CLOSING PRAYER:

~ Prayer of an Anxious Soul ~

Father,
I pray to you
as a child of earth.
My life is often threatened
by the forces of violence
and greed.

I do not look to the clouds, expecting your Son to rescue me with miracles from on high.

I ask your help to help myself.
Grace me,
gift me with the Holy Spirit,
Spirit of Wisdom,
that I may live.

O God of life,
you tell me
neither the day nor the hour
or the completion of your plan for me.
But I believe that,
living or dying,
in troubles and gladness,
you are with me
and by your gracious power,
I abide in you.
Give me a faith
that all the storms of life
cannot uproot or weaken —
a faith that rests in your promise.
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

MEN'S RETREAT — LAST CHANCE TO SIGN UP:

The Fall Men's retreat is scheduled for Thursday, November 12th at 5:30 PM. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. The retreat begins with Mass in Our Lady Chapel at 5:30 PM followed by dinner and discussion in the Lennon Board Room, concluding around 9:00 PM. Even if you can't



make the Mass at 5:30, please join us when you are able to get there. Cost for the evening is \$20 [Please know that ability to pay for the retreat is not a condition for attendance]. Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560]. We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

REMEMBERING OUR DECEASED:

November is traditionally the month set aside to remember our deceased. In this month in which we celebrate Thanksgiving Day, what better way than to remember the special people in our lives who have gone before us to the Lord. Our lives are built on their heritage. The responsibility to pray for our beloved deceased is clearly shown in scripture and expounded upon in the *Catechism of the* Catholic Church [see #1683 and 1690]. We who journey together on our



earthly pilgrimages must accompany each other at our journey's end and surrender each other into God's hands. For, united in Christ as his living body, we journey in Christ as disciples and come together in Christ before the throne of our God in heaven.

On Sunday, November 15th at 10:00 AM we will celebrate our annual Memorial Mass here at Our Lady Chapel. At that Mass, we will remember all of our deceased family members, as well as deceased alumni, students, benefactors, and friends. Please join us for this special tradition here at Our Lady Chapel.

MAKE YOUR FAMILY'S ADVENT WREATH:

Again this year, we are going to be making family Advent Wreaths on Sunday, November 22nd 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 making 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 15th because we need to purchase all of the materials. If you have any questions, please contact the chapel office.

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children 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 2016. There is a basket in the narthex of the Chapel to collect any donations you may have. Thank you for your help!

PONDER THIS:

We become what we love, and who we love shapes what we become. -Saint Clare of Assisi

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Debbie Cappioni and Alice Bruce, great aunts of Patrick ['22], Daniel ['26], and former Gilmour student, Morgan Miklus, who are undergoing medical testing.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Penny Morotto who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Emil Hayek, father of Robert ['19], Vittorio ['21], Nicholas ['22], and Marco ['25] Hayek, who is recovering from open heart surgery.
- For Bun Riley, who is recovering from injuries sustained in a fall.
- For Daniel Cunningham, brother of Brother Thomas Cunningham, C.S.C., who is under the care of hospice.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is critically ill.
- For Cindy Bernet who is recovering from cancer surgery.
- For Jim Spicer who is undergoing treatment for brain cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Andy Sims who is recovering from spinal surgery.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.

ALTAR SERVERS and LECTORS:



We continue to be in need of servers and lectors. Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector. These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage

of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. Please call the chapel office [440-473-3560].

FALLING IN LOVE WITH GOD:

Nothing is more practical than finding God — than falling in Love in a quite absolute, final way. What you are in love with — what seizes your imagination — will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in Love, stay in love, and it will decide everything. —Father Pedro Arrupe, S.J.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Evelyn Bibbo, mother of Randall ['71] and Donald ['72] who is hospitalized for medical testing.
- For Jerrry Cydzik, who is under the care of hospice.
- For Don Newmann who is ill.
- For Thelma Bingaman, who is recovering from injuries sustained in a fall.
- For Peggy Hurley, relative of James ['10] and Connor ['13] Hurley, who is undergoing treatment for breast cancer.
- For Wyley Veinot who is preparing for surgery.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Meghan Murray ['94]. Sister of Michelle ['93] who is critically ill.
- For Andrea Trivisonno who is undergoing treatment for cancer.
- For Brother Carl Sternberg, C.S.C., who is recovering from serious surgery.
- For Brother Robert Berthiaume, C.S.C., who is recovering from injuries sustained in a fall.
- For Sister Jean Marie, O.C.D., who is undergoing treatment for a serious heart condition.
- For Mary Lou Lawlor, grandmother of Resident associate, Alec Lawlor who is undergoing treatment for brain cancer.
- For Ryan Berger ['15], brother of Cameron ['17] who is recovering from injuries sustained in an accident.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael ['14], Marisa ['15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Todd Deranek, relative of Hayden ['28] and Hadley ['29] Bashein, who was seriously injured in an accident.
- For Maureen Kenner, aunt of Katherine ['09] and David Hasler ['13], who is undergoing treatment for cancer.
- For Colleen Lowman, grandmother of Rachel Burkey, member of music ministry, who is seriously ill.
- For Dennis Kavran, father of Dennis ['86] and Jennifer ['95], grandfather of Adam ['14] and Madeleine ['16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel ['65], father of Jennifer ['91] and Kathleen ['93] Heltzel, who is undergoing medical treatment
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation

For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.

