

**CLOSING PRAYER:**

**~ A Prayer to Christ the King ~**

Creator and Sustaining God of Grace  
I live in the Hope of Jesus Christ.  
I am grateful  
For your mercy and wisdom  
Revealed to me, and in me.  
I raise my voice in praise and joy  
For your many blessings.  
I celebrate your presence and love  
By working to build and to become  
Your kingdom here on earth.

I thank you for the abundance you provide to me.  
May I seek to find ways  
to share this abundance With others,  
in justice, charity and humility.

Keep me open to the surprises and possibilities  
Of discovering You and your kingdom  
In those places I may never have imagined.

May I travel my path of life  
Hopefully,  
Joyfully,  
Lovingly  
And Peacefully.  
and may your Kingdom  
Be born again  
in my heart,  
and in the world.  
May all that I do, discover and declare  
bring Christ alive  
And anew for all.  
Amen

**CAMPUS MINISTRY OFFICE:**

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

# Our Lady Chapel



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

**MAKE YOUR FAMILY'S ADVENT WREATH:**

Again this year, we are going to be making family Advent Wreaths on **Sunday, November 22<sup>nd</sup>** at **11:30 AM** in the **Commons**. **Cost of the Wreath is \$20** — this includes trimmings, candles, and everything else you will need. Please know that cost is not a reason to not making an Advent Wreath; please contact **Father John**. **If you forgot to sign up ahead of time, we do have a few extra wreaths, so please join us.** If you have any questions, please see Father John.

**THANKSGIVING FOOD COLLECTION:**

We are collecting food this weekend to fill baskets to be given to needy families for Thanksgiving Day. Particularly in need are the following items — **canned vegetables; canned fruit; big jars of peanut butter; jelly; canned cranberry sauce; stuffing; cereal; jars of gravy; and mac & cheese.** Bring any of these items with you next weekend when you come to Mass. Our students will use whatever you bring to form baskets which will be delivered to families on Wednesday, November 25<sup>th</sup>. Thanks, in advance, for your generosity. **If you forgot to bring food in when you have come for Mass, please know that you can bring it anytime on Monday or Tuesday morning.**

**COMMUNITY OUTREACH:**

We are beginning our annual Advent-Christmas outreach program earlier this year because many have expressed concern that they have not had enough time to participate as they would like. Our Lady Chapel is again joining hands in partnership with several Parishes and social service agencies in an effort to share our lives together. The *Adopt a Family* project and the *Giving Tree* programs have been a tradition at Our Lady Chapel for many years. This year, we will again be serving these parishes and agencies in these two ways.

[1] **Giving Tree/Adopt a Child.** Our Lady of Fatima Community Center, the West Side Catholic Center, Manor Care, and St. Adalbert Parish are all trying to serve the needs of the less fortunate during this Advent-Christmas time. Most of these agencies need hats, gloves, socks, underwear, sweaters, sweat shirts, hoodies, infant needs, books, toys and games for children, ages Newborn to 16 years. Manor Care, serving the elderly, need fleece throw blankets, as well as hats & gloves. People will be able to pick an ornament off of the tree — located in the narthex of the chapel — with a label showing the item needed. [There will also be a tree located in the front lobby of the Lower School]. These items would then be gathered, UNWRAPPED, please, and the tag [ornament] taped onto the gift. **Our goal would be to have all items assembled by December 16<sup>th</sup>, for pickup by the various agencies.**

[2] **Adopt a Family.** This year we would again like to adopt between a minimum of 30-40 families from St. Adalbert Parish School. St. Adalbert identifies families — most often single parent, below poverty level families; we are given the grade levels of the children & other family information, so that you can purchase gifts appropriate to each member. In addition, if possible, we ask that you also provide a Christmas meal for the family [non-perishable items in a food basket, and/or Gift Cards for Giant Eagle, Aldi's or Family Dollar.] Those from our chapel family who participated in this project last year spoke very highly of the benefit of this project to their own families. This is a project that the entire family can get involved in. Families can be matched according to family size, ages, etc. It was truly inspiring. Adopt-a-family gifts should be WRAPPED. **We would need everything here at the chapel by NOON on Sunday, December 20<sup>th</sup>.** Please call Patty at the Chapel Office [440-473-3560 or [szaniszlup@gilmour.org](mailto:szaniszlup@gilmour.org)] if you and your family would like to participate in this program, or if you have any questions.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Jackie Goler who has been diagnosed with lymphoma
- For Jay Cusick who has been diagnosed with cancer.
- For Jesse Meyers, cousin of Cynthia Lowry, who is undergoing multiple surgeries for an infection.
- For Eddie Keating, brother of Kelly ['83] and Karen ['86], who is recovering from brain surgery.
- For Heidi Herten, mother of Hope ['13] and James ['15] Herten, who is hospitalized.
- For Vickie Norris, kitchen employee, who is recovering from emergency heart surgery.
- For Becca Curry, a young mother, who has been diagnosed with lymphoma.
- 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 Bun Riley, who is recovering from injuries sustained in a fall.
- 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 Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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.

