

CLOSING PRAYER:

~ **A Prayer of Embracing** ~

God of all compassion and love,
you gave me your Son — Jesus,
and the witness of the apostles,
to show me
how to care
for others
and to live
in the world.

Beyond all limits,
difficulties,
or failings,
instill in me
a passion
and a zeal
to promote respect,
dignity,
and freedom
for all people.

Together,
may we create peace,
stability,
security,
and a just ordering of society,
so that all may thrive.

Guide me
as I seek to live your gospel way,
and build up your kingdom
here on earth.
May my life
be founded in your truth,
built up in justice,
and animated by love.
Amen.

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

FEAST OF ALL SOULS:

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 — RESCHEDULED — DATE TO BE ANNOUNCED:

The Fall Men's retreat is originally scheduled for **Thursday, November 6th** will be moved to a new date because of scheduling conflicts that have arisen. **The new date for the fall Men's retreat will be announced shortly.** 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.**

HOW TRUE:

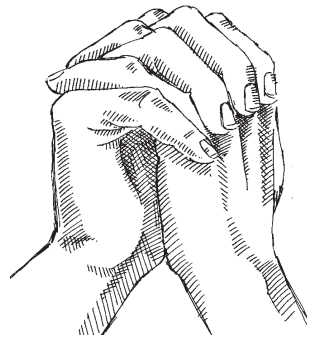
Just because you're hurt doesn't mean you're broken.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- 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 Emily Kuhar, niece of former Middle School Administrator, Patricia Brockway, who is undergoing treatment for cancer.
- For Jessie Hodgdon, grandmother of Nathan ['13] and Brendan ['14] Coyne who is recovering from serious intestinal surgery
- 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 Ilona Balsasy who is recovering from back surgery.
- For Brother Robert Kelly, C.S.C., former Gilmour counselor, who is recovering from an infection.
- 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 Brother Paul Kelly, C.S.C., who is undergoing treatment for Leukemia
- 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 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 Antoinette Ventra, great aunt of Joelle Palladino ['17]
- For Margaret Humensky
- For Thaddeus Jackson, grandfather of Robert Richardson ['24]
- For Ted Studniarz.
- For Ross Carbone, father of Ross ['95] and Allison ['92] Carbone.
- For Margaret DeLauer, mother of Charlene Kavran [anniversary]
- For Thomas Schwartz.
- For Father Joseph Decary, C.S.C.
- For Mary Korber, aunt of maintenance employee, Joseph Szepchinski.
- For Beverly Weber, wife of former Gilmour Teacher, Vern Weber, mother of Larry ['73], Terry ['76], Tracey ['78], Anthony ['80], Heidi [84] and grandmother of Hope ['13] and James ['15] Herten.
- For Janice Smotzer, aunt of Denise DeFlorio.
- 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.

PRAYERS FOR THE SICK:

- 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.
- 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.

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.



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, November 2: Feast of All Souls	10:00 AM
Monday, November 3:	5:30 PM [Eucharistic Chapel]
Tuesday, November 4 St. Simon and Jude	NO MASS
Wednesday, November 5:	5:30 PM [Eucharistic Chapel]
Thursday, November 6:	5:30 PM [Eucharistic Chapel]
Friday, November 7:	5:30 PM [Eucharistic Chapel]
Saturday, November 8: Feast of St. John Lateran	5:00 PM
Sunday, November 9: Feast of St. John Lateran	10:00 AM

FAITH EDUCATION:

Here are the dates for Faith Education for the months of November and December: **November 2nd, 9th, 16th and 23rd and December 7th and 14th**. 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



DESTINY:

Destiny is not a matter of chance — it is a matter of choice. It is not something to be waited for, but rather something to be achieved.

—William Jennings Bryan

REFLECTION ON THE THEME FOR THE WEEK:

We have a little saying that when you get a lemon, you make lemonade. This means generally that when something sour or displeasing comes our way, we just try to make something good out of it. Now everybody who knows anything about making lemonade knows that you put in the lemon rind after you squeeze out all the juice, just for more flavor.

There are so many distasteful events which come into our lives, and we try to make sense out of it all. We get advice, look for “silver linings”, and for the most part, everything works out — but there is always the rind, always the memory, and the lingeringness of the lemon.