FAITH EDUCATION — NOVEMBER 8:

Faith Education for this year continues. Our Sessions go from 8:45—9:45 AM, with the hope that our children would then participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560]. If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. Date for Nevember and Pagenth



you for taking care of this important responsibility. **Dates for November** and **December: November 8-15-22** and **December 6-13-20**.

SCHEDULE FOR THE WEEK:

Sunday, November 8: 32 nd Week in Ordinary Time	10:00 AM
Monday, November 9: Dedication of Lateran Basillica	5:30 PM [Eucharistic Chapel]
Tuesday, November 3: St. Leo the Great	5:30 PM [Eucharistic Chapel]
Wednesday, November 4: St. Martin of Tours	5:30 PM [Eucharistic Chapel]
Thursday, November 5: St. Josaphat	5:30 PM [Eucharistic Chapel]
Friday, November 6: St. Frances Xavier Cabrini	5:30 PM [Eucharistic Chapel]
Saturday, November 7: 33 rd Week in Ordinary Time	5:00 PM
Sunday, November 8: 32 rd Week in Ordinary Time	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

November 8	Faith Education Session #7 EDGE visits the Shrine of St. Stanislaus	8:45 AM - 9:45 AM 11:30 AM - 2:30 PM
November 12 ———	Lower School Mass [and parent social] Men's Fall Retreat	9:15 AM 5:30 PM— 9:00 PM
November 15	Faith Education Session #8 Chapel Community Memorial Mass LifeTeen Gathering	8:45 AM - 9:45 AM 10:00 AM 11:30 AM - 1:00 PM
November 17 ———	2nd Grade Parent Pre-Sacramental Meeting — Reconciliation	6:30 PM—8:30 PM
November 22	Faith Education Session #9 Making of Family Advent Wreaths	8:45 AM - 9:45 AM 11:30 AM - 12:30 PM

REFLECTION ON THE THEME FOR THE WEEK:

, we are invited to rejoice when we experience falsehoods spoken against us. We can be, by the way we Upon sitting down to read the evening paper after dinner, my father would take off his shoes and socks. If a car were to come into our driveway, my mother would run around the living room straightening up. She would pick up his shoes and socks, and throw them quickly down the old clothes chute — down into the basement — where the shoes could be retrieved the next morning by my father. My father would protest that anybody worth coming to our house was worthy of meeting us as we were. My father was a lawyer by profession, but he always lost this case.

Jesus loves us the way he finds us. Nonetheless, we all need to be moving toward deepening our relationship with Him. And Jesus encourages us in this. Yes, Jesus loves us the way He finds us, but He loves us enough so as to not leave us there. And so as Jesus comes up the driveway of our lives and enters our heart-homes, embracing us with our shoes on or off — or even thrown into the basement — let us be aware of our life as a journey leading us to something more profound. But it begins where we are at!

The Book of Kings has many stories and adventures of the prophet Elijah. Elijah has foretold that a

drought would ravage the land. In the midst of his journey through Zarephath — a foreign country — Elijah encounters a widow who is extremely poor [1 Kings 17:10-16]. He asks her to bring him some water and to bake him a small loaf of bread. This is important, because it can sound as if Elijah is quite demanding of the widow. But in reality, God has set up a prophetic revelation of God's care for the widow, her son and Elijah himself. What we need to remember here is that all this takes place in a foreign land which is looked down upon by the people of Israel.

There is poverty here, and the widow, with her son, are planning to finish their meager food supply and then die of starvation. One of the strong laws announced by Moses was to take especially good care of the widows and orphans. Yet, Elijah makes a strong statement about the widow's need to take care of him. And so in the midst of her



need, the widow is willing to trust the promise of Elijah that her jars of flour and oil will never be empty.

God does his part and is faithful to His word; he takes good care of the widow after she had made a move of faith by responding to the prophet's request. So the story has a happy ending. The flour and oil do not run out. The rain comes, and all is well.

Not quite. What we do not hear is what follows this part of the story — the widow's son becomes extremely ill. The widow blames Elijah for being there as a judgment upon her. Elijah takes the son to his own room and restores him to health after crying out to God. And the widow, upon receiving her son back, announces that now she knows that Elijah is indeed be a prophet of the God of Israel.

Mark's Gospel [12:38-44] is an indictment about the self-important struttings and religious practices of the religious leaders of Israel. Jesus is warning His disciples not to come close to following these traditions when they are sent to announce the good news. The widow who comes into the temple stands in sharp contrast to the arrogance and pride of the religious leaders. Jesus and His disciples are peoplewatching. The Jews who enter the temple are putting money into the poor box as alms. The widow drops two little coins into the box. This becomes a highpoint for Jesus. She has little as she donates; others have much and contribute out of their surplus. The widow gives all she had — the others gave some of which they had plenty.

