

CLOSING PRAYER:

~ A Prayer for Life ~

**Dear God,
Give me the strength
To love others
And to be loved.
Guide me
Through each day
With your helping hand.
Give me the knowledge
That you are already there,
Especially when I need you the most.
Give me the courage
To live each moment
As if the next will never come.
Show me
How to be strong
When I am feeling weak.
Give me the strength
To live
As you intended me to live.**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org

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.

FAITH EDUCATION:

Faith Education meets this Sunday, October 23rd at 8:45 AM. As has been our custom in the past, our Faith Education Classes are followed by our 10 AM Mass which is held in the chapel. **If you have any questions, please contact Patty in the Chapel Office [440-473-3560].** Thank you for taking care of this important responsibility.

**MEN'S DAY OF RETREAT — SAVE THE DATE:**

Thursday, November 3rd from 6:00 PM – 8:00 PM. We will begin with Mass together in the Chapel, and then move to the Lennon Boardroom to continue our prayer and reflection together. Because of COVID, it has been several since we gathered together for this time of Spiritual Renewal. **Father John** will facilitate our evening of reflection. **There is no cost for the evening.** [If you can't make it for Mass, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**

**OLC “ADOPT A FAMILY” PROGRAM:**

For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families to help them celebrate the Christmas Season. In recent years, we have had many requests from our families to begin this project earlier in order to take advantage of pre-Christmas sales, etc. We are collecting the names of families from St. Adalbert at the present time. **The need is greater than ever.** 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.



As we did last year, we will be procuring gift cards from various places, and the families will be purchasing the gifts for their families. This worked very well for everyone. 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. Even our Life Teen and EDGE Groups have adopted families and gone shopping together on a Sunday afternoon. 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 program is scheduled to begin around November 10th.

STEP BACK IN FAITH:

You must learn to accept your weakness, your own poverty, and your own limitations — especially when the going gets rough. It is just through your weakness that our Savior can do his work [see 2 Corinthians 12:9]. God can manage what you cannot! It's often better not to get too involved in other people's affairs, wanting to have a say in everything, because most of the time we don't really know what the right step is. In the end, only God can work things out. Especially where there is sickness, poverty, or strongholds of temptation, you will have to realize your helplessness. You don't need to be a knight in shining armor who is all set to kill the devil — no, we must learn to step back in faith and hope and keep the power of Jesus firmly in the center.



— Christoph Friedrich Blumhardt

HAPPINESS:

Happiness is not the absence of problems; it's the ability to deal with them.

—Steve Maraboli

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Marie Forsythe, who is hospitalized.

FOR THE DECEASED:

- For Carol White, mother of former Middle School Director, Mrs. Brockway, and grandmother of Susan ['86] and Michael ['89] Brockway.
- For Dorothy McGuire.
- For Michael Kellner, father of Neil Kellner ['88] and Robyn Kellner Schadick ['93], and grandfather of Jesse Schadick ['25]
- For James Toomey, grandfather of Former Athletic Associate, Kennedy Clyde, and brother-in-law to Lower School Associate Director, Kathy Gang Rini.
- For James Russo, father of Jamie Pearce ['86], and grandfather of Grace ['08], Anne ['10], and Alexandra ['11] Venzor, uncle of Sal Russo ['82] and Johanna Russo-Jasko ['87], and cousin of Angelo ['73], Anthony ['76] LaPlaca, and second-cousin of DeAnna LaPlaca ['02].
- For Rosanne Rossi, mother of Brother Benjamin Rossi, C.S.C.
- For Linda Felder, mother Traci ['86] and Todd ['89] Felder, and grandmother of Max Ritt ['25]
- For Sister Madonna Dickus, O.S.U.

PRAYERS FOR OTHERS:

- 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.

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

We are beginning to form our RCIA program for this year. 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.**

**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].

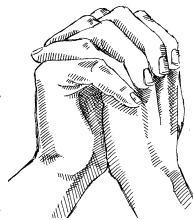


PRAYER REQUESTS:

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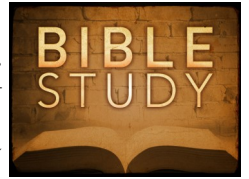
PRAYERS FOR THE SICK:

- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie [‘21] and Abbie [‘23] Edmondson, who is undergoing treatment for brain cancer.
- For Melanie Lowrey, who is undergoing treatment for cancer.
- For Phil Patrick, former Gilmour employee, and currently an employee of Archbishop Hoban HS, who is recovering from amputation surgery.
- For Madeleine Popp, mother of Gilmour CFO, Kathy Popp, who is ill.
- For Sabrina Kumar, who is undergoing treatment for cancer.
- For Marina McCarter, grandmother of Aaron [‘25] and Mason [‘28] McCarter, who is ill
- For Michael Bares, brother of James [‘80] Bares and Religion Instructor, Eileen Pryatel, uncle of Michael [‘08, Meghan [‘13], and Kevin [‘15] Pryatel, who is undergoing treatment for cancer.
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For Sharon Wilson, wife of Brother Ken’s nephew, who is undergoing treatment for cancer.
- For Dale Rusnik, uncle of Jakob Bennish [‘30], who is undergoing treatment for many medical issues.
- For Tricia Ashkettle, who is undergoing treatment for brain cancer.
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For John Roddy, brother of Tim Roddy [‘87], son of Kathleen Roddy, former teacher’s aide in the Montessori, and brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel [‘83], Mike [‘85], and Matt [‘86] Roddy, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin’s lymphoma
- For David Mattis, husband of former Middle School Director, Paula Mattis, father of Kim [‘89] and Bill [‘91] Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of Logan Linsz [‘26], who is undergoing treatment for Hodgkin Lymphoma.
- For Frank Nannicola, grandfather of Cassie [‘17], Frank [‘18], and Mia [‘19] Nannicola, who is undergoing treatment for cancer.
- For Michael Nestor [‘98], who is undergoing treatment for a rare form of 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 undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane [‘36], 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 Chiacchiarri, 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.



NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 19th:

Our next Virtual Bible Study will be on Wednesday, October 19th 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: Evil and God’s redemptive love.

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, October 16: 29 th Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, October 17: St. Ignatius of Antioch	NO MASS
Tuesday, October 18: St. Luke	NO MASS
Wednesday, October 19: St. Isaac Jogues and companions	NO MASS
Thursday, October 20:	NO MASS
Friday, October 21:	NO MASS
Saturday, October 22: 30 th Week in Ordinary Time	5:00 PM In Person
Sunday, October 23: 30 th Week in Ordinary Time	10:00 AM In Person & Live Stream

ST. ADALBERT SCHOOL SUPPORT CONTINUES:

Student enrollment at St. Adalbert School has doubled. The need for ongoing support is important — especially at this time. **Therefore we have decided to continue to support for school supplies, responding to their monthly needs. Currently they have a great need for Backpacks, socks and underwear — grades K-8.** Any and all quantities of these supplies are welcome!



Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items** whenever you come to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s” or drop it off in the chapel office.** Together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

A REFLECTION ON THIS WEEK'S THEME:

Being stubborn and being persistent can seem similar in intensity and action, but they are very different. Stubborn people pray with a “blinded” attitude — one not open to possibilities. We are invited to pray with desire and perseverance — knowing the reality that God is on our side even when we seem to be on the other side. Praying is more than asking! Prayer is an intimacy which extends a particular time of praying. We are urged to live as a prayer rather than separating prayer from our living. God does not have ears! God’s image is not as a judge! We are invited to re-examine who we are to God and who God is to and for us.

Famous coaches are surrounded by many myths. For example, famous athletic coaches have been thought to be able to alter wind directions, or make the rain stop for their teams’ advantages. But the fact is that there are some strange events surrounding such persons.

The Book of Exodus [17:8-13] gives us a picture of the head coach of Team Israel — Moses. He has been seen praying over his warriors. Amalek is the opposition, and Moses has instructed his star player, Joshua, to fight for God and his country. Moses, for his part, will be praying up on the rim of the stadium. As long as his arms were raised in supplication, God gave Israel the better of it. Eventually he needed help from two others to support his arms, so that Israel would be victorious. This seems to be a strange God who asks as much of Moses as Moses asks of those in the field.

The setting of this scene is a people who have been grumbling and wondering. They are in the desert; they are thirsty because there is no water. They want to know if God is with them or not. It is a long time of mutual testing; God is probing the faith of Israel, and Israel is testing God’s fidelity. God’s fidelity has been proven by presenting a “rock” which when struck does produce a kind of saving water. This place was named “Massah” or “Meribah” — meaning “test” or “argument.” Israel was honest about their thirst and complained. God remained faithful to their grumbling prayer.

So the people grew in trust by signs they were given. They go into battle, trusting Moses’ power given him by God. Moses prayed with the weight of his arms outstretched — and the weight of the people’s expectation. The people were learning slowly that God works through human agencies slowly as well.

Luke’s Gospel also talks about prayer [Luke 18:1-8]. A nasty judge, who does not possess the “wisdom” of the Jewish tradition to honor God and care for the widows, is approached by a widow for justice. The judge ignores her and her request, but she persists in her petitioning. He relents — not to help her or honor his tradition, but to avoid her wrath. At first sight, this story appears to be a simple parable about how we should keep asking — pounding on God’s door, and eventually we will get what we want. But prayer or persistence in asking is more than saying words or having thoughts. God is not a judge who is manipulated by pretty words or angry suggestions.

The disciples are learning through this parable that their lives of fidelity are a form of prayer or relationship with God. Waiting, hoping watching, and longing are parts of any loving relationship. The “kingdom of God” will not admit of observation, but relies on faithfully grumbling and wondering at times, but always persisting in the relationship. Our living each moment — thirsting, demanding, but eventually turning to God — is how prayer is a way of life, rather than just a simple putting in time and expecting the “rock” to start springing.

The widow in the parable shared by Jesus in the Gospel from Luke is the ultimate “no quitter.” Her persistence in her requests to the hard-hearted judge is impressive. She is strong, courageous, purposeful and focused. What would our prayer life be like if we approached our prayer life with such strength, courage, purpose and focus. Rather than try to figure out the perfect way to pray or the perfect time to pray or the perfect structure of my prayers, we simply need to put our trust in God to support our desire to

**DOES PRAYER “FORCE” GOD’S HAND?**

We have to be careful how we interpret the Book of Exodus [17:8-13]. One of my Catholic grade school teachers once encouraged us to pray with upraised hands — like Moses — if we wanted to make certain God would hear our prayers and grant our requests. I’m afraid that teacher never heard of ancient “fertility cults.” The biblical prophets certainly did — they constantly warned their people against employing such religious practices. One of my Scripture profs once defined fertility cults as simple answers to complicated questions — comparing them to modern TV commercials. Having trouble getting a date? Just change your toothpaste! Is your life boring? You’re probably driving the wrong car!

The goal of fertility cults is simple — if you use special words or employ special actions the proper amount to times, you can tie God’s hands behind God’s back. He’s forced to give you whatever you ask, even if he doesn’t want to. God has no choice. It’s akin to holding a piece of kryptonite in front of Superman.

That’s why biblical Jews were forbidden to do anything that even smacked of fertility cults — to plow a field with a donkey and ox yoked together, wear garments made from two different kinds of material, or even boil a kid goat to death in its mother’s milk. The prophets were convinced that no one should engage in any rituals which attempted to control God’s actions in their lives. The Chosen People were expected to relate to their God — not control God.

Though Scripture scholars can’t agree on the meaning of Moses’ raised hands, they’re certain that his gestures have nothing to do with controlling God’s actions during the battle.

