

# 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.*

## ALL SAINTS DAY IS SATURDAY:

All Saints Day is normally a holy day of obligation, **but because it falls on a Saturday this year, it is dispensed.** The Mass on Saturday evening will be the Mass for the **Feast of All Souls** which falls on a Sunday this year. These 2 feasts comprise the doctrine of the **Communion of Saints** that we pray each time we say the Creed. **holy day of obligation.** See the **Mass schedule** for the times of Masses on **Friday, November 1<sup>st</sup>**, as well as the **Vigil Mass on Thursday, October 31<sup>st</sup>**. Also there is a lengthy article on Saints which begins on Page 15 of this bulletin.

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

**Because of the Feast of the Faithful Departed on November 2<sup>nd</sup> 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 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 on Saturday, October 18<sup>th</sup>.** 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.

## WOMEN’S EVENING OF RETREAT — TUESDAY, OCT. 28<sup>th</sup>:



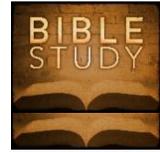
**Tuesday, October 28<sup>th</sup> from 6:00 PM – 8:15 PM, we will host our annual Women’s Fall Retreat.** All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with Mass together in the Chapel and then move to the Lennon Boardroom for a light supper, and spiritual 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: szaniszlop@gilmour.org.**

## FAITH EDUCATION SCHEDULE:

**Faith Education schedule for October is: October 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.**



**NEXT BIBLE STUDY — WEDNESDAY, NOVEMBER 5<sup>th</sup>:**



**Our next Virtual Bible Study will be on Wednesday, November 5<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: Our Soul is the center of our life.**

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 26: <b>30<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, October 27:	<b>NO MASS</b>
Tuesday, October 28: <b>Ss. Simon and Jude</b>	<b>6:00 PM</b> [Women’s Retreat Mass]
Wednesday, October 29:	<b>NO MASS</b>
Thursday, October 30:	<b>NO MASS</b>
Friday, October 31:	<b>NO MASS</b>
Saturday, November 1: <b>Feast of All Souls</b>	<b>5:00 PM</b> In-Person only
Sunday, November 2: <b>Feast of All Souls</b>	<b>10:00 AM</b> In-Person & Live Stream

**MEN’S DAY OF RETREAT — — THURSDAY, NOV. 6<sup>th</sup>:**

**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.**



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

## THE CHOSEN –SUNDAY, NOVEMBER 16<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 NEXT gathering will take place on Sunday, November 16<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 for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

## READINGS FOR THE WEEK:

<b>Monday:</b>	Romans 8:12-17; Luke 13:10-17
<b>Tuesday:</b>	Ephesians 2:19-22; Luke 6:12-16
<b>Wednesday:</b>	Romans 8:26-30; Luke 13:22-30
<b>Thursday:</b>	Romans 8:31b-39; Luke 13:31-35
<b>Friday:</b>	Romans 9:1-5; Luke 14:1-6
<b>Saturday:</b>	Revelation 7:2-4, 9-14; 1 John 3:1-3 Matthew 5:1-12a
<b>Feast of All Souls:</b>	Wisdom 3:1-9; Romans 5:5-11; John 6:37-40

## WISDOM:

“I ask not for a lighter burden, but for broader shoulders.”

—Jewish Proverb

## GOD LOVES YOU FOR YOU:

The story in Luke's Gospel for this 30<sup>th</sup> Week in Ordinary Time is famous — one with which we are all familiar. It tells the well-known story of the sinner who sat in the back of the Temple beating his breast while seeking mercy, and the Pharisee who sat up in front reminding God what a laudable and holy person he is [Luke 18:9-14]. The “holier than thou” argument is often used as an excuse by those who don't go to church in order to criticize those of us who do — calling us hypocrites. But the story goes much deeper than the comparisons people make between themselves and others. The parable deals with our perception of who we are in the eyes of God.

This parable reaches to the core of our relationship with God. We need to understand that the basis of that relationship is the fact that God chooses us. He establishes the relationship. We haven't won this relationship with our prayers, or our actions. God has chosen us. This has not been easy for many to accept. Taking on our humanity and becoming one of us in His Incarnate Son, God's effort has been directed toward all of us. The extent of His love for us is proven through His sacrificial love for all of us displayed the Cross. The struggle also includes the Lord's continual effort through His Son to win each of us into His love. So often, however, you and I have run from Him.

Perhaps we fear that His love for us is too demanding. Maybe we're afraid that getting close to God means we have to give up all of the fun things in life. Maybe we're afraid He will ask us to give up things that we feel we simply just can't give up. Or... maybe it's a control issue. Do I control my life, or should God govern my life? Our motives are many and complex, God's motive is simple and uncomplicated.

