

CLOSING PRAYER:

~ A Prayer for Consecrated Life ~

**O God,
throughout the ages
you have called men and women
to pursue lives of perfect charity
through the evangelical counsels
of poverty, chastity, and obedience.**

**During this Year of Consecrated Life,
we give you thanks
for these courageous witnesses of Faith
and models of inspiration.
Their pursuit of holy lives
teaches us to make a more perfect offering
of ourselves to you.**

**Continue to enrich your Church
by calling forth sons and daughters
who, having found the pearl of great price,
treasure the Kingdom of Heaven
above all things.**

**We ask this through Christ our Lord.
Amen.**

CAMPUS MINISTRY OFFICE:

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

YEAR OF CONSECRATED LIFE:

Pope Francis has announced the Year of Consecrated Life to begin November 21, 2014, noting that the year will take place in the context of the 50th anniversary of the Second Vatican Council and conclude on November 21, 2015. In making the announcement for the Year of Consecrated Life, the Holy Father explained that the first objective of the Year of Consecrated Life would be to “make a grateful remembrance of the recent past”; the second objective is “to embrace the future with hope”; and the third objective is “living the present with passion.” This passion, speaks of “being in love, of true friendship, of profound communion.” The Year of Consecrated Life will have an evangelical focus — helping people to realize “the beauty of following Christ” in the various types of religious vocations.

The theme for the Year of Consecrated Life is “Wake up the world!” Pope Francis, in speaking with the heads of religious orders, said that we need to be witnesses of a different way of doing things, of acting, of living! It is possible to live differently in this world. “We are speaking of an eschatological outlook, of the values of the Kingdom incarnated here, on this earth. It is a question of leaving everything to follow the Lord. No, I do not want to say ‘radical’. Evangelical radicalness is not only for religious — it is demanded of all. But religious follow the Lord in a special way, in a prophetic way. It is this witness that I expect of you. Religious should be men and women who are able to wake the world up.”

Here in the Diocese of Cleveland there will be many opportunities for prayer and participation with religious communities. Religious orders will be reaching out to invite parishes into a conversation; religious throughout the diocese hope to educate and update the faithful about the way of life in present times that consecrated religious live. There will be pilgrimages to congregational homes and ministry centers for religious planned for June-September 2015 to assist the faithful on their spiritual journeys and to provide an opportunity to connect with religious communities.

Let us all join together in prayer and celebration throughout this year as we enrich our vision of Consecrated Life.

MEN’S RETREAT — DECEMBER 2nd:

The Fall Men’s retreat has been rescheduled for **Tuesday, December 2nd**. 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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Douglas Edens who is ill.
- For Catherine King, who is under the care of hospice.
- For John Russo, father of Jennifer [‘93], who is undergoing treatment for cancer.
- For Rory Bourke [‘60] who is undergoing serious surgery.
- For Betty Hersch who is critically ill.
- For Dora Lukacevic, who is undergoing medical treatment.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Carol Pike, mother of former Gilmour student, Libby Pike, aunt of Bryon [‘08] and Natalie [‘11] Pike, who is critically ill as a result of Bile Duct cancer
- For Laura Waltz [‘88], sister of David [‘80], John [‘83], Michael [‘85], and Diane [‘86] Hollis, who is recovering from surgery.
- For Ronald Connolly who is undergoing treatment for pancreatic and liver cancer.
- 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 Brother Bernard Klim, C.S.C., who is hospitalized for medical testing.
- For Ilona Balasy who is recovering from back surgery.
- 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 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 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.

**A PROVERB:**

Don’t go so fast that you leave your soul behind.

—African Proverb

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Marian Kral.
- For Brother Roger Robillard, C.S.C.
- For Martin Bibbo, nephew of Evelyn Bibbo.
- For Dorothy Dipietrantonio, aunt of Natalie Collins [‘17].
- For David Giglio
- For Lawrence Cassesa, father of Strength/Conditioning Coach, Mike Cassesa.
- For David Tibaldi, nephew of Charlene and Dennis Kavran.
- For Nina Schauer, mother of Phil, grandmother of Theresa and Isabella Schauer.
- For Nicola DiLallo, father of Anthonio [‘90] and Ralph [‘96] DiLallo
- For Ed Stephens, father of Darren [‘85] and Saul [‘91] Stephens.
- For Denise Yuko
- For John Thompson, grandfather of Upper School teachers, Erin Thompson, and Whitney Daley.
- For Frank Divis
- For Donald Seedhouse, former Gilmour Teacher.
- For Rhonda Stefanski, wife of Marc [‘72], aunt of Brian [‘05], Gavin [‘07], Evan [‘11] and Amanda [‘13] Stefanski
- For Donald Telzero.
- For Michael Thatcher.
- For Sister Deanne Lutch, S.N.D.
- For Kevin Gribus
- For Bambina Ciancibello.
- For Nick Elliott
- For Elizabeth McAlpine, grandmother of Luke [‘24] and Peter [‘26] Daberko
- For Olga Connor.
- For Joanne Zienka
- For Albert Rhoa, father of Michael [‘80] and Matthew [‘81] Rhoa, and father-in-law of former Gilmour Business Manager, Hugh Tarpley

PRAYERS FOR THE SICK:

- For Allison Sanborn, who is recovering from multiple surgeries.
- For Patricia Weaver who is ill.
- 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.

