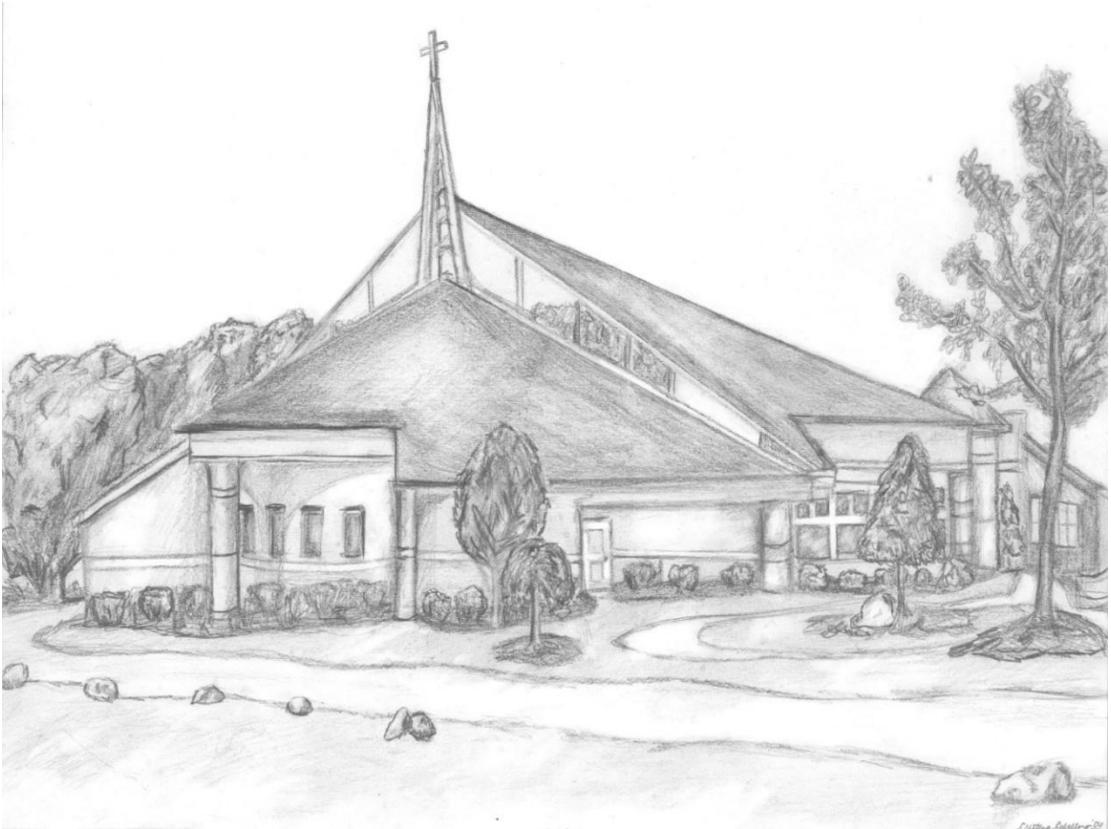


Our Lady Chapel



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

ALUMNI & CHAPEL MEMORIAL MASS — SUN. NOVEMBER 2nd:

Because of the Feast of the Faithful Departed on November 2nd of this year, 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].



The Memorial Mass will take place on Sunday, November 2nd 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 on Saturday, October 18th. 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 2nd for a special Coffee & Donut Reception in the Commons.

WOMEN’S EVENING OF RETREAT — TUESDAY, 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 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: szaniszlop@gilmour.org.

MEN’S DAY OF RETREAT — THURSDAY, NOV. 6th:



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 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.

THE REAL TREASURE:

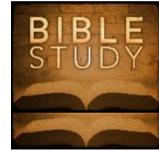
Once we desire that God accompany us on the journey of life, material wealth becomes relativized, for we discover the real treasure that we need.