This weekend, we pause our reflections on Ordinary Time to observe an important time — the Feast of All Souls — the celebration of those whom we have loved and lost. They have passed through our lives and then past on. We live with the juice and enjoy the flavor of the blessings that they have been and are to us. But we live also with the rind and pain of not having them around any longer. They are in the “hand of God” we say, but we long to have them close at hand — hand in hand with us. No, we do not always make lemonade out of lemons — at least not immediately, nor easily. We might have to pray with just the rinds in our hands this year.

Most of us are old enough to have lost some of our close loved ones. The simple truth is that grieving is both a psychological and healthy response, as well as a spiritual awareness that we long to have it all — and that’s in the beyond which we call “Heaven.” The author of the Book of Wisdom [3:1-9] displays this split vision. We have our judgments about the losses we experience through the deaths in our lives — we hear the words “torment”, “foolish”, “affliction”, and “destruction” as terms of how we might view the passings of our beloved. Some would even go so far as to see death as a “punishment” or “chastisement”. Emotionally, we would feel those strong movements of disappointment and anger. While the author acknowledges these natural reactions, the author offers a different and more spiritually faithful response. Our judgments are softened by our faith — those whom we lose are found now in the hands of God, and they are at peace.

The souls of the faithful are not departed from God who “took them to himself.” Faithful here does not mean perfect, but a trusting in the mercy of the God who calls for our trust. Life can be seen as a time of purgation — like gold purified in the furnace. God does not test our faith by making us suffer. God invites us to trust the experiences of human frailty and limitations which we can judge as suffering — “grace and mercy are with his holy ones.” If we only knew then that their passing would be more than a loss.

But in the midst of this experience comes the light of Hope. Hope has been poured out on us [Romans 5:5-11]. We do not have to prove anything of our lives; rather God has proved lovingly faithful in Jesus. This is God’s final justice which takes away our wondering about whether we made the final cut or not. We are all reconciled, saved, included — and we hold this now while we are living each day closer to our own funerals. We belong! What a holy relief is our belief in Jesus!

John’s Gospel [6:35-40] reinforces this plan of God for each of us — “For this is the will of my Father, that I should lose nothing of what has been given to me, but that I should raise it up on the last day.” God’s ultimate plan for us wins the day — united with us in our conception [creation], renewing us



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:** Philippians 2:1-4, Luke 14:12-14
- Tuesday:** Philippians 2:5-11, Luke 14:15-24
- Wednesday:** Philippians 2:12-18, Luke 14:25-33
- Thursday:** Philippians 3:3-8, Luke 16:1-10
- Friday:** Philippians 3:17-4:1, Luke 16:1-8
- Saturday:** Philippians 4:10-19, Luke 16:9-15
- Dedication of the Lateran:** Ezekiel 47:1-12, 1 Corinthians 3:9-17, John 2:13-22

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].**



LIFE IS MORE THAN WE CAN SEE:

My grade school catechism explained away the lack of references to heaven in the Hebrew Scriptures by contending that the “gates of heaven” were closed the instant Adam and Eve committed their original sin. Since no one could get into heaven before Jesus’ arrival, there was no need to bring up the subject. The actual biblical answer is less complicated — the ancient Jews had no concept of an afterlife as we know it until about 100 years before Jesus’ birth — about the same time the book of Wisdom was composed. Most simply believed everyone ended up in Sheol after death — sort of a state of suspended animation in which the dead knew what was going on, but couldn’t do anything to change it.

The Pharisees were the first Jews to reach the insight that life with God could go on after our physical deaths. Their reasoning was unique. Everyone believed that God, who is eternal, could form relationships with human beings. If God chooses to maintain those relationships after people die, then they also will be eternal — they’ll be relating to and with God forever.

The author of the book of Wisdom tells us that “Justice is undying” [1:15]. The word “justice” is the normal biblical term for the relationship that God wants individuals to have with him — the kind of relationship which will enable us to step into eternity with the Lord. We’ll never die — we’ll be “in the hand of God, abiding with him in love.” There’s much more to life than just the here and now.

Paul of Tarsus — also a Pharisee — believes the best way to become one with God is to become one with the risen Jesus. He reminds the church in Rome [5:5-11] that their formal relationship with the Christ began with baptism — a ritual which employed an outward sign demonstrating their commitment to die and rise with the Christ. Unlike most modern baptisms in which candidates have a few drops of water poured over their foreheads, early church baptisms always entailed totally immersing the catechumens in water — an outward sign of their commitment to die and be buried with Jesus. Then, dripping wet, they were immediately pulled up from the water — symbolizing their rising with Jesus.

