

**CLOSING PRAYER:**

**~ A Prayer of Autumn Months ~**

**O God of Creation,  
you have blessed us  
with the changing of the seasons.**

**As we welcome the autumn months,  
may the earlier setting of the sun  
remind us to take time to rest.**

**May the brilliant colors of the leaves  
remind us of the wonder of your creation.  
May the steam of our breath in the cool air  
remind us that it is you  
who give us the breath of life.  
May the harvest from the fields  
remind us of the abundance  
we have been given  
and the bounty we are to share with others.**

**May the dying of summer's spirit  
remind us of your great promise  
that death is temporary  
and life is eternal.**

**We praise you  
for your goodness  
forever and ever.  
Amen.**

# Our Lady Chapel



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

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.

phone: [440] 473-3560 or 216-570-9276 [cell]. e-mail: [blazekj@gilmour.org](mailto:blazekj@gilmour.org)

**FAITH EDUCATION FOR OUR CHILDREN:**

I know many of you have been wondering why we haven't begun Faith Education Classes yet, as they normally begin after Labor Day. We have had an issue with getting commitments from instructors. Much of this is COVID based. So here is what we have decided to do for this year. **Faith Education Class will begin on Sunday, November 7<sup>th</sup>. Grades 2 and 8 — both sacramental years — will meet in person** in order to properly prepare children for reception of the Sacraments of Reconciliation, Eucharist, and Confirmation. In person classes will meet on Sunday mornings from 8:45 AM until 9:45 AM; this schedule will help to connect class time with Mass attendance as Mass begins at 10 AM in the Chapel.



**All other classes will be home schooled.** St. John's Cathedral is using this model with great success, and it proved to be viable for us during the pandemic. **For our home schooled students, Patty, my long-time office associate, will prepare the worksheets for the month, parents will pick up the worksheets and return them to the chapel office. If further assistance is needed for any Child, Father John will provide assistance.**

We apologize for the delay in Faith Education this year. We feel that this course of action will truly enable families to become more involved in the Faith Education of their children. **If you have any questions, or if you would like to enroll your child in our program, please contact Patty or Father John in the chapel office [440-473-3560].**

**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 14<sup>th</sup> 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.**

**FAMILY ADVENT WREATHS "TO GO":**

**Because of COVID, we will be making our Advent Wreaths "to go" this year. You will make them at home, and then we will schedule a zoom blessing of the advent wreaths that you have assembled. Cost of the Wreath is \$25 — 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. You must place your order by Sunday, November 21<sup>st</sup>. You can do so by emailing Patty at [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org), or you can call the chapel office at 440-473-3560 or email Father John at [blazekj@gilmour.org](mailto:blazekj@gilmour.org).** November 22<sup>nd</sup> is absolutely the last day to pre-order your wreath because we need to purchase the materials and assemble the "Advent Wreath Kit". **You may pick up your Advent Wreath Kit on Saturday, November 27<sup>th</sup> between noon and 3 PM, or on Sunday, November 28<sup>th</sup> from 11:15 AM until 12:30 PM.** Please call the chapel office 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 Liam Kirchner, a child, who is undergoing treatment for cancer.
- For Brother Dan Kane, C.S.C., who is undergoing treatment for an infection in his leg.
- For Karilymn and Eugenne Bernhard, who are both under treatment for COVID
- For Matt Rose who is recovering from extensive cancer surgery.
- For Paul Wadowick, uncle of long-term substitute teacher, Sarah Soplata, who is undergoing a procedure for a blood disorder.
- For John Visconsi, brother of Tom [\*61] and Tony Visconsi [\*75] and Paulette Poklar, who is undergoing treatment for cancer.
- For Marty Zingales, who is undergoing further treatment for cancer.

**FOR THE DECEASED:**

- For Sister Susan Gauntner, H.M.
- For Martin and Juani Ortiz, friends of Andy Andino
- For Mary Kral, mother of Jennifer [\*86], Bill [\*87], and Michael [\*90]
- For Theresa Caporale, mother of Ray Caporale [\*81], and aunt of Ray [\*86] and Rocco [\*13] Screnci
- For Brother Thomas Dillman, C.S.C.
- For Father James Trepanier, C.S.C.
- For Peter Davet, uncle of Katie Davet [\*00]
- For Jill Achkar, mother of JP [\*83] and Alan [\*86].
- For John Klens, father Gretchen Klens [\*19]
- For Sister Mary Frank, C.S.A.
- For Virginia VanAuken
- For Linda Schrienk
- For Mary Broadbent.

**PRAYERS FOR OTHERS:**

- For our Hindu brothers and sisters who are observing Diwali,
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

**THE IMPORTANCE OF LETTING GO:**

In letting go, we discover the joy of new walking routes, fewer responsibilities, novel possibilities, and continuing involvement in our loved ones' lives. Where are you called to let go? What horizons beckon you forward?

