

CLOSING PRAYER:

~ A Prayer for Contrariness ~

Thank you,
God of strong minds and stiff necks,
For our bent toward contrariness.
Created in your image.
We are your stubborn children.
It takes a lot of backbone
to stand tall these days.

When it comes to making life decisions,
We don't want to be swayed by advice
That comes and goes like fads of fashion.
We confess to temptation
Because giving in and going along to get along
Are appealing.

Keep firm our resolve to be different;
Give us skills to handle teasing
and taunts and temptation.
Bless our stubbornness,
Our insistence.

In your guiding hands,
We trust that it is good to live contrary.
Thank you for the gift of intuition
That bristles hairs on our necks
And leads us to say: "no way".

And as hard as it often is,
We will trust and follow you,
Even if it makes us look contrary.
Sometimes, Lord,
That simply means
We are doing the right thing.
And for that we are grateful.
Amen.

CAMPUS MINISTRY OFFICE:
The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

Our Lady Chapel



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

FAITH EDUCATION — BEGINS SUNDAY, OCTOBER 6th:

Our Faith Education Program begins this Sunday, October 6th. All children who will be part of our Faith Education program need to register. Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass. If you have not done so already, it is imperative that you register your family by contacting Patty in the Chapel Office [440-473-3560]. Thank you for taking care of this important responsibility. Meeting dates for October are: 6-13 and 27.

**BLESSING OF ANIMALS — SUNDAY, OCTOBER 6th:**

On Sunday, October 6th, our Chapel community will gather after Mass at 11:35 AM for a special blessing of our pets! In the spirit of the celebration of the Feast of St. Francis of Assisi, Fr. John will be offering this special blessing. If you cannot bring your pet, bring a photo to share. We will meet, weather permitting, outside the Chapel in the brick paved area. In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13. We hope you can join us!

**COFFEE & DONUTS — SUNDAY OCTOBER 6th:**

On Sunday, October 6th, also following Mass, we will gather for Coffee & Donuts in the grotto area. Come and spend some relaxing time with family and friends after Mass. Stop for your Coffee & Donuts after your Pet Blessing! In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13. We hope you can

**“SOCKTOBER” ANNUAL SOCK DRIVE:**

Saturday, October 5th — Sunday, October 13th. Gilmour Junior, Javi Swinarski, has organized a Sock Drive to collect socks for the homeless and shelterless men and women in our city. Javi has been doing this since he was in the 4th grade. Every year, he has increased the size and scope of his project. Javi remarks: “Something as little as a pair of warm socks can change a person's life.” Javi will have collection bins in the narthex of the Chapel. Please donate new socks to the sock drive. Thank you.

**WOMEN’S EVENING OF RETREAT — SAVE THE DATE:**

Tuesday, October 22nd from 6:00 PM – 8:15 PM, we will host our annual Women’s Fall Retreat. All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with Mass together in the Chapel, and then move to the Center for Performing Arts building for a light supper, and spiritual discussion, led by Father John. There is no cost for the evening, but we will accept free will donations to offset the cost of our food service. [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 in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.

**SACRAMENT OF RECONCILIATION:**

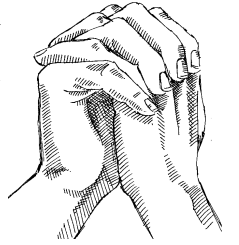
Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They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

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [*09], Rosa [*12] and Edwin [*17] Heryak, who is seriously ill.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Nada Kucmanic, who is seriously ill from cancer
- For Josephine Fernando, who is seriously ill.
- For Mary Vislosky, who is seriously ill as a result of bone cancer.
- For Brother Joseph LeBon, C.S.C., who is under the care of hospice.
- For Cathy Force, mother of Erika DiCello Lacroix [*90], Grandmother of Andre [*23] and AJ [*25] Lacroix, who is undergoing treatment for cancer.
- For Brother Tom Maddix, C.S.C., who is recovering from surgery.
- For Terry DeBacco, mother of Michelle Chiacchiarri [*96], mother-in-law of Mark Chiacchiarri [*94], grandmother of Aurelia [*28], and Olivia [*30] Chiacchiarri, who is undergoing rehab following a fall
- For Frank McCamley, former Gilmour teacher, father of Brian [*03] and Lauren [*08] McCamley, who is seriously ill.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is in rehab following hip replacement surgery.
- For Sheldon Gray, who is suffering from a-fib, a recent fall, and has a brain bleed.
- For Kathy Lough, who is hospitalized with atrial fibrillation.
- For Janet Sterrett, who is confined to care in assisted living.
- For Susan Vance Johnson, sister of Gilmour’s Chief Advancement Strategy Officer, Ray Murphy, who is under the care of Hospice.

