

CLOSING PRAYER:

~ A Prayer for All Saints ~

We give thanks
for All the saints —
signs of hope for us,
in a time
when hope is often difficult
to discern.

We give thanks for
The communion of saints —
our communities of faith
that support us
when we lag behind,
when we struggle to be present
to those who suffer,
when we let go
of our neighbors' hand.

We give thanks for
our own call to sainthood —
that challenge of baptism,
that creative,
disruptive
grace,
that instinctive
turning toward the human family.

We are images
of each other,
We are a ruckus chorus
announcing the kingdom of God —
hear it
and know
it calls us home.
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.

ALL SAINTS DAY IS SATURDAY:

All Saints Day is on Saturday of this week. Because this feast day falls on a Saturday, **IT IS NOT A HOLY DAY OF OBLIGATION THIS YEAR.** We will have **Vigil Mass on Friday at 5:30 PM** for those who would like to celebrate this Special Day. Please join us.

FEAST OF ALL SOULS IS NEXT SUNDAY:

Next Sunday, we are going to interrupt the sequence of Ordinary Time to celebrate **The Feast of All Souls.** The Feast of All Souls really is the Feast of All Saints — Part 2. While on November 1st, we reflect upon the holiness of those who have lived their lives in our midst, on November 2nd, we reflect upon the fact that our call to holiness is experienced in its fullness when we transition from this world into the world of eternal life. Next weekend — Saturday and Sunday — offers us a very special opportunity to experience the full cycle of life.

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.

**REMEMBERING OUR DECEASED:**

November is traditionally the month set aside to remember our deceased. In this month in which we celebrate Thanksgiving Day, what better way than to remember the special people in our lives who have gone before us to the Lord. Our lives are built on their heritage. The responsibility to pray for our beloved deceased is clearly shown in scripture and expounded upon in the *Catechism of the Catholic Church* [see #1683 and 1690]. We who journey together on our earthly pilgrimages must accompany each other at our journey's end and surrender each other into God's hands. For, united in Christ as his living body, we journey in Christ as disciples and come together in Christ before the throne of our God in heaven.

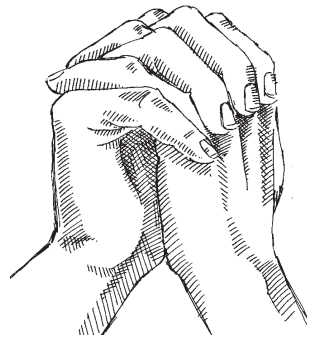
In order to properly prepare for our November remembrance, I would like to ask you to take a moment to **list the names of those whom you would like to remember.** You can e-mail them to Father John at jbcsc@ix.netcom.com, or you can just drop the list into the collection basket or hand them to Father John. **Any name you submit will be remembered in all prayers and Masses said in Our Lady Chapel throughout the month of November.** The list will be brought up at the offertory of our **Memorial Mass for our deceased which will take place on Sunday, November 16th at 10:00 AM.**

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Terri Levine who is seriously ill.
- For Brother Bernard Klim, C.S.C., who is hospitalized for medical testing.
- For Linda Borowy who is undergoing treatment for uterine cancer.
- For Mary Korber, aunt of maintenance employee, Joseph Szepchinski, who is under the care of hospice.
- For Ilona Balsasy who is recovering from back surgery.
- For Brother Robert Kelly, C.S.C., former Gilmour counselor, who is undergoing treatment resulting from an infection.
- 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 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 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 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 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.



PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Brother Albert Kern, C.S.C.
- For Brother Ernest Turk, C.S.C.
- For Father Ed Luca, retired member of the Diocesan Tribunal.
- For Neil Primeau, nephew of Gilmour teacher, Paul Primeau.
- For Richard Slaght, great uncle of Brandan [‘13] and Spencer [‘17] Slaght
- For James Skerl.
- For Alice Jaqueth, mother of Former Dorm proctor, Christine Jaqueth.
- For Charles Bingham, Jr., uncle of Upper School Art Teacher, Cynthia Lowry.
- For Betty Blake.
- For Robert Wade.
- For Don Behner.
- For James Tipping.
- For Concetta Arcuri
- For Lena Maniche

PRAYERS FOR THE SICK:

- For Margaret Overman, mother of Upper school teacher, John Overman, grandmother of Michael [‘22] and Jack [‘25] Overman, who is undergoing medical testing.
- For Mary Snodgrass who is recovering from cancer 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 Dennis Jancsy who is seriously ill with cancer.
- For Catherine King, who is under the care of hospice.
- 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.

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.



