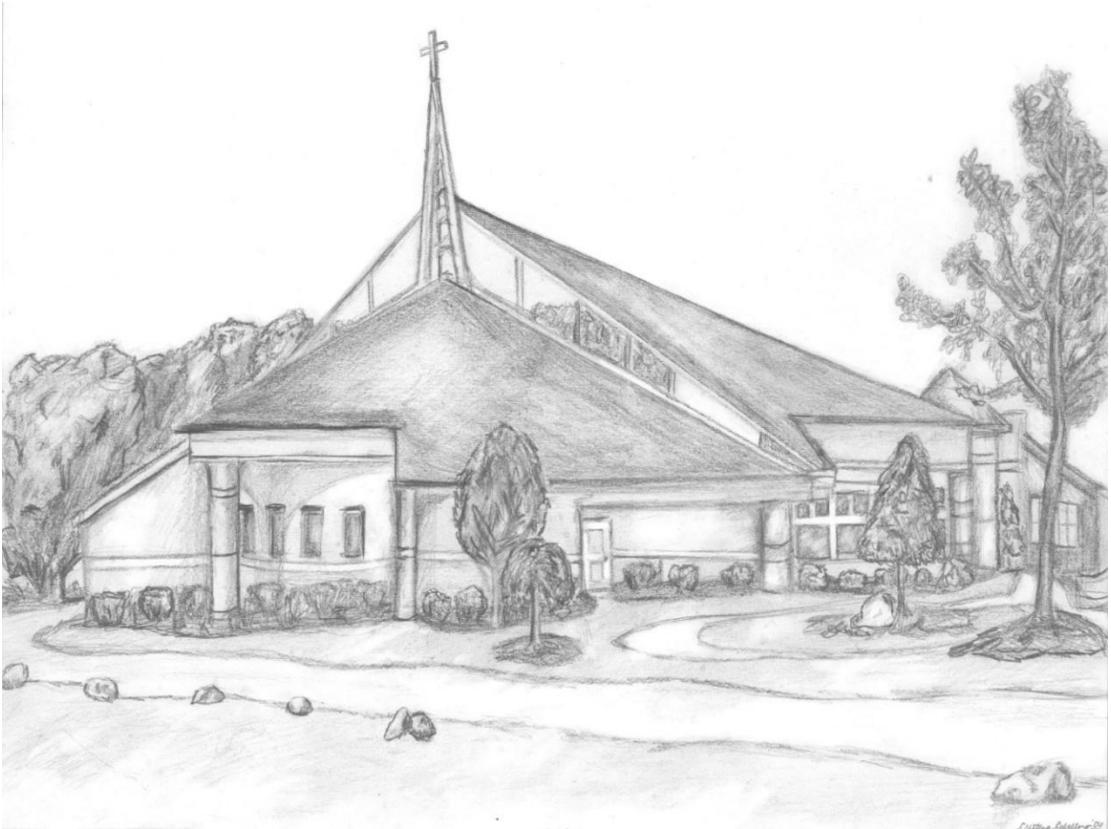


Our Lady Chapel



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:

Welcome to our annual Memorial Mass as we hold in prayer all of our deceased loved ones, and in a special way pray from all our alumni who have passed away over the course of this year. We also remember at this Mass, all of our family members and friends who have gone to be with the Lord. November is the month of Thanksgiving. Remembering our deceased loved ones needs to lead all of us to gratitude. We are grateful that they have crossed our path and enriched our lives. 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].



We will continue to remember all of our deceased loved ones throughout this month in all of the Masses said here at Our Lady Chapel. Also please join us following Mass for a special Coffee & Donut Reception in the Commons.

FAITH EDUCATION SCHEDULE:

Faith Education schedule for November is: 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.**



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.**

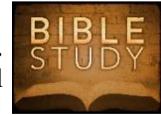


DEATH DOES NOT HAVE THE LAST SAY:

The joy that Jesus offers his disciples is his own joy, which flows from his intimate communion with the One who sent him. It is a joy that does not separate happy days from sad days, successful moments from moments of failure, experiences of honor from experiences of dishonor, passion from resurrection. This joy is a divine gift that does not leave us during times of illness, poverty, oppression, or persecution. It is present even when the world laughs or tortures, robs or maims, fights or kills. It is truly ecstatic, always moving us away from the house of fear into the house of love, and always proclaiming that death no longer has the final say, though its noise remains loud and its devastation visible. The joy of Jesus lifts up life to be celebrated.



NEXT BIBLE STUDY — WEDNESDAY, NOVEMBER 5th:



Our next Virtual Bible Study will be on Wednesday, November 5th 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, November 2: Feast of All Souls	10:00 AM In-Person & Live Stream
Monday, November 3:	9:15 AM [LS Children’s Mass]
Tuesday, November 4: St. Charles Borromeo	NO MASS
Wednesday, November 5:	NO MASS
Thursday, November 6:	6:00 PM [Men’s Retreat Mass]
Friday, November 7:	NO MASS
Saturday, November 8: Dedication of St. John Lateran	5:00 PM In-Person only
Sunday, November 9: Dedication of St. John Lateran	10:00 AM In-Person & Live Stream

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.

A REFLECTION ON OUR THEME FOR THE WEEK:

As we begin our reflection on this Feast of All Souls, call to mind the faces and personalities of those family and loved ones who have been companions with you on your journey of life — the young, the elderly, those recently departed, those whose faces and voices are difficult to recall, as well as those whose lives we touch each day. This is an occasion for us to spend a blest time with each of those special people, living and deceased. This is the Communion of Saints.

