars to many gods and goddesses. Some of these holy places are of human origin — humans forming the likenesses of superhuman beings. Some — like mountains and rivers — are of nature reflecting force and supremacy. Others are of divine origin — a human response to many divine actions. At what altar do you worship?

We are encouraged to approach the altar with the faith which leads us to worship, adore, and petition the God Who has been revealed to us through the covenants, and through the life, death, and resurrection of Jesus. The attractiveness of false gods in our life and meant to foster security and false hope. But the attractiveness of Jesus has got to be much more than that; it is an embrace of love — God for us and we for God.

The call from God is an invitation which extends through our entire span of days. It is this call to which we have responded. This call leads us to an encounter — a history of our coming to know, to love, and to serve this One God with more than lip-service.

The prophet Isaiah speaks to a people locked in the throes of captivity [45:1-6]. They long to be set free. Isaiah speaks words of hope and promise — intended to keep their hope alive. And God's promise waits to be fulfilled in the person of a foreign king — Cyrus — who does not know exactly how he has been called by God. It is Cyrus — a king so powerful that other kings run away from him — who will be victorious over Israel's captors. While Cyrus is God's "anointed", it is really God Who is behind Cyrus' power and victories.

Matthew's Gospel [22:15-21] is the famous story about the Roman Coin. The Pharisees have been getting their collective noses bent out of shape by the recent parables which Jesus has directed toward them. They want to trap Him. So they team up with the Herodians — a separate Jewish group who cling to the Pentateuch as containing nothing about the resurrection of the body after death. Furthermore, the Herodians accepted the authority of the Romans and their allegiance to Caesar. The Pharisees wishing to get Jesus in conflict with the Romans, allied themselves with supporters of the Roman domination.

The plan is this — they flatter Jesus a bit, and then pose the big question — is it lawful to pay taxes or not? Jesus rebukes their intention and confronts their hypocrisy. The coin belongs to Caesar's empire — his image crowns the coin. The census tax is unjust of course because the Roman domination is cruel and unjust.

"Repay to Caesar" is the way Jesus avoids entrapment with the Romans which would be reported by the Herodians. Repaying to God what belongs to God is Jesus' call to the interior surrender to which all people are called. Caesar's image was on the coin of the realm. As we know, the Roman empire was a powerful and extensive kingdom — but it is temporal.

We struggle to live with the belief that God's image is upon everything and everyone. We are all made in that image — even though we wear our "human smudge". It was easy for the Herodians and Pharisees to see Caesar's image. It takes some reflection to pick up God's image upon us and others. That image may pop up clearly on the faces of little babies and tall mountains. But our "older" human



answer to the question of paying taxes, Jesus reminds us to "Pay to God what belongs to God" [Matthew 22:15-21]. He presumes the census tax coin, the pocket in which it's kept, and the person who owns it all belong to God. But it still takes lots of biblical faith to stop dividing reality into areas in which God is welcome and in which God's excluded. —taken from the writings of Father Roger Karban, which appear on the internet

READINGS FOR THE WEEK:

Monday: Ephesians 2:1-10, Luke 12:13-21

Tuesday: Ephesians 2:12-22, Luke 12:35-38

Wednesday: Ephesians 3:2-12, Luke 12:39-48

Thursday: Ephesians 3:14-21, Luke 12:49-58

Friday: Ephesians 4:1-6, Luke 12:54-59

Saturday: Ephesians 4:7-16, Luke 13:1-9

30th Week in Ordinary Time: Exodus 22:20-26, 1 Thessalonians 1:5-10, Matthew 22:34-40

SOULCORE:

"SoulCore" is a core workout that is meditative on the rosary and similar to yoga or Pilates in style. It's a deep sensory experience that combines candlelight, aromatherapy, and spiritual music to provide participants the opportunity to renew and strengthen body, mind, and soul while contemplating the mysteries/fruits of the rosary. "SoulCore" was born out of the desire — the calling — to strengthen our physical bodies, while at the same time, strengthening our souls through prayer. The logo of "SoulCore" — the A intertwined with the M — means "Under the Protection of Mary." We deepen our devotion to Jesus and Mary by praying the rosary; it helps us to remain aware that we are constantly under the protection of Jesus and Mary. Richard Beyer beautifully described this experience: "In meditating on the mysteries of the rosary, Jesus also helps us to interpret and understand the meaning of his life and death. The more we reflect on the lives of Jesus and Mary through the mysteries, the more we become like them in mind and heart. By means of the rosary, the Spirit of God gradually transfigures our hearts and minds to resemble those of Christ and his Mother."