**PRAYERS FOR THE DECEASED:**

- For Curtiss DeMarco, father of office associate, Patty Szaniszlo, and Kathy DeMarco [anniversary]
- For Richard DeBacco, father of Michelle Chiacchiarri [*96] and Richard DeBacco [*99], father-in-law of Mark Chiacchiarri [*94], grandfather of Aurelia [*28], and Olivia [*30] Chiacchiarri,.
- For Nannie Moseley, mother of Stefanie Tuma, AVI regional director
- For Warren Sterrett, husband of Janet Sterrett.
- For Michael Gundling, uncle of Ava Gundling [*26]
- For Father Michael Arkins, S.S.S., former pastor at St. Paschal Baylon Parish
- For Jose Antonio Lázaro Arellano, nephew of Father Ángel Lázaro de la Cruz, C.S.C.
- For Samuel Thomas, grandfather of Joe [*25] and Samantha [*28] Carino
- For Darcy Roediger.
- For Rosemary Pacini, mother of Father Pete Pacini, C.S.C.,
- For Bernard Gallagher, father of Brigid Gallagher [*99]
- For Joyce Cygan, grandmother of Bryce Beard [*25]

REMEMBER:

When you start your day with gratitude you create a fertile mind and heart that is ready for great things to happen

name him back, creatures who could not draw him forth in the equality and mutuality that express the deepest dimensions of our humanity. Only together could Eve and Adam become human images of the triune God. Every experience of love incarnates God with us.

Adam and Eve might be the perfect patron saints for this moment when our church is moving into the second session of the synod on synodality — or, we could say, the synod on becoming more together. The synod, building on and deepening the inspiration of Vatican II, reminds us that in the most profound sense, we are called to live as a church. This means that, rather than think of the church as an institution, we are beginning to realize that it is an experience of togetherness, of being called by God to be and do something together that nobody, not even small groups, can accomplish alone.

From this insight, we realize that every relationship — friendship, marriage, parenting, pastoring, teaching, companionship, serving and being served, etc. — offers us and our world mini experiences of what Jesus called the Reigning of God. Every experience of love incarnates God with us.

Descartes was indeed mistaken — we don't just think that we exist; we know that we become who we are through loving relationships. We know that loving continually makes us more than we were before. As an African saying puts it: "I am because we are."

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

SERVING THE LORD IN THE POOR — OCTOBER 19th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the **third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 join us for a great experience.

Please let us know in the chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity.

PRAYER REQUESTS:

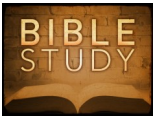
Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR OTHERS:

- For the victims of the flooding in the South-eastern states as a result of Hurricane Helene
- For an end to political polarization.
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- 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.

NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 9th:

Our next Virtual Bible Study will be on Wednesday, October 25th 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 Mysteries of the Rosary

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 6: 27 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 7: Our Lady of the Rosary	NO MASS
Tuesday, October 8:	NO MASS
Wednesday, October 9:	1:15 PM In person only
Thursday, October 10:	NO MASS
Friday, October 11:	NO MASS
Saturday, October 12: 28 th Week in Ordinary Time	5:00 PM In Person only
Sunday, October 13: 28 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

MEN'S DAY OF RETREAT — SAVE THE DATE:

Thursday, November 7th from 6:00 PM – 8:15 PM will be the date of our annual Men's Fall Retreat! All men of Our Lady Chapel, Gilmour Academy, and the Gilmour Men's Club and their guests, are invited. We will begin with Mass together in the Chapel, and then move to the Center for Performing Arts building for a light supper, and our spiritual discussion, led by Fr. John. **There is no cost for the evening, but free will offerings will be accepted to help offset the cost for our food service.** [Even if you can't make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. **Sign up on the retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560], or email: szaniszlop@gilmour.org.**



DO NOT BE AFRAID:

Fear is a tool used by the enemy to hold you back from the greatness that is inside you. It's okay to feel fear, we all do. You just can't let it stop you. Move forward anyways.