We should not let this stories of these two widows pass without our looking at our own behavior. Every weekend the basket is passed around at the Offertory of the Mass. What is our response to this

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Sister Pamela Welch, C.S.C.
- For Sister Michaela Fox, SSJ, sister of Brother Joe Fox, C.S.C.
- For Michael McCaffrey
- For Stephen Mihelcic
- For Edward Krampe ['59], brother of Paul ['62]
- For Thomas Clark
- For Paul Stano
- For Marian Herbst, aunt of Frank DeFlorio
- For John Russo, father of Jennifer ['93] Russo Lowrey
- For Jean Rackus
- For Ed Conrad
- For John Gibbons
- For Daria Rechel, sister of Brett Rechel ['95].
- For Steve Smith.

PRAYERS FOR OTHERS:

- For the victims of the earthquakes in Afghanistan and Pakistan
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

EUCHARISTIC MINISTERS:

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

TRIED BY FIRE:

"A clay pot sitting in the sun will always be a clay pot. It has to go through the white heat of the furnace to become porcelain."

—Mildred Struven

TAKING CARE OF ONE ANOTHER:

It is so unfortunate that presiders in our weekend Liturgies often choose to use the "shorter" versions of Biblical readings — almost to "get them over with". Maybe it's a question of "attention span" or "holding people's interest. But how sad is that?

Few passages of Scripture are more misunderstood than Mark's gospel about the widow in the temple [Mark 12:38-44]. This story is a terrific example of someone who gives all she has — "her whole livelihood" — to a religious institution. Yet Marcan scholars have been warning us for a long time not to use this narrative in that context. Mark's message is really quite the opposite.

First of all, notice — contrary to popular belief — that Jesus never praises this unfortunate woman for her overly generous donation to the temple treasury. Without making any judgment, he simply calls

peoples' attention to what she's done — "This poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had." Jesus never says anything akin to: "Great going!"" He never encourages his disciples to imitate her.

Second, note what the gospel Jesus says immediately before he draws his disciples' attention to the widow's donation — "Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext, recite lengthy prayers." In other words: "Beware of 'religious' people who, for the sake of religion, make poor people poorer, then get off the hook by promising to 'say one for you."".



At this point the itinerant preacher presents "exhibit A" — a poor widow who digs herself deeper into poverty because of her perceived religious obligations. Nothing better demonstrates Jesus' complaint about the religious leaders' habit of "devouring the houses of widows" than this poor widow's actions at the temple's collection box. Now who's going to take care of her?

From Luke's Acts of the Apostles — and from other sources — we know that caring for widows was one of Christianity's earliest ministries. In a world that had no Social Security benefits nor any sort of survivor pension funds, many widows were instantly driven into poverty — and an early death — if they had no children to care for them. That's where the church quickly stepped in and provided that care.

In doing so, Jesus' followers were simply returning to their Jewish roots. That's what the prophet Elijah encounters with the widow of Zarephath [1 Kings 17:10-16]. Elijah responds to the widow of Zarephath's generosity by providing her and her son a jar of flour that didn't go empty and a jug of oil that didn't run dry. God's concern for the poor is demonstrated and carried out by the prophet's concern for the poor. In a world in which there was no concept of an afterlife as we know it today, salvation always revolves around the "here and now". In such a context, this particular widow is the recipient of God's salvation.

Perhaps that's partially how we should hear the last line in the Letter to the Hebrews — The risen Jesus will appear to bring salvation to those who eagerly await him" [Hebrews 9:24-28]. Knowing the background of our sacred authors, some of that salvation should always have something to do with getting rid of the anxiety which dominates the lives of the poor — long before they cross over into eternity.

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

BECOMING A FULL PERSON:

The true self is all the colors of the rainbow and must expand to experience the whole of one's being. One is not limited to one or two colors. One need not reject any color, but is to become all of them. The more colors one manifests, the more one manifests the Light that we are and the Light that we share. Ladders and stages suggest leaving behind the previous rung or stage. One rather adds new dimensions to what one is, like a tree adds rings...

—Thomas Keating

process? Many generously drop something into the basket — hopefully not just out of the surplus. Others let the basket pass. Children let their parents take care of it; parents and other adults let the basket pass because they are visitors and this is not their parish church; some are indifferent. The story of the widows needs to speak to each of us — not matter what our age or place or economic circumstance.

When we enter the holy building of the church, we do not drop our little coins in the treasury. Instead, we drop our fingers into the basin of water which first welcomed us into the Church. We drop some water on our upper selves as a reminder that Jesus has dropped into our poverty and has made it a treasure. We enter the holy space, not as aliens, but as "holy belongers" returning to "re-member" ourselves to the community of the parish and Church through the life, death, and resurrection of Jesus.

Why was the widow going to the temple? Perhaps she did so to regain a sense of being in the community of the People of God — the Jewish nation. Why do we come? Do we attend out of an obligation or fear? Do we attend because it is "just what we do"? Perhaps some come to ask for something special, or to convince God that they are trying to be good. There are many reasons — many very good. But we all come "where we are at" — and God wants to take us "where we are at" to something greater.

