

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.

Feast of the Dedication of St. John Lateran

A NOTE ABOUT TODAY'S FEAST:

Today's feast celebrates the Dedication of the Basilica of St. John Lateran in Rome. What a long and very odd title! There is no saint named John Lateran. And, furthermore, it doesn't even look like a church! But despite all this, the Basilica of St. John Lateran in Rome is the "mother Church" of all Catholic Churches — it is the Episcopal seat of the Holy Father under his title as Bishop of Rome — it is the Pope's cathedral. How did all this come about?

Soon after his conversion in 313, the Roman Emperor Constantine gave the palace and grounds of the Laterani [his wife's family property] to the church. Until 1308, the popes lived at the Lateran. It wasn't until that time that the popes began to live at the Vatican as they do today.

Constantine represents a turning point in Church history. He made Christianity a legitimate religion in the Roman empire and ended the recurring persecutions that drove Christians underground during its first centuries as a community of faith. Under Constantine, Christianity came into Roman public life. He saw its potential as a unifying force in the empire. He gave land and money to build churches and restore holy books.

In 324, Constantine built a basilica on the Lateran grounds. Later that year, Pope Sylvester I dedicated the basilica at the Lateran on November 9, 324. While earthquakes, wars and fires have several times destroyed the basilica, it has always been rebuilt. The present basilica dates from 1646. It has been the site of 5 Ecumenical Councils of the Church. Note the statues of the 12 apostles on the top of the basilica.



FAITH EDUCATION SCHEDULE:

Faith Education schedule for November is: November 9th; and 16th. The schedule for December is December 7th and 14th. 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.**



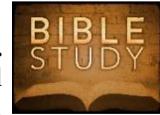
SERVING THE LORD IN THE POOR — SAT. NOV. 18th:

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 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.

NEXT BIBLE STUDY — WEDNESDAY, DECEMBER 3rd:



Our next Virtual Bible Study will be on Wednesday, December 3rd at 6:30 PM.

Bible Study usually meets 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: The Life of Advent

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 9: Dedication of St. John Lateran	10:00 AM In-Person & Live Stream
Monday, November 10: St. Leo the Great	NO MASS
Tuesday, November 11: St. Martin of Tours	NO MASS
Wednesday, November 12: St. Josaphat	NO MASS
Thursday, November 13: St. Francis Xavier Cabrini	NO MASS
Friday, November 14:	NO MASS
Saturday, November 15: 33rd Week in Ordinary Time	5:00 PM In-Person only
Sunday, November 16: 33rd Week in Ordinary Time	10:00 AM In-Person & Live Stream

MAKE YOUR FAMILY’S ADVENT WREATH — NOVEMBER 30th:

Again this year, we are going to be making family Advent Wreaths on Sunday, November 30th following Mass, at 11:30 AM [location TBA]. Cost of the Wreath Kit is \$25 — this includes trimmings, candles, and everything else you will need. Please know that cost is not a reason for not making an Advent Wreath; please contact Father John. The Sign-up Sheet for making Advent Wreaths is on the Easel in the Narthex. So, start thinking about participating in this wonderful Advent activity.



You may reserve your Wreath Kit by signing up on the easel, or by calling the Chapel Office [440-473-3560], or sending an email to Patty at: szaniszlöp@gilmour.org. The deadline to RSVP is Monday, November 24. If you have any questions, please contact the Chapel office.

A REFLECTION ON OUR THEME FOR THE WEEK:

The Feast that we observe tis weekend — The Dedication of the Basilica of St. John Lateran — celebrates not just a building, but a profound truth — that God chooses to dwell among His people and within them. The Lateran Basilica — the cathedral of the Pope as Bishop of Rome — is the “mother and head of all churches.” Its dedication reminds us that every sacred space, from the grandest basilica to the humblest chapel, points to an even more sacred reality — we ourselves are the living temples of God.

But first a little background. First, why is the Basilica of St. John Lateran called the “Pope’s Church”? One might think that St. Peter’s Basilica would be the church of the Pope, but it is not. Obviously, there is a history behind this church and this feast. The palace of the Laterini family became property of the Catholic community in 313 AD as a gift from the Emperor, Constantine. Recall that Constantine was the emperor who made Catholicism the official religion of the Roman Empire. So, when Constantine donated this Church, he desired it to become the cathedral for the Pope. Through fires and reconstructions, for centuries the present building remains the first church in Rome.

This feast has been celebrated first in Rome, and then throughout the world since the twelfth century. The Lateran Basilica was the first of the four larger churches in Rome — Lateran, St. Mary Major, St. Peter, and St. Paul Outside the Walls. It stands now as a symbol of the permanence of the Catholic Church in the world. Today we celebrate its dedication, and so, too, the dedication of the Pope and the Church to bring about the Kingdom of Christ in this world.

The readings for this feast beautifully trace this divine presence from the temple in Ezekiel’s vision, where life-giving water flows from the sanctuary [Ezekiel 47:1-12], to St. Paul’s bold proclamation that “you are God’s temple,” [1 Corinthians 3:9-19], and finally to Jesus’ revelation of His body as the true temple of God [John 2:13-22]. These are not separate truths, but a movement: from the physical temple to the human heart, from structure to spirit.

The prophet Ezekiel begins our Scriptural reflection. Here, the prophet Ezekiel is being shown a river flowing from beneath the temple outward. This river flows to fertility and fruitfulness of all kinds. This river is seen to be everlastingly alive.

Instead of looking at the living water [God] flowing out of the Church, Paul in his letter to the Church at Corinth takes us inside the Church. In defining the Church, we come face to face with God — “You” the community and “You” the member are now the “temple”— now the graced presence.” Each of us is the Body — each of us is a holy place! It is often easier to believe just in Jesus more than what He has said about who we are, and who each of us is in our person.

