

CLOSING PRAYER:

~ A Prayer for the Faithful Departed ~

O Lord God,
Grant to your whole Church —
in paradise
and on earth —
your light
and your peace.

May those who have been baptized
into Christ's death
and resurrection
die to sin
and rise
to newness of life.
Through the grave
and gate of death,
may we pass
with Christ
to our joyful resurrection.

Grant to us
who are still on our pilgrimage,
and who walk as yet by faith,
that your Holy Spirit
may lead us
in holiness
and righteousness
all our days.

Grant to your faithful people
pardon
and peace,
that we may be forgiven
of our sins,

and so to serve you
with a quiet mind.

Grant to all who mourn
a sure confidence
in your fatherly care.
Give courage
and faith
to those
who are bereaved,
that they may have strength
to meet the days ahead
in the comfort of a reasonable
and holy hope,
in the joyful expectation
of eternal life
with those they love.

May we be united
in the communion
of saints,
the forgiveness
of sins,
and the resurrection
to life everlasting.

May we all receive
the crown of life
which you promise
to all
who share
in the victory
of Jesus,

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.

MEN'S DAY OF RETREAT — NOVEMBER 7:

Our Men's Retreat is this week, on Thursday, November 7th from 6:00 PM – 8:15 PM. 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.**

**ALUMNI & CHAPEL MEMORIAL MASS — NOVEMBER 17:**

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 17th 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 and school families who have gone to the Lord. Please place the names of your loved ones whom you would like to remember in our Memorial Basket located on the table in the narthex of the chapel.**

Please join us following Mass on Sunday, November 17 for a special Coffee & Donut Reception in the Commons.

FAITH EDUCATION — NOVEMBER DATES:

Our Faith Education Program has begun. 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 November are: 3-10-17-24.**

**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].

**MARY:**

The Christian heart has always known Mary as the essence of compassion and love, to whom we can turn with particular and unreserved confidence. This is expressed so well by the intimate name that was given her from the beginning, the name of "mother".

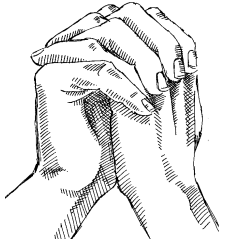
—Father Romano Guardini

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.
- 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 undergoing medical treatment
- For Terry DeBacco, mother of Michelle Chiacchiari ['96], mother-in-law of Mark Chiacchiari ['94], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiari, who is undergoing rehab following a fall
- For Frank McCamley, former Gilmour teacher, father of Brian ['03] and Lauren ['08] McCamley, who is under the care of hospice.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is undergoing treatment for cancer.
- For Sheldon Gray, who is suffering from a-fib, a recent fall, and has a brain bleed.
- For Janet Sterrett, who is confined to care in assisted living.
- For Brother Ed Libbers, C.S.C., who is recovering from injuries sustained in a fall.
- For Alex Rudyak, nephew of Natasha and grandson of Kelley, who work for All for You, who is recovering from injuries sustained in an accident.
- For Cathy Lough, friend of Cyndi Frimel, who is undergoing health struggles.
- For Dave & Elaine Tanaski, who are suffering with dementia and other health complications.

**PRAYERS FOR THE DECEASED:**

- For Paul Berger, grandfather of Holy Cross Director of Mission, Tymothy Tagliafero
- For Nick Restifo.
- For Keith Craig, brother of Science Teacher, Jason Craig.
- For Robert Ondak, Sr., father of Ann Marie Ondak Clifford ['90] and Robert Ondak, Jr. ['91]
- For Stansa Zitnik, mother of Christine Foell.
- For Denise Mirando, mother of David ['12], Agnes ['14], and Matthew ['25] Mirando.
- For Elizabeth Wozniak
- For Billie Stubbs, grandmother of KiKi ['23] and Trevor ['26] Bilant
- For Daniel Goodnow, grandfather of Ben ['26] and Nathan ['26] Goodnow
- For Tedd Kwasniak
- For Lyle Pauer, brother-in-law of Brother Charles Smith, C.S.C.

PRAYER REQUESTS:

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

PRAYERS FOR OTHERS:

- For the Antonelli family, recovering from family difficulties.
- For s peaceful and Spirit driven election
- For the people of the Philippines who are affected by Tropical Storm, Trami, and Typhoon, Kong-rey
- For the victims of the flooding in the South-eastern states as a result of Hurricane Helene and Hurricane Milton.
- 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.