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

We are beginning to plan for our RCIA program which will begin in a few weeks. 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 26: 30th Week in Ordinary Time	10:00 AM
Monday, October 27:	5:30 PM [Eucharistic Chapel]
Tuesday, October 28: Sts. Simon and Jude	5:30 PM [Eucharistic Chapel]
Wednesday, October 29:	5:30 PM [Eucharistic Chapel]
Thursday, October 30:	NO MASS
Friday, October 31: Vigil of the Feast of All Saints	5:30 PM [Eucharistic Chapel]
Saturday, November 1: Feast of All Souls	5:00 PM
Sunday, November 2: Feast of All Souls	10:00 AM

FAITH EDUCATION:

Here are the dates for Faith Education for the months of October and November: **October 26th** 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



CHARTING THE PATH:

“Although the life of a person is in a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God.”
—Pope Francis

REFLECTION ON THE THEME FOR THE WEEK:

Flattery will get you, not everywhere, but at least inside the front door. We love to be appreciated for what we do. We can become embarrassed while being appreciated, but just below the blush is a rush of warmth. We — in this culture at least — are so scared of being proud or conceited. It all is a bit of tension for us, we love being recognized and even honored, but we do not wish to appear fishing for compliments or doing things for our own praise.

The spirituality of the Jesuits is about “all for the greater glory of God.” How does this square with Jesus’ once having said that we should set our personal lamps high on a stand to be seen? [Matthew 5:15]. We are not to hide our light because our lights are gifts, and when others see those gifts shining they will praise us and God without their necessarily knowing it. There is no pride in God’s gifts being seen by others — in fact, it would be pride to hide them under a bushel of humble.

To be humble is to be honest, and if we are appreciated, honored, and praised, be grateful and prayerfully praise God who blesses us all. The greater glory of God is the on-going display of creation — including our talents and great deeds.

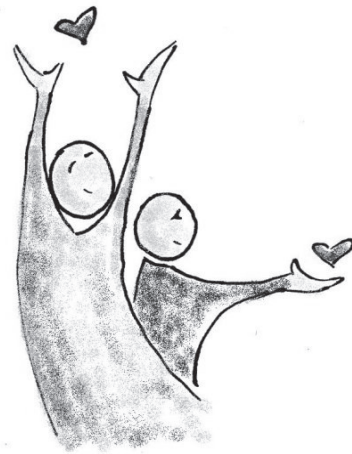
Within the old covenant, the great Law of behavior is brought forth — there are laws about almost everything, accompanied by the severe consequences upon their being violated. Everything is tended to so as to insure and preserve communal and cultic order.

Exodus opens with the history of Israel’s coming out of slavery in Egypt. There is the call of Moses at the Burning Bush, the story of Passover, and the wanderings in the desert. There are promises made, tested, and kept. God has proven faithful, and so there is the necessity of laying down the proper way to respond to this fidelity. There will be the blessings of growth within family and field, but there has to also be order, reverence, and care for these families and within the total community or nation. When these laws are not kept, the prophets will speak out loudly, and if not heeded, there will be national disorder and shameful exiles and removal from land and family.

It is within this context that we hear words of concern about caring for others — namely the alien, the widow, and orphan. There is the law about lending money without demanding interest. The compassion of God must extend to all aspects of family and communal life. Doing so brings about the saving power of God into their lives. At the center of all these laws is the request to be reverent, respectful, and caring for each other as God has been good and compassionate to each of them. As God has treated creation — and each of them in particular — so they are to treat each other.

In Matthew’s Gospel [22:34-40], the saga of the Pharisees trying to trap Jesus in his own words continues. The religious leaders of the people want Jesus to pick out the very highest or greatest law of all the many contained in the tradition. The response of Jesus is clean, straight and simple.

The whole Law is summed up by our loving God — what does that really mean? — and loving the neighbor as we are to love ourselves. We probably all know what that means, but we don’t always like it. It is much easier if someone “tells me what I have to do!” This exactness allows for wiggle-room — “You didn’t tell me I couldn’t do this, or had to do that.” Jesus is speaking this to His neighbors — the Pharisees. He knows they are threatened by His teachings, His ways, His increasing popularity; yet He

**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!

**READINGS FOR THE WEEK:**

Monday: Ephesians 4:32-5:8, Luke 13:10-17

Tuesday: Ephesians 2:19-22, Luke 6:12-16

Wednesday: Ephesians 6:1-9, Luke 13:22-30

Thursday: Ephesians 6:10-20, Luke 13:31-35

Friday: Philippians 1:1-11, Luke 14:1-6

Saturday: Revelation 7:2-14, 1 John 3:1-3, Matthew 5:1-12

Feast of All Souls: Wisdom 3:1-9, Romans 5:5-11, John 6:37-40

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.

**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].**



LOVING OUTSIDE THE BOX:

Biblical followers of God are known not only by how they relate to God, but also by how they relate to others. They do so from a completely different perspective than those who do not share their faith. Ken Burns' recent PBS series on the *Roosevelts* pointed out how each of these three persons dramatically changed how the United States government related to its citizens. They came from a concept of government which basically stayed out of the way of individuals — permitting them to rise or fall according to their own talents and industriousness. Theodore, Franklin, and Eleanor Roosevelt approached politics with the conviction that government should also help those who, through no fault of their own, found themselves in dire straits. Franklin especially pushed through legislation which guaranteed such now-accepted programs as social security, unemployment insurance, union recognition, maximum working hours and minimum wage. By 1940, our government was involved in areas no one could have foreseen just 50 years earlier. Not only were people being permitted to become what they wished to become — they were actually being helped to become what they wished to become.

