

CLOSING PRAYER:

~ A Prayer for Elected Leadership ~

**O God,
give us strong, wise,
compassionate leaders.**

**Send us leaders with large hearts
and impassioned spirits,
who will stand for
justice and freedom for all.**

**Give us leaders
who will unite with other leaders
to bring about a kinder,
more peaceful world —
leaders who will support
their co-workers
during times of challenge and change.**

**Give us leaders
who are servants of the people,
listening, encouraging,
Caring for all races, creeds and cultures,
welcoming those seeking asylum,
and providing a safe place
for all to thrive.**

Amen

—Benedictine Sisters of Mount St. Scholastica

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.

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, November 6th and 13th 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.

**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 szaniszlop@gilmour.org] if you and your family would like to participate in this program, or if you have any questions.** The lists are in the chapel office now.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Mary Lou Beers who is undergoing treatment for Anemia
- For Lincoln Rhode, 6 year old son of Matthew Rhode [‘96], grandson of Ray [‘51] and Noreen Rhode, nephew of Patrick [‘88] and Chris [‘93] Rhode, who suffered a seizure and a stroke
- For Walter Carey, who is undergoing treatment for leukemia.

FOR THE DECEASED:

- 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.
- For Robert Day, brother of Jim Day [‘94]
- For Amalia Grassi, grandmother of Upper School instructor, Jessica Simonetta.
- For Vincent DeCrane, father of Peter [‘03] and Michael [‘76] DeCrane, father-in-law of Tim Panzica [‘73], grandfather of Meredith Panzica Manning [‘99], Tim [‘01], Matthew [‘02] and Craig [‘04] Panzica [‘04]
- For Thomas Chiudioni, grandfather of Alex Keene [‘10]

PRAYERS FOR OTHERS:

- For the Berkshire school community which has experienced multiple tragedy in the last several weeks.
- 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.

MEN’S DAY OF RETREAT — POSTPONED UNTIL JANUARY:

Put on your “radar” our upcoming Men’s Retreat. Date will be announced shortly. 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].**



PRAYER REQUESTS:

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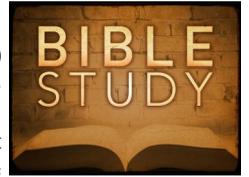
PRAYERS FOR THE SICK:

- 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 Chiacchiarri, mother of Mark [*94], mother-in-law of Michelle DeBacco [*96], grandmother of Aurelia [*28], and Olivia [*30] Chiacchiarri, 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 16th:

Our next Virtual Bible Study will be on Wednesday, November 16th 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 2].

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

SCHEDULE FOR THE WEEK:

Sunday, November 6: 32 nd Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, November 7:	Check with Office for time
Tuesday, November 8:	Check with Office for time
Wednesday, November 9: Dedication of St. John Lateran	Check with Office for time
Thursday, November 10: St. Leo the Great	Check with Office for time
Friday, November 11: St. Martin of Tours	Check with Office for time
Saturday, November 12: 33 rd Week in Ordinary Time	5:00 PM In Person
Sunday, November 13: 33 rd 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:

The theme of death and resurrection emerge for us as we enter this 32nd Week in Ordinary Time. The Book of Maccabees tells of seven brothers and their mother who are arrested and tortured for their faith in God [2 Maccabees 7:1-3,5b-23,40-41]. Paul’s letter to the Thessalonians calls for us to be delivered from perverse and wicked people who do not live faith [2 Thessalonians 2:16-3:5]. And Luke’s Gospel focuses on the Sadducees who deny there is a resurrection [Luke 20:27-38].

Initially, it is easy to be filled with gloom and doom. But in reality, the Scripture Readings for this 32nd Week in Ordinary Time are filled with messages of faith and resurrection. One of brothers being tortured expresses his abiding faith by exclaiming: “The King of the world will raise us up to live again forever.” Paul reminds us that “the Lord is faithful; God will strengthen and protect you against the evil one”. And in the gospel, Jesus concludes with these powerful words: “God is not the God of the dead, but of the living, for to him we are all alive”.

There are many things in our Christian tradition which invite us to trust in that which we cannot see. The greatest challenge is to see the presence of Jesus in the Eucharist and in the people of our lives — especially the poor, homeless, hungry, and those in prison. Of all these, the most challenging and yet hopeful is the “after-life.”

This past Tuesday and Wednesday we celebrated our belief in the mystery of the “Communion of Saints”. Tuesday was the Feast of All Saints, and on Wednesday, we observed the Feast of All Souls — those faithful departed who are in God’s merciful presence. We believe in the “Communion of Saints,” and we believe that God is the God of all the living — those on earth and those beyond. We all need to kneel in humility before this mystery and enjoy the comfort of our faith that those whom we grieve in their passing will welcome us with Jesus into whatever this “next-life” is for us. We pray with joy and hope that union and completion will be ours for eternity — not the separation of hell. We pray to persevere in our beliefs and honor our ancestors by living faithfully all that they lived and passed on to us.

Fidelity to the Torah and all its blessed prescriptions constituted real life for the Jewish nation. Fertility of family and the land was the divine response to this conformity. This mystery of faith and family comes alive in the story of the mother and her sons [2 Maccabees 7:1-3,5b-23,40-41]. The brothers Maccabee are a steadfast and most faithful family. They have lived the laws and customs of their Jewish faith. A foreign power — King Antichus IV — is dominating Judea and has designs to profane the temple and dedicate it to Zeus — the Greek god of all gods. He and his commanders meet with resistance from the seven brothers and their mother. What we hear is the questioning of these faithful Jews and the prayerful answers they give to their persecutors. We hear of the torture they receive and their prayers of hope as they suffer and die. They exercise an option.