THANKSGIVING DAY MASS:

Thursday, November 27th, is Thanksgiving Day. As we take time to thank God for the many blessings which are ours because of his love for us and to celebrate with Family, take time also to join us for **The Celebration of Eucharist at 9:30 AM.** As part of our celebration of this wonderful day, you are asked to please **bring some non-perishable food items** with you. **Place them in front of the altar** as part of your thanksgiving offering to God. Please join us.



FAITH EDUCATION:

Here are the dates for Faith Education for the months of November and December: **November 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



SCHEDULE FOR THE WEEK:

PLEASE NOTE: There will be no Mass on **Wednesday** of this week because Father John will off campus at a meeting. There will also be no Mass on **Friday; the chapel offices will be closed on Friday because of the holiday. Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, November 23: Christ the King	10:00 AM
Monday, November 24: St. Andrew Dũng-Lac	5:30 PM [Eucharistic Chapel]
Tuesday, November 25:	5:30 PM [Eucharistic Chapel]
Wednesday, November 26:	NO MASS
Thursday, November 27: Thanksgiving Day	9:30 AM
Friday, November 28:	NO MASS
Saturday, November 29: 1st Week in Advent	5:00 PM
Sunday, November 30: 1st Week in Advent	10:00 AM

WORDS OF WISDOM:

“I believe in the sun even if it isn't shining. I believe in love even when I am alone. I believe in God even when He is silent.”
—WWII Refugee

REFLECTION ON THE THEME FOR THE WEEK:

The Irish-born writer — C. S. Lewis — once wrote that the most emphatic noise is the one we are trying “not” to listen to — a late-night barking dog, an insistent dripping faucet when sleep won’t come — these are just a couple of such bothersome noises. A flowing stream makes little sound until it bumps into an obstacle such as a rock. Prayer is such a stream, and our blockages create disturbing noises. We often would rather not listen to these, but actually it is a great freedom to listen to these and reflect upon just what the noise is all about. Such noises become emphatic and persistent because we pretend that we are ignoring them.

This weekend, we are celebrating Jesus as the Saving King. Turn off the faucet, call the dog-catcher, and settle in with the noises of your own “prevent defense” against your personally surrendering to Jesus’ Kingdom. Let us all seek God’s grace in quieting our spirits — the most peaceful sound is the silence surrounding the honest heart.

The religious leaders of Israel get one huge earful from Ezekiel the prophet [Ezekiel 34:11-17]. The prophet tells them that they have been “feeding themselves” on the lambs they were supposed to be feeding and nurturing. They have dressed themselves in wool and failed to care for the sick and weak of the flock. Their selfish indulgence has led them to be unconcerned and watchful for the sheep who stray. The shepherds have treated the sheep with violence and cruelty. Their time of shepherding is over!



What we hear is a series of “I” statements — God will now be the Shepherd. It is God who will gather the lost, pasture the flock; the injured God will bind up, and the sick God will heal. These are loving and gentle boasts of the more and more personal God.

Ezekiel — speaking in God’s name — leaves the best until last. Judgment is coming up these false shepherds. The nation has strayed from being a community. Some are fat and others skinny. Some have trampled upon others. God loves his people and desires them to live wisely and caringly. God is going to send the great shepherd — David — to guide the flock and remind them of who they are and how they should treat one another. There is a judgment to be made between one sheep and the other according to how they have related as sheep with each other.

We are familiar from history of the courtly-climb — bravery, conquest, daring-deeds, and impressing others all would move an aspiring younger gallant ever upward. Ignatius of Loyola spent his early years doing just this. He was brought to his knees by a cannonball during a local war. In the ensuing months, he became acquainted with a different king and a different courtly-climb — he found God.

Matthew speaks of this King and His ways of royalty [Matthew 25:31-46]. This king has a different set of values. We have heard about these values throughout this past liturgical year; now comes the time for the real final exam. All the teachings, all the parables, all the miracles, all the conversations are summed up to remind us what we have heard — and hopefully are now practicing. The question is about whether or not we have been attracted to the person of Jesus so as to see Him in the poorest, the weakest,

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:** Revelation 14:1-5, Luke 21:1-4
- Tuesday:** Revelation 14:14-19, Luke 21:5-11
- Wednesday:** Revelation 15:1-4, Luke 21:12-19
- Thursday:** Revelation 18:1-19:9, Luke 21:20-28
- Friday:** Revelation 20:1-21:2, Luke 21:29-33
- Saturday:** Revelation 22:1-7, Luke 21:34-36

1st Week in Advent: Isaiah 63:16-64:7, 1 Corinthians 1:3-9, Mark 13:33-37

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.