In our relationship with God each one of us has been gifted with God's love — a love flowing to us through our family of faith, the Church. Yet at the same time His love is — because we are individuals — unique to each one of us. I stand before God's eyes all by myself. Each one of you has his or her own unique and individual relationship with God. By that I mean that someone is not better or worse than another person in the eyes of God. God sees you as you — not in comparison with someone else. Take, for example, your own relationship with your own children. Each of your kids is not better or worse than each other. To be sure, they are different, yet all of your children — each and every one — receive all of your love.

And so it is with God. We are all God's children. Yet God sees us and loves us individually. He doesn't judge us as better or worse than another person. Our actions and behaviors may be good or bad, but we are all God's children, and He loves us all as His children.

One of the ways that we tend to avoid accepting responsibility for our actions is to contrast ourselves with those whose actions appear to be worse than ours. The Pharisee thought: “Look at that guy; he is a sinner and a tax collector. At least I'm better than him.” Is that any different than the thought: “Look at that guy, he's a drug addict. At least I'm better than him.”

Thank God for your own goodness, but at the same time realize that God sees into the hearts and souls of each of His children. He looks into our hearts and He sees all those hidden forces that have pushed us in one direction or another. He sees the times that He has directly intervened in our lives offering us His presence. And He sees the times that we have accepted His presence and the times that



we have told him: “Not now... Not in this matter... Maybe later. You are asking too much.” He judges us as individuals. He is not concerned with who is better than whom. He is only concerned with how well we each individually respond to His love, what we as individuals has done with the gifts He has given us.

Catholicism is often accused of putting people on guilt trips. That is not true. Catholicism puts people on reality trips. Catholicism dares to speak about unpopular topics like sin. Catholicism dares to invite people to consider their own participation in sin and seek God’s forgiveness. Is this really a guilt trip? Or is it a reality trip? I firmly believe that Catholicism fosters a realistic approach to living. It recognizes that our salvation is a process we are engaged in. We are not saved yet, we are being saved. Catholicism recognizes that we are human beings and that we can, because we are wounded, give in to temptations to sin. It tells us that the Lord was one of us and that He experienced temptations and that He understands our need for mercy. He gave us the Sacrament of mercy — the Sacrament of Forgiveness — because He wants His mercy, not our guilt, directing our lives.

Catholicism is not concerned with guilt; it is concerned with mercy. So many times, I have had people tell me how much they need the loving mercy of God. They are realists. We all need the mercy of God. As we come to a deeper understanding of all that God has done for us, we also come to a deeper understanding of how much we need His mercy and forgiveness. The greatest saints are people who see themselves as great sinners because they have a profound realization of the extent of God’s love for them and the many times they have not returned His love.

The Orthodox and Eastern Churches favorite prayers that are like mantras — simple and repetitive. They help us to pray constantly — many, many times throughout each and every day. One such prayer is called The Pilgrim’s Prayer. It is simple and yet profound: “Lord Jesus Christ, Son of the Living God, have mercy on me a sinner.” It was the prayer of the man in the back of the Temple who realized he was totally dependent on God’s love, a love that he had often rejected. The pilgrim’s prayer is a prayer that we all need to say within our hearts throughout our day.

A Pharisee and a tax collector come into the Temple. Both are there to pray. Only one is a humble enough to recognize his need for the healing hand of God. He is the one who truly prays because he realizes how much he really needs God. He is the one who leaves the Temple with God’s arms around him. The Pharisee leaves having nothing but his own self-satisfaction. The tax collector leaves with a great treasure — the love of God in his heart.

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

### **THE JOY OF BELONGING:**

We have heard the story of the encounter between Jesus and Mary of Magdala — two people who love each other. Jesus says, “Mary.” She recognizes him and says, “ ‘Rabboni,’ ” which means Master” [see John 20:16]. This simple and deeply moving story brings me in touch with my fear as well as my desire to be known. Often I am tempted to think that I am loved only as I remain partially unknown. I fear that the love I receive is conditional and then say to myself: “If they really knew me, they would not love me.”

But when Jesus calls Mary by name he speaks to her entire being. She realizes that the One who knows her most deeply is not moving away from her, but is coming to her offering her his unconditional love. Mary feels at once fully known and fully loved. The division between what she feels safe to show and what she does not dare to reveal no longer exists. She is fully seen and she knows that the eyes that see her are the eyes of forgiveness, mercy, love, and unconditional acceptance. What a joy to be fully known and fully loved at the same time! It is the joy of belonging through Jesus to God and being fully safe and fully free.