In many ways, our American government became what our sacred authors presumed every authentic follower of God should become — a person who would daily give themselves for all around them. Even when the Jewish monarchy came into existence during the last part of the 11th century, BCE, its kings were quite unlike their pagan counterparts. The latter were normally chosen because they guaranteed security for the powerful. Jewish kings, on the contrary, were chosen to help the powerless. They were expected to defend the rights of those who couldn't defend themselves.

The great Hans Walter Wolff frequently reminded us that there were three groups of people who could knock on the palace door 24/7, and the king was obligated to grant them an audience — widows, orphans and resident aliens. Jewish kings knew that one of the main reasons that God put them on the throne was to champion their rights in a world in which many people ran roughshod over them.

These are the same three categories of people mentioned in Book of Exodus [22:21-27]. How God's people deal with the helpless is how the ancient Israelites expected the Lord to deal with them — “If the poor one cries out to me, I will hear them; for I am compassionate.” Those who follow God are presumed to imitate God.

The reform which the historical Jesus preached was rooted in the same idea of social justice as that of Exodus. Not only are Jesus' followers to love God, they're also to love their neighbor as themselves [Matthew 22:34-40]. Matthew's Jesus takes for granted that our love of one another concretely demonstrates our love of God — “The whole law and the prophets [the biblical way of talking about the bible] depend on these two commandments.”

Having referenced the Roosevelts above, there's a significant line in St. Paul's letter to the Church at Thessalonica. Paul reminds us that we initially “received the word in great affliction.” Though we don't know exactly to what he's referring, it's important that from that point of suffering they committed themselves to imitate Jesus' dying and rising [1 Thessalonians 1:5-10].

On several occasions during the 7 part series on the Roosevelts, Burns asked some well-known historians if T.R., F.D.R., and Eleanor would have accomplished what they accomplished if each hadn't undergone great physical and/or psychological pain at some point of their lives. The consensus was: “No.” It was their suffering which most made them conscious of the suffering of others.

It's only when we're helpless that the helpless enter our field of vision. Loving others always make us helpless. It's the one action which is guaranteed to give us the same perspective on others that Jesus of Nazareth had.

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

reveals that He loves them as neighbors as He loves Himself.

There's a book out by Gary Chapman entitled: *The Five Languages of Love*. What the book is about is knowing what language the beloved and the lover are using — gifts, quality time, words of affirmation, acts of service, and physical touch. This list is certainly not exclusive. Basically it is saying that we love being loved. We are able to hear it more clearly and personally when spoken according to our ways of receiving love flowing from our history and present condition. God knows our ways of being loved — they are summed up in the person of Jesus.

As religious persons, we grow in love for ourselves by allowing God to speak our love-language. We are not appreciated by God — **we are loved!** We have to learn the difference first off. The truth is that when I experience being loved, loving the neighbor flows more easily. Loving God is allowing God to be the Lover, Giver, Finder, and Freer.

Jesus tells us more definitely what it means to love God. He tells us particularly how we are to love our brothers and sisters — whom we sometimes allow to be our neighbors. What Jesus basically says is this: “You will find it easier to love your neighbor when you love yourself — because you believe and experience God's love for you. Loving the mysterious God is learning how you need to be loved. It allows God to speak that love to you, right there. God's love for you will freely flow through you and splash upon those around you. Do not keep looking for loop holes and particular definitions for love of neighbor. Stop worrying about who is your neighbor. You are responsible for the receiving and distribution of God's love whenever and wherever you can. Above all, remember, we cannot be commanded to love and receive love. We are invited to do what God knows is ultimately best for us. Loving is an invitation rather than a demand.”

—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.

**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.



LOVE IS PASSIONATE:

By the time of Jesus, the Law of Moses had greatly expanded from the original ten commandments. One writer says that there were 613 actual Laws as well as 365 prohibitions — one for every day in the year — and 268 prescriptions — one for every bone in the body. Obviously not all these rules and regulations were of equal weight, and the rabbis constantly disputed which of them were more important than the others. So we can see where the question of the Pharisees in Matthew's Gospel comes from [Matthew 22:34-40]. It is not just a matter of curiosity, but a point of contention among the lawyers and religious figures of the day — something which was of real importance to them.

Today we might find such a question a bit abstract and not very relevant. Thus it is important for us to understand that the ancient world was a very different place and their concerns were quite other than ours. They lived in a religious world dominated by the Temple and the various factions gathered around it. What to us seem obscure matters of religion were of vital importance to them.

But saying this does not leave us “off the hook”. Whatever appears in the Scriptures is there for our benefit — and our challenge. For even though the Pharisees are asking questions in order to try to trap Jesus, the answer they receive from Jesus is either an answer they do not expect, or he responds with a parable which puts them in a bad light. Jesus gives the answer that there are two great and interrelated commandments — Love God and love your neighbor.