—Pope Leo XIV

NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 22nd:

Our next Virtual Bible Study will be on Wednesday, October 22nd 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 19: 29 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 20:	NO MASS
Tuesday, October 21:	NO MASS
Wednesday, October 22:	NO MASS
Thursday, October 23:	NO MASS
Friday, October 24:	NO MASS
Saturday, October 25: 30 th Week in Ordinary Time	5:00 PM In-Person only
Sunday, October 26: 30 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

FAITH EDUCATION SCHEDULE:

Faith Education schedule for October is: October 26th. November dates are: November 2nd; 9th; and 16th. 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.**



A LIFE OF PRAYER

Every gesture of willingness, every gratuitous act, every forgiveness given in advance, every effort patiently accepted, is a way to prepare a place where God can dwell. We can ask ourselves, then: what spaces in my life do I need to put in order so that they are ready to receive the Lord? —Pope Leo XIV

REFLECTION ON THE THEME FOR THE WEEK:

“Mom, can I have this? I’m starving.” “What are we having for dinner?” “When do we eat?” It’s a nightmare — the checkout aisle in a grocery store with two kids. It’s more than an hour to dinner, stuck behind someone who last shopped six weeks ago. The non-stop “petitions” for the junk food within easy reach is overwhelming. Whew! Glad those days are done!!!!

Then I asked myself: “Is this how God feels about our endless prayers for things that are the spiritual equivalent of junk food. Does he really care who wins the football game?” Being stubborn and being persistent can seem similar in intensity and action, but they are very different. Stubborn people pray with a “blinded” attitude — one not open to possibilities. We are invited to pray with desire and perseverance — knowing the reality that God is on our side even when we seem to be on the other side. Praying is more than asking! Prayer is an intimacy which extends a particular time of praying. We are urged to live as a prayer rather than separating prayer from our living. God does not have ears! God’s image is not as a judge! We are invited to re-examine who we are to God and who God is to and for us.

Famous coaches are surrounded by many myths. For example, famous athletic coaches have been thought to be able to alter wind directions, or make the rain stop for their teams’ advantages. But the fact is that there are some strange events surrounding such persons.

The Book of Exodus [17:8-13] gives us a picture of the head coach of Team Israel — Moses. He has been seen praying over his warriors. Amalek is the opposition, and Moses has instructed his star player, Joshua, to fight for God and his country. Moses, for his part, will be praying up on the rim of the stadium. As long as his arms were raised in supplication, God gave Israel the better of it. Eventually he needed help from two others to support his arms, so that Israel would be victorious. This seems to be a strange that God would ask as much of Moses as Moses asks of those in the field.



The setting of this scene is a people who have been grumbling and wondering. They are in the desert; they are thirsty because there is no water. They want to know if God is with them or not. It is a long time of mutual testing; God is probing the faith of Israel, and Israel is testing God’s fidelity. God’s fidelity has been proven by presenting a “rock” which when struck does produce a kind of saving water. This place was named “Massah” or “Meribah” — meaning “test” or “argument.” Israel was honest about their thirst and complained. God remained faithful to their grumbling prayer.

So the people grew in trust by signs they were given. They go into battle, trusting Moses’ power given him by God. Moses prayed with the weight of his arms outstretched — and the weight of the people’s expectation. The people were learning slowly that God works through human agencies slowly as well.

The Gospel for this 29th Week in Ordinary Time invites us to reflect on how we communicate with God — “I tell you, he will see to it that justice is done for them speedily” [Luke 18:1-8]. Jesus invites us to freely and persistently tell God about our needs — often our only form of prayer. But if this is what Jesus wants us to do, why does it seem that our prayers go unanswered? If only praying were like ordering a pizza. You tell God what you want and he delivers it.

But God asks for persistence. A nasty judge, who does not possess the “wisdom” of the Jewish tradition to honor God and care for the widows, is approached by a widow for justice. The judge ignores her and her request, but she persists in her petitioning. He relents — not to help her or honor his tradition, but to avoid her wrath. At first sight, this story appears to be a simple parable about how we should keep asking — pounding on God’s door, and eventually we will get what we want. But

prayer or persistence in asking is more than saying words or having thoughts. God is not a judge who is manipulated by pretty words or angry suggestions.

The disciples are learning through this parable that their lives of fidelity are a form of prayer or relationship with God. Waiting, hoping watching, and longing are parts of any loving relationship. The “kingdom of God” will not admit of observation, but relies on faithfully grumbling and wondering at times — but always persisting in the relationship. Our living each moment — thirsting, demanding, but eventually turning to God — is how prayer is a way of life, rather than just a simple putting in time and expecting the “rock” to start springing.

I spent 25 years teaching students that “communication” is two-way. You have to listen as well as talk — and that’s true of communicating with God. Even a seeming non-response IS a response. It’s often a way of saying I heard you, but I’m not doing what you ask and I have my reasons — like a mom turning out requests for chocolate in the grocery store. Or maybe it is not the right time — It’s too close to dinner!