—Henri Nouwen

## YOUR LIFE IS A JOURNEY TO THE FATHER:

Paul’s letter to Timothy portrays the Apostle Paul, in prison, reflecting on his life and impending death — “I am already being poured out like a libation and the time of my departure is at hand” [2 Timothy 4:6-8, 16-18]. Paul has in mind the Jewish ritual sacrifice of pouring out blood or wine as an offering to God. He sees his own life as a sacrificial offering to God — giving himself totally to his specific mission to bring the good news of Christ to the Gentile world, which cost him a great deal of suffering, including his anticipated martyrdom. He views his death as an eagerly awaited departure from this world and as a voyage to his heavenly home — like a ship leaving port for a distant land.

The Apostle goes on to borrow a metaphor from the world of athletics — “I have competed well, I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day.” Like the runner who perseveres in a long-distance race and wins the laurel crown, Paul, who has remained faithful to his calling, has persevered in his mission and has done his best to spread the good news of Christ, now awaits his heavenly reward. For him, this ultimate reward is a victory shared with all the faithful who have longed for Christ’s return at the end time.

Paul also expresses confidence that Christ who “stood by me and gave me strength” in the past will “rescue me from every evil threat and will bring me safe to his heavenly Kingdom.”

We could use Paul’s insightful prison ruminations as a guide for a personal self-examination. His sense of being poured out like a libation — what role does self-sacrifice play in my life? Could I be more committed to my personal calling? Am I able to view the inevitable sacrifices of everyday life as catalysts for personal growth? Are there times when selfishness wins out over my commitment to serve others?

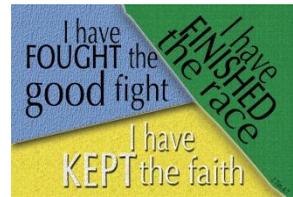
His outlook on death as a departure — can I face the reality of my death? Can I talk about it with family members? Does the image of departure illumine my understanding of death? What will I miss most about departing from this world? Am I prepared for death?

His notion of life as a race — Does the athlete imagery appeal to me? In what way does my life feel like a race? What are the biggest obstacles that slow me down? What strengthens me to compete well? What spurs me on to complete the race? What role does a final reward play in my spiritual struggles? Do I find comfort in thinking of sharing the heavenly reward with my deceased loved ones?

His confidence in Christ’s powerful presence — are there times when I felt energized or strengthened by Christ? How did I make it through my most challenging situations? Do I have confidence that Christ will continue to walk with me during the remainder of my journey? How do I try to open my mind and heart to Christ’s example and teaching? Do I trust that the Lord will bring me safely to the heavenly kingdom?

Which of these self-examination questions deserve your further attention?

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



## 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 [10/18/25] ----- \$ 75.25**  
**Total Offerings: Sunday [10/19/25] ----- \$ 745.00**

## EVERYTHING YOU EVER WANTED TO KNOW ABOUT SAINTS:

**Question:** I have a ton of questions about saints. My friends who aren't Catholic are saying it's bad and even sinful to pray to saints. They're saying that there's nothing special about saints — that saints are no more important than anyone else. Why do we pray to them? Why do some have such random things they're patrons of? Why do some bodies not decompose? What is a halo, exactly? What are relics? Why does the Church let our attention be put on saints and off of Jesus?

Okay, that's a whole lot of questions you crammed in there. Let's take a stab at them. Just to set the record straight — saints are not more important than Jesus. The Church has never said that, taught that, or thought that. If someone claims that, tell them to show you where — because it isn't true. That being said, the saints are important to the life of the Church, the life of the Gospel, and to life in general — yours and mine. Put very simply, the Saints are the ones who Christ's light shines through.

Since the Feast of All Saints falls on Saturday this year, and since many people have questions about saints, I thought I'd do a one-stop, "almost everything you need to know about saints" article. So here goes.

What is a saint? The word saint comes from the Latin word "Sanctus" which means "holy" or "set apart". St. Paul first used the word to refer to all of the faithful early Christians [Philippians 4:21]. Our Church teaches that the saints occupy a hallowed — holy, special — place in Heaven. That place is in the presence of the Beatific vision — basically, front row center in God's throne room.



The Church does not say that every saint is named. Far from it — the ones we officially call "saints" are joined by countless others who lived "saintly" lives, but whom we haven't investigated and titled "saints", officially. By best estimates, there are over 10,000 saints that are currently named — again, most saints are not named on earth but are known in Heaven.