Join us on Wednesday evenings at 7:15 PM or Friday mornings at 8 AM in the Athletic Center's Upper Room for one hour of "SoulCore". [The Upper Room in the Athletic Center by following these simple directions — When you enter the Athletic Center, turn right and go through the doorway into the hallway to the pool locker rooms. ON your right you will find steps that lead up to the Upper Room]. During each session we will meditate on a different set of the mysteries. Please bring your own exercise mat and a set of light handheld weights. Please note also that everyone is welcome — no matter your fitness level. Every exercise we do in "SoulCore" is an invitation — and you are encouraged to participate at your own level. Prayer and meditation is the true focus of "SoulCore".

Contact Karen Hostoffer at KLHostoffer@gmail.com with any questions or concerns that you have. Karen, is a member of our chapel community. There is no charge for the sessions, although a free will offering of \$5 to \$10 is appreciated to help defer the cost of insurance, licensing, and continuing education. If you would like more information about the program, also check out the "SoulCore" website — www.SoulCoreProject.com. Hope to see you there.



THE LORD COMES IN ALL FORMS, SHAPES, AND SIZES:

One surprising side-effect of studying Scripture critically is the ability to experience one's faith life without a constant dependence on Scripture. Instead of just slavishly looking up and memorizing Scripture quotes, we begin to meld into the mind-set of the sacred authors — replacing our value system with theirs, looking at everything and everyone around us through their eyes.

If we immerse ourselves correctly in God's word, our experiences of God will always break through the limits which all organized religions impose. We'll eventually start to go one-on-one with the uniquely holy one — the entity in the universe who is completely "other" — quickly discovering that both our minds and our faith are continually expanding. We can never be certain from which direction God will come into our lives, nor what God will expect of us once we surface his/her eye-opening and value-changing presence.

People formed by biblical faith constantly "hang loose." They approach reality from a unique perspective. Remember how Mark's Jesus answers Bartimaeus' request: "I want to see." Contrary to expectation, he didn't say: "Receive your sight." He simply responds: "Go your way, your faith has saved you" [Mark 10:46-52]. Our faith enables us to see what others miss.

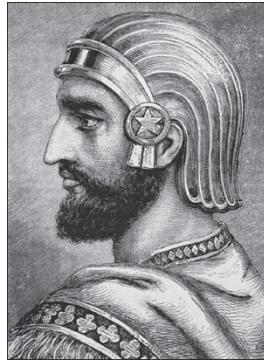
Nowhere is this better exemplified than in the scene described by the prophet, Isaiah. The exiled Israelites who actually believed this unnamed prophet's message to get ready to return to the Promised Land had just one basic question — "If our leaving Babylon is going to be a new Exodus, who's going to be the new Moses? Who among us has the Lord chosen to lead us out of here?" Isaiah doesn't beat around the bush. He immediately names a name — "Thus says the Lord to his anointed, Cyrus, whose right hand I grasp" [Isaiah 45:1-6]. An unbelievable choice! Cyrus is the uncircumcised, pagan, 6th century BCE dictator of Persia. He is the Lord's handpicked "messiah" — the Hebrew word for anointed — the liberator of God's people isn't even a Jew! Employing our Christian terminology, he's "Cyrus, the Christ." "I have called you by your name," the Lord declares, "giving you a title, though you knew me not."

How does the prophet know Cyrus is the messiah? He simply reads the daily newspaper. Cyrus not only is conquering one country after another, Cyrus also grants religious freedom to those he conquers. When he eventually subdues Babylon, the prophet presumes he'll let the captive Jews return to Jerusalem, rebuild their temple and practice their religion — which is what more or less actually happened.

It's probably safe to assume that Isaiah's audience walked away shaking their heads when they heard Cyrus' name, convinced this particular prophet wasn't the Lord's mouthpiece after all. Their God worked through Jews for Jews. Gentiles had their own gods. Why would God employ a non-Jew to save Jews?

Paul's faith experience is parallel to Isaiah's. Though he's personally convinced a non-Jew can be as much another Christ as a Jew, it's important he see this happen in the concrete. His evangelization of Thessalonica proved his point. The Gentiles who committed themselves to dying and rising with Jesus have turned out to be just as good Christians as their Jewish brothers and sisters. In this earliest Christian writing we possess, the Apostle sings the praises of this non-Jewish community — here is a people specially "chosen" and "loved" by God [Thessalonians 1:1-6].