**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



**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Ali Priest, who is undergoing treatment for a rare muscular disease.
- 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 Evelyn Bibbo, mother of Randall [‘71] and Donald [‘72] who is recovering from an infection.
- 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 Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- 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 22:**

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. **Dates for December and January: December 6-13-20 and January 10-24-31.**



**SCHEDULE FOR THE WEEK:**

Sunday, November 22: <b>Feast of Christ the King</b>	<b>10:00 AM</b>
Monday, November 23:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, November 24: <b>St. Andrew Dũng-Lạc</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, November 25:	<b>NO MASS</b>
Thursday, November 26: <b>Thanksgiving Day</b>	<b>9:30 AM</b>
Friday, November 27:	<b>NO MASS</b>
Saturday, November 28: <b>1<sup>st</sup> Week in Advent</b>	<b>5:00 PM</b>
Sunday, November 29: <b>1<sup>st</sup> Week in Advent</b>	<b>10:00 AM</b>

**UPCOMING CHAPEL ACTIVITIES:**

November 22 -----	Faith Education Session #9 Making of Family Advent Wreaths	8:45 AM - 9:45 AM 11:30 AM - 12:30 PM
November 25 -----	Food Distribution	7:30 AM - 11:30 AM
November 26 -----	Thanksgiving Day Mass	9:30 AM
November 27 -----	Chapel Office is closed	
November 28-29-----	1 <sup>st</sup> Weekend in Advent	
December 7 -----	Vigil of Feast of the Immaculate Conception	5:30 PM
December 8 -----	Feast of the Immaculate Conception	9:30 AM 12:45 PM 5:30 PM

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

There is a certain feeling one gets when ending a long-involved and personally-invested job. It is known as termination syndrome — which means that one feels that the job or duties were not done well enough leading to sadness and depression — “I thought I would have done much better.” The more we want to do something close to our hearts, the less we feel we have done them. Endings can face us with our incompleteness and personal flaws.

We are entering the last week of the Liturgical Year — also known as the Feast of Christ the King. The First Sunday of Advent follows which is the beginning all over again of our being attracted to Jesus, by Jesus and with Jesus.

But let's take first things first. This weekend we celebrate the Feast of Christ the King. We enter this feast with the experiences of just how we are terminating this past year of relating with Jesus. We might begin by experiencing our own sense of “termination syndrome.” But let us now wallow in our failure — instead let us enter into the “continuation syndrome” in which God is always beginning over and over again to over and over share with us the Divine Love given to us through the person of Jesus.

Our Scripture Readings for this Feast of Christ the King begin with a long night-dream by the prophet Daniel. Part of this dream was the appearance of four terrifying beasts — these represent various foreign kings who have threatened Israel in its history.

In the midst of this frightful scene we hear a message of salvation [Daniel 7:13-14]. The “Ancient One” is seated with thousands of “saints” surrounding Him. A “Son of Man” is pictured as presenting himself so as to receive a kingly and everlasting blessing.

This term “Son of Man” is a biblical term for a human being of importance. Here it is also a representation of the whole nation of Israel. In the midst of the dreams of terror and impending domination by other nations, this hopeful picture sets the nation Israel as the one and holy people of God who will rule forever with God's power and kingly dominion.

The Book of Revelation gives us a clear definition of how Jesus is King [Revelation 1:5-8]. It is a beautiful picture. Jesus is King because he has freed us from the ruler of darkness and blessed us all to be “priests for His God and Father” — and all because he loves us. He is the One “Son of Man” who has joined us all together to reflect God's holiness and love.

John's Gospel enters into the heart of who God is. For John, Jesus has been born for his glorious enthronement upon the Cross. Jesus, as with the “Son of Man” in the Book of Daniel, is being presented to receive kingship on the Cross.

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Charles Gasper
- For Charles Thomas, grandfather of Ava Thomas ['18]
- For Brother Donald Fleischhacker, C.S.C.
- For Father Robert Choquette, C.S.C.
- For Patricia Grosel, mother of Charles Grosel ['77]
- For Michael Walsh ['67]
- For Brother Frank Gorch, C.S.C.
- For Jack Sutter.
- For Daniel Cunningham, brother of Brother Thomas Cunningham, C.S.C.
- For Sister Marie Hohman, O.P.
- For Jerry Cydzik.
- For Sister Helen Peter, S.N.D.
- For Father Al Winters, pastor emeritus of St. Clement Parish [Lakewood]
- For Mary Zappitelli.
- For Eleanor Gale, wife of long-time teacher and administrator at Gilmour, John Gale; mother-in-law of Tiho Teisl and Bill Porter ['84], grandfather of Jacqui ['10], Nicole ['12], Michelle ['15], and Danielle ['18] Porter, and James ['93], Michael ['95], and Stephen ['00] Teisl.

**PRAYERS FOR OTHERS:**

- For the victims of the violence in Paris Lebanon and Mali
- 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.

