

CLOSING PRAYER:

~ A Prayer for All Saints ~

We give thanks
for All the saints —
signs of hope for us,
in a time
when hope is often difficult
to discern.

We give thanks for
The communion of saints —
our communities of faith
that support us
when we lag behind,
when we struggle to be present
to those who suffer,
when we let go
of our neighbors' hand.

We give thanks for
our own call to sainthood —
that challenge of baptism,
that creative,
disruptive
grace,
that instinctive
turning toward the human family.

We are images
of each other,
We are a ruckus chorus
announcing the kingdom of God —
hear it
and know
it calls us home.
Amen.

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.

FEAST OF ALL SAINTS:

Tuesday, November 1st, is the Feast of All Saints. It is a **Holy Day of Obligation.** All Saints Day is a universal Christian Feast that honors and remembers all saints — known and unknown. The Feast of All Saints is a day to remember and thank God, but also to venerate and pray to the saints in heaven for the many ways that they intercede for us and help us. It is a day to glorify Jesus Christ, who by his holy life and death has made the saints holy through Baptism and faith. **There is NO VIGIL MASS** [because of Halloween]. **We will have Mass on Tuesday, November 1st at 9:30 AM, 2:00 PM and 5:30 PM.** Please join us.

**ALUMNI & CHAPEL MEMORIAL MASS — NOVEMBER 13:**

November is the month of Thanksgiving. It is also traditionally the month set aside to remember our deceased. What better way to offer thanks than to remember the special people in our lives who have gone before us to the Lord — our lives are built on the heritage they have left behind. As the *Catholic Catechism* reminds us: “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” [CC, #1683].

In order to properly celebrate for our November remembrance, we are going to have a **Memorial Mass at Our Lady Chapel on Sunday, November 13th at 10:00 AM.** We are particularly remembering **all of our alumni who have passed away within this past year. We are also remembering all members of our Chapel family who have gone to the Lord. Please place the names of your loved ones whom you would like to remember on our Memorial Wall located in the narthex of the chapel.** Also make plans to join us for our Memorial celebration.

**MAKE YOUR FAMILY’S ADVENT WREATH:**

We are going back to **in-person making of our Advent Wreaths.** We are going to be making family Advent Wreaths on **Sunday, November 20th at 11:30 AM** in the **Commons.** **Cost of the Wreath is \$25** — this includes trimmings, candles, and everything else you will need. You can pay by cash or check at the event. Fr. John will bless our Advent Wreaths at the conclusion of the activity. **Please sign up by Sunday, Nov. 13.** If cost is an issue, please contact Fr. John. **Sign up sheet is located on the easel in the Narthex of the Chapel, or you can call the chapel office [440-473-3560]. Virtual Sign-up is also available on the Chapel Website. Please sign up early because we have to purchase the materials.**

**FAITH EDUCATION:**

Faith Education meets this Sunday and next, October 30th and November 6th 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.

**NURTURING FRIENDSHIP:**

Friendship requires a constant willingness to forgive each other for not being Christ, and a willingness to ask Christ himself to be the true center. When Christ does not mediate a relationship, that relationship easily becomes demanding, manipulating, oppressive, an arena for many forms of rejection. An unmediated friendship cannot last long; you simply expect too much of the other and cannot offer the other the space he or she needs to grow. Friendship requires closeness, affection, support, and mutual encouragement, but also distance, space to grow, freedom to be different, and solitude. To nurture both aspects of a relationship, we must experience a deeper and more lasting affirmation than any human relationship can offer.

—Henri Nouwen

FOR THE DECEASED:

- For Terrence Cook
- For Father Thomas Schubeck S.J.
- For Owen Grubb, Minerva HS Junior
- For Owen Tomsic, Berkshire HS Student.
- For Sister Joan Mader, C.S.C.
- For Roger Mallik, brother of Jan and Jeff Leavitt, uncle of Katie Leavitt
- For Father Thomas Hosinski, C.S.C.
- For Keith Jackson, brother of Ky Jackson [*25]
- For Amalia Grassi, grandmother of Upper School Science Teacher, Jessica Simonetta.
- For Robert Brock.

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.

CARPE DIEM:

Only Luke tells us the endearing story of Zacchaeus — a wealthy chief tax collector who heard Jesus was passing through Jericho and wanted to see who he was [Luke 19:1-10]. Short in stature and unable to see Jesus because of the crowd, he climbs a sycamore tree to catch sight of Jesus as he passes by. Jesus spots him and says: “Zacchaeus, come down quickly, for today I must stay at your house.” The crowd is upset that Jesus would stay with such a disreputable sinner who has grown wealthy by collaborating with their Roman oppressors. For his part, Zacchaeus is a changed man, telling Jesus he will give half of his vast wealth to the poor and repay fourfold those he extorted. Jesus responds that salvation has come to Zacchaeus today for the “Son of Man has come to seek and to save what was lost.”

Reflecting on the details of the story of Zacchaeus, we can discern advice and encouragement for our own spiritual journey. By taking advantage of Jesus passing through Jericho Luke reminds us of the importance of seizing the moment, making the most of opportunities, and being alert to the Lord passing our way. By climbing a tree, he encourages us to seek out Christ and to look for creative ways to encounter him. By his immediate joyful response to Jesus, he warns us against procrastination and instructs us in the joy of discipleship. His conversion invites us to look for ways to grow closer to Christ intellectually, morally and spiritually. His wholehearted commitment to restitution encourages our own efforts to heal relationships and work for justice.

Christians serious about spiritual growth can find inspiration in the Zacchaeus story. A retired plumber who has always been faithful to the teachings of his Catholic faith decides he wants to know more about Jesus and spends time each day reading the Gospels. A secretary who has a stressful job plans to be more alert to opportunities to make others feel welcome and important. A husband who is habitually late in doing his share of the domestic chores makes a resolution to be more prompt to show his love for his wife. A salesperson who has been shirking her duties at work decides to spend some extra time at the store making up for missed opportunities. What is the most significant thing you can learn from the example of Zacchaeus?