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.



HOW WE DEFINE OURSELVES AS CHRISTIAN:

We always run into problems when we deal with biblical titles. We often have our own definitions for them. Yet, as students of Scripture, it's essential that we make an attempt to surface the meaning the original sacred authors gave them. For example, Ezekiel [34:11-17] is referring to kings when he calls the leaders of his time to be accountable. But his definition of a Jewish king is in completely different terms than the definition of his 6th century BCE pagan contemporaries. For this exilic prophet, the first prerequisite of a king is his ability to shepherd — not dominate his subjects. Imitating God's concern for his people, a good Jewish king rescues "his sheep" from every place where they are scattered; he pastures his flock and gives them rest. He brings back the strayed, binds up the injured, and heals the sick. Concern for his people's well-being always trumps concern for his own well-being. Ezekiel is convinced there are kings — and then there are God's kings.

When Paul writes to the Corinthian Church about the reign of Jesus, he's concerned with just one aspect of that reign — the life it offers to others. Presuming Adam's sin opened the door to death, the Apostle shares his conviction that Jesus' resurrection opens the door to life — "For since death came through man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life" [1 Corinthians 15:20-28].

If, like Paul, we symbolically look at the risen Jesus as a king reigning in our everyday lives, then we have to be certain what this particular king is trying to accomplish by that reign. The answer is simple "that God may be all in all."

Teilhard de Chardin taught that when that event finally happens, we've reached the "omega point" of the universe's existence. For this well-known theologian, all creation is geared not only to God being all in all, but also to our discovering God in all.

Matthew's Jesus tells us at what point that process begins. In announcing an exam to our students, we teachers always know the first question they'll ask us — "What's going to be on the test?" Students logically want to know on what they're going to be examined. Jesus leaves no doubt on the subject matter for which we're responsible at the end of our lives. He simply expects us to report on how we've found God in all. Of course, as the risen Savior, Jesus is God in all.

The great Hans Walter Wolff frequently remarked that if Israel had no poor or helpless, Israel would have had no kings. Jewish kings only came into existence in the 11th century BCE because the country's poor and helpless couldn't live fulfilled lives without their assistance. That's why — as Ezekiel mentioned above — Jewish monarchs were committed to building up their people, not themselves.

Following that logic, if we're other Christs, and Christ is our king, then we're expected to reign as he reigns. We have to put people at the center of our lives — especially those people whom we can easily run roughshod over, those individuals who constantly face every day from a position of weakness. Just as the historical Jesus experienced the reign of God in the hungry, the thirsty, the stranger, and the imprisoned, so his followers are expected to experience the risen Jesus in those same people. Our final heavenly exam will revolve around how we — like Jesus — treated and related to them. God only becomes all in all when we're convinced God actually is all in all.

If we dare employ the title Christian — other Christ — about ourselves, we'd better be certain how that title is defined by the biblical first Christians.

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



and the less celebrated. This is not so much a "social Gospel" meant to move us out to the fringes of society — it is a simple questionnaire about our identifying ourselves as members of His kingdom. Do we like His ways? Are we attracted to His style of relating?

Mark Twain wrote a humorous novel — *The Prince and the Pauper* — a delightful story of switched identities. Tom Canty, an abused and ragged lad meets, by chance, Prince Edward, rightful heir of King Henry VIII. The two boys decide to change positions, clothing and living conditions. Edward hides the great Seal of England before leaving the palace. Both boys find out the difficulties of the other's lives. Edward does not know the ways of London's streets; nor does Thomas know all the courtly ways. Tom had found the hidden seal and was using it to crack nuts. Henry dies and Edward and Tom are moved to switch back.

In our Gospel-Spirituality, Jesus has ennobled us to be a "Royal Priesthood", and has dignified us with the invitation to live forever in the Kingly domain of heaven. He has taken the place of, and dressed Himself in the reality of the poor. He has buried Himself in the imprisoned, sick, lonely, homeless and ragged. The hidden seal for this Gospel is the vision which faith provides.

Edward was of royalty, but did not appear so. The other street people could not see past the clothing despite what Edward told them. Jesus is reminding us that despite the fact that we cannot see past the clothing, He nonetheless is within the easily-avoided. Our greedy eyes do deceive us and our ego-centered hearts are challenged by Jesus' entering these dress-down days of our lives.