**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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



## HOW DO YOU SEE JESUS?

Did the historical Jesus actually conceive of himself as a king? Though the Roman authorities nailed that insurrectionist title on his cross, there's no reason to believe he ever accepted it. Each of us has an image of who we are — a way of seeing ourselves in the world in which we live. Yet at the same time, every person who encounters us during our lifetime also has an image of us — an image often at right angles to our own. It is safe to presume the itinerant preacher from Capernaum was no different.

We know little about the image that Jesus had of himself during his earthly ministry. What we can be certain of is the various images his first century followers had of him. They are well portrayed in our Christian Scriptures. The author of Revelation, for instance, provides us with a bunch of them [Revelation 1:5-8]. For him, the risen Jesus is “the faithful witness, the firstborn of the dead and ruler of the kings of the earth.” He's also “the Alpha and the Omega — the one who is and who was and who is to come, the almighty.” In other words, Jesus everything for everybody — the very beginning and end of the whole universe.

The early church would frequently go through the Hebrew Scriptures, searching for images they could attach to the risen Jesus. The prophet Daniel provides us with a classic “Son of man” depiction. Throughout the gospel, Jesus often uses the title about himself, but no one can be certain how he means it. Is he implying that he's the mysterious, semi-divine person whom Daniel saw “coming on the clouds of heaven” — a person who would receive “dominion, glory, and kingship?” Or could he be referring to God's use of the term in addressing the prophet Ezekiel — a title which implied “I'm God, and you're not?” In other words, “I, Jesus, am just a human being like you are.” The same term can conjure up two opposite images.

Yet, the image of Jesus as king would certainly have created problems for both the historical Jesus and his first followers. Living in the Roman Empire, they were expected, under threats of “treason,” to have just one king — Caesar. That seems to be why whenever the “king thing” comes up in the gospels, Jesus either rejects the title, or — as in John suggests — stresses that he's not a king in the way the word is normally defined — “My kingdom does not belong to this world.” No matter what, Jesus never seems to have imagined himself as belonging to royalty.

On the contrary, our evangelists — especially Mark — seem to have given titles to Jesus which their readers could make their own — not just “ooh” and “aah” about. A good example would be how Jesus refers to himself as the “servant” and “slave” of all — a person who “did not come to be served but to serve and to give his life as a ransom for many” [Mark 10:45]. He certainly never had an image of himself as someone who would ever “lord it over” anyone.

Though, through the centuries, many Christian leaders thought of themselves as representatives of royalty, the majority of the faithful thankfully regarded themselves as mirroring the servant image which the historical and gospel Jesus had of himself. If they hadn't, the faith which this Galilean carpenter professed and shared, would never have had any effect in changing the world.

The best image we can form of ourselves always revolves around how we want to carry on Jesus' ministry.

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

## CHILDREN'S BULLETINS:

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



The conversation with Pilate centers around Jesus' being king of the Jews [John 18:33-37]. This conversation would be frightful to the Roman authorities — especially Pilate whose reputation depends on his keeping everything peacefully suppressed in this little fraction of the vast Roman kingdom. To Pilate, Jesus is an idealistic figure who seems to have ideas of grandeur. Jesus stands before this Roman official who, himself has ideas for getting out of Jerusalem and moving up the ladder of power establishing his own part of the kingdom.

Pilate asks Jesus what he has done that the Jewish people have handed Him over into the Roman power. Instead of answering with a list of things, Jesus tells Pilate that he, Jesus, does not belong to a world of kings and kingdoms. Pilate then makes a question/statement — “Then you are a king?” or “Then you are a king!” Jesus affirms the statement. Then Jesus makes his own strong statement that the truth is that the Roman kingdom — as large as it is — is as small as Israel in the mind of God. The “truth” is that Jesus was born to announce a larger and eternal kingdom. The “truth” about this world — like the Roman Empire itself — will not last, and those who can hear this “truth” belong to this Kingdom.

It is good to imagine Pilate's thinking about what Jesus had said — all the while looking around at all his power and authority — and smiling a bit at this Man and his little “truth”. It is helpful for us as well to look around at what passes for truth in our lives.

There are three kingdoms whose gravitational pull puts us in tension. Pilate experienced this same tension — but not Jesus. For us there is definitely the call and attraction to the ways of Jesus. Pilate wanted to converse with Jesus, to find out what he was all about, but Jesus was not interested in a kind of political interview or press conference.

Pilate felt as well the call of the higher-power of Rome, the big world out there. He could be more in the eyes of Rome's kingdom. He could feel the attraction of personal prestige and the sway of more authority beyond this little spot of nothingness in Jerusalem. As we know, Jesus does not have more to say to Pilate, who stands there in the field of tension.

The third attraction for him is more personal — he seems to be a nothingness to himself. He has not mounted to anything yet, and his ego is itching to be scratched. This attraction to self-establishment is so dominating in the human heart. The kingdom of Jesus allows for the ego's healthy requests, but the human ego will always want more than it receives.

Three kingdoms then, and they all sound like the “truth”. Jesus' simple invitation is to listen to his voice. There is also the world's calling ourselves to listen to its attractive voice of more stature and domination. The field of tension is completed by the demanding of our ego to look good to ourselves. There is the hunger to be more

than we experience ourselves to be at this moment.