Paul perfectly summarizes the meaning of this action in just two sentences: “If then we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.” It also no longer has power over those who have become one with Christ.

The normal biblical way we demonstrate that we have become one in dying with Jesus is to die by becoming one with those around us — especially the most helpless. This realization helps Matthew’s Jesus to create one of the best-known passages in the Christian Scriptures [Matthew 25:31-46]. The criterion the king employs to separate sheep from goats revolves around just one thing — the determination to become one with those who, in certain situations, can’t help themselves. In each case, Jesus insists that “Whatever you did for one of these least brothers or sisters of mine, you did for me.”

We’d naturally expect the rejected goats to ask: “When did we see you hungry or thirsty?” But the sheep ask the identical question. Obviously not even those who are committed to being other Christs always see the risen Christ in everyone they help. That’s a big part of the death entailed in dying with Jesus. Only our faith gives us the sight Jesus wants us to have — the faith which makes our relationship with God and others the most important part of our daily lives — the only part that guarantees us eternal life.

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



through the mystery of the incarnation and redemption, and finally sharing the gift of eternal life with all you have journeyed in faith.

And so in the midst of our tears of loss is the promise of life unending. Relationships born in love, and lived throughout these many years, continue into the eternal arms of a God who can hardly wait to hold us for all eternity.

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

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.

FOCUSING ON THE POOR:

Like every human organization, the Church is constantly in danger of corruption. As soon as power and wealth come to the Church, manipulation, exploitation, misuse of influence and outright corruption are not far away. How do we prevent corruption in the Church? The answer is clear — by focusing on the poor. The poor make the Church faithful to its vocation. When the Church is no longer a church for the poor, it loses its spiritual identity. It gets caught up in disagreements, jealousy, power games, and pettiness. St. Paul reminds us that “God has composed the body so that greater dignity is given to the parts which were without it, and so that there may not be disagreements inside the body but each part may be equally concerned for all the others” [1 Corinthians 12:24-25]. This is the true vision. The poor are given to the Church so that the Church as the body of Christ can be and remain a place of mutual concern, love, and peace.

—Henri Nouwen

CULTIVATING A SPIRIT OF PRAYER:

A great esteem for prayer, a vivid realization of the sub-limity and excellence of prayer in itself is the best and noblest activity of which you are capable, because it is conversation with God. The conviction of the absolute need for prayer for your spiritual life, your spiritual progress, and your soul’s very salvation is an indispensable and unique means of grace and perfection.

There is power in prayer; with prayer, you can do all things because God has promised you all things. What needs to be developed within us is the confidence that prayer can join us to God in all aspects of our lives. The spirit of prayer is one of the most precious graces in the spiritual life — indeed, the chief of all graces, the beginning and fulfillment of all good. So long as it lives within you, you will be grounded and rooted in God and in all that is good, and all within you can be restored and turned to good. Without it, your whole spiritual life is unreliable.

A spirit of prayer must pervade and sanctify everything you do. Even in the most absorbing occupations, try to preserve this spirit. You will do so if you fulfill these two conditions — that you habitually live the life of prayer; and that you do not permit your activity to do away with the life of prayer.

The more your heart is united to our Lord in prayer, the more it shares in the dominating qualities of the divine and human Heart of the Redeemer. Your life of prayer will radiate faith, hope, charity, humility, prudence, self-sacrifice, firmness and gentleness — and all these virtues will influence every action of your life. Thus the spirit of prayer will counteract the obstacles to prayer — pride, selfishness, and sin. The spirit of prayer will necessarily draw down the blessing of God upon your work. That blessing will influence your neighbor, and thus God will be glorified through your prayerful life. Without a life of prayer, you accomplish little more than nothing, for it is altogether certain that no good work can be carried on with-out the grace of God.