John’s Gospel tells of the cleansing of the temple by Jesus. It is not so much about cleansing as it is about holiness. These cattle hustlers and sheep dealers were actually providing a service for those faithful who desired to fulfill sacrificial rites within the temple. The whole scene sets up Jesus’ discussion with the Jewish leaders about “signs” which are a strong feature in John’s Gospel. “Bread of Life”, “Living Water”, “Light of the World”, “Sight” are all “signs” or images by which John presents Jesus as a God-Sent Prophet. In the religious traditions of Israel, a prophet from God would be inspired to do actions which God alone could do. John takes artistic pains to present Jesus doing these acts within a setting of irony. Here, for example, Jesus talks about “Temple” meaning His Body, but within the context of the Jewish leaders thinking He is speaking of this years-in-the-making temple of Jerusalem. John has Jesus do that with bread, water, sight and light in other contexts of irony.



The real movement of scripture is the holiness of Jesus flowing into humanity through the river of the ever-lasting presence of Jesus among and within us. It is way too easy to take this John's Gospel and start thinking about Jesus' driving something unholy out of each of us as He drove the animals and sellers out. Don't go there! This would be a kind of desecration of the holiness of John's Gospel. Holiness begins, not with driving out, but allowing in. It is not something we achieve, but receive, because we believe. It is in this light that we should understand the Gospel event in which Jesus cleanses the temple. In him, there is more zeal than anger—zeal for the holiness of God's dwelling. Jesus' action reveals that worship is not about commerce or convenience; it is about communion. The Feast of the Lateran Basilica, therefore, calls us to the truth that we are not just visitors to the temple; we ourselves are the temple. The real dedication celebrated today is not of stones and marbles, but of hearts ready to welcome the Divine.

Jesus did not come into the world — into our lives — to attract us by driving forcefully something bad from within us as a human family nor each of us as individuals. This is why Paul's point is so important. Jesus came to identify us and actually to attract us to the holiness God has shared with us. Holiness is precisely this — being loved into the way God's sees us in Christ. In a sense, Jesus did not so much drive out as drove in. “Like living stones, let yourselves be built on Christ as a spiritual house — a holy priesthood” [1 Peter 2:5].

Our task, then, is to let the living water of God's grace flow from us — into our relationships, communities, and the wounded world around us. When we live as God's dwelling, our words heal, our actions nourish, and our presence brings peace. Hence, today's feast is a timely reminder for us to examine the “marketplaces” within ourselves— the distractions, inordinate or disordered attachments, addictions, and compromises—that turn our sacred spaces, both physical and spiritual, into places of transaction rather than transformation. The same Christ who overturned tables in Jerusalem wants to overturn whatever clutters the inner temple of our lives today, so that the Spirit can dwell freely in us, and our communion with God becomes fuller.

Here are some introspective Questions to reflect upon:

- How can I allow God's living water to flow through me and bring life and healing to me and to others through me?
- What “moneychangers” or “distractions” need to be driven out from the temple of my heart to make room for God's true and free presence within it?
- In what ways can I honor and care for the true and living “temple” that is both my body and my community, recognizing that God's Spirit dwells within?

—the writings of Father Rashmi Fernando, S.J., and Father Larry Gillick, S.J., appear on the internet.

THE CHURCH:

The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority. If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions, and cause people everywhere to say that it has atrophied its will. But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of humankind and fire the souls of people, imbuing them with a glowing and ardent love for truth, justice, and peace.

—Martin Luther King Jr

WHAT IS THE CHURCH?

Today we celebrate the dedication of the oldest Church in the West — the Basilica of St. John Lateran, the cathedral of the diocese of Rome, the Pope’s cathedral. This provides us also the opportunity to celebrate our catholic identity.

The word “Catholic” is most often distinguished from “Orthodox” and “Protestant,” referring to “Roman” Catholics as opposed, for example, to “English Catholics” [Anglicans], or the “Polish National Catholic Church,” to name a few.

Every Sunday in the Nicene Creed we profess our faith in “one, holy, catholic and apostolic Church.” Notice that “catholic” here is not capitalized. That is because the Creed as we know it was originally composed in 325 AD and revised in 381 AD, long before there was even such a thing as Orthodox or Protestant. The word “catholic” comes from two Greek elements meaning “according to the whole” — “universal.” Everywhere in the world, Christians held the same beliefs. The only ones excluded are those heretics whose errors led to the composition of the Creed in the first place.

That’s enough technical information for one day. Now let’s take a look at the Scriptures.

Jesus was seriously grieved to see all the merchants in the temple precincts. He drove them out and told them, presumably not in a gentle tone, to stop turning his Father’s house into a marketplace. The house in this case was a physical building, the Temple of Jerusalem — God’s dwelling place among his people [John 2:13-22].

Two or three years later, at the Last Supper, again in John’s Gospel, Jesus uses a similar expression in a very different context. Comforting his disciples, he says: “Do not let your hearts be troubled. In my Father’s house there are many dwelling places” [John 14:1-6]. This is no physical house — not the Temple of Jerusalem, but the broadest possible expression of where God resides.

St. Paul writes that we are God’s building — “the temple of God in which the Spirit dwells” [1 Corinthians 3:9-17]. With each quotation we draw closer to the notion of Church as the People of God, the Body of Christ, the Assembly of Believers — the “universal Church” that once we were, and that we hope one day to be again. The reading from Ezekiel uses the image of the stream flowing out from the temple, becoming a river and bringing life wherever it flows [Ezekiel 47:1-12]. I would like to apply this to ourselves.

Wherever we go, we are Church. Wherever we are, we can bring life. Just imagine the world — in so many ways a desert place — being watered by our compassion, our works of charity, justice and peace, our faith, hope and love, freely and universally shared.

Two of the formulas for dismissal at the end of Mass are particularly eloquent in this context: “Go and announce the Gospel of the Lord,” and “Go in peace, glorifying the Lord by your life.” Take your pick.