As we journey through life, we pray for a spirit of grateful grieving for all those who have gone before us. We ask for a greater awareness of the blest souls whom we need to realize are always being there. And finally, we ask for the grace of believing deeply in God's mercy which welcomes us whenever our life's-thread runs out for us.

The simple truth is that grieving is both a psychological and a healthy response to life. It also promotes within us a spiritual awareness that we "long to have it all" in heaven, and that life is not at an end when we die. One of the beautiful things about our faith is the notion that the temporal — the earthly — and the eternal — the divine — are not divorced from one another. We believe in the Communion of the Saints — that we are "one with" the Saints of our Catholic heritage, so too then, it just seems natural that we extend this belief to all the faithful departed — those family friends who have passed, as a great Communion of All Souls. God's love for us never dies. We have faith in this in the reality of God's love, when God as Jesus, lived among us, was put to death, yet rose. This resurrection of a love that never dies for us, therefore extends to us, sons and daughters, as heirs to the promise.

The Book of Wisdom assures us that the souls of the just who have passed live on in the hand of God, in peace, and abide with God in eternal love [Wisdom 3:1-9]. The Letter to the Romans exclaims that, if one has died in faith with Christ, so too do they continue to live on, have life, with him [Romans 6:3-9]. Finally, our Gospel from John gives us the sacrosanct teaching of Jesus who confirms and affirms that "everyone who sees the Son and believes in him has eternal life, and will be raised" [John 6:35-40].



The souls of the faithful are not departed from God who "took them to himself." While being faithful here on earth does not mean "being perfect", it does mean trusting in the mercy of the God who calls for our trust. Life can be seen as a time of purification — like gold purified in the furnace. God does not test our faith by making us suffer — God invites us to trust the experiences of human frailty and limitations which we can judge as suffering. "Grace and mercy are with his holy ones" — someone's passing is more than a loss; it is a gift.

Now, all of us have faced the earthly reality of relationships' physical ending — either through the loss of life either through earthly death, or through earthly relationships where one soul leaves another soul, but together each of us still walks this earth yet no longer present to one another. In either case, we still feel a deep and abiding sense of communion with each soul. We remember them all. And even though there is sadness and pain over these losses, the pain also points to the reality that there was, is, and will always be love there.

We are blessed if we mourn a person's passing. Grieving and missing means that we have loved and been loved. This is a celebration of the Faithful Departed, but not all of those who are "faithful departed" have really departed. The faithful have also imparted; that is, they have given us something of God, something of our soul, something of what life means. Dietrich Bonhoeffer, a Lutheran Pastor imprisoned for his resistance of the Nazis in WWII has summed it all up best in his work, *Letters and Papers from Prison*: "Nothing can make up for the absence of someone whom we love, and it would

be wrong to try to find a substitute; we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation, for the gap, as long as it remains unfilled, preserves the bonds between us. It is nonsense to say that God fills the gap; God doesn't fill it, but on the contrary, God keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain."

So, even in that pain we recall, in our remembrances of all the souls who touched our lives ever-living memories, memories full of life, and of passion, and of all goodness, and perhaps here, in this space of commemoration, in those souls who have touched our lives, we can find a way to feel again the grace to rejoice and give thanks.

While John's Gospel for this feast day [John 6:35-40] shows us the connection between death and resurrection, many people turn to John 14:1-6 when a loved one passes. Here, Jesus reinforces this call to trust. The scene is the last conversation which Jesus has with his close followers. In it, Jesus asks his followers to trust him. When he finishes speaking these words Jesus will walk out with his friends straight towards his own passing. Jesus is not testing their faith; he is inviting them to follow his "way" of "trust." It is a "living trust" — rather than thinking or talking about it — that Jesus invites his followers to have. Jesus is going to prepare a place, but they want to know about the accommodations.

We too want to have some accurate idea or image of what's next. To where does the "way" lead? There are all kinds of jokes about heaven, and the fact is that we cannot even imagine eternity. Jesus fails to fill in the blank, but he does say that following his "way" will fulfill all our desires. Will we see family members and old friends? Will we have intimacy with God in a mystical or even emotional ways? Having questions and human desires for fullness are parts of the "way" it seems.

—the writings of Father Kent Beausoleil, S.J., and Father Larry Gillick, S.J., 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].**

GOD LOVES YOU FOR YOU:

Times that challenge us physically, emotionally, and spiritually may make it almost impossible for us to feel grateful. Yet, we can decide to live gratefully, courageously open to life in all its fullness.

—Brother David Steindl-Rast, OSB

CULTIVATING A SPIRIT OF PRAYER:

A great esteem for prayer, a vivid realization of the sublimity and excellence of prayer, in itself, is the best and most noble activity of which you are capable, because it is conversation with God. The conviction of the absolute need for prayer for your spiritual life, your spiritual progress, and your soul's very salvation is an indispensable and unique means of grace and perfection.

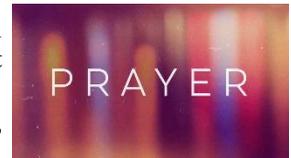
There is power in prayer because with prayer, you can do all things because God has promised you all things. What needs to be developed within us is the confidence that prayer can join us to God in all aspects of our lives. The spirit of prayer is one of the most precious graces in the spiritual life — indeed, the chief of all graces, the beginning and fulfillment of all good. So long as it lives within you, you will be grounded and rooted in God and in all that is good, and all within you can be restored and turned to good. Without it, your whole spiritual life is unreliable.

A spirit of prayer must pervade and sanctify everything you do. Even in the most absorbing occupations, try to preserve this spirit. You will do so if you fulfill these two conditions — that you habitually live the life of prayer; and that you do not permit your activity to do away with the life of prayer.

