

# 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 schedule for October is: October 12<sup>th</sup> and 26<sup>th</sup>. November dates are: November 2<sup>nd</sup>; 9<sup>th</sup>; and 16<sup>th</sup>.** 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 THIS WEEKEND — OCTOBER 11-12<sup>th</sup>:

This weekend marks the 39<sup>th</sup> Annual Blanket Sunday Collection to help the poor. Please place your envelope in the Collection Box [Blanket Sunday envelopes are on the table in the narthex.] 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](http://www.svdpcle.org).



## THE CHOSEN – THIS SUNDAY, OCTOBER 12<sup>th</sup>:

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 this Sunday, October 12<sup>th</sup>, from 11:30 am – 1:00 pm. We will continue to gather once monthly, viewing a new episode each month, followed by discussion.**



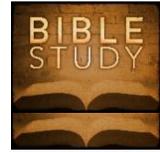
*The Chosen* is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1<sup>st</sup> century, the series 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 2<sup>nd</sup> 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. 28<sup>th</sup> :

**Tuesday, October 28<sup>th</sup> 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 Lennon Boardroom 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: [szanislop@gilmour.org](mailto:szanislop@gilmour.org).**



**NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 15<sup>th</sup>:**



**Our next Virtual Bible Study will be on Wednesday, October 15<sup>th</sup> 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 12: 28 <sup>th</sup> Week in Ordinary Time	<b>10:00 AM</b> In-Person & Live Stream
Monday, October 13:	<b>NO MASS</b>
Tuesday, October 14:	<b>NO MASS</b>
Wednesday, October 15: St. Teresa of Avila	<b>NO MASS</b>
Thursday, October 16:	<b>NO MASS</b>
Friday, October 17: St. Ignatius of Antioch	<b>NO MASS</b>
Saturday, October 18: 29 <sup>th</sup> Week in Ordinary Time	<b>5:00 PM</b> In-Person only
Sunday, October 19: 29 <sup>th</sup> Week in Ordinary Time	<b>10:00 AM</b> In-Person & Live Stream

**MEN’S DAY OF RETREAT — SAVE THE DATE:**

**Thursday, November 6<sup>th</sup> 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 of 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.**

## A REFLECTION ON THIS WEEK'S THEME:

The gift of humility frees us to tell ourselves and others our true condition. Humility is honesty and such truthfulness will eventually bring about a healing somewhere in our lives. Another gift that is important is faith — faith enables us to realize that what has been hurtful in our pasts does not have to accompany us into our futures. Physical healing may take time — and often those injuries or debilitating conditions remain no matter how intensely we pray. The interior hurts — especially our angers at our not being physically healed — can, with faith, be tempered, softened, and even pass. When we allow faith to heal such angers and frustrations, the result is the freedom to be grateful. Being grateful is only the beginning. Jesus came to free us all from and free us for the new, the adventure of praise and trust.

The Scripture Readings for this 28<sup>th</sup> Week in Ordinary Time begin with a beautiful story. Naaman is a commander of a foreign king to whom the Lord granted a victory. Naaman has leprosy, and his wife's servant girl — who was taken from Israel earlier — tells her mistress that if Naaman would go to the “man of God” in Israel, Naaman would be healed. Naaman gets permission from his king and goes in search of Elisha [2Kings 5:1-20].

Naaman is simply told by Elisha to bathe in the river Jordan. Naaman refuses — thinking that the rivers in his own home land would be better than the Jordan in this foreign land of Israel. He begins returning home, but his servants beg him to just “do it”. He reconsiders and bathes seven times and is cured.



Naaman is humbled and gratefully to Elisha. He wants to give something to Elisha in response, but Elisha refuses. So Naaman begs for two carloads of dirt from the holy land of Israel to take back to his own land — thereby enabling him to be in union with the God of Israel and the God of his healing. It is a great story.

Luke's Gospel relates a more familiar story which has an important twist [Luke 17:11-19]. Ten lepers shout for healing, and when they receive this gift, only one returns shouting his praise. The twist is more complicated than the fact that the healed person is a Samaritan — a foreigner. All of this needs to be understood in terms of Jesus' continued journey to Jerusalem — the apostles will learn that they themselves, as outcasts, will be rejected, and exiled from their Jewish pasts.