Former students who were devastated by not getting the job that they had prayed for were often elated when God seemingly sent them something better. Most of us have experienced the failures that led to later success. Luke’s Gospel suggests that a listening, loving God answers our petitions but not necessarily in the way we seek.

There will always be mysteries about answers to prayers. Why do children die of cancer? Why are there wars or droughts? Why do people suffer despite our bombarding heaven on their behalf? There may be no good answers in human terms but we need to trust Jesus’ promise that if we ask God for help, he will respond in some way, if only to help us bear our suffering.

We are those who wait for the coming into this world of the “kingdom.” This will be the fullness of the spirit of God’s ways as revealed through Jesus. We wait for those same ways to come into our own personal worlds and lives. Our waiting is long, but in a way, persistent. We may grumble at the tardiness of God’s kingdom — and especially at our own slowness. The Pharisee in us wants to know the “when”, and even the “if”, of the great coming. God is not efficient — and the disciples were learning that lesson. They have — and so do we — their own little kingdoms which are in the slow process of being rearranged. We long for the domination of Jesus who will bring peace with justice into this world. We hope for this, long for it, work towards it.

Our prayer is our fidelity to the process of God’s converting our heart. So it is a battle, and hopefully God will win.

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



NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.



OPENNESS TO 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

WHEN PRAYER IS A “LAST RESORT”?

When people are enduring great difficulties along with emotional and spiritual crises of various sorts you may have heard them say: “I’ve tried everything. Now the only thing left to do is to pray.” It’s as if praying is something to be done only as a last resort in times of trouble. Then, when all else has failed and we sense impending failure we, in desperation, turn to God and ask Him for a miracle.

At first, we try to solve problems on our own using our own judgments and powers. Some of our methods don’t make much sense at all. Some of our methods are harsh and mean-spirited. Some inflict pain on others, while other methods only bring more pain down upon us. Smashing things on the floor doesn’t work. Giving the cold shoulder and the silent treatment doesn’t solve family disputes. Calling others names, and refusing to negotiate is on display in the present crises in Washington. It’s childish. How many times have you heard folks mentioning that our present crop of politicians are acting like children?

God’s ways are found in the bible. Our Scripture Readings for this 29th Week in Ordinary Time, demonstrate this point. In the Book of Exodus, we learn that the Israelites, realizing that Moses was God’s anointed spokesman, had begun their arduous flight from Egypt where they had been held in slavery and were now on their way to the Promised Land. All was well until they encountered trials and difficulties. Then they began to ignore God, ignore Moses, and rely on their own desires expressed in false gods to solve their problems. Not only that, but they also began to refashion God into their own likeness figuring that they would only be comfortable with a God who made them feel comfortable [see Exodus 32].

Moses tried to teach them that reality was otherwise, and that they had to obey God consistently and follow Him faithfully instead of using God only in times of emergencies. Human ways don’t work; only God’s ways lead to eventual happiness, freedom, and peace.

Being persistent, constant, and untiring in prayer is important. God is untiring in trying to reach us, untiring in trying to come into our hearts. Time and again Jesus tells us that we should pray — pray a lot, pray often, and be untiring in turning to God. That is the important point we heard about in today’s first reading taken from the Book of Exodus. There we find the Israelites were in a fight against one of their enemies.



Moses was on top of a hill overlooking the battle and the author of the Book of Exodus tells us: “As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight. Moses’ hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady till sunset. And Joshua mowed down Amalek and his people with the edge of the sword” [Exodus 17:8-13].

In Luke’s Gospel account we hear Jesus giving us the parable of the woman who continually calls on the judge to hear and answer her petition. Jesus told his disciples a parable about the necessity for them to pray always without becoming weary. He said: “There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say: ‘Render a just decision for me against my adversary.’ For a long time, the judge was unwilling, but eventually he thought: ‘While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me, I shall deliver a just decision for her lest she finally come and strike me.’” The Lord said: ‘Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night?’” [Luke 18:1-8].