REFLECTION ON THIS WEEK'S THEME:

The old truism is still true — “You cannot give what you do not have.” Shakespeare wrote that “knowledge maketh a bloody entrance”. Self-knowledge can make even a more bloody invasion. We can think that we know ourselves pretty well until we meet someone who just might know something about us we didn't know.

Good friends — and especially married couples — do not really give themselves to each other as a donation. That would presume that there was complete self-acceptance. What is explicit in marriage is the promise to give each other experiences of waking up to each-other's truths. One cannot accept what one does not know. Lovers say that they will give the gift to each other of self-awareness as much as possible.

Friends also say that they will accept the other's struggle to accept what they are learning about themselves. Here's the pay-off — the more there is acceptance of the self, the more there will be the generous offering, or donation, to the other in the relationship.

God's grace gives us the awareness of who we are, and aids us in accepting who we are. This is a slow process of course, and God is patient. This spiritual journey is meant to, little-by-little, free us for more freely offering us as a graced-gift to God's people. We will want to give what we have accepted, even though there will always be more to learn about the mystery of ourselves.

The creation of man and woman in the Book of Genesis [2:18-24] easily leads to many jokes and one-liners — “The two become one, and the rest of their lives they work out which one they will be.” “God put man asleep, and gave the woman to fruitlessly and eternally try to wake him up.” But the reality is that this beautiful story is too serious for jokes, and light-hearted remarks.

The early chapters of Genesis have many stories attempting to explain God — creation, human beings, and community order. The whole purpose of the creation story in Genesis is to paint a huge picture of how things were, and why they are not now, and how the picture got cut up into puzzle-parts, and what is God going to do about all that?

Genesis seems to satisfy the human desire to have basic “Big Questions” answered — the whole question of how everything came to be, and why this, and how come that? The Big Question in the second creation story of Genesis is not “why was man created first”? Actually, it is a micro-creation narrative within the second creation narrative of Genesis. [Why are there two creation stories in the first book of the bible? There is a good answer to this, but that discussion is for another time]. What is important here is to realize that God created all living things, but the highest creation is the human person. God wanted to share his creation with the human person, and so the human person is invited to name all living things. As this person was presented with all the other forms unlike his own, a great dissatisfaction arose. God saw this dissatisfaction, as God saw everything, saw it as “good”. What is “good” about dissatisfaction? God saw that human beings would search for completion, satisfaction, and God saw this searching as “very good”.

In fashioning “woman”, God gave the man a closeness to himself — but just “not quite”, and this form of separation or distinctiveness would form the framework for the real meaning of human love. This love is a revelation of God's love, but it is not a substitute or replacement for that love. They will “cling” to each other — embracing their physically-different bodies — while their search for true union continues toward God. Longing is a blessing. God's love desires us to experience “finite love” as a way to lead us back to God Himself — in other words to put the puzzle back into its original union. In short, Genesis is the story of the necessity for order in relationships, and how God is working things out.

The Pharisees have a “big question” for Jesus in Mark's Gospel [10:2-16]. Divorce is the topic, but the question is intended to provoke Jesus into countermanding the Law of Moses. Jesus answers by

**I AM BECAUSE WE ARE:**

Do you remember René Descartes — “I think, therefore I am”? Well, one day Descartes walked into a bar. The bartender looked at him and asked: “Would you like a beer?” Descartes replied: “I think not.” Then he disappeared.

As we know, Descartes died in 1650, but his ideas haven't disappeared. Today we can argue that Descartes' brilliant thinking undergirds much of modernity's individualism — an approach to life that, according to Pope Francis, can tear the world apart and fosters division. Individualism can grow like cancer and metastasize into nationalism, sexism, homo and xenophobia, etc. But Descartes' theory had a fatal fallacy — He didn't understand that he wouldn't have known what “I” meant if his grandmother had not held him on her lap and said: “I am mémé; you are René.” If you understand this, then you understand the reading from Genesis for this 27th Week in Ordinary Time.