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



THE REAL WORK OF THE CHURCH:

The real business of the Church is not just what is sometimes called “surplice work.” Its business is to bind us together — the learned and simple, the strong and the weak — in a great social act of love and worship; to provide a home for the nurturing of the spiritual life. For we cannot get on alone, in religion or anything else. Our spiritual life must be a social life too. We can each only manage a bit of it — it is far too big and various in its richness for any one soul. Wonder and love are caught, not taught; and to catch them we must be in an atmosphere where we are sure to find the germs. A living Church ought to be full of the germs of wonder and love.

—Evelyn Underhill

THE CHURCH'S LIVING WATER:

Today the Church celebrates the dedication of a church — the Cathedral of Rome dedicated to the Beloved Disciple, Saint John. This cathedral was built by the emperor Constantine in 324AD, just after he declared Christianity a lawful religion within the Empire. The end of State persecution meant that, for the first time, Christians could worship in public churches, rather than in catacombs and private houses in secret. The Lateran Basilica is still the cathedral of the Christian community in Rome, and for a thousand years it was the residence of the Pope, who now, as you know, lives in the Vatican State, across the Tiber and outside the walls of the ancient city.

From the earliest times, Rome and its bishop have held a special place in the hearts of Christians. This is partly geographical — Rome being the center of the Empire within which Christianity took root. More importantly, it is because the Christian community of Rome suffered such terrible persecution and gave such an example of heroic faith. Peter and Paul were among its martyrs.

The Lateran Basilica of Saint John was the first public church in the symbolic heart of the Church. It has been called, therefore, the “mother of all churches”. In effect, today, throughout the Catholic church, every diocese is celebrating its link with the community and bishop of Rome. Indeed, every parish is celebrating its life as the family of God. It is a fitting occasion to look at ourselves and at our church, the spiritual home of our community family.

The Responsorial Psalm chosen for the liturgy celebrates God's presence in Jerusalem, firstly as an impregnable citadel giving protection, and secondly as a river, giving life [Psalm 84]. While God is present in his temple, the forces of evil cannot conquer it, and God's faithful people can always find protection and refuge within it. That is what we are meant to find here — a place where Jesus dwells among us, where we can always find him waiting to listen to us and to give himself to us in communion; a place where our souls can find rest and our broken hearts can be healed.

The tabernacle is a symbol of this. The sanctuary lamp assures us that he who is the light of the world has pitched his tent here among us as we journey together to the Promised Land. The Psalmist pictures the forces of chaos hurling themselves against God's people in an attempt to reduce to chaos the work of the Creator. He assures us that they cannot succeed. The darkness cannot extinguish the light.

A second image in the psalm is that of a river bringing joy to the city. The reference is to the Gihon Spring in the Kedron valley — the source of Jerusalem's water. Ezekiel speaks of the water that is taken from the Pool of Siloam — fed by the Gihon spring — and poured over the altar in the temple. From the right side of the temple the water of grace flows through the city [Ezekiel 47:1-12].

We think of the water that flowed from the pierced heart of Jesus as he hung on the cross. We think also of the words of the Beloved Disciple, John: “Out of his heart will flow rivers of living water” [John 7:38 quoting Isaiah 32]. It is here, in the church, that we receive so many of the sacraments that nourish and heal our souls. It is here that we are received into the community at Baptism. It is here that some have received the anointing of the Spirit of Jesus in confirmation. At the Eucharist, we are drawn by grace to the hill of Calvary where we look on the one whom we have pierced and receive love and life from his pierced heart. It is here that we come to receive Jesus into our hearts in Holy Communion. It is here that we come to Reconciliation and it is here that we come to celebrate, at the heart of the community — the sacrament of married love.

As we celebrate with gratitude and love our communion with the Christian community of Rome and so with the other thousand million Catholic Christians throughout the world, we thank God for this our local community and for the miracles of grace that constantly happen here.

—taken from the writings of Father Michael Fallon which appear on the internet

LIVING IN VISIBLE POWER:

It happens to me quite frequently, when I am invited out to some party or social gathering and begin to mix with people. When it becomes clear that I am a priest, someone says: “Father, don’t get me wrong. I believe in God. I live a moral life. I believe that God’s word is in the Scriptures. But what I don’t believe in is the Church. I can pray on my own. I can do good work on my own. I do not need to belong to an institution.”

Now there are millions of people like that in the world, and they are often very good people. They are people who practice a personal faith, a private religion. This approach in many ways makes their life simpler and to some extent freer. They do not have to come to Mass on Sunday morning. They do not have a Pope or a Bishop telling them what they should think or how they should act. They do not have a Pastor asking them to make a pledge to the building campaign. So, it might be good for us to ask: “What is the value of belonging to the Church? What benefit is there in having a shared identity as Catholics? What advantage can we see in being a part of an institution?”

Today is a good day to ask that question, because today we celebrate the feast of the Dedication of St. John Lateran. St. John Lateran is not a person — it is a building. It is the Cathedral Church of Rome. Many people think that the Cathedral Church of Rome is St. Peter’s, but it is not. St. John Lateran is the church where the Pope as the bishop of Rome presides. It is, of course, an old building. The land was given to the early Christians by the emperor, Constantine, shortly after Christianity became a public religion. The first church of St. John Lateran was dedicated on November 9, 324 — that is 1701 years ago today. This church raises the institutional question. Why should we be remembering a church building? Why should we here in Gates Mills, together with people in Africa and Alaska, be celebrating a feast of an old basilica in Rome, thousands of miles away? What is the advantage of an institutionalized religion?



Now there are many ways that one could answer that question, but I want to present to you two values that I think come from being part of a church — visibility and power. Christ asks us not simply to believe, but to believe in a way that it can be seen. In Matthew’s Gospel Jesus says: “You are the light of the world. A city set on a hill cannot be hidden. Let your light shine before others” [Matthew 5:15]. Being part of an institutional church gives our life of faith visibility. Our connectedness with one another, our organization, our Church leadership, and, yes, even our buildings say to the larger community: “There are Christians living here.” Such institutional characteristics provide us with visibility in society.

