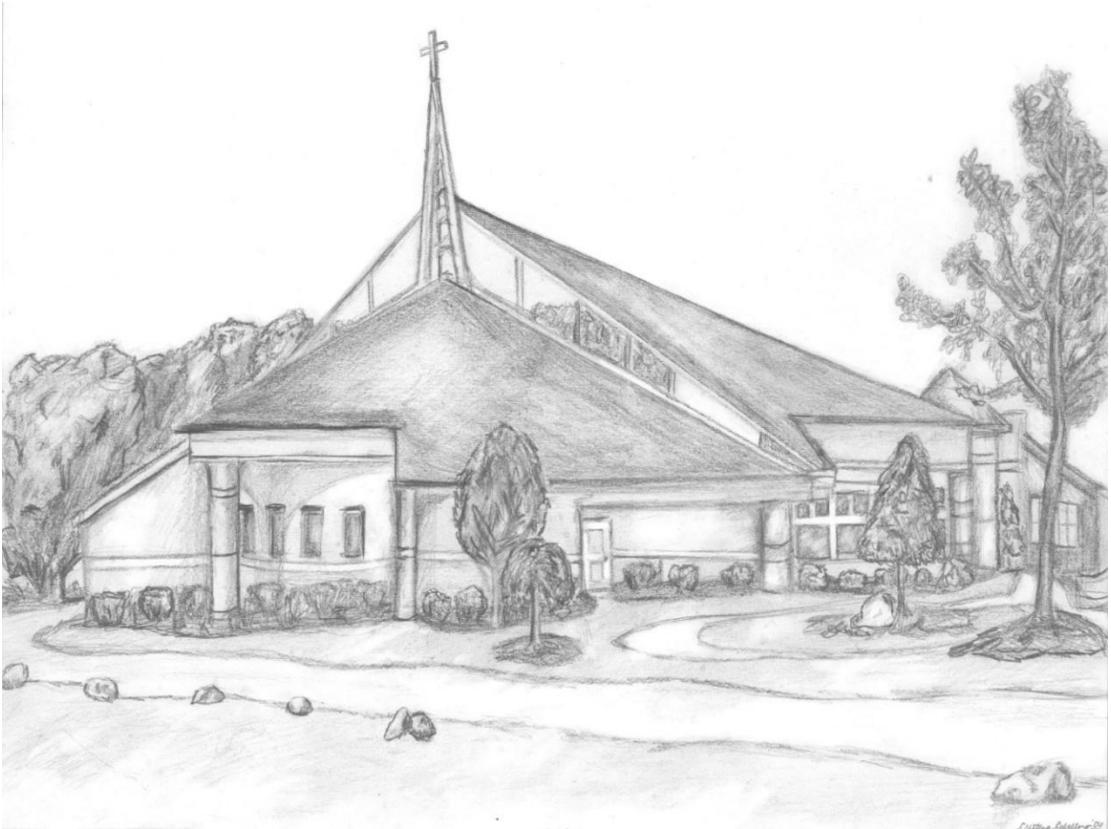


Our Lady Chapel



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 SCHEDULE:

Faith Education resumes on Sunday, October 12th. Our schedule for October is: **October 12th and 26th**. Faith Education is an important part of every person's formation. Please make sure that you have not forgotten this important responsibility for your children.



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. Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information.**

BLANKET SUNDAY WEEKEND — OCTOBER 11-12th:

The weekend of October 11-12th marks the 39th 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.



THE CHOSEN – SUNDAY, OCTOBER 12th:

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* during this past Lenten season. The viewing was followed by a very inspiring sharing among those present. With fall upon us, we are revisiting *The Chosen*. **Our first gathering will take place on Sunday, October 12th, from 11:30 am – 1:00 pm.** We will continue to gather once monthly, viewing a new episode each month, followed by discussion.



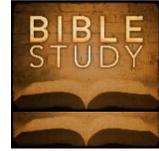
The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Join us on the 2nd Sunday of each month. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

WOMEN'S EVENING OF RETREAT — TUES, OCT. 28th :

Tuesday, October 28th 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.**



NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 15th:



Our next Virtual Bible Study will be on Wednesday, October 15th 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: Living in intimacy with God

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually 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 5: 27th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 6:	9:30 AM [Lower School Children]
Tuesday, October 7: Our Lady of the Rosary	NO MASS
Wednesday, October 8:	NO MASS
Thursday, October 9:	NO MASS
Friday, October 10:	NO MASS
Saturday, October 11: 28th Week in Ordinary Time	5:00 PM In-Person only
Sunday, October 12: 28th Week in Ordinary Time	10:00 AM In-Person & Live Stream

MEN’S DAY OF RETREAT — SAVE THE DATE:

Thursday, November 6th 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.



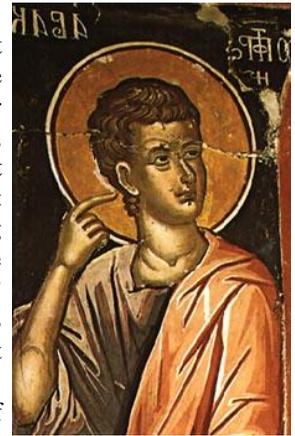
We will begin with Mass together in the Chapel, and then move to the Lennon Boardroom for a light supper, and our spiritual discussion, led by Fr. John. **There is no cost for the evening, but free will offerings will be accepted to help offset the cost for our food service.** [Even if you can’t make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. 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.**

REFLECTION ON THIS WEEK'S THEME:

Faith — like patience — is a hard grace to ask of God. We are oriented to know all things — especially about the future. We are impatient to grasp reasons for why events occur. Whenever we pray for an “increase of faith”, we are asked to surrender a little bit of our demanding minds and accompanying fears. We are not invited to give up asking questions, but rather to enter fully into those puzzling events in our lives. There always will be struggles in being women and men of faith. We are servants of a God who seems to delay in presenting clarity and security. It would be far more rewarding if we could get God to be a little more efficient — at least by our definition and parameters.