The wonderful reality about Jesus as King is that he constantly calls but gently, and invites rather than forces a response. His Kingdom is not of this world because it is not of its ways. Struggling to free ourselves from the tensions of the world and the ego can be at the center of our spirituality, our holiness, and the way we belong to Christ's Kingdom.

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

### THE WILTED CHRIST:

A wonderful statue of Jesus the Christ exists in the cathedral of Denmark's fairy-tale city of Copenhagen. The sculptor was the master Albert Bertel Thorvaldsen who died in 1844. He chose to sculpt a monumental Christ that would reveal Him in all His majesty. His hands would be raised as befitting His awesome power. His face would look out regally on everyone and everything. He would indeed be the King of kings — the Man in total control. It was done. "Jesus is the greatest figure in human history," the sculptor said, "and this statue will so represent Him."

However, a funny thing happened on the way to the unveiling. The statue was left in a shed near the water; the dampness had its way with the clay Christ statue. The upraised hands had drooped — they no longer commanded; rather, they beseeched. The fiercely upturned face had lowered itself onto the Master's chest. The person who wore this face had known many problems and was compassion itself. This was no longer a King before whom one would grovel and stutter "Your Royal Majesty." Rather, it was a Shepherd solicitous for every one of His sheep.

At first, Thorvaldsen was bitterly disappointed by the accident. Then he realized after reflection that this was a more accurate Jesus than the one he had originally conceived. Indeed, it might have been providentially planned. So, Thorvaldsen left it undisturbed. His original intention had been to inscribe the dictum "Follow My Commands" on the base of the statue. But now he realized that was no longer appropriate. Instead he chiseled the softer message "Come unto Me". To this day, this benign Nazarene touches the hearts and spirits of those who enter the Copenhagen cathedral. It is reported that often Thorvaldsen's masterpiece reduces spectators to tears.

In most probability, it has more of a genuine effect on them than his majestic Christ ever would have. The statue reminds them of His famous words to a puzzled Pontius Pilate in John's Gospel — "My kingdom is not of this world." What type of kingdom is His? Arthur Tonne tells us that we can find an answer to that question in the preface to the Eucharistic Prayer for this Feast of Christ the King — the Son wished to present to the Father a kingdom of truth and life, of holiness and grace, a kingdom of justice, and peace.

On each and every occasion, we must strive for one of these attributes in our own Christian lives. When we do so, we are creating the Kingdom which the Christ desires and deserves. However, we too must avoid in our own Catholic lives the mind-set that originally belonged to the artist Thorvaldsen. If we act imperiously with others, if we lord it over them, we will move them not at all — we will alienate them from the Shepherd whose ambassadors we are. Hands clenched in anger and proud faces will not help the Christ's cause at all. If people say the only difference between us and terrorists is that one can negotiate with terrorists, we are doing something wrong.

Our life, says the monk, will either shed light or cast a shadow. Let it be light. Christ deserves our best shot. We can reach more people, says St Francis de Sales, with a spoonful of honey than a cup of



still experience deep meaning. Happiness will be a by-product of that.

Are my symbols working? Is my faith deep enough so that every corner of my experience, no matter how painful, makes some sense in a higher plan? Is God with me as I walk through both health and sickness, joy and sorrow, friendship and loneliness, success and failure, youth and aging? Does my life have a meaning? The question about happiness comes after that question.

—taken from the writings of Father Ronald Rolheiser, O.M.I., 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].**



### 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](mailto:gurney.oh@gmail.com).** Come as a family or by yourself.



### 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.



**HAPPINESS AND MEANING:**

“Are you happy?” How would you honestly answer that? My suspicion is that, for most of us, this would be a painful question which, given our fantasy of what happiness should be, we would tend to answer in the negative — “No, I don’t think I’m happy. I would like to be, but there are too many limitations and frustrations in my life which block happiness.”

“Are you happy?” To stare that question square in the face can make you more unhappy — a torturous self-scrutiny can result from it. What this suggests is that perhaps it is not a good question to ask in the first place. To ask myself: “Am I happy?” is to confuse things, and to begin to demand things from life and from God that are not realistic.

For a Christian, there is a better question. The essential question should not be: “Am I happy?” Rather, the question is: “Is my life meaningful?” That is a different question — one which can help purify our perspective on things.

What God has promised us in Christ is not — as is unfortunately so often preached and believed — a life free from pain, sickness, loneliness, oppression, and death. The preacher who tells you that you will have less pain in life if you take Jesus seriously is not in touch with the gospel. What the incarnation promises is not that Christ will do away with our pain, but that God will be with us in that pain. That is something quite different. In fact, one can go further and say the opposite: If you take the gospel seriously, you will probably have more pain in your life because you will be a more sensitive person.

To take the gospel seriously is not to be given immunity from the human condition. For the Christian — as for everyone else — there will be the same sicknesses, the same cold lonely seasons, the same painful frustrations, the same choices that are regretted, and the same bitter losses. Like everyone else, eventually we will have to face death. Faith in God does not, in this world, save one from pain, misunderstanding, loneliness, and death. Faith does not offer a life free of pain. What God does promise is to be with us in that pain. That is why our Savior’s name is Emmanuel — a name which means God-is-with-us.