The institution of the church also gives us a certain kind of power — the power to influence the world for good. Harry Fagan was a local activist here in Cleveland during the 1970’s. Harry used to talk about the necessity of the Church having power to influence society for the good. He insisted that real power consisted in two essential components — knowledge and numbers. He believed that if you want to have the power to make a change in the political structure, you needed both. He would say, for example: if you have a problem with stray dogs in your neighborhood and your government officials do not respond to that problem, you need knowledge and numbers. If you go downtown to the mayor to complain about the problem but you do not have the knowledge of where the dogs are, how many people have been bitten, and who is responsible for taking care of them, the mayor can use your lack of information to dismiss your concern. He can say: “You do not have the right information. Go home.” But knowledge is not enough. You also need numbers. If you have all the correct information, if you know everything about the dogs, and who is responsible, but you go downtown by yourself, you

can be dismissed as having a personal concern that other people do not support. But if fifty people go with you, those in power will listen. When you have knowledge and numbers together, you have power. With power, things will change.

The institutional Church gives us numbers. Every Christian knows what Christ asks us to do, but being part of an institution gives us numbers so that we might influence society for the better. When we stand together with other Catholics in this diocese, in the world, we have the ability to push the world towards greater justice, greater love, and greater peace.

So, today we come together to celebrate the dedication of a building. But, the Church is more than a building — it is a people. As St. Paul says in his letter to the Church at Corinth: “You are Christ’s building. You are the temple of God” [1 Corinthians 3:9-17]. The John’s Gospel also calls us to be the Church in the way that we live our lives [John 2:13-22]. So, let us today as institutional Catholics be that Church. Let us be the Church through loving our family and welcoming the stranger. Let us be the Church as we listen to those who suffer and work for justice. When we stand together as part of the Roman Catholic Church and its institutional structure, we have the ability to make Christ more visible in our society. We have the opportunity to let the power of the Gospel spread throughout the world.

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

READINGS FOR THE WEEK:

Monday:	Wisdom 1:1-7; Luke 17:1-6
Tuesday:	Wisdom 2:23-3:9; Luke 17:7-10
Wednesday:	Wisdom 6:1-11; Luke 17:11-19
Thursday:	Wisdom 7:22-8:1; Luke 17:20-25
Friday:	Wisdom 13:1-9; Luke 17:26-37
Saturday:	Wisdom 18:14-19:9; Luke 18:1-8

33rd Week in Ordinary Time: Malachi 3:19-20; 2 Thessalonians 3:7-12; Luke 21:5-19

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].**

THE CHURCH — ONE AND MANY:

This weekend we celebrate a very unusual feast — the Feast of the Dedication of the Lateran Basilica. This feast is unusual in that it is one of the only feasts celebrated that is not directly connected to Christ or to one or other of the Saints. The feast marks the dedication of a Church — the oldest Church in the West. Many people think that the Pope's Cathedral is the Basilica of St Peter. This is not true. The Pope's Cathedral is the Basilica of St John Lateran — the mother of all the Churches. For a thousand years the Lateran was the principal residence of the Popes and the seat of the administration of the Church.

This was interrupted when the Popes moved to Avignon in 1309. When the Popes returned to Rome eighty years later, St John Lateran was in disrepair, and so they took up residence in the palazzo next to St Peter's at the Vatican. St John Lateran, however, is still today the administrative headquarters of the Diocese of Rome, and the residence of the Cardinal Vicar of Rome. And most importantly, St. John Lateran still remains the Cathedral of the Bishop of Rome — the Pope.

One could say that when you get down to essentials, any Church building is just bricks and mortar — and this would be technically correct. After all, the real Church — the one that counts — is the body of Christ's faithful. It is we who are the Church [1 Corinthians 3:9-17]. The Church then is not made from stone, but from you and me and the countless other Christians spread throughout the world. That said, the building still plays a key role — for the building is the place where the Church — we — gather for the liturgy and most importantly for the Eucharist. It is a place that we do not use for merely secular activities because it is dedicated exclusively to the sacred actions of God's holy people. The Church building is therefore a real visible symbol of that much greater Church which is the Body of Christ. The building is a living sign of the unity of the Church. The building is the sacred place where God's people gather to hear his Word and worship his holy name.



It is appropriate, then, that we have the story of the Cleansing of the Temple [John 2:13-22] as we celebrate this Feast. This action on the part of Jesus reminds us to keep the Church — ourselves — pure and free from earthly things. The eyes of the Church must always be on heaven — the Church must never become overly concerned with its place in society or with material things. The Church must serve its master Jesus Christ, and the best way for us to do this is to follow his example. We must defend the poor from injustice; we must bring healing and comfort to the sick; we must groom ourselves for holiness; we must proclaim the truth in love. And these things are not merely things we do together as Church — these are what we must also do individually. For while the Church is the community of Christians, it is also something contained within us. We are — each one of us — temples of God. Our very bodies are the dwelling place of the Holy Spirit. That is why we treat the body of someone who has died with such respect and dignity.

The Church is the building; the Church is the Body of Believers; and the Church is within us. But the Church is also all around us because the Saints also remain part of the Church — the Church Triumphant as we call them. In the I “Confess” prayer said occasionally at the Penitential Rite of the Mass, we pray: “I ask blessed Mary, ever Virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.” When we say these words, what we are doing is calling on the whole Church to pray for us — the Church in heaven and the Church on earth. The Church is therefore a seamless robe uniting in worship its members in heaven and on earth.