At the time of Jesus if anyone had dared to compare God with an unjust judge who was ultimately swayed only by the nuisance of a shrieking female plaintiff such a comparison would have been condemned as irresponsible and even blasphemous. But what is Jesus telling us? Again, he is reminding us that consistency, perseverance, steadfastness, along with continuing courage, are needed in our lives and that these strengths, these virtues can be found only in a life lived out in persistent prayer. Prayer should be our normal way of life — not just a last resort in times of difficulty. We can only live life well and effectively in a sustained connection with God. Prayer is not an isolated act — it is a way of life.

Nor does it come cheap for us. There's a price to pay for coming to Mass each and every weekend. It's not something by which we can "go it alone" with God. We need our mutual support. We need our family of faith. We need each other's prayers. We need each other's strength. That should be a constant in our lives.

So, too, we find that truth in the writers of the New Testament. For example, St. Paul in writing to the people of Thessalonika admonishes us: "Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" [1 Thessalonians 5:16].

We live now in a world that offers us quick answers to our problems along with quick responses to our needs. Think of all of the "time saving" devices that surround us. With our smart phones we can communicate with others anywhere in the world with the touch of a few buttons. Television ads and Internet ads offer us instant loans of money. Any number of products can be purchased with a few strokes on our computer keyboards. Moreover, we can instantly pay for them via credit cards using a few more keystrokes on our computers. Even the Post Office allows us to pay for postage on its Internet web page. All of our needs and wants can be fulfilled these days in no time at all. It's no wonder that our days are crammed, jammed with things to do.

Amidst all of this, prayer, meditation, and time with God are in an uphill battle. The world has shaped us into being an impatient people. But are we altogether different from the people of St. Paul's time? I don't think so. This is obviously true if we look at St. Paul's letter to Timothy: "I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching" [2 Timothy 3:14-4:2].

So when the Son of Man comes back again, will he find anyone praying, praying consistently, and faithfully? Will He find faith on earth? —taken from the writings of Father Charls Irvin., which appear on the internet

SERVING THE LORD IN THE POOR — SAT. NOV. 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.

LEARNING HOW TO PRAY:

A priest was at a boxing match. The man next to him watched a boxer make the Sign of the Cross. He asked the priest: “Will that help him?” “Yes,” replied the cleric, “if he can box.” Jesus is teaching us about prayer in this famous story taken from Luke’s gospel [Luke 18:1-8]. The judge is used to taking bribes; he is being browbeaten by a widow into giving justice without benefit of his usual baksheesh. The point of Jesus’ story is to remind us that our heavenly Father — who has no need of bribes — will give us all the tender loving care we need — without the “game-playing”.

But does this mean that all we have to do is send a fax, and God will send our request by same day Federal Express? Negative. Like everything else, prayer has certain ground-rules.

Firstly, we need faith. There is hardly much point in praying if we are at the same time programming what to do when our prayers are denied. It is not, says James Tahaney, our prayers that God hears, but our confidence. Say you pray for a sunny day for your holiday. Well, be sure that you take sun glasses and sun lotion when you exit your house.

Secondly, we have got to give God a helping hand. When we are praying to move that memorable mountain spoken of in Matthew 17:20, we have got to remember also to bring a shovel. There are two kinds of faith — a blue denim variety, and a rocking chair one. With the former, we say we are willing to use the shovel to help get the job done. The latter says we expect God to do all the heavy lifting. The ideal, then, is to pray as though everything depends on God, and work as though everything depends on us. The boxer can hardly expect God’s help if he has not gotten into good physical shape.



Thirdly, it is hardly honest of me to expect that I will get everything I pray for. Nothing in life works that way. Furthermore, if I can turn down another person’s request, why cannot God do the same to me? God always answers my prayer, but sometimes He is going to say “no”.

But the good news we are told is that delay is not necessarily denial — so, keep praying. Babe Ruth tells us it’s hard to beat a person who never gives up. But the record shows too that oftentimes I have been lucky when God turned me down flat. I prayed for a particular job, and God gave me a thumbs down. Subsequently, I realized that had I gotten the job, it would have not been a happy fit — it would have been the pits. In my case, Oscar Wilde was on target: “The worst thing in the world is to get nothing you want, but the next to worst thing is to get everything you want.” In his book published posthumously, *Answered Prayers*, Truman Capote reminds us of the advice of St Therese: “More tears are shed over answered prayers than over unanswered ones.”

My experience teaches me also that when God slams the door shut, He oftentimes very cutely leaves a window of opportunity open. So God writes straight, as we like to say, with crooked lines — He proves to me that though His response is negative, His reasoning can be quite affirmative.

