

**CLOSING PRAYER:**

**~ A Prayer for the stranger ~**

Lord, I ask you,  
once and for all,  
to rid me of my concern  
over what impression I make on other people.

Forgive me  
for being so preoccupied  
with what I seem to be,  
with the effect I produce,  
with what others think and say of me.

Forgive me  
for wanting to imitate others  
to the extent that I forget who I am,  
for envying their talents  
so much that I neglect to develop my own.

Forgive me  
for the time I spend  
playing games with my "personality"  
and for the time I don't spend  
in developing my character.

Now, let me forget about the stranger  
that I was so that I may find myself;  
for I will never know my home  
unless I leave it,  
and I will never find myself  
if I refuse to lose myself.

Lord, let me be open to my brothers and sisters  
so that, through them,  
you will be able to visit me as your friend.  
For then I will be the person  
that your Love wants me to be,  
your child, Father,  
and a brother/sister within family.  
Amen

**CAMPUS MINISTRY OFFICE:**

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

**A NOTE ABOUT TODAY'S FEAST:**

This weekend we celebrate the Feast of the **Dedication of the Basilica of St. John Lateran in Rome**. What a long and very odd title! There is no saint named John Lateran. And, furthermore, the Lateran doesn't even look like a church! But despite all this, the Basilica of St. John Lateran in Rome is the "mother Church" of all Catholic Churches — it is the Episcopal seat of the Holy Father under his title as Bishop of Rome — in other words, it is the Pope's cathedral. How did all this come about?



Soon after his conversion in 313, the Roman Emperor Constantine gave the palace and grounds of the Laterani [his wife's family property] to the church. Until 1308, the popes lived at the Lateran. It wasn't until that time that the popes began to live at the Vatican as they do today.

Constantine represents a turning point in Church history. He made Christianity a legitimate religion in the Roman empire and ended the recurring persecutions that drove Christians underground during its first centuries as a community of faith. Under Constantine, Christianity came into Roman public life. He saw its potential as a unifying force in the empire. He gave land and money to build churches and restore holy books.

**MEN'S RETREAT — RESCHEDULED — DECEMBER 2<sup>nd</sup>:**

The Fall Men's retreat has been rescheduled for **Tuesday, December 2<sup>nd</sup>**. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. The retreat begins with **Mass in Our Lady Chapel at 5:30 PM** followed by **dinner and discussion in the Lennon Board Room**, concluding around 9:00 PM. Even if you can't make the Mass at 5:30, please join us when you are able to get there. **Cost for the evening is \$15.** [Please know that ability to pay for the retreat is not a condition for attendance]. **Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560].** We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

**FAITH EDUCATION:**

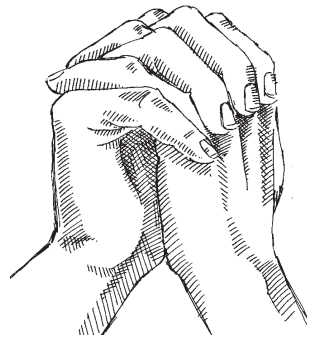
Here are the dates for Faith Education for the months of November and December: **November 9<sup>th</sup>, 16<sup>th</sup> and 23<sup>rd</sup>**, and **December 7<sup>th</sup> and 14<sup>th</sup>**. Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate 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

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Frank DeFlorio who is hospitalized .
- For Laura Waltz ['88], sister of David ['80], John ['83], Michael ['85], and Diane ['86] Hollis, who is recovering from surgery.
- For Laszlo Nagy, father of Richard ['16] and Joshua ['27] Nagy, who is preparing for surgery on Monday.
- For Monica Steiner who is recovering from 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 Emily Kuhar, niece of former Middle School Administrator, Patricia Brockway, who is undergoing treatment for cancer.
- For Terri Levine who is seriously ill.
- For Brother Bernard Klim, C.S.C., who is hospitalized for medical testing.
- For Ilona Balasy who is recovering from back 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 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 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 kidney disease.
- 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 Irene Pataki.
- For James Lasch, father of Mary Ann [’72], Carol [’79], and Susan [’87] Lash.
- For Sister Josephmarie Bonosky, S.N.D.
- For Brother Timothy O’Connell, C.S.C.
- For Father Paul Wendel, C.S.C.
- For Mae Mancuso
- For Mary Ann DelMedico.
- For Sister Arlene Kniola, C.S.C.
- For Stase Strimaitis, mother of Diana Mayes
- For Antoinette Ventra, great aunt of Joelle Palladino [’17]
- For Margaret Humensky, mother of former Business Office employee, Mary Humensky.
- For Thaddeus Jackson, grandfather of Robert Richardson [’24]
- For Ted Studniarz.
- For Ross Carbone, father of Ross [’95] and Allison [’92] Carbone.
- 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.