The Seven brothers look towards more than family or field fertility as their reward for faithfulness. The God of their ancestors will be the Lord of their futures. They forsake earthly life and choose life to come as their hope. Their mother watches each of them as they are tortured for not worshiping a false god. She encourages them to their staying faithful to their traditions and to the God who will be faithful to them after death. Each of the brothers, before dying, offers a prayer, a boast, and a challenge to the King’s authority and his own eternal destiny. They will die for their beliefs and thereby rise.

In Luke’s Gospel, Jesus has entered Jerusalem and is teaching the people in the temple. This scene becomes the stage for the leaders of the various religious parties within the Jewish tradition to try to make their position clear to the other groups — and also discredit Jesus’ teachings [Luke 20:27-38]. The Sadducees are one such faction. They hold strictly to the literal reading of the Torah themselves. This puts them in opposition to the Pharisees who gain their power from their own collective interpretation of

**LIFE GOES ON — BUT DIFFERENT:**

We’re so accustomed to thinking and speaking about an afterlife that we can’t imagine people of biblical faith not believing in a hereafter. Yet the vast majority of the authors of the Hebrew Scriptures knew only this life. That’s why their theologies revolve around God rewarding us for our good and punishing us for our evil right here and now — long before our physical deaths.

Only about 100 years before the birth of the historical Jesus did some Pharisees begin to reason — especially with the Book of Wisdom — that if we build a relationship with God in this life, then God will continue that relationship into an afterlife. We especially hear that novel theology expressed in one of the Hebrew Scriptures’ last books — Second Maccabees.

In this book of the Bible, we seek the first of the seven martyred brothers, buying into that Pharisaical theology, taunting his executioners with his conviction that “you are depriving us of this present life, but the King of the world will raise us up to live again forever” [2 Maccabees 7:1-3,5b-23,40-41]. The fourth brother heroically states: “It is my choice to die at the hands of men with the hope God gives of being raised up by him; but for you, there will be no resurrection to life.” Obviously at this point of theological development there’s still no concept of a hell — or a purgatory. People only have a choice between resurrection and death. Those who have a proper relationship with God will live with God. Those who don’t will end up being dead for all eternity.

Obviously, the authors of the Christian Scriptures bought into the faith of their mentor, Jesus, and also professed faith in an afterlife — otherwise our Pauline author could never talk about an “everlasting encouragement” [2 Thessalonians 2:16-3:5].

Yet as we hear in Luke’s Gospel, the historical Jesus had to deal with a large segment of his fellow Jews — the Sadducees — who thought the Pharisees’ teaching on being with God after this life was simply ridiculous. To prove their point, they bring up the classic example of a woman successively married to seven brothers. They demand to know: “At the resurrection whose wife will that woman be?” [Luke 20:27-38].

As part of his argument, Jesus goes back to the bush passage. He reasons if Abraham and Isaac and Jacob weren’t still alive after their deaths, God would have told Moses: “I was their God” — not “I am their God” [see Exodus 3].

But Jesus’ most important argument revolves around a mistake the Sadducees were making. They presumed that the eternal life in which Jesus believed and taught was simply an eternal continuation of this life. Nothing could be further from the truth. This Galilean carpenter was convinced that our resurrected life will be a totally different existence from the life we live right here and now. Just as angels live a different life from ours, so a resurrected person will no longer have to live within the limits this life imposes. Our deepest relationships with one another, for instance, won’t be restricted to the human boundaries of marriage. Once we cross into eternal life, we’ll “neither marry nor be given in marriage.”

Though we often like to talk — in a consoling way — about our deceased loved ones continuing to do the things in heaven they enjoyed doing on earth, Jesus insists that we’ll eventually have to deal with the fact that our existence in heaven will be the biggest surprise we’ll ever experience

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

FREEDOM ISN’T EVERYTHING:

Freedom is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibility. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibility.

—Viktore Frankl

RELATIONSHIPS HAVE VALUE:

The interchange between Jesus and the Sadducees in Luke's Gospel could set up a great comedy skit [Luke 20:27-38]. The backstory for it begins with a legal attempt to assure the continuance of a family name and inheritance. The Book of Deuteronomy legislated that if a man died without children, his brother should marry the widow to provide continuity for the family name and inheritance [see Deuteronomy 25:5-6].

In addition, the Sadducees theologically reject the idea of personal existence after death. The Sadducees believed that God's covenant with Israel assured rewards for the just and punishment for the wicked in this life. To them, hopes for an afterlife expressed a lack of faith in God's effective presence in history. Even the Book of Ecclesiastes wrested with this problem: "A living dog is better off than a dead lion. The dead no longer know anything; all memory of them is lost" [Ecclesiastes 9:4]. Unlike contemporary atheists, their materialism was religious in nature.

Now let's turn to the scene from Luke's Gospel. Contemporary screenwriters could have a picnic with it! If you follow the logic of the Sadducees' argument, the following scenario could happen: "What if the seventh woman gives birth to a son; is he the son of the first? The second? All of them? How many inheritances does the boy get?"

More seriously, what's really at play here, as underlined in the story of the indomitable Maccabean martyrs, is the meaning of human life. Is the meaning of our existence limited to the years we live as historical bodies? Or do our relationships with God and people past and present indicate that we are more than a temporary composition of living, changing cells? This questioned the Maccabees' belief that remaining true to their faith was not in vain and was more valuable than their earthly life [2 Maccabees 7:1-3, 5b-23, 40-41].