The first few chapters of Genesis are a “theological myth” — stories about truths that can only reflect reality. Genesis weaves a tale about how God formed an adam — an earthy creature who reflected God's own Self. God watched the “Adam” — and then, for the first time ever, God said: “It is not good.”

What was wrong? “Adam” was all alone. So, God fashioned all sorts of living creatures to accompany our mythical ancestor. None of them fit “Adam's” need. Finally, God said: “If this poor little creature is to become like us, he needs another who is very similar, yet distinct from himself.” Voila! — Eve.

When “Adam” and the woman saw each other, they could not only call one another by name, but they could grow, drawing one another forth through mutual relationship. In this relationship, Eve and Adam initiated our limitless trajectory of growth in humanity, our capacity to be images of the triune, all-relational God. Their relationship served as their first catechism, leading them through the first steps toward a relationship with God whose love called them to life. This ushers us into Mark's Gospel.

A group of Jesus' antagonists asked him to legislate about the relationship between a wife and husband. Could a man just dump his wife like a pair of worn-out shoes? Jesus replied that legislating about relationships reveals hardness of heart — laws circumscribe what is meant to grow freely. Because all people are made for each other, ignoring or treating another as disposable denigrates both sides. The offended suffers an injury to her/his humanity — and the one dismissing constricts his/her world and humanity by rejecting, rejects the growth offered through relationship.

The letter to the Hebrews sheds a bright light on the sacramental character of relationships. Hebrews — like Philippians 2:6-8 — tells us that Christ was made lower than the angels and tasted death. In other words, in the Incarnation, Christ entered into the closest possible solidarity with humanity, sharing our experience, even to death. Why? So that we who share his same origin in God might share his glory [Hebrews 2:9-13]. That glory? Relationships of union among God and neighbor that can grow infinitely.

Forgetting that Jesus declared that legislation about relationships reflects hardness of heart — closedness to God — we often interpret Mark's Gospel as a decree about marriage [Mark 10:2-16]. But no, these readings reach beyond the single subject of marriage to help us consider the reality that every relationship draws us deeper into divine life.

The biblical myth of Adam and Eve reveals that we human beings are made for one another. Adam had the power to name everything around him, but, until Eve came along, he labeled things that could not



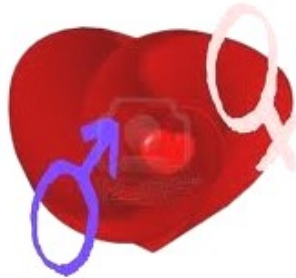
THE MARRIAGE OF HEAVEN:

It's evident to serious students of Scripture that politicians who promise to return our country to "biblical family values" have never read the Bible. Biblical morality is moving — not static. It constantly changes. What's permitted in one century can be forbidden in the next — even when it concerns sexuality and marriage. Almost always, when it comes to sexuality and marriage, our sacred authors are usually one moral step ahead of the cultures in which they live. This is certainly the case with the Book of Genesis [2:18-24].

Writing in the 10th century BCE, the "Yahwist author" — as opposed to the "Priestly author" who wrote the first story of Creation in Genesis 1 — is concerned not only that "man" not exist alone, but also that the one who eventually becomes his partner is someone made of the same "stuff from which he's made. Unlike the Book of Genesis, many early creation myths taught that the gods created women out of inferior material — permitting men, who were made of superior stuff, to lord it over them.

We also know from prehistoric cave paintings that some primitive humans experimented with animal partnering. That seems to be why the writer emphatically mentions no animal "proved to be the suitable partner" for the man. If man is destined to have a helpmate, it's going to be another human — not some animal.

Because only the woman is made from man, the sacred author is provided with an opportunity to present an "etiological" [the reason why things occur] reason for human intercourse. We need to keep in mind that an etiological explanation for a name or an action is rarely historical or scientific — it simply explains something in a way that applies to the everyday life of the reader. For example — why is grass green? Because dogs are brown. Why is the sky blue? Because baseballs are white. In God's plan, the couple becomes one through intercourse because at one time, before God took part of the man to form a woman, they were one. Intercourse is a sign of that primal unity.



But even though "the two of them become one flesh," the authors of the Hebrew Scriptures permit that one flesh to be separated through divorce — something which Jesus forbids in Mark's Gospel [10:2-16]. Of course, the disciples of Jesus are confused — Jesus' morality goes far beyond accepted Jewish morality. He assures his followers that no-divorce has always been God's plan, but because of strong human opposition, God put that plan on a back-burner until Jesus' arrival. Only a rare Jew would have obeyed such a strict law.