**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.

**IT’S UP TO YOU:**

Christ has no body on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which Christ’s compassion for the world is to look out; yours are the feet with which He is to bless us now.  
 —St. Teresa of Avila

**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 [jbesc@ix.netcom.com](mailto:jbesc@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 16<sup>th</sup> at 10:00 AM.

**SCHEDULE FOR THE WEEK:**

**PLEASE NOTE:** Father John will be on retreat with a group of Junior Students on Wednesday, Thursday, of this week. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, November 9: <b>Feast of St. John Lateran</b>	<b>10:00 AM</b>
Monday, November 10: <b>St. Leo the Great</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, November 11: <b>St. Martin of Tours</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, November 12: <b>St. Josephat</b>	<b>NO MASS</b>
Thursday, November 13: <b>St. Francis Xavier Cabrini</b>	<b>NO MASS</b>
Friday, November 14:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, November 15: <b>33<sup>rd</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, November 16: <b>33<sup>rd</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**SEEING THE BIG PICTURE:**

Dedication to God means dedication to the whole of creation.

—St. Edith Stein

**REFLECTION ON THE THEME FOR THE WEEK:**

The “Election Season” is over, finally. Those who were victorious — who spent time telling us about the changes they were going to execute — are now going to figure out how to fulfill those promises. Those who did not win are going to watch how their victorious opponents try to do what they said. Change! Well, we haven’t noticed any differences except that there are no more political advertisements on the television.

Change is very difficult to bring about in government, family structures, and especially within ourselves. It is hard to want to change. It is harder to redirect attitudes and our actions. There is an old saying — “The best way to break a habit is to drop it”! Easily said.

Every time we come to the Eucharist, we celebrate the transubstantiation of the bread and wine into the Body and Blood of Jesus. The graces of God through all the sacraments are offered us to complete the holy transformation of us — the congregation. We examine our lives and we “elect” certain areas, and ask God to be victorious in allowing that Grace to patiently change us. Things change slowly in our political world. Change will happen as well if we vote for patience, honesty, and awareness of our call to live as children of God.

The Thirty-Second Sunday in Ordinary Time is replaced this year by an unusual feast — The Feast of the Dedication of the Lateran Basilica in Rome. The Lateran Basilica in Rome is the Pope’s Church — he being the Bishop of Rome. One might think that St. Peter’s Basilica would be the church of the head of the Roman Catholic Church, but it is not.

Obviously, there is a history behind this church and this feast. The palace of the Laterini family became property of the Catholic community in 313 AD as a gift from Constantine. He desired it to become the cathedral for the Pope. Through fires and reconstructions over the centuries, the present building remains the first church in Rome. This feast was first celebrated in Rome; then in the twelfth century it began to be celebrated throughout the world. The Basilica of St. John Lateran was the first of the four larger churches in Rome. It stands now as a symbol of the permanence of the Catholic Church in the world. As we celebrate the Basilica’s dedication, we also celebrate the dedication of the Pope, as well as the entire Church, called to bring about the Kingdom of Christ in this world.



The Scripture Readings for this Feast begins with the prophet Ezekiel [47:1-12]. An angel appears to Ezekiel, and shows him a river flowing from beneath the temple — and from the temple it proceeds outward to the entire land. This river flows to fertility and fruitfulness of all kinds. This river is seen to be everlastingly alive.

In his letter to the Church at Corinth, Paul provides us with a strong definition of church which goes far beyond bricks and mortar [1 Corinthians 3:9-17]. As individuals, we are the church — together we form a community. Each of us is a “temple” which houses the graced presence of God. Your “Body” — as well as the congregation — each is a holy place! It is often easier to believe just in the person of Jesus, rather than to believe what He has said about who we are, and who each of us is in our person.

go back to the faith Jesus left us.” Maybe it’s worth a try. .