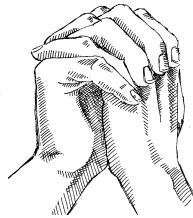
—Anonymous

**PRAYER REQUESTS:**

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

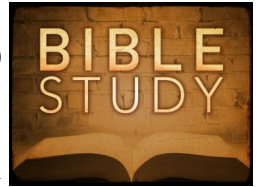
**PRAYERS FOR THE SICK:**

- For Vicki Giancola, mother of Vince Giancola [\*23], who continues treatment for cancer.
- For Joseph Borkey [\*82], brother of Jeff [\*80] and Jerrod [\*87] Borkey, father of Christian Borkey [\*16], and uncle of Jerrod [\*12] and former Gilmour student, Ian Borkey, who is recovering from cancer surgery.
- For Terry Lahey, who is critically ill with supranuclear palsy.
- For Dorothy Dowling, grandmother-in-law of Whitney Daly, great-grandmother of Thomas [\*27], Mark [\*30] and Joseph [\*32] Daly, who is critically ill and under the care of hospice.
- For Katie Poelking [\*01], sister of TJ Poelking [\*98], who is undergoing treatment for breast cancer.
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Serena DiCillo, daughter of David DiCillo [\*84] and Polly Duval DiCillo [\*84], and granddaughter of long-time Gilmour teacher, m Bonnie DiCillo, and niece of John [\*83], Dawn [\*86], and Dan [\*88] DiCillo and Laurie Duval Muller-Girard [\*81], who is undergoing treatment for cancer.
- For Ray Gruss who is battling cancer.
- For John Weathers, who is undergoing treatment for liver cancer.
- For Bruce Schwartz, who is undergoing treatment for cancer.
- For Bill Barrett, who is undergoing treatment for pancreatic cancer.
- For David Patterson [\*83], brother of Charles [\*79] and Neil [\*81] Patterson, who is undergoing medical treatment.
- For Mary Curran, mother of Megan [\*10], Carolyn [\*12], and Catherine [\*17] Curran, who is undergoing treatment for cancer.
- For John Zippay, who is critically ill.
- For Addison McKito, sister of Aidan McKito [\*24], who is undergoing treatment for Hodgkin’s Lymphoma.
- For Darlene Lonardo, mother of Joseph Lonardo [\*00], and grandmother of Angelina [\*22] and Giana [\*22] Lonardo, who is undergoing treatment for leukemia.
- For Jill Shemory, mother of Adam Shemory [\*08], who is undergoing treatment for cancer.
- For Christine Maharg, mother of Lily Maharg [\*21], who is seriously ill with cancer.
- For Dave Howard, uncle of Gilmour Art instructor, Susan Southard, who is battling cancer.
- For Brian Fitzgerald, who is seriously ill with brain cancer.
- For Margaret Malarney [\*24] who continues rehab and medical care.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, who is undergoing treatment for cancer..
- For Krishna Gupta, Sister of Science teacher, Neena Goel, aunt of Nikhil [\*13] and Nupur [\*17] Goel, who is undergoing treatment for a brain bleed
- For Tara Hyland [\*07], who is undergoing treatment for cancer.
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [\*13] and Nupur [\*17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark [\*94], mother-in-law of Michelle DeBacco [\*96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [\*09], Rosa [\*12] and Edwin [\*17] Heryak, who is seriously ill
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.



**NEXT BIBLE STUDY — WEDNESDAY, NOV. 10<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, November 10<sup>h</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word. **Our topic for this Bible Study will be: Synodality**



**If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important step to prevent negative intruders.**

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

**SCHEDULE FOR THE WEEK:**

Sunday, November 7: 32 <sup>nd</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, November 8:	
Tuesday, November 9: Dedication of the Lateran Basilica	
Wednesday, November 10: St. Leo the Great	
Thursday, November 11: St. Martin of Tours	4:15 PM [Eucharistic Chapel]
Friday, November 12: St. Josephat	4:15 PM [Eucharistic Chapel]
Saturday, November 13: 33 <sup>rd</sup> Week in Ordinary Time	5:00 PM In Person only
Sunday, November 14: 33 <sup>rd</sup> Week in Ordinary Time	10:00 AM In Person & Live Stream

**MEN’S EVENING ZOOM RETREAT — SAVE THE DATE:**

**Thursday, November 11<sup>th</sup> from 6:30 PM – 8:30 PM,** we will hold a Men’s Evening of Reflection and Sharing **via zoom.** It has been several years since we have been able to host a Men’s Fall Retreat, so we are excited to present this opportunity — even though it will only be by zoom. All Men of Our Lady Chapel and Gilmour Academy — and their guests and friends — are invited to join us for this retreat. **Father John** will facilitate our evening of reflection. **Father John will be sending out the zoom link to those who have registered.** **So mark the date on your calendars and give yourself a treat in the Lord. Please call Patty in the chapel office [440-473-3560]to register.**



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

When I pray about these two women — both widows, both poor — and when I experience their generosity and their trust in God, I am deeply humbled. A starving mother feeds Elijah even though she only has enough to make one last meal for her son and herself [1 Kings 17:10-16]. A woman giving two coins to the treasury, and Jesus praises her for giving all she had [Mark 12:38-44]. These two individuals — models of courage and faith — gave the last of what they had because that was what God called them to do. They stir in me a desire to be more like them.

But I question whether I could do what they did.

Do I have the faith and courage to give my last cent? I recently heard a woman talk about the time when she and her husband made the difficult decision to stop farming. This had been the couple's only source of income, and neither had found a job by the time they received the last harvest check. They discussed reducing or skipping their offering for church — at least until they knew more money was on the way; it was not an irrational consideration. But they decided to give their normal tithe as an act of faith that God would provide. As difficult as their situation was, the circumstances were even more dire for the widow approached by Elijah. This mother was down to a last meal for her child, yet she responded faithfully to Elijah's request.