Luke’s Jesus enters the fertility cult fray by insisting that those who have a proper relationship with God shouldn’t have to worry about using gimmicks to have their prayers answered. God isn’t a judge who will cave in under pressure. On the contrary, God is always interested in “securing the rights of his chosen ones.” The question doesn’t revolve around God’s response to our prayers. It’s about the frame of mind with which we say those prayers — “When the Son of Man comes, will he find faith on earth?” [Luke 17:8-13].

Serious students of Scripture couldn’t agree more with the emphasis put on the importance of Scripture in Paul’s letter to Timothy — “all Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work” [2 Timothy 14-4:2]. Of course, Paul is referring only to the Hebrew Scriptures — the Christian Scriptures wouldn’t be regarded as “inspired” for another 150 years! And Paul is certainly not thinking about using those writings just as a source of “proof texts.” He obviously wants us to imitate the faith of his community. Their faith is the word we should be “proclaiming, whether convenient or inconvenient.”

I’ve discovered after almost 50 years of teaching Scripture that such a proclamation is often “inconvenient” in a church which has traditionally emphasized its own fertility cults. As a child, I used to worry about my non-Catholic cousins’ eternal salvation. They knew nothing about receiving communion on nine straight First Fridays, making novenas to the Blessed Virgin, or the requirements for gaining plenary indulgences.

My mother once received a prayer card from a well-meaning friend. The novena to St. Joseph which it touted came with a warning: “You had better want what you’re praying for to St. Joseph. You’re going to receive it whether you want it or not.”

We Catholics obviously are notorious for cornering the kryptonite market.

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



Mass in the face of their fear and panic, something that calmed their fear and brought some steadiness and regularity back into their lives.

There's a lesson to be learned here — one that can bring steadiness and calm into our lives at those times when we desperately need to do something, but there's nothing to do. Ritual is what we have to do. It's all we can do! It's the right thing.

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

PERSEVERING IN PRAYER:

Luke tells us that Jesus told his disciples a parable about the necessity of praying always without becoming weary [Luke 18:1-8]. There was a vulnerable widow who kept pressing an indifferent judge for a just decision against her adversary. After a long delay, the judge finally rendered a just verdict because the widow kept bothering him. Jesus then argued that if this dishonest judge finally relented to the persistent widow then surely the great God will hear the prayers of those who pray to him day and night.

We hear the Gospel as encouragement to persevere in prayer even when there is no apparent response from God. We need faith that God hears us even if the divine timing does not match our expectations. We should maintain our prayer regimen and not give into fatigue or discouragement.

Mother Teresa (1910-1998) — the Saint of Calcutta — can serve as an inspiring model of perseverance in prayer and service — despite her long dark night of the soul. From an early age, she enjoyed a special relationship with God — which led her to become a Sister of Loreto, and to serve as a high school teacher and principal in Calcutta. On September 10, 1946, she heard Christ calling her “to go out into the streets to serve the poorest of the poor.” During the next ten months, she had many intimate conversations with Jesus, who addressed her as “my own spouse”, and asked her to be “My Light to the poor.”

Eventually, Mother Teresa received permission from Rome to leave her order and to follow the will of Christ in serving the poorest of the poor in Calcutta. Her story became familiar to the world — founding the Missionaries of Charity; winning the *Nobel Peace Prize*; and leading a life of prayer and selfless service — all done with a radiant smile and joyful spirit.

Only years after her death did we learn that once Mother Teresa started her ministry to the poor, she no longer heard the voice of her Spouse. The comforting warmth of her relationship to Jesus turned to ice. Praying was painful — “there is such convicting emptiness that those very thoughts return like sharp knives and hurt my very soul.” Despite going for almost all of the last fifty years of her life feeling abandoned by God, Mother Teresa persevered in a life of prayer and service with “cheerfulness” serving as a “cloak” covering her emptiness and misery.

Recalling the persistent widow and the persistent saint can encourage us to persevere in prayer even when it seems useless, frustrating, unproductive, tiring, routine, redundant, dry or time consuming. What is your best motive for persevering in prayer?

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

EUCCHARISTIC MINISTERS:

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



pray. We all ought to be comforted by that support and am inspired to be as persistent as the widow.

We are those who wait for the coming into this world of the “kingdom.” This will be the fullness of the spirit of God’s ways as revealed through Jesus. We wait for those same ways to come into our own personal worlds and lives. Our waiting is long, but in a way, persistent. We may grumble at the tardiness of God’s kingdom — and especially at our own slowness. The Pharisee in us wants to know the when and even the “if” of the great coming. God is not efficient — and the disciples were learning that lesson. They have — and so do we — their own little kingdoms which are in the slow process of being rearranged. We long for the domination of Jesus who will bring peace with justice into this world. We hope for this, long for it, work towards it.

This “kingdom” begins with us, and our kingdom is being converted — more slowly than any of us would like. Our living each day in this conflict between our kingdom and that of Jesus is how we pound on God’s door. We want “justice,” but yet we fear what “justice” would ask of us and our “kingdom.” Our prayer is our fidelity to the process of God’s converting our heart. So it is a battle, and hopefully God will win.

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

THE POWER OF LITTLE PEOPLE:

We are little people whom God has chosen for a vital mission. To get our boots laced, we need intercessory prayer — especially before Jesus in the Blessed Sacrament. That’s how Moses won a fierce battle [Exodus 17:8-13]; and that’s how the widow obtained justice for herself and for her children [Luke 18:1-8].

A young person can intercede for a future spouse. Once a girl started praying for her future husband. She didn’t know him, but when they finally met and married, she told him about her prayer. He admitted that he had undergone attacks — temptations against purity, and temptations to abuse alcohol and drugs. Once he contemplated ending his life. Well, this couple has begun a marriage based on prayer — joining their hands to pray together, and when they are apart, interceding one for the other. We need prayer because we are little people. Recognizing that reality, we turn to God.