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

**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:** Titus 1:1-9, Luke 17:1-6
- Tuesday:** Titus 2:1-14, Luke 17:7-10
- Wednesday:** Titus 3:1-7, Luke 17:11-19
- Thursday:** Philemon 1:7-20, Luke 17:20-25
- Friday:** 2 John 1:4-9, Luke 17:26-37
- Saturday:** 3 John 1:5-8, Luke 18:1-8

**33<sup>rd</sup> Week in Ordinary Time:** Proverbs 31:10-31, 1 Thessalonians 5:1-6, Matthew 25:14-30

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://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 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [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].**



**GATHERED AS CHURCH:**

I'm certain that one of the two people who will be in purgatory until Jesus' Parousia is the first person who referred to a building as a church. For the first centuries of Christianity, the word church only designated the community of believers who followed and imitated the risen Jesus in their midst. That's certainly the way Paul employed the term when he wrote to the Corinthian community, speaking about the community "gathering as church" [1 Corinthians 11: 17-22]. Jesus' earliest followers met not in special buildings, but in homes. Even then, the followers were the church — not the home.

Things and terminology changed after Constantine's 313 Edict of Milan, granting Christians the same rights and privileges enjoyed by other religions in the Empire. What had been the exception now became the rule. Christians began regularly to meet in basilicas — public halls — for their liturgies, eventually deserting their homes for these new, more convenient venues.

With this in mind, the words of the prophet Ezekiel — who is being led by an angel of the Lord — becomes very significant [Ezekiel 47:1-12]. Just as the waters flowing from the reconstructed Jerusalem temple brought life wherever they went, so Christians were convinced that the actions taking place in these special buildings also brought life to those who participated in them.

Only because there are no texts in the Christian Scriptures which support the building of church structures, those who eventually decided on the liturgical readings for this feast were forced to employ a selection from St. Paul's letter to the Church at Corinth because it spoke of the people as "God's building" [1 Corinthians 3:9-17].

Paul, writing ten or twelve years before the Jerusalem temple was destroyed by the Romans in 70 CE, was forced to deal with a thorny situation. Though more and more Gentiles were buying into the reform that the historical Jesus preached and lived, they — unlike their Jewish/Christian counterparts — were forbidden by Jewish law from even entering that sacred site.

The Apostle's message is one of "Don't worry about it" — after all, he reminds the Gentile/Christian community in Corinth: "You are the temple of God, and the Spirit of God dwells in you." What the Jerusalem temple hoped to achieve through God's special presence, God has already achieved through the Spirit's special presence in Jesus' disciples. We shouldn't long for something that we already have.

Yet, while we're waiting to totally morph into the temple of God's Spirit, John's Jesus warns us to make certain that we properly use the church buildings we've constructed. This itinerant preaching carpenter from Capernaum was convinced some of his fellow-Jews had lost sight of why their ancestors had originally built the Jerusalem temple. Instead of offering the faithful an opportunity to worship the Lord, it had simply become a site for making money.

John's three Synoptic predecessors had Jesus quote Jeremiah's famous temple speech as he cleared the sacred premises of the traders and sellers: "My house shall be a house of prayer for all people, but you have turned it into a den of thieves" [Jeremiah 7:11]. We have to remember that the den is usually not the place where thieves do their thieving — it's the place they run to after they thieve for security. In those writings, Jesus' message is very biting. Instead of organized religion providing occasions for us to go out and give ourselves to all people, there are times when it actually helps us be secure and safe in our sinning.

Yet, even here, John takes the emphasis off the actual temple and puts it on Jesus. He becomes the only temple that Christians have and need. The late Cardinal John Wright once asked: "What would happen if every church-owned building were simultaneously destroyed?" His response: "We'd have to

John's Gospel shows us a side of Jesus that might surprise us [John 2:13-22]. This Gospel story is not so much about cleansing as it is about holiness. These cattle hustlers and sheep dealers were actually providing a service for those faithful Jews who desired to fulfill sacrificial rites within the temple. The whole scene sets up Jesus' discussion with the Jewish leaders about "signs" — a strong feature in John's Gospel. Recall images such as: "Bread of Life", "Living Water", "Light of the World", "Sight" — all "signs" or images by which John presents Jesus as a God-Sent Prophet. In the religious traditions of Israel, a prophet from God would be inspired to do actions which God alone could do. John takes artistic pains to present Jesus doing these acts within a setting of irony. For example, Jesus talks about "Temple" — meaning His Body. But within the context of the Jewish leaders thinking, they think that Jesus is speaking of this years-in-the-making temple of Jerusalem. John has Jesus do that with bread, water, sight, and light in other contexts of irony.