To have faith in God is to have God with you. As Avery Dulles once so aptly put it, this promise does not give you a ladder to crawl out of the human condition, but a drill to burrow into the heart of it: “Jesus enables us to believe that human life, with all its contradictions, is the place where God is preeminently found. Unlike every other mythology, the myth of the Incarnation gives us strength to face up to the harsh realities of our fragmented world, to feel and to transmit the touch of God’s reconciling love. The Incarnation does not provide us with a ladder by which to escape from the ambiguities of this life and scale the heights of heaven. Rather it enables us to burrow deep into the heart of the planet earth and find it shimmering with divinity.”

For the Christian, then, the important question is not: “Am I happy?” but “Is my life meaningful?” By asking the latter question rather than the former one, we do not torture ourselves with some unattainable romantic ideal and, more importantly, we do not ask God to exempt us from the human condition. Our lives are meaningful precisely when we sense God’s presence in the midst of my suffering, sickness, loneliness, and pain. Our faith should never pressure us to ask God to exempt us from these. Why should we be spared the human condition? Rather our faith should allow us to stand inside of every reality in our life — positive and negative — and see some meaning in it.

“Is my life meaningful?” When we ask the question this way the perspective is very different. Now our happiness will no longer depend upon our never getting sick, or upon our not getting lonely, or upon our never being misunderstood, or upon our never making wrong choices, or on somehow being exempt from death’s shadow. Life can be frustrating and still be very meaningful. We can be lonely, sick, sorrowful about wrong choices, over-worked and unappreciated, staring old age and death in the face and



vinegar. Our manner of dealing with people must be that of Abraham Lincoln — “As I would not be a slave, so I would not be a master.” The Christ is not served by division and anger. For the most part, the age of kings is done. The few we have left belong to the ancient regime — they have become history. They are the subject of jokes by sneering TV comedians. They are increasingly irrelevant. They are all yesterday. Jesus is today, tomorrow, the next day, and ad infinitum. So must we be if we are to be effective ministers. We do not want to cause people to tremble before Christ and His Church. Rather, if anything, we want to move them to genuine repentance. The effect we have on them must match that which Thorvaldsen’s work has on those people who enter the Copenhagen cathedral.

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

**IS CHRIST YOUR KING?**

John’s Gospel for this Feast of Christ the King depicts the trial of Jesus before Pilate, the Roman governor, highlighting their initial conversation on the charge that Jesus is a subversive king challenging the authority of Roman rule [John 18:33-37]. In response, Jesus insists that his kingdom is not of this world and that he came into the world “to testify to the truth,” adding: “Everyone who belongs to the truth listens to my voice.”

Christ is the faithful witness to the truth. He is the wisdom of the Father. He is the parable of God’s truth. He knows human nature and the secrets of the heart. His Kingdom of truth does not originate from this world — nor does it belong to it. But it does make an impact on worldly affairs. His life and example reveal the deepest truths about human existence — we are encompassed by God’s unconditional love and mercy; we are children of the Father, brothers and sisters to one another; we are temples of the Holy Spirit, who guides us to the truth; we are created in the image of God who wills eternal happiness for us. Christ is our king who testifies to the most significant truths about ourselves and our relationship to God.

To accept Christ as our King means trying to hear his voice, learn from his example, and appropriate his truths. Some examples. A lawyer who became more aware of how Jesus identified himself with the hungry and thirsty, made a substantial increase in his contributions to the Catholic Campaign for Human Development and vowed to do more “pro bono” work for the poor. A married woman who carried heavy guilt feelings over an abortion she had before she met her husband was moved by Pope Francis to accept God’s forgiveness, which lifted her spirits. A waitress, who often felt underappreciated, came to accept Christ’s truth that she has inherent worth as a child of God. A retired teacher, who was feeling useless after years of helping students, heard Christ calling him to do volunteer tutoring, which gave him a renewed sense of purpose.

In what ways does Christ the King actually rule your life, and how could you do a better job of hearing his voice?

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

**CHAPEL 20<sup>th</sup> ANNIVERSARY NOTE CARDS:**

Note Cards of the Vatican Treasure — Our Lady Of Gilmour — are also available for purchase. The card has a beautiful photo of Our Lady of Gilmour — taken by John Reid — on the front. The inside is blank for your message, and the back of the card has a description of the Vatican Treasure and it was brought to the Chapel, along with appropriate credits. **The Cards sell in packets of 5 for \$10.** The Cards are located in the chapel office and are available by contacting **Patty Szaniszló at (440) 473-3560 or at [szaniszl0p@gilmour.org](mailto:szaniszl0p@gilmour.org).**



**WHAT IS TRUTH?**

This weekend we conclude the Liturgical Year with our celebration of the feast of Christ the King. On this final weekend of the year, we meditate on Our Lord Jesus Christ and acknowledge that all creatures in heaven and on earth are ultimately subject to him as the Universal King [John 18:33-37]. John's Gospel gives us an interesting exchange between Jesus and Pontius Pilate about his Kingship. This interaction occurs on the steps in front of Pilate's palace on the night of his arrest. Of course, Pontius Pilate is very concerned to hear about Jesus' claims to kingship since he was the representative of Caesar, and it was his duty to uphold the authority and might of Caesar in Palestine. And it was his particular role to root out anyone who claimed to rival Caesar.