Even Matthew's Jesus expects us to broaden the field in which God works. After giving a practical



senses have a built-in filter which is reluctant to repay God for what belongs to God.

Have you ever noticed that one of the first words that infants speak after the word "no!!!!" is "Mine!!!!" That outward possessiveness demands property and dominion. For some, that infancy continues into long years of "mine-ness" grasping.

But "internal possessiveness" is the basis of spirituality and the following of Jesus. It has several aspects. We are invited to receive interiorly God's image and God's creating of us — we possess God's dwelling within us. This allows us to be more grateful for the particular and peculiar person each of us is.

"Interior possessiveness" allows us to be more generous. What we have is a wonder-filled gift which has many auxiliary gifts that express reception in their distribution. Instead of greed — instead of having to possess for one's identity — generosity and service are the coins of the realm. Repaying God with that which belongs to God is called the Christian life. Jesus as King of that realm lived His interior-possession by pouring Himself into each of His life's gestures. He lived "outsidely" what He was inside. The same needs to be true for each of us. Yes, we are all a work in progress, but the call is there — the time is always and the grace is ours by God's divine generosity. We repay to God what is God's by accepting who we are and whose we are. We worship at the altar at which Jesus continues to serve from the Divine Generosity of love. We worship at other altars when we forget who we really are.

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

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM.** Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**JESUS IS IN THE WORLD — NOT "OF THE WORLD":**

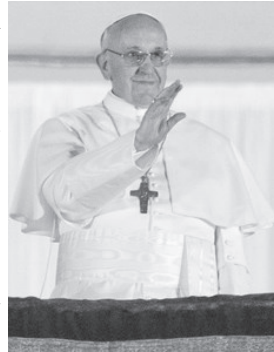
The Beatitudes [Matthew 5:1-12] offer us a self-portrait of Jesus. At first it might seem to be a most unappealing portrait — who wants to be poor, mourning and persecuted? Who can be truly gentle, merciful, pure in heart, a peacemaker, and always concerned about justice? Where is the realism here? Don't we have to survive in this world and use the ways of the world to do so? Jesus shows us the way to be "in" the world without being "of" the world. When we model our lives on his, a new world will open up for us. The Kingdom of Heaven will be ours — and the earth will be our inheritance. We will be comforted and have our fill — mercy will be shown to us. We will be recognized as God's children and truly see God — not just in an afterlife, but here and now [see Matthew 5:3-10]. That is the reward of modelling our lives on the life of Jesus!

—Henri Nouwen

POPE FRANCIS' MESSAGE FOR MISSION SUNDAY:

Dear Brothers and Sisters: Today vast numbers of people still do not know Jesus Christ. For this reason, the mission “ad gentes” [to the nations] continues to be most urgent. All the members of the Church are called to participate in this mission; for the Church is missionary by her very nature — she was born “to go forth”. World Mission Day is a privileged moment when the faithful of various continents engage in prayer and concrete gestures of solidarity in support of the young Churches in mission lands. It is a celebration of grace and joy. It is a celebration of grace because the Holy Spirit, sent by the Father, offers wisdom and strength to those who are obedient to his action. It is a celebration of joy because Jesus Christ, the Father’s Son, sent to evangelize the world, supports and accompanies our missionary efforts. This joy of Jesus and missionary disciples leads me to propose a biblical icon, which we find in the Gospel of Luke [see 10:21-23].

The Evangelist tells us that the Lord sent the seventy-two disciples two by two into cities and villages to proclaim that the Kingdom of God was near, and to prepare people to meet Jesus. After carrying out this mission of preaching, the disciples returned full of joy — joy is a dominant theme of this first and unforgettable missionary experience. Yet the divine Master told them: “Do not rejoice because the demons are subject to you; but rejoice because your names are written in heaven.” At that very moment Jesus rejoiced in the Holy Spirit and said: “I give you praise, Father.” And, turning to the disciples in private he said: “Blessed are the eyes that see what you see” [Luke 10:20-21, 23]. In these three scenes, Jesus shares joy with his disciples — a joy different and greater than anything they had previously experienced.



The disciples were “filled with joy” — excited about their power to set people free from demons. But Jesus cautioned them to rejoice not so much for the power they had received, but for the love they had received — “because your names are written in heaven” [Luke 10:20]. The disciples were given an experience of God’s love, but also the possibility of sharing that love. And this experience is a cause for gratitude and joy in the heart of Jesus. Luke saw this jubilation in a perspective of the Trinitarian communion — “Jesus rejoiced in the Holy Spirit”, turning to the Father and praising him. This moment of deep joy springs from Jesus’ immense filial love for his Father who is Lord of heaven and earth, who hid these things from the wise and learned, and revealed them to the childlike [see Luke 10:21]. God has both hidden and revealed, and in this prayer of praise it is his revealing which stands out. What is it that God has revealed and hidden? — the mysteries of his Kingdom, the manifestation of divine lordship in Jesus, and the victory over Satan.