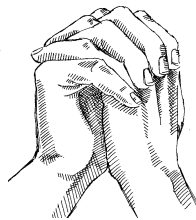
—taken from the writings of Father Jim Bacik which appear on the internet

PRAYER REQUESTS:

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

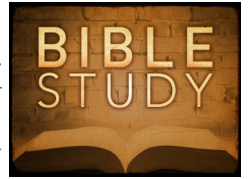
PRAYERS FOR THE SICK:

- For Ursula Wyras, mother of Janet Heryak, and grandmother of Lillian [*09], Rosa [*12] and Edwin [*17] Heryak, who is experiencing complications following knee replacement surgery.
- For Pat Malak, who is seriously ill.
- 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 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], 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 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 Chiacchiari, mother of Mark [*94], mother-in-law of Michelle DeBacco [*96], grandmother of Aurelia [*28], and Olivia [*30] Chiacchiari, 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, NOVEMBER 2nd:

Our next Virtual Bible Study will be on Wednesday, November 2nd 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: The life of Faith as reflected in Vatican II [part 1].

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 30: 31st Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, October 31: Vigil of All Saints	Check with Office for time
Tuesday, November 1: All Saints Day	9:00 AM 2:00 PM 5:30 PM
Wednesday, November 2: All Souls Day	Check with Office for time
Thursday, November 3:	Check with Office for time
Friday, November 4: St. Charles Borromeo	Check with Office for time
Saturday, November 5: 32nd Week in Ordinary Time	5:00 PM In Person
Sunday, November 6: 32nd 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:

One of the frustrations that can come with an aging body is not being able to see things clearly. Many of us who are older still need help seeing the fine print. So we find ourselves using “cheaters”. Without these inexpensive glasses, located in every conceivable place in our house, things are blurry and can make reading a frustrating experience. Seeing helps us navigate our daily world and nothing reminds us of this more than when we put on those glasses and things become focused.

The Book of Wisdom is a very comforting poem or reflection. The composer proclaims with confidence that God the Creator loves all that was created — even sinners. All things are signs of God’s love. The author relates poetically the history of God’s caring for Israel. It re-presents various images of God and how Israel responded — or not — to God [Wisdom 11:22-12:2].

The Exodus is the one single event by which God identified Israel as the chosen, the saved, the freed, and the beloved. But we know, even in spite of this, that Israel was not always faithful — they sinned often against the God who saved them and loved them. God is pictured as loving all creation as it is, and as it will be for all time. All creation is tiny — like a drop of dew. But God loves it all — and those who dwell therein.

The universe stands as a “small dot” on the face of life when compared with the large size of God creative mercy. God does not run out of time or love for all that has been created. It has been fashioned through that same infinite love — “for your imperishable spirit is in all things.” But often we are ashamed of ourselves for making a silly mistake, and we cover our face with our hands — hiding our face so nobody will see us. Shame is a reaction to experiencing a wish that “we are not who we are.”

The power of sight is central to understand Luke’s gospel, reminding us of the need to both see and be seen. Let’s start with Zacchaeus [Luke 19:1-10]. Zachaeus is a Jew who has been collecting taxes for the hated Roman imperial power. He is a very rich man. But he is very short — not just in physical stature, but also in terms of his moral standing. However, his desire to see Jesus was so great that even though he couldn’t see over a crowd who disliked him he humbled himself and climbed a tree like a child in order to get a good glimpse. He took a dangerous risk — let his guard down and in doing so found belonging, love, and joy. This is what happens when we open ourselves to being seen by Jesus.

Now, let’s look at the crowd. They see a man, who to them is despicable, getting embraced by Jesus. Jesus does the unexpected, he shows the crowd that even a chief tax collector is a child of God. He opens their eyes to what it means to seek out those who are lost. His actions embody the promise that anyone who desires to be seen by Jesus will. Being seen isn’t just for people who fit a narrow moral code. God’s love extends to all of us.

The scene is set. Jesus catches sight of Zachaeus, sees his face, and obviously, knows who he is and where he has been. Perhaps the little treed man sees Jesus looking up at him and knows that He knows. He hides his face behind a mask of leaves, but Jesus says the words of shameless honoring — he invites Zachaeus to come down and then invites Himself in; into the very house of Zachaeus. Jesus unmasked not only Zachaeus, but also Himself by announcing that “today I must stay at your house.” For Jesus, “today” is every day and His desire to honor us is permanent and intimate. Luke echoes here what the angels sang to the shepherds near Bethlehem: “Today salvation has come to this house.” As with the “coin”, the “sheep” and the “Wayward son”, this man was lost to himself and now is found.

Zachaeus then does the honorable Lukean thing — he turns to his wealth which once was his honor and pledges to distribute half of it to the poor. It presents the perfect picture of how conversion follows encounter; change results from intimacy. Zachaeus listens to Jesus. Jesus listens to the grumblers and



ON THE ROAD:

On one hand, our sacred authors presume their readers are committed to seeing things other people overlook. But on the other hand, if they actually did see those things, there would be no need for our authors to write. It’s precisely because people of God don’t always live up to their commitments that we have our Scriptures. In some sense, our biblical authors are in the “reminding” business — making certain we don’t forget the essentials of our faith.

The author of the Book of Wisdom has no problem assuming this role [Wisdom 11:22-12:2]. Though he or she seems to be one of the first sacred authors to believe in an afterlife, the writer also deals with the problem of evil in the world right here and now — especially when that evil is personified in certain individuals. The author’s first principle is that God created the world in which we live — a world in which evil is always mixed with good. That’s why God constantly shows mercy to the creation that He brought into existence. But even more important, God’s “imperishable spirit is in all things!” No matter if there’s evil in us; God’s undying spirit is also in us — a spirit which will continue to exist even beyond our earthly existence. Long before we meet God face to face, people of faith are committed to noticing God right here and now in all of God’s creation. If we acknowledge that presence, we always have an opportunity to “abandon” the evil which at times permeates us.