The more your heart is united to our Lord in prayer, the more it shares in the dominating qualities of the divine and human Heart of the Redeemer. Your life of prayer will radiate faith, hope, charity, humility, prudence, self-sacrifice, firmness and gentleness — and all these virtues will influence every action of your life. Thus, the spirit of prayer will counteract the obstacles to prayer — pride, selfishness, and sin. The spirit of prayer will necessarily draw down the blessing of God upon your work. That blessing will influence your neighbor, and thus God will be glorified through your prayerful life. Without a life of prayer, you accomplish little more than nothing, for it is altogether certain that no good work can be carried on without the grace of God.

If you really want to make Jesus the center of your life, make definite resolutions for intensifying your interior life and act on the following principles:

- Look at life as it really is, remembering that this world will pass away, while the next is eternal and that your greatest duty is to give glory to God and to save your soul.
- Love God above all things, and find delight in Him alone, and for His sake love your neighbor and all God's creatures.
- See the hands of God's Providence in all that happens, and, with confidence, abandon yourself to His loving guidance.
- Love the Blessed Virgin Mary sincerely as your Mother and model. Pray the rosary daily.
- Hate sin — even venial sin — as the world's greatest evil, and, thus, avoid every occasion that will lead you into it. If you should fall through human weakness, be sincerely sorry and penitent, and return to an even more intimate friendship with God through the Sacrament of Reconciliation.
- Shun the spirit of the world, despise its interests and opinions, and never conform to its ways.
- Develop a great devotion to the Eucharist — Mass, Communion, Adoration, and visits to the Blessed Sacrament.
- Perform your work for the love of God, rather than through mere natural energy and self-love.



- Devote a definite time each day to mental and vocal prayer. Do not have confidence only in your own efforts, but truly depend on God, for God is the principal agent. You are only His instrument. Therefore, work hard, as if everything depended on you; but pray harder, knowing that everything really depends upon God.
- Do not remain engaged for too long in excessive work that would leave your soul in a state of estrangement from God or render it difficult for you to raise your thoughts to God occasionally.
- Try to remain recollected and under the influence of God's grace during your work, even if it is only by a short, yet sure, directing of your mind to Him, a simple loving movement of your heart toward Him, or by using some brief, spontaneous prayer. Be firmly convinced that you can do nothing more important for your own soul and those of others — for God's glory and for the good of the Church — than to cultivate your interior life through the sacraments, prayer, and good works. Remember the words of Jesus: "Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me" [see John 15].

The example of Christ at Nazareth and during His public life emphasizes the importance of the spirit of prayer. It is in direct contrast to modern rush and activity that allows no time for the soul to rest in God. Christ's standards are very different from those of the world. The world would consider His thirty years of hidden life in Nazareth a waste of time.

The work of the sanctification of an individual soul is of more importance in the eyes of God than the material welfare of the nation. It is not so much what you do that matters, as why you do it. It is not so much what you do as what you become that is of value in God's eyes. God's plan for your soul is that it become transformed interiorly. And all your soul's sanctification comes from contact with Christ. And contact with Christ is made by prayer. Prayer is the life of true achievement, the instrument best fitted to do God's work in your soul.

If you are faithful in speaking with God and in listening to what the Holy Spirit brings to your mind, your soul will constantly express itself in acts of faith, hope, love, confidence, repentance, and submission to the will of God. It will move in an atmosphere conducive to maintaining union with God. Prayer will become the breath, the life of your soul. Eventually prayer will develop into a state, and your soul will be able to find God at will — even in the midst of many occupations. The moments in the day that you consecrate exclusively to the formal exercise of prayer will be only the intensifying of this state in which your soul remains habitually but gently united to God, speaking to Him interiorly and listening to His voice.

If you seek God with your whole heart because you love Him with your whole heart, you will never seek in vain. For, more lovingly than you can realize, God is seeking you. You must remove the obstacles that you have put in the way of God's finding your soul. The more you find God through prayer, so much the more fervently will you seek Him. You will be living in the true spirit of prayer. You will find God in your joys and in your sorrows; you will see Him in your dearest friends as well as in your enemies. If you love God, you will find Him in every circumstance of life because your heart is in Heaven. You will be a peace and joy that no one can take from you! And this is the glorious aim of prayer in your life — the possession of God!

—taken from the writings of Father Larry Lovasik which appear on the internet.

FORGIVENESS:

You may well discover that forgiveness more often is a journey rather than a destination. —Allen Hunt

COURAGE FOR THE FIGHT — A LIFE WORTH LIVING

The only thing that makes a story worth telling is the underlying and fundamental certainty that life is worth living. Do you remember the TV series entitled: *The Walking Dead*? It told the story of human life after a “zombie apocalypse.” At first, the story seems to be just a strange series about undead monsters and the humans who are fleeing from and fighting them. But as the series has progressed, the real story has much more significance — it was not just about gruesome zombies or human bandits — it was all about the question: is life worth living?

One of the show’s frustrations was also its key to greatness — every time the human protagonists catch a break, their good fortune doesn’t last long, and the bottom seems to drop out from beneath them. And yet they keep struggling — they keep walking. Even when it seems like there is no obvious “destination” for them, they know that they have to keep moving forward — they have to keep living.

All of the characters have had their normal lives completely disrupted. Most of the people they loved have died. Every single one of them suffers in a world they have not created, and in which they have not chosen to live. And yet, they choose to fight — they choose to engage with the life they have. They do this because of the fundamental principle that is the basis every human story — life is worth living.