If you really want to make Jesus the life of all your works, make definite resolutions for intensifying your interior life and act on the following principles:

1. Look at life as it really is, remembering that this world will pass away, while the next is eternal and that your greatest duty is to give glory to God and to save your soul.
2. Love God above all things, and find delight in Him alone, and for His sake love your neighbor and all God’s creatures.
3. See the hands of God’s Providence in all that happens, and, with confidence, abandon yourself to His loving guidance.
4. Love the Blessed Virgin Mary sincerely as your Mother and model. Pray the rosary daily.
5. Hate sin — even venial sin — as the world’s greatest evil, and, thus, avoid every occasion that will lead you into it. If you should fall through human weakness, be sincerely sorry and penitent, and return to an even more intimate friendship with God through the Sacrament of Reconciliation.
6. Shun the spirit of the world, despise its interests and opinions, and never conform to its ways.
7. Develop a great devotion to the Eucharist — Mass, Communion, Adoration, and visits to the Blessed Sacrament.

and sexuality in our lives. None of us have the whole symphony, and none of have joy without shadow. All of us too live with a history of bad choices, mistakes, sins, and opportunities missed.

Thus, unless we can somehow place our present lives against an horizon of an after-life that completes it, the punishing limits, daily inadequacy, and brute mortality of this world will eventually drive us to depression, bitterness, or violence. Outside of a vision of life after death, we can’t come to full peace with this life — the sophisticated stoicism of so much of contemporary theology and spirituality notwithstanding.

In one of the parables, Jesus points out how those servants who do not expect their master’s return go about getting drunk and beating their fellow-servants [Luke 12:45]. This image of violence is precisely a metaphor for the type of violence we do to life and to each other when we do not see our lives against the horizon of the master’s return.

Conversely, when we do await the master’s return we don’t have to demand that this life give us more than it can, and we can more easily live without impatience, bitterness, and violence, even inside of lives that are far from complete.

—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 10/25/14] ----- \$ 1,715.00

Total Offerings: Sunday [10/26/14] ----- \$ 477.00

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.



A PROVERB:

You’ll never change your life until you change your choices.

AGAINST AN ETERNAL HORIZON

We understand our lives best when we see them against the horizon of the infinite. Nowhere is this more important than in the belief that there is a life beyond this one. Today it is not always fashionable to say this. More and more, theologians and spiritual writers are either ignoring the importance of life after death — or, worse still, positively denigrating any emphasis one might want to put on it. For example, a few years ago, I was watching a discussion on television between a prominent religious commentator and a panel of theologians representing a number of Christian churches. The commentator asked the panel this question: “Should it make any difference in the way you live whether or not you believe in life after death?”

Everyone on the panel — and the host himself — agreed that it shouldn’t. In their view of things, whether or not you believe in life after death shouldn’t make any difference practically in the way you live. Each asserted that they believed in individual immortality, but each also said that this didn’t — and shouldn’t — influence their daily actions in a practical way. Moreover they pushed things further. Several of them suggested that focusing on belief in life after death can be positively harmful because it can deflect a person off of the proper agenda for this life, work against strong involvement in this world, and tie one immaturely to a system of rewards and punishments. Belief in life after death, for them, can throw off the proper focus for life in this world.

What’s to be said about this? There’s a certain commendable stoicism in it to be sure, but, at the end of the day, such a view of things is religiously false and wreaks a certain havoc in our lives.

What’s wrong is not that God — or anyone else — is disappointed with our theological inconsistency. What’s wrong is that we are more prone to do violence to ourselves and to others because life cannot give us what we want. Simply put, when we stop believing in life after death, we tend to put too much pressure on this life to give us the full symphony. When we stop seeing our lives as being completed by something beyond the present world, it becomes natural to become more frustrated with the limits of our lives and to begin to demand — however subtly or unconsciously — that our spouses, children, friends, careers, jobs, and vacations give us something they can’t give — namely, complete fulfillment, full meaning, final satisfaction, joy beyond frustration, ecstasy, heaven.

When we stop, practically, believing in a heaven beyond this life, we too easily demand that we have a taste of heaven right now. Crassly stated, if this life is our only kick at the cat, it becomes pretty hard to handle the fact that this one kick at it is almost always a long, long ways from what we would want it to be. None of us goes through this life without our share of bitter disappointment, crushed potential, broken dreams, and daily frustration. Our lives are never the way we dreamed them to be. There’s always a huge gap between our dignity, our desire, our potential, and the actual state within which we find ourselves. We come into this world over-charged, are all too soon beaten-up, and never quite find the end of the rainbow. There are no perfect lives. There is no heaven this side of eternity.