Very little is known about the prophet Habakkuk. Most scholars think that he lived in Jerusalem sometime around 600-500 BC. Beyond this, the life of Habakkuk remains a mystery. Habakkuk is being prepared by God for a vision, but before that vision he makes a personal and communal complaint [Habakkuk 1:1-3; 2:2-4]. The Prophet sees nothing good around him — the nation of Israel is being invaded, and there is terror, discord, and violence everywhere.

As we read what Habakkuk has to say, we get the feeling that we might have after watching or listening to the evening news — there seems to be nothing good going on anywhere. But have you ever noticed that after almost the whole half an hour of the news program's being full of violence, terror, and discord, the program usually ends with a “feel-good” story so that we can go to dinner or bed with something hopeful at least. That's what happens to Habakkuk — after his complaint, the Lord responds by asking the Prophet to write a vision down because it might take a while to be fulfilled, and God doesn't want the vision to be forgotten. The “just one” will live because of faithful waiting, but the “rash” will demand God's intervention immediately. It may seem that violence and terror succeed, but faith and patience will endure. God has made promises, which at times, seem far away from fulfillment. Faith is more than belief — it is a way of responding to our lives' events.



Jesus has been patiently leading his apostles along the narrow path of discipleship [Luke 17:5-10]. Lately we have been listening to his teachings on freedom from the attachments to wealth and power. Jesus has also warned his followers to watch and act carefully in regards to leading anyone astray. He also is telling his followers about forgiving even their brothers seven times a day if they can express sorrow. As with most of Jesus' teachings, the apostles — and ourselves — find difficulties in obeying. They see that to do so would take more faith than they seem to have.

That's what we experience in our encounter with Jesus today. The apostles ask for an increase in faith. Jesus seems to be harsh in his response. The apostles are pictured as having no faith — not even the size of a mustard seed. Then Jesus seems even more harsh by telling them about a servant who does what he is told to do and expects no special treatment from the master when the duties are finished. The master is not grateful for the servant's having done their labors — including fixing the master's dinner after finishing the farm labors.

I am sure that all of us had “chores” to do around the house while we were growing up. I did. And my being the oldest boy, it seemed that I got all the hard ones. I mowed the “huge” yard, washed the car, dug the garden, weeded it, and did the storm windows and screens as well as a thousand other household things. In the winter, I shoveled the snow from our “long” driveway and “long” sidewalks. I never was thanked — not even once. Now, as then, my only reward is — as it was then — knowing that I was at least doing more than my younger brother! I also was aware that though my father never

said “thank you”, at least he was not displeased or critical. I was doing what was expected — what I was told. It was all part of being in our family.

It can be hard to have faith. We might waver sometimes or feel our faith isn’t as strong as it should be. We ask why when bad things happen to the people who we love or when the world’s cruelty overwhelms us. This is our world. Yet, God still lives in it; he came to redeem it. Like the Lord speaking to Habakkuk, we are asked to wait in faith.

In the gospel, the apostles ask Jesus to increase their faith. His response: Faith the size of a mustard seed can do the seemingly impossible. As with the servant in the parable, it’s our job to have faith, to trust in God and to do what we know we must to put that faith into action. We have to have faith in God and faith in ourselves to do what we can, where we are to make the world a more just and better place. We can be encouraged by the story of the mustard seed and let that seed flower and grow in our lives.

We can live out the words from Timothy in the second reading: “For God did not give us a spirit of cowardice, but rather of power and love and self-control” [2 Timothy 1:6-10, 13-14]. I pray that the spirit of power and love strengthens my faith even in the face of strife and clamorous discord.

Even in the area of faith, as human beings, we want “affection” — that is getting the job done well, and “affection” a little praise or thanks. Our basic human and Christian struggle seems to be about present-time versus eternal-then. We are all in the family of God, and we listen to what is “commanded”, but we all wish that Jesus would congratulate, praise, or thank us in person — especially when we feel like Habakkuk. We are all believers in the promises — the “eternal then”. We all wait, and keep washing windows, mowing lawns, plowing and tending the flocks in our care. Our faithfulness to our doing such things is our service for our Master, and our pledge of trust in the life to come.

And so, while we all would like to hear that God is grateful, we can find great joy in being a believer in the eternal love of God. We each love our family, and we do our chores not to win more love, but to extend the love and life within that family. And all along, our parents — like God — encourage us to stay faithful to who we are.

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

SERVING THE LORD IN THE POOR — SAT. OCT. 18th:

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.

THE CHALLENGE:

If we are to teach real peace in this world, we shall have to begin with the children. —Mahatma Gandhi

WHAT IS FAITH?

Like unpacking an old trunk, we need to unpack today's Gospel and take out the hidden treasures within it and then appreciate them. We are dealing here with the reality of faith, the substance of things not immediately obvious. It takes a bit of courage to do that because we are all governed by fear — the fear that we don't have enough faith, or the right kind of faith. Then there's the fear that God really isn't there, that there's no next life, and the ultimate fear that faith is but a dream.

We all need to be realistic and recognize that every act of faith has the element of failure within it, just as in every act of courage an element of failure is present. But only cowards follow the path of least resistance and simply give up. Faith is gutsy; it's a tough decision. But faith is not unreasonable. It's not a mindless act in which we hand over our intellect. Nor is faith merely a nice, warm, fuzzy feeling. Faith is based on evidence — evidence which human beings can experience and know. Faith is an act of reason, it's reasonable.

From Adam and Eve until now, human pride and human sin are the enemies of faith. Stated another way, our human propensity is to control, to demand proofs, to have certitude, and thus to control God. These are all detours that take us off the high road of faith. Each one of these things can prevent us from arriving at our destination. Human pride tries to control God and so a subtle feeling creeps in when we experience failure in our relationship with God. A little voice within us whispers to God: "If you don't pay attention to me, I'm not going to pay attention to You. If you disappoint me, I'm not going to love You anymore. If you don't play by my rules, then the game's over between You and me." Habakkuk was dealing with that temptation [Habakkuk 1:1-3, 2:2-4].

We have to recognize that faith has to be received and lived out on God's terms — not ours. That's the fundamental message of Jesus Christ. He constantly repeated that He had come solely to do the will of His Father. He found God to be present in all trials, all sufferings, in all loss and disaster. The message of the Cross is meaningless if it is not that.