St. Paul, in writing to the Church at Thessalonica, zeroes in on that same commitment [2 Thessalonians 1:11-2:2]. Yet he goes beyond just recognizing God’s spirit in creation — he also recognizes the risen Jesus in those around him. His goal is to make certain “that the name of our Lord Jesus may be glorified in you, and you in him.”

Yet, we live in a world in which we experience a lot of distractions, impeding us from surfacing the risen Jesus in our daily lives. In particular, Paul is dealing with the community’s preoccupation with Jesus’ Parousia. Many are so anxious for his Second Coming that they fail to notice how, in his risen presence, he’s already come into the lives of each of them.

But of course, the greatest obstacle always revolves around the actual people in whom God and the risen Jesus is present. Luke deals with this problem in his gospel [Luke 19:1-10]. Tax collectors were probably the most despised and evil people in the historical Jesus’ lifetime. Though it’s not too hard to commit ourselves to experiencing God’s presence in all people in the abstract, it’s another thing to actually pick out one specific individual and surface God in him or her — especially if that person is a thief and a traitor to the country you love. Zachaeus perfectly fits that category.

It’s important to note that Jericho is the last stop before Jesus arrives in Jerusalem — the last stop on a journey that began a while ago. All along the Jerusalem road, Luke has been emphasizing Jesus’ teachings and personality for those who are on the same road to dying and rising with him. After all those miles, can we find God in someone like Zachaeus? Perhaps in narrating this encounter, Luke is telling us that the best way to surface God in others is to help them surface God in themselves — especially by showing our honest concern for them, no matter what other people think or say.

If we think the “lost” are going to be saved by God without our participation, then we’re refusing to notice God’s presence in ourselves. —taken from the writings of Father Roger Karban, 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.



ON PONDERING THE HOLY ONE:

Climate crisis, royalty, embodiment and marginality — what a strange combination of themes that emerge from the Scripture Readings for this 31st Week in Ordinary Time. They challenge our ways of thinking, our traditional beliefs, our self-understanding, and our position in life. These themes, though disconcerting, can be life-giving not only for the human community, but also for all communities of life, and indeed, especially for the planet itself. Deeply embedded in these readings is a message of hope and an opportunity to move beyond our God metaphors so that we can embrace life in a fuller way for the full flourishing of all creation.

The Book of Wisdom is looked by our Protestant Brothers and Sisters as being one of the Apocryphal Books of the Bible. This information is interesting for Roman Catholics because the Wisdom of Solomon helps to shape the Catholic teaching on the theology of sacramentality. This theology maintains that all life — all creation — is holy. Wisdom declares that the Sacred One not only loves all creation, but also sustains all creation. A further bold statement is that the divine’s “imperishable” spirit is in all things. Thus, the divine Spirit is imbued in all creation which further grounds the theology of Catholic sacramentality.

So why is this so important? One reason is because it has profound implications for our environmental crisis today. When we listen to what the author of Wisdom says — if we can hear a vision and understanding of the Holy Spirit it presents to us, namely, that the spirit of the Sacred One pulsates within all creation — a spirit that no one religious tradition could ever contain or makes claims to — then we can see how this Wisdom poem can inform our thinking and our lives today [Wisdom 11:22-12:2].

If we take a cosmological view of creation instead of an anthropocentric one, the message to us becomes clear: every time we lose a human or nonhuman species unnaturally due to climate crisis, we have lost something of the spirit — the wonder, the beauty and the mystery of the divine. Sustainability, then, becomes more than sustaining life and the planet itself; sustainability is about preserving the very essence of the divine within us, within all that is created. If we do not realize this point at its deepest level, then that is our spiritual poverty.

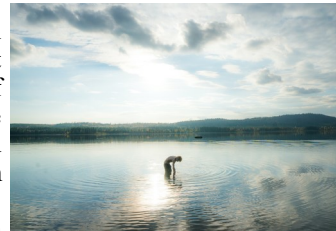
The world has witnessed an amazing event — the passing of Queen Elizabeth II — the longest reigning monarch in British history. Many people commented on Queen Elizabeth’s kindness and compassion, her goodness and fidelity to duty. But some have also commented on her imperial rule that included the colonization of peoples and lands, some of which are still not independent in present time. Britain is an empire nation that continues to sustain a monarchy characterized by power and wealth.

Psalms 145 reminds us of the graciousness, mercy, compassion and fidelity of the Holy One. But the language for the Holy One who is beyond all metaphors is clearly patriarchal and reflective of biblical times when empires struggled against one another for power over peoples, lands and resources. The psalm invites us to ponder this question: What does our “God-language” say about what we believe in and what we believe about the Holy One?

Paul’s letter to the Thessalonians [see 2 Thessalonians 1:11-2:2] and Luke’s Gospel [see Luke 19:1-10] invites us to ponder our self-understanding. What is the divine calling we have received that the Holy One should make us worthy of? The call is the call to holiness, to become the embodiment of the divine that can only happen when we give ourselves over to the radical transformative work of the divine Spirit.

Whether we are well on our way in this journey — or on the margins like Zacchaeus — we are all called to welcome the Holy One in our midst who first calls out to us. The only needed prerequisites are wonder and hospitality to welcome the divine regardless of our state in life. As we have heard in the poem from the Wisdom of Solomon, the Spirit of God is in all things, even in the least among us.

—taken from the writings of Sister Carol Dempsey, O.P., which appear on the internet



knows they have gotten the picture clearly.

In a few days the world is celebrating the eve before the celebration of the Feast of all Saints. Holy Eve or Halloween is a time for dressing up in various disguises and going from door to door, frightening people by their masks and the threat: “Trick or treat.” As we celebrate the feast of All Saints, the masks and costumes will be taken off and maybe that is an exact definition of what a “saint” is. Zacchaeus was a Jew, but had purchased a false identity — a mask, a pretense — and he frightened others and diminished himself. Jesus passed that way, but did not pass up an opportunity to extend life, love, recovery and truth to this true “son of Abraham”.

Each day is the “today” of Jesus’ inviting Himself into our lives. Each day is the encounter with our truth because Jesus invites us out of our false pretendings and back into our graced space. Zacchaeus, after taking off his costume had to live his truth amidst those who knew his former lie. Many saints since him — including Paul, and Augustine — lived saintly lives because they had been met up in their personal trees of Halloweening.