The real message here is the holiness of Jesus flowing into humanity through the river of the everlasting presence of Jesus among and within us. It is way too easy to take John's Gospel and start thinking about Jesus' driving something unholy out of each of us — as He drove the animals and sellers out. Don't go there! This would be a kind of desecration of the holiness of John's Gospel. Holiness begins, not with "driving out", but "allowing in". It is not something we achieve, but something that we receive because we believe. Jesus did not come into the world — into our lives — to attract us by driving forcefully something bad from within us as a human family nor each of us as individuals. This is why Paul's letter is so important — Jesus came to identify us and actually to attract us to the holiness God has shared with us.

We have all know people — and maybe these people were ourselves — who have lived recklessly — disregarding our bodies until that moment when some other person enters our lives lovingly. This love does not drive out recklessness; rather, the personal darkness leaves quite quietly when a person's love lightens and enlightens exactly who we are. We are invited by this love to see ourselves as valuable, precious, and loved. The hustling and dealings diminish as the truer image replaces the "used-to-be". Holiness happens when we are being loved into the way God's sees us in Christ. That's not "driving out" — that's "driving in."

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

**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.**

**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.



**THE CHURCH — ONE AND MANY:**

This weekend we celebrate a very unusual feast — the Feast of the Dedication of the Lateran Basilica. This feast is unusual in that it is one of the only feast celebrated that is not directly connected to Christ or to one or other of the Saints. The feast marks the dedication of a Church — the oldest Church in the West. Many people think that the Pope’s Cathedral is the Basilica of St Peter. This is not true. The Pope’s Cathedral is the Basilica of St John Lateran — the mother of all the Churches. For a thousand years the Lateran was the principal residence of the Popes and the seat of the administration of the Church.

This was interrupted when the Popes moved to Avignon in 1309. When the Popes returned to Rome eighty years later, St John Lateran was in disrepair, and so they took up residence in the palazzo next to St Peter’s at the Vatican. St John Lateran, however, is still today the administrative headquarters of the Diocese of Rome, and the residence of the Cardinal Vicar of Rome. And most importantly, St. John Lateran still remains the Cathedral of the Bishop of Rome — the Pope. One could say that when you get down to essentials, any Church building is just bricks and mortar — and this would be technically correct.

After all, the real Church — the one that counts — is the body of Christ’s faithful. It is we who are the Church [1 Corinthians 3:9-17]. The Church then is not made from stone, but from you and me and the countless other Christians spread throughout the world. That said, the building still plays a key role — for the building is the place where the Church —we — gathers for the liturgy and most importantly for the Eucharist. It is a place that we do not use for merely secular activities because it is dedicated exclusively to the sacred actions of God’s holy people. The Church building is therefore a real visible symbol of that much greater Church which is the Body of Christ. The building is a living sign of the unity of the Church. The building is the sacred place where God’s people gather to hear his Word and worship his holy name.



It is appropriate, then, that we have the story of the Cleansing of the Temple [John 2:13-22] as we celebrate this Feast. This action on the part of Jesus reminds us to keep the Church pure and free from earthly things. The eyes of the Church must always be on heaven — the Church must never become overly concerned with its place in society or with material things. The Church must serve its master Jesus Christ, and the best way for us to do this is to follow his example. We must defend the poor from injustice; we must bring healing and comfort to the sick; we must groom ourselves for holiness; we must proclaim the truth in love. And these things are not merely things we do together as Church — these are what we must also do individually. For while the Church is the community of Christians, it is also something contained within us. We are — each one of us — temples of God. Our very bodies are the dwelling place of the Holy Spirit. That is why we treat the body of someone who has died with such respect and dignity.

The Church is the building; the Church is the Body of Believers; and the Church is within us. But the Church is also all around us because the Saints also remain part of the Church — the Church Triumphant as we call them. In the I “Confess” prayer said occasionally at the Penitential Rite of the

That’s a strong teaching that doesn’t sit well with many of us. It immediately posits the question: “What about the church? Isn’t it necessary for salvation?” That question is even more poignant today — in an age wherein many sincere people already take for granted that they have no need of the church — “I’m spiritual, but not religious.”