This means that the Church is no mere human institution — it is the creation of God himself. The Church is an integral part of God’s plan for the salvation of the world. The Church is, therefore, by its very nature, holy. Sometimes we don’t play our part — sometimes we members of the Church act in a way that is inconsistent with that holiness — whether we are clergy or laity. Sometimes we drag the Church down and give it a bad reputation. And all of us need to examine our consciences in this regard. But the Church always recovers, and it will endure until the end of time. And as Christ’s will — that all will be saved — is gradually realized, the Church will come more and more into its own. We thank God that we have been drawn into the Church. We thank God for the role that we have been given to bring Christ to the world — to be his ambassadors to the people in our own communities — our own little corner of the world. We praise God for the Church he has created and uses to bring to fulfillment his Kingdom.

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

LEGACY:

As we travel on our spiritual road, we do not travel alone. There are those who have gone before us. What they provide is a sustaining legacy that does not die with them. They have passed on to us not only what they have said but who they were. This legacy comes to us through many generations. It is given to us and helps make us the people we are.

What a good time to become aware of all that has been given to us from our ancestors! In their culture Mexicans celebrate the “Day of the Dead” on All Soul’s Day. The family goes to the grave site of members who have passed on. They think of the wisdom of their ancestors and how much it still means to them.

We also can bring to mind the gifts that our ancestors have passed on to us. We can thank them for the good things and pray for them to release anything that is holding them back from experiencing the love that God wants to bestow on them in the afterlife. Hopefully we will experience the magnificence of God’s love shining through them. Like St. Paul we can address all of our family members as saints. The church is a communion of saints.

Here are some points to reflect upon:

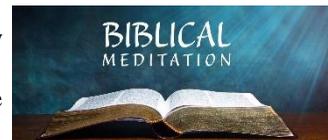
- Are you thinking of the family members who have passed on their wisdom to you?
- What are some of their good values that have become a part of who you are?
- What are some of the values you wish to pass on as part of your legacy?

O God, help me honor those who have gone before me.

—Brother Carl Sternberg, C.S.C.

SOLITARY PRAYER:

Biblical meditation is a traditional method of solitary prayer. By selecting a particular scripture verse from the gospel reading for the day, or a favorite psalm, or a sentence from a letter from Paul, you can create a safe wall around your heart that will allow you to pay attention. Reading and reciting a sacred text is not meant to fill up your empty space or limit your spiritual thoughts, but to set up boundaries around it. Sometimes it is helpful to take one word or phrase from the text and repeat it during your solitary prayer time. Some people find sitting quietly a good way to center their prayer. Others need to move and walk slowly to let the mind and body come into God’s presence. Especially in the beginning, when you are easily distracted, it is good to be able to remember and repeat the word or phrase that attracted your attention. Then your focus and awareness can gradually descend from the mind into the heart and be held there for an extended period, close to the heart of God. —Henri Nouwen



Feast of the Dedication of St. John Lateran

A DIM SHADOW:

On this weekend, the Catholic Church celebrates the feast of the Dedication of the Basilica of St. John Lateran — the parish church of the popes, considered the mother church of Catholicism. The basilica's history began around 318 or 324 C.E. and was alternately destroyed and rebuilt until 1724. Although this is a major celebration in Rome, many of the faithful — especially in the Americas and Asia — might ask: “So what?” Maybe, rather than think of a cathedral that most of us will never enter, we might consider the meaning of our own experience of places of worship and what we experience as sacred space.

Not every space on Earth is the same, not for human beings. Our experiences and preferences lead us to favor certain places and avoid others. Places — with their smells, sounds, lighting and atmosphere — bring back memories, both joyful and not so. In some places we feel like strangers, in others, we're deeply at home and peaceful. Entering some spaces gives people a sense of the holy — just ask pilgrims who have been to Lourdes or to the Mormons' Sacred Grove in New York.

People of the Middle Ages built cathedrals to proclaim the greatness of Christianity's God. With towers pointing to heaven, their immense windows portrayed saints and sacred stories in brilliant light. The space inside tamed both city and forest into breathtaking order. The “smells and bells” transported people into a sense of transcendence. Mere humans could enter these places and feel both their insignificance and an awesome awareness of participating in something immeasurable. Temples — be they Notre Dame Cathedral in Paris or the centuries-old log church in Cahokia, Illinois — provide the faithful with religious experiences that engage all the senses, put them in touch with the past and remind them of where all is going. It happens for those who have eyes to see, ears to hear, and hands to be touched and blessed.

The Scripture Readings for this Feast of the Dedication begins with an experience of the prophet, Ezekiel. In it, Ezekiel describes a fantastic, hopeful vision of a new temple for his exiled people [Ezekiel 47:1-12]. Every detail illustrated its vivifying power. As a dwelling place of God, all that flowed from it would nourish and cleanse such that even the water of the Dead Sea would become pure and refreshing.

If Ezekiel's vision inspired Jesus, he found little reflection of it in the Temple of his day. While the buying and selling were legitimate and necessary for worship, commerce seemed to have become an end in itself, eclipsing the experience of worship. In that, Jesus saw a living sacrilege undercutting the very purpose of that sacred space. His reaction sprang from his passion for leading others into a deep and mutual relationship with God and one another.

If John's Gospel had not been written decades after Paul's ministry, we could consider Paul's letter to the Corinthians as a commentary on Jesus' final statement about destroying and raising up the temple. People considered the Jerusalem Temple — like churches, synagogues and mosques — as a place of encounter with God. Paul wanted the Corinthians to realize that, like Jesus, they themselves were now to serve that purpose [1 Corinthians 3:9-17]. Paul asked them bluntly: “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?” If he asked



the same of us today, with what depth of conviction could we say yes? With what depth of sincerity could we say that we believe the Spirit of God is actively present in our community of faith? These are questions that might prove fruitful for those of us who are not celebrating today in Rome.