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 [10/26/24] _____ \$ 80.00
Total Offerings: Saturday [10/27/24] _____ \$ 245.00

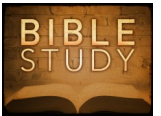
CONVERSION:

Conversion is a continuous and lifelong process. Conversions proceed layer by layer, relationship by relationship, here a little, there a little — until the whole personality, intellect, feeling and will have been recreated by God.
 —John Westerhoff



NEXT BIBLE STUDY — WEDNESDAY, NOVEMBER 13th:

Our next Virtual Bible Study will be on Wednesday, November 13th 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 Humanity of Jesus

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 3: 31st Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, November 4: St. Charles Borromeo	NO MASS
Tuesday, November 5:	NO MASS
Wednesday, November 6:	1:15 PM In person only
Thursday, November 7:	NO MASS
Friday, November 8:	NO MASS
Saturday, November 9: 32nd Week in Ordinary Time	5:00 PM In Person only
Sunday, November 10: 32nd Week in Ordinary Time	10:00 AM In-Person & Live Stream

MAKE YOUR FAMILY’S ADVENT WREATH:

Again this year, we are going to be making family Advent Wreaths on Sunday, December 1st following Mass, at 11:30 AM [location TBA]. Cost of the Wreath Kit is \$25 — this includes trimmings, candles, and everything else you will need. Please know that cost is not a reason for not making an Advent Wreath; please contact **Father John.** **The Sign up Sheet for making Advent Wreaths will be on the easel beginning next weekend.** So start thinking about participating in this wonderful Advent activity.



The day we make Advent Wreaths, we will also have **Coffee & Donuts in the Commons following Mass.** You may reserve your Wreath Kit by signing up on the easel, or by calling the Chapel Office [440-473-3560], or sending an email to Patty at: szaniszlop@gilmour.org. Please sign up early because we have to have time to purchase the supplies & kits. If you have any questions, please contact the Chapel office.

REFLECTION ON THIS WEEK'S THEME:

The scribe in Mark's Gospel gets an unusually good press [Mark 12:28-34]. Jesus compliments him — something quite rare in the Gospels. The scribe asks Jesus which is the first of all the commandments and Jesus recites the famous opening words of the Shema — the prayer recited by pious Jews each day.

In the account of Matthew [see Matthew 22], the scribe — or lawyer as we would probably call him today — is portrayed as out to trick Jesus. Although Mark's version of the story is placed in the middle of several other incidents in which various scribes and the Sadducees dispute with Jesus and try to trick him, this particular scribe is in complete contrast to the others. Perhaps this is so because Mark is trying to highlight the importance of the Great Commandment to love God and one's neighbor. The compliment paid by Jesus to the scribe — "you are very close to the Kingdom of God" — is also highly exceptional and again highlights the importance of this incident to Mark's readers.

If you imagine the scene in the Temple where Jesus and the scribe were standing, all around them there would have been the preparations for the sacrifices — they would have heard and smelled the animals and seen the smoke from the sacrificial fire wafting around. So when the scribe responds: "to love God and your neighbor is more important than any holocaust and sacrifice" — this is a significant and moving statement.

To most of the Jews, Holocausts and sacrifices were the ultimate form of worship; to them, what the scribe said must have appeared to be some sort of heresy. But several of the prophets had pointed out the importance of behavior over sacrifice [see Hosea 6]. Certainly in view of Christ's life and death, we know that this is very true. Christ's sacrifice automatically renders the Temple sacrifices utterly redundant. This is underlined quite strongly in the Letter to the Hebrews [7:23-28].

There is a lot to think about in Mark's Gospel passage, but perhaps the thing we should hang on to is the Great Commandment which tells us that our first duty is: "to love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength." What an order! There is nothing left out, no part of us is exempt from loving God. It seems a practically impossible or, at the very least, an extremely daunting task. This is an obligation that cannot be filled by merely coming to Mass on a week-end or by muttering a few prayers now and again. This is an obligation that will occupy all our time, every moment of the day and all our attention and all our energy. But if you think about it what we owe to God demands nothing less.

However, don't think of this as something burdensome that we must do for God. Instead, think of what God has done for us. He gave us all our faculties; he gave us the gift of life itself; he forgives our sins; if he withdraws his attention from us for a moment we wouldn't even continue to exist. And he gives us the greatest gift of all — he freely gives us the life of his only Son for our salvation.