To see and be seen, according to Brene Brown, is the greatest gift of love. Luke’s gospel provides a powerful example of what this love looks like in action. When we gather at the Table of the Lord, it becomes our Table of Welcome — Jesus welcomes us back from whatever distance we have wandered. He welcomes us back to the relationship with His sisters and brothers who may have been trying on costumes themselves. Jesus welcomes us back to who we really are in God’s eyes, and invites us to see ourselves anew and live that newness. Each time we gather, then, we are welcomed into the Communion of Saints. We know where we have placed our former costumes and we can be tempted to reach for them. Jesus keeps passing along, but not passing us by. The Eucharist makes every day “All Saints Day”.

As we work through our busy week let’s pray that we can be as vulnerable as Zacchaeus and take the risk of letting Jesus see us. Let’s also pray that we take a second look at those we have judged undeserving, see who they are, and not be surprised by their generosity and faith. Let’s clean off our glasses and really look and see Jesus working in and through our lives. Let’s focus, by keeping God close to us. In doing this we cannot help but see and feel love, belonging and connection.

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

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 szaniszl@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.**



ZACCHAEUS AND YOU:

The basic message of Luke's gospel account is that Jesus went into Zacchaeus' house and Zacchaeus ended up going into God's house [Luke 19:1-10]. The message or the Scripture Readings for this 31st Week in Ordinary Time is all about receiving God's life-changing love, about receiving and accepting the presence, power, and love of God. Let's take a deeper look into what I am talking about.

Last week we heard Jesus telling us of the tax collector sitting in the back of the Temple and the self-congratulating Pharisee sitting up in the front. You remember them, I'm sure. The Pharisee was in the front of the Temple justifying himself and claiming to be better than the tax collector who was huddled in the back of the Temple asking only for God's mercy [see Luke 18:9-14].

This weekend, we have another tax collector — a chief tax collector named Zacchaeus — whom Jesus encountered in real life. This is not a parable; it is an account of what Jesus actually said and did with a real person.

Tax collectors were hated, and Jewish tax collectors were the most hated of them all because they were puppets of the Romans. They were given a quota of taxes to collect and had the power Roman soldiers to enforce the actual collection of those taxes. All the Romans demanded was their quota. The tax collectors, however, could collect more than they owed the Roman authorities. They could unleash the Roman soldiers upon Jews who didn't pay the amounts set by those tax collectors. Not only were these tax collectors traitors to the Jewish people; they were traitors to the Jewish religion. Furthermore, we need to note this particular one — Zacchaeus — was the chief tax collector in Jericho, a very wealthy city that was famous and envied by all for its economic privilege and very well-off citizens. All of which meant that Zacchaeus was indeed a very wealthy and powerful man.

With that background you can now realize the shock that electrified the Jews when Jesus calls out to him and said: "Zacchaeus, come down. Hurry, because I am coming to stay in your house." Not only was Jesus going to dine at Zacchaeus' table; He was going to stay in his house! For the Jews that was unthinkable. Yet Jesus did it.

Zacchaeus, wealthy and oppressive at the expense of others, was friendless up to this point in his life. No one of his own people would associate with him. No one, that is, until Jesus came down the road. Suddenly he had the greatest Friend anyone could ever have!

Two things need to be seen. One was that the Jews had completely misjudged Zacchaeus. The second was that as a result of his encounter with Jesus, Zacchaeus was completely changed. Not only would he make good on any fraud or extortion he had committed, but he would also see to it that his victims were more than repaid. He went beyond simple restitution and in effect put those whom he had oppressed into standards of living they had never known before.

So what's the point?

The first thing is to ask of ourselves just who it is that we condemn and harshly judge. By what standards do we judge them and condemn them? And how do we think God judges them? Do we know what's in their hearts and do we know their intentions better than God does? Furthermore, when we judge our very own selves, why do we apply such rigid and perfectionistic standards to ourselves? Perhaps we have such an idealistic image of ourselves that we set ourselves up with impossible standards to meet. Is it false pride lurking within us?

Two evils flow from this. One is despair. Because we despair of ever meeting our impossible standards, we excuse ourselves from prayer, from going to church, or any sense of closeness to God. In place of high standards, we toss up our hands and rid ourselves of any and all standards.

Despair is a terrible evil. It leads to a complete giving up on ourselves. It leads to self-punishing

being a racist or shaming him with the inappropriateness of his remark, called him instead to his own essential goodness: "That comment surprises me," he said, "coming from you. I've always considered you and your family big-hearted people, with class, never petty. I've always envied your family for its goodness and understanding. That remark simply doesn't sound like you!"

The man's reaction was instant and positive. Immediately he apologized: "You're right," he said, "I don't know why I sometimes say stupid things like that!" Like Zacchaeus the taller man gave back what the smaller man had taken.

We are always both, grand and petty. It's interesting to note that the word "Gospel" means "good news" — not "good advice." The gospels are not so much a spiritual and moral theology book that tell us what we should be doing, but are more an account of what God has already done for us, is still doing for us, and the wonderful dignity that this bestows on us. Of course, the idea is that since we are gifted in this way our actions should reflect that dignity rather than what's less lofty and more petty inside us. Morality is not a command, it's an invitation. It is not a threat, but a reminder of who we truly are. We become taller and less petty when we remember what kind of family we ultimately come from.

In essence, we all have two souls, two hearts, and two minds. Inside of each of us there's a soul, heart, and mind that's petty, that's been hurt, that wants vengeance, that wants to protect itself, that's frightened of what's different, that's prone to gossip, that's racist, that perennially feels cheated. Seen in a certain light, all of us are as small in stature as the pre-converted Zacchaeus. But there's also a tall, big-hearted person inside each of us — someone who wants to warmly embrace the whole world, beyond personal hurt, selfishness, race, creed, and politics.