Think of any great story. Every one of them is built upon this premise. If they weren’t, there is no real conflict; instead of fighting courageously when one encounters overwhelming odds or faces an impossible situation, the characters would simply die. The reasonable thing would be to take matters into one’s own hands and end one’s life. If they’re going to die eventually, why not simply face death on one’s own terms?

Because life is worth living.

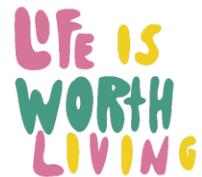
At this moment, a 29 year-old woman is preparing to die; she was planning to end her own life by self-administering a lethal dose of medication. A few days ago, she announced that she still will take her own life, but because she is feeling “pretty good” at this moment, she will delay her announced date. The woman has terminal cancer, and experiences pain and suffering on a moment to moment basis. Because of this, she has moved from her home state of California to Oregon so that she will be legally allowed to kill herself.

Since she made known her decision to end her life, it has sparked many people into thinking about this issue. Actually, people aren’t really thinking about this issue — they are “feeling” about this issue.

We see this beautiful young woman, and hear about her wedding, and learn of her pain — and we feel compassion. We feel so sorry for this woman whose life has been entirely disrupted. In doing this, we are being human — it is human for us to feel such compassion for anyone who is in pain. And it is natural that we don’t want them to suffer any more. If there is a way that their pain can be taken away, wouldn’t that be better than for her to needlessly endure?

But to agree that ending her life is the solution is decidedly “un-human.” That is what we do with animals when they are in pain — if you’ve ever had to “put down” a beloved pet you know how heartbreaking it is. There is a real difference between a human being and any other kind of animal. Because we are human, we don’t merely experience pain — we can also “suffer.” Suffering is only possible when you are aware that you are suffering. People are aware when they are suffering — animals do not have the same self-awareness. A human being can look up from their battle and ask “Why?” An animal doesn’t ask this question. This makes human suffering exponentially worse than animal suffering — but also exponentially more meaningful.

There is something in us that recognizes that human suffering, while evil, is worth it. We



intrinsically know that life is worth living. When we see someone endure suffering heroically — even if it costs them everything — we see human dignity in action. It is the reason why we cheer for those who are willing to face unstoppable odds. It is the reason we love heroes — they remind us that life is worth fighting for. They remind us that there is more to this life.

As Christians, we know that suffering is not the worst thing. What would be worse is if all there was in this universe is the material world — no soul, no spirit, no God — then the worst possible evil is suffering. But we know that there is more to this life than what we can immediately see. Dignity is not found in taking one's own life, but in facing the challenge well. Compassion is not helping another person to end their own life, but in caring for them in their weakness and pain.

In the Church of Our Lady of Divine Love in Rome, is a side alcove which features a photograph of a young woman. Surrounding that photograph are an abundance of notes and pictures indicating how this girl's life had affected countless individuals. The girl was an Italian teenager named Chiara Badano, and she was declared "Blessed" in 2010 by Pope Benedict. Like Brittany, Chiara had been diagnosed with terminal cancer. In 1988, when she was only 17, the advancement of her bone cancer left her paralyzed and in bed. This beautiful young woman had been an athlete and loved to dance, but she was confined for her last two years to a body that wouldn't obey her. Her cancer left in almost constant agony, but she refused to take any painkillers. She said that they made it more difficult for her to focus, and "there's only one thing I can do now — to offer my suffering to Jesus because I want to share as much as possible in his sufferings on the cross."

Blessed Chiara faced the last years and months and moments of her life with the confidence that her suffering was not meaningless. She was confident that her life was not meaningless. Chiara had encountered the person of Jesus Christ, and in discovering the love of God, her life was transformed. Her life was not pointless, and her illness was not merely evil — it had the ability to draw her even more deeply into life and into the mission of God himself. She had met the God who entered deeply into human suffering and had redeemed it.

Jesus has given human suffering a power and a purpose. Jesus reveals that all life — even the most painful and broken life — has the ability to make a difference in this world. When Blessed Chiara had given away everything that she had and was unable to hardly speak — much less move — she stated: "I have nothing left, but I still have my heart, and with that I can always love."

All human life, no matter how seemingly painful or insignificant, has been redeemed by the life and death of Jesus. In the end, Jesus died; in the end, Chiara died. But the truth is that for Chiara — and for everyone — that wasn't the end. There is more to this life than many of us realize.

We have truly lost our way if we equate the term "care" with "assisted suicide." For as long as medicine has existed, there have been strict rules for those charged with the responsibility to care for the suffering. The first of those rules is: "Do no harm." How have we lost this first of commissions? We have forgotten what it is to be a human being.

Our culture has exchanged a "Sanctity of Life" ethic for a "Quality of Life" ethic. In doing so, we have positioned ourselves to rate a person's worth based off of our perceived quality of their life. We think: "I wouldn't want to have to live like that" — and in our fear, we forget the truth that life is worth living.

—taken from the writings of Father Mike Schmitz, which appear on the internet

A PRAYER:

Dear God, help us release the pressure to prove ourselves, and instead seek a success rooted in peace, purpose, and your love. Amen.

—Maria Shriver

DEATH, WHERE IS YOUR STING?

Today is the third day of a popular triduum. Beginning with Halloween — actually, the vigil of the feast of All Saints — we celebrate those who have been formally canonized by the church, and today we remember “the faithful departed” — all who have gone before us.

For Catholics in many parts of the world, this feast outshines the other two. Today, people remember their ancestors and others who left this world before them. Many attend the Eucharist and visit family graves, others celebrate with special meals at home or at the cemetery. In the Peruvian mountains, people gather at loved ones’ graves, sharing the deceased’s favorite foods and drinks while inviting others to visit and pray with them. However we celebrate, this triduum recognizes our living connections with people longer present in this world.