God has hidden this from those who are all too full of themselves and who claim to know everything already. They are blinded by their presumptuousness, and they leave no room for God. One can easily think of some of Jesus’ contemporaries whom he repeatedly admonished, but the danger is one that always exists and concerns us also. The “little ones”, for their part, are the humble, the simple, the poor, the marginalized, those without voice, those weary and burdened, whom Jesus pronounced “blessed”. We readily think of Mary, Joseph, the fishermen of Galilee, and the disciples whom Jesus called as he went preaching.

“Yes, Father, for such has been your gracious will” [Luke 10:21]. The word “gracious” describes the Father’s saving and benevolent plan for humanity. It was this divine graciousness that made Jesus rejoice, for the Father willed to love people with the same love that he has for his Son. Luke also alludes

homily must have upset the man in some way. However, the next day this man phoned the priest: “The reason I walked out of church yesterday was not that I didn’t like your homily. I left because I understood exactly what you were saying. My brother and I had a fight 12 years ago and we hadn’t spoken to each other since that time. When you pointed out how Jesus warns about delaying coming to the banquet, I knew that if I didn’t act today, tomorrow I wouldn’t have the heart for it. I left church and phoned my brother from the first phone I found. We got together last night for a talk and we forgave each other!”

What does God look like? Take the fig tree as your parable, when its leaves grow green then you know that summer is near [Matthew 24:32-35]. Look at someone who has forgiven somebody they hated for 12 years and you will know what God looks like.

A little girl, drawing a picture, was asked by her mother: “What are you drawing?” the young girl replied: “A picture of God!” “But we don’t know what God looks like,” her mother objected. “Well,” replied the child, “when I am finished with this, then you will know what God looks like!”

If we do the things that Rahner suggests, then maybe we too will draw a picture of God.

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

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

**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 10/11/14] ----- \$ 450.00

Total Offerings: Sunday [10/12/14] ----- \$ 456.00

WHAT DOES GOD LOOK LIKE?

Years back, as a young professor of theology, I had a dream, to write a book on the question of faith. My hope was to shed some light on why God is hidden to us. Why don't we see God physically? Why doesn't God simply show himself to us in such a way that it would remove all doubt?

For a couple of years, in my spare time, I did some research. I prepared a bibliography on the question, looked up what many of the saints and classical theologians had to say on the issue, and I began to ask colleagues and friends what they thought. One day, sitting at table in our college cafeteria, I asked a colleague — an elderly man who had been one of my own mentors and who was now a professor emeritus — what he thought on the issue. “Why does God hide himself?” I asked — “Why doesn't God just appear, physically, beyond doubt, and then we wouldn't have to have faith, we would know God with certainty?”

My Colleague's answer took me by surprise — especially because of its directness. He spoke very gently, as was his style, but, after his answer, I decided I would not write that book after all — “Your question is an interesting one,” he said, “If it is asked by a young person and asked with sufficient passion, it can seem like a profound question. But it is not, in the end, profound. What it betrays is a profound lack of understanding of the incarnation! But don't be discouraged. It is a perennial question. It's the one that Philip asked Jesus — “show us the Father, and that will be enough for us” [John 14:8]. The answer, therefore, that I will give you is the same one that Jesus gave him — “You can look at all you have seen and heard and still ask that question? To see certain things is to have seen the Father!” [John 14:9].

To ask a question like this is tantamount to looking at the most beautiful day in June, seeing all the trees and flowers in full blossom, and asking a friend: “Where is summer?” To see certain things is to see summer. To see certain things is to see God.

With those thoughts in mind, I would like here to offer a set of questions that Karl Rahner used to ask people when they asked him about the veil of faith:

- Have you ever kept silent, despite the urge to defend yourself, when you were unfairly treated?
- Have you ever forgiven another although you gained nothing by it, and your forgiveness was accepted as quite natural?
- Have you ever made a sacrifice without receiving any thanks or acknowledgement, without even feeling any inward satisfaction?
- Have you ever decided to do a thing simply for the sake of conscience, knowing that you must bear sole responsibility for your decision without being able to explain it to anyone?
- Have you ever tried to act purely for love of God when no warmth sustained you, when your act seemed a leap in the dark, simply nonsensical?
- Have you ever been good to someone without expecting a trace of gratitude and without the comfortable feeling of having been “unselfish”?