We do good things, not out of fear nor manipulating God's love; we do good, because that is who we are! We do not drop our real selves into the Holy Water font and pick ourselves up on the way out. The widow put in most of the little she had and went in; Jesus drops all that He has into our lives; and we leave the church because that is who we are — The Sent, The Missioned, The Massed, The Remembered, The Blessed. —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, or email Elina Gurney at gurney.oh@gmail.com. Come as a family or by yourself.

LIVING THE BEATITUDES:

The Beatitudes [Matthew 5:1-13] offer us a self-portrait of Jesus. At first it might seem to be a most unappealing portrait — who wants to be poor, mourning, and persecuted? Who can be truly gentle, merciful, pure in heart, a peacemaker, and always concerned about justice? Where is the realism here? Don't we have to survive in this world and use the ways of the world to do so? Jesus shows us the way to be "in" the world without being "of" it. When we model our lives on his, a new world will open up for us — the Kingdom of Heaven will be ours, and the earth will be our inheritance. We will be comforted and have our fill; mercy will be

shown to us. We will be recognized as God's children and truly see God — not just in an afterlife, but here and now. That is the reward of modelling our lives on the life of Jesus! —Henri Nouwen

THE THEOLOGY OF GIVING:

A government social worker was visiting New England farms. He had the authority to give federal dollars to poor farmers. He found an elderly widow farming a few acres. Her house was clean, but tiny. There did not appear to be much food in the house. The windows had no screens to keep out the summer flies. The exterior needed a paint job. He wondered how she could survive. He asked: "What would you do if the government gave you five hundred dollars?" Her answer was: "I would give it to the poor."

Daniel Webster was once asked: "What moved you to become a Christian?" He replied: "Studying the way an old woman in New Hampshire lived." The women in these two stories had much in common with the widow of Mark's Gospel [Mark 12:38-44]. They were obviously cut out of the same bolt of exquisite fabric. All three have much to tell us. Do most Catholics give a fair share of their income to the Church and to charities? A Gallup poll answered that query. In a recent year, American Catholics gave 1.3% of their income to parish and charities. But Protestants gave 2.4% and Jews 3.8%.

Our comparative tightness with our dollars comes despite Rousseau's admonition: "When a man dies, he carries in his hands only that which he has given away." We would do well to recall the question asked about the wealthy man who died: "How much money did he leave?" The answer came promptly: "All of it!"

Who of us has ever seen a U Haul hitched to a hearse? The title of an old 1938 film says it al — You Can't Take It With You.

The Nazarene must appreciate the boldness of those who tithe. He Himself did the same in the synagogue at Nazareth for most of His adult life. A recent survey reveals that while 44% of Baptists tithe, 4% of Catholics do. Giving 10% of one's income to the church and charities can be a frightening sum to consider. But those who do it testify that God has never let them down. Most of us are just too fearful of finding out whether that will be the case. So, we shall die wondering — and more than likely, we are destined to die with regrets. Research by Patrick Carney revealed that the highest



percentage of Catholic contributions in the New York diocese comes from African-Americans in Central Harlem. Most of us Caucasians have higher incomes than the majority of these people. But they have more in common with the woman of Mark's Gospel than we. These people would remind us that faith motivates people to open their wallets. Perhaps they have in mind Paul's advice: "God loves a cheerful giver" [2 Corinthians 9:7].

Bertrand Russell wrote: "To be without some of the things you want is an indispensable part of happiness." Too often the comfortable give to God as though they were poor. And the poor give to Him as though they were wealthy. Many Catholics are more generous to waiters than they are to God — they give up to 20% of their bill. That is double-tithing! They would be embarrassed and afraid to give to waiters what they give to God. God deserves not a tip, but a tribute.

There are four different types of giving. The first is called grudge giving — "I hate to part with this twenty dollars but I will." The second is shame giving — I must match whatever the Jones family is giving. The third is calculated giving — we part with our money with what is called "lively favors to come." Bingos, Las Vegas nights, and raffle tickets fit in very nicely in this category. The final category is thanksgiving — I give precisely because God has been so wonderfully generous to me. The widow of Mark's Gospel fits comfortably into this area.

This story also points up another truth about our Christian selves — the majority of us do not fully give ourselves to the Christ. We are marking time with our Catholic lives. We are hedging our bets. Clever Mark situates his famous story during the last week in the life of Jesus. None too subtly he is reminding us that in a few days Jesus will give His life for us on Calvary. What do we give Him in

really aware that we are drinking water when we are drinking water.

Here's how Merton describes a graced moment of contemplation: "Today it is enough to be, in an ordinary human mode, with one's hunger and one's sleep, one's cold and warmth, rising and going to bed. Putting on blankets and taking them off, making coffee and then drinking it. Defrosting the refrigerator, reading, meditating, working, and praying. I live as my ancestors have lived on this earth, until eventually I die. Amen. There is no need to make an assertion of my life — especially about it as mine — though doubtless it is not somebody else's. I must learn to gradually forget program and artifice."