Jesus' final words to the scribe are very encouraging: "you are very close to the Kingdom of God." What an expression of embrace. The scribe was close to the Kingdom of God because he understood these things. He understood what was due to God; he understood that in the face of such love our whole lives belong to God. He understood that it is only in using our whole energy to live the way God wants us to live will bring us the greatest joy and fulfillment.

On a slightly different note, we have just celebrated the Feast of All Souls, and in this month of November we think particularly about our loved ones who have died. Throughout the world, Catholics pray for the dead and visit the cemeteries and graves of their families and friends.

We pray for the dead to aid them on their journey to full union with God in heaven. This is not

**LIVING IN THE PRESENT MOMENT:**

In order to properly understand our gospels, it's important to remember they were written two or three generations after the ministry of the historical Jesus. Contrary to popular opinion, they are not a complication of notes taken by eyewitnesses to that ministry. The four evangelists and the communities for whom they wrote had the advantage of living and reflecting on the presence of the risen Jesus in their midst for 30 to 60 years. So when the gospel of Jesus encourages his followers to do something, we presume his gospel followers already had been doing it for a long time before his words eventually appeared in written form. This is especially important to know when we hear passages like Matthew's beatitudes [Matthew 5:1-13].

Instead of looking at these "blessings" as something Jesus' disciples could expect to experience in the future, the Beatitudes are actually a reflection on what the gospel community has already experienced. When a person actually carried through on Jesus' command to "repent" — to turn one's value system upside down — he or she not only began to experience God — or the risen Jesus — working effectively in their daily lives; they also began to experience reality from a completely different perspective. What once brought sadness now brings joy; what once brought death now brings life. Poverty no longer just brings pain — it also makes us aware of God's presence in everyone we meet and everything we do. Making ourselves weak by showing mercy to others strengthens us by receiving parallel mercy from others. The only way to live a fulfilled, satisfied life is to hunger and thirst for those unique relations with others which God wishes us to develop. And when we end up being insulted and persecuted because of our "weird" behavior, we should always remember the future rewards which accompany such behavior.

But, why would anyone even start down such a difficult road? The first letter of John provides a little hint about the motivation. Eventually, we all want to "be like God." We want to look at people and things as God looks at them in order to create the special environment in which all God's people are intended to live. We simply long to go beyond the limits which this world imposes on us and our lives [1 John 3:1-3].

It is important to note, the Book of Revelation [7:2-4, 9-14] reminds us, that we're not "Lone Rangers:" — we're not expected to develop this new lifestyle by ourselves. Lots of others have the same "seal of the living God on their foreheads." In our quest to experience God among us, we're joined by a "great multitude, which no one can count, from every nation, race, people, and tongue." That's why communities are an essential element in living the life the risen Jesus expects us to live. Left to our own "devices" we'd most probably turn tail and run the first time we encountered any serious problem.

The fact that the beatitudes, for instance, are found in two gospels is proof that by second and third generation Christianity they had become community — not just individual — experiences. Both Matthew and Luke's communities [see Luke 6] could reflect on what they'd all experienced when they tried to carry through on dying and rising with Jesus. Those experiences united them on the deepest levels of their lives. Though the two evangelists never seemed to have known one another, they and their churches could reflect on the same things — the common things which all other Christs encounter.

Perhaps our problem is that we're still looking for these "things" to take place in the future instead of living our lives of faith in such a way that we can experience and reflect on them right here and now.

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



OLC “ADOPT A FAMILY” PROGRAM:

For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families to help them celebrate the Christmas Season. In recent years, we have begun this project earlier in order to take advantage of pre-Christmas sales, etc. So again this year, St. Adalbert has begun to collect the names of families—**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. Since the pandemic, we have been limited to gift cards, but this year we are opening it up to gift cards or actual gifts. We do ask that you provide a Christmas meal for the family in the form of Gift Cards for Wal-Mart, Dave’s or Aldi [or purchase non-perishable items and place them in a basket]. 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. 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. Adopt-a-family gifts should be WRAPPED. Please call Patty at the Chapel Office [440-473-3560 or szanislop@gilmour.org] if you and your family would like to participate in this program, or if you have any questions.