Do I bring an offering of the first fruits [see Leviticus 23] of my labor, or do I wait to see what is left in my account after I pay rent, utilities, bills — and maybe a nice meal and tickets to a ball game? The temptation can be to view what I earn as “my money” with offerings and charitable donations given if and when there is money to spare. The blessing is to remember that everything I have is God's, and that God will provide what I need when I need it — although I have to be reminded of that. I am blessed to have several people in my life who model faithful giving. I recall a friend years ago who wrote his tithe check whenever he wrote a deposit slip (and I am sure he has adjusted now that his paycheck is directly deposited). I know people who budget for gifts to church and charities, and then use that budget while deciding how much they can afford when buying a house or car. They are also pretty good about living modestly so that they have more to give when called to do so. I also know of people in the world who can relate closely with the woman who was down to her last coins and who responded with similar faith.

Do I treat the other resources God provides as my own or His? For many, time is a precious resource, and our days are filled with conscious and unconscious choices about how to use the time God has given us. I can be so focused on my job that I am oblivious to the signs of someone in need, which causes me to ignore a call to love my neighbor. I can be tempted to guard my personal time — see how I consider it mine, not God's — and resist the Spirit's prompting to help or serve others. I can fall asleep watching TV at night, so I miss praying before bedtime — and if I was up late enough, I may stay in bed a little longer, which causes me to rush through my time reading these reflections. Although it has been several years since my children were young, I recall how often sports tournaments or other extracurricular activities conflicted with church or community service; and trying to balance those competing commitments can be hard.

Do I pass when called to do something seemingly small while I wait for an opportunity to do something big or impressive? I recently watched a movie in which a wife and husband fought about his work/life balance. She presented him with a hypothetical scenario: The husband learns that his wife is being held hostage at the same time a bomb has been placed at the building where he works. He can either save her life or the building, but not both. The husband responds angrily that this is a ridiculous situation that would never happen. She replies: “But that is exactly my point. It is never one big dramatic choice. It is little, vague situations every single day and you're either there or you're not.” It occurs to me that I treat my relationship with God the same way. I keep getting distracted by demands of my

**WHAT'S THE REASON BEHIND ALL OF THIS?**

The vast majority of people hearing Mark's gospel today will get the wrong message — certainly not the message Mark's Jesus conveys. From “time immemorial”, religious preachers have employed this passage whenever they want their people to give to causes that they're touting. Seems Jesus directly had them and their causes in mind when he pointed out a desperately poor widow in the Jerusalem temple who had just deposited her last two mites in the collection plate. “This poor widow,” he says, “put in more than all the other contributors to the treasury. They have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood” [Mark 12:38-44]. In other words: “Go and do likewise! Give till it hurts!”

There are several obvious problems with this interpretation — problems that most of us don't see. Notice that in Mark's gospel, Jesus never praises the woman, nor encourages his disciples to imitate her behavior. He simply wants people to notice what she did. No more than that.

But, in what context did Jesus point her out? Since WWII, gospel scholars have stressed “redaction criticism.” They're very interested not only in what Jesus says, but what happened right before or after he says it. What's the context of the verse? It's also important to notice how one evangelist changes — redacts — what a prior evangelist has written. Each Evangelist is trying to convey his unique theology. If he weren't concerned with that endeavor, we'd have just one gospel — Mark's. One surfaces his theology in his redactions. Since Mark wrote the first gospel, we don't have to worry about redaction here. But we do have to worry about context.

Mark's Jesus is constantly concerned for the poor. But in today's Gospel, Mark is also concerned with how some of them became poor. The evangelist begins this passage not with the widow, but with a warning: “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.” The gospel Jesus points out these revered functionaries use their “clerical” relationships with widows to eventually impoverish them. But not to worry; “I'll say one for you.”

The impoverished widow is “exhibit A.” Jesus wants all his followers to know these religious dignitaries have no shame. Even after they devour the woman's house, they even take her last two mites. Instead of caring for her, they continue to expect her to care for them. No wonder Jesus only lived six days after he arrived in Jerusalem. He's an immediate danger to the institution.

Mark doesn't just say the poor must defend themselves against the institution; he also wants the institution to know one of their main tasks is to help the poor — always.

Certainly the widow of Zarephath is to be praised for her generosity toward Elijah [1 Kings 17:10-16], and the Lord is to be praised for his/her caring for her and her son. But on the other hand, the author of Hebrews couldn't have foreseen the day when Christian communities would actually have “sanctuaries made by hands” [see Hebrews 9:24-28] that needed to be cared for — often over the needs of the poor. The writer is impressed that Jesus, freely sacrificing himself for us, has stamped “no charge” on our receipt.

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

**SACRAMENT OF RECONCILIATION:**

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord's invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart”. [Jeremiah 24:7].



We see this dynamic played out in the story of the widow who helps Elijah [1 Kings 17:10-16]. When the widow meets Elijah, he is a refugee fleeing both a drought and political danger. At first blush, it seems odd that he would ask help from one of the most helpless people around, but God had informed him that there was a widow prepared to assist him. Thus, Elijah asked her for water and then boldly added a bite of bread to his order.