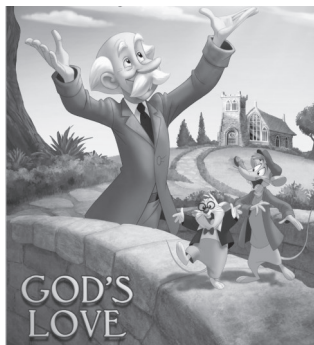
What is interested here is that the Pharisees ask which one commandment is the greatest, and Jesus gives them not one commandment, but two. He does not place the first above the second but says that the second is like the first. And what is even more interested is that Jesus follows that up by saying that “on these two commandments hang the whole Law and the Prophets” — in other words the whole body of Jewish teaching. From this remarkable statement we see that the Jewish religion is based not on rules and regulations — as the Pharisees would have us believe — but on love.

This is something that they do not expect. Yes, it is true that the Pharisees loved their wives and their children, but it is obvious that their religion is not based on love — rather their religion is based on the observance of rules and regulations. In a word their religion is mechanical — according to their way of thinking if you observe this set of rituals or that set of behaviors, then you will be righteous in the eyes of God.

What Jesus proposes is something that they have completely overlooked — for all their study of the scriptures, the Pharisees have failed to notice the great pillar on which their religion is based — namely love. They have not understood what the true nature of God really is. They do not realize that the sole motivating force of God is love. They do not understand that what God wants from us is for us to simply love him and our fellow creatures.

The Pharisees did not understand this simple equation. We realize that their failure to appreciate this important point is very reason why Jesus came into our world — He came to make sure that we perfectly understand just what God is like, and what we need to do in order to live with him forever. As St. John records, Jesus reminds us that “God is love, and those who live in love live in God and God lives in them” [1 John 4:16].

The task then of anyone who wants to be one with God is to learn to become a good lover in the very broadest sense of that term. What we ought to be striving for is to deepen our care and concern for and



lives.

Aristotle used to say that “two contraries cannot exist within the same subject.” He's right metaphysically, but two contraries do exist inside of us morally. We're both good and bad, generous and selfish, big-hearted and petty, gracious and bitter, forgiving and resentful, hospitable and cold, full of grace and full of sin — all at the same time. Moreover we're dangerously blind to both — too unaware of our loveliness as well as of our nastiness.

To recognize this is both humbling and freeing. In essence, we're “loved sinners.” Both goodness and sin constitute our real identity. Not to recognize the truth of either leaves us either unhealthily depressed or dangerously inflated — too hard on ourselves or too easy on ourselves. The truth will set us free, and the truth about ourselves is that we're both better and worse than we picture ourselves to be.

Robert Funk once formulated three dictums on grace that capture this well:

- Grace always wounds from behind, at the point where we think we are least vulnerable.
- Grace is harder than we think — we moralize judgment in order to take the edge off of it.
- Grace is more indulgent than we think — but it is never indulgent at the point where we think it might be indulgent.

—taken from the writings of Father Ronald Rolheiser, O.M.I., 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 10/18/14 ----- \$ 1,090.00

Total Offerings: Sunday [10/19/14] ----- \$ 929.00

CHILDREN'S BULLETINS:

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6]** and **[7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.

Children's Worship
Bulletin ☺

ON BEING LOVED SINNERS:

We're strange creatures, more lovely than we think, and more sinful than we imagine — too hard and too easy on ourselves all at the same time. Human nature is a curious mix. On the one hand, we're better than we think — and this beauty and goodness doesn't just come because, deep down, we're made in the image and likeness of God, or because, as Plato and Aristotle say, we're metaphysically good. That's true, but our loveliness is also less abstract. We're beautiful too — at least most of the time — in our human and moral qualities.

Most of the time, in fact, we are quite generous — often to a fault. As well, most of the time, too — despite appearances — we're warm and hospitable. The same is true in terms of the desire and scope of our embrace — both of our minds and our hearts. Inside of everyone — easily triggered by the slightest touch of love or affirmation — lies a big heart, a grand soul that is just itching to show itself. Mostly the problem isn't with our goodness, but with our frustration in trying to live out that goodness in the world. Too often we look cold and self-centered when we're only hurt and wounded.

We don't always look good — but we are. Mostly we're frustrated precisely because we cannot — for reasons of circumstance, wound, and sensitivity — pour out our goodness as we would like, nor embrace the world and those around us with the warmth that's in us. We go through life looking for a warm place to show who we are, and mostly don't find it. We're not so much bad as frustrated. We're more lovely than we dare imagine.

That's the half of it. But there's another side — we're sinners too — more so than we think. An old Protestant dictum about human nature, based upon St. Paul, puts it accurately: "It's not a question of are you a sinner? It's only a question of what is your sin?" We're all sinners, and, just as we possess a big heart and a grand soul, we also possess a petty one. Inside us too, congenitally, there's selfishness, jealousy, and a pettiness of heart and mind that is never far from the surface.