If you have had such experiences, Rahner asserts, then you have had experienced God, perhaps without realizing it.

A priest tells the story of how he was preaching one Sunday on the parable of the wedding banquet. He was emphasizing the motif of urgency within the parable — “We must respond now!” he thundered, “tomorrow it will be too late!” A man got up and walked out of church. The priest suspected that his



to the similar exultation of Mary — “My soul proclaims the greatness of the Lord, and my spirit exults in God my Savior” [Luke 1:47]. This is the Good News that leads to salvation. Mary, bearing in her womb Jesus — the evangelizer par excellence — met Elizabeth and rejoiced in the Holy Spirit as she sang her *Magnificat*. Jesus, seeing the success of his disciples' mission and their resulting joy, rejoiced in the Holy Spirit and addressed his Father in prayer. In both cases, it is joy for the working of salvation — for the love with which the Father loves his Son — comes down to us, and through the Holy Spirit fills us and grants us a share in the Trinitarian life.

The Father is the source of joy. The Son is its manifestation, and the Holy Spirit its giver. Immediately after praising the Father — so the evangelist Matthew tells us — Jesus says: “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart, and you will find rest for yourselves. For my yoke is easy and my burden light” [Matthew 11:28-30]. “The joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ, joy is constantly born anew” [*Evangelii Gaudium*, #1].

The Virgin Mary had a unique experience of this encounter with Jesus, and thus became “the cause of our joy”. The disciples, for their part, received the call to follow Jesus, and to be sent by him to preach the Gospel [see Matthew 3:14]. Thus they were filled with joy. Why shouldn't we too enter this flood of joy?

“The great danger in today's world — pervaded as it is by consumerism — is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience” [*Evangelii Gaudium*, #2]. Humanity greatly needs to lay hold of the salvation brought by Christ. His disciples are those who allow themselves to be seized ever more by the love of Jesus, and marked by the fire of passion for the Kingdom of God and the proclamation of the joy of the Gospel. All the Lord's disciples are called to nurture the joy of evangelization. The Bishops — those primarily responsible for this proclamation — have the task of promoting the unity of the local Church in her missionary commitment. They are called to acknowledge that the joy of communicating Jesus Christ is expressed in a concern to proclaim him in the most distant places, as well as in a constant outreach to the peripheries of their own territory, where great numbers of the poor are waiting for this message.

Many parts of the world are experiencing a dearth of vocations to the priesthood and the consecrated life. Often this is due to the absence of contagious apostolic fervor in communities which lack enthusiasm, and thus fail to attract. The joy of the Gospel is born of the encounter with Christ and from sharing with the poor. For this reason I encourage parish communities, associations and groups to live an intense fraternal life, grounded in love for Jesus, and a concern for the needs of the most disadvantaged. Wherever there is joy, enthusiasm, and a desire to bring Christ to others, genuine vocations arise.

Among these vocations, we should not overlook lay vocations to mission. There has been a growing awareness of the identity and mission of the lay faithful in the Church, as well as a recognition that they are called to take an increasingly important role in the spread of the Gospel. Consequently they need to be given a suitable training for the sake of an effective apostolic activity.

“God loves a cheerful giver” [2 Corinthians 9:7]. World Mission Day is also an occasion to rekindle the desire and the moral obligation to take joyful part in the mission “to the nations”. A



monetary contribution on the part of individuals is the sign of a self-offering — first to the Lord and then to others. In this way a material offering can become a means for the evangelization of humanity built on love.

Dear brothers and sisters, on this World Mission Day, my thoughts turn to all the local Churches. Let us not be robbed of the joy of evangelization! I invite you to immerse yourself in the joy of the Gospel, and nurture a love that can light up your vocation and your mission. I urge each of you to recall — as if you were making an interior pilgrimage — that “first love” with which the Lord Jesus Christ warmed your heart — not for the sake of nostalgia, but in order to persevere in joy. The Lord’s disciples persevere in joy when they sense his presence, do his will, and share with others their faith, hope, and evangelical charity.

Let us pray through the intercession of Mary — the model of humble and joyful evangelization — that the Church may become a welcoming home, a mother for all peoples, and the source of rebirth for our world.