It immediately becomes clear that Pilate and Jesus are talking on completely different levels — Pilate seems to be concerned only with earthly authority, while Christ is speaking about his universal spiritual authority. One focusses on the human, the other on the divine.

Surprisingly perhaps, Pontius Pilate does not regard Jesus as any kind of real threat to Caesar. Maybe this was because Jesus does not arrive with soldiers and weapons, but simply as himself together with his known abilities as a healer and miracle worker. Pilate seems to regard the arrest of Jesus as merely the outcome of a religious squabble among the Jews, and therefore as something beneath his attention. But he does not want the blood of Jesus on his hands, and so he offers to release him. This shows that Pilate does not understand the Jewish authorities nor the nature of the threat that Jesus presents to them.

But there is another side to this scenario that John does not talk about. In St Matthew's Gospel Pilate had been given a warning by his wife to have nothing to do with harming Jesus because she had a disturbing dream about him [Matthew 27:19].

In John's Gospel, Jesus speaks about truth. He says that he came into the world to bear witness to the truth, and that all who are on the side of truth listen to his voice. Unfortunately Pilate's reply is: "What is truth?" He doesn't get it.

Clearly Pontius Pilate does not have much time for truth — he is a politician, and as such he is used to the venality of man and the tricks and half-truths used by the various factions of the political elite. What he is interested in is authority and governance — he is a ruler and wants nothing to disturb the established order and his position as the effective governor of Palestine.

Christ on the other hand is focused on the really important things in life — namely the virtues. Material possessions and the exercise of power do not interest him — in fact he knows very well that these things go completely against that which is truly fulfilling in life. The message of Jesus to us is that it is only truth, justice, unity, fidelity and similar virtues which bring true happiness and fulfilment in life. He wants us to understand that we are living in a passing world, and that our eyes ought to be set on the Kingdom where these values come into their own.

Pursuing the acquisition of wealth and power can never be truly satisfying. Things like celebrity and purely human fame are in the long run completely worthless. Ultimately the things that the world admires are empty and unfulfilling. What lasts are the eternal values, and in the end all these come down to one thing — love. It is the person that loves others with their whole heart who finds the most fulfilment in life. It is those who love God with all their hearts who find real peace in this world and the next.

Pilate says: "What is truth?" For him this is a dismissal of something that he regards as quite

# What Is Truth?

grace of God, the person commits to Christ — he is no longer satisfied with claiming to be a Christian, but is determined to live as a Christian. Now he faces up to his life, puts the truth before all else, and is finally freed from his immorality. The truth of Christ has set him free.

It is easy for you and me to decry the lies of other people, or of our society. It is far harder to recognize the times that we are the liars. But, again by the Grace of God, when we do come to the realization that there are many times that we are living a lie, we can find freedom in Jesus Christ. When we have the courage to live as He called us to live, we can be people of integrity — people of the Truth.

Jesus Christ is our King. He frees us from lies. He gives us his truth. The Church year concludes by summarizing Jesus' life on earth in one simple statement — "For this I was born and for this I came into the world: to testify to the truth. Everyone who belongs to the truth listens to my voice."

May we have the courage to live the Truth of Christ, our King.

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

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

**Our next meeting of the EDGE is on Sunday, November 22<sup>nd</sup>**, when we will make our family Advent Wreath. Come and try us out. 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. All are welcome. **EDGE will also meet on Sunday, December 13<sup>th</sup>** when we will be going shopping at Aurora Farms for some families for Christmas — our Adopt-a-Family program. Please join us.

**READINGS FOR THE WEEK:**

**Monday:** Daniel 1:1-20, Luke 21:1-4

**Tuesday:** Daniel 2:31-45, Luke 21:5-11

**Wednesday:** Daniel 5:1-28, Luke 21:12-19

**Thursday:** Daniel 6:12-28, Luke 21:20-28

**Friday:** Daniel 7:2-14, Luke 21:29-33

**Saturday:** Daniel 7:15-27, Luke 21:34-36

**1<sup>st</sup> Week in Advent:** Jeremiah 33:14-16, 1 Thessalonians 3:12-4:2, Luke 21:25-36

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://www.ourladychapel.org) and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

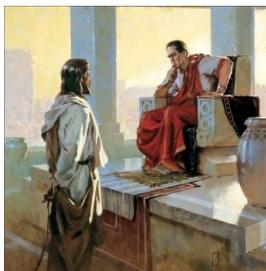


**TESTIFIER TO THE TRUTH:**

A few years ago, I attended the YMCA Mayor’s Prayer Breakfast in Clearwater and was electrified by the speech given by the Keynote Speaker, Retired Lt. General Gary H. Mears. General Mears spoke about the need to restore truth to our society. He began by mentioning that a sign was found in the Nazi soldiers’ quarters in Auschwitz that said something to the effect: “All who arrive here are to be deceived.”