We are always both, grand and petty. The world isn't divided up between big-hearted and small-minded people. Rather our days are divided up between those moments when we are big-hearted, generous, warm, hospitable, unafraid, wanting to embrace everyone and those moments when we are petty, selfish, over-aware of the unfairness of life, frightened, and seeking only to protect ourselves and our own safety and interests. We are both tall and short at the same time and either of these can manifest itself from minute to minute.

But, as we all know, we are most truly ourselves when what's tall in us takes over and gives back to the world what the short, petty person wrongly takes. John of the Cross — the great mystic — made this insight the center-piece of his theology of healing. For him, this is the way we heal: "We heal not by confronting all of our wounds and selfishness head-on — which would overwhelm us and drown us in discouragement. Rather we heal by growing to "our deepest center." For John, this center is not first of all some deep place of solitude inside the soul. Rather it is the furthest place of growth that we can attain, the optimum of our potential. To grow to what our deepest DNA has destined us for is what makes us whole, makes us tall — humanly, spiritually, and morally.

Thus, if John of the Cross were your spiritual director — and you went to him with some moral flaw or character deficiency — his first counsel would be: "What are you good at? What have you been blessed with? Where, in your life and work, does God's goodness and beauty most shine through? If you can grow more and more towards that goodness, it will fan into an ever-larger flame which eventually will become a fire that cauterizes your faults. When you walk tall there will be less and less room for what's small and petty to manifest itself.

But to walk tall means to walk within our God-given dignity. Nothing else, ultimately, gives us as large an identity. That's useful, too, to remember when we challenge each other — Gospel-challenge doesn't shame us with our pettiness, it invites us to what's already best inside us.

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



“How can I not wear a “sexy” costume when all of my friends are?” Don’t wear a sexy costume — it’s that simple. You can stand out. Be different. Accept the challenge to be more creative. Show up as a “pop tart” in a room full of mini-skirted pirates, nurses, and dudes who wear more clothing to the beach. Is choosing virtue — like modesty — ever going to be easy this side of heaven? No. Are Christians called to follow the crowd? Remember what Paul writes: “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect” [Romans 12:2].

True friends won’t judge you or be offended by your choice in costume. Just because you decide to wear an appropriate costume, that doesn’t mean you’re judging those around you. And to be totally honest, most people of the opposite sex will appreciate it because they can have fun around you without worrying about where their eyes wander to. Plus having a debate about the best flavor of pop-tart is way better than being objectified.

“How much candy can I eat Halloween night?” Enough to treat yourself, but not so much that your body tricks you into sleeping in and missing Mass the next day. November 1st is the Solemnity of All Saints, so get to Church and give praise to the God who saved you from death and stretched out His arms on the cross to hold evil at bay. —taken from the writings of Christina Meade, an associate of LifeTeen

WHAT IS A SAINT?

The word “saint” comes from the Latin word “Sanctus” which means “holy” or “set apart”. St. Paul first used the word to refer to all of the faithful early Christians [see Philippians 4:21]. Our Church teaches that the saints occupy a hallowed — holy, special — place in Heaven. That place is in the presence of the Beatific vision — basically, front row center in God’s throne room.

The Church does not say that every saint is named. Far from it — the ones we officially call “saints” are joined by countless others who lived “saintly” lives, but whom we haven’t investigated and titled “saints”, officially. By best estimates, there are over 10,000 saints that are currently named — again, most saints are not named on earth but are known in Heaven.

In fact, there are living, breathing saints around you right now — and not just in the Blessed Mother Theresa of Calcutta or the Martin Luther King types that you see on television. There are saints in your own parish and/or neighborhood. Most of them will never enjoy “the title” on earth, but that’s okay — truly saintly people would never want the title, anyway.

The whole idea of patron saints is interesting. While the patronages of certain saints do appear a little “random” on the surface, it’s actually quite cool. Saints had hobbies and interests. St. Ignatius Loyola played pool; Blessed Carlos Acutis — a 15 year old by the way — was a computer wiz. There are patron saints just about everything under the sun [see Ecclesiastes 1:9], and it’s a great thing. It’s almost guaranteed that anything you like to do, there is a patron saint for — someone who lived a holy life — worthy of sainthood — and did so enjoying the same thing you do. In addition, patrons are given to us for special situations like death, illness, or divorce — just to name a few.

Saints are interesting people. Saints are people just like you!

GOSPEL CHALLENGE:

The gospels point out that before his conversion, Zacchaeus was a short man — someone lacking in height. But that — after his conversion — the tall man gave back what the small man had stolen. Meeting Jesus, it seems, made Zacchaeus grow bigger in stature.

That’s what goodness does to us — it makes us grow taller. For example, a friend of mine shares this story: He has a neighbor who frequently drops round to drink coffee and chat. The neighbor is a good man from a wonderful family and has been blessed with lots of love and good example in his life. But, like the rest of us, he has his weaknesses — in his case, gossip and occasional pettiness. One day, as he was sitting with my friend, he made a very racist remark. My friend, instead of accusing him of

behavior that certainly doesn’t please God. It forces others to live with a person who is miserable. They don’t deserve that — God doesn’t, and neither do you. The other effect is to rationalize ourselves out of coming to Mass. It provides a convenient excuse for not participating in the Sacraments and in the life of the Church — “I’m such a terrible sinner,” we say, “that even God couldn’t forgive me.” Therefore, I don’t need to go to church any more.

Pride and egoism lurk behind such sentiments. Why do we think our miserable little sins can restrain Almighty God and keep Him from giving us His loving mercy and tender forgiveness? Isn’t it arrogant to declare that you are the worst of all sinners — so bad that God Himself stands powerless in front of you! Are our miserable sins more powerful than Almighty God?

So, just as the Son of God ignored the judgments and opinions of the local populace about Zacchaeus, so also He ignores our judgments and opinions about others, and particularly our opinions about ourselves.

Finally, observe that Zacchaeus is much like the prodigal son who lived among the pigs and who came home to find his father to be even more prodigal in forgiveness while the elder son stood aloof in icy condemnation and furious judgment [see Luke 15]. The story of the prodigal son and the story of Zacchaeus are stories of God’s unbounded prodigality in sharing His forgiveness along with His all-powerful, life-changing love.