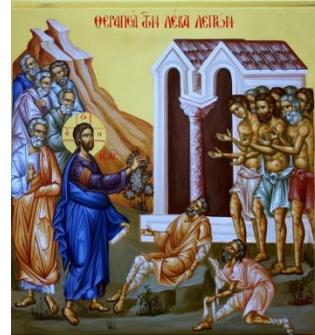
As I read through Luke's Gospel for this 28<sup>th</sup> Week in Ordinary Time, my initial reaction was one that focused on Jesus and his work to heal those who needed healing, and especially those who seem to have the faith to ask for it. So, my initial take-away was my usual: “if you need help, pray to God and ask for it — and then be thankful,” type of conclusion. But as I sat with this reading for a bit, my thoughts kept coming back to the nine who were healed but didn't go back to give thanks.

Again, my initial reaction to the non-action of the nine was pretty superficial — it centered on frustration and maybe even a little anger as to why they seemed to be so ungrateful for the healing they received. But there seems to be another message that I should be paying attention to in this reading.

If I put myself in their shoes — what would I have done if I were one of the nine? Would I have gone back to Jesus? Would I have followed his orders to show myself to the priests — and then what? Would I have just gone on my way and done neither? Would I have experienced some type of group-pressure to not go back to Jesus and to stay within the safety net of the group for some other reason? To be honest, I'm not sure what I would have done. But it has made me think about this in my own life.

One particular question comes to mind as I think about how I act in situations where I want something is, “what are my true intentions?” And in the context of this gospel reading, I wonder what the intentions were of the nine who asked to be healed but didn’t go back to show their gratitude? Because they were physically ill, they probably wanted relief from their physical pain. And, because of the kind of illness they had — that being one that is socially unacceptable — they were probably also looking for relief from their social pains as well. But were their intentions only to find personal relief? In other words, did they ask to be healed with only their personal interests in mind so they could move on to other personal interests?

Being healed of leprosy would most certainly be a life changing experience that would allow for a more “normal” life rather than being an outcast of society. But, being healed would also make room for a greater depth dimension to life as well. It would allow the person being healed to be social again with others and contribute to the community in ways they were not able to while having the illness — something that is outside of and larger than themselves. Being healed not only would give them relief from their personal pain, but also allow them to be part of the whole again, which is important and necessary for every member of the community, not just those being healed.



From this perspective, it makes me think of what my intentions are when I am longing for something. Am I only thinking about my own superficial and personal needs, or does this longing have greater depth? If I get what I want, can I use that gift to transcend to something larger than myself and that which recognizes my place within the whole for the good of not only me, but the whole as well?

If I look to specific examples in my life, this further makes me think more specifically about my intentions for my longing to attend mass and to receive the Eucharist. Is my intention to somehow earn points towards my own personal salvation project — honestly, I think sometimes the answer is “yes”. Or, is there a deeper aspect to my longing, one that transcends beyond my personal and seemingly superficial needs? Does my participation in Mass and the Eucharist somehow allow me to more fully connected to the whole of my church community, my neighbors — even those outside my faith tradition — and society at large? I think it does and I think I know this in the depths of my heart. But most of the time I feel like I go to Mass because it’s my “obligation.” Recognizing that the Eucharist has a depth dimension that allows me to recognize that I am part of the whole of all that is perhaps is the true longingness I feel for Mass and the intension of this longingness that I often miss through my mostly unconscious mind.

So the question arises: which person am I? What are my intentions in my relationship with my spouse and kids? What are my intentions in the work I do? What are my intentions in my relationship with God? Are they superficial or do they carry a greater dimension of depth that I should be more conscious of?

The one Samaritan who returned to Jesus to give thanks seems to be conscious of this transcendent moment. By his “thank you” action he is not only showing his gratitude for being healed, but is also showing how he can see the bigger than himself picture of life. And for that Jesus responds with: “your faith has saved you.”