Another item to be unpacked is the fact that faith is something that we cannot earn, buy, save, or store away. We can only use it. Unless it is used it will wither away like any unused muscle in our bodies. Jesus insists that faith is essential to our relationship with God. We are not giving God a big present by having faith in Him.

Some might feel they deserve a reward for having faith in God. All we can do is recognize that it is necessary to have faith in Him and then let our relationship with God develop according to God's plan — not ours. All we can say is that we are only His servants and only doing our duty [Luke 17:5-10]. Faith in God and faith in others is basic in all of life; it is the essential element in living in any relationship. It is never a prize or a reward. Faith and love are joined together. You can't have one without the other.

If we have faith in God, faith in others, and faith in ourselves, then powerful things happen within us. Talk with a recovering alcoholic about that. Talk with someone who now lives free of drug addiction. Talk with someone who has come out on the other side through the black tunnel of depression. They will tell you about real power in life — power that can move mountains. They will tell you that God may not be on time but He's never late. They will tell you that God is present in trials, losses, suffering, and disasters. They will tell you that Jesus was right after all, and that because of His faith, He rose from the dead in power and glory. They know because the same thing happened to them. And they will tell you that in times of trouble, you find out who your real friends are, who abandons



you, and who stays. They will tell you that Jesus never leaves. They will tell you about the power of faith.

We are all surrounded by a culture that works against committed relationships. Faith is expressed in staying power. At first glance the freedom to keep all our options open and to avoid the entanglements of faith appears to be the way to really live. But soon the fallacy surfaces and it isn't too long thereafter that young adults realize that depression, addiction, disease, loneliness, spiritual poverty, and sleepless nights filled with bad dreams are the dirty sheets and the unmade mornings of many swinging singles. Life without faith is life not worth living. It's life empty of real currency, empty of real value. It's a life lived in spiritual and emotional bankruptcy.

Obviously, we are not talking here about Christmas and Easter faith. We're talking here about what is ordinary in life, what should always be there, what is essential and fundamental in all of life. Without faith — particularly faith in the mysterious presence of God in our lives — people become weakened, powerless, depressed, and live purposeless lives. To be sure there's much in life that is out of kilter, that's twisted and painful. We naturally use Habakkuk's words: "How long, O Lord? I cry for help but you do not listen! I cry out to you: 'Violence!', but you do not intervene. Why do you let me see ruin; why must I look at misery? Destruction and violence are before me; there is strife and clamorous discord."

The response of Jesus is to steadfastly and resolutely go to Jerusalem and there to face death and find new life. He rejects the advice of Peter — the advice of conflict avoidance. Jesus demands unconditional faith in the mysterious presence and workings of God no matter how the world appears around us. And in response to the request of the apostles in Luke's Gospel, Jesus calls them to a fundamental and tough faith. He even spells it out in terms of duty. It is the duty of a Christian to keep and hold on to faith.

But the extraordinary does, in fact, happen. Mountains of despair can be removed. Deep rooted trees of addiction and depression can be moved aside. Meaning can be brought out of absurdity, good out of evil, order out of chaos, and life out of death. Jesus tells us that to be realistic we simply must recognize that any extraordinary manifestations of the power of faith will come only after faith is an ordinary part of our everyday lives. Until then we are only useless servants.



In the end, however, we must recognize a final, remarkable statement of Jesus on the night before He died, at the Last Supper. As He was about to enter into the guts of disaster, violence, pain, suffering, loss, and ruin He got down in His knees and washed the feet of His disciples, telling them: "I no longer call you slaves, I call you friends" [John 15:15]. Knowing that they were about to lose faith, flee, and leave Him, He nevertheless said this to them. How astonishing! Evidently God has more faith in us than we have in our selves, and certainly more than we have in God. That's why we can celebrate this Eucharist and give Him thanks. For God has believed in us so much, trusted us so much, and had such infinite faith in us, that He's here once again to place His trust, His love, and His hope for us once again into our hands. To make our relationship with God complete and whole, we have only to do the same Him — and have as much faith in Him as He has in us.

—taken from the writings for Father Charles Irvin, which appear on the internet

A PRAYER:

Grant me, O Lord my God, a mind to know you, a heart to seek you, wisdom to find you, conduct pleasing to you, faithful perseverance in waiting for you, and a hope of finally embracing you.

—St. Thomas Aquinas

MULBERRY TREES and MOUNTAINS:

Maude was a devout Catholic woman in her sixties. For most of her life, she desired to go and visit the holy places in Rome. But Maude was terrified of flying. She realized that she was not getting any younger, and, if she was ever going to make it to Rome, she would have to do it soon. So she summoned her courage and bought a ticket. When she walked onto the plane, she was wearing her largest cross as prevention against any disaster. As she took her seat, she noticed that a few rows back there were four bishops on the plane, obviously going to some meeting at the Vatican. This made Maude feel better. The flight started uneventfully. But after dinner there was a jolt, and Maude looked out the window to see that one of the four engines had detached from the plane and was disappearing into the clouds. She sounded the alarm: “We’re going to die!” she screamed. The captain came over the PA system and assured every one, that yes, they had lost an engine, but he was confident that they could complete the flight and safely land on three engines. This did not comfort Maude. She continued to yell out: “We’re going to die!” The stewardess came over to calm her. Noticing her cross, she took a religious approach. “Madame,” she said, “Please relax. God is with us. We do not need to fear. Besides we still have three engines and look, we have four bishops on the plane.” Maude responded, “I’d rather have four engines and three bishops.”

Given our choice, I think all of us would prefer certainty over faith. We would like to have something that we know for sure, something we can see and touch, rather than trusting that somehow God will provide. Faith is difficult. That is why the disciples in Luke’s gospel ask Jesus to increase their faith. Jesus answers: “If you had faith the size of a mustard seed, you could say to this Mulberry tree be uprooted and cast into the sea and it would obey you” [Luke 17:5-10]. This must have been a favorite answer of Jesus because there is a version in another gospel that says: “If you have faith the size of a mustard seed, you could say to this mountain, be uprooted and cast into the sea and it would obey you” [see Matthew 17:20].