Fourthly, prayer has to be on the level. It is not recommended to attempt to pull God’s leg. After all, it’s His territory that we’re working — not ours. So, when you pray, do not use qualifying clauses. Leave the “ifs”, “ands”, or “buts” at home.

It is very possible to pray for something and not really want it. Think of St Augustine: “Make me chaste, but not quite yet.” Or Prince Hamlet praying but still determined to get his revenge: “My words fly up, my thoughts remain below. Words without thoughts never to heaven go.” The boy that is

Huckleberry Finn reminds all of us: “You cannot pray a lie.”

Finally, we must learn to turn our backs on, what William Barclay calls, the world’s most common prayer — “My will be done.” We must learn to say — “Thy will be done.” The object of prayer, says John Castelot, is not to force God to change His mind, but to bring ours into line with His own.

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

WIDOW VICTORIES

Luke’s Gospel parable does the best it can to set up a hopeless situation [Luke 18:1-8]. A widow comes looking for justice from an unjust judge. The bible consistently locates widows among the most vulnerable members of society. So, we are right to conclude that this widow is poor and has no influence. The only way she can sway the judge is by the righteousness of her case. But this will not work with this judge, because he is corrupt. As he admits in the parable: he neither fears God, nor respects any human being. Seeing this, we quickly conclude that this widow will not receive justice. Her case will be brushed aside by a judge that cares neither for God, nor for her.

But then the widow keeps coming, and she wears the judge down. Because she so bothers him, he eventually decides to rule in her favor — just to get rid of her. Contrary to our expectations, the widow does receive justice. But it is a very limited victory. We might call it a “widow victory” because much of the situation remains the same. The judge has gained no moral insight. He is corrupt as ever. The widow remains poor and will likely have to come before the judge again in the future. In other words, Luke’s gospel presents to us a single instance in which a corrupt judge makes the right decision for the wrong reason.

Why would Jesus tell us such a parable? It might be an invitation for us to recognize the widow’s victories in our own lives — the small blessings that come to us especially in those situations where the world seems to be against us. These small victories do not solve our problems. They do not make our lives as they should be. But they give us a moment in which we can recognize that behind our stress and our pain, there is a God who loves us and who has promised to save us.



We might have a difficult relationship with a member of our family — a son or daughter, brother or sister, or parent. Each time we encounter that person, the air can be filled with tension. When we try to communicate, the communication fails, producing more misunderstanding than insight. Then one day, as we talk with the person, ten sentences work. For a brief moment, both of us understand one another. That is a widow victory. The relationship is not healed, but that moment of connection reminds us of the hope that God has promised to make us whole.

We might have to carry the burden of a painful medical situation or cope with the drastic loss of someone we love. Each day we have to struggle for the strength to move forward. Then one morning we get out of bed, and the pain is less — almost absent. Or a friend calls us, and as we begin to talk, we start to laugh, something we have not done for months. That is a widow victory. Our medical condition has not changed, and for months ahead grief will still hold the upper hand. But we recognize that brief moment as a gift from God’s hand.

Luke’s gospel asks us to treasure the widow victories in our lives — those instances when the burdens of our life back off, and we can catch a glimpse of light again. Widow victories might not be our most numerous moments, but they may well be our most important moments. Because in those small blessings, we remember that there is an abiding promise and a larger love — a God who is committed to stand by us until every victory is won.

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

THE CHOSEN –SUNDAY, NOVEMBER 16th:

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 NEXT gathering will take place on Sunday, November 16th, 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 for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].

VULNERABLE AND FULFILLING:

Just as in Jesus' life, we experience both vulnerability and fulfillment, so too as humans, we cannot avoid being made aware of our vulnerability. There are times when we become all too aware of how vulnerable we really are — we lose something; we miss an opportunity to go deeper into a relationship; we don't take time to apologize for a misjudgment we have made; we experience a setback in our health when things had seemed to be getting back to normal. And the list goes on.

Then there are other times when we experience a breakthrough. God surprises us amid the challenges that we are facing. We have been able to accomplish something that confirms the direction that we have taken. A person comes into our life who fulfills a longing that we have had for years. God gives us an inner peace in a difficult situation.

As we grow older, we find that each day, each week, each month, and each year slip away, and we seldom reflect on how wonderful it is to be alive and experience the joy that can come with just living our life. God also wants us to experience each little "death" of letting go as a means of discovering new life with a new adventure, a resurrection.