All of us have suffered abuse of body and heart. All of us have been unjustly robbed of our potential. All of us live inside situations of tension, bitterness, gossip, and hatred. All of us suffer a certain silence between ourselves and those we most love, and all of us suffer the absence of full embrace



8. Perform your work for the love of God, rather than through mere natural energy and self-love.
9. Devote a definite time each day to mental and vocal prayer. Do not have confidence only in your own efforts, but truly depend on God, for God is the principal agent. You are only His instrument. Therefore, work hard, as if everything depended on you; but pray harder, knowing that everything really depends upon God.
10. Do not remain engaged for too long in excessive work that would leave your soul in a state of estrangement from God or render it difficult for you to raise your thoughts to God occasionally.
11. Try to remain recollected and under the influence of God’s grace during your work, even if it is only by a short, yet sure, directing of your mind to Him, a simple loving movement of your heart toward Him, or by using some brief, spontaneous prayer. Be firmly convinced that you can do nothing more important for your own soul and those of others — for God’s glory and for the good of the Church — than to cultivate your interior life through the sacraments, prayer, and good works. Remember the words of Jesus: “Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me” [see John 15].

The example of Christ at Nazareth and during His public life emphasizes the importance of the spirit of prayer. It is in direct contrast to modern rush and activity that allows no time for the soul to rest in God. Christ’s standards are very different from those of the world. The world would consider His thirty years of hidden life in Nazareth a waste of time.

The work of the sanctification of an individual soul is of more importance in the eyes of God than the material welfare of the nation. It is not so much what you do that matters, as why you do it. It is not so much what you do as what you become that is of value in God’s eyes. God’s plan for your soul is that it become transformed interiorly. And all your soul’s sanctification comes from contact with Christ. And contact with Christ is made by prayer. Prayer is the life of true achievement, the instrument best fitted to do God’s work in your soul.

If you are faithful in speaking with God and in listening to what the Holy Spirit brings to your mind, your soul will constantly express itself in acts of faith, hope, love, confidence, repentance, and submission to the will of God. It will move in an atmosphere conducive to maintaining union with God. Prayer will become the breath, the life of your soul. Eventually prayer will develop into a state, and your soul will be able to find God at will — even in the midst of many occupations. The moments in the day that you consecrate exclusively to the formal exercise of prayer will be only the intensifying of this state in which your soul remains habitually but gently united to God, speaking to Him interiorly and listening to His voice.

If you seek God with your whole heart because you love Him with your whole heart, you will never seek in vain. For, more lovingly than you can realize, God is seeking you. You must remove the obstacles that you have put in the way of God’s finding your soul. The more you find God through prayer, so much the more fervently will you seek Him. You will be living in the true spirit of prayer. You will find God in your joys and in your sorrows; you will see Him in your dearest friends as well as in your enemies. If you love God, you will find Him in every circumstance of life because your heart is in Heaven. Yours will be a peace and joy that no one can take from you! And this is the glorious aim of prayer in your life — the possession of God!

—taken from the writings of Father Larry Lovasik which appear on the internet.

WE ARE ALL IN THE HANDS OF GOD:

It seems that Christians celebrated the Feast of All Souls on November 2nd as early as the seventh century. In popular piety today, the feast offers an opportunity to reflect on our deceased loved ones who no longer walk this earth with us — leaving an empty space in our hearts.

In John's Gospel [6:35-40], Jesus brings to light his Father's will that everyone who believes in the Son will have eternal life. He assures the crowds: "I will not reject anyone who comes to me." These words offer comfort to us as we ponder the ultimate fate of our deceased loved ones. These words offer us hope that our departed loved ones are in the hands of God — now permanent members of the Communion of Saints.

This reality is confirmed by the author of the Book of Wisdom [3:1-9] — "The souls of the just are in the hands of God and no torment shall touch them." Paul, in his letter to the Church at Rome assures us that Christ, who was raised to life by his Father, has conquered death, so that we who have died with him in baptism may live with him in newness of life [Romans 5:5-11]. The Second Vatican Council supported and extended this salvation optimism by teaching that God does not deny His grace of salvation even to those who have not yet learned to call him by name, but follow their conscience [see *Lumen Gentium* #16].