**READINGS FOR THE WEEK:**

Monday:	Romans 12:3-13, John 10:11-16
Tuesday:	Philippians 2:5-11, Luke 14:15-24
Wednesday:	Philippians 2:12-18, Luke 14:25-33
Thursday:	Philippians 3:3-8a, Luke 15:1-10
Friday:	Philippians 3:17-4:1, Luke 16:1-8
Saturday:	Ezekiel 47:1-2, 8-9, 12, 1 Corinthians 3:9c-11, 16-17, John 2:13-22

32nd Week in Ordinary Time: 1 Kings 17:10-16, Hebrews 9:24-28, Mark 12:38-44

SERVING THE LORD IN THE POOR — NOVEMBER 16th:

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.

because we don’t think that they will get there without our prayers, or because we doubt the love and mercy of God. We pray for them as an expression of our love and because we know that prayer is the most powerful force in the world. In prayer earth and heaven are united; in prayer the Kingdom of God is brought nearer to its culmination; in prayer we, ourselves, are transformed and become ever holier.

It is our firm belief that there is a very thin veil between earth and heaven, and that our loved ones are very near to us. And heaven and earth are closest of all in the celebration of the Eucharist. For in the Eucharist we are united with Christ and receive his body and blood. Even though to outward eyes what we do at this altar might seem rather mundane, the belief at the very core of our faith is that on this altar heaven and earth actually meet.

And at this privileged meeting place with God we earnestly intercede for all the dead. We do so full of joy and in hope and eager anticipation that the promises of God will in due time be fulfilled. The Kingdom of God is indeed very close — closer than we can ever know. It was close for that scribe; it is close for us; and our prayer is that it is already a reality for our loved ones who have died.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet.

OUR CALL TO COMMUNION:

Faith leads to eternal Communion. God wants this for you. When Jesus healed the blind man he said: “Your faith has saved you” [see Mark 10:52]. Faith is much more than intellectual belief — it involves a lived relationship with Jesus that begins in this life and continues to the next. As we celebrate the Feast of All Saints, we get a glimpse of that future life.

God wants that Communion for you. The Book of Revelation shows us that Communion [Revelation 7:2-4,9-14] — first with the 144 thousand from the twelve Hebrew tribes, then a multitude from every people. The Communion includes angels and a special group near the altar wearing white robes — those who have entered into God’s life through Baptism. Saints, angels and martyrs once filled people with awe. It may not do the same for you. This gathering might look like a family reunion where you don’t know half the people. But because of our relationship with Jesus, it will not be awkward or boring.

First, we will have something profound in common — our relationship with Jesus. You might think when you enter everyone will be looking at you. Not so. The saints focus on Jesus. Likewise, Jesus will be your focus — otherwise, you wouldn’t be there! So don’t worry about the Communion being awkward. But there’s a second reason not to worry — in heaven we will have nothing to hide. When Peter introduces himself, he will not say: “I was the first pope.” Rather, he will say: “I am the coward who denied Jesus and was saved by him.” We will glory in the divine mercy.

For the boastful, the arrogant, the self-righteous another place exists. The Communion of Saints is the joy of forgiveness. Matthew’s Gospel invites us to enter the Communion [Matthew 5:1-12]. Jesus tells us that what seems like defeat turns out to be victory. Insults, put downs, mourning, poverty — those can lead to dependence on God and on others — Communion.

But we cling to our supposed self-sufficiency. We older folk say: “I don’t want to be a burden to my children.” Why not? They were a burden to you! We are not made for self-sufficiency. We are made for communion. So, we have seen that faith leads to eternal Communion. God wants this for you. He also wants to give you something here and now — an amazing abundance. It may not be this abundance that immediately comes to mind, but it remains a blessing — a blessing that we receive from God our Savior.

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



A REFLECTION ON THE FEAST OF ALL SAINTS & ALL SOULS:

The Feast of All Saints, along with Monday's Feast of All Souls, are times for us to recall those faithful ones who have gone before us. We have all known good and holy people of our past. Each of us has lost loved ones whom we carry gently in our memory and prayer.

Who are the men and women that you know whom you would privately and/or communally name as saints? There would be childhood saints — people who taught us of the love of God; people who trusted that the love of God was present in the midst of their own suffering. Going through the decades of our days, recall the names and faces — and perhaps even hear the voice — of those who assisted God in bringing you to life and living through life's dark-days?