“The temple of God, which you are, is holy!” Contemporary English doesn’t communicate the word “you” quite as precisely as some other languages. In Spanish, one can say you with “tú”, “vosotros”, “usted” and “ustedes” — the first two [singular and plural] are spoken among loving equals, the others are more respectful or formal. When Paul says: “You are the temple,” he’s using the plural you. That means that we are the temple, not each on our own, but as a community — as church, as the body of Christ.

What does this tell us? When Jesus spoke of “this temple,” he implied that he himself incarnated the presence of God. That’s generally not a problem for us to accept. But when we hear Paul tell us: “It’s ‘you,’ ” isn’t this a call to collaborate? To discern together? To be concerned about our communal temple’s upkeep?

Take a look at the basilica we’re commemorating today, or picture the most magnificent church or space you know. It’s overwhelming, majestic, beautiful, extraordinary. It’s a dim shadow of what the Spirit wants to make of us.

—taken from the writings of Sister Mary McGlone, C.S.J.

PARISH AS THE TEMPLE OF GOD:

Rather than trying to explain why this weekend’s liturgy honors a church building — even one so important as the Lateran Basilica, the episcopal seat of the pope as Bishop of Rome, — let us concentrate what St. Paul writes to us in his letter to the Church at Corinth. In this letter, Paul characterizes the Christian community as the temple of God [1 Corinthians 3:9-17]. Paul sees himself as the architect of this building, who, by the grace of God, laid the foundation, which is Jesus Christ, by preaching the good news to them. Others can contribute to the building, but only if they build upon Christ, the foundation. Paul reminds the Corinthian Christians that they are the Temple of God — that the Spirit dwells in all of them — making them holy.



Most of us experience the Church as the temple of God through a local congregation or parish. The church building serves as a sacred space that facilitates worship, but the Spirit of God dwells first of all in the individual members of the parish, and in the assembly that gathers for liturgy, and for the works of charity and justice. All the parishioners have charisms — free gifts of the Spirit — to be used to build up the Body of Christ and to spread the reign of God in the world.

Parishes look more like temples of the Spirit when the baptized use their gifts wisely and generously. Image what the ideal parish community would look like. The pastor, as ordained servant leader, empowers parishioners by encouraging initiative, identifies talents, and coordinates activities. The congenial secretary makes visitors feel welcome. The efficient pastoral administrator keeps the whole operation running smoothly. The married deacon helps prepare couples for marriage. The talented music minister provides prayerful, uplifting music for liturgy. A retired teacher runs an effective religious education program that involves parents as well as their children. A financial advisor helps the parish finance council manage resources wisely. A longtime faithful parishioner, who knows the history of the parish, helps the pastoral council do a better job of advising the new pastor. A social worker provides practical wisdom for the social justice committee, seeking to empower the poor in their neighborhood. An affluent retired executive anonymously helps out needy individuals who come to the parish seeking help. An artist delights in beautifying the church for big feasts. Perhaps these idealized examples can suggest to all of us some concrete ways we can help make our parishes more credible temples of God.

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

CELEBRATE CHURCH:

How wonderful that first celebration must have been in Rome and throughout the Church when Pope Sylvester I dedicated the Basilica of St. John Lateran in 324. Up to 313 AD, Christians had been persecuted. But with the *Edict of Milan* in 313, Christianity was recognized by the Empire. The Emperor Constantine, prompted by his mother, St. Helena, gave part of his residence — the Lateran Palace — to be used by Miltiades, the Bishop of Rome. Only nine years before in what was truly the lowest point of the Roman Empire, little 12 year old St. Agnes had been paraded through Rome on her way to a horrible place that children shouldn't even know existed, and on her way to martyrdom. But in 313 a great change came. A sign of this change was that Christians now had their own churches — places where they could meet to praise God.

The Feast that we celebrate this weekend — the Dedication of St. John Lateran — reminds us that we are the Church. In Paul's letter to the Church at Corinth, he tells the people of Corinth that we are the Temple of God — the Spirit of God dwells in us.

We treasure our relationship with Jesus Christ. We each speak to him throughout our day. But we recognize that our individual relationship with the Lord comes from our communal relationship to Him. We are the community of the Lord. We are the Church. It is the Church that provides us with baptism, the sacrament where we are transformed by the Life of God. It is the Church that renews Pentecost within each of us giving us the Power of the Holy Spirit at our confirmation. It is the Church that nourishes us with the Body and Blood of Christ. It is the Church that gives us the gift of penance, forgiveness, and healing, the sacrament of the anointing. It is the Church that elevates marriages from civil relationships to the very presence of Christ in the woman and man's love. It is the Church that provides us with priests to continue our sacramental life. It is the Church that renews the sacrifice of the Cross on our altars every time Mass is celebrated. We are the Church.



When I travel, I enjoy visiting the Churches of the area. Sometimes, I'm in a basilica or a Cathedral from the Middle Ages or even earlier. I try to imagine the prayers that had gone up there in that Church — prayers during traumatic times, like during famines, plagues or wars. Prayers during celebrations like military victories, coronations, and sacraments, weddings and baptisms and ordinations. Sometimes I feel like the rocks of these Churches are alive with the prayers of the people of the past and the present. When we celebrate a Church — be it the dedication of St. John Lateran in Rome or the consecration of any church — we celebrate the people of that Church whose prayers unite them to the Universal Church, rendering the Presence of the Lord real.

St. John Lateran is the Pope's church. It is the Cathedral of Rome. We celebrate that church on this feast. At the same time, we also pray for those whose churches are violated. There are Catholics and other Christians throughout the world suffering from attacks while they worship together in their churches. There are many who are victims of those who claim to be acting in the name of God, or in the name of the State, or both, but who in fact are doing the work of the devil. As Church we are one also with these our suffering brothers and sisters.

At its heart, this Feast of the Dedication of the Basilica of St. John Lateran helps us remember that we don't celebrate buildings; we celebrate Church.