We would rather have Jesus stay up there, over there, within some comfortable confines wherein we could deal with Him in predictable and ritualistic parameters. But Jesus has chosen — like Edward — not to be dressed-up. He addresses us from within the adventure of relating with others. We need to begin to look through the eyes of Jesus. He relates with us in our own raggedy, hunger and our personal poverty. He asks for us to relate with His brothers and sisters in a similar loving and accepting way.

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

SERVING THE LORD IN THE POOR:

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

**CONQUERING FEAR:**

"I learned that courage was not the absence of fear, but the triumph over it. The brave person is not the one who does not feel afraid, but rather the one who conquers that fear."

—Nelson Mandela

WOULD THE REAL JESUS PLEASE STAND UP?

A pastor tells of a parish having a mission. At the close, 100 people quit the parish. Why? Because the real Christ in His entirety was preached. While the Gospel is good news, the authentic Christ is not comfortable news. Enlisting with the real Jesus may be dangerous to health and life. What is it about the Christ that conjures up so many various — and even opposing — images? What is that quality that separates Him from the inscrutable Buddha or any of the Mount Olympus gods?

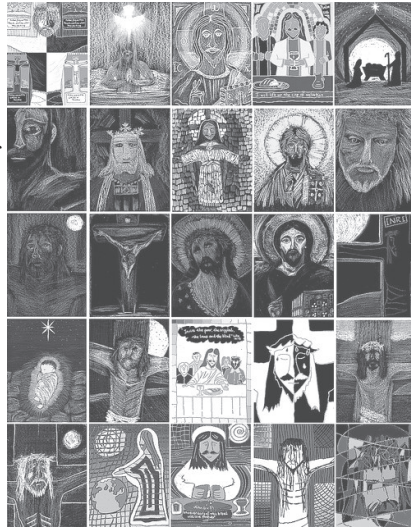
More significantly, which of these many images is the authentic Jesus? — will the real Jesus stand up so we may know Him? Is the authentic Christ the beardless shepherd boy drawn on the catacomb walls in the early centuries? Or is He the middle-aged emperor found in magnificent mosaics on the ceilings of eastern cathedrals? Bear in mind the western Church today demotes Him to a king. Yet, He never claimed to be either emperor or king. Is the genuine Jesus the word-picture of the 14th century William Langland, who says: “Jesus Christ of heaven, in the apparel of a poor man, pursues us always.”?

Does Jesus belong to the Renaissance Fra Angelico who wept each time he painted the Passion? Or is He the striking figure of the sixteenth century Raphael looking as though He never suffered from an upset stomach in His life? Or does He belong to Michelangelo who draws Him forever in torment? Does Altdorfer capture Him when He paints Him saying goodbye to His mother? — He looks like someone leaving Nazareth for Cape Cod for a holiday and wondering whether He remembered to bring His credit card.

Or is the genuine Jesus the weak figure of the European schools of the nineteenth century, or the saccharine Sacred Heart of the twentieth? Could it be that the real Christ is drawn by Frederick Buechner when he describes Him as “the wizard of all wizards?” Which film catches His spirit best? Is it the lavish production of DeMille’s *The King of Kings*? Or is it Scorsese’s *Last Temptation of Christ*? Or is it Gibson’s *The Passion of the Christ* with all its blood?

What will the reigning picture of Him be in this century? The sheer genius of the Teacher is that there are almost as many pictures of Him as there are minds to work them up. Africans paint Him black. Caucasians white. Asians as yellow. They are all correct. He is the property of everyone. Paradoxically — though, no one is surprised — He remains His own Man. Here is an image of the Master popular with college students. Beneath the picture of a macho-looking Christ runs this message: “Jesus, aka Christ, wanted on charges of sedition, anarchy, vagrancy, and conspiring to overthrow the government. Dresses poorly. Uses carpentry as cover. Has visionary ideas. Associates with working people, unemployed, and winos. Has variety of aliases — Prince of Peace, Son of Man, Light of the world, etc. Full beard and scars on hands and feet the results of injuries inflicted by angry mob led by respectable citizens and local authorities.” A description such as the above was worked up as an alternative to the unattractive Christs given to Christian young by 20th century “artists.” This faux Nazarene was typified by the plastic Jesus affixed by suction cup to the dashboards of cars in the last century. Not only was the statue plastic, but somehow so also was Christ.

As a result, many rejected the Church but held on to their Christ. Their company would include



who does have clean water.

As the great social encyclicals of the church — from Leo XIII through John Paul II — re-iterate over and over, clean water will come to everyone on the planet when those of us who have surplus of any kind, live fully moral lives — namely when we accept that it is not right to have surplus while others lack necessities. “God intended the earth and everything in it for the sake of all human beings. Thus created goods should flow fairly to all. All other rights, whatever they may be, are subordinated to this principle” [*Popularum Progressio* #22; *Gaudium et Spes* #69]. “No person or country may have surplus if others do not have the basic necessities” [*Rerum Novarum* #19; *Quadragesima Anno* #50-51; *Mater et Magistra* #119-121; *Popularum Progressio* #230].