The Book of Revelation belongs to a category of literature that is called "Apocalyptic" — the disclosure or revealing of something hidden. Things have been hidden about the sufferings of the early followers of Jesus. Rome — The Beast — has been attacking the Church and persecuting the faithful.

This form of literature was popular before the compilation of this New Testament book. The prophets of Israel had visions of how things would be especially concerning the exiles. Their theme is centered on hope and trust. The sufferings of the present time are leading into a brighter eternal future. Communities under harsh conditions need encouragement both from within and outside the group. It is this encouragement that the Book of Revelation offers — encouragement which is not only important, but powerful.

There are many symbols in Apocalyptic Books — and in reading such literature, it is not being faithful to the message of the book to disregard the meaning of such symbols, appropriate for that time, but interpreted for this present age.

For example, who are the four angels; and what was the "seal" which was to be put on the foreheads of the "servants" of God? Who are the hundred and forty-four thousand people who have endured the persecution and are singing God's praises when the battle is over? All people are envisioned as gathered together in profound worship and thanksgiving [Revelation 7:2-14].

Matthew's Gospel [5:1-13] is the spiritual platform that Jesus will stand upon and to which He will invite others to join Him. These are His basic invitations for real living — in very much the same way that Moses presented his laws-for-life upon a mountainside. The beatitudes are the characteristics by which Jesus would live and die, and they become the platform on which those who desire to participate in Jesus' life would join him in that journey.

Blessedness is described as something of God — holiness being displayed through human actions. We are inside-outside people. Being blessed is based on God's sharing part of the essence of God with us and then our doing something with that inside gift by sharing it in small and/or large deeds. We are not holy by what we do. We are holy because of the very essence of God shared with us. We receive it, believe it, and not achieve it!

Each of the Beatitudes reflects this process. We are "poor in spirit" precisely because we know we have received who we are.

Grieving — mourning — is a most human sense of loss. This dramatic invitation flows from the same spirit of poverty. The holiness of God shared with us does not deny the feelings of our hearts. The



Lord gives us life so as to lead us beyond this living. Happy then are the holy who know that they love enough to cry.

The holiness of God allows a holy meekness which does not need to raise a defensive fist. Rather it raises an open hand to receive life as it is offered. That holiness — that blessedness — is generous in the face of oppression, humble or honest as it confronts mystery. It is not passive in response to life, but shows up in the presence of obstinate power.

Those who hunger and thirst for righteousness participate in the love of God Who seeks orderliness. Justice is a rightness. It invites a life of gratitude to God who has given everything. Justice and righteousness does not belong to anyone exclusively. Self-righteousness is different. It is a life based on the belief that our actions are what make us righteous. This thirsting on our part is a reflection of the desire for God to share what godliness we can handle.

Happy are they who reveal the mercy and healing of the divine Peacemaker. Happy those whose hearts are pure enough to allow God to be seen.

The last of the Beatitudes is the most challenging of all. It lies at the heart of the paschal mystery. Being insulted and persecuted, we are invited to rejoice when we experience falsehoods spoken against us. We can be, by the way we live and make choices, insulted and denounced. This happens when others are insulted by our being who we are. The rejoicing comes from our being intensely identified as followers of Jesus. Being persecuted, insulted and lied about is an indication of just how closely we do follow Him who so knew who He was that "sticks and stones" could break His bones, but falseness never hurt His name.

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

O.C.I.A [Order of Christian Initiation for Adults]:

We are beginning to plan for our OCIA program [formerly known as RCIA] which will begin shortly. Why the name change? OCIA refers to the entire journey of faith discernment, whereas RCIA refers only to the Ritual aspects of the journey.



If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; or investigate it; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our OCIA program. **Please contact Father John [440-473-3560] for more**

A YOUNG ADULT GROUP IS FORMING:

A group of Young Adults is in the process of being formed here at the Chapel. Here is an opportunity to get together, share some time in faith, but also to support each other in life's journey as we continue to grow and become the people that God wants us to be. **The first meeting will take place following Mass on Sunday, November 10th at 11:45 am.** If you are interested and would like to be part of this new adventure, please contact Richard Jones, Stephanie Leonor, or Edwin Heryak. More details will become available shortly. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.

**ON BEING A VESSEL OF THE LORD:**

Lord, take me where you want me to go; let me meet whom you want me to meet; tell me what you want me to say; and keep me out of your way.

—Fr. Mychal Judge