Today, we think about the hereafter. “Here” plus “after” — isn’t that a funny combination? Obviously, it refers to the time beyond death, but it connects our moment to what’s to come. It links the now and the future, just as the feast links us across the ages.

The Scripture Readings for this Feast of All Souls opens with the Book of Wisdom. This popular scripture for funerals, reassures us that God’s love will be our primary experience after bodily death. This counteracts grim visions of purgatory as something like a painful jail term designed to purify one from sin — and for which others can pay the bail. While the reading addresses the perennial question of reward and punishment, it emphasizes a glorious future for everyone [Wisdom 3:1-9].

In his book *The Great Divorce*, C.S. Lewis created a dream vision of the processes of the afterlife. Lewis describes all kinds of people who resist God’s invitation to enter the realm of love by clinging to something that doesn’t belong there. The book can be embarrassing to read because we too easily recognize ourselves among those who refuse to let go of whatever prevents them from accepting the vulnerability of being loved without limit and without merit. There seems to be something in us, perhaps especially in our competitive culture, that thinks we can and should earn God’s love. Doesn’t that come from misguided pride and wild egocentrism, even if we try to disguise it as humble striving to be good?

It is within this framework that St. Paul invites us to recall and revivify our experience of God’s love poured into and out of our hearts. He reminds us that Christ took on the mission of embodying divine love for us — whether or not we accept or even want it. Paul then exhorts us to open our hearts and souls to the mystical experience of union with Christ. He reminds us that from the moment of baptism into communion in the body of Christ, we are and will remain one in Christ [Romans 6:3-9].

In John’s Gospel, Jesus restates this idea saying that he will never reject anyone who comes to him because the Father desires that all should be one in Christ [John 6:35-40]. This union describes eternal life — all of creation sharing divine life in the new fullness of Christ’s resurrection.

Each of our readings invites us into ordinary mystical experiences. They tell us that we are capable of realizing how deeply united we are as God’s creatures. We are created to live in full union with God and one another: here and hereafter, altogether, all at once.

This may not sound much like a traditional approach to All Souls’ Day. Some spend this day praying on behalf of those suffering the punishment involved in post-death purification. Think about it. While all of us have sinned, all of us have been redeemed. This approach overshadows the image of the loving God Jesus described as a Prodigal Father [see Luke 15], replacing it with an image of God



as a bookkeeper who calculates how much each must pay to gain admittance to heaven? Isn't that a variation of the idea that we can and need to earn the free gift of salvation?

How might we celebrate this day or triduum? Begin by rejoicing in the promises of our baptism: God's unmerited love binds us together across the ages as the body of Christ in union with the Father. Let us take as the theme of this day — "Hope does not disappoint."

Then, together with all the faithful departed, let us sing: "O death, where is your sting"? [1 Corinthians 15:55].
—taken from the writings of Sister Mary McGlone, C.S.J.

READINGS FOR THE WEEK:

Monday: Romans 11:29-36; Luke 14:12-14

Tuesday: Romans 12:5-16; Luke 14:15-24

Wednesday: Romans 13:8-10; Luke 14:25-33

Thursday: Romans 14:7-23; Luke 15:1-10

Friday: Romans 15:14-21; Luke 16:1-8

Saturday: Romans 16:3-27; Luke 16:9-15

Feast of Dedication of St. John Lateran: Ezekiel 47:1-12; 1 Corinthians 3:9-17; John 2:13-22

THE GENEROSITY OF CHRIST:

Where do we find Christ? He can come to us in many ways. He is present in the sacraments, through nature, through the normal experiences of our lives. But let us consider that Christ also comes to us in mystical experiences. This is the opportunity to be open through the certain happenings in our lives. I am referring to "peak experiences" in which a person feels connected to God — and for the Christian it means a connection to Jesus. This is not something that can be manufactured. It is a gift. It flows out of the generosity of Jesus. It is Jesus who wants to be with us. He wants to be there for us.



What is our role? We need to be open to this to receiving him. We need to be aware of any obstacle to this encounter. We may want to lead a care free life. But in this life, we experience suffering, lose and separation of loved ones, and many other crosses. With the boredom, the sadness, the anger and all the aspects of grieving comes an opportunity to be open to receiving his generous care, his love and protection. These mystical or peek experiences can lead us to union with him.

Here are some questions for you to ponder:

- What is your experience with the losses in your life?
- Can you recall experiences of the generosity of Jesus during these times?
- What part do you play in an encounter with Jesus?

Pray for an encounter with God in your life.

—Brother Carl Sternberg, C.S.C.

and theirs — that has been closed to Love be completely open to the Presence of God. Pray today and every day for our deceased parents, spouses, children, relatives, and friends. We know that they are good people. May they come fully into the presence of God for all eternity. And on this day — All Souls Day — we unite ourselves with them in the Community of the Church.

The saints in heaven and the souls of all the faithful departed are united with us in our efforts to make Christ a reality in our world. “I will reject no one who comes to me,” says the Lord [John 6:35-40]. We trust in the God who loves us, to care for us and our loved ones in life and in death. And so we pray: “May the souls of the faithful departed through the mercy of God rest in peace.”

—taken from the writings of Monsignor Joseph Pellegrino which appear on the internet

WE ARE ALL IN THE HANDS OF GOD:

It seems that Christians celebrated the Feast of All Souls on November 2nd as early as the seventh century. In popular piety today, the feast offers an opportunity to reflect on our deceased loved ones who no longer walk this earth with us — leaving an empty space in our hearts.