Hitler said that the bigger the lie, the more people will believe it. Joseph Goebbels, his propaganda minister, expanded this to: “If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.”

This was at a time of war, and indeed people can quote Senator Hiram Warren Johnson of saying after World War I that the first casualty of war is the truth. But the determination to reject truth did not end with wars. In our own times, political correctness is a higher value than the truth. An example of this is historical revisionism, such as that which eliminates God from Thanksgiving and turns the feast into a meal of pilgrims thanking Native Americans. The lie — that God had nothing to do with Thanksgiving — is seen by many as a value because it respects the concerns of atheists as well as promotes respect for Native Americans. A similar effort is made to eliminate Christ from Christmas — transforming Christmas from the Birth of Christ to the Winter holidays — out of concern for the sensibilities of non-Christians. Christmas is the celebration of the Birth of Christ. To decide that it is anything else is a lie.



Certainly many politicians are the masters of the lie, creating lies about their rival’s positions and then telling them over and over until a large group of people are convinced that there must be some truth to the statements. Integrity often takes a back seat to the value of electing a particular candidate.

The question is often asked: Does absolute truth exist? Some would claim that it does not. They state that truth is whatever a person makes it to be. Relativism is the only truth promoted by many if not most of our institutions for higher — or in their case, lower — learning. Sadly this includes many of our Catholic colleges and universities.

Absolute truth does exist. But where can it be found? Truth can be found in Jesus Christ — “Yours is the truth that gives meaning to the very concept of Truth.” In John’s Gospel [18:33-37], we hear Jesus saying to Pilate: “For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Jesus was proclaiming that the spiritual is infinitely more valuable than the physical — that the Kingdom of God was infinitely superior to anything man could create, and that those who were committed to God would recognize the voice of truth. Jesus is our King not just in a figurative sense — something we say but don’t really mean — but in the very reality that the Truth of God with all its ramification is the only truth that can be found in the world. Nothing in the world matters other than that which comes from God and that which leads to him. We are committed to the Truth. We are committed to Jesus Christ. His is the Truth that gives meaning to the very concept of Truth.

Earlier in John’s Gospel, Jesus said: “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free” [John 8:31-32] — set us free from what? Set us free from a life of deceit, where people routinely lie to others and even more frequently lie to themselves. For example, a person has serious moral problems. You can fill in the blank about whatever these problem may be. He routinely lies to others by creating the persona of a moral person. He also lies to himself saying that he is not all that bad. He is very much a slave to his own immorality. But then, through the

unimportant and ultimately worthless. As a politician and as a man of the world living in Roman times, he has obviously seen people who give their lives for their principles — but apparently he felt that in the end they were giving their lives in vain.

To Pilate principles were clearly something expendable. He does not value love of country or family or party very greatly. Pilate lives his life entirely in the present moment, and the things that he values are only those things which will bring him advantage or personal gain. He is not a bad man, but his values are distorted, and he has no eye for eternity. He thinks in the short term.

And even though he misses the point, Pilate’s question is of vital importance for anyone who believes that God is in charge and for anyone who believes in an afterlife. It is of vital importance because God clearly regards truth as something absolutely critical.

Truth like many other concepts that fall into the religious field is perhaps best defined by looking at its opposite — falsehood. That which is false cannot be trusted — it is tricky and unreliable. And ultimately falsehood is not something on which anyone can base their lives.

Truth, however, is what corresponds with the facts and is a faithful reflection of reality. Truth is therefore utterly reliable and dependable and what is more it corresponds to the nature of God himself.

This is the key. If we are to describe God then we use words like true, good, trustworthy, faithful, one, and eternal. Consequently if we want to become like God, then we need to adopt these values and make them an essential part of our lives. We need to become persons who are truthful, good, faithful, just and all those other attributes which we ascribe to God. If we adopt these as our priorities in life, we will be filled with integrity and be considered as persons worth looking up to and following. We will be living a life that is truly worthwhile and fulfilling — a life that is greatly satisfying; a life that is in complete conformity with the will of God. It will be by living such a life that we will get to heaven — for to live any other kind of life will mean that our horizons are based only on the things of this world and not the things of the next world. —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 [11/14/15] ----- \$ 1,093.00**  
**Total Offerings: Sunday [11/15/15] ----- \$ 1,200.00**

**TRUE:**

If you judge people, you have no time to love them.

—Mother Teresa.

**FREE FROM FEAR — REACTING TO GLOBAL VIOLENCE:**

This weekend, I — like many people on social media — changed my profile picture to include a French flag filter. It’s not much — it doesn’t fix the problem. But it’s a simple way to show solidarity with the French people affected by recent acts of terrorism. It has been inspiring to see friends and strangers across the world show similar solidarity — with France, and also Beirut, Syria, and Baghdad — and all the other areas across the world currently affected by violence.