Moreover, generally, we are blind to our real faults. As Jesus says: we too easily see the speck on our neighbor's eye and miss the plank in our own [Matthew 7:3]. There's a real contradiction here — where we think we're sinners is usually not the place where others struggle the most with us, and where our real faults lie. Conversely, it's in those areas where we think we're virtuous and righteous that, most often, our real sin lies and where others struggle with us.

For example, we've always put a lot of emphasis on the 6th commandment — sexual ethics — and haven't been nearly as self-scrutinizing in regards to the 5th commandment — the one that deals with bitterness, judgments, anger, and hatred — or with the 9th and 10th commandments that have to do with jealousy. It's not that sexual ethics are unimportant, but our failures here are easier to see and harder to rationalize. The same isn't true for bitterness, anger, especially righteous anger, nor for jealousy. We can more easily rationalize these, and not notice that jealousy is the only sin that God felt it necessary to prohibit in two commandments. We're worse than we imagine and mostly blind to our real faults.

So where does that leave us? In better and worse shape than we think! Recognizing that we're more lovely than we imagine, and at the same time more sinful than we suppose, the truth is that these can be helpful both for our self-understanding and for how we understand God's love and grace in our



our appreciation of all those around us, and to be constantly reaching out to God in our prayer as well as in our good works. What we need therefore is profound passion in our lives — a deep and warm and powerful love for our God and our fellow human beings.

This word passion is very interesting because its roots are in the word suffering. When, for example, we speak of Christ's Passion we mean his suffering on the Cross, but we recognize that the motivation for his suffering is his great love for us and his concern that we should have the way to heaven opened up for us.

There is no room for a cold Christian — there is no space in the Church for a stony-hearted Christian. These concepts are complete contradictions. What we are called to be is passionate, warm, and loving Christians — members of the Church who care deeply about the welfare of those around them. We want Christians whose hearts are moved by the sufferings that they see and who want to do whatever they can to help to build a better world.

When we describe someone as passionate we mean that they are excited and ardent about whatever it is that gets them going. In society at large we can see many passionate people in sport, in the arts, in politics, and many other areas of life. It is hard for anyone to achieve a measure of success in a particular sphere without being passionate about what they do.

However, what we are talking about here is Christianity. And what we are talking about goes far beyond a particular sport or a political viewpoint. What we are talking about is the most important thing that exists — namely God himself. We are speaking about the greatest kind of love that there is, the love of God and flowing from this the love of our neighbor. If we can harness a deep passion for the things of heaven in our lives, then there is nothing we cannot do; no place we cannot go; no door that can ever be closed to us — least of all the door of heaven.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is here, and winter will be fast approaching. 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].**

**THE BATTLE GOES ON:**

To be nobody but yourself in a world that's doing its best to make you somebody else, is to fight the hardest battle you are ever going to fight. Never stop fighting.

—EE Cummings

EXERCISE LOVE:

When one elephant in a herd is hurt, other elephants will help the injured animal stay on its feet. They crowd about the injured elephant and provide a shoulder for him to lean on. Can we do less for people?

The Herodians, Pharisees, and Saducees, pursuing Jesus, were wannabe jailers — they had hunted Jesus for three years. They wanted Him out of their lives. The strategy they have come up with was foolproof — or so they thought. They took turns baiting Jesus with thorny legal questions. They hoped to reel Him in like an exhausted fish.

In Matthew's Gospel [22:34-40], the Pharisees' attorney was the leadoff batter — "Master, which is the Law's greatest commandment?" The question appears harmless to us, but it was a ticking bomb. For centuries, the Jews argued this question. They had 613 laws. If it was His enemies' lucky day, the Christ would give an unpopular response. The crowd would grow angry, and Jesus would become history.

Jesus' answer rings out clear even today — you must love God and neighbor. Neither of these concepts was news to the lawyer. Both were taken by Christ out of the Books of Deuteronomy [see Deuteronomy 6, 13, and 30]. But Jesus put a peculiar spin on His response. We see three firsts. For the first time in Jewish theology, Jesus had taken the two concepts and made them two sides of one coin. Also He was the first to argue that "on these two commandments hang the whole Law." Finally, He was a complete original in telling His audience one must love Jews and Gentiles. The Gentiles were the ones the Pharisees loved to hate.

Jesus had proved to be the Lord of Surprises. No wonder the editors of the *Jerusalem News* chose to place His picture on their front cover — Jesus was front-page news in His time and remains so in ours. The attorney who was fronting for the hostiles called time out. He found himself holding a gun shooting backwards. Fighting Jesus was unproductive. We cannot beat up on His enemies for not marrying the concepts of God and neighbor. Their inability to do so reflects a centuries old dispute in our Church.

Some Catholics argue: "I come to church to worship God — spare me the message on the poor. I get that on the TV all week." This is telephone booth theology — just me and God and nobody else. Here they obey the first great commandment and forget the second. Other Catholics operate on social worker principles. They put out for the poor — not because it pleases God but because it pleases them. Jesus is squeezed out of the package. They obey the second great commandment and disregard the first. Such people are humanists, but not Christians.