We are so besotted by celebrities because we are always looking outside of ourselves to find what is timeless, what can enlarge us, and give us immortality. But what we are looking for is already inside of us — something we must awaken ourselves to — namely, our union through compassion with everything that is and our tasting of what's immortal and eternal through being aware of the cold and the warmth inside of our own lives. —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

CHAPEL 20th ANNIVERSARY VIDEO:

As an element of the 20th Anniversary of the dedication of Our Lady Chapel, an Oral History Video was commissioned and prepared. This very special memorial — produced by Gilmour's own award-winning student-run business, *Eternally Yours* — documents how the Chapel came to be, how we came to receive the Vatican Treasure from the Holy Father, Saint John Paul II, and what it means/has meant to several Gilmour students from both the Lower and Upper Schools. A copy of this truly historic video has been sent to the Holy Cross Archives at Notre Dame for permanent historical documentation. You can obtain your own copy of this 19 minute-long video on a USB flash drive (or on a DVD upon special request). The price of the video is \$25 each. Please contact Patty Szaniszlo at (440) 473-3560 or at szaniszlop@gilmour.org today for your own copy. All proceeds from the sale of this commemorative video go toward the Chapel restricted fund, which is used for Chapel improvements and special needs — e.g. the new chapel audio system and the recent restoration of the Vatican treasure.

CAN YOU HELP?

Maggie's Place/The Zechariah House — a home of hospitality for pregnant women — is seeking new volunteers to provide House coverage — both hospitality and clerical tasks — on Tuesdays and Thursdays between the hours of 9 AM and 5 PM — 4 hour shifts. They are also seeking a Monday night kitchen volunteer [6-9 PM], and a Monday night babysitter [7-8:30 PM]. Background checks are required for all in house positions; training and orientation is also provided. Short-term volunteers are needed for the annual Christmas party, to help with shopping, wrapping, decorating, and party & meal planning in December. Contact Stasia at 440-886-2620 or cleveland.volunteer@maggiesplace.org to learn more.

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.

BESOTTED BY CELEBRITY:

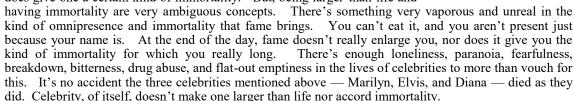
We are infatuated by celebrities. For most of us, the rich and famous take on a god-like status, and our own lives seem small, empty, and hardly worth living in comparison to what we imagine theirs to be. Fame, we believe, gives someone a life bigger than our own. We live in just one place — anonymous, domestic, unknown — but someone who is famous, whose face is recognized everywhere and whose name is a household word, it would seem, is everywhere, omnipresent like God. No wonder we view them as gods and give them worship.

But there's more: We also believe that fame gives immortality. Famous people may die, but they live on — Marilyn, Elvis, Diana — we don't even need last names. Something about them stays — more than a gravestone. Fame leaves an indelible mark. Our fear is that our small lives won't leave that. We disappear, but the famous remain.

So it isn't surprising that we are so besotted with the famous. They appear to us as gods — omnipresent and immortal.

But does fame really make one's life larger? If someone's face appears on billboards and magazine covers everywhere is he or she in some real way everywhere? Does a celebrity's larger-than-life status indeed make their lives larger than ours? Does fame accord some kind of immortality?

On a superficial level, the answer to the question is a resounding "yes". To be a household name and to leave a legacy ingrained inside of peoples' consciousness does, in a manner of speaking, make one omnipresent and does give one a certain kind of immortality. But, being larger-than-life and



What does enlarge our lives and give immortality? Compassion and contemplation.

Compassion. All the great religious traditions — from Hinduism to Christianity — teach that what makes our lives small is not place, anonymity, and occupation, but selfishness, self-preoccupation, ego, and narcissism. My life is small and petty precisely when it's centered upon myself. However, when I can, through empathy, break a little the casings of my own selfishness and connect myself to the feelings and thoughts of others, by that very connection, my life becomes larger.

I know a hermit who has lived by himself for more than 35 years. He lives alone and his existence is known to few people. Yet, paradoxically, his life is really larger-than-life. He's the most connected man I know. When he prays at night, alone, by his own description, he "feels the very heartbeat of the planet, and feels the joys and sufferings of everyone."

That's the very opposite of an experience we so commonly have when, inside the very buzz of social life, we feel nothing but our own obsessive restlessness and the smallness of our lives.

Contemplation works in the same paradoxical way — we connect ourselves most deeply to the world and we taste immortality when we are in solitude — in contemplation. What is that?

Contemplation is not a state of mind where we don't think of anything — a blankness beyond distraction. Nor is it necessarily thinking lofty, sublime, or holy thoughts. Contemplation is, as Thomas Merton so aptly defined it, a state within which we are present to what is actually going on in our lives, and to the timeless, eternal dimensions inside of that. We are in solitude and contemplation when we are

return?