The Bible says that Moses was meek — the meekest man on the earth [see Numbers 12:3]. In fact Moses’ power comes from his humility — his dependence on God. God chooses the most humble for the biggest roles. You can see it in the Bible. You can also see it in works of literature like *Lord of the Rings*. You might remember that the Fellowship of the Ring included an elf, a dwarf, two men, four hobbit and a wizard. Who do they choose to bear the ring of power — the one ring? Not the powerful Wizard, not the immortal elf, the muscular dwarf or even a man. No, they choose a hobbit — 3 feet high, a halfling. The hobbit has no greater ambition than raising a garden and eating seven meals a day! Nevertheless, the fellowship selects Frodo.

Accompanied by another hobbit, Samwise, Frodo bears the One Ring. Tolkien, the author of *Lord of the Rings*, had a profound Christian vision. He knew that God chooses little people for the most important mission. At this moment the most important thing happening on this planet may be the struggle in your heart. Imitate Moses. He keeps his hands raised in prayer. Pick up your Bible. St. Paul tells us today that the Scriptures, inspired by God, have what we need for teaching, correction and training [2 Timothy 3:14-4:2].

Take your Bible and go before Jesus in the Blessed Sacrament. Thank him for what you have, ask him for what you need, repent for your failings, resolve to do better and then spend time praising Jesus. When we praise him, the devil flees. We are little people who God chooses us for a vital mission. To get our boots laced, we need intercessory prayer — especially before Jesus in the Blessed Sacrament.

—taken from the writings of Father Phil Bloom, which appear on the internet.



WE HAVE IT BACKWARDS:

When people are enduring great difficulties along with emotional and spiritual crises of various sorts you may have heard them say: “I’ve tried everything. Now the only thing left to do is to pray.” It’s as if praying is something to be done only as a last resort in times of trouble. Then, when all else has failed and we sense impending failure we, in desperation, turn to God and ask Him for a miracle.

At first we try to solve problems on our own using our own judgments and powers. Some of our methods don’t make much sense at all. Some of our methods are harsh and mean-spirited. Some inflict pain on others, while other methods only bring more pain down upon us. Smashing things on the floor doesn’t work. Giving the cold shoulder and the silent treatment doesn’t solve family disputes. Calling others names and refusing to negotiate is on display in the present crises in Washington. It’s childish. How many times have you heard folks mentioning that our present crop of politicians are acting like children?

God’s ways are found in the bible. In the Book of Exodus, we learn that the Israelites, realizing that Moses was God’s anointed spokesman, had begun their arduous flight from Egypt where they had been held in slavery and were now on their way to the Promised Land. All was well until they encountered trials and difficulties. Then they began to ignore God, ignore Moses, and rely on their own desires expressed in false gods to solve their problems. Not only that, but they also began to refashion God into their own likeness, figuring that they would only be comfortable with a God who made them feel comfortable.

Moses tried to teach them that reality was otherwise, and that they had to obey God consistently and follow Him faithfully instead of using God only in times of emergencies. Human ways don’t work — only God’s ways lead to eventual happiness, freedom, and peace.

Being persistent, constant, and untiring in prayer is important. God is untiring in trying to reach us, untiring in trying to come into our hearts. Time and again Jesus tells us that we should pray — pray a lot, pray often, and be untiring in turning to God. That is the important point we heard about in the Book of Exodus. There we find the Israelites were in a fight against one of their enemies. Moses was on top of a hill overlooking the battle. “As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight. Moses’ hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady till sunset. And Joshua mowed down Amalek and his people with the edge of the sword” [Exodus 17:8-13].

In Luke’s Gospel, we hear Jesus giving us the parable of the woman who continually calls on the judge to hear and answer her petition: “Jesus told his disciples a parable about the necessity for them to pray always without becoming weary. He said: ‘There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say: “Render a just decision for me against my adversary.” For a long time, the judge was unwilling, but eventually he thought: “While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me, I shall deliver a just decision for her lest she finally come and strike me.” The Lord said: “Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night?’ ”

At the time of Jesus, if anyone had dared to compare God with an unjust judge who was ultimately swayed only by the nuisance of a shrieking female plaintiff such a comparison would have been condemned as irresponsible and even blasphemous. But what is Jesus telling us? Again, that consistency, perseverance, steadfastness, along with continuing courage, are needed in our lives, and that these strengths, these virtues can be found only in a life lived out in persistent prayer. Prayer should

**THE POWER OF PRAYER AND RITUAL INSIDE OUR HAPPINESS:**

In the movie based upon Jane Austen’s classic novel, *Sense and Sensibility*, there’s a very poignant scene where one of her young heroines, suffering from acute pneumonia, is lying in bed hovering between life and death. A young man, very much in love with her, is pacing back and forth — highly agitated, frustrated by his helplessness to do anything of use, and jumping out of his skin. Unable to contain his agitation any longer, he goes to the girl’s mother and asks what he might do to be helpful. She replies that there’s nothing he can do — the situation is beyond them. Unable to live with that response her says to her: “Give me some task to do, or I shall go mad!”

We’ve all had the feeling at times when in the face of a dire situation we need to do something, but there’s nothing we can do — no magic wand we can wave to make things better.

But there is something we can do.

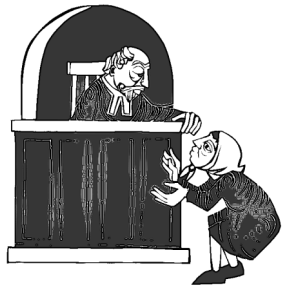
Weddings, just like funerals, are a prime example of where we need ritual to do for us what we cannot do for ourselves. I recall an event in my own life several years ago. I was teaching summer school in Belgium when, late one evening, just as I was getting ready for bed, I received an email that a two friends of mine — a man and a woman, recently engaged, had been involved that day in a fatal car accident. He was killed instantly and she was in serious condition in hospital. I was living by myself in a university dorm — thousands of miles from where this all happened, and thousands of miles from anyone with whom I could share this sorrow. Alone, agitated, panicked, and desperately needing to do something — but being absolutely helpless to do anything — I was driven to my knees. Not being able to do anything else, I picked up the prayer-book that contains the Office of the Church and prayed, by myself, the Vespers prayer for the dead. When I’d finished, my sorrow hadn’t gone away — my friend was still dead — but my panic had subsided, as had my desperate need to do something [when there was nothing I could do].