Do you find yourself to be up a tree and distantly observing Christ as He walks by? If so, be prepared to hear Him call out to you and tell you that He wants to come to your house today and stay with you. Hopefully your response will be as holy as Zacchaeus’ response. For it is God who justifies us — we can never succeed in our own self-justifications. It is God who sanctifies us, we can never succeed in making ourselves holy. It is God who saves us. We are total failures when it comes to saving ourselves.

Is there anything in your life that you would like to change? Do you really want to change?

God invites us to come to His house. The paradox is that God wants to enter your “house” and stay with you. Whenever we receive the Eucharist, God enters into the house that is your heart and soul — there to give you His love, there to stay with you. There’s no other house in which that can happen. It happens only here in the Eucharist. God’s life-changing love is here in an infinitely unique way.

If you want to have your life changed, give up the self-delusion that you can change your life. Only God can change your life. And He can do it just as easily as He changed the life of Zacchaeus — that hated and traitorous Jewish tax collector who found holiness in simply responding to God’s invitation. God’s life-changing love is here for you in a way that is infinitely more powerful than the life-changing experience that came to Zacchaeus. Why not humbly accept God’s invitation each and every day of your life?

—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 22]-----[Mass, Online, Mail-in]----- \$ 355.00

Offerings-----[Sunday, October 23]----- \$ 220.00

WELCOME HOME:

In this beautiful story from Luke's Gospel [Luke 19:1-10], we learn something important about us and something important about God. We are meant to identify with Zacchaeus in the story. Zacchaeus was not a perfect person. He was a tax collector. Therefore, he cooperated with the Roman oppressors and often times used his authority to enrich himself. He was a wealthy man, and his hands were not clean. But the best quality about Zacchaeus is that, even though he knew his shortcomings and flaws, he was not afraid to seek God. When he heard about Jesus, he wanted to meet him. He didn't know what he would find in meeting Jesus, but he was determined to have the experience. So, setting aside any convenience or dignity, he ran ahead and climbed a Sycamore Tree.

All of us are like Zacchaeus. We are not perfect people. There is no one who is without sin. This is an important thing to acknowledge this weekend when we have invited those who have become estranged from the church to come again and worship with us. Because it is clear that many people stop the practice of their own faith because of the flaws and sins of the church and its members. Since that is the case, then the first order of business today is to apologize. We are not perfect people. If any of you here today have been hurt by a priest or by a church community, I apologize. If you turned to the church at a time of divorce or loss and, instead of experiencing comfort and understanding, you were rejected and judged, I'm very sorry. If you were scandalized by the presence of sexual abuse within the church and indeed even among the priesthood, I apologize, and I assure you that we are taking concrete steps to remove the offenders and protect our children.

It is important for those who have done wrong to change — to say that they are sorry. In that way, we are like Zacchaeus, admitting our flaws and asking for forgiveness. But we should also be like Zacchaeus, in so far as we are willing to continue to seek the way of God. Despite our flaws — and at times, because of them — we need one another. Therefore, it is a real value that we come together as a community to pray, to learn and to serve.



This leads to the important thing that Luke's Gospel tells us about God. Because what it tells us, what God has revealed to us through Jesus Christ, is that whenever anyone takes a step closer to find God's way, God will never turn that person away. When Jesus saw that Zacchaeus wanted to know him, Jesus did not hesitate. He invited Zacchaeus down and formed a relationship with him. Despite all of Zacchaeus' flaws, despite the objections of the crowd, Jesus insisted that Zacchaeus could be and should be his follower.

The story of Zacchaeus reminds us that nothing we have done should be a reason that we stop seeking God in our life. It only makes sense that we are stronger if we can make that search together. Because then we can as brothers and sisters encourage one another to believe that whatever we have done God will never turn us away. We can support one another and encourage one another to hold fast to the truth that God is always acting to lead us, to guide us, and to find any excuse that will allow God to welcome us home.

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

HOW DO WE SEE GOD?

I was always enthralled by stories of the Marshallese sea-faring sailors who used only their knowledge of known ocean swells and stars to guide them. The attunement to nature so keen. I, myself, never tired of watching moon phases, bright planets and visible constellations from the majestically yielding and vast darkness. How humbling to see; I loved hearing the names of the stars by those who knew them from generations ago. How relational!

Haven't the pictures from the James Webb Space Telescope been amazing surprises and awe inspiring? How much is unknown to us! Glimpses of previously unseen cosmic wonders from so many light years away become present to us as new sights and with insights, scientific and spiritual.

here.” But we are here. We are in Church. Perhaps when we walked through the doors of the Church we have taken the first step to see who this Jesus is. Walking through the doors of the Church is, for many, like climbing the sycamore tree to get a glimpse of Jesus. We certainly don't expect Jesus to single us out from the crowd of worshipers. But he does. He stands under the tree that every single person has climbed in their life — the tree that many of us are still looking down from, and Jesus says: “Judy, Frank, Shirley, Bill, Zacchaeus, come down from there. I want to stay in your house tonight and from now on.” Now, we are faced with what is really an easy decision — do we want Him in our house? It is going to cost us. We are going to have to abandon that which has no place in our house, in our lives. But it is an easy decision. Nothing can surpass the all-encompassing joy of having Jesus in our lives. We may have been lost in a crowd. But he searched for us and called to us. And we responded. And we have found ourselves in Jesus Christ. What an amazing grace!

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

CATHOLIC ANSWERS TO YOUR HALLOWEEN QUESTIONS:

“Is Halloween an evil holiday?” Nope! The word “Halloween” itself means “All Hallows' Eve” — “hallow” is an old-fashioned word for holy — because it's the night before the Feast of All Saints. There's a lot of research that's been done on the origin of this holiday, but I'll save you the long version and just tell you — it was always our holiday.

The long history of this holiday is all over the board with which country and group of people were claiming it as their own. Even in the U.S. — a long time ago — there were some puritan wiccans who claimed Halloween as theirs. And then Hollywood reinforced the whole demonic idea with a couple scary movies, and then bada-bing, bada-boom, Christians were scared that participating in Halloween festivities was bad for your soul. Which I can understand because there is a lot of emphasis on death and gore and scary things. All those skeletons!