In typical fashion, Jesus responded to the Sadducees' challenge about eternal life with a conundrum rather than a straightforward answer, contrasting the children of this and the coming age. This age — what Paul called the realm of the flesh — is limited to material realities. In the context of Luke's Gospel, this age prioritizes the prolongation of family and fortune. Within that narrow worldview, seven brothers could "take" a woman as an instrument of procreation, inherited by one to the next just like the fields or houses that composed their material legacy. Ultimately, the entire process is nothing more than an impotent protest against the inevitability of death.

According to Jesus, people who live in the domain of the age to come are like angels, immortal children of God. Love and relationships in this realm are understood as infinite gifts, unfettered by frantic efforts to possess or perpetuate an existence over which human beings can exercise no control. The fruitfulness of their love will know no limits of family, clan or nation. Karl Rahner takes up this idea and suggests that in the life of the world to come, we will be lovingly related to the entire universe. Pope Francis' *Laudato Si, on Care for Our Common Home* expresses the same idea by explaining that the destiny of all creation is bound up with the mystery of Christ who draws everything toward the fullness that is our destiny [see *Laudato Si!*, #100].

The Scripture Readings for this 32nd Week in Ordinary Time invite us to journey in reflection from the heroic to the ridiculous to the sublime. After the story of brothers who believed more in God than in death, we hear the Sadducees' fundamentalist objections to the idea of eternal life. Finally, Jesus invites us to open our imaginations to understand life in terms of where we are headed. Rather than depreciate human love or see it as utilitarian, he invites us to perceive the infinite value of every relationship. Pope Francis elaborates on this, saying: "Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity" [see *Fratelli Tutti*, #87].

The Liturgy of the Word calls us to open our imaginations and dream of all the love we are capable of receiving and giving. No possession or accomplishment can give us genuine meaning, no legacy will insure our future.

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

the same teachings of Moses. Both groups question the authority of Jesus to teach such new things. They ask Jesus various trick questions — such as to whom should the tax be paid, to the Roman government or, because of religious teachings, pay only the Temple Taxes? They would like to trap Jesus so as to hand him over for political judgment.

The Sadducees desire Jesus' removal, and so they try to trap Jesus by asking about life after death — a belief of which they do not hold. A certain woman marries and buries seven husbands. Whose wife will she be in the after-life?

It's a good test question, and Jesus passes the exam by his own use of their scriptures. They are familiar with Moses' being encountered by God at the Burning Bush. Jesus quotes the verse from that scene in their scriptures — a scene in which God is spoken of as being God of Abraham, Isaac, and of Jacob [see Exodus 3]. Certainly, God is God of the living and not the dead. The Sadducees acknowledge that Jesus has spoken well.

When we were kids, we played a game called "School" in which the one who was the teacher hid a pebble in one hand and presented both hands to those sitting in a line on the bottom step. The first "student" would exercise a choice and if the correct hand was slapped, that "student" could move up one step. If the wrong hand was guessed, that "student" stayed in First Grade. The first "student getting to the top of the stairs became the new "Teacher." Our joys were simpler in those days.

Every day presents us with such tight-fisted options. We live towards rising up to heaven and life eternal. Often, we make options that involve dying to ourselves that we might choose life eternal. Like the Seven Martyrs for their faith, we witness to a life-style now that indicates we would exercise our option by choosing the promised-life in the hidden hand of God. Each time we do choose for the life-after we are making a statement as did the Maccabees, as did the early martyrs, as did the Martyrs of El Salvador, and as does anyone who follows Jesus up the stairs towards Jerusalem. We not only grieve those who have gone before us, but we grieve often the various calls we receive to witness to our belief in the life to come. Not all the steps towards eternal life are easy to climb.

Let us ask God to help deepen our understanding of what the Scriptures and Jesus hold out for us. We all look out the window and see the mystery of autumn — the vibrant leaves are falling to the ground leaving barren tree branches. The wind is cold. Yet we totally trust that these trees, plants and flowers will bloom again in the spring. This becomes an ever-present metaphor for death and resurrection grounded in God's love. Let us pray to God to see beauty where it is not immediately evident, and to be open to the artistry in any form of others living their faith

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

SIGNS OF A GOOD MARRIAGE:

A good marriage can best be described, I believe, by four images: [1] A good marriage is a warm fireplace. The love that two people have for each other generates a warm place. But the warmth it creates does not just warm the two people in love — it warms everyone else who comes near them — their children, their neighbors, their community, and everyone who meets them.

[2] A good marriage is a big table, loaded with lots of food and drink. When two people love each other sacramentally that love becomes a place of hospitality, a table where people come to be fed — figuratively and really. Again, love, in a true marriage, feeds not just the two people who are generating it, but, because it is sacramental, it always contains more than enough surplus to feed everyone who is fortunate enough to meet it.

[3] A good marriage is a container that holds suffering. An old axiom says: "Everything can be borne if it can be shared!" That's true. Anyone fortunate enough to have a true moral partner in this life can bear a lot of suffering. That is even truer in a good marriage where the wife and husband, because of their deep moral and emotional affinity, can carry not just their own sufferings but also can help carry the sufferings of many others.

[4] Finally, to draw upon a deep Christian image, a good marriage is Christ's body, flesh that is "food for the life of world.." Christ left his body to feed the world. A good marriage does precisely that — it feeds everything and everybody around it.

—Father Ronald Rolheiser, O.M.I.

LIFE IS MORE THAN WE THINK:

Two weekends ago we heard about a power and control group called the Pharisees, and last weekend we heard about Zacchaeus — the tax collector representing oppressive and controlling governmental officials. As we enter this 32nd Week in Ordinary Time, we now hear about another power and control group called the Sadducees.