Now despite Jesus’ attraction to this answer, it is not very clear what he is saying. What does it mean to have faith the size of a mustard seed? Does it mean having a little bit of faith? Well, the disciples already had faith the size of a mustard seed. Why were there not mulberry trees and mountains flying around them? There must be another meaning to “mustard seed faith.”

Perhaps Jesus is pointing to a faith the size of a mustard seed because he wants to contrast it with another kind of faith. Perhaps he associates the mustard seed with the little bit of faith that is required to believe in the dramatic changes in our lives, things as obvious as flying Mulberry trees. Perhaps he points to mustard seed size faith to call us to a deeper and simpler faith. We all prefer the dramatic. How wonderful would it be, if we asked God for something and found that it was immediately given to us? If we were unemployed and prayed for a job, wouldn’t it be gratifying if the phone rang immediately with a job offer? If we were worried about a son who was abusing alcohol and prayed that he would stop, how happy we would be the next time we saw him he told us that he was joining AA? If we were fighting with a deadly cancer and prayed for a healing, how great would it be if our next medical exam showed that we were cancer-free? These would all be wonderful dramatic changes in our circumstances. And do not get me wrong, I think that there are times when faith does operate in this way — when people’s circumstances are dramatically changed. I have seen such marvels, and I know they are real.

But the majority of the time, a different and deeper faith is necessary. Usually, when we ask for something, things do not dramatically change. Mulberry trees don't fly. Phones don't ring. That is why I think Jesus is directing us to a different kind of faith — a faith that is more subtle and every bit as real. What if you were looking for a job and did not immediately find one, but somehow you received the grace to avoid discouragement and increase thankfulness for and enjoyment of your family? What if your son did not immediately stop drinking, but you found the strength to stop enabling him and at the same time convey to him your unconditional love? What if you did not receive a rapid cure for cancer, but you found the courage to endure the treatment, avoid the bitterness, and discover a sense of peace even in the face of death?

Now this kind of faith is not dramatic. It does not flip nature on its head. It does not send Mulberry trees flying into the sea. But it is the necessary faith on which we survive from day to day. Dramatic miracles can happen. But this deeper faith must happen if we are going to live a full and rewarding life. That is why Jesus ties the little faith of the mustard seed to the dramatic and the unexpected. He wants to remind us that there is another kind of faith where what changes is not our circumstances but ourselves. Faith can move mountains, but it can also move our hearts.

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

“SOCKTOBER” ANNUAL SOCK DRIVE:

Wednesday, October 1st —Sunday, October 12th. Gilmour Senior, Javi Swinarski, and 8th Grader, Megan Flaherty have organized a **Sock Drive to collect socks for the homeless and shelter-less 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. Megan has joined Javi in order to carry on the drive after Javi graduates. Please donate new socks to the sock drive. **The bins will be in the narthex of the chapel, beginning on October 1st.** Thank you.

THIS DAY:

“Give us this day our daily bread” [Matthew 6:11]. We pray Jesus’ prayer in the “Our Father.” Most of the time we find ourselves preoccupied with what has happened or what is going to happen. What about this day? What about this moment? It is here and now that God wants to meet us. God wants to give us eternal life now, not only in the afterlife. God wants to be in us, and hopefully we want to be in God. Calling on the indwelling of God within us, we are able to experience eternal life. On this day God will feed us God’s daily bread. It will sustain us and give us all that we need to live this day fully.

Jesus met each day without many specific plans. He was available to those who came into his life this day, and responded to what they needed. We too can go to Jesus this day to ask for healing for ourselves and others that show up in our lives or in our thoughts. Our prayers will reach them. Even today’s scientists can come to this conclusion. The only requirement is to believe and trust that God will answer our prayers in a way sometimes beyond our recognition. Our connection with others is more than a physical connection. Our intentions do matter. As Christians we are called to reach out to others. Make this day another entrance into eternal life.

Here are some questions for reflection: Is it difficult for you to be aware of the significance of this present moment? Are you open to the surprises that will happen this day? Do you experience God’s presence in your life each day?

O God, let me feel your presence in my life today.

—Brother Carl Sternberg, C.S.C.

STRUGGLING TO FIND GOD:

If ever there was a heartfelt prayer that we could all agree upon, this prayerful request of the Apostles comes very close to top of the list — “Increase our Faith” [Luke 17:5-10]. As priests, we often hear people tell us that “their faith is weak” — that they are “riddled with doubts”. Even in the Sacrament of Reconciliation, people can confess that they “lack faith.” Yet lack of faith is not — nor could it ever be — a sin.

Let me explain. Denial of faith is a sin! — especially if it is the result of a deliberate, systematic process of doubting. If you were someone who had the faith, but then as the result of a deliberate decision clearly rejected the faith and denied God, then that would be a sin. This does not happen very often. But what can happen is when someone begins with neglecting prayer and church attendance — that often leads to deliberately forgetting about God, and ultimately lapsing into a sinful way of life. This is sin.

But this is very much different from the many people who are assailed with doubts and anxieties about their faith. Doubts come to them in a way similar to distractions in prayer. Everything is going along nicely, but then are suddenly beset with worries, and they find themselves asking questions like: “What if none of this is true? Maybe God doesn’t exist? Is the Church just one elaborate confidence trick to keep the masses quiet? If God really loves us why do terrible things happen? Will I go to hell because I don’t fully believe in him?” Worrying about these doubts doesn’t make those who experience them feel any better — in fact it leads to even more uncertainty. And neither are they the result of a deliberate decision to doubt their faith because these thoughts come unbidden and unwanted. The person frequently tries to search for the faith and certainties of their childhood, and when they can’t find them, they despair — it can be a real torture.



First of all, it is important to say that the faith of a child is not appropriate for an adult. A child needs certainties, and usually finds these in the reassurance of a parent or other authority figure. But the parent has to simplify things for the child, and knows that as the child grows it will in due time come to an understanding of the greater complexities of life.

It is the same with our faith. As children we take it for granted, but as we grow and mature into adulthood we see more and more complexities — and our faith needs to become more sophisticated as a result. We begin to see that life as a follower of Jesus is all about choices, and that sometimes it is very hard to discern the right choice. As Catholics, we tend to see faith as given and static and this often blocks our faith development.