Giving drink to the thirsty involves looking at those principles with more moral courage than we have up to now. —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 11/15/14] ----- \$ 1,044.00
Total Offerings: Sunday [11/16/14] ----- \$ 750.00

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.



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.



GIVE DRINK TO THE THIRSTY:

When we think of the essentials of the Christian faith we generally associate these with belief in a certain creed, acceptance of various dogmas, adherence to a certain moral code — especially as it pertains to private morality — involvement with a church community, and with having some personal relationship to Christ in our lives. Now, while these things are essential and may never be denigrated, Jesus would add something else. For him a criterion — in fact the criterion — for the practice of the Christian faith is the exercise of the corporal works of mercy. Have we fed the hungry? Given drink to the thirsty? Clothed the naked?

Jesus' command to practice the corporal works of mercy is direct, uncompromising, and everywhere present in the entire New Testament. Taken as whole, every tenth line in the New Testament is a direct challenge to the Christian to reach out to the physically poor. In Luke's gospel, it is every sixth line. In the Epistle of James, it is every fifth line. Involvement with the poor is not a negotiable item. This is mandated with the same weight as is any creed, dogma, and moral or spiritual teaching.

And this may never be spiritualized. The command to be involved with the physically poor means just that — the physically poor. It is rationalizing when we turn the corporal works of mercy into something less concrete — namely, when we define the physically poor in such a wide sense so as to include everyone — “To feed the hungry can also mean feeding those who are spiritually hungry.” “To give drink to the thirsty can also mean giving spiritual nourishment to those who, while affluent materially, are hungry for deeper things.” There is a sense in which this is true, but that is not what Jesus intended in Matthew 25 and not what the church has perennially intended in its social teachings. There is a spiritual sense to hunger, thirst, and poverty, but that is addressed elsewhere — both in the New Testament and in church teachings. Reaching out to the deeper, non-material, hungers and thirsts of humanity is what is mandated in the spiritual works of mercy. The words of Jesus in the gospels challenging us to reach out to the physically poor are not intended spiritually. The corporal works of mercy are about reaching out to the physically poor — pure and simple.

So how do we give drink to the thirsty?

Obviously — especially given what has just been said — there is an aspect to this that is brutally concrete. Water is even more important than food. Without water we die, are unable to wash ourselves and our clothing, and are unable to enjoy any quality of life whatever. To lack clean, drinkable water is to lack the first necessity of life. Hence, Jesus' command to give drink to the thirsty is, first of all, about looking around ourselves and our world, and trying to provide for every person on this earth clean, drinkable water.

This, given the present situation of the planet, is not easy to do. A long, and mostly morally sanctioned, history of privilege and inequality — wherein some of us have surplus while others lack for basic necessities — has made for a situation in which there is now a rationalized acceptance of the fact that millions of people lack the basic physical necessities for life — including clean, drinkable water. Thus, to get water to the thirsty today requires more than just the positive efforts being made by those individuals and agencies which are directly trying to bring clean water into poor areas. What is required, as well, is a change of heart and ultimately a change of lifestyle, by each of us



world-class poets, artists, and philosophers. For example, the Jewish novelist Franz Kafka writes: “What shall we say of Christ? He is an abyss filled with life. We must close our eyes if we are not to fall into it.” Intellectuals could not turn their backs on a Jesus who not only fed hungry people, but also gave them food for their long journey home.

They admire a Man who instructed His followers that they must forgive — not seven times but seventy times seven. They salute a Man who does not simply dictate. He educates, challenges, and invites. This is the Person we come to salute this weekend on the Feast of Christ the King. Call Him anything you want — Christ the Sultan, Christ the President, Christ the Pharaoh. It is immaterial to Him. He remains the Son of God. The Acts of the Apostles tell us He turned history upside down by His resurrection. He remains a tornado to this day.

But enough of this! Christ is a pleasure to be enjoyed daily by everyone, and not a riddle to be understood by anyone. —taken from the writings of Father James Gilhooly, 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.

FINDING MEANING:

“I can endure anything between two Eucharists.”

—Dorothy Day



FACING THE DAY OF JUDGMENT:

Today we celebrate the Feast of Christ the King — the last Sunday in the Liturgical Year. The Gospel is all about the Last Judgment. In Catholic theology, we speak about two judgments — the “particular” and the “general”. We know that each one of us will face our own particular or personal judgment at the point of our death — the very moment that we die, we will each meet our maker and be accountable for whatever we have done — or not done — in life.

Then there is the general judgment which is described in Matthew’s Gospel [25:31-46]. The general judgment occurs on the Last Day — and it will be Christ who exercises this judgment. In short it will be a recapitulation of all the particular judgments that have been made at the point of death — a laying bare of the lives of every human being. And Christ’s universal judgment be made known.