Here are some points for you to reflect upon throughout this week.

- How do you handle your vulnerability?
- Are you able to bring your vulnerability into your prayer?
- What recently have you been needing to give thanks for?

O God, help me see your presence in the circumstances of my life.

—Brother Carl Sternberg, C.S.C.



LIVE THE FULLEST:

We were not meant to live shallow lives, poked by meaningless routines and the secondary satisfactions of happy hour. We are the inheritors of an amazing lineage, rippling with memories of life lived intimately with bison and gazelle, raven and the night sky. We are designed to encounter this life with amazement and wonder, not resignation and endurance. This is at the very heart of our grief and sorrow. Every sorrow we carry extends from the absence of what we require to stay engaged in this one wild and precious life."

—Francis Weller

THE EVERLASTING ARMS:

There are two sides to the Scripture Readings for this 29th Week in Ordinary Time. One theme is: “Do not get tired when you are praying.” The other is, of course you will get tired, but there will be support.

Most of us have experienced drowsiness when we try to pray. Even Moses gets fatigued as he is doing the equivalent of prayer [Exodus 17:8-13]. He stands on the top of a hill where he can see a fight going on below — one he has ordered. To give his general, Joshua, victory over enemy forces, he holds out what our reading calls “the staff of God” over the battle. He has to continue holding it out, straight-armed, until the combat is completely done because whenever he lowers his arms the enemy starts to win. This goes on for a long time, and Moses’ arms do grow exceedingly weary.

When I was an altar boy in the old days [too long to tell], I learned a bit about this by mindlessly holding the book out with extended arms for Father to read from. “Please, please, please read faster,” my arms petitioned. Moses did have people — Aaron and Hur — to support his arms. They even found a rock for him to sit on.

Then there is the theme: go ahead and get tired, someone will help you.

In Luke’s Gospel, we are given a wonderful example of why we should keep praying or asking for things. We should not grow tired, Jesus tells us in his parable about the unjust judge and a widow who does not stop asking [Luke 18:1-8]. The widow, with very little to lose, comes to public court every single day and demands justice from the admittedly bored judge. After a while, the judge thinks to himself: “if I don’t do something this woman will humiliate me in front of everyone. I give up. I will rule in her favor.”

The point we are given for this parable is: how much more God — who certainly is not bored — will make sure we have what we need — even if it is only a very basic need. The widow’s persistence is therefore an example for all of us. Persistence.

But did Jesus have someone supporting his arms as he spread them wide upon the cross? No! Even though Jesus was weary unto death and was no longer able to sense any presence of God whatsoever, he still prayed without ceasing: “Father, why have you abandoned me?” is one of the most riveting prayers in history [see Matthew 27:46]. It set the stage for Mother Teresa’s persistence and fortitude throughout a life devoid of consolation.

God’s love was strong enough to bring Jesus — and Mother Teresa — through, when every assurance had been taken away. Jesus stretched out his arms in a position that came to be the medieval position of prayer — arms lifted to God — and won a great victory, just as the Old Testament Moses and Joshua had done. He opened his arms to us so that we can fall into them when we ourselves are so very weary and discouraged. —taken from the writings of Father John Foley, S.J., which appear on the internet



READINGS FOR THE WEEK:

Monday:	Romans 4:20-25; Luke 12:13-21
Tuesday:	Romans 5:12, 15-21; Luke 12:35-38
Wednesday:	Romans 6:12-18; Luke 12:39-48
Thursday:	Romans 6:19-23; Luke 12:49-53
Friday:	Romans 7:18-25; Luke 12:54-59
Saturday:	Romans 8:1-11; Luke 13:1-9

30th Sunday in Ordinary Time: Sirach 35:12-18; 2 Timothy 4:6-18; Luke 18:9-14

PERSISTENCE IN PRAYER:

The readings for this 29th Week in Ordinary Time present us with the theme of “persevering in prayer”. We begin with an interesting story about Moses [Exodus 17:8-13]. The enemies of the Hebrews, led by Amalek, challenged them to a decisive battle. Joshua led the troops of Israel. Moses watches from a distant hill with the staff of God — the source of power — in his hand. Moses’ brother Aaron and his companion Hur stayed with Moses. As long as Moses arms were raised holding the staff — the power of God — the Israelites were winning, but when Moses’ arms came down, the Amalekites were winning. Aaron and Hur support the arms of Moses so that they stay up. The position of Moses’ raised up arms is that of ancient prayer. As long as Moses remained united to God in prayer, God’s power prevailed. He couldn’t do it alone — he needed the support of others — Aaron holding one arm, and Hur the other. Even with their help, it took all Moses had to remain in prayer. He did it. He persevered.