There is a real difference between the person assailed by doubts, and those who deliberately reject their faith, or who through neglect fall away from the practice of their faith and end up having completely excluded God from their life. And the difference is that the doubts come unbidden and unwanted. Most people want to believe, but they find themselves doubting, and they feel that God is far away. It is as if the anchor that they held onto earlier in life has now come loose. Clearly there is no deliberate choice here. This is not a rejection of God, but an anxiety state. It is difficult to deal with because the person generally feels that God is far away.

Almost every dedicated follower of Christ has gone through this at some time or other. It is certainly something that the great saints have experienced and described. It is as if God removes himself for a time, and we feel bereft and without hope — it can be experienced as a time of testing or loss.

The thing to hang onto is that these feelings and doubts are unwanted. We want to believe, but we find ourselves full of uncertainties. And if we can keep that desire to believe at the front of our minds, it will help us through these difficulties.

We must always remember that faith is not something static — it is not something that once achieved remains the same forever. This is because we believe in a person — God — and since all relationships are essentially dynamic, so is our relationship with God. We experience this in marriage and the other relationships in our life — there is always some movement and change. Our relationship with God is no different. Over time, we experience similar adjustment and change. Sometimes God seems extraordinarily close, and at other times further away.

We use these terms “near” and “far”, but what we are talking about is not that it is God who is near or far, but how we experience him. God is everywhere, and, indeed, he is closer to us than we are to ourselves — but he exists in an entirely different order from us. The saints describe these periods of difficulty as being extraordinarily fruitful. However, we only see the fruits in retrospect, and at the time only experience the difficulty. Our trust in God is tested severely, and we sometimes find ourselves on the verge of losing all hope.

At these times we should remember that we are not alone. The Church is not a group of isolated followers of Jesus, but a community of faith. And if at certain times our faith is very weak, then the faith of the whole community of believers can sustain us. We can think of ourselves as being carried along by the faith of the others. We are helped and supported spiritually, but other members of the parish are, of course, also there for us to talk to about particular aspects of faith we might be finding difficult. Again this is something we Catholics ought to do much more of.

By means of an analogy, Christ tells us in Luke’s Gospel [17:5-10] that our faith — even when apparently strong — is really quite weak indeed. Which of us has moved a mulberry tree lately?

What needs to happen is that we must not take ourselves too seriously. When we are assailed by doubts, we make the mistake of putting ourselves at the center of the picture, when really it is God who is at the center of the picture. That is what the story of the servant is all about — the master doesn’t prepare the meal for the servant. No, the servant prepares the meal for the master. The servant’s job is to do his duty. We too should therefore not become over concerned about our faith or lack of it — we should just do our duty.

God sees all and knows all. He knows that what motivates us is a wish to do good, a desire to love him, and a longing to be with him in heaven. When we do this, our troubles and anxieties pale into insignificance. Instead of constantly going over and over the details of our faith and whether we believe in this or that doctrine, we simply turn our gaze on him.

When we consider the love God has for us, when we appreciate the blessings he has already poured out on us, and the many more he has in store for us, then we begin to realize that even the faith we once thought was strong means practically nothing to him. God loves us with faith or without it. And our perceptions of his nearness or faraway-ness really don’t count for much at all. All our anxieties are of nothing compared to God’s anxiety that we should appreciate his love for us.

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

COLLECTING FOR THE FOOD PANTRY:



Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist the Food Pantry. Any non-perishable food items are welcome. We have bins in the Chapel Narthex for your donations. Thank you!

INCREASE OUR FAITH:

I am friends with a few Ukrainian Sisters of St. Basil the Great. I am appalled and heartbroken at what has been happening in their country. I think of Gaza where cruelty has brought death and starvation in addition to the destruction of homes, hospitals and schools. In our own country, human beings exercise the “right” to obtain weapons and wreak senseless violence on the innocent. In too many places, powerful people inflict misery on the vulnerable while the rest of the world stands by wringing our hands. Does that not leave us grieving with Habakkuk who prays: “I cry out to you: ‘Violence!’, but you do not intervene. Why do you let me see ruin; why must I look at misery?” [Habakkuk 1:1-3, 2:2-4].

The Lord answers that “the vision still has its time and will not disappoint.” What can that mean? Today, this message seems enigmatic or even detached. What are we supposed to believe? In Luke’s Gospel, the apostles ask for more faith. Speaking with what seems to be untethered exaggeration, Jesus tells them: “If you have faith the size of a mustard seed,” you could do the impossible [Luke 17:5-10].

Why did Jesus speak of the mustard seed when his friends asked for more faith? Remember, Jesus saw mustard seeds as some of the most prolific things God created [see Luke 13:18-19]. A minuscule mustard seed grows as its internal dynamism impels it to sprout and burst forth in stupendous growth. It needs soil and water, but its potential is God-instilled — an example of the energy and life the Creator has sown in every living creature.

The mustard seed not only surges forth in growth, it also produces more seeds. In Jesus’ vision, faith like the mustard seed is something exuberantly energetic and will not disappoint. That’s the kind of power Paul found in the Gospel.

When Paul wrote to his beloved Timothy, he bade him “to stir into flame the gift of God you have through the imposition of my hands” [2 Timothy 1:6-10, 13-14]. Paul knew that his protégé Timothy had lived his faith with a passion born and nurtured by his family. It was in his blood. Paul was concerned that Timothy could be overwhelmed by the circumstances in which he ministered, losing touch with the fervent faith of his youth and the certainty that God would give him the strength he needed. Like a father, Paul encouraged Timothy to rejuvenate his sense of mission like someone who blows on embers until a flame flares forth and everything catches fire.

Where do the Scripture Readings for this 27th Week in Ordinary time leave or lead us? First, we remember that our faith is not transactional like the relationship between the master and servant in Jesus’ parable. Faith has nothing to do with service performed out of duty or to secure a promised reward. Faith involves the vision Christ leads us to share with God. Faith is absolutely and totally relational. As servants of God and members of the body of Christ, we are instilled with the grace and faith-energy of the mustard seed. In Christ’s vision, everything we do can lead us and our world into deeper union with God and with all of creation.