But like so many other things, Christian marriage is also affected by Jesus' dying and rising. Perhaps that's why Mark immediately adds the well-known story of Jesus and the children — and Mark especially zeroes in on Jesus' remark that "Whoever does not accept the kingdom of God like a child will not enter it." In this situation, the childlike quality Jesus seems to praise is an ability to learn and grow. No one can be his follower unless he or she is willing to evolve — to constantly change their value systems.

No wonder the Hebrews author [2:9-13] makes the suffering which we both endure the connecting point between Jesus and us. If Jesus' ministry revolves around surfacing God's kingdom — God working effectively in our daily lives — Jesus has got to be concerned with helping us change throughout those lives. Such change entails constant psychological suffering and death.

Only those who are committed to experiencing such changes in their lives will be able to surface God's kingdom in their midst. The "unchangeable" will probably get into heaven one day, but sadly, they'll never experience God's heaven existing around them right here and now.

Family values and morality have constantly evolved — even beyond the 1,200 years in which our biblical writings were composed and collected. Can we today die enough to be open to the changes we've yet to experience.

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

going back before Moses. The trap which the Pharisees set has failed — God does not intend for divorce to happen; it results only because of human weakness.

The Pharisees are dumbfounded, and they leave. But there is a little discussion afterward in the house — Jesus finishes His teaching in the presence of His disciples. Divorce — the arbitrary dissolving of a true union in marriage — is against the order of things. The puzzle continues being broken by divorce; marriage is the commitment to bringing that union closer.

This wonderful and interesting discussion is broken up when mothers and fathers are bringing their children to Jesus. The disciples desire to continue this interesting conversation, but Jesus becomes upset and invites the children to come to Him to be touched, blessed, and welcomed. These teachings on such hot topics as "the importance of union in community" are difficult. The children represent the simplicity of heart and mind which is needed on the part of those who would be a part of the "kingdom" — or new order which Jesus was initiating.

I came across a very interesting quotation the other day — "There is not a woman in the world, the possession of whom, is as precious as that of the truths which she reveals to us by causing us to suffer." Now if I had written that myself, I would not have used the word "possession" — rather I would have written: the "reception of whom". Also, the personal pronoun is interchangeable. So now that we have that out of the way, the important words remain — "Truths" and "Causing" and "Suffering" are heavy concepts. The differences between men and women both attract and cause "suffering". Henry Higgins, in *My Fair Lady* sings plaintively: "Why can't a woman be more like a man?" Higgins does not like the suffering his love for Liza Dolittle is causing him. The "suffering" is change, growth, manhoodness, sensitivity, and basically his humanness. He — and we — would rather grow laterally and pretend the growth is profound.

Marriage and any true loving relationship between a woman and a man is a gift from God which keeps on giving. A loving relationship — and especially a relationship blessed in Marriage — is a covenant of continuing God's creation. The two commit themselves to bringing forth life within the other. They say "Yes!", I will assist God in creating — but not completing — you. I will accept your assisting God's creating of me. I will accept the process of suffering you will cause me in the process of God's creating me through you.

This is how God intends to put the puzzle together with all these strange-appearing pieces with various angles and dents. Jesus, by blessing the little ones, invites all of us to lives of "growing up" and "growing-within". Little ones love what's new, different, and puzzling. These readings are not directly a denouncement of divorce, nor are they a statement for the necessity of everyone to marry. The readings are all about God's ways of creating us, and how we need to be available to all that creation to continue with us.

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

READINGS FOR THE WEEK:

Monday:	Galatians 1:6-12, Luke 1:26-38
Tuesday:	Galatians 1:13-24, Luke 10:38-42
Wednesday:	Galatians 2:1-14, Luke 11:1-4
Thursday:	Galatians 3:1-5, Luke 11:5-13
Friday:	Galatians 3:7-14, Luke 11:15-26
Saturday:	Galatians 3:22-29, Luke 11:27-28

28th Week in Ordinary Time: Wisdom 7:7-11, Hebrews 4:12-13, Mark 10:17-30

I AM NOT LEAVING:

One night I came home and my wife, Michelle, was extremely frustrated with our teenage daughter, Olguine. We adopted her and her brother, David, into our family one year ago — a year filled with blessings and challenges. When I walked in the door, Michelle immediately pointed to Olguine’s room and said: “You have to go talk to her — I’m done” — translation: over it, don’t want to deal with it anymore, you better do something quick or am going to lose it — you get the idea.