In John’s Gospel [6:35-40], Jesus brings to light his Father’s will that everyone who believes in the Son will have eternal life. He assures the crowds: “I will not reject anyone who comes to me.” These words offer comfort to us as we ponder the ultimate fate of our deceased loved ones. These words offer us hope that our departed loved ones are in the hands of God — now permanent members of the Communion of Saints.

This reality is confirmed by the author of the Book of Wisdom [3:1-9] — “The souls of the just are in the hands of God and no torment shall touch them.” Paul, in his letter to the Church at Rome assures us that Christ, who was raised to life by his Father, has conquered death, so that we who have died with him in baptism may live with him in newness of life [Romans 5:5-11]. The Second Vatican Council supported and extended this salvation optimism by teaching that God does not deny His grace of salvation even to those who have not yet learned to call him by name, but follow their conscience [see *Lumen Gentium* #16].

Hope in God’s saving mercy can free us for fruitful reflection on those who are now in the hands of God. A widow of two years — who endured a long marriage with a controlling husband — asks God for the grace to rise above the resentment that still hardens her heart. A collegian — who worried about the salvation of his atheist grandfather — finds contentment in the hope that God has rewarded him for living a virtuous life in accord with his conscience. A mother — who helplessly watched her troubled son gradually kill himself with drugs — finds comfort in the belief that he now shares a totally new life with Christ. A successful executive — who often takes her blessings for granted — thanks God for her deceased parents, who made many sacrifices so she could get a first class education. A young married man — who tends to put work before his family — dedicates himself to following the good example of his deceased father, who always put family first.

The Feast of All Souls invites all of us to reflect on our loved ones, now with God forever, grateful for their ongoing support, ready to heal any lingering wounds, and committed to emulating their virtues.

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



REMEMBER:

Failure is not meant to define you; it is meant to refine you.

AGAINST AN ETERNAL HORIZON

We understand our lives best when we see them against the horizon of the infinite. Nowhere is this more important than in the belief that there is a life beyond this one. Today it is not always fashionable to say this. More and more, theologians and spiritual writers are either ignoring the importance of life after death — or, worse still, positively denigrating any emphasis one might want to put on it. For example, a few years ago, I was watching a discussion on television between a prominent religious commentator and a panel of theologians representing a number of Christian churches. The commentator asked the panel this question: “Should it make any difference in the way you live whether or not you believe in life after death?”

Everyone on the panel — and the host himself — agreed that it shouldn’t. In their view of things, whether or not you believe in life after death shouldn’t make any difference practically in the way you live. Each asserted that they believed in individual immortality, but each also said that this didn’t — and shouldn’t — influence their daily actions in a practical way. Moreover, they pushed things further. Several of them suggested that focusing on belief in life after death can be positively harmful because it can deflect a person off of the proper agenda for this life, work against strong involvement in this world, and tie one immaturely to a system of rewards and punishments. Belief in life after death, for them, can throw off the proper focus for life in this world.

What’s to be said about this? There’s a certain commendable stoicism in it to be sure, but, at the end of the day, such a view of things is religiously false and wreaks a certain havoc in our lives.

What’s wrong is not that God — or anyone else — is disappointed with our theological inconsistency. What’s wrong is that we are more prone to do violence to ourselves and to others because life cannot give us what we want. Simply put, when we stop believing in life after death, we tend to put too much pressure on this life to give us the full symphony. When we stop seeing our lives as being completed by something beyond the present world, it becomes natural to become more frustrated with the limits of our lives and to begin to demand — however subtly or unconsciously — that our spouses, children, friends, careers, jobs, and vacations give us something they can’t give — namely, complete fulfillment, full meaning, final satisfaction, joy beyond frustration, ecstasy, heaven.

When we stop, practically, believing in a heaven beyond this life, we too easily demand that we have a taste of heaven right now. Crassly stated, if this life is our only kick at the cat, it becomes pretty hard to handle the fact that this one kick at it is almost always a long, long ways from what we would want it to be. None of us goes through this life without our share of bitter disappointment, crushed potential, broken dreams, and daily frustration. Our lives are never the way we dreamed them to be. There’s always a huge gap between our dignity, our desire, our potential, and the actual state within which we find ourselves. We come into this world over-charged, are all too soon beaten-up, and never quite find the end of the rainbow. There are no perfect lives. There is no heaven this side of eternity.

All of us have suffered abuse of body and heart. All of us have been unjustly robbed of our potential. All of us live inside situations of tension, bitterness, gossip, and hatred. All of us suffer a certain silence between ourselves and those we most love, and all of us suffer the absence of full embrace and sexuality in our lives. None of us have the whole symphony, and none of us have joy without shadow. All of us too live with a history of bad choices, mistakes, sins, and opportunities missed.

Thus, unless we can somehow place our present lives against an horizon of an after-life that completes it, the punishing limits, daily inadequacy, and brute mortality of this world will eventually



drive us to depression, bitterness, or violence. Outside of a vision of life after death, we can't come to full peace with this life — the sophisticated stoicism of so much of contemporary theology and spirituality notwithstanding.

In one of the parables, Jesus points out how those servants who do not expect their master's return go about getting drunk and beating their fellow-servants [Luke 12:45]. This image of violence is precisely a metaphor for the type of violence we do to life and to each other when we do not see our lives against the horizon of the master's return.