Living thanks is more important than giving thanks. The Samaritan returns — he represents the universal embrace which Jesus has come to share. The other nine are healed and represent the apostles who will be scattered as Jerusalem approaches. They too will be gathered again and form the beginning

of the “Kingdom” about which we will hear in the following weeks. Being members of Jesus’ kingdom will involve being considered as lepers and Jesus will be the one who heals. Those who come to the awareness that they are lepers will find healing in Jesus. They will be grateful living the healing touch extended through them to others.

Naaman and the leper from Samaria are non-belongers — they both leave their state of alienation and experience being healed through coming to the “Holy Land” of God. Naaman gives thanks by taking some of the Holy Ground back with him. The cured-leper returns to Jesus as “Holy Land” and gives thanks for now belonging.

Perhaps the major difference has to do with “humility”. Jesus asks about the other “nine”. They were not ungrateful, but more likely not humble enough to admit that once they were outside — different, unwelcomed. They would have to live with their pasts into their futures. The “Kingdom” is for those who stand in their earthliness which has been blessed by the “Holy Land” who is Jesus. The Pharisees stand always at a distance greater than that of the lepers when they sought cleansing. It is not so much about who gave thanks and who did not. Jesus is dedicated to calling all of humanity away from the leprosy of self-righteous pharisaic posturing. Jesus is the Land upon which, and within which we do not posture, but take positions of living our healed conditions.

The “nine” represent most Christians — they enjoy being freed from leprosy, but lose contact with the reality of their having been outsiders, alienated, defined by something negative. They might be grateful, but they are not sure grateful for what.

The “one” returnee represents each of us when coming to our senses; we get in touch with what it means to be redeemed by Jesus. We get in touch with our soul’s sicknesses. We touch into how disordered, depressed, angry, and/or violent we once were and immersing ourselves seven or more times in the river of the redeeming Jesus, we both enjoy the freedom from and the freedom for the living out of his touch.

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

## **ALUMNI & CHAPEL MEMORIAL MASS — SUN. NOVEMBER 2<sup>nd</sup>:**

**We will be celebrating our Memorial Mass earlier this year – on the first Sunday in November.** 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 our November remembrance, we are going to have our **Memorial Mass at Our Lady Chapel on Sunday, November 2<sup>nd</sup> at 10:00 AM.** We are particularly remembering all of our Alumni who have passed away this year. And as always, we are remembering all members of our Chapel and Gilmour families, who have gone to the Lord. **We will have a special Memorial Basket placed on the center table in the narthex of the Chapel beginning next weekend. You may place the names of your loved ones in our Basket, and they will be remembered in our Masses throughout the month of November.**

**Also, please join us following Mass on Sunday, November 2<sup>nd</sup> for a special Coffee & Donut Reception in the Commons.**

## **SERVING THE LORD IN THE POOR — SAT. OCT. 18<sup>th</sup>:**

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.

## **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!

## **IT'S ALL ABOUT GRATITUDE:**

It is often interesting when reading about one or other of Christ's healings to note that he very often forgives the sins of the sick person, and this forgiveness seems to bring about their physical healing. At other times, Jesus puts out his hand or makes some other sign like putting paste on a blind man's eyes [see John 9:6]. In most cases we can identify a particular moment when the healing takes place. However, this does not seem to be so in the case of these ten lepers in Luke's Gospel [Luke 17:11-19]. Of course, according to the law, these lepers could not come near to Jesus so there was no possibility of him touching them. And for the same reason we can imagine that the words they spoke to him and the words Jesus spoke to them were most probably shouts rather than ordinary speech.

In any case, all that Jesus says to them is to go and show themselves to the priests. This was in order to prove that they had been healed. They go on their way, and only after they have left Jesus do they discover that they have actually been healed. It is very interesting that the word used here for healing is "cleansed." It is as if the disease of leprosy is some kind of pollution which has now been purified. To be cleansed implies washing, and we immediately realize the connection with Baptism or Reconciliation which washes our souls and frees us from sin.