My prayer that night gave me some sense that the young man who’d died that day was alright — safe somewhere in a place beyond us — and it also relieved me of the agitation and panicked pressure of needing to do something in the face of agitated helplessness. I’d done the only thing I could do — the thing that’s been done in the face of helplessness and death since the beginning of time — I’d given myself over to prayer and to the rituals of the community and the faith of the community.

It’s these — prayer and ritual — which we have at our disposal at those times when, like the man in *Sense and Sensibility*, we need to do something or we will go mad. That’s not only true for heavy, sorrowful times when loved ones are sick or dying or killed in accidents, and we need to do something but there’s nothing we can do. We also need ritual to help us celebrate happy times properly. What should we do when our own children are getting married? Among other things, we need to celebrate the ritual of marriage because no wedding planner in the world can do for us what the ritual — especially the church-ritual — of marriage can do. Weddings, just like funerals, are a prime example of where we need ritual to do for us what we cannot do for ourselves.

Sadly, today, we are a culture that for the most part is ritually tone-deaf. We don’t understand ritual, and therefore mostly don’t know what to do when we need to be doing something but we don’t know what to do. That’s a fault, a painful poverty, in our understanding.

The Trappist monks who were martyred in Algeria in 1996 were first visited by the Islamic extremists who would later kidnap and kill them — on Christmas Eve — just as they were preparing to celebrate Christmas Mass. After some initial threats, their eventual murderers left. The monks were badly shaken. They huddled together as a group for a time to digest what had just happened. Then, not knowing what else to do in the face of this threat and their fear — they sang the Christmas Mass. In the words of their Abbott: “It’s what we had to do. It’s all we could do! It was the right thing.” He shared too, as did a number of the other monks — in their diaries — that they found this, celebrating the ritual of



the Israelites. He also used the staff to part the Red Sea [see Exodus 14:16] and to get water from a rock [see Numbers 20:8]. Some people would call it Moses' magic wand. Jewish scholarship explains that it was a tool in the hands of God. Catholics might call it sacramental — an effective sign of God's power working through Moses for the people. The gist of the story is that as long as Moses held it up, God's people won the battle.

In liturgical dialogue with this incident, we hear Jesus' parable of the widow and the narcissistic judge [Luke 18:1-8]. A superficial interpretation of the story paints God as rather negligent, suggesting that if we try hard enough, we can get God's attention and justice. Is the implication that we care more about the problems of the world than God does? Do we have to awaken God to the needs of the chosen who call out day and night?

Luke introduced this parable saying: "Jesus told his disciples a parable about the necessity to pray always without becoming weary." To put this in a larger context, let's ask: "What do we know of Jesus' way of praying?"

In the Gospel of Luke, we hear that prayer provided the context for two of Jesus' extraordinary encounters with God — one at his baptism and the other at the transfiguration. In both of these, God affirmed Jesus' identity as the Son. We also hear that Jesus would go off to pray alone — especially for his 40-day desert sojourn and before he chose the 12 disciples. The disciples knew that Jesus prayed and finally asked him to teach them his way, which he did with the Lord's Prayer. We get to listen in as Jesus prayed when he thanked God for giving the lowly special revelations and in the Garden of Gethsemane when he summed up his life of prayer saying: "Not my will, but yours be done."

None of these references even hint that Jesus badgered God. Rather than express his own wants or needs, Jesus' prayer revealed his filial relationship to God — a relationship characterized by obedience. How does this relate to the widow who pestered the judge?

This parable fits the classic pattern of turning things upside down. In real life, the widow is the defenseless and the judge powerful. But in the light of Jesus' Beatitudes, the widow is a blessed one and the judge the object of woe. As a blessed one, the widow fulfills a dual evangelizing role. First of all, from the most powerless position in society, she publicly proclaims her human dignity by demanding her rights — rights that belong not just to her, but to all the lowly who receive special attention from the God of Israel. Secondly, because Exodus 22 warns of dire consequences to anyone who wrongs a widow or orphan, the beggar woman is actually offering the judge a chance at redemption for the minuscule price of granting her justice against her adversary.

In Jesus' society, as in our own, people in respectable positions, particularly religious leaders, are supposed to model God's justice. Yet here, the widow carries out Jesus' evangelizing and saving work. She does it by demanding the justice that will bring salvation not just to her, but also to someone with unused power to bring about God's reign. She is calling for help in the name of the Lord.

In the end, it seems that the perseverance Jesus calls for has nothing to do with badgering God, reciting hundreds of rosaries or doubling down on novenas. The widow shows us that calling out for God's help is supposed to lead us to be unflagging in pursuit of the reign of God. Moses' outstretched staff was not magical, but a reminder that God was with the people. Jesus' prayer expressed and solidified his relationship with his Father. Our prayer makes sense when it deepens our awareness of our vocation as God's own and disciples of Jesus. Our help is in the name of the Lord, our prayer enables us to carry out God's will.

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



be our normal way of life — not just a last resort in times of difficulty. We can only live life well and effectively in a sustained connection with God. Prayer is not an isolated act — it is a way of life.

Nor does prayer come cheap for us. There's a price to pay for coming to Mass each and every weekend. It's not something by which we can "go it alone" with God. We need our mutual support. We need our family of faith. We need each other's prayers. We need each other's strength. That should be a constant in our lives.