Hope in God's saving mercy can free us for fruitful reflection on those who are now in the hands of God. A widow of two years — who endured a long marriage with a controlling husband — asks God for the grace to rise above the resentment that still hardens her heart. A collegian — who worried about the salvation of his atheist grandfather — finds contentment in the hope that God has rewarded him for living a virtuous life in accord with his conscience. A mother — who helplessly watched her troubled son gradually kill himself with drugs — finds comfort in the belief that he now shares a totally new life with Christ. A successful executive — who often takes her blessings for granted — thanks God for her deceased parents, who made many sacrifices so she could get a first class education. A young married man — who tends to put work before his family — dedicates himself to following the good example of his deceased father, who always put family first.

The Feast of All Souls invites all of us to reflect on our loved ones, now with God forever, grateful for their ongoing support, ready to heal any lingering wounds, and committed to emulating their virtues.

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

A REFLECTION ON ALL SAINTS DAY:

"We need saints without cassocks, without veils — we need saints with jeans and tennis shoes. We need saints that go to the movies that listen to music, that hang out with their friends. We need saints that drink Coca-Cola, that eat hot dogs, that surf the internet and that listen to their iPods. We need saints that love the Eucharist, that are not afraid or embarrassed to eat a pizza or drink a beer with their friends. We need saints who love the movies, dance, sports, theatre. We need saints that are open, sociable, normal, happy companions. We need saints who are in this world and who know how to enjoy the best in this world without being callous or mundane. We need saints."

—Pope Francis

LET GO:

You can never cross the ocean unless you have the courage to lose sight of the shore.

—Christopher Columbus



ready to endure the blaze of His Love.

Some of our loved ones struggled along their pathway leading to God. The results of their sins still affect them. Just like an arm broken many years ago still hurts when the weather changes, the deceased who is forgiven his or her sins still suffers the result of the sin. Our continued prayers for those we love moves them along that path that leads to total and complete union with God. We call this path Purgatory. The journey down this pathway was presented beautifully and succinctly by Dante Alighieri in the second book of the *Divine Comedy* — The Purgatorio. There Dante presents the souls in purgatory as holding themselves back from climbing the mountain of God until they are able to accept the fullness of God's Love. They are dependent on the prayers of their loved ones still on earth to prepare them to receive the fire of God's love.

The power of prayer is infinitely greater than we could ever imagine. Often when we pray, we call on the strength of the Almighty One to perform an action beyond our capabilities — but not beyond His. We should pray each day asking God to heal of our sinfulness so that we — and all those whom we love — will be ready to enter into the fullness of God's presence. Pray that any part of our lives — and theirs — that has been closed to Love be completely open to the Presence of God. Pray today and every day for our deceased parents, spouses, children, relatives, and friends. We know that they are good people. May they come fully into the presence of God for all eternity. And on this day — All Souls Day — we unite ourselves with them in the Community of the Church.

The saints in heaven and the souls of all the faithful departed are united with us in our efforts to make Christ a reality in our world. "I will reject no one who comes to me," says the Lord [John 6:35-40]. We trust in the God who loves us, to care for us and our loved ones in life and in death. And so we pray: "May the souls of the faithful departed through the mercy of God rest in peace."

—taken from the writings of Father Joseph Pellegrino 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.

WISDOM:

"We must develop and maintain the capacity to forgive. Those who are devoid of the power to forgive are devoid of the power to love. There is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies."

—Martin Luther King Jr.

think: “I wouldn’t want to have to live like that” — and in our fear, we forget the truth that life is worth living.

Brittany is not a villain — she is our sister who is in incredible pain. We need to reach out to her, even though we believe her actions are wrong. Every one of us can relate to her struggle more than anything. When we hear about Brittany, and we become frightened — “What if it was me? What would I do? Would I be strong enough to die well?”, etc.

But this is where a heroic life could be made. “Death with dignity” does not mean dying like an animal — it means dying like a human being with untold worth and courage. It means living life out until the end of the story. Blessed Chiara’s anniversary of death would have been two days before Brittany was originally planning to take her life. Blessed Chiara, pray for Brittany — and for us!