The Sadducees' chief concern was about money, power, and control — not about religion as such. Politics and profit were their big concern. Life after death didn't matter much to them because they really didn't believe in the immortality of the soul and the soul's resurrection into everlasting life.

There are lots of Sadducees around today. It's all about finding ultimate pleasure in this world. They are the pushers of pills, pot, and all that's marketed under the Pleasure Principle. They set the standards of what's "cool" and what's "uncool", using the media to control us. They want to be in control of fashions and fads, setting the pace, the standard, the norm of what's "in" and what's not. I suspect they don't have what it takes to make themselves important among their own peers. But maybe they have other motives, like a profit motive.

Jesus was a threat to the power of the Sadducees — both the 2,000-year-old variety as well as today's. Had He left them alone, they would have gladly left Him alone. But Jesus kept doing and saying things that threatened their power and influence over others. His teachings cut into their business interests and their cash flow. With all of this whipping of their moneychangers and throwing around of their tables in the temple [see John 2], they considered Jesus to be a dangerous fanatic who had to be dealt with. So they set out to make Him look like a fool. Later on they would join with the Pharisees and plot to kill Him.

In Luke's Gospel, we find the Sadducees confronting Jesus with their ridiculous story of an unfortunate woman who had married and then lost seven husbands [Luke 20:27-38]. They did not start with the real issue — namely belief in life after death and the consequences of our daily decisions in determining how we would live in that life after death. Instead, they started with the question of who the woman would belong to in the next life. They were, no doubt, laughing before they finished with their crazy question. What a fool Jesus would look like, they thought, answering their clever little question!



Jesus wasn't laughing. He ignored their silly question and instead asked them a question about their national heroes — Abraham, Isaac, Jacob and Moses. Did they think that God created these giants only to blot them out into nothingness after their deaths? Do you really think that all of those beautiful people in your lives whom you know — who are strong, loving and wise, who are compassionate and kind, and who care so passionately for life and love — do you really think that when they die they simply go poof, simply disappear into clouds of nothingness? The secular atheists of our day believe that.

There are a lot of silly questions that the worldly put to us. There are a lot of questions that divert our attention and take us away from the most fundamental and, therefore, the most important question of all. And that question is: Why do you exist? Why were you brought into being? What is the meaning of your life? We have an answer; they do not.

It is absurd to imagine that all of the love, all of the beauty, all of the compassion, care, concern, goodness, and hunger for justice and decency that you find in yourself and admire so much in others is there only to be blown away at death. It is really absurd to hold to the position that all of the goodness, love, and pursuit of justice that we have in our hearts and souls and have shared with others is only good for the few short years we live here on earth and then simply disappears into nothingness at death.

in his hatred for God and for us. Our enemy is Satan, the evil one.

But as Paul says: "We are confident of you in the Lord that what we instruct you, you are doing and will continue to do." Even though the evil one attacks us relentlessly, we have confidence in God's grace. Remembering the heart is our inner core — the center of feeling, thinking and acting, we conclude with Paul's prayer: "May the Lord direct your hearts to the love of God and to the endurance of Christ." —taken from the writings of Father Phil Bloom, which appear on the internet.

LIFE AFTER DEATH:

In Luke's Gospel, the Sadducees, who tended to cooperate with the Romans and to confine their religious beliefs to truths found in the scriptures, try to draw Jesus into their theological dispute over the resurrection with the Pharisees, who refused to cooperate with the Roman occupying regime and who were open to wider interpretations of scripture — including belief in the resurrection [Luke 20:27-38]. In order to show that this belief is ridiculous, the Sadducees pose a question to Jesus. A woman was married successively to seven brothers — all of whom, faithful to Jewish law, tried to get her pregnant but died before producing an heir. Then the question to Jesus: "Now at the resurrection whose wife will that woman be?"

Taking the side of the Pharisees, Jesus affirms belief in the resurrection. He argues that Moses held a belief in the resurrection when he taught that the God of Abraham, Isaac and Jacob is not a "God of the dead but of the living, for to him all are alive." Death does not break the bonds of love we enjoy with God on this earth. Jesus also teaches that existence in the age to come is quite different from this age. The children of God enjoying the resurrection are no longer subject to death. They are like angels who "neither marry nor are given in marriage." The essential point of the Gospel is that we live on after death with the loving God in a union that is beyond our words and images.



As Christians, we believe in the resurrection of the body — as stated in the Apostles Creed — and the resurrection of the dead — as we recite in the Nicene Creed. This general belief is fulfilled in Jesus Christ who died for us and was raised to life by God. We share in his risen life now on this earth and will enjoy the fullness of union with Christ in heaven. Belief in the resurrection empowers us to affirm what we hope is true — that life has ultimate meaning; that all of our good efforts are worthwhile; that love is stronger than death; that grace is more powerful than sin; and that the good will finally defeat all the evil forces.

Resurrection faith sustains Christians in various ways. It gives assurance to a mother that her three adult children — who no longer go to Mass, but are good compassionate persons — are on a journey leading to heaven and that all of her childrearing efforts have an abiding validity. A husband who lost his wife to cancer at a young age carries on his responsibilities as a single parent strengthened by the conviction that the love of his life is happy with God and remains a supportive presence to him and their children. A grandfather views the great times spent with his grandchildren as a foretaste of the joys of heaven awaiting him after his death which draws ever closer.

How does your faith in the resurrection help you to manage the crosses of daily life?

—taken from the writings of Father Jim Bacik 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].