Maximilian Kolbe was a Nazi prisoner. He heard his fellow prisoners badmouth their jailers. The priest, who would be executed by the Nazis in 1941, urged them to forgive their captors — "Hatred only leads to more of the same. Only love is creative." Kolbe, now a canonized saint, loved his jailers — he had learned that when you look for good in others, you discover the best in yourself.

Karl Barth wrote volumes on God. Still he tells us his definition of God is summed up in three words — "one who loves." Since God is a tremendous lover, should we be less? When you fail to see God in people, you come to see others as a lost cause. If you forget Matthew's Gospel [22:34-40], people appear to be unteachable. You become a misanthrope or cynic.

This week give time — give a friend flowers; share a cake; make a phone call; give hope; hug a

so concerned with the minimum that we forget what is at the heart of the law.

The heart of the law regarding others is that we treat them with the respect and the dignity that they deserve. All of us are people made in the image and likeness of God. There are no written laws defining how we are to treat people with dignity. There were no laws saying how much butter should go to the widow and her children. There are no specific laws saying that we have got to help the pregnant woman with no means of caring for the new life within her. We do this because we cannot claim to be loving God and neighbor if we do not help them.

A while back, I spent time with a family that had suffered a terrible tragedy that made the front pages of the paper. While we were praying together, the doorbell rang and people brought all sorts of sandwiches from the business where one of the members of the family worked. Many of us have all done this or something like this. Now, there is no specific law saying you have to bring over some food to the grieving. But there is the heart of the law of Christianity that says you have to help those who are hurting.

Perhaps this is simple common sense — but it is common sense that flows from the deep seated need to allow the love of Christ within us to be expressed wherever possible. We don't need specific laws to tell us how to act. In fact, if we refused to act unless there was a law telling us what to do and when to do it, then the law would hurt us rather than help us. We are to act out of love — not out of obligation. Church laws can give life, or they can stifle life. If a law is seen from the minimal viewpoint, it stifles life. Jesus was not interested in this, and often indicated his low opinion of people concerned with the minimum. But Church law can also give life. Church laws can point us in a direction where we can best serve God. We have an obligation to charity. That means we have to seek out those who need our help, and not be concerned with whether or not there is a specific law to do so.

Loving God and neighbor must be the fundamental precepts of our lives. Jesus says all of scripture flows from these laws. The Bible is the book of God's love for his people. Every action of the Almighty — from our creation through our redemption as detailed in the Bible — is an expression of the Infinite Love our God has for us. To really be a Godly people, we have to give life to the scripture by allowing the actions of our lives to resonate the voice of his love.

In the Book of Jeremiah, the prophet predicts what Jesus tells us is fundamental to His Way — "This is the covenant which I will make with the house of Israel after those days; I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people" [Jeremiah 31:33].

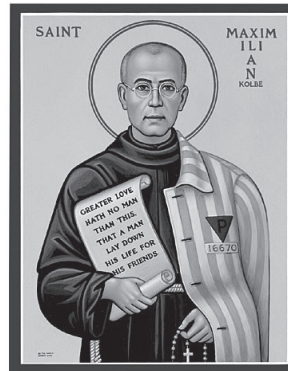
—taken from the writings of Father Joseph Pellegrino which appear on the internet

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—8:30 PM.** On **Sunday, November 9th**, we will be doing our first service project together as we visit The Weils. 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.

A PROMISE:

Anyone who keeps the ability to see beauty never grows old.



THE HEART OF THE LAW:

In 1927 my grandfather — my father’s father — died. My dad was just 10 years old. his older brother was 13. His four sisters were 11, 8, 5, and 2. My grandmother was in her mid-30’s. There was no welfare, no child support, no social security. Then the depression hit. My father and my uncle and aunts not only survived, but as individuals and as family, they prospered. How was this possible? It was possible because their neighbors felt a deep responsibility to help the widow and her children. Whenever one of our neighbors picked the string beans in their back yard, a portion would go to my grandmother. Whenever someone bought butter from the farmer, a portion was cut and sent to grandma. If someone bought a piece of pork, the widow’s portion was cut first before the mother did the cooking. If you needed some sewing to be done, you let grandma do it — so she could make a little money while she watched her little ones. There was no written law that detailed exactly what the neighbors had to do. It was the common sense realization that we can’t be the people God wants us to be unless we help those who hurt.

And a lawyer asked Jesus in an attempt to trip him up: “Teacher, which is the greatest of the laws?” [Matthew 22:34-40]. Jesus responded: “ ‘You shall love the Lord with your whole heart and whole soul and with all your mind. This is the greatest and the first commandment. The second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments the whole law is based and the prophets as well.”