That was the woman's cue to let him know how much he was asking. Obviously, as a man — even though a foreigner — he had greater survival potential than she. But, rather than refuse him, she exposed the absolute bleakness of her situation — she was preparing the last meal she expected that she and her son would eat.

The woman's combined desperation and generosity were the cue for Elijah's prophetic announcement that “the jar of flour shall not go empty, nor the jug of oil run dry.” Elijah's promise was that the woman had exercised her power to create a world of solidarity in which the hungry would be fed and the widow and orphan protected.

Did Elijah find a job and help her? Did the flour and oil miraculously reproduce itself? Did neighbors get in on the act? The author doesn't tell us — perhaps so that we could wonder about all the possibilities. What is clear is that the widow was willing to share with a stranger in need and that as a result, they all survived.

The nameless widow of Zarephath was really nothing like the widow of Mark's Gospel. The first freely offered what she had to a fellow person in need while, according to Jesus, the second was duped by slick pretenders skilled at bilking the innocent. Whereas Elijah invited his impoverished hostess into a shared experience of divine providence, the status-seeking religious leaders sought nothing but their own fame and fortune.

The message of the Scripture Readings for the 32<sup>nd</sup> Week in Ordinary Time is really quite simple — we are called to ask ourselves whose interest motivates us. Elijah's widow friend did not share his religious beliefs, but she understood that human beings are made for one another and that even hunger is easier to bear when shared. When Jesus called attention to the temple widow, he emphasized the otherwise unnoticed largess of her giving. He did not call her blessed or say that others should follow her example, but simply pointed out that there is more than one scale on which to measure the value of what a person offers. In terms of offering sacrifice, the widow did more than any of the wealthy or religious authorities who loved broadcasting their supposed bounteousness.

Ironically, the temple widow is not so much an image of discipleship as she is an image of Jesus himself. Like him, she received little positive attention from the “people who mattered.” Like him, she was free enough to give her all — whether or not it would be appreciated. Jesus may have drawn attention to her precisely to remind his disciples that the reign of God operates on an alternative scale of values — one that demands the inexplicably courageous faith and solidarity.

The widows of scripture invite us to ask ourselves how we can allow our experience to lead us into solidarity. Rich or poor, we are all vulnerable, even if we are not courageous enough to admit it to ourselves. In the long run, our pretensions make us far more fragile than our weakness or poverty. When we accept our own neediness, we can discover the generous love that makes others' needs our own. With that, we will be part of creating that atmosphere of solidarity known as the reign of God.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet



career, other commitments or my own desires, when I should be available for the little, vague situations that God places before me every single day. I keep thinking that I will get around to doing something impressive, when in reality I am called to give what I have with the awareness that God will do the impressive, miraculous work. I may one day be called to do something on a grand scale, but any success that results will not be because I am self-sufficient, it will be because God is my sufficiency.

Something simplified these women. Something brought them to a place in their poverty that carved out a capacity for God there. Sometimes, my heart can get so full that there is so little capacity for God there. If I actually stop and do an “inventory” of my heart, I discover all kinds of desires there, all kinds of attractions, a wide variety of hostilities and judgments and a list of worries, tensions and fears. Even though I might turn to God in prayer to give me what I want and relieve me of what I don't want, I can't always say my heart is full of the Lord, when I am so pre-occupied. It takes real, honest reflection to discover the many ways our possessions possess us. Our needs and our anxieties simply erode our capacity for trust.

Real poverty — even though it is dehumanizing on so many levels — can allow a person to see clearly and to know his or her need for God. Spiritual poverty, which involves a deepening freedom before what we have, or what has come to be our identity, takes us to a place of trust. Poverty, which is spiritual, helps us to know what we really need. It is the difference between asking: “Help me to have more!” and asking: “Help me to trust in you when I find myself having less.”

In that place of dependence upon God, the jar doesn't go empty and the jug never runs dry. Then, instead of asking God to take away my troubles, to punish my enemies, I'm asking God to help me to be a healer, to help me be generous because I'm noticing those who are in greater need than I am.

It is sometimes said that it is common for us who have plenty, to give from our surplus. It is also said that those of us who are poor often give, even from what we need.

The Scripture Readings for this 32<sup>nd</sup> Week in Ordinary Time call each of us to ask for the grace to be able to give more — from deeper inside of us. How can we imagine being this generous, this free? We can only get closer to that place by asking for these graces boldly — by letting God love us into freedom, by letting our Lord convince us that our real happiness will be in letting go of more and more, and falling into the hands of a loving God who keeps faith forever and who sets captives free [see Psalm 146].

### OLC “ADOPT A FAMILY” PROGRAM:

Again this year, we are going to be doing our Adopt-a-Family Program with St. Adalbert Parish. **Because of the Pandemic, emphasis this year will be on gift cards. You certainly can purchase a “real” gift if you would like, but we thought it would be safer to do the gift cards and let the parents of the children do the shopping.** The need this year continues to be great because of the pandemic. St. Adalbert has identified families — most often single parent, below poverty level families; we are given the grade levels or age of the children and other family information, so that can identify their needs for gifts appropriate to each member. In addition, if possible, **we ask that you also provide a Christmas food gift card for the family.**

If you are buying gifts, then the gifts should be wrapped. If you are giving gift cards, please include a roll of wrapping paper for the parents of the children to wrap the gifts. **Gift cards from the following places are best: Walmart, Aldi or Dave's. Chipotle, Amazon, Home Goods, Target, Marshall's, and Old Navy, Dollar Tree, Family Dollar, and Ashley Stewart.**

There are also many **Grandparents who are raising children and need help.** For this group, **Aldi's Gift Card or Walmart Cards** are the best.