Cardinal Mercier reminds us that we should give not only what we have but also what we are. Remember this epitaph on an English gravestone: "What I kept I lost. What I spent I had. What I gave I have."

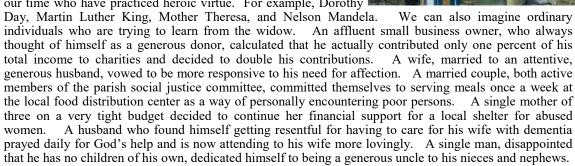
—taken from the writings of Father James Gilhooley, which appear on the internet.

TRUST IS AT THE HEART OF DISCIPLESHIP:

After denouncing the scribes in Mark's gospel, Jesus sets up a teachable moment [Mark 12:38-44]. He gathers his disciples in the women's court of the Temple — where people put alms into trumpet-shaped containers. Many rich people put in large sums, while a poor widow put in two small coins worth a few cents. Jesus then instructs his disciples, noting that the widow put in more than all the other contributors — for they gave from their surplus wealth, but she gave from her poverty all she had, her whole livelihood.

We can think of the widow as a model of heroic virtue and generous self-giving. She is a true follower of Jesus who gave himself up to death for our salvation. Demonstrating total trust in God, the heroic widow calls us to be more generous persons, more trusting givers of self for others, more dedicated disciples of Christ who gave himself completely for the salvation of all.

We can find inspiration in the well-known generous givers of our time who have practiced heroic virtue. For example, Dorothy



What can you learn from the widow and how could you become a more generous giver?

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

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a "last minute item". So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. If you or your family or group would like to bring up the



gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560]. We look forward to opening this beautiful experience to all in our community.

WISE WORDS:

Don't walk behind me — I may not lead. Don't walk in front of me — I may not follow. Just walk beside me and be my friend. —Albert Camus

ARE YOU WILLING TO RUN THE RISK?

We often refer to the Gospels as being Good News, which is what the word Gospel literally means. But we don't always experience it as good news — all too often we perceive it as placing some kind of burden on our shoulders. Nevertheless, Mark's Gospel for this 32nd Week in Ordinary Time is certainly "good news" [Mark 12:38-44]. Here Jesus points out the hypocrisy of the rich and powerful and highlights the sheer goodness of the poor widow. The implication is that she will receive a high reward in heaven while all those hypocrites will go unrewarded.

This certainly is good news for all the meek and lowly, the poor and disregarded people of the world. It is good news for us if we have ever felt powerless or unworthy. It is good news if we stick to our principles and do our duty no matter what other people think.

The widow makes a sacrifice — she gives what little she has. She places her trust in God that he will provide for her. She stands unnoticed in the Temple, but actually makes a greater sacrifice than all those "high-ups" who are ostentatiously walking about looking important, hoping people will notice them. It is the Widow's sacrifice that will be rewarded by God — her willingness to take a risk, her wish to give something back to God in return for all that she has already received from him.

This implies deep faith in God. Her simple action demonstrates what we call trust in divine providence. It implies a deep faith and trust in God that he will somehow or other provide for her needs even though she has no visible means of support.

Back in the time of the widow, there was no governmental support system. Yet, despite this people didn't generally die of hunger. There was a greater understanding of the interdependency of us all, and therefore more tolerance towards the poor. It was a village society. People did have a family — so long as religious laws did not exclude them. Also each person probably had access to a plot of land where they could grow a few vegetables. There were also surrounding fields where there were scraps to be found after the harvest was gathered.



So while no one was likely to starve, there were surely plenty of people who lived very poorly at a subsistence level. This widow — while not actually starving — probably didn't have much to live on — and certainly not much in the way of the comforts of life. Every penny was counted and used as wisely as possible.

Mark's Jesus is very clear about the regard that God has for the poor and vulnerable, and Jesus assures them that they are not forgotten by God. In the same way, Jesus admonishes and expresses disappointment with those who regard themselves a self-sufficient, and who take advantage of others while making a show of their religiosity. These Jesus threatens with punishment.

What is interesting about the Gospel story is that the woman is completely unaware of Jesus praising her. She places her coin in the alms box and goes on her way. Jesus makes his remarks only to his disciples; thus she is oblivious to the praise Jesus heaps on her. This heightens the point that whatever it is she gives to the Temple she does not do it to get attention — unlike those scribes who want everyone to notice how much they are giving. So it is not only that she is giving all she possessed, but also that she does it discreetly and not to gain attention. She looks for no reward — she simply does her duty.

What we need to learn from all of this is that pride and greed take us away from God — while humility and poverty of heart draw us closer to him. What God is interested in is our motives. It is what drives our actions that interests him — and not so much what we actually end up doing.

This is one of the most important lessons of life. We cannot hide from God — He knows our inmost thoughts and motivations; he knows what we are thinking and what drives our actions. There is absolutely nothing that we can hide from him. This is why we have to keep a constant check on our

When we feel disappointed we need to put our trust in God. Nowhere in scripture did Jesus say that His followers would be in the majority. But He did say that He would be with us. Like the two widows, we need to give Him our all. We need to put our faith and our trust in Him, and we need to be assured that He sees us; He knows us, and He cares for us.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Fall is here and winter is quickly approaching — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews. If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on fall or 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].