Conversely, when we do await the master's return we don't have to demand that this life give us more than it can, and we can more easily live without impatience, bitterness, and violence, even inside of lives that are far from complete.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings:	Saturday [10/25/25] -----	\$ 395.00
	Sunday [10/26/25] -----	\$ 485.00

A CLOUD OF WITNESSES:

The author of the Letter to the Hebrews mentions that “we are surrounded by so great a cloud of witnesses. Therefore, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us [12:1]. The great thing about this “cloud of witnesses” is that they are not schleps who are sitting in the stadium, lazily cheering for the team while they swill beer and wolf pretzels.



They are the Team. Every one of the witnesses in the cloud has been down on the field where you and I are now. Everyone is a champion. That's why they are cheering. They know you can run the race of holiness in the Spirit because they did it themselves. Today, ask the heavenly witnesses, the saints of Jesus, to help you with their prayers and to join you in giving praise and glory to God, our heavenly Father.

CELEBRATING THE COMMUNION OF SAINTS:

When I went to India earlier this year, I visited a very interesting Church in Nagaon in the North East built by one of our Salvatorian priests. All around the walls there were statues of the saints. Indeed, apart from it having the typical layout of a Church, it very much resembled a Hindu Temple with its many gods. Of course, this was the idea since the Church was located in a predominantly Hindu area. The priest realized that if he was to convert any people from Hinduism, he first had to present them with a Church which looked somewhat familiar to them.

Of course, he had deeper intentions also. For example, he could point to the various saints when preaching the homily and tell the people about their life stories. The statues of saints also included many Old Testament figures also — Adam, Noah, Moses, Abraham and a number of the Prophets. Another benefit was that the people worshiping in this Church would feel very much part of the Communion of Saints since they would be worshipping God surrounded by the images of a host of wonderful saints.

Most Churches have statues and pictures of saints; sometimes they even adorn the outside of the Church — Mary, St. John, St. Thomas More, St. Peter, St Joseph, St Patrick, and St Anthony of Padua, the Sacred Heart, and many other local saints.

Throughout the Catholic Church, you will find great affection for the saints among the people; images of Saints are very much a part of our lives as Catholics. But this affection and devotion was something that the Reformers of the 16th century and the Puritans of the 17th centuries had particular difficulties with. As a result, churches throughout Europe suffered several severe bouts of iconoclasm — the destruction of images. Even today if you go through these churches, you will see empty niches which formerly housed statues of the saints. And in some places — especially those high up in the Church which couldn't easily be reached — you will see statues with their heads knocked off.

The accusation was of idolatry — in other words, that Catholics worshipped images. But this is far from the truth. Catholics see religious imagery as giving us a window through to heaven. Statues and holy pictures enable us to keep in contact with the saints, and to see them as worthy followers of Christ. The whole point of religious images is to lead us to a deeper worship of God. We don't worship the saints or their images in themselves; what we do is to ask the saints to pray to God for us. We regard the saints as our supporters — not as objects of worship.



When we consider the saints, we begin to feel within ourselves a great desire to be like them — to live our lives solely for God just as they did. And we find within ourselves a deep yearning to experience the glories of heaven. When we hear the stories of the saints, we are inspired by their great deeds and we wish to imitate their heroic faith in God.

The task of the Church is to produce saints — to encourage each of its members to become inflamed with love for Christ, and to live lives wholly dedicated to God. The way that the Church achieves this goal is principally through the sacraments. Every Christian is invited to come ever closer to God through their celebration of the sacraments. We begin with the sacraments of initiation: Baptism and Confirmation which set us off on the right path in life; we are also dedicated to God's service. Later on we are helped to achieve our vocation in life through the sacraments of Matrimony or Ordination. We are enabled to repent of our sins through the Sacrament of Reconciliation and to recover from illness or prepare for death through the Sacrament of the Sick.

But the sacrament that helps us most to achieve the stature of a saint is the Blessed Eucharist. It is through our frequent reception of the Eucharist that we are enabled to achieve closer and closer union with God. It is good to meditate frequently on the fruits of the Eucharist in order to come to a fuller appreciation of this wonderful sacrament.

It is the Beatitudes that give us the clearest guide as to how to attain heaven and so join the company of the Saints [Matthew 5:1-13]. The Beatitudes are like a manifesto of what it is to be a Christian. We could do no better than to take the Beatitudes as our rule of life.

It is interesting how the Beatitudes are phrased. Jesus does not present them as commandments or instructions or rules — rather he congratulates those who live in this way. He declares how happy or blessed are the ones who are poor in spirit or who are gentle or who mourn, etc. By phrasing the Beatitudes in this way, Jesus helps us to realize that the Christian life is truly joyous. When we hear the Beatitudes, we are naturally drawn to them; we find that we want to live like this — we want to become peacemakers, or to be merciful, or to hunger and thirst for what is right. We find these desires deep within ourselves and we want to make them an essential part of our lives.

Membership in the Church is the way to become a saint — belonging to the family of God and seeing ourselves as part of the Mystical Body of Christ — these are the sure way to attain heaven. The agenda of sanctity is something we should all adopt, and not just because it will carry us to heaven, but also because it will make us more perfect human beings. Sainthood is not merely a spiritual reality it is also something very earthly because acquiring sainthood means that we have become fully developed human beings, more perfect citizens of this earth as well as of heaven. Saints have all the qualities necessary to be the ideal human being. We are drawn to the saints for many reasons, but one of them is certainly because they are extremely attractive people.

So on this Feast of All Saints, let each one of us rededicate ourselves to the life of holiness. Let each one of us make it our personal ambition to become one of God's saints.