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. **Please call Patty at the Chapel Office [440-473-3560 or szanislop@gilmour.org] if you and your family would like to participate in this program, or if you have any questions.**



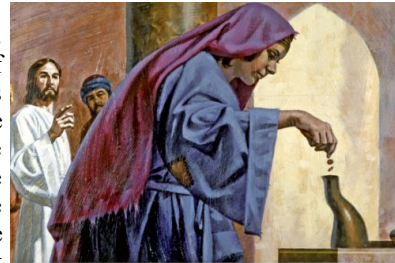
**THE THEOLOGY OF GIVING:**

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 the Scripture Readings for this 32<sup>nd</sup> Week in Ordinary Time 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 question. 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!"

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 return?

Here's how he, 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, 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, what can 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

**SERVING THE LORD IN THE POOR — NOVEMBER 20<sup>th</sup>:**

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**



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.

**Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**RUN THE RACE:**

Persevere in labors that lead to salvation. Always be busy in spiritual actions. In this way, no matter how often the enemy of our souls approaches, no matter how many times he may try to come near us, he'll find our hearts closed and armed against him." —St. Cyprian of Carthage

**WE ARE ALL VULNERABLE:**

My mom used to fight back tears every time she heard of young men going off to war. Their situation recalled her experience of being the mother of a four-month-old baby who watched her uniformed husband board a hospital ship during World War II. The sight of young soldiers kept alive her memories of the long years she spent waiting for my dad's return. Although she was never an anti-war activist, her sympathetic imagination led her to mourn the dead and wounded of all sides as if they were her own.

In an article entitled, *Why Are the Poor More Generous?*, psychoanalyst Ken Eisold explains that people are naturally more compassionate to those with whom they can identify. Thus, the poor understand and can sympathize more with their companions in struggle than can the better-off who have not known the same level of need or desperation. The explanation might be deepened if we consider the idea that the generous response of the poor implies an understanding of our shared vulnerability.

**SEATS OF HONOR:**

We are besotted by celebrity. 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; 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?

At a superficial level, the answer is "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 having immortality are very ambiguous concepts. There's something vaporous and unreal in the kind of omnipresence and immortality that fame brings. You can't eat it. And you aren't present just because your name is. At the end of the day, fame doesn't really enlarge you, nor give you the kind of immortality for which you really long.

There's enough loneliness, paranoia, fearfulness, breakdown, bitterness, drug abuse, and flat-out emptiness in the lives of celebrities to more than vouch for this. It's no accident that the three celebrities mentioned above — Marilyn, Elvis, and Diana — died as they did. Celebrity, of itself, doesn't make one larger than life nor accord immortality.

Then, 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 alone at night, 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. Contemplation is not a state of mind where we think of nothing — 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 really aware that we are drinking water when we are drinking water.



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 Gilhooly, which appear on the internet.

**THE GIFTS THAT COST US:**

I have been a freelance reporter for regional and community papers for the past ten years. The majority of my work has been researching and composing human interest pieces, and those assignments have allowed me to witness and learn about the efforts of extraordinary people who are devoted to making their own corner of the world more beautiful, more just, and more loving.

Many of these pieces, naturally, have focused on individuals of means who use their wealth to help others. But in contrast, I've also had the pleasure of writing about very ordinary people — those who really have no wealth to offer at all, or who are actually giving of themselves in spite of a scarcity of resources. Oftentimes the story I write has centered on their volunteer or community fundraising work, but sometimes it simply highlights a single act of sacrifice or kindness.

The contributions of the wealthy people I have written about are noble, and I was — and am — very happy to highlight them. We should admire and emulate any act of charity or philanthropy. But if I'm being honest, theirs are not the names that linger in my memory. Theirs are not the stories that challenge me to look in the mirror and ask myself: am I giving until it hurts?

When I wake up at the beginning of a long, demanding day, I usually feel completely unequal to what I know God will be asking of me. I have so little to give, I think. I have so little strength. In these hopeless moments, it is easy to explain away the obligation to give anything at all. Surely God doesn't expect it of me. Surely God knows it would be too much to ask — too much love, too much patience, too much effort.

In these moments, I call to mind the gifts I've written about that really cost the giver — and I almost never remember the million-dollar donations. I remember the father who forgave his daughter's murderer — not because it brought him peace, he told me, but because the murderer himself needed forgiveness. I remember the graphic designer who left the business he helped to found because of his partner's insistence on taking an abortion clinic as a client. I remember the autistic man whose ministry offers fellowship and counsel to other autistic Catholics, even in the face of his own anxiety. I remember the young deacon with a stutter who found it difficult to preach, but did so anyway because the Gospel must be shared, and he had a duty to share it.

And I always, always remember the families of our country's veterans — the ones who came home and the one who did not.

The Scripture Readings for this 32<sup>nd</sup> Week in Ordinary time remind us that the gifts we offer to God from our poverty are far more precious than those we offer from our abundance. We can be talking about a poverty of money, a poverty of time, a poverty of patience, a poverty of goodwill, or even a poverty of faith. Whatever it is, we think we don't have enough, so we think we have nothing to give. But how precious are the gifts that really cost us — the ones that we fear we cannot afford.