READINGS FOR THE WEEK:

Monday: Ezekiel 47:1-12; 1 Corinthians 3:9-17, John 2:13-22

Tuesday: Wisdom 2:23-3:9, Luke 17:7-10

Wednesday: Wisdom 6:1-11, Luke 17:11-19

Thursday: Wisdom 7:22-8:1, Luke 17:20-25

Friday: Wisdom 13:1-9, Luke 17:26-37

Saturday: Wisdom 18:14-19:9, Luke 18:1-8

33rd Week in Ordinary Time: Daniel 12:1-3, Hebrews 10:11-18, Mark 13:24-32

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



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Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer." Please join us.

A PROVERB:

God gives no linen, but flax to spin.

-German Proverb

TRUSTING IN GOD:

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The Book of Kings and Mark's Gospel both show us widows who are similar — both are every day, hard working women; both are poor; both put their trust in God; and both are rewarded for their faith. The first widow is from Zarephath [1 Kings 17:10-16] — a coastal city on the Mediterranean, northwest of the Kingdom of Israel. Elijah traveled through this land during a famine. As in all famines, the rich complain, and the poor starve. The woman was poor. When Elijah met up with her, she was putting her last scraps together before she and her son would die. Imagine her as one of the 925 million starving people in the world. Imagine her son as one of the 1.5 million children who die of starvation every year. Now a stranger goes up to this woman and asks for food in the name of the Lord. Elijah also must have been near starvation. Hospitality to strangers was a law of God. Should the widow turn from God's law or should she share the little she had? The woman put her put her total trust in God, and she received enough for her and her son to eat for a full year.

The second widow is found in Mark's Gospel [12:38-44]; she's the one who put two small coins into the Temple treasury. Jesus was people watching — sitting across from the treasury. There were big shows as some of the wealthy came forward letting everyone know about their great generosity — after all, the money from the wealthy had paid for most of the rebuilding of the Temple. What value did the widow's small coins have next to their thousands? But Jesus knew how much she was really giving. It was far more than two small coins. Jesus said that her donation, although it seemed insignificant, was tremendous because she gave all that she had — her donation was an act of putting her faith in God to care for her.

What these two widows did is extremely difficult for all of us. I know that there are many of you with great faith, but I also know that no matter how great our faith is, it is extremely difficult to put our total trust in God. There is something within us all that looks for solutions to our problems outside of the realm of faith. Perhaps as rugged individualists we think that we can solve our own problems, and conquer all obstacles ourselves. Certainly, we are all tempted to believe that the proper amount of cash applied in the right places can heal all ills.

The great fallacy of our age is that money can solve our problems. It is the job of advertisers to convince us that we can buy happiness — and the advertisers have done that well. The fact is that among those who have been blessed with material success, the happiest are those who trust in God not in their wealth.

The radical message of the Scripture Readings for this 32nd Week in Ordinary Time is that we must place our confidence in God rather than in our material possessions. This is difficult for us to do because it demands our practicing the forgotten virtue of humility. A humble person recognizes where he or she stands before God. A humble person recognizes his or her profound need for God. A humble person is certain that the presence of God in his or her life is fundamental to happiness.

The two widows gave from their substance. They put their trust in God shouting with their actions that his presence in their lives was infinitely more important than anything they owned. Thus, they give us the example of ideal Christians, humbly trusting in God.

There are times that we are deeply disappointed in our world, our American society, and even our fellow Catholics. Gospel values are ignored — or, at least, not given their proper priority. Many give life issues — from womb to tomb — equal or less weight than other issues. From grade school through college, our children are immersed in the glorification of secular values along with the subtle and not so subtle mocking of all who believe in the spiritual. We turn to the Church, but we find cold priests and bishops. Along with that we are all still reeling from scandals that are uncovered and reported ad nauseam.

thoughts as well as on our actions.

This shows the importance of a good upbringing and a good training in our youth. It is the duty of parents to rear their children to be unselfish and to be generous towards others. It is their task to train their children not only in good manners, but to have good thoughts and to be motivated by the good of all.

It is very easy for parents and teachers to indulge children and to give in to their demands; but we all know that it is not good for children. They need to learn very important lessons in life, and it is only the parents who can ensure that this is done properly. In an atmosphere of unconditional love we have to be sure that they learn personal discipline and to live their lives in a moderate and loving way.

However, if the parents are selfish, then the children will also be selfish; they will not learn the most important lesson of life that we are all in it together. They will not realize that what we call life is a common enterprise that involves us all. They will not realize the impact that their actions have on others and they will be the worse for it. They will go through life taking instead of giving and will never fine true happiness.

This story of the Widow's Mite is an important one for us all. It teaches us about how important it is to have a correct inner motive for our actions. It teaches us that God notices our inmost thoughts and judges us accordingly. It teaches us the importance of generosity and the need to depend on God when we have nothing else.