LIVING A LIFE OF GRACE:

In these last weeks we have been journeying together with Jesus to Jerusalem. Our journey has included children, youth, young adults, young families and mature families, singles and seniors. We've seen that God reveals himself through creation — not just a single Big Bang, but an ongoing creation like the relation of a mother to the child in her womb. The child depends totally on her mom during those months as we depend totally on God. A father told me about watching a 4-D ultrasound of their daughter in his wife's womb. He pressed a certain point and the girl reacted. The pictures even showed inside the child's body — her tiny organs developing. Just so we are enfolded in God's love. He wants the best for us. Thus he calls us to repentance. Like Jesus saying to the outcast tax collector: "Zacchaeus, come down quickly, for today I must stay at your house" [Luke 19:5].

Jesus wants us to have a new life characterized by repentance. He tells about the publican who beats his breast and says: "Lord, have mercy on me, a sinner" [Luke 18:13]. So, aware of our own sinfulness, we can walk with fellow sinners, not judging but accompanying them.

Our new life in Jesus not only involves repentance, but also prayer. We saw Moses with his arms lifted in prayer [see Exodus 17]. Jesus tells us to imitate the persistence the wronged widow. Keep at it. Don't stop praying [see Luke 18]. Don't give up.

Finally we saw that the new life is marked by gratitude — like the Samaritan leper who returned to thank Jesus [see Luke 17:17]. Ingratitude brings sorrow — no matter how much we have. Even though we have more abundance than any society in history, we also have more depression and suicidal thoughts. Sometimes people with much less experience joy because they begin each day with gratitude to God.

So repentance that leads to prayer and gratitude. We've learned that on our journey together with Jesus.

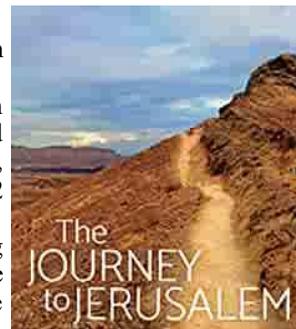
Today St. Paul sums up our journey to the New Jerusalem, union with God: "May our Lord Jesus Christ Himself and God our Father, who has loved us and given us everlasting encouragement and good hope through his grace, encourage your hearts and strengthen them in every good deed and word" [2 Thessalonians 2:16-3:5].

We see God's love in Jesus giving his life for us. That gives everlasting encouragement. Everlasting means that God's encouragement will have consequences not just for this brief life, but for eternity. We have good hope because of grace which means a free gift.

We sometimes think we would be happy if we had more money. Money does matter. Next week we will have a report on our financial situation and will thank and ask for your stewardship of time, talent, and financial resources. Money is important, but it will not save us. We might think other things can save — like good health or success. Some people are thinking, if only my party wins, things will be ok. Elections matter and as citizens we have duty to vote thoughtfully and prayerfully.

But good hope comes from grace — God's free gift that encourages the heart. Now, for people today the heart is the center of emotions. In the Bible, however, the heart is not only the center of feelings, but also of thinking and acting. The heart is that inner core that every moment is either turning toward God or away from him. It makes possible every good deed and word. Paul says: Finally, brothers and sisters, pray for us, so that the word of the Lord may speed forward and be glorified, as it did among you, and that we may be delivered from perverse and wicked people, for not all have faith."

We need God's word because the human heart easily becomes twisted and malignant — when we forget God. Paul then makes this clarification: "But the Lord is faithful; he will strengthen you and guard you from the evil one." The phrase "from the evil one" in Greek is identical to what we say at the end of the Our Father — deliver us from evil. Some think the enemy is MAGA Republican, or the liberals or Planned Parenthood or drug dealers. No, all of those people can change. But the devil is eternally fixed



And what is equally absurd is the Sadducees question about who has ownership and control of the woman in the next life. Do you hear what the Sadducees real question is? It's the question of which brother "owns" the woman. Which one controls her? To which male does this female belong?

When we deceive ourselves about Jesus, we deceive ourselves. When we play games with God, we play games with our selves. Furthermore, we play games with those around us. Ultimately, we play games with the life we are destined to live after death. There is no such thing as a small decision in life. All decisions have consequences. Our life after death, who we are, and what sort of character we shall take with us into the next life is shaped and formed by the questions we answer in the way we live our lives right now, tomorrow, throughout the coming week, and throughout the remaining days of our lives. There's really no such thing as a sinful life that doesn't matter. Nor is there an act of love that's of little or no consequence. Wasn't that one of the main points of Jesus' teaching?

What, then, are your questions — the questions you want to put to God? Are they silly and ridiculous? You hear people around you making God's Church appear to be silly, stupid, and of little or no consequence. Those who think like the Sadducees are alive and well and quite active among us today. Asking the right question is of supreme importance.

The fact is that the reason why you were born, the reason why you are living here among us today, and the reason why you will die is to love God face to face. And the face of God is found in those around us who are hungry for love, for goodness, and for decency. The face of God is seen in those who are imprisoned in addictions and compulsive behavior patterns, in those who are lonely and have no one to love them, in those who are sick with self-hate and with self-loathing. And the ultimate reality is that God has fallen in love with ordinary humanity, has fallen in love with you and with me, not just saints, and that we celebrate here on this altar the Wedding Feast of the Lamb so that God's Body and Blood can mingle with and become yours. You and I have only a glimpse here on earth of what love and marriage will really be in the everlasting life that awaits us.

It is a terribly mistake to think otherwise — to believe that a beautifully lived life disappears into nothingness when we die. The Sadducees had nothing of substance to offer at the time of Christ. And the Sadducees of today likewise have nothing of lasting value to offer us. But God, being a God of the living and not of the dead, has everything to offer you and me. May we now and all of the days of our lives respond fully to His loving offer of Himself to us here on our altar in the Wedding Feast of the Lamb when with His Body and with His Blood He joins Himself to us in a marriage bonding that will last forever.