How precious was the "small cupful" of the widow's water, and the "bit of bread" she offered Elijah [1 Kings 17:10-16]. How precious were the two small coins the widow gave at the temple [Mark 12:38-44]. How precious was the last drop of blood that fell from the side of Christ as he hung from the cross. These were the gifts that meant everything.

—taken from the writings of Colleen Jurkiewicz Dorman, which appear on the internet

**TRUE POWER:**

Everything is within your power, and your power is within you.

—Janice Trachtman



**PLACE THE WORD ON YOUR HEART:**

Jewish rabbis take the bible very seriously. Because they believe it is God's word, they are convinced that nothing in the bible is there by chance. Every word, every expression, every comma has a significance. On one occasion two rabbinical students were discussing a passage from the book of Deuteronomy. They were trying to understand why God commanded us in that book to put the word of God on our hearts. Why did God not say to put God's word in our hearts? Is not that where the word of God should be? Since they could not figure this out, they went to ask the rabbi why does the bible say we are to place the word of God on our hearts instead of in our hearts? This was his response: "We are commanded to place the word of God on our hearts because our hearts are closed and the word of God cannot get in. So, God commands us to place the word of God on our hearts. And there it sits there it waits. It waits for the day when our hearts will be broken. When they are broken, then the word of God will fall gently inside."

How wise this explanation is! We all believe in God. We all would express our conviction that God loves us and will save us. But when things are going well, when we are confident in our strength and success, when we are convinced that we can handle things on our own, God's word sits on our hearts. It cannot get inside, because our hearts are too full of ourselves. So God's word sits and waits until we fail, until we are hurt, until we have to struggle with sickness, addiction, pain, or death. It waits until our hearts break, then it falls gently inside and gives us both power and peace. Those who know their own need are the ones who can carry the word of God in their hearts. Those who struggle with weakness and failure are the ones who truly experience the power and peace of God's presence. Those who are in need are those who truly believe.

This is why the central characters in the Scripture Readings for the 32<sup>nd</sup> Week in Ordinary Time are widows. In the ancient world a widow was the most vulnerable member of society. Without family, her need was paramount. Her need nurtured her faith. Without family on which to depend, she depended on God alone.

It is easier to believe the word of God, when we recognize our own need. So whenever we experience loss, failure, or pain, there is hope. God's word is sitting on our hearts, waiting to console and strengthen us. As difficult as our trials may be, they can lead us to God. It is often our brokenness that allows the love of God in.

—taken from the writings of Father George Smiga, which appear on the internet

**THE BURDEN OF JUDGMENT:**

Imagine having no need at all to judge anybody. Imagine having no desire to decide whether someone is a good or bad person. Imagine being completely free from the feeling that you have to make up your mind about the morality of someone's behavior. Imagine that you could say: "I am judging no one!"

Imagine — wouldn't that be true inner freedom? But we can only let go of the heavy burden of judging others when we don't mind carrying the light burden of being judged!

Can we free ourselves from the need to judge others? Yes, by claiming for ourselves the truth that we are the Beloved Daughters and Sons of God. As long as we continue to live as if we are what we do, what we have, and what other people think about us, we will remain filled with judgments, opinions, evaluations, and condemnations. We will remain addicted to the need to put people and things in their "right" place. To the degree that we embrace the truth that our identity is not rooted in our success, power, or popularity, we can let go of our need to judge. "Do not judge and you will not be judged;



profound need for God. Only 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, even more important than everything they owned. They give us the example of ideal Christians, humbly trusting in God to care for them. Perhaps, some day, you and I will have faith so profound faith that we trust in God as these two widows — and our poor parishioner — trusted in God. But, then again, that is one of the reasons why we go to Church, isn't it? We pray for faith.

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

**THE LORD SUSTAINS THOSE WHO TRUST IN HIM:**

A few weeks ago, someone gave me a *Dennis the Menace* cartoon. It shows Dennis in church between his mom and dad. The collection basket is in front of Dennis, and he holds the family envelope. Dennis looks at his dad and says: "Can we get a refund if the sermon isn't that good?"

Well, Dennis does illustrate one approach to giving. We might call it the "consumer approach" — if I get what I want, I will pay for it. Now, it's OK to be a consumer — and in our society all of us learn to be smart consumers. Jesus, however, wants us to take a step — he wants us to move from being consumers to being disciples. A disciple gives not so he or she can get something in return; they give because Jesus has given everything.

There are 3 things that God wants from us. First, God wants faith. Faith makes possible a relationship with Jesus. Some people think faith is irrational. Not so! Perhaps you have seen Bishop Robert Barron's videos on the *Mystery of God*. He shows how the Bible, the created world, and the human heart provide evidence for God's existence. Faith does not mean to believe without evidence. Because of the evidence God gives, we trust in him — even in times of darkness. Faith means to trust God in good times and in bad. It's like how we trust a friend because they have shown themselves worthy of trust. If we can trust, how much more should we trust God. That trust, that faith, enables us to have a lived relationship with Jesus. That the great gift God wants for you and for me.