Granted there’s a danger in affirming and emphasizing this teaching of Jesus. But it is also important to recognize that this teaching of Jesus was not directed towards those in Jesus’ time who said: “I am spiritual, but not religious.” Rather it was addressed to religious individuals — and at a religious institution — that believed that the way to God had to go through a very particular channel over which they had control. All religious coinage had to be transferred into their particular coinage, since in their belief, they controlled access to God. Jesus tries to cleanse us of any attitude or practice that would enshrine that belief.

This does not deny either the legitimacy or necessity of the church, nor of those who do ministry in its name. God does work through the church and its ministers. But this does deny all legitimacy to the claim that the church and those who minister in its name control access to God.

No one controls access to God; and if God ever loses his temper, it’s because sometimes we believe we do. —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 11/1/14] ----- \$ 555.00**  
**Total Offerings: Sunday [11/2/14] ----- \$ 833.00**

**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.



**RELIGIOUS COINAGE:**

No one — be that an individual or an institution — controls access to God. Jesus makes this abundantly clear. We see this, for example, in the story of Jesus cleansing the temple by overturning the money-tables [John 2:13-22]. This incident is often used to justify anger and violence in God's name. Invariably, when someone affirms that God is non-violent, he or she is met with the reaction: "What about Jesus driving the money-changers out of the temple?" "What about Jesus losing his temper and displaying anger?"

Whatever the legitimacy of those questions, the story of Jesus cleansing the temple has a deeper intent. This is particularly clear in John's Gospel where this incident is set within a context wherein Jesus is replacing a series of former religious customs with a new Christian way of doing things. For example, immediately prior to this incident of cleansing the temple, Jesus, at the Wedding Feast of Cana, replaces a former religious custom — upon entering a Jewish house you purified yourself with a number of ritual ablutions before you could sit at the table — with the new Christian way of purifying yourself for a seat at the heavenly table — for Christians, the wine of Christian community, the wine of the Eucharist, now cleanses you so that you can sit at the table.

The cleansing of the temple needs to be understood in this context — Jesus is replacing a former religious practice with the Christian way of doing things, and he is revealing something very important about God as he does this. To state it metaphorically — Jesus is replacing a former religious coinage with a new religious coinage.

We're all familiar with the incident — Jesus comes into the temple area where the money-changers have set up their tables; he overturns their tables and drives out the money-changers with the words: "Take all of this out of here and stop using my Father's house as a market."

But this statement has to be carefully understood. On the surface, what Jesus says is brutally clear, but beneath its surface it is subtly symbolic — even if rather brutal in its meaning. How do we begin to unpack its meaning?

It's important to recognize that those moneychangers performed a needed function. People came to Jerusalem from many different countries to worship at the temple. But they carried the coins of their own countries and, upon arriving at the temple, had to exchange their own currency for Jewish currency so as to be able to buy the animals — doves, sheep, cattle — which they needed of offer sacrifice. The moneychangers fulfilled that function — like banking kiosks do today when you step off an airplane in a foreign country and you need to exchange some of your coinage for the coinage of that country.

Now, of course, some of these moneychangers were less-than-honest, but that wasn't the real reason why Jesus reacted so strongly. Nor was Jesus unduly scandalized that commerce was happening in a holy place. When Jesus says: "take all of this out of here and stop using my Father's house as a market," he is teaching something beyond the need to be honest and beyond the need to not be buying and selling on church property. More deeply, not turning the Father's house into a market might be translated as: "You don't need to exchange your own currency for any other currency when it comes to worshipping God. You can worship God in your own currency, with your own coinage. Nobody — no individual, no temple, no church, no institution — ultimately sits between you and God and can say: 'You need to go through us!'"



Mass, we pray: "I ask blessed Mary, ever Virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God." When we say these words, what we are doing is calling on the whole Church to pray for us — the Church in heaven and the Church on earth. The Church is therefore a seamless robe uniting in worship its members in heaven and on earth.

This means that the Church is no mere human institution — it is the creation of God himself. The Church is an integral part of God's plan for the salvation of the world. The Church is, therefore, by its very nature, holy. Sometimes we don't play our part — sometimes we members of the Church act in a way that is inconsistent with that holiness — whether we are clergy or laity. Sometimes we drag the Church down and give it a bad reputation. And all of us need to examine our consciences in this regard. But the Church always recovers, and it will endure until the end of time. And as Christ's will — that all will be saved — is gradually realized, the Church will come more and more into its own. We thank God that we have been drawn into the Church. We thank God for the role that we have been given to bring Christ to the world — to be his ambassadors to the people in our own communities — our own little corner of the world. We praise God for the Church he has created and uses to bring to fulfilment his Kingdom.