So, what about all that seems to be going disastrously in our world today? Here we go back to Habakkuk. Habakkuk’s lament came from faith — a deep faith that knew that things shouldn’t and didn’t need to be as they were. That kind of faith is a call to action. We pray with Habakkuk, not to change God’s will, but to open ourselves to the energy and grace of our baptism, to allow mustard seed faith to flower in and among us.

How does that help me as I pray for and talk to my Ukrainian sisters? They are far away, and I am comfortably safe. Because of them and the innocent victims of shootings, because of endless wars



and the hatred perpetrated by self-righteous, angry people, I shout with Habakkuk: “Why do you let me see ruin; why must I look at misery?”

It seems that the only answer comes from the women who stood at the foot of the cross. They refused to simply wring their hands. Their weeping and watching was a mustard seed of faith-full-ness. Their presence said: “It does not have to be this way! This is not God’s will!” When they could do nothing but watch and weep and love, their presence changed everything. Jesus was not abandoned.

Unleashing mustard seed faith in our circumstances is painful and sometimes dangerous. The Scripture Readings for this 27th Week in Ordinary Time ask us if we are ready to pray: “Lord, increase our faith!” If we ask genuinely, it will be granted. The vision God offers still has its time.

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

USING FAITH TO UNCOVER GOD’S POWER:

Luke’s gospel begins with the apostles saying to the Lord: “Increase our faith” [Luke 17:5-10]. They made this plea for help after Jesus taught them to care for the “little ones” and to always forgive those who offended them. Faced with such a challenging teaching, they assumed they needed more faith.

We know something about this need for an increase of faith. Individuals express their desire for more faith for various reasons — to keep functioning after the death of my wonderful spouse; to stay positive after the loss of my job; to still trust God after the suicide of my daughter; to reject prejudice after another terrorist attack; to keep praying after my prayers are not answered; to keep trying after so many efforts to get over my addiction.

When the apostles asked for an increase of faith, Jesus replied: “If you have faith the size of a mustard seed, you would say to this mulberry tree: ‘Be uprooted and planted in the sea, and it would obey you.’” In typical fashion, Jesus answered the question by suggesting a broader perspective. Faith by its very nature is a rich resource with amazing power to accomplish good. It involves a fundamental openness to the all-powerful God who freely shares his divine life with us. Faith is not an autonomous possession which we can use as we wish for our own purposes. It is a gift that enables us to cooperate with God’s grace and to share in the divine power.

From this perspective, the challenge is not to increase our faith, but to use the faith we have to tap into the divine energy, a renewable resource always available to us. The mustard seed parable does not deny the possibility or desirability of increasing and deepening our faith, but it does invite us to use the faith we have to cooperate with God’s grace in doing good.

Here are some examples of Christians relying on this teaching of Jesus. A grieving widow kept attending Sunday Mass and doing a daily meditation even though they brought her very little comfort, on the faith conviction that despite appearances God will not abandon her. A philosophy professor who has serious doubts about the existence of God and an afterlife made a conscious decision not to enter into a serious study of these questions but to continue to practice his Catholic faith based on his vague faith conviction that life does have some ultimate meaning and purpose. A middle aged man who has been unemployed for almost a year kept on networking and sending out resumes, not because he expected God to intervene on his behalf, but because he believes God wants him to keep trying.

What actual faith do you have that enables you to cooperate with God’s grace in doing good?

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



ON THE EDGE OF AUTUMN?

The weather thus far in October has been like summer; it feels like we are hanging on to the edge of autumn. We are hanging on! Just when summer gets perfect — fresh nights, soft sun, casual breezes, crushingly full and quietly cooling trees, empty beaches and free weekends — it ends.

Life is like that, too. Just when we get it right, it starts to change. The job gets easy and we know just how to do it and they tell us we're retired. The children grow up and get reasonable and they leave home just when it's nice to have them around. The days get less full of work, but we're older now and too stiff to play. The money we never had enough of to spend on "extras" abounds after the mortgage is paid off, but the desire for expensive travel and clothing and entertainment has waned.

That's life on the edge of autumn. And that's beautiful. If we have the humility for it.

Humility is a natural virtue. It's one of those things that everybody has to get eventually or else die in misery. Diminishment, for instance, is one of the facts of life that breeds humility, and diminishment is part of every experience. We get to practice it all our lives. Humility is the survival mechanism of life.

—Sister Joan Chittister, O.S.B.

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. 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].



READINGS FOR THE WEEK:

Monday: Jonah 1:1-2:11; Luke 10:25-37

Tuesday: Jonah 3:1-10; Luke 10:38-42

Wednesday: Jonah 4:1-11; Luke 11:1-4

Thursday: Malachi 3:13-20; Luke 11:5-13

Friday: Joel 1:13-2:2; Luke 11:15-26

Saturday: Joel 4:12-21; Luke 11:27-28

28th Sunday in Ordinary Time: 2 Kings 5:14-17; 2 Timothy 2:8-13; Luke 17:11-19

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.



LIVE THE FULLEST:

God sees you and all your potential, and he aches to see you embrace your best, truest, highest self. He yearns to help you and to accompany you in that quest.

—Matthew Kelly

WHICH PART ARE WE?

The Church works best when we see ourselves not as spectators, but as participants. Arthur Tonne tells about the seventeenth century St Francis de Sales. As a young man, Francis was seriously ill. It was felt certain that he would die. He begged his professor: “Sir, arrange my funeral as you see fit. I only ask that after my funeral you give my body to medical students.” The professor protested. But de Sales persisted: “It is very consoling to me, as I lie dying to think that if I have been a useless servant during life, I will be of some good after death.”

Unhappily, the Church of Jesus is filled with people who are not pulling their weight. Their style is described in this piece by that scribbler “Author Unknown” — “There is a story named Everybody, Somebody, Anybody, and Nobody. There was an important job to be done, and Everybody was sure Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry at that because it was Everybody’s job. Everybody thought Anybody could do it, but Nobody realized Everybody wouldn’t do it. It ended up Everybody blamed Somebody when Nobody did what Anybody could have done.”