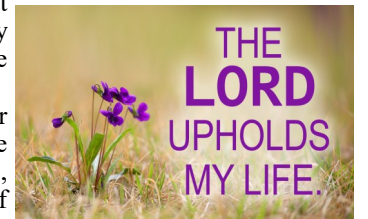
Secondly, by faith we not only have a lived relationship with Jesus, but one that endures into eternity. God wants that eternal Communion for you and for me. That Communion will not be boring or awkward. You won't have to worry about people looking at you, because all of us together will focus on one person — Jesus. We will have joy and peace beyond imagining.

Along with faith and communion, there's a third thing God wants for you. It's something immediate and concrete. We see it in the Scripture Readings for this 32<sup>nd</sup> Week in Ordinary Time. During a time of famine, the Prophet Elijah encounters a widow and her son on the brink of starvation. The prophet makes an astonishing request: "Please bring me something to eat" [1 Kings 17:10-16]. She gives him her last bit of food. She and her son do not die. Instead God provides abundantly for them. What's the point? If we trust God, like that widow, he will give us abundance.

That's the third thing God wants for you — abundance! In Mark's Gospel, Jesus praises a widow who gives two small coins — all she has to live on. We don't know what subsequently happens to her. We can be confident that God cares for her — like he does for the widow and her son in the Old Testament.

God has given us everything. In Jesus he gives us more than we can ask for or imagine. When we acknowledge that when we place our lives — and possessions — in God's hand; he does take care of us. He wants for us abundance. "The fatherless and widow the Lord sustains, but the way of the wicked he thwarts; the Lord shall reign forever" [Psalm 146:10].

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet 13





**TRUSTING IN GOD:**

In the Scripture Readings for this 32<sup>nd</sup> Week in Ordinary Time, we meet two widows who are very similar. Both are common, hard working women. Both are poor. Both put their trust in God rather than in things. Both are rewarded for their faith.

The first widow is a foreigner to the Hebrews — she is from Zarephath, a coastal city on the Mediterranean, northwest of the Kingdom of Israel [1 Kings 17:10-16]. 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 a starving woman with her child in Africa or Asia, eyes sunken with pain, belly extended. Imagine that desperation had given way to despair, and a moribund acceptance of her fate and that of her son. We have all seen pictures of starving women, holding a suffering child. The woman Elijah saw was one of these women.

Now, imagine if a total stranger went up to this woman and asked her for food in the name of the Lord. “He’s unreasonable,” you and I would say. “He needs to take care of himself and leave her alone,” you and I would argue. But there was a law of hospitality in scripture that demanded that strangers and foreigners be cared for in their plight. Imagine how deep the woman’s faith would have been to trust in God and share the little she had. God saw her faith, and her generosity. She received enough to eat for a full year.

The second widow appears in Mark’s Gospel [12:38-44]. She is the woman who put two small coins into the Temple treasury. 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 complete faith in God to care for her.

Here’s a true story. One day, our former pastor brought communion to a poor elderly lady. She lived in one of the poorest trailer parks you’d ever see. After she received communion, the woman took an envelope and gave it to the priest. She told him that she had been saving a few dollars a month so that she could buy a new rug for her trailer, but she decided that it was more important that her parish have a real church — not an all purpose building. The envelope contained \$48. Father told her that he could not take this, but she absolutely insisted. There was no question in anybody’s mind that she was one of the greatest contributors to the new church that we are in today. Her name is in the book at the entrance of the Church. She is one of the rocks on these walls.

What these widows did is extremely difficult for all of us. 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 life’s ills. At the same time, I know you will agree that 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. The fact is that among those who have been blessed with material success the happiest are those who have no qualms about sharing their wealth.

The radical message of the Scripture Readings for this 32<sup>nd</sup> 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. Humility? Yes, humility. Only a humble person recognizes where he or she stands before God. Only a humble person recognizes his or her

**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 Day, Martin Luther King, Mother Theresa, and Nelson Mandela. We can also imagine ordinary individuals who are trying to learn from the widow. An affluent small business owner, who always thought of himself as a generous donor, calculated that he actually contributed only one percent of his total income to charities and decided to double his contributions. A wife, married to an attentive, generous husband, vowed to be more responsive to his need for affection. A married couple, both active members of the parish social justice committee, committed themselves to serving meals once a week at the local food distribution center as a way of personally encountering poor persons. A single mother of three on a very tight budget decided to continue her financial support for a local shelter for abused women. A husband who found himself getting resentful for having to care for his wife with dementia prayed daily for God’s help and is now attending to his wife more lovingly. A single man, disappointed that he has no children of his own, dedicated himself to being a generous uncle to his nieces and nephews.

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

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

Our RCIA program will begin shortly. 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.**

**NOVENA TO BLESSED BASILE MOREAU:**

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.

**BE TRUE TO YOURSELF:**

Ask God to give you the grace to do what is right — even when you are alone.

—Jane Trufqant Harvey

**IMAGES OF FAITH — EVANGELIZING ON SOCIAL MEDIA:**

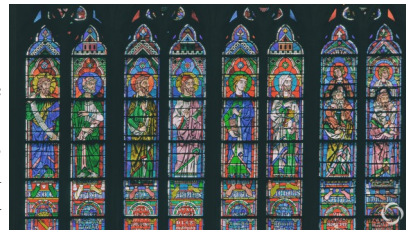
Many medieval Christians couldn't read. The ways we in the third millennium learn about our faith — reading Bible stories, attending religious education, finding our favorite Catholic authors — were unavailable to them. Even so, they found ways to tell the story of Salvation History. On the inside of soaring cathedrals were walls and windows filled with Christian imagery. Scenes from creation, lives of the Saints, and stories of the Gospels danced around visitors as they explored these churches. Even if those Christians couldn't read the written Word of God, they could still take in the stories around which their faith revolved.