—taken from the writings of Father Alex McAllister, S.D.S., 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](mailto: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](http://www.SoulCoreProject.com). Hope to see you there.



**PARISH AS THE TEMPLE OF GOD:**

Rather than trying to explain why this weekend's liturgy honors a church building — even one so important as the Lateran Basilica, the episcopal seat of the pope as Bishop of Rome, — let us concentrate what St. Paul writes to us in his letter to the Church at Corinth. In this letter, Paul characterizes the Christian community as the temple of God [1 Corinthians 3:9-17]. Paul sees himself as the architect of this building, who, by the grace of God, laid the foundation, which is Jesus Christ, by preaching the good news to them. Others can contribute to the building, but only if they build upon Christ, the foundation. Paul reminds the Corinthian Christians that they are the Temple of God — that the Spirit dwells in all of them — making them holy.

Most of us experience the Church as the temple of God through a local congregation or parish. The church building serves as a sacred space that facilitates worship, but the Spirit of God dwells first of all in the individual members of the parish, and in the assembly that gathers for liturgy, and for the works of charity and justice. All the parishioners have charisms — free gifts of the Spirit — to be used to build up the Body of Christ and to spread the reign of God in the world.

Parishes look more like temples of the Spirit when the baptized use their gifts wisely and generously. Image what the ideal parish community would look like. The pastor, as ordained servant leader, empowers parishioners by encouraging initiative, identifies talents, and coordinates activities. The congenial secretary makes visitors feel welcome. The efficient pastoral administrator keeps the whole operation running smoothly. The married deacon helps prepare couples for marriage. The talented music minister provides prayerful, uplifting music for liturgy. A retired teacher runs an effective religious education program that involves parents as well as their children. A financial advisor helps the parish finance council manage resources wisely. A longtime faithful parishioner, who knows the history of the parish, helps the pastoral council do a better job of advising the new pastor. A social worker provides practical wisdom for the social justice committee, seeking to empower the poor in their neighborhood. An affluent retired executive anonymously helps out needy individuals who come to the parish seeking help. An artist delights in beautifying the church for big feasts. Perhaps these idealized examples can suggest to all of us some concrete ways we can help make our parishes more credible temples of God.

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

**EUCCHARISTIC MINISTERS:**

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

**BE LIKE CHRIST:**

Christ did not come into the world to provide a bastion against suffering, disappointment and death. In his earthly life he experienced the full gamut of the world's pain and suffering, and was not miraculously delivered from any of them. The spiritual life is one of active participation in all aspects of earthly existence, vibrant yet terrifying in its glory and agony minute by minute.

—Martin Israel



prevented. This is wrong. For example, the concept would be that it is OK to get drunk, as long as you have a designated driver. Or that it is OK to engage in casual intimate actions as long as you have protection from AIDS or pregnancy. The beauty of creation has been sacrificed to a pornographic world that has neither need nor desire for God. Sometimes you just want to run to a Church to get away from it all — and we do! We run to the Church as our one refuge of sanity.

The Church we run to is not just a building — it is the people. United with Christ, we — the Church — have the courage to oppose the idiocies and inadequacies of our society. The people who first walked into St. John Lateran were elated to have their own building, but they knew that they already had their own Church. They had the courage to remain faithful to Christ throughout the persecution of the Romans and the mockery of their world. We who walk into our parish — into Our Lady Chapel — each and every week, and are elated to have this building — elated to call this God's house. But we know that we — not the building — are the Church.

Like our spiritual ancestors, we pray for the courage to remain faithful to Christ — faithful to Christ through the persecution of the so-called intelligentsia, faithful to Christ despite the mockery of the world. And we will remain faithful. We are as strong as the people who first worshiped at St. John Lateran. We are the Church.

—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.

**CHRISTMAS FAMILY GATHERING:**

'Tis the Season for **Christmas Family Gathering, Sunday, December 7, 11 AM to 1 PM, in Gilmour's Athletic Center:** All families are invited to attend the Lower School's Christmas Family Gathering. This is a family-friendly event filled with holiday cheer, including crafts, music, an appearance by Balloon Bender Dave, hot brunch, exclusive silent auction and photos with the one and only Santa Claus! There will also be an exciting raffle. Cost is \$10 for adults, \$5 for children [ages 3 – 18] and children 2 and under are free. Gilmour families will receive an invitation in the mail! Others are welcome to join us. To volunteer for this event or if you have any questions, please contact LSPO President **Caren Nakhoda** at [cnakhoda@gmail.com](mailto:cnakhoda@gmail.com).