The gospel is also meant to demonstrate perseverance in prayer — only it is presented in a humorous fashion [Luke 18:1-8]. Jesus tells a story about a town where there is a dishonest, corrupt judge who couldn’t care about anyone or anything. The guy didn’t ever fear God. Then he meets “Mabel” — or whatever her name was. This lady wouldn’t give him rest. She knew that she was in the right, and she wanted that judge to rule for her. She badgered him night and day. “I fear neither God nor man,” the unjust judge says, “but this lady is going to finish me off. I’ll give her what she wants to shut her up.” Her persistence and perseverance pay off both in this world and in the next.

Many years ago, Frank Sinatra sang a song called *High Hopes*. The Lyrics went something like this: “Just what makes that little old ant think that he will move that rubber tree plant? Anyone knows that an ant can’t move a rubber tree plant But he’s got high hopes! — He’s got high apple pie in the sky hopes! So any time you’re getting low, instead of letting go, just remember that ant. Oops there goes another rubber tree plant.” Cute story.

Jesus tells his disciples to “pray always without becoming weary.” The widow kept pestering the wicked judge until he gave her a just decision. We might sing: “Oops, there goes another wicked judge.” Moses kept his arms raised in prayer until the Israelites won — “Oops, there goes some more Amalekites.”

Perseverance works. All of life experience tells us to stick-to- it, set the goal, and keep at it. A good example is heart transplant surgery. This is now pretty routine surgery — people are on waiting lists to have it done. But it is due to the hard work of the late Dr. Christiaan Barnard. Dr. Barnard had an idea and saw it through. First, he learned open-heart surgery. Then, he experimented with heart transplants in dogs, and gained experience with immune suppression drugs used with kidney transplant patients. He practiced long and tediously. Soon he was ready to try his heart surgery techniques on a human. Dr. Barnard took the heart of an automobile accident victim and transplanted it into one of his patients. Of his first ten heart transplants, two survived over ten years, one over twenty-four years.

Keep trying; don’t give up. Robert Frost published his first poem at age 16 — in his high school newspaper. But, he wrote poems for another 23 years before he sold a single poem. Albert Einstein once said: “I think and think for months and years. Ninety-nine times, my conclusions are false — the hundredth time I am right.” President Calvin Coolidge put it this way: “Nothing in the world can take the place of persistence. Talent will not. Genius will not. Education will not.” Persistence and determination bring success.



Jesus told his disciples: “pray always without becoming weary.” By pestering the judge, the widow got what she wanted. The Israelites defeated Amalek as long as Moses prayed. All of life experience tells us, stick-to-it, set the goal, and keep at it.

Why do we pray? Why do we pester God with persistent prayer? God knows our needs — we do not have to tell God what we need! We do not have to keep badgering God until God meets our needs. God knows our needs and is eager to meet them. So, why pray? The most obvious reason we pray is that Jesus told us to pray. Luke’s Gospel records the words of Christ: “Ask, and it will be given to you” [Luke 11:9]. Jesus tells us in John’s Gospel: “If you ask for anything in my name, I will do it” [John 14:14]. Christ encourages us to pray. And that’s all we need to know.

The good news is that when we pray, something happens — we change. The widow got justice, the Israelites won. For us, we keep praying, and we become people who pray. We pray to focus in on God. Prayer forces us from self-reliance to dependence on God. When we’re close to God by prayer, we live a God-centered life.

Jesus says that the most important thing about prayer is to “pray without becoming weary.” So we keep raising our arms to God in prayer. We keep pestering God in prayer. And we are not surprised when we move another rubber tree plant.

—taken from the writings for Father Joseph Pellegrino, 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 [10/11/25] ----- \$ 40.00
Total Offerings: Sunday [10/12/25] ----- \$ 675.00

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries



— a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560].**

DOES PRAYER “FORCE” GOD’S HAND?