—Pope Francis

THE CALL OF THE GOSPEL:

A priest in a homily asked: “Would it not be wonderful if schools got all the money they needed to educate kids, and the army had to hold cake sales and ticket raffles for their bombs?” The priest was told by an angry parish council to stick to spiritual affairs and avoid politics. The parish council used Matthew’s Gospel as the final nail in their criticism of the priest — “Render to Caesar the things that are Caesar’s and to God the things that are God’s.” The wounded priest took the advice of his Employer Jesus in Luke 9:5 —he shook the dust of the town from his feet.

Let’s run this parish council critique by Moses — “The Lord spoke to Moses: ‘I have seen the affliction of my people and I will deliver them from the pharaoh.’ Moses replied: ‘Lord, perhaps I should fall on my knees and say to pharaoh: ‘Let my people go.’ The Lord said angrily Moses: ‘You are a man of God — not a lobbyist or politician. I will free my people’ ” [see Exodus 3-4].

The Jews fled Egypt and reached the Red Sea. The Egyptians pursued them. The Lord said to Moses: “Part the Red Sea so that we may pass on dry ground. Then the waters will close again and swallow up your enemies.” We can almost see Moses thinking about how this might happen. The conversation might have gone something like this — Moses grew hysterical. “I am a man of God, not a hydraulic engineer. Nor do I concern myself with military matters. Buy a nuclear bomb.”

The Jews entered the Desert of Sinai. They wandered for forty years. Here are some other conversations. The people begged Moses: “Guide us to the promised land of milk and honey.” Moses told them: “Get yourselves tour guides — I will stick to my prayers.” “Thirsty, the people begged Moses to smite the rock and bring forth water. Moses replied: “Are you asking me — a man of God — to develop a Sinai Water Plan? Call a plumber.”

Moses went up to Mount Sinai. The Lord said: “I have written ten commandments.” Moses asked: “Lord, shall I read them to your people?” The Lord replied hotly: “It is not for you to introduce legislative programs. Don’t meddle in politics.”

Moses was, of course, a controversial man — he was deeply involved in the physical needs of the



promote immoral behavior, we look to change the law and return the country to morality. This is patriotism. However, if the country were to demand that we behave immorally — as, for example, demand that our medical students take a rotation where they would have to perform abortions — then we would be forced to oppose the country to the extreme of refusing to follow its laws — even if this meant the loss of a career, even if this meant the loss of personal freedom. We “render to Caesar what is Caesar’s”, but Caesar is temporary — a physical society. We “render to God what is God’s” because God is forever — and we will always be member of the spiritual Kingdom. With all this being understood, we thank God for our country. We pray for our country. We train our children to be productive, loyal members of our country.

Those who choose to enter the military to protect the American way of life are certainly heroes and patriots. Those who choose to enter a life of service to their fellow citizens by becoming EMT’s, firefighters, police, workers in the fields of medicine, education, and law — to name a few — ensure the healthy future of our country. They are patriots. We spend a great deal of energy, time and money to train our children to be good Americans.

Every bit is well spent. But do we spend the same or greater energy training our children to be solid, productive members of their other country — the citizenship that last forever, their citizenship in the Kingdom of God? Families go to Mass because you have children and want them to take their rightful place in the Divine Society that is the Church. Parents are adamant that their children receive the sacraments. This is wonderful. But we must always remember that bringing your children to the sacraments is just part of the task you have assumed when you took on the responsibility of training them in the faith — First Communion and Confirmation are not graduation certificates.

They are driver’s licenses. They don’t mean that a job is done — they mean that tools have been given for the children to get to work. Just as parents wouldn’t stop leading their children to take their rightful places in American society, they cannot feel that they have completed their mission as parents when their children receive the sacrament of confirmation. It is truly sad to see the great number of families who disappear from their practice of the faith once their youngest child gets confirmed.

This is a sad experience; and it tells us that the Church is failing to convince people of the necessity they have to form their children to take on leadership in the Church when they become adults — “Render to Caesar what is Caesar’s and to God what is God’s” [Matthew 22:15-21]. Caesar’s empire died out. It was replaced by thousands of other political entities — all of which had a claim on the patriotism of its citizens. God’s empire will never die out — the Kingdom of God is forever.

The Kingdom of God has a claim on its citizens to a spiritual patriotism. Our children — and each of us as adults — need to experience this patriotism throughout their lives — not just at the time when they are prepared for sacraments. It is not enough to teach them that they are members of this Kingdom. They have to join their parents in acting as members of the Kingdom. It is not enough to teach them that they are Catholic. They have to experience living as fervent Catholics. It is not enough to provide the initial experiences of the sacraments for our children — we have to train them to value having a sacramental life.