It is, of course, a badly kept secret that a small percentage of every parish largely carries the entire operation. Money is one important factor of course. Another is time invested in church enterprises — whether they be participation in the parish council, ushering, lectors, social functions, etc. If everyone did his or her part, what a difference any parish would be! Yet, should anyone be moved to thank us for our participation, all of us would have to still borrow the last line of Jesus from Luke’s Gospel [17:5-10]. Without sounding like Charles Dickens’ *Uriah Heep*, we must say of ourselves: “We are unworthy servants. We have done what it is our duty to do.”

Many of us are less than useful servants — not from malice, but from procrastination. Such a defect robs us of a “get-up-and-go” spirit. It is something which Luke’s Gospel would have us correct if we are to become useful people. There is a story told of a man who received a suit from a soup kitchen. In a pocket he found a fifteen year old receipt for a pair of shoes left at a shoemaker. The shop was still in the neighborhood. On a hunch, he went to the store. He handed the ticket over to the owner. The owner went to the back of the store and returned in a few moments, saying: “Those shoes will be ready next Wednesday.”

Hopefully, none of us are in the class of our friend, the cobbler. Yet, there are times when those working with us — or at least attempting to do so — must be tempted to think so.

A professional basketball coach made a prediction to a journalist about one of his prospective basketball players: “He’s got potential and the chance to be a great player. But there’s a lot of guys with ‘potential’ written on their gravestones. That means they never reached it.” Hopefully “potential” will not appear on the tombstone of anyone of us. May all of us be useful Christians!

The way to get started, advised Walt Disney, is to quit talking and begin doing.

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



REMEMBER:

Everything is possible when we are in a community with each other. Community is where burdens find shoulders, and dreams rise on the wings of many.

—Anonymous

A META-NARRATIVE OF CONSOLATION:

Several years ago, I was at a symposium at which we were discussing the struggle that many young people have today with their faith. One of the participants — a young French Canadian Oblate — offered this perspective: “I work with university students as a chaplain. They have a zest for life and an energy and color that I can only envy. But inside of all this zest and energy, I notice that they lack hope because they don’t have a meta-narrative. They don’t have a big story, a big vision that can give them perspective beyond the ups and downs of their everyday lives. When their health, relationships, and lives are going well, they feel happy and full of hope; but the reverse is also true. When things aren’t going well the bottom falls out of their world. They don’t have anything to give them a vision beyond the present moment.

In essence, what he is describing might be called “the peace that this world can give us” [John 14:27]. In his farewell discourse, Jesus contrasts two kinds of peace — one that he leaves us and one that the world can give us. What is the difference?

The peace that the world can give to us is not a negative or a bad peace. It is real and it is good, but it is fragile and inadequate. It is fragile because it can easily be taken away from us. Peace, as we experience it ordinarily in our lives, is generally predicated on feeling healthy, loved, and secure. But all of these are fragile. They can change radically with one visit to the doctor, with an unexpected dizzy spell, with sudden chest pains, with the loss of a job, with the rupture of a relationship, with the suicide of a loved one, or with multiple kinds of betrayal that can blindside us. We try mightily to take measures to guarantee health, security, and the trustworthiness of our relationships, but we live with a lot of anxiety, knowing these are always fragile. We live inside an anxious peace.

As well, the peace we experience in our ordinary lives never comes to us without a shadow. As Henri Nouwen puts it, there is a quality of sadness that pervades all the moments of our life so that even in our most happy moments there is something missing. In every satisfaction there is an awareness of limitation. In every success there is fear of jealousy. In every friendship there is distance. In every embrace there is loneliness. In this life there is not such a thing as a clear-cut, pure joy. Every bit of life is touched by a bit of death. The world can give us peace, except it never does this perfectly.

What Jesus offers is a peace that is not fragile, that is already beyond fear and anxiety, that does not depend upon feeling healthy, secure, and loved in this world. What is this peace?

At the last supper, and as he was dying, Jesus offered us his gift of peace. And what is this? It is the absolute assurance that we are connected to the source of life in such a way that nothing, absolutely nothing, can ever sever—not bad health, not betrayal by someone, indeed, not even our own sin. We are unconditionally loved and held by the source of life itself, and nothing can change that. Nothing can change God’s unconditional love for us.

That’s the meta-narrative we need in order to keep perspective during the ups and downs of our lives. We are like actors in a play. The ending of the story has already been written and it is a happy one. We know that we will triumph in the end, just as we know that we will have some rocky scenes before that ending. If we keep that in mind, we can more patiently bear the seeming death-dealing tragedies that befall us. We are being held unconditionally by God, the source of life itself.

If that is true, and it is, then we have an assurance of life, wholeness, and happiness beyond the loss of youth, the loss of health, the loss of reputation, the betrayal of friends, the suicide of a loved one,



and even beyond our own sin and betrayals. In the end, as Julian of Norwich says, all will be well, and all will be well, and every manner of being will be well.

And we need this assurance. We live with constant anxiety because we sense that our health, security, and relationships are fragile, that our peace can easily disappear. We live with regrets about our own sins and betrayals. And we live with more than a little uneasiness about broken relationships and loved ones broken by bitterness or suicide.

Our peace is fragile and anxious. We need to more deeply appropriate Jesus’ farewell gift to us: “I leave you a peace that no one can take from you: Know that you are loved and held unconditionally” [John 14:27].
—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

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:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. 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 [9/27/25]	-----	\$ 775.00
Total Offerings: Sunday [9/28/25]	-----	\$ 355.00

SMALL SIGNS OF GOD’S PRESENCE:

Our salvation comes from something small, tender, and vulnerable, something hardly noticeable . God, who is the Creator of the Universe, comes to us in smallness, weakness, and hiddenness.

I find this a hopeful message. Somehow, I keep expecting loud and impressive events to convince me and others of God’s saving power; but over and over again, I am reminded that spectacles, power plays, and big events are the ways of the world. Our temptation is to be distracted by them and made blind to the “shoot that shall sprout from the stump” [Isaiah 11:1].

When I have no eyes for the small signs of God’s presence — the smile of a baby, the carefree play of children, the words of encouragement and gestures of love offered by friends — I will always remain tempted to despair.