In the Hebrew mind, leprosy and sin are very much wrapped up together. We can see then that the separation of the leper from the rest of the people imposed by the law obviously has two purposes — first, it separates the mass of the people from possible infection from disease, but then it also separates the community from what is perceived to be a sinful person. Second is that this separation from the community of the leper is a real punishment for those who are effectively deemed to be sinners.

Nine of the lepers finding themselves healed simply follow Jesus' instruction and presumably go off to the priests to be officially declared cleansed. Only one of them — before going to the priests — first returns to Jesus to express his gratitude. This gratitude was obviously very deeply felt — "he turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him."

We can only imagine what a relief it was to that poor leper to be freed from his affliction. He could now return to his family and loved ones; he could wear decent clothes and resume his livelihood. It meant a return to normality as well as freedom from poverty and a life of absolute misery. He could now hold his head up high and take his place in society after what was probably months and perhaps years of ostracism.

Luke observes that this man was a Samaritan — which presumably meant that the other nine were Jews. It is interesting to note that the great division between Jews and Samaritans which was observed in the society of that time means nothing to lepers. They are so poor and so isolated that religious differences mean nothing to them; they are glad of each other's company deprived as they are of the companionship of anyone else.

The fact that the man was a Samaritan is important because it is an indication that Jesus' mission was not only to the Jews, but to every person in the world. The fact that the Jews despised the Samaritans, and that this man who was grateful was a Samaritan, is a way of Jesus rubbing it in that while the Jews may be the Chosen People this does not mean that they are privileged above all other people in the world.



There are other examples of this, most notably in the Parable of the Good Samaritan [see Luke 10].

The healing of the ten lepers underlines the importance of gratitude in our lives. All too frequently we fail to express gratitude to those who help and support us. Young people especially tend to take their parents and brothers and sisters for granted. They don't always realize the great sacrifices that other people make on their behalf. Raising a family in today's world is no easy task — it inevitably involves huge sacrifices of time and energy and it can often mean deep heartache.

When I was chaplain to a women's prison, I met a number of women who had admitted to a crime which was actually committed by their daughter. So that their daughter would not be separated from her own children the mother went to jail on her behalf. This was indeed a very great sacrifice.

But, of course, the one that we all need to be grateful to is God himself. Everything that we have comes from him and most especially the gift of life itself. He is the author of creation and so he is the one from whom all life flows. So, we should certainly not neglect to express our thanks to him for all that he has done on our behalf. If God was not there, constantly bestowing his love and goodness on us, we would not even exist.

From this there is only one conclusion to come to — thanksgiving ought to be a very important part of our prayer life. Of course, there are many components to prayer such as the expression of sorrow, making offerings to God, listening to his Word, asking for the things we need, praising God's greatness and so on. But we must not ever omit thanksgiving from this list.

You will note that all these varieties of prayer are to be found in the mass and indeed the long Eucharistic prayer is often regarded as a great prayer of praise and thanks to God. I think too that when we return to our seats after receiving Holy Communion it is a very special time for us to express our thanksgiving to God for the gift of his Son who we have just received. Like that leper, before we receive the validation of the world we turn to offer our gratitude to the one to whom we owe absolutely everything.

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

## GOD'S LOVE KNOWS NO BORDERS:

The story of Naaman the Leper is one of Scripture's most significant passages [2 Kings 5:1-20]. It not only shows us how Jewish faith changed through the centuries — it also challenges us to live up to the unchanging ideals of that faith. Three points are critical here:

First, this particular sacred author — along with all other biblical authors — insists that **God's actions are never limited to just one group of individuals** — even if they're God's Chosen People. Naaman is a Gentile, a Syrian army officer, a frequent enemy of the Jews. He only comes to Elisha seeking a cure of his leprosy because his Jewish slave girl told him about the healing powers of this 9<sup>th</sup> century BCE prophet and encouraged him to make the politically delicate trip. Nine hundred years later, Jesus would get into trouble with some in his Nazareth synagogue audience when he reminded them that God had ignored many Jewish lepers to take care of this non-Jew [Luke 4:27].