**A WAY OF LIVING:**

Believe in the one who is the resurrection, and you will also live!



**WE ARE CHURCH:**

In the first three hundred years of its existence, the Church was persecuted throughout the world. The persecution was somewhat sporadic. Sometimes, the Roman authorities would close their eyes to Christians — not bothering with them. Other times they would only persecute Christians if an individual Christian was denounced by someone. Quite often, the Emperors — such as Domitian and Diocletian — would declare that all Christians had to be found and put to death. Even in the best of times, Christianity was a dangerous way of life. Christians had to meet in people's homes, or in underground cemeteries like the catacombs. They could not build Churches — the authorities would know where they were. But Christianity continued to spread throughout the Roman Empire. In the year 313, the Emperor Constantine declared in the Edict of Milan that Christianity would no longer be persecuted. His mother, St. Helena, had become a fervent Christian, and he would become a Christian himself. Now, Constantine and his mother lived in a palace in Rome that had been owned by the Laterani family. Constantine turned a wing of that palace over to the Church. This was the first Christian Church in Rome.

It was dedicated to Our Lord the Redeemer and to St. John the Baptist. Therefore it is known as the Basilica of St. John Lateran. From the pope of that time — Melichiades — up until present time, St. John Lateran has been — and is — the Cathedral Church of Rome. The popes themselves lived there until they moved to the Vatican Hill in the late middle ages. The Cardinal that administers Rome for the pope continues to do so from St. John Lateran.

What must it have been like in those earliest days when Christians could call St. John Lateran their own Church? Can you imagine the emotion? They had their own place. They could come to Church and worship openly, and without fear. The first basilica would have been modest — a simple structure. But as time went on, rebuilding and refurbishing would provide a great, beautiful edifice for worship. Still, from the very beginning the Christians knew that as great as this building and



other buildings might be — culminating in the Basilica of St. Peter on the Vatican Hill — still, it was the people — not the building — that made the Church. St. Paul put it this way in his letter to the Church at Corinth — “You are God's building. Are you not aware that you are the temple of God, and that the Spirit of God dwells in you? The temple of God is holy, and you are that temple” [1 Corinthians 3:9-17].

The Feast we celebrate this weekend is not really about a place, after all — it is about us. We are the Church. Together we are a place of refuge from the terrors of the world. Together, united with Christ, we are a people of love in a world of hatred. Do you ever get to the point that you just can't take what society has become? Religion is openly scorned. Catholics are mocked by the liberal media as being out of the mainstream of American thought — that mainstream being anyone who sees things as they do. Opposition to obvious blatantly immoral acts like abortion is portrayed as representing a right wing fringe movement, even though this opposition represents the opinion of the vast majority of the country.

Our young people today are being given a very strange view of what is morally acceptable — they are taught this deranged concept that anything is permissible as long as the bad results of an action are

**WORLD YOUTH DAY & KRAKOW, POLAND 2016:**

The time has come for us to take the next step in our Pilgrimage to World Youth Day 2016. **There will be a meeting on Monday, November 24 at 7:00 PM in the Lennon Board Room for all those who have already expressed an interest, as well as those who still would be interested in joining us.** Over 40 people have expressed an interest. **Chris Dube from Dube Travel** — who has arranged many trips to World Youth Days over the years — will be with us, conducting a webinar to go over the itinerary and other information on Poland and the amazing saints that we will encounter there — including St. John Paul II.

This life-changing pilgrimage will include not only the events of World Youth Day, but also excursions to Wadowice — the home town of St. John Paul II; Auschwitz and the German concentration camps; as well as Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. Our plan is to have pilgrims attend catechetical sessions each morning, followed by evening cultural and spiritual events. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis. The official dates for our proposed itinerary are **July 22 — August 1, 2016.**

This invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families.** Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. In order to secure the appropriate hotel accommodations in Old Town — less than one minute away from Market Square, the center of World Youth Day — we need to act as promptly as possible. **Please contact the chapel office — Father John or Patty at 440-473-3560 to let us know that you will be attending the webinar.**

**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 winter 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].**

**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.



**REMARKABLY AVERAGE:**

Do you ever look around at all the actresses, singers, athletes, and reality stars and wonder why you can't be famous like them? Maybe you pray at night that you'll get "discovered" on YouTube. Or maybe you want to get famous spreading God's word — that can't be bad, can it? After all, can't you do more for God as a celebrity than as an average person? To answer that question, I think a story is in order.