Michelle was concerned that Olguine was mean to David, and Michelle thought that David really needed Olguine’s love and affection. Olguine did not want to hear it. They got into a heated discussion, and Olguine blurted out that she did not love anyone, and that no one loved her, and she ran to her room. As I walked toward Olguine’s room, I thought to myself: “Be gentle and calm.”

After knocking, I walked into Olguine’s room and sat down. She was cleaning her room. As she looked up, she said: “What are you doing?”

I said: “I came to see how you are doing?”

“I’m fine,” she replied, “You can leave now.”

I calmly said: “I am not leaving.”

She rolled her eyes and kept cleaning. After a few minutes I asked her what had happened with mom. She said: “Nothing!”

“Nothing?” I asked.

“Okay fine. Mom said that I’m not nice to David, and that I didn’t show him love, and that he needs me — but I am not nice to him. Okay, you can go now.”

I calmly replied: “I am not leaving.”

After a few more minutes of quiet and me just sitting on the floor of her room, she moved across the room to clean out another drawer. Again she looked at me and said: “Daddy, what are you doing? You can go”

Once again: “I am not leaving.”

After a few more minutes that seemed like eternity, she found a picture in the drawer that she wanted to show me, and she brought it to where I was sitting. After looking at the picture, I asked her: “Mom told me that you said you do not love anyone, and that no one loves you — did you mean that?”

Not really believing it, but not wanting to retract the statement, she said: “Yes, I don’t love anyone, and no one loves me. Daddy, will you please go?”

“I am not leaving.”

We talked for a little while about how impossible this statement was because I loved her and always will. There is something inside of me that believes that she knows I love her, but it is hard for her to accept my love because she has never known the love of a father — never known anyone that was willing to be committed to her forever.

Finally, she sat down beside me and started to read a book to me. After a while, she said: “I should probably go and tell mom I’m sorry.”

I finally got up from the floor, hugged her, and gave her some space to prepare to talk to her mom.

As I walked upstairs, I realized that I kept repeating: “I am not leaving. I am not leaving. I am not leaving.” That’s probably what she needed to hear the most — especially after the fight with her mom that left her wondering where she stood with us — would we leave her like everyone else? Would we abandon her?

Then I thought: “This is for me.” Isn’t this what I long to hear from our Father in heaven — “I will never leave you”? Don’t our hearts burn when we read the promise in scripture that God will be with us, He will never leave us, He will never forget us, He will never abandon us.

No matter what you are going through, no matter how far you have strayed, no matter how unworthy you feel of God’s love, God the father is with you, and whispering in your ear: “I am not leaving.”

—taken from the writings of Chris and Michelle Benzinger, which appear on the internet

BLANKET SUNDAY IS OCTOBER 12-13:

The weekend of October 12-13 marks the 38th **Annual Blanket Sunday** Collection to help the poor. This collection is sponsored by the Diocesan St. Vincent de Paul Society. Due to sanitary concerns and lack of storage space, **we will gratefully accept your financial donation** and do the shopping for you, making your money go even further with bulk purchases of blankets and other items needed by poverty-stricken and unhoused neighbors. So please “blanket” someone for the winter—and give yourself a warm feeling! **You may also donate online at www.svdpcle.org.**

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [9/28/24] _____ \$ 140.00

Total Offerings: Saturday [9/29/24] _____ \$ 430.00

WIN THIS CAR:

How would you like to win a new car? Thanks to the generous sponsorship of Medina Auto Mall and the Northeast Ohio Buick GMC Dealers, we’re raffling off a brand new **2024 Buick Envista!** ticket proceeds will be directed to the Campaign for Lancer Athletics, benefiting every Gilmour student. You can enter to win by visiting gilmour.org/car. Tickets are available for \$100 each and one lucky winner will be drawn at the final regular season home football game vs. James Ford Rhodes High School on Friday, October 18th. Don’t miss your chance to win. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.