In fact, there are living, breathing saints around you right now — and not just in the Blessed Mother Theresa of Calcutta types that you see on television. There are saints in your own parish and/or neighborhood. Most of them will never enjoy "the title" on earth, but that's okay — truly saintly people would never want the title, anyway.

How does someone get the title of saint? The title of saint is conferred on someone after what is called the *canonization* process. The process was most formalized by Pope Alexander III in the 12<sup>th</sup> century. He restricted the prerogative of canonization to the Holy See — Vatican authority. Canonization means 'being raised to the full honors of the altar' — You can read more about this in the *Catechism of the Catholic Church*, [#828].

Basically, if you had someone you wanted to suggest for sainthood, you and a group would send a report to the Congregation for the Causes of Saints — a Vatican group. That congregation would research the candidate virtues, life, etc., to see if the person should be recommended or not. If the Pope accepts the report from the congregation, the person in question is titled, *Venerable* — Venerable means "accorded great respect due to heroic character".

Once "venerable", there are several more steps in the process in which the person's life is exhaustively researched and examined. If alive, witnesses are contacted who knew the deceased. Also various people can come forward to raise objections, debates can ensue, and discussions had. Finally, at least two miracles must occur and be directly attributed to that saint's intercession to God. Once that happens — if and when it does — the person is "beatified" in a ceremony by the Pope at St. Peter's in Rome — or another place if the Pope chooses — and the person is declared *Blessed*.

After a period of time and a few more miracles, the “blessed” will be recommended for canonization and, eventually, named a *saint* at a ceremony in Rome — although, again, there have been some canonization ceremonies that took place outside of the Vatican.

Why do Catholics pray with/to saints? Doesn't that go against the Bible? The simple answer is “no”. Asking for intercessory prayer does not go against Scripture. In fact, the Bible encourages intercessory prayer. Normally, when people take issue with the Blessed Virgin Mary's role or the communion of saints, it is rooted in a misunderstanding of intercession — how it works, the primacy of Jesus — which is never in question — and what we're asking of the saints on our behalf.

Jesus Christ is our mediator and intercessor — that is what our Church teaches. That being clearly stated and understood, our Mother and brothers/sisters in Heaven are powerful intercessors of prayer for us — secondary intercessors — that join their prayers to ours, putting them at the feet of Jesus, for His glory.

What is a halo, exactly? A halo is a “circle of light” that is seen in artistic interpretations of saints or saintly people. It was originally used in Greek and Roman depictions of other gods, but the early Christians began using it in connection with the light of Christ — that's why, over the centuries, the halo began being seen and used in artistic representations of the Saints — to show how they radiate with the light of Christ, and reflect His light to the world.

Why do we have patron saints, and why do we have patrons for such “random” things? While the patronages of certain saints do appear a little “random” on the surface, it's actually quite cool. Saints had hobbies and interests — just like you and me. St. Ignatius Loyola played pool. St. Charles Borromeo loved to play chess. St. Jerome played the fiddle. St. Lydwina was an ice skater. You get the idea.

Now, how does someone become a “patron” saint? Well, take St. Lydwina for instance. She was 16 years old when she had a freak accident while ice skating. What began as a broken rib led to gangrene — it was the 14<sup>th</sup> century — and eventually, she was paralyzed. But she offered her paralysis and suffering to God, and she continued to pray and meditate. Her devotion to the Holy Eucharist grew, even though she was confined to her bed. Over time, she was given visions of Heaven and Purgatory, and she was visited by various saints. Tradition even holds that many miracles were performed at her bedside, and many healings. So, she is the patron saint for invalids, the homebound, and ice skaters.



Now, we have a patron saint for just about everything under the sun [see Ecclesiastes 1:9] — and it's a great thing. It's almost guaranteed that anything you like to do, there is a patron saint for — someone who lived a holy life — worthy of sainthood — and did so enjoying the same thing you do.

In addition, patrons are given to us for special situations — death, illness, divorce, special places — your hometown or native country; or special needs — hopeless causes, schoolwork, lost articles, etc. If you spend some time online, you will learn more about different patrons. I'll bet you will find some saints who you have a lot in common with.

What are relics and what do they have to do with saints? Relics are special things associated with saints. While there are literally millions of relics in the world, not all are “official relics”. In fact, our Church is really careful about officially naming something a relic — and rarely guarantees that a relic is authentic.

There are different stages or “classes” or relics. First class relics are actual body parts of Saints — like bones or limbs, or tongues — gross reading I know, but really interesting. Second class relics

are usually something used by the saint — like books, or rosaries, or some other special object. Clothing would also usually count as a second class relic. Third class relics are usually anything touched by the saint, or touched to a first class relic.