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

RELIGIOUS COINAGE:

No one — be that an individual or an institution — controls access to God. Jesus makes this abundantly clear. We see this, for example, in the story of Jesus cleansing the temple by overturning the money-tables [John 2:13-22]. This incident is often used to justify anger and violence in God’s name. Invariably, when someone affirms that God is non-violent, he or she is met with the reaction: “What about Jesus driving the money-changers out of the temple?” “What about Jesus losing his temper and displaying anger?”

Whatever the legitimacy of those questions, the story of Jesus cleansing the temple has a deeper intent. This is particularly clear in John’s Gospel where this incident is set within a context wherein Jesus is replacing a series of former religious customs with a new Christian way of doing things. For example, immediately prior to this incident of cleansing the temple, Jesus, at the Wedding Feast of Cana, replaces a former religious custom — upon entering a Jewish house you purified yourself with a number of ritual ablutions before you could sit at the table — with the new Christian way of purifying yourself for a seat at the heavenly table — for Christians, the wine of Christian community, the wine of the Eucharist, now cleanses you so that you can sit at the table.

The cleansing of the temple needs to be understood in this context — Jesus is replacing a former religious practice with the Christian way of doing things, and he is revealing something very important about God as he does this. To state it metaphorically — Jesus is replacing a former religious coinage with a new religious coinage.

We’re all familiar with the incident — Jesus comes into the temple area where the money-changers have set up their tables; he overturns their tables and drives out the money-changers with the words: “Take all of this out of here and stop using my Father’s house as a market.”

But this statement has to be carefully understood. On the surface, what Jesus says is brutally clear, but beneath its surface it is subtly symbolic — even if rather brutal in its meaning. How do we begin to unpack its meaning?

It’s important to recognize that those moneychangers performed a needed function. People came to Jerusalem from many different countries to worship at the temple. But they carried the coins of their own countries and, upon arriving at the temple, had to exchange their own currency for Jewish currency so as to be able to buy the animals — doves, sheep, cattle — which they needed of offer sacrifice. The moneychangers fulfilled that function — like banking kiosks do today when you step off an airplane in a foreign country and you need to exchange some of your coinage for the coinage of that country.

Now, of course, some of these moneychangers were less-than-honest, but that wasn’t the real reason why Jesus reacted so strongly. Nor was Jesus unduly scandalized that commerce was happening in a holy place. When Jesus says: “take all of this out of here and stop using my Father’s house as a market,” he is teaching something beyond the need to be honest and beyond the need to not be buying and selling on church property. More deeply, not turning the Father’s house into a market might be translated as: “You don’t need to exchange your own currency for any other currency when it comes to worshipping God. You can worship God in your own currency, with your own coinage. Nobody — no individual, no temple, no church, no institution — ultimately sits between you and God and can say: ‘You need to go through us!’”

That’s a strong teaching that doesn’t sit well with many of us. It immediately posits the question: “What about the church? Isn’t it necessary for salvation?” That question is even more poignant today



Feast of the Dedication of St. John Lateran

— in an age wherein many sincere people already take for granted that they have no need of the church — “I’m spiritual, but not religious.”

Granted there’s a danger in affirming and emphasizing this teaching of Jesus. But it is also important to recognize that this teaching of Jesus was not directed towards those in Jesus’ time who said: “I am spiritual, but not religious.” Rather it was addressed to religious individuals — and at a religious institution — that believed that the way to God had to go through a very particular channel over which they had control. All religious coinage had to be transferred into their particular coinage, since in their belief, they controlled access to God. Jesus tries to cleanse us of any attitude or practice that would enshrine that belief.

This does not deny either the legitimacy or necessity of the church, nor of those who do ministry in its name. God does work through the church and its ministers. But this does deny all legitimacy to the claim that the church and those who minister in its name control access to God.

No one controls access to God; and if God ever loses his temper, it’s because sometimes we believe we do. —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 [11/1/25]	-----	\$ 305.00
Total Offerings: Sunday [11/2/25]	-----	\$ 615.00

CELEBRATING THE COMMUNION OF SAINTS:

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

REMARKABLY AVERAGE:

Do you ever look around at all the actresses, singers, athletes, and reality stars and wonder why you can't be famous like them? Maybe you pray at night that you'll get "discovered" on YouTube. Or maybe you want to get famous spreading God's word — that can't be bad, can it? After all, can't you do more for God as a celebrity than as an average person? To answer that question, I think a story is in order.



Once upon a time, in 1971 in Sassello, Italy a girl named Chiara Luce was born. She was an average girl who liked to sing and play tennis. She even failed math one year! She never did anything "big" like found a hospital or religious order, but she went to Church regularly and tried to love God and live the Gospel in her life. For instance, one day when she was little, her mother asked her to clear the table, but Chiara Luce refused and left the room. She soon came back, though, saying: "How does that story from the Gospel go about the father who asks his son to go to the vineyard. Mommy, help me put my apron on" [see Matthew 21:28-31]. Chiara knew that it was important to do the will of God — even when you don't want to.

As she grew up, Chiara liked to hang out with her friends, and tried to share the Gospel with them. Chiara did this "by the way I listen to them, by the way I dress, and above all, by the way I love them."

When Chiara was 17, a sharp pain in her shoulder was diagnosed as osteosarcoma — an aggressive bone cancer. The prognosis was grim, and Chiara Luce struggled to say "yes" to this will of God for her — but she did. Each time a new, painful treatment was performed she would say: "For you, Jesus; if you want it, I want it too!" After two years and the loss of the use of her legs, it became clear that Chiara Luce wouldn't survive. Despite her pain she refused morphine so that she could remain lucid and offer all her suffering up to Jesus. She encouraged her parents to go out to dinner together — trying to prepare them for life after her death. Paralyzed in her bed, she kept loving.

In October 1990, Chiara Luce died at home. But her story doesn't end there.