We want the very best for our children. They are our treasures. We want them to be good and active citizens. We have got to expend all the energy that we can muster up to lead them to be not only patriotic Americans, but determined and fervent leaders in the Kingdom of God. We need to form them to assume their rightful places in the leadership of the Church. We need them. They are the Church of the future. May God give us the perseverance to lead them into that future.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

FORMING CITIZENS:

God often uses people with earthly power for His ends — even though they may not realize it. Cyrus had earthly power. He was the king of Persia who invaded Babylon and brought an end to the Babylonian Empire in a matter of months. The ancient Hebrews had nothing but fond memories of Cyrus because it was Cyrus who ended their exile and sent them back to Judea. Cyrus may have been just solving the need to rebuild Palestine without having to do it himself, while at the same time setting up a friendly buffer state. He did a similar thing with people from other lands who had been held captive in Babylon. He saw all these people as draining the resources of his new capital.



Perhaps someday they would unite and cause a rebellion. It made political sense to release them back to their lands in the most friendly way, molding them into allies. Still, Cyrus did the will of God, even though he may not have realized it [Isaiah 4:1-6]. The same could be said about the Eastern European communists who realized that they had to cede power to the revolutionary forces throughout the communist world such as in Poland, Hungary, Czechoslovakia, and even what had been the Soviet Union. The communists may have only been doing what was politically necessary — and may to this day deny that there was Divine Intervention at work — but don't tell that to the devotees of Our Lady of Fatima. Seventy years earlier Mary spoke of the fall of communism.

The Church sees the hand of God in the deliverance of the people of these many countries from the forces of atheism. The political motivation of the Founding Fathers may have been less than pure as they chose to break with England; some, like Samuel Adams may have had purely monetary reasons. That did not mean that God wouldn't use them to establish a country based on deep faith in Him, respect for the dignity of human beings, and ensuring that dignity through freedom of religion. "In God we trust," may have been conceived to rally people behind the revolution, but God's hand had to be present when weak colonies found a way to unite and defeat one of the most powerful nations of the eighteenth century.

Regardless of original motivation, virtue — the living of God's way — became the core value of our country. At the time of Isaiah [4:1-6], Cyrus was the most powerful man on the earth. His successors would continue his power, but eventually they would be defeated by a new power — that of Alexander of Macedonia, also known as Alexander the Great. The Greeks were defeated by the Romans. Certainly the Emperor of Rome was the most powerful man in the Ancient World. His representatives carried the full weight of his power in the territory they administered. Picture then Jesus standing before Pilate. Who was more powerful? On earth, politically and militarily, that would be Caesar as represented by Pilate.

In the realm that really matters — God's Kingdom — there was no comparison. Jesus was and is the King of Kings. Even Rome's earthly power could be, and would be taken away from it. The only power that lasts — the only power that really matters — is the power of the Kingdom of God. We recognize the power of the state. We respect our country for promoting justice, peace, and harmony. We pay taxes to support the government's effort to protect us, to care for us, to ensure our freedom, to promote democracy, etc. We will even die for the sake of protecting the future of our country and our children. We render unto Caesar what is Caesar's — we are patriotic.

We also recognize that there is a greater power. We live for God and country, in that order. The Kingdom of God comes first. If we should ever be confronted with the choice of God or Country, there is no choice. We choose God — "Our citizenship is in heaven" [Philippians 3:20]. If a law were to

Jews. Without him, the people might have remained in Egypt building pyramid high risers. But so too was our Jesus a man of controversy. He argued with public authorities. He publicly stood up to a king. He picked up a whip to expel greedy bankers from His Temple. Jesus was concerned not merely with the souls of people, but their bodies as well. Why else would He perform miracles to feed the people when hungry and cure them when sick? If one listens to politicians, you get the impression that God has died and left them in charge. If politicians are in charge, how come there are millions of Americans are hungry today? Why are there millions who are homeless?

So, to conclude that "give Caesar what is Caesar's" confines the Church to a narrowly defined spiritual parameters is a bad reading of Matthew's Gospel [22:15-21]. Christians who ask critical moral questions in whatever area take their stand with Moses — and more importantly Jesus. The record shows that Caesar is often wrong. The Church must demand that justice come raining down like a waterfall. It is the politicians' job to fix the plumbing. Raising moral questions will make us controversial.