The small child of Bethlehem, the unknown man of Nazareth, the rejected preacher, the naked man on the cross, he asks for my full attention. The work of salvation takes place in the midst of a world that continues to shout, scream, and overwhelm us with its claims and promises. But the promise is hidden in the shoot that sprouts from the stump — a shoot that hardly anyone notices. —Henri Nouwen

WHO ARE YOU LIVING FOR?

We often misunderstand what biblical faith is all about. We think of it as believing in specific doctrines or dogmas, in a certain package of “truths” — like, “I believe in the Trinity,” or “I believe the Catholic church is the one, true church.” Frequently when asked what we believe, we instinctively recite the Nicene or the Apostles’ Creed. Our sacred authors, on the other hand, encourage us not to believe in things, but to believe in a person — to share the hopes and dreams of a particular individual, even when it seems those hopes and dreams will never be realized.

That certainly seems to be the case with the late 7th century BCE prophet Habakkuk. We’re not exactly certain about the precise “violence, destruction, strife and clamorous discord” [Habakkuk 1:1-3, 2:2-4] that Habakkuk and his community were experiencing — but it was deeply disrupting their faith in the Lord. How could God be tolerating such a drastic change in God’s plan for the Chosen People?

God never provides Habakkuk with an exact end-time for this painful period. Habakkuk is only told to “hang in there.” God’s vision for the community hasn’t changed — its implementation has simply been delayed. “The vision still has its time, presses on to fulfillment, and will not disappoint; if it delays, wait for it, it will surely come, it will not be late.”

St. Paul finds a similar problem as he writes to Timothy. The earliest believers in Jesus expected him to return shortly after his death and resurrection — they hadn’t counted on a long interval between those two events. Writing in the name and tradition of Paul, the writer author is concerned that Jesus’ delayed Parousia will cause the faithful to renege on carrying out all of Jesus’ vision [2 Timothy 1:6-14]. Like Timothy, we also are encouraged to “stir into flame the gift of God that you have” Being another Christ isn’t for sissies — “God did not give us a spirit of cowardice, but rather of power and love and self-control. Bear your share of hardship for the gospel with the strength that comes from God.” The risen Jesus expects us to do whatever is necessary to carry out his/her dream — even though that dream isn’t going to be fulfilled in the near future.

Luke’s Jesus encourages us to do the same [Luke 17:5-10]. Just a little faith in implementing Jesus’ vision will symbolically help us to “uproot” trees in Jesus’ name. Yet, at this point in salvation history, one of our main tasks is just keeping that faith alive.

Luke is convinced Jesus will eventually return — though it won’t be in his or his readers’ lifetime. But in the meantime, we — like good slaves — must be committed to carrying out whatever the “master” has commanded us to do. If we plan on one day eating at Jesus’ table, we also must plan on doing what we’re “obliged to do” between now and that glorious heavenly banquet.

Over twenty centuries later, we’re still waiting for Jesus’ return. The delay has bogged many of down in “churchy trivia.” We’ve so concentrated our efforts on the “small things” of faith that we’ve forgotten Jesus’ big picture — his dream for all people and all creation. It’s much easier being Christians that way; it doesn’t take a lot of courage or effort.

Yet, every weekend when our Eucharistic Scriptures are proclaimed, we don’t hear about rosaries, novenas or perpetual adoration — we hear a vision proclaimed — a vision we commit ourselves to carry out every time we take from the Eucharistic cup — the vision of that person in whom we have faith.

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



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Thomas Noble who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Kate Tzefronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for cancer.
- For Andrew Gerome who is seriously ill.
- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese, who is undergoing treatment for pancreatic Cancer.
- For Misty Lazar, sister of AFY associate, Natasha, who is undergoing medical treatment.
- For Kaylie McAllister, daughter of Patricia Constantino ['85], who is ill.
- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.



PRAYERS FOR THE DECEASED:

- For Mike Heryak [birthday]
- For Curtiss DeMarco [anniversary]
- For Alan Conners, grandfather of Alex Keene ['10].
- For Jacqueline Young, mother of Mark Young ['92]
- For Patricia Prendergast, sister of Father Tom O'Hara, C.S.C.
- For Lois Mansour, mother of Mark ['76], Robert ['79], Thomas ['89] and Drew ['96] Mansour, and grandmother of Brett ['08], Brian ['10], Paige ['14], and Eric ['22] Anton, and Evan Mansour ['26].
- For Arthur Lawrence, father of Irena Lawrence ['95]
- For Father Thomas Cleaton, pastor-emeritus of Immaculate Conception in Avon
- For Alfonsina Bruno, grandmother of Richard Jones ['20]
- For John Leidli, father of Chris ['85] and Kurt ['87] Leidli.

PRAYERS FOR OTHERS:

- For an end to religious violence.
- For an end to the war between Russia and Ukraine, and the political issues in Palestine and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women serving our country, and for their families.

EUCCHARISTIC MINISTERS:

We have begun the process of discerning those in our chapel community who feel called to Eucharistic Ministry. We have a need for more Eucharistic Ministers, particularly within our younger families who come here regularly, as well as with those who regular attend the Saturday Evening Mass. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry.



CLOSING PRAYER:

~ Prayer of Autumn Blessing ~

O God of Heaven,
May we listen to your Spirit
moving in the air of Autumn:
A season of transition,
A season of change;
A season of harvest,
A bounty of goodness;
A season of mystery —
Of dying and letting go;
A season of trust
Of new life being promised again.

May we take time to find moments of quiet in our life.
May we be inspired to pay closer attention.
Spirit of God,
May beauty emerge within us.
May the vivid colors of our gifts come into view.
May the branches of our souls
Reveal our essential core of goodness.

O Great Spirit of Autumn,
Grant us courage to live your wisdom
And witness your beauty.
May we fall into the mystery
And step forward in trust.
May we discover moments of rest
And a harvest of nourishment.

May this be a time
To gather stones of praise,
To build a cairn of thankfulness to our God
For the blessings of our Autumn life.
Amen.

CAMPUS MINISTRY OFFICE:

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