—written by Father Mike Schmitz, a staff person of LifeTeen

EXPRESSING HIS LOVE:

Imagine this scenario. It is only a few months since your husband or wife died, or perhaps your parents who lived with you, or maybe it was your child, or a sibling. You get up from the sofa in the living room to go to the kitchen, and for a split second you think you see him or her. Then you remember: “No; Mom passed away two months ago.” Or you go to Grandpa and Grandma’s house. Only Grandma is not there; she passed away recently. But in an unguarded moment — in the blink of an eye — with a quick glance, you think you see her there. These are common occurrences. Certain places or events can trigger our memory in such a powerful way that the person we remember seems present. Now, some people will say: “Mom’s gone.” or “She’s just a memory, but she isn’t here any more; let’s move on with life.” We Christians do more than that, though — much more. For us Christians, the everyday event of sensing the presence of our departed loved ones reminds us of a wonderful reality — our loved ones still live.

The flashback to their presence in our lives often leads us to say a prayer for them. Perhaps we might say: “May she rest in peace, united to the Lord forever in the peace of Christ.” Why do we pray for our deceased loved ones? Why do we have this Feast of All Souls? Why do we dedicate the month of November to praying for the dead? Why do we have funeral Masses? We do all these things because we believe in the power of prayer. We believe that our continual entreaty to God to bring our loved ones to peace will prepare them to bear the fullness of His Love in heaven. We pray because we believe in love. We believe that true love — the love that flows from God and returns to Him — true love remains forever.

We sincerely love the members of our family, our friends, and all who have died. And we still love them. This love which is looking for nothing other than to express itself is sacrificial love — it is loving as Jesus loved. We are not expecting anything in return. We just want to express our love others. We do this through prayer.

God hears our prayers and sees the love motivated by those who have died. Some of these loved ones are fully united to Him now. They are the saints — be they canonized by the Church, babies and little children, or older children, Teens and adults all who died with lives so pure, so sincere, that they are



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.



MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next gathering will be on **Sunday, November 9th** when we will be traveling to spend a few hours with the residents of the Weils. **We will meet right after Mass, have a brief lunch, and then set out — returning at 3:00 PM.** Our next gathering after that will be on **Sunday, November 23rd, when we will make an Advent Wreath for our home.** 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.



MAKE YOUR FAMILY’S ADVENT WREATH:

Again this year, we are going to be making family Advent Wreaths on **Sunday, November 23rd at 11:30 AM** in the **Commons**. **Cost of the Wreath is \$20** — this includes trimmings, candles, and everything else you will need. Please know that cost is not a reason to not make an Advent Wreath; please contact **Father John**. **Sign up sheet is located on the easel in the Narthex of the Chapel, or you can call the chapel office [440-473-3560]. Last day to sign up for this event will be Sunday, November 16th** because we need to purchase all of the materials. **If you have any questions, please contact the chapel office.**



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.



A CHILD IN THE HAND OF GOD:

Realize above all that you are in God’s presence, and stand there with the attitude of one who stands before the emperor. Empty yourself completely, and sit waiting, content with the grace of God, like the chick who tastes nothing and eats nothing but what his mother brings him.

—St. Romuald

COURAGE FOR THE FIGHT — A LIFE WORTH LIVING

The only thing that makes a story worth telling is the underlying and fundamental certainty that life is worth living. Now in its fifth season, the incredibly popular TV show *The Walking Dead* is the story of human life after a “zombie apocalypse.” At first, the story seems to be just a strange series about undead monsters and the humans who are fleeing from and fighting them. But as the series has progressed, the real story has much more significance. It is not just about gruesome zombies or human bandits — it is all about the question: is life worth living?

One of the show’s frustrations is also its key to greatness — every time the human protagonists catch a break, their good fortune doesn’t last long, and the bottom seems to drop out from beneath them. And yet they keep struggling — they keep walking. Even when it seems like there is no obvious “destination” for them, they know that they have to keep moving forward — they have to keep living.

All of the characters have had their normal lives completely disrupted. Most of the people they loved have died. Every single one of them suffers on a daily basis in a world they have not created, and in which they have not chosen to live. And yet, they choose to fight — they choose to engage with the life they have. They do this because of the fundamental principle that is the basis every human story — life is worth living.

Think of any great story. Every one of them is built upon this premise. If they weren’t, there is no real conflict; instead of fighting courageously when one encounters overwhelming odds or faces an impossible situation, the characters would simply die. The reasonable thing would be to take matters into one’s own hands and end one’s life. If they’re going to die eventually, why not simply face death on one’s own terms?

Because life is worth living.