We live now in a world that offers us quick answers to our problems along with quick responses to our needs. Think of all of the "time saving" devices that surround us. With our smart phones we can communicate with others anywhere in the world with the touch of a few buttons. Television ads and Internet ads offer us instant loans of money. Any number of products can be purchased with a few strokes on our computer keyboards. Moreover, we can instantly pay for them via credit cards using a few more keystrokes on our computers. Even the Post Office allows us to pay for postage on its Internet web page. All of our needs and wants can be fulfilled these days in no time at all. It's no wonder that our days are crammed, jammed with things to do.

Amidst all of this, prayer, meditation, and time with God are in an uphill battle. The world has shaped us into being an impatient people. But are we altogether different from the people of St. Paul's time? I don't think so. In Paul's letter to Timothy — one of his most devoted followers — Paul writes: "I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching" [2 Timothy 3:14-4:2].

So, when the Son of Man comes back again, will he find anyone praying, praying consistently, and faithfully? Will He find faith on earth? —taken from the writings of Father Charles Irvin, which appear on the internet

CHAPEL ENVELOPES:

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, October 8]----[Mass, Online, Mail-in]----- \$ 250.99

Offerings-----[Sunday, October 9]----- \$ 700.00

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.



IMPERFECTION IS PERFECT:

Ring the bells that still can ring. Forget your perfect offering. There is a crack in everything. That's how the light gets in.

—Leonard Cohen

TRUST AND COMMUNITY:

The Book of Exodus is problematic in several ways. First of all, it associates God with violence. God seems to be party to Joshua's military campaign that mows down his enemies — the Amalekites — with the edge of the sword. But that's not all — there is a magical component here, also. As long as Moses keeps his hands raised, the Israelites have the better part of the battle. But, when Moses drops his hands the Israelites begin to lose [Exodus 17:8-13]. These characteristics of violence and magic are best explained by the primitive culture that created this story. But, if we could for a moment set these aspects aside, we can find in this passage from Exodus an important message for us today, because this story speaks of our trust in God and of the importance of community.

The position of Moses' hands in the story is not accidental. Holding one's hands aloft is the traditional Jewish gesture for prayer. We use this gesture at mass during the Lord's Prayer. So, Moses' prayerful position is an indication that our ultimate trust must always be placed in God. When we have to face any kind of evil, when we have to prepare ourselves for any kind of battle, we need to believe that God is with us. But this is not always easy. There are times where we simply cannot understand why bad things happen to us. There are times where we try over and over again to break a habit of sin, to forgive someone who has hurt us, to become less judgmental and more patient. And yet, despite all our efforts, we do not succeed. We can grow disillusioned. We can tire of believing. Our hands, lifted in prayer, fall.

When this happens to Moses in the story, he calls upon Aaron and Hur to hold up his hands. When Moses' faith is too weak, he calls upon the strength of others. We need to follow his example. Often, we are not able to believe on our own. When we experience trouble in our marriage, we need to reach out and seek counseling from someone who has wisdom. When we discover that we have an addiction, we have to find a twelve-step program. When we receive a frightening medical diagnosis, we need to depend on family and friends for support. When our faith is too weak, we need to depend upon the faith of others. This is why we have a faith community. We do not always have the strength to keep our hands raised in prayer by ourselves. So, at times we must depend upon other believers to hold up our hands for us.

Whenever we come to Mass, we celebrate our connection to one another in a faith community. What we celebrate is the way that our faith — one with another — gives us the strength to trust and to believe. We do not come here every weekend to pray in the presence of others. We come to pray with others, as part of the same community. We are, in fact, sacraments to one another, signs of the presence of Christ among us. The people sitting around us are not just the atmosphere of our prayer. We are connected to one another as members of the same community. Together, we form the body of Christ. It is when we join with one another that we can display our faith and raise our hands in praise of God.

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

LONELINESS:

If your weekend is lonely, know you are not alone, Christ is with you. If your weekend is tiring, know you will find rest, Christ is with you. If your weekend is one of joy, know Christ is in the midst of that joy, for He is with you. Whether your weekend is full of days to be looked forward to or days you wish to quickly skip over, Christ is *always* present alongside of you. Offer your days to Him. He will perfect them and bring you peace.

WORDS OF WISDOM:

To be a light to others you will need a good dose of the spiritual life. Because as my mother used to say: if you are in a good place, then you can help others; but if you're not well, then go look for somebody who is in a good place who can help you.

—Rigoberta Menchu



trust in God — if we pray to him then he will write straight even with the crooked lines of life. I have heard people say: "I prayed to God, and He didn't hear my prayer." That's wrong. God does hear our prayers. He is our Loving Father. "But, I didn't get what prayed for," we might complain. Well, sometimes God hears our prayers and says "No." Loving parents hear the pleading of their children to have something, or to do something. As loving parents, they also recognize that this or that might not be the best thing for their children.

I love that old country and western song that Garth Brooks wrote many years ago called: *Unanswered Prayers*. In it he tells how when he was in high school he prayed every night that a pretty girl would be his. She was popular. She was beautiful. And she wanted nothing to do with him. Life went on; he matured and found the true love of his life. He married that woman who stole his heart and gave him her heart. They had children together. One Friday he took his family to a football game at his old high school. And there she was — the former Miss Gorgeous. He looked at her; she was still beautiful. But then he looked at his wife, and felt his love for her well up within him. Then he looked at his children. And he thanked God for unanswered prayers. We need to pray. We need to pray for our children, our spouses, and our families every single day. We need to say a prayer for our children when they go off to school, or our spouse when she goes to get the kids at soccer. A quick "Jesus watch over her" puts the simplest most routine actions in God's hands. If our children have moved on, we still need to pray for them — and perhaps thank God that they have moved on.

And when we are feeling weak — when we feel we just can't pray any more — we have to remember Moses on the hillside overlooking that battle. He couldn't pray alone. He couldn't keep his arms up alone. But he wasn't alone. He had support for his prayers. With the help of Aaron and Hur, Moses kept his hands up in prayer, and Joshua defeated the forces that were attacking the people of Israel. Like Moses calling upon Aaron and Hur, we need each other. We need others to help us hold our arms up to God. We need each other to be people of prayer.

—taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet.

DIVINE FORGIVENESS:

I have often said: "I forgive you," but even as I said these words my heart remained angry or resentful. I still wanted to hear the story that I was right after all; I still wanted to hear apologies and excuses; I still wanted the satisfaction of receiving some praise in return—if only the praise for being so forgiving!

But God's forgiveness is unconditional; it comes from a heart that does not demand anything of itself, a heart that is completely empty of self-seeking. It is this divine forgiveness that I have to practice in my daily life. It calls me to keep stepping over all my arguments that say forgiveness is unwise, unhealthy, and impractical. It challenges me to step over all my needs for gratitude and compliments. Finally, it demands of me that I step over that wounded part of my heart that feels hurt and wronged and that wants to stay in control and put a few conditions between me and the one whom I am asked to forgive. Only when I remember that I am the Beloved Child can I welcome those who want to return with the same compassion as that with which the Father welcomes me.

—Henri Nouwen

OUR HELP IS IN THE NAME OF THE LORD:

"Our help is in the name of the Lord!" [Psalm 121]. That's the Psalm Response for this 29th Week in Ordinary Time. Do we mean it? If so, what do we mean by it? On this weekend, the Scripture writers pair selections from the Book of Exodus with Jesus' parable of the widow and the unjust judge. As always, the Hebrew Scripture selected to accompany the Gospel functions like an editorial comment. In the Exodus story, Moses' people succeeded in battle while they could see Moses holding up the staff of God, whether by his own strength or with a little help from his friends [Exodus 17:8-13].

That was a pretty marvelous staff! God first got Moses' undivided attention by turning it into a snake and then back into a staff [see Exodus 4:3]. After that, Moses repeated the snake performance for

THE COMMUNITY OF PRAYER:

Moses held up his staff, and the Hebrews began to win the battle against the Amalekites — the forces of evil [Exodus 17:8-13]. This scene is not really about a battle — it is about prayer. You see, by holding up his staff, Moses was assuming the ancient position of prayer — his hands were held up to the Lord, depending on the Lord's power.

But Moses couldn't keep his arms raised up for a long period. You can imagine that after an hour or so, his muscles were cramping. So, he had to let his arms down. But every time he let his arms fall, the Amalekites started winning the battle. Moses had to keep his arms up, but how could he? — it was painful. Then he called on two of his trusted companions — Aaron and Hur — and asked them to help him. They got on each side of Moses and helped him stay in the position of prayer. And the children of Israel won the battle.

We need to pray — and we need to pray every day. We need to stay united to God. We need to call upon God for help throughout our day. But we can't do this alone. We need the help and support of others. We need others to hold our arms up. We need our community of prayer. We need each other. Jesus formed us into a Church — a community of people united to Him as our head. He knew that we are dependent on others to stay united to God. That's why it is so important that we come to Church on Saturdays or Sundays — supporting each other, holding each other up when our prayer life starts drooping like Moses' arms. That's why it is so important that we have people in our lives with whom we are comfortable praying. Young people seeking to marry, look for someone with whom you can pray. Husbands and wives; make praying together part of your lives. Remember, your sacrament, marriage, is the union of the two of you with Jesus Christ. Who is your community of prayer?

You need each other to find Him. Wherever we go in life, we have to find a prayer community. We need others to be accountable to us, to care for us, and we need to be accountable to others. When God's people pray, marvelous things happen. United with Jesus as their Head, through the mediation of a priest, the Lord becomes present in the Eucharist. He is offered to the Father for our sins. He is united to us closer than our skins. When God's people pray, the weak are made strong. There is huge strength in numbers. There is a powerful spiritual strength in the number of people who are praying. Perhaps you have been at some sort of spiritual event where there are thousands of people praying together. If you have, then you can feel God's presence in the Word, in the Sacrament, and in each other. The community at prayer is a great gift of God's love. God loves us so much that He gave us each other. We need a prayer community even when we are not in Church. For example, someone has a sick child. That person needs the support of others to stay united to God.

When someone has just had a death in the family, they can hardly think — let alone pray. We need others to help us to pray — we need each other. Sometimes a friend says to another friend: "I'll always be there for you." This is what we do for each other in our prayer life. We are there for each other, helping each other continue in prayer. We hold each other's arms up as God defeats the forces of evil.

God hears our prayers. He's not busy elsewhere with other people. He's not too busy with people with problems more difficult than ours. God is infinite. He has infinite love. He has infinite power, and he hears the prayers of the Mom asking God to keep an eye on her children at school, just as he hears the prayers of the Pope asking him to help the world leaders turn from selfishness and aid the poor in their countries. We need to pray continually. If we are convinced that God loves us than we must be convinced that he is hearing us.

A good God will answer our prayers and make the best of even a terrible situation. We may be afflicted with sickness, death, family or marital turmoil, unemployment or what have you. If we put our

**LET YOURSELF PRAY**

For the first nine months of my daughter's life, she didn't "sleep" so much, as she succumbed to 45-to-90-minute power naps against which she struggled viciously, like a fugitive resisting capture. In those blurry, melatonin-deficient days of early parenthood, I don't think I once said a nighttime prayer that lasted more than five seconds. As soon as my daughter had finally passed out for the first "nap" of the night, I hastened to make the most of my window of opportunity and tried to get to sleep as quickly as possible. Prayer was a mumbled half-thought, half-groan that went something like: "I'm so sorry, God, I'm just so tired, but I love you" as I was borne away on the irresistible current of a REM cycle.

And when I tell you that those were some of the most profound moments of communion with my creator that I have ever felt, I am not lying.

After my daughter began sleeping more and I stopped having an "excuse" for these brief, intense moments of conversation with God, I felt I had to return to my previous way of praying — a practice which closely resembles the recitation of the Gettysburg Address by a disinterested and slightly nervous fifth grader.