Once upon a time, in 1971 in Sassello, Italy a girl named Chiara Luce was born. She was an average girl who liked to sing and play tennis. She even failed math one year! She never did anything "big" like found a hospital or religious order, but she went to Church regularly and tried to love God and live the Gospel in her life. For instance, one day when she was little, her mother asked her to clear the table, but Chiara Luce refused and left the room. She soon came back, though, saying: "How does that story from the Gospel go about the father who asks his son to go to the vineyard. Mommy, help me put my apron on" [see Matthew 21:28-31]. Chiara knew that it was important to do the will of God — even when you don't want to.

As she grew up, Chiara liked to hang out with her friends, and tried to share the Gospel with them. Chiara did this "by the way I listen to them, by the way I dress, and above all, by the way I love them."

When Chiara was 17, a sharp pain in her shoulder was diagnosed as osteosarcoma — an aggressive bone cancer. The prognosis was grim, and Chiara Luce struggled to say "yes" to this will of God for her — but she did. Each time a new, painful treatment was performed she would say: "For you, Jesus; if you want it, I want it too!" After two years and the loss of the use of her legs, it became clear that Chiara Luce wouldn't survive. Despite her pain she refused morphine so that she could remain lucid and offer all her suffering up to Jesus. She encouraged her parents to go out to dinner together — trying to prepare them for life after her death. Paralyzed in her bed, she kept loving.

In October 1990, Chiara Luce died at home. But her story doesn't end there.

People became so inspired by the life and holiness of this "average" girl that her bishop opened the cause for her sainthood. In September 2010 she was declared "Blessed" — one step away from becoming a saint — at a ceremony attended by over 25,000 people from 57 countries. Not bad for a small-town girl who never sought fame.

Celebrities have to constantly work to reinvent themselves so that people will pay attention to them. In a few years most of the celebrities making news today will be nothing more than trivia questions on *Jeopardy*.

And fame from spreading God's word? Most Catholic speakers didn't seek out to make a name for themselves — they just did a good job at explaining the Bible to people, or writing songs, or encouraging people to go to Mass. Besides, "making it big" comes with trials of its own — being famous means you have a greater temptation to pride, as you slowly stop thinking about what God wants and start doing only what you want. Well-known Catholic speakers have fallen prey to this, and abandoned their role in the Church.

In the Magnificat, Mary sings that God "has cast down the mighty from their thrones, and has lifted up the lowly" [Luke 1:52]. Chiara Luce's life shows us that God doesn't need us to be famous in order to use our lives for His purpose. It isn't about us — it's about God. What lasts isn't earthly success; rather doing God's will, loving Him, and loving our neighbors is what makes us memorable.



So every time you start dreaming of a glamorous Hollywood lifestyle or fame in the Catholic world, think of Chiara Luce. Then pray to God for the grace to do His will. And if people do remember your name someday, it's because of how you loved Him.

—written by Megan Bodenschatz, an associate of the Bible Geek.

**LIFE TEEN:**

Our next gathering will be on **Saturday, November 15<sup>th</sup> from 6:30 PM—8:30 PM. This will be a fun-filled social with a fire pit and a night-time scavenger hunt.** 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. On **Sunday, November 23<sup>rd</sup>, we will be making Advent Wreaths for your homes.** [see the announcement for this below]. 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 9<sup>th</sup>** 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 23<sup>rd</sup>, when we will make an Advent Wreath for our home** [see the announcement for this below]. 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 23<sup>rd</sup> 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 16<sup>th</sup>** because we need to purchase all of the materials. **If you have any questions, please contact the chapel office.**

**BE FREE:**

I want to beg you as much as you can, to be patient toward all that is unsolved in your heart, and to try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek answers which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually — without noticing it — live along some distant day into the answer. Perhaps you do carry within yourself the possibility of shaping and forming as a particularly happy and pure way of living; train yourself to it — but take whatever comes with great trust, and if only it comes out of your own will, out of some need of your innermost being, take it upon yourself and hate nothing.

—Maria Rilke