We have to be careful how we interpret the Book of Exodus [17:8-13]. One of my Catholic grade school teachers once encouraged us to pray with upraised hands — like Moses — if we wanted to make certain God would hear our prayers and grant our requests. I’m afraid that teacher never heard of ancient “fertility cults.” The biblical prophets certainly did — they constantly warned their people against employing such religious practices. One of my Scripture profs once defined fertility cults as simple answers to complicated questions — comparing them to modern TV commercials. Having trouble getting a date? Just change your toothpaste! Is your life boring? You’re probably driving the wrong car!



The goal of fertility cults is simple — if you use special words or employ special actions the proper amount to times, you can tie God’s hands behind God’s back. He’s forced to give you whatever you ask, even if he doesn’t want to. God has no choice. It’s akin to holding a piece of kryptonite in front of Superman.

That’s why biblical Jews were forbidden to do anything that even smacked of fertility cults — to plow a field with a donkey and ox yoked together, wear garments made from two different kinds of material, or even boil a kid goat to death in its mother’s milk. The prophets were convinced that no one should engage in any rituals which attempted to control God’s actions in their lives. The Chosen People were expected to relate to their God — not control God.

Though Scripture scholars can’t agree on the meaning of Moses’ raised hands, they’re certain that his gestures have nothing to do with controlling God’s actions during the battle.

Luke’s Jesus enters the fertility cult fray by insisting that those who have a proper relationship with God shouldn’t have to worry about using gimmicks to have their prayers answered. God isn’t a judge who will cave in under pressure. On the contrary, God is always interested in “securing the rights of his chosen ones.” The question doesn’t revolve around God’s response to our prayers. It’s about the frame of mind with which we say those prayers — “When the Son of Man comes, will he find faith on earth?”

Serious students of Scripture couldn’t agree more with the emphasis put on the importance of Scripture in Paul’s letter to Timothy — “all Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work” [2 Timothy 14-4:2]. Of course, Paul is referring only to the Hebrew Scriptures — the Christian Scriptures wouldn’t be regarded as “inspired” for another 150 years! And Paul is certainly not thinking about using those writings just as a source of “proof texts.” He obviously wants us to imitate the faith of his community. Their faith is the word we should be “proclaiming, whether convenient or inconvenient.”

I’ve discovered after almost 50 years of teaching Scripture that such a proclamation is often “inconvenient” in a church which has traditionally emphasized its own fertility cults. As a child, I used to worry about my non-Catholic cousins’ eternal salvation. They knew nothing about receiving communion on nine straight First Fridays, making novenas to the Blessed Virgin, or the requirements for gaining plenary indulgences.

My mother once received a prayer card from a well-meaning friend. The novena to St. Joseph which it touted came with a warning: “You had better want what you’re praying for to St. Joseph. You’re going to receive it whether you want it or not.”

We Catholics obviously are notorious for cornering the kryptonite market.

—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 Tzeffronis, 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 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 Vivian Klick, mother of Linda Monitello, grandmother of and Anthony ['17] and Angeline ['19] who is undergoing treatment for cancer.
- For Katie Leavitt, daughter of Jan Leavitt, who is recovering from surgery.



PRAYERS FOR THE DECEASED:

- For Hugh O'Neill.
- For Allen Connors.
- For Dennis Haynes, father of Gino Haynes ['25]
- For Sister Mary Popoczy, S.N.D.
- For Irving Franco, father of Jeffrey ['88] and Brian ['90] Franco, and Kristin Franco Kirkpatrick ['94], and grandfather of Charlie Franco ['28].
- For Josey Cerer, mother of Joseph ['14], Gabriella ['15] and Michael ['19] Cerer.
- For Cleveland Seawood, father of AFY associate, Malik Seawood.
- For Joseph Cangelosi, uncle of Louis ['09] and Marissa Cangelosi Santora ['12]
- For Father Duane Balcerski, C.S.C.

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:

~ A Prayer for the Salvation of Souls ~

**O Lord Jesus Christ,
Lover and Savior of souls,
you chose to give your life
for all people,
your Sacred Heart yearns
that no soul should perish,
Grant salvation to all people.**

**May I come to the knowledge
of your truth.**

**May I be steadfast
in my faith,
responsible in my duties,
holy in my life
and happy in my death.**

**Grant me the light to see
and the strength to embrace
the fullness of your truth.**

**Lead me along the path of life
to see you in all things,
and to come to share
eternal life With you
and the Father
in the Holy Spirit,
world with end.**

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