You know the one place where I saw more skeletons than suburbia on Halloween? — a Carthusian monastery! The monks use skulls to adorn their walls, ceilings, door frames, etc. They even used to greet each other with the phrase: “Brother, remember your death.” These skulls aren't morbid — they're symbolic of those who have gone before us — all souls — and the destiny of our own bodies. It's a reminder that our bodies don't last, so we should work to discipline and not comfort them.

And let's not forget what we hear in church on Ash Wednesday — “Remember you are dust and unto dust you shall return.” Another way of saying this is: “death is coming.” These are good and necessary reminders that our current physical life is temporary. You don't remember that you're living for eternity if you avoid an acceptance of death and its symbols. If we avoid Halloween, we miss out on this rich, Catholic, symbolism of our death. It's not an evil holiday — it's a Christian one. Someone tell Party City.

“So is it okay for Catholics to celebrate Halloween?” Sure! There's nothing wrong with putting on a costume, trick-or-treating, and enjoying the company of your friends and family. Of course, some misled people take the holiday too far and make it more satanic than it should be. However, that's not a reason for the rest of us Christians to be scared away.

When we decide to be afraid of the devil we give our power over to him. What message does it send the world if we, as Christians, are afraid to admit to the reality of evil? It sends the message that we're not sure who wins this battle of good vs. evil.

But we are! We know that God wins — that love triumphs over death, and that evil has no hold on us. Partaking in this holiday does not mean you're opening yourself up to evil. On the contrary, it means you're claiming as your own the victory of Christ on the cross. How much more Christian can you get?



LOST IN A CROWD; FOUND IN CHRIST:

Have you ever felt lost? I don't mean lost on a car trip, or lost on a hike — but lost in life? Maybe there are a lot of people around you, but you still feel lost. A Mom can have a big family, but feel lost. Her day may be filled with the chatter of children. She loves them, but she sees herself as defined as the car driver, the diaper changer, the feeder, the cleaner. She still feels lost — “who am I”, she might be asking. A high school or college freshman might also feel very much lost in a very large crowd. He/she might go from class to class, assembly to assembly and get to where he/she is supposed to be, but he/she still feels lost — “I'm just a number to the administration of the school. I'm in the middle of a huge number of kids, but I am hardly noticed?” When people enter the job force, it often takes them quite a while to find their place in society. Sometimes we'll say that a young man or young woman is still trying to find himself or herself. Everyone goes through stages of life when he or she feels lost. And this doesn't just refer to the young — a widow or widower who is a senior citizen feels lost when his or her spouse dies. We might feel lost because we are in a new situation in life — like school — and be looking for our individuality in a crowd. We might feel lost because we just feel like a functionary in our job or even our homes.

We might feel lost because life has forced us to take a huge change in direction due to sickness or death. These feelings are really normal, part of life. What is not normal — or at least not meant to be normal — is when we are separated from the reason for our existence. When we are separated from Christ, we are really lost. So, we do this or that to fill our days. We join in with the crowd and do the things that are expected of an immoral — or at least an amoral person. And we lose contact with the reason for our being. We lose contact with Jesus Christ. We go to the place we know we should not be. We are with the person that we know we should not be with. We do what we should not do because it feels good, or because everyone else is doing it and we want to fit in. “No one is going to tell me what is right or wrong”, we claim — including in that “no one” that voice within us called conscience. We choose immorality. Or we refuse to stand up for what is right. We refuse to proclaim our Christianity with our lives. We say we will not make a decision on whether an action is right or wrong. We are too politically correct for that. We become amoral. And the results of being immoral or amoral is that we lose ourselves in a crowd of humanity — we lose contact with Christ.

Zacchaeus, the little tax collector in Luke's Gospel was lost [Luke 19:1-10]. He was rejected by his own people for cashing in on the Roman occupation and collecting taxes for the enemy, and keeping an ample amount for himself. He hid behind his riches. But he was a lost soul.

And then one day he heard a crowd coming. They were there to greet this Jesus, this Messiah. Zacchaeus was initially nothing more than curious. He climbed a tree to get a glimpse of the great man. But then Jesus stopped under the tree and called him. The Good Shepherd found the lost sheep. Zacchaeus came down from the tree and pledged himself to God — “Half of my belonging I give to the poor. If I have extorted anything from anyone, I'll pay him back four fold”.

Zacchaeus was lost no longer. Jesus had found him — “today, Zacchaeus, salvation has come to this house.” Zacchaeus now found himself in Jesus Christ. Perhaps some of us have had times that we have really been lost. We go to Church every week, and that is a very good thing. But sometimes we are just going through the motions. We stand and sit and kneel and sing. The hardest times for us are often the quiet times. That is often a sure sign that something is very wrong. It is hard to hide non-Christian behavior when it is only ourselves and the Lord.

Those are the times when our consciences are telling us: “I'm lost. Maybe, I shouldn't even be



The Scripture Readings for this 31st Week in Ordinary Time opens with the Book of Wisdom. The author begins with words of the universe being ‘a grain’ or ‘a drop of morning dew’ before God [Wisdom 11:22-12:2]. These images are precious in their minuteness and hint at vastly more mystery and wonder. As questions abound of cosmic origins and the relationally with us and our earthly dwelling, so does faith quest open to where and how we continually come to see and understand God.

In the second chapter of *Laudato Si*, Pope Francis speaks of the Mystery of the Universe: “the world came about as the result of a decision — not from chaos or chance — and this exalts it all the more. The creating word expresses a free choice. The universe did not emerge as the result of arbitrary omnipotence, a show of force or a desire for self-assertion. Creation is the order of love. God's love is the fundamental moving force in all created things.” Zacchaeus wanted to see.

The descriptors of Zacchaeus are there — a descendant of Abraham, a tax collector, short, curious, quick to assess a situation, persistent with intent, cleverly addresses obstacles, responds quickly, judged by others, capable of joy, accepting of being seen, courage to see himself, willing to reconcile with the past, wanting to address known or unknown injustices, open to new relationships, freed for generosity.