One evening not long ago, as I faceplanted into bed after the house went quiet, I actually got angry at the thought of praying. I am so sick and tired of everything. I am so done with giving. I do not have the strength or energy to coddle the ego of the creator of the universe, I told God resentfully. I am not praying tonight. In other words, I was praying about how I was too tired and cranky to pray.

Thérèse of Lisieux — a true genius of the relationship between the human and the divine — described prayer as "a surge of the heart, a simple look turned toward heaven, a cry of recognition and of love." It's such a beautiful description, and far more appealing than "a long and belabored list of requests shamefully presented, compliments lazily given, and gratitude halfheartedly offered," which more accurately describes the type of prayer I've engaged in since childhood.

For most of my life, I have believed that I struggle with prayer — with finding the time for it, with doing it correctly and effectively. But I have recently come to realize that I don't struggle with prayer — I struggle with understanding what prayer is.

Prayer does not have to be a litany — though it can be! It does not have to be a love letter — though it can be! It does not have to be an act of worship like Mass, with rubrics and protocols — though it can be! Prayer is not a transaction or a test or a compulsion. If it is any of these things, then it is not prayer.

Prayer is Moses raising his hands to Heaven — wearily, and with assistance [Exodus 17:8-13]. It is the widow desperately banging on the door of the indifferent judge [Luke 18:1-8]. It is something that needs to be done, yes, but also something that we cannot help but want to do, because it is natural. It is what we were designed for.

I recently heard that the reason babies resist sleep is because they have not yet learned that sleep will bring relief for the discomfort of exhaustion. So, they thrash and claw and scream, protesting the cure for their ailment because they do not understand it. Just let yourself sleep, I would whisper to my daughter all those years ago as she used every ounce of energy in her small body to fight against the thing she needed most. You're making this too complicated.

Just let yourself pray, God whispers to me. You're making this too complicated.

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

REMEMBER:

What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset.

—Chief Crowfoot



THE RULES OF PRAYER:

A priest was at a boxing match. The man next to him watched a boxer make the Sign of the Cross. He asked the priest: “Will that help him?” “Yes.” replied the priest, “if he can box.” Jesus is teaching us today about prayer [Luke 18:1-8]. The judge, who is involved in taking bribes, is browbeaten by a widow into giving justice without the benefit of his receiving his usual “gift.” So, behind all of this is something far more profound — “will not the indulgent Father, who has no need of bribes, give us all the tender loving care we need?” Does this mean that all we have to do is send a fax, and God will send our request by same day Federal Express? Negative. Like everything else, prayer has certain ground-rules:

1. **We need faith.** There is hardly much point in praying if we are at the same time programming what to do when our prayers are denied. What Jesus is saying here is that it is not our prayers that God hears — it is our confidence. So if you pray for a sunny day for your holiday, you better make sure that you take your sun glasses and sun lotion when you exit your house.
2. **We have got to give God a helping hand.** So when you are praying to move that memorable mountain [see Matthew 17:20], you have got to remember also to bring a shovel. There are two kinds of faith — a blue denim variety, and a rocking chair one. With the former, we say we are willing to use the shovel to help get the job done. The latter says we expect God to do all the heavy lifting. The ideal then is to pray as though everything depends on God and work as though everything depends on us. The boxer in our opening sentence can hardly expect God’s help if he has not gotten into good physical shape.
3. **It is hardly realistic of me to expect that I will get everything I pray for** — nothing in life works that way. Furthermore, if I can turn down another person’s request, why cannot God do the same to me? God always answers my prayer, but sometimes He is going to say “no.” But the good news we are told is that delay is not necessarily denial. So, keep praying. Babe Ruth tells us that it’s hard to beat a person who never gives up. But the record shows too that oftentimes I have been lucky when God turned me down flat. I prayed for a particular job. God gave me a thumbs down. Subsequently, I realized that had I gotten the job, it would have not been a happy fit. It would have been the pits. We must always remember: “The worst thing in the world is to get nothing you want, but the next to worst thing is to get everything you want.” And it was Truman Capote — the enfant terrible of American letters — who reminded us of the advice of St. Therese in his controversial work *Answered Prayers* — “More tears are shed over answered prayers than over unanswered ones.” Our experience teaches us also that when God slams the door shut, He oftentimes very cutely leaves a window of opportunity open. So God writes straight — as we like to say — with crooked lines. God always proves to us that though His response is negative, His reasoning can be quite affirmative.
4. **Prayer has to be on the level** — it is not recommended to attempt to pull God’s leg. After all, it’s His territory we’re working — not ours. So, when you pray, do not use qualifying clauses. Leave the “ifs”, and the “buts” at home. It is very possible to pray for something and not really want it. Think about St Augustine — “Make me chaste, but not quite yet.” Or Prince Hamlet praying but still determined to get his revenge — “My words fly up, my thoughts remain below. Words without thoughts never to heaven go.” The boy that is Huckleberry Finn reminds all of us that “You cannot pray a lie.” Finally, we must learn to turn our backs on, what William Barclay calls the world’s most common prayer — “My will be done.” We need to sincerely say: “Thy will be done.” The object of prayer is not to force God to change His mind, but to bring our mind into line with His own.

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

**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. 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:**

Monday: Ephesians 2:1-10, Luke 12:13-21

Tuesday: 2 Timothy 4:10-17, Luke 10:1-9

Wednesday: Ephesians 3:2-12, Luke 12:39-48

Thursday: Ephesians 3:14-21, Luke 12:49-53

Friday: Ephesians 4:1-6, Luke 12:54-59

Saturday: Ephesians 4:7-16, Luke 13:1-9

30th Week in Ordinary Time: Sirach 35:12-18, 2 Timothy 4:6-18, Luke 18:9-14

SERVING THE LORD IN THE POOR — OCTOBER 15th:

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. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

MAKING UP FOR LOST TIME:

Let us make up for lost time. Let us give to God the time that remains to us.”

—St. Alphonsus Liguori