People became so inspired by the life and holiness of this "average" girl that her bishop opened the cause for her sainthood. In September 2010 she was declared "Blessed" — one step away from becoming a saint — at a ceremony attended by over 25,000 people from 57 countries. Not bad for a small-town girl who never sought fame.

Celebrities have to constantly work to reinvent themselves so that people will pay attention to them. In a few years most of the celebrities making news today will be nothing more than trivia questions on *Jeopardy*.

And fame from spreading God's word? Most Catholic speakers didn't seek out to make a name for themselves — they just did a good job at explaining the Bible to people, or writing songs, or encouraging people to go to Mass. Besides, "making it big" comes with trials of its own — being famous means you have a greater temptation to pride, as you slowly stop thinking about what God wants and start doing only what you want. Well-known Catholic speakers have fallen prey to this, and abandoned their role in the Church.

In the Magnificat, Mary sings that God "has cast down the mighty from their thrones, and has lifted up the lowly" [Luke 1:52]. Chiara Luce's life shows us that God doesn't need us to be famous in order to use our lives for His purpose. It isn't about us — it's about God. What lasts isn't earthly success; rather doing God's will, loving Him, and loving our neighbors is what makes us memorable.

So every time you start dreaming of a glamorous Hollywood lifestyle or fame in the Catholic world, think of Chiara Luce. Then pray to God for the grace to do His will. And if people do remember your name someday, it's because of how you loved Him.

—written by Megan Bodenschatz, a LifeTeen associate.

GATHERED AS CHURCH:

I'm certain that one of the two people who will be in purgatory until Jesus' Parousia is the first person who referred to a building as a church. For the first centuries of Christianity, the word church only designated the community of believers who followed and imitated the risen Jesus in their midst. That's certainly the way Paul employed the term when he wrote to the Corinthian community, speaking about the community "gathering as church" [see 1 Corinthians 11:17-22]. Jesus' earliest followers met not in special buildings, but in homes. Even then, the followers were the church — not the home.

Things and terminology changed after Constantine's 313 *Edict of Milan*, granting Christians the same rights and privileges enjoyed by other religions in the Empire. What had been the exception now became the rule. Christians began regularly to meet in basilicas — public halls — for their liturgies, eventually deserting their homes for these new, more convenient venues.

With this in mind, the words of the prophet Ezekiel — who is being led by an angel of the Lord — becomes very significant [Ezekiel 47:1-12]. Just as the waters flowing from the reconstructed Jerusalem temple brought life wherever they went, so Christians were convinced that the actions taking place in these special buildings also brought life to those who participated in them.

Only because there are no texts in the Christian Scriptures which support the building of church structures, those who eventually decided on the liturgical readings for this feast were forced to employ a selection from St. Paul's letter to the Church at Corinth because it spoke of the people as "God's building" [1 Corinthians 3:9-17].

Paul, writing ten or twelve years before the Jerusalem temple was destroyed by the Romans in 70 CE, was forced to deal with a thorny situation. Though more and more Gentiles were buying into the reform that the historical Jesus preached and lived, they — unlike their Jewish/Christian counterparts — were forbidden by Jewish law from even entering that sacred site.

The Apostle's message is one of "Don't worry about it" — after all, he reminds the Gentile/Christian community in Corinth: "You are the temple of God, and the Spirit of God dwells in you." What the Jerusalem temple hoped to achieve through God's special presence, God has already achieved through the Spirit's special presence in Jesus' disciples. We shouldn't long for something that we already have.

Yet, while we're waiting to totally morph into the temple of God's Spirit, John's Jesus warns us to make certain that we properly use the church buildings we've constructed [John 2:13-22]. This itinerant preaching carpenter from Capernaum was convinced some of his fellow-Jews had lost sight of why their ancestors had originally built the Jerusalem temple. Instead of offering the faithful an opportunity to worship the Lord, it had simply become a site for making money.

John's three Synoptic predecessors had Jesus quote Jeremiah's famous temple speech as he cleared the sacred premises of the traders and sellers: "My house shall be a house of prayer for all people, but you have turned it into a den of thieves" [Jeremiah 7:11]. We have to remember that the den is usually not the place where thieves do their thieving — it's the place they run to after they thieve for security. In those writings, Jesus' message is very biting. Instead of organized religion providing occasions for us to go out and give ourselves to all people, there are times when it actually helps us be secure and safe in our sinning.

Yet, even here, John takes the emphasis off the actual temple and puts it on Jesus. He becomes the only temple that Christians have and need. The late Cardinal John Wright once asked: "What would happen if every church-owned building were simultaneously destroyed?" His response: "We'd have to go back to the faith Jesus left us." Maybe it's worth a try.

—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.



PRAYERS FOR THE DECEASED:

- For Daniel Winterich, brother of Guidance Associate, Kathy Lynch.
- 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]
- For Nancy Newton, grandmother of Justin Newton ['17]
- For Neal Huelsman.
- For Father David Porterfield, C.S.C.
- For Lois Scaravelli, mother of Charles M Scaravelli ['76] and Lesley Scaravelli Task ['88], and grandmother of Charles L. Scaravelli ['03]
- For Gloria Brown, mother-in-law of Director of Security, John Dalessandro

PRAYERS FOR OTHERS:

- For an end to the government shutdown. And the poor and marginalized most affected by it.
- For the victims of Hurricane Melissa, and the typhoon in the Philippines.
- 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].



CLOSING PRAYER:

~ A Prayer from the Temple ~

**Loving God,
Creator and Parent.
I adore you,
and bow down before you,
You remind me that
"I am God's house."
I am a living stone.
Help me,
by grace,
by the Spirit,
to live out my baptism,
to glorify you in my life.**

**Like Zaccheus in the gospel,
I need to come out of my tree.
this day you have come to my house
and dined with me,
and I with you.**

**I give you thanks for Jesus
and pledge to follow him,
to make his word
a word that guides me
and gives me hope.
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