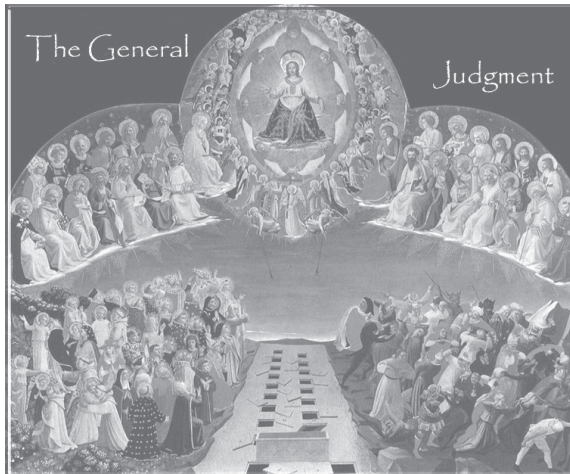
The Last Judgment will be the event which inaugurates the reign of Christ the King. The universe will be renewed, and the purposes of God will be made known. God will dwell among us, and as it says in the Book of Revelation: “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away” [Revelation 21:4]. We do not know when these cataclysmic events will take place. As Jesus says in Matthew’s Gospel: “Stay awake for you do not know the day, nor the hour” [25:13].

Matthew’s Gospel describes this scene in an allegorical way. There is no opportunity for those to be judged to offer justification or defense of their actions. There is no trial — just a verdict. After all, no defense or justification is required since the judgment is being handed down by the one who knows the whole story — the one who knows us better even than we know ourselves.

Jesus summarizes the good deeds performed by the righteous. Unsurprisingly, they will not take credit for what they have done. They did not know that when they fed the hungry or clothed the naked that they were feeding and clothing Christ — as far as they were concerned, they were just doing what they ought to have done. The same goes for the unjust. They, too, did not realize that it was Christ they were spurning when they refused to feed the hungry. If they had known this, then their actions might have been quite different.

Listening to or readings this account of the Last Judgment ought to bring us to our senses — it ought to make us sit up and take notice of what awaits us. We need to be very aware that each of our actions has consequences — and there is indeed going to be a day of reckoning. It is very easy for us to lull ourselves into a false sense of security; it is easy to think that one day is the same as the next, and that nothing really matters. But this is a serious mistake.

One of the defining characteristics of human beings is that we have a conscience. Animals do not make more judgments. However, we do have a conscience — we know the difference between good and bad, and we are able to choose between them. This ability to choose between good and evil is what the Day of Judgment is all about — it is our day of reckoning for the choices we have made in life.



— on September 25, 1988 — Miguel Pro was beatified by Pope St. John Paul II as an American martyr. Today is His feast day is celebrated on the anniversary of his death — November 23rd. “Viva Cristo Rey!” Our commitment also is to Christ the King. Like Blessed Miguel Pro, we cannot allow anything to destroy the passion within us for the One whose death showed us the way to life. We need to fight for the Kingdom.

This means standing up against the materialistic forces of evil seeking to destroy to world. This means seeking out those who are longing for the presence of the Lord. This means serving the presence of the Lord in those who call out to us in pain, the hungry and thirsty, naked and sick, the stranger and imprisoned, and all those who are reduced to the lowest levels in our society. “Viva Cristo Rey!” Governments rise and fall, countries rise and fall, but the Kingdom of God is forever. We are the soldiers of this Kingdom. We are the soldiers of Jesus Christ. We fight His battles in our homes and in our hearts. We keep both, home and heart, pure for Him. We fight on the streets reaching out to the lowly of the Gospel reading. We fight in our workplaces and in our schools, proclaiming our faith with voices that resound off the walls of hearts of those who would wish us dead. We die for Jesus Christ. We live for Jesus Christ. Viva Cristo Rey!

At Miguel Pro's beatification, John Paul, II said: “Neither suffering nor serious illness, neither the exhausting ministerial activity, frequently carried out in difficult and dangerous circumstances, could stifle the radiating and contagious joy which Blessed Miguel Pro brought to his life for Christ and which nothing could take away. Indeed, the deepest root of self-sacrificing surrender for the lowly was his passionate love for Jesus Christ and his ardent desire to be conformed to him, even in death.” Blessed Miguel Pro is one of the millions of our predecessors who shout out to us that life only has meaning when that life is the life of Jesus Christ. We live for Jesus Christ. We are members of His Kingdom. We are his soldiers. Viva Cristo Rey! —taken from the writings of Father Joseph Pellegrino which appear on the internet

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.**



LIVING FOR CHRIST:

The dirty walls of the place of execution resounded with the shout: “Viva Cristo Rey! — Long Live Christ the King!” And Blessed Miguel Pro completed his life — his arms held out wide in the form of a cross. His shout was the defiant cry of the Cristeros — the Catholics of Mexico who were determined to restore the reign of Jesus Christ in a land that was suffering the most intense anti-Catholic persecution since the time of Elizabeth I of England. Miguel Pro was born to a family of miners in Guadalupe, Mexico in 1891. He was a very spiritual child. He was adventurous. He was witty. He was intelligent.