Second, though it flies in the face of our Catholic tradition of clergy receiving stipends and stole fees, the story of Naaman the Leper is adamant about **Elisha's refusal to accept any sort of gift from Naaman** — “As the Lord lives whom I serve,” the prophet insists, “I will not take it.” The reason is simple and irrefutable — if we're rewarded for channeling God's actions, it would appear that they are our actions and not God's. I don't remember that law ever being changed in Scripture.

Third, there's a theology in the Naaman story that we've gone beyond — **the belief that God is a territorial God**. God is obligated only to take care of people who reside in Canaan. Take one step across the border and you're in the domain of another god or goddess. That's why Naaman asks to take “two mule-loads of earth” back with him to Damascus. We presume he's going to spread that dirt over his property, creating an extra-territorial piece of Canaan, obligating the Lord to take care of anyone who lives — and worships — on that soil. He says as much: “I will no longer offer holocaust or sacrifice to any other god except to the Lord.” The sixth century BCE Babylonian Exile would put an end to that restrictive theology. Jews forced to live hundreds of miles from the Promised Land eventually began to experience God's presence and power in a country that technically “belonged” to other gods. No longer was God limited to just one piece of geography.

Luke's Jesus mirrors some of the Naaman/Elisha story. Though the leprous Samaritan isn't a Gentile — he's regarded as being outside “acceptable Judaism.” His heresy excludes him under pain of death from even going into the sacred confines of the Jerusalem temple. Obviously the God whom Jesus channels and has become can work beyond the restrictions with which people limit him/her. Not only that, but the heretic alone returns to thank Jesus for the cure. The other nine orthodox recipients of God's favor seem to have forgotten their manners [Luke 17:11-19].

Perhaps that's one of the reasons that Paul zeroes in on our obligation to die with Jesus [2 Timothy 2:8-14]. He's convinced that only those who have died with him will live with him. It doesn't make any difference who we are or where we are, the one essential, never changing aspect of our faith is a willingness to die with Jesus by giving ourselves to others. No future theology will ever contradict that. No matter who we are or where we are, we're expected to always pull that off. What an insight!

Yet, I suspect you, like me, rarely thank the historical Jesus for sharing that insight with us. We just take it for granted and walk away from the person who died for us.

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



## SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. 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:** Romans 1:1-7; Luke 11:29-32  
**Tuesday:** Romans 1:16-25; Luke 11:37-41  
**Wednesday:** Romans 8:22-27; John 15:1-8  
**Thursday:** Romans 3:21-30; Luke 11:47-54  
**Friday:** Philippians 3:17-4:1; John 12:24-26  
**Saturday:** 2 Timothy 4:10-17b; Luke 10:1-9

**29<sup>th</sup> Sunday in Ordinary Time:** Exodus 17:8-13; 2 Timothy 3:14-4:2; Luke 18:1-8

## 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.



## 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 [10/4/25] ----- \$ 126.00**  
**Total Offerings: Sunday [10/5/25] ----- \$ 500.10**

## 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.
- For Abby Toll, daughter of Rianne, who is seriously ill.



### PRAYERS FOR THE DECEASED:

- 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.
- For Dennis Haynes, father of Gino Haynes ['25]

### 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.



## THINK ABOUT IT:

When you have a concern or a problem, to whom do you turn first? God wants to be at the top of your list. Come to him with an attitude of thanksgiving, knowing that he will answer.

**CLOSING PRAYER:**

**~ A Prayer from a Grateful Heart ~**

**Lord Jesus,  
use me  
for whatever purpose,  
and in whatever way,  
You may require.**

**Here is my poor heart —  
an empty vessel —  
fill it with your grace.**

**Here is my sinful  
and troubled soul;**

**Awaken it,  
and refresh it,  
with your love.**

**Take my heart  
for your abode,**

**My mouth  
to spread abroad**

**The glory of your name;**

**My love**

**and all my powers,**

**for the advancement  
of your believing people.**

**Never allow the steadfastness**

**and confidence**

**of my faith**

**to waver,**

**so that at all times**

**I may be enabled**

**from the heart to say:**

**Jesus needs me,**

**and I am his.**

**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](mailto:blazekj@gilmour.org)