Why do we choose a saint name for Confirmation? Confirmation, like Baptism, signifies a “new beginning” — an entering into a new stage in our life. It is a practice in Scripture that new names come at times like these. Recall that Simon became Peter, Saul became Paul, Abram became Abraham, Jacob became Israel — and on and on it goes.

What about the “weird” things like saints’ bodies not decomposing, what’s up with that? Some saints have “supernatural”, inexplicable miracles associated with their bodies and senses. They include bi-location, incorruptibility, levitation, locution, the odor of sanctity and the stigmata, to name a few. It’s interesting that not much is reported about these miracles, but they are real. Literally, thousands of witnesses attest to seeing things like levitation, seeing saints in two places at once — bi-location — touching the stigmata, and watching blood flow from the wounds in the hands and feet — the wounds of Christ.

If you ever have the chance to travel — especially throughout Europe — you might have the opportunity to see an incorruptible saint — their body doesn’t decay at the normal rate. That incorruptibility is seen as a sign of their incredible spirituality — St. Bernadette, St. Clare of Assisi, St. Vincent de Paul, Pope Pius X, St. John Vianney, St. Frances Cabrini — the list goes on and on. Most of these saints have been dead for several hundred years, but their bodies are in amazing condition.

And it’s not just for “official saints” or saints from centuries ago. I saw Blessed John XXIII’s body on my last trip to the Vatican. It was exhumed and exposed in a clear coffin in the middle of St. Peter’s Basilica — incorrupt and looking great after over 40 years in the tomb. That was cool.

Where can I read more about the saints? There are tons of great websites online, but be careful, some of them are more accurate than others. Two that are quick to navigate are *Catholic.org*, and *Catholic-form.org*.

Also, Fr. Butler’s *Lives of the Saints* is generally considered the finest single compilation on the saints every put together. This book is very easy to find.

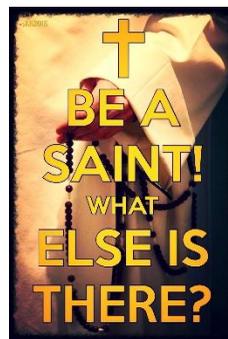
Why should saints matter to me today, in the 21<sup>st</sup> century? Many times, Catholics — young and old — will question why the saints are important, or how they are relevant in modern times. While technology and times change, life is a constant, as are temptation, sin, grace and holiness. As the song says: “the saints are just the sinners who fell down — and got up!

We can always learn from saints. It is essential that we never lose our sense of discipleship — literally, “student-ship”. We must keep learning from our past, ours and our family’. The saints are our older brothers and sisters in faith.

It’s not weird to respect saints, to talk about them, study them, honor them or invite them to pray with and for you. What is weird is claiming to be a Christian, and not to desire holiness and intimacy with Christ — to such an intense level, that you would stop at nothing to live the life of a saint, yourself.

Live the life of a saint every day, and someday you’ll be one. You might even have a statue in your honor — not because you want it, but because your life deserves it.

—taken from the writings of Mark Hart, chief innovation officer of *LifeTeen International*



### **HOPE:**

Hope doesn’t ignore the difficulties you face. It just doesn’t let you give up in the face of them.

## 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 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 Katie Leavitt, daughter of Jan Leavitt, who is recovering from surgery.



### PRAYERS FOR THE DECEASED:

- For Denise Calabrese [anniversary]
- 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.
- For Sister Marilyn Sabatino, S.N.D.
- For Father Joachim Pastirik, O.S.B.
- For Daniel Graiver.
- For Peter Titas, grandfather of Zach ['25] and Brayden ['27] Titas, and uncle of Gilmour Administrator, Beth Lazzaro, great-uncle of Will Lazzaro ['23]
- For Daniel Winterich, brother of Guidance Associate, Kathy Lynch.

### 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 ALL SAINTS**

**We give thanks  
for All the saints —  
signs of hope for us,  
in a time  
when hope is often difficult  
to discern.**

**We give thanks for  
The communion of saints —  
our communities of faith  
that support us  
when we lag behind,  
when we struggle to be present  
to those who suffer,  
when we let go  
of our neighbors' hand.**

**We give thanks for  
our own call to sainthood —  
that challenge of baptism,  
that creative,  
disruptive  
grace,  
that instinctive  
turning toward the human family.**

**We are images  
of each other,  
We are a ruckus chorus  
announcing the kingdom of God —  
hear it  
and know  
it calls us home.  
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