But if Jesus and Moses ran that risk, should we bury our heads in the sand? Some Christians and parish councils seem to believe Jesus was passing by a cross, jumped up, and committed suicide. In fact, Christ raised many upsetting questions. People murdered Him so He would shut up and not disturb their conscience. It was His plan to disturb the comfortable, and comfort the disturbed. That should be our intent. Christians should be the most exciting people in the country.

A good measuring rod is this — if everyone in our society agrees with us or we agree with everybody, we are doing something wrong. We must examine our conscience. We must not take the strong message of Christ and turn it into fat free ice cream.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is here. Another change in seasons, and another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your **gently used** men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on fall items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

**INTERESTING:**

A global Christianity must be based on the practice of servant leadership, rooted in an established contemplative practice, and adapted by each denomination to its own particular circumstances and theological traditions. It must be open to partnerships with the spiritual disciplines and traditions of other religions and include in the dialogue scientists and people of no religion. Contemplation when fully developed is the highest realization of the unity of science and religion. It is the science of love. —Thomas Keating.

A FAMILY MIRACLE:

I grew up Catholic. I went to Mass every Sunday with my family, but that was pretty much the extent of my faith. We didn't pray before meals or say nighttime prayers together. Once my older siblings started to go off to college, we stopped going to Mass altogether. I let things happen, and by the time I realized what had occurred, I was a sophomore in high school. All of a sudden, I felt lost.

As an attempt to dig deeper into my faith, I joined peer ministry my junior year of high school. During our first meeting, the youth minister and a core member from a nearby parish came to talk about their Life Teen program. They invited us to their anniversary Mass the following week, but I was extremely hesitant — I hadn't gone to Mass on my own accord my entire life. I nervously went home that day, unaware of what my parents would say when I told them about my day.

My life was forever changed after my first Life Teen Mass.

I drove home that night attempting to formulate some kind of sentence that would accurately describe the immense joy I felt at Mass. I was overcome with emotions and didn't know how to communicate that back at home. I walked in the front door expecting questions to be thrown at my face. "How was that teen life thing?" my mom hesitantly asked. This is my moment, I thought to myself. Come on Shannon, say something — "Um... it was good," I responded.

The next few Sundays looked the same. Each week I was presented with an opportunity to tell them more about my faith, but each week, I responded with a one-word answer. After a month of this happening, my siblings caught on. They noticed that instead of cramming for a test on Sunday night, I was at church. They called me anything from "church freak" to "soon-to-be-nun." At first, I was hurt — I became defensive, and responded with several snide remarks. Week after week the comments got worse, but week after week, I became stronger. I didn't let them affect me or deter me; I accepted the fact that I would be practicing my faith on my own.

I spent countless hours in adoration praying for my family. I gazed at the Eucharist, arms outstretched, and simply placed my life — including my family — before The Lord. I gave Him permission to use me to be a witness to my family. I've made countless decisions over the past 12 months, but my greatest decision has been trusting in Him.

Fast forward one year. Just a few days ago, my oldest sister messaged me on Facebook. The message read: "OK so here's the thing. I want to talk to you about Life Teen because I was talking to my friend who is super faithful. It made me think about my relationship with God which I haven't done in over 6 years. I feel bad for making fun of you when I did. I think I understand a bit better now — not fully, but better. I think it's really cool that you do all of this even though we make fun of you."

I read the above message three times before it actually hit me. I had this idea that my family would never understand my faith and my love for God. But here was real proof that God can work on even the hardest of hearts.

If I could leave you with one piece of advice, let it be this — stay with Christ. Remember that faithfulness, prayer, and hope always pays off. Exodus 14:14 reads: "The Lord himself will fight for you; you only have to keep still."

Although it may seem that there is no end to the suffering in your life, believe me when I say that He has far greater plans for you. Stay by His side and allow Him to guide you. Make sure to spend time with Him, for **when we know Him, we will trust Him**. You are, always have, and always will be loved by someone who died to know you.

—written for Life Teen by Shannon Lawler, a 17 year high school student

**LIFE TEEN:**

Our next gathering will be on **Sunday, October 19th** when we will be examining the topic of **evangelization and daily life**. Life Teen is open to **all high school aged young people**. **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. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified**. Please continue to remember all our teens and young people in your prayers.

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

Our next gathering will be on **Saturday, October 25th** we will be carving pumpkins and joining in some Halloween Fun. **This Edge Night will run from 6:30—8:00 PM**. Bring your friends. 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**. Join us for a fun filled faith experience. All are welcome.

**DRESSES FOR HONDURAS:**

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2015. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3rd [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 currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. 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**. We are always in need of Eucharistic Ministers.