He was called “Cocol” because as a child when he almost killed himself on one of his adventures — he regained consciousness with his frantic parents and relatives praying around him. He said: “I want Cocol” — a sweet bread. Cocol would become the endearing name his family would call him, and his clandestine name when he became a priest. At 20 years old Miguel embraced his passion to live for Kingdom of Jesus Christ. He renounced the world and entered the Society of Jesus — the Jesuit Community El Llano, Mexico. By that time it was dangerous to be a Catholic in Mexico — even more dangerous to be a priest. By 1914 the seminary was closed and the seminarians fled to Texas and New Mexico; it was here that Miguel continued his education, eventually being sent to study in Spain and in Belgium. Meanwhile, back in Mexico, a new constitution made it illegal for Catholics to practice their faith outside of a few designated churches. The country continually looked for ways to destroy the faith.

Its prime method was to eliminate priests. Miguel was ordained a priest in Belgium in 1925. He had numerous stomach ailments and operations. It looked like his life would come to an early end. Perhaps he used this to convince his superiors to allow him to return to Mexico to see his family once more. Once he arrived, he joined the fight for Christ in his homeland. The situation in Mexico was grave. The new president, Calles, declared that he had a personal hatred for Jesus Christ and vigorously enforced anti-Catholic measures throughout the country. In Miguel’s home state of Tabasco, the governor, Canabal, closed all Churches and forced the priests whom he did not kill into hiding. Fr. Miguel found ways to reach out to the people. Catholics in a village would receive a letter saying that “Cocol was coming”. He would come in the middle of the night dressed as a beggar and baptize infants, bless marriages, and celebrate Mass. He would appear in a jail dressed as a police officer and bring communion to condemned Catholics. He would go into the rich neighborhoods to procure funds for the poor of Mexico City dressed as a fashionable businessman, complete with a fresh flower on his lapel. He very quickly became a hero for the faith among the Catholics of Mexico. The government learned about him and sought out ways to discredit him while looking to arrest him.

He was accused of involvement in an assassination attempt on the former president — caught, arrested and quickly sent to the firing squad. President Calles had the scene meticulously photographed and published on the front pages of all of the newspapers of Mexico in order to scare the Catholics into submission. He even allowed a funeral convinced that no one would come and giving him the opportunity to say that the faith — like Miguel — was dead. Instead 20,000 to 30,000 people came. Throughout the funeral they shouted Fr. Miguel’s last words — “Viva Cristo Rey.” Sixty one year later



Our first reaction to all of this might be “quaking in our shoes” as we reflect on certain aspects of our lives; might be thinking about those times when we have given into temptation and been deceitful or betrayed our loved ones or ignored the plight of the poor or actively disbelieved in God or any of a hundred other sins. But fortunately, we have been given a wonderful sacrament that wipes all these things away and returns us to our Baptismal innocence. We should make use of the Sacrament of Reconciliation whenever we find ourselves in a sinful condition so that we might be restored to union with Christ.

The Advent season begins next week. Advent is always a good time to return to this wonderful sacrament.

The Feast of Christ the King, however — and his entry into his Kingdom — is the thing that we have been preparing for throughout our whole lives. Christ came into our world on the very first Christmas Day, and we realize that in essence it was at that point that he inaugurated the Kingdom of God. So in a very real sense the Kingdom is already among us. However, we know that it will not come into its complete fullness until the very end of time and the moment of the Last Judgment.

This means that the task of Christians of today is to help build the Kingdom of God, and to enable it to find a place in the hearts of all of humankind. It is our job to play our role in building up the Kingdom here and now. We recognize that this is a sacred duty, an honorable task, a privileged undertaking, and one which we should all be keen to be involved in.

And so on this great Feast Day — the last in our Christian Calendar year — our hearts are not filled with dread of a Last Judgment, but rather they are filled with hope and optimism. This is best summed up in the words spoken as we greet the flame of the Paschal Candle on Holy Saturday Night: “Christ yesterday and today, the Beginning and the End, Alpha and Omega. All time belongs to him and all the ages. To Him be glory and power through every age forever. Amen

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is here, and winter will be fast approaching. Another change in seasons, and another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your *gently used* men’s, women’s and children’s clothing to the Lennon Board Room, or place it in the cedar chest which is located in the chapel narthex of the Chapel [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on 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].**

**THE BEAUTY OF LIFE:**

“Everything is connected, and the web is holy.”