At this moment, a 29 year-old woman named Brittany Maynard was preparing to die on November 1, 2014. She was planning to end her own life by self-administering a lethal dose of medication. A few days ago, she announced that she still will take her own life, but because she is feeling “pretty good” at this moment, she will delay her announced date. Brittany has terminal cancer, and experiences pain and suffering on a moment to moment basis. Because of this, she has moved from her home state of California to Oregon so that she will be legally allowed to kill herself.

Since she made known her decision to end her life, it has sparked many people into thinking about this issue. Actually, on second thought, people aren’t really thinking about this issue — they are “feeling” about this issue.

We see this beautiful young woman, and hear about her wedding, and learn of her pain — and we feel compassion. We feel so sorry for this woman whose life has been entirely disrupted. In doing this, we are being human. It is human for us to feel such compassion for Brittany — and anyone else in pain. And it is natural that we don’t want her to suffer any more. If there is a way that her pain can be taken away, wouldn’t that be better than for her to needlessly endure?

But to agree that ending her life is the solution is decidedly “un-human.” That is what we do with animals when they are in pain — if you’ve ever had to “put down” a beloved pet you know how heartbreaking it is. There is a real difference between a human being and any other kind of animal. Because we are human, we don’t merely experience pain — we can also “suffer.” Suffering is only possible when you are aware that you are suffering. People are aware when they are suffering — animals



do not have the same self-awareness. A human being can look up from their battle and ask “Why?” An animal doesn’t ask this question. This makes human suffering exponentially worse than animal suffering — but also exponentially more meaningful.

There is something in us that recognizes that human suffering — while evil — is worth it. We intrinsically know that life is worth living. When we see someone endure suffering heroically — even if it costs them everything — we see human dignity in action. It is the reason why we cheer for those who are willing to face unstoppable odds. It is the reason we love heroes — they remind us that life is worth fighting for. They remind us that there is more to this life.

As Christians, we know that suffering is not the worst thing. What would be worse is if all there was in this universe is the material world — no soul, no spirit, no God — then the worst possible evil is suffering. But we know that there is more to this life than what we can immediately see. Dignity is not found in taking one’s own life, but in facing the challenge well. Compassion is not helping another person to end their own life, but in caring for them in their weakness and pain.

In the Church of Our Lady of Divine Love in Rome, is a side alcove which features a photograph of a young woman. Surrounding that photograph are an abundance of notes and pictures indicating how this girl’s life had affected countless individuals. The girl was an Italian teenager named Chiara Badano, and she was declared “Blessed” in 2010 by Pope Benedict. Like Brittany, Chiara had been diagnosed with terminal cancer. In 1988, when she was only 17, the advancement of her bone cancer left her paralyzed and in bed. This beautiful young woman had been an athlete and loved to dance, but she was confined for her last two years to a body that wouldn’t obey her. Her cancer left in almost constant agony, but she refused to take any painkillers. She said that they made it more difficult for her to focus, and “there’s only one thing I can do now — to offer my suffering to Jesus because I want to share as much as possible in his sufferings on the cross.”

Blessed Chiara faced the last years and months and moments of her life with the confidence that her suffering was not meaningless. She was confident that her life was not meaningless. Chiara had encountered the person of Jesus Christ, and in discovering the love of God, her life was transformed. Her life was not pointless, and her illness was not merely evil — it had the ability to draw her even more deeply into life and into the mission of God himself. She had met the God who entered deeply into human suffering and had redeemed it.

Jesus has given human suffering a power and a purpose. Jesus reveals that all life — even the most painful and broken life — has the ability to make a difference in this world. When Blessed Chiara had given away everything that she had and was unable to hardly speak — much less move — she stated: “I have nothing left, but I still have my heart, and with that I can always love.”

The only difference between Brittany and Chiara is the knowledge that life is worth living — all human life, no matter how seemingly painful or insignificant, has been redeemed by the life and death of Jesus. In the end, Jesus died. And in the end, Chiara died. But the truth is that for Chiara — and for everyone — that wasn’t the end. There is more to this life than many of us realize.

We have truly lost our way if we equate the term “care” with “assisted suicide.” For as long as medicine has existed, there have been strict rules for those charged with the responsibility to care for the suffering. The first of those rules is: “Do no harm.” How have we lost this first of commissions? We have forgotten what it is to be a human being.

Our culture has exchanged a “Sanctity of Life” ethic for a “Quality of Life” ethic. In doing so, we have positioned ourselves to rate a person’s worth based off of our perceived quality of their life. We