There were 613 laws detailed in the Torah. All were seen as the direct revelation from God of what He wanted people to do. The Pharisees were determined that God’s will be followed. By the time of the Lord, many of the Pharisees were mere legalists — concerned with the minimum of what was expected of them. But there were many others who were quite sincere. How can we serve God? Of all the precepts of the Torah, which were the most important? Jesus’ answer was a combination of the great Shema of Israel [Deuteronomy 6:5] — “you shall love the Lord your God with all your heart, and with all your soul, and with all your might”— and another important Law — “you shall love your neighbor as yourself” [Leviticus 19:18]. Jesus pointed out the two fundamental precepts from which common sense would dictate what God wants. There was nothing that said that “You should place God before your stuff.” That was implied in the first precept of loving God with all our heart, soul, and might. There was nothing that said “you must give a piece of meat to the widow” — that was implied in “love your neighbor as yourself.”

Jesus says that all of scripture, Moses, and the prophets, is based on these laws. Therefore, there are far more ways for a Christian to act than the 613 laws of the Torah, the laws, or the moral precepts of the Catholic Church.

The trouble is that we are tempted to take a legalistic — and therefore minimal — view of how we should serve God. With regard to worship, in the “old days” before Vatican II, we used to experience some people showing up for Mass at the Gospel and leaving at the Our Father because that was defined as what the minimal attendance at Mass was. Thank God those days are over and minimal attendance is no longer defined. You either go to Church to worship with the community, or you don’t. We shouldn’t be



child needing affection; speak praise to a teenager, or teenagers speak to an adult; forgive an enemy; use humor to defuse an argument; smile; say thank you.

A Hindu proverb sums up the above — “The narrow-minded ask: ‘Are these people strangers or members of our tribe?’ But to those in whom love dwells, the whole world is one family.” Meditate on the reality that people with a heart for God have a heart for people.

If you find yourself a lousy lover, don’t grow discouraged. Many bad lovers are people who did not know how close they were to success when they gave up? If the elephants can show love for each other, why can’t we? Reaching out and aiding your neighbor is excellent exercise for the heart.

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

WHAT’S THE NEXT STEP?

To test Jesus, a Pharisaic scholar asks him which of the recognized 613 laws is the greatest [Matthew 22:34-40]. Avoiding the current disputes on this question, Jesus identifies the greatest and first commandment — “You shall love the Lord, your God, with all your heart, with all your soul and with all your mind” [Deuteronomy 6:5]. This passage from Scripture was recited each day by observant Jews. Quoting Leviticus 18:19, Jesus then adds a second like it — “You shall love your neighbor as yourself.”

In this brilliant move, Jesus combined two elements of his Jewish religious heritage into a lofty ideal that has guided and energized Christian discipleship ever since. His disciples understood that the two unified commands had to be kept together in order to avoid a deceitful contradiction — those who say they love God and hate their neighbor are liars [1 John 4:20]. In Christ’s teaching, we can also hear a call to develop a healthier self-love and a more positive self-image that enables us to love God and neighbor more fully and effectively. In addition, the law of love is an ongoing challenge to self-righteousness and a powerful catalyst for spiritual growth. The command to love God and neighbor does not function like others laws. We can examine our conscience at the end of a day and find that we have totally kept the command against stealing, murder, and adultery. On the other hand, we can never say we have completely fulfilled the law of love. The influential theologian, Karl Rahner, famously noted that love is true to itself only if it is prepared to give more tomorrow than today. We can never say that we have become a perfect lover — that we have loved God as wholeheartedly as possible, and that we have done all we can to love our neighbor. Christ’s law of love not only precludes a prideful self-satisfaction, but also serves as an ongoing invitation take the next step forward on the spiritual journey.

We can envision Christians responding positively to what Jesus says. A man who prides himself on never missing Mass decides he has to get rid of his prejudice against minorities. A mother of three recognizes that she must improve her self-image in order to be a more loving parent. A senior citizen starts doing 15 minutes of meditation twice a week in order to deepen his relationship with God. A teacher joins “Bread for the World” which lobbies Congress on behalf of the hungry, in order to multiply her efforts to help the needy.

What concrete step could I take to respond more fully to Christ’s law of love?

—taken from the writings of Father Jim Bacik which appear on the internet.

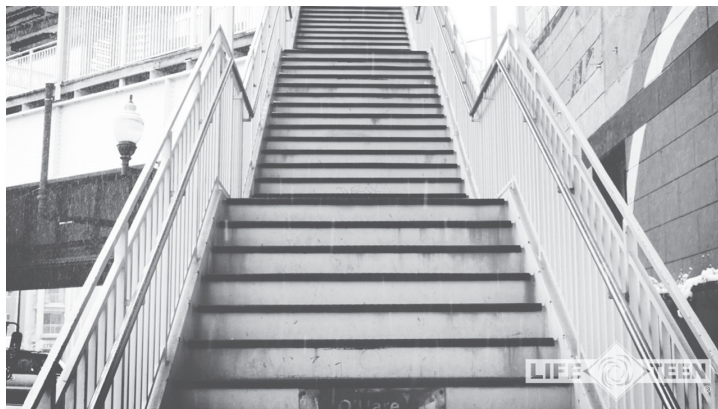


JUST KEEP CLIMBING:

Our spiritual journey to Heaven is like climbing a set of stairs. Sometimes we climb the steps quickly with ease. And sometimes the battle is hard and the steps are big and slow. Sometimes we may fall down a couple steps. Sometimes it feels like we just can't make it any farther up the stairs, and we're stuck on the landing — we're flat-lined. Sometimes it feels like we've fallen down the stairs and can't get up, and we're stuck on the basement floor — we're bottomed-out.