Today, we have a similar opportunity, sometimes with an even wider audience. Not unlike the beautiful images in cathedrals, our own presentation of faith has the power to teach others about the story of our salvation. So, where ought we share these images of faith? The same place we share so many other images — our social media accounts.

Some social accounts are wholly devoted to spreading Christian content, and others share messages of faith intermittently. But, no matter how we choose to do so, sharing faith online is an impactful method of evangelization. And, even though our Catholic posts might not convert anyone's whole heart, they can still act as special entry points for those seeking to know Jesus and His Church more deeply. Keeping this motive in mind, here are a few concrete ways to share faith on social.

The Catholic Church offers us a wealth of reasons to celebrate! Between commemorations of Saints, liturgical seasons, and other holy days, we won't easily run out of post ideas. We need not hit every Church holiday to be effective Christian witnesses, but we might choose a few favorite feasts for posting. Something as simple as illustrating the history of the celebration and sharing how that feast touches us can be a powerful witness to God's work in our lives. If we post about feast days, we can be assured that the Church worldwide celebrates with us.

Many people, especially teens, get news from social media. Accordingly, when our Christian communities have news to share, social is a great help! Posts about meetings, liturgies, or outings are effective ways to spread news and joy from a community of faith. We might even post about the different victories or prayer intentions of our community members. When we post about our Christian communities, we show others the joy of living faith together and extend an invitation to anyone hoping to join in that shared faith.



Perhaps the most powerful witnesses are personal. In the Gospels, Jesus sometimes instructs people He's healed to go and show themselves to the priests [see Matthew 8:4] as a sign of God's saving work. Similarly, Jesus might call us to show how He has transformed our lives. We don't have to share our deepest secrets online, but we can give glory to God by illustrating His love to us. To share about an experience on retreat, in prayer, or with a particular devotion can inspire hope in others that God loves us in personal ways. Personal sharing on social is vulnerable, so we need to be prudent about how we choose to share. Our guiding questions might be: "Would I share this with friends and community members? Will God or I get more glory from this post?"

Sharing about faith on social media can be a powerful witness to God's work in the world, at large, and in our own lived experiences. Whether we share about the whole Church, our communities, or our journeys of faith, we can celebrate God's great love to the world. We have the chance to tell crucial stories of faith, like the stained glass windows that taught so many medieval Christians. But, we need not worry about changing anyone's entire life. We don't need earth-shattering insight or the most beautiful images. Instead, we need hearts that seek Jesus and invite others into His love. Our Christian invitation on social media might even be so simple as Jesus's words to his first disciples: "come and see" [see John 1:39].

—written by Nick Bernard, a campus minister

**LIFE TEEN and EDGE:**

**Our Life Teen and EDGE youth group is meeting in-person again.** We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board Room. If you are unable to join us, there are many resources available for you on the Life Teen website — [lifeteen.com](http://lifeteen.com). There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Wisdom 1:1-7, Luke 17:1-6
<b>Tuesday:</b>	Ezekiel 47:1-12, 1 Corinthians 3:9-17, John 2:13-22
<b>Wednesday:</b>	Wisdom 6:1-11, Luke 17:11-19
<b>Thursday:</b>	Wisdom 7:22-8:1, Luke 17:20-25
<b>Friday:</b>	Wisdom 13:1-9, Luke 17:26-37
<b>Saturday:</b>	Wisdom 18:14-19:9, Luke 18:1-8

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

**GIVING TREE:**

This year the giving tree will continue to look different; the tree will be there, but there will be no ornaments on the tree. **Instead here is a list of gifts to purchase and put under the tree. All the gifts are NOT wrapped. They can be in grocery bags or other such "outerwear".** All gifts will be going to **Fatima Center** as part of the **Toyland-Joyland Celebration**. **We will also be working with Gilmour's Student Council to provide gifts for the needy.** Here is a list of the gifts that are needed for Fatima: **New Books, Games, African American Dolls, Toiletries, Gift Cards, Sweaters, Socks, Underwear, Hats, and Gloves.** Gifts for the student Council outreach will be added shortly.

**Please return your gift to the Giving Tree in the Chapel Lobby by Monday, December 13<sup>th</sup>** so that they may be distributed to Fatima and the other organizations for their celebrations. Join in the Christmas spirit by bringing joy into the lives of others.

**IN THE THICK OF FOES:**

There are not two levels to the Christian life; there is only one — a life lived in radical union with and dependence upon Christ, the living and righteous Word, for our justification, righteousness, and life. But this one life can take on manifold forms. Whether we live as members of a formal community, or whether we simply seek to love each other well as members of a congregation, we are able to live together as members of Christ's body in our particular circumstances when we understand that our unity is not an aspiration or a project for human ingenuity, nor is it achieved by extraordinary spiritual heroism. It is, moreover, not a unity that takes us out of the world into a separate society. Instead, it is, as are all things, the gift of God in Christ, to be received and lived out with gratitude in the midst of, and for the good of, that world.

— E. J. Hutchinson