I was reflecting on this unity as I scrolled through social media — feeling as if I had finally found something good amid this mess — until I looked back at my profile picture and noticed something. I observed a sad juxtaposition — me, mid-laugh and joyful...along with the flag, symbolizing hurt and shock that I could never even imagine. How could I be smiling? I felt guilty. I can go on living life relatively unscathed and unaffected, but others in Paris, Baghdad, Syria, Beirut, and beyond? They can’t.

As a Catholic, how should I respond? How can I help see good in this? How can I help bring good into this? How do I make #PrayforParis or #PrayforPeace more than just a hashtag in my life?



1. **Live in Solidarity.** One of the beautiful things that has begun to shine through this incredible darkness is unity. It is at times like this that we see the shared humanity within each of our hearts. Across the world, across all walks of life, we mourn together in light of the tragedies we are witnessing. It is in circumstances like this that the Lord calls us to share the load — to serve as St. Simon of Cyrene did on Calvary. **When our brothers and sisters are hurting, it is up to us to hurt with them, to love with them, to mourn with them, and to simply be there with them, serving as living proof that they are not alone in their pain.** We are called to practice solidarity — to show that no one is an island. Pope St. John Paul II says that “Solidarity is not a feeling of vague compasison or shallow distress at the misfortunes of so many people — both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good — that is to say...to the good of all and of each individual because **we are all really responsible for all.**” We are responsible for one another — in good times and in bad. Let us resolve — through our prayers, thoughts, and actions — to commit to the common good of those suffering in our world. Their joy is our joy; their pain is our pain — no matter the distance.

2. **Pray.** In times of tragedy, the #Prayfor[blank] hashtag often surfaces — among both religious and irreligious individuals alike. I wonder why this is our first instinct. Why don’t we @sendgoodthoughts or #wishbestofluck? I’d venture to say that, even subconsciously, we know that prayer is so much more than this. Wishing good upon another — although so important — is just part of the story. **Prayer is not only wishing — it is acting.** And I know we may doubt that prayer is action. After all, how can a few minutes in prayer make a difference against a world full of evil? It’s tempting to say: “it can’t.” It’s tempting to think we are powerless. But prayer is intercession mediated by God Himself. We may not be able to change things, but if anyone can — it’s God. Prayer is inviting something greater into our mess — inviting some One who has the power to give us just what we need just when we need it. In fact, **prayer is the most active action we could imagine.** Our words, our fists, our initiatives — they all pale in comparison to the intercession of the Almighty Father. We may not understand it, but if we put our prayers into a cause — no matter how evil — those we pray for will be lifted up more than we can imagine. Perhaps we won’t see it visibly or immediately, but if we stand ready to receive the Lord’s direction, he will not let us down. He will not ignore us when we cry out to Him. Remember what God said to us:

“I will heal them and lead them; I will give full comfort to him and to those who mourn for them, I the Creator, who gave them life. Peace, Pace to the far and the near, says the Lord, and I will heal them” [Isaiah 57:18-19].

3. **Let your heart break, but don’t let it stay that way.** I have a friend studying abroad in France. For a second, as my text messages failed to get through to her, I wondered. I knew she was out of danger, but still I wondered what my life would be like if she had been injured or worse. For a second, I began to imagine the pain many were experiencing in reality. And it scared me. Why did this evil have to exist? What would be next? How could we ever win? My friend is OK, but it made me realize what fuels the fire of terror — fear. Hurt and loss are real struggles, but fear, on the other hand, is based not in the reality of the situation, but in the possible realities yet to occur. Whereas our natural instinct is to pursue justice amid evil, fear paralyzes us — reducing us to inaction and passive apprehension. This fear is what cripples us — even after the violence stops and the memories fade. This is what keeps us from finding peace. **But terror can only hurt us so much when we realize something crucial — evil is out there! But God is stronger!**

Yes, we will experience hurt and loss and suffering. Our hearts will break. But then they will mend. They will mend because our God is stronger than the grave. He is stronger than hatred and violence and injustice. He is truth and life and love — everything that terror is not.

If you’re wondering how to approach this as a Christian, or as a human, the simple answer is: Don’t let terror win — our God is greater. Evil will never have the final say. Evil can never win. Our God will win. Our God has won.

To the people suffering across the world — I am sorry. I am praying for you. Let your brothers and sisters carry your cross alongside of you. You don’t have to walk this path alone — not ever, and especially not now.

To those reading this who are not directly affected by tragedy — Let us use this evil to bring about tremendous good. **God has no hands and feet but ours. Let us get to work — loving, praying, and committing in word and deed to the common good of our beloved brothers and sisters.**

—taken from the writings of Faith Noah, an associate of the Bible Geek

**LIFE TEEN:**

**This Sunday, our Life Teen group will be making Family Advent Wreaths.** Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Life Teen is open to **all high school aged young people**. **Just call the office and let us know that you are going to be coming.** We ask you to do this because there will be food involved. We 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, December 6<sup>th</sup>** when we will be talking about how to get the most out of Advent. Please join us for a wonderful experience.



LIFE TEEN

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