What do your steps look like right now? Well, no matter where you are on your spiritual journey, here are three tips on how to jump-start your spiritual life, get back on those steps, and persevere on the path leading to the narrow gate of Heaven [see Hebrews 1:12, Matthew 7:13].

First, **MIX IT UP.** It's easy to make an awesome plan for your prayer life when you're on a spiritual high. At one point, my plan was to focus on contemplative prayer — committing a certain amount of time every day to just sitting with Jesus. For a while, this prayer plan was really successful. But eventually, I flat-lined. I didn't feel as though I was progressing spiritually anymore and was having trouble continuing to contemplate.



However, rather than get frustrated in my own prayer failure, I decided to remain positive, mix it up, and try something new [see **Catechism of the Catholic Church** #2707, and **YouCat** #504]. In 2013, Pope Francis proposed that we should seek newness in our relationship with God and let Him surprise us [see 1 Corinthians 5:17, romans 6:4] — “Whenever God reveals himself, he brings newness that actually brings fulfillment, that gives true joy. Let us ask ourselves today: are we open to God's surprises?”

Are you open to God's surprises? Here's something to try — rather than getting frustrated when your current method of prayer seems to be less effective than it was a week ago, why don't we mix it up a little? **Let God surprise you with newness!** Here's some fresh ideas for you to try:

- **Lectio Divina.** Become immersed in God's word. Read a passage from Scripture slowly; reflect on it; read it slowly again; reflect on it. Keep repeating this process 3 or 4 times, and just be open to let the words jump out at you. Each time, let a different word become your focus.
- **Contemplation — Experience God in Beauty.** We are surrounded by beauty. Silently sit and encounter the beauty of God in nature or in things that surround you each and every day. Just sit with this experience [see CCC #2709-2719].
- **Marian Consecration.** One of the greatest decisions you will make in your entire life! Begin your own devotion to Jesus through Mary. Mary will lead you to a deeper relationship with Jesus.

Second, **SHIFT YOUR FOCUS.** It's really easy to feel like successful Christians when we are victoriously overcoming habitual sins in our lives. But what if we are not experiencing one of those

victories right now? What if we can't seem to quite break free from sin? Or what if we don't have any big sin in our life to be victorious over? Are we out of luck?

Obviously overcoming sin is an important way to deepen our spiritual life. But overcoming sin is not the only way to be victorious in our spiritual life. If you feel like you aren't making any progress up the stairs when you look at how you are overcoming the sin — or lack-there-of — in your life, shift your focus! Rather than judge your spiritual growth on the decrease of bad things in your life, shift your focus and look at the increase of good things! Here's the simple tip — start doing things that are true, honorable, just, pure, lovely, gracious, and excellent [Philippians 4:8-9]!

Here are some questions to help you with ideas:

- What small things can I start doing to help love and serve my family more? Hint: Voluntarily doing the dishes is a huge spiritual victory.
- How am I showing my friends the love of Christ? Can I do more to build my friends up as Christians?
- How can I bring true, honorable, just, pure, lovely, gracious, and excellent things into my community?

Third, **STOP TRYING.** This may sound weird, but, really, stop trying so hard. The truth is that it is “by grace you have been saved through faith; and this is not of your own doing, it is the gift of God — not because of works, lest any man should boast” [Ephesians 2:8-10]. Without the grace of God that we receive in the Sacraments and through the Holy Spirit, we are powerless. We can try and try and try, but in the end, our spiritual progress is not of our own doing — it is the gift of God. He has prepared His works for us. We just need to surrender enough to walk in them.

Sometimes, all we need is to admit that we are powerless to climb any further, and this allows the grace of God to carry us to unimaginable heights. St. Therese of Lisieux describes this surrender as the “little way to Heaven, the way of spiritual childhood, the way of trust and absolute surrender.”

Give yourself over to Christ. Each day, begin by dedicating this day to the Lord, and then try your best to be conscious of bringing the Lord with you into every experience throughout that day. Let the Holy Spirit of God live and work in you. —written by Peter Alexander, an associate of the Bible Geek

LIFE TEEN:

Our next gathering will be on **Sunday, November 2nd** when we will be examining the topic of **what happens when a person dies? In order to help us with this reflection, everyone is asked to bring a picture or a memento of some special person in their life who has died.**

Life Teen normally meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. 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. **We also want to announce that we have added a Saturday night Life Night to our schedule — Saturday, November 15th from 6:30 PM—8:30 PM.** This will be a fun-filled social with a fire pit and a night-time scavenger hunt. 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.

A CHALLENGE:

You must be the change that you want to see in the world.

—Mahatma Gandhi