—Nelson Mandela

PACK RAT:

Are you a “pack rat”? Do you have a hard time throwing things out? I do. As I write this, my life is in shambles — sort of. In my house, the contents of my closets have been completely emptied as I sort through old clothes, blankets, and other things that I no longer need or use, so that I can give them away before the holidays, as it gets colder out. Right now, my house is a mess.

My office, meanwhile, looks like it has exploded. We’re in the middle of painting and carpeting. There are files, drawers, and boxes stacked high, and old papers and other envelopes lying everywhere.

In both cases, I’ve been amazed at some of the things that I’ve come across — some of the things that I held onto “just in case” or because “I didn’t think that I could get rid of it”.

I think that almost all of us — even the cleanest of us — probably all have a place where we keep our “junk” — like that one drawer in the kitchen, or that one closet or one room. For some of us it might be a garage, for others it might be the entire house. It was once said that “a house is just a place to keep your stuff, while you go out and buy more stuff”.

At one point, we’ve all held onto something for a little too long. Oftentimes, that can go for our spiritual life as well. There will be situations, past relationships, obstacles, issues and other baggage that along the way lead us to sin. So often, we will tuck it away — deep in the “closets” of our soul — and try to forget about it. Only problem is that eventually, the closet will get full and burst open. The junk remains — whether or not we paid attention to it.

Other times we will go to Reconciliation, and be forgiven by God through the mercy of Christ, but then not forgive ourselves. That doesn’t work well, either. That’s like emptying the junk closet, putting on a fresh coat of paint, and then “hanging on” to the junk and putting it right back in. It’s like God telling us that it’s a fresh start and a new room, but us refusing to get rid of the junk. It doesn’t make sense.

The Psalmist once said: “Cleanse me, O God, that I may be pure; wash me, make me whiter than snow. Turn away your face from my sins; blot out all my guilt. A clean heart create for me, O God” [Psalm 51:9, 11-12]. This is basically an invitation — an invitation from YOU to God.

If your spiritual “closet” needs to be cleaned out; if you [or someone you love] have things — like sins, regrets or other areas in need of healing — that you’ve tucked away in the “junk drawers”, attics, garages or basements of your soul — now’s your chance.

Pray Psalm 51. Let’s reconcile ourselves to God. Get rid of the junk, and make room for a new coat of paint — make more room for the Spirit. That is a true “remodeling”. It’s better than “Trading Spaces”; better than “This old house”.

People notice a new paint job — it even makes them think about “re-painting” themselves.

—The Bible Geek

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.**



LIFE TEEN:

Our next gathering will be on **Sunday, November 23rd** when we will be making an advent wreath for our home. **Instead of having lunch, we will enjoy donuts after Mass before beginning our advent wreath.** Our next gathering after that will be on **Sunday, December 7th, when we will discuss the season of Advent.** Finally, on **Sunday, December 14th, we will watch the Movie “God’s not Dead”** [see the announcement for this below]. 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 23rd, 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.



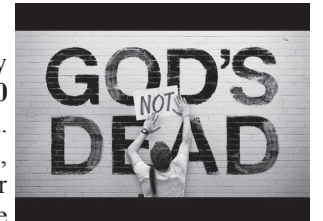
MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next gathering will be on **Sunday, November 23rd** when we will be making an advent wreath for our home. **Instead of having lunch, we will enjoy donuts after Mass before beginning our advent wreath.** Our next gathering after that will be on **Sunday, December 14th, when we will watch the Movie “God’s not Dead”** [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.



GOD’S NOT DEAD:

Our Life Teen and EDGE groups would like to invite the Chapel community to a very special Advent experience. On **Sunday, December 14th at 11:30 AM,** we will be showing the movie **God’s Not Dead** in **Our Lady Chapel.** **God’s Not Dead** weaves the stories of several students on a college campus, an outspoken professor, a local pastor, and several other characters together into a very interesting film. The storyline is one of conflict on a college campus where worldviews collide with living one’s faith. In the movie, Professor Radisson challenges his philosophy students to acknowledge that God is dead by writing those three little words on a piece of paper. Josh Wheaton refuses to deny God in front of his peers, and finds himself challenged to defend his belief in God in a series of debates with Professor Radisson in front of the class. The class gets to serve as judge and jury.



As the movie unfolds, one quickly realizes that the movie is not about whether God is alive or dead, but rather whether or not we are willing to bow to God as King.

God’s Not Dead causes people to think about God, and how they relate to God in a world filled with distraction. The movie also shows how the Bible is truly a Book of Faith. **A note to parents** — the movie is rated PG. We hope that you will bring your family to the Advent special event. **Please feel free to bring snack foods to enjoy during the movie, but we will all pitch in to clean the Chapel when the movie has ended.** Thank you.