These are timeless lessons that we need to be sure that we transmit to our children and to others and that we need to be sure we have learned ourselves. These lessons are the key to a truly deep and fulfilling life. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a new supply of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you use your envelope, please make sure that your number is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets will be passed during the "Preparation Rite" and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [10/31/15] ------\$ 247.00 Total Offerings: Sunday [11/1/15] ------\$ 1,176.00

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

Reconciliation

Father John's Office

THE SWING:

A few days ago I was out for a run. You should know that I hate running. I run for the same reason I eat kale — I don't like it, but I know that it is good for me. In order to distract myself from how awful running is, I like to run through populated areas where there are things to look at. One of my favorite areas is close to my apartment where there are beautiful houses, parks, and a few lakes.

As I passed by the park, I saw a dad pushing his son on the swing. The laughter from the child was loud — the kind of good, deep laughter that isn't mean or nervous, the kind that comes from true joy. I smiled at the moment; there was nothing in the world more important to that little child than being on that swing. And there was nothing more important in that moment to the dad than pushing him.

- I kept running as the laughter continued behind me. Then I started thinking:
- About deadlines.
- About money.
- About the house I would love to live in.
- About a friend that I haven't talked to in a while and I wonder if he is mad at me.
- About how I'm pretty stressed out.
- About how much running sucks.

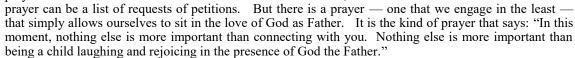
Suddenly, a realization hit me — I'm pretty grumpy. I am really worried. I'm overwhelmed by anxiety right now. I kept running, and I thought about that child on the swing. I used to be that kid. What happened?

I think that one of the reasons Jesus talked so much about having child-like faith is summed up in that child on the swing. When was the last time you felt care free? When was the last time that you

really just enjoyed life without worry? When was the last time that you focused on the joy you felt in a moment, rather than worrying about when the moment would end?

Maybe more importantly — when was the last time you had a time you just allowed yourself to be in the presence of God without worrying about anything else?

There is something essential about the connection Jesus teaches us to make with God through prayer. Sometimes, our prayer can be a lament or a list of our worries. Other times, our



I kept running and I thought about how un-childlike my prayer had become. I was approaching prayer like it was a business meeting or a listening session for my complaints, rather than an opportunity for love and joy. There was a time in my life that I had that kind of child-like faith — and maybe there was a time in your life when you did, too.

The beautiful reality of faith is that we can reclaim that child-like faith. It doesn't mean becoming "childish" — it simply means that we allow ourselves to be loved by God without worrying about what comes next. It means taking moments to enter into prayer with a God that loves us and says: "Look, I've really got this. Those worries? We will get through them together. That anxiety? I will take that on for you. Right now, what I'm interested in is being with you. Connecting with you. Loving you. That is what matters right now." There is joy in that, and amazing peace.

I ran back to the park and sat under a tree. Running sucks, anyway. I looked up at the blue sky as the leaves above me rustled in the wind. "Lord, take my worries and let me just be with you." The wind blew, there was laugher in the distance, the sun shined through the leaves above me. And I smiled —



Find your swing. Reconnect with your Father. Become child-like and reclaim joy. You deserve that — not because of anything you did, but because of whose you are.

—written by Joel Stepanek, an associate of the Bible Geek

LIFE TEEN:

This Sunday, our Life Teen group is joining with our EDGE group in visiting the Shrine of St. Stanislaus in Slavic Village. St. Stanislaus is one of the most beautiful of the Churches in the city of Cleveland. Come and try us out. Life Teen meets right LIFE TEEN after Sunday Mass — from 11:30 AM—1:00 PM in the Lennon Board Room. Life



Teen is open to all high school aged young people. Just call the office and let us know that you are going to be coming. We ask you to do this because there will be food involved. We 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. Our next Life Teen meeting will be on Sunday, November 15th. We will be celebrating our memorial Mass for our Deceased Loved Ones, and then will gather to share the beautiful bonds and relationships that we have with them. Please join us for a wonderful experience.

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next meeting of the EDGE is on Sunday, November 8th, when we will go to visit the Shine of St. Stanislaus in Slavic Village. St. Stanislaus is one of the most beautiful of the Churches in the city of Cleveland. Come and try us out. Life Teen meets right after Sunday Mass 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 look forward to your participation. 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. EDGE will also meet on Sunday, November 22nd when we will make our family Advent Wreath. You need to call ahead of time for this one so that we can have all the items necessary for you to make the wreath. Contact Patty in the chapel office [440-473-3560]. Please join us.

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

Our first session of RCIA will be held on Monday, November 16th at 6:15 PM. We will meet in the Lennon Board Room. If you have been thinking about investigating the Catholic faith, or if you know someone who has been thinking about it; if you have been away from the Catholic Church for a while, or are interested in learning more about the Catholic faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider joining or



having them join our RCIA program. Please contact Father John [440-473-3560] for more information.

CHILDREN'S BULLETINS:

Each week, we are making available a Children's Worship Bulletin. There are Bulletin 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.