—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 29]-----[Mass, Online, Mail-in]----- \$ 1,030.00

Offerings-----[Sunday, October 30]----- \$ 250.00

Offerings-----[Tuesday, November 1]-----[All Saints Day] ----- \$ 25.00

REMEMBER:

Helping others isn't a chore; it is one of the greatest gifts there is.

—Liya Kebede

THE CONSISTENCY OF GOD:

The Sadducees were a group at the time of Jesus who did not believe in the resurrection. In this respect, they disagreed with the Pharisees who believed that life would continue after death. In this debate, Jesus sided with the Pharisees, and that is why the Sadducees come to him in Luke's gospel in order to question his teaching [Luke 20:27-38]. He defends it and insists that there will be a resurrection. That belief has become a central part of the Christian message. We as Christians believe that death is not the end, but that we are called to eternal joy with God forever. Of course, there is no way to prove this belief. We cannot demonstrate scientifically that there is life after death. In our worst moments, as we struggle with grief and loss, we might be tempted to doubt whether the promise of life eternal is real. So, what can we do to deal with these doubts? What can we say that would, if not prove eternal life, nevertheless assist us in believing in it?

I would suggest that we consider two questions. The first question is this: Do you believe that God is loving you now? This question is at the heart of the gospel. It faces the believer with a choice between two alternative views of life — are the events in our life the result of randomness and chance, or are they the result of a God who is guiding us and loving us?

The Christian believes that God is both Creator and Savior, that God has a plan for our lives, that God is in fact blessing us and loving us. Now of course this belief cannot be any more proven than the belief in eternal life. We cannot demonstrate scientifically how all the blessings of our life are the result of God's love. Others could say we are just having a run of good luck. But what the believer can do is point to concrete people and circumstances in his or her life to support the belief in God's love. Look at the way you first met your fiancé, spouse, or life-long friend. Was that meeting by chance or was God loving you? When you hold a newly born child or grandchild in your arms, is that child you are holding the result of a random sequence, or is he or she a personal gift from a God who cares? Even as you struggle with the difficulties of life, with grief, with disease, and even death itself, look at the people in your life who continue to love you and support you. Is their presence in your life the result of good luck, or are they there because God is loving you?

When we clearly look at what we have received, how we have been blessed, the believer knows how to answer the first question: "Is God loving me now? Yes. I believe God is." And once we answer that first question positively, we can move on to the second. If God is loving me now, why would God stop loving me after death? If God has blessed me with life, family, friends, talent, and happiness, why would God end those blessings when I die? The Christian of course believes that God will not stop, that God continues to bless us with the eternal gift of Heaven.

Now, as I have already said, these two questions do not prove that there is life after death. But taken together, they provide a suggestion that is based upon the consistency of God. If God is blessing and loving us now, why would we think that God would change? Christians believe that God does not change. Who God is for us will continue. Therefore, when you are tempted to doubt what will happen after death, look at what is happening before death. Ground yourself in a deep thankfulness for all you have received and how deeply you have been blessed. For the more that we can claim God's love for us here and now, the easier it will be for us to believe that God will continue to love us forever.

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

GOOD ADVICE:

Find out what makes you kinder, what opens you up and brings out the most loving, generous, and unafraid version of you — and go after those things as if nothing else matters. Because, actually, nothing does.

—George Saunders

gathered in the presence of the envoy who demanded that Mattathias offer sacrifice to a pagan idol. He refused. Just then, some well-known Jews came forward and offered sacrifice. Mattathias was enraged. He killed the envoy and the unfaithful Jews and began a revolt against Syrian. Mattathias was elderly and died soon after this, but the revolt was continued by his five sons, led by the strongest of them, Judas, known as Maccabeus [see 1 Maccabees 14-16].

The First Book of Maccabees speaks about the battles of Judas, and his conquest of the Syrians. When Jerusalem fell, the Jews spent eight days cleaning the Temple from its pagan impurities. The eight day purification of the Temple is still celebrated in the Jewish Feast of Hanukkah. Thus the eight candles on the Jewish Menorah. One of the battles that Judas engaged the enemy in was the battle against Gorgias the Idumean. Although Judas won the battle, many of his soldiers were killed. When their companions went to bury them, they found that each dead soldier was wearing pagan amulets under his tunic. It was clear why they died. Judas then took a collection up among his soldiers and sent an offering to Jerusalem so that sacrifices and prayers might be offered up for his men who had sinned and fallen. It is here that we read an important verse for us during this, the Month of All Souls — "In doing this Judas acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin" [see 2 Maccabees 12].

The Books of Maccabees present a firm belief in the eternal life of those who have lived for the Lord and a belief in praying for those who have died. We continue this in our Church. We use the term purgatory — or place of cleansing — as the state of those waiting full entrance into the love of the Lord. Our prayers for the dead are prayers that they be united soon to God in his love. Once, a priest of our diocese was asked: "Do you believe in purgatory?" He answered: "Not only do I believe in purgatory, I'm counting on it." Our lives are fragile. A hurricane comes and ten thousand of us die without any warning. Even when we have an idea that our lives are coming to an end due to a devastating illness like cancer, we always die sooner than we expect and sooner than we would like. We are all imperfect. We need healing from the results of our sins — even if these sins are forgiven. The results of sin do not just go away because the sin is forgiven. For example, a man might leave his wife and family and move in with another woman. His wife might be near a nervous breakdown. His children in turmoil. If ten years later he seeks forgiveness for his actions, he can be forgiven not just by God but also by his wife. But, the results of his sins remain. The children grew up devastated. Their father was not there when they needed him. His wife is still suffering the results of the end of their marriage. The sin is forgiven, but the effects of the sin remains. During our lives we approach the Lord seeking the healing for the results of our sins. When our lives on earth have ended we depend on the prayers of those still living here to continue to ask God to heal the results of sin in our lives.