Zacchaeus didn't have a telescope for clear viewing. Who would have imagined it was a tree that enabled Zacchaeus to see! Who and what helps us see?

Did Zacchaeus have any idea what to expect? How could he have anticipated the story of his life changing so? To right past wrongs and injustices? What implications would it mean for his family? How would new relationships unfold? And how would the encounter with Jesus continue to reach into and out of his heart?

What made Jesus stop in Jericho when he intended to pass through? What gives us unexpected pauses? Pauses that can be life changing for ourselves and others, pauses to deeply and consciously notice something of nature right where we are, pauses that allow us to consider the evolving universe anew, pauses that help to see and value diversity.

What shifts when we notice we are in the midst of global warming here on Earth, our common home? Can we turn from the human and planetary implications of war? When do we look up, with open pause, to meet the eyes and hear a story from someone we never really met before — a family member, a neighbor, an immigrant, a co-worker, a supportive-services person, someone who belongs to our church, one with different outlooks and beliefs?

What moments of mutuality there must have been between Jesus and Zacchaeus in that pause! Seeing and being seen invites relationally, response and responsibility.

In October of 2021, Pope Francis set forth an invitation to a two year synod — a synod of synodality. It is an intentional pause for the church. It was cast world-wide; the invitation was to all, welcoming the wisdom and richness of diverse experiences, perceptions of and hopes for the Church. This journey of synodality, of sharing, listening, reflecting, seeing, acknowledging the church's past and present, and trusting the Spirit for discernment, is new. It is a pause along the way, a moment to re-focus for prophetic visioning for the future of the church as part of One Earth Community. It is toward communion, participation and mission.

What might Jesus and Zacchaeus have discussed along the road as they journeyed together? What shifts might have happened to see from shared vantage points? May God's fundamental love continue to be the moving force in all.

—taken from the writings of Sister Janet Hockman, S.M., 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].



A LITTLE MAN’S WAY TO JESUS:

What do you suppose drove Zacchaeus to go out and look for Jesus? As the chief tax collector, Zacchaeus was a wealthy man and very busy. He was hated by the people who considered him a traitor and a crook. Zacchaeus had every reason to avoid the crowds that gathered to see Jesus, and every reason to think that, as a sinner, he had no right to even lay his eyes on such a holy man. However, something compelled him to leave his home, run into the streets of Jericho, and even climb up a tree to get a glimpse of the wonderworker from Galilee.



Could it be that there was something missing in his life? Despite all his wealth, despite all his power, he was not happy. As a short man, he may have hoped that wealth and power would have made him tall in the eyes of others. However, no matter how much he had, he still felt small inside. Could it be that, when Zacchaeus heard the news that Jesus was passing through town, he hoped that this would be his chance to discover the love and the meaning he had been striving for all his life? Is this what compelled him to climb that sycamore tree — the desire for a more abundant and fulfilling life?

In this, Zacchaeus is very much like us. We run after happiness, fulfillment, and pleasure. We dream about what our lives would be like if we just had more money, more friends or more comforts. As hard as we work, happiness always seems just beyond our grasp. No matter how much money or possessions we have, they never seem to be enough. We grow bored with them and look for something new. In the end, we are left with the same ache within us.

What a surprise it must have been for Zacchaeus to hear Jesus call out his name. Jesus doesn’t say: “Hey, you in the tree,” but “Zacchaeus.” Jesus not only singled him out from the crowd but already knew who he was. Zacchaeus climbed down quickly from the tree because this was his chance to meet the one whom his heart longed for. Saint Luke goes on to tell us that Zacchaeus “received Jesus with joy” — a joy that no doubt had been eluding him all his life and that he finally found in the person of Jesus Christ.

Like Zacchaeus, we can discover the one whom our hearts long for — the one who can give us true peace and joy. All we have to do is invite him into our hearts and into our homes. We do not have to convince him that we deserve it because we are nice people. We do not have to grovel because of all the sins we have committed. Like Zacchaeus, we will discover that he already knows us. We will discover that he is already calling out to us before we reach out to him. And we will soon discover that whatever we have to give up to welcome him into our homes, pales in comparison to the joy he gives.

—taken from the writings of Douglas Sousa, which appear on the internet

POWER THROUGH POWERLESSNESS:

The movement from power through strength to power through powerlessness is our call. As fearful, anxious, insecure, and wounded people, we are tempted constantly to grab a little bit of power that the world around us offers, left and right, here and there, now and then. These bits of power make us little puppets jerked up and down on strings until we are dead. But insofar as we dare to be baptized in powerlessness, always moving toward the poor who do not have such power, we are plunged right into the heart of God’s endless mercy. We are free to reenter our world with the same divine power with which Jesus came, and we are able to walk in the valley of darkness and tears, unceasingly in communion with God, with our heads erect, confidently standing under the cross of our life.

It is this power that engenders leaders for our communities — women and men who dare to take risks and take new initiatives. It is this power that enables us to be not only gentle as doves, but also as clever as serpents in our dealings with governments and church agencies. It is this power that enables us to talk straight and without hesitation about sharing money with those who have financial resources, to call men and women to radical service, to challenge people to make long-term commitments in the world of human services, and to keep announcing the good news everywhere at all times. It is this divine power

10 that makes us saints — fearless — who can make all things new.

—Henri Nouwen

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:	Philippians 2:1-4, Luke 14:12-14
Tuesday:	Revelation 7:2-14, 1 John 3:1-3, Matthew 5:1-12
Wednesday:	Wisdom 3:1-9, Romans 5:5-11, John 6:37-40
Thursday:	Philippians 3:3-8, Luke 15:1-10
Friday:	Philippians 3:17-4:1, Luke 16:1-8
Saturday:	Philippians 4:10-19, Luke 16:9-15

32nd Week in Ordinary Time: 2 Maccabees 7:1-41, 2 Thessalonians 2:16-3:5, Luke 20:27-38

SERVING THE LORD IN THE POOR — NOVEMBER 19th:

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.