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

MAKING A DIFFERENCE:

The great temptation of Christianity has always been to think that if we were in control, if we had power, we would “win,” but that’s exactly what Jesus warns us against. In Matthew’s Gospel Jesus tells us to be salt — not the meat, the potatoes, or even the vegetables — just the invisible but very effective salt. Salt is what gives zing and taste to food and Jesus is calling us to be people who give purpose, meaning, and desire to life. If we look at the history of Christianity, whenever we were “in charge,” that’s when we became the most corrupt. Christianity operates best in a resistance position, in a position where we can discern and choose how to be salt, how to be light.

Likewise, the metaphor of light as Jesus uses it here is not controlling or forceful. As Alcoholics Anonymous says, it’s not moving forward by self-promotion, but by attraction. Just set the light on the lampstand, and if it’s good, and if it’s real, and if it’s beautiful, people will come. This is very different than what we expect. We basically think we can only move the world by being in control. Yet both of the images that Jesus offers here warn us against wanting to be in control.

That is so contrary to our common sense. We think “if only we had the power, if only we had the majority, we could create the kingdom of God,” but it’s never been true. I know from my years of traveling that when Christians are a minority in a country, and they have to choose and decide to be the salt of the earth, to be light on a lampstand, they make a real difference.

—taken from the writings of Father Richard Rohr, O.F.M., which appear on the internet

LIFE IS MORE THAN WE CAN SEE:

My grade school catechism explained away the lack of references to heaven in the Hebrew Scriptures by contending that the “gates of heaven” were closed the instant Adam and Eve committed their original sin. Since no one could get into heaven before Jesus’ arrival, there was no need to bring up the subject. The actual biblical answer is less complicated — the ancient Jews had no concept of an afterlife as we know it until about 100 years before Jesus’ birth — about the same time the book of Wisdom was composed. Most simply believed everyone ended up in Sheol after death — sort of a state of suspended animation in which the dead knew what was going on, but couldn’t do anything to change it.

The Pharisees were the first Jews to reach the insight that life with God could go on after our physical deaths. Their reasoning was unique. Everyone believed that God, who is eternal, could form relationships with human beings. If God chooses to maintain those relationships after people die, then they also will be eternal — they’ll be relating to and with God forever.

The author of the book of Wisdom tells us that “Justice is undying” [1:15]. The word “justice” is the normal biblical term for the relationship that God wants individuals to have with him — the kind of relationship which will enable us to step into eternity with the Lord. We’ll never die — we’ll be “in the hand of God, abiding with him in love.” There’s much more to life than just the here and now.

Paul of Tarsus — also a Pharisee — believes the best way to become one with God is to become one with the risen Jesus. He reminds the church in Rome [5:5-11] that their formal relationship with the Christ began with baptism — a ritual which employed an outward sign demonstrating their commitment to die and rise with the Christ. Unlike most modern baptisms in which candidates have a few drops of water poured over their foreheads, early church baptisms always entailed totally immersing the catechumens in water — an outward sign of their commitment to die and be buried with Jesus. Then, dripping wet, they were immediately pulled up from the water — symbolizing their rising with Jesus.

Paul perfectly summarizes the meaning of this action in just two sentences: “If then we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.” It also no longer has power over those who have become one with Christ.

The normal biblical way we demonstrate that we have become one in dying with Jesus is to die by becoming one with those around us — especially the most helpless. This realization helps Matthew’s Jesus to create one of the best-known passages in the Christian Scriptures [Matthew 25:31-46]. The criterion the king employs to separate sheep from goats revolves around just one thing — the determination to become one with those who, in certain situations, can’t help themselves. In each case, Jesus insists that “Whatever you did for one of these least brothers or sisters of mine, you did for me.”

We’d naturally expect the rejected goats to ask: “When did we see you hungry or thirsty?” But the sheep ask the identical question. Obviously not even those who are committed to being other Christs always see the risen Christ in everyone they help. That’s a big part of the death entailed in dying with Jesus. Only our faith gives us the sight Jesus wants us to have — the faith which makes our relationship with God and others the most important part of our daily lives — the only part that guarantees us eternal life.

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



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Thomas Noble who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Kate Tzefronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for cancer.
- For Andrew Gerome who is seriously ill.
- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese, who is undergoing treatment for pancreatic Cancer.
- For 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 Nancy Newton, grandmother of Justin Newton ['17] who is under the care of hospice.



PRAYERS FOR THE DECEASED:

- 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.
- For Terry Fangman, grandfather of Quinn Doyle ['25]
- For Silvio Margiotta, grandfather of Mark ['06] and Philip ['10] Nasca
- For Melissa Hurd, sister-in-law of JaiCynthia Farmer, Chief Community Impact Officer of Gilmour.
- For Barb Junglas, wife of William Junglas ['77], daughter-in-law of Donald Junglas ['51], sister-in-law of Philip Junglas ['83], aunt of Jessica Junglas Perkey ['99] and Timothy Junglas ['02]

PRAYERS FOR OTHERS:

- For the victims of Hurricane Melissa.
- 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.

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].



ARE YOU BUILDING OR TEARING DOWN?

If you are not struggling to love people, if you are not trying to build understanding with those you disagree with, then you are not really doing the work of building Beloved Community. —Kazu Haga

CLOSING PRAYER:

A PRAYER FOR OUR DECEASED

**God our Father,
Your power brings us to birth,
Your providence guides our lives,
and by when our days are done,
we return to you.**

**Lord, those who die
still live in Your presence,
their lives change
but do not end.**

**I pray in hope
for my family, relatives and friends,
and for all the deceased
who are known to You alone.
In company with Christ,
Who died and now lives,
may they rejoice in Your kingdom,
where all our tears are wiped away.
Unite us together again in one family,
to sing Your praise
forever and ever. 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