The priest who said: "I don't just believe in purgatory, I am counting on it," was seeking healing from the community for the effects of his own sins. This is the month of All Souls. We have done a disservice to our dead by canonizing them all — by deciding that no matter what their lives may have been like, they must they must be in heaven right now. It is a disservice because the faithful departed need our prayers. They need us to offer the sacrifice of Jesus on the Cross for them — to have Masses said for them. They need us to pray the rosary asking Mary to speak to her son for our loved ones. They need us to keep the memory of their goodness alive and before the Lord. The Books of Maccabees tell us that it is a good thing to pray for the dead. During the Month of November, we pray for our loved ones that they might be healed of the effects of sin in their lives and be admitted into the eternal love of the Lord. And so we pray in beautifully poetic language: "Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace."

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

THE BOOKS OF MACCABEES AND PRAYERS FOR THE DEAD:

The Scripture Readings for this 32nd Week in Ordinary Time introduce us to the Second Book of Maccabees. First and Second Maccabees are sections of the Hebrew Scriptures — or Old Testament — that we don't meet up with much. And so, let's look for a moment at main teaching found in these books. First and Second Maccabees are among those books found in the Catholic Bible, but not in many of the Protestant Bibles — they are referred to as Apocrypha. We Catholics believe that they are the Word of God. Many other Christians do not believe this. The reason for this discrepancy goes back to the end of the first Christian century. At that time there were two listings — or canons — of books of the Hebrew Scriptures followed by the Jewish scholars. One listing — called the Palestinian canon — did not have all the books found in the other listing called the Alexandrian canon.

From the very beginning of the Church, the longer Alexandrian listing of books was followed. This lasted all the way to the sixteenth century, when the Protestant reformers chose the shorter Palestinian list for the Protestant bible. Therefore, First and Second Maccabees, Sirach, the Wisdom of Solomon, Tobit, and sections of other books are not found in the Protestant Bible but have been recognized as the Word of God by the Church from the first century.

“Why is this important?” you might ask. Well, these books of the Bible have numerous references to the resurrected life and to prayers for the dead. This was a belief that the Protestant Reformers did not want to emphasize due to Catholic excesses — namely people selling indulgences. Unfortunately, throwing out these books was very much throwing the “baby out with the bath water”. To preserve the Word of God, they threw out sacred scripture. The two books of Maccabees speak about the times during the Jewish revolt against Syria in the second century before Jesus. These were the days when the Syrian King, Antioches, decided to unify his extensive Kingdom by demanding that all the people of his Kingdom worship the pagan gods of Greece. Although Antioches was King of Syria, he was descended from the Greeks who conquered under Alexander the Great.

The whole Middle East was embracing Greek culture, philosophy, and lifestyle. People were building Greek gymnasiums throughout the region. Pagan rituals, sacrifices, and orgies were seen to be new and modern. However, there was a pocket of resistance to this new way and to the King's orders in Palestine among some of the Jewish people. When Antioches learned about this he sent his soldiers to enforce his laws. They took over the temple and constructed a statue of the god Zeus on the altar in the Holy of Holies in the Temple. This was an area so sacred to the Jewish people that only one chosen priest could enter it and then only once a year. It was here in the Holy of Holies that one of these priests, named Zechariah, would learn that his wife, Elizabeth would have a baby whom he was to name John [see Luke 1]. The curtain separating the Holy of Holies from the rest of the Temple would be torn in two during the earthquake when Jesus died on the cross [see Matthew 27, Mark 15, and Luke 23].

Now, many of the Jews gave in to the Syrians. We read in First Maccabees: “In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: ‘Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us’ ” [1 Maccabees 1:11-12]. Others, though, refused to compromise their principles. These people suffered greatly. First Maccabees speaks about mothers who allowed their sons to be circumcised being brutalized along with their babies — “Many in Israel were determined and resolved in their hearts not to eat anything unclean; they preferred to die rather than to be defiled with unclean food or to profane the holy covenant; and they did die. Terrible affliction was upon Israel” [1 Maccabees 1:62-65].

The Second Book of Maccabees detailed the sufferings and deaths of those who died for their faith. You can understand how the early Church treasured Maccabees as an inspiration to endure persecution for the faith. Among those who resisted the Syrian King were a group of people living in Modein and led by Mattathias — a faithful Jewish priest. Mattathias wept for the destruction of the Temple and the terrors the Jewish people were suffering. All who agreed with him joined him in Modein. Now the King sent an envoy to Modein to bribe Mattathias to go along with the majority of the then known world. They all

LIVING AS WITNESSES:

The Old Testament reading for this 32nd Week in Ordinary Time comes from the Book of Maccabees. It tells the story of a family who chose to die rather than to defy God's law and bow to human laws [2 Maccabees 7:1-3,5b-23,40-41]. The story isn't really about a specific dietary law — eating pork — but rather it is about the injustice of a law specifically calculated to make the Jewish people choose between following their religion or not. Whenever a government or institution makes a discriminatory law or rule, whether it be targeting a person's religion, race, ethnicity, sex, or sexual orientation, it is unjust and contravenes the law of God that tells us to respect and love our neighbors.

Throughout the ages many saints have exemplified courage and faithfulness by choosing prison, torture or even death to stand up to injustice and tyranny. Their faith and belief in the resurrection which Jesus talks about in the Gospel [Luke 20:27-38], give the prophets, martyrs and all of us the strength to follow God's will, no matter the consequences.

However, this is not an easy decision. Most of us do not challenge injustice publicly, but instead we are more passive — signing petitions, voting, or perhaps going to protests once or twice. But to make systemic change and speak truth to power, we need to do more or things will not change.

Some examples of those who have been willing to do this are Dr. Martin Luther King, Jr., Sr. Dorothy Stang, and Malala Yousafzai. They were willing to take risks to ensure future generations would be able to have more opportunities and better lives.

Working on the U.S.-Mexico border, I often hear the rhetoric that says migrants who wish to come to the United States are “criminals” and a menace. Assisting in the shelters, where we offer migrants food, clothing and temporary housing, I have heard their stories of fleeing violence and persecution. The migrants only desire a safe haven for themselves and their families; they want to create a new, peaceful life.

Unfortunately, since 2019, it has been virtually impossible to seek asylum at the border due to regulations known as the *Migrant Protections Protocols* and, since 2020, the Title 42 public health rule. According to U.S. and international law, migrants have the right to ask for asylum on U.S. territory, but they have been denied that right because of these rules and regulations.

In some states, it is even illegal to leave food and water in the desert for migrants to find while traveling through the harsh terrain. Hundreds of migrants die each year trying to reach the U.S. border. As Christians, we are called to feed the hungry, give drink to the thirsty, and clothe the naked. Even if human law says that helping migrants is wrong, we must defy unjust and harmful laws to do as God want us to do to preserve and foster life.

In Luke's Gospel reading, Jesus responds to a hypothetical challenge to the belief in the resurrection. The story parallels the first reading where there are seven brothers who are persecuted and give their lives, confident of eternal life. In the Gospel reading, there are seven brothers who have the same wife and no offspring, and the Sadducees want to know whose wife she will be in the afterlife. Jesus' response makes clear that the afterlife will not resemble our current realities. We don't have to know exactly what awaits us, we just need to have faith that God's promise of eternal life is true and live our lives accordingly in the here and now, bringing about peace and justice to resurrect our communities and nations.

How are we, as Christians, to challenge and change institutions and governments, including the Catholic Church, that are hindered by sins of racism, sexism and nationalism which go against God's law to love our neighbor? Who are some of the martyrs and saints who inspire us to stand up to injustice and to live our faith courageously as resurrected people?

—taken from the writings of Debbie Northern, M.M., which appear on the internet

WISDOM:

If you can't change your fate, change your attitude.

—Amy Tan



LIVING HOPE

At the end of each liturgical year, the Scripture Readings and prayers of the liturgy invite us to turn our gaze toward the future. On this 32nd Week in Ordinary Time, Jesus offers us a glimpse of what the fullness of life will be like: “They can no longer die, for they are like angels; and they are the children of God” [Luke 20:27-38]. But this sort of living for the future that the liturgy is inviting us to is hard work, which demands perseverance.

As we know, the demands of daily living can often be complex and all-consuming. When we begin to factor in the uncertainties and suffering that are all too common in our communities, nation, and world, it can be hard to do more than simply move on to the next task. And so, we might ask, how is living for the future possible when there are so many things about today pulling us in countless directions?

The answer — simple as it may seem — is hope.

For Christians, hope is more than a mere optimism that, at some point in the future, things will be “better” — that current tensions or struggles will come to an end and life will be somehow different. For disciples of Jesus hope has a very different sensibility. This is because, for Christians, we don’t simply hold our breath and suffer through until that moment of change arrives. Rather, we live the present moment to fullest — with all its blessings and challenges — confident that God is with us now, journeying into the future with us. This confidence — this hope — is based on our conviction that we believe in a God who keeps promises. As Pope Francis reflected in a 2017 General Audience, Christian hope is “A hope based on a promise that, from the human point of view, seems uncertain and unpredictable, but which never fails, not even in the face of death, when the One who promises is the God of the Resurrection and Life.”

Even Jesus knew the stresses of daily life. Not only did he see first the struggles of his working-class parents and many families like his in Nazareth, but he also saw countless broken, struggling, and hopeless people in his travels and ministry. The gospels tell us that Jesus, himself, also grew tired and overwhelmed because of the many people who were constantly coming to him for a healing touch or blessing. And it is Jesus — both fully divine and fully human — who helps us to see what hope looks like. For when the world was closing in, he stepped away, took time for prayer and to relish the closeness of his Father, and he returned to the mission the Father had entrusted to him, moving into his own future confident of the presence of the Father.

As we look toward the end of the Church year and to the fullness of time, when all of God’s promises will be fulfilled, we are able to do so in hope because we recognize that God is with us here and now, even in the messiness of the present moment. Stand firm. Trust. Be confident that, beyond sadness, oppression, and even death, the last word will be the Lord’s and, as Pope Francis reminded us: “it will be a word of mercy, of life and of peace.” After all, the Holy Father concludes: “Whoever hopes, hopes to one day hear this word: ‘Come, come to me, brother; come, come to me, sister, for all eternity.’”

—taken from the writings of Brother Silas Henderson, S.D.S., which appear on the internet

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.



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:	Titus 1:1-9, Luke 17:1-6
Tuesday:	Titus 2:1-14, Luke 17:7-10
Wednesday:	Ezekiel 47:1-12, 1 Corinthians 3:9-17, John 2:13-22
Thursday:	Philemon 1:7-20, Luke 17:20-25
Friday:	2 John 1:4-9, Luke 17:26-37
Saturday:	3 John 1:5-8, Luke 18:1-8

33rd Week in Ordinary Time: Malachi 3:19-20, 2 Thessalonians 3:7-12, Luke 21:5-19

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.

HOLINESS:

Holiness brings us to life. It refines every